

THE ANGLICAN

Incorporating The Church Standard

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CENTENARY CELEBRATIONS OF NIGER MISSION

THE PRINCESS ROYAL VISITS AREA OF GREAT C.M.S. WORK

ANGLICAN NEWS SERVICE

Accra, November 11

Representatives of every diocese of the Anglican Province of West Africa, of other churches in Nigeria, and of Church Missionary Society headquarters in London converged on Eastern Nigeria last week.

The peak of the centenary celebrations of the C.M.S. Niger Mission, which began last Saturday, will continue until next Sunday, November 17.

The Princess Royal and the Governor-General of Nigeria, Sir James Robertson, will be among the distinguished persons who will be present at some of the final events on November 16 and November 17.

The Governor of the Eastern Region, Sir Robert Stapleton, and the Premier of the Eastern Region, Dr. Arzikiwe, are also expected to attend.

Yesterday, Sunday, November 10, the Archbishop of West Africa, the Most Reverend J. L. C. Horstead, consecrated the Reverend H. A. I. Afonya, former Vicar of S. Cyprian's, Port Harcourt, as Assistant Bishop of the Niger Delta.

S. Stephen's Cathedral, Bonny, was packed for the spectacular service.

Many bishops, African and European, took part in the service, which was followed later in the day by a centenary thanksgiving service in the cathedral.

This morning visitors and delegates returned to Port Harcourt by launch. They were met at the wharf by representatives of the Anglican churches.

At 4 o'clock this afternoon a fine display by natives was given on the sports field at Port Harcourt. The President of the Church Missionary Society, Sir Kenneth Grubb, addressed the thronging crowd.

In glorious sunshine he congratulated the missionary workers of the Church in this area, spoke briefly of the history of C.M.S. work in Nigeria, and paid tribute to the natives.

"MOTORCADE"

A "motorcade" of 200 cars will escort the principal visitors into Onitsha to-morrow. It was at Onitsha, on the banks of the River Niger, that Samuel Crowther, "the slave boy who became a bishop," landed in 1857 to found the C.M.S. Niger Mission.

Representing C.M.S. headquarters in London throughout the celebrations are Sir Kenneth Grubb and Lady Grubb; and the General Secretary of the C.M.S., Canon M. A. C. Warren, and Mrs. Warren.

On Wednesday a big children's rally will be held.

The children will march in procession to the sports field.

There will be a parade of decorated lorries and displays by scouts, guides and boys' brigades.

In the afternoon a physical training display will be given at a young people's meeting at the sports field.

On Thursday Canon Warren, accompanied by the Bishop on the Niger and others, will make a pilgrimage to Aboh, where Bishop Crowther called on his journey up the Niger.

On Friday there will be more displays and there will be a joint meeting of the synods of the Niger Delta dioceses. Sir Kenneth Grubb will address the meeting.

In the afternoon a public meeting, to be attended by all visiting high dignitaries, will be held.

The centenary service will begin at 9.30 a.m. on Sunday next in All Saints' Cathedral, Onitsha. Canon Warren will preach.

The African who founded the Niger Mission was Samuel Adjai Crowther, a great son of Africa.

It is almost impossible to summarise his astonishing career briefly.

From the hold of a slave ship, when no more than a lad out of a simple West Nigerian village background, he was rescued by a British man-o-war to become in due course the first African bishop of modern times, and a scholar honoured by Oxford University for his translation work.

AUDIENCE WITH QUEEN

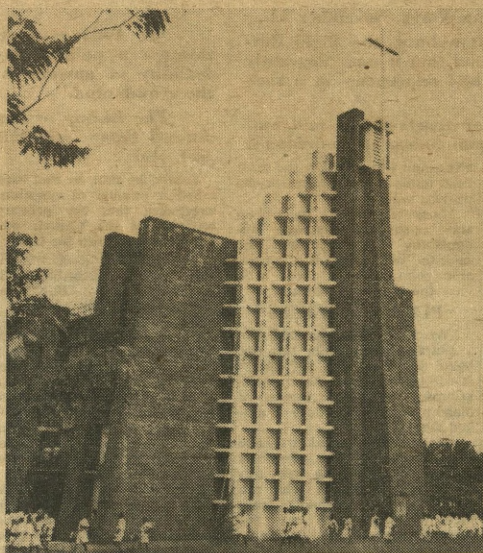
Ten times in seventy years he came to England. He was not only in great demand everywhere as a speaker, but was received in audience by Queen Victoria and the Prince Consort, and was consulted by Lord Palmerston when Prime Minister, and by many other men of affairs.

Physically small of stature, he was incredibly tough, had many escapes from situations of extreme danger during his work of fostering the young Nigerian Church, and seemed immune to the fevers which earned for West Africa at that time the title of "the white man's grave."

Crowther died on December 31, 1891, at the age of about 89.

Crowther's wife, like himself, was rescued from slavery. Their son Dandeson also played a distinguished part in the life of the Church in Eastern Nigeria, and was Archdeacon in charge of Niger Delta work.

(Continued on page 11)



African Christians leave Onitsha Cathedral, in Eastern Nigeria (West Africa), after a Sunday morning service. The cathedral is a combination of old stonework and new reinforcing.

NEW CHAPLAIN GENERAL

The Rector of S. Stephen's, Willoughby, Diocese of Sydney, the Reverend Alan E. S. Begbie, has been appointed to be Chaplain General of the Army in succession to Bishop Riley, who retired last year.

Mr. Begbie has been Senior Chaplain in N.S.W. since Bishop Hulme-Moir's resignation in 1954.

He served during World War II with the IX Division, with which he earned a fine reputation for approachability with the troops.

Mr. Begbie has the honour of being the first priest of the Diocese of Sydney to hold the office of Chaplain General.

DR. BOOTH RESIGNS NEXT MONDAY

The Right Reverend J. J. Booth is to resign as Administrator of the Diocese of Melbourne on Monday next, November 18.

The Bishop of Geelong, the Right Reverend J. D. McKie, will act as Administrator until the Archbishop-designate, the Right Reverend Frank Woods, is enthroned on Tuesday, December 17.

GOSPEL IN KIWAI TO BE PRINTED AT THE ANGLICAN PRESS OPENING

Extraordinary interest will attach to the formal Opening and Blessing of The Anglican Press by the Primate next Monday. When, at the conclusion of the service, His Grace switches on the largest printing machine, it will start producing complete copies of the Gospel according to S. Matthew, in the Kiwai tongue, at the rate of 3,000 copies per hour.

The Kiwai are a numerous people of New Guinea. They occupy the banks of the Fly River along much of its length, and the islands in the river mouth.

An enterprising people with a long sea-faring history, they are outside the actual area of the New Guinea Mission, although territorially within the boundaries of the diocese.

Christianity was taken to them by the London Missionary Society in the years before the

war. More recently, the L.M.S. has handed over part of their territory to the Unevangelised Fields Mission.

Both these bodies have appealed urgently to the British and Foreign Bible Society for Scriptures.

The complete Gospel of S. Matthew will be delivered to the society in Kiwai within a week of the manuscript being received by the Press.

In addition to seventeen archbishops and bishops, Federal and State Parliamentarians,

The Service will start with a prefatory announcement by the Chairman of Directors of the Press, the Bishop of Armidale, who, the main door being opened, will invite the Primate to open and bless the Press. The Trustees, directors, bishops and a representative of the staff will process into the composing room to a hymn, and the Primate will bless the Press from a position beside the large Buhler printing machine from which the Kiwai Gospel will later come.

Members of the staffs of The

The Service will be amplified to all parts of the ground floor of the building.

The Reverend Hugh Girvan, who is in charge of the arrangements, appealed this week to those who propose to attend to reach the Press as early as possible before 8 p.m., when the Service is due to start.

This will enable the staff to ensure that everyone receives his copy of the special order of service.

Clergy who wish are invited

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AT THE OPENING AND BLESSING OF THE PRESS

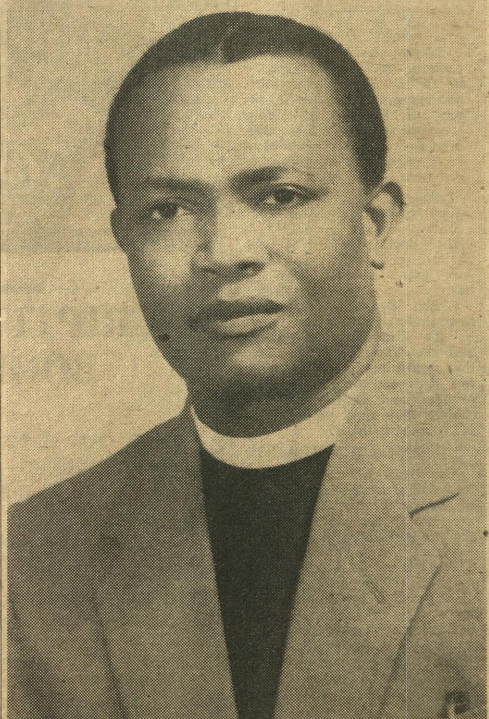
BY

THE MOST REVEREND H. W. K. MOWLL

PRIMATE OF AUSTRALIA AND METROPOLITAN

ON

MONDAY, NOVEMBER 18, 1957, AT EIGHT O'CLOCK P.M.



The Right Reverend H. A. I. Afonya, formerly Vicar of S. Cyprian's, Port Harcourt, Eastern Nigeria, who was consecrated Assistant Bishop of the Niger Delta last Sunday. (See story above.)

Sydney civic leaders, trade union representatives, some hundreds of Debenture holders, well-wishers of the Press and the workmen who installed the machinery have accepted invitations to attend next Monday's ceremony.

After the Service, a special edition of THE ANGLICAN will be printed and given to those present.

It will include an electronically produced block from a picture taken just before the Service starts. Visitors will be able to see the actual block produced.

Anglican Press Limited and THE ANGLICAN will be in attendance after the Service, when refreshments will be served to guests, and when the Press will be open to inspection.

It is estimated that there is standing room in the composing room and offices for about four hundred. If the congregation exceeds this number special arrangements have been made to accommodate them in a section of the property which is at present undeveloped, and to which the Press expects to expand before long.

to robe. The bishops are to wear rochets and red chimeres.

PARKING ARRANGEMENTS

Balfour Street, Henrietta and Queen Streets, and the surrounding streets, will be available for parking vehicles. The area immediately in front of the Press, fronting on to Queen Street, will be reserved for the Trustees and official guests.

A map on page 12 shows the exact location of the Press from Central Railway Station.

A FIERCE PROTEST ON APARTHEID

"FLAGRANTLY IMMORAL" SAYS BISHOP REEVES

ANGLICAN NEWS SERVICE

Johannesburg, November 11

The Bishop of Johannesburg, the Right Reverend Ambrose Reeves, said that it was "flagrantly immoral" to maintain white supremacy in a racially mixed society.

The cardinal error of apartheid, he said, was its failure to regard human beings as individuals.

Bishop Reeves was addressing a diocesan synod.

"This concept of apartheid, whatever form it may take, is an evil and vicious thing, against which the Church has no alternative but to struggle," he said.

"Apartheid personified the racial group. Legislation passed to put it into practice showed that it was frequently compelled to deal unjustly 'with those who do not have white skins'."

Bishop Reeves said there was no alternative for the Church but to demand a radical change immediately in South Africa's national policy.

The Church of God, he said, knew no racial barriers.

Referring to clauses in the Native Laws Amendment Act, he said "Leaders in many churches other than our own have expressed their determination to resist this monstrous encroachment by the State upon the conscience and liberty of human beings to worship together."

"INIQUITOUS ACT"

"Grave as have been the injustices committed in these past years in an endeavour to place the whole population in a strait-jacket of compulsory segregation," he said, "few things have been so iniquitous as that which is now taking shape through the implementation of the Group Areas Act."

Meanwhile, addressing a meeting in the University of Zurich, the South African Minister of Economic Affairs, Dr. A. J. van Rhijn, said the government was determined to solve the problems of the multi-racial society.

It would solve it in a way which will be just and equitable towards white and non-white

"DEFAMATION" BY BISHOP

ANGLICAN NEWS SERVICE

Rome, November 11

As a result of a ruling by the Florence court of appeal, Mgr. Firodi, Bishop of Prato, and a parish priest are required to answer charges of defamation brought by a couple denounced by name in a pastoral letter as "public sinners" because they were married out of Church.

Unlike the bishop, the appeal court preserved the anonymity of the couple.

It transpired, however, that the woman, although of a devout Roman Catholic family, had followed the wishes of her husband in having a civil wedding.

READ AT MASS

The bishop apparently intervened before the ceremony and tried to make the bride change her mind.

Having failed to do so, he addressed his pastoral letter on August 12, the day of the civil wedding, to the parish priest, expressing his sorrow at "this gesture of repudiating religion."

He drew attention to the consequences according to canon law.

This letter was read out by the priest at each mass on that day and was published in the parish bulletin.

The couple tried to bring an action alleging that the document was offensive "to their dignity, honour and reputation," but a hearing was refused.

This refusal has now in effect been put aside by the appeal court and the case will be heard.

It may well have important implications for the relationship of Church and State in Italy.

alike, and which will at the same time retain South Africa for the western world."

Those who found themselves amid such problems were undoubtedly better equipped, he said, to "work towards a reasonable solution than those who view the position from afar."

"PLURAL SOCIETY"

"We are living," he said, "in a plural society. On the one hand, the European population is composed of two main racial groups still in the process of blending themselves into a unified whole."

"On the other hand, we have a numerically large non-white population comprising many different ethnic groups who are emerging very gradually from their backward state onto the primary stages of civilisation."

U.S. SPLIT OVER RELATIONS WITH SOUTH INDIA CHURCH

THE "LIVING CHURCH" SERVICE

New York, November 11

The Church of South India, formed in 1947 through a merger of Anglican, Methodist and Congregationalist churches, has aroused many divergent views here on the U.S. Episcopal Church's relationship with it.

Two provincial synods of the Church have already adopted opposed attitudes on the question.

Observers believe that these two important decisions may lead to a big split on the matter in the coming General Convention of the Church.

The Washington Provincial Synod last week adopted a resolution which urged the General Convention to take action on proposals for intercommunion between the Episcopal Church and the C.S.I.

In September, however, the Mid-West Provincial Synod with more caution asked the General Convention to withhold until 1977 any action "concerning the

official relationship of the Episcopal Church to the Church of South India."

The resolution by the Washington Synod was passed unanimously after about 200 delegates to the synod heard addresses by members of the official delegation from the American Church which visited India last year to make a six weeks' study of the C.S.I.

The issue now at stake with regard to the C.S.I. is the acceptance of "limited intercommunion" between it and the Episcopal Church.

The Convocations of Canterbury and York already recognise such limited intercommunion.

This allows C.S.I. priests, who are episcopally ordained, to celebrate Communion in Anglican churches with which the Church of England is in communion.

Non-episcopally ordained priests of the C.S.I. are allowed to preach in Anglican churches, but they cannot perform sacramental functions.

STUDY PERIOD

The delegation to India from the U.S. Church made six recommendations for intercommunion.

The visit to India, together with the action of the synods and other church groups, regarding the C.S.I., is part of a three-year study period.

During this time, in accordance with a resolution of the

U.S.-BRITISH TIES

CHURCH INFORMATION SERVICE

London, November 11

The task shared and the friendships forged between Essex people and Americans during the war years are commemorated in the porch of Chelmsford Cathedral, in windows unveiled in 1953 by Viscount Montgomery and General Griswold, then U.S.-A.F. commander in the U.K.

The U.S. Air Force was stationed in Essex during the years 1942 to 1945 in great numbers, and since 1953 there has been an annual Essex-American service in the cathedral.

"INDEPENDENCE IS ANTI-SOCIAL"

THE BISHOP OF SOUTHWELL ATTACKS MODERN IDEAS

CHURCH INFORMATION SERVICE

London, November 11

"If 1984 ever comes to us, it will be not through a political revolution, but through the inability of anyone to resist the compulsions of the crowd-mind."

The Bishop of Southwell, the Right Reverend Russell Barry, said this in his diocesan newsletter last week.

Lately, he said, he had been asked a number of questions suggesting that the primary business of the Church was "keeping pace with the times."

"The question itself may be silly or pathetic according to the way one looks at it. But the assumption that lies behind it frightens me."

"For this is the voice of the commercial copy-writer dripping day by day through the advertisements the insinuation that something is 'the latest' and therefore self-evidently desirable and therefore something that everyone must buy... you cannot afford to be different from other people."

