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ATOMIC ENERGY AND CHRISTIANITY

THEOLOGY MUST AGAIN BE "QUEEN OF SCIENCES"

FROM OUR OWN CORRESPONDENT

Canberra, December 14

During an address to the Anglican Men's Movement in Canberra on December 8, the distinguished scientist, Professor E. W. Titterton, said that Theology was once known as the Queen of Sciences.

He said that he agreed with the statement in a recent TIMES leader that "If science as the servant of humanity is to be sure of its direction, the Queen needs to be either reinstated or replaced . . . the throne is at present vacant."

Professor Titterton, who is Professor of Nuclear Physics in the School of Physical Sciences in the Australian National University, has been connected with major atomic projects in England, the United States and Australia.

He said that men of science could not sit in ivory towers and say of vital discoveries: "Use them as you think fit, their use is not our responsibility," for they do, in fact, have a special responsibility to deal in facts and not opinions.

"They must take an active part in educating their fellow men to understand the facts of modern developments, for democracy only can flourish when people have the facts. "At the present time this is no pleasant task, it amounts to making plain the terrifying results of the wrong use of science."

After describing the destructiveness of modern weapons, Dr. Titterton said that history has shown that man has always had to choose between the right and the wrong use of science.

NEW FACTOR

"What is new about this? The new factor is the rate of progress over the past 50 years. Who could foresee the jet aircraft, the modern wonder of television, etc?"

"The day has come when virtually every family has a motor car for pleasure. But this harmless pleasure results in our roads being strewn with the tens of thousands of casualties every year.

"It is this twofold aspect of the use to which science can be put," said Dr. Titterton, "coupled with the rapid wartime advances in physical and medical science, which has raised in acute form the question of how far it is morally justifiable to apply discoveries and inventions which can be used for the destruction and impoverishment of man.

"The application of the discoveries of medical science and the by-products of atomic energy could mean in India alone, a population increase of five million annually, with all the resulting economic and other problems. Would anyone suggest that those discoveries be not used in the saving of life because their effect would be to raise the other foreseeable problems?" he said.

MORAL PRINCIPLES

A TIMES leader commenting on the need for a statement of moral principles, said:

"Theology was once known as the Queen of Sciences. If science as the servant of humanity is to be sure of its direction, the Queen needs to be reinstated or replaced . . . the throne is at present vacant."

"I believe that statement is true," said Professor Titterton. "As I see it," Dr. Titterton continued, "the Christian answer is not clear cut and decisive. I believe the fundamental principle of all research is unbending integrity, and the following

of the facts to a logical conclusion however disagreeable the end result may be.

"The Christian must welcome the truth for whatever it may be, for is not Our Lord the Truth and for us the Way of Life.

"The unrelenting search for truth does not, however, carry with it the conclusion that whatever is discovered must immediately be proclaimed to all and sundry.

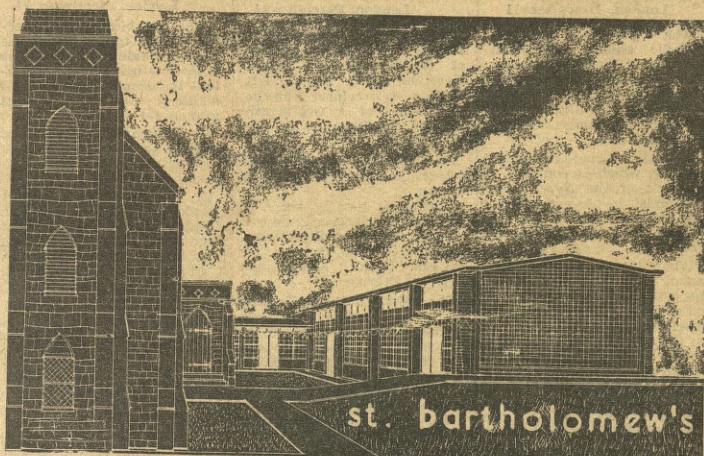
"Men of science pride themselves on the fact that science is international, and their work knows no boundaries or barriers to free exchange.

RESERVATIONS

"It is, therefore, repugnant to them when secrecy is imposed. With this Christianity agrees for brotherhood of man, surely, implies the sharing of our knowledge and advantages.

"But, and it is a big but emphasised by the Archbishop of York, we must also recognise that there must sometimes be delay or reservations in imparting truth, for there are many still incapable of receiving it and to give it to some would be as giving pearls to swine.

"The Christian moralist, therefore, holds that discoveries and inventions can justifiably be kept secret from those who might use them for evil purposes. Although such secrecy is deplorable, it is necessary at (Continued on page 12)



A drawing of the new parish hall at St. Bartholomew's, Crookwell, Diocese of Canberra and Goulburn, as it will look when completed. (See article page 6).

THE ANGLICAN COMMUNION HELPS ARCHBISHOP CLAYTON

FROM OUR OWN CORRESPONDENT

Cape Town, December 13

The Archbishop of Cape Town, the Most Reverend G. H. Clayton, said, in his charge, on November 22, how much he appreciated the letters of sympathy and encouragement he had received from leaders of the Anglican Communion.

The archbishop was referring to the present difficult situation of the Church in South Africa, which has been brought about by the Government's policy of "apartheid" and, in particular, to the suspension of the Mission schools.

His Grace said he had received letters not only from Canterbury and York, Ireland, Scotland and Wales, but from the Primate of Australia and the Presiding Bishop of the Protestant Episcopal Church in the U.S.A.

The archbishop said that although the Bantu Education Act would undoubtedly retard the education of the African, he did not believe it could do more than this.

The policy was so fantastic that it could not succeed. But

for a time it might appear to succeed.

The archbishop mentioned three points which the Church ought to observe.

"First, the Church must retain the ownership of its buildings if it possibly can, and there does not seem to be any reason why it should not do so.

"Secondly, in the case of schools which are also used for Church purposes, they should not be leased to the department unless satisfactory arrangements are made for them to continue to be used for Church purposes.

"Thirdly, the Church should not take any part in giving this fantastic 'Bantu education.' If it does so, it will have to follow a syllabus and a timetable of which it cannot approve.

"As long as these principles

are observed, I think that school buildings, unless they can be otherwise better used by the Church for the benefit of the African people, may be leased to the department.

"I think so because I believe that our primary concern ought to be for the African children themselves. In this matter, their interest must be paramount.

"I am haunted by the fear that, if the number of school buildings available is greatly reduced by the refusal of the missions to lease any of their buildings, the result will be the throwing of large numbers of children upon the streets, and in country districts their loss of any opportunity of instruction of any kind.

"The policy which I am advocating is that which was unanimously recommended to the bishops of the Church by a body of very experienced missionaries, including both African and European clergymen. Some of them have devoted most of their lives to running educational institutions for native Africans. We took the best advice we could get, and that advice was unanimous."

The Bishop of Pretoria announced last week that he would order the closing of the seventy-seven Church mission schools in the Northern Transvaal, because he was unable to co-operate with the Government in the administration of the Bantu Education Act.

He is the second bishop to take such action against the Act. Earlier in the week, the Bishop of Johannesburg announced that he would close all the mission schools in his diocese, which covers the Southern Transvaal.

The decision of the two bishops, together, will affect a hundred schools, with more than twenty-five thousand African pupils. The schools will close on April 1 next.

In addition to the twenty-three Church schools for Africans in his diocese, the Bishop of Johannesburg has stated that a further twenty-five schools in European areas will also be closed.

The well-known training college of Grace Dieu, Pietersburg, which serves the Dioceses of Pretoria and Johannesburg, will have to be closed next year. The college has been in existence since 1906.

FACT AND FANCY

Here are three announcements which will affect many readers:

1. Next week's issue goes to press a day early. Supplies should reach all parish agents by Christmas Day. The Post Office advises that in case of non-arrival, agents should telephone their post offices. A few additional copies will be sent to all agents save those who have expressly instructed us otherwise, on our usual Christmas and Easter basis for "returns."

2. At the very latest, the circulation department must receive orders for Christmas Gift Subscriptions by noon on Tuesday next, December 21, in order to get copies out before Christmas.

3. The accounts department has begun sending out subscription reminders for this month and the month of November. As a great many subscriptions fall due for renewal at this time of the year, and as amounts owing on accounts already sent out now exceed £5,500, we shall be grateful to every reader who will send in his renewal subscription before Christmas.

The next article in our series on the Church of England in Australia, which was to have appeared in this issue, has been held over until next week.

One of the few areas in the world which the Anglican News Service does not cover adequately is South America. We had a visit last week from Mr. Philip MacFarlane, who has been headmaster of S. Paul's Mission School, Thursday Island, for the past six years, and who left Australia this week to take up a post at S. Michael's College, Belize, in British Honduras, for the next four years.

Mr. MacFarlane has agreed to act as our correspondent in Belize, thus supplementing the coverage of South America which we receive from Mr. Geoffrey Donald in Buenos Aires and our correspondent in Brazil and Colombia, Mr. MacFarlane's father was a well-known missionary on Thursday Island.

I am indebted to a clerical correspondent in the Golden West for this light gem:

In a cricket match between two teams of clergy, a young curate found himself bowling against his bishop. Nervousness made him send down two wickets.

"Keep them in the parish," called out the bishop.

Thus encouraged, the curate sent down a perfect off-break which took the bishop's middle stump.

"I believe, my Lord," he said, "that one was somewhere in the diocese!"

An even milder piece of humour comes from so good a friend of this paper that I must print it. It concerns the entire congregation which suddenly realised that their rector had not, after all, been praying for many years for "this perishing congregation." "Parish and congregation" it was.

P.S. There is another piece of office news to be mentioned; we urgently need a first rate stenographer, because the efficient young lady who does the job now is going to England at the end of this month. Mrs. Bright Parker has found a good junior in the G.F.S. Couldn't the same organisation, or something like it, find us a stenographer?

—THE APPRENTICE.

TWICE-DESTROYED CHURCH RISES AGAIN

FROM OUR OWN CORRESPONDENT

Popondeta, New Guinea, December 11

One of the final acts in healing the material wounds inflicted on the Church by the Mount Lamington eruption was performed last week when the new S. James' Church at Irihambro for the Sangara people was dedicated.

The church was destroyed in the war, re-built, and then destroyed again by the eruption on January 21, 1951.

Some 400 survivors from the 4,000 people in the many villages around Sangara resettled together in two villages at Irihambro.

There, while they were making new villages and carving new gardens out of the jungle, they set about making their church.

It was to be no ordinary church but one that would show that the Spirit of God cannot be defeated by any evil power.

It is a noble building some 60 ft. by 25 ft., the closely-laid palm thatch rising 30 ft. above the ground. It is believed to be the only church in the Diocese of New Guinea, outside the towns, with a timber floor.

Every plank and joist has been prepared by the village people themselves in their own swamps, and they have carried out all the construction themselves without European supervision.

The dedication was performed by the Coadjutor Bishop of New Guinea, the Right Reverend G. D. Hand, and the procession which encircled the

church behind him was formed by church councillors, The Martyrs' School (before the eruption S. James' was their church), S. Christopher's Manual Training School, licensed evangelists and teachers, and then the large congregation.

The bishop stood before the West door and struck thrice with his staff, saying the words: "Lift up your heads, O ye gates . . ." and then said: "Open" (all in the local Orakia language). Then Gabriel of Wanigela, the builder, swung the double doors open.

THE CONGREGATION

Although the floor is not encumbered with pews or chairs, the congregation was only fitted in with difficulty, leaving just enough room for the bishop and those assisting him to move about to the various particular parts of the church and bless them according to their use.

Among the congregation were the District Commissioner, Northern Division, Mr. J. B. C. Bammell; and members of the Government administrative, medical and educational staff as well as the business community

and mission staff and Sangara men from as far away as Port Moresby.

After the service the District Commissioner, Her Majesty's representative, congratulated the Sangara people on their achievement.

His words were interpreted by Andrew Unware, who as a pupil teacher accompanied Mr. Henry Holland (as he was then) in the Church's first ventures into this country in 1921.

But the Church's efforts have not been limited to rebuilding, advance has been made at the same time. Every Sunday in the last two Lenten, and at other times as well, parties of Sangara men have visited villages in the Asigi district, a few hours walk away through the jungle, to hold evangelistic services.

Now they have built themselves a station, and one of their own boys, formerly a boarder at Irihambro school, and two Sangara men have gone out as teachers and evangelists.

The day before the church dedication, the bishop went out to bless the new station, and was greeted by the 115 school-children who have already enrolled, and 280 other village people. The school buildings and teachers' houses were blessed, and a large cross set up.

CHALLENGE OF ISLAM

CAPE TOWN PROBLEM

THE ARCHBISHOP'S WARNING

ANGLICAN NEWS SERVICE
Johannesburg, December 7

The Archbishop of Cape Town, the Most Reverend G. H. Clayton, speaking at an inter-racial conference of Church leaders here to-night, said that in the face of persistent heathenism and the "challenge of Islam" the Christian Church everywhere was sadly and persistently ineffective.

In Cape Town they were confronted not so much by heathenism as by the large, growing, and aggressive Muslim community.

The churches were not taking these challenges seriously enough, and he welcomed the opportunity to discuss the reasons for this ineffectiveness and how it could be remedied.

Another failure, the archbishop said, was that the Church had not produced a Christianity that was "sufficiently vital to be stronger to unite than divergences of race, background, and habit are to divide."

He expressed particular appreciation of the fact that "we are allowed to bring as our representatives to this conference any of our members whom we may select, to whatever race they may belong."

The Moderator of the Synod of the Nederduitse Hervormde of the Gereformeerde Kerk, the Reverend C. B. Brink, opening the conference, said that it was an embarrassing fact that four out of 10 of the non-Europeans in South Africa had been left untouched, or only indirectly influenced, by Christianity.

Numerically speaking, heathendom in South Africa had assumed larger proportions than a century ago.

COMMEMORATION OF OTTAWA'S FOUNDER

ANGLICAN NEWS SERVICE
London, December 13

The High Commissioner for Canada will read the lesson at a broadcast service in Frant parish church on December 19.

The service will commemorate the founding of Canada's capital, Ottawa, in 1829, by Colonel John By, of Bytown.

The ceremony of the granting of the city's charter as the capital will be celebrated. Colonel By is buried in Frant churchyard.

The same day, the mayor and corporation of Ottawa will attend a service in Ottawa Cathedral.

The form of this service will be based on the service at Frant.

TRACTOR FOR THE BISHOP

THE "LIVING CHURCH" SERVICE
Milwaukee, December 13

The former Suffragan Bishop of Massachusetts, the Right Reverend R. A. Barron, has retired to continue his hobby of farming.

His clergy presented him on December 1 with a purse with the suggestion that the money should be used to purchase a tractor for his farm, "Christmas Farm."

ABBEY SERVICE OF THANKSGIVING

ANGLICAN NEWS SERVICE
London, December 11

A thanksgiving service at Westminster Abbey, on December 6, marked the end of the British and Foreign Bible Society's third jubilee year. The service was attended by the Queen and the Duke of Edinburgh.

"QUEENSHIP OF MARY"

BISHOP'S CRITICISM

ANGLICAN NEWS SERVICE
London, December 11

The prevalent Roman Catholic tendency to exalt the Blessed Virgin Mary to a place almost on an equality with Our Lord is criticised by the Bishop of Chichester in the current number of his diocesan leaflet.

The bishop remarks that this tendency, which is contrary to the spirit of the New Testament, must, in the end, detract from the uniqueness of Our Lord as the Son of God. He writes:—

"What is described in the Roman Catholic Press as 'the climax of the Marian Year in Rome' illustrates this point in a conspicuous way. The 'climax' was the crowning of the picture of Our Lady by the Pope on November 1, and the solemn proclamation of the new feast of the 'Queenhip of Mary.' This feast is deliberately set forth as a parallel to the feast of the 'Kingship of Christ.'

"The establishment of this new feast is justified by the Pope in an Encyclical Letter, on the ground that 'Mary, whether as Mother of Christ or as companion in the work of the Divine Redeemer, participates in the royal dignity, be it only in a limited and analogous manner.'

"The slenderness of the distinction between Christ and his Mother is illustrated by a comparison of the words accompanying the inauguration of the two feasts—in the Encyclical of Pope Pius XI in 1925 (for the Kingship of Christ) and of Pope Pius XII in 1954 (for the Queenhip of Mary).

"The former, fixing the last Sunday in October as the feast of our Lord Jesus Christ the King, enjoins that 'on the same day the dedication of the human race to the Most Sacred Heart of Jesus shall be renewed each year.' The latter, naming May 31 as the feast of the Queenhip of Mary, ordains 'on the aforesaid day the consecration of the human race to the Immaculate Heart of the Blessed Virgin Mary.'

TIME FOR ACTION

ANGLICAN NEWS SERVICE
London, December 11

The Bishop of Gloucester told three hundred members of parochial church councils in the Cirencester deanery, last month, that England faced a huge evangelistic task among the young people.

"We are faced with a generation growing up without any Christian conviction. There is a large number of young people to whom it has never been suggested that they go to church. They know nothing about it."

The bishop said he was sure that if the Church had enough men to send into all the parishes, the position would improve.

"There is a new demand for what the Church can give. There are so many opportunities we cannot begin to take because we have not the men to take them."

Churchpeople needed to be realistic. They had no right to be gloomy, pessimistic, or wishful thinkers. It was a time for action and not meditation.

TREASURE MAY LIE UNDER CHURCH

ANGLICAN NEWS SERVICE
London, December 11

A Dowser has divined gold under the high altar of Crediton church. For some time it had been thought that a crypt lies beneath the church.

The Crediton governors and the parochial church council will decide whether an excavation is advisable.

WEST INDIES' TOUR

S.P.G. TEAM LEAVE

ANGLICAN NEWS SERVICE
London, December 11

The general secretary of the Society for the Propagation of the Gospel, the Right Reverend Basil Robert, left London on December 2 on the first stage of a two-month tour of the Province of the West Indies.

He was accompanied by Mrs. Roberts and Preliminary Mark Hodson.

