

# THE ANGLICAN

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## THE BISHOPS' MEETING A CALL FOR CHURCH DISCIPLINE

FROM OUR OWN CORRESPONDENT AT THE MEETING

Cheltenham, Victoria, November 17

The Bishops' Annual Meeting ended here to-day.

From Friday to Tuesday, 21 bishops from all States of the Commonwealth met to discuss problems affecting the Church in matters of national and domestic importance.

The Primate, the Most Reverend H. W. K. Mowll, presided.

From 3 o'clock on Friday, November 13 (surely an auspicious day), cars rolled up to the spacious porchway of the Retreat House, Cheltenham, and bishops began to pass into the hall between the framed parchments—one, a prayer from the foundation of S. Bartholomew's, London, and the other, the delightful plea to S. Francis and S. Benedict to keep the house free from wicked wight, goblins, weasels, ferrets, and other pests, ghostly and bodily.

The Reverend Mother and other members of the Community welcomed the bishops and even essayed to carry the luggage.

Each guest was given either a roomy bedroom or two small cubicles, one for sleeping, one for writing.

Each doorway has on it the name of a saint and occasionally at least some likeness could be discerned between the patron and the occupant.

Not always; since some of the saints were feminine and some (so to say) were angelic, such as the S. Michael who guarded well the Bishop of Canberra and Goulburn.

The rally was a little short of a full attendance, but by 4 p.m. when the Primate arrived with the Bishop of Ballarat nearly the whole complement were present.

North-west Australia had not come, nor Willochra, Bathurst or Riverina.

North Queensland was welcomed easily in the programme, the latest recruit to the "Bench", many of whom have occupied their places now for over 20 years.

There is a profundity of experience here as well as occasional roundness of form, today scorched and warmed by the adventurous youth of such members as Bunbury, Rockhampton, Kalgoorlie and North Queensland.

After tea on Friday all adjourned to the chapel where the Bishop of New Guinea gave the first of his devotional addresses.

Then followed Eyensong, dinner and business.

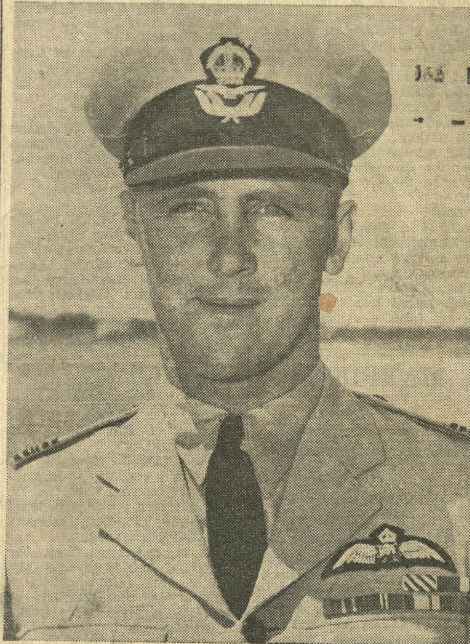
Over forty subjects were listed, but as some were rem-

nants from last year they were soon disposed of, and new business was attacked before the bed-time call at 10 p.m.

Saturday's routine began at 7.30 a.m. and but for the break (filled by sectional meetings) from 2 to 4 p.m. and meals, the members were in session till 10 p.m.

The programme contained matters of a high level of importance such as "Church and State," "Lost Anglicans" and "The Training of the Ministry" as well as many matters such as "The Anglican," "C.E.M.S.," "The Newly Confirmed," "The Queen's Visit," "Missions to Seamen," "Chaplains to the Forces," "Television," "Adult Responsibility for Adolescents," "The Church Congress at Minneapolis," and the "World Council of Churches meeting at Evanston, Chicago, 1954."

## THE QUEEN'S PILOT



Squadron-Leader John Cornish, R.A.A.F.

FROM A SPECIAL CORRESPONDENT

Mayfield, N.S.W., November 17

Squadron-Leader John Cornish, R.A.A.F., has been chosen as the Queen's pilot during her Australian tour next year.

He comes from a well-known Anglican family at Mayfield, where his father is a vestryman at S. Andrew's and his mother a district visitor.

The Squadron-Leader himself became a choir boy at 5 years of age.

He was a server at S. Andrew's until he went to the Teachers' College.

His training there completed, he enlisted in the R.A.A.F. and served throughout the war in the Pacific.

He was awarded the Air Force Cross.

Later he was posted to England, where he spent three years, including tours to Africa, the Middle East and Ceylon.

For the last two years, he has been stationed at Williamtown and has again flown on duty to Asian countries.

Three months ago, Squadron-Leader Cornish went to England to study details of the Royal tour; he is now home again making preparations for it here.

## OBITUARY

### ELEANOR CECILIA APPEL

We record with deep regret the death of Miss Eleanor Cecilia Appel, aged 19, at Bathurst, of Miss Eleanor Cecilia Appel, N.S.W. Nov. 19, 1953.

Miss Appel was a headmistress of Marsden Church of England Girls' School, Bathurst.

She was born in Warwick, Queensland, in 1906, and was educated there at S. Catherine's Church of England Girls' School.

Some years later she graduated Bachelor of Arts from the University of Queensland and was subsequently granted her Certificate in Education (A.Ed.).

After teaching in a number of schools in New South Wales Miss Appel in 1937 joined the staff of S. Anne's Church of England Girls' School in Townsville.

Her outstanding teaching and organising ability earned her the appointment as headmistress of S. Anne's two years later.

It had long been Miss Appel's ambition to establish a model school and her opportunity came with her appointment as headmistress of Marsden in 1948.

She began the task of re-opening a school that had been closed for some of the war years and occupied for some time as a barracks for A.W.A.S.

She worked with vision, energy and courage to build a school that may now be fairly described as one of the finest in the country.

Enrolments have risen term by term since 1948. New buildings have been added year by year—a cottage for domestic staff, a recreation hall, an additional classroom block, and, only this year, a magnificent new wing, Cromas House.

But the building of material things is not the measure of Miss Appel's achievement at Marsden. More important than that, she has given to the school a tone and a spirit that are the product of her own superlative character and personality.

She had the gifts of attracting able people to work with her and of inspiring them to give unstintingly of their talents.

Though Miss Appel aimed at and achieved high academic standards at Marsden, she never set great store by intellectual ability alone.

Every girl at Marsden is given the opportunity of developing into a complete and balanced person.

She was tolerant and kindly to girls and staff and always eminently approachable.

Miss Appel was an essentially happy woman, happy because she was doing supremely well the work she most wanted to do. She was merry even in the face of disheartening difficulties.

## A LETTER TO ALL ANGLICANS

The following letter to all members of the Church of England in Australia was issued at the end of the conference.

It was signed on behalf of all the archbishops and bishops assembled by the Primate of Australia, the Most Reverend H. W. K. Mowll.

"The archbishops and bishops of the Church of England in Australia and Tasmania are conscious of the place the Church has held in the national life and in particular that the nation has grown up for many centuries round the religious faith and life of the Church of England.

"While it is true that this Church has failed in many things, she has in large measure imparted to the nation a sense of discipline that has allowed the British people to make a remarkable contribution to the world in the manner of her colonisation and diplomacy.

"She has also imparted a sense of freedom that has made possible the nation's development with less of civil war and suffering than most other nations have known, and to a level of democracy beyond other peoples.

"To-day there is need for help to undeveloped peoples, and more than ever a need for liberty and true freedom in the world scene.

"The bishops believe that the Church of England in Australia, if true to her tradition and faith, can make an incomparable contribution both in Australia and among the peoples about her shores.

"This is the more necessary because totalitarian influences are found amongst us and could easily make our people and our neighbours finally subject to a totalitarian regime, religious or secular.

"The Church of England stands as a bulwark against such influences. But she needs a full co-operation of every one called by her name, the venture.

that she may stand fast for these two great principles committed to her, viz., discipline and freedom.

"Discipline, the bishops believe, can be shown by loyal membership in the Church, by faithful and regular worship and due support, by true oversight of home life where parents take a fuller responsibility for guiding their children in ways of faith, prayer and moral living, protecting them from the false ideas of licence which parade as liberty.

"Freedom we shall uphold in public and private life—freedom in thought and worship; defending the weak that they may have freedom from fear; caring for the needy that they may have freedom from want; in all things seeking that men may know Jesus Christ and find in him the freedom which is His Gift.

"It is not enough for us to be set against totalitarianism in religion or in secular life. The Church of England has a positive contribution to make to character, to home life and to the national life.

"We therefore, archbishops and bishops, call upon all Anglicans to enter more than ever before into the fellowship of the Church and in the Spirit of Christ to make the Church of England what He would have it to be in the present world crisis, where men drift to

slavery because they fear freedom and find anarchy because they have forgotten discipline."

## HAWTHORN MARKS CENTENARY

FROM A SPECIAL CORRESPONDENT

Melbourne, November 19

Parishioners of historic Christ Church, Hawthorn, are celebrating the centenary of their church this month with special services on four days.

Sunday, November 15, was observed as Preparation Sunday; November 19, as Foundation Day; the Centenary Thanksgiving services will be held on November 22, and the following Sunday, November 29, will be devoted to services of re-dedication.

The vicar, the Reverend J. V. Gason, has invited all former parishioners and others with associations with Christ Church to join in the celebrations.

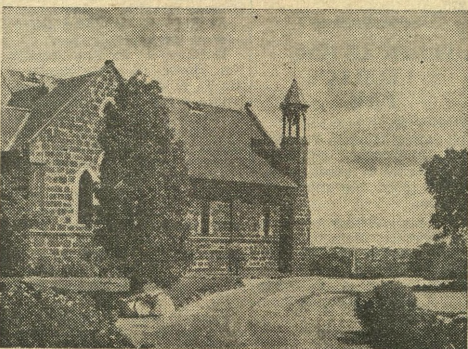
The church was built in the Gothic style on an eminence overlooking the Yarra and the Richmond-Hawthorn bridge. It still commands an extensive view of the metropolitan area.

The foundation stone was set on November 19, 1853, by the then Lieutenant-Governor of Victoria, Charles J. La Trobe, in the presence of the first Bishop of Melbourne, Charles Perry.

According to contemporary reports, the large gathering

which witnessed the ceremony included the Speaker of the original Victorian Legislative Council, Dr. (later Sir) James F. Palmer. The Legislative Council had been established after the separation of the Port Phillip district from N.S.W.

On the same afternoon Dr. Palmer set the foundation stone of the National School, adjoining Christ Church. It later became the Hawthorn Central School.



Christ Church, Hawthorn, Victoria.

## AUSTRALIAN BISHOPS' RESOLUTION

The Archbishops and Bishops of the Church of England in Australia and Tasmania assembled in conference, November, 1953, regret the omission of "Fidei Defensor," in the current Australian coinage, from the Royal style which has been adopted by the Federal Government.

They hold that the welfare of the Nation and the stability of the Crown are linked with the Christian Faith which Her Majesty is pledged to maintain; and they view with concern every act which tends to minimise the importance of faith and duty to God.

They therefore express the hope that in future coinage the words or their initials will be restored.



## THE HOME AND FAMILY

### SPECIAL WEEK AT TAMWORTH

FROM A SPECIAL CORRESPONDENT

Tamworth, November 10  
The Bishop of Armidale, the Right Reverend J. S. Moyes, at a united service in the Tamworth Town Hall on Sunday, November 1, said that the Tamworth Home and Family Week had been the centre of a pool, the ripples of which had gone far beyond the immediate surroundings of the city.

Tamworth is the 35th town in Australia and New Zealand to organise a Home and Family Week.

The Director of the Movement is the Reverend E. P. Blamires, a former youth director of the Methodist Church of New Zealand.

In Tamworth the organisation was commenced in May when, at the request of the Ministers' Fraternal and the local branch of the World Council of Churches, the Mayor called a public meeting.

Twenty-five organisations were represented at this meeting and a strong committee was appointed.

The committee met fortnightly and various sub-committees—finance, publicity, exhibition, programme, hospitality were appointed.

The special week, held from October 26 to November 1, was officially opened by the State Member for Tamworth, Mr. W. A. Chaffey, M.L.A., who was supported by the Federal member for New England, Mr. D. H. Drummond, M.H.R.

The Mayor presided and the main address at the opening was delivered by the Reverend E. P. Blamires.

The speakers at the meetings included the founder of the Queensland Mothercraft Association, Lady Cilento, Dr. Ellen Kent Hughes, of Armidale, the Executive Officer of the N.S.W. Marriage Guidance Council, the Reverend W. G. Goughlan, B.A., and the Director of the Father and Son Movement, Mr. J. Robson.

On Thursday night a Brains Trust was conducted by Mr. Blamires as Quizmaster and a panel of experts including the Bishop of Armidale, Dr. Kent Hughes, Mr. Campbell Howard (Inspector of Schools) and Mr. Colin Everingham (Solicitor).

The organising committee included representatives of all the churches including the Roman Catholic, and all important local organisations.

The topics discussed by the speakers indicate a wide variety of subjects:—"The Art of Living Together," "The Surface and Depths in Family Life," "Marriage in the Modern World," "Health Factors in Happy Marriage," "Understanding Our Children," "Sex Education," "The Problem Child and the Problem Parent," "Through the Grades with your Child," and "The School and the Home."

The climax of the week was reached in a great United Service in the Town Hall on the Sunday night conducted by the Ministers' Fraternal.

The Bishop of Armidale spoke on "The Need of Religion in the Home."

"Seventy per cent. of the people in this community," he said, "have no religion and there are multitudes of people for whom worship has no meaning."

"If these people have no religion how can they expect their children to have faith in God?"

"You cannot give your children something you yourselves do not possess."

### BISHOP'S ABSENCE

Bendigo, November 16  
The Bishop of Bendigo, the Right Reverend C. L. Riley, will be absent from the diocese until early in December. He will be in South Australia and West Australia on duty as Chaplain-General to the Forces.

## W. A. HEALING SERVICE

FROM OUR OWN CORRESPONDENT

Bunbury, November 12  
A Healing Service was held in S. George's Church, Boyanup, on November 6.

The rector, Canon F. J. Boxall, who has been interested in the Ministry of Healing for many years, prepared those who desired ministration.

The Laying on of Hands was given by Miss E. M. Biddle, who has had much experience with the Prayer Healing Circle at S. George's, Bluff Point, Geraldton, in the Diocese of North-West Australia.

The Bishop of Bunbury, the Right Reverend D. L. Redding, anointed with oil and blessed each patient.

The ministrations took place after the Confession and Absolution in the Communion Service.

About thirty people, men, women and children, received the Ministry of Healing. There were a large number of intercessors present.

Throughout the service, which lasted two hours, there was an intense atmosphere of prayer and devotion.

## MAYFIELD C.E.M.S.

### BISHOP MOYES' VISIT

FROM A SPECIAL CORRESPONDENT

Newcastle, Nov. 10  
The National President of the C.E.M.S., the Right Reverend J. S. Moyes, visited the new branch of S. Andrew's Mayfield, on November 5.

The audience of over 40 men and a few ladies included visitors from Newcastle Cathedral and the parishes of New Lambton, Waratah, Wickham and Hamilton.

During the course of his address the bishop said:

"At several stages in the world's history, momentous changes have been wrought by small minority groups who simply sought to carry the light of Christian love and charity to their fellow men in darkness. The present era might be called the 'era of the working man' as it is he who is playing an increasingly dominating part in national and world affairs."

"There is a great need for Christian working men to witness to the Christian way of life and it is here that an enthusiastic group such as the Church of England Men's Society, strengthened by their spiritual life together and emboldened by their bonds of brotherhood can wield a tremendous influence in the communities in which they live."

Questions addressed to the bishop later showed considerable interest in the work of the society, and it is hoped that further branches may soon be formed.

### NEWCASTLE FAIR

FROM OUR OWN CORRESPONDENT

Newcastle, November 16  
The Annual Fair of Christ Church Cathedral was opened on November 11 in Tyrrell Hall and extended over two afternoons and evenings.

It was opened by the Lady Mayoress, Mrs. F. J. Purdue. The dean, the Very Reverend W. A. Hardie, presided. The official party included Mrs. F. de Witt Batty, Miss Batty, Mrs. Hardie and Archdeacon Williamson.

A programme was presented by Mrs. G. Lawson assisted by Mrs. Campbell Jones during the sessions.

The pupils of the Girls' Grammar School assisted with a folk dancing display and the play "Robin Hood."

On Wednesday evening the junior boys' choir, under the direction of the cathedral organist, Mr. K. Noake, presented various musical items.

The workers were from the Women's Auxiliary, Fellowship, Women's Guild, Mothers' Union, Grammar School and Choir.

## W.C.C. PEACE MEETING

FROM A SPECIAL CORRESPONDENT

The Australian Council for the World Council of Churches will hold a meeting in the Sydney Town Hall on Tuesday, December 1, at 8 p.m.

