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AGREEMENT REPORTED ON THE CONSTITUTION

CONFERENCE NEAR SYDNEY

The movement to secure an autonomous Constitution for the Australian Church was carried a stage nearer to its goal by a meeting of the Constitution Committee of General Synod held at Gilbulla last week.

That, at least, is the opinion of the Bishop of Newcastle, who said after the meeting: "I have not felt so hopeful of success for more than twenty years."

Bishop Batty has been closely associated with the movement since its inception more than forty years ago. Since 1937 he has been the leader and convener of the committees appointed by successive General Synods to deal with it.

Last week's meeting was attended by three archbishops (Sydney, Brisbane and Perth), five diocesan bishops (Newcastle, Tasmania, Armidale, Adelaide and Rockhampton), one Bishop - Coadjutor (Goulburn), two archdeacons (T. C. Hammond and W. R. Barrett), and two diocesan chancellors (W. S. Gee, of Sydney, and A. D. Kerrigan, of Newcastle and Grafton) as well as by other distinguished representatives of the clergy and laity.

The Primate was in the chair and the Bishop of Newcastle introduced the business, which was to deal further with the draft Constitution which has now been under consideration for nearly two years.

The present draft differs from its predecessors in more than one important respect.

It has the advantage of being shorter than any previous drafts, and the procedure prescribed under it for the exercise of the Church's legislative powers is much simpler.

It has too the distinction of being largely based upon suggestions made by no less an authority than the Archbishop of Canterbury himself.

With characteristic generosity Dr. Fisher spent most of his leisure on his homeward voyage to England in 1951 in a close study of previous draft constitutions which had failed to secure general acceptance, and in drafting certain amendments and simplifications which he thought might help to overcome some of the difficulties which had been encountered in connection with these previous drafts.

Needless to say all the archbishop's suggestions have been most carefully considered, and many of them have been embodied in the present draft.

A great part of the Committee's task is to formulate laws of worship which are neither so wide as to admit anything which should be excluded, nor so narrow as to exclude anything which should be admitted, in other words, to secure for the Australian Church both the traditional comprehensiveness and the distinctively Anglican "ethos" of the Mother Church.

It is not the easiest of tasks, but it seems to be generally believed by the members of the Committee that there is now more hope of a just and amicable settlement of outstanding points of difference than at any time in recent years.

To quote the Bishop of Newcastle again: "There seems to

me," he said, "to be more mutual confidence and more readiness to understand and respect one another's points of view than I have known in any previous committee."

"I attribute this very largely to the meetings we have held at Gilbulla, where we can live and pray together, and begin the day's deliberations with an act of corporate communion."

The committee is to meet again in Sydney in February.

Its business will be prepared meanwhile by a Drafting Subcommittee consisting of the Bishop of Newcastle, Canon D. A. Garnsey (secretary), Bishop Clements and Messrs. W. B. Gee, A. D. Kerrigan and E. C. Rigby.

We understand that it is hoped to have the draft in print before very long, though at first its circulation will necessarily be private.



CORONATION COPE FROM JAPAN

London, Nov. 4

The Archbishop of Canterbury and Primate of All England, who will officiate at the Coronation of Queen Elizabeth II next June, will wear a priceless cope made in Japan by Japanese Christians.

The cope was presented him by the Presiding Bishop of the Church in Japan, the Most Reverend Michael Hinsuke Yashiro, on behalf of the Brotherhood of S. Andrew, in 1948, as a token of the Christian links between the mother Church in England and that of Japan. The cope is of delicately embroidered pure Japanese silk.

(Picture on left.)

COWLEY FATHER'S INDIAN TOUR

ANGELIC NEWS SERVICE

London, Nov. 12

The Superior-General of the Society of S. John the Evangelist, the Reverend F. B. Dalby, sailed this week for Bombay to study at first hand the work of the Cowley Fathers in India. Father Dalby will visit the mission stations of the society in Bombay and Poona.

He will see the work being done by the Oxford Mission to Calcutta and the Cambridge Mission to Delhi.

He will return to England next March.

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NEED FOR CHRISTIAN EDUCATION BISHOP'S PLEA AT WANGARATTA SYNOD

FROM OUR OWN CORRESPONDENT

Wangaratta, Tuesday, Nov. 18

The Golden Jubilee Synod of this diocese opened here today in the presence of the Primate of Australia, the Archbishop of Melbourne, the Bishop of Wangaratta and the Bishop of Gippsland.

The Bishop of Wangaratta spoke in his address on the need for Christian education. He said:—

"Sometimes, I feel, it would be better for us to speak of 'Christian' education in preference to 'Religious' education.

"The term 'Christian' does give an objective and purpose for education, that of helping to make a 'Christian'."

"The Church lays stress on this purpose, for at every Public Baptism the priest exhorts the godparents, with regard to the future education of the child, in these words:

"Chiefly ye shall provide that he may learn the Creed, the Lord's Prayer, and the Ten Commandments, and all other things which a Christian ought to know and believe."

"For over four hundred years that exhortation has been in our Book of Common Prayer."

"Parents and godparents of successive generations have put before them the purpose of Christian education."

"They have been asked to take trouble and make preparation for the Christian education of their children," he said.

"Why specifically mention the Creed, the Lord's Prayer, and the Ten Commandments? How do they affect education?"

"They serve to indicate the three-sided nature of the training of the young which must embrace faith in God, prayer, and right conduct."

"No scheme of education can be satisfactory or produce the best type of character which does not emphasise these three important aspects.

"The ability to repeat the Apostles' Creed, the Lord's Prayer, and the Ten Commandments is not the sole requirement of the Baptismal Injunction to learn."

"To master their meaning is a sound basis on which to build character."

THE AIM OF CHRISTIAN EDUCATION

"There must be an aim in Christian education."

"Why do people send their children to Sunday school?"

"Why do clergy give religious instruction?"

"There may be many reasons, there should be only one aim. That, I believe, is to produce the Christian character, to follow the example of our Saviour Christ and to be made like unto Him."

"This seems to be and is, humanly speaking, an impossible ideal."

Bishop Armour said that all teaching, whether in the nature of the scripture lesson, catechism instruction, or training in Church worship, should set forth the faith of the existence of God, the incarnate life of Christ, and the power of the Holy Spirit.

"Unless a child or an adult

finds God as a present reality, he will never realise the value of human personality and the being, but as a living person."

(Continued on page 10)



The newly-elected Premier of Greece, General Papagos, with the wife of the Rector of Camden (see feature article, page 12)

STIPEND RAISE IN EXETER

ANGELIC NEWS SERVICE

Exeter, Nov. 13

The Church Commissioners' unexpected assistance to the Diocese of Exeter has enabled the stipends of clergy in the diocese to be raised to £475, with the prospect of a rise to £500.

The Commissioners had indicated that if it were considered that £500 net could not be achieved this year without further help, application could be made for an allocation from the £170,000.

This was promised as aggregate assistance for all dioceses after March, 1954.

Even if the diocese received no share of this amount, the net income could be £475 in this year and in 1953.

After three years the bulk of the £19,000 needed to maintain the stipend at £500 would have to come from the parishes.

The Bishop of Exeter said that the amount of the stipend in subsequent years would depend on the success of the laymen's campaign.

ADELAIDE

What was probably the last meeting of "God's 5th Column" was held in Church Office on November 14. The young people and the missionaries discussed the future of the mission movement, and how they could best carry on the work of winning the youth of this city for Christ and His Church.

It has been decided that an "expeditionary force" will be formed to carry the mission into the parishes and to country areas. Those enrolling in "X Force" will be expected to live by a "Rule of Life" drawn up by the members, undergo a course of training in evangelism, and continue to study the faith of the Church, and to endeavour to take the Christian Gospel to their homes and places of work and play.

It is hoped that these youth will infiltrate secular organisations of every kind and see that Christian standards are maintained in such groups. One essential aspect of this work will be the emphasising of the parish as the centre of activity. Young people will not be taken out of the parishes, but will work to build up and strengthen the life of their own parish church.

THE "FOLLOW UP"

The chairman of the mission committee, the Reverend D. Stuart Fox, invited the clergy this week to meet and discuss plans for the "follow up" of the mission. All were determined that the fruits of the mission must not be allowed to be dissipated or lost, and decided that the appointment of a youth director is an essential first step if your work in the diocese is to continue to thrive. A resolution was passed strongly stating the clergy's views in this matter.

COMMUNITY "DO"

The Hostel of the Holy Name, run by the Sisters of the Holy Name, held its annual "do" at the hostel in Wellington Square, North Adelaide, on Saturday, November 15. To mark Youth Week, Wendy George, who is a "5th Columnist" and one of the hostel girls, made a charming speech, and declared the "do" open. Incidentally, the "do" takes the form of a combination of an "at home" and a fete.

"ICHTHUS"

The Reverend Frank Western has formed a guild for his parishioners with the intriguing name of "Ichthus." "Ichthus" is the Greek word for "fish." The symbol of the fish was once a Christian secret sign in days of persecution, and the Greek letters of the word are the initial letters of "Jesus Christ, Son of God, Saviour." The badge of the guild will be the Greek letter Theta, the initial letter of the word God, and the one objective of the society will be to help its members to serve God and His Church better.

DEDICATION

Plans are being prepared for a church in the new housing area of Warradale, in the Parish of Brighton. It has been decided to dedicate the new church under the patronage of S. Elizabeth of Portugal.

The reason for the choice of S. Elizabeth is twofold. This saint is associated with the grape-growing industry, and Warradale has many vineyards. The dedication is also intended to honour our Queen Elizabeth.

ACTIVITY AT SEMAPHORE

A small group of devoted laymen saved the church at least £250 by renovating completely the 11-roomed rectory of S. Bede's Church in their spare time to prepare it for their new rector, the Reverend C. R. Wheat.

A wall around the church, in memory of the Reverend James Welsh, a former Rector of Semaphore, was dedicated by the bishop on November 1. On the way home from this ceremony, the bishop's car was hit

and considerably damaged by another car.

INSTITUTION

The Reverend J. Bond, former Rector of Clare, was instituted to the Parish of Victor Harbour by the bishop on November 19, in S. Augustine's Church, Victor Harbour.

DIAMOND JUBILEE

The Society of the Sacred Advent will be celebrating their diamond jubilee on December 12 and 13.

A public meeting will be held in the school hall on Friday, December 12, at 7.45 p.m. The speakers at this meeting will be the Archbishop of Brisbane, the Bishop of Newcastle, the Bishop of Riverina, and the Reverend B. W. Oddie, S.S.M.

On Saturday, December 13, at 9.30 a.m., the Eucharist will be celebrated—also in the school hall.

All readers of THE ANGLICAN are invited to be present on these two occasions.

ARMIDALE

GUYRA

A "Feast of Music" in the Guyra Parish Church last Thursday included items by the Armidale Cathedral Choir, the Armidale String Quartet, instrumental and vocal solos and community hymn singing.

BALLARAT

CONFIRMATION

Girls from Queen's Grammar School were among the candidates confirmed by the Bishop of Ballarat at Christ Church Cathedral, Ballarat, on Sunday, November 9. The candidates were prepared by the Dean of Ballarat, the Very Reverend Dr. J. A. Munro, who is also chaplain of the school.

MURTOA

The Murtoa Ladies' Guild held its final meeting for the year during the last week in October, when the balance sheet showed that as a result of the year's work £180 was in the bank. The ladies voted £100 to the church committee for general funds.

VISIT

The Vicar of Birregurra, Reverend I. H. St. Clair, is to visit England, and will leave in December. He will be accompanied by his wife and baby daughter. The Reverend Adrian Gearing will act as locum tenens.

SCHOOL CHOIR

The choir of Geelong Church of England Grammar School visited Birregurra on Sunday, November 2, and provided the music for the Eucharist at Birregurra and Choral Evensong at Dean's Marsh.

BENDIGO

C.E.B.S. RALLY

A C.E.B.S. Rally was held recently at All Saints'.

There were 120 boys present, representing the following branches: All Saints, S. Paul's, S. Mary's, Kangaroo Flat, Holy Trinity, Maldon, S. George's, Trentham, S. Alan's, Mooropna and S. John's, Kerang.

The cup for the best branch was won by All Saints'; S. Paul's were runners up.

STONE FROM CANTERBURY

The stone, donated by the Dean and Chapter of the Canterbury Cathedral, has arrived at All Saints'. It has an insert of an eighth century cross, and is to be placed in the fabric of the cathedral.

KANGAROO FLAT

GARDEN FETE

An open air fete held on Saturday, November 8, at the home of Mr. and Mrs. Hazledene raised more than £100. Mr. Hazledene is the Marong Shire president.

S. Mary's Ladies' Guild, un-

der the leadership of Mrs. E. Willson and Mrs. Turner, organised the fair.

A sanctuary and a vestry were recently added to S. Mary's, and the funds from the fete will be devoted to some essential repairs to the church fabric.

REMEMBRANCE DAY

Remembrance Day was held at the cathedral, when representatives from the Returned Servicemen's League were present. The Dean was the preacher.

S. JOHN'S, EPSOM

On Sunday afternoon, November 9, 50 people crowded into S. John's Church at Epsom to hear the first service given in the church for more than three years.

The last time the church was used for worship was on June 5, 1949.

A baptismal ceremony, in which baby Jeanette Mary Weeks was the central figure, was an appropriate one for the church's re-opening day.

The preacher was the Reverend C. W. Whitehead, who has just become vicar of the parish. Mr. McCallum, who took up the collection at the service, was secretary of the church when it was in use before. President of Huntly Shire, Cr. R. G. Hamilton, was present with his wife and Cr. T. J. Tucker.

Mrs. B. Tracey played the organ.

Services will be held fortnightly. Mrs. Whitehead, mother of the vicar, is planning to organise a Ladies' Guild.

GOLDEN SQUARE

S. Mark's Sunday school celebrated its annual children's festival on Sunday, November 9, with three special services.

Archdeacon R. P. Blennerhassett preached at the morning service, the Reverend R. J. Philp, from Forest Street Methodist Church in the afternoon, and the Reverend C. Whitehead in the evening, gave addresses to the children.

WHITE HILLS

Members of S. Luke's Ladies' Guild netted more than £100 from their fair in White Hills Reading Room on Saturday. It was a record sum for the ladies.

Mr. W. and Mrs. Cowling opened the fair after they were introduced by the vicar, the Reverend C. W. Whitehead. The vicar's mother, Mrs. Whitehead, presented a sheaf of roses to Mrs. Cowling.

NORTH BENDIGO

Members of S. John's Ladies' Guild were praised on Saturday afternoon, November 8, by the Mayor, Cr. T. R. Flood, on the manner in which they had organised their annual flower show and fair.

Cr. Flood, who was officially opening the function, said the strong entries in each competition section and the well-laden stalls were tributes to the organising ability and work of the guild members.

He wished them a thoroughly deserved successful afternoon.

BENDIGO

Services at S. Paul's on Sunday, November 9, marked the 84th anniversary of the dedication of the church.

Canon David Anthony, of Horsham, was the occasional preacher, and music included anthems by Ouseley and Charles Wood, with the evening service by Walmisley.

In a recital during the afternoon S. Paul's organist, Mr. R. A. Anderson, played four organ preludes by Bach, Karg-Elert's Harmonies du Soir, Frank Bridge's Adagio in E major, and the Chorale No. 3 in A minor by Cesar Franck—whose La Procession was sung by tenor Lindsay Maple.

ENGLISH CHURCH MUSIC

More than a hundred choristers sang English church music of the kind advocated by the Royal School of Church Music at S. Paul's Church at 8 p.m. on Monday, November 10.

They came from the two city churches: All Saints' Cathedral and S. Paul's, Echuca, Castle-maine and Eaglehawk, and visiting choir members attended from other parts of the diocese.

Canon D. Anthony, of Hor-

sham, gave the occasional address. The Rector of Echuca, the Reverend G. T. Morphet, acted as precentor; the Vicar-General, the Reverend R. P. Blennerhassett, acted in the absence of the bishop, who was attending bishops' meeting in N.S.W., the dean, and other diocesan clergy attended, and the Rector of S. Paul's, Canon E. H. Pickford, presided.

After the festival, choirs and congregations met in the parish hall, where supper was provided.

Most of the music was from books published by the R.S.C.M. The canticles and anthems are representative of different periods and styles in English church music.

The R.S.C.M. exists for the betterment of choir music and church music generally in every parish throughout the Anglican communion.

BRISBANE

TOOWOOMBA

S. Luke's annual Spring Fete was held at Toowoomba on November 7. A variety of stalls was run by different groups within the church, and a new innovation this year was a toy stall organised by the men of the C.E.M.S. who had met weekly and made a very attractive and varied collection of wooden toys, nursery tables and chairs.

Many business people make a point of lunching at S. Luke's on fete day. Thanks to much hard work by the helpers during the year and to the response of the public the sum of between £900 and £1,000 has been raised for S. Luke's church funds.

BRISBANE

A Children's Fair, arranged by young people, was held at Bishopsbourne. Notwithstanding heavy rain success crowned this initial effort to raise funds for a much needed Youth Conference Centre.

S. George's Church, Crows Nest, built a year ago by voluntary labour, at a cost of £3,200, is now free of debt. The consecration ceremony will take place in December.

Members of the Second Annual Convention of the Royal Australian Institute of Architects, now being held in Brisbane, attended a fully choral Evensong at S. John's Cathedral. The first lesson was read by Mr. Cobden Parkes, president of the Royal Institute of Architects, and the sermon was given by the Reverend Evan Wetherell.

SUMMER SCHOOL

Over 120 clergy, teachers, and youth leaders will attend the Summer School of Sunday school leaders and teachers to be held at the Glennie, Toowoomba, from December 26 to January 3. All available accommodation has been booked.

BUNBURY

JAM FOR 3d.

"It was an outstanding success" said Canon E. H. Burbridge when describing the Ladies' Guild's fete at Bunbury on November 7, when more than £156 was raised for general funds.

Guild members made most of the items sold. These included food and clothing. A special feature was a stall for children on which all items went at low prices (jars of jam for 3d.).

On show was a painting by Leith Angelo titled the Potato Field which will be auctioned at a later date.

The money raised will be added to £275 raised by the guild this year in sales of afternoon tea to Bunbury shoppers on a Friday afternoon.

CANBERRA AND GOULBURN

MURRUMBURRAH-HARDEN

The Murrumburrah-Harden branch of the Anglican Men's Movement has just completed the construction of a concrete drive in front of S. Paul's Hall, Murrumburrah.

Led by the president, Mr. J.

Baldwin, advised by Messrs. V. Hearne and B. Whybrow, and fortified by afternoon tea supplied by the ladies, the men have done a valuable job.

A capacity attendance is expected at S. Paul's Hall, Murrumburrah, on Wednesday, November 26, at 6.30 p.m., when the Murrumburrah-Harden Branch of the Anglican Men's Movement will hold a dinner.

The guest speaker will be the distinguished nuclear scientist,

The Diocesan Correspondent of THE ANGLICAN is not receiving sufficient news from parishes.

A proper coverage of news is not achieved simply by forwarding copies of parish papers to THE ANGLICAN direct. The news your correspondent is able to supply at the moment is being obtained the "hard way," except in a very few cases.

He would appreciate it if all rectors would forward him copies of their parish papers and reports of events as they occur, and suggests that an active layman might be roped in to assist the already overworked rectors in this task.

Professor E. W. Titterton, who will speak on the subject, "Atomic Weapons and Christianity."

Professor Titterton will be accompanied to Murrumburrah by the general honorary secretary of the A.M.M., Mr. T. W. W. Pye.

PRIEST'S ILLNESS

The Reverend Arthur Gibson, Priest-in-charge at Ainslie, underwent a further operation in the Methodist War Memorial Hospital at Waverley, on Wednesday morning.

During the service of Holy Communion at Ainslie, on Sunday morning, Mr. Gibson became ill but completed the service.

Since he came to Ainslie a short time ago he has by his great sincerity and devoted and tireless labours won a place for himself in the hearts of church people.

They all look forward to a speedy recovery and to his early return home.

GUNNING

The Gunning Branch of the Anglican Men's Movement is completing arrangements for holding a dinner for old age pensioners during the Christmas period.

JUNEE

There was an encouraging attendance at a special service in which the Churchwomen's Union and the Junee Branch of the Anglican Men's Movement combined.

The service was followed by supper supplied by the men.

BOOROWA

A parish mission is to be held in Boorowa from February 15 to February 22.

The mission will be conducted by Archdeacon R. E. Davies, of Canberra, and the Reverend Gordon Arthur, of Berridale.

A preliminary meeting was held in Boorowa on October 17, at which the Missioners were present, and the necessary support was promised them in their efforts.

S. PAUL'S Y.A.'s

S. Paul's, Canberra, Young Anglicans held a tea on Sunday, November 9, when they were treated to an informative address given by Captain Steep of the Church Army.

Captain Polye, also of the Church Army, was accorded a warm welcome to the function.

CHURCH ARMY IN CANBERRA

Captains Sleep and Polye, of the Church Army, visited Canberra on November 9, where they spoke and showed films at Ainslie, S. Paul's and other centres in Canberra.

The visit was very much appreciated by parishioners and they will look forward with interest to further visits.

AINSLIE CHRISTMAS TREE

The Ainslie Church Christmas Tree Festival will be held in the Ainslie Hall from 7 p.m. to 9 p.m. on Thursday, November 27.

Children will contribute a gift for the children in the Children's Homes at Goulburn, in addition to receiving a small gift themselves.

S. PAUL'S SCHOOL PICNIC

The Parish of S. Paul's Sunday school picnic is to be held on Saturday, December 6.

TEMORA A.M.M.

The Temora branch of the Anglican Men's Movement recently held a tea at which the speaker was Canon H. Palmer, of the Cathedral of S. Peter and S. Paul, Dugura.

Following the address, supper was provided by members of the A.M.M., assisted by the ladies.

The branch recently collected £1000 to provide the services of an assistant priest.

CROOKWELL

Mr. C. S. Christian, officer in charge of the Survey Section of the Land Research Section of the C.S.I.R.O., was guest speaker at a men's tea conducted by the Crookwell-Binda branch of the Anglican Men's Movement, on Sunday, November 2.

Mr. Christian spoke about "Northern Australia" and illustrated his talk with a set of coloured slides taken on various trips to the north.

YOUNG

Mr. K. R. Webb has been elected honorary secretary of the Young branch of the Anglican Men's Movement.