During his tour he will visit the Bahamas, British Honduras, Jamaica, Trinidad, St. Vincent, Barbados, British Guiana and Antigua. He will arrive home early in February.

The object of Bishop Roberts' tour is to ascertain the needs of the various dioceses of the Caribbean, and also their relative resources, so that S.P.G.'s whole policy in supporting the Church in the West Indies can be strengthened.

Mrs. Roberts goes on the tour as representative of the Mothers' Union, of which she is Central President. She will study its work in the West Indies, and encourage and support it as far as is possible.

Preliminary Mark Hodson, who has been a member of S.P.G. committees for many years, and was chairman of its standing committee, also accompanied Bishop and Mrs. Roberts when they made their Far Eastern tour two years ago.

BISHOP OF OXFORD NOMINATED

ANGLICAN NEWS SERVICE
London, December 13

The Queen has nominated the Reverend Harry James Carpenter, Warden of Keble College, Oxford, and Canon Theologian of Leicester Cathedral, for election by the Dean and Chapter of Christ Church, Oxford, as Bishop of Oxford in the place of the late Dr. K. E. Kirk.

Canon Carpenter, who is aged 53, entered Queen's College, Oxford, in 1921, as a classical scholar. He was placed in the first class in Classical Moderations and in "Lit. Hum." and became Tutor in Theology at Keble College in 1927.

His election as warden in 1939, on the retirement of Dr. B. J. Kidd, coincided with the outbreak of war. The college buildings were requisitioned by the War Office and he had the difficult task of keeping the college in existence.

Immediately after the war his task was to restore the college to its former eminence and in 1952 he had the satisfaction of seeing Keble attain the full status of a college in the university.

ARGENTINE MOVE AGAINST CHURCH

ANGLICAN NEWS SERVICE
Buenos Aires, December 2

A decree was issued to-day abolishing the Argentine National Department of Religious Training, the Inspectorate-General of Religious Education, and the National Committee of Culture.

This measure is apparently an outcome of the recent conflict between Church and State in Argentina.

The decree, although it limits somewhat the influence of the Church in education, cannot override the law of religious education, because this could be done only by amending the law in Congress.

The preamble to the decree gave as the reason for it that a clause in the religious education law violated the Constitution by making the appointment of teachers subject to prior authorisation by ecclesiastical authority.

GROUNDS FOR DIVORCE

DR. FISHER'S VIEWS

ANGLICAN NEWS SERVICE
London, December 11

The Archbishop of Canterbury said to-day that the Church would wholly approve if the law was no longer content to accept a single act of adultery as a sufficient ground for divorce.

His Grace said the proper response to an act of adultery was forgiveness on one side and repentance on the other.

Dr. Fisher was replying to questions submitted by the Royal Commission on Marriage and Divorce. His answers have been published as part of a Church of England booklet on marriage and divorce.

Dealing with suggestions concerning the children of divorced parties, Dr. Fisher said the Church did not insist that parents with an unhappy marriage that was damaging the interests of their children should continue to live together.

The Church accepted that there were circumstances when the welfare of the children was best served by separation of the parents.

"This is a very different thing from supposing that a divorce is the right solution," he said.

Dr. Fisher said that the Church of England is mainly concerned in reversing the process of the last few decades to prevent further deterioration of the public esteem in which the institution of marriage is upheld.

He said it wants to restore a true conception of the lifelong obligation of marriage.

Dr. Fisher's replies are added to evidence which he presented to the commission on behalf of the Church of England, first published in 1952.

DR. GARBETT ON THREE PROBLEMS

ANGLICAN NEWS SERVICE
London, December 11

Speaking in the debate on the motion for an Address in reply to the Queen's Speech, in the House of Lords on December 1, the Archbishop of York said that he had expected to hear of steps which the Government were taking to secure some international control of nuclear weapons.

He had also hoped that there might be some reference to "horror" comics.

He would like to see the gambling laws revised, especially in connection with pools, though he did not suggest that any Government should attempt to abolish the pools.

He would like to see restrictions on the size of prizes. There could be no moral justification for a person finding himself in possession of £40,000 or £60,000 without having done a stroke of work towards it.

The archbishop caused laughter when he added that he had almost every week a coupon sent to him to fill up, but he had no more the intellectual power to fill up such a coupon than he would have to do a crossword puzzle!

In one advertisement, which he had received, the promoters said that they had not heard from him for some time.

VICAR MAROONED

ANGLICAN NEWS SERVICE
London, December 14

The Vicar of S. Mary's, Plympton, Plymouth, the Reverend Harry Wackett had to be rescued by the Royal Marine Commandos, last week, when he was marooned on the altar steps of his church during the floods.

The water covered the base of the organ; and prayer books, pews and hassocks were found floating in the church.

Commandos salvaged many church treasures. Damage has been estimated at hundreds of pounds.

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BIBLE SOCIETY MEETS AT PORT MORESBY THREE COMPULSIONS MAKE THEIR TASK URGENT

FROM A SPECIAL CORRESPONDENT

The first annual public meeting of the Port Moresby Auxiliary of the British and Foreign Bible Society was held last month.

Probably never before have so many missionaries from so many fields gathered at one Bible Society meeting in, or near Australia.

Forty missionaries, representing twenty-five societies working in the Territory of New Guinea, attended the meeting. The Assistant Bishop of New Guinea, the Right Reverend David Hand, Archdeacon E. Roberts, and the Reverend H. F. Randall were among those present.

The Commonwealth secretary of the society, the Reverend H. M. Arrowsmith, and the N.S.W. secretary, the Reverend Alan F. Scott, who were attending the Administration Conference of Missions in Port Moresby, spoke at the meeting.

The secretary of the auxiliary, Mrs. Joan Standen, presented the annual report, and the Reverend H. M. Arrowsmith introduced Mr. Scott to the gathering.

Mr. Scott, in his address, said that always there was the compulsion of a seeking, saving Christ to present to men and women, but to-day there were other compulsions which called for unprecedented vigour and consecration if the Christian message was to make its greatest impact in the world.

One of the tragedies of our contemporary world was that, although there was ample evidence in the growth of Hitler's "Mein Kampf" on the heart and mind of Germany, and even greater evidence of the power of the printed word in the manner in which the doctrine of Marx and Engels' *Das Kapital* had spread across the world, the Western democracies seem to have overlooked, or completely forgotten, the power of The Book.

When Lenin came to power in Russia in 1921, he found a virtually illiterate people and declared: "A man without an alphabet is outside the sphere of political influence. We must teach them to read." He then launched his great drive against illiteracy, and the policy of Lenin in 1921 is still evident in the policies of Russia throughout the world to-day.

SHRINKING WORLD

In this shrinking world, a world that has shrunk so much that, in terms of air travel hours, Port Moresby is nearer to Sydney than Perth is to Sydney, it is essential that men learn to live together, and this is only possible when the transforming power of Christ is in the life of the individual.

"In many lands," said Mr. Scott, "it is not possible to worship freely; it is not possible for Christian missionaries to move about and present their Gospel message, and who can say what land shall be the next that will fall within the vicious maw of atheistic communism."

He said that the second compulsion was that of time. This race for the heart and mind of millions of men and women means that no longer can we regard Christian Missions as a relatively leisurely enterprise; this enterprise for God had to be thrust forward with all possible speed and power.

The third compulsion was undoubtedly the tremendous upsurge of literacy which made the Bible Society's task of primary importance, and of almost incalculable magnitude in 1954, and the magnitude of the opportunity was only equalled by the magnitude of the responsibility of those who believe the Word of God.

The Bible Society was nothing more nor less, than the servant of men and women who believed in the Word of God themselves and said these new

literates must have the opportunity to believe. The speaker then dealt with literacy trends in a number of parts of the world. In the aggregate, he said that probably at least twenty to twenty-five million men and women are stepping out of the primitive darkness of illiteracy into the confused jungle of partial literacy every year.

MORE EDUCATION

The importance of education, in some parts of the world, is evidenced by the fact that in the new State of Israel, the Governments of 1950-51 were both defeated on the Education Bill. When the new State of Israel came into being in 1947, 70 per cent. of the Arab population was illiterate. To-day, 70 per cent. of these Arabs are literate.

In the State of Costa Rica, with its comparatively small population of half a million people, £600,000,000 is being spent annually on education.

In Pakistan, the Central and Provincial Governments have embarked on a programme for the complete eradication of illiteracy; this is to be achieved as comprehensively as possible before 1957. It provides, among other things, for the establishment of ten new colleges, 24,000 primary schools, 8,072 centres for adult education to educate as many as 2,800,000 adults every year.

Forty million Africans on the Gold Coast learned to read in one three-year period.

In Brazil, whereas in 1943-46 the total enrolment figures in schools was 562,000, to-day there are 3,000,000 people enrolled for the educational programme.

THE CHARTER

India had launched a programme to liquidate illiteracy among the adult population; a scheme for introducing compulsory basic education for the age group 6-14 years was being developed.

One authority declared India could use 2,500,000 school teachers, in scientific and technical departments. India estimated her need to be 54,000 engineers and 20,000 technologists within the next five to ten years. The audio-visual unit of the Indian Education Ministry circulates 400 films each month.

In parts of Mexico, "it is illegal to be illiterate. In this upsurge illiterate adults are learning to read simple sentences in 40-45 minutes.

"This, then, is the charter," concluded the speaker, "of the Bible Society for its plea for unprecedented prayer support and practical participation in the society's programme."

The Reverend H. M. Arrowsmith then spoke and outlined some of the society's plans for meeting the situation. As far as Australia is concerned, a new "out-reach" programme had been launched. This was of primary importance to the missionaries and the citizens of the Territory.

It envisaged, first of all, the erection of a Bible House at Port Moresby, possibly by the middle of 1955 and, if the need arises, the creation of other agencies within the Territory; the erection of a Bible House in Seoul, Southern Korea, where there are known to be one million non-Roman Catholic Christians and 3,000,000 children in the Sunday schools; the sending of Bible vans into Northern Japan and Hong Kong; in addition, special audio-visual aid assistance was planned for India.

Bishop Hand closed the meeting and pronounced the Benediction.

S. AIDAN'S SCHOOL

PRINCIPAL'S REPORT

FROM OUR OWN CORRESPONDENT
Brisbane, December 13

The annual Speech Night of S. Aidan's School, Corinda, Brisbane, was held at the Sherwood Theatre on Thursday, December 9.

Prizes were distributed by a former headmistress, Mrs. E. A. Hartland.

The principal, Sister Lois, in her report, outlined a hope of the Fathers' Association of the school to build up over the next two or three years the equipment of the science laboratory to meet the requirements of the senior examination in all sciences.

Already more than £150 has been spent on new equipment this year. The report also undertook to raise £100 next year towards the cost of the proposed Olympic swimming pool at Dunlop Park, which the school hopes to use.

Sister Lois said in her report that so many people seem to make examination results the only criteria of success in life is strange to her. It is surprising, she said, to find so many people who feel that their children are dismal failures if they do not pass examinations.

In continuing, Sister Lois said: "Whilst at the same time trying to make each girl realise that she has a personal responsibility to do her very best on the strictly academic side, we aim at educating the girls for life rather than one aspect in life."

"Our aim," she said, "is not so much to turn out, as from a conveyor belt, good teachers or nurses or typists, but rather good citizens."

S. Aidan's School for girls is under the control of the Sisters of the Society of the Sacred Advent.

CHRISTMAS BOWL OF REMEMBRANCE

The Australian Commission for Inter-Church Aid and Service to Refugees asks all churchpeople to support the Christmas Bowl of Remembrance appeal this year.

It asks each family to place an empty bowl on the Christmas dinner table so that each member may make a generous cash donation equivalent in value to his dinner to help the millions of men, women and children who to-day are refugees.

These people have lost their homes, their jobs, their citizenship, their right to work, through no fault of their own. There are the homeless in Korea, the stateless "White" Russians in China, the unwanted but helpless European in Iran, the dispossessed Arab in Palestine, the expellee from Eastern Europe in Germany.

The member churches of the World Council of Churches have pledged themselves to find homes for the homeless.

The balance of the Christmas Bowl proceeds will go to Inter-Church Aid—so that the Gospel may be preached in the most difficult circumstances and the children receive Christian education.

The contents of the Christmas Bowl should be handed to a clergyman or sent direct to the Reverend Frank Byatt, Room 23, 5th Floor, 37 Swansboro Street, Melbourne, C.I.

NEW ROMAN CATHOLIC DIOCESE

FROM OUR OWN CORRESPONDENT
Bunbury, December 13

It was announced in Perth on December 3 that the Roman Catholic Church had decided to make Bunbury the centre of a new diocese.

The Assistant Roman Catholic Bishop of Perth, the Most Reverend L. J. Goody, will be the first bishop of the newly formed diocese, which in area almost exactly coincides with that of the diocese of the Church of England, which had the foresight to see the needs of the area 50 years ago.

WELCOME FOR BISHOP SHEVILL

FROM OUR OWN CORRESPONDENT

Townsville, December 4
The return of the Bishop of North Queensland to Townsville on November 29 was greeted by warm demonstrations of loyalty and affection, both there and in all parts of the diocese.

Within an hour of his plane touching down at the Townsville airport, he had begun a series of engagements which has kept him on the move ever since. The first was the speech night of S. Anne's School, which was attended by a large number of parents of children at the school and other friends.

The two succeeding evenings saw the speech nights of S. Gabriel's and All Souls' Schools, and a week later that of S. Mary's, Herberton. In the latter the debt on the new buildings has been so far reduced that it has been possible to order the beginning of work on the rebuilding and modernisation of the kitchen and domestic staff arrangements. It will be completed before the school resumes in February, at a cost of about £2,000.

The Townsville welcome began with a dinner at which the bishop was the guest of the clergy of the district and their wives. After dinner the party made their way to the Synod Hall, which was packed by an enthusiastic gathering of local Anglicans.

The bishop gave a detailed report of the work he has been doing on behalf of the diocese during the months of his travels. The usefulness of his labours was attested to by a letter he had received only a few hours before the meeting from the Reverend Michael Warren, formerly of the Bush Brotherhood, announcing that he had decided to offer himself for another term of service in the brotherhood and would be sailing for North Queensland in 1955. The news was greeted by enthusiastic applause.

The bishop has brought back greetings from a large number of friends of the diocese, including the Right Reverend W. B. Belcher, who is now Assistant Bishop of Norwich.

RESIGNATION OF HEAD VERGER

FROM OUR OWN CORRESPONDENT

Melbourne, December 10

The head verger of S. Paul's Cathedral, Melbourne, Mr. J. H. Heath, has resigned from that post which he has held for the past 12 years. Mr. Heath is a lay reader of S. Paul's, and has taken services in the cathedral and at West Brunswick and in country churches.

Before coming to Australia 29 years ago, Mr. Heath served on the vestry of his local church at Longton, Stoke-on-Trent, where he was also a teacher at Sunday school.

Then he taught in the Sunday school at S. John's, West Brunswick, for 17 years, and was also superintendent and churchwarden.

His sound knowledge of church history and procedure has been of great value in his service for the Church.

DEDICATION BY ARCHBISHOP

FROM OUR OWN CORRESPONDENT

Wollongong, December 11

The Archbishop of Sydney, the Most Reverend H. W. K. Mowll, dedicated the extensions to the Sunday school hall of S. Mark's Church, West Wollongong.

The Rector of S. Mark's, the Reverend W. J. Richards, conducted the service.

The Reverend E. V. Dyer, of Gwynneville, also took part, and Archdeacon H. G. S. Begbie, of S. Michael's, Wollongong, was present at the service.

The extensions, which were designed by Mr. Roberts, provide a large, well-lit room for the senior Sunday school and a spacious basement for the kindergarten.

BENDIGO G.S.S. SERVICE

THREE NEW MEMBERS

FROM A SPECIAL CORRESPONDENT

Bendigo, December 14

Parishioners of S. Peter's Church, Eaglehawk, Diocese of Bendigo, turned out in force for the Christmas meeting of S. George's Chapter of the Guild of Servants of the Sanctuary which was held on Tuesday evening, December 7.

The altar had been specially decorated for the occasion. The choir of 40 servers made a colourful array. There were servers in albs, red cassocks, purple, maroon, and black ones—coming as they did from the various churches in the diocese.

The acting-chaplain was the Reverend C. H. N. Thompson, the Reverend L. Marshall-Wood (Moorepark) preached. There was one admission and three probationers were raised to full membership.

Later, in the parish hall, Novice Weith Reynolds, of the Society of the Sacred Mission, Crafrers, South Australia, gave a talk, illustrated with coloured slides, about the work of the Society, in training men for the priesthood.

The pictures showed the life in the community to be a very full one, the day starting about 6 a.m. and finishing at 10 p.m. While it centres around the chapel, which is visited for three services daily, domestic work has to be done, and the whole community is divided into groups for the purpose. They do their own building work as well.

On several afternoons a week, study is forgotten. It was very interesting to be told that the bronzed men, stripped to the waist, were priests, lay brothers, novices, and students, all working as a team on some constructional project.

Dr. J. D. Trembath and the rector, the Reverend Edwards, moved a vote of thanks to Novice Reynolds. The ladies of S. Peter's later entertained the visitors at supper.

C.M.S. GRADUATION CEREMONY

FROM A SPECIAL CORRESPONDENT

Melbourne, December 10

On the evening of December 2, six young women graduated from S. Hilda's Training College. The ceremony was held in the Chapter House, S. Paul's Cathedral, Melbourne.

The meeting was chaired by the Right Reverend Bishop Baker.

After opening devotions, led by Archdeacon H. S. Kidner, the students sang a group of carols portraying vividly the wondrous Christmas story, and its application to them personally. Following this, some Kodachrome slides were shown, giving those present some idea of the varied activities of student life—the lectures both at S. Hilda's and at Ridley College, study, parish visiting, religious instruction teaching, house duties, and perhaps most important of all, worship and intercession.

The presentation of her certificate by Bishop Baker was a grand moment for each student, and every one was glad of the opportunity, immediately following, to tell of her thankfulness to God for the time spent at S. Hilda's.