Once one abandoned the challenge and criticism of transcendent values, the bishop said, the only thing to put in its place

was "freedom," which tended to be interpreted as "the open mind," unwilling to take the risk of any decision or to make a stand on any principle.

OUR REAL PERIL

A man using his freedom to choose to be unlike the majority was likely to be called "undemocratic." Thus liberty comes to mean getting on the bandwagon.

"Independence of mind or any kind of distinction is regarded as anti-social if not immoral: and the common man becomes the measure of all things," he said.

"Now this is the real peril for democracy. If this process goes on much further Big Brother will have us all where he wants us."

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CATHEDRAL ORGANIST WELCOMED

TO CONDUCT THIRD R.S.C.M. SCHOOL NEXT JANUARY

FROM A CORRESPONDENT

The director of the third Australian Summer School to be held in Sydney by the Royal School of Church Music, will be Mr. Mervyn Byers, the newly-appointed organist and master of the choristers at S. Andrew's Cathedral, Sydney.

More than 120 people attended a welcome to Mr. and Mrs. Byers in the Chapter House on Thursday evening, November 14.

Mr. Byers, who has been organist at Bridlington Priory, Yorkshire, since he went to England seven years ago, was organist at S. Clement's, Mosman, and the Pitt Street Congregational Church, Sydney, before he left.

Mr. Byers took up his duties at the cathedral last Sunday. Among those present at the welcome were the Archbishop of Sydney, the Most Reverend H. W. K. Mowll; the Dean of Sydney, the Very Reverend E. A. Pitt, and Mrs. Pitt; the Professor of Music at Sydney University, Professor D. R. Peart; and the organist at S. James', King Street, Mr. G. Faunce Allman. Representatives of the R.S.C.M. and the Organ Society of N.S.W. also attended.

Addresses were short and light. Afterwards supper was served and Mr. and Mrs. Byers moved informally among the people present.

The cathedral chorists sang two items. S. Andrew's Cathedral Choir School is the only choir school in Australia.

BAD FACILITIES

Founded 72 years ago, it has produced distinguished men in many walks of life, including Sir Charles Kingsford Smith, Mr. Justice Webb and the State meteorologist, Mr. C. Nares.

The choir school is greatly respected throughout Sydney for its discipline and excellent training, despite the shocking facilities in the ancient building it occupies. It is hoped that with the arrival of Mr. Byers, new impetus may be given to the appeal for the new choir school—an appeal that has lagged badly over the past six months.

The summer school, to be held at the historic King's School, Parramatta, 20 miles from Sydney, from January 7 to January 17, has excited Australia-wide interest.

Lecturers and assistants for the course include some of Australia's leading musicians.

They include Dr. Neville Stephenson, sometime organist and master of the choristers at S. Mary's Cathedral, Auckland; Mr. John Barrett, organist and choir-master of S. Andrew's, Brighton, Victoria (a past student of S. Nicolas' College, Canterbury); and Mr. Colin Sapsford, organist and director of music at Christ Church S. Laurence, Sydney.

The clerical staff includes the Reverend L. M. Murchison, Precentor of Goulburn Cathedral, and the Reverend D. W. Robinson, senior lecturer at Moore Theological College, Sydney.

The course will be a comprehensive one covering all aspects of church music.

REDUCED FEES

Lectures will be given on such topics as music in worship, the structure of the Prayer Book services, hymns and psalms, and the organisation and training of the parish choir.

Fees including full board and lodging will be fifteen guineas for the whole course.

Accommodation for ladies is strictly limited, so preference will be given to those in charge of choirs.

The New South Wales Committee of the R.S.C.M. has found it possible to offer reduced fees of ten guineas to clergy and theological students attending the school.

Special lectures arranged for these include the musical responsibilities of the parish priest and clergy-choir relationships.

Instruction and practical work in the conduct of services will also be given.

Members of the school will be housed in the old Government House built for Governor Macquarie in 1815.

It is situated quite close to the school in 200 acres of parkland once farmed by Governor Phillip on the site of his original farmhouse erected in 1788.

It is one of the finest early Colonial buildings still standing in New South Wales.

Applications close on Saturday, December 14. Applications should be made early by those wishing to attend because accommodation is limited.

Application forms may be obtained from Mrs. D. A. Wilson, 63 Shaftesbury Road, Burwood, N.S.W.



A unique picture: taken in 1908 by Mr. E. L. Mitchell it shows the Reverend E. R. B. Gribble, with his band and concert party from the Yarrabah Mission, North Queensland. One of the foremost pioneers in mission work for the Aborigines, Mr. Gribble was made a canon of North Queensland in 1941. Earlier this year he was invested with the Order of the British Empire by the Governor-General, Sir William Slim. He then went to the Yarrabah Mission Station. He died there on October 18.

THE CHURCH'S ACTIVITY ON QUEENSLAND'S "GOLD COAST"

FROM OUR OWN CORRESPONDENT

Brisbane, November 11

The Archbishop of Brisbane, the Most Reverend R. C. Halse, consecrated the lovely Church of S. John at Surfers' Paradise at 9 a.m. on November 3, and dedicated a mission hall at Southport later in the day.

Both the church and the hall were packed for the services in this very active area of the diocese.

The first services were held at Surfers' Paradise about 23 years ago.

About five years ago the present church was completed and dedicated, but there was still a large debt to be paid off.

The people of Surfers' Paradise worked hard, holding fetes, jumble sales, and numerous other functions and now the little church is clear of debt.

Accompanying the archbishop were the Archdeacon of Moreton, the Venerable R. B. Massey, the chairman of the Australian Board of Missions, the Reverend Frank Coaldrake, who gave the address; and the Registrar of the Diocese, Mr. R. T. St. John.

After being entertained at morning tea by the S. John's women's guild, the official party, which included the rector, the Reverend J. L. Lindsay; the Reverend Kenneth Watts (a former rector), and the assistant curate, the Reverend John Moody, were driven to the new mission hall of All Saints', Chirn Park, a "suburb" of Southport.

MISSION HALL

This new mission hall has been built in the centre of a rapidly expanding area of Southport, about halfway between the hall at Labrador and S. Peter's.

Children in this area in the past have been unable to attend either Sunday School unless their parents have driven them.

The new hall has a lovely little sanctuary at one end which can be shut off by sliding doors.

"Not," Mr. Coaldrake said, "so that one may forget all about it, but rather as a mark of respect so that it may not get dusty when dances and other social functions are being held in the hall."

The hall will be used for regular services, Sunday School, a kindergarten, and for all manner of social functions.

Mr. Lindsay said "I hope this hall may become the centre of the life of the parish in this area—as well it should be."

Mr. Coaldrake, referring to the consecration of S. John's, told the enthusiastic gathering that the function of this hall was no less important than that of the newly consecrated church.

He described three such halls in widely varying places which he knew: One at Koke near Port Moresby, where the priest-teacher lives in a house high on stilts

and underneath is the hall where the natives come to read and write and be taught of the Love of God.

The second "hall" is in China. At one time it was a Buddhist rest house.

ANNIVERSARY

It is octagonal in shape. This hall is used to teach the people round about the almost forgotten Chinese arts.

The third hall is an ordinary house in a village in Japan with a shop in front.

During religious instruction or Church Services customers would come to the shop at the front to buy one of the three commodities—salt, sugar or saki!

Mr. Coaldrake said he hoped that the new All Saints' hall would very quickly be looked

upon as the centre of that part of the parish.

Archbishop Halse expressed his gratitude to all those who had worked so hard and given of their substance towards the completion of the hall.

He said that the day marked the fourteenth anniversary of his enthronement in S. John's Cathedral as Archbishop of Brisbane.

"It gives me great joy to be celebrating my anniversary by consecrating a church, dedicating a mission hall, and (later in the afternoon) confirming some 70 candidates in S. Andrew's Church, Lutwyche," he said.

Lutwyche is fifty miles away in Brisbane.

Many of the congregation which packed the hall saw it for the first time.

TWO NEW ROOMS FOR THE SYDNEY SEAMEN'S MISSION

FROM A CORRESPONDENT

The Coadjutor Bishop of Sydney, the Right Reverend R. C. Kerle, dedicated two new rooms at the Missions to Seamen, Sydney, on November 4.

One, the Ziele room, is equipped with television facilities, whilst the feature of the other, the Halliday room, is an aboriginal legend on the wall.

This mural was executed by noted Sydney artist and sculptor, Bryan Mansell. It is six feet in length.

The Halliday room, the cost of which was donated by Mrs. Gwen Halliday, widow of the late Captain George Halliday, a master mariner, is a reading and writing room.

Equipped with comfortable lounge chairs and fluorescent lighting, it is one of the most popular rooms in the mission because of its quietness.

There are many books in the room—reference and fiction—as well as writing desks.

More than 150 people packed

the chapel for a service before the dedication ceremony.

The senior chaplain, the Reverend Colin Craven-Sands, conducted the service and Bishop Kerle preached.

After the dedication the television room was packed for a repeat direct telecast on the mission's work and facilities made by the A.B.C. last month.

This telecast has been rated by the A.B.C. as "A1" production.

It has now been made into a sound film, has been reproduced in Melbourne and is now on its way to England to be shown on the B.B.C. network.

SERMON IN GERMAN

The production opens with an interview between Mr. Peter McGregor of the A.B.C. and Mr. Craven-Sands on the work of the mission. Shots are then shown of various rooms in the mission.

Mr. Craven-Sands then goes into the full chapel, where a service is conducted.

Mr. Craven-Sands on this occasion delivered his address in two languages—English and German, owing to the large number of German-speaking sailors in port at that time.

More than 1,000 people packed S. Andrew's Cathedral three weeks ago for a most spectacular service for seafarers, at which Mr. Craven-Sands preached.

NEW ABBOTTSLEIGH HEADMISTRESS

The Council of Abbotssleigh School for Girls, Wahroonga, Sydney, has appointed Miss Elizabeth Archdale headmistress.

Miss Archdale, who relinquished her position as Principal of the Women's College in the University of Sydney at the end of last year, has had a distinguished academic and sporting career.

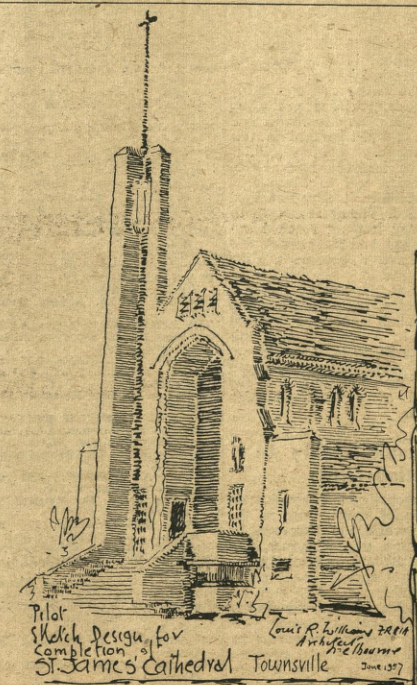
A graduate in Arts from McGill University, Canada, with first class honours in economics and political science, she read law at Leydon University and was called to the Bar in 1937.

She is a member of the Australian Institute of International Affairs.

In sport she captained England in women's Test cricket.

The former headmistress, Miss E. Ruth Hirst, resigned last July after more than two years at the school.

Miss Archdale's joyful personality and her fine character have made her loved and highly respected not only by the students at the Women's College, but also by the staff of the university.



A perspective view of the proposed west end of S. James' Cathedral, Townsville. (See story, right.)

TOWNSVILLE CATHEDRAL

FROM A CORRESPONDENT

Townsville, November 11

The estimated cost of the completion of S. James' Cathedral, Townsville, with its dignified design, is £50,000.

Melbourne architect Louis R. Williams has been commissioned to prepare the design for the completion of the cathedral, which is, in his own words, "to suit present day requirements."

The two most striking features of the completion plan are the dramatically sited west end which, since the ground falls away sharply, requires a long flight of steps up to it, and the tower shaft, surmounted by a stainless steel cross.

The cross will be about 112 feet from the ground at the top.

The lofty and deeply recessed western porch will be massive bronze sheeted doors with the Arms of the diocese above.

The flight of steps will be wide and will lead up to a ceremonial terrace in front of the large arched portal entrance.

The completion work will be in brick to match the present building which comprises now the choir and apsidal east end and ambulatory; a chapel, transepts and transept aisles.

The completion work provides for three bays of the nave; for aisles, and the west end.

In the walls of the aisles and in the western wall there will be extensive areas of guarded openings with protective wrought iron grilles to assure movement of air.

THE ANGLICAN

FRIDAY NOVEMBER 15 1957

CENSORSHIP IS NEGATIVE

In 1955, the Parliament of New South Wales strengthened that State's already adequate Obscene and Indecent Publications Act in a fashion strongly approved by the Roman Catholic Archdiocese of Sydney but detested by all friends of a free Press.

Last week, in a sensational editorial announcement covering most of its front page, Sydney's official Roman Catholic newspaper, the *Catholic Weekly*, urged the State Government to use its powers under the amended Act for the effective suppression of two periodicals, *Weekend* and *Crowd*. Both are popular magazines which provide mass entertainment. *Weekend* is published through a subsidiary by the publishers of the progressive Sydney *Daily Telegraph*; *Crowd* is published directly by the venerable Sydney *Morning Herald*.

We must at once make it clear that we do not regard *Weekend* and *Crowd* as creditable examples of journalism—even of "entertaining" journalism. Good Anglicans could not approve or encourage them. Sometimes (though not "every week" as the *Catholic Weekly* alleges) their covers display ladies whose covers display an amount verging on the immodest. Their headings are often sensational, but invariably promise—or threaten—greater salacity than the ensuing articles perform. They are not good magazines; they are, however, far less black than the *Catholic Weekly* paints them and are certainly not obscene or indecent in any sense ordinarily known to British law.

Of this, the controllers of the *Catholic Weekly* are well aware. They would be the last people to embarrass the friendly Cahill Government by urging it to act against *Crowd* and *Weekend* if they thought the Government contemplated doing so or had a chance of doing so successfully; such prompting would merely expose the Government to the charge of acting as a Roman catpaw, a charge to which Mr. Cahill and his Ministers have every reason to be sensitive.

The *Catholic Weekly* is more likely to have had two other ends in view. First, it would certainly like to see the N.S.W. law on obscene publications tightened further on the model of the law in Queensland (itself based on that of Southern Ireland) with a censorship board whose secret processes by-pass the open procedure of the Courts. Secondly, it plainly seeks to exert pressure on the publishers of *Weekend* and *Crowd* by discouraging their readers and advertisers.

If *Weekend* and *Crowd* fail to maintain the highest standards of journalism, they certainly do not fall below the standards of certain secular daily papers. A Government which acted against *Crowd* and *Weekend* would, in logic and fairness, be obliged to do the same to these dailies—for example, to the Sydney *Daily Mirror*. This paper published a chortling report of the *Catholic Weekly's* editorial and, with Tartuffian hypocrisy, carried in the same issue a quantity of material which, though neither obscene nor indecent, was at least as bad as that found in an ordinary issue of *Crowd* or *Weekend*.

The most significant passage in the *Catholic Weekly's* editorial alleges that the contents of *Crowd* and *Weekend* are deliberately selected "to excite the weakest and most susceptible groups in the community." This statement, and the editorial's purview, plainly imply that the Roman clergy can discern in the community a large group of dim-witted, second-class citizens whose reading ought to be supervised—by good Roman clergy or by their nominees.

The insupportable arrogance of this attitude is not the most objectionable thing about it. Far worse is the Papists' evident desire to dictate to the whole community, including the non-Roman majority, what shall be read. Anyone who imagines that they would be satisfied by the banning of a few "entertaining" periodicals should look at the Papists' black record of censorship in other places and ages. In particular, he should look at the numerous books on the notorious Index which are certainly not salacious. A list of their authors reads more like the honour roll of freedom than a black-list of pornographers.

The Papists might begin by censoring salacity; on their past record, they would soon proceed to the banning of all publications they conceived to be against their interests. In this they resemble other totalitarians, including Communists. Russians and Red Chinese would no more permit the publication of *Crowd* and *Weekend* than they would tolerate the full reports and free comment of such responsible papers as the Melbourne *Age*. In British countries, good law and good juries guarantee our freedom while protecting us against obscene publications. We do not need, and will not have, Roman or Communist censorship.