The theme will be "Christians Stand for Peace."

The speakers are the Bishop of Armidale, the Right Reverend J. S. Moyes, the Reverend Alan Walker and the Reverend John Garrett.

Mr. H. F. Whitlam, of Canberra, will be in the chair.

Mr. Whitlam is Australia's representative on the U.N. Human Rights Commission.

He also serves as Chairman of the Australian Commission of the Churches on International Affairs in Canberra.

The Archbishop of Sydney is to lead the prayers.

Singing is to be led by the Methodist Crusader Choir.

Explaining the decision to hold the meeting, the Council's General Secretary, the Reverend John Garrett, said that large numbers of requests from all parts of Australia had been addressed to the Council's office.

"There is obviously a widespread concern that Christians should take the lead in working for peace on the basis of the teaching of the Bible," Mr. Garrett said.

"The World Council of Churches is engaged in important peace-making work."

"This meeting will provide an opportunity to tell the story of what has been done."

"It is expected that the Bishop of Armidale and Mr. Walker will relate Christian teaching to the situation of Australia in the modern world."

"Most people long for peace but they are confused by un-Christian and anti-Christian attempts at so-called peace-making."

"The Churches must show where they stand on the main issue and encourage individual spokesmen to give their impressions concerning the practical next steps."

"The speakers at this meeting will examine the international situation as they see it in Christian terms and the Council is glad to provide a Christian platform from which their different viewpoints may be fully expressed."

## CORONATION FETE AT KINGSFORD

FROM A SPECIAL CORRESPONDENT

On Thursday, November, 12 a very successful fete was held at Holy Trinity Parish Hall, Kingsford, Sydney.

Mrs. E. E. McGill, of Castle Hill, opened the fete. She was welcomed by the rector and Rural Dean of Randwick, the Reverend R. A. Johnson.

The hall was packed to capacity, the stalls being well stocked.

It was interesting to note that the rector runs what he describes as an "Empty Stall," which his parishioners fill, and each year more than £100 has been raised by this stall.

It is hoped that the final result will reach £800.

Portion of the proceeds will be given to the General Fund of the parish, but the greater part will be paid into the New Hall Fund, which already stands at £2,100.

The new hall will cost £11,275.

## FESTIVAL FOR S. CECILIA'S DAY

Melbourne, November 16  
All Saints' Church, East St. Kilda, Melbourne, will present a recital of music on S. Cecilia's Day, November 22, at 3 p.m.

The choir will sing works by Byrd, Gibbons, Purcell, Boyce and Parry, as well as works by Melbourne composers—Sir William McKie, Dr. A. E. Floyd, Dr. N. J. B. Nickson and Alan Willmore.

The organist and choirmaster is Mr. Bernard Clarke.

## OBITUARY

### THE REVEREND H. G. CHIVERS

We record with regret the death of the Reverend Herbert George Chivers, at his home in Mosman, N.S.W.

He was a Moore College graduate, and was ordained deacon in 1899; priest in 1900. He served some years in the Bathurst Diocese at Mudgee, Guyong and Rylestone. In the Sydney Diocese his ministry was at Parramatta, Willoughby, Shoalhaven, Kiama and Concord West.

He had lived in retirement for some years.

The funeral took place at Holy Trinity, Concord, on November 2.

### CEYLONESE CROSS DEDICATED

FROM OUR OWN CORRESPONDENT

Canberra, November 17  
A Processional Cross made in Ceylon from coconut wood has been donated to S. Paul's Church, Canberra, by the High Commissioner for Ceylon, Mr. J. Aubrey Martens.

Embossed on the cross is the Ceylonese national symbol, a lion and a sword, and at its foot is a wooden shield on which swords representing Swords of the Spirit, have been carved.

The cross was dedicated by the Rector of S. Paul's, the Reverend Ross Soder, on Sunday, and will be carried for the first time in procession on November 22, when the Governor-General, Field-Marshal Sir William Slim, will set a stone in the new section of the church.

### PRAYER AS THE "HIGHEST ART"

FROM OUR OWN CORRESPONDENT

Geelong, November 13

"Prayer is an art, in fact it is the highest art man can accomplish," said the chaplain to the Sisters of the Community of the Holy Name, the Reverend J. S. Drought, at retreat for Anglican laymen at Belmont, Victoria, last week.

Just as a successful concert pianist must give years of study to his art, so must the Christian devote his life to the pursuit of perfection in the art of prayer, he said.

"Prayer," Mr. Drought continued, "is the lifting up to God of one's whole personality—everything that goes to make up the complete self—the heart which loves, the mind which thinks, and the will which decides or determines."

If only the heart were used, it could lead to mere misty emotionalism, while use of the mind only could lead simply to argument and make the prayer cold.

The retreat, which was the second organised by the Combined Anglican Vestries of Geelong, was attended by laymen from local parishes as well as by men from Winchelsea, Drysdale and Melbourne.

### FEDERAL DECISION ON GRACE

FROM OUR OWN CORRESPONDENT

Canberra, November 12

The Prime Minister, Mr. R. G. Menzies, yesterday agreed to arrange for Grace to be said before official Commonwealth luncheons and dinners, including those during the Queen's visit.

The member for Shortland in the House of Representatives, Mr. C. E. Griffiths, had stated before a question in the House of Representatives that guests at official luncheons started eating one after another "like Brown's cows," in the absence of Grace.

He said so many people were present at official functions honouring the United States Vice-President, and other overseas visitors, that they had no way of telling when the official guests commenced their meal.

Prayers were considered to raise the prestige of the Commonwealth Parliament.

## AUSTRALIAN MUSIC EXAMINATIONS BOARD

Public examinations in music conducted by the Universities of Melbourne, Adelaide, Tasmania, Queensland and Western Australia, and the State Conservatorium of Music, New South Wales.

Scholarships and Exhibitions to the value of £700, the A.M.E.B. Shield.

Full particulars and Manual from Organising Secretary, Telephone B056, extn. 2318.

R. G. ALLINGHAM,  
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## THE BRITISH AND FOREIGN BIBLE SOCIETY

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## WEST INDIES THE CHURCH'S OPPORTUNITY OR "GIFT" TO THE COMMUNISTS?

ANGLICAN NEWS SERVICE  
London, November 6  
The former Bishop of Antigua, the Right Reverend N. W. Newnham Davis, told members of the Honduras Church Association, at their annual festival last week, that the West Indies, and the mainland of Central and South America, were a "gift" to the Communists.

Conditions had been so bad for so long that anybody who said that he would bring about a Utopia was sure of a hearing. The same thing that had happened in British Guiana could happen in British Honduras.

He always wondered that they were not in perpetual strife and ferment in the Leeward Islands, where conditions were absolutely shocking.

The Church had to put Christ in place of anti-Christ, but in doing this church people were always held up by lack of means—a most frustrating experience.

The Reverend P. H. Cecil, formerly Dean of Belize, said that in one place after another, the Church was being asked to provide not only education, but a really good higher education.

In British Honduras, the primary and secondary education was almost entirely in the hands of the Church, which gave the Church a great opportunity which was not enjoyed in many parts of the overseas Church.

Father Cecil said that the political struggle was growing very intense in British Honduras, and he would not be surprised if they heard more about it.

## BISHOP BACK IN KOREA

ANGLICAN NEWS SERVICE  
Korea, November 5  
A distinguished passenger in the troopship "Asturias," which docked at Pusan today, was the Bishop of Korea, the Right Reverend Cecil Cooper.

Bishop Cooper, 71 years old, was captured by the communists in their first drive through Seoul in June, 1950.

He was released from captivity last April, and returned to England via Russia.

After some time in England, Bishop Cooper elected to return to Korea where he has lived and worked for 45 years.

He travelled to Hong Kong by passenger ship and was taken on in the "Asturias" for the last leg of his journey.

## EDUCATION IN THE ARCTIC

ANGLICAN NEWS SERVICE  
London, November 13  
In the latest issue of "The Arctic News" the Bishop of the Arctic gives details of a trial educational experiment which is to be established at Coppermine.

The aim is for the children to live in tents, as nearly as possible under the same conditions as they live in their homes, and attend school for the summer months only.

In the winter they will return to their homes and their native way of life.

The Department of Resources and Development has agreed that the Church should operate the hostel, while the Government will provide the day school, pay the workers' salaries and meet other costs of the venture.

## DR. FISHER ON TEACHING AN EXHILARATING TASK

ANGLICAN NEWS SERVICE  
London, November 6  
A warning that the burdens of administration and the terrifying techniques of teaching threatened to overshadow the ends that teachers served was given by the Archbishop of Canterbury on Tuesday.

The Primate was addressing the congregation at a service of thanksgiving held in connection with the restoration and enlargement of S. Gabriel's Training College for Women Teachers, at Camberwell.

The service was attended by Queen Elizabeth the Queen Mother.

The archbishop described teaching as the "most exhilarating, the most exacting, and most exhausting task in the world."

He said that, within the fiery furnace of the world to-day, slowly, but perceptibly, the return to life was taking place in the Church, in the universities and schools, and in the lives of the ordinary citizens.

The service took place in the college chapel, and was relayed to the Great Hall, where were assembled present and former students and visitors.

Local school children lined the streets to cheer the Queen Mother as she arrived, and a crowd of onlookers remained clustered round the main gate to watch her leave.

S. Gabriel's, a Church training college, was founded in 1898 by Canon Charles Edward Brooke.

The restoration, enlargement and modernisation of the college has cost nearly £200,000.

An appeal for £4,000 was launched to meet the cost of the new library, which, it is hoped, will be one of the finest in the training college world.

## MONEY WANTED IN SINGAPORE

FROM OUR OWN CORRESPONDENT

Singapore, November 12  
The Bishop of Singapore has sent a letter to all the parishes in the diocese setting out its unfavourable financial position.

He says that the subsidies which the diocese is now paying to the parishes can continue this year on a reduced scale, and after next year, not at all, because the diocese will have no money.

Each parish will have to find its own money or have no clergy.

The present position is that most parishes are short in their payments for their own maintenance and the diocese does not receive enough to pay for central expenses and extension.

The bishop said that money should not be the only standard by which the work of the Church is to be measured.

Preoccupation with finance will peg the Church down to its present work and its existing plans.

The commission of the Church is not determined by the "state of the market," but by the absolute imperative of Jesus Christ to preach the Gospel.

The Christian faith is not a commodity which can be sold where the demand is keen and withheld when it is slack.

There is a real danger in these days that the Church will only be established or extended when there is definite hope of self-support.

He ends his letter thus: "Suppose we turned a deaf ear to the call of the people in the new villages; suppose we neglected sick children, the blind and the young; suppose we conducted services only in English or Tamil or Cantonese and cut the priesthood by half."

"Or suppose we trained no clergy and waited for them to fall from the skies, we could save a lot of money and be near much self-support in the parishes, but should we be the Christian Church?—Only a caricature."

## RULING ON LAITY 'COMMUNICANT' DEFINED

ANGLICAN NEWS SERVICE  
London, November 11  
General approval to the Representation of the Laity Measure was given yesterday at Church House, Westminster.

The Archbishop of Canterbury, the Most Reverend G. F. Fisher, presided.

After general approval to the measure had been agreed, it was decided to refer it to a committee for revision.

The measure, prepared by a committee set up in 1951, makes certain changes in rules that have been in force since 1929.

It defines the actual communicant member "as a person who has received Communion according to the use of the Church of England, or of a church in communion therewith, at least once within the 12 months preceding the annual parochial meeting."

This follows a ruling of the Archbishops of Canterbury and York given in 1921 soon after the passing of the Enabling Act.

In the House of Laity elections the proportional representation system is to be retained, but not for parochial and other elections, when the right of giving three votes to any one candidate will not operate.

The parochial church councils are to have additional power to strike from the electoral rolls those who have joined a non-Anglican religious body, or a non-resident who has not attended public worship for six months without sufficient cause.

The committee says it contemplated lowering the age to 17 or 16 partly in order to allow people to begin to play their part in the government of the Church before their military service, but it was decided to retain the present age limit of 18 with power to the Church Assembly to lower it.

Other provisions are that no names can be added to the roll or removed from it except by the authority of the council.

## FELLOWSHIP OF VOCATION

ANGLICAN NEWS SERVICE

London, November 6  
The Bishop of Blackburn drew attention last week to the Fellowship of Vocation which is firmly established in his diocese.

The fellowship is for boys and young men considering the possibility of taking Holy Orders.

Membership of the fellowship does not mean that a boy has necessarily made up his own mind, and it does not mean that he will necessarily be accepted for ordination when the time comes.

It is intended to help him towards the right decision, whatever it may be, and to give him some help in strengthening his spiritual life.

Since the fellowship started, at least seven old members have been ordained; at the present time, thirty-seven are in full-time training.

Quite a large percentage were either not accepted, or decided for themselves that their vocation was not to Holy Orders.

There are now seventy-eight members of the fellowship, of whom thirty-three are under eighteen, twenty-six are between eighteen and twenty-one, and nineteen are over twenty-one.

## SYDNEY PRIEST IN BIRMINGHAM

FROM A SPECIAL CORRESPONDENT

The Reverend A. J. Glennon, who is on leave from the Diocese of Sydney, has joined the staff of S. Martin's-in-the-Bull Ring, Birmingham, where Canon Bryan Green is the rector.

## THE CHURCH'S CHANCE NOW

ANGLICAN NEWS SERVICE

London, November 6  
The second annual meeting of the Asian Christian Colleges' Association was held last week in the Livingstone Hall, London.

The Archbishop of York, the Most Reverend Cyril Garbett, said we could no longer speak of the "Unchanging East."

Asia was undergoing an age of revolution under the impact of western science and aggressive Communism.

There was a strong desire for education, and the schools and colleges of India, Pakistan, Hong Kong and Malaya, were training the future leaders of the people.

Christianity had a gospel for the East as well as for the West, and in these schools and colleges as far as possible there should be witnesses to the Christian way of life.

"The Asian Christian Colleges' Association exists to see that this witness is borne."

"I commend to you the work it has done and pray and hope that it may receive much support in the years to come," added Dr. Garbett.

Canon C. E. Raven underlined the urgency of the situation in India.

"There has never," he said, "been so suitable an opportunity to present the Christian faith to the Moslem or Hindu than at the present time."

But, he warned, the situation might break down at any moment if we failed to take our opportunity.

The situation, however, could still be saved, and even a single person going out to the East in the spirit of Christ was at the present time worth a tank!

He urged that those who were sent out should be the ablest and best of our people, because the situation was extremely difficult.

Hinduism had been presented by Gandhi as the mother of all religions, and Christ as one of the great sons of God.

To be able to convince Indian friends of the uniqueness and universality of Jesus Christ was the essence of the missionary task.

Dr. Robert Cochrane, formerly Principal of Vellore Medical College, said it was a sobering thought that Communism had made its greatest victories among the student class.

It was important to have a clear purpose in times of crisis, and their first aim was to train people for Christian living and to build Christian character.

The Reverend Frank Short, recently home from Hong Kong, described the situation in Malaya and in Hong Kong, where the normal population of around 800,000 had been increased in recent years to two and a half million.

The community there was the centre of what had come to be known as the "Chinese of the Diaspora," and the University with its 871 students, drawn from an astonishingly wide range of nationalities and races, had links in all parts of the world.

Some of them, he hoped, would one day go back to China and wield influence there.

To neglect these students would be to lack vision and to neglect an opportunity to-day that we know to be fundamentally right," he added.

The secretary of the association, the Reverend Noel Slater, paid tribute to the magnificent co-operation of the Student Christian Movement, which had interested 160 British students in the "53 scheme" to fill important vacancies in the Christian colleges of India and Pakistan.

But he emphasised that the scheme, to be carried through successfully, would require about £9,000 during the next three years.

## MISSIONARIES RESTRICTED

## DANGER IN INDIA

OCUMENICAL PRESS SERVICE

Geneva, November 6  
A resolution urging the Indian Government to allay fears about the possible imposition of restrictions on foreign missionaries was adopted by the Indian Christian Association at a special meeting held in New Delhi.

The resolution referred specifically to apprehensions "caused by remarks of Dr. Katju, Home Minister, made in the lower House of Parliament."

Dr. Katju said that the Government's position was that evangelism should be limited to Indian citizens and that foreign missionaries should confine themselves to medical, educational and social work.

Stressing the "fundamental right of Christians to propagate their faith," the association said:

"The propagation of the Gospel is an integral part of the Christian faith, and in the practice of their faith, Christians cannot accept any interference."

At the same time the association took note of charges that missionaries were mixing politics with their work by saying it had no sympathy "with any individual who, under the garb of religion, indulges in activities subversive to law and order."

The association called upon the Indian Government to set up a special board "to safeguard the interests of minority communities."

They also demanded the creation of similar boards by the various State Governments.

Another resolution offered the association's "whole-hearted co-operation" to the Government in its efforts to create a welfare state, and pledged its support to root out poverty, disease, illiteracy and superstition.