COOTAMUNDRA

The annual election of office-bearers for Cootamundra branch of the Anglican Men's Movement resulted as follows:

President, Mr. M. Scott (re-elected); vice-presidents, Mr. H. Lake, Mr. W. H. Manwaring; honorary secretary-treasurer, Mr. G. Gethings.

The annual report disclosed that valuable work had been done for the parish.

In addition to working bees members of the movement had collected approximately £70 towards the cost of timber for the church floor.

This collection is still proceeding and it is hoped in the coming year to secure the necessary funds for the repainting of the church building.

Mention was also made of the work done in the church grounds by Messrs C. Chew, J. McDonnell, W. H. Waring and D. Plows.

These gentlemen have given many hours to the general care of the grounds and have planted several new roses in the gardens.

PARISH PARTY

S. Paul's, Canberra, Young Anglicans have organised a Christmas parish party to be held in the Manuka Tennis Pavilion on Saturday, November 29, at 7.30 p.m.

A large attendance is expected and every organisation in the parish, as well as all parishioners, have been invited.

Those who have not yet indicated their intention of being present should do so as early as possible with Mrs. J. Dean, Brenner Street, Griffith, A.C.T.

GIPPSLAND

GIPPSLAND

The missionary rally and welcome home to the Reverend Philip and Dr. Kathleen Taylor was held at the Cathedral on Thursday morning, November 13.

The congregation included representatives from the majority of parishes.

The service was conducted by the Very Reverend C. B. Alexander, who was assisted by the Archdeacon of North Gippsland, the Venerable L. W. A. Benn, and the Archdeacon of South Gippsland, the Venerable H. H. Ham.

(Continued on Page 14.)

MORALITY COUNCIL IN ENGLAND

CHANCELLOR SUPPORTS COUNCIL SERVICE

London, Nov. 17

What has the Public Morality Council done for Britain and its people?

The Chancellor of the Exchequer, Mr. R. A. Butler, spoke about its unique service, at the annual meeting of the Council at the Caxton Hall, Westminster, last Thursday.

"Bodies such as this Council," Mr. Butler said, "are often accused of intruding into the individual's choice of enjoyment."

"Every facet of the Council's activity is, however, concerned with matters of essentially public concern."

"Evil cannot be justified on the ground that it is private; evil is a public concern, and is not static."

Mr. Butler declared that the justification of the Council was to secure that one man should not, by his own lack of high principle, be able to drag down others.

Some people, who knew little about the work of the Council, thought that it wanted to give the country the character of seventeenth-century Puritanism.

But he knew that its members were all prepared to endure opprobrium, however unjustified, for the sake of the cause they served.

He believed that the basis of a great deal of crime and moral decadence was the shortage of houses.

The fact that the nation was devoting as large a part of the country's resources as could be spared to making family homes was a supplement to the social service system, covering health, education and insurance.

The moral standards of the people were not only important, but were vital for the nation's continuance as a great power.

INCALCULABLE HARM

In his report of the year's work, Mr. George Tomlinson said that the Council had reviewed fifty-eight stage plays, of which thirty-two were commended and nine criticized.

He deplored the so-called Parisian revues, and said that the harm they did to adolescents was incalculable.

He added that the degree of nudity permitted on the English stage was forbidden in Paris.

Of the forty films reviewed, twenty were commended, but film advertising, both by newspapers and posters, had caused concern.

Some of these advertisements had been instances of gross vulgarity, and had done a great disservice to the film world.

The moral standards of radio and television were high, but he hoped that improvements would take place in certain instances.

Mr. Tomlinson said that hundreds and thousands of maga-

zines and books had been destroyed in the nation-wide campaign to deal with pornographic literature.

He described serials in certain Sunday newspapers as "pernicious means of increasing circulation."

EFFECTS OF MAU MAU

ASSURANCE BY KENYA DEAN

London, Nov. 11

The Provost of the Cathedral at Nairobi, the Very Reverend H. A. Evan Hopkins, has released here a message to assuage fears roused by the current Mau Mau disturbances in Kenya.

His message, addressed to Anglicans in England, states:

"We value your interest and prayers, but would direct them far more to our Christian African brethren than to ourselves. . . . The people to be sorry for are the loyal Africans, especially the Christians, who have quite literally to face the choice between disloyalty and death."

"The secret society, the Mau Mau, operates most in the native reserves."

"It is obviously organised, but such is the fear of the power of an oath, and such is the fear of reprisals (informers are frequently found strangled or stabbed in lonely places), that it is almost impossible to trace its inner workings."

"The movement is almost entirely confined to the area occupied by the Kikuyu tribe, the most disgruntled of all the natives."

"They have some grounds for it, in that they are desperately land-hungry. The movement is anti-European, anti-Christian, and anti-Government."

"After primitive pagan ceremonies, culminating in a solemn oath not to divulge anything about the society, and do all they can to turn the Europeans out of Kenya, people are also relieved of a considerable subscription."

"These are the people you should be praying for, many of them members of our congregations in the native reserves."

"Some are too fearful to be seen going to church, and with the fall in attendance there is a drop in the offerings, resulting in the (African) clergy's salary dropping with it."

"They are indeed living in first century times, and we respect and pray for them. . . ."

"Don't worry about praying for our safety, but do pray that we may not fail God in these times of great opportunity for the Church of Christ."

"We believe the stress will pass, order will be restored, and then we shall be able to go forward with a cleansed and purified Church, the better for the challenge of the present time."

ARCHBISHOP'S BROTHER KILLED

London, Nov. 10

Mr. Herbert Douglas Fisher, aged 73, brother of the Archbishop of Canterbury, was killed on Saturday when he fell in front of the 6.19 p.m. express from London as it was slowing down to stop at Leicester, London Road, Station, Leicester.

Mr. Fisher was formerly a Government official and spent some years in the Gold Coast.

TELEVISION IN CHURCH?

London, Nov. 7

The Archbishop of York, Dr. Garbett, addressing the York Diocesan Conference yesterday, said that the B.B.C. had been giving careful thought to the question of how best television could be used for religious purposes.

Most Christian people were grateful for the care and trouble that the B.B.C. had taken over its broadcast services and addresses.

He hoped that the Churches would encourage the use of television so as to bring to millions not only the spoken word, but some conception of the beauty and reverence of worship at its best, and that also means would be found to televise religious drama as a channel for conveying Christian truth.

He said it was impossible to exaggerate the influence that television might exert over the hopes and opinions of ordinary men and women.

Rightly used it should be of value in the schools. It would help to remove the isolation of the aged and invalids, and of those who lived in remote parts of the country.

But it could be used for evil as well as for good.

A NEW PHASE IN CHURCH LIFE

ANGLICAN NEWS SERVICE

London, Nov. 5

The Archbishop of Canterbury, Dr. Fisher, said yesterday at Stepney that the Church was entering upon a period of renewal, revival, and reconstruction, and was being called upon to play an increasingly important role in the life of the community.

He was guest of honour at a luncheon in the People's Palace in connection with the millenary celebrations of St. Dunstan with All Saints, Stepney.

Dr. Fisher said that the gravest period of the history of this country began about 200 years ago with the industrial revolution. The gravest destructive force that ever befell this country came with the revolution, because the balanced community life was destroyed.

Like was herded with like, but when the wealthy herded with the wealthy they did themselves harm.

The only stable society was that in which leaders of industry and commerce lived together with those whom they led.

Out of the industrial revolution also came the divorce of the people and the Church.

A reversal of that trend of divorce began during the war with the appearance of the welfare State. It was the application of Christian principles that led to the welfare State, but there could not be a welfare State unless men were redeemed and made fit to live in it.

Dr. Fisher said that those who were responsible in public life were turning to the Church for spiritual guidance in "embarrassingly large numbers."

"I am sure that the Church and public authorities have never been so close to one another as they are now, each looking to the other for essential help," he said.

\$1,000,000 APPEAL FOR ABBEY

London, Nov. 14

The Dean and Chapter of Westminster Abbey to-day launched an appeal for £1,000,000.

Three-quarters of the money will be used to restore the stonework of the Abbey, and the remainder will be devoted to the Abbey Song School.

It is hoped that Mr. Winston Churchill will be chairman of the appeal, and that local appeals will be launched in the Dominions and Colonies.

MISSION HOLDS JUBILEE

ANGLICAN NEWS SERVICE

The Modderpoort mission, in the Diocese of Bloemfontein, recently celebrated the fiftieth anniversary of its existence under the direction of the Society of the Sacred Mission.

The Bishop of Bloemfontein paid a weekend visit to the station, which includes the society's schools for the training of African teachers, primary schools, a branch Community House, priory and mission church, as well as a large area of farming land.

The bishop took a retreat for the students, and confirmed a number of them. Of the confirmation service, he wrote:

"With the Africans were two European schoolboys (not sons 'mission' people, but from the neighbourhood)."

"They sat with their African friends and knelt among them for their first Communion next day—a tiny unconscious demonstration of what the kingdom of God will be when apartheid is long forgotten. . . ."

"But that is not yet."

AFRICAN TIME

The bishop presided and preached at the Eucharist in the mission church next day. At the Offertory, the bishop stood at the chancel step, supported by deacons of honour, while every member of the vast congregation, from oldest to youngest, presented gifts of kind or envelopes of money, which were all stacked on the altar with the eucharistic oblations.

"It was a picture," the bishop wrote, "of the common Sunday worship of the early Church, carried forward still more really as hundreds made their Communion, when the divine exchange of earthly gifts for heavenly had been made."

"In my young days, the priest alone would have communicated at such a service, at such an hour; this, more tiring, more lengthy, was at least much more 'ante-Nicene.'"

"And I have long since ceased to look at my watch till African functions are ended. This was actually pretty short—10.30 to 12.40."

On the next day the bishop was again present at the Eucharist, to which clergy and laity of the community came from every quarter of the society's field—Basutoland, Bloemfontein, Kroonstad, and the goldfields of the Free State.

CANTERBURY ROOF INSPECTED

ANGLICAN NEWS SERVICE

London, October 31

The second conference of Cathedral Architects and Surveyors was held in Canterbury from Friday to Monday, October 24-27, by invitation of the Dean and Chapter of the Cathedral.

Members of the conference were welcomed to the city by the Mayor, heard a talk on the mediaeval history of Canterbury from the City Archivist, Mr. Urry, and inspected recent works of repair in the cathedral.

They also viewed new buildings in the city, and looked over the recently reopened S. Augustine's College.

There was a discussion of the series of special articles on different methods of roofing, which recently appeared in "The Builder." These articles were prepared by members of a committee appointed by the Central Council for the Care of Churches and the Society for the Protection of Ancient Buildings.

Representatives of the Lead, Copper and Aluminium Development Associations were there to help the discussion and to answer questions.

The debates included one on the use and abuse of plastic stone and stone preservatives; and another on the shortage of skilled labour in cathedral workshops.

CONCERN AT REMEMBRANCE DAY AT MALTA

BY A SPECIAL CORRESPONDENT

Malta, Nov. 11

A Remembrance Day Service for the members of 78 Fighter Wing, Royal Australian Air Force, was held in the cinema at Halfar, Malta, on Sunday, November 9. The service was conducted by the Wing Padre (the Reverend James Payne). The lesson was read by the Commanding Officer (Wing Commander B. A. Eaton, D.S.O., D.F.C.).

In his address, Padre Payne said: "If the dead of two World Wars whom we honour to-day could speak to us now, I believe that their message would be, 'Pull up your socks quickly, or you will lose what it cost so much to gain and to retain.' Morally and spiritually, the British Empire is losing ground. There is evidence of it on every side. It is time to take stock and review the position."

"To-day the free peoples of the world are challenged by an ideology that is atheistic and godless, a way of life that is materialistic and aggressive, a regime that declares that man has no soul and therefore no true faith or religion, no honour or purpose except to conform to an all powerful State. What answer do we as Christian people have to that challenge? An answer of military strength is not sufficient. All of our preparedness will be in vain if we rely only upon physical force."

"It is the task of our Empire to give the lead in bringing about the spiritual and moral revolution without which the scientific revolution will turn to our destruction."

PRISON CHAPEL DEDICATED BY ARCHBISHOP

ANGLICAN NEWS SERVICE

London, Nov. 17

The Archbishop of Canterbury dedicated and opened the new chapel that has been built by the prisoners at Canterbury jail last week.

The altar, pulpit and pews of carved oak were made at Maidstone prison.

The 350 chairs, all of which were occupied for the service, were made at Dartmoor.

The Prime Minister, who wore his archiepiscopal cross, addressed the prisoners.

He said that they had illustrated their Christian responsibility by making the chapel as perfect as they could.

They had spurned anything shoddy.

OBITUARY

FORMER BISHOP OF NASSAU

We record with regret the death on November 1, at Hastings, Sussex, of the Right Reverend John Daughish, one time Bishop of Nassau and later secretary of the S.P.G.

Bishop Daughish was aged 73. He was educated at St. Edward's School, and St. John's College, Oxford. He was ordained in 1902, and three years later became a chaplain with the Royal Navy, serving in H.M.S. Lancaster (1905-8), Indomitable (1908-10), Balmoral Castle (1910-11), at Shotley Barracks (1912-18), in H.M.S. Queen Elizabeth (1918-20), and at Eastney Barracks (1920).

In 1924 he became Rector of Lymington, Devon, where he stayed for seven years, during which time he was Rural Dean of Aylesbeare from 1929 to 1931.

In 1932 he was consecrated Bishop of Nassau.

He resigned in 1942, and for the next two years was secretary of the Society for the Propagation of the Gospel, and also honorary canon and assistant Bishop of S. Alban's. He was unmarried.

SHOPKEEPERS TO BAN TOY WEAPONS

London, Nov. 12

An appeal to shopkeepers to refrain from selling toy facsimiles of lethal weapons was made yesterday by the National Chamber of Trade.

A statement by the general secretary said that the National Chamber of Trade was making its appeal in response to representations "made over a wide field."

It said the chamber fully supported the growing feelings of unrest and apprehension caused by the tendencies developed in the minds and actions of young persons into whose hands such goods found their way, and believed it to be in the interest of the community that the manufacture of such goods should be voluntarily discontinued.

THE ANGLICAN

Incorporating The Church Standard

FRIDAY NOVEMBER 21 1952

RELIGIOUS BROADCASTING

We should be the last to depreciate the religious value of established forms of worship or of traditional forms in corporate church life.

If, however, the opportunity that broadcasting offers, of reaching a congregation greater by hundreds of thousands than one's own fellow churchmen, is to be seized, then merely to place a microphone in an ordinary Church service is gravely to miss the mark.

What is fundamental to much ineffective religious broadcasting is, first, the temptation of the officiating clergyman to conceive of the broadcast as an opportunity to speak to his own non-attending members, and thereby to revive his own parish vigour; and second, the habitual tendency to think of religious promotion only in terms of ecclesiastical procedure and of the phraseology of the Authorised Version.

Both attitudes fail to appreciate the immense opportunities of the radio medium, and particularly the potential audience that the celebrant may command.

We say "audience" and not "congregation" deliberately, for a radio listener is not a member of a congregation. He is a solitary person, not dressed in Sunday clothes and attuned to corporate worship, but, as likely as not, sitting in shirt-sleeves in a suburban verandah or living-room, with all the distractions of household noises and the counter-attractions of the Sunday newspapers at hand.

If the broadcaster captures his ear he will hold it only by the persuasion of straight man-to-man conversation—like our Lord sitting on the well-kerbing talking to the woman of Samaria.

One cannot take the ordinary radio listener into a congregation—he is a solitary soul, and the preacher is his only company.

When they are before the open microphone, our clergy must let their imagination rove over the type of audience they may have. This is not an age in which more than a minority of our people are conditioned to church attendance, to ecclesiastical phraseology, or even to the elements of Christian belief.

Terms which are commonplace to Church members are meaningless to a huge number of the present generation.

To-day's Australians have by no means all passed through Sunday schools, nor, we fear, are they all prepared to accept the simplest assumptions of Christian doctrine.

The radio audience will include the outback stockman and shearer, the prospector and railway worker and the unnumbered of the unchurched in our cities. They are the audience found in the Domain, at the street corner, on the race-course, or, equally important, the sceptics and unbelievers of all classes. These unseen, scoffing, uninterested, uninstructed clients of the preacher of the day present a terrifying challenge, but also a very great opportunity, for they are more hungry and needy than the faithful congregation in the pews.

What, then, should the religious broadcaster do?

When this great, needy, intriguing audience is available, preacher and congregation might forget their domestic needs and routine, and grasp the wider opportunity with both hands as something that must be used to the very greatest effect. We suggest to the preacher that he take off his clerical vestments and speak to one man, a careless, indifferent sceptical man, about the things he should consider.

Make the service brief—the spoken message the greater part of it—and let simplicity and reasonableness in our common modern idiom be the guiding principle.

The supreme need is to remember that on broadcast day there is an obligation to many thousands, the majority of whom never enter a church and know little of its procedure or custom.

Broadcasting has over-leaped the limitations of empty pews. It is a missionary medium to ears the Church will never otherwise reach. The final point is this: the broadcasting Church cannot assume that its radio audience accepts the first essentials of religious belief—the existence of God, the immortality of the soul, or, indeed, the spiritual nature of man and the universe.

The extent of unbelief, or of complete indifference, is greater to-day than we care to acknowledge. The revival of religious faith in the unchurched majority has to begin at the very root of man's attitude to life and the radio medium is the last link between the Church and many of our fellow citizens.

THE CHURCH ON THE ROOF OF AUSTRALIA

I was very surprised when the Padre of the Snowy Mountains Scheme asked me to write down my thoughts about the Church of England.

He did not only ask me to write my own thoughts, but also the opinions of other migrants about the Anglican Church.

It is not easy for a non-writer to write down any thoughts, even if he has some, but, as I have promised him, I will try.

Although there is only one group of New Australians with whom I am in close contact, (my fellow-countrymen) in camps, and camp life, one talks little about religion and Church.

Consequently these thoughts will be more or less my own opinions, but I believe they will be quite similar to the opinions of other migrants who have joined the Anglican Church.

It might be best to tell you, how I found my way into your Church.

One night, the Anglican parson was showing some slides in the camp. As I passed by the room he invited me to join in. I did, and we saw some films and had a cup of tea and chatted together afterwards.

He asked me to come down to the small country church in the village next Sunday morning. The picture I saw there was not very different from the scene of our small churches at home; most of the congregation were elderly women.

However I did at first notice the difference in the form of service. The prayers seemed longer, but to my relief, the sermon was shorter. It was not long, however, before I was able to follow the service in the Prayer Book and I came to realise the depth of worship in

the prayers. But this is not the real reason why I and other migrants have joined the Church of England.

There were no Lutheran Services in our camp when we first came, and why should we not join the Church of the country where we hope to settle, and where we must find friends.

And where better could we find real, lasting friends or finer companionship than in the Christian Church? Perhaps that is a realistic opinion, but I don't think anyone will blame us or me for it.

The other reason that attracted me to the ranks of the Anglican Church is the genuine connection between the minister and his parishioners. The Church does not only try to be the leader in the religious life, but is concerned with and takes an active interest in every aspect of life.

THE A.M.M.

I have been pleased to participate in some evenings of the Anglican Men's Movement, where always an interesting speaker had a wealth of facts to give. This has helped me to learn more about Australia, and helped me to appreciate the problems of Australia's future.

These are not so much the problems of my European homeland, as they are of the future of our new country with relation to the Asiatic world at our northern doorstep.

I think this is the positive side. But what about the negative? There cannot be a negative side if you are a Christian

This contributor is a German migrant who has been in the country for just over 15 months.

Many readers may get the impression that the Snowy Mountains Chaplaincy is supported by the Snowy Mountains Hydro-Electric Authority.

The Authority contributes nothing to the work of the Chaplaincy.

The Diocese of Canberra and Goulburn has spent over £4,000 in the first 12 months of the Chaplaincy work providing houses and equipment, etc.

and worshipping God who is the same all over the world. But I do feel a lot of my countrymen are still kept back by the name, "Church of England."

Perhaps it is natural. The war is not over very long, and years of training in the Hitler Youth, etc., do not vanish overnight.

There is still a big task ahead to change their minds and get them interested in the Church. This is not only for their own sake, but also for the sake of Australia. The quicker they settle down and become good citizens, the better it will be for the whole country.

I cannot imagine a better way of achieving this than through Christianity that takes an active interest in the whole man.

This more and more must become the burden of the Church of the country, that is, my Church.

ONE MINUTE SERMON

THE HOLY GOSPEL FOR THE 24th SUNDAY AFTER TRINITY

The Text:

While Jesus spake these things unto John's disciples, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead; but come and lay thy hands upon her, and she shall live. And Jesus arose, and followed him, and so did his disciples. (And behold a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment; for she said within herself, If I may but touch his garment, I shall be whole. But Jesus turned him about, and, when he saw her, he said, Daughter be of good comfort, thy faith hath made thee whole. And the woman was made whole from that hour.) And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, he said unto them, Give place; for the maid is not dead, but sleepeth. And they laughed him to scorn. But when the people were put forth, he went in, and took her by the hand, and the maid arose. And the fame hereof went abroad into all that land.

The Message:

The Gospel for the day presents us with two incidents from our Lord's life which offer an interesting contrast as well as an important parallel. Two persons are contrasted.

A ruler of the Jews. A man of some importance and dignity. S. Mark tells us he was a ruler of the Synagogue. It was his duty to arrange for readers in the Synagogue and to supervise the addresses so that the rules and practices of the Jewish Church were duly observed. The other is a nameless woman,

One of the ordinary people leading an ordinary life unnoticed.

They were associated in the story because they had a common burden. A circumstance that they could not control drove them both to seek the aid of the Saviour of men. This fact constitutes the important parallel to which reference has been made. Separated widely in social position these two persons were brought together by a common need. Life had proved too hard for them. They needed external aid. And they both knew where to seek it. And they were not disappointed.

But not only are two persons contrasted in this narrative.

There is also a contrast between two types of persons.

On the one hand we have the ruler and the nameless woman. They had both heard about Jesus. In their need they had recourse to Him.

The ruler came openly in defiance of the general sentiment of his class. He besought our Lord earnestly on behalf of his daughter lying at the point of death.

The woman came secretly, almost furtively, believing that she but needed to touch the hem of his garment, the tassled ornament on which the message of the law was written.

But both were convinced that in the Son of Man there resided power equal to their need.

On the other hand we have the noisy mourners who laughed Jesus Christ to scorn. No doubt they too had heard of the prophet of Nazareth but they gave no credence to the stories which reached them.