Of those who graduated, three were missionary candidates, one an accountant bound for Tanganyika, another a nursing sister bound for North Australia, and the third, also a nursing sister, bound for Malaya.

Of the other students, two were teachers and the other the fiancée of a future minister.

The Reverend L. L. Morris spoke about the present opportunity, particularly for young men and women, for service to God, and the great importance of "redeeming the time" and living our lives to His glory.

C.E.M.S. NEWS

ACTIVITIES IN

ADELAIDE

FROM OUR C.E.M.S. CORRESPONDENT

Adelaide, December 11

In addition to the important gathering of the brethren at Belair conference there have been two interesting matters of moment concerning the doings of the society.

The get-together of the C.E.B.S. and the C.E.M.S. at S. Luke's, Whitmore Square, Adelaide, proved a great success as it fully justified the sponsors of the meeting.

Over seventy members of both groups were present and opportunity was afforded to all present to fraternise. The programme contained items by the 'boys' and the 'men' and was well received. An excellent supper was provided by the ladies of S. Luke's.

Then at S. Columba's, Hawthorn, another successful function was held at which the local branch invited a representative gathering of brothers from a number of other groups.

The executive committee was represented by the lay president, Brother George Lovelock, the secretary, Brother Merlin Dunn, and several other members.

The service in the church was conducted by the rector, the Reverend Brother Cecil Swan. The large attendance of men was very gratifying to the S. Columba's brethren and a good augury to other branches wishing to introduce the idea.

At the meeting in the parish hall, the Reverend Brother Delbridge, of Holy Trinity, gave an excellent paper on "Do we need a modern translation of the Bible?"

In the discussion which followed several brothers took part and the general consensus of opinion seemed to indicate that to the average layman and the younger members of our churches a modern rendering of the scriptures would be more easily understood.

The executive is launching a forward move for 1955.

The members feel that more practical knowledge of our Church institutions should be part of the social welfare work of each group. To this end the executive is hoping to plan out a campaign in which a monthly visitation by the branches as one group to each institution in turn will be made.

At the last meeting of the executive members promised to visit the particular institutions allotted to them, and ascertain what practical assistance they are in need of from our brethren.

NEWCASTLE LAY HELPERS

FROM OUR OWN CORRESPONDENT

Newcastle, December 10

The Newcastle Lay Helpers' Association conducted a quiet afternoon at S. James' Church, Wickham, this month.

The Archdeacon of Maitland, Archdeacon C. W. Nicholls, was the conductor and gave two addresses.

Before the tea session Evening-song was said. Five lay readers participated: Mr. C. J. Carter (Wickham) acted as cross-bearer and server; Mr. G. O. Llewellyn (Wickham) said the office; Mr. W. Clifton (Adamstown) read the first lesson; Mr. E. Camfield (Hamilton) read the second lesson; Mr. H. J. Lane (Merewether) took the special prayers. The Rector of Wickham, the Reverend Wm. Griffith Cochrane, pronounced the Absolution and the Benediction.

Members of S. James' Women's Guild provided afternoon tea.

ADULT BAPTISM IN PERTH

FROM A SPECIAL CORRESPONDENT

Perth, December 8

Twelve adults were baptised and presented for Confirmation at S. Mary's, South Perth, last month. Another six adults are being prepared for these sacraments.

THE ANGLICAN

Incorporating The Church Standard

FRIDAY DECEMBER 17 1954

"NEITHER GREEK NOR JEW"

There are lessons for every Australian Anglican in the events of the past few months in South Africa.

The present troubles, reported here and in other editions of this journal, spring from the South African Government's policy of *apartheid*. Of the policy in general it is enough to observe that "... *Neither Greek nor Jew, neither bond nor free, but Christ is all in all.*" The whole of Christendom believes in and teaches the equality of all men before Almighty God, and there is no dodging the implications, however unpalatable they may be to the race- and colour-conscious majority of Australian worshippers in churches of all denominations week by week. Just how much the Australian Christian really believes what the Church teaches, and how utterly ineffectual the churches of all denominations are, when it comes to the point in Australia, is clearly shown by the present status of our own Aborigines.

This much made clear, and bearing in mind that Australians are in no position *qua* Australians to throw stones at the Government of South Africa, it must be stated that whatever reasons may be advanced in favour of the policy of *apartheid* on scientific, sociological grounds, for example (and many of the arguments are well based), they yet fall to the ground if sociology is deracinated from its soil, which is Western, Christian, democratic.

The specific corollary of the *apartheid* policy which is attracting world-wide condemnation at present is the South African Government's Bantu Education Act. The policy broadly seeks to perpetuate the status of the Native as a hewer of wood and drawer of water. The Education Act implements the policy in two ways. First, it makes it virtually impossible for any Christian church to continue to conduct schools for Natives, by compelling the churches to "lease" their schools to the Government under threat of withdrawal of money grants hitherto provided under Statute. Second, it provides a syllabus, to be taught Native children, which will have the happy effect of preventing them from learning anything whatever likely to make them dissatisfied with their lot: the syllabus is indeed an outstanding example of attempted "thought-control."

THE ARCHBISHOP OF CAPE TOWN, THE MOST REVEREND G. H. CLAYTON, has aptly described the syllabus (with its intriguing emphasis on manual skills) as "fantastic." It is a syllabus from which the least educated Australian parent, concerned with the welfare and development of his own children, would recoil in horror.

Not only elementary schools are affected: the teacher training colleges conducted hitherto by the Church in South Africa will also be closed. And it is from these institutions that the majority of Native South African clergy have in the past come.

Leaders of the Church in South Africa have been confronted with a cruel question, which they have decided in one of two ways. THE BISHOPS OF PRETORIA AND JOHANNESBURG have stated in forthright terms that they would have nothing whatever to do with "Bantu education" by the Government of South Africa. They have announced that more than a hundred mission schools in their dioceses will therefore be closed, and that upwards of twenty-five thousand African pupils will receive no further education under the auspices of the Church. Some of the Roman and Protestant authorities have acted similarly. THE ARCHBISHOP OF CAPE TOWN, supported by his synod, has announced that he will submit to *force majeure*, and that as many of his schools as practicable will be "leased" to the Government upon whose head will then fall the consequences. ARCHBISHOP CLAYTON thus decided because, as he stated, "I am haunted by the fear that, if the number of school buildings available is greatly reduced by the refusal of the missions to lease their buildings, the result will be . . . large numbers of children upon the streets, and in country districts their loss of any opportunity of instruction of any kind."

Which of the two courses is holder is obvious; which is the wiser is another question.

There is no doubt that a critical stage in the life of the Church in South Africa has been reached. If the Church is prevented from carrying out its work through education, then it must, and will, redouble its efforts in other directions. That evangelism can more effectively be carried on there is no doubt. There is similar scope for extension of the medical services of the Church.

How effective these avenues will prove depends not only on the courage of our brother Christians in South Africa, but on the support they receive through the prayers and gifts of all others who call themselves Christian.



Things That Matter

Australians' preoccupation with affairs of no lasting significance often amazes overseas visitors.

As a nation we have the reputation of resenting criticism. But at least when the critic is a fellow-countryman, whose experience gives him a sound basis for comparison, we should pay some heed and try to bridge our outraged feelings.

Such a critic is Mr. Trevor Smith, a journalist who has lived in London for many years but who returns occasionally to his native country to refresh his memory about the people for whom he interprets the English scene in various Australian newspapers.

He is back here again after an absence of 10 years, and he has found many things to surprise him, particularly "the ease of life and the fantastic ease with which success comes," although we "grumble and growl and winge and refuse to recognise our incomparable living conditions."

But the point which most impressed me among Mr. Smith's observations was this: "Hopalong Cassidy and the young model in Sydney, who left the court a free woman after being charged with shooting her lover, commanded an enormous public. The question occurs whether preoccupation with such diversions tends to relegate disproportionately such not wholly unimportant matters as the cold war, Russo-American relations, the upsurge throughout the East, to say nothing of affairs in the Middle East and Europe, all of which are of direct and vital concern to us in Australia."

Our insular (or parochial) point of view is deplorable and dangerous. And when Australia does play a part on the

world stage, we are inclined to overrate it as decisive.

But that would not matter so much if, as a nation, we could be thoroughly awakened to the import of international developments that are occurring in our near north and to the vital need for us to pursue a national policy which will best ensure the maintenance of peace and still allow scope for the reasonable aspirations of our neighbours in the South-East Asian area.

We don't always realise, either, that English lads give two years to national service training, which often takes them into trouble spots which are much nearer our shores than theirs.

Judges' Salaries

The action of the Victorian Supreme Court judges in making public their salary grievance against the State Government shocked me.

One can concede that the Government should not have attempted to keep secret the communication it had from the judges when the salary question was before Parliament for decision.

And this column has already commented adversely on the big salary "grab" made by Victorian Parliamentarians themselves a few months ago. This last-named decision seems to have rankled with the judges, for specific reference was made to it in the letter they sent to the Premier, Mr. John Cain, before the Judges' Salaries Bill came before Parliament.

But envy of the good fortune of others is no sound reason for a rise. And in any case the Premier made a strong point when he replied that the rise given to the judges (described by them as contemptuous) brought their salaries "equal to the judges of the High Court of Australia and

substantially above those paid in any other State."

The Victorian judges should remember that many salaried workers feel just as keen a sense of grievance as they do that their salaries to-day will not provide them with the pre-war standard of living.

And most of these salaried people have to make their own contribution for old age. Few of them can look forward to the enjoyment in retirement of a pension toward which they have made no contribution.

Judges, one knows, often make a sacrifice in income when they accept appointment to the Bench. But there are compensations in the security and prestige of a judge to satisfy most barristers in their later professional years.

Let us be fair to our judges. But let them judge their own cases dispassionately.

Less Tooting

As the game of politics is played in Australia (and particularly in Canberra and Sydney) it is exceedingly rare for one party to admit any good in suggestions made from the opposite benches.

So it was a rare delight to note last week that an Oppositionist's proposal that unnecessary tooting of motor-car horns should be banned in New South Wales got a very sympathetic response from the Premier, Mr. Cahill.

Tasmania has had such a ban for some years now, and it works well. Even Paris (where tooting taxi horns were almost as symbolic of the city as the Eiffel Tower) is experimenting with a similar ban. If Paris can enforce such a ban, Sydney might at least try.

There is little doubt that impatient motorists do cause a lot of wear and tear on the nerves of others by unnecessary tooting.

At the same time I must report an impression that road courtesy, especially in busy city streets, is improving. Solicitous drivers often wave on pedestrians who not so long ago had to be very spry to make the adventure of crossing a city street without some mental and even physical hazard.

In Sydney my experience has been that the worst offenders for lack of consideration at crossings and for excessive speed on busy suburban highways are some taxi-drivers and many drivers of military vehicles.

Easier Betting

A Sydney clergyman gave a timely warning this week against the growth of betting-shops in Australia.

Tasmania and Western Australia have them, while recent Queensland legislation would pave the way for them in some parts of that State. About 20 years ago South Australia had them, too, but soon abolished them.

There is a school of thought which argues that betting is an ineradicable human instinct, and that it is much better to try to regulate it than to drive it into the underground channels represented by starting price-bookmaking.

Admittedly this is a problem which seems capable of no easy solution. But I cannot help thinking that betting-shops bring the temptation to gamble before many who would otherwise not be so exposed. The number of women I saw in a Launceston betting shop recently amazed me. Even though one may concede that it is no more reprehensible for a woman to bet or drink than it is for a man, a streak of Victorianism (the era, not the State) in my make-up causes me to be unpleasantly surprised by the feminine alcoholic and/or punter.

I await the brickbats of those who think differently.

—THE MAN IN THE STREET.

ONE MINUTE SERMON

THE EPISTLE FOR THE 4TH SUNDAY IN ADVENT

The Text:

Rejoice in the Lord always, and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in everything, by prayer and supplication with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

The Message:

There is no Epistle so happy as this letter to the Philippians. How St. Paul loved them and they him. And how sure he is of the Living Lord and the joy that overflows from the Saviour's life into the lives of the people that trust in Him. "Goodbye," he says, "keep joy in your hearts." More than that, keep rivalry out of your lives and let forbearance in. Our Lord returns, be ready. So does St. Paul advise them. No doubt he was in error in looking for a speedy return of our Lord, but how rich is his wisdom concerning our behaviour in daily life.

"Be anxious for nothing." Our Lord Christ is really in final control. He has overcome the world. And the one great necessity is to bring everything into God by prayer. There should not be an area of life outside His direction, not a longing unsubmitted to His guidance, and every happening should be linked with thanksgiving. For indeed thanksgiving makes everything in life a sacrament for it lifts it into the Presence of God.

Life lived thus in the consciousness of God's providence and God's rule has the special glory that it is endowed with peace. Peace in the mind of St. Paul is a positive fact—it means harmony, it represents all the energies of life at work, but at work together in perfect coordination.

Peace is thus not the absence of movement but its perfection. And thus peace, the integration of one's life, the harnessing of all longings, the cancelling of all fears, this peace is given by God as we surrender our lives to His control.

It is a peace which passes man's cleverness, not something we cannot understand, but which does more than an understanding can do. And it guards our hearts and minds from inner turmoil and from outside fears, as we are caught up in fellowship with and faith in Christ Jesus. How fitting that the Holy Communion service should send us forth with this Peace and Blessing.

GRADUATION SERVICE IN CANBERRA

FROM OUR OWN CORRESPONDENT

Canberra, December 12

The Duntroon Royal Military College Graduation Service was held in St. John's Church, Canberra, this morning. The service was conducted by the R.M.C. Chaplain, Padre J. May, assisted by Padre H. Harrison, and the sermon was preached by Archdeacon R. G. Arthur.

The Queen's Colours and the regimental colours of the Corps of Staff Cadets, escorted by the traditional colour party, were handed to the archdeacon who placed them on the altar, where they remained throughout the service.

As the colour party moved through the Church it passed underneath the old colours, which were presented to the regiment by the late King George VI, and which are now laid up in the church. The service was broadcast.

CLERGY NEWS

WIGHT, Archdeacon E. A., will be Locum Tenens at the vacant Parish of Stuart Town, Diocese of Bathurst, until after the Christmas services.

McKAIN, The Reverend L., Rector of Hill End, Diocese of Bathurst, will resign from the parish next month.

NORMAN, Archdeacon K. D., Locum Tenens at Warren, Diocese of Bathurst, will end his term there after the Christmas services. He will relieve in Orange Parish for two weeks in January.

WEIR, The Reverend R. C., Chaplain to the Children's Court, Sydney, will be Rector of Kingsgrove, Diocese of Sydney.

RIVETT, Canon A. L. D., of the Cathedral Parish of St. Arnau, has been appointed to St. James' Old Cathedral, Diocese of Melbourne. He will commence duties there on December 19.

SHIELDS, The Reverend J. H., Rector of Sea Lake, Diocese of St. Arnau, will be Rector of Ayoca, in the same diocese. He will be inducted on January 27, 1955.

REYNOLDS, The Reverend E. S. T., Vicar of Manungahang-Robinvale, Diocese of St. Arnau, has resigned because of ill-health as from January 31, 1955.

SMITH, The Reverend S. H., will be Locum Tenens at Holy Trinity, Kensington, Diocese of Melbourne, until the appointment of a new vicar.

GIBSON, The Reverend J., who has been Priest-in-Charge at All Souls', Lae, Diocese of New Guinea, will be leaving early in the New Year to take up duty at St. George's, Rabaul, in the same diocese.

MOREN, The Reverend W. E., is at present in California. He will be leaving there on December 20, arriving in Sydney about December 27 and returning to Lae, Diocese of New Guinea, on January 2. While in England, he acted as Locum Tenens at St. James', Yarmouth, Isle of Wight.

SANDERSON, The Reverend H. W., Rector of Corrigin, Diocese of Perth, will be Rector of Perth, as reported in our issue of November 26, to have resigned.

The ideal Way to Announce a BIRTH, MARRIAGE or BEREAVEMENT is in

THE ANGLICAN

(See Rates, Page 12.)

RELIGIOUS BROADCASTS

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

DAILY DEVOTIONAL: 10 a.m. NATIONAL.

December 21: Miss Rita Snowden.

December 21: Father Kevin Halpin, O.F.M.

December 22: The Reverend A. C. Prior.

December 23: The Reverend A. P. Campbell.

December 24: Canon E. J. David.

December 25: Christmas Day.

SUNDAY AFTERNOON TALKS: 3.45 p.m. A.E.T., 3.15 p.m. W.A.T. NATIONAL.

December 19: "Personalities at Evanston — The Reverend Dr. Martin Niemöller."

PLAIN CHRISTIANITY: 7.30 p.m. A.E.T., 7.45 p.m. W.A.T. NATIONAL.

December 19: The Reverend Sidney Price.

FACING THE WEEK: 6.40 a.m. A.E.T., 6.35 a.m. W.A.T. NATIONAL.

December 20: The Reverend Edwin White.

READINGS FROM THE BIBLE: 7.10 a.m. A.E.T., 8.10 a.m. A.E.T. Regional and S.A.T., 8.45 a.m. W.A.T. NATIONAL.

December 20-24: The Very Reverend John Bell.

EVENING MEDITATION: 11.20 p.m. A.E.T. (11.45 Sat.), 11.25 p.m. S.A.T., 10.55 p.m. W.A.T. INTERSTATE.

December 20-25: The Right Reverend Christopher Storr.

EVENSONG: 4.30 p.m. A.E.T. NATIONAL.

December 23: St. John's Cathedral, Brisbane.

CHRISTMAS DAY: December 25.

RADIO SERVICE, 9.30 a.m. A.E.T. NATIONAL: From the Congregational Church, Mosman, Sydney.

December 25: The Reverend A. Winston Jones.

DIVINE SERVICE, 11 a.m. 2BL, 2NC and Regionals: St. Andrew's Cathedral, Sydney.