The meeting called upon the National Christian Council of India to devise means to find employment for Christians and give assistance to the needy.

It noted with concern "the growing unemployment" among Christians in India.

In other motions, the Association asked greater representation for Christians in Parliament and State legislatures, and urged Christians all over India to take more interest in general and local elections.

## "THE NATIVITY" IN HAMELIN

ANGLICAN NEWS SERVICE

London, November 6  
A few days ago the Church of the Nativity was dedicated in Hamelin, North Germany.

The service of dedication was conducted by the Assistant Chaplain-General of Northern Army Group, the Reverend R. J. F. Mayston.

Among the large and representative congregation were clergy of the local Lutheran and Roman Catholic churches.

The name given to the church was a happy and obvious choice.

The building used to be a German cavalry stable and in the transformation care was taken to preserve some signs of its original use—thus forging a link between the first Church of the Nativity at Bethlehem and its newest namesake in Germany.

The decoration and furnishing of the church have been done almost entirely by voluntary effort.

Murals depicting scenes from the Nativity have been excellently done, in Sgraffito, by a young German artist and are the gift of military units and messes attached to Gordon Barracks, where the church is located.

To seal the connection with Bethlehem, the first Sacrament to be administered in the new church was that of Holy Baptism.

## EVANGELISM IN MALAYA

OCUMENICAL PRESS SERVICE

Geneva, November 6  
Owing to an emergency situation, former "squatters" have been resettled in new villages which are rapidly losing the adjective "new," and becoming part of the normal life of Malaya.

There are about 6,000,000 people, mainly Chinese, in the new villages, which number about 500 to 600.

Since March, 1952, under the auspices of the Malayan Christian Council, the Churches have had a New Villages Co-ordinating Committee, composed of Methodists, Anglicans, Presbyterians and the Overseas Missionary Fellowship of the China Inland Mission.

There are now a hundred resident workers, Chinese and missionaries, living and working in the villages.

In addition to these at least 150 voluntary part-time workers are also engaged visiting new villages nearest their homes.

In this way the Churches are now touching about a hundred villages.

During last August, a refresher course for resident new village workers, Chinese and missionaries, took place in Kuala Lumpur.

A varied programme included practical talks on public health, visual aid, young people's work; Bible studies each day and two special sessions discussing new village problems with periods of intercession.

A series of youth camps was held during August, under the auspices of Anglican, Methodist and Presbyterian Youth Departments.

One of these camps had built a creche for the community, others had rebuilt an old folks' home, a church-community centre, and levelled off the ground for a new church, etc.

Many students from Trinity College (the Union Theological College in Singapore run by Methodists, Anglicans and Presbyterians) also took part in new village work during their summer vacation.

Very good reports of their work have been received and the students have come back enthusiastic about the wide opportunities in the villages.

## WELSH CLERGY

## NATIVE-SPEAKING PRIEST NEEDED

ANGLICAN NEWS SERVICE

London, November 6  
Reference to the serious shortage of fluent Welsh speakers among the clergy of the Church in Wales was made last week in the report of the Llandaff Diocesan Committee for the Training of Ordinands.

The report, which was presented at the Llandaff diocesan conference, stated:—

"If the Church in Wales is to make good the claims she rightly makes, it is necessary that she should minister to the people of the Province in the language in which they conduct the affairs of their daily lives."

"In the Diocese of Llandaff, there are not a few who are accustomed to use their native tongue."

The Warden of Ordinands, the Reverend Alan R. Davies, pointed out that, of the fifty-two candidates now training for the ministry, only two could be said to be fluent Welshmen.

Another two or three had learned Welsh, and could now conduct a Welsh service.

Two could preach a Welsh sermon.

But more than four or five candidates out of fifty were needed to minister in Welsh.

## CIRCULATION OF THE BIBLE

OCUMENICAL PRESS SERVICE

Geneva, November 6  
The United Bible Societies announce that the world circulation of Scriptures in the year 1952, by the Bible Societies in all countries was 2,907,378 volumes.



# THE ANGLICAN

Incorporating The Church Standard

FRIDAY NOVEMBER 20 1953

## THE BETRAYAL OF LABOUR

The Cahill Government in New South Wales last week brought down a Bill to give "absolute preference" to trade unionists.

MR. CAHILL has been careful to explain that "absolute preference" is quite different from compulsory unionism. The proposed law will not directly compel a non-unionist to join a trade union. But if he and a trade unionist should both apply for the same job, then automatically, and regardless of their respective claims and merits, the law would award the job to the trade unionist.

The only jobs open to a non-unionist will be those for which there is no competition. His right to work at the job of his choice will be so far curtailed as to degrade him to a sort of second-class citizenship. This will probably persuade him of the wisdom and propriety of joining a union just as effectively as a direct legal command, enforced by pains and penalties. He has what the Calvinists would probably call "a predetermined choice."

If Mr. CAHILL and his colleagues maintain that this is different from compulsory unionism, either they can appreciate a shade of meaning so fine that it passes ordinary mortals by, or else they are using words in the Humpty Dumpty fashion:—

"When I use a word," Humpty Dumpty said in a rather scornful tone, "it means just what I choose it to mean—neither more nor less."

"The question is," said Alice, "whether you can make words mean so many different things."

"The question is," said Humpty Dumpty, "which is to be master—that's all."

We have often noticed the manly, rough-diamond disregard which Mr. CAHILL and his colleagues have for the finer points of the English language. We are therefore forced to conclude that they are differentiating between "absolute preference" and "compulsory unionism" by Humpty Dumpty's method. They have brute force and . . . a parliamentary majority. They are "to be master—that's all."

The matter of compulsory unionism in New South Wales would deserve nation-wide attention, even if there were no more to it than the Government's insulting sophistry. It is intolerable that words should thus be disingenuously misused by a gaggle of seedy provincial politicians whose term of office has far outrun their available integrity. It is an insult to the intelligence of every Australian.

But there is more to the matter than the calculated misuse of words.

Many people may obviously be prevented from joining a trade union by quite reasonable scruples of conscience. If "absolute preference" were enforced by law they would have the choice of acting unconscionably or of remaining second-class citizens.

If, for instance, a man sincerely disapproved of the Labour Party and its policies, he would not care to join a trade union which gave financial and moral support to the Labour Party. If he and others like him were directly or indirectly compelled to join a trade union, it would be only fair to compel an equal number of dyed-in-the-wool socialists to become financial members of the various private associations which support the Liberal and Country Parties.

The debate on compulsory unionism has brought to light one of those fundamental, tacit assumptions or rules on which our system of representative parliamentary government is based. It is, that every citizen is free to support whatever non-treasonable political party he chooses, to abstain from supporting the other parties, or, if he chooses, to support none of the parties.

By and large it would seem wiser to let the rule stand as it is, without introducing compulsory unionism or anything else which would make an exception to it.

Besides, it is an assumption or rule so fundamental that few would dare to predict the nature of the consequences which would stem from its abrogation or modification.

And finally, if the unions provide substantial benefits for their members, this will be known to everyone who is eligible to join them. Every eligible person who wants the benefits, and can in good conscience join a union, will do so. Compulsion will then be unnecessary, as it has ever been in the greatest days of the trade union movement.

If, however, the unions cannot offer enough to induce eligible people to join them voluntarily, then nobody should be compelled to join a union.

Nothing enervates a society so quickly as an assured membership.



## By-Election Test

This 20th Federal Parliament has a melancholy record in the number of deaths—nine members of the House of Representatives and three Senators—since the last general election on April 28, 1951.

With the death this week of Mr. Treloar, Country Party member for Gwydir, a farming constituency in north-west New South Wales, the tenth by-election for the House looms. The extra one, early in the Parliament's life, was caused by the resignation of Sir Thomas White from the Victorian seat of Balaclava to become High Commissioner in London.

All three main political parties have suffered almost equally in the loss of members by death. Each of the late Senators belonged to a different party—Senator Nash (Labour), Senator Chamberlain (Liberal) and Senator Piesse (Country Party). In the House Labour has lost four members (Messrs. Chifley, Lazarini, Rosevear and Mulcahy), the Liberals, three (Messrs. Ryan, Hughes and McDonald), and the Country Party, two (Messrs. Eggins and Treloar).

An extraordinary feature of the by-elections is that they have been confined to two States—six in N.S.W. and three in Victoria. The poll in Gwydir will raise the N.S.W. total to seven.

The nine by-elections so far held have caused only one change in party allegiance—Labour's capture of the Victorian seat of Flinders from the Liberals in October, 1952, when the Government's stocks were probably at their lowest ebb.

Gwydir is a swinging seat. Mr. W. J. Scully, who was Minister for Agriculture, held it for Labour until Mr. Treloar defeated him in 1949 and retained the seat with a majority of about 2,000 in 1951. But the Government's majority in Gwydir almost vanished in the Senate voting six months ago.

As a test of the Government's prospects at the general election six months hence, voting in Gwydir will be watched with exceptional interest—a borderline seat in the State which makes and breaks the Federal governments.

## Is Boxing Brutal?

There was no doubt about the great popular interest in the boxing match in Sydney last week between the Australian bantamweight world champion, Carruthers, and the American challenger, Gault. And, as such events are judged, this was a good, well-conducted contest, with a high standard of sportsmanship on both sides, and a generous exchange of mutual tributes after the decision had been given in favour of Carruthers.

This spirit, indeed, was in marked contrast to that which seems to be developing again between Australians and Americans as they "warm up" in preliminary tournaments for the Davis Cup contest next month. The public, I think, is getting tired of these annual tennis tantrums and displays of temper or temperament, as it is usually less accurately described.

But, in spite of the admittedly excellent spirit in which the Carruthers-Gault match was fought, I take leave to doubt whether such displays do much credit to our 20th century civilisation. There is a gladiatorial demand for this and other types of "blood" sports is clear from the attendance of 32,000 and the turning over of practically all our broadcasting facilities, national and commercial, for the description of the bout.

In Brisbane the same night a boxer received fatal brain injuries. And, on only a slightly

less serious level, we have examples of "punch-drunk" boxers whose mentality has obviously been impaired by blows on the head.

A New Zealand headmaster recently took the courageous course of abolishing boxing tournaments at his school. I don't fully support that decision because I believe that the teaching of self-defence is necessary. But I can appreciate the headmaster's motive, and would agree that, at least, the teaching of boxing need not develop into slogging fights or the matching of unequal opponents.

Even in the well-conducted Carruthers-Gault contest both young men were badly marked, particularly the winner, Carruthers. Doubtless they consider they received adequate financial salvage for their temporary soreness and, if they are happy about it, some may ask, why should not everyone else be? But, again, there is the grim reminder from the Brisbane tragedy that, with all reasonable safeguards, the sport is still dangerous.

## A.B.C. Standard

The high standard set and maintained by the Australian Broadcasting Commission, especially in talks, serious music and news coverage, deserves commendation.

With such a variety of needs to supply, it is inevitable that some programmes vital to some (such as the Saturday afternoon horse-race descriptions) should have no appeal for others. But, on the whole, the A.B.C. does a good job in meeting most demands without pandering overmuch to the lower artistic tastes which are catered for so enthusiastically by several commercial stations.

Perhaps it is an indication of the A.B.C.'s success that criticism of its service is directed mainly to relatively small points. Announcers' voices, for instance, are sometimes criticised, not because they descend to street level but because they are alleged to be "too B.B.C." I know that some news readers are easier to listen to than others, and I don't seek to excuse affectation. The A.B.C. might well investigate this complaint.

But I must say that, by and large, A.B.C. voices are clear and pleasant. Perhaps more care should be taken in checking the pronunciation of place-names (I shudder, for instance, at what is sometimes done to a Maori name, which it should be easy enough to check because of the thousands of former New Zealanders who live in Australia. And even a simple New Zealand name like Harewood was often given as Harwood when the big air race was recently in the news).

A praiseworthy feature of the A.B.C. as an organisation, however, is that it seeks diligently to improve its service. A practical step to this end is this week's announcement of a conference in Canberra to seek representative views on various aspects of the commission's programmes.

## Growing More Rice

The suggestion by the High Commissioner for India this week that Australia should allow Indian labour to be used in growing rice in the Northern Territory is a challenge to our plans for the development of the tropic north.

It is not always appreciated that two-fifths of Australia lies within the tropics, but that in that area there are only about 250,000 people (say, one in 45 of the population). And of that quarter-million about 95 per cent. live on the Queensland coastal strip, where the sugar industry is predominant. This means that there are vast areas of our tropic north which are unpopulated. Much of it, we know, is unsuitable

for cultivation. But there have recently been encouraging reports about experimental rice crops in the Northern Territory, and it is doubtless because these prospects impressed the Indian High Commissioner on a recent visit to the Darwin area that he has suggested that his countrymen, experienced in this work, should be allowed to engage in it there.

The suggestion calls for sympathetic consideration by the Australian Government on humanitarian, commercial and political grounds. The teeming East is looking desperately for the development of food-production sources. Australia would have a large, ready-made market for such a crop as rice. Further, India as a Commonwealth partner and a world power of increasing stature (as witness the part it played in the Korean truce negotiations), has political claims on our interest.

It would not be out place, I feel, for Church leaders to support any official request the Indian Government may make to our own Government on the subject. In our relations with the East I feel sometimes that churchmen are more forward-thinking than politicians. The latter are apt to be a little timid of planning ahead of public opinion.

## Royal Tour Film

Those who saw "Royal Journey," the colour film of the tour of Canada by Queen (then Princess) Elizabeth and the Duke of Edinburgh two years ago, will hope that the film record which the Department of Information is to make of their Australian tour early next year will be equally as successful.

The Queen and her husband visited Canada in the late autumn, and many scenes showed them warmly wrapped to defeat the cold. The elements were properly roused when they were boarding a small vessel to conclude their tour with a visit to Newfoundland, as a memorable sequence in the film revealed.

Here they may expect blue skies, with an occasional late afternoon storm, and, doubtless, some enervating heat. Those conditions may not be over-favourable for photography.

But, as this film will have a world-wide circulation, it is important that it should not miss the opportunity to give authentic Australian atmosphere. In particular, I trust the cameramen will strive to capture as many scenes as possible of the Queen and the Duke in informal, outback settings.

Of course, we must show the welcomes in the great cities. But let us not fail to tell the world that we have a countryside of infinite variety and charm. And let special thought and care be given to editing the film. The continuity should be smooth and the commentary shorn of florid, tourist-book phrases. This commentary should be straight-forward and informative, and the person to give it might well be chosen by a special panel of speech experts so that we may, indeed, both see and hear a film of which all Australians can be proud.

—THE MAN IN THE STREET.

## BISHOP LOVETT MEMORIAL

ANGLICAN NEWS SERVICE

London, November 6 In Portsmouth Cathedral yesterday the Bishop of Portsmouth dedicated a memorial to Bishop Neville Lovett, who was the first Bishop of Portsmouth and later Bishop of Salisbury.

The memorial consists of a tablet under the tower and the furnishings of the Lady Chapel with the exception of the altar and altar ornaments.

## ONE MINUTE SERMON

### THE COLLECT FOR THE TWENTY-FIFTH SUNDAY AFTER TRINITY

#### The Text:

Stir up, we beseech thee, O Lord, the wills of Thy faithful people; that they, plenteously bringing forth the fruit of good works, may of thee be plenteously rewarded, through Jesus Christ our Lord, Amen.

#### The Message:

There is a considerable difference between the original of this collect as it is in the Sacramentary of Gregory, and the translation we have. Literally it translates "Stir up we beseech Thee O Lord the wills of Thy faithful ones that they more willingly following to the end the fruit of the divine work may obtain of Thy Fatherly care greater relief."

Thus our present version does not exactly follow the thought of the original but is better expressed and easier to understand.

The emphasis in the Latin is on God's work for us. On this last Sunday of the year we pray that, tired and fretted as we are with the year's happenings, our wills may be stirred up to pursue to the end the fruit of the Divine work, the salvation won by our Lord, and given us by the Holy Spirit.

The emphasis in our English version is that we may be stirred up by the Holy Spirit to show plenteously in our lives the fruit that should follow our salvation. The two emphases may be happily combined, as clearly there can be no fruit apart from God's inspiration, but at the same time there is no justification for a lazy life without active and intense response to God. The will can grow weary, sleepy, and feeble.

Next Sunday rings in the Advent Season. "The Lord is at hand." What a stock-taking there must be in every Christian life in preparation for welcoming the coming Saviour.

The word for stir up is that from which we get "exciting" and this Sunday should have all that quality in it for us.

Is it not worthy of note how many parables our Lord gave telling of the importance of being prepared, alert, ready. The Ten Virgins, the Talents, the Sheep and the Goats, and others bring home the need for a will set to the purpose of loyalty to our Lord. Drifting brings no ship home to port, nor does it bring a soul to God.