Even the earnestness of the ruler failed to move them. Beryl artfully suggests that as hired mourners it suited them to assume that death must take its course. Whether that be so or no, prejudice often competes with fact and, unfortunately, often wins. "They laughed Him to scorn" simply because they

(Continued on opposite page, column 4)

THE PRICE



CHURCH AND NATION

A FRANK AND FREE WEEKLY COMMENTARY

Money and Sport

Money talks. And sometimes it shrieks!

This was shown in several unpleasant incidents in sport in the past week.

Disappointed bettors vented their annoyance by ugly demonstrations in Melbourne and Brisbane against the running of two racehorses — curiously, in one case because the horse won and in the other because it lost.

Not for these gentry the thrill of thoroughbred matching pace with thoroughbred — the spectacle we are often asked to contemplate as the main justification for horse-racing. Obviously they saw the two disputed contests only in terms of gambles that didn't "come off." They demanded a consistency of performance they wouldn't think of expecting in some other fields of endeavour — say, cricket — where large sums of money are not customarily at stake.

And last week, too, we were told of the annoyance of an Australian golfer at the conduct of his American partner. The latter was alleged to be "clowning." If this was so, one can appreciate that this would cause a distraction about which the Australian would be justified in complaining. But surely golf is still sufficiently of a sporting contest, for both professionals and amateurs, for redress for such a grievance to be sought pleasantly and privately instead of by public argument, which was promptly blown up into big newspaper headlines.

"This means money to me," said the aggrieved golfer. But what an unpleasant way of earning a living if it means that normal sociability must be sacrificed in the process.

A few paragraphs back I mentioned cricket. And recent incidents in and arising from the Barnes case show that even that paragon of the sports (if I may be so biased) can reveal unlovely tendencies. But go on the "hill" at Sydney Cricket Ground, as I did one day last week to see our South African visitors in action, and you will be refreshed to find that that famous haunt of the barracker still refuses to let the players take the game too seriously.

I think the criticism from the "hill" is sometimes grossly unfair. For instance, I saw the unfortunate Burke virtually "talked out" within a few minutes of his arrival at the crease because he didn't immediately hit out against the closely-set field. But at the same time the "hill" critics, for all their one-eyedness, do remind us that humour is not a bad ingredient to bring to the playing of any game.

The brightest example I heard was this, addressed to a bowler who would probably prefer to remain anonymous for this wider audience:—"You couldn't bowl 'im if he was batin' with a curtain rod in front ova railway tunnel."

Our phrase-makers, it seems, are not all in Parliament—or, brethren, in the pulpit!

It is more blessed . . .

Bankstown, a Sydney suburb, wanted an anti-tuberculosis clinic but despaired of its ability to finance it.

A citizen who heard of the project asked how much was required. He was told: "£12,000." He replied: "Stop worrying, I'll

pay for it." The clinic is being opened this week.

It is good to know that the spirit of philanthropy is not dead, particularly when the objective is so worthy as this one and can be shared by so many.

I know that, even in this fortunate land, comparatively few people can afford to be generous on this scale. But I applaud the spirit behind this particular gift because I hope it will inspire others with wealth to show similar generosity.

How often do we read in our newspapers about estates, running not infrequently into six figures, in which everything is left to the immediate family—or, if some charitable bequests are included, these more often than not amount to no more, comparatively, than a crumb from the rich man's table.

Our own Church, I feel, could reasonably expect more benefactions than do come her way. And more support from well-to-do parishioners in their lifetime, too. I don't subscribe to a view I have frequently heard that it is not a bad thing for a parish to be in debt because that calls for concerted efforts to reduce the debt. I think many clergy and parish councillors would welcome relief from contriving appeals to repair the organ or the leaky roof and so be free to concentrate on the task of extending the true work of the Church.

As one star differs from another star in glory, so one parish necessarily differs from another in its financial resources. But in this nation, where very few are in real want, it is anomalous that any branch of the Church should have difficulty in balancing its budget and in paying its devoted professional workers an adequate stipend.

Strain of high office

The strain of the Prime Ministership is emphasised by the illness of Mr. Menzies.

His apparently untroubled approach to his duties may be deceptive. Certainly he does not appear to have been beset by worries comparable to those which in the depression are reported to have turned the hair of Mr. Scullin white overnight. And, on such occasions as question-time in the House, Mr. Menzies appears to revel in his opportunities to scintillate, particularly if there is the chance of a bon mot.

But, of course, a Prime Minister has to be equipped for other functions than making pretty, or clever, speeches and retorts. There are, in these difficult economic days, many heavy decisions to take on complex problems. And, although these are threshed out in Cabinet, the Prime Minister must usually give the lead, and later explain and defend those decisions.

It is reported that some of Mr. Menzies's colleagues are apt to trouble him too much with administrative matters they should decide for themselves. But, on the other hand, it is essential that no major decisions should be announced by Ministers without consultation with the Prime Minister.

Mr. Menzies is not overburdened with portfolios. He is, for instance, not his own Treasurer, as Mr. Chifley was. But, unofficially, Mr. Menzies has probably taken a big share of responsibility for financial

policy. It has even been suggested lately that, as Sir Arthur Fadden is showing so much the effect of strain from work and criticism, Mr. Menzies should become, in fact, Treasurer.

Surely this is poor advice. It would be quite unfair to give Sir Arthur Fadden relief from strain by imposing an additional strain on Mr. Menzies. In a Cabinet of 20 there should be an alternative Treasurer, if needs be, without saddling the Prime Minister with another full-time job.

The longevity of Mr. Hughes suggests that the Prime Ministership is not a fatal assignment. Yet Mr. Lyons and Mr. Curtin, among recent Prime Ministers, died in office, and Mr. Chifley soon after quitting it.

But Mr. Hughes, and Lord Bruce after him, held the office, as Mr. Menzies did the first time, when comparatively youthful by political standards.

The moral seems to be that, like measles, it is best to contract the Prime Ministership when young — and to guard against a second attack!

But, that pleasant apart, all people of goodwill will wish Mr. Menzies and Sir Arthur Fadden to have adequate opportunity to recuperate before facing up to what necessarily must be another strenuous year in Federal politics.

Prompt response

This frequently-criticised Federal Government of ours is susceptible to good advice. I've proved that—twice.

With charming reticence I reminded you last week that just a week earlier I had suggested that the Government should consider discontinuing the migration of unskilled Italians until it had had time to look into the worsening employment situation and propound some constructive remedies. And the very day that suggestion was printed the Government so acted.

Last week I mentioned a whisper that the Government would move soon to ease the drastic import restrictions it imposed in March. And, bless me, the relaxation was announced on the very day the idea was herein printed.

But no prophecies are made this week. I know my own limitations. I seek no hat-trick. I am no Telford.

—THE MAN IN THE STREET.

CONFERENCE ON CHURCH UNITY

London, November 7

The first of a series of three week-end conferences on unity was held at S. Mary's, Bryanston-square, on Saturday and Sunday.

There was a crowded meeting on Saturday afternoon, when a talk on the ancient Orthodox Church was given by Father Florian Geldau, a priest of the Rumanian Orthodox Church.

Pastor Van Apeldoorn, of the Dutch Reformed Church, was the other speaker.

Pastor K. A. Uddling, of the Swedish Church, preached at Parish Communion on Sunday morning. He spoke of England's part in the conversion of Sweden, the kinship in churchmanship between the two Churches, and the lead taken by Sweden in the Ecumenical Movement.

The conference passed a resolution calling on the rector to approach the Proctors in Convocation, to ask them to raise the question of the ratification of the Lambeth Resolution of 1920, concerning full intercommunion between the Church of England and the Church of Sweden.

RABAU REVISITED

BY A SPECIAL CORRESPONDENT

The one topic in the tropics is leave. The last leave and its fading joys, or the next, with its anticipations.

Allied to this is the problem of transport.

The Government can afford air travel. There they have an excellent, dependable and frequent service.

But Mission personnel, and others, must travel by sea, and their troubles are many.

Strikes on the waterfront mean endless delays and expense and uncertainty to the man looking forward to family reunion, a change of climate, food, and a rest.

And all because some union is demanding as much per week as the missionary gets in a year.

For six months we tried to get a firm date on which we could leave Rabaul to connect with a boat at Samarai for the Anglican Mission in Papua.

Success at last, and we reached Dogura, the cathedral village and head station of the Mission.

For 40 years I had heard about and prayed for this work, and now I was actually to see it.

A dream come true! But unlike most dreams, the reality was better than I had imagined.

Dogura stands on a plateau 300 feet above the sea, and is backed by a jumble of razor-edged hills.

Unique in its lovely setting, it is the spiritual home of many thousands of Papuans. We shared the life of the mission station for an unforgettable three weeks.

The Cathedral of St. Peter and Paul is, of course, the

centre of the life of all who live there.

The deep-toned call to prayer at 6 a.m. sets the standard of the station and the whole mission.

There the bishop, with his people, priests and laity, white and brown, old and young, meet their Lord.

Sometimes a white, and sometimes a Papuan priest is the celebrant, sometimes English and sometimes Wedauan language is used.

From there we go to a communal breakfast; then each to his task. The bishop and his most efficient secretary to tackle an endless correspondence.

Canon Palmer and Archdeacon Gill to the work of the station and the schools, Canon A. P. Jennings "retired" to his translation labours, Sister Elliot to the hospital, Miss Keckwick and Miss Robinson to the large half-caste home and school (how two people manage to feed, clothe, house and teach 46 children is a miracle), the native priests to their villages, the evangelists to their studies, the teachers to their schools, Mr. Aley to his printing office, work-boys to their repair jobs.

And I find that I have left out the most important people of all — the Sisters of the Holy Name. Just to see them—quiet and efficient — in the kitchens, or surrounded by a joyous band of native girls, was an inspiration.

And the school children — I never once heard an angry word or saw an angry gesture. Every spare moment given to cricket.

ONE-MINUTE SERMON

(from page 4)

could not penetrate into the inner meaning of His work.

Sleep is used in this instance and in the story of Lazarus to indicate a recovery from death different from a complete victory over it. Both the maid and Lazarus would sleep again in death. The very presence of the Master, however, could not overcome the ingrained hostility to the unusual.

It is a lesson for us.

We need to ask, "To which type do we belong?"

There is also a contrast and a parallel in the faith of the ruler and of the woman. With broken words the ruler cried, "Come and lay Thine hands on her." With a more serene confidence the woman said, "If I may but touch His garment I shall be whole." Neither reached the sublime faith of the nobleman who said, "Speak the word only." They had neither of them been wholly emancipated from the sensual.

But the woman went further than the ruler.

She realised that the simplest contact was sufficient to release the world-transforming power of the Son of God.

But there is also a parallel. Their need drove them to Jesus and their faith recognised that He was sufficient for their need. The thronging multitude urged on by the excitement of a great curiosity and the clamorous mourners who refused the Lord's message were in a different category.

No virtue went out from Him to heal them. Even close association with the Son of God does not always produce that wholeness of body or soul which is carried by the words "Thy faith hath saved thee." The ruler and the woman were at one in definitely seeking relief for their need. The character of their faith was somewhat different but the Object of their faith was the same and hence the result of their faith was the same.

"The fame thereof went ahead." To-day there are miracles of faith as in the days of the Son of Man's sojourn on earth. There are living testimonies of the saving grace of our Lord Jesus Christ that cannot be answered.

Are we followers of the Lord or deriders like the mob or have we learned the story of James and the woman and brought our urgent need to Jesus Christ our Lord?

This is the last of the series of articles written on the work of the New Guinea Mission. The writer stresses the fact that the Australian Church and, indeed, the world-wide Church, can be proud of what is being accomplished in this outpost of Empire by the staff of the Mission.

Young Papuans are attractive creatures.

Not far away is the theological college, with the Reverend E. P. Cassidy in charge, and just beyond is the Teachers' Training College of S. Aidans. The Reverend O. J. Brady and the Reverend Lyle Young are responsible for the preparation of 51 young men, drawn from many villages, languages and customs.

It would be difficult anywhere to find a finer body of young men.

One concluding comment. During the war our young men gave themselves freely to a dangerous and arduous service. It was perhaps to be expected of the children of a hardy pioneer race.

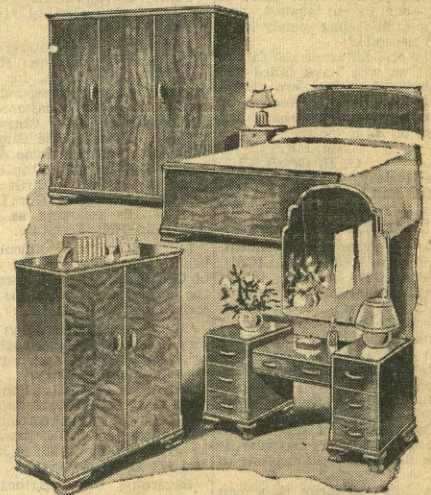
But today the Anglican Mission is starved of men and money. Missionaries have to wait for months and sometimes years for relief.

I know one priest in a far-away station entirely alone in a vast area. In addition to loneliness he is far from well. But there is no one to relieve him.

Where are our young priests? Is the spirit of service and of adventure smothered beneath the lure of comfort and security?

And you who read, yet cannot go let your money help a mission of which the Church at home is not worthy, but yet of which we can be humbly and gratefully proud.

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LETTERS TO THE EDITOR

[Parts of some of the following letters have been omitted. None of them necessarily represents our editorial policy. The Editor is glad to accept letters on important or controversial matters. They should be short and to the point.]

FAILURE OF "THE CHURCH"

RECRUITS FOR THE MINISTRY

Sir,—Mr. F. C. G. Tremlett makes the sweeping assertion (THE ANGLICAN, Oct. 31) that "the Church" has fallen down on its job.

He states: "Dr. Wand, when he was Archbishop of Brisbane, said that there would not be nearly so many patients in mental hospitals if more people had attended to their religious duties."

"This clearly indicates that the Church has fallen down on its job, and you might bend your energies in the direction of seeing what improvement can be effected in that regard."

As a parish priest I would like the writer of that letter to say what he means by "the Church." If his allegation is anti-clerical all that I can say is this: It is not the fault of the clergy—who are so often regarded as "the Church." It is the laity who have failed.

Time and again when parish priests do what is their plain duty they receive—not loyalty and assistance—but criticism and hindrance.

It is very easy to criticise the clergy and say "the prophets prophesy falsely" and to infer that "the Church has failed" but "many people love to have it so."

The Church has not failed; what has failed is every person who has exalted self above God and refused to accept the teaching of the Church.

A summary of the thesis of a recent book ("Guilt") by Caryl Chessler suggests that it is not the failure of any organisation so much as individuals that has caused the breakdowns which your correspondent attributes to the failure of the Church.

"The sense of guilt is common to all mankind, but if self becomes the centre instead of God then there is no one to sin against, and the guilt-feeling merely leads to neurosis."

The real failure is the failure of those who have failed the Church. And they are always ready to excuse themselves by shouting "The Church has fallen down on its job."

I am, etc.,
G. H. OFFICER.

The Rectory,
Hill End, N.S.W.

TO THE EDITOR OF THE ANGLICAN

Sir,—If your correspondent, "Drury" (THE ANGLICAN, November 7), is correct in attributing the shortage of students for the ministry to intellectual difficulties, then I think "Drury's" letter suggests that those difficulties arise through a misunderstanding of what is the Church's doctrine rather than in the doctrines themselves.

The doctrine of original sin means that everyone who is born into the world is prone to sin.

It does not mean that man is totally depraved, nor is there any immoral suggestion.

It explains the innate bias in every one of us to do what is wrong, or our failure to measure up to what is good.

This defect, which is born in us, is an inheritance from the progenitors of the race who, although made in the likeness of God, exercised their free will by choosing to do that which was wrong.

The Church does not affirm that there will be a physical resurrection of the body. The body of the resurrection will be composed out of the environ-

ment in which the soul finds itself after death, in the same way as our present body is composed out of this present environment.

The resurrection body is not to be thought of in terms of flesh and blood, but as an appropriate organ through which the soul or spirit will have expression and activity in the hereafter.

To deny the Virgin birth is to say that God is a prisoner in His own creation.

The Creator is not bound by the laws that govern our activity.

If He should choose to modify them in a particular instance through the operation of the Holy Spirit, our reaction should be one of awe and praise.

The tenets of Papal infallibility and transubstantiation are explicitly rejected by the Church of England, so they cannot be urged as a barrier to potential recruits for the Anglican ministry.

I refer "Drury," and others interested in Church doctrine, to a book published by the S.P.C.K., "Doctrine in the Church of England."

It is the report of the commission on Christian doctrine appointed by the Archbishops of Canterbury and York in 1922.

It is a synopsis of Anglican teaching and should be on every churchman's bookshelf.

Yours sincerely,
THEOLOG.

Sydney, N.S.W.

TO THE EDITOR OF THE ANGLICAN

Sir,—Your correspondent "Drury" (THE ANGLICAN, November 7) is of opinion that the clergy are either dishonest—disbelieving "the Church's doctrines and theology," or else insane.

He maintains that the reason for the shortage of recruits for the ministry is "the growth of honesty among men," and because they are unable to accept "the Church's doctrines and theology."

As far as I know, my sanity has never been questioned; yet the doctrine that children are by nature born in sin seems to me quite reasonable. One has only to study infants to realise that they are capable of mischief at a very tender age.

Your correspondent then speaks of "the physical resurrection of the body."

This term can be interpreted in more ways than one. However, I would suggest, for the guidance of your correspondent, that once the individual accepts the truth that Jesus Christ is the Son of God, as He Himself claimed to be, there is no difficulty about accepting the doctrines of the Virgin Birth and the Resurrection of Our Lord and of His followers as described in Holy Scripture.

Indeed, it would be difficult to believe that Jesus was the Son of God if He had been born in the normal way, and not as described in the Bible.

"Drury" suggests that men are prepared to accept the teaching of Jesus, but not "the Church's doctrines and theology." For the teaching of Our Lord on the subject of the Resurrection of His followers, your correspondent should read such passages as John 5: 21, 25-29; 6: 39-40 and 11: 21-26.

Regarding the doctrines of transubstantiation and the infallibility of the Pope in Council—these doctrines are not part of the teaching of Our Church.

On the contrary, Article 28 at the back of the Book of Common Prayer teaches us that transubstantiation "cannot be proved by Holy Scripture; but is repugnant to the plain words of Scripture . . . and hath given occasion to many superstitions."

I maintain that the doctrines of the Church of England are in "line with truth and reason," and with the teaching of Holy Scripture.

One of the chief reasons for

the shortage of recruits for the ministry is to be found in the financial difficulties confronting students. At one of our Australian theological colleges, where the course of training is three years, students are required to pay £180 per year in college fees in addition to examination fees. They are also faced with a very heavy expense in providing themselves with the necessary text books.

Upon completing their course they are ordained on less than the basic wage, which, seeing that it is breaking the law of the land, is a disgrace to our Church and to all its members. They are faced with an expenditure of about £40 for robes, and, if working in a country diocese, before long they are required to provide themselves with a motor car.

In the diocese of Grafton we are tackling this problem. A fund has been started to provide college fees for students for the ministry, and to assist ordinands by lending them money to help with the purchase of a car.

If church people would face up to their responsibilities there would not be the shortage of candidates today, but until they do this we cannot expect any lessening of our difficulties.

Yours faithfully,
E. J. SEATREE,
Diocesan Commissioner,
Grafton.

A NATIONAL C.E.W.S.?

TO THE EDITOR OF THE ANGLICAN

Dear Sir,—I was very interested to read of the formation of a "Church of England Women's Society" in a Brisbane suburb. I wonder whether there is scope for extending that group into an Australia-wide movement?

Women have developed in new directions during this century, and the two general movements in the Church, the Mothers' Union and the Girls' Friendly Society, excellent in their way, are no longer sufficient. What about the many professional and business women who don't fit into these societies? Also, many women are doing important administrative, professional, or business jobs in the community, but the Church gives them little opportunity to use their talents and training on her behalf.

Is there scope for the founding of a C.E.W.S. that will be national, with local branches, that will gather in the "new women" of this century, and give them a chance to serve their church, voluntarily, according to their capacities?

I am,
Yours sincerely,
(Miss) RUBY MARTIN,
Sydney.

CHRISTMAS CARDS

TO THE EDITOR OF THE ANGLICAN

Sir,—Christmas cards are already appearing in the shops and again bear the customary absence of any true Christian theme.

This is a matter for deep regret and the tendency should, I feel, be challenged by the Church.

Commencing from next year, would it be possible for your organisation to arrange for the printing of suitable cards for despatch to the various parishes throughout our Commonwealth? This is, of course, only a broad plan, and the details would be left to you.

If it were efficiently planned, I believe that not only our own Church folk would purchase them, but also Christians generally.

Yours faithfully,
B. C. BLACK,
5 Bellbrook Ave.,
Hornsby, Sydney.

EMPLOYERS' SERVICES

TO THE EDITOR OF THE ANGLICAN

Sir,—I am interested in the Dean of Sydney's statement regarding the desire on the part of at least some members of the Employers' Association to have a service on the same lines as that held on Six-Hour Day.

His quandary as to the finding of a day movies me to suggest that the obvious day would be Six-Hour Day.

It would be too much to expect—and probably would not be the right thing—for employers to have their float in the procession, though a float with tableaux truly suggesting co-operation in all that was to the benefit of workers and for the good of the community might be an idea; but for the employers as such to attend the service, and share in it such parts as the dean would allow a representative to take, would be far better than a separate service.

It is the isolating of labour and employer or workman and directors in groups which crystallises their differences and keeps them apart.

The meeting together deliberately in an act of worship on such a day, with the prayers of Christian people centred on that act as a concrete witness to the will for co-operation, could not but fail to help.

They must meet somewhere on common ground, and what better ground than in an act of worship.

The next outcome might be for a group of Christian representatives of all sections of industrial interests to meet as Christians with the specialised experience of the problems of employee and employer and try to remove the difficulties which prevent their Christian principles from motivating their industrial relationships.

Do bring them together in worship and let us who cannot be present pray that the spirit of God might rest upon the service and go from it into the counsels of our industrial life.

Yours sincerely,
M. KENNETH JONES,
The Deanery,
Armidale, N.S.W.

BOY SCOUTS

TO THE EDITOR OF THE ANGLICAN

Sir,—Mr. Done's view that the Boy Scout movement is "defective" in a particular religious aspect is rather like holding that a typewriter is defective because it does not do the same work as a railway engine.

The Scout movement considered the needs of both Christian and non-Christian scouts when it stated its religious policy.