TALK, 4.50 p.m. A.E.T. NATIONAL: "Christmas in Poetry," by the Bishop of Grafton, the Right Reverend Christopher Storr.

CHRISTMAS CAROLS, 6.30 p.m. A.E.T. NATIONAL: Students' Choir, Balmmain Teachers' College, Sydney.

PRELUDE, 7.15 p.m. A.E.T. NATIONAL: Westminster Madrigal Singers.

PLAIN CHRISTIANITY, 7.30 p.m. A.E.T. NATIONAL: Canon Theodore Ferris (Boston, U.S.A.).

LETTERS TO THE EDITOR

The following letters to the Editor do not necessarily reflect our editorial policy. The Editor is always glad to accept for publication letters on important or controversial matters.

Letters should, if possible, be typed, and must be double spaced, brief and to the point. Preference is always given to correspondence to which the Editor's name is appended for publication.

Parts of some of the following letters have been omitted.

APPEAL FOR YARRABAH

THREE URGENT STAFF NEEDS

TO THE EDITOR OF THE ANGLICAN

Sir,—Having just returned to my diocese, I have paid a visit to Yarrabah Mission for aboriginals near Cairns, and have been much heartened to see the great material improvements which have been carried out in my absence.

Electricity has been installed throughout, a refrigeration plant has been installed in the new butcher's shop, and the sawmill is in good working order. Unfortunately, however, at this crucial moment our engineer has been compelled to resign for family reasons, and for this reason I should like to draw the attention of your readers to the urgent need which exists for a missionary engineer who can maintain four diesel engines (123 horse, 7½ horse), a refrigeration plant, a diesel driven boat, rotary hoe, tractor and truck.

The native people are, at present, doing their best under supervision to keep the machines going, but the need for a young engineer who will give a period of service to his Church in this way, is desperate because unskilled well-intentioned people may ruin hundreds of pounds worth of equipment overnight.

A builder and an agriculturalist are also needed, and these tasks call for young trained men or older men on service pensions, for the missionary salary is £100 p.a. plus keep.

The Australian Board of Missions, through its offices in all States can give details of Yarrabah to any interested, or they may apply direct to me at the address below.

✱ Ian North Queensland.
Bishop's Lodge,
Townsville, Queensland.

ANOTHER CHOIR SCHOOL

TO THE EDITOR OF THE ANGLICAN

Sir,—In describing the opening of the new music room at St. Andrew's Cathedral (The Anglican of December 10) you reported the Governor of New South Wales as saying, amongst other things, that St. Andrew's Cathedral is the only choir to have a choir school in the whole of Australia.

I beg to state that we have a choir school at Christ Church, South Yarra, Melbourne, which was opened in 1898 solely for the purpose of educating choir boys and has continued in that function ever since.

Some years later, however, it was decided to enlarge the school to take at least 160 pupils, and early this year a further step was taken when two additional classrooms were constructed.

The school is situated within the grounds of Christ Church, and is known as Christ Church Grammar School. The choir boys have a daily practice and receive scholarships in return for their services to the choir.

Yours sincerely,
LEONARD FULLARD,
Organist and Master of the Chorists, Christ Church, South Yarra.

PRESERVATION OF OLD BUILDINGS

TO THE EDITOR OF THE ANGLICAN

Sir,—Once again the N.S.W. Government has set a choice example for the demolitionists, who are ever bent on destroying the pitiful remnants of our early colonial architecture.

It is now reported that Parliament House in Macquarie Street, Sydney, is to be torn down to make way for a more imposing building for our brilliant legislators. This is the culmination of a long record of official vandalism in this State—the fates of the old gaol at Port Macquarie, the Surgeon's House at Fort Street, the Balmain Cemetery, Camperdown Cemetery and other historic places are to be dwarfed by the grandest achievement of all—the destruction of Parliament House itself, which is still a fine old building despite the inmates it has unprofitably housed over the years.

It was reported some time ago that Mr. Cahill as Minister for Local Government called for lists of historic buildings to be presented to him so that action could be taken to preserve them. The historic buildings at Windsor have been designated in the interim, and now that he is in the position actually to do something, Mr. Cahill seems to have lost interest.

The hideous structure at Circular Quay and the unused College Street subway are timely reminders that the present Government should abandon all its building ambitions, for the sake of posterity if not for its own sake.

How can we really believe the current governmental talk about the erection of an opera house and "culture for the masses," when in the very next moment plans are announced for tearing down one of the last important links we have with Old Sydney.

We do not need an opera house with "culture" stamped on it in large letters to indicate whether or not we actually possess culture. Visitors can tell by the state of the city—particularly by the way we care for, or neglect, what has been left for us by those who came here and laid the foundations of our country—whether we are cultured.

If we must have a new Parliament House, let it be built elsewhere, and let us keep the old building (and save the cost of demolition in these days of "no finance") and convert it into a public archives office, a museum, government offices—anything, but let us keep it. If we were to convert it into a brewery, it would be safe for all time. As for new premises, Fort Denison, with its roots deep in the history of our country, would make a splendid place.

Our civic fathers do not need to go abroad to know that in other countries, whither we race for new ideas, extensive programmes are undertaken to renovate and preserve old places. Bombs, culture and a strong sense of tradition have made their old buildings objects of reverence.

Yours etc.,
L. GILBERT.

Nabiac, N.S.W.

BUSY YEAR FOR MAIL-BAG SUNDAY SCHOOL

FROM OUR OWN CORRESPONDENT

Hobart, December 9
The Church of England Mail-bag Sunday School, which sends out religious instruction by post to outback parts of Tasmania, and also to the lighthouses, has ended a particularly busy year.

About 1,588 lessons were sent out, and much of the work entailed in this large undertaking has been performed by voluntary labour.

In the recent diocesan examination, about 150 children qualified, and 24 honours, 42 credits, and 82 passes were gained.

PLANTATION SCHEME FOR BUNBURY

FROM OUR OWN CORRESPONDENT

Bunbury, December 8
The Diocese of Bunbury proposes to develop 100 acres of Church land in the Manjimup area by establishing a pine plantation.

The scheme has been worked out by competent authorities and every possible angle, including the question of fire hazard, carefully investigated.

The first task is to have the land bulldozed. Arrangements are now in hand for this to be done almost immediately. When dry, burning will take place, followed by ploughing and planting. Certain essential work will then need to be done until pruning time.

At 15 years, thinning will take place, and thereafter every five years until the remaining trees reach maturity in 30 to 40 years. Each thinning will bring in revenue.

The financial return can only be estimated, and that on a conservative basis, but many thousands of pounds could be available for use in the diocese.

The cost of establishment is expected to total between £2,500 and £3,000, and of maintenance over the whole period £1,000 to £1,500.

The diocese is appealing for private donations to help cover the cost of establishment.

CHURCH HALL DEDICATED

FROM A SPECIAL CORRESPONDENT

Melbourne, December 11
A large gathering attended the opening of the new church hall in Ropley Avenue, to be known as St. Martin's—in Deepdene, on Saturday, December 11 by the Archbishop of Melbourne, who dedicated and officially opened the building.

On the Sunday, the Vicar of St. Hilary's, Kew, the Reverend N. V. L. Lloyd, part of whose parish it is, celebrated the first Holy Communion service at 9.30 a.m.

This hall will be used as a temporary church until the new church is built and it has been tastefully furnished for the purpose. The work of building this hall has been entirely voluntary and is a tribute to the people who have worked hard and conscientiously for many weeks.

Those assisting the archbishop were Archdeacon R. H. B. Williams, and the Vicar of St. Barnabas', Balwyn, the Reverend W. Holt.

C.E.Y.M.S. LAUNCHED IN MELBOURNE

The Church of England Young Men's Society was launched this month in the Melbourne Diocese at a meeting of C.E.M.S. leaders and representatives of groups of young men from various parishes.

Young men present representing the former C.E.M.S. Junior, spoke in glowing terms of the fine property owned by the society at Ocean Grove.

A provisional executive committee for C.E.Y.M.S. was elected as follows:—
Chairman: Bob Thomas (St. Martin's, Deepdene).
Secretary: Rex Lay (Holy Trinity, Balclutha).

Assistant Secretary: Alex Hess (St. Alban's, West Coburg).
Treasurer: Harry Day (St. Barnabas', Balwyn).

Committee: Roger Weir and Peter Pugh (St. Barnabas', Balwyn), Ken Williams (St. James', East Malvern), Dr. W. J. Denchey and F. R. Manley (C.E.M.S.).

RE-UNION FOR FATHER, SON

FROM OUR OWN CORRESPONDENT

Perth, December 10
On January 10, 1955, the Reverend E. H. Arblaster will be welcomed home to Western Australia after five years in Tanganyika.

He is the son of Canon G. Arblaster, of Kalamunda, W.A., who celebrated the 40th anniversary of his ordination on St. Andrew's Day, 1954.

FAITH AND MORALS

A WEEKLY QUESTION BOX

UNDER THE GENERAL EDITORSHIP OF DR. FELIX ARNOTT.

Inter-communion

A Sydney correspondent has asked: "Is there anything in the ordination vows of an Anglican clergyman to prevent him inviting to Holy Communion (with permission of his ord'ry) communicant members of other Protestant denominations on special oecumenical occasions?"

We do not know of anything in the ordination vows of an Anglican clergyman which would prevent him inviting to Holy Communion communicant members of other denominations unless we believe his vow of lawful obedience to his ordinary might cover the matter. The Book of Common Prayer makes it quite clear that normally only those are to be admitted to the Holy Communion who have been confirmed or are desirous of being confirmed. Consequently it is undesirable that any Anglican priest should take it upon himself to break this rubric without the express permission of his bishop.

There seems to us two main occasions when it would appear justifiable to encourage inter-communion. First, as our correspondent suggests, on special oecumenical occasions such as the great conferences held in

the years since the war at Amsterdam, Evanston, Lund and Oslo. No official guidance was, on these occasions, given by the Archbishop of Canterbury and Anglicans were left free to communicate or not as they desired at the services of corporate communion. There are many who believe that inter-communion should be the goal in the movement towards re-union rather than a means to this end.

We must bear in mind that there is a difference between an inter-communion service in which members of differing denominations take part in the actual celebration and an Anglican service in which the celebrant invites communicant members of other churches to receive the sacred element. It is this second situation with which our correspondent seems alone to be concerned, and at oecumenical gatherings it has been the general practice for Anglican leaders to invite other communicants to attend their services, but in the combined communion services the Anglican Church like the Orthodox Church, has normally preferred not to take active part. At such gatherings, also, as student movement conferences, Anglicans, with the permission of the local bishop, have frequently invited others to join.

BIBLE HOUSE FOR PORT MORESBY

A new Bible House is to be built at Port Moresby, New Guinea, by the British and Foreign Bible Society.

It will be dedicated as a memorial to the men and women of New Guinea whose devotion and self-sacrifice in World War II saved the lives of many Australian and American servicemen and women. It will serve as a public centre for the encouragement of the production and distribution of holy scriptures.

The society aims to have the building opened by the middle of 1955 and has launched an appeal of £6,000 to meet the cost of the building.

Donations should be marked "Memorial Bible House, Port Moresby." Donations are permissible deductions from income tax.

ORDINATION IN PERTH

FROM OUR OWN CORRESPONDENT

Perth, December 9
The Archbishop of Perth, the Most Reverend R. W. H. Moline, will conduct an ordination in St. George's Cathedral, Perth, on December 21 at 10 a.m.

The following will be admitted to the priesthood: the Reverend Mark Kirby, the Reverend Ronald Davies and the Reverend Gordon King. At the same time Derek Alton and Norman Hall will be made deacons.

Mr. Davies will be appointed to the Parish of St. Hilda's, North Perth, in place of the Reverend Fred Armstrong who will go as assistant to the Reverend Brian Albany of Morawa, to be Priest-in-Charge of North Midlands; Mr. Kirby and Mr. King will continue in their present parishes.

Mr. Alton will continue his studies at St. Michael's, Crafer, and Mr. Hall is being transferred to the staff of St. John's, Fremantle.

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THE ANGLICAN

(See Rates, Page 12.)

PUTTING CHRIST INTO CHRISTMAS

FROM OUR OWN CORRESPONDENT

Hobart, December 9

The movement to "Put Christ back into Christmas," inaugurated in Tasmania three months ago, is showing results.

A pamphlet in connection with the movement points out: "If Santa Claus and tinsel gradually gave more room to pictures and models and greeting cards with the Nativity scene; if Christmas rather than Xmas were used; if the business houses made use of 'stickers' on their December mail bearing the slogan; if large shop windows displayed Bethlehem scenes with the crib and the angels and the star, business would not fall away, and the meaning of Christmas would be brought home to multitudes—for everyone visits the shops at Christmas."

The Bishop of Tasmania, the Right Reverend G. F. Cranwick, writes in a pastoral letter: "The Sundays in Advent are to prepare us to welcome the 'Man born to be King' with due honour and respect and to take Him in love and penitence into our hearts."

"The purpose of the movement to 'Put Christ back into Christmas' is not only to choose gift cards with a religious message, or to write Christmas instead of Xmas. It is a challenge to us to put Christ into the place in our lives which He as God and Saviour should occupy."

SACRED SONGS ONLY FOR WEDDINGS

FROM OUR OWN CORRESPONDENT

Canberra, December 12

The Rector of St. John's Church, Canberra, the Venerable Archdeacon R. G. Arthur, gives notice in his parish paper this month that "only sacred solos may be sung during the signing of the register."

"'I'll Walk Beside You' and 'Because' are ideal for a wedding reception, but are not appropriate in church where our singing should be about God or addressed to God," he writes.

A second situation which encourages such an invitation is realised on board a ship where very often there will be no Presbyterian or Methodist minister, and where the communicants of other churches rejoice to be allowed to share in the Anglican service. The authority always to whom reference must be made is the bishop, to whom the clergyman concerned owes obedience.

Juvenile Delinquency

Does not the growth of juvenile delinquency prove that the so-called progressive modern education has failed to train character?

Juvenile delinquency is certainly an alarming feature of modern society, but it is extremely difficult to attribute it to any one cause such as a particular system of education. This broken homes, the tendency to-day for mothers to work as well as fathers, the strain and complexity of life itself, are all factors that may produce delinquency. The greatest number of children who are sent to approved schools either in England or this country, are those who have some background of neglect or frustration in their own home. Furthermore, it is important to remember that most children attend day schools, and only a very small proportion of the week is spent within the school grounds. Consequently a child's activity in its home and its leisure is a more potent influence in the formation of character. It is also often found that delinquents may spring from homes where discipline has been too severe as surely as from those where it has been too lax or non-existent.

We do not know whether there are any statistics to show if a higher proportion of delinquents come from modern progressive schools than from those which pursue more traditional methods; for progressive education is a result of the social revolution of the twentieth century rather than a cause of it. Life has speeded up and inventions have widened family horizons faster than parent-child or teacher-child relations can cope with them. We are thankful for the passing of the old automatic rule in home and school, and for the new emphasis on the individual as a personality. Modern education does at least recognise that it is the task of the teacher to establish communication with his pupil rather than to impart knowledge, and we are more and more realising that the only discipline worthwhile is self-discipline.

On the other hand, often self-discipline cannot be obtained until the child has passed through some stage of discipline being imposed from without. The word discipline comes from the same root as discipleship, and it is a hard and difficult process which can often only be learnt through much patience and occasionally a little pain on both sides. Parents and sometimes schools are afraid to face up to the problem of imposing discipline. Rewards and punishments are all too often not a part of any consistent plan, but are bound up with the parent's or teacher's own mood or emotion at the time. We sometimes wonder too, whether persistent nagging, sarcasm, cold-shouldering and some of the other penalties of modern times are necessarily an improvement on the old heavy smack when the occasion demanded it.

The important need is for parents and schools to co-operate more closely together. With the large classes in so many of our State schools it is increasingly difficult for children to be dealt with as individuals, and for time for that discussion between parents and teachers, which is so important an aid to education and a real bulwark against delinquency.

A PARISH HALL WITH A DIFFERENCE

BY THE RECTOR OF CROOKWELL, THE REVEREND J. G. DONOGHUE

A new era in public architecture in Crookwell, N.S.W., will be initiated with the building of the new parish hall for S. Bartholomew's Church. After more than two years of intensive planning, the work of building is soon to be commenced.

The new hall will have many unusual features, and is certain to arouse interest far beyond the confines of Crookwell itself.

One of its most pleasing aspects is the fact that the designers have kept in mind its functional needs, and at the same time have achieved what promises to be a building of great beauty.

It is to be used primarily for a rapidly expanding Sunday school, for youth club activities, for the staging of flower shows, for Guild meetings, jumble sales, wedding receptions, Communion breakfasts and parish gatherings of every kind. Since most of these are day-light activities, it was desired that maximum use should be made of natural light. Accordingly, the eastern wall is to be almost entirely of glass.

On the other hand, careful thought had to be given to the rigours of the Crookwell climate. The walls on the west and south will be of brick with window lights high up in the western wall.

The frontage to Denison Street is to be in coloured mosaic. This is a feature much in use for ecclesiastical buildings in Europe and the Middle East, and will give an almost unbelievable grace and charm to the building.

Church building generally has suffered too long from a lack of imagination on the part of architects and builders.

No attempt has been made to break away from traditional forms, and the result has been a collection of stodge buildings that have been entirely lacking in inspiration.

Here the note will be one of brightness, and light will serve to emphasise the joyfulness that should be an integral part of all true religion.

NEW AND OLD

Above all, it was necessary to preserve the unity of the new with the old. Here the designers have been remarkably successful.

The new hall and kitchen are planned as the first step in what will eventually be a unified set of buildings with the church itself predominating.

The picture on the front page

THEATRE REVIEW

"RED LETTER DAY"

THIS will be one of the last productions at the Little Theatre, South Yarra, Melbourne, before it is demolished and a new and much larger theatre built on the site.

A very vain and selfish woman has reached her 50th birthday, and she vents her temper on her husband and children because her friends in sending her presents try to cheer her up with the happy thought that anyhow 50 is still only halfway to 100!