"Everything which touches the life of the nation is the concern of the Christian."

—The Archbishop of Canterbury

Where History and Beauty Meet

This column gets written in some odd places—in a Melbourne hotel bedroom, on the banks of the Murray and in a Canberra motel in recent times. But this week it has the perfect historical Anglican setting—on a park table under a gumtree facing the oldest Anglican church in Australia, St. Matthew's, Windsor.

A notice-board tells us that Governor Macquarie laid the corner-stone of the church on October 11, 1817. The church itself bears the inscription: "G.R., 1820."

Another notice-board appeals for help in restoring this church, truly a national heritage. A bank loan of £4,000 has been obtained to carry out the first stage of the restoration, but £5,000 more is required—and, of course, the bank loan has to be repaid.

One hopes that this money will be obtained without too much difficulty. The church and the district are closely identified with that commanding figure in the early Anglican history of Australia and New Zealand, the Reverend Samuel Marsden. He preached the first sermon in the Hawkesbury and the first sermon, too, to the Maoris in New Zealand.

He consecrated St. Matthew's, Windsor, on December 12, 1822, and he died in the nearby two-storeyed rectory of matching bricks (still in use), on May 12, 1838.

Windsor, with its narrow main street and medley of ancient (by Australian standards) and modern buildings, must be one of Australia's quaintest and most charming towns. Just now, with the silky oak in all its golden glory and the jacaranda displaying its delicate blue flowers, beauty and history are picturesquely linked.

It is always an intriguing thought to wonder how famous people would react if they were able to walk their familiar ways again many years later—Handel in the Strand, Dr. Johnson in Fleet Street, Samuel Marsden down the main street of Windsor.

Well, Windsor may have grown a bit since Marsden's day. Buildings which look tolerably odd now—the Presbyterian Church (built in 1843) and the public school (1869)—were not even there in his time.

But the widespread, undulating countryside, reaching gently up toward the Blue Mountains and looking a little parched in this especially dry year, would I think, be instantly recognisable to Marsden and to Macquarie, for essentially it has remained unchanged. The great metropolis of Sydney has not reached out to that far yet, and Macquarie's five towns haven't become satellite cities.

Windsor, which evokes memories of early governor and early church leader, has a special appeal to a column like this which seeks, in lay language, to preach co-operation between Government and Church in the interests of a truly Christian Australia.

Passionate Belief In Christian Unity

Some challenging thoughts on the role of the Church in the modern world were expressed by the Bishop of Chichester, Dr. George Bell, in addressing his Diocesan Council in Brighton last month.

Dr. Bell's great contribution to the ecumenical movement entitles his views to particular respect. It was my own privilege eight or nine years ago in New Zealand to attend a series of discussion groups he led as chairman of the central committee of the World Council of Churches. Men of several de-

nominations attended and were much impressed by his scholarship, friendliness and broad tolerance.

After 28 years as Bishop of Chichester (he was formerly Dean of Canterbury) Dr. Bell will retire on January 31 on the eve of his 75th birthday.

Dr. Bell told his Diocesan Council: "Not for me a fugitive and cloistered Church which refuses to face the problems and crises of the modern world. I hope that religious leaders will always be found to plead the name of God against racial, national and class hatred; to lift their voices on behalf of the prisoner, the alien, the Jew, the refugee and all victims of persecution; to plead that justice, peace and liberty may prevail among the nations, and that the stronger and more powerful may be ready to make sacrifices for the sake of the weaker."

His ringing words should inspire all who believe the Church should build bridges to achieve that unity which, Dr. Bell passionately believes, Christ willed.

One despairs sometimes of much progress being made toward that end when some of our Australian Synods are concerned so much with petty things which divide instead of the big things that should unite.

Dr. Bell's wise words rebuke such behaviour. His endeavour has been to avoid all absolutism, whether of conduct or creed, and to keep in touch with contemporary movements—in thought, action and worship.

Bolder Parish Magazines?

Should parish magazines have more punch? In some examples I have seen recently there is evidence that more thought is given to their production. One used a series of humorous illustrations to direct attention to various sections—an African beating out

RELIGIOUS BROADCASTS

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

RADIO SERVICE: 9.30 a.m. A.E.T. November 17: From Newman College, University of Melbourne, Preacher: The Reverend J. Golden.

DIVINE SERVICE: 11 a.m. A.E.T. (N.S.W. only. Other States see local programme).

November 17: Malvern Hill Methodist Church, Sydney, Preacher: The Reverend H. Perkins.

RELIGION SPEAKS: 3.45 p.m. A.E.T. and W.A.T.

November 17: The Hebrew Background of St. Matthew's Gospel, Rabbi R. Brach.

COMMUNITY HYMN SINGING: 6.30 p.m. A.E.T. & p.m. W.A.T.

November 17: Collins Street Baptist Church, Melbourne.

PRELUDE: 7.15 p.m. A.E.T. and W.A.T.

*November 17: The Choir of Canterbury Fellowship, Melbourne.

PLAIN CHRISTIANITY: 7.30 p.m. A.E.T. and W.A.T.

*November 17: Dr. Kenneth Henderson.

THE EPILOGUE: 10.48 p.m. A.E.T.

*November 17: The Twenty-second Sunday after Trinity.

FACING THE WEEK: 6.15 a.m. A.E.T. 6.10 a.m. S.A.T., 6.35 a.m. W.A.T.

November 18: The Reverend Frank Hamble.

READINGS FROM THE BIBLE: 7.10 a.m. A.E.T., 8.10 a.m. A.E.T. (some regional); 8.45 a.m. W.A.T.

November 18-22: The Reverend Stephen Yarnold.

PAUSE A MOMENT: 9.55 a.m. A.E.T., 8.50 a.m. W.A.T.

November 18-22: The Reverend Sidney Price.

DAILY DEVOTIONAL: 10 a.m.

November 18: Miss Philippa Green.

*November 19: The Reverend A. V. Maddick.

November 20: "Saints and Heroes—Elizabeth Fry."

*November 21: The Bishop of Newcastle, the Right Reverend F. de Wile Batty.

November 22: The Reverend John Douglas.

November 23: The Reverend Keith Dowding.

EVENING MEDITATION: 11.20 p.m. A.E.T., 11.45 p.m. November 23, 11.25 p.m. S.A.T., 10.55 p.m. W.A.T.

November 18-23: The Reverend A. F. Roberts.

a drum message of "good news" about forthcoming parish activities, for example.

But I was thinking more of the style of writing and the choice of articles. Couldn't these generally be more challenging and provocative? While the regular churchgoer should find in the magazine news of parish activities, should not an attempt be made to interest the non-churchgoer or the lukewarm attendant by showing that the Church is virile and offers opportunities for a wide variety of service?

Perhaps most of our parish magazines err on the side of caution and orthodoxy for fear of giving offence.

My attention has been directed to an appropriate text in favour of parish magazines being bolder and, therefore, more inspiring. It reads: "For if the trumpet give an uncertain sound, who shall prepare himself to the battle?"

Like many another sound piece of advice it comes from the First Epistle of Paul to the Corinthians (Ch. 14, v. 8).

Drunken Driving Penalties

A special court to deal with charges of driving motor vehicles while under the influence of liquor has been suggested by the Victorian Police Commissioner, Mr. S. Porter.

The proposal has some merit. Perhaps the main one is that it should introduce uniformity into the penalties inflicted. Some drivers are sent to gaol; others whose offence seems just as reprehensible are let off with a fine and the temporary cancellation of their licence.

This disparity is probably more evident in New South Wales than in other States through undue resort to a section of the law which enables a magistrate to convict without imposing any penalty. This some drunken drivers are even able to retain their licences on the plea that a car is necessary to the earning of their livelihood.

Mr. Porter's plan should also enable cases to be dealt with more expeditiously.

But its main defect seems to me to be that it would give a sense of permanence to the offence of drunken driving. Would it not be better to try to reduce this crime (for crime it surely is) by imposing drastic uniform penalties in the ordinary courts? In any case, it would not be much of an advertisement for Australia to set up a special court to deal with drunken driving charges.

Queen Mother Won't See Tasmania

Tasmania's omission from the Queen Mother's Australian itinerary next February is regrettable. But was it really inevitable?

It is appreciated that it is impossible to fit into a limited itinerary all the visits that are desirable. The tour was intended originally to be to only two States. Its extension to five is, therefore, to be welcomed. It is appreciated, too, that the Queen Mother is undertaking an exhausting enough tour, mainly by air, without adding to commitments.

But a glance at her itinerary does suggest that Tasmania could have been included by omitting one of the two Canberra visits. On such a restricted timetable surely one stay in the Federal capital would have been sufficient.

Too often, I feel, Tasmania is regarded as a sort of poor relation. Certainly it is the smallest State in area and population. But it is also the loveliest.

THE MAN IN THE STREET

ONE MINUTE SERMON

JUDAS ISCARIOT

Matthews 26 and 27; Luke 6:16, 22:3-6; John 12:3-8.

ONE of the unsolved riddles—why did Jesus choose Judas? It may be if the suggestion that Judas was a Zealot be correct that Judas had attached himself to Jesus in deep enthusiasm for the Kingdom of God and showed such zeal and earnestness that when Jesus chose the twelve (S. Mark 3:13-19) Judas was a normal choice.

Even were he not of the Zealots, he assuredly expected an earthly kingdom and also had personal ambitions for wealth, if not for power. As the disciples realised long after, he had kept their common purse and they were the losers thereby.

Judas' character was complex and many pages have been written in efforts to understand him and present him before men.

He has been described as the vilest of the vile. He has been pictured as an idealist seeking the freedom of his people and looking to Jesus as God's instrument in the downfall of Rome.

As time went by and our Lord speaks of his "death which he should accomplish at Jerusalem and rebukes Peter for chafing at the idea, Judas sees his dreams fading and his hopes vanishing.

Did he as a last resort try to force the hand of his Lord by delivering Him up into the hands of enemies, giving Him the opportunity to declare Himself the leader so long looked for, so eagerly desired?

To accept money might indeed have given more reality to the betrayal and assure the chief priests of his sincerity.

But all goes awry. Jesus makes no claim to earthly Kingship. He accepts the betrayal, he accepts the thorns, the scourging, the spitting, and Judas wakes to the fact that he has sold "innocent blood" and that nothing will come of it but the death of Jesus.

There are other interpretations. This would seem the most kindly one possible as Judas walks into the Temple, faces the priests and cries "I have betrayed the innocent blood," and casts down the money before them. Then he goes out and hangs himself. He went, says the Scriptures, to "his own place," not to the place Jesus went to prepare for him.

For Judas' final sin was remorse. He did not turn back to Jesus; he turned in upon himself.

He did not look to Jesus for forgiveness, he looked at himself and so hated what he saw that he killed himself.

Peter denied his Lord but he looked at Jesus and went out and wept bitterly. Remorse stays, but repentance is the way to salvation.

CLERGY NEWS

ARMISTEAD, The Reverend T. W., Assistant Priest at Dubbo, Diocese of Bathurst, will be inducted, Rector of Peak Hill, in the same diocese, today, November 15.

BEGGIE, The Reverend Alan E. S., Rector of St. Stephen's, Willoughby, Diocese of Sydney, to be Chaplain-General of the Australian Army.

BODEY, The Reverend R. O., Rector of St. Barnabas', North Rockhampton, Diocese of Rockhampton, to be Rector of Longford, Diocese of Tasmania.

BROWN, The Reverend J. Harvey, Vicar of St. Paul's, Kingsville, with S. Mark's, Spotwood, Diocese of Melbourne, to be Vicar of Holy Trinity, Surrey Hills, in the same diocese.

MADDICK, The Reverend A. V., Headmaster of Launceston Church Grammar School, Diocese of Tasmania, to be Chaplain of Mentone Grammar School, Melbourne, as from the beginning of first term, 1958.

MUTTEN, The Reverend G. E., formerly of St. Paul's, Ballarat, was inducted as Vicar of Camperdown, on November 13, by the bishop.

RAY, The Reverend S. E., formerly of New Guinea, was inducted as Vicar of Kaniva, Diocese of Ballarat, on November 8 by the Archdeacon of Ballarat, the Venerable R. G. Porter, assisted by the Reverend A. J. Gray.

REEKES, The Reverend G. H., Rector of Gulgong, Diocese of Bathurst, was inducted Rector of Rockley, in the same diocese, on November 12.

THOMAS, The Reverend Charles Elliot, Rector of St. Matthew's, Grovely, Diocese of Brisbane, to be Rector of St. Peter's, Millmerran.

WOODHOUSE, The Reverend J. H. D., Rector of Trundle, Diocese of Bathurst, was inducted Rector of Gulgong in the same diocese, on November 13.

LETTERS TO THE EDITOR

The following letters to the Editor do not necessarily reflect our editorial policy. The Editor is glad to accept for publication letters on important or controversial matters. Letters should, if possible, be typed, and must be double spaced, brief and to the point. Preference is always given to correspondence to which the writers' names are appended for publication. Parts of some of the following letters may have been omitted.

URGENT APPEAL

HELP FOR THE ABORIGINES

TO THE EDITOR OF THE ANGLICAN Sir,—This is an urgent appeal for help for the Aborigines of North-West Australia, and we would appreciate your co-operation in publishing this letter.

We are looking for a first-class churchman with some experience in dealings with Aborigines and capable of looking after a small cattle station. This is a God-given opportunity for a man to do a worthwhile service for God and man as superintendent of Forrest River Mission, and could be the means of changing for better the whole way of life of Aborigines in Western Australia.

May we appeal through your columns for men who feel they have the ability to take on this work, to earnestly pray about it, and write to the Chairman of the Committee, the Reverend R. B. Cranwick, 257 Barker Road, Subiaco, W.A., for full particulars.

It is not an easy job: there is plenty of hard work, and the position needs tact and patience; the salary is small, but the work is interesting and rewarding, and there are tremendous possibilities, both for the Aborigines and the mission, if the right man will take charge. To find him is an urgent need. Is there a reader of your paper with the ability and such love for God's Church and his fellow men that he will offer his services to the Forrest River Mission?

Yours truly,

D. BOURGAULT.

Subiaco, W.A.

STEWARDSHIP AND "THE WELLS"

TO THE EDITOR OF THE ANGLICAN Sir,—I read with deep interest the news that the Church of England were to carry out an extensive "Stewardship" campaign, noting mainly that the name of "Wells" was not used. Whatever schemes are used the basic thought must be that human souls will not be divided.

I have carried out a personal survey and trust that these detailed statements will be of interest to all who may read it, and may serve as a platform as to whether a system should be Wells, stereo-typed Wells, or just plain appeals.

Down the ages, whether through the work of S. Paul, John Wesley or Billy Graham, church revivals have gone on and have, and are having, effect on human souls, yet none have sold their services for a percentage of profit.

The Wells Organisation must surely go down in history for its revival through f.s.d. Having the ability to hide behind the clergy and the politics of each individual church, it is hard for the average man of the street to see behind more than his own church. I have followed three campaigns in this area, and in the following details I list them as "A," "B," and "C."

Church "A" early last year posted to its members a copy of a letter written by the Wells Organisation, stating their running costs. Sixty employees cost £60,000 per annum; overhead and travelling another £40,000, making a total of £100,000 per annum. In three years the total expenses are £300,000.

Colonel Wells is reported to have stated that £10,000,000 had been raised for churches throughout Australia, the percentage of five per cent. (approx.) was charged as commission.

Five per cent. of £10,000,000 is £500,000, which leaves a net profit of £200,000. But this is not all. Church "A" paid ten per cent. of the suggested target,

while Church "B" was charged 8½ per cent. (both payable in advance).

Those who have adopted the scheme will know the percentage paid without calling in the treasurer.

The profits of church "A" over normal income I do not know, but church "B" raised 112 per cent. above its normal income.

Of this twenty-five per cent. was swallowed up in commissions, and the usual expenses.

Division of opinion in both churches has created a "wall" within the church. Many leading churchmen, particularly in "B," still refrain from associating with the scheme.

Church "C" carried out its own campaign, with no loyalty dinner; not one single soul was hurt and it raised a little more than 200 per cent. over its normal income.

Yours etc.,

GEORGE T. H. PHILPOT.
Warrnambool, Vic.

MAINTENANCE OF ROYALTY

TO THE EDITOR OF THE ANGLICAN

Sir,—In your issue of November 1 a letter by the Reverend H. W. Griffiths of Lutwyche, Queensland, contains a glaring mis-statement.