"Policy, Organisation, and Rules" (1947 edition) states: "The following religious policy has received the approval of all the leading denominations of religion in the Kingdom," and the first paragraph reads: "It is expected that every Scout shall belong to some religious denomination and attend its services."

The most recently-added paragraph begins: "In the case of a Scout not now attached to any church, the Scoutmaster should endeavour to put him in touch with the Church to which his parents belong or in which he was baptised."

The Churches must well encourage promising young men to take up warrants with the Scout movement.

It is pathetic to notice the round of sporting and social fixtures which seem to make up the life of many Church youth organisations, while the Boy Scouts are crying aloud for the Christian leadership which only the Churches can supply.

Yours faithfully,
F. A. CRAFT,
Wellington, N.S.W.

FREEMASONRY

TO THE EDITOR OF THE ANGLICAN

Sir,—I am always pained to read in Church papers, as in THE ANGLICAN recently, criticism of Freemasonry by people who are obviously not Masons and so are not in a position to know for certain what the craft does teach.

A reliable indication of the acceptability of Masonic teaching is the fact that so many learned and devout Christians are active Masons.

I suspect that the real basis for criticism is a fear that many men turn to Masonry rather than to the Church for the fulfilment of their religious needs.

This is probably true; but I do not think that the way to draw them back to the Church is to attack Masonry; rather it is to try to draw individual lodges, and hence their members with them, to services designed to appeal to Masons in the local churches, and by means of supply what may be the greatest weakness in Freemasonry—a clear understanding by its members of the conception of God upon which it is founded.

There is another point worth making—in the Early Church great emphasis was placed on the Agape or community meal; the Church in modern times largely neglects this rite, and Masonry, by regularly holding such a meal at the conclusion of each ceremony, to some extent compensates for the Church's deficiencies in this respect.

Yours, etc.,
E. C. B. MACLAURIN,
The University,
Sydney.

TO THE EDITOR OF THE ANGLICAN

Sir,—As a Freemason of nearly 30 years' standing, of which 20 were spent in active lodge service, I am interested in the correspondence now appearing in THE ANGLICAN on this subject.

Two questions are put forward:—

(1) Is Freemasonry a religion?—The answer, is, Yes. The primary requirement of all candidates is belief in God.
(2) Is it an ally or opponent of Christianity?—It could be either.

The theological position of Freemasonry is pre-Christian or monotheistic. Thus Jews can be masons—and are. They have occupied positions in lodges and at least one has been a Grand Master. The Jew believes in one God; so does the Mohammedan. Thus both have the essential requirement. (I am writing from the standpoint of the Blue Lodge.) Nowhere is Christ mentioned in the ritual.

Some masons become opponent to Christianity by claiming that the Lodge is their Church, so the Church is dropped out for them. In my mother lodge most masons were regular churchgoers. In the next lodge very few were churchgoers.

What induces some to put the lodge in place of the Church? The ritual, I assume, was compiled by Christian men who had a knowledge of the prayer book, for upon this is based the style and also much of the ethic contained in the charges. The story of the third degree is the difficulty for many. It is intensely impressive, especially for those who have more reverence for the Resurrection than actual knowledge or consideration of the story then told.

In many places (my mother lodge being one) some verses of Hymn 499 (A and M) were sung. In another lodge quotations were made from the Gospel of St. John. The story has no thought of resurrection. It is a case of reinforcement. Thoughts of moral rectitude expressed in charges following are illustrative of the loyalty and fortitude of the brother concerned. It is the singing of Christian hymns and Gospel quotations that lead some astray by emphasising the idea of resurrection. When Dr. Maguire was Grand Master he sent a letter to all lodges depre-

cating the use of Christian hymns in lodge meetings. A grand chaplain from Adelaide had drawn attention to the practice. Dr. Maguire's reply was that he agreed with the complaint and would discourage the practice. The letter can be read in the "History of Freemasonry," published about 1938. The year of the letter was 1934.

Freemasons who place Freemasonry before the Church have two subjects they could profitably study—Freemasonry and the Christian religion.

T. MAY, P.M.

TO THE EDITOR OF THE ANGLICAN

Sir,—The basic reason why a churchman should not become a Freemason has always seemed to me that if he does so he will have to take part in worship which is not the worship of the Church.

As we Anglicans are bound to worship God in public only in the way that Holy Church directs, this consideration would seem to settle the question.

Yours faithfully,
NORMAN K. HARVEY,
Highgate Hill, S.I.,
Queensland.

TO THE EDITOR OF THE ANGLICAN

Sir,—I was very pleased to read the article on "Native Co-operatives in New Guinea" in last issue. This cause is one very close to my heart.

I notice, however, that I am given an honour to which I am not entitled. The President of the Co-operative Wholesale Society, for more years than I can remember, is Mr. George Booth, M.L.A. My position was that of a Director of the C.W.S. and President of Portland Co-operative Society.

Yours sincerely,
A. CLINT,
The Rectory,
Bathurst, N.S.W.

1552 AND ALL THAT

FROM OUR OWN CORRESPONDENT

Sir,—Bishop d'Arcy Collins' guess—which he hazards with evident satisfaction—that the type of Communion service "used to-day by the most Anglicans (either 1662 with the Prayer of Oblation after the Consecration and before Communion, or 1928) is of the 1549 type," serves to underline two facts.

First, that a great many clergymen of the Church of England, including bishops, are breaking their ordination vows, and involving the Church of England in moral corroboration.

Secondly, that there is sober reason why many Australian churchmen are opposed to any proposed Constitution for the Church of England in Australia, which would place the revision of our present authorised Prayer Book in the hands of bishops who entertain such opinions as those of Bishop Collins, or who share his desire for a "revival of worship" according to his conception of "true Catholic tradition."

Yours faithfully,
O. G. BARLOW,
Pennant Hills,
Sydney.

APOSTOLIC SUCCESSION

TO THE EDITOR OF THE ANGLICAN

Sir,—I quote from one of our leading daily newspapers of November 1:

"In the United States, the Episcopacy and Apostolic Succession were preserved in the Methodist Church, though neither has ever been incorporated in the Constitution of the (Methodist) Church in Australia."

I have always believed that Methodism did not have and never claimed to have Apostolic Succession, although I am aware that their chief ministers in the U.S.A. are designated "bishops."

I am no theologian, however, and I would seek, through your columns, some explanation of this matter, which, I think, must be rather bewildering to many of your readers.

Yours faithfully,
STANLEY H. RAE,
Vaucluse, Sydney.

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FAITH AND MORALS

A WEEKLY QUESTION BOX

By Dr. S. Barton Babbage

Each week Dr. Babbage, who is Dean of Sydney and a well-known writer on religious topics, answers readers' queries on matters of faith and morals.

All questions should be sent to Dr. Babbage at S. Andrew's Cathedral, Sydney.



L.R.S.B., of Geelong, writes: "Isn't Pacifism the only consistent Christian position?"

"I see every so often references to Anglican priests or chaplains in the services. There was a reference in THE ANGLICAN recently to one who was in Malta with an Air Force Squadron."

And then L.R.S.B. asks: "Was not Christ the Prince of Peace? Why doesn't the Church of England do the proper thing and oppose war completely?"

The issue at question is whether pacifism is the only consistent Christian position.

In 1943 a Penguin Special was published under the editorship of the Archbishop of Canterbury, Dr. William Temple, entitled: "Is Christ Divided?"

It was a symposium by both pacifists and non-pacifists. It revealed the deep-seated tensions which exist, and it showed clearly and cogently the arguments which can be advanced for both positions.

The pacifist argues something like this: To speak of war, at least in its modern form, as the lesser of two evils is unjustifiable since no evil is, in fact, so devilish and so damaging:

That to expect it to lead to a righteous peace is illusory, since evil means do not produce good ends;

And that to claim that no other alternative exists is apostasy since it denies the very means which Christ Himself used. Consequently, the issue is comparatively simple.

Christianity is the good news that evil has been overcome and mankind saved by the adoption of the way of the Cross;

To take up the Cross is the condition of discipleship; when war has been solemnly denounced by the Church, to be a Christian is to be a pacifist.

The non-pacifist also believes that war is inherently sinful.

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Nevertheless, he believes that, if a war has broken out, it may be his duty, both as a citizen and as a Christian, to fight.

He recognises that it was by suffering and not by forceful conquest that Christ redeemed the world.

But he does not see the relevance of this to the present situation.

In a war of self-defence each citizen is defending his fellow citizen from subjection to an alien yoke; and in a war for the liberation of other nations from an oppressor each is fighting not only to save his fellow citizens, but also those of another nation.

In such circumstances the way of fighting is more apparently the way of the Cross than the way of detachment.

At the present time Christians are deeply divided.

Nevertheless, historically, the Christian Church has consistently maintained that there is such a thing as "a just war".

The two conditions of "a just war" are:

1. That the goal is the establishment of a just peace.

2. That only so much force is employed as is necessary for that purpose.

From this it follows therefore:

(a) That it is never lawful to engage in war if there is any other way of obtaining justice.

(b) That although it is lawful to fight a war to obtain a redress of injustice otherwise unobtainable, or to preserve the existence of a nation, the war ceases to be lawful as soon as the enemy ceases from his attacks and offers to redress the injustice.

(c) That in the conduct of war only those acts of killing and destruction are lawful which directly conduce to the winning of the war, in the limited sense already stated, and are essential to its prosecution.

A state of war does not entitle the belligerents to practice any and every act of destruction.

(d) That a war is only lawful if it is entered upon and conducted throughout with one purpose: the avoidance or redress of injustice and the consequent enactment of a just peace.

The destruction of an enemy, or the aggrandisement of either side is not a lawful object of war.

The object of a just war is to enable both parties to live together amicably after its cessation in a condition of mutual justice.

These principles are in the judgement of many, still valid; no matter how difficult they may be to apply.

The Fathers recognised that force has its legitimate part to play in the life of society.

We recognise, rightly, the coercive power of the magistrate today in the restraint of evil.

The Fathers held it was a strange way to show our love to our neighbour to permit him to suffer the grossest injustice while it was in our power, though at risk to ourselves, to prevent it.

They went further, and held that it was a strange way to show our love for our neighbour to permit him to practise the worst outrages of injustice and by such permission to encourage him.

They held that it was the work and duty of love to re-

strain him, even by force if need be.

They deemed it a work of love to show all would-be aggressors that the powers that be are ordained by God and that they bear not the sword in vain.

The traditional Christian view is, therefore, this:

That war is an extreme measure which is only justified when it is clear that the evils which it seeks to avoid are greater than those which it brings in its train.

A Christian must decide which of two appalling alternatives he considers to be the lesser evil.

Our judgement is that in certain circumstances force may be legitimately employed.

Force is a necessary evil in the life of sinful and unregenerate man.

The duty of the Church is to see that force, in its exercise, is subjected to the rule of law and to the service of justice.

Mr. M. O'Shea, of Maroubra, asks:

"How do you reconcile friendship with the Russian orthodox Church with opposition to Communism?"

He says: "The Church of England is in communion with the Greek orthodox Church, which includes the Russian orthodox Church."

And then Mr. O'Shea asks: "How do you reconcile that with your assumed opposition to Communism?"

The Church of England, despite Mr. O'Shea's assertion, is not in communion with the Greek orthodox Church.

The Holy Synod of the Greek orthodox Church has only given an interim decision on the "validity" of Anglican orders.

The decision was that in particular cases and circumstances the Greek Church might recognise, by an arrangement known technically as "economy", the ordination of individual Anglican priests who desired to accede to orthodoxy.

"Economy", in the vocabulary of the Orthodox, is a technical term representing administrative action to meet a temporary situation without prejudice to any principle of ecclesiastical order.

Second, the Greek orthodox Church does not "include" the Russian orthodox Church.

The orthodox Churches are organised as independent patriarchates, on broadly national lines, and are both autonomous and autocephalous (a technical word for self-governing).

Thirdly, our opposition to Communism is not "assumed".

It is real. Nevertheless, our hostility to Communism does not mean that we do not enjoy Christian fellowship with those who also name the name of Christ.

It is for this reason that the Archbishop of York, Dr. Garbett, paid a visit to the Church in Russia in 1942.

It is right that Christians should hold out the hand of fellowship to one another across the Iron Curtain that divides the nations of the world on the political level.

In Christ the differences of race and colour and class are mercifully transcended.

THE WORK OF OUR CHURCH ON TRISTAN DA CUNHA

THE WORLD'S LONELIEST ISLAND

By OUR SOUTH AFRICAN CORRESPONDENT, THE RIGHT REVEREND WILFRED PARKER

Last year this island was transferred from the diocese of St. Helena to that of Cape Town, since all communication with it passes through the latter.

At the request of the Archbishop of Cape Town I have just visited the island, the first episcopal visit for five years.

THE voyage was made possible by the courtesy of the Admiralty, and I was given a passage in H.M.S. Actaon.

The islanders number 244, and are descended from the first permanent settlers who arrived in 1816, augmented gradually by shipwrecked sailors who decided to remain.

The first five wives for the settlers were imported from St. Helena.

Ninety per cent. of the population are Anglicans; in complexion they are "coloured" though many would pass as white.

In addition there are thirty temporary resident officials, and the staff of the fish canning factory which was started three years ago.

These latter live in a group of wood and iron buildings which were put up by the Navy during the last war and are called the "Station."

The only inhabited part of the island is a comparatively small plateau at the N.W. The islanders live in what is called the Settlement hard by the Station.

The appearance of the Settlement is reminiscent of the West of Ireland; there is the same green turf, little thatched cabins built of volcanic stone, thatched with flax, often with a ridging of sods.

Close behind is the towering mass of the mountain, which rises to a peak just under 7,000 feet in height.

Some of the cottages are lined with timber from wrecked sailing ships.

It is said that the curse of the island are the gales; a year or two ago one of the officials had his clothes literally blown off him; his overcoat was found over a mile away at a place which rejoices in one of the quaint place-names of the island, Pigbite.

He arrived home clad only in his under clothes.

The same gale blew the factory roof on to the side of the mountain.

Another man told me that several times he had had to crawl home on hands and knees.

No wonder that the people build their cottages low.

In 1851, the S.P.G. sent out the first missionary, and the venerable society still maintains the chaplaincy.

There have been several long intervals when there was no

resident priest, but since 1922 there has been a regular succession.

Bishop Gray, first Bishop of Cape Town, visited Tristan in 1856; another passing visitor was the Duke of Edinburgh, the sailor-son of Queen Victoria.

The little Church of St. Mary has recently been enlarged, the labour being freely given by the congregation.

It is an attractive well-furnished building.

The sanctuary is richly but pleasantly coloured; the harmonium was given by Queen Mary.

The Church is a very real centre in the life of the people. There is a branch of the Mothers' Union, and there are Scouts and Guides. The primary school is under the auspices of the Church.

The morning after my arrival, St. Simon and St. Jude's Day, I celebrated the sung Eucharist, at which incense was used and two island boys served me; there were 25 communicants.

At a later hour the Confirmation, which was the main purpose of my visit, was held, when 25 received the Rite. The Administrator and the Captain of H.M.S. Actaon were present.

Immediately afterwards I confirmed a girl very seriously ill, in the small, but well-equipped hospital.

I was also privileged to offer prayer at the ceremony of hoisting the Union Jack on "Queen's Day," and at a meeting of the island council.

The present chaplain, the Reverend D. Wilkinson, will be leaving before Christmas, his term of office having come to an end.

He is being succeeded by the Reverend D. Neaum, who was a fellow traveller with me to the island.

Much of my time was spent with Mr. Wilkinson in visiting the homes of the people where I was warmly welcomed, and given many cups of tea; each

visit ended with a prayer and a blessing.

The people are, by ordinary standards, poor; their cottages have a minimum of furniture, but in almost every one I saw pictures of the Royal family.

The main diet is fish, potatoes, and meat; almost everything else has to be imported.

In the old days there was not a toothbrush on the island, yet the people had excellent teeth.

Nowadays with the introduction of sugar and sweets the islanders' teeth have deteriorated.

The women spin the local wool, and are great knitters.

Until World War II, Tristan da Cunha deserved the title of the "loneliest island in the world."

Then, naval radio and meteorological stations were set up. Money was introduced for the first time when the canning factory started operations three years ago, and there is communication with Cape Town by sea about every two months.

The island has its own postage stamps—surely a record for a population of 275—which are a valuable source of revenue.

A question which is often asked is whether the people are mentally retarded owing to their isolation from the world.

One of the temporary residents who has special opportunities for observation entirely repudiated this idea.

He told me that the same range of intelligence is to be found there as in other small communities. Some of the men have a special aptitude for mechanics.

The relations between the Station and the Settlement are excellent.

I came away with the impression that the islanders are simple, kindly people. They are certainly well cared for by the Church.

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OBITUARY

MR. R. R. MORTIMER

We record with regret the death of a Boer War veteran, Mr. R. R. Mortimer, who had served for some 30 years as a parochial councillor of Christ Church, Gosford in the Diocese of Newcastle.

He was aged 84. Ralph Randall Mortimer shewed in his life the finest Christian virtues; but he was no humourless zealot.

Born in England, he spent much of his early life in South Africa before coming to Australia early in this century.

He was a keen and active sportsman all his life, and remained one till shortly before his death. His chief sporting activities were bowls and sailing.

When he came to Gosford in 1921 he did so with the intention of retiring; but he soon became caught up in the active life of the town. He was deputy mayor for some years.

His death will leave a big gap in local church life; he could always be relied upon to put life into the duller meeting.



MISSION TO ADELAIDE

AN "EXPEDITIONARY FORCE"

NOW AT WORK

FROM OUR OWN CORRESPONDENT

Adelaide, Nov. 18

Adelaide's "Fifth Column" has actually ceased to exist—it formally "gave up the ghost" on November 1.

Recruiting started last week for the "Expeditionary Force"—about 100 members of the mission organisation whose task is to capture the community.

Its task is six-fold. It must use the experience gained during the city mission and take the mission to the country.

Several districts have hinted at interest in such a scheme.

Second, it must help get into the homes and lives of the hundreds of migrants in the community and assist in their assimilation into it.

By example and by discussion the task force must carry out its third aim—recovery of the industrial world.

The fourth aim was emphasised strongly while the missioner was in Adelaide—the infiltration of secular organisations and taking an active part in them.

An important section of this is the trades unions.

Fifth, they are required to make their parish into a home base, and sixth, to turn their youth clubs into units which do "instruct, inform, inspire, and evangelise," to use the missioner's words.

To equip them for their task, they will need a strictly kept rule of life, involving prayer, both public and private, Bible reading and study, almsgiving and fasting, personal efficiency in work (Christians in general slip up badly on that one) and in taking personal steps to a deeper spiritual life.

Basic training for this work will have to come mainly from within the parish, supplemented by a weekend or school (mooted for January), bound together with personal study.

A school of Christian discipleship will be held at the Retreat House, Belair, from January 14 to January 21.

ANGLICAN YOUTH CHOIR

The recently formed permanent central choir for the youth of Melbourne is already achieving a high standard. Nearly 50 members are at present rehearsing for the choir's first concert on Friday, December 12, at 8 p.m. in the Chapter House.

Under the leadership of conductor Leonard Fullard, a varied programme of sacred and secular music is being prepared, including the Te Deum in B Flat by Stanford; 17th Century Madrigals, unaccompanied anthems, and carols. Tickets are obtainable from the Office.

BOYS VISIT TAMWORTH

A party of members from S. Mary's, Maitland, and S. Peter's, East Maitland, branches of the Church of England Boys' Society, recently made a visit to Tamworth as guests of the members of S. Paul's, West Tamworth, branch of the society. The party was under the leadership of Mr. W. C. Taylor, Diocesan secretary of the movement in the Diocese of Newcastle.

On arrival in Tamworth, the party was met by the Reverend H. Taylor, who arranged introductions and billets.

At night the visitors attended the birthday party of S. Paul's branch. Present at the party were the church officers and members' parents.

During the evening a number of prizes were presented. The presentations were made by Mr. A. J. Halliday, who was instrumental in the formation of S. Paul's branch; Mrs. G. A. Baker, wife of the vicar; Mr. Taylor; Mr. H. J. Laker; and Mr. D. W. Kaye. Following the banquet, strip films on C.E.B.S. activities were shown by Mr. Taylor.

FARM VISIT

On Saturday morning the visitors walked to Oxley lookout and surrounding hills, and, during the afternoon they made a visit to the properties of Messrs. Lye, and Kaye, where they were given an insight into the methods of running a modern wheat and sheep farm.

Both Mr. Kaye and Mr. Lye lectured on the work and Mr. Les White sheared a sheep for the benefit of the visitors.

At night, the visiting boys were guests of the S. Paul's branch of the Girls' Friendly Society at a Social evening.

On Sunday morning the boys attended Holy Communion in S. Paul's Church. During this service, a set of cruets, the gift of the members of C.E.B.S., was dedicated by the vicar, the Reverend G. A. Baker.

The visiting boys left Tamworth for Maitland after the evening service.

CHURCH LADS' BRIGADE

RELIGIOUS NEWS SERVICE

London, Nov. 21

The general secretary and Brigade Chaplain of the Church Lads' Brigade, the Reverend H. Peerless, left Heath Row Airport on Friday, November 14, to visit the Newfoundland Regiment of the Brigade on its 60th anniversary celebrations this week-end.

Mr. Peerless will preach at the morning service in St. John's Cathedral on Sunday.

He will also preach in the afternoon at the anniversary parade of the Avalon Battalion. Sir Leonard C. Outerbridge, Lieutenant-Governor of Newfoundland, is a former member of the Church Lads' Brigade.

Mr. Peerless will return to Enbland next Wednesday.

TRAFALGAR DAY IN CORNWALL

ANGLICAN NEWS SERVICE

London, Oct. 31

Penzance, in Cornwall, the town that first heard the news of Nelson's death after the battle of Trafalgar, celebrated the battle in a special service in Madron Church last Sunday.

A banner carried in the first Nelson memorial service at the church in 1805 was borne in procession.

Sailors and W.R.N.S., naval ratings, representatives of Trinity House, members of local Territorial and pre-Servicemen's units and the Mayor and Corporation of Penzance were among the crowded congregation.

The prayers included one which Nelson wrote in his cabin on board H.M.S. "Victory" as his last battle opened.

SUNDAY SCHOOL IN CEMETERY

More than 40 children are now enrolled in an unusual Sunday school in Sydney.

The Sunday school is attached to S. Anne's, Ryde, and meets in the two Trust rooms of the Anglican portion of the Field of Mars Cemetery.