What has been the character of your Christian life this last year, in the regular worship, in loyal service, in every day, in generous giving and thanksgiving? The Christ comes in new opportunities, in trials, in the gateway of death.

"Watch therefore for ye know neither the day nor the hour wherein the Son of Man cometh."

## A LINK WITH OUR EARLY HISTORY

FROM A SPECIAL CORRESPONDENT

The Archbishop of Sydney will dedicate a reproduction of the Coat of Arms of the Calcutta Diocese in the Heber Chapel, Cobbitty, on December 6.

Heber Chapel is named after the Bishop of Calcutta in whose diocese the whole of Australia once was.

The S. Andrew's Cathedral Communicants' Guild are running two buses from Sydney to Cobbitty that afternoon for people who wish to attend this service.



## LETTERS TO THE EDITOR

The following letters to the Editor do not necessarily reflect our editorial policy. The Editor is always glad to accept for publication letters on important or controversial matters. Letters should be typed, double spaced, brief and to the point.

Preference is always given to correspondence to which the writers' names are appended for publication.

Parts of some of the following letters have been omitted.

## EVANGELISM TO-DAY

### CHURCH DRAMA

TO THE EDITOR OF THE ANGLICAN

Sir,—The Church Drama Society in Melbourne has two fine productions to its credit upon which it can build success. Yet, through lack of support, this medium of religious expression may have to lower the curtain for the last time.

When the group produced Christopher Fry's "The Boy With The Cart," they received nothing but praise.

This gave rise to the hope that the Church as a whole would encourage future productions.

Then came Andrey Obey's "Noah," another success as far as production was concerned, but financially a failure.

Now struggling to make ends meet, the society held a special meeting last week-end to decide its future.

Those present were firm in their belief that the work must continue and every effort be made to clear the outstanding debt which has accumulated through lack of individual support.

In England, Europe and America, the Church realises that there exists no finer medium than live performances to portray Christianity.

Here is a means of bringing the message to life; implanting its seed through visual aid. Yet so worthy an organisation cannot find backing here!

Television belongs to the 20th century and is just round the corner. Trained dramatic groups under the guidance of such an organisation will be needed if we as a Church are to make our presence felt and so spread the gospel according to modern methods.

Many at present outside the Church will be brought nearer to Christianity through the efforts of a drama group which has a 1953 approach to evangelism! This society has that approach.

Yours etc.,  
DRAMA.

Melbourne.

## PETER, THE ROCK

TO THE EDITOR OF THE ANGLICAN

Sir,—In connection with the letter "Peter, the Rock," in THE ANGLICAN of November 6, I thought it was generally understood that while the name "Peter" stands for "Rock," our Lord applied the term to the revelation that Peter received direct from God that Jesus was "The Christ, the Son of the Living God."

When he said this, in answer to Jesus' question, "But whom say you that I am?", our Lord answered: "Blessed art thou Simon for thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it."

"And I say unto thee that thou art Peter and upon this rock I will build my Church, and the gates of hell shall not prevail against it."

"Then charged He His disciples that they should tell no man that He was Jesus the Christ." (That is only His chosen disciples were permitted to comprehend this truth.)

Yours faithfully,  
JOHN RUSSELL.  
Church of England  
Grammar School,  
East Brisbane.

## MINORITIES IN IRELAND

TO THE EDITOR OF THE ANGLICAN

Sir,—The Reverend William Kingston and "Loyal Anglican" sincerely presented, in recent issues, opposing views on the Irish Protestant minority. Is each view partly true? Or does the Free State treat minorities fairly while individuals do not? Consider these statements in the weekly bulletins from the Irish Ambassador at Canberra:

(1) National schools in Eire are un-denominational in theory: so that a child of any religion may attend, religious instruction in his own faith being provided for.

(2) Yet such schools are also denominational in practice: so that parents may select whichever school they wish, Catholic or Protestant.

(3) Local clergymen manage the schools:

(4) Teachers are paid by the Government.

(5) In scattered rural districts, schools of twenty, and even as low as five children are provided by the Government for Protestants.

(6) Transport of 600 children costs Government £6 per child, p.a.

(7) A mobile vocational school treks the country-side.

(8) The Protestant population around even Dublin is not "ebbing away"; far from it. Recent figures show a Protestant increase of 17.8 per cent., contrasted with the Roman Catholic increase of only 14.8 per cent.

(9) Our Anglican Bishop of Cashel says: "I pay our Government the warmest tribute for the more than generous way in which they have treated us, and met our desire to keep our schools open. No British Government treated us with like consideration."

(10) Our Bishop of Ossory said: "In my town are Protestants who occupy prominent positions in business and professional life. To say they are ignored, despised, ill-treated in any way is certainly contrary to the facts."

(11) Mr. Robert Smyllie, Editor of the *Irish Times*, the very organ of the minority, said: "If a Protestant youth was better than his competitor, he would get the job."

(12) Professor Bigger, of our Trinity College, Dublin, said in Parliament: "The various Governments of this country have been so anxious to be fair that they have awarded far more preference to the Protestant minority than their strength would warrant."

Suppose it is true that the Free State does oppress the Protestants, has not Britain (often generous enough to coloured peoples) shown a heavy hand in Irish affairs?

And what are we to make of the fact that Lloyd George laid it down that Ulster must not be allowed to merge with the rest of Ireland, "whether she will or not." No free expression of the will of the people there!

Compare it with Britain's eagerness to re-unite divided Germany under a Government freely elected by the people.

The matter is not simple, and the truth seems hard to find. I for one would appreciate an article lighting up the whole subject, from both sides, so that we might fairly judge.

Yours, etc.,  
DOUGLAS BLANCHÉ.  
The Rectory,  
Barnedman, N.S.W.

TO THE EDITOR OF THE ANGLICAN

Sir,—Your correspondent "Loyal Anglican" in your issue of November 6 refers to my former statement of facts on this subject as producing a "strange conclusion."

May I repeat, I have been there within the past year and witnessed things as they are, so arriving at the truth.

May I remind "Loyal Anglican" that he has not produced any items from "Dublin papers" or "Statements from Protestant Immigrants."

To his seven hypothetical propositions I need not reply,

but to state one or two more facts.

I have a letter to hand which describes the screening of the Coronation film in a parish hall in West Cork before an audience of 350 people.

There was no protest or interference. Surely that is an answer in principle to all the other suppositions.

Also my nephew, who has spent some years in England, has lately purchased two living areas in a subdivided estate in County Cork through the Irish Land Commissioners, and he will make his home there.

This is further proof that Protestants are not being "elbowed out" of Eire.

I know exactly the proportion of Protestants in the South, and I am told their birth rate has slightly increased.

Protestants in the North are decreasing, whilst the 34 per cent. Roman Catholics are increasing, and in time they will at that rate predominate.

Yours sincerely,  
WILLIAM KINGSTON.  
S. Andrews Rectory,  
Lakemba, N.S.W.

## PROTESTANT OR NOT?

TO THE EDITOR OF THE ANGLICAN

Sir,—It is held by a section of the Church of England that members of their Church are not Protestants.

Only recently Canon Davidson in a letter to the Press referred to "Anglicans and Protestants."

I submit that this claim cannot be substantiated by history and is definitely ruled out by the Coronation ceremony.

Lord Durham in his "Report on Canada" (p.124) stated that "By the constitutional act a certain portion of land in every township was set apart for the maintenance of Protestant clergy."

Then he wrote: "Under the term 'Protestant clergy' the clergy of the Church of England have always claimed the sole enjoyment of these funds."

Queen Elizabeth—and her predecessors since the Reformation—made oath that to the utmost of her power "She would maintain in the United Kingdom, the Protestant Reformed religion."

The Queen is the head of the Anglican Church and is unquestionably Protestant.

Will those who deny this make some attempt to support their claims?

Yours sincerely,  
F. W. A.  
Sydney.

## STATE LOTTERIES

TO THE EDITOR OF THE ANGLICAN

Sir,—I feel that I would like to mention about some Church of England dignitaries condemning the lotteries, both here and in Melbourne.

I know Melbourne and have lived in W.A. since 1922 and am a member of the Church of England.

If it were not for the help that they give to so many orphanages and homes (this one included) many of them would have to close.

Also the amount that is charged for the tickets is nothing to what is gambled on horse-racing and numerous other activities.

The Churches have fetes and it is the exception if there are not raffles and guessing competitions.

I expect that you know this home is for aged and sick women.

Nearly all here (165) are between 70 and 80 years of age. Soon accommodation for 200 more old people and 30 cottages for aged married couples will be paid for by the W.A. State Lottery.

I am nearly 80 years of age and glad of a place to be in—especially as I am stone deaf and my eyes are very weak.

Can you not realise from this that the lotteries do good?

I am,  
Yours obediently,  
L. J.  
Mt. Henry Home,  
Canning Bridge, W.A.

# FAITH AND MORALS

## A WEEKLY QUESTION BOX

UNDER THE GENERAL EDITORSHIP OF DR. FELIX ARNOTT

### Evening Communion

Referring to a previous answer on Evening Communion, a correspondent has suggested that I may be in error in supposing that Our Lord instituted the Holy Communion in the evening.

He writes: "According to my reading of the Gospel narratives, the institution took place after the Passover supper. Now the Passover was ordered to be eaten at midnight, therefore anything after that must have been in the early morning. Surely this must have had some weight with the Early Church in following the practice of morning communions."

Now, first of all, as Canon Harris, of Cootamundra, in THE ANGLICAN of November 13 pointed out, the Jewish day began at 6.0 p.m. at sunset, but there is no Jewish evidence that I am aware of to suggest that the meal was eaten after midnight.

The normal practice in Our Lord's time for the 14th Nisan, the day of the Passover, was for the sacrificial lambs to be killed rather earlier than the usual hour of the evening sacrifice, or about 1.30 p.m. in our time.

Both Exodus and Numbers tell us that the Passover sacrifice is to be offered "between the two evenings," which the rabbis interpreted to mean from the hour of the sun's decline until its setting, that is,

between noon and 6.0 p.m., though the Sadducees maintained that it was between sunset and dark.

Nothing was eaten after the evening sacrifice until the Passover meal, which must be finished by midnight, and usually ended considerably earlier. Hence if Our Lord followed normal Jewish practice, the last supper, which immediately followed the meal, is likely to have taken place well before midnight.

### A Passover Meal?

But there is a further difficulty in my correspondent's view, since it is uncertain from the Gospels whether the Last Supper was a Passover meal. The Synoptists apparently identify the two, but the Fourth Gospel implies that it was eaten before the Passover (John xvii:28 and xix:14) and that Jesus was dead before the Passover had begun.

Modern scholars are still divided as to which account is to be preferred. The Passover significance of the meal is, of course, quite clear; it may be that the supper was an anticipation of the Passover meal, but at any rate we cannot be sufficiently certain to warrant the contention of our correspondent.

I do not believe that the Passover setting affected in any way the precise hour, first in the evening and later in the morning, when it was the

Church's practice to celebrate the Eucharist. The case of Eutychus seems to suggest merely that Paul's extra long sermon had caused the meal to be at a later hour than usual.

### Modern Eucharist

Another correspondent takes up my point that Our Lord's presence at the Last Supper could not have been quite comparable with his presence in the modern Eucharist. I was not intending in this statement to raise the whole question of the Divine Presence in the Sacrament: all I meant was that since the Eucharist was ordained to commemorate the Lord's death until his coming again, there could not be a Eucharist in the Christian sense until that death and resurrection had taken place.

For the New Testament seems to suggest that the gift of the Eucharist is the real personal presence of the risen and glorified Lord; the last supper is a foretaste of this new communion and covenant, which is to be sealed by his blood on the Cross on the morrow. For the Eucharist always proclaims the Cross of Christ, the institution of the new covenant in His blood, and is the everlasting pledge, and guarantee of our share in its benefits.

### "Oecumenical"

Arising out of our answer concerning the Greek Church, a correspondent has asked me what is the meaning of the term "oecumenical."

This word, oecumenical, is derived from the Greek, and is most frequently used as an ecclesiastical term: in meaning, it is similar to Catholic, since both words denote "the whole" as opposed to "the parts."

"Oecumenical" has been preferred by modern re-union movements in the Christian Church, since the other word "Catholic" has been the storm centre of so much controversy, that it has become associated with a particular system of church doctrine.

The word "oecumenical," like the word "economic," is derived from the Greek word, "house," and originally denoted "the inhabited world;" it is used in Aristotle and other late Greek writers, and also occurs in the New Testament, e.g., S. Luke, ii, 1:—"It came to pass in those days that a command went forth from Augustus Caesar that the whole world should be enrolled," or again, in Acts xvii 6, and xxi 5:—"Those who have turned the world upside down have come here also;" "one who stirs up revolts among all the Jews throughout the whole world."

In the Apostolic Fathers the word came to be used for the whole church, the universal Body of Christ as opposed to the church in Alexandria, or in Rome or in Antioch. So, too, it was applied to the great Councils of the early Church, Nicaea, Constantinople, Ephesus, Chalcedon, which were considered to be representative of the whole of Christendom.

It has been used more frequently in the East than the West, and the Patriarch of Constantinople, the senior prelate of the Orthodox Church, has for years enjoyed the title of the Oecumenical Patriarch.

In the Twentieth Century, the word "oecumenical" has acquired new significance in connection with the movement for Christian re-union. The late Archbishop Temple thus, in the address at his enthronement, spoke of the oecumenical movement as "the great new fact of our time."

For in the World Council of Churches and the International Missionary Council most of the great Churches of Christendom, with the exception of the Roman Church, have met together, and already have attained a remarkable unanimity of faith and action.

## A PLEA FOR MORE DEBATES

TO THE EDITOR OF THE ANGLICAN

Sir,—I do not agree at all with your editorial in THE ANGLICAN of November 13!

You say, "We believe that the debates . . . about questions of ceremonial and Eucharistic doctrine long ago reached the point of stalemate . . ."

If THE ANGLICAN is gaining new readers, there must be among them a proportion of uninstructed church people and possibly some who belong to the schismatic sects.

Although the arguments may become well-known to your old readers, to your new readers they may contain fresh ideas as well as teaching which they may not previously have had.

Your new readers too, may have ideas and arguments which they would like to voice or questions which they may like to ask and admirable though a Question Box may be in some ways, it has not the elasticity of a correspondence page where the replies may be questioned or more information sought or two sides considered.

To most people the correspondence page of any paper is of the greatest interest. A vigorous correspondence makes for a vigorous paper, but vigorous correspondence does not need to be an acrimonious one. Only a few days ago a well-instructed man was speaking to me in glowing terms of the quality of the teaching which was being given through the correspondence in THE ANGLICAN.

So for the sake of your new readers and of the uninstructed and those who, belonging to schismatic sects, are yet interested in the "comprehensiveness" of the Church of England, may I beg you to leave your correspondence columns open to all manner of debate, including "questions of ceremonial and Eucharistic doctrine."

I am etc.,  
F.J.B.

DO YOU WANT TO BUY OR SELL ANYTHING?

Why not advertise it in the Classified section of THE ANGLICAN?

See Rates: Page 12.

## ILLUSTRATIONS OF OUR CHURCHES

TO THE EDITOR OF THE ANGLICAN

Sir,—I am sorry to inflict myself on your readers so soon after my last request.

I have a growing list of engagements to speak on the Australian Church, and I would be very pleased to receive copies of guide books to our Australian cathedrals and photographs of them and of our more famous churches which I could use as illustrative matter in these talks.

The opportunity thus presented is a most valuable one, for there is very little known of our branch of the Anglican Communion in this country.

Yours, etc.,  
JOHN C. VOCKLER.  
175, 9th Avenue,  
New York 11, N.Y.,  
U.S.A.

## DEFENDER OF THE FAITH

TO THE EDITOR OF THE ANGLICAN

Sir,—Let's be quite rational about the "Defender of the Faith" omission.

How much longer will people be led from the Way to disagreements over the wording on a coin.

Remember that poem for Father Stanton's funeral?

"You brought His message to the world  
The only way it heeds.  
Not those who make a strife of Christ,  
But those who live the Life of Christ"

Can give it what it needs."  
Yours, etc.,  
"COMMONSENSE."

Toowoomba (Q.).

## THE VIRGIN MARY

TO THE EDITOR OF THE ANGLICAN

Sir,—Can Mr. William J. C. McIver point to any part of the Scriptures giving authority to people to pray to the Virgin Mary to pray for us?

I Timothy, 2nd chapter, verse 5, reads: "For there is one God, and one mediator between God and men, the man CHRIST JESUS."

Yours faithfully,  
G. D. JAMES.  
28 Elphinstone Road,  
North Hobart



# IMPRESSIONS OF PAPUA

## A CHRISTIAN CHALLENGE

By the Bishop of Newcastle, the Right Reverend F. De Witt Batt.

As a further article to his series of eight, the bishop here sums up his general impressions of Papua and the New Guinea Mission.