Mr. Griffiths says, "When Britain is in financial straits and Royalty costs half-a-million pounds a year to maintain, etc." The facts, of course, are that we run the Royal family at considerable profit to the State.

From the time of William the Conqueror until William III the Kings of England had control of all income arising from royal lands. William III decided to divorce the forces of the Crown from the authority of kingship and vest it in Parliament.

In doing so he gave up part of the Royal estates for their maintenance.

George III carried the change much further. He handed over all the remaining Crown lands in return for a fixed civil list.

From a business man's point of view it works out thus:—Income to the nation from land, etc. surrendered by the Royal family—£1,230,000 a year. Grant to the Royal family by civil list—£576,000. Profit to the nation last year—£654,000.

Yours faithfully,

W. F. HART.

Middle Park, Vic.

TO THE EDITOR OF THE ANGLICAN

Sir,—If the Reverend H. W. Griffiths (THE ANGLICAN, November 1) wishes to reduce the Monarchy to terms of f.s.d. he and others who feel that the institution is too expensive, should be interested in the following figures.

The annual income from the Crown Lands in England amounts to approximately £1,000,000. This money is surrendered to the Treasury in exchange for the Queen's Civil List, about £475,000 per annum. These figures show that England makes an annual "profit" of about £500,000 from the Monarchy, quite a reasonable return.

Quite apart from this, though, is there any self-respecting subject who would like to see his sovereign live and do this duty on the "cheap"?

Your etc.,

"LAURENCE."

Melbourne.

OUR SALVATION

TO THE EDITOR OF THE ANGLICAN

Sir,—I feel constrained to reply to your correspondent, F. E. Brown, who unblushingly admits himself to be a heretic according to the traditions of the Church, and who in a previous letter to THE ANGLICAN had the temerity to suggest that a large percentage of Christians to-day do not consider the sacrifice of Christ as essential to salvation.

I can assure him that this opinion is quite contrary to fact, and that the vast majority of those who claim to be truly Christian consider themselves so to be through faith in the redeeming work of Christ as Saviour.

I am amazed at his misconception of the whole theme of

the Divine plan of human reconciliation and restoration into spiritual affinity with God.

"The soul that sinneth, it shall die" is premanently true, and under the terms of the Old Covenant God required the offering of an alternative pure life (animal or bird), the life being given in the pouring out of the blood of the sacrificial offering.

This is too great a subject to pursue further in this limited space, but every enlightened Christian knows that the terms of the New Covenant are identical.

The first title given to Jesus of Nazareth as He emerged from Nazareth to begin His brief ministry, was given by John the Baptist as he directed his audience to the approaching figure saying, "Behold the LAMB of God" and the last title accorded Him in the Book of the Revelation is "The LAMB upon His Throne."

May I ask your correspondent who were the multitudes that S. John saw in the Glory who had "washed their robes and made them white in the blood of the LAMB"? and, further, are the words of Scripture ambiguous that assure that "without the shedding of blood there is no remission of sin"?

The whole revelation of the plan and purpose of God as revealed in Scripture points to the sacrifice of Christ as the offering of a substitute pure life for the sin-stained life of the sinner, and the subsequent cleansing of the heart as absolutely essential for the reception of the Holy Spirit.

Referring to the nature of His death, may I say in closing that all foreseen circumstances (which have their satisfactory explanation) are in harmony with the words of Jesus "I lay down my life, NO MAN TAKETH IT FROM ME."

Yours sincerely,

(The Reverend)
A. ALLAN BENNETT.

Ivanhoe, Victoria.

TO THE EDITOR OF THE ANGLICAN

Sir,—I heartily commend F. E. Brown on his statements.

Why was it necessary to put any man to death to save the world from its sins?

Why should the tortures and horrid death of Jesus, the perfect Son of God, have been necessary for our redemption and future salvation?

In spite of all Jesus said, and did, and suffered, isn't it very obvious that the world two thousand years later is most certainly NOT saved from its sins?

Many Christians, like myself, must have tried many times to receive a satisfactory answer from theologians. Is it simply that they honestly cannot answer these statements?

"PRACTISING CHRISTIAN"

Pymble.

THE ROOD IN ADELAIDE

TO THE EDITOR OF THE ANGLICAN

Sir,—I feel that the Reverend W. J. Owens has altogether missed the point with regard to his criticism of the Rood in S. Peter's Cathedral, Adelaide (THE ANGLICAN, November 8).

The Rood (it is not a crucifix), which may either hang on the roof, as in Adelaide, or stand on a screen, traditionally consists of Christ in agony on the Cross, with the Apostle John and the Virgin Mary looking up from the foot of the Cross. This is usually at the entrance to the Chancel or level with it.

So far the picture is a grim one. The symbolism completes itself, however, when we look along past the chancel to the altar where we worship, which tells of Our Lord's complete and final victory over death after a but temporary battle with it only a short while before.

"Christ being raised from the dead dieth no more: death hath no more dominion over him."

It is this risen Christ we worship, this living Saviour we proclaim!

The Chancel Screen and Altar Cross together, in order, tell continually, by their very presence in the church, of the transformation from death to Life.

Yours sincerely,

C. H. BAGOT.

Adelaide, S.A.

THE CHRISTIAN IN JOURNALISM

BY CHARLES STOKES

IN one way at least, I suppose, journalism is not unlike Shakespeare's Cleopatra: "Age cannot wither her, nor custom stale Her infinite variety."

It's worth risking the occupational disease of the journalist, the peptic ulcer, to work in the exciting sphere of newspapers, and live, as it were, a couple of hours ahead of the rest of the world around you.

It is exciting, and certainly stimulating, to meet and talk to people from all walks of life and many parts of the globe, important and unimportant as the world knows them . . . to see your words in print in a newspaper or magazine . . . to know perhaps that the story you have written may be sent within minutes to other papers all over the world, supplying information to millions of readers . . . or to hear it broadcast into thousands of homes throughout the State and even beyond . . . to be caught up, in other words, in however minor a role, in the great international business of mass communication and information, which is one of the dominating features, whether we like it or not, of our human civilisation to-day.

But once the glamour wears off, it's only too easy to forget that what is written all adds to the mighty stream of influence which the Press wields from day to day on members of the public.

MUSIC REVIEW CRITICISED

TO THE EDITOR OF THE ANGLICAN

Sir,—It is with considerable concern that I write to you in reference to a music review in THE ANGLICAN of November 1, by L.T.C., referring to a musical offering in S. Peter's Cathedral, Adelaide, on Wednesday, October 23.

Whatever L.T.C.'s attributes, musical criticism is obviously not one of them, and such an ill-informed review must necessarily reflect not only on the writer, but on the good name of THE ANGLICAN.

The first inaccurate claim was that a small group sang Handel's "Hallelujah Chorus" and "Zadok the Priest."—Does one usually describe a group of more than 230 voices as small?

Next, L.T.C. seems to think that (owing to acoustical tricks) the organ pedal notes were half a beat behind everyone else. Having since listened to a tape recording, I can say that at no time was Mr. J. V. Peters' pedal notes half a beat behind (as claimed), nor was the Oboe (first Oboist of the S.A. Symphony Orchestra) out of time, or pitch, with the organ!

The singing of the S. Peter's Preparatory Schoolboys was damned with faint praise, and criticised for faulty production, lack of diction and inability to count time (but these, we were informed, were "despite the building and its acoustics"). This again is contradicted by evidence on the tape recording, and by others who had the distinct privilege to be there.

When one reads such an inept and faulty account of what was, to others, a moving experience, with singing by massed voices, one must be excused for doubting L.T.C.'s critical faculty, or even his personal motives.

Yours faithfully,

L. D. VINCENT.

Hyde Park, S.A.

THE RELIGION OF JESUS

TO THE EDITOR OF THE ANGLICAN

Sir,—May I endeavour to assist Mr. Brown (THE ANGLICAN, October 11) in his time of heresy and error by drawing a simple parallel which may make things simpler for him.

In a time of war, thousands of young men are killed, many dying after terrible suffering, to keep their country free from the conquest of the enemy.

The old, the frail, the sick and the weak cannot fight. They must allow others to suffer in order that they may be made free.

This article was originally delivered as a talk over Station 5KA, Adelaide, in the Church of England Half-Hour.

Mr. Stokes is the Adelaide Correspondent of "The Anglican." A graduate in Arts of Adelaide University, he is a journalist with "News Limited," Adelaide.

Few people nowadays would disagree that newspapers have become our main source of information.

But not only do they present the facts; they also interpret them and inevitably guide our opinions.

I refuse to believe that any "story" written by a Pressman can be completely objective.

There is bound to be a certain element, either conscious or unconscious, of "colouring" or, as we say, "slanting."

GREAT INFLUENCE

It may be completely harmless. But the "slanting" is still there. And then when the story reaches the hands of the sub-editors it runs the risk of being presented in such a way that it is again, to some extent, "slanted."

As the British Royal Commission on the Press said in 1949 in its most valuable Report: "In most papers a study of the news columns alone would leave few readers in doubt about their political sympathies."

War was declared between God and the Devil.

No man could fight the battle which could save the world, for all men were old in sin, frail from sin, sick with sin and weakened by sin.

Only God could save man, so God became man that God in man might do for man what man could not do for himself.

No war is, ever fought without suffering and loss of life. The spiritual war against sin could not be fought without suffering and loss of life.

It was sin that crucified Our Lord, sin revealing itself through the hands of men, for we must remember "We were not there (at the Cross) but our sins were," for "People who think the same kind of thoughts do the same kind of things."

On November 11 we observed a two-minute silence to honour the memory of the men who suffered and gave their lives in the two world wars to keep our country free.

We did not stand in horror at the thought of their sacrifice, but in gratitude for it, resolving to do nothing in will or deed which could bring disgrace upon it.

So it is with Our Lord's Sacrifice.

We do not stand repelled at the thought of it, but in gratitude for it, resolving by the grace of the Holy Spirit, never to do anything that could bring disgrace upon it.

I am, etc.,

D. C. WATT.

Melbourne.

THANKS INSTEAD OF CRITICISM

TO THE EDITOR OF THE ANGLICAN

Sir,—Musicians may be critical of the standards of church music and worshippers may bemoan the replacement of the cross with flowers, but I would like sincerely to thank both clergy and congregation of S. James' Cathedral, Townsville, for the many thrilling and uplifting celebrations of Family Eucharist at which I was a member of the congregation.

For the first time in my life I attended a choral service which was sung in entirety by the congregation and the feeling of glorious praise and sincere worship was quite new and unbelievably moving.

The music may not have been "good," nor the altar decorations "protestant" to suit some tastes, but the heart in that service on every occasion was in the right place.

Gratefully,

MRS. P. CLEARY.

Avoca Beach,

Via Gosford,

N.S.W.

Then, of course, by its open expressions of opinion in leading articles, and the choice of its feature articles, a newspaper can, if it wishes, form prejudices and sway the opinions of its readers.

It can stimulate public criticism or resentment, and suggest talking points. (I shall always remember walking to the bus one morning, and sharing my umbrella with an oldish man—a complete stranger to me—who started up a conversation about various matters. And I suddenly realised that each topic he introduced had been the subject of a leading article in the paper the previous evening.)

Well, if I have succeeded in pointing out to you what I believe to be the immense influence and power of the Press in our twentieth century society, is there any need for me to say now how this affects—how this must affect—the Christian?

I think most of us believe that Christians are failing in their duty if they do not, in some way, exert a Christian influence in the world of "happy pagans" around them, and stand firmly in the faith of Christ crucified and the truth of the Holy Catholic Church.

This does not mean that Christian journalists should strew newspapers with Biblical quotations and reports of sermons, or exhort readers to be saved while there is yet time.

But it does mean, surely, that the whole business can be approached from the Christian viewpoint. I most firmly believe that, constantly nourished by the Body and Blood of Christ, and strengthened and guided by the power of the Holy Spirit, it is possible—and one's humble Christian duty—to dedicate oneself to a job of work in the society in which we've been placed.

A CHRISTIAN'S TASK

And to my mind it is in the most important (and influential) fields of newspaper, radio, and now also television, that there is a particular need to-day for Christian men and women.

Now this is not a tirade against the present friendly company of journalists who guide our reading and listening (and at the same time, our thought and judgement). But it is an appeal to Anglicans to awaken to their share of the task that lies there to be undertaken.

You may remember having read in THE ANGLICAN last year, a report of a sermon by a man well known to South Australians—Bishop John Moyes, of Armidale.

Speaking at a special service to mark the centenary of the Armidale Express, the bishop said: "A newspaper must be judged whether it stands with Jesus Christ and loyalty to truth, or with cynical Pilate, considering self-interest."

The famous English journalist Henry Wickham Stead wrote: "As matters stand to-day, the goodness or the badness of newspaper influence turns more than ever upon the characters of the men who own or control the Press."

And this is how an even more distinguished newspaperman, C. P. Scott, for more than 50 years editor of the great Manchester Guardian, puts it: "A newspaper has two sides to it."

"It is a business, like any other, and has to pay in the material sense in order to live. But it is much more than a business: it is an institution; it reflects and it influences the life of a whole community; it may affect even wider destinies."

"It is, in its way, an instrument of government. It plays on the minds and consciences of men."

"It may educate, stimulate, assist, or it may do the opposite. It has, therefore, a moral as well as a material existence, and its character and influence are in the main determined by the balance of these forces."

To be sure, we need Anglican "men at work" in all spheres of life—and particularly are they needed at present in journalism, a field of "infinite variety" and rich endeavour.

ANGELICAN OF THE WEEK



"Not for me a fugitive and cloistered Church, which refuses to face the problems and crises of the modern world," our Anglican of the Week said last month.

He is the vigorous Bishop of Chichester, the Right Reverend G. K. Bell, who has announced that he will retire on January 31 next "to make way for a younger man."

He is 74 years of age and has been Bishop of Chichester since June, 1929.

Bishop Bell is well-known for his often controversial and forthright statements on church matters.

As bishop he has endeavoured to avoid all absolutism, whether of conduct or creed, and to keep in touch with contemporary movements in thought, action and worship.

"I have tried," he said, reviewing his ministry, "to link Church and countryside, to build bridges between the Church and the artist, the Church and the poet, the Church and the theatre, and, in some small way, the Church and the Press."

He has been engaged in the search for unity ever since he was resident chaplain at Lambeth Palace to Archbishop R. T. Davidson, and had a passionate conviction that Christ would unite. This conviction had led him to work for such a unity as should bring Roman Catholics, Orthodox, Anglicans, Lutherans, Reformed, and all other Churches within the borders of one Church.

"I hope that religious leaders will always be found to plead the name of God against racial, national, and class hatred, against totalitarianism and war; to lift their voices on behalf of the prisoner, the alien, the Jew, the refugee, and all victims of persecution; to plead that justice, peace, and liberty may prevail among the nations, and that the stronger and more powerful may be ready to make sacrifices for the sake of the weaker," he said.

George Kenneth Alan Bell had a brilliant career at Oxford, where he read Modern Greats and was awarded the Newdigate Prize in 1904.

Ordained to the priesthood in 1908 he rose quickly in the Church to become Examining Chaplain to the Bishop of Wakefield from 1910 to 1916.

During 1914 to 1924 he was Resident Chaplain to Archbishop Davidson, then Archbishop of Canterbury. In 1926 he was Lecturer in Pastoral Theology at Cambridge University, after he had become Dean of Canterbury and Examining Chaplain to the Archbishop of Canterbury in 1924.

His efficiency in administration

and his clear-sightedness in his thinking, as well as a flair for that "little extra" punch and vitality in this early period shaped his future.

Bishop Bell had his first book "The Modern Parson" published during this fertile period. It aroused much discussion—mainly highly favourable—when it appeared in 1928.

Much more instructive and entertaining literature was to flow from his pen. One of his finest works is perhaps his "Brief Sketch of the Church of England," published in 1929.

So wide was its appeal it had the distinction of being translated into French, German and Greek.

Consecrated Bishop of Chichester in Canterbury Cathedral on June 11, 1929, he embarked on the most fruitful part of his ministry.

More and more, as the titles of his books indicate, he has sought Christian Unity, pressing relentlessly on towards this goal, and speaking his mind fearlessly at all times.

His book "Christian Unity" published in 1948, clearly and concisely sets out the problems in the way of final unity and the solution.

Bishop Bell has been awarded eight honorary doctorates, in England, Scotland, Germany, the United States, and Canada.