Most of the children come from new homes built at North Ryde. There was no other accommodation available when the Sunday school was opened last May.

The austere board rooms are now transformed each week into a pleasant Sunday school, by hanging bright Scriptural pictures around the walls.

The seating accommodation is increased by bringing in garden seats from the lawn.

SCHOOL EXTENSIONS

The new dormitory wing at S. Catherine's School, Waverley, has been finished; it provides accommodation for 12 more boarders.

It was hoped that the chapel would be renovated this year, and that the completion of all the work could be marked by a ceremony held in November. This will now be postponed until next March, which will be the 97th anniversary of the foundation of the school.

EXAMINATIONS

Howlers in the annual Diocesan Sunday Schools examinations:

"The pulpit is the place where the priest climbs to tell the people about church funds."

"The threefold ministry consists of Archbishop Halse, Archdeacon Birch, and Mr. Dunbar." (Purely local!)

RALLY FOR DELEGATES TO TRAVANCORE

The farewell rally held in the Albert Street Methodist Church, Brisbane, recently was the first highlight of a great adventure beginning for four young Queenslanders.

The rally was organised by the Queensland Conference of Christian Youth Committee, for the four Queensland delegates to the Third World Conference of Christian Youth to be held at Travancore, India, in December.

Methodist delegate is Miss Margaret Herbert, Queensland's "Chief Ray," for four years and member of the General Grand Council of the Methodist Girls' Comradeship. Miss Herbert helps prepare the Sunday school graded lessons and is employed by the State Government as a vocational guidance officer.

Miss Marjory Bailey will represent the Presbyterian Fellowship in Queensland. She is a physiotherapist, and has been prominent for some years in P.F.A. circles, as well as in the Student Christian Movement and Y.W.C.A.

Mr. Harold Jenner, Y.M.C.A. delegate, is associate secretary of that association in Brisbane, with a varied background as an accountancy student, service with the Royal Australian Navy, and secretarial work in many fields. He is married, and is a member of the Baptist Church.

Keith Rayner (who last year lectured in history at the University of Queensland at the age of 21 years) will represent Anglican youth at the conference. In 1949 he represented Australia at a World Youth Forum in London, sponsored by the "London Daily Mail." He is a theological student, and hopes to be ordained deacon early next year.

These four young people were given a description of the situation in India by the guest speaker at the rally, the Right Reverend Hospet Sumitra, Deputy Moderator of the Church of South India and Bishop of the Diocese of Raylaseema.

"The Methodist Church," he said, "the Congregational Churches, Church of England and Presbyterian Church did not join themselves together in South India. God joined them, as an instrument in His hand for the conversion of India to Christ. . . . The 19 Australians among the 300 or more delegates to Travancore may well expect to be fired with a burning desire for union of the Churches in Australia. Christ will guide that process, for His body is one."

Mr. Rayner, replying on behalf of the four delegates, said that Travancore was a symptom of the growing discontent among Christians with the

lamentable divisions between them. . . . "Yet," he said, "we must not expect the conference to produce a dramatic and easy solution of the problem of Church union. We must study to know our differences, and found our union in truth, not on sentimental yearnings."

In a farewell message on behalf of the World Council of Churches and Queensland Christian Youth, the Reverend H. M. Wheller suggested that our necessarily Western interpretation of the Gospel probably could be supplemented by the Eastern attitude in many respects. . . . "Delegates will seek the mind of Christ in international affairs. Pray God, the conference is moved to take the initiative in the question of world peace."

Mr. Rayner will be "dismissed" by Archbishop Halse at a service to be arranged.

ORDER OF JUNIOR ANGLICANS

Designed to cater for the spiritual, moral, physical, and social needs of teen-age boys and girls, branches of the Order of Junior Anglicans are established at both Boorowa and Murrumbidgee (within the Parish of Boorowa, diocese of Canberra and Goulburn).

Notable progress is evident in the little village of Murrumbidgee, which possesses a comparatively strong branch and where the local public hall (one of the few buildings in the village lighted by electricity) is at the disposal of the branch. Parents are co-operating, and provide transport for the young people residing in the more remote parts of the district.

A lengthy period of probation, with due qualification in the prescribed series of tests, is expected of the recruits prior to the ceremony of admission. The regular subscriptions of the members are wholly applied to the wider work of the Church beyond the parish.

CAMP FOR C.E.B.S.

The 18th annual camp of the Newcastle diocesan section of the Church of England Boys' Society will be held on the society's permanent camp-site, "Yondiao," from December 26 to January 2.

It is expected that there will be a very large number of campers this year, and many branch members from country parishes have signified their intentions of attending.

"Yondiao" is situated 31 miles south of Swansea, bounded in the east by the sea, and in the west by the Swansea-Catherine Hill Bay Road. The area consists of 88 acres of some of Australia's best bushland.

FELLOWSHIP

The camp at "Yondiao" is looked forward to by the C.E.B.S. members in the Diocese of Newcastle with much enthusiasm. It is the only time throughout the year that the members of the various branches can gather together in fellowship.

This year the camp will be under the leadership of a staff of fully-trained leaders, and a full programme is being arranged.

DAVID . . .



There it is again! I'm sure I heard a roar over there in the shadows.



A Lion! My club! If only I can draw him away from the sheep . . .



"God is with me"—Wait for the spring . . . NOW!



The fields become the stage for a struggle between the king of beasts and the boy.

JUNGLE DOCTOR AND THE WHIRLWIND

By Paul White

The story so far:-

The Jungle Doctor, returning to the hospital at Mymu, finds an undercurrent of discontent among his African staff. Exhausted after a strenuous night in the hospital, he is prevented from sleeping by a plague of black ants.

He is dismayed to find many of his workers being lured away by the promise of easy money in the diamond mines and at the peanut growing. Even his trusted dispenser and right hand man, Daudi, has succumbed.

The Jungle Doctor feels helpless to deal with the situation, but the sight of a new born baby supported by its mother reminds him of the protecting strength of God.

CHAPTER THREE

Maradadi

Just outside the medicine bar of our C.M.S. Hospital there were two tins part filled with kerosene and two large packets, one labelled D.D.T., the other pyrethrum. This spot was one of the coolest in the whole hospital, being tucked away in a corner only accessible to the early morning sun. It was a place from which you could see most of the hospital grounds, and yet at the same time be not very obvious yourself.

Sechelela and I were mixing concoctions which she called miti ya medudu, insect medicine, preparing for a major onslaught on everything in the insect line that crept, crawled, hid and flew in and round our hospital. The insecticide gun was as important a weapon in our attack against disease as any hypodermic syringe.

"Bwana, look over there!" Sechelela pointed with her chin to a pepper tree near the gate. She came close and whispered: "Look carefully at him, Bwana. He is one who is as full of trouble as the scorpion."

For a moment I stopped stirring the insect killer to look at a tall African, dressed in the most amazing clothing, talking to a collection of people, most of them nurses from the hospital.

"Hongo," said Sechelela, "that one is Maradadi." The corner of her mouth turned up with disdain. "He talks with his mouth, Bwana. Very many words. . . Behold, is he not a man of words?"

"Hongo, but if he stopped at that it would not be so bad. Kahl! Kwana, he talks with his eyes in a way . . ." She shook her head and seemed to be at a loss for a word, but the way she wrinkled her nose was highly expressive. "Look at him now, Bwana, yakupamiza-pamiza."

The only translation that I can give you for this is that he can't stop mauling the girls. The old African woman took the stick that she was using to stir the insecticide and held it in a way that boded ill for this African fashion-plate youth.

It came out almost like a hiss. "Bwana, he makes thoughts grow in the minds of the staff of our hospital, thoughts that are wholly bad. Kahl, see, he comes this way. Behold, does he not dress in the colours of the dog's tail?"

I grinned, thinking how this statement would have floored me if I had not understood that this is how they describe the rainbow in the plains of Ugogo. It was a fairly good description of Maradadi. A green pork pie hat with brilliant coloured

feathers stuck in the side was perched way back on a head graced by a most carefully tended narrow wick of moustache. He wore a canary yellow shirt and a pair of voluminous purple corduroy trousers reaching right down to within an inch of patent leather shoes, and in that inch were visible scarlet socks. He swaggered up to where we were working and then he stopped, hands on hips, and his hat on his head, and just looked. His attitude was in complete defiance to the courtesy both of his tribe and of European custom. From the gateway I could hear a titter. He probably had said to the folk looking on, "Now I am going to put the Bwana in his place."

In quite good English he spoke. "I have money. I would purchase quinine and medicines for my own use."

I stood to my feet as though I had only just seen him, raised my topee and said in Swahili, "Good morning," and then "Uhalli gani—how are you?"

He was nonplussed at this approach. I heard a whisper from the staff and various other spectators who had come along. "What will happen? He did not greet the Bwana, but behold, the Bwana greets him."

He stumbled out an inadequate greeting and then repeated, "I have much money. I will buy medicine. I will pay the highest prices."

At that moment, pressing her way through the crowd, came an African girl, carrying in her

answer turneth away wrath." So, crouching there, my fingers gently feeling the small black body before me, I waited until I had my balance again. Into my mind came the thought, "long suffering and patience are hallmarks of those who follow God." Slowly I got to my feet. At the back of the crowd was Daudi. I looked straight at him.

"Would you get the theatre ready? You, and only you, Daudi, know the instruments required for this operation of pyloric stenosis."

There was a sneer on Maradadi's face as he turned to Daudi, obviously expecting him to produce some cutting retort. But Daudi nodded his head.

"Right, Bwana, I'll do it at once." And he ran down the path to the theatre.

I turned to the gaudy African. "Listen, there are many things in life far more important than words or clothing, and one of these things is the life of a child. In the next hour we will have the opportunity of saving that child's life."

"Kahl!" said Maradadi, shrugging his shoulders, and looking at me incredulously. "They're easy enough to come by. Why do you make all this fuss?"

I noticed the folks around me gathered into groups. The larger number could see the shallowness of this extremely self-important African, but some of the younger ones seemed completely hypnotised by him.

Again in a way that would be regarded by African standards as being completely rude, he got up, turned his back on me and stalked over to sit in the shade of a pomegranate tree.



arms a baby that was only a couple of weeks old.

"Bwana," she gasped, "behold, the child has the trouble which kills, even as had the daughter of Mwaluko. You saved her, Bwana, in the room where people are cut. Will you help me?"

I nodded. "Tell me the story."

In clipped sentences she gave me a string of symptoms which made it clear that an immediate operation was necessary if the baby's life was to be saved. It was one of those not very common things in which the far end of the stomach becomes closed up and the child dies from starvation. It cannot absorb anything it eats.

I was making a careful examination of the child as he lay on his mother's lap, when a sharp voice behind me said: "Yah, woman, would you interrupt when I am talking to the Bwana?"

Anger flared up inside me and I literally saw red, but that morning in my quiet time, that twenty minutes which I spend on my knees talking to God, I had read the words "a soft

I hurried down to the theatre. Every speck of concentration was required in that delicate operation of re-opening communication within that African baby. Daudi was his usual capable, deft self. Everything was prepared. I scrubbed my hands, put on my gloves and just before taking up the scalpel I bowed my head and prayed that this small life might be saved, that my hand might have the necessary skill. Daudi was uncomfortable as we prayed. Apparently talking to God was not a thing that he relished at the moment.

No word was spoken for the next twenty minutes. The operation came to its climax. The cutting of a little piece of tissue, a fiftieth of an inch too deep — a shade too much weight on the knife — and not only would the operation have been a failure but the child would certainly die.

There was a sigh of relief from Daudi. "Yah, Bwana," he said, "it hangs on so little there."

"Heeh," I agreed, "it's like making a decision, Daudi. The first step is hard, but it makes

the whole difference to the way your journey goes."

There came a sudden stiffening in his attitude.

"Bwana, I have no desire to talk of these things."

There was silence till the last stitch was in place and Sechelela picked up the baby. She carried him very gently and put him into the cot in the children's ward.

"Daudi," I said, "you may not like to talk of these things, but, behold, that child did not like to undergo an operation. But it was necessary to save his life. You must realise that you are making a great choice. Behold, do you not turn your back on God these days? Do you not plug your ears to His voice? Remember, that God speaks to you over and over again, but He seldom shouts. Remember, as you choose your ways, the way of God may be uphill, may be rough, but it leads to life, to satisfaction, usefulness, contentment. You are on a track. It may be soft to the feet, and lead smoothly, slightly downhill, but don't forget its the way of sin and sin always makes you miserable."

Slowly, Daudi nodded his head, and then I could see his eyes looking through the window of the theatre. Outside was Maradadi beckoning to him. My African friend's life was at the cross-roads.

(To be continued next week)

POSTERS FOR CHURCHES

In January next year 150 Church posters measuring 20 feet by 10 feet will be erected throughout Australia.

The design of the poster, which is the second in a series, shows children entering Sunday school and bears the words "Sunday School—Where Good Citizenship Begins."

This second display has been made possible by the generosity of the Outdoor Advertising Association of Australia. This group is once again making available a large number of sites free of charge.

It is now planned not only to retain some poster sites that were erected for the first display on church properties but to encourage local churches to raise funds and organise working bees to put up their own poster panels. Specifications for the erection of such panels, together with advice as to the cost and availability of materials may be obtained by writing to the World Council of Churches, 242 Pitt Street, Sydney.

VARIATIONS

It is expected that many churches with extensive frontages will apply to have specifications provided. Local churches will subsequently be able to arrange for quarterly variation of the display on the poster panels they erect.

The first cost involved in the putting up of the panel itself is the main item of outlay. Once the scheme is in operation in 200 churches throughout Australia it will be possible to secure four panels a year for a total outlay of £8.

Funds for the printing of the Sunday school poster have been guaranteed in full by the generosity of Mr. Rowland Morris. The full cost of printing will be in the vicinity of £400. The council has already raised about £175.

Sunday schools and youth groups who wish to support the display are urged to send contributions against the balance to the Australian Council for the World Council of Churches.

BENDIGO CHOIR FESTIVAL

FROM A SPECIAL CORRESPONDENT
Bendigo, Nov. 16

On Monday evening, November 10, the annual Combined Choirs Festival of the Bendigo branch of the Royal School of Church Music took place in S. Paul's.

The choir of 110 voices from Echuca, 60 miles north, Castlemaine, 25 miles to the south, Eaglehawk, All Saints' Cathedral and S. Paul's, was under the direction of S. Paul's organist, Mr. R. A. Anderson, who is the local diocesan representative of the R.S.C.M.

The music used was taken mainly from R.S.C.M. Service Book No. 5, with three additional anthems in differing styles.

It is well known that the Royal School of Church Music was founded by the late organist of Westminster Abbey, Sir Sydney Nicholson, to foster all that is best in the music of the Church.

This was exemplified in the music heard at the third annual festival, the whole service being an example of English Church music at its best.

One of the chief recommendations of the R.S.C.M. is that in singing the Psalms, every word should be clearly enunciated.

The three Psalms set, 91, 93 and 100, to chants by Goss, Alcock and Turton, sung in the speech-rhythm method by the combined choirs were a refreshing change from the usual style heard in most other places.

Eighteen years ago S. Paul's choir pioneered the introduction of speech-rhythm singing. Lately, many other Victorian choirs have adopted the Parish Psalter as advocated by the R.S.C.M.

Other music included the ancient Ferial responses, unaccompanied, and four anthems: "From the Rising of the Sun"—Ouseley—in four part harmony for full choir, "Thou visitest the earth", Maurice Greene, also in four part harmony with solo verse.

This was sung by the choir of Christ Church, Echuca.

"O Lord God," by Percy Buck, a lovely example of quiet unison melody for treble voices, and "Lo, Round the Throne," by Henry Ley, for full choir.

This is an elaborate treatment of an ancient melody for alternating unison and harmony with occasional stretches of full organ accompaniment.

The Magnificat and Nunc Dimittis, together with the solemn Te Deum which ended the service, were sung to ancient plain-song tones arranged by Dr. S. H. Nicholson and Dr. W. H. Harris.

Canon David Anthony, of Horsham in the Diocese of Ballarat, gave the occasional address. The Rector of S. Paul's, Canon E. H. Pickford, presided; Archdeacon R. P. Blennerhasset pronounced Benediction and the Rector of Christ Church, Echuca, the Reverend G. T. Morphet, sang the service.

Many other diocesan clergy were present. After the festival, the whole congregation and choir were entertained at supper in the parish hall.

RALLY FOR ARMY WELFARE

About 2,000 people attended the "Everyman's Public Rally" in the Sydney Town Hall on Thursday, November 13.

The purpose of this rally was to present to the public the work that "Everyman's" is doing in the military camps throughout Australia.

During the evening, a greeting was brought to the meeting from the archbishop by Chaplain A. E. Begbie. As well as the archbishop's greeting, Chaplain Begbie spoke of his own contact with the work of "Everyman's" during World War II.

The guest of honour, Lieut.-Gen. F. H. Berryman, was called upon to speak on the value of welfare work from the Army's point of view. The general expressed his personal appreciation of the work that "Everyman's" had done, particularly in the difficult period immediately following the cessation of hostilities in the Pacific area.

He said: "When everybody left us and public opinion was turning against the Army, you people came in and filled a real need." Among other things, the general referred to the effectiveness of this particular type of welfare work in association with a spiritual message.

He then said that in view of the good work done, the Army was very pleased to give official recognition to Campaigners for Christ as a philanthropic body working within the Army.

"OPEN DOOR"

Mr. Leonard E. Buck, Chief Commissioner, outlined the origin and development of "Everyman's" through the years. He stressed the wide open door of evangelism in the Australian Army. In conclusion, Mr. Buck explained to the audience that in order to maintain the present work and to expand facilities and spheres of operation, "Everyman's" would need £7,000 over the next 12 months. The public were then invited to take a practical as well as a prayerful interest in the work.

LAW ON CHURCH SCHOOLS MAY BE AMENDED

London, Nov. 7

The Queen, in her speech from the throne on Tuesday, announced that a Bill will be introduced to make certain changes within the framework of the Education Acts in the law affecting voluntary schools.

In the subsequent debate on the Address in the House of Commons, Mr. Logan, Labour member for the Scotland Division of Liverpool, congratulated the Minister of Education upon her courage in proposing to amend the law affecting voluntary schools.

A Bill to do this was formulated by the Labour Party two years ago, but it had not the courage to take action.

He hoped that when the Bill was discussed, all party strife and sectarian differences would disappear, because it would concern the right of all citizens to worship God and to send their children to voluntary schools run by their own churches.

WANGARATTA SYNOD

(Continued from Page 1.)

possibility of its spiritual development," he said.

"Without this belief in God man sees himself merely as a part of a vast system in which he finds an existence, but counts for little," he said.

"In his membership of the Church, he discovers that he belongs to the family of God and is a joint heir with Christ of Eternal Life.

"There has come to him not the knowledge of his temporary material association with a changing world, but a living relationship with an Eternal God.

"It is in this respect that Christian education and evangelism are joined."

THE AVENUES OF CHRISTIAN EDUCATION

He said the term "avenues" suggests roads along which Christian education progresses.

"Christianity in its early days was spoken of as 'The Way'.

"Men saw it, not as one amongst many roads, but as the only road.

"To-day we find there are many avenues leading to it. In the past we have tended to think of the Christian education of the young as the main avenue leading to full communion life.

"We must not, however, ignore the other avenues which join it.

"In recent years I have been impressed with the increasing numbers of adults presented for confirmation.

"Many of them have had no previous active association with the Church. For some of them, their preparation for confirmation means also their preparation for baptism.

"They are willing to learn. 'What a Christian ought to know and believe'.

"Their keenness indicates that there is a need to-day for adult Christian education.

"Men and women have not rejected Christianity; they simply have not thought about it.

"I believe that we could influence many of them by a more positive approach.

"Teaching missions, study circles, retreats, church literature stalls, and libraries, all fit into a scheme of education for adults desiring further training.

"For the Christian, his religion should be not a fixed and limited conception of God, but a living and growing experience.

THE ATMOSPHERE OF CHRISTIAN EDUCATION

"All life is training and all experience formative," the bishop said.

"But for training to be true and the experience to be instructive there must be the best possible atmosphere.

"The result of all education is, in the end, influenced by atmosphere.

"Home, church, school, friends, all play their part.

"We read a great deal about child psychology, adult psychology, group psychology, sympathetic approach, intelligent understanding, but in the end all these can be resolved into one word—LOVE.

"In our anxiety to stress love of God, we are apt to overlook the fact that this ideal can only be realised through the practice of love of our fellow men.

"Love is the atmosphere of all Christian education.

"He that loveth not his brother whom he hath seen cannot love God whom he hath not seen."

"The world is full of strife: industrial, political, social and economic.

"These will continue until nations learn the lesson that understanding comes only through love and that love conquers all.

"The Christian sees that conquest not in destruction and damnation but in co-operation with his fellow men who as children of God are worthy of his love.

"He knows the ultimate effect which false teaching will produce.

"The sense of futility may tend to oppress him, but in his heart he knows that man was not created to be the product of circumstances.

"He was not created to find his destiny within a material universe.

"His Faith in God leads him to prayer and worship.

"With the assurance of forgiveness of sins and the renewed life of grace which God offers to him through Christ, he can say:

"Out of the wreck and the ruin,
"Out of his sin and shame,
"Out of the world's undoing,
"Man shall rise again.
"He will rise in his dear bought freedom,
"He will rise in his ransomed might,
"He will break the power of evil,
"Child of God Infinite."

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Where Does Our Church Music Come From? . . . 4

MUSIC OF THE HOLY COMMUNION

FROM A SPECIAL CORRESPONDENT

Some of the oldest music the world possesses is found in the plainsong melodies that enshrine the words of the service of Holy Communion. Very early in the life of the Church attempts were made to clothe with music the solemn words of the liturgy. From the time the Schola Cantorum was founded in Rome in the seventh century, music has been the handmaid of the Christian Church. The monks sang the daily offices and at a number of centres, a musical tradition became established.

Organs were not to appear for some hundreds of years, neither was there to be any attempt made at part-singing before the tenth century.

The plainsong settings of the Holy Communion service were always sung in unison and unaccompanied.

They had to be unaccompanied, as there were no instruments to provide accompaniment.

There are some people now who believe that plainsong should be sung unaccompanied, in order to be historically correct, though most musicians agree that a slender and unobtrusive accompaniment enhances its beauty. From this period a number of plainsong Masses have been preserved, and some have been adapted to English words. Being in unison, it is music eminently suitable for congregational singing, and when the congregation is willing to co-operate, a unique spiritual experience results.