AMONGST the general impressions of Papua and the New Guinea Mission made upon me, three are prominent:

First, the amazing success of the Mission. The baptised and communicant members of the Church now number thousands. There are ten or twelve native priests and hundreds of native catechists. And, as we saw, at Menapi, the influence of the Mission station on the heathen hinterlands adjoining them is a great and growing one.

Yet it all sprang from the faith of two men who landed at Kayeta only 62 years ago. Again and again there came into my mind the Gospel parable "The Kingdom of Heaven is like unto leaven which a woman took and hid in three measures of meal until the whole was leavened."

I took that parable as the text of the last sermon I preached in Papua. The New Guinea Mission is a living evidence of its truth.

Second, the complexity of the Mission's problems. Take the problem of language. It would seem that the island was populated by successive waves of immigration coming from widely different regions.

There is consequently no common language. There is not even a common group of languages. Father Benson told me that he once asked Dr. Capell of the Sydney University whether the difference between the Weduan language and the Binandery language, which is spoken in some parts of the north, was as great as that between English and Russian.

Dr. Capell said that the comparison was inadequate because, after all, Russian was a European language. It would be truer to say that the difference was like that between English and Chinese. Yet there must be a common language if the country is to be unified. It would seem that English is the only candidate for the position which has any prospect of success.

THE third impression was the greatness and urgency of the Mission needs. First of all in the matter of staff. There is urgent need for at least one more doctor to share the work with Dr. Biggs. She is most

gallantly attempting to tackle it single-handed, but it is an impossible task.

The nursing staff are doing a very splendid best to fill the need, and some of the native boys show remarkable aptitude as hospital orderlies. But even one more doctor would transform the situation. Is there no one, man or woman, who will volunteer?

Or again, another urgent need is for a headmaster for the great boarding school at Dogura. We had good reason to know what that school means to Papua, and to those who attend it. We were present at the end-of-term service in the cathedral when those boys and girls who were leaving knelt to be dismissed each with an individual blessing.

I was near enough to them to see the tears with which the cheeks of some of them were wet, as they faced the thought of leaving the school which had meant so much to them. If there is any really worthwhile job in the world, surely this is it.

But the post of headmaster will soon be vacant because its present holder (Canon Palmer) will be leaving at the end of the year to undertake some post-graduate theological study which he has already most unselfishly postponed in the interest of the Mission.

A successor is needed. He must be a teacher of not less than five or six years' experience and the higher his qualifications the more useful he can be. Again, is there no one who will volunteer?

OF course, an increase in staff means also an increase in cost. The career of a missionary is a sacrificial one. The members of the Mission staff have all their living expenses paid, and are given £32 a year to spend on themselves.

And they are living disproof of the vilely untrue assertion that to get the best out of a man you must make it financially worse to him.

But even on this sacrificial scale each additional member of the staff involves the Mission in a further expenditure of about £300 a year.

This financial headache is, perhaps, the worst of all those which afflict the bishop. He told me that this year the outgoings of the Mission funds would exceed the incomings by approximately £10,000. He hopes to be able to fill the gap this year by drawing on capital funds accumulated through the

sale of certain houses and land. But as no such money will be available next year, and in any case it is bad finance to meet income deficiencies from capital, the problem is likely to become acute in about twelve months' time.

The only real solution of the problem is for us in Australia to pray more and to give more on a scale which is more proportionate to the sacrifice of those for whose support we give. And it is difficult to conceive of any cause more worthy of support than this.

Let my last impression be that of the utter charm of the Mission's life. The relationship between the bishop and his colleagues, between those colleagues themselves, and between the individual missionaries and the people to whom they minister are completely ideal. It is all a happy family in whose life it is a real delight to share.

I AM one of those who deplore the modern tendency amongst some of the clergy, and especially amongst the younger clergy, to press a claim to be addressed ex-officio, as "Father."

I believe the claim to be historically unjustified and to obscure in an undesirable way the distinction between the secular clergy and the members of religious orders which it originally signified.

Even in the Roman Church its application to the secular priesthood is of comparatively recent origin.

But when, as in New Guinea, it is bestowed out of respect and affection, it is most willingly accorded.

It exactly expresses the pastoral relationship between priest and people, and not even the most conservative churchman would hesitate to employ it. It is a title which has to be deserved to be conferred; and in New Guinea it is most fully deserved.

I must bring these random recollections to a close. My visit to New Guinea will always remain as one of the greatest experiences of my life. I had heard and read much about the Mission before I visited it.

Yet when I did visit it I felt that half had not been told me. If there are any still inclined to doubt the worthwhileness of mission work in general, and of this mission work in particular, I will say to them what Philip said to Nathanael, "Come and see."

## RELIGION FOR THE STUDENT

By A SPECIAL CORRESPONDENT

THE Student Christian Movement exists in the University to witness by word and by life to the Lordship of Jesus Christ over every sphere of man's activity, and to summon both staff and students to hear and obey the claims of the Christian Gospel as it is made known to us in the Bible and through the experience of the Church.

It is an independent lay movement which derives its life and strength from the Church, and is in fact a liaison between the universities and the Church.

In our university, our branch of the Australian S.C.M. has endeavoured to take the Gospel to students in terms they understand, and to meet their criticisms frankly and intelligently on their own level.

The means are varied: Each week there are discussion groups active. This year we have discussed and studied in small groups "St. Mark's Gospel," "Missionary Service," and "Christianity and Education." Also public addresses are arranged, visitors being asked to speak at lunch-times either in a lecture room or out-of-doors (using an amplifier) where students congregate to have their lunches.

Each year, also, two conferences are held, to which all students are invited. Usually about 20 to 30 students attend for the three to five days during vacations.

The programme is usually as follows: Morning and evening prayers, study and discussion of a topic in the mornings, recreation in the afternoons, and in the evenings a tutorial and discussion lead by a visitor—often a clergyman. Then recreation again.

This year the topics studied were "The Student and the University: A Study of Our University Life and the Relevance of Christianity There." And at the second conference, "A Faith to Live By," a study of the nature of God and His Church. The movement also holds morning prayer each morning at the University, and chapel services about every three weeks.

This year a special one-week programme of public addresses was held. Three speakers addressed from 25 to 40 students with a series of topics.

On the last day a chapel service was held, led by Frank Engel, who gave an address summing up the week's ideas, and giving the challenge to try them out.

This is the kind of work the S.C.M. is doing in many universities throughout the world, as well as at other colleges and schools.

## FATHER FRANK IS VERY ACTIVE

### STILL A PARISH PRIEST AT 93

By A SPECIAL CORRESPONDENT

THE Reverend Frank Hawker Kingdon, or Father Frank, as he is affectionately known to his parishioners, is the vicar of the ancient parish church of S. Bridget's, Bridgerule, Devon.

He is 93 years old and has been 65 years in charge of this little West Country parish. He has known eight Bishops of Exeter.

of a parish priest, he said, after the services in the church, visiting the people in their own homes. He still drives his car when visiting his parishioners.

Father Frank was a pioneer of Anglo-Catholicism in the West Country. Last year he gave two broadcasts on his work and memories.

The service of Solemn Evening-song and Devotions to the Blessed Sacrament was broadcast from S. Bridget's on S. Michael and All Angels' Day.

When he first came to Bridgerule there were eight communicants; now there are often 120.

The church, which holds 300 people, is one of the oldest in Devon. The font, hewn out of a solid block of granite, is Saxon; parts of the church were built in Norman times.

Father Frank has collected thousands of pounds for the restoration and beautification of the church. The peal of eight bells in the Norman tower have been added during his incumbency.

There are some very ancient tombstones in the churchyard; some so old that the lettering has been obliterated by the stormy winds of the Atlantic. It is thought that nearly half a million people have been buried there.

They are part of the scheme being developed throughout the country by the Church Army to provide small economic flats for people over sixty with small means.

Two of the homes, called Churchill Houses, are in Southport and one in Liverpool. Mrs. Soames, together with the Bishop of Warrington and the Lord Mayor of Liverpool, visited them and officially opened the building.

At a meeting in the Town Hall, Mrs. Soames spoke enthusiastically about this work.

Sir Alfred Shennan welcomed the efforts of the Church Army and asked that many more similar large houses in Liverpool should be adapted for the same scheme.

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## CHURCH ARMY HOUSES

ANGLICAN NEWS SERVICE

London, November 6

Three new homes for old people were opened last week in the Liverpool Diocese by Mrs. Mary Soames, daughter of Sir Winston Churchill.

They are part of the scheme being developed throughout the country by the Church Army to provide small economic flats for people over sixty with small means.

Two of the homes, called Churchill Houses, are in Southport and one in Liverpool. Mrs. Soames, together with the Bishop of Warrington and the Lord Mayor of Liverpool, visited them and officially opened the building.

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## WILLIAM TEMPLE CHURCH

ANGLICAN NEWS SERVICE

London, November 6

The first turf on the site of the first church to be dedicated to the late Archbishop William Temple, one time Bishop of Manchester, was cut on Saturday.

The church will be the parish church of Manchester's newest housing estate, Woodhouse Park, at Wythenshawe.

The ceremony of cutting the turf was performed by the Archdeacon of Manchester.

The bystanders were then invited to cut their own portion of turf on paying a shilling to the building fund.

Upwards of a hundred people responded to the invitation.

It is intended to build a dual-purpose building on the site immediately.

Later, this temporary structure will give place to a permanent church.

Use—  
THE ANGLICAN'S  
Classified Advertisement  
Columns.  
See rates on page 12.

## The Church of England Grammar School MORPETH, N.S.W.

Eight Scholarships, valued at £100 per annum each, will be awarded to successful candidates for the year 1954 at the above school as boarders.

They are as follows:—

- Two Scholarships for boys commencing Fourth Year, 1954, awarded on the result of competitive examination of intermediate standard, and will be tenable for TWO years.
- Two Scholarships for boys commencing Intermediate (Third Year) in 1954, awarded on the result of competitive examination. Possibility of renewal for a further two years at the end of 1954.
- Two Scholarships for boys commencing Second Year, 1954, awarded on the result of competitive examination. Tenable for two years.
- Two Scholarships for boys commencing First Year of Secondary School in 1954 awarded on the result of competitive examination. Tenable for three years.

Applications close 20th November.

For full details of entry for examination apply—  
The Headmaster,  
R. BRENDON GARNER,  
B.A., Post. grad. (Oxon.),  
C.E.G.S., MORPETH.

## AN OPERA AND A FILM "DERBY DAY"

OPERA

Vivid, ostentatious, some enjoyable dancing and competent playing by the orchestra helped to lift Saturday's presentation of Smetana's "The Bartered Bride" at the Sydney Conservatorium a little above the usual level of student production.

However, most of the acting was poor. The outstanding exception to this was William Diamond's polished and humorous portrayal of Kezal, the village marriage-broker.

The orchestra could have been very good had it not so often forgotten to be accompanied and, with too loud playing, drowned the singing of the soloists.

Joy Tasman was a decorative but somewhat insipid Marenka. An otherwise pleasant voice was marred by harsh top notes.

Michael Khlentzos, as Jenik, was quite unconvincing. His unresponsive acting was mainly responsible for the failure of Act I.

There was some vivacious dancing by the Polish Australian Ballet, especially from the male dancers in the Bohemian Polka. Such a performance deserved a less-crowded stage.

—B.J.

Hoyt's Theatres timed the showing of this film to coincide with Derby and Cup week in Melbourne. It is on at the Melbourne "Athenum."

It is a show to which you can take all the family without any risk of your wife or children being either frightened or disturbed by anything in it.

True, it is sadly lacking in wit or originality or probability, and it shows up the flat-footed ideas that Wilcox has as a director of film production, but the "Athenum" is in a nice part of the city and very handy to the trams.

Michael Wilding and Anna Neagle look and act as if they are posing for their photos to be taken for a magazine cover.

The supporting picture is "The Ringer," based on an Edgar Wallace thriller of that name.

It has most of the faults of the most stereotyped British films and even William Hartnell's genius and hard work as Samuel Hackitt does not do much to give life to the story.

—W.F.H.

## ABBEY TOMB DISCOVERY

ANGLICAN NEWS SERVICE

London, November 3

The tomb discovered in the Confessor's Chapel, Westminster Abbey, has been identified as that of Richard Courtenay, Bishop of Norwich, twice Chancellor of Oxford University, and personal friend of Henry V.

A statement issued by the Dean of Westminster, Dr. Don, describes the finding of the tomb during an examination of the floor of the chapel by himself and the surveyor of the fabric.

A cavity was found which, on being probed, revealed a stone-lined grave in which lay the body and the remains of a wooden coffin.

Mr. Lawrence Tanner, keeper of the muniments, on being consulted, suggested that the grave was likely to be that of Richard Courtenay, Bishop of Norwich, who died in 1415 and was known to have been buried by command of the king in the Confessor's Chapel.

The exact site had been hitherto unknown. Identification was made certain by the subsequent finding of a crossier by the side of the body.

The floor of the chapel had not been up since it was laid. A photographic record has been made, and the grave sealed.



## Reproduction CONDIMENT SET

### 3-piece Lion Foot Condiment Set. Blue glass liners.

E.P.N.S. . . . . £5.10. 0.  
Sterling Silver  
(in Leatherette Case) £14. 14. 0.

**Catanach's**

Cnr. Royal Arcade & Lt. Collins St. Melbourne. C. 4096.





## "STIR UP" SUNDAY

"Stir up, we beseech Thee, O Lord, the wills of Thy faithful people, that they, plenteously bringing forth the fruit of good works, may of Thee be plenteously rewarded, through Jesus Christ our Lord. Amen."

The foregoing collect of the Sunday next before Advent, is a call to "action stations." It is significant that it comes at the end of the church's year and on the eve of a new year.

We might well ask ourselves whether we are prepared to let God answer that prayer, for a number of reasons.

First, if the Church of God is stirred, the community will inevitably be stirred also. Are we prepared for that?

Secondly, this prayer reminds us that the Christian is a co-worker with God. A more literal translation of the Latin form of it would be, "... that they, more readily pursuing the fruit of thy Divine work..."

## LEADERS TRAIN IN MELBOURNE

A very happy group of potential Girls' Friendly Society leaders between the ages of 13 and 17 years took part in a short weekend of leadership talks and practical activity, led by Mrs. K. H. Bright-Parker and Miss M. Harbourn, at the Retreat House, Cheltenham, during the week-end, October 9 to 11.

Principles of Leadership, Worship and Bible Study in a Branch, "Handling Juniors" and "G.F.S. Meetings and How to Manage Them," made up the lecture periods, and other activities included instruction in Folk Dancing, Handicrafts and Missionary Teaching Aids, and "Games and How to Run Them."

The girls entered splendidly into discussions and the activities, and made those in charge of the training feel that there are healthy and alert young minds to carry on the G.F.S. four-fold programme of Worship, Study, Work and Play in the years that lie ahead.

## MERIDEN CHURCH OF ENGLAND GRAMMAR SCHOOL FOR GIRLS

STRATHFIELD, N.S.W.  
Boarding and Day School.  
Kindergarten to Leaving Certificate.

Girls prepared for all Public Examinations.  
Special Finishing Class.

Apply to the Principals,  
MISS E. HANNAM  
B.A. (Hons.)

## Claremont College

A CHURCH OF ENGLAND SCHOOL FOR GIRLS

30 COOGEE BAY ROAD, RANDWICK, N.S.W.

Kindergarten to Matriculation.

Special attention given to Sport and Physical Culture.

Reduced Fees for Daughters of Clergymen.

Headmistress,  
Miss Margaret Glover, B.A.  
Tel.: FX 4217.

## NORTH COAST YOUTH CAMP

Under the auspices of the Church of England Fellowship, a Youth Camp was held recently at the National Fitness Camp at Lennox Head on the north coast of New South Wales. Recent additions and improvements to the camp made it most comfortable.

Visitors to the camp included contingents from Port Macquarie, Upper Tweed, Lismore and Casino, and the total number in camp was 38.

In order that campers might study the practical details and implications of discipleship, a novel course of study was pursued in which they were led back to their Prayer Books to explore and discover afresh the wealth of devotional material therein.

The three studies, "The Prayer Book and the Idea of the Church," "The Prayer Book and the Spirit of Worship," "The Prayer Book and Our Daily Living," were led by the Reverend H. Woodburn, the Reverend J. Kemp and Miss P. Cullen respectively.

There was much fruitful discussion in the study circles, under the leadership of the Reverend R. Birgig, Mrs. Alexander and Miss Cullen.

Among the visitors to the camp were the bishop of the diocese, Canon C. Saunders and Canon J. V. J. Robinson with his wife and family.

Captain Colin Steep and Brother Barry Moore of the Church Army, and the Reverend E. Williams, Rector of Alstonville.