In 1947 he was awarded the King Haakon VII Liberty Cross.

He is loved for his sincerity and for his convictions, as well as his personal charm, by all who know him.

MUSIC REVIEW

BRILLIANT BRISBANE PERFORMANCE OF FINE MODERN SYMPHONIC PSALM

THE modern Symphonic Psalm "King David" by Honegger was performed in the City Hall, Brisbane, last month. This was the first performance of this work in Queensland.

Under the direction of the Australian Broadcasting Commission, the Queensland Symphony Orchestra and the Queensland State and Municipal Choir with Conductor Sir Bernard Heinz, combined magnificently to produce one of the most outstanding concerts heard in Brisbane.

The soloists were Wendy de Beyer, soprano; Roberta Frost, contralto; Ronald Austron, tenor; with Betty Ross and Grahame Webster as narrators. Alfred Grice conducted the choir and the organist was Robert Boughen.

SUNDAY. It is not often that a parson can sit with the congregation and listen to another taking the service and preaching. But to-day I went to two city churches where the services were feelingly taken. Both sermons were edifying. The morning theme was the stuff of life. The preacher's two points were that we cannot be constantly thinking about religion but we should have periods for quiet and prayer. Like the evening preacher he started with an illustration—General Astley's prayer before the Battle of Edgehill.

The evening preacher was the Principal of a theological college and fittingly he spoke on the ministry.

MONDAY. A recent survey in New York shows that teenage children spend 21 hours a week watching television.

"Dentists report an alarming increase in dental decay, because of the sweets consumed while watching television programmes," the report states.

TUESDAY. Recently I "did" a series for the A.B.C. I was encouraged most by a request for a copy of the prayers used. People ask for copies of the following prayer more than for any other:

"Lord, what we have not, give us;
Lord, what we know not, teach us;
Lord, what we are not, make us;

Forgive what we have been;
Sanctify what we are;
And order what we shall be. Amen.

WEDNESDAY. After the services last Sunday there was a cup of tea available in the hall. Chatting with a lady, I found she admired the previous assistant, but was loyal to his successor.

Have you heard of the vicar who went back to his former parish on a visit, and who stopped to talk to Miss Jones?

"How's the Mothers' Union?" he asked.

BOOK REVIEW

THE VALUE OF LAMBETH FOR UNITY IN OUR CHURCH

THE BISHOPS COME TO LAMBETH. Dewi Morgan. Mowbrays. Pp. 142. English price 5/-.

THIS small book provides an excellent preparation for an intelligent understanding of the forthcoming Lambeth Conference of 1958. It shows how, during the previous eight conferences, at which bishops from all parts of the world have met together at the Archbishop of Canterbury's invitation, the concept of the Anglican Communion as we know it has gradually been built up.

The author tells a fascinating story, not discounting human weakness and error but showing how, despite these, God has used the conferences for His purpose.

There are many entertaining asides, some necessary historical perspective, and illustrative episodes such as the Bishop Colenso dispute and the charges of heresy made by the Bishop of Zanzibar against his neighbours, the Bishops of Mombasa and Uganda.

He gives a balanced view of the controversies, showing how understanding comes through fellowship.

The call for the first confer-

"Oh, we have more members than ever, and our Young Members' Department is making very good progress," she told him enthusiastically.

Asked about the C.E.M.S., she said, "That's thriving, too: the vicar's a man's man, you know."

"What's his preaching like?" asked her friend.

A flicker of the old devotion reasserted itself: "Oh, he doesn't hold me like you did."

THURSDAY. We Anglicans have a reputation for frigidity. We recognise those whom we know, but are loath to speak but the barest word to newcomers. An English church magazine had this letter:

"Some time ago I decided that my life was a thorough mess and that it was high time I started taking religion seriously. I was convinced that this was where the solution lay, and I have now discovered that I was right."

"My first problem was to find a church where I could make friends and be happy and being 'C. of E.' I first visited nine Anglican churches, but not a single person made me welcome and so I finished up a Baptist because, you see, I needed friends."

"In a way, I have solved my problem and I don't intend to change now, but I still love the Church of England and miss the Prayer Book services."

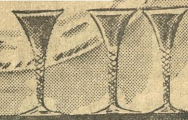
FRIDAY. For many years I used to keep a fairly detailed diary, the reading of which still gives me some pleasure: but what stopped me was not my own laziness—for we are all as lazy as we dare to be—but something that I read.

I have an idea that it was Churchill who wrote it. At any rate, the author said that diarists are ineffective individuals who seek solace for their own ineptitude by recording night by night the vain ephemeral things that they have done.

WHAT IS THE

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—A.C.

BIBLE SOCIETY NOTES

THE HISTORY OF THE ENGLISH BIBLE

5—The First English Translation, c. 735

An old English legend tells of a Saxon cowherd, Caedmon, who was a lay brother in an abbey where the brothers were called upon to sing after the evening meal. But Caedmon always fled to the stable because he could not sing.

One night when he had fallen asleep in one of the stalls, he dreamed that One stood beside him and said, "Caedmon, sing to me; sing me a song," Caedmon replied, "Lord, I cannot sing, and for that reason, I left the feast." But He said, "Nevertheless, thou canst sing to Me." "What must I sing?" And He said, "Sing of the beginning of created things."

So Caedmon started to sing.

So beautiful was his song, that when the Lady Hilda of the abbey heard of it, she instructed the priests to tell other Bible stories to Caedmon, who then sang them in the Anglo-Saxon of his day.

Caedmon's paraphrases are thought to be the earliest form of the Bible in English.

(To be continued)

TALKS WITH TEENAGERS

THERE IS A DIFFERENCE

Frequently one hears the remark passed, "Why take Christianity to other races? They have their own beliefs, and they get on well enough without it!"

Folk who talk that way have either a very poor knowledge of Christianity, or they know nothing at all about other religions.

Christianity is not merely a matter of belief. It is a way of life. It is concerned with how we live and the way we behave. It is not just a matter of observing the right ritual; it teaches men and women to live the good life—the life that is pleasing to God and man.

Mohammedanism is one of the great religions of the world, but there is a vast difference between Mohammedanism and Christianity.

Mohammedanism is not concerned about a man's morals so much as his outward behaviour. In fact, it has been pointed out many times that a Mohammedan can be regarded as a "holy man" simply by observing the ritual prescribed by the Koran.

In a commentary on the Pastoral Epistles, E. F. Brown, a former missionary in India, who has had first-hand experience of life in a Mohammedan community, quotes a recent writer as saying, "The great blot on the creed of Islam is that precept and practice are not expected to go together, except as regards ritual, so that a man may be notoriously wicked yet esteemed religious, having his blessing sought as that of one who has power with God, with-

out the slightest sense of incongruity.

UNMENTIONABLE

"The position of things was very well put to me one day by a Moor in Fez, who remarked: 'Do you want to know what our religion is?'

"We purify ourselves with water while we contemplate adultery; we go to the mosque to pray and as we do so we think how best to cheat our neighbours; we give alms at the door and go back to our shop to rob; we read our Korans and go out to commit unmentionable sins; we fast and go on pilgrimage and yet we lie and kill!"

We have only to read such a statement to realise immediately what a gulf exists between Christianity and Islam.

Christianity has much more to offer to the world than Mohammedanism, but it is also much harder to put into practice—it demands much more of its followers.

As William Barclay points out, "Christianity does not mean observing a ritual, even if that ritual consists of bible-reading and church-going; it means living a good life."

The good life which Christianity demands is a life in conformity with that of our Blessed Lord Himself, "Who did no sin, neither was guilt found in His mouth." (1 Peter, 2:22).

There is a difference.

Christianity has something to live up to—something to live out. Real Christianity has a way of commending itself when it is seen.

Does your Christianity commend itself to others?

A GAME TO PLAY

You can play this game as a competition between two sides, or sexes, each member of each side taking turns.

You will need a supply of drinking straws and a packet of dried peas. Give each player a straw, and place on the floor in front of him or her three peas. Each has to pick up a pea by suction, and carry the pea to the end of the straw (without touching it with the fingers) a short distance (say, eight or ten feet) and place it in a saucer, repeating the process with the other peas. The first to get the three peas in his saucer wins.

SUCCESSFUL

The men who I have seen succeed best in life have always been cheerful and hopeful men, who went about their business with a smile on their faces, and took the changes and chances of this mortal life like men, facing rough and smooth alike as it came.

—CHARLES KINGSLEY.

The Youth Page

BIBLE BACKGROUND, VI

MYSTERIOUS EXPLOSION FORTY CENTURIES AGO IS NOW SOLVED

One of the raw materials most sought after at the present time is oil, and it is fitting that geologists of the 20th century A.D. in their search for fresh oil supplies, should uncover the solution to a mystery involving a 20th century B.C. oil well—and incidentally confirm an incident recorded in the Bible.

At the south of the Dead Sea, in the Vale of Siddim, an area now covered by water, stood the prosperous cities of Sodom and Gomorrah, irrigating their land from the streams flowing into the Dead Sea, and producing rich crops.

On a nearby mountain, Babed-dra, was their shrine, and pottery found there by archaeologists shows that it was used continuously for religious celebrations and as a burial place from 2,300 to 2,000 B.C. Something happened in the 20th century B.C. to cause the desertion of the site.

JUDGEMENT

What did happen?

Geologists have been able to help us reconstruct the Bible story.

The ancient cities of Sodom and Gomorrah were built on the unstable ground of a great "rift" valley, extending from Northern Syria to the Great Lakes of Africa—an area remarkably prone to earthquakes.

Underneath them was a vast oil well, of which there are traces even to-day. Officials of the Standard Oil Company, drilling for oil in the region of the Dead Sea, report the occurrence

of oil saturated sands and outcrops of bituminous rocks.

It would appear then, that God's judgement of these wealthy, but wicked cities—and we know from the Bible account that not even 10 good people could be found in Sodom—was brought about by an earthquake.

The movement of the earth, even a fraction of an inch, would wreak tremendous havoc on buildings, while the pressure of the rock on the underlying oil would force the liquid and gas to the surface along the lines of the least resistance, the fault lines.

Lightning, friction, or fire from a hearth would ignite the gas, oil and sulphur, and the resulting explosion would be devastating.

DESTRUCTION

The Bible very vividly describes the scene in Genesis 19:24-25 recording that it was a rain of "brimstone and fire" on the people of Sodom and Gomorrah, whose cities were utterly destroyed, all vegetation being killed.

Roman and Greek writers at the time of Christ remark on the devastation of the area, the

PRAISE

There is nothing better for a human being, sometimes, than a little hearty praise. Many good people conscientiously act on the directly opposite, and seem to think nothing better than a little hearty blame!

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

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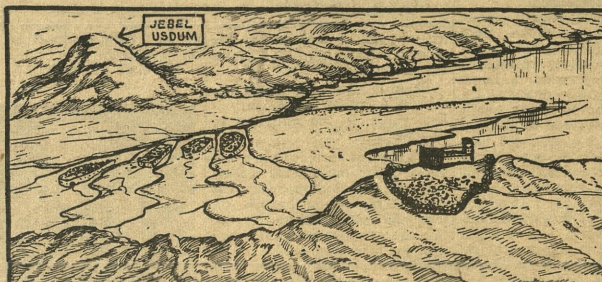
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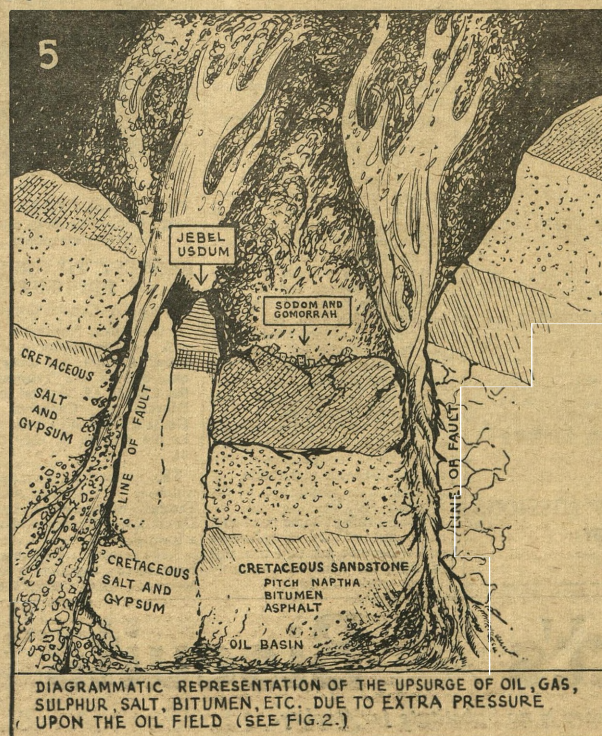
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W.A.



4 BIRD'S EYE VIEW FROM THE HILLS OF MOAB SHOWING THE CITIES OF THE PLAIN, AND BAB-ED-DRA, THEIR HIGH PLACE



DIAGRAMMATIC REPRESENTATION OF THE UPSURGE OF OIL, GAS, SULPHUR, SALT, BITUMEN, ETC. DUE TO EXTRA PRESSURE UPON THE OIL FIELD (SEE FIG. 2.)

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BRAVE EFFORTS OF A FEW IN NEW GUINEA HIGHLANDS

BY THE BISHOP OF NORTH QUEENSLAND,
THE RIGHT REVEREND IAN SHEVILL

A SINGLE plume rises out of the grey mist. From below it there comes a yodelling cry which bounces from valley to valley being relayed by other voices out into infinity.

It is dawn amongst the fir trees and pines, the altitude is 6,000 ft. and outside the window majestic peaks rise to 12,000 ft. It might be Switzerland or the Austrian alps, but it is neither: this is New Guinea. A part of New Guinea where palm trees are unknown, coconuts unheard of, grass skirts unseen, a part where a fuzzy headed Papuan would attract as much attention as in a Sydney bus or Melbourne tram.

For these are the Highlands. The New Guinea highlands were opened to white occupation out a few years ago. They are thickly populated with an industrious, humorous people who build charming villages of round houses on the ridges of their mountains to keep the government quiet.

GAY WOMEN

Their men are very dark with aquiline noses, semitic features and an Ethiopian appearance. Brilliantly feathered headresses are worn together with startling face paints during moments of leisure which are few.

The women are the gayest creatures this side of Paris; their greeting is an ecstatic cry of enthusiasm and a mighty hug unless one is careful. Both men and women tend to grip the legs, kiss the hands and pour forth torrents of extravagant welcome reserved hitherto in the mind for American hostesses—yes, this is a new country.

Most of us are poor geographers, so glance for a moment at your atlas and having found New Guinea put the finger on

Madang. This is the centre of the old German colony which then became a Mandate and is now a United Nations Trust Territory administered by Australia.

Behind, Madang there is a series of vast mountains indispersed by long valleys which ripple back into uncontrolled territory and eventually meet the Papuan border.

Flying out of the palm fringed aquamarine harbour of Madang one passes over the great Lutheran hospital which costs £40,000 of church money a year to run. Over Shaggy Ridge with its wartime memories into the first valley, the Ramu Valley where live 20,000 people and pygmies inhabit the Schrada Ranges.

BISHOP HAND'S WORK

Rising over still higher mountains one looks down on the second Valley of Goroka which is the home of 40,000 people. Up and higher still one looks into the third valley—the Siane which is the home of 20,000 and beyond this, more mountains, more valleys and less known.

From a religious point of view, everything on the coast north of Madang is Roman Catholic; everything south is Lutheran. The same division prevails in the first valley; in the second the Seventh Day Adventists rub shoulders with the Lutherans; but in the third the Church of England is making a bold bid to convert 20,000 heathen.

It was in 1950 that the Australian Church asked Bishop Hand to open up the work in the Highlands and although as yet the Australian Church has not sent one missionary to work in these valleys, a brave beginning has been made with English and Papuan personnel.

To reach this remote centre, one goes first to Goroka where the Anglican Mission has acquired a splendid house of modern design which provides a home for the chaplain-secretary and a church for the 50 white Anglicans. The Reverend K. Kenyon and his wife are stationed here as hosts at the gateway to the mission territory and as providers for the interior.

From Goroka one sets off for the Siane Valley in a small Cessna aircraft which has to spiral in order to gain sufficient height to hop the mountains. After a short flight, a tiny airstrip appears below. It is Nambaiyufa, where the first Anglican Church was dedicated on Saturday, October 26. A sign says "I am safe in the church, Church of the Resurrection."