Marjorie Archibald is excellently cast as the ageing wife, and David Reid as her husband, and a juvenile with a great future in the theatre is Peter Oliver, who takes the part of their son—Toby.

The one set used is very good. Are we so short of authors in Australia that plays of this calibre have to be imported from America? There is not a single line in it that makes it necessary to lay the scene in U.S.A.

It has a great many delightful amusing lines, and the stagecraft and production of it are first-class, and with the wealth of talent now available in Melbourne alone, with such producers as Irene Mitchell and John Sumner and others, and swarms of professional and amateur actors and actresses of marked ability, it is time we stood on our own feet in the writing of plays also.

—W.F.H.

of this issue shows that the hall is set back a little from the church (here seen with its new tower and one of the side vestries).

The supper room, when built, will form the third side to a square and all will be connected by means of a covered way or cloister. To further emphasise the unity of the whole, the main entrances to the hall are placed on the side facing the church.

FUTURE PLANS

The interior arrangements are to be commensurate with the outside appearance. The work immediately planned consists of the hall and kitchen, leaving the supper room-kindergarten and church extensions to be completed at a later date.

The kitchen will be 13'6" x 17' and will be fitted with all modern conveniences. It is to be all-electric, but will include a fuel stove for warmth. It is to be so placed that it will serve both supper room and hall with equal facility.

The hall itself will be some 30' x 78' which includes a 14' stage, with commodious storage space beneath. The roof is to be supported on steel girders and will be sarked and sheeted with blocks 18" thick.

(See picture page 1)

BOOK REVIEW

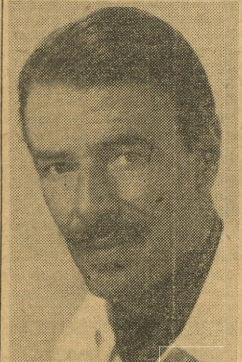
THE HIGHLANDS OF NEW GUINEA

ADAM IN PLUMES. Colin Simpson. Angus and Robertson, Sydney. Pp. 268. Price 25/-.

"You would not read about it," Cunningham said. "Last night we were in Sydney—now this! Look at the lad with the purple hair."

Thus vividly does Colin Simpson bring home in his new book, "Adam in Plumes," the amazing nearness to us in Australia of those wonderful highlands of New Guinea, which less than a quarter of a century ago were, with their colourful people, entirely unknown to the white man.

In his two earlier studies of primitive man and of the effect of the impact upon him of



Colin Simpson

enforced contact with civilisation, "Adam in Ochre" and "Adam with Arrows," Colin Simpson has dealt understandingly with the problems which arise from this contact not only for the primitive aboriginal and New Guinea people themselves, but also for those who chose, or are called upon as a matter of duty, to blaze the trail for the advance of civilisation among them.

In the vanguard of such advance the Christian missionary has an important place, and to our readers those sections of Simpson's book—and they are

BOOK REVIEW

HOW PEOPLE LIVED IN THE FIRST CENTURY

EVERYDAY LIFE IN NEW TESTAMENT TIMES. Dr. A. C. Bouquet. Batsford, 1953. Pp. XIX ad 236.

THIS DELIGHTFUL volume will make a most acceptable Christmas gift and should find a place in every school and parish library.

It is a masterly study of the everyday life of the first century of our era, written with remarkable vividness and illustrated by over a hundred drawings, specially produced for the book by Majorie Quennell, and a large number of admirable photographs as well.

Dr. Bouquet is a lecturer in Comparative Religion at Cambridge and he has contributed a number of important works, including two special "Pelican" books in this field.

The present book reveals a wide acquaintance, not only with the Scriptures themselves, but also with Greek and Roman writers, and with the mass of papyri which give us so vital an impression of ancient life.

Most books on the ancient world will tell us something of the literature, art and economic life of the time, but do not give us much help with such interesting matters as the clothes people wear, the meals they eat, the furniture of their houses and the books they read.

Consequently, this volume is most refreshing because, not only does it cover all these aspects of everyday life, but we also discover how people lit their houses, something of drains and sanitation, the conditions of inns in which travellers stayed, rationing and food control, auction sales, the games

played by the children and the punishments inflicted on naughty schoolboys.

It is surprising how little, in many respects, the world has changed. We find that Roman Jews got extra rations of grain and oil on Fridays to avoid complications over the Sabbath, and since some Jews objected to using Gentile oil, they arranged to receive their rations in cash instead of in kind.

We hear, too, of a National Service recruit who writes home, telling his family how searick he had been, but how, through praying to the God Serapis, he had come safe to land, and had sent his father a little portrait of himself out of his first pay from the Emperor.

Another letter from a school-boy assures his father: "Don't fidget about my mathematics for I am working hard." We learn also that a favourite fashion for young ladies of the day was to bind their hair back in a plain knot, and to run a plait over the top of the head in the front.

This book will be found particularly valuable for teachers and clergy who have to expound the parables of Our Lord which, in themselves, throw much light on the social and economic life of Palestine. Further, it will be found equally enjoyable for a journey or by a bedside—one of those books which can be dipped into with profit on any occasion.

Unfortunately references are not given as to the sources from which Dr. Bouquet has culled this fascinating material. An appendix giving some of these would be a valuable addition to the book. Dr. Bouquet is also probably wrong in ascribing the famous *De Re Coquinaria*, the most sumptuous of Roman cookery books, to Apicius. Although Tacitus and Pliny tell us that this man did write a cookery book, the actual work in question belongs to a date at least as late as the third or fourth century. These, however, are small blemishes, and both Dr. Bouquet and his publishers are to be congratulated on a work which it is a genuine pleasure to possess.

—F.R.A.

(Our review copy came from Church Stores, Sydney.)

NEW VENTURE IN PACIFIC

A fresh undertaking in the field of English literature for the Pacific is envisaged by the Pacific Christian Literature Society. This is reported in the annual report for 1954 of the society.

The society already publishes the *Pacific Island World*, a periodical in simple English with a special four-page feature for women, which has a wide circulation among the islands.

The new venture is to issue about Easter, 1955, a tentative edition of an illustrated paper of a more popular and newsy nature. This will be placed on sale through the missions in the various island groups.

The aim of the society is the dissemination among the islands of the Pacific of "Christian literature," meaning all literature that will help the people to live life on a higher level and with greater fullness.

ADMIRALTY FLAG FOR LONDON CHURCH

CHURCH INFORMATION SERVICE London, November 29

The Admiralty flag has been formally presented to S. Martin-in-the-Fields, London. It will hang from the Admiralty box, flanking the King's colours of the Chatham Division, which were presented a few years ago.

There is a close and long-established association between this church and the Admiralty.

MINISTERS!

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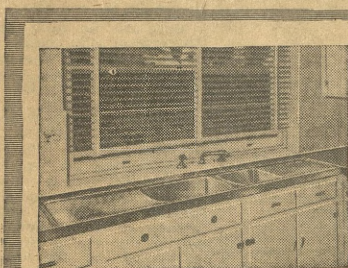
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"WATCH YE FOR HIM!"

By a Sister of the Community of the Holy Name

NINETEEN HUNDRED and fifty-four is nearly over, and the royal visit to which we were all looking forward so eagerly last December — is a thing of the past. But is it all over? The Queen has come and gone, but I can still hear that clear voice speaking from *Gothic* as the royal yacht sailed away from the shores of Australia, and I can hear the words, "when I come again to my people."

The royal visit had a most unexpected effect on me — one that would probably surprise Her Majesty if she ever heard of it, and yet I think that she'd be glad to hear of it.

During the Queen's visit I caught a glimpse of majesty at close quarters, majesty revealed in a real person instead of in the pages of a book. That experience brought new meaning into my thoughts of Passion-tide with its "royal banners" going forward to Calvary; and now I find it's influencing my thoughts of Advent, those four weeks before Christmas when we think of the royal majesty of God, coming in human flesh on the first Christmas Day, coming in power and great glory on the last day.

In Elizabeth the Second we saw royal majesty in a very human person, a person wearing every-day clothes, smart shoes, dainty hats, simple frocks, in fact the sort of clothes the ordinary woman likes to wear, but worn with a difference.

As one man said, "I don't know what it is about those hats of hers. There's nothing to them, but when I've seen hers, the other women's hats look all wrong."

It was just as though the Queen had stepped down from her royal throne to our level, and then challenged our standards by the perfection of her simplicity. And yet we did see royalty in the distance of majesty, escorted by outriders, robed in glimmering satin and blue sash of honour, wearing a diamond tiara as though it were a crown of glory.

And now we feel we know what royalty is, just from seeing it at close quarters, and we have a good idea what to expect when we see our Queen again.

CHRIST, our King, the Son of God, came to us to show us the royalty of God, to show us in simple ways what God is like and what man can be like with God's help. He will come again in majesty, escorted by angels, robed in power and great glory. There is no doubt that He will come again. The only uncertainty is the time of His coming. "Take heed," said Christ to His disciples, "watch; for you do not know when the time will come . . . And what I say to you, I say to all, watch."

And now here begins a modern parable to illustrate our need for watchfulness. Then shall the coming of Christ be likened unto the crowds

This article was originally broadcast as a talk over the A.B.C., by whose kind permission it is printed here.

which made their plans and went forth to meet their Queen.

The people have gone out to meet their Queen, to the city streets where they think she is likely to come. Suddenly, there's a roar of cheering. Watchers climb on their boxes or rush to the windows. But it's only a false alarm, just a green lorry carrying a party of council workmen.

Another burst of cheering heralds another mistake, and two black and white dogs chase each other joyously between the barriers put up for royalty. But at last, at long last, there comes the cry, "Here she comes!" and soon the Queen is here in the midst of her people.

SOME have missed out on her coming, entirely through their own fault. Some have got tired of waiting and gone to sleep on the grass. One man's had too many drinks, and can't stand upright to see the Queen. One woman hasn't made sure that the box on which she's standing will take her weight, and she's taken to hospital with a broken leg, and someone's cut it too fine and arrived too late. Too late, too

careless, too busy, too greedy, too lazy — and so five foolish folk have missed out on the coming of their Queen. They've lost their chance, even though they knew the day and the hour of her coming.

Somehow this experience of a royal coming, so long-expected and yet missed by so many through their own fault, has thrown a strong light for me on the challenge of the Advent season, the challenge to go out and to meet the King of Kings.

As the Queen's car passed I heard a man say with deep conviction, "She's a beauty!" and a woman replied "She's a pal!" They wouldn't have discovered those things, if they hadn't gone out to meet their Queen and waited patiently for her.

When God's own Son, the King of Kings, came down to earth, He came in perfect beauty, full of grace and truth, and He came to bring us the royal friendship of God. But only those who look for it will see that beauty; and only those who come and ask His help will find that He is a Friend indeed. There must be an advent on our part, a coming to Him, if we are to meet Christ on His royal progress when He comes again. And so, let us listen to the call of Advent. "The Lord our God is at hand; watch ye for Him!"

WORSHIP AS A RESPONSE IN THE CONTEMPORARY SITUATION

SINCE WORSHIP is a characteristic feature of the Church, its effectiveness as a response to the challenge of the contemporary scene is important for two reasons.

Firstly, because worship is a normal Christian practice, the adequacy of existing modes is always a pertinent question; and, secondly, under present circumstances, worship is the principal acknowledged point of contact between the Church and the outsider, and consequently almost the only means of his evangelisation.

The principles of worship derive from its nature, which is the fitting expression of a relationship that exists between God and His creation. It is not utilitarian in seeking to harness God to self, but is rather God-centred giving of the self to become a more perfect instrument of God. Worship is sacramental in that the physical side of creation is a vehicle of the communion between spirit and Spirit. It is also corporate

This article sums up the findings of a study conducted this year by the Melbourne branch of the Anglican Evangelical Group Movement.

The study, the second in connection with the main theme, "What are the essential differences between Humanism at its best and Christian living?", centred around the topic "Worship as a Response to the Challenge."

The findings under the first topic, "The Australian Scene," appeared last week.

as well as individual, because it belongs to the level of personality.

These principles may be expressed in many forms, and uniformity in modes of worship is neither necessary nor desirable. The Anglican and Roman Communion are characterised by liturgical worship, and the Protestant denominations by non-liturgical. Normal Angli-

A NATIONAL CATHEDRAL

FROM OUR OWN CORRESPONDENT

Canberra, December 8
The Professor of Nuclear Physics in the Australian National University, Dr. E. W. Titterton, said at an Anglican Men's Movement dinner this evening that what Canberra lacked most was a great church of cathedral proportions which could bring to the people the magnificent music of the Anglican Church in all its rich beauty.

He considered the Anglican Church possessed the most magnificent music in the world, but did not use it sufficiently.

Recalling that he had worn a choir boy's collar and had played the organ for many years in overseas churches, Dr. Titterton said that he was very pleased to have learned, only that evening, of plans for the building of the Anglican National Memorial Library which would ultimately include the Collegiate Church of S. Mark and its own great choir school.

He felt strongly that every member of the world-wide Anglican communion should have the opportunity of subscribing to this project.

If every Anglican subscribed only one shilling, the cost of construction would be covered, he said.

The great music from such a Collegiate Church would be available to millions outside the national capital through radio, television and recordings.

ADDRESS TO MASONS

FROM OUR OWN CORRESPONDENT

Canberra, December 12
"Christ's Church languishes because of our disloyalty to it, our preoccupation with lesser societies, our neglect of its message and its insistence that hearts must be changed," a veteran Canberra priest, the Reverend Harold Hunter, told a capacity congregation in S. Paul's Church, Canberra, this evening.

"If our central loyalty is safe, all lesser loyalties will fall into their proper place," he said.

Mr. Hunter was giving the occasional address at a special Christmas carol service attended by Masonic Brethren. The service was conducted by the Rector of S. Paul's, the Reverend Ross Borden.

"Let us not boast of what we have done through our Church, our lodges, our societies," he said, "but remember the greater things we ought to have done and which still remain to be done; we need—all of us—not pats on the back, but a spiritual shaking up, especially in our stupid attempts to dispense with the love of the Father, the saving power of the Son and the inspiration and strength of the Holy Spirit, otherwise our spiritual capital will dwindle until bankruptcy faces us."

SHEPHERD'S PIE

CHURCH INFORMATION SERVICE

London, November 29

A reviewer in the Children's Book Section of "The Times" Literary Supplement has been stung to protest against rehashed Bible stories.

The writer thinks that "nearly all the religious books for children poured out every autumn, presumably destined to be Sunday school prizes or Christmas presents from unimaginative aunts to disappointed nephews, can be divided into two classes.

There is the "Meek-and-Mild" school which writes down to its readers and perpetrates such horrors as "Wasn't that clever of the Holy Ghost?"; and the "Freak" school, which tries to re-interpret Bible incidents by quaint devices, such as the Christmas story told by one of the camels of the wise men.

The publishers must make money out of these books, but what are the aims of their authors?

They reduce the dignity of Biblical language to a condescending slangy simplicity. Sometimes they are inaccurate. Perhaps their object is to bring children by easy stages to read the Bible themselves; but children accept a story as it stands and are not interested in consulting the original.

The best book for children to read and listen to about the Bible is the Bible itself. They may not understand some of it, but the gist of the stories is plain, the language has a rhythm and dignity which any child with an ear can sense at once, and the proper person to explain difficulties is the parent.

BATHURST FUND FILLS QUOTA

FROM OUR OWN CORRESPONDENT

Bathurst, December 9
The fund for the building of S. Michael's Memorial Home for Children, Bathurst, has filled its 1954 objective of £30,000.

The building itself is expected to cost £29,700. The immediate task in 1955 will be to raise the final £10,000 needed for plant, furnishing, road-work, etc.

The diocesan commissioner, the Reverend Harry Thorpe, said to-day that the foundation stone would be laid early in the New Year.

The home is to be a P.O.W. (Far East) and Korea Memorial.

HEADMASTER RETIRES

FROM A SPECIAL CORRESPONDENT

Melbourne, December 13

The Headmaster of Caulfield Grammar School, Mr. F. H. Archer presented his last report at the school's speech night on December 9, before retiring.

Mr. Archer has been 42 years at Caulfield, 22 of them as headmaster.

When he joined the school as a junior master in 1907, there were 200 boys on the roll; to-day there are 800.

Mr. Archer was away from Caulfield from 1917-22 when he was headmaster of Trinity Grammar School, Sydney. He is a lay canon of S. Paul's Cathedral.

Mr. Archer will be succeeded as headmaster by the Reverend S. W. Kurrie, who himself was a pupil at Caulfield only thirteen years ago.

NEW CHRISTMAS CANTATA

ANGELIC NEWS SERVICE

London, December 13

Vaughan Williams' cantata, "Hodie" was sung by the Trinity College of Music choral class at their Christmas concert on December 7.

It was entirely a student performance; students conducted, sang the solos, and played the accompaniment on piano, organ and harp.

The B.B.C.'s performance later this month will include an orchestral accompaniment.

The cantata, which lasts for an hour, is a great acquisition to Christmas music.

It is a sequence of meditations in various forms of song, chorale, pastoral, and hymn strung on a narrative from the Gospels in recitative.

The cantata was composed for the Worcester festival this year; this is the first time it had been heard in London.

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BOOK REVIEW

A GUIDE FOR PARENTS

PARENTS ONLY. Nicholas

IDEAS on the proper relationship between parents and children have changed considerably in comparatively recent years. Various theories have been propounded, have had their day and been discarded.

There was the abominable theory that a child is a kind of ultra-sensitive plant which must never be thwarted or frustrated but given its own way in all things. At the other extreme there was the theory that children should at all times be regimented and disciplined like soldiers for the good of their souls or, in any event, for the general comfort of their parents.

Then, of course, there are those with no theories at all who merely regard their children as part of the family and let it go at that.

"Parents Only," by Nicholas Gillett, vice-chairman of the Birmingham and District Federation of Parent-Teacher Associations, sets out to expound no theory unless, as the sub-title suggests, it is that parents should grow up with their children. It consists, in fact, of a series of letters originally written as part of a

Gillett. Island Press.

correspondence course for parents and as a result it maintains an easy, informal and very readable style.