## HANDCRAFTS AND HOBBIES EXHIBITION

The Melbourne G.F.S. Exhibition of Handicrafts and Hobbies was held in the Chapter House, St. Paul's Cathedral Buildings, on Friday and Saturday, October 30 and 31. Archdeacon H. S. Kidner, who officially opened the exhibition, was introduced by the Diocesan President, Mrs. J. J. Booth.

The judges were unanimous in praise of the fine standard of work, particularly in the intermediate and junior sections.

Exhibits ranged from a revolving "story box" with movable scenes to knitting, sewing, felt craft, cookery, basketry, floral art, millinery, needlework, photography, missionary projects, gifts for children's homes and babies' homes and an amazing collection of all sorts of arts and crafts.

One outstanding exhibit was the G.F.S. banner of St. Andrew's, Rosanna, worked by a leader of the branch.

Splendid help was given by members of the C.E.B.S. and others in the assembling and demolition of the exhibition.

## THE TRIAL OF THE SEVEN BISHOPS

### EPISODE 5: THE KING AGHAST—BUT UNTEACHABLE

The Seven Bishops, led by their Primate, Archbishop Sancroft, petitioned King James II, pointing out to him that they could not lawfully encourage their clergy to read the illegal Declaration of Indulgence by which the King hoped to free his fellow Roman Catholics from the disabilities imposed on them by the laws of England.

The King ranted and threatened, but the bishops stood firm.

The petition leaked out and was printed as a pamphlet. When the people read it, they "raptuously extolled" the conduct of the bishops.

But the question of the hour was: Will the clergy of London swallow their consciences and comply with the King's order to read the illegal Declaration in their churches?

The King had laid on the bishops a command new, surprising, and embarrassing.

It was their duty to communicate with each other, and to ascertain as far as possible the sense of the profession of which they were the heads before they took any step.

They were dispersed over the whole kingdom. Some of them were distant from others a full week's journey.

James allowed them only a fortnight to inform themselves, to meet, to deliberate, and to decide; and he surely had no right to think himself aggrieved because that fortnight was drawing to a close before he learned their decision.

Nor is it true that they did not leave him time to revoke his order if he had been wise enough to do so.

He might have called together his Council on Saturday morning, and before night it might have been known throughout London and the suburbs that he had yielded to the entreaties of the fathers of the Church.

The Saturday, however, passed over without any sign of relenting on the part of the government; and the Sunday arrived, a day long remembered.

In the City and liberties of London were about a hundred parish churches.

In only four of these was the Order in Council obeyed.

At Saint Gregory's the Declaration was read by a divine of the name of Martin.

As soon as he uttered the first words, the whole congregation rose and withdrew.

At Saint Matthew's, in Friday Street, a wretch named Timothy Hall, who had disgraced his gown by acting as

broker for the Duchess of Portsmouth<sup>1</sup> in the sale of ardens, and who now had hopes of obtaining the vacant bishopric of Oxford, was in like manner left alone in his church.

At Serjeant's Inn, in Chancery Lane, the clerk pretended that he had forgotten to bring a copy; and the Chief Justice of the King's Bench, who had attended in order to see that the royal mandate was obeyed, was forced to content himself with this excuse.

Samuel Wesley, the father of John and Charles Wesley, a curate in London, took for his text that day the noble answer of the three Jews to the Chaldean tyrant: "Be it known unto thee, O King, that we will not serve thy gods, nor worship the golden image which thou hast set up."

Even in the chapel of Saint James's Palace the officiating minister had the courage to disobey the order.

The Westminster boys long remembered what took place that day in the Abbey.

Sprat,<sup>2</sup> Bishop of Rochester, officiated there as Dean.

As soon as he began to read the Declaration, murmurs and the noise of people crowding out of the choir drowned his voice.

He trembled so violently that men saw the paper shake in his hand.

Long before he had finished, the place was deserted by all but those whose situation made it necessary for them to remain.

Never had the Church been so dear to the nation as on the afternoon of that day.

The spirit of dissent seemed to be extinct. Baxter from his pulpit pronounced an eulogium on the bishops and parochial clergy.

The Dutch minister, a few hours later, wrote to inform the States General that the Anglican priesthood had risen in the estimation of the public to an incredible degree.

Another week of anxiety and agitation passed away.

Sunday came again. Again the churches of the capital were thronged by hundreds of thousands.

The Declaration was read nowhere except at the very few places where it had been read the week before.

The minister who had officiated at the chapel in Saint James's Palace had been turned out of his situation; and a more obsequious divine appeared with the paper in his hand; but his agitation was so great that he could not articulate.

In truth the feeling of the whole nation had now become such as none but the very best and noblest, or the very worst and basest, of mankind could without much discomposure encounter.

Even the King stood aghast for a moment at the violence of the tempest which he had raised.

What step was he next to take?

He must either advance or recede: and it was impossible to advance without peril, or to recede without humiliation.

At one moment he determined to put forth a second order enjoining the clergy in high and angry terms to publish his Declaration, and menacing every one who should be refractory with instant suspension.

<sup>1</sup> The Duchess of Portsmouth was one of Charles II's mistresses.

<sup>2</sup> Sprat, a Crypto-Papist and traitor to the Church, was the subject of the famous jingle: "Jack Sprat ate no fat And his wife ate no lean..."

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## FOR SMALL PEOPLE

### A WONDERFUL BROTHER

Have you ever played "Follow the Leader"? It's an exciting game, isn't it? You never know where the game will end.

Our story this week is about a man who followed his leader, and what a surprise there was in store for him!

The man's name was Andrew. He was a friend of John the Baptist.

One day, out in the lovely countryside, Andrew was watching Jesus, who had just passed by.

Andrew felt that he would like to know more about Jesus and so he began to follow Him.

Suddenly Jesus turned and said to Andrew, "What is it that you are looking for?"

Andrew must have felt surprised for a moment, but then he said to Jesus, "Master, my friend here and I would like to know where you live."



Jesus very kindly said to him, "Come and see."

How pleased Andrew must have been! He had seen Jesus, he had followed Him, he had spoken to Him and now he was to spend the rest of the day with Him.

Andrew was glad that he had followed his Leader.

Then when the exciting day was over, he brought the news to his brother, Peter: "I've found Him! Jesus from Nazareth is the Son of God, our King!"

And Andrew brought his brother, Peter, to Jesus. In the days that followed Peter became one of Jesus' closest friends.

On November 30 we remember Andrew in our churches and in our prayers, as we thank God for him, and for his eagerness to lead others to the Master.

We remember, too, all God's

people who have gone out to bring others to Jesus—His missionaries.

We can be like Andrew by telling as many people as we can that Jesus loves them and wants to be their Friend and King.

Next week we shall begin a new series of stories for boys and girls, called "I Was There." Each week's story will be complete. It will be the story of the gospel for the next Sunday, and will be told by someone who was there at the time.

From next week, too, you will have a new uncle! Your part of the youth page will be conducted by "Uncle Peter."

You may write to him c/o "The Anglican," Box 7002, G.P.O., Sydney.



## TELEVISION OF HOLY COMMUNION

### A VIEWER'S IMPRESSIONS

By THE DEAN OF GIPPSLAND, THE VERY REVEREND C. B. ALEXANDER.

The Service of Holy Communion was televised for the first time in England on All Saints' Day this month.

From various accounts of the occasion which one has been able to read, there seem to have been no viewers' comments made.

However, as one of those who viewed the service I would say that if the Church intends coming before the public through television, the services must be of such a character and standard that the Faith will in no way be hindered, but rather commended.

Too often we are satisfied in our churches with second-rate — and even worse — singing, reading, sermons and movement.

But now with television a far greater demand is made than for the ordinary broadcast.

Every movement of the celebrant, the preacher, the chorister — one chorister coming in on Sunday morning was looking about as though lost — and layman, can be seen when the camera is focussed on him.

So much of it is "close-ups", and peculiarities and idiosyncrasies are most noticeable, especially when the preacher occupies almost the whole screen during the address.

In television there is not the diversion afforded under ordinary conditions in the church.

The church chosen for this historic occasion was the parish church of Liverpool, the Church of Our Lady and St. Nicholas.

Before the service started we were able to see something of the war damage in this area of Liverpool, a city which suffered heavily from German bombs.

The parish church came into view, and we were told by the commentator that except for the tower the whole of the original church had been destroyed by bombing.

The tower was in strong contrast to the new part of the church.

And how real the television makes it all, for even though we seemed to be some distance from the church, the camera picked up several parishioners hurrying into service at the last moment.

While looking at this scene the mellow tones of the bells came through, and now within the church we saw the choir processing, first having sung Tchaikovsky's Hymn to the Trinity as an Introit, and then Psalm 149.

Next came the clergy in vestments, and finally the episcopal procession. What a pity that coloured television — now in use in America; and I

The Dean of Gippsland is at present in England.

He expects to leave there on November 25, arriving in Sale on December 23.

believe privately used here during the Coronation for experimental purposes — could not have been used!

Black and white can be so dull, and that regardless of movement, when you have it for over an hour.

Especially when you think of the rich colours of the bishop's cope and the priestly vestments, the altar, the baldachino and the furnishings.

During the first part of the service there were some interruptions in the screenings for which the B.B.C. apologised. But then the viewing came on perfectly.

The rector, the Reverend R. Nelson, celebrated.

After the Gradual, the Gospel and the Creed, the Bishop of Liverpool, Dr. Clifford Martin, gave the address, using as his text, "Called to be Saints". It was simple, searching and suitable.

We were called into fellowship with God, into fellowship in the Church, and into fellowship with angels and archangels, and the whole company of heaven.

The bishop then linked the whole idea of such fellowship with the celebration of the Eucharist.

Here the real fellowship was demonstrated, for during the Offertory, a man and woman moved forward from the congregation to the entrance of the Sacrament and gave the celebrant the Bread and the Wine for consecration. This practice is coming into much greater use in England now.

The whole service right through the Prayer of Consecration was not only seen but heard quite distinctly. There was a suggestion that the actual "communicating" would not be televised; that during this part of the service viewers would see a caption and hear devotional readings.

However, we did see the first communicant receiving the Sacrament in both kinds. Later we learnt that the decision to televise the actual "communicating" was made only after considerable thought and lengthy rehearsal.

Immediately after the viewing of this communicant the Altar Cross was focussed on the screen, and with a background of very soft music there were devotional readings from the Fourth Gospel.

So the Service moved on to its conclusion with the Blessing given by the bishop.

It should be mentioned that for this first television of the Holy Communion Service, comment was made by some folk that it should have come from a more representative and well-known church; that it should have been from Canterbury or St. Paul's Cathedral, London.

Undoubtedly it would have been just the same type of service, and surely it was better that we should have a view of the parish church, the type in which the average priest is called to serve, rather than one of those more extraordinary churches.

History was being made, and perchance a new method was being used by which so many people who are living outside the fellowship of Christ's Church to-day, might be brought back into the Divine family and again become loyal servants of Christ and His Church.

## "THE ROBE" ON THE SCREEN

By A SPECIAL CORRESPONDENT

ALTHOUGH screen rights to Lloyd C. Douglas' novel

"The Robe" were bought even before the manuscript was completed, motion picture producers waited more than ten years before filming it. In that decade it proved its universal appeal by selling 2,000,000 copies in English language editions and being translated into 16 other tongues.

With the coming of Cinema-Scope, which presents a picture on a screen two-and-a-half times normal size, "The Robe" was chosen as the ideal vehicle, because of its drama and spectacle, to introduce the new cinematic form.

Already famous for such books as "Magnificent Obsession" and "Green Light," Dr. Douglas, who for 26 years was an American clergyman before taking up his pen, did not live to see "The Robe" filmed,

although he personally had worked on the scenario.

Explaining why he wrote "The Robe" he stated: "I had a letter enquiring whether there was a story about the robe which the Roman soldiers had gambled for while Christ hung dying on the Cross.

"It occurred to me that this robe was exactly the right instrument to use in a novel about The Master. The First Century was menaced by much the same problems as have set our world on fire to-day . . . the same fears and indignations.

"People of all denominations wrote me that they have formed an entirely new impression of the men and women who walked and talked with Jesus; and it pleases me that my picture of Him fits so well into all these Christian systems.

But I have received letters from persons who ransack the New Testament hunting for the

names of my characters and cannot find them.

"They must remember that 'The Robe' is not a Life of Christ. It is just one man's attempt to present Jesus in an age so very much like ours that it would not surprise me very much if somewhere in one of these wounded, weeping little countries, He should come again to renew His peace terms to a bewildered world."

Dr. Douglas died in 1951. Because of his collaboration with the producer, Frank Ross, during the entire ten years of preparation, "The Robe," as a picture, emerges much as he would have wished it had he lived.

Filmed in technicolour by Twentieth Century-Fox Corporation, with Richard Burton, Jean Simmons and Victor Mature in the principle roles, it will commence at the Regent Theatre, Sydney, on December 9.



"And they crucify him, and part his garments among them, casting lots upon them, what each should take."

### MUSIC

#### BACH'S ORGAN WORKS

Novellos are gradually bringing out a new edition of Bach's Organ works. Books four and five have just been published.

The editors, Walter Emery and John Dykes Bower, have gone to no end of trouble to make this edition as complete as possible, both for the scholar and the performer.

These two books contain the Trio Sonatas.

All that is known about the Sonatas is contained in the Preface and each Sonata is given another page of explanations.

Directions as to the execution of the ornaments are very clear.

In every way, it may be said that this edition supersedes all others and will in future be the most reliable guide to the performer of Bach's music.

—L.F.

#### REMEMBRANCE DAY IN SINGAPORE

FROM OUR OWN CORRESPONDENT

Singapore, November 10 A special Remembrance Day service was held in St. Andrew's Cathedral, Singapore, on November 8.

After the service, crosses were placed in the Garden of Remembrance within the Cathedral compound.

Representatives of all religious bodies attended a combined service at the Cenotaph. The Archdeacon of Singapore said prayers with Muslim, Buddhist, Hindu and Jewish dignitaries.

### THEATRE REVIEW

#### FINE ACTING IN MELBOURNE

Melbourne theatre-goers have the opportunity until December 5 of seeing at the "Arrow" Theatre at Middle Park the finest acting seen in Melbourne in this generation.

Mr. Frank Thring is one of the rare examples in Australia of an actor-manager, and his performance as King Oedipus is better than any individual gave us in the recent Stratford-on-Avon Company's season in Australia.

The "Arrow" is a privately-owned theatre which caters only for live-artist plays of a kind never seen in the large city theatres, and the present double bill consists of Sheridan's well-known comedy, "The Critic," and Sophocles' tragedy, "Oedipus Rex."

Sophocles was a Greek general who served under Pericles in a war in 440 B.C., and Oedipus is one of the seven of his plays which survive of the hundred or so that he wrote.

With the exception of Mr. Frank Thring himself, all the members of his cast in these two plays have to be satisfied to make the stage their hobby, while earning a living elsewhere.

Mr. Frank Gatliff is well known in radio, and he gives an excellent performance as Mr. Dangle in "The Critic" and as Creon in "Oedipus."

Frederick Farley is a brilliant actor and his portrayal of Mr. Puff in "The Critic" has to be seen to be believed.

The costumes in both plays are first-rate.

—W.F.H.

### RIDLEY FETE

FROM A SPECIAL CORRESPONDENT

Melbourne, November 13 Ridley College Garden Fete will be held on Saturday, November 28.

In addition to the usual stalls, there will be games of tennis, table tennis and clock golf.

There will be an exhibition of heavy weight-lifting by the Victorian champion, who is a student at the college.

Other features include a short programme of Chinese songs, Chinese lunches and Devonshire teas.

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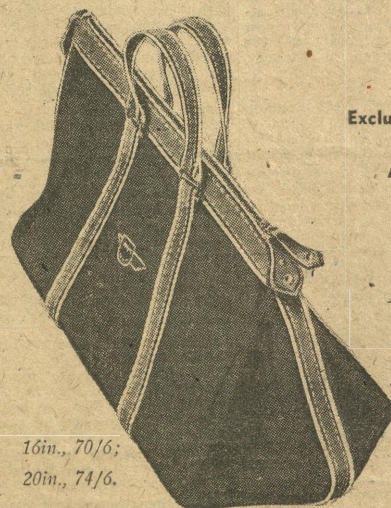
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# WHAT THE CHURCH OF ENGLAND STANDS FOR

By the Bishop of London, the Right Reverend and Right Honourable J. W. C. Wand.

Last week's article stressed the necessity for a right disposition on the part of those who receive the sacraments, a definite belief in their value and a determination to use the promised help. They are the obvious contact between the material and the spiritual.

The bishop discussed the special importance of Ordination. He said the Church's authority comes directly from the Apostolic age and that the bishops are the successors of the Apostles. An ordained minister must still act within the authority of the Church — through his bishop.

The order of worship is laid down in the Book of Common Prayer. The first English Prayer Book was a product of the Reformation, and was drawn up by Cranmer, in 1549. Dr. Wand traced its history and aims.