From here begins a painful pilgrimage into the interior, toiling up new Calvaries ever, for it is a journey along the ridges of mountains with never a level stretch.

ANGLICAN MISSION

At angles of 45 degrees and worse one hurries down and struggles up the narrow paths and, when the human frame is strained to the last degree of exhaustion, one is cheered by the distant view of Morvi mission only half a dozen further delevities distant.

Here are the headquarters of the Anglican Mission in the valley. The school is lined up to meet us—not a Christian name to be heard, but amongst the heathen names "Turpentine," "Paw Paw" and, believe it or not, "Gilbulla." In the background is the Community House of the Melanesian Brothers, each man with his cell and in the middle a pleasant chapel.

Here the Eucharist is sung with remarkable Melanesian harmonies whilst the heathen gaze rather enviously over the walls. The brothers conduct a large school here with the assistance of Papuan teachers and near by (as the crow flies—a further stagger on foot) is the hospital of S. Saviour the head of which is Dr. June Stephenson. She, together with a lay missionary, represents at the moment the total white Anglican force in the highlands.

OUTPOSTS

In the Siane Valley there are however, a number of outposts. At Koko on the hills is a school with five Papuan teachers; at Karando there is another school with two; at Lende down the valley is the headquarters of the brotherhood, together with a hospital run by a very capable native medical boy and at the airstrip there are four more Papuan teachers.

There is also an Anglican station at Aiom in the Ramu valley which is the entrance to Pygmy land.

All this has been done in seven years under the tireless leadership of the bishop, who has tramped on and on through valleys and over mountains even into the uncontrolled areas where men eat their own dead.

The bishop is in urgent need of reinforcements, but they must be tough and this word should be written in letters of cast steel oxywelded on the heart.

There are no priests of any kind in the whole territory. Two are needed.

There are no white teachers. Two are wanted. Three nurses are also required for the medical needs of these people are tremendous.

OUR RESPONSIBILITY

The fare from Madang to the airstrip is about £12 and everything down to the last box of matches 'has to be flown in—there is no refrigerator yet at the hospital, no two-way radio, no European furniture, for there are no roads and no vehicles.

It is all very well for the Government to suggest and the Mission Boards to accept responsibilities of this kind, but if the Church itself cannot produce the people to do the job, the New Guinea Highlands mission of the Church of England will be remembered amongst the lost causes of Christendom.

In days to come this venture will be called gallant, splendid, heroic . . . or perhaps unfortunate, ill-timed, regrettable, according to the disposition of the speaker.

The Church at home must root itself out of its complacency and either not ask that this sort of thing be done—or seriously get to work and do it.

SKY IS THE LIMIT

FROM A CORRESPONDENT
Brisbane, November 11

The history of the Church of England Men's Society Challenge Cup (which is eleven and a half inches in height) is one of the interesting additions by different branches of the C.E.M.S. in Brisbane.

It all began in 1950 when the East Brisbane branch of the C.E.M.S. decided that an organised games competition between members of the metropolitan branches would induce greater interest in the C.E.M.S. in Brisbane.

Accordingly, the branch challenged the other branches to contest six indoor games with them. (The games played were peg quoits, darts, wall quoits, bobs, square quoits and ring quoits).

Sherwood branch won the competition, and the Rector of East Brisbane, the Reverend Noel Tomlinson, now at Beaudesert, in announcing the results, presented the Sherwood branch with the ordinary china egg cup that now surmounts the trophy.

It was decided that evening that the games competitions be regularly contested, and that the Branch holding the "Cup" would add to it, and put it up for competition in from four to six months from the date of winning it.

Sherwood branch contributed the first base of silky oak.

Coorparoo branch, which next won the competition, added the cedar second base and Southport the third—of rosewood, together with the C.E.M.S. badge in silky oak.

Since that fertile period of additions, many more branches have competed for the cup. A mahogany base has been added and silver shields now adorn it—indicating the names of the winners of the competition.

It is now highly sought after and interest is keen.

The New Farm branch launched the trophy on its eighth year on October 23.

The sky's the limit!



The treasured C.E.M.S. Challenge Cup. (See story above.)

BEQUEST TO CHURCH OF PROPERTY

FROM A CORRESPONDENT

Goulburn, November 11
A grazing property worth about £25,000 has been bequeathed to the Trustees of the Church of England in the Diocese of Canberra and Goulburn for such uses within the diocese as they think fit.

The property, "Curraweela," which is twelve miles north of Taralga, was owned by Mr. David Ross Bradbury who died a fortnight ago.

3,000 acres in size, it has been bequeathed together with all permanent improvements on it.

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CAN THE WEST WIN WAR OF IDEAS BY MEANS OF CHRISTIANITY?

By DR. KENNETH HENDERSON

FOR the past forty years, any particular moment in the dealings between Russia and the West has been characterised by the hope of a turn for the better and the fear of a turn for the worse.

The one constant factor has been a fear which has prevented either party moving towards a much better or a very much worse state of affairs.

Doubtless Russian emotions have risen and fallen as ours. Always the situation has refused to be stable. Always it has seemed to present the possibilities of improvement or disaster.

The Soviet has eased the almost breaking strain of Stalinism, but the Hungarian affair has short-circuited any tendency to cordiality, and heart-sickening disappointment concerning an arms agreement has convinced many that the radical disagreement between the two civilisations must condemn their peoples to a war of manoeuvre that excludes all else.

Even the arms reduction proposals put forward by each side would leave that side relatively stronger.

RUSSIAN FEAR

The genuineness of the Russian fear of the West is the real menace to the world. One can see working in their arms proposals the fear of a circle of atom-bombing bases, and in the Hungarian affair the dread that Hungary might become a path for the enemy, and another fear that Hungary, turned reformed capitalist, might act at close range as a penetrating, persistent criticism of the Russian system.

The United States seems to shrink from all agreement and intercourse because these would allow a critical Communism to come within hearing of her people. Moreover there is, especially among Republican leaders, a reluctance to complicate the simple flow of moral indignation against Communism by agreement abating hostility.

Working against these tendencies, often in the same people there is the natural humane idealism that would lift the oppression of fear off her own homes and the families of the world.

The present moment puts the question "Can we make a new bid for something better that can arrest the impetus of forty years of fear on the one hand, and enable Western and Communist controlled people to see and feel after each other as people meaning well by one another?"

That would seem to call for two policies, each sheathed in emotions that normally conflict.

ENTER CHRISTIANITY

Because Soviet-style Marxism is a tough philosophy apt to create tough unstable leadership which has left us with painful memories, and still maintains several injustices to which we cannot consent as having the right to be permanent, the Western powers must take sufficient military precautions to protect their freedom and deter any Communist crusade in arms over Europe.

The Russians must also satisfy their own fears, and both sides to endeavour to make these precautions secure in a supervised arms agreement.

The agreement to distrust for a season might well be the beginning of an arms agreement, which, as sin now abounds, might set some bounds to it.

In the need for a higher standard of Russian living, there is good reason for believing Russian leaders when they say that they wish to transpose what has been a warfare of military threat between conflicting civilisations into an economic competition and a warfare of ideas; there-

This is the first of a series of two articles.

Dr. Kenneth Henderson is one of Australia's most astute commentators on international affairs. He has had a wide range of journalistic experience and was leader writer on the "West Australian" and the Melbourne "Argus" for many years, before it was taken over by the London "Daily Mirror" group.

He obtained his Diploma in Education and his M.A. with Honours from Melbourne University in 1913. Made deacon in 1914, he was ordained to the priesthood in 1915. After extensive pastoral work in the Church he became Supervisor of Religious Broadcasts for the A.B.C.

Dr. Henderson saw active service in World War I.

fore it is timely to present towards Russia the Christian aspect of our civilisation that she has never seen.

Within Russia, the influence of Christianity has been for many centuries restricted to the inner life of its devotees and confined to the vertical dimension.

It is time that Russia, and for that matter the partly Christian nations of the West—met with a Christianity of action.

Christianity released in this field would not be a propaganda weapon of the West.

Indeed it would have severe and difficult things to say to the West. But it is the source of the love and responsibility for one's neighbour that has made Western democracy possible, and has left it imperishable.

A warfare of ideas—of notions of right—might someday put existing injustices in a more hopeful setting. It would mean a running argument as to what is true and real in life and man, and a moral assessment of the worth of the moral and religious beliefs underlying the two civilisations, conducted pragmatically at least on the Russian side by applying the test "What difference does it make?"

A VITAL WAR

One can imagine a great literature in many languages growing out of such an argument, and a great spreading awareness of what Christianity and Communism, dialectic materialism and democracy, really mean.

This awareness would spring up among now professing or opposing multitudes who have been missing the meaning of these words either by taking them for granted or rejecting them out of hand.

More Christians would realise more what material conditions do to character, and more Marxists discover worship and love.

Christianity and its resulting democracy have everything to gain by being placed as closely as possible alongside their opposing ideas, especially as in the conflict Western peoples will come to understand the moral resources of their own civilisation, and be submitted to its own regenerating principle—the love of God revealed to man.

It is vital to the West that it should win the war of ideas by virtue of what is best and most generous in its own civilisation. And the best and most generous has most to gain by close action.

Hitherto bottled by the West and banished from the East, the release of active Christianity into political behaviour, even from one side, would be the release of an impartial master rather than a partisan slave.

Intercourse permitting of good deeds is the first and most difficult step. We cannot get near enough to understand each other until the curtain of enmity is in some measure broken through, and we can see each other as men, women and children.

That break-through can only be accomplished by action, and that action must consist of deeds of goodwill. Whatever measure of intercourse is open should be used, at first anyway, not as means for moral and political argument, but for goodwill to real people.

Goodwill, or love in the New Testament sense, consists not necessarily of liking or agreement, but of respect, sympathetic understanding, and helpfulness.

To begin with, this goodwill would have to be communicated through doings of value to the other side using not only the agencies of governments, in trade agreements, the instrumentalities of U.N.O., etc., but measures of meeting between groups with similar interests, and also by encounters representing the great number of common people also.

It is not going to be easy to persuade the average sensual man of the armour-piercing qualities of goodwill. The idealists of the modern world must learn to get tough and to endure, and in this case they can fairly appeal to an honest mixture of motives which is at the same time a mixture of honest motives—the raising both of the world's material and spiritual standard of living as a consequence of sustained goodwill being allowed to do its work.

It is of the nature of Christianity to make something out of nothing and to provide those who can say the word that it is not yet spoken and do the deed that is not yet done.

We should expect that a people still containing many Christians and more influenced by Christianity than most of its people are aware, could take the initiative in a policy of active goodwill, and even be able to maintain it for a considerable time during which response to this policy may be inhibited from the other side.

But men are not made to resist goodwill forever, especially if it comes to them in the form of efficient aid and is goodwill for its own sake, whatever hopes are attached to it.

PARADOX

That is the paradox that we must cope with. The one fundamental resolution of the East-West feud is the reality of goodwill between nations seeing each other as peoples. And yet goodwill, to do its work, must be persistent and disinterested.

Inhibitions to be overcome on both sides are truly terrible.

It is best to be honest about them. We have learned that there is more chance of overcoming such things when they are brought up to the surface. Memories such as the invasion of Russia from the West during the birth-pangs of the Revolution, the Berlin air-lift, the Stalin purge, the McCarthy purge, the suppression of the Hungarian revolution—all beat out their messages on Western and Russian brains: "These are the sort of people we are dealing with."

And yet to argue from these that no Briton, American or Russian is fit to associate with is the too simple emanation of a dogmatically controlled imagination.

Dogmas also must be dealt with. We confront the Marxist dogma which in an effort to be scientific and work with strict causation, refuses the use of religion and morality for criticism, and refuses to concede them any power.

Religion is, for the Marxist, the opiate of the proletariat, and its use is to protect property.

True enough the many unawakened, who value Christianity chiefly as a protection against Communism, are quite capable of using Christianity in this way.

And it is true enough that in pre-revolutionary days, Russia had a version of Christianity which, whatever its virtues and its exceptions, did make static its society.

The only way to shake the Russian confidence in "the book" is for those who deal with them not to behave according to the hatreds which "the book" expects of them.

The welfare of the Russian people must be an integral part of the policy of the Western powers.

Insets and slices of goodwill and reasonable compromises must be inserted whenever possible into interim resistances, and consistency given to this background policy of goodwill to people.

It will take time to take effect. There is no quick way.

But there is no other. Only the consistent opportunism of generosity to persuade the Russians that a non-Marxist regime is not the direction of organised ill-will against them, and convince them that goodwill in politics and human affairs is not necessarily a delusion.

RESPONSE TO £50,000 ADELAIDE APPEAL

FROM OUR OWN CORRESPONDENT

Adelaide, November 11

More than £10,000 has been raised so far in the Missions to Seamen's Centenary Year Appeal in Adelaide.

The appeal was launched at a luncheon attended by leading Adelaide citizens in the Adelaide Town Hall on October 7.

The Port Adelaide and Outer Harbour branches of the Mission are hoping to raise £50,000 to rebuild the mission building in Todd Street, Port Adelaide.

The new building and chapel will be in memory of seafarers who gave their lives in the two World Wars.

Chairman of the appeal committee is distinguished Australian surgeon Sir Henry Newland.

Public subscriptions and donations from shipping firms and owners are continuing to pour in.

The fund has also been boosted by functions organised by the Port Adelaide committee, whose activities began with a meeting and luncheon presided over by the Mayor of Port Adelaide, Mr. Whicker.

"Men-of-the-Sea Month" in South Australia concluded last Saturday night with a gala night at the port. It was made especially successful by the presence in Adelaide of two ships of the Australian fleet—the flagship H.M.A.S. Melbourne and her es-

corting frigate H.M.A.S. Queenborough.

A Queen Contest at Port Adelaide raised a considerable sum for the appeal.

In the Port Adelaide Town Hall, the Lightkeepers' Guild raised £220 at a most successful fete, which was followed in the evening by a show put on by the Good Neighbour Council of S.A. The main items were provided by German and Croatian groups, and local judo experts.

A Trafalgar Day service was held in St. Peter's Cathedral last week, at which the Bishop of Adelaide, the Right Reverend T. T. Reed, preached. Officers and men of Melbourne and Queenborough were among the large congregation.

After Evensong, the mission building in Todd Street, Port Adelaide, was filled with members of the R.A.N. and the Merchant Navy for a social evening and supper.

All donations to the appeal can be sent to the Advertiser, Adelaide, which is publishing the full list of donors.

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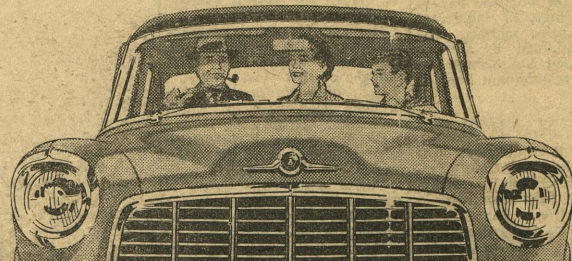
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MISSIONARY MEETING TO BE IN GHANA

THIRTY-FIVE COUNTRIES WILL BE REPRESENTED

FROM A CORRESPONDENT

One hundred and fifty representatives from thirty-five countries will take part in the Assembly of the International Missionary Council at Ghana, West Africa, beginning on December 28.

Members of the conference will consider how the Christian churches and missions they represent can work more effectively.

The National Missionary Council of Australia, like the councils of the other countries is inter-denominational.

The Australian Council will be represented by the Bishop of Central Tanganyika, the Right Reverend A. Stanway, and the Secretary of the Methodist Overseas Mission, the Reverend C. F. Gribble.

Representatives will come from places as far apart as the United States, India, Finland, South Africa, Puerto Rico and Korea.

Some of the topics and questions to be discussed at the conference will be:

- The magnitude of the unfinished evangelistic task which faces Christians.

PROBLEMS

- The life and witness of the so-called younger churches of Asia, Africa and Latin America; the training and support of the clergy and ministers they need; and their growing share in the total world mission.

- The new forms of missionary enterprise needed in the world of rapid transit and rising political barriers that exists today.

- In such a world as this, are there ways in which Christian missions can become more fully international, in personnel and in operation?

- How should the world-wide service that passes from one Church to another in need in

some other part of the world be related to the message about its source and significance.

Each day the assembly will begin with worship and Bible study.

On Sunday it will both have its own worship and share in the worship of the local churches.