A degree of continuity is achieved by discussing children at various ages from a few months old to 10 years.

One of the most pleasing features of the book is its admirable sanity. It avoids the extreme views mentioned earlier, not by any throwing up of hands in horror at this view or that, but by treating the child-parent relationship as a perfectly simple and easy thing to achieve with certain pitfalls to be avoided and certain ideals to be aimed at.

It is easy for the conscientious parent to become over-sensitive as to his parental duties and to torment himself unduly with the thought of his own shortcomings or what he takes to be his child's abnormalities. Mr. Gillett's book is an excellent corrective to this attitude.

His book can be warmly recommended for all parents who want to enjoy their children and in so doing help their children to enjoy the process of growing up.

—D.M.S.

BOOK REVIEW

HISTORY FOR CHILDREN

THE FIRST HUNDRED YEARS. Helen G. Palmer and Jessie MacLeod. Longmans, Melbourne. Pp. 176. Australian price 17/6.

This is a most attractive record of the first hundred years of Australia's history with which to introduce the subject to the older primary school child.

It is also a good book with which to introduce the value of employing original source material in the studying of history.

The authors have employed such written records as exist of the people, who lived during those years, to great advantage. One striking omission is the little attention paid to the colony of Tasmania.

The plentiful and lively drawings by Harold Freedman tell a great deal of the story.

—J.M.S.



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A PERMANENT DIACONATE

BY THE BISHOP ADMINISTRATOR OF GIPPSLAND,
THE RIGHT REVEREND D. B. BLACKWOOD

I FEEL THAT the development of Readers' Guilds is the most significant thing in my episcopate of over twelve years. During the last eighteen months I have issued fifty-six readers' licences.

I have been able to attend meetings of the guild in each archdeaconry and can vouch for the great interest and enthusiasm displayed right throughout the Diocese of Gippsland. I have found the attendances good and real keenness displayed by members young and old.

Splendid papers and discussions have taken place, tape recorders used to help our readers hear their voices, and so help them to better service.

It is pleasing to note members entering for the Th.A. and Th.L. diplomas of the Australian College of Theology, and specially significant that among our readers I have received eight offers for the ministry in this last year.

AN ANCIENT OFFICE

But this office of reader is not just a step to a full-time ministry. We find it as one of the minor offices of the Church from the earliest times. Tertullian (200 A.D.) in North Africa mentions this office, and says it is a recognised order in the Church. Cyprian (c. 250 A.D.), the great Bishop of Carthage, says this office of reader was held in very high esteem.

These readers had to be able to read the Scripture to the unlearned and had to be able to expound them. We find the Emperor Julian admitted as a reader in the Church of Nicomedia.

In these early days of the Church the bishop had to assure the Church that a reader is: (1) Orthodox in faith, (2) blameless in life, and (3) zealous.

He was commissioned by the bishop placing a Bible in his hands and saying "Take this and be a reader of God's Word." There was no laying on of hands in these early days, that being reserved for ordination of deacons and priests.

IN THE CHURCH OF ENGLAND

At the Reformation in England all the minor orders such as exorcist, etc., were swept aside as they had become sinecures and had obscured the three main orders of bishops, priest and deacons, all except this office of reader.

We find the Archbishops of Canterbury and York, with the co-operation of the Bishops of London and Ely in the year 1561, drawing up regulations at Lambeth to regulate and revive this office of reader on account of the dearth of clergy! Sounds very modern, doesn't it? These regulations are interesting. They provide that a reader may be placed by the bishop in charge of a parish that is without a clergyman.

The reader is to dress soberly, to conduct services, including burials and churchings, but not preach or minister the Sacrament; he is to read plainly, distinctly and audibly, to read a chapter from the Old Testament and a chapter from the New Testament daily, to promote peace in the parish.

These readers did a great work in helping Englishmen to know the Scriptures and to keep alive the work of the Church in the parishes, the citadel of English Church life. The use of readers declined in the troubled days of Cromwell, James II, and William and George I.

This was symptomatic of the decline of spiritual life and influence of the Church of England in the late seventeenth and early eighteenth centuries, accompanied as it was by a decline in lay work generally, caused, as is so often the Church's story, by divisions

This is the text of the address given to the Readers' Guild of the Warragul Deanery in S. Paul's Church, Warragul, on November 29.

within the Church by worldliness.

Then came the revival of religion in England from the fiery preaching and evangelism of the Wesleys and others in the great Evangelical revival of the 18th and 19th centuries and the Oxford movement in the 19th century.

So we find the office of reader restored and revived by the Lower House of Canterbury Convocation in 1859. It took till 1864 for the Upper House (the bishops) to confirm this revival and to provide for a bishop's licence and to add the title "Lay Reader." In 1884 the Convocation of Canterbury and York made detailed regulations with regard to the office and work of lay readers. His qualifications were to be:

1. A Communicant.
2. Personal fitness and integrity of character.
3. Soundness in faith and knowledge of the Scriptures.
4. Take a declaration accepting the doctrine of the Church of England as contained in the Book of Common Prayer and the Ordinal, and promising obedience to lawful authorities under the bishop.

5. Ability to perform the duties of a Reader.

His functions were defined as:-

1. To teach religion in day schools.
2. To visit the sick and the poor.
3. To explain the Scriptures in houses and to pray therein.
4. To take part in services as permitted.

Further regulation in 1899 provided for distinction between Stipendiary Readers, who gave whole time service, and Honorary Readers, who gave spare time to Church work, whilst still engaged in ordinary vocations. The office of Reader thus developed in modern times in a Lay Ministry of Evangelism to supplement the work of the clergy.

IN AUSTRALIA

The Church in Australia speedily outstripped the Church in England in the development and use of this office of Lay Readers, on account of the great need—growing population.

As far back as 1875, on St. Andrew's Day at St. Andrew's Cathedral, Sydney, we find the "Reader's Association" formed at the instigation of Bishop Barker, Dean Cowper and Bishop Hole of Brisbane. This association is still functioning.

THE CHURCH FARMS TENANTS' DINNERS

ANGLICAN NEWS SERVICE
London, December 13

To maintain close personal contact with tenants, the Church Commissioners, who own about 900 farms in England are to revive the tenants' dinners, which used to be known as "rent audit" dinners before the custom fell into disuse in 1914.

The first of the new series will be at Canterbury on December 16, for 45 farm tenants in Kent. Speakers will include the chairman of the commissioners, the Archbishop of Canterbury, and the First Church Estates Commissioner, Sir Malcolm Trustram Eve.

Succeeding dinners will be attended by at least one of the Estates Commissioners. The next dinner is at York in the new year. The Estates Secretary, Mr. D. A. Collette, explained that the object was to maintain good relations with tenants. "We try not to operate as absentee landlords," he said.

providing a great service in the parishes and new districts. Similar developments have taken place in most of the Australian dioceses.

IN GIPPSLAND

But here in Gippsland I have been overjoyed by the wonderful way our men have taken up the call and challenge of our new day.

Here, I believe, God is leading us to a significant development in the witness and work of the Church. Both Minneapolis and Evanston conferences have stressed the absolutely vital importance of the Lay Ministry, especially in the sphere of Evangelism.

But the lay witness is much more telling when it is backed by knowledge. Here our Readers' Guilds are doing a great job becoming the spearhead of our C.E.M.S. work and witness.

In these guilds we are learning the fundamentals of our faith and learning how best to communicate the Gospel of Christ to others. We grow in grace as we pray together, study together, and take services together. Here we find Fellowship motivated by Service.

We are learning of the meaning of both the Word and the Sacrament, and so are better able to minister them to our people, and to those who know not the Living Christ or the warm-hearted fellowship of real membership of His Church.

A NEW DIACONATE

I have lately been much impressed by experiments in evangelism in some of the younger Churches, particularly in India and Africa. I read of an order of "Servants of the Church" being organised.

This word "servant" is the literal translation of the Greek word for "deacon" and also of our English word "minister." It reminds us that we must be humble in all our ministrations.

Nothing hinders the work of the ministry, whether of bishops, priests or readers, more than pride or self-assertion. "Lord keep me humble as a true servant of God and God's people," must be our constant prayer.

I verily believe the time is ripe for an overhaul of our English use of the office of deacon. We have changed it from a Ministry of Service to a stepping stone to the priesthood.

I feel God is calling us to bring this ministry more into line with the New Testament days and the needs of this time. Could not our highest grade of Readers (we have three, Probationary, Parochial and Diocesan) be ordained deacons, still earning their living in ordinary work, but giving part time ministry as "Servants of the Church?"

BOYS' DISPLAY AT HORSHAM

FROM A SPECIAL CORRESPONDENT
Horsham, Vic., November 22

Members of St. John's, Horsham, C.E.B.S., staged their annual display to more than 100 parents and friends on November 15.

Over 40 boys demonstrated their skill in tumbling, Roman rings, vaulting horse, pyramids and team games. Several boys took part in a general knowledge quiz, to demonstrate that the C.E.B.S. programme aims not only at physical development but also provides activities in the spiritual and intellectual sides of a boy's character.

Some of the senior members who have been instructed throughout the year in the art of Graeco-Roman wrestling put on a brief demonstration.

The vicar, Canon D. I. M. Anthony, presented a new shield to the winning team in the junior section. The captain of St. Michael's team, David Brown, received the shield on behalf of his team.

FILM REVIEW

"ON THE WATERFRONT"

AN American film of trade unionism at its very lowest and worst. Technically the direction of the film is excellent, Boris Kaufman's work as cameraman beyond praise, and Marlon Brando's performance as Terry Malloy as good as anything that we have yet seen in this type of blood and violence film.

Karl Malden, on the other hand, as the Roman Catholic priest, is the most un-priestlike imaginable. He looks and acts and speaks more like a waterfront thug.

It is a story of the New York docks, with the union terrorised by a self-appointed group of gangsters, who hold every union office. With Terry's assistance, a rebellious wharf labourer is killed by being thrown off the roof by the union president—Johnny Friendly.

The dead man's sister asks Terry to assist her in bringing the murderer to justice, and Terry's loyalty to the gangsters begins to waver. The local priest urges him to give evidence to the Crime Commission. Next day Terry is savagely beaten up by the gang, but in even standing up against them Terry has broken the gangsters' power, and it is he who leads the wharves back to work.

The degrading scramble for job tokens thrown in the air for men to fight for to entitle them to work has never been seen in Australia, but until 1940 when the roster system was introduced on to the wharves in this country the men were entirely at the mercy of stevedoring officials who were not always above accepting a bribe to give a man preference.

This film is not a pretty one, but rather one of unrelieved crime and violence. It is claimed to be based on a series of articles on actual conditions on the New York waterfront, and is perhaps to that extent an interesting study in an acute sociological problem, which men, at least, should know something about.

—W.F.H.

CHOIRS CELEBRATE S. NICHOLASTIDE

FROM A SPECIAL CORRESPONDENT
Adelaide, December 11
Choirs in Adelaide affiliated to the Royal School of Church Music sang Evensong in Christ Church, North Adelaide, on December 6.

The choirs participating were from St. Peter's Cathedral, Adelaide, St. Andrew's, Wankarville, Christ Church, North Adelaide, All Souls', St. Peter's and St. Paul's, Fort Adelaide, Good Shepherd, Plympton, St. Columba's, Hawthorn, St. George's, Alberton, and St. John's, Adelaide.

Canon H. P. Finnis sang the service, and the lessons were read by the Rector of St. John's Church, Adelaide, the Reverend E. J. Cooper.

The Reverend F. J. Hopton was at the organ, and the honorary secretary of the South Australia branch of the Royal School of Church Music, Mr. A. C. Grove, gave an address on the history and the work of the Royal School of Church Music.

On Saturday, December 4, the choirmasters of affiliated choirs sang their annual S. Nicholas' Eucharist in St. Peter's Cathedral, Adelaide. Merbecke's setting was sung unaccompanied, and the hymns, "Now My Tongue, the Mystery Telling" and "Far Shining Names," were used. Canon H. P. Finnis was the celebrant.

S. COLUMB'S ORGAN REBUILT

FROM OUR OWN CORRESPONDENT
Melbourne, December 11
The organ at St. Columba's Church, Hawthorn, which has been rebuilt and entirely reconditioned, was dedicated at 7 p.m. on Sunday, December 5.

The service was similar to that used for the dedication of the organ of Canterbury Cathedral. The preacher was Canon L. L. Wenzel, and a recital was given by Mr. Norman Kaye during the service.

The organ was built in 1919 by Roberts, of Adelaide, as a two-manual, pneumatic-action instrument. It now has a two-manual, electro-pneumatic action, with extra facilities for the organist. The work was carried out by George Fincham and Sons and cost £2,675.

Mr. Harold Banford is organist and choirmaster.

JESSE WINDOW GOES BACK TO CANTERBURY

ANGLICAN NEWS SERVICE

London, December 11
A Jesse window, a rare thirteenth century specimen of stained glass depicting Our Lady and St. Joseph, has been bequeathed to Canterbury Cathedral.

The window came into the possession of the donor when it was removed from the cathedral some years ago.

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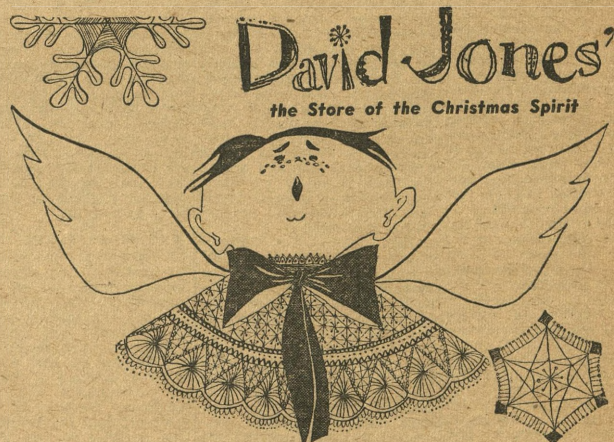
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THE LOVABLENESS OF THE CHURCH OF ENGLAND

BY THE REVEREND KENNETH HENDERSON

"YOU KNOW, cricket is a very Anglican game," I remarked to a friend on the Sydney Cricket Ground, as we watched the dignified rhythm of a "Test." "Cricket is very like the Church of England. It has grace and beauty, and played in its own character, it has good manners and generosity of heart. Its true exponents play the game with beauty and power."

"Yes," said my friend, "very Anglican. It doesn't even guarantee exercise. And while it is played by a team of individuals, it is as little of a team game as any game can be that is played by a team. And when not played according to its proper spirit, one turns from it in weariness and vexation of spirit."

"Or holds on, held up with hope for a turn for the better," I replied.

"They could both do with some altering of their Laws and a good shake-up," he said. "But here, I admit, the ways diverge. Cricket persists in insisting that it's perfect, but I grant you Ecclesia Anglicana among churches has the grace to admit she's far from it."

"Remember T. S. Eliot," I said. "The Church of England washes its dirty linen in public, but it does get washed."

"I suppose it does," he said. "But it often takes a long time coming home from the laundry. But I refuse further to discuss ecclesiology in the cross-talk of Mr. Bones."

This article started up within me, however, not to the lazy rhythm of an afternoon's cricket, but at the hearing of one bitter sentence thrown across a dinner table, a sentence which declared war to the knife in the Church of England between the speaker's group—people concentrating on salvation and holding the substitutionary theory of the Atonement, according to which Christ took on Himself the punishment of our sins, and those whom he called sacramentalists and accused of a materialised and mechanised conception of the Incarnation. At the time, I felt that it was not so much the over-simplified parodying of two types of religious experience, as the bitterness in the tone that contradicted the nature of the Church of England.

HERE IS A Church uniquely important in Christendom because it is trying to maintain within itself tensions, one end of which have been let go by Rome, and the other the Protestant groups; a Church trying to impress many-sided truth, rich and various, on men coined small—many of them. These people who persist in remaining little in face of the generous possibilities regard Ecclesia Anglicana as the unfinished opportunity for finalising the victory of their parties by throwing overboard those of other minds.

Our history has been a weaving together of diverse strands of religious experience, and an acceptance of antitheses such as no other Church in Christendom has attempted. I believe it is that acceptance of strains and diversities which indicates our special destiny in Christendom wherever we are, and offers a way whereby Christendom may recover its richness of life. The truth, living and moving truth, is in discourse between inner life and outward service, faith and works, austerity and beauty, sanity of tradition and personal freedom to experience and discover, private and corporate life. All are there talking to one another.

The Church of England is a unique attempt at establishing intercourse between varieties of religious experience, and the success of this adventure is still in the balance. If we can win our own battle by maintaining our characteristic "agony," we shall win a great victory for the integrity of man's spirit. Men are coined small, as Plato said, and this

attempt to live with other kinds of little people exposes us to that danger thus described: "Another of our human weaknesses is to expect our own experience of God to be reproduced in identical terms in the experience of another. Worse than this, we sometimes tend to think that if another's experience is not the same as ours, it must be either spurious or incomplete. Now, here we must be very firm with ourselves and use our commonsense as well as our charity."

The greatest thing that I have read on the texture of religious experience, and its weaving, is von Hugel's introduction to his "Mystical Element in Religion." Von Hugel was a liberal Roman Catholic whose influence was chiefly among Anglicans and Nonconformists. He says that there are three basic elements—vitamins, he might have said—in all healthy religious experience. To be spiritually fit we must have all three, but one will always come out on top. These three necessary elements may be most clearly seen, he affirms, in the three historic parties of the Church of England.

THE EVANGELICAL quality has thus been described by the Bishop of Grafton, the Right Reverend C. E. Storr, in his diocesan charge, 1953. "There is an intense belief in God and in the saving power of the Christian gospel; in the value of each human soul and in the awful choice which each of us must make, and in the utter necessity of personal conversion. Here we find a conviction of the true faith without slavish dependence on forms and ceremonies; of the right of immediate access to our Saviour, the one Mediator between God and man; and of our utter dependence, not on our works or merits, but on His grace, for God has provided us with free deliverance in the atoning death of Christ, if only we will acknowledge our sin and accept that reconciliation."