The Book of Common Prayer thus gives us our rule of public worship.

It may, of course, be asked why we should be given such a book to guide our devotions and not be left to our own devices.

The answer is that there must be some sort of direction when a number of people meet together with a common object, or else everything falls into confusion and the essential purpose is unlikely to be attained.

S. Paul had to deal with this situation in Corinth, where there was a very enthusiastic spirit often finding expression in ecstatic utterances.

The Apostle had to insist that no more than one person should be allowed to speak at once.

Similarly in regulating the celebration of the Eucharist he had to remedy the confusion into which the Corinthians had fallen by reminding them of the exact words and actions of our Lord.

In addition to this order for common worship the Prayer Book provides for more personal ministrations.

What are known as the occasional services are forms for individual worship, sometimes in public and sometimes in private.

They show that the Church has a regard not only for the whole family of God, but also for each several member.

Every opportunity is taken to relate the life of each person to his religion, and to encourage him to seek the help and blessing of God at every turning point in his existence.

Thus we have services for Baptism, Confirmation, Marriage, Thanksgiving after Childbirth, Sickness, and Burial.

There is no occasion when the Church does not care for her children.

No opportunity is lost in bringing them into immediate contact with God.

These personal ministrations are perhaps the occasions on which the average man finds the Church touching him most nearly.

We have already noticed how many people bring their children to be baptised, even when they have no very close connection with the Church.

However indifferent they are, most of them turn to God for help and comfort in bereavement, and few of them wish to enter upon married life without the public pronouncement of God's blessing upon their union.

This is shown even when a first marriage has broken down.

In days when there is a widespread departure from the Christian rule of marriage, it is pathetic to realise how many divorcees believe that their own case is exceptional, and crave the Church's help and

blessing in making the best of a new partnership into which, with the aid of the State, they are about to launch themselves.

The Church is prepared to help its members to the utmost in all circumstances, but it cannot presume to marry a divorced person whose original spouse is still living.

Its steadfast witness in this respect has done much to preserve the stability of family life, and indeed of the whole social structure of the country.

It is perhaps also in these occasional services that we find religion, as formally expressed in the rites of the Church, penetrating most deeply into the conscience of the people.

The service for the visitation of the sick, for instance, where its intentions are still followed, encourages the seriously ill to set their house in order and, as far as possible, to make provision for those they may leave behind.

Further, it makes abundantly clear a man's duty to meet his God with a clean conscience.

He must see to it that on entering the divine presence he is conscious of no unrepented sin, and that before he confronts the divine holiness he has humbly accepted that redemption which the Saviour of mankind gave His life to procure for him.

Inevitably the greater part of the Prayer Book is concerned with the observances of Sunday.

No Christian can feel himself free to give himself up entirely to secular affairs on the Lord's Day.

If his twofold nature, as a spiritual as well as a material being, is to be adequately developed, he must remind himself from time to time what is due to his spiritual needs.

Time is essential for such recognition, and one day in the week must be set apart as a special opportunity for recollection.

But quite apart from man's own needs there is the overwhelming claim of God upon his attention.

A father has a right to expect some consideration from his children, and no child can, without incurring the danger of ingratitude, absent himself entirely from the normal gatherings of the family.

It was one of the earliest acts of the Christian Church to set apart the first day of each week for such meetings of those who shared in the sonship of Christ.

For the Sunday, therefore, the Prayer Book makes special provision.

There is not only the usual daily round of the Christian offices, but there is also a special liturgy for each Lord's day.

The original intention of the Book was that Mattins and Litany should be a preparation for the celebration of the Eucharist.

The Eucharist was always intended to be the main gathering for Christian worship, the Lord's own service on the Lord's own day.

The weekly commemoration of Christ's resurrection was observed by the repetition of the rite He Himself had celebrated with His disciples before He suffered. This was the rule until comparatively recent times.

It was a quite unauthorised departure from the original form when the central part of the Liturgy began to be omitted and people were content first with a truncated form of the Eucharist and then with its omission altogether.

That abuse happily never became universal, and now it is extremely uncommon.

What has happened to-day is that the services have been separated from each other, and their order treated as variable.

To-day there is, perhaps, no greater necessity in the life of

the Church than a fresh insistence, upon the obligation resting upon each member of the Christian family to be present at least once every Lord's day at public worship.

The sense of that obligation will be most easily restored if people are taught the supreme importance of the Eucharist.

This is specifically Christian worship. Nothing can properly take its place.

It is, perhaps, our variations in this respect which more than anything else lead to the charge that there is no authority in the Church of England.

Worship, although it is based on the Prayer Book, is nevertheless presented in very different forms.

This variety is sometimes contrasted both by our critics and by our own people with the worship of other parts of Christendom where, it is said, everyone knows exactly what to expect.

Whether such hard and fast identity is altogether an advantage may be doubted.

It is, perhaps, the earlier insistence on uniformity, under Acts of Parliament which were promulgated rather for political than for ecclesiastical reasons, that has made us feel that any departure from a fixed norm is to be deprecated.

It may be suggested, however, that it was probably never intended that services should always be conducted in precisely the same way.

The distinction between a plain and a sung service is, perhaps, the most obvious difference.

In any case it may be said that the breakdown of uniformity is much more obvious than the breakdown of authority.

It is not at all certain on what ground rigid uniformity is ever demanded.

The Preface says: "It hath been the wisdom of the Church of England, ever since the first compiling of her public Liturgy, to keep the mean between the two extremes, of too much stiffness in refusing, and of too much easiness in admitting any variation from it." The question is rather to what extent variation may be allowed.

That some variation is not only inevitable but valuable will probably be admitted by anyone who is not bound by prejudice.

It might be easier to say how far variation should be allowed if we could fix precisely the nature of the dispensing power.

The priest at his Ordination and at other times has to promise that he will use the services provided in the Prayer Book and none other except as shall be ordered by lawful authority.

Our real difficulty is to decide what in this context is the meaning of "lawful authority."

To some it is a vague custom which they identify as Catholic use.

To others it is to be found in the judgements of the Judicial Committee of the Privy Council.

To others it is just the Prayer Book as they interpret it themselves.

To others again it is the voice of their diocesan bishop. An effort is at present being made to define lawful authority in a new canon.

It is expected that if a definition can be found and generally accepted we shall be able to satisfy consciences that are disturbed by the present varieties in worship.

It is to be hoped that we shall not endeavour to rule out varieties altogether.

We may indeed find it necessary to check the idiosyncrasies of incumbents who describe as "days of obligation" feasts that have never been recognised by the Church of England at all, and of others who before ad-

ministering the Holy Communion invite all and sundry of whatever denomination to come and "partake."

But such oddities apart, there should be left sufficient room for agreed differences and improvements.

The Prayer Book is made for man and not man for the Prayer Book.

Our liturgical standards, splendid as they are, have not yet reached perfection.

Religion is life, and when life ceases to develop it dies.

From our present point of view the Catechism represents the hard core of the Book of Common Prayer.

We can learn there as well as anywhere what the Church of England stands for.

The fact that it is intended primarily for children and young people preparing for Confirmation means that its teaching is given in a simple and direct manner.

The fact that, unlike the Articles, it has no direct reference to contemporary controversies means that it is less "dated" and more balanced in its judgement.

Therefore within its limited sphere it gives a better idea of Church teaching as a whole than any other section of the Book.

Its history is interesting.

It represents a sixteenth-century return to early models.

The fashion of catechetical instruction had been considerably modified during the late Middle Ages.

Priests had been expected to instruct the young in the Lord's Prayer, the Creed, and the Ten Commandments.

## BISHOP FAVOURS ESTABLISHMENT

ANGLICAN NEWS SERVICE

London, November 6

The Bishop of London, who has served both a disestablished Church and an established Church, described himself as "a great convert to establishment," when he spoke on "Church and State" at St. Botolph's, Bishopsgate, on Friday of last week.

He was addressing the annual meeting organised by the London Diocesan Council for Adult Education.

The bishop said that establishment raised the whole prestige of the Church.

He quoted from his experience as Archbishop of Brisbane to show the disadvantages of a disestablished Church, and said that when the new bridge was opened in Brisbane, it was an event of national importance, but there was no religious ceremony at all.

This was because the non-conformist Premier of Australia, who opened the bridge, would not call upon the Roman Catholic Archbishop of Brisbane, the senior archbishop, to perform the ceremony.

"I have been convinced that I would rather have some other Church established than my own, than have no Church established at all.

"I would cling to establishment as long as we can do it with honour, and knowing we can perform some useful function in the State."

The bishop defended the English method of appointing bishops.

It was preferable to any other method.

"Number Ten Downing Street is the best clerical registry in the country," he said.

## WORLD MISSION DIGEST

FROM A SPECIAL CORRESPONDENT

The Annual Digest of the National Missionary Council for 1954 will commemorate the visit of the Queen.

The material for the most part has been written especially for the Digest by missionaries and church leaders all over the world.

In this issue there is particular emphasis on the countries of South East Asia.

## Dr. BARNARD'S HOMES ENGLAND AND AUSTRALIA

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# THE CHRISTIAN HEALING FELLOWSHIP

By BISHOP DONALD BAKER

INCREASINGLY we are learning that bodily health depends upon far more than physical factors. Actually this truth has been recognised more or less, for thousands of years.

Because Holy Writ reminds us that "a merry heart doeth good like a medicine, but a broken spirit drieth the bones", or as Moffatt happily translates it, "a glad heart helps and heals; a broken spirit saps vitality". There is evidence from the ancients.

Coming down the centuries we find Dr. W. J. Saxton, President of the Queensland Branch of the British Medical Association, quoting in his inaugural address from the medieval University of Salerno, and using from that source two couplets the first of which has been translated as follows:

"Use three physicians still; first Doctor Quiet, Next Doctor Merryman, and Doctor Diet"; while the other runs as follows: "Joy, Temperance and Repose Slam the door on the doctor's nose."

And so the experience of the medical school of the University of Salerno (reputed then to be the best in Europe) agrees with the writer of the Book of Proverbs, while evidence of our contemporary thought along the same line is even more than abundant.

For example take Dr. Saxton himself commenting on these two couplets, "I am still ignorant," he says, "of any better advice than this to avoid, say, hypertension or a peptic ulcer."

DURING the last few years there has been throughout the Christian world a growing interest in spiritual healing. The records of recent Lambeth Conferences have both testified to this interest and also have stimulated it. Two broad considerations may at this point be made.

Two considerations which probably none of our readers will dispute—if we in this world are governed by a loving God Who desires our good, including physical good; and if in the second place the spirit has an influence on the body, what could be more natural, more in accord with God's workings,

than for Him in answer to our prayers, to use the cleansed spirit for the healing of the body?

Certainly a study of our Lord's miracles of healing support this view.

Two or three years ago some clergy keenly interested in this subject met in Melbourne and formed themselves into a Fellowship of Christian Healing. The brethren did me the honour of inviting me to become the first president, while the vice-presidents are Bishop George H. Cranswick, the Bishop of St. Arnaud, and the Reverend Walter Green.

The Reverend John Gason is the honorary secretary and the Reverend Colin Cohn the honorary treasurer.

It is only just to say that the Fellowship owes more than can be easily expressed to the secretary, who indeed initiated the movement which issued in the Fellowship. The Fellowship has been, and indeed is, studying the whole subject, endeavouring to investigate what is being done in Australia and elsewhere, and to encourage clergy to integrate spiritual healing by prayer, by sacramental grace, by laying on of hands, and by anointing, as part of their normal parish work.

WE feel we have much to learn, but we also are convinced that God is calling us to play our part in restoring this neglected truth to the Church. Every heresy is the nemesis of a suppressed truth, and Christian Science, for example, flourishes because the Church has neglected spiritual healing.

At the Melbourne diocesan synod last year a motion was carried "that this synod endorses the four resolutions of the Lambeth Conference of 1930 relating to the Ministry of Healing on page 61 of that report, and is glad that the Fellowship of Christian Healing is exploring avenues for closer co-operation between doctors and clergy. Further, it hopes that the clergy and laity of this diocese will study the ministry of healing as an integral part of the ministry of the Church."

The Diocese of St. Arnaud, under the inspiration of the bishop, has gone further and has appointed a committee as

the official organ of the synod to foster this important part of the Church's work.

The Fellowship of Christian Healing has been able to inaugurate most interesting and valuable contacts with the medical profession. Last year we organised an unofficial conference with some Christian doctors.

Incidentally Melbourne seems to be fairly well off in its numbers of Christian doctors, having perhaps a larger number than most cities of a similar size. At this conference one of the doctors advised us to approach the B.M.A., adding: "I am sure you will receive a sympathetic hearing."

WE also requested that six doctors who have been extraordinarily helpful to us might become a panel to assist and advise us from the medical point of view. It was naturally with very lively satisfaction that we learnt both our requests had been granted.

Another cause of gratification came from the Australian bishops. They are naturally anxious that spiritual healing should be kept sane; the danger of the reverse is manifest to all.

They have, however, honoured our Fellowship by inviting us to become, as it were, a Standing Committee on their behalf to watch the movement and to be a body to which they can look for assistance and help if necessary.

While it seems most desirous to keep our Fellowship an Anglican body, yet we would like to help others if we are able to do so, and if they care to avail themselves of it.

Accordingly we have invited the Moderator of the Victorian Presbyterians, and the President of the Victorian Methodist Conference to appoint "observers" to attend our meetings, and in this way to become fellow-searchers with us as we try to understand what the will of the Lord is in this important matter.

Both these gentlemen wrote expressing gratitude for the invitation and accepted it. A similar invitation was sent to Archbishop Mannix, but we have not yet heard from him.

## PRIESTS AND NURSES WANTED IN NORTH

The Bishop of Carpentaria writes:—

ON all sides we are hearing of the shortage of priests. Almost every diocese is short of staff.

The Brotherhoods are the same; and the missions in the north of Australia are the same—but with this difference: when a parish in the city or in the more thickly populated area is vacant, at least there is some priest at no very great distance who may go from time to time, and in cases of emergency, to administer the Sacraments and hold services. In the far outback areas and on the mission stations, there is nobody.

At this moment there is no priest at all in any one of the Church's three aboriginal missions in the Queensland area of the Diocese of Carpentaria.

This means that not only the Christian aborigine, but also the lay missionaries are compelled to go for months at a time without the Sacraments and with no opportunity of receiving the spiritual help which only a priest can give.

It is a most disastrous state of affairs that the Church should have to ask young men and women to go out to serve in the isolation of the mission field with no priest to care for their spiritual needs. Three priests are wanted now for this

urgent need: without them there are Christian people, white and native, who are being spiritually starved.

As well as this need in the aboriginal missions, a fourth priest is required to assist the Reverend Henry Wynter in his oversight of the 20 isolated centres in the Torres Strait. One priest cannot possibly have charge of so many centres: the native priests and deacons still need direction and supervision to enable them to carry on their ministry to their own people.

Not only have these missions no priests but they are also without nurses. As THE ANGLICAN reported on November 13, Sister Alice Webster, who had only just come to Mitchell River Mission, died most suddenly and tragically. Edward River Mission has no nurse and Sister Taylor has to leave Lockhart River Mission as her husband finds it necessary to take up work elsewhere. S. Paul's has no nurse.

No priests! No nurses! How can we minister to the needs of the native peoples under our care?

I appeal to the Church in Australia to remedy this appalling situation. In the name of God send us these missionaries. Without them souls and bodies are perishing.

## THE SOCIETY OF S. FRANCIS

By ARCHDEACON W. ASHLEY-BROWN.

This is the second article by Archdeacon Ashley-Brown on the Society of S. Francis.

They serve as an introduction to Brother Charles (Preston) who will visit this country as a missionary next year.

her husband received together the Holy Communion. It is only as we trust in the strength of Christ that any of us dare to make this life dedication." (Indeed the Brothers ought to know!)

IN these Community notes we also read: "We in our Home of Saint Francis feel deeply grateful to the gracious lady, who on the occasion of her marriage, made a very generous gift for our work. We used the sum of money which she gave at that time for the re-furnishing of our recreation room here. There is a plaque on the wall to remind all who make use of the room of the generosity of the Queen."

A pleasant piece of news is of the visit to the Brothers' Home near Andover, of the Brunswick Bach Boys' Choir on their way to sing at the Elsteddod in Wales, at where, by the way, these 45 German boys greatly distinguished themselves.

They stayed with the Brothers for a week, and cheerfully cleared the weeds from the Brothers' large potato and cabbage field, and on Sunday delighted the people of Andover by singing the Morning Service at the beautiful parish church of S. Mary, Andover.

SOME old "diggers" who were in the trenches of Flanders in the Christmases of 1916 and 1917 may remember how beautifully the Germans opposite sang these Christmas carols. Thank God our old bitter-

nesses are dying down for we are kindred people and the world needs our friendship. Trust the "Brothers in Brown" to seek peace and ensure it.