Such a setting is the Missa d'Angelus (Mass of the Angles). This is probably the most beautiful setting which has come down to us. As one would expect from a service with such a name, the music is happy, confident, and full of loving devotion.

When the services came to be sung in English, Archbishop Cranmer commissioned John

Merbecke to write music for the Holy Communion. It was laid down that there should be only one note for each syllable. This was because musicians had for some years gone too far in their use of florid runs and scale-like passages. In some instances they would write, as many as 30 notes for one syllable.

This became an excess of good taste, and further, it was impracticable. So the pendulum swung in the opposite direction, and Merbecke was forbidden to write more than one note per syllable.

The service he wrote is very beautiful and eminently suitable for the English language, though austere on account of the restriction placed upon him. It expresses the meaning of the words and has great dignity, even though it may not be as lovely as the Missa d'Angelus. It has come to be the great musical classic of the English Church.

A few years before he wrote this music, Merbecke was sentenced to death for his Protestant writings. However, Gardiner, Bishop of Winchester, obtained his reprieve, and he was restored to his former position as organist at Windsor, where he died in 1585.

Merbecke's service was the first setting in the English language. When he wrote this service he correctly used the

traditional settings of the fixed portions of the service. These are the Gloria (before the Gospel), the priest's intonations at the beginning of the Creed and Gloria in Excelsis, and the Sursum Corda and Preface leading up to the Sanctus.

Mozart, hearing this traditional part of the service, beginning with "Lift up your hearts" and concluding with "Therefore with angels and archangels," was heard to exclaim that he would give up all his glory as a composer to be able to say that he had composed this.

Of course, it was not composed by any one person. The music evolved in the manner of folk-song. A good way to describe plainsong is to call it the folk-song of the Church.

The English Prayer Book appeared at the time which in England is known as "The Golden Age of Pure Choral Music." It is also called the "Madrigal Period." At this time there were a great number of first-class composers at work, many being cathedral organists, such as Byrd, Gibbons, Weelkes, and Tomkins. These men wrote musical settings of the Holy Communion which have never been surpassed by any other composers.

It is unfortunate that they are so difficult that only a highly trained choir can sing them. Much of this music was neglected during the centuries that followed, but at the present time it occupies a prominent place in the repertoire of most English cathedrals.

Immediately after the 16th century, English Church music suffered a falling-off. Henry Purcell came at the middle of the 17th century, but he did not write any music for the Communion Service.

The Holy Communion was neglected as a service until the arrival of the Tractarians about the year 1833. With the increased emphasis which they placed upon this service, an interest was awakened in the music for it. Hitherto services of Holy Communion were very infrequent, perhaps after Matins, when only a few would remain.

So the Choral Eucharist began to take its rightful place in our worship. It was rather unfortunate that England was short of good composers at this time, and the efforts that were made showed very poor taste in music. Such composers as Dykes, Woodward, Maunders, and Barnby wrote music that was quite unworthy of the sacred words.

With the 20th century came the revival of the British spirit in music. Before this, our composers had modelled their style on continental composers, and as may be expected, their work was not as good as that of the model. Tours based his style on that of Gounod, Martin, Dvorak, and Stainer on Mendelssohn.

The first of the composers to recover the British spirit in his music was Stanford. His great

service in B flat took the musical world with great surprise. There had never been such a fine service before in modern times. His example was followed by such first-class composers as Walford Davies, Basil Harwood, Tertius Noble and Charles Wood, and later, Harold Darke.

A great many churches now have a Choral Eucharist on the first and third Sundays in the month, with Matins on the other Sundays. An ideal would be for a plainsong setting once a month, in which the congregation could join, and a choral setting on the other Sunday by such a composer as those mentioned above.

WINDOWS DEDICATED

London, Nov. 7

In the presence of Queen Elizabeth the Queen Mother, the Archbishop of Canterbury dedicated five new stained glass windows in Wellington College chapel last Sunday.

The windows replace those destroyed by enemy action in October, 1940; they were designed by Mr. Hugh Easton, who was educated at Wellington College.

The Queen Mother was received by the Lord Lieutenant of Berkshire and the Master of Wellington. The service was relayed into an adjoining hall, where hundreds of parents and friends were gathered.

S. PAUL'S, CYPRUS

London, Nov. 14

The bishop in Jerusalem flew to Nicosia recently to dedicate an extension to S. Paul's Church.

The Colonial Secretary for Cyprus (Mr. John Fletcher-Cooke) read the first lesson, and the Governor (Sir Andrew Wright) the second. Senior clergymen of other denominations, including the Greek Orthodox Church, were present. The service was broadcast.

TELEVISION AS AN AID TO RELIGION

ARCHBISHOP'S APPEAL

London, Nov. 14

The Archbishop of York, speaking to his diocesan conference, has urged the Churches to encourage and make use of television as an aid to religion.

The archbishop said, "Whether we regret the invention or not, it has come, and it has come to stay. It is a fact which must be reckoned with.

"Rightly used, it should be of value in our schools. It will help also to remove the isolation of the aged and invalid, and of those who live in the more remote parts of the country.

"It would be foolish, however, to deny that television can be used for evil as well as for good."

There were four possible dangers, he continued. First, television viewing might occupy far too much time. Second, there was a danger that it might become a substitute for intelligent thought and reading. A recent enquiry showed that of those interviewed, 42 per cent. had read less since they had acquired a television set.

Television might also "encourage the tendency, already very strong, to rely on headlines, on scrappy information, and on the printed picture rather than the printed article. In the television programme the subjects change so rapidly that they can leave no strong impression on the mind of the viewer."

PROPAGANDA

Third, there was a danger that television might bring into the home sensational and horrific pictures of crime and violence.

Lastly, "it might be the means

of subversive and political propaganda.

"With good will on the part of those responsible for the television programmes, and with the informed support of viewers, dangers, if not entirely avoided, can, at any rate, be reduced to a minimum," said the archbishop.

But the greatest hope of avoiding its misuse would be to allow it to remain a national service under the control of the British Broadcasting Corporation, rather than that of commercial concerns.

BEAUTY OF WORSHIP

His Grace concluded: "I hope that the Churches will encourage the use of television so as to bring to millions not only the spoken word, but some conception of the beauty and reverence of worship at its best; and that means will be found to televise religious drama as a channel for conveying Christian truth.

"In days when so many stand apart from all religion, the Churches cannot afford to ignore the help that this new invention can give in bringing Christian teaching to multitudes to whom institutional religion makes no appeal.

"I hope much thought and care will be given to the possibilities which television affords for Christian work and influence, and that the Churches will give their support to experiments made in this direction."

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WHY I AM NOT A ROMAN CATHOLIC

A SOBER STATEMENT OF FACTS

By KENNETH N. ROSS

"We have no doctrine of our own—we only possess the Catholic doctrine of the Catholic Church, enshrined in the Catholic creeds; and those creeds we hold without addition or diminution."

In these words, in 1951, the Primate of All England expressed the position of the Church of England in Christendom.

I.—Introduction

HE was only making explicit the claim which is to be found expressed implicitly in the title-page of the Prayer Book.

The Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church according to the use of the Church of England.

ANGLICAN COMMUNION TRULY CATHOLIC

The Provinces of Canterbury and York, together with the rest of the Anglican Communion, form part of the one Holy Catholic and Apostolic Church founded by Jesus Christ.

Members of the Church of England find it hard to bear with patience the partisan attacks on her catholicity.

They say with Jeremy Taylor (Bishop of Down and Connor 1661—1667):

What can be supposed wanting in order to salvation? We have the word of God, the faith of the apostles, the creeds of the primitive Church, the articles of the four first General Councils, a holy liturgy, excellent prayers, perfect sacraments, faith and repentance, the Ten Commandments, and the sermons of Christ, and all the precepts and counsels of the Gospel. We teach the necessity of good works, and require and strictly exact the severity of a holy life. We live in obedience to God, and are ready to die for him, and do so when he requires us so to do. We speak honourably of his most holy name. We worship him at the mention of his name. We confess his attributes. We confess our sins to God and to our brethren whom we have offended, and to God's ministers in cases of scandal or of a troubled conscience. We communicate often. We are enjoined to receive the Holy Sacrament thrice every year at least. Our priests absolve the penitent. Our bishops ordain priests, and confirm baptised persons, and bless their people and intercede for them. And what could be wanting to salvation?

Answers to this question are only too readily given by the two other great branches of the Church which preserve the apostolic ministry and administer the seven sacraments.

The Roman Catholic Church replies that, among the essentials which we lack, is a valid ministry and subjection to the Pope.

The Orthodox Churches reply that we lack a sufficiently rigid standard of orthodoxy, and are out of Communion with them.

Such, at least, is the general official teaching in each case. Some theologians on either side sketch certain modifications of the intransigence of the respective positions.

Meanwhile, the Protestant bodies in Christendom in turn assail the Church of England for its obstinate conservatism in declining to recognise non-episcopal denominations as branches of the Catholic Church. We occupy a lonely position.

Yet, in practice, that loneliness is more apparent than real. Quite apart from the intercommunion enjoyed with Old Catholic Churches, there are signs of movement in our direction in all the other bodies of Christians.

TIMES DEMAND PLAIN SPEAKING

This book attempts to answer one question only—why one priest in the Church of England is not a Roman Catholic. If it were desirable, he would be ready to explain why he is not an Orthodox or a Methodist; but there is no sign in this country of any desire on the part of members of those bodies to proselytise from the Church of England.

In the past, there has been

a tenderness on the part of those Anglicans who have approximated most closely to the Roman Catholic position towards their Catholic brothers.

It seemed better to ignore the Papalist contempt for the Church of England, in the interests of the welfare of the Catholic cause as a whole.

There are many members of the Church of England who are very reluctant to wound Roman Catholic susceptibilities. But the time has come when regard for truth demands plain speaking; and 1950 has come as a rude shock to those who thought that a minimising interpretation of the Vatican decree of 1870, with some reconsideration of the decision about Anglican Orders, might lead in the not distant future to reunion.

JUDGEMENT OF HISTORY

It is not that the doctrine of the Assumption itself is fervently disbelieved—it could hardly have been stated more moderately than in the new dogma.

Rather, it is that even those who believe most firmly in the Assumption are outraged by the violence done to scripture and history, in the proclamation that it is part of the deposit of faith communicated to the apostles and always believed by the Church from the earliest times.

History has to be re-written if it is to square with this latest exercise of Papal infallibility.

Members of the Church of England have a sufficiently high regard for historical truth to prefer the alternative of explicitly rejecting Papal infallibility.

Fidelia vulnera amant: it is in no belligerent spirit that I criticise the Church of Rome.

I am glad to say that I have spent more of my ministerial life defending her against attacks than attacking her myself.

But the Church of England is the constant target of Roman Catholic attack, and I must defend my Mother.

Truth, therefore, bids me say that neither the Assumption nor the Immaculate Conception are necessary articles of the Faith, that the infallibility of the Pope is untrue, that the Church of England is an authentic part of the Catholic Church with a valid ministry and valid sacraments, and that, though far from perfect, she lacks the more grievous defects of the Church of Rome.

I write as I see, and if the reader thinks that I see very little, let him of my charity pray that I (and he) may see more.

I believe that the facts contained in this book are true; if they are not, I desire to be shown their falsity.

As to their interpretation, there are bound to be differences of opinion—I cannot write as though I believed that no honest man could believe otherwise than I do.

REFORMATION IN BLACKS AND WHITES

What I have found profoundly unconvincing in the controversial writings of many Roman Catholics, has been the assumption that no honest man can be in two minds about the question; that the Reformation is plain as a pikestaff; that the one side consisted of villains and knaves, and the other side of heroes and martyrs, and so forth.

If religious history is to be simplified to suit the strip-cartoon, such violent contrasts are inevitable.

I believe that the reasons why people become Roman Catholics deserve careful study on the part of our leaders.

No doubt, all the reasons are not good ones; but some are good, so far as they go. The Church of England would hold their allegiance if it would mend its ways, and adhere more faithfully to the authentic Gospel.

"Roman Catholics do at least know what they stand for." This implies that most Anglicans do not, and that on some important issues the Church of England speaks hesitantly, or with a divided voice.

There can be little doubt that, in the public mind, there is a good deal of uncertainty about what the Church of England believes, largely because the "rebel" gets noticed in the Press, and authority lacks either the will or the power, or both, to proceed against him.

No amount of pleading the virtues of toleration will evade the fact that it is a most grievous scandal that no official action is taken against a bishop or priest who denies a fundamental article of the faith.

The machinery for such action is undeniably antiquated. But when people feel strongly about something, they usually find some means to hand. The impression easily gets abroad that, because no action is taken, the issue is regarded lightly. There is nothing wrong with a heresy-hunt if the heresy is dangerous and damnable.

UNFAITH UNREBUKED

It is hard for layfolk to do their job in Christian witness if some unrebuked denial of part of the faith cuts the ground from under their feet.

Definite teaching and reasonable discipline are essential if the apostolic faith is to be worthily proclaimed. Signs are not wanting that this lesson is being learnt. Where these are lacking, there will always be a steady leakage to Rome.

Then there is the attraction of the supernatural.

"The Roman-Catholic Church does believe in saints, and what about the miracles of Lourdes?"

Sanctity is no Roman Catholic monopoly. Both in the Anglican Communion, and in Eastern Orthodoxy, there are plenty of saints to keep the hagiographer busy.

They are not always publicised in quite the same way, and perhaps there is a wrong, as well as a right, shyness about such advertising.

What the unobtrusive witness of a hundred years of monasticism has done for the Church of England can hardly be exaggerated.

It has placed the supernatural claims of God challengingly before the eyes of the world. It is essential that this witness should be maintained and strengthened. Holiness is more important than miracles.

There is also the attraction of numbers. The Roman Catholic Church is the largest Christian body in the world; though there are more Christians who disown the Papacy than submit to it. So far as it goes, we admit that it tells for Rome against Canterbury.

But there was a time when Athanasius stood *contra mundum*. Being in a minority by no means always involves being wrong.

OUR HOLY FAITH

Right as we believe our position to be, and confident as we are about it in general, it is foolish to imagine that truth

This is the first of a series of articles by one of England's most brilliant younger theologians.

The author, the Reverend K. N. Ross, is Vicar of All Saints' Margaret Street, London.

The articles are extracts from Mr. Ross's forthcoming book, which will be published by Messrs. A. R. Mowbray next January. THE ANGLICAN publishes these articles simultaneously with the "Church Times," London, by arrangement with the "Church Times," the author and his publishers.

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in its perfection dwells with us, or that we have nothing to learn from the rest of Christendom.

Perhaps some corners need to be knocked off our theology, perhaps there are things which escape us. We are happy to believe that it is only "with all the saints" that we can grasp the true proportions of our holy faith.

There is a sense in which all our conclusions should be tentative and subject to the wiser judgement of reunited Christendom.

If Rome, in our opinion, will have to learn from reunited Christendom the wisdom of being agnostic on certain points, it may well be that we shall have to make up our minds on certain matters about which historical circumstances or native indolence incline us to be vague.

People in general become Roman Catholics because the shoe pinches in the Church of England, rather than by virtue of the inherent advantages of the Church of Rome.

Some stupid (and perhaps misreported) utterance of an ecclesiastic comes as the last straw; or a violent change in the traditions of a parish serves, most illogically, to prove the truth of the Papal claims; or a favourite priest marries, thereby proving the wisdom of compulsory celibacy—this, or something similar, sets people off.

The Church of England has many defects, and her children admit them, perhaps too freely.

But none of them belongs to her essence.

They are all accidental, and it is open to one and all to work to set them right.

It is unwise, however, for a Roman Catholic to speak of the defects of his Church. He will usually be advised to put up with them quietly, and not make any noise, even with a view to rectifying them.

I should like to make my own the words with which Goudge closed his "Church of England and Reunion."

Were I asked how it comes that, thinking as I do, I continue to belong to the Church of England, I should not reply that, in spite of its faults, I think it the best of Christian Churches. I possess no sufficient data for grading the Churches of Christendom, nor do I know of anybody who does; we had better leave that to the divine judgement. I should rather reply that I love the Church of England, not only for the blessings I have found within it, but also for its humility; for the claims which it refuses to make; and for the fact that in it alone, as far as I know, could I say what has seemed to me right to say, without expecting either censure or misunderstanding.

(To be continued)

SCOPE FOR WOMEN

N.Z. CANON SUGGESTS NEED FOR "VICAR'S ASSISTANTS"

Wellington, Nov. 14

The Vicar of Papanui, Christchurch, Canon H. M. Cocks, has made the question of women's work in the Church his own.

For several years, he has been educating the Christchurch Synod to the needs and opportunities of this important work.

Last year he procured the establishment of a Council of Women's Church Work. The Council reported to the Synod held last month that its first recruit was already in training.

In moving the adoption of the report, Canon Cocks said that there were three great needs in the Church which women could fill: (1) Christian education; in day schools as well as in Sunday schools; (2) social work, where their special talents would bring new understanding to problems of home-making and old age; (3) parish work, where modern life was demanding a new approach to and a

new outlook of partnership in marriage and work.

He had found that young women were inquiring about opportunities for training and whole-time work.

There were also opportunities for women of more mature years. The council needed money for more bursaries; it also needed help from clergy to recruit girls of education, character and spiritual devotion.

In seconding the Dean of Christchurch, the Very Reverend M. G. Sullivan, declared that in any forward movement of the Church every possible avenue of advance must be used.

Women's work was one of the most hopeful and important.

"There are 12,000 communicants on Easter Day in the diocese, an average of 200 a parish," the dean said.

"Where are they the rest of the year? About 900 or 1,000 are confirmed each year, yet about 2,300 are baptised. Where have they all gone? Only 50 per cent. of our children attend Sunday school.

"These figures show that the fire is not gone out, but give us an annual challenge for evangelism and constant shepherding."

Mrs. B. A. Bicknell, one of the new lay members of Synod, appealed for more funds to carry on the work of training.

He liveth best who loveth best
All things, both great and small;
The STREPTOCOCCUS is the test—
I love it not at all

SERVICE FOR COLONIAL OFFICE

London, Nov. 14

Forty-two members of the Colonial Office Staff in London attended a celebration of the Holy Communion in the chapel of Mary Sumner House, Westminster recently.

It was the first time in the history of the Colonial Office that such a service had been held. The celebration was followed by a communal breakfast.

The Eucharist was celebrated by the Reverend George Reindorp, parish priest of St. Stephen with St. John, Westminster.

The intention was to ask for God's blessing on the work of the Colonial Office, and for the spread of the faith among absent colleagues. The sick and departed were remembered by name at the altar.

Future celebrations will take place on the first Tuesday in each month.

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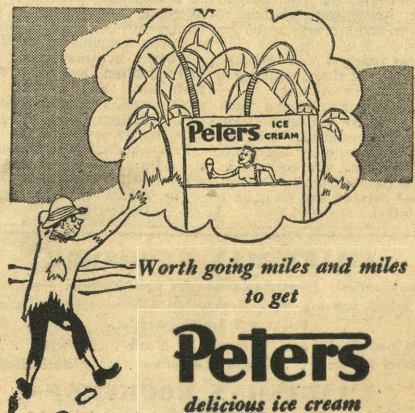
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RETURN TO FREEDOM

From Yugoslavia To Greece

Greece, the immortal home of the ancient philosophers and the birthplace of democracy, is a land read about by many but visited by few.

Occasionally tourist ships call in at Athens, and a hurried day is spent seeing the sights, but this is not knowing Greece.

From Yugoslavia we entered Greece as it were by the back door.

The sweeping hills of Macedonia and the neglected frontier roads were our first introduction.

THE Greek customs officer insisted on going through all our possessions in spite of our protests; the only time in all our travels that this was done. He found nothing to tax.

The police could not understand why I should have only a transit visa, but my passport satisfied them.

They were especially interested in our child, for in this region so many Greek children had been kidnapped.

After a long delay we were finally allowed to go and by now it was getting dark. A few miles down the road and we were halted by soldiers and taken to an officer; I presumed it was a border patrol.

I showed him private papers and he apologised for stopping me.

At length we reached the main Thessalonica-Athens road, having passed through villages of white and blue houses. Lights and music in the streets and a general atmosphere of vital free life compared with the life of Yugoslavia.

It was almost like stepping into another world.

At the junction of the main road I enquired the way to Kozani and was told that it was a long way off over a dangerous mountain pass.

VISIT TO THESSALONIANS

My informant was an official at a Canal workers' camp and spoke good English. He suggested that we stay with him for the night, and we were pleased to accept, for it had been a gruelling day.

Truly it was an old world town out of the New Testament.

We discovered it was Bera, of Acts 17, v. 10, pronounced locally Verria.

Here Silas and Timothy stayed after Paul left for Athens.

We had been travelling in the steps of S. Paul.

Military vehicles became more numerous, and after having climbed over 5,000 feet we descended slowly to the more level road of the valley.

A mile or two along the road a military jeep blocked our path. An officer and a private motioned to us to halt. I wondered what we had done.

The private stepped forward and said in English, "Welcome to Greece; the General has sent his Adjutant to meet you and escort you. Please follow us."

In 15 minutes Kozani was reached. The General Officer in Command of the Second Greek Army was waiting to greet us and we were to be his guests.

It was nearly 3 p.m. We had taken longer than anticipated and lunch was overdue.

We were taken to the mess, and there, to our amazement and embarrassment, were no less than five other Generals, who had been in conference, waiting for their senior General. He had delayed the meal until our arrival.

Our quarters were in the main hotel overlooking the town square, the entrance was guarded by a sentry armed with a Tommy-gun night and day since the hotel had been taken over by the army.

Loud-speakers were installed in the square and during the evening music was broadcast.

This is a feature of most Greek towns, and when the evening promenade takes place gives a gay atmosphere different from anything we have in Australia.

The place is alive and conversation is animated, a phase of town and village life greatly missed by Europeans who have migrated to Australia.

CULTURAL DESTRUCTION

During our stay, with Kozani as a centre, we made numerous excursions.

One evening we went to a village a few miles away. The General came in my car and I thought we were just a family party.

A jeep was behind us and after a while I realised it must be following us for when we arrived at the village the jeep pulled up alongside and out stepped an armed military policeman. We discovered he always acted as bodyguard to the General.

We were taken to see the new school, which was large enough for a hundred children.

The Queen of Greece had largely contributed to its building from her special fund. The old school had been destroyed by communist bandits during the recent trouble, and this we found to be the general pattern. Churches and schools received priority for destruction in this communist plan, and we saw many of them burnt or in ruins.