"And with this there goes great moral earnestness, a strict ordering of life, a study, and re-study of the Bible as the Word of God to you and me to-day, a free and self-conscious outpouring of prayer whether in public or private; a consecration of Sunday as a day holy and apart, and yet of every weekday too, through the custom of family prayers, and with it all a sense of urgency, the pressure of time passing all too quickly with eternity just round the corner; the call to evangelise, rescue from sin that man and woman and with it all—in the finest Evangelical—a sense of peace. God knows, God will provide, God is sufficient."

Then take the Catholic strand, "which, its exponents say, is the completion of the evangelical." "First and foremost there is, then, this sense of membership in the apostolic universal Church; the assurance that though we are called and saved as individuals, one by one, we are called and saved into a community not fashioned by men as a perhaps happier and more convenient way of living, we are called and saved into a community fashioned by God Himself, to be the body of Christ on earth, the living body, the mind, and heart and hands of Christ with Himself as our Head. The Church then must, in a real sense be separate, distinct from the world, not fettered by subservience to State, not influenced by vested interests in wealth and political partisanship. The Church must have its soul and mind and voice and hands free and unencumbered for vigorous witness and action on behalf of Christ and His Kingdom."

WITH THIS sturdy faith in the Church as the organ of the Spirit and as the fulfilment of the individual, there goes a high valuing of the tra-

dition of the Church, of the continuity of its way and life, of its threefold apostolic ministry, its worship and its sacraments. To the Catholic outlook all these are designed not to be screens that come between a man and his Maker, but as helps, as means of grace, persons ordained to bring men nearer to the Lord reconciled and strengthened, and certain sacramental ways and times by which our human vision can be enlightened and our human weakness, reassured and strengthened."

"The Catholic outlook in our Church of England does not turn its back on the Reformation nor cease its protest against unwarranted claims of infallibility against later accretions against the original and Biblical faith of the Church, and against certain teachings which seem to us unwarranted by scripture and demoralising to the purity of faith, against the claims to know what God has left unrevealed, and to have powers (which seem to us presumptuous) in matters which God has left in His own merciful hands."

Before examining the third element—Liberal, or Broad Church or "Modernist"—let us look briefly at the clash between these first two, Catholic and Evangelical.

The Roman Catholic Church has always exerted a powerful two-way influence on the Church of England, either as attraction or repulsion. To those in the Reformation tradition, it is evident that whatever Rome does, the opposite must be done. If Roman churches are open on weekdays, then Protestant churches must be locked; if Communion is frequent in the Roman Church, it must be infrequent for the Protestant. Because Rome uses elaborate symbolism, for Protestantism there must not be any; because Rome says masses for the dead, Protestants may not call upon God's love for their dead at all. And in extreme Anglo-Catholic circles, there is equally uncritical imitativeness in thought and worship—a "lushness" of ritual and devotion, a hospitality to the non-scriptural developments of Roman doctrine that quite rejects the rational, moral, and historical temper of criticism released by the Reformation. The fact that the Church of England has never succeeded in building up an effective system of discipline, has given these two opposing Roman-derived tendencies—to imitation and repulsion—their heads, for what these heads are worth. This lack of central discipline imposes on every faithful Anglican a responsibility to be sane.

AFTER 400 YEARS rich in experience and diversity, the time has surely come when Ecclesia Anglicana can work towards an adult personality, able to take matters of doctrine, ritual and devotional practice on their merits. We can believe in the objective and real presence of Christ to the communicant, without the mediaeval doctrine of transubstantiation. In the Eucharistic Sacrifice we can joyfully commemorate and lay before God Christ's life and sacrifice without believing in a fresh atonement every time the priest celebrates.

We can throw open the ministry of confession and absolution to all who need it, as most of us, I believe, do, while guarding against triviality and the dangers of routine. We are not suggesting to people that they should screw up courage to tell Mr. Jones when they do "something awful," but confess to and receive forgiveness from Christ through His Church for their daily failures in love and service. The spirit of informed and reverent criticism acts as a form of revelation protecting against the extravagances that make for spiritual ill-health.

Let us see through the false impression that there is a contradiction between living by justification through faith and daily experience of God in private prayer, and, on the other hand, the living God through sacraments and the corporate life of the Church. For sacrament and Church would be lifeless except as the personal enjoyment of God's ministering love, invoked. There is rest in the Lord in the intelligent use of sacraments as there is a danger of formalism. Personal devotion works through self-made forms and these may become too subjective, shapeless and strained, unless they have help from liturgy and sacrament.

ALONG with these new worlds of fact, Christian interests have widened and diversified and these interests wait to be translated into prayer. Before, lies the task of helping people to pray in the speech they use commonly about the concerns they worry about.

All this criticism and creative thinking has created a considerable tension between the people who are doing it, and the people who think more slowly, who refuse to acknowledge the twentieth century's right to ask questions and who regard all questions and needs as answered by the old ways.

There have been casualties, as there always have been among Christians who commit themselves to new forms of warfare. Some of the modernists lost their balance and succumbed to the tendencies and errors they were fighting. Loisy, for example. Some were tried for their ecclesiastical lives. But the Privy Council and Randall Davidson, the Archbishop of Canterbury, kept open every doubtful issue. It was said that in the nineteenth century the Church of England was saved from obscurantism because her formularies were interpreted by slightly cynical lawyers. Those were the days when the Gorman judgement was said "to have dismissed hell with costs and deprived members of the Church of England of their privilege of eternal damnation." Bishop Coleborne of Natal was prosecuted. Frederick Denison Maurice lost his post in King's College, London University, for denying eternal punishment.

Much indignation was roused when Frederick Temple, Charles Gore and Hensley Henson were made bishops. Ralph Inge and B. H. Streeter, if they had lived in Australia, would have lived their working lives in the A.B.C. Still, in the Church of England we have begun the task of creative honesty in the working intercourse of faith and knowledge, and we have met God in the undertaking. Ecclesia Anglicana is what she is because she everywhere more or less accepts the tensions between her three parties, and more or less recognises what each has to do for the whole. It is for her true sons to transform those tensions into conversations. For, as we affirmed, these three parties represent three vitamins that we all need. We all need to belong to all of them.

This is not just personal preaching. History intended our Church for creative conversation. In the Elizabethan Settlement, the Church of England took on its present personality. If it was meant to be wholly Protestant, in the ordinary sense of the word, why did it retain so much of Catholicism in the ordinary sense—its orders and their continuity, its ordinal and occasional offices, its creeds and so very much of its liturgy and daily worship? On the other hand, if it was meant to be wholly Catholic in the traditional sense, and reformed only in the sense of having certain abuses cut off, why the Articles, and such deep and drastic changes in its policy, worship and expressions of belief?

NEW CHURCH AT ROELANDS

DEBT ALMOST CLEARED

FROM OUR OWN CORRESPONDENT

Bunbury, December 13
On Saturday afternoon, December 4, the Bishop of Bunbury dedicated to the honour of St. Michael and All Angels a new church in the country centre of Roelands, situated 12 miles from Bunbury, in the Parish of South Bunbury.

This dedication marked the joyful culmination of both a need and a longing of the local Anglicans for several years. For many years, services were held in an old and fast-deteriorating wooden building which some twelve months ago became quite unusable.

Since then a great effort has been made by all members of the district, supported generously by members of other churches, with the result that a building of cement brick with a roof of terra cotta tiles, with seating capacity for 50 people, has been erected and beautifully furnished for worship.

A congregation of some 200 people assembled both inside and outside the church for the dedication, and afterwards were entertained to afternoon tea by the ladies of the local committee in the Roelands Hall.

Among the many visitors was the Minister for Railways for the W.A. Government, Mr. Styan, whose boyhood days were spent in the district.

The collection at the service, amounting to almost £200, nearly cleared the church of all debt.

The Bishop of Bunbury celebrated the first service of Holy Communion in the church on the following morning when the congregation filled the church to capacity.

CHURCH EVENTS FOR 1955

CHURCH INFORMATION SERVICE

London, November 28

A number of important Church events are planned for 1955. Among them are:

Southwark: To celebrate the diocesan jubilee next year, there will be an exhibition at County Hall, with the co-operation of the L.C.C. It will consist chiefly of historical documents relating to the Church in South London, with prints of some old churches, and selected examples of Church embroidery.

Peterborough: Next year marks the 1,300th anniversary of the planting of the church by the banks of the Nene in the place where the cathedral now stands. Plans include a symphony concert in the cathedral; a play by James Kirkup; and, on July 9, a special three choirs festival, when the Peterborough Choir will be joined by those from Norwich and Ely.

York: A schoolboys' conference has been arranged from January 7-10 at St. Peter's School, York. The subject: "What's My Job?" Speakers include Canon O. S. Tompkins, the Bishop of Wakefield, and Mr. Richard Wood, M.P.

Ely: The annual diocesan choirs festival will take place in the cathedral on July 2.

CLONCURRY PRIZE-GIVING

FROM A SPECIAL CORRESPONDENT

Cloncurry, Q., Dec. 13
Although there were storms to the north, God favoured us with a fine evening on December 7, the occasion of the Sunday school prize-giving at Cloncurry, North Queensland.

It was important as the audience of about 120 were seated in the open to watch the presentation of "The First Christmas." It was enacted on a stage specially constructed under the house.

The success of the play was due to the work of Mr. John Troski, and two Comrades, Ezme Hubner and Louise Christensen.

The Innkeeper, Richard Hulbert played very well. The play was preceded by prayers in church, and followed by items by the children.

Then the people moved on to the verandah and the prizes were presented and supper was served by the Women's Guild.

During the evening the leader of the G.F.S. for most of the year, Miss Pam Robertson, was presented with a token of appreciation by Marsha Grant.

Parents were reminded that it is up to them to tell their children of the need for men and women to serve the church as priests, lay-brothers or sisters. They were the ones who could influence the children to think whether God was calling them to such a life.

JUBILEE SERVICE AT TARRO

FROM A SPECIAL CORRESPONDENT

Tarro, N.S.W., December 6

S. Stephen's, Tarro, was filled to capacity and many listened through an amplifying system at the Jubilee Thanksgiving Service last month, which was the 50th anniversary of the setting of the foundation stone of the present church.

The Dean of Newcastle, the Very Reverend W. A. Hardie, was the special preacher at the service, and visitors were present from Dungog, Scone, Muswellbrook, Cessnock, Maitland, Raymond Terrace, Mayfield, Waratah, Newcastle and Sydney.

After the service a luncheon was provided by S. Stephen's Women's Guild, when the rector, the Reverend K. J. Henston, extended a welcome to the visitors, and the wardens from the Waratah parish expressed congratulations and good wishes to the Tarro parishioners.

Representatives of families who were associated with S. Stephen's in the early days also spoke and expressed their delight at the re-union of so many former parishioners.

The first Tarro church was built 120 years ago and was demolished in 1904, as it was inadequate for the need of the congregation.

Lady Windeyer, who was a daughter of the first incumbent of the Parish of Hexham, the Reverend R. T. Bolton, set the foundation stone of the present building in 1904. The stone was placed upon a block laid by the first Australian bishop, Bishop Broughton, in 1839.

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DIOCESAN NEWS

BALLARAT

WARRNAMBOOL

Christ Church, Warrnambool held Temple Day on Sunday, December 5, when the Archdeacon of Ballarat was the guest preacher. At the morning service the vicar, Canon N. S. Fiettel, welcomed the archdeacon and explained that the offerings of the day would help to build extensions to the Sunday school. After Evensong, members of the C.E.F., under the leadership of the Reverend Peter Prentice, effectively presented a nativity play entitled "The Stained Glass Window." Offerings for the day exceeded £500.

MORTLAKE

The Bishop of Ballarat visited Mortlake on Sunday, December 5, to administer the Rite of Confirmation. A large congregation joined in the impressive service when the candidates were presented by the vicar, the Reverend R. W. G. Phillips.

BATHURST

ORDINATION

It is hoped that an Advent Ordination will take place at Trundle on S. Thomas' Day, December 21, when the Bishop of Bathurst will ordain the Reverend George Haddon Beeks to the priesthood, and make Norman Byron and Francis Newbould deacons. The new Rector of Peak Hill, the Reverend Hubert Price, was instituted and inducted to the cure of souls in the parish on Monday last, December 13.

GENERAL NOTES

An appeal is opened for a memorial to the late headmistress of Marsden School, Miss Eleanor Appel. It will take the form of a scholarship to assist students at the school in the coming days. Marsden School had its break-up ceremony on December 7.

Trundle Y.A. re-union service and function on December 9 included the baptism of two babies, whose parents were all foundation Y.A. members. The Sunday school annual service took place last Sunday evening.

Forbes Y.A.s held their annual party on Saturday last. D.D. spoke to the Sunday school children at Forbes last Sunday and preached at Eugowra church during Evensong.

Y.A.s at Tembling held a dance to-night (17th). Orange Y.A.s held their annual party to-morrow evening; Yeoval Y.A.s held a happy function last week; Morongia (Covra) Y.A.s held their party to-morrow evening. They have sent £40 for the Children's Homes appeal, and have given £45 for rectory repairs.

CHILDREN'S HOMES

Cement has commenced to pour into the foundations of S. Michael's P.O.W. Memorial Children's Home at Kelso. Recent donations have come from Rennie Searle (England), originator of the famous "Schoolgirls of S. Trinians" (he was a former P.O.W. on the Burma-Siam railway); R.S.L., Cambooya (Qld.); Ex-P.O.W. Association at Ballarat (Vic.); a West Australian mother whose son died as P.O.W.; an 8 year old Sydney boy; a further gift from Norfolk Island for their special memorial; an alms collection from a Sydney lodge; further £10 for the Eugowra Y.A. cot fund; £5 from a Tasmanian businessman; £25 from Miss E. Parsons of Coonamble; and a money order from Scotland from an ex-P.O.W. at S. Andrew's, Rockley Parish. Sent £50 as a donation from Mr. S. J. Brennan and Mrs. H. Hackney and family. An Orange ex-C.E.B.S. boy sends £5 with the hope of doubling it next year. A Cobarr woman sent a donation as a thank-offering for the rain and other blessings.

BRISBANE

DIRECT GIVING

The S. Paul's, Ashgrove, end of the Ithaca Parish recently held its annual Direct Giving Appeal. The event was marked by special services all day and a Fellowship tea before Evensong. The rector of the parish, the Reverend G. R. Gibson, advises that the Direct Giving Appeal aggregated almost £1,000.

ORDINATIONS

The Archbishop of Brisbane will hold an Ordination service in S. John's Cathedral, Brisbane, on Saturday, December 18, at 9 a.m. The Reverends James Nott and S. J. Judd will be advanced to the priesthood. The pre-ordination retreat, which will be also attended by other diocesan clergy, will be conducted by the Rector of Warwick, Canon W. Hoog.

S. JOHN'S COLLEGE

The Warden of S. John's University College, the Reverend A. C. C. Stevenson is appealing to all Anglicans to give to this cause. In response to his appeal the last £20,000, one man has made a Christmas gift of £100 in the hope that 199 others will follow his example. With £30,000 in hand, the balance of £20,000 needed is required before Christmas so that the work can begin in January.

ARCHDEACON BIRCH

Archdeacon F. B. C. Birch has returned to Brisbane after attending the Minneapolis Congress as the only official Brisbane diocesan representative. The archdeacon preached in S. John's Cathedral on Sunday, December 12, and addressed a meeting of the diocesan clergy at Bishopscourt on Monday following.

NAMING OF REGULATION FOUR

Another milestone was passed in the rowing history of the Church of England Grammar School when the founder of the school, Canon W. P. F. Morris, named the new regulation four at a ceremony on Saturday, December 11. The craft was named the "John MacTaggart" after a former school leader who was killed in action with the R.A.A.F. overseas.

GIPPSLAND

NEERIM SOUTH

On December 3, the Bishop Administrator, the Right Reverend D. B. Blackwood, instituted the Reverend K. E. Elliott as vicar of the Parochial District of Neerim South. A bus and two cars brought friends from Yalourin, where Mr. Elliott had been assistant priest. The Yalourin choir of twenty-four men and women led the singing. After the service a welcome was accorded Mr. Elliott, the speakers being Mr. E. Ovenden, churchwarden, on behalf of the parish; Mr. F. Morrey, on behalf of the young people; Canon T. Gee, on behalf of the rural deanery; and Archdeacon J. Harvey-Brown, on behalf of the archdeaconry.

SUNDAY SCHOOL EXAMINATIONS

Lakes Entrance Sunday school is to be congratulated on gaining both the junior and the intermediate bishop's prizes. In the intermediate examination, Hilary Booth gained 100 per cent.; and in the junior examination Elaine Proctor 96 per cent.

Warragul Sunday school gained the largest number of certificates, 20. The other certificate winners were Yalourin, 13; Lang Lang, 13; Lakes Entrance, 10; Yarragon, 7; Heyfield, 6; Maffra, 6; Orbost, 5; Bunyip, 5.

MELBOURNE

NATIVITY PLAY

On December 5, Christ Church, Ormond, was the scene of a most unusual Nativity Play, which was produced by a youthful drama group, all between the ages of 14 and 16. The play was acted by puppets, the narrations, dialogue

and carol singing being relayed through a public address system. All singing was by the children of the Sunday school, and had been previously tape-recorded, so that the children could watch the play and at the same time hear their own singing.

EAST BRIGTON

S. Mark's Vestry has received £100 from the will of the late Mrs. A. E. Marden for a memorial to her mother, the late Mrs. May Webber. £50 will be spent on some article for use in the church building when completed; £50 has been invested, and the interest from it will be spent on the purchase of two prayer books annually, to be given as prizes to the boy and girl of S. Mark's Sunday school who shows most interest in the Catechism.

One of Mrs. Marden's sons is a parishioner of S. Mark's, and is a member of the fourth generation of his family who have worshipped there.

CHAPLAIN

The Reverend C. F. Withington, of S. Paul's Church, Kingsville, has been appointed assistant Chaplain of the Geelong Grammar School.