ALL-AFRICA MEETING

In its worship and Bible study it will hear in varied forms the affirmation, "I will give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth."

The quest of the Assembly of the International Missionary Council is the quest of obedience to-day to commission in Christ.

It is hoped that some representatives at the assembly will not go straight home. Some, especially some from Asia and Latin America, will go on to another meeting, probably in Nigeria, to meet with a larger number of representatives from the churches in Africa than can attend the assembly.

The churches in Africa greatly need that wider fellowship, both with one another and with representatives of the world-wide Christian community.

After the assembly, an all-Africa Christian Conference is being planned.

It is hoped that the Christian Council of Nigeria will be host to the conference and that invitations will be sent to all the Christian councils in Africa to send representatives.

The programme will be worked out by representatives of the churches in Africa, so that it will deal with matters of real concern to them.

What is aimed at is an opportunity for meeting together, for the exchange of ideas and experience, for "conversation on the work of God," with fellow-Christians from all over Africa, in the setting of the world Christian mission.

\$500 LEGACY TO CHURCH

FROM A CORRESPONDENT
Ballarat, November 11

The Parish of S. Luke's, Hopetoun, has just been informed of a legacy from the estate of the Reverend Arthur E. Saxon for general church purposes.

The late Mr. Saxon was the first vicar in the parish, in 1902. He came during the great drought of that year.

He quickly organised a drought relief fund, of which he became secretary.

By his personal persuasive powers he caused the then premier to run a weekly train to these parts. Mr. Saxon is still remembered by many of the older residents as "a good cobbler" in times of trouble.

No final decision has been made as to how the money will be used, but it may go towards the cost of a memorial vestry to the church, which is much needed.

JOHN MANIFOLD

We record with regret the death on November 5, at Camperdown, Victoria, in his seventy-first year, of John Manifold.

W.H.B. writes:

The Church and nation have lost a loyal churchman and distinguished citizen through the death of John Manifold.

The funeral service was taken by the Bishop of Ballarat, the Right Reverend W. H. Johnson.

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BOOK REVIEW

HOW TO RUN A PARISH WITH INADEQUATE STAFF

CHURCH QUARTERLY REVIEW, July-September, 1957. S.P.C.K.
Pp. 261-407. Australian price 26/- per annum.

THIS excellent quarterly continues to offer fine fare for many tastes.

Dr. Wand, in his editorial, again draws attention to several unexpected matters, among them the appearance in English of the famous Preuschen-Bauer Lexicon and to moves for the revision of the Kalendar.

Of the nine articles, probably the most interesting is that by the Warden of Passfield Hall on Serial Time and its theological implications.

He believes that full appreciation of that difficult theory expounded by Dunne is yet to come, and that it will be of value in many ways to theological thought.

New Testament scholars will delight in an article on E. C. Hoskyns when he was a Sunderland curate and in the development of his thought.

For them there is also a rather speculative attempt to give a fresh understanding to the words "no room for them in the inn."

Dr. P. Hadfield has a fairly indeterminate article on the Resurrection Body.

Its chief value is in indicating certain of the scriptural and apocryphal sources on which to base a doctrine.

Parish clergy will read with interest a detailed account of "the Parish Action Group," which is apparently a successful way of running a large suburban parish without an adequate staff.

The phenomenal growth of many parishes in Australia of recent years will cause this article to be read with keen appreciation.

Articles on Newman and his psychology of belief, the Ignatian Exercises, and the problem of evil in Attic drama all have something useful and helpful to say.

Indeed, of the whole issue, we may say that any thoughtful reader will find himself enriched, stimulated and at times provoked.

— C.C.C.

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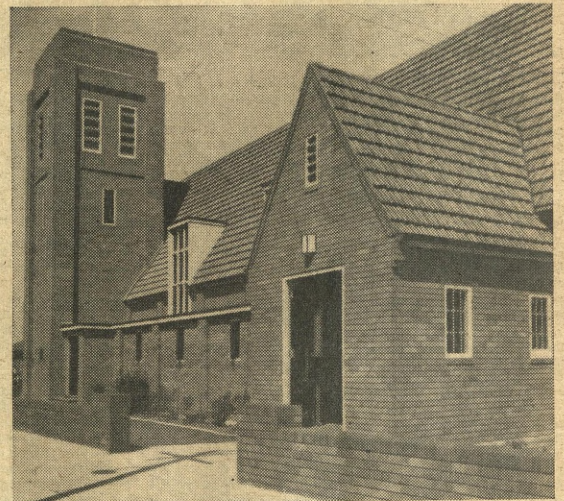
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John Hope, Rector. Maxwell Timbrell, Assistant Priest.

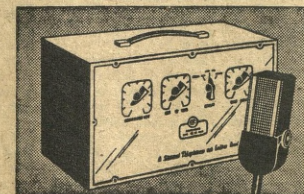


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CENTENARY IN NIGERIA

(Continued from page 1)

He died on January 5, 1938.

Thus father and son between them spanned in active service eighty of the hundred years of the Niger Mission of the C.M.S.

Behind Crowther stood another remarkable man—the Reverend Henry Venn, for 31 years, from 1841, Secretary of the C.M.S. at its Salisbury Square, Fleet Street, London headquarters.

Far ahead of his time he energetically advocated and pursued a policy of self-support, self-government and self-extension for the churches which were only just emerging overseas following the work of C.M.S. missionaries.

Against opposition from many quarters, including even some missionaries, Venn and the C.M.S. London Committee fostered the promotion of Crowther to leadership of the young Church in Nigeria, and helped to sustain him in many difficulties.

MODEL FARM

A marked feature of the early days of the Niger Mission under the impetus of Venn and others was not only the pioneering of educational work, but a variety of schemes for the broadly-based betterment of the peoples of the country. One example of his schemes—a model farm scheme.

To-day, towering above the Onitsha bank of the Niger as a symbol of a century of Christian witness in Eastern Nigeria, is the beautiful but only partly completed Onitsha Cathedral.

On the opposite bank of the Niger at this point, the great co-operative Christian enterprise, the Rural Training Centre, Asaba (founded by a Canadian missionary of the C.M.S.) is a reminder that the early concern of Venn, Crowther and others for the well-being of the whole man has not been forgotten.

PERTH TEACHERS' CONFERENCE

FROM A CORRESPONDENT—
Perth, November 11

A conference of Sunday School teachers in the Eastern Wheatbelt Diocese of the Diocese of Perth was conducted at Bruce Rock over the weekend of October 26 and 27.

The Rector of Bruce Rock, the Reverend J. H. Pickerill, celebrated Holy Communion in St. Peter's Church on Saturday before the conference began.

Members then went into the parish hall to hear a stimulating address on the teacher's prayer life, which the Rector of Meriden, the Reverend D. Finlay, delivered.

Mr. Finlay said that Sunday School teachers had been given a very great privilege—that of assisting in the moulding of a Christian character, the developing of a Christian soul.

"He who is permitted to serve receives a favour, and confers none," he said.

PRAYER IS THE SINE QUA NON

"We cannot hope to lead young souls along the path of life if we ourselves are failing in our Prayer-life."

"A Sunday School teacher who has ceased to pray, has ceased to be a Sunday School teacher, because it is well known that 'We can only give to others what we have ourselves.'"

The Rector of Naremben, the Reverend A. N. Apthorp, then spoke on the personal example of the teacher. Sunday School teachers, he said, must learn to do their job "By hook and by crook."

Jesus our master taught us and called us to be both shepherds and fishermen.

As fishermen, we must learn the Three P's: Preparation, Patience, Practice.

After a basket lunch, provided by the teachers from Bruce Rock, the Sunday School organiser, Mrs. L. M. Evenson, gave an address on teaching methods.

On Saturday evening, after tea and Evenson, Mrs. Evenson showed some slides of her recent visit to England. These were greatly appreciated by those who were able to stay for the evening.

DIOCESAN NEWS

ADELAIDE

NEW YOUTH HOSTEL

The new building at 34 Grange Road, New Hindmarsh, will be blessed by the bishop, the Right Reverend T. Reed, at 2 p.m. on Saturday, November 23. All Anglicans interested are invited to attend. There will be a trading table, and afternoon tea.

INSTITUTION

The Reverend Arnold Osborne, Rector of Gawler, was instituted to the additional district of Maitland-Two Wells on Wednesday, November 6, by the Archbishop of the Broughton, the Ven. Erable John Bley.

ARMIDALE

PRIMATE FOR ARMIDALE

The Primate, the Most Reverend H. K. Mosell, will visit Armidale at the end of the present school year (December 11).

Announcing the Primate's visit last week, the Bishop of Armidale said the Primate would dedicate the £40,000 extensions now being completed at New England Girls' School.

He will also attend the prize-giving ceremonies at New England Girls' School and the Armidale School.

TEACHERS' COLLEGE SERVICE. On Sunday, October 20, members of the staff and students of the Teachers' College attended St. Peter's Cathedral for the annual service.

The college choir, assisted in the singing and sang an anthem, "Jesus, Joy of Man's Desiring." The cathedral was full. Representatives of the schools and university attended.

The dean in his address took the text "I have fought a good fight, I have finished the race, I have kept faith." He said the Christian race suggested a purpose and meaning in life—that of following Christ and adjusting life and its relationships to that one purpose.

The Reverend J. Rymer, chaplain to the university, sang the service.

TAMWORTH M.U.

The Mothers' Union held its 60th birthday meeting in the parish hall, following a service in St. John's Church, Tamworth.

The guest speaker was Mrs. R. E. Kirby, of Guyra, diocesan representative of the Mothers' Union.

There was a good attendance of members and visitors from other parishes.

A hearty vote of thanks was accorded Mrs. Kirby for coming for the occasion. Afternoon tea and a birthday cake were also features of the afternoon.

NORTH TAMWORTH

A successful rose afternoon was held in St. James', North Tamworth, on Saturday last, conducted by the Women's Guild.

On Sunday evening after the service in St. James' Church Hall, members assembled to say farewell to the Reverend R. J. Gorrie and Mrs. Gorrie prior to their departure for Melbourne next week.

A presentation was made in recognition of the love and esteem in which they were held, and to wish them the best in their new home.

GLEN INNES

The annual Evenson of St. Luke was observed in Holy Trinity Church, Members of the Medical Board attended and two of the number, Dr. R. B. Lynch and Dr. R. S. Irwin, read the lessons.

The matron and nursing staff attended in uniform, together with representatives of the Hospital Board and Hospital Auxiliary.

The vicar, the Reverend C. R. Barber, preached on the Life and Work of Albert Schweitzer.

The Bishop of Grafton, accompanied by Mrs. K. J. Irwin, visited Glen Innes for the parish festival, observed on the first Sunday in November.

Parishioners from country centres attended the parish festival. There were 306 communicants at the two celebrations and after Evenson, a social hour was held in Trinity Hall.

The vicar, the Reverend R. E. Kirby, secretary of the parish council, expressed the thanks of the laity for the inspiration of the bishop's visit.

DEANERY

The Inverell Rural Deanery met at Ashford for a chapter meeting last month. The chairman was the rural dean, the Reverend R. E. Kirby, Vicar of Guyra.

Mr. Kirby celebrated Communion at 10 a.m. Before parish members were led in discussion of Chapter 6 of the Reverend Gabriel Hebert's book "Liturgy and Society."

The dean, the Very Reverend M. K. Jones, led the second discussion on the administration of baptism and problems relating thereto.

Members of the chapter were the guests of the vicar and Mrs. Evenson.

BRISBANE

MOTHERS' UNION

Highlight of the month was the visit on October 29, of Mrs. R. T. Breese, Commonwealth head of the Watch and Social Problems Department of the Mothers' Union. The social pack was packed for a meeting of Mothers' Union members.

Mrs. Breese addressed us on the work of the Watch and Social Problems Department.

At a meeting with executive members afterwards, she spoke of ways and means of establishing a Watch and Social Problems Committee in this diocese.

MELBOURNE

C.M.S. RALLY

The annual rally of the Missionary Service League of the Church Missionary Society was held in St. Paul's Cathedral, Chapter House last Monday at 7.45 p.m. Chairman was the Right Reverend Donald Baker.

The speakers gave stimulating views of their experiences in missionary work.

Miss M. E. Pethbridge, who was for thirty-nine years a missionary in Kenya, told of her work. Mr. A. T. Kerr, the Chairman of Committees, gave impressions of his world tour and the Federal Secretary of the C.M.S. in Australia, the Ven. R. J. Hewitt, spoke of the missionary task.

NORTH MELBOURNE

The Reverend Laurie Green, now curate in the Parish of St. John's, Brixton, will preach at St. Mary's Church

of England, North Melbourne, next Sunday evening. Mr. Green received a call to the ministry while still a young parishioner of St. Mary's.

He left his employment and set about the big task of preparing to enter Ridley Theological College and then graduating from that institution.

Next Sunday is Temple Day at St. Mary's.

CONFIRMATION. At the monthly Cathedral Confirmation held on November 11, the Right Reverend P. W. Stephenson confirmed 105 candidates from twenty parishes.

The candidates included eleven married and engaged couples and two daughters of one of the married couples.

SOCIETY OF ORGANISTS. The organ exposition arranged by this body was held in the cathedral for the first time. Nearly 300 were present.

REMEMBRANCE SUNDAY. A large and representative congregation was present last Sunday morning for the Remembrance service. The Governor, Sir Dallas Brooks, and Lady Brooks, attended, as well as heads of the Services.

NEW SPOTSWOOD CHURCH. Great interest is being shown in the beautiful new brick church which has been erected in Melbourne Road, Spotswood, near the junction of Hudson Road, by the Church of England.

The church stands upon a commanding site, and when the old vicarage is removed (as is proposed) it will be seen to great advantage from the Williamstown side, as well as from the Yarraville aspect.

The church has cost approximately £12,000. It is estimated that it will seat about 200 people.

The design is modern, and a noticeable feature is the 8ft. bronze cross which adorns the west wall. The large porch, with wide placed windows, is another unusual feature. This has a big window looking into the church, and can be used as a "varying room."

The church was opened and dedicated by the Administrator on Saturday afternoon, November 9, at 3 p.m.

A debt of approximately £4,000 remains to be paid off before the building can be consecrated. Further expenditure on the beautification of the grounds, and furnishings, will also be necessary.

SYDNEY

CHURCH HISTORICAL SOCIETY. The members of the Church of England Historical Society have been very active of late. About 50 members joined in a pilgrimage on Saturday, October 26 to the ruins of St. John's Church at Bar Island on the Hawkesbury River.

Last Friday evening a number attended the monthly meeting held at St. Stephen's, Newtown, when Mr. J. R. Tuckerman gave an excellent lantern lecture entitled "A trip along the Hawkesbury River from Windsor to Sackville Reach" with special reference to St. Thomas' Church at Sackville.

The senior vice-president, Mr. P. W. Gledhill, presided at the meeting.

The archbishop attended.

Mr. Tuckerman traced the history of the churches at Windsor, Pitt Town and Wilberforce after which he gave a full detail of the historic Church of St. Thomas at Sackville Reach and also of the former wooden church that was washed away in the record flood of 1867.

The present church was erected on higher ground. Its foundation stone was set on January 4, 1870. The church was opened for divine worship on February 8, 1871. It was consecrated on September 11, 1874.

After the lecture the archbishop and Mr. Spencer Lowe congratulated Mr. Tuckerman on his fine address and the value of the numerous slides he showed to illustrate same.

On Sunday afternoon, November 3, the members assembled in St. Stephen's Church, Newtown, for the second anniversary service. The rector, who is the chaplain of the society, conducted the service, assisted by the Reverend A. Woodger. The address was delivered by the Ven. Graham Delbridge, Rector of St. Matthew's Church, Manly.

MUSIC FOR CHRISTMAS

A wide selection of Anthems and Carols including: "The Little Road to Bethlehem," "The Coventry Carol," "O Leave Your Sheep," "Unto Us Is Born a Son," "In Dulci Jubilo," "Carol of Adoration," "In the Manger He Lies," "Love Came Down At Christmas," "Carol of the Star," "The Nativity" (Cantata by Thiman) 7/-

The Oxford Book of Carols 20/9

Cowley Carol Book 7/6

English Carol Book 5/3

Red Carol Book 3/4

"Kingsway Carol Book" 9/6

CATALOGUES UPON REQUEST

DIOCESAN BOOK SOCIETY

202 FLINDERS LANE, MELBOURNE, C.1.

S. PETER'S, EAST SYDNEY. The Governor of New South Wales, and Mrs. Woodward, will attend the nineteenth anniversary celebrations of St. Peter's next Sunday at 11 a.m. The rector, the Reverend B. G. Judd, will preach.