These men follow the rule of love in everything. Their numbers are growing rapidly. They own absolutely nothing for themselves. Not long ago a family legacy came to Brother Charles. It was immediately given away. No wonder men listen to them.

They end this Autumn sheet so—"All we can take with us into the next life, are the things we have given away in this one . . . S. John of the Cross has summed it up for us, 'when the evening of life comes, we shall be judged by love'."

## RAISING CLERICAL STIPENDS

ANGLICAN NEWS SERVICE

London, November 13

Recognising that there is a tendency for the income £550 from a benefice to be regarded not as a minimum but as a maximum, the Southwell diocesan conference has passed a resolution designed to encourage parishes to augment their basic incomes without apprehension of a corresponding withdrawal from the diocesan grant.

The resolution instructs the board of finance that when a benefice has been augmented to £550 the diocesan grant remains irrespective of other money offered.

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## THEATRE

### CORONATION MUSIC

THE music sung at the Coronation was recently reviewed in these columns. Novellos have now issued quite a number of the motets and anthems in sheet music form.

Some of this music is printed for the first time, except in the large volume which contained all the music sung at the Coronation.

Choirs wishing to perform this, may now procure "O Lord, our Governor," by Healy Willan, "Behold, O God our Defender," by Herbert Howells, "Let my prayer come up," by W. H. Harris, and Dr. Bullock's arrangement of "Come, Holy Ghost," and "God Save the Queen" arranged by Gordon Jacob.

Novellos also publish "Rejoice in the Lord," by John Redford and "I will not leave you comfortless," by Byrd, both of which are edited by Sir William McKie.

The same publishers have also issued two settings of the evening canticles by Herbert Sumson.

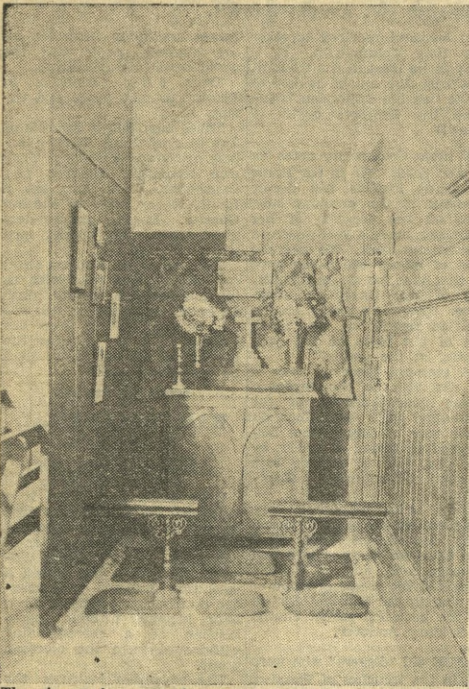
One is for boys' voices in two parts, and the other in three parts for alto, tenor and bass.

These two services contain much fresh and invigorating music which is reminiscent of this composer's justly popular service for a four part choir.

—L.F.



## SNAPSHOT COMPETITION



The winner of our snapshot competition this week is Miss Amy Atkinson, of Bendigo, Victoria, who sent us this picture of the Children's Corner at St. Matthias' Church, Ravenswood, Victoria.

## NOT THE "RED CHANCELLOR"

ANGLICAN NEWS SERVICE

London, November 13

The new London daily newspaper, "The Recorder", has been forced by court order to apologise "unreservedly" to Canon L. J. Collins, of St. Paul's Cathedral.

The paper referred to the canon as "The Red Chancellor", following his repeated criticism of the colour bar in South Africa.

In a leading article, the paper said: "Canon Collins tells us he is not a Communist. . . . Certainly his preachings from the pulpit of St. Paul's are along the Party lines."

In rendering its opinion, the Court said, "Should the tendency to use this method go unchecked, it would in time be impossible to voice unorthodox views, however well argued, without incurring this charge."

## HOUSING AND THE CHURCH

ANGLICAN NEWS SERVICE

London, November 13

Speaking to the diocesan conference on November 5, the Bishop of Portsmouth said that the Church has two special responsibilities in the matter of housing.

In the first place to give its energetic support to every effort which is made to improve the housing conditions of the community, and that includes supporting the initiative and efforts of local authorities and voluntary organisations.

Secondly to provide for the ministry of the Church in the new housing areas.

The Church has, of course, a further and more general responsibility. It is said that the Englishman's home is his castle. If he has not got a home he certainly suffers grave deprivation.

But once the stronghold is there it needs to be garrisoned, and the Church must help to provide the main armament.

Good housing doesn't of itself necessarily mean good family life.

In addition to bricks and mortar are the equally essential, more important and more enduring weapons—those principles and loyalties and that discipline which will help to convert a "domicile" or "place of residence" into a good and Christian home.

## AWARD GOES TO KOREA

OECUMENICAL PRESS SERVICE

Geneva, November 6

The World Council of Churches' Scholarship Committee announces that 108 student from 24 countries in Asia, Europe and America have just arrived in 10 countries to take up their one-year period abroad.

The scholarship programme is a special technique in inter-church aid.

It is one way in which churches not only help each other, but share in each others' life—in and through the experience of their own future pastors and leaders.

The 1953-54 group of oecumenical scholars comes from Austria (3), Belgium (1), Denmark (1), Finland (3), France (7), Germany (45), Great Britain (3), Greece (3), Holland (6), India (2), Indonesia (2), Italy (6), Japan (1), Korea (1), Madagascar (2), Norway (1), Spain (1), Sweden (2), Switzerland (3), Syria (1), Yugoslavia (1), Orthodox in the West (1), United States (7), and Uruguay (1).

For the first time a Korean student has been awarded a scholarship, and has arrived to study in Switzerland.

The group is divided among Anglican (1), Baptist (1), Congregational (1), Free Evangelical (1), Lutheran (3), Old Prussian Union in Germany (19), Mennonite (1), Methodist (6), Syrian Orthodox (Jacobite) (1), Mar Thoma Syrian (1), Greek Orthodox (3), Serbian Orthodox (1), Bulgarian Orthodox (1), Armenian Orthodox (1) and Reformed (32) churches.

[The World Council of Churches Scholarship Programme is supported financially by member Churches through the Department of Inter-Church Aid's Service Programme, and by means of scholarships and facilities offered by Churches and seminaries in the United States, Great Britain, Germany, Canada, Italy, France, Greece and Switzerland. The 1953-54 group will be studying in the United States (33), United Kingdom (18), Canada (2), France (8), Germany (12), Greece (3), Holland (3), Italy (1), Sweden (3), Switzerland (16), Graduate School of Ecumenical Studies, Bossey (11).]

In this connection a consultation is to be held next April to review the whole scope of the scholarship programme, its relation to theological education and to all efforts of church-to-church exchange of students.]

## RELIGIOUS BROADCASTS

(The sessions which are conducted by Anglicans are marked with an asterisk.)  
DAILY DEVOTIONAL: 10 a.m. NATIONAL.  
November 21: The Reverend Hector Dunn, Tasmania.  
November 22: Sister Julian, Victoria.

November 24: The Reverend Gordon Beatty, Victoria.  
November 25: School Service—"The Story Without An End."  
November 26: The Reverend A. P. Campbell, N.S.W.

November 27: Father John McMahon, Queensland.  
FACING THE WEEK: 6.40 a.m. A.E.T. NATIONAL.

The Reverend T. C. Debenham.  
November 28: The Bishop of Adelaide, the Right Reverend Bryan Robin.

\*EVENING: 11.20 p.m. A.E.T. INTERSTATE.  
Week commencing November 23: The Reverend H. J. C. Hughes.

READING: 7.10 a.m. NATIONAL.  
The Reverend Norman Cooks.

SUNDAY AFTERNOON TALKS: 3.45 p.m. NATIONAL.  
November 22: "The Synoptic Gospels"—1. "God's Limitless Claims (Luke)." Professor J. Davis, Melbourne.

PRELUDE: 1.15 p.m. NATIONAL.  
November 22: The Adelaide Singers.

COMMUNITY HYMN SINGING: 6.30 p.m. INTERSTATE.  
November 22: Combined Churches of Warragul, Victoria.

\*EVENING: 4.45 p.m. A.E.T. INTERSTATE.  
November 26: St. John's Cathedral, Brisbane.

THE EPILOGUE: 11.20 p.m. A.E.T. INTERSTATE.  
November 22: "The Epilogue—48." Sunday Before Advent.

## INNOVATION IN CHRISTCHURCH

FROM A SPECIAL CORRESPONDENT  
Christchurch, November 12

The Dean of Christchurch, the Very Reverend Martin Sullivan, is attempting to make his cathedral an increasingly important centre for the devotional life of the city.

The dean, who served on the staff of St. Martin-in-the-Fields, London, after the war, is using that church's practice of lunch-hour addresses.

A series on the Beatitudes have proved so popular that the dean has had to repeat them.

He is now engaged on a second course, which is designed to interpret the message of the Old Testament prophets to the present day.

## NEW SYDNEY PARISH

The Reverend R. P. Gee, for 15 years Rector of St. Peter's, Neutral Bay, has accepted an appointment to the newly formed Parish of St. Luke's, Thornleigh and Pennant Hills.

Until recently the work in this area has been carried out by the Reverend R. Ebbs, assisted by Mr. Stubbins.

A new church is to be built at West Pennant Hills and a parish hall at Pennant Hills.

The archbishop will institute Mr. Gee to his new charge on December 1.

## BATHURST MASTER FOR INDIA

FROM A SPECIAL CORRESPONDENT  
The Reverend D. G. Stewart, who is at present senior master at All Saints' College, Bathurst, has been appointed headmaster of the Mt. Hermon English School, Darjeeling.

It is a school with a capacity of 250 boarders and takes pupils to the Higher Cambridge Certificate.

The pupils are drawn from a number of countries in South-East Asia.

## CLASSIFIED ADVERTISEMENTS

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

Classified advertisements are accepted under the following headings—

ACCOMMODATION VACANT  
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POSITIONS WANTED

THE QUEENSLAND Auxiliary of the British and Foreign Bible Society solicits applications for the position of Organising Secretary for Women's and Children's Work. Applications in writing, enclosing references and outlining experience, to General Secretary, 363 George Street, Brisbane.

SUPERINTENDENT & MATRON required for a Boys' Home (approximately 50 boys) in the Diocese of Brisbane. Married couple preferred. Must be communicants of the Church of England. For details apply to Home Mission Secretary, Box 423, G.P.O., Brisbane, Queensland.

THE CAMBERWELL Church of England Girls' Grammar School, Melbourne, Victoria, Senior Geography Mistress required with some middle school work. Salary Victorian Wages Board Award. Apply Miss Taylor, WFA086 (Melbourne Exchange).

TEACHERS REQUIRED 1954. (1) Kindergarten and Preparatory. (2) Music. (3) English and Latin to Senior Public Standard. Apply to Sister-in-charge, St. Anne's School, Townsville, N.Q.

MATRON needed by beginning of Term 1954 for St. John's Hostel for outback children, Alice Springs. Someone with experience and a vocation for work among children required. For full particulars write to Archdeacon Smith, The Rectory, Alice Springs, N.T.

S. MARY'S SCHOOL, Herberton, N.Q. requires one Music, one Primary Mistress for 1954. Apply to Sister-in-charge.

S. FAITH'S SCHOOL, Yeppoon, Queensland, requires Commercial Teacher, Assistant Music and two teachers of general secondary subjects. Apply Principal.

S. GABRIEL'S SCHOOL, Charters Towers, requires Resident Mistresses for Secondary and Primary School, commencing February 2, 1954. Apply Headmistress.

ACCOMMODATION VACANT  
FRIENDLY SOCIETY Hostel. Ladies spend your holidays at G.F.S. Church, Arundel Street, Forest Lodge, Sydney. (Queen's procession passes front door). Apply Warden.

FOR SALE  
BECAUSE OF GIFTS OF NEW ARTICLES—set green vestments; dorsal and riddel curtains in red; green and Lenten. Further particulars from Vicar, St. Anne's, Middle Park, Melbourne.

CONCERT  
S. PAUL'S CHURCH, Cleveland Street, Sydney, "THE ORIANA SINGERS" present their first recital, Tuesday, November 24, at 8 p.m. Madrigals, Tudor and modern motets, carols, organ music by Bach, Vienne, Alain. Programme 2/6.

Printed by The Land Newspaper Ltd., 57-59 Regent Street, Sydney, for the publishers, Church Publishing Co. Ltd., No. 1 Rawson Lane, Sydney, N.S.W.

## ANGLICAN LIBRARY

FROM OUR OWN CORRESPONDENT

Canberra, November 12

The Bishop of Canberra and Goulburn, the Right Reverend E. H. Burgman, said yesterday he hoped a start would be made on the Anglican National Memorial Library next year.

Although the building appeal had not been pressed, already £3,200 had been subscribed and promises given for another £4,000.

Two donations of £1,000 each had been received.

The first building on Cathedral Hill will cost £30,000, and the project will be discussed at the annual conference of bishops in Australia at Cheltenham next week-end.

The bishop said the appeal will be intensified next year, after the Westminster Abbey Restoration Appeal has closed.

## RELIGIOUS STORY CONTEST

FROM A SPECIAL CORRESPONDENT

S. Mark's, Granville, Literary Guild has announced the winners of its first Annual Religious Short Story Quest.

The first prize of £100 went to Mrs. R. Padgett, of Brisbane, for her story, "Mantana, the Afghan"; £50 to Mr. R. D. Tate, of Rose Bay, Sydney, for "The Singing Stone"; and £25 to Mr. B. J. Noad, of Brisbane, for "The Eighth Word."

Mr. S. E. Marshall of South Brisbane was awarded £50 for his Christmas story, "The First Noel."

The Guild hopes to publish the winning stories during 1954.

## THE ABBEY APPEAL

ANGLICAN NEWS SERVICE

London, October 19

A donation of £10,000 from the Church Commissioners has been received by the Westminster Abbey Coronation Fund for urgent building repairs.

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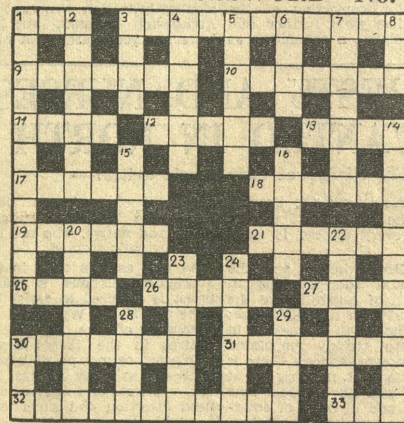
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THIS ORDER IS NOT to stand until further notice.

\* Strike out whichever is not required.

(Signature)

## ANGLICAN CROSSWORD—No. 67



ACROSS:

1. It was a shame to say this (3).
2. It's hours are ours (7, 4).
3. Hero his heroine (7).
4. A marine growth, wonder in seed (7).
5. Food or fodder (4).
6. Chap to spoil (5).
7. One is inclined to do this (4).
8. Henry's "pestilent priest" (6).
9. Kestrel's hill needing a large drink (6).
10. . . . but foreign port gives a bad head (6).
11. The plodder gets on it by it (6).
12. There's repetition here, but it's not so bad (4).
13. Not allowed in a boat (5).
14. Exchange for schoolboys (4).
15. Studies about art, and boxes (7).
16. It goes by motor-cycle (7).
17. Waterway with "a's" (6, 5).
18. Is a horse retreating to do it? (3).

DOWN:

1. Hale as a pod (4, 2, 5).
2. It stretches out from Castile (7).
3. He set about a copper (4).
4. A trail to catch horses (6).
5. Where no way is made without grit (6).
6. Time to take a leap now and then (4).
7. The cold, high sea (7).
8. First word of "Endymion" (3).
9. For this gay men, change in red pantry (6, 5).
10. Lebanon's was noted (5).
11. You won't go beyond this (5).
12. Unlucky horse! He has no present tense (4, 3).
13. One-vowel blows (7).
14. A crab's drink? (6).
15. "Sweet, sweet, sweet—for the age's tooth" (King John) (6).
16. Big noise welcome in industry (4).
17. A piece of rabid old superstition (4).
18. Refreshing sequel to the "100 up" (3).

SOLUTION TO CROSSWORD No. 66

- ACROSS: 1. Cats and dogs; 7. Grapeshot; 8. Berle; 10. One nil; 11. Newsbell; 12. Healed; 13. Repeater; 16. Agnostic; 18. Obtuse; 20. Exhaust; 22. Triple; 24. Scrub; 25. Bat; 26. Deerstalker.
- DOWN: 1. Chameleon; 2. The time; 3. Ashy; 4. Dithered; 5. Oversee; 6. Serge; 7. Good heavens; 9. Enlargement; 14. Trumpery; 15. Bittens; 17. Stumble; 19. Barack; 21. Hired; 23. Etta.