MISSIONARY

Canon James Benson of the New Guinea Mission, preached on Sunday at S. Peter's, Eastern Hill, at 11 a.m. and at S. Paul's Cathedral, at 7 p.m. Canon Benson, who was several times near to execution while in Japanese hands during the war, and was presumed to have died, has been assisting in outstanding work in painting a set of murals on the walls of the cathedral at Dogura in Papua.

LEAGUE OF YOUTH

The annual Christmas rally of the League of Youth was held on Saturday at 8 p.m. in S. Mary's Parish Hall, North Melbourne. The principal speaker was Mr. Frank Anderson, of Ridley College.

TANGANYIKA

The Reverend N. J. Bythell and family will be returning to Tanganyika on the "Strathnaver," leaving Melbourne on December 18.

SPEAKER

The Chairman of the Melbourne Chamber of Commerce, Sir John Allison, was the guest speaker at the monthly luncheon sponsored by the Church of England Men's Society, on Tuesday, December 14, in the Chapter House.

OLD BOYS' BARBECUE

The old boys of S. John's Home for Boys, Canterbury, will hold a re-union in the form of a barbecue picnic at Nursery Village, Croynod West, on December 19, from 1 p.m. to 10.30 p.m. Wives and families of old boys are invited by the organisers, the newly-formed Old Boys' Association.

LORNE

Bishop Donald Baker unveiled and blessed a stained glass win-

dow of the Ascension, to the memory of Joan McCouchie, the wife of a former vicar of All Saints, on Sunday, December 5.

NEWCASTLE

REDHEAD

On Sunday morning, December 19, a new altar will be dedicated in the Church of the Holy Name, Redhead, in the Parish of Belmont. The new altar is of solid oak and will replace the present framework altar. It is the gift of the Women's Guild and church-people of Redhead. During the past two years this church has been completely renovated and beautified mainly as the result of the work of the Women's Guild.

BELMONT

At Evensong, on Sunday, December 19, in All Saints' Church, Belmont, the rector, the Reverend W. A. Hoare, will dedicate a memorial sanctuary lamp in memory of Hilton Edward Ferris. The late Mr. Ferris was for many years Churchwarden of All Saints, and also acted as honorary caretaker of the parish hall and church property. The memorial is the gift of the churchpeople of Belmont in recognition of the services he rendered to the church.

NTH. QUEENSLAND

INGHAM

Ingham Parish recently had a setback to the building of its new permanent church, when cyclonic winds struck the town and tore off the portion of the roof which had been just begun. Fortunately the damage has now been repaired and the completed church will be dedicated in the new year.

BROADCAST

The A.B.O. is broadcasting a series of six talks by the Reverend Gilbert Craib, who is well known as the Assistant Priest of Mundagurra, and the secretary of the Diocesan Broadcasting Group.

PERTH

DIOCESAN COUNCIL

Mr. R. J. Davies, master builder of Perth, will be a member of the Perth Diocesan Council.

INDUCTION

The Reverend A. C. Holland will be inducted to the Parish of Scarborough on December 29.

HOMES FOR THE AGED

The Diocesan Council has formed a small committee to investigate the possibility of establishing homes for aged people in conjunction with the Federal Government.

CONSECRATION

On Sunday, December 12, at 9.30

a.m. the Archbishop of Perth visited the Church of S. Hilda, North Perth, where Canon R. G. Hawkins is rector. His Grace consecrated the new parts of the church which include sanctuary, porch, vestry, chapel and roof. The cost of these alterations is £10,000.

FREMANTLE RECTORY

The rectory, belonging to the Church of S. John's, Fremantle, has been let for a medical centre, and a new rectory has been purchased within a quarter of a mile of the church.

SCHOLARSHIPS

The following scholarships have been awarded for diocesan Church schools:

Guildford Grammar School—Nicholas Roderick Carson, of the Christian Brothers' College, Kalgoorlie, and Andrew Arnold Burridge, of the Wagin State School. Scholarship for the sons of Church of England clergymen has been awarded to John David Precious, of the Guildford Grammar School.

Christ Church Grammar School—William Moran (major) and Richard Ferguson (minor), both of Nedlands State School; Richard Fleming (sons of clergy) of Christ Church Grammar School.

ROCKHAMPTON

ORDINATION

At the ordination service in S. Paul's Cathedral on December 12, the Reverend Clifford Brown and the Reverend Colin Blow were ordained priests and Mr. John Howorth and Mr. John Haywood were made deacons.

SYDNEY

ARNCLIFFE

The service of the nine lessons and carols will be held at S. David's, Arncliffe, on December 26, at 7.15 p.m. The noted baritone, Mr. Harold Whitlock, a "Sun" aria finalist, will sing.

TASMANIA

HOLY TRINITY

The Parish of Holy Trinity, Hobart, has just concluded its annual Temple Day Appeal. Approximately £160 has been received.

Preaching at the conclusion of the appeal, the Warden of Christ College, Canon L. Dudley, pointed out that while the Church must have money, it must dispel from the minds of the majority of people the mistaken idea that a visit from a member of the Church inevitably portended the request for a donation.

LAUNCESTON

November was a month of special services for S. John's, Launceston. Mrs. C. O. Fairburn, Federal Commissioner, gave the address at the United Girl Guides' service. At the Sequentiary Thanksgiving Service, the lessons were read by the Governor and Mr. C. H. Hand, M.H.A. On other Sundays were conducted the Sunday school festival service, and the Grammar Preparatory School service.

BELLERIVE

More than £170 was raised at a fair in aid of S. Mark's Church at Bellerive. The warden, Mr. Chen, opened the fair. Mrs. A. P. Brammall was the secretary.

BOTHWELL

Fair: The annual fair at Bothwell, was a record one financially. The total amount raised, including donations, was £460.

Deaths: Two well-known and highly respected church people died recently. They are Mr. W. A. North, of "Grantham" and Mrs. Alice Allison, of "Flunsterston."

Funds: An effort is being made in each of the centres in the parish to increase the financial contribution to Church funds. So far, Waddamana and The Steppes have made definite progress in this matter.

RENEWAL OF CONFIRMATION VOW

In accordance with a custom initiated by the Dean of Hobart twelve years ago, the evening service at the cathedral on the first Sunday in Advent was used as an opportunity for all those who have been confirmed at S. David's, to renew their vows. The Reverend G. Latta, formerly Precentor of the cathedral, in his sermon, reminded all present of the solemnity of their vows, and the need to remain the faithful soldiers and servants of God.

EVANDALE

There was a very large attendance at S. Andrew's, Evandale, on December 5, when the Bishop of Tasmania dedicated the new gates at the entrance to the church. This ceremony came as the culmination of a great deal of activity, centring around the church's Patronal Festival. A small booklet, written by the rector's warden, Mr. K. R. von Steiglitz, and produced by the rector, the Reverend E. Dorrell, was able to give interesting, and hitherto unknown, information regarding the history of the church.

WANGARATTA

MOYHU

All Saints' has been completed and furnished and was officially opened and dedicated at a service on Wednesday, December 15.



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CHATEAU TANUNDA
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SNAPSHOT COMPETITION



The winner of our snapshot competition this week is the Reverend M. K. Timbrell, of Bourke, N.S.W., who sent us this picture of Church Scouts of the Bourke parish camping at "Janina," a property 100 miles west of Bourke.

INTERNATIONAL FAIR

FROM A SPECIAL CORRESPONDENT

"While Australia could contribute technological 'know how' and machinery under the Colombo Plan, Asia for her part had much to offer from her ancient culture and civilisation," said Mrs. Ratnam, wife of Mr. P. Ratnam, the official secretary to the Indian High Commissioner, on December 11.

Mr. Ratnam had just opened the International Fair at "Wingham," the International Friendship Centre in Wrights Road, Drummoyne, Sydney.

He said that students from Australia and Asia, living together in such a place as "Wingham" as one family, made a big contribution to international understanding.

Archbishop Mowll, in reply to Mr. Ratnam, emphasised the urgent need to extend the accommodation available at "Wingham" for overseas students studying in Sydney.

The colourful gardens and spacious lawns provided a delightful setting for the decorated stalls which were gathered on the upper lawn of the grounds.

Down on the waterfront an animal circus entertained the children—and many adults!

A puppet show held performances in the lounge, while in the vestibule an interesting exhibition of art and handicrafts from South-East Asian countries attracted many.

Some guests stayed to tea (the menu included Asian dishes) and joined the two hundred odd who came to the open air concert, "Cobbers by Moonlight," held in the evening.

An improvised stage, built by the students themselves and overlooking the front lawn, was lit by a floodlight fixed to a palm tree. Coloured lights festooned the house.

MODERN HALL AT PUTNEY

DEDICATION LAST WEEK

FROM A SPECIAL CORRESPONDENT

In the presence of nearly 400 parishioners and friends, the Archbishop of Sydney, the Most Reverend H. W. K. Mowll, dedicated and opened the new S. Chad's Hall and Sunday school in the parish of Ryde, Diocese of Sydney, on December 6.

Mr. E. Taylor, who is Rector's Warden at Putney, has been most active in the drive for the construction of the new building. To commemorate Mr. Taylor's association with the S. Chad's Church, the kindergarten section of the hall has been named the "Edwin Taylor Kindergarten."

This modern hall, one of the finest erected in Sydney in recent years, has been built alongside the beautiful brick church, which was erected in 1938.

The hall incorporates the latest ideas and features, and contains a main assembly with side rooms for classes, lighting and stage facilities, a most modern electric kitchen and serving arrangements, and reflects great credit upon the builder, Mr. W. Carter (a member of S. Chad's Committee), and the architect, Professor L. Wilkinson.

The gathering included representatives of Federal and State Parliaments, parishioners from the other three churches in the parish, many visiting clergy, and former parishioners.

Presentations were made to the Assistant Minister, the Reverend D. C. Abbott, and to the builder, Mr. Carter, for the parts they had played in the culmination of the project.

Mr. Taylor made a presentation to the archbishop on behalf of Putney parishioners.

The services in the church and hall were conducted by the rector, the Reverend R. N. Langshaw and the Reverend D. C. Abbott. The lesson was read by the Rural Dean, the Reverend R. C. M. Long.

This fine brick hall would normally have cost approximately £10,000, but generous concessions made by the builder have reduced the cost to £6,500. It is gratifying to know that the debt on it is only £1,300.

SPEECH NIGHT AT BALLARAT

PRESENTATION BY GOVERNOR

FROM OUR OWN CORRESPONDENT

Ballarat, December 14

Ballarat Church of England Grammar School and Queen's Girls' Grammar School held a combined Speech Night in the Alfred Hall on December 9 when the prizes were presented by the State Governor, Sir Dallas Brooks.

After the official party had entered a combined choir conducted by Mr. James Gullan sang a Latin salutation to His Excellency and then presented a delightful programme of folk songs, two Bach chorales and a Gilbert and Sullivan bracket.

The Ode of Welcome was composed for the occasion by Professor H. K. Hunt, of the University of Melbourne.

The Bishop of Ballarat then formally welcomed His Excellency who appealed to the boys and girls to maintain in their school and later lives the great Christian virtues and traditions.

At the conclusion of the prize-giving Archdeacon R. E. Richards thanked His Excellency; the whole audience stood and joined the boys and

SCIENCE AND CHRISTIANITY

(Continued from page 1)

times like the present when evil forces are loose in the world; let us hope that the necessity for secrecy will eventually disappear.

"The crux of the matter, in my view, is over the application of science to human life; it is here that the moral problems arise most sharply, and it is here that Christianity can and does answer with conviction. We believe that every individual, whatever his colour and creed, is of value," he said.

"Christ branded contempt as one of the greatest of sins, and which of us will treat as a fool and worthless one whom God loves."

"Once the value of the individual is discarded, the way is thrown open for theories of race superiority dividing mankind into master and slave races; Nazism, with its hideous massacre of the Jews—enslavement of non-Aryans—and the liquidation of the weak and feeble, the latter because they were regarded as a burden on the State. These are examples which have occurred in our own time."

"All who believe in the value

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CHRISTMAS WISHES

WISHING ALL my friends a Happy and Holy Christmas. With special thought for those who knew me in Longreach, Baraldine, Brisbane, Smithton, Waddamana, Ellendale, Launceston, Woomoolong, Tempe, Lascelles, Waga Waga, Coramba, Wyan, Zappville and Urana. Edgar Heydon Peppercorn, "S. Clement's," Kay Street, Launceston.

POSITIONS VACANT

S. GABRIEL'S SCHOOL, Charters Towers. Vacancies for Mistresses—resident preferred; 1 Secondary, 2 Home Science. Apply the Headmistress.

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Cook-Housekeeper, Wardsmaids, Qualified Nurses Urgently Required for OUTBACK HOSPITALS by BUSH CHURCH AID SOCIETY, Church House, S. Andrew's Cathedral, George Street, Sydney.

CHAPLAINS, MENTAL HOSPITAL, four required under 45, University graduates preferred. Salary £800 plus £150 house allowance. Opportunity to share in new development with keen Mental Hygiene Authority. Further particulars, Reverend G. Sambell, Melbourne Diocesan Centre, 73 Queensberry Street, N.Z. Victoria.

WANTED. EARLY January, responsible woman as housekeeper-cook. Mother with school-age child considered. References. Apply Mrs. Robin, Bishop's Court, North Adelaide.

VERGER. RETIRED or other suitable person is required as a Verger for S. Martin's Church of England, Kilara. For full particulars please call on or telephone the Rector, the Reverend Norman Fox, 12 Springdale Road, Kilara. JX2137.

Attractive Position Offered.

COOK-HOUSEKEEPER. SUPERVISOR diet, meals, cooking, general stores, etc. Approx. 75 in residence. Asst. cook, kitchen maid, other staff kept. Knowledge accounts asset.

PROSPECTS PROMOTION

Live in, salary according qualifications. Start Feb./Mar. Write stating age, qual., refs. Ridley College, Walker Street, Parkville, N.Z. Victoria.

A.B.M. ASSISTANT SECRETARY. Applications are invited for the position of Assistant Secretary for Victoria. Salary £650, house provided if required. Full particulars from the State Secretary, Cathedral Buildings, Melbourne, with whom applications should be lodged by December 31.

BRITISH & FOREIGN Bible Society, N.S.W. Auxiliary. Metropolitan Branch Organiser. Applications are invited from ladies experienced in organising Christian work for a vacancy in the Sydney metropolitan area. To commence early in 1955. Write giving age and experience to: The State Secretary, 95 Bathurst Street, Sydney.

DEACON OR YOUNG PRIEST required in New Year. Opportunity for variety of experience in industrial parish work, hospitals, gaol, etc. Write for details to the Reverend G. Sambell, Melbourne Diocesan Centre, 73 Queensberry Street, Carlton, Victoria.

N.S.W. INSTITUTION FOR DEAF, DUMB AND BLIND

MATRON. Position of Matron in our School for the Deaf, Darlington, Sydney, will become vacant in Jan. 1955. Applications are invited from women who have a knowledge of household arrangements and management, an understanding of, and a sympathy for, children ranging in age from 3 years to 16 years of age. Salary £600. Apply by letter, giving details of experience and references to the Superintendent, School for the Deaf, Princes Highway, Darlington, N.S.W.

THE ANGLICAN invites applications for the following permanent staff position:

Senior Stenographer.

The duties demand the highest standards of accuracy and professional competence, and the remuneration is liberal. All applications MUST be made in the first instance to the Editor in the applicant's own handwriting.

POSITIONS WANTED

CHRISTIAN LADY would like housekeeping position in home with or without children. Twenty years' experience. Reply to Miss Thomas, C/O S. Barnabas', Broadway.

ACCOMMODATION WANTED YOUNG ANGLICAN couple, no children, urgently require self-contained accommodation. Eastern Suburbs preferred. Ring FX 8209.

PERSONAL

OUTBACK PRIEST will conduct Sunday services in Sydney and on any three consecutive Sundays in January for use of Rectory during that period. Mitchell, P.O. Box 62, Menindee.

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A Christmas Gift Suggestion

What would make a more appropriate gift to your friends and relatives than a subscription to THE ANGLICAN? Here is a gift that comes, not once, but 52 times a year.

Check the names on your Christmas list to see if among them there may be one or more who would value a prompt, accurate and complete record of the Church's life and thought in these epoch-making times.

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The Indian High Commissioner, General Cariappa, meets near Alice Springs, "Henbury" Charlie, 102-year-old Aborigine who saw the first two Englishmen, A. D. Braedon and R. E. Warburton, exploring Henbury Station in 1875. General Cariappa has been the guest of honour at several parish meetings this year; he is particularly interested in furthering good relations between India and Australia.

girls in expressing their appreciation in three hearty cheers.

The evening closed with the singing of the school songs followed by a prayer and a blessing by the bishop.

Before he returned to Melbourne His Excellency joined the members of the school council and members of staff at supper in the Hall at Queen's.

FATHER AND SON BANQUET

FROM OUR OWN CORRESPONDENT

The annual Father and Son Banquet for C.E.B.S. leaders took place on November 27 at Burt Memorial Hall, Perth.

There were approximately 100 "fathers and sons" present. The guest speaker was the headmaster of Guildford Grammar School, Mr. T. N. Thwaites.

He gave an admirable address on the ideal relationships which should exist between father and son.

The arrangements for a very successful evening were in the hands of the Chief Commissioner for C.E.B.S. in Western Australia, Mr. P. E. Prior.

of the individual must, therefore, ask of any discovery or invention, "whether it will heighten life or destroy it, remembering always that man has a soul as well as a body."

"The terrible dilemma between refusing to make these weapons and thus endangering the freedom of a people and making them and having to employ them for appalling destruction can only be solved by international agreement with effective inspection and drastic sanctions for any breach."

"And, we must remember that this is only the first step towards abolition of war. Nevertheless, it is a first step forward, and all men of goodwill should urge that, at the earliest practical moment, we should try to make it. Unless an effective international agreement is reached, the world must live under the threat of destruction."

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