Not far away was Albania with the Russian brand of communism; next door was Yugoslavia with Tito, and a little farther along Bulgaria on the side of Russia.

BURIED ALIVE

On another occasion we visited a small monastery. Here soldiers were encamped and a single priest was all that remained.

Much damage had been done, but the interior of the ancient little church was beautiful.

The priest in charge entertained us and showed us the orchard and grounds belonging to the monastery. Once there were many priests, now he alone was left.

He told me harrowing stories of how priests had been shot, in some instances they were buried alive, the communists not even troubling to kill them.

Women in these parts had had children snatched from their arms and to this day mothers did not know whether their children were dead or alive, happy or in misery.

Propaganda is one thing; to stand in these places and see for yourself is another.

The horror of such acts is almost beyond belief.

Our visit was to celebrate the inauguration of a new water supply, a big event, for this could mean tourist trade in such a healthy climate. People could escape the terrific heat of the lowlands if only there was enough water here.

£75,000 DOWRY

The Bishop and his assistants conducted a religious service of Blessing; the head of the Government from Thessalonica was present and donated five million drachma.

Much money had been sent from the United States by people who had migrated from this town. In fact, they were paying the bishop's fare to the



Greek Women Spinning

U.S. so that they could personally hand the money to him.

Greece herself might be poor but her sons beyond the seas are often very rich and never forget their mother country.

It was of great interest to me to see how the bishop was the central figure of the proceedings and the religious side stressed.

How well S. Paul's teachings had sunk in and stood the test of time.

We attended an official luncheon at the bishop's home, and later he invited us to spend a week with him, which, unfortunately, we could not do.

On our homeward journey I saw a peasant girl and family taking her goods by donkey to her bridegroom's home.

This, I was informed, was the Prika, or dowry, which is still customary in Greece. Dowries of important families amount to as much as £75,000, and marriages are still very often arranged by the father.

HIGH SCHOOLS

Edessa, pronounced Ethessa, with the accent on the first syllable, famous for its cherries and the making of carved wooden shepherd's crooks, was the scene of a gymnastic display by high school children.

High schools are still known by the ancient name of gymnasium.

The boys wear dark blue peaked caps, on the front of which is a number in brass figures. If the lad misbehaves in public it is a simple thing to take his number and it is considered a great disgrace to be reported.

The girls wear uniforms also; the ages of the students range up to 19 years. In spite of war and civil strife the standard of education even in these remote Macedonian towns seemed to be high.

I travelled in a jeep with an American colonel who was attached to the Second Army Headquarters, and had his own separate staff to administer Marshal Aid in this area.

MALNUTRITION

When the General's party arrived the general salute was played and we took our places in the centre of the grandstand reserved for us.

The children went through their exercises and marched, and I thought of the thousands of years of tradition behind all this.

The children looked rather

This is the fourth of a series specially commissioned by THE ANGLICAN from the Rector of Camden, N.S.W., the Reverend A. H. Kirk, who toured the Continent in 1950.

The preceding articles dealt with Italy and Yugoslavia.

We hope shortly to publish a final article from Mr. Kirk on Southern Greece.

thin on our standards, but the American colonel assured me that they had improved since last year and were now comparatively fat.

It was evident as one looked at their bodies clothed in singlets and shorts that these young people had been through a bad time and that malnutrition in childhood would leave its imprint.

The appeal of the United Nations was now in operation

and I was glad to learn the health and physique of these young people were gradually improving.

This is one of the practical ways of building peace.

We stayed the night and went on a conducted tour in the morning with the Inspector of Education.

The road took us through Verria (Berea) again, and here we stopped at the Military H.Q.

The Major-General in charge invited us to stay a week or two as his guests.

There was nothing we should have loved better, as I saw some ancient remains which had Christian associations. To have been able quietly and unobtrusively to investigate and absorb the atmosphere of this old-world town would have been a delight, but time did not permit.

As it was we contented ourselves by sauntering around the streets and by-lanes and finally climbing the Castania Pass.

We had travelled many miles and visited places seen by few tourists.

The crowning experience of our stay in Macedonia was the visit to Field-Marshal Papagos, Commander-in-Chief of the Greek Army.

My diary of May 16, 1951, reads:

"At 9.30 a.m. preceded by an escort of military police on motor-cycles and in jeeps, the Field-Marshal arrived. He was in a large Packard car; five stars acted in place of a number plate, his flag flew on the bonnet, and the car carried garlands of flowers placed there by inhabitants of towns along the route."

"After inspecting the guard of honour the entourage drove to the Town Hall, where a welcome was given by the mayor, the bishop and the local authorities."

"The Greek flag of blue with a white cross flew from every home, and school children lined the streets with the citizens. There was much clapping and enthusiasm and cries of 'Zeto O Stratos' (Long live the Army)."

"A cry we never hear in Australia."

At six o'clock in the evening we witnessed a parade at which the Field-Marshal took the salute.

The scene was memorable. It was set among the mountains

of Macedonia, the battleground of so many wars, the area of recent communist troubles where so many priests were killed and children torn from the arms of their mothers.

The stamp of the feet of marching men and the hum of the engines of lorries and tanks was a reassuring sound to the inhabitants of this wild mountain region.

Standing under olive trees or beside a field of ripening corn they watched the march with enthusiasm.

The sturdy soldiers were well equipped and had a bearing that would do justice to the soldiers of any country in the world.

If Alexander the Great and the Generals of ancient Greece were looking down on this scene they would be justly satisfied.

As the American Colonel told me, "We regard these troops as some of the finest in Western Europe."

Two days later the final review took place at a cross-roads not far away from a monument erected by the Greeks in memory of the British and Australians who fought and died in this area.

We visited the memorial and stood in silent homage.

We were permitted into the review area, but the villagers were waiting a mile away.

Marshal Papagos was dismounting from a jeep and I got my camera ready for action.

He posed for me and then came over towards us to be introduced.

Soon the armoured vehicles began to roar by and Papagos stood on a platform taking the salute.

This was a border area and swift movement would be necessary in case of action.

After this a triumphal tour began.

ROYAL TOUR

A line of official cars moved off on its way to Florina. Every village was out to greet the Commander-in-Chief. Over the road were erected archways decorated with greenery and flowers.

On most hung two pictures; one of King Paul of the Hellenes, another of Papagos.

It looked strange to see the two pictures as it were on equality.

At each village a halt was made; speeches of welcome were given and bouquets of flowers offered.

Our car had a luggage grid on top which was empty, and as we were not far behind the Marshal's car, Niko, one of the drivers we knew, would bring armfuls of flowers to us at each stop, much to the delight of our child.

School children lined the roads and were surprised to see a little girl in the procession and we heard cries of "Kalos" and "Oreia" as they stared into the car, with much hand-clapping.

It was like a Royal Tour.

On arrival at Florina, which is not far from the Yugoslav frontier, the town had prepared a great welcome.

As we were the only civilians we retired in the background, but quickly they found us again and invited us to the officers' mess.

POWER OF GENERALS

Below in the street was a great concourse of people and the Commander-in-Chief had to go to the balcony to receive an ovation.

He then came personally over to us and invited us to have lunch with him.

He is a fine, well preserved man of middle height; a non-smoker and a non-drinker, and has the face of a man who is a clear thinker and of steadfast character; a man to inspire confidence.

My wife was later invited to go in the Field-Marshal's private train and witness another triumphal journey, while I returned with my car.

We had been privileged to see the army chiefs and the reaction of people as few have had the opportunity.

It seemed to us that a Greek

General has real power, and the army is a force to be reckoned with in a way quite different from our conception in a British country.

Actually Papagos resigned a week later and there was nearly a coup d'etat.

When you consider that generals in time past, in this part of the world, have become Dictators or Emperors, as in Rome, this state of affairs is not surprising.

It must be taken into consideration in understanding European news.

General Naguib in Egypt is a case in point.

Our Foreign Affairs experts must know these things in dealing with the complicated international affairs to-day.

JUST GRIEVANCE

Someone blundered badly, for instance, when it was suggested that an Italian general should take charge of a combined Turkish, Greek and Italian army group.

The Greeks would never accept an Italian and, as expected, protests followed.

The Greeks have a grievance in that they were promised that if they ousted the Italians from the Dodecanese Islands, Britain would give them back Cyprus.

The Italians have gone long ago but Greece has not yet been given Cyprus.

You will, therefore, see an outcry from time to time about Cyprus and at the right time action will be taken.

Greeks have a high regard for the Australian soldier. They like his fierce individual qualities, for this is something they themselves understand.

Greece will always remember with gratitude what the Australians did to help them when they were the only small nation left fighting against impossible odds.

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BOOK REVIEWS

THE EDUCATION OF HENRY ADAMS. Henry Adams. The Modern Library (Random House).

Henry Adams was born in Boston, Massachusetts, in 1838. He wrote his autobiography in 1905. He couched it in the third person singular.

He died in 1918, after he had seen enough of the first world war to realise — without surprise and with an old man's mild regret — that it confirmed the blackest fears and consumed the fondest hopes of the Victorians.

His great-grandfather had been a Revolutionary hero and had succeeded George Washington as President.

A great-great-uncle had organised the Boston Tea Party.

His grandfather had been the Minister in London and, later, the sixth President.

His father rendered signal service to the Union as its Minister in London during the Civil War and after it, from 1861 to 1868.

While his lustier Harvard classmates were gaining a thoroughly American education on the battlefields, Adams was marvelling at the Regency manners of Lord Palmerston and at the sophisticated conscience of W. E. Gladstone.

When they were shouldering themselves into civilian life and finding a place in law practice or in business, he was finding his feet in English society and learning to enjoy clubs and country houses.

Like so many Bostonians who have since been exposed to London, Adams became an expatriate.

He heard the news of President Lincoln's assassination when he was on holiday in Rome. He went to the steps of Santa Maria in Ara Coeli to ponder upon the news. He does not record whether any sounds issued from the Temple of Jupiter nearby.

In London he suffered a further deracination: he misunderstood the evolutionary hypotheses of Darwin as they seem to have been misunderstood by everybody except Darwin himself and perhaps Huxley.

The "ethical" (i.e., anti-sacerdotal) Christianity of a Boston Unitarian could not be expected to sustain such a shock. He lost his faith. He describes this uncomfortable experience in the following words:—

"He (Adams) at least took his education as a Darwinian in good faith. The Church was gone and Duty was dim, but Will should take its place, founded deeply on interest and law. This was the result of five or six years in England; a result so British as to be almost the equivalent of an Oxford degree."

But even had Adams never left home, he would have been deracinated — a deracinate. He conceived the Adams family as servants of the people in somewhat the same spirit as the Pope calls himself "servitor servientium Dei" — like all good servants, they were bred to command. He was a democrat, but an 18th century democrat whose conception of democracy was based upon certain natural law notions and the conviction that human nature is rational.

This conception of democracy had been refuted before Henry Adams's birth by the brutal facts of Jackson's presidential term, with its spoils system. All men were doubtless born equal, but, in fact, "some were more equal than others"; all were doubtless born free — to be "regular guys" and 100 per cent. Americans — beyond that, though the law were silent, "society executed its own mandates" (to use the ominous phrase of J. S. Mill).

But the Adams, and Henry with them, clung to the older conception. A moment's cool

reflection will remove any surprise we may feel at the difference between the conception of democracy entertained by the Boston Noblesse de Robe and that held by frontiersmen and Irish immigrants. The one was founded on real or imagined rights; the other, on real or imagined wrongs.

Anyhow, there was no place in the America of the late sixties, with its carpet-bagging, railway booms and barbarous immigrants, for the 18th century democracy.

Adams thus describes his return in 1868 to his unknown native land after seven years' sojourn in England:—

"His world was dead. . . . Not a furtive Yacoub or Ysaac still reeking of the Ghetto, snarling a weird Yiddish to the officers of the customs but had a keener instinct, an intenser energy, and a freer hand than he — American of the Americans, with Heaven knew how many Puritans and patriots behind him, and an education that had cost a civil war."

The book proceeds to give a masterly (though implicit) exposition of the conditions of deracination.

Being an autobiography, it is, of course, untruthful. For instance, Adams never admits to having been married. He was. His wife committed suicide in 1885. Whether his silence on this matter is a guilty one, none can tell. But it probably is, for deracinates, with their unfulfillable natures, seldom make good spouses.

Why should you, the reader, harrow yourself with such a long, prose version of super flumina?

Because if you are a deracinate yourself it will give you rare and agreeable company — "Others, you are not the first."

Because if you are firmly-rooted ("well-adjusted" is the proper jargon) it will help you to understand the deracination which in this age is pandemic. God help you if you fail to understand it! It will, unless halted, finally infect you or your children and destroy your civilisation. And you, being firmly-rooted, are alone capable of the firm and decisive actions which will halt it.

—X.Y.Z.

PROTESTANTISM & MUSIC

It is not often that one can say of a book written by a group of authors that its qualities result from the unity of thought on which its composition was based; but this is what strikes one when reading the slim volume published by "Je sers" editions under the title "Protestantism and Music."

It is true that this exception — for it is an exception — is due to the high quality of the collaboration, grouping Messrs. Henri Cellier, Marc Honegger, Georges Marchal, Georges Migot, Marcel Pfender and Mademoiselle Marie-Louise Girod, all admirably equipped to deal with the subject entrusted to them.

It goes without saying that they wrote in absolute independence (the preface assures the reader of this, though it is obvious, because the tone of the whole book breathes, as it were, freedom).

But, while remaining quite impartial and naturally avoiding any trace of religious partisanship, the authors have thoroughly examined the subject which brought them together; following similar methods, they reach this remarkable agreement in their respective conclusions.

From the first pages, in his conclusion to the chapter on music and mysticism, M. Georges Marchal defines the features of religious music, and

in particular of music expressing the Protestant idea, and protests against the legend according to which there is a natural affinity between Protestantism and austerity.

It is simply that the Protestant musical tradition is made up of modesty, and poetry also, quiet introspection and real joy. M. Marchal for his part turns to S. Augustine's words: "Let nothing make us forget our Hallelujah!" — and he urges organists at reformed churches not to neglect the real ecclesiastical treasures provided by the Roman Catholic masters from Titelouze to Jehan Alain, by way of Cesar Franck and Vierne.

But, despite this, the fact remains that Protestant religious music does exist, with its particular features, its traditions, resulting from differences in ritual. A fundamental difference — language, Latin in the Roman Catholic Church; the vernacular in the Reformed Church.

But in the Huguenot psalter, with admirable work by Renaissance polyphonists for most of the psalms, many melodies belong to the eight tones of plain song. M. Alexandre Cellier's study on this point is remarkable.

This common source, despite the difference between Catholic and Protestant ritual, explains the fact pointed out by Georges Migot, that until the 18th century — a period when they were forbidden — psalms were sung at Saint-Etienne-du-Mont to Protestant polyphonies.

They are still being sung, moreover. Alexandre Cellier relates this story: A monk who was a distinguished musicologist said to someone who pointed out to him that this music, though very beautiful, was Protestant in origin: "It is beautiful, therefore it is holy! And are not Lutheran chorales being performed every day in Catholic churches?"

To a greater extent even than the Huguenot psalter, the Protestant chorale seems, in the eyes of the layman, to be the sum of the reformed religion's contribution to the treasure of music.

The great names of Heinrich Schütz, Buxtehude and Johann Sebastian Bach immediately come to mind after those of Claude Lejeune, Goudimel and Sweelinck.

The Protestant chorale was no chance creation: it was born. M. Marc Honegger states at the beginning of his study, of a determination, that of Luther, and from the first it was perfect; that is to say, perfectly adapted to the need that had caused its invention. But it arose above all from the requirements of the liturgy; the active participation by the public in the service.

One fact is curious: At the time of Luther's death, there were few chorale melodies. In 1697, a century and a half later, an immense collection in eight volumes, containing over five thousand, was published in Leipzig. Johann Sebastian Bach had this work in his library and he drew from it constantly the melodies of his most profound religious meditations.

Germany alone was in a position to bring this tremendous work to full fruition; persecution eliminated all organised artistic activity from French Protestant life, and English Protestantism retained the Roman Catholic form of worship and music, simply translating the texts into the vernacular. It created nothing comparable with the Lutheran chorale or the Huguenot psalter.

The Protestant chorale derives from two main sources: Firstly the melodic invention of the early reformed composers, of Luther, to whom are due at least three melodies remarkable for their vigour, including the chorale so frequently misrepresented and harmonised by the composers (Bach, Mendelssohn, Meyerbeer and many others), "Ein feste Burg ist unser Gott."

Then the borrowings, adaptations of existing melodies to religious pieces: there occurred

FILMS AND THEATRE

At a recent Sydney performance of "The Cocktail Party" a bearded undergraduate was heard inveighing against "Elitist damned mysticism." What he would make of Christopher Fry's **A SLEEP OF PRISONERS** is difficult to imagine.

There are those who see in this play nothing more than a "philosophy." Philosophy in this instance is blood-brother to the blessed word "Mesopotamia" — it saves the writer from the use of that embarrassing adjective "spiritual."

This play is concerned with spiritual things; with the sterile victories of force, with the failure of expedience and self-preservation in the affairs of men with "the fabulous wings unused, folded in the heart."

Four men are PoWs in a church. Their long imprisonment together with their differences in temperament cause them in sleep to assume the names and personalities of Old Testament characters. The play is therefore resolved into four tableaux: Cain and Abel, David and Absalom, Abraham and Isaac and, lastly, Shadrach, Meshach and Abednego.

The leading theme receives its clearest enunciation in the second scene where Joab brings back the body of Absalom. David asks of him what he is bringing back. Joab replies "the victory." "Are you sure?" says David. "Are we ever sure it's the victory? So many times you have come back, Joab, with something else."

William Orr's production realises all the poetry, all the deep feeling of Fry's speech and action. It is an assured piece of work; well timed, compelling. Neville Thiele's lighting is admirable. The cast's acting is the work of sympathetic craftsmen, with each his own particular peak in the performance. Leonard Thiele is brilliant as the airily condescending Absalom, and these lines of his I marked as outstanding. Absalom speaks of his father:

"What is a little evil here and there between friends? Shake hands on it: shake hands: shake hands: Have a cigarette, and make yourselves at home. Shall we say that we think of the King of Israel, ha-ha-ha!"

Frank Waters, with the largest and perhaps the most difficult part to play, worked hard to achieve a balance between the loud-mouthed confidence of Cain and his other parts. His Abraham about to sacrifice Isaac was a complete study of old-aged sorrow. Paul McNaughton was splendid both as the passionate, lost-in-the-world Adam and the professional soldier Joab.

Ivan Vander let none of the Cockney humour of the part of Meadows escape him — his donkey-man was a fine piece of

work. He had to crack what is probably the biggest pun in the play. Meadows, putting the "donkey" in her shed speaks of her as "Millie-edwinium!"

This playwright has an exciting gift of language, and he brings to incidents in Scripture perhaps over-familiar to most of us a refreshingly new and sometimes biting exegesis. No Church player can see this play without being mentally stimulated. No sleeping here!

There is a world of difference between the English productions of Maugham's short stories in the films "Trio" and "Quartet" and the O. Henry quintet in **FULL HOUSE**. The English films made their point with light, deft touches, the American with heavy-handed humour and sentimentality. The characters are drawn with rough, bold strokes so that those stories survive best that rely upon what is obvious. Thus two of the five stand above the rest. First place goes to "The Cop and the Anthem" featuring Charles Laughton as the bum who looked for 90 days' gaol and when he got it didn't want it. Here there is a gargantuan 'hamminess,' a delicious gurgling droolery that sets the audience on its ears at once.

Second favoured is "The Clarion Call," a story of justice done to a murderer by a man who owed him a thousand dollars. Richard Widmark is frenetically brilliant as the cold-laughing killer. Once again there is an obvious attempt to shout the point, to drain the last ounce of bravery and brashness out of the story.

In descending order come then "The Last Leaf," "The

Ransom of Red Chief" and "The Gift of the Magi." "The Last Leaf" is the story of a jilted girl who catches pneumonia and believes that she will die when the last leaf on the vine outside her window is blown away. Gregory Ratoff makes good as the artist who paints the leaf on the wall at the cost of his life. The story as such does not succeed — some of the wind blowing outside may well have been invited to course through the film.

Fred Allen and Oscar Levant are grimly determined to be funny men in "The Ransom of Red Chief" and for this reason the picture flopped.

I remember disliking "The Gift of the Magi" when I was a child. The story always revolted me — I found it hard to forget the waste of a woman to cut off her hair to buy her husband a watch chain for Christmas while he, for his part had sold his watch to buy her a tiara for her hair. It was cruel, I thought to give such a story such a title.

Jeanne Crain and Farley Granger do nothing to lessen my dislike of the story, the film of it is insincere and saccharine-sweet.

Nevertheless, "Full House," for all its failures does provide good entertainment.

The supporting film, a short entitled **RHYTHM OF A CITY** contrives without speech to give the viewer one of the richest thirty minutes spent in front of a screen. The photography is dazzlingly good and makes of Stockholm not only a city but a microcosm of the world. It is the kind of picture that one sees only now and then and you ought not to miss it. Rating, alpha plus.

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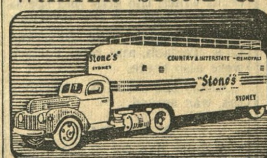
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HE did not intend that the message of God's love should be confined to the whereabouts of His earthly body.

He intended that the message and the manifestation of the message should be spread throughout the world and be available at any place at any time.

Throughout the pages of the Bible it is quite clear that it is according to the Divine plan that God, the Almighty, desires man's co-operation to fulfil His eternal purpose.

So a Hebrew maiden named Mary played a part in the Divine plan and became the mother of the Son of God, who promised to fill with the Divine LIFE-GIVING POWER all those who would believe in Him. "He that believeth in Me, shall do the works that I do, and greater works than these shall he do because I go to My Father."

The "works" would still be His works, but "greater works" would they be, because His life would flow through the bodies of all believers who co-operate with Him in every part of the world.

S. Paul expresses this idea in the first epistle to the Corinthians: "For as the body is one and hath many members, and all the members of that one body, being many, are one body; so also is Christ . . . now ye are the Body of Christ and members in particular."

THE NEED FOR UNITY

The Church of the Acts of the Apostles was united. "And all that believed were together and had all things in common."

A PARSON'S DIARY

Monday

A week after I arrived in the parish an adolescent girl, about to abandon her work as a Sunday school teacher, told me that she was an atheist. She made the claim with all the assurance of her 17 years, but with manners that were not so marked.