There will be a banquet at 6.15 p.m. in the parish hall and at 7.45 the anniversary festival will be held in the church. A film "How the Bible Came to Us" will be shown.

TASMANIA

GOWRIE PARK FELLOWSHIP CAMP. At Gowrie Park near Sheffield in Northern Tasmania 35 members of north-west coast fellowship branches went into camp on Friday night for the long week-end. The buildings, which are the remains of a war-time evacuation camp for the people of Devonport, lie in a clearing alongside a tributary of the Dasher River with Mount Roland and Mount Claude towering above.

The book chosen for study at the camp was Gabrielle Hadingham's "Pursuing Heaven" and the studies were led by the Diocesan Youth Director, the Reverend W. R. Paton, who also acted as camp chaplain.

After the early celebration of Communion on Sunday morning and a hurried breakfast, the campers set out on the steep ascent of Mount Roland. After a difficult climb, all but four of the campers reached the top and were rewarded with a wonderful view of the surrounding countryside.

Evening that night was followed by a concert which revealed some remarkable talent.

The final study session on Monday morning took the form of a question time when the chaplain answered questions on the Church's faith and practice. A closing service after lunch brought a happy camp to an end.

NEW MELBOURNE ARCHBISHOP. ANGLICAN NEWS SERVICE

London, November 11.

The Archbishop-designate of Melbourne, the Right Reverend Frank Woods, left England by sea to-day for Melbourne, accompanied by Mrs. Woods and some of their family.

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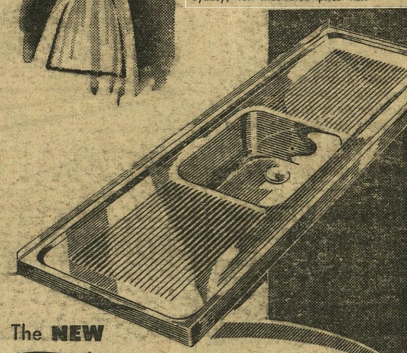
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"SUNDAY MORNING —AT HOME?"

The winner of the twentieth topic, "Sunday Morning—At Home?" in our verse competition is Mrs. Isabel Hart, S. John's Rectory, Kellerberrin, Western Australia.

Sunday morning at home
In this part of the world
Finds the Rectory here
In all sorts of a whirl.
Learning to housekeep
Is quite a stiff task,
And on Sunday it is so—
Well, need you ask.
There's breakfast to set
And to clear away;
And a salad to make,
(If that towel will lay)
From six in the morning
On long dusty roads;
From centre to centre,
The Parish priest goes.
The miles seem so long,
When one drives alone;
And sun is strong—
So mother goes too.
She leaves children to learn
That in caring for home,
They are doing their part
In work so dear to God's heart.

LIGHT VERSE COMPETITION

Entries for the twenty-first topic, which is a free choice topic, in our competition for light verse, close on November 15; for the twenty-second, "My Favourite Occupation(s) During the Sermon" on November 22, and for the twenty-third, which is also a free choice topic, on November 29.

Readers are particularly requested to restrict their entries to 24 lines.
The prize in each case is 5/-.

CENTENARY IN BALLARAT

FROM A CORRESPONDENT

Hobart, November 11

On Tuesday, November 5, more than 300 women attended a women's service conducted by the bishop and Canon R. S. Correll. Mrs. G. F. Bright-Parker was the speaker.

On November 7 the Bishop of Bendigo, the Right Reverend R. E. Richards, preached at a men's service.

On another evening there was a concert and on November 8 a buffet tea was held in the cathedral hall.

VARIETY IN ADELAIDE CAMP FOR CHOIRBOYS

FROM A CORRESPONDENT

Adelaide, November 4

The choirboys of All Souls', St. Peter's, Diocese of Adelaide, last week-end moved into the National Fitness Youth Hostel for one of the most enjoyable, as well as instructional, camps they have had.

The theme for the week-end was "Our Bodies, Souls and Their Uses."

With the aid of large anatomical charts, the choirmaster, Mr. L. T. Colquhoun, who in private life is a dentist, was able to show the boys "just how they work."

This session lasted for one hour and forty minutes, and even then had to be stopped only because it was getting too late.

The second study session investigated what it is that makes us all different from one another, our personality, character, habits, and soul.

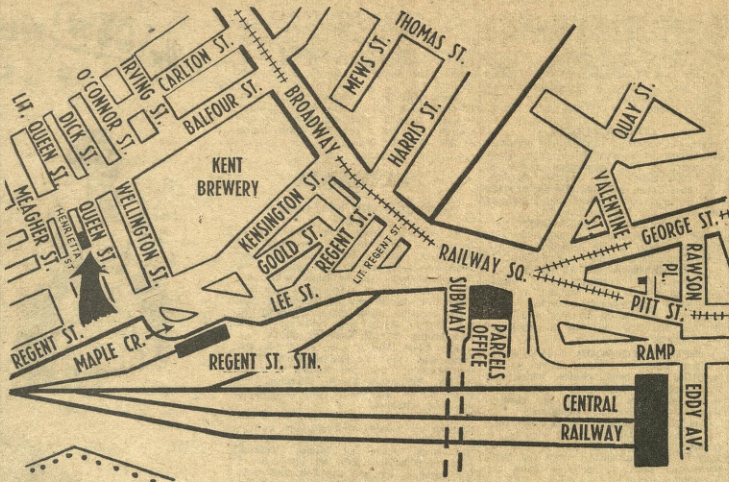
The Rector of All Souls', the Reverend L. R. Jupp, took the third session on Vocation and what it is, giving some vivid and exciting episodes of Bishop Patterson's life and work in Melanesia.

TWO ATTEMPTS AT SUICIDE

To conclude on the Sunday, the last session consisted of a question box and discussion on how we find our vocation, be it as a clerk, clergyman, or confessor.

On Saturday all hiked to Mount Barker for a chop picnic lunch. On the way, the party waylaid a quarry man, and were shown over the Mount Barker quarries' grinding plant in operation, and saw the bulldozer doing anything but doze.

THE LOCATION OF "ANGLICAN HOUSE"



Map showing the location of "Anglican House." Visitors should proceed past the Railway and up Regent Street. Queen Street is opposite S. Alban's Liberal Catholic Church.

CONFERENCE TOLD OF PROGRESS IN TREATING THE MENTALLY ILL

FROM A CORRESPONDENT

Goulburn, November 4

"In the past three or four years drugs have been discovered which have had an extraordinary effect on some mental disturbances," Dr. D. R. Morgan said last week.

Dr. Morgan, who is the Medical Superintendent of Kenmore Mental Hospital, was addressing a conference of two hundred women at S. Nicholas', North Goulburn.

The conference was for members of the Churchwomen's Union in the Rural Deanery of Goulburn.

Dr. Morgan said the chances of recovery from mental disorders now were about the same as those from pneumonia.

A big proportion of the present inmates was a carry-over from past years.

The present period might, he said, be called the "Tranquil Era."

There had been some remarkable results with the newer drugs.

He told of a case of dementia that had been hopeless for twenty years. During this time the patient had needed a strait-

jacket and two strong attendants to attend to her needs.

After trial treatments an almost unbelievable change was seen.

Although a reversion was found when the drug was discontinued the improvement began when treatment was resumed.

"Now the patient is able to spend week-ends at home with her relatives, to go shopping, and to move about in a normal way without restraint," he said.

"KINDNESS BEST"
He described leucotomy, as "cutting the telephone cables, at the front of the brain linking the part dealing with 'sensation'."

Dr. Morgan said, however, that with all the advances made, kindness had done more for the patient than nearly any other single thing.

"In Kenmore," he said, "there are about sixty male and sixty female old people who are being cared for because there is nowhere else for them to go."

"About eighty of the number could be cared for in other hospitals."

"The public could take stock

of their consciences and get hospitals for the old and feeble," he said.

Asked whether the report that one in every twelve or fifteen people in the community needed treatment in mental hospitals, Dr. Morgan said he would think the figure would be nearer to one in thirty.

Asked "What does one do to keep out of mental hospitals?" the doctor replied:

"See things as they are for real. Do not kid yourself. If a wrong decision in life is made, live with it; after all it is not so bad."

The bishop, the Right Reverend E. H. Burgmann, also addressed the conference.

Tours of the city were made and visitors also went to the Children's Home in Cowper Street to see the progress of the work on the new chapel.

GAMBLING IN N.S.W.

The sum of £230,000,000—a quarter of the value of the retail trade in New South Wales—is reported to have been spent on gambling in the State in the past twelve months.

A deputation from the Council of Churches in N.S.W., which waited upon the Premier, Mr. J. J. Cahill, on November 7, said this in their statement.

The statement called for immediate review of the serious trend that gambling has taken.

"We feel strongly," the deputation said, "that the Government should review the position concerning poker machines which are now generally admitted to have become one of the most insidious and subtle forms of the gambling mania."

"The Government should not close its eyes to that which causes widespread unhappiness in the community. The purpose of the Government is to secure the true welfare of the citizens, not simply to raise money for Consolidated Revenue—important though it is."

The statement instanced the proposed introduction of jack-pot totalisator betting and the proposal to conduct "mammoth" lotteries for the Opera House in Sydney as illustrating this great increase and demand for gambling facilities.

Mr. Cahill told the deputation that he felt it had some very good suggestions, but that there was little point in appealing to him. The people in the community should be approached, he said.

CLASSIFIED ADVERTISEMENTS

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

POSITIONS VACANT

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APPRENTICES OFFERED. The Anglican Press Limited has two openings for apprentices to the printing trade. We require lads with the Intermediate Certificate, or of Intermediate Certificate level, who are members of the Church of England. The successful applicants will receive a thorough training in all branches of letterpress printing, in one of Australia's best-appointed printeries. Applications should be made to the Head Printer, Mr. D. R. Nuttall, at the Press.

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Applications are invited for the following positions for 1958:
MIDDLE SCHOOL:
(a) Science and Maths.
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SENIOR SCHOOL:
Commercial Subjects.
BOARDING HOUSE:
House Mistress to assist with boarders. Apply the Sister-in-Charge.

FEMALE PARISH WORKER wanted for religious instruction in STATE and Sunday Schools and other youth work. S. Christopher's graduate preferred. Accommodation and transport provided. Two curates and one woman minister already on staff. Further particulars from Archdeacon H. J. Richards, Bundaberg, Queensland.

TEACHER WANTED February, 1958. For Middle School, mainly General Science, some Geography. Apply to Head Mistress, Miss Nina Morrison, Walford C.E.G. School, 307 Morrison Road, Hyde Park, South Australia.
LAY READER, unmarried, wanted as soon as possible for interesting work among men. Accommodation provided. Good salary. Reply in first instance to THE ANGLICAN, Box No. 23.

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FLYING MEDICAL SERVICES
offer outlet for Christian Service to qualified Nurses, Wardsmaids, Cooks, etc.
Apply to Bush Church Aid Society, Church House, S. Andrew's Cathedral, George Street, Sydney.

S. CATHARINE'S SCHOOL, WARWICK, QUEENSLAND. Staff required for 1958: (1) Mathematics 1 and French, to Senior Standard; (2) Sports Mistress. Apply the Sister-in-Charge.

MERIDEN CHURCH OF ENGLAND GRAMMAR SCHOOL FOR GIRLS, STRATHFIELD
The Council of Meriden Church of England Grammar School for Girls will shortly proceed to the appointment of a Headmistress.

The Headmistress will be responsible to the Council for the discipline and efficiency of the main School in Strathfield and for the recently acquired Junior School (formerly Wadham Preparatory School) situated about a mile away. Her duty will be to ensure that pupils obtain a sound education of the highest order, including religious instruction in conformity with the principles of the Church of England.

The present enrolments of the School are approximately 500, but as a result of new buildings recently opened and a further building to be opened by the commencement of the 1958 school year, total enrolments will increase to approximately 650.

The successful applicant, who must be a member of the Church of England, will be expected to be a university graduate, a trained and experienced teacher and a competent administrator, capable of supervising domestic and other staff associated with the Boarding School, as well as the teaching staff. She will live at the School, where accommodation is provided.

A salary of up to £2,000 per annum will be paid depending upon qualifications and experience.

A statement of conditions of appointment and information for candidates may be obtained on application to the undersigned with whom applications close on 31st January, 1958.

D. G. McDONALD, Chairman, Meriden School Council, 2000, C/o Box 1646, G.P.O., Sydney.

COOK, plain, assistant to Matron small Convalescent Home Strathfield, live in, excellent conditions. U14222 appointment.

ORGANIST - CHOIRMASTER wanted for Holy Trinity, Dulwich Hill. Apply Rector, Phone LM1290 (Sydney Exchange).

MELBOURNE C.E.B.S. RALLY

FROM A CORRESPONDENT
Melbourne, November 11
The annual service and rally of the Church of England Boy's Society was held in Melbourne on November 1.

More than 1,200 members attended the service in S. Paul's Cathedral.

The service was conducted by the chairman, the Reverend Neale G. Molloy, and the general secretary, the Reverend Andrew J. Schreuder. The Headmaster of Camberwell Grammar School, the Reverend T. H. Timpson, gave the address.

After the service, the boys, headed by their flags and banners moved to the Melbourne Town Hall where the rally was held.

The rally opened with community singing. Mr. Brian Hansford, the Sun Aria winner for this year, then rendered some items.

ACCOMMODATION VACANT

CLARO Guest House, Lavender Bay. Business board, single and double. 7 minutes city by train, tram, or ferry. Mrs. Wren, XB2356 (Sydney Exchange).

GIRLS' FRIENDLY Society Hostel, vacancies January and early February. Full board per week—single room, £6/6/-; six-bed dormitories, £4/4/-; Edith Head Club, 37 Spring Street, Melbourne, Victoria.

FOR SALE

CAMERAS. Following a reorganisation of our photographic department, THE ANGLICAN is able to offer for sale the following high class photographic equipment, all of which carries a new guarantee:

1. Leica M3, with the latest fixed Summicron f/2 lens, complete with coupled exposure meter, leather case. This model is BRAND NEW. The current retail value is more than £237. Price: £220 or near offer.
2. Rollei twin-lens reflex, with Schneider-Kreuznach f/2.8, complete in leather case. This camera, the retail value of which new is £116/14/-, has been very little used, and is in new condition. Price £80 or near offer.
3. Leica M3, with collapsible Summicron f/2 lens, coupled exposure meter, leather case. This model which has been in use for a year, has recently been overhauled by the makers, and is in perfect condition. Price: £170.

ORGAN, 11 Stops. This organ has been completely re-built, and the case modernised and re-polished. Suit Home or small Church, 307 Morrison Road, Ryde (Sydney), £75.

ELECTRIC BLOWER in good order, suitable for 3 manual organ. Capacity 1,500 c.f.m., pressure 6 in. w.g. Direct coupled to 5 h.p. 415v. 3-ph. motor. Price £120. Available in approximately 6 months. Apply to the Wardens, Christ Church, North Adelaide, S.A.

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Organ Dictionary and Technical Booklet available.

The organ will be available as soon as Pipe Organ is installed. Arrangements for Inspection and Playing can be arranged.

Tenders addressed to J. Hazeldine, Box 142, Warranbool, close 9th December, 1957.

CLERICAL

THE REVEREND C. R. EVANS, Vicar, Barraba, N.S.W., offers himself to conduct Sunday and week-day services in exchange for use of Rectory in City or Seaside Country Parish. Available from January 6.

CENTENARY CELEBRATIONS

THE CENTRAL WEST. Molong Centenary Celebrations, November 23 to December 1. Visit this restored and lovely church. Accommodation arranged. Rector.

FORTHCOMING MARRIAGE

MR. W. H. DEMPSEY AND MISS D. BALDWIN

The engagement is announced between Winston Henry, third son of Mr. and Mrs. W. H. Dempsey, of Baradine, and Deirdre, eldest daughter of Mr. and Mrs. E. J. Baldwin, of Corowa. "In Christo Vita."

DEATH

GREEN.—On November 10, 1957, of 1 Marcel Avenue, Randwick, Harold Leslie Green, beloved husband of the late Mrs. Nina May Green (nee of Jack Morée) and father-in-law of Pat.

CHURCH NOTICE

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

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