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STUDENTS' ATTACK ON TRAINING SCHEME

RESOLUTION AT A.S.C.M. CONFERENCE

FROM OUR OWN CORRESPONDENT
Armidale, January 15

The national conference of the Australian Student Christian Movement, meeting here this week, passed a resolution condemning features of the National Service Training Scheme.

Delegates described the scheme as "a waste of time," "morally degrading" and "a lazy, useless existence."

The resolution said:—

"We are concerned at the continual complaints regarding the waste of time in training camps. From every Australian University have come complaints of the time spent in the construction of paths and gardens, the weeding of ovals and the many hours spent by a small proportion of the trainees in preparations for concerts and gymkhanas.

"Hundreds of University students entering National Service determined to give of their best, return from camp disillusioned and with scant respect for the discipline and personnel of the Services.

"The general result is that a period in camp tends to rob students of their enthusiasm for their country's service, and further strikes at their ideals of honest work for honest pay."

The resolution requested that consideration be given to the programme of training and that the maximum use be made of the camp period for the purposes for which it is instituted.

The resolution added:—
"We realise that one reason for University students' impatience with the waste of time is the fact that their University courses make exceptionally heavy demands on their time. We suggest, therefore, that consideration be given to the possibility of all main training camps for University and Technical College students being held at times which bring a minimum of dislocation to their University terms."

"DEGRADING"

The mover of the resolution said that the majority of trainees came away from camp without proper regard for the instructional officers or discipline.

Another speaker said that certain aspects of National Service training was "morally degrading."

He said he knew of instances where young men, who had lived a sheltered existence, upon being thrown into camps of varying types of youths, had been unable to adjust themselves to the new environment.

He said many youths had begun to drink, gamble and associate with certain low types of women.

Another speaker said that all he had learned in a National Service camp was how to fit a gas mask.

He concluded by saying that most trainees gained a poor estimation of regular army officers and instructors.

CHURCH AND STATE

The Bishop of Armidale, the Right Reverend J. S. Moyes, who presided at the conference, gave an address on the relationship between Church and State.

The State, he said, was a device of man. The community had been organised for power and relationships with other States. The State, therefore, operated by sin, while the Christian must learn to exist by love.

However, love and power need

not conflict. They could exist together as they did in God.

However, it was not the office of the Church to tell men how they should think, for the law of God was not a code. The Church could only encourage members to work out these problems themselves and to take their perplexities to God.

Behind all political actions must be prayer and Holy Communion—the ways of deep communion with Christ.

WHEAT FOR ASIA

The conference passed a resolution in support of the protests raised against the proposal that Australia's wheat acreage should be reduced.

The resolution urged that in the event of a surplus of wheat, shipments should be made available to Asian countries either free or at substantially reduced rates.

The Bishop of Grafton, the Right Reverend C. E. Storrs, gave tutorial lectures on three world religions: Hinduism, Buddhism and Mohammedanism.

Other speakers included the Director of the General Board of Religious Education, Mr. Val. Brown; the Master of Wesley College, Sydney, the Reverend E. R. Wyllie; the Reverend E. White (Congregational); and the Reverend D. B. Holson.

(See Leading Article, page 4)

DUKE TO PRESENT ALTAR BOOK

VISIT TO FLINDERS NAVAL DEPOT

ANGLICAN NEWS SERVICE

Melbourne, January 19
When the Duke of Edinburgh visits Flinders Naval Depot on March 2, he will present to the Anglican Memorial Chapel there a specially-bound altar book given by the Queen Mother.

He will also present a White Ensign and an Australian Ensign to the Roman Catholic chapel for use at requiem and memorial services.

He will also meet men who served with him during World War II.

QUEEN'S VISIT TO S. ANDREW'S

The marble-paving of the sanctuary and choir of S. Andrew's Cathedral, Sydney, has been completed.

This work has been done to commemorate the Queen's visit to the cathedral on February 7.

The Dean of Sydney, the Very Reverend E. A. Pitt, said this week that work had commenced on additional seating for this service.

OUR NEW SERIAL

Our new serial, "The Four Councils" by the Bishop of London, the Right Reverend and Right Honourable J. W. C. Wand, commences in this issue on page 9.

"The Four Councils," which has never before appeared in serial form, is a story of absorbing interest about the early Church.

If you have not already done so, make sure of getting your copy of THE ANGLICAN by ordering it in advance.

CATTLE TO AID DIOCESE



The Bishop of North Queensland, the Right Reverend Ian Shevill, with the new branding iron granted him by the Department of Agriculture and Stock. The bishop wishes to raise £100,000 to build the new S. Anne's School at Townsville, and to complete S. James' Cathedral.

He is asking cattle men to help by branding a few young beef cattle with this brand, so that, when sold, their price will go towards this fund.

CHURCH AND RACIAL RELATIONS

NEW PROVINCE OF CENTRAL AFRICA ANNOUNCED

ANGLICAN NEWS SERVICE

London, January 12

Both the Bishop of Mashonaland, the Right Reverend E. F. Paget, and the Chairman of the Methodist Church of Rhodesia, the Reverend Herbert Carter, spoke this week of the progress in race relations in South Africa.

In his charge to the synod of the diocese, the Bishop of Mashonaland referred to the proposed new province of Central Africa, consisting of the bishoprics of Mashonaland, Matabeleland, Northern Rhodesia and Nyasaland.

He said that it had been hoped to form the province before federation so that they could go forward together, but there was a delay because the Diocese of Southern Rhodesia had to be divided into the Dioceses of Mashonaland and Matabeleland.

Also it was felt desirable to await the dying down of the tensions which had preceded federation.

Negotiations had now been resumed and it was hoped that the Archbishop of Canterbury and the Archbishop of Cape Town would visit Central Africa some time in the first half of next year for the inauguration of the new province.

He hoped that the Archbishop of Canterbury would be able to allot them sufficient time to enable him to visit every diocese in the new province.

The Church had every reason to thank God for the steady improvement in race relations, especially within the Church and in the lot of the African.

The country under federation was called upon to surrender patronage for partnership and for the recognition of culture in place of the colour bar.

The tide of racial consciousness could no more be stemmed by the white population of the

world than could Canute stay the incoming tide.

The world was to be governed by civilised people regardless of race or colour, or it must be turned into a warring shambles.

To aid the former purpose fear must be driven out of the minds and hearts of all, whether white or black.

The retiring chairman of the Methodist Church of Southern Rhodesia, the Reverend Herbert Carter, also referred to race relations in a farewell review to the Methodist synod.

He thought that most, if not all, in the synod were convinced of the rightness of federation of the three British territories of Central Africa.

Closer integration of non-Europeans in the economic and political life of the country was bound to come, and it was a matter for congratulation that a beginning had been so peaceably made.

Production was a vital factor in progress.

More land should be developed for African production, and there should be a widespread subdivision of large blocks of European land to enable more mixed farming by Europeans.

There had been a significant improvement in courtesy and mutual consideration in the matter of race relations, and prospects appeared to be brighter in Southern Rhodesia than in any multi-racial state in the continent.

Their Church needed more trained members and evangelists.

QUEEN SETS STONE

NEW ZEALAND CATHEDRAL

ANGLICAN NEWS SERVICE

Wellington, N.Z., January 14

Her Majesty the Queen set the foundation stone of the new Cathedral of S. Paul in Wellington on January 13.

A memorial chapel in the cathedral will commemorate those who died fighting for the Commonwealth.

A Maori chapel will remind coming generations of the Maori's contribution to the life and culture of the dominion.

S. Paul's church, which has served temporarily as the cathedral, will be incorporated in the new building as the Lady Chapel.

Records dating from as far back as the mid-nineteenth century show that plans were afoot for the building of a cathedral at Wellington, and, in 1895, a fund was opened and a site was bought.

A new site has now been acquired in the block containing the Parliament buildings.

Earlier attempts to build the cathedral were frustrated by wars and by industrial depression.

So far, £25,000 has been raised towards the building of the cathedral.

This is only half the sum required.

"PITIFUL HOMILIES" FROM PULPIT

ANGLICAN NEWS SERVICE

London, January 13

The Bishop of Rochester, Dr. Chavasse, spoke of the urgent need for instructing people in the Christian faith and for the clergy to have the evangelising spirit when he addressed the one hundred and twentieth Islington Clerical Conference yesterday at the Church House, Westminster.

Taking as his subject "Evangelism and the pastoral ministry," Dr. Chavasse said the report of the commission agreed with the view that the day of the parochial mission was not over.

There were masses who were outside the Church and ignorant of the truths of Christianity and who attended no place of worship.

Yet they remained the concern of the parish priest.

Not only empty pews but puzzled church people and in-sipid Christians were the Dead Sea fruit