I made allowances for both, and left her rather more on the defensive than at the start of the conversation. She obviously believed that I would be terribly shocked, and I was tempted to tell her that at her age I had made the same claim. But ridicule is a poor and unfair weapon to use against the young, and I refrained.

It was at a time when the world scene was grim and depressing, and this girl knew it. She was both sensitive and, in a callow way, intelligent.

"Do you know what I would do if I was an atheist to-day, Judith?" I inquired, assuming the correct air of gloom, but taking care not to overdo it.

"No," she replied, wondering where the point was, "I don't."

"I'd take a gun and shoot myself. The world is in such a mess that if I couldn't believe in God, there's nothing else that I could believe in. Can you think of anything?"

"Well, no, I can't," she admitted. "But there must be."

"All right. If you find it, you come and tell me about it. In the meantime, don't be too sure that you're an atheist. Things aren't that hopeless."

About three years later she was married in the parish church. For a year after the above episode I do not recall seeing her there, but then she started attending the services again. I took it as an admission that she no longer professed atheism, and did not refer to the matter when she came to arrange for the marriage.

Only a short time ago her

Because of the unity which existed then in Christ's Body, S. Peter, not by his own power, but as a member of the Life-giving Body, could say to the cripple:

"In the name of Jesus of Nazareth, rise up and walk."

The early Church, small though it was, was able to manifest the love of God as well as preach it, for it was united by love.

What would not be possible today for the Church if it possessed the same unity?

WHY NOT TODAY?

The power of Christ to heal the sick, through His earthly body has never left the world.

But for many centuries this healing power has been held back by the members of His body, through their divisions and their lack of faith.

As the doctrine of purgatory, as a place of punishment in the next world developed, men began to think that the more they suffered in this life, the less they should suffer in the next.

So the Church began to teach that God sent sickness.

This teaching is seen in the Order for the Visitation of the Sick in the 1662 Prayer Book.

"Wherefore, whatsoever your sickness is, know you certainly that it is God's visitation."

When I was in Germany last year, I was asked to minister to a 22-year-old German girl who was suffering from a complaint which had terrible mental and physical consequences.

She had become engaged to an American soldier who desired to take her back to America.

Itinerant "faith healers" have attracted much publicity throughout Australia during recent weeks. In our last issue we published an account by an Anglican bishop of what he witnessed at a recent faith-healing meeting held in Sydney.

In response to many enquiries, we publish here the first of a series of 5 articles which outline the approach of the Church to spiritual healing. They are written by a clergyman in the Diocese of Newcastle at the request of his bishop.

However, it was discovered that, due to her complaint which up to this time had been dormant, she could not go.

The engagement was broken off and the soldier returned home without her.

Apparently he had awakened certain emotions within her which her sickness exaggerated.

Her parents learnt, with horror, that she had taken to the streets.

She later bore a child to an unknown father, yet she was absolutely unconscious of doing any wrong.

In despair, her parents placed her in a hospital for nervous diseases, and that is where I saw her.

Her doctor said that medical science could do little for her, but that, as a Christian, he knew that the love of God was limitless.

Should I have quoted the Prayer Book and have told the girl's parents that the sickness was God's visitation?

Or should I have quoted the example of our Lord who cast seven devils out of Mary Magdalene and made her a herald of His resurrection?

Jesus Christ not only healed the sick who came to Him, but He continually charged His followers to do the same.

He rebuked them for their lack of faith when they were unable to do so.

In the same Prayer Book which orders the priest to tell the sick person that the sickness is God's visitation, the

hear stores which put that beyond all doubt.

It would be useless, therefore, for me to approach him and suggest that we discuss his avowed atheism. One could never be sure, but I feel that it would be useless for any person to try and change his mind. It is a fact that I sincerely regret, and if I had faith in any kind of approach to him I would try and arrange it.

But, potentially, the situation is even worse.

What am I to do if this man should die while I am still rector of the parish? I have no desire to stand in judgement on any man's life in a drastic way, much less in the case of one with whom I am not on good terms. Yet, can I give Christian burial, conscientiously and in accordance with Church law, to a man who has openly, repeatedly and to a priest, declared his contempt for Christianity?

If not technically, in actual fact, the man is excommunicate, by his own will and declaration. A Prayer Book rubric states that the office for the Burial of the Dead is not to be used for an excommunicate person.

This man may have made other arrangements for his burial. He would if he were consistent, but I doubt it. It is often taken for granted that the Church will condone anything. Another possibility is that before the man dies he will repent of his disbelief, and the fact may be known only to God and himself.

Technically, if the situation should arise while I am in the parish, I am free to raise no objections. In any case, a drastic decision could be made only after seeking the advice of the bishop. But there are times when the problem exercises my mind, with the further complicating factor that in these cases there are always relatives to consider. The sins and follies of men can live on after them, bringing hurt to those who have done nothing to deserve it.

Archbishop charges the newly-consecrated bishop to "hold up the weak, heal the sick, bind the broken, bring again the outcasts, seek the lost."

The power to heal the sick has never left the Church.

But the human members of His body have failed to use the power.

God still desires man's co-operation.

When Jesus came to Nazareth, He could do no mighty works there, because of their unbelief.

I do not suppose that the people in Nazareth were worse than those who lived in Capernaum or Jerusalem, but they knew Jesus.

They had seen Him grow up. They had lived with Him, and they disbelieved His claims.

In those other cities, no doubt, there were just as many who disbelieved, but they did not know Jesus.

It is not the unbelief of the outside world which holds back the healing power of Christ.

It is the unbelief of those who have known Him, inside the Church, which prevents that life-giving power from flowing freely through His earthly body.

The Church is not a man-made society, it is the body of Him who is the same yesterday and today and forever; of Him who gave new life to all who came to Him; of Him who desires our co-operation with Him to fulfil His eternal purpose.

FAMILY LIFE EXHIBITION

Canberra, Nov. 13

The Bishop of Canberra and Goulburn, the Right Reverend E. H. Burgmann, will preside at the opening of a Family Life Exhibition in the Albert Hall, Canberra, on Wednesday, November 26, at 3 p.m.

The exhibition, which is being organised by the S. Paul's Mothers' Union and the S. John's Women's Movement, concludes on Thursday, November 27.

Outstanding events of the exhibition are:

Wednesday, 8.15 p.m., Miss Myra Roper, principal of the Women's College, University of Melbourne, will give an address on "The Good Life—its Enemies in the Home and the Community."

Thursday, 2.15 p.m., the Reverend T. H. Timpon, of the Canberra Grammar School, will discuss "Understanding Your Child—Over Ten Years."

An unusual feature on Thursday, at 3.30 p.m., will be a film depicting "Child development."

PUBLIC SERVANTS ON THE SPREE

Commonwealth public servants in Sydney will enjoy a discreet spree next Wednesday at 6.30 p.m., when the Commonwealth Public Service Anglican Fellowship holds a meeting in the C.E.N.E.F. auditorium.

The Dean of Sydney will give a talk on "Christianity and Communism," and the Sydney Commemoration Choir will lead a programme of songs under the direction of Mr. C. Smith, of the War Service Homes Division.

The Sydney president of the Fellowship, Mr. B. Le Mesurier, said yesterday that all employees of the Commonwealth (temporary and permanent) would be welcome.

[The Commonwealth Public Service Anglican Fellowship was formed many years ago to provide a basis of common fellowship for Anglicans in the Service. The Sydney Branch holds numerous meetings throughout the year, in addition to an Annual Communion Service and Corporate Breakfast at St. Andrew's Cathedral.]

CHURCH'S 115th BIRTHDAY

Next Saturday, November 22, marks the 115th anniversary of the laying of the foundation stone of the parish church of S. Mary Magdalene, St. Mary's, by Bishop Broughton, newly-arrived Bishop of Australia.

The occasion is being celebrated by a garden party in the Church Hall and grounds, preceded by a service in the church, during which the special offering bags and other offerings will be dedicated.

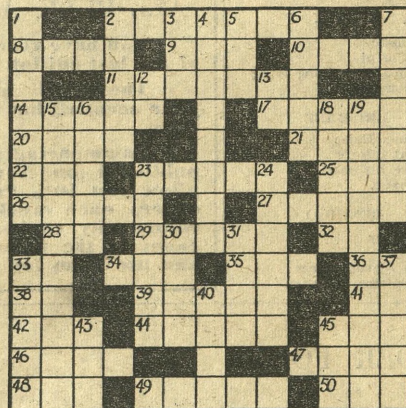
The Guest of Honour will be the Archdeacon of Parramatta, the Venerable John Bidwell. On Sunday next there is to be a Thanksgiving Service in the church at 3 p.m., when the new wooden panelling, provided out of a bequest under the will of the late Philip N. Lethbridge, will be dedicated by the rector, the Reverend E. H. Lambert.

The guest preacher at this service will be the Reverend Canon F. W. Tugwell, Rector of St. Alban's, Lindfield.

As far as is known, the only other church dedicated to S. Mary Magdalene in the Diocese of Sydney is that at Wiseman's Ferry. The church at St. Mary's occupies a commanding position on a hilltop overlooking the old town, known until about 1880 as South Creek, when the settlement took over the name of its church.

Of recent years considerable building has taken place in St. Mary's, and the parish church now occupies a strategic position almost in the centre of these extensions. During the past 12 months a good deal of work has been done, both in the church and grounds, and although this has not yet been completed, the restoration of the cedar woodwork (obliterated with black varnish) and the blaze of colour in the new rose terraces has already evoked favourable comment.

THE ANGLICAN CROSSWORD PUZZLE—No. 16



ACROSS:

2. Father of Levi and of the apostle James who was not the son of Zebedee. (7).
8. The 30th chapter of Proverbs is concerned with his prophecies. (4).
9. Fish. (3).
10. Informed. (4).
11. One of the deadly sins. (7).
14. A poet's feet. (3).
17. These days, Moses might have to cross this during a fight from Egypt. (5).
20. Card with three spots. (4).
21. It describes the kind of staff used by painters as a rest for the right hand. (4).
22. Possessive pronoun. (3).
23. The greatest of all the Jewish philosophers of the Alexandrian school who lived during the lifetime of Jesus. (5).
25. Serpent. (3).
26. Artery. (5).
27. A composition by David. (5).
28. 3,14159265. (2).
29. Outmoded. (3).
34. A Chinese weight. (2).
35. So Ishmael might have called Hagar. (2).
36. Unit of electrical resistance. (3).

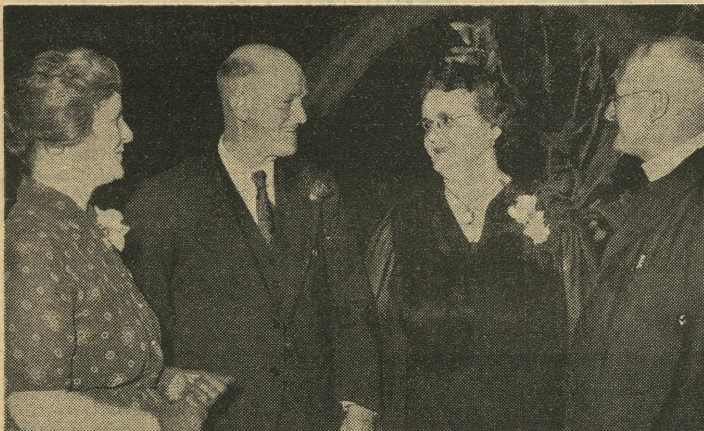
35. A famous construction of popper-wood. (3).
41. Exist. (2).
38. A king of the Amorites whom the Lord destroyed. (2).
39. The Lord describes himself as this, among other things, in Revelations. (5).
41. Exit. (2).
42. Yelp. (2).
43. Companion of St. Paul on the second journey. (5).
45. Running bird. (3).
46. Its original foundation was a provost, 10 priests, 4 clerks, 6 choristers, 1 schoolmaster, 25 poor and indigent scholars, and 25 bedesmen. (4).
47. Beast which wastes the vine "out of Egypt" according to a psalm of Asaph. (4).
48. Sphere of a bishop's jurisdiction. (3).
49. Absalom's daughter runs through Launceston. (5).
50. Haggard novel. (3).
1. Peter raised from the dead this woman disciple at Joppa who was full of good works and almsdeeds. (7).
2. John McCormick used to sing

- us songs of this. (5).
3. Vegetable. (3).
4. John the Baptist, for condemning her marriage, lost his life. (8).
5. He died upon hearing of the Philistines' victory in the battle of Ebenezer. (3).
6. Vapour. (5).
7. The cave where David sheltered after feigning madness before Achish. (7).
12. Veterinary surgeon (abbreviated). (2).
13. Two hundred. (2).
15. Dionysius, whom Paul converted in Athens, is described as this. (10).
16. Melbourne suburb. (5).
18. Abigail's first husband. (5).
19. A wife of Esau and mother of Jacob. (10).
23. Island where St. John the Divine wrote the Apocalypse. (6).
24. Music-dramas. (6).
30. Brother of Ruthamah according to Hosea's orders. (4).
31. Icelandic tale. (4).
33. Bishop of Armidale. (5).
37. Imprison. (5).
40. Of what part of Persia was Chedorlaomer king? (4).
43. American poet. (3).
45. Aurora. (3).

SOLUTION TO CROSSWORD No. 15

- ACROSS: 1. Joab (II Samuel iii-27); 6. Alan; 10. Verse; 11. Heman (I Kings i-v-31; I Chronicles iii-32); 12. Evilal (Genesis ii-11-12); 13. Toper; 15. Baths (I Kings vii-26); 18. Hier (hierarchy less Archy); 19. Nap; 21. Rath; 22. Est; 23. Lydia (Acts xvi-14); 25. Mail; 26. Ode; 27. Emeer; 28. Alb; 29. Paran (Genesis xxi-21); 31. Ca-rib; 33. Apt; 35. Lurubamah (Hosea i-6); 39. Lea; 41. Anita; 42. Eve; 44. Uri (Exodus xxi-2); 45. Stael; 46. Lit; 47. Sarah; 48. Laish (Judges xii-20).
- DOWN: 1. Jeholada (II Kings xi-17); 2. Or; 3. Asher (Genesis xxx-13); 4. Bear (I Samuel xvii-36); 5. Philadelphite; 6. Ahab; 7. Lehar; 8. Am; 9. Naphtali (Genesis xxx-8); 13. Theophilus; 14. Peter; 16. Tamar; 17. Shibboleth (Judges xii-4-6); 19. Nym; 20. Pie; 23. Len; 24. Arc; 30. Ado; 32. Asa; 33. Aunt; 34. Tate; 35. Lmr; 36. Raah; 37. Malt; 38. Almi (Luke ii-23); 40. Era; 43. Via.

PRESENTATION TO RETIRING WARDEN



THE scene at S. Barnabas's, North Rockhampton, when Mr. Lars Hegvold retired last week after 31 years as lay reader, synodman and warden. L. to R.: Mrs. H. J. Mills, Mr. and Mrs. Hegvold and the Rector of S. Barnabas's, the Reverend Harold J. Mills.

A LASTING PROBLEM

ANGELICAN NEWS SERVICE

London, Nov. 17

The Field Officer of the Inter-Church Aid of the World Council of Churches, the Reverend E. Chandler, addressed a meeting of the Religious Weekly Press Group in London last Friday.

The editor of the Church Times, Miss R. S. Essex, presided.

Mr. Chandler, discussing the Churches' work for refugees, said that the refugee problem was world wide.

It must not be thought of merely in terms of "old clothes and food for Germany."

He instanced his department's enormous responsibilities in many parts of the world.

Some of the refugees from China had actually kissed the ground when they had crossed the border into Hong Kong.

He thought that the amount of sacrificial giving which had been made for refugees by Christian institutions in Europe, and throughout the world, was one of the most exciting religious witnesses of the day.

The responsibility was being borne principally by voluntary agencies — the World Council of Churches, the International Catholic Welfare Conference, and the Lutheran World Federation.

Splendid work was also done by the Jewish Joint Distribution Committee.

"As long as there is an Iron Curtain and human sin, it looks as if there is going to be a refugee problem," said the speaker.

A.B.M.

Ian Shevill
Snatches men from the Devil
By getting them
Keen on A.B.M.

A RARE PHOTOGRAPH



S. Stephen's, Adamstown, in the Diocese of Newcastle, was opened exactly 60 years ago, when this photograph was taken.

Plans are at present being drawn by Mr. Louis Williams, of Victoria, for a beautiful brick church sufficiently large to meet the needs of the greatly increased population of Adamstown.

Within a few weeks a church hall will be started on what is considered to be the best site for a church in Highfields, a completely new suburb of Newcastle, where the population is rapidly increasing.

The Anglican Church will be the first church in this area.

The present Rector of Adamstown is the Reverend W. E. Weston.

SYDNEY

The Primate
Says: "I'm at
Home equally in Hong Kong
Or Wollongong."

BRISBANE

Archbishop Halse
Says that false
Ideas are his bane
In Brisbane.

BENDIGO

Bishop Riley
Says slyly:
"There's a good career
For Chaplains in Korea."

COUNCIL HALTS CATHEDRAL BUILDING

ANGELICAN NEWS SERVICE

Coventry, Nov. 13

The Coventry City Council sent a letter this week to the Coventry Cathedral Reconstruction Committee, stating that it is opposed to the building of the new Cathedral.

The letter stated that this attitude would continue until the national economic position restricting capital expenditure was modified.

Coventry City Council is Labour-controlled.

Alderman S. Stringer, who is the chairman of the Labour group, and Councillor E. M. Rogers, chairman of the Planning Committee, made the new attitude known on Tuesday, when the Council received a draft of the necessary Bill which has to be promoted before the building scheme can be started.

Councillor Rogers said that the Cathedral would not be started at the expense of higher priorities, including schools and a new police station.

SERVICE FOR MASONS

Canberra, Nov. 18

S. Paul's Church, Canberra, was packed to capacity last Sunday night for the annual service of the Canberra Masonic Lodges.

The service was sung by Worshipful Brother the Reverend Harold Hunter, the sermon was preached by the rector, Brother the Reverend R. Border.

The Volume of the Sacred Law was presented by Worshipful Brother N. Mason and Worshipful Brother Cyril Cox.

The first lesson was read by Brother Gus Phillips and the second lesson by Worshipful Brother James Fairhall.

The choir was under the direction of Brother Arthur Bird. After the service the brethren and their friends were entertained at supper by S. Paul's Young Anglicans.

MELBOURNE

Archbishop Booth
Says: "Forsooth,
Anglican Victorians
Don't like Gregorians."

ALL BULK AGENTS, PLEASE!

You have received 10% more copies of the last edition than you ordered.

These will not be debited against your account; but we hope you have sold them.

Commencing with this issue, No. 16, published on November 21, we shall allow you 10% "returns" on your bulk orders each week. DO NOT actually return any copies to us; but just keep count of the number unsold each week and use them for publicity.

A STAFF FOR THE BISHOP



Old comrades of 2/31st Bn. and 7th Division recently presented a Staff to the Bishop of Bunbury. Those photographed at the presentation are, left to right, Major General A. R. Garrett, C.B.E., the Bishop of Bunbury, W/O Jim Gordon, V.C., Mrs. Garrett and the Reverend Henry.

POCAHONTAS CHAPEL

OUR OWN CORRESPONDENT

London, Nov. 2

A Chapel of Unity, the former parish church of S. George's, Gravesend, was opened here yesterday by Nancy Lady Astor and re-hallowed by the Bishop of Rochester.

It is intended as a memorial to Princess Pocahontas, who died here 335 years ago.

The Reverend W. E. Sangster, minister of the Methodist Central Hall, Westminster, said it was a proud day for the Reverend Dr. R. D. Dauntton-Fear, Rector of Gravesend, whose idea the chapel had been.

In time to come it would be said that Gravesend had led and all the rest had followed.

In a plea for a speedy settlement of denominational differences, he said:—

"I often think my fellow preachers are too late when they talk about a world church. Look at the map. It is only half a world church now. The red tide is rolling forward over the world.

"It is a struggle between two ideologies, on the one side a phalanx, disciplined and well drilled, moving to conquer, and on the other splinter groups who cannot decide among themselves. We must close our ranks."

NORWICH APPOINTMENT

London, Oct. 20

The Queen has approved the appointment of the Reverend Norman Hook, Vicar and Rural Dean of Wimbledon, and Honorary Canon of Southwark, as Dean of Norwich, in succession to the Right Reverend H. St. B. Holland, who has resigned.

The new dean, who is 53, was vicar of Knutsford from 1936 to 1945.

CLASSIFIED ADVERTISEMENTS

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

POSITIONS VACANT

S. ANNE'S SCHOOL, Townsville, N.Q., requires two mistresses for 1953 to teach Mathematics, Science, History and Geography. Apply: SISTER-IN-CHARGE.

DIOCESE OF WILLOCHRA, S.A. AN organising secretary or Diocesan Commissioner to raise money for a Diocesan Central Fund and Foreign Missions. Apply BISHOP OF WILLOCHRA, Gladstone, or the Reverend A. G. Rix, Commissary, St. John's Rectory, Birchgrove, Balmalm, N.S.W.

JUNIOR girl, 15-16 years, typing an advantage, hours 9-5, no Saturday. Apply Miss Campbell, THE ANGLICAN Office.

ACCOMMODATION TO LET COUNTRY students. Accommodation is available at the Girls' Friendly Society Hostel, 29 Arundel Street, Forest Lodge, Sydney, commencing March, 1953. Tariff £3 per week. Apply WARDEN.

LADIES. Spend your holidays at the Girls' Friendly Society Hostel, 29 Arundel Street, Forest Lodge, Sydney. Vacancies from 20/12/52 to 14/2/53.

ACCOMMODATION WANTED Accommodation wanted for part of school holidays for woman and two children (boy 6 and baby), bed-sitting room, use of kitchen, not too far from Wellington. Replies to "Holiday," c/- THE ANGLICAN Office.

POSITIONS WANTED

EXPERIENCED female, parish worker, seeks full-time position N.S.W. parish. Special qualifications in school and youth work. Replies to "Worker," c/- THE ANGLICAN Office.

FOR SALE

PROJECTOR, Johnson's Opticope, Model 6, 500w. Suitable for slides, strip films. Case and accessories. Apply THE RECTORY, 79 Chetwynd Rd., Merrylands, Sydney, N.S.W.

ROBNO No. 10 (rotary), excellent condition, recently overhauled, automatic counter, brand new roller pad. Apply THE ANGLICAN Office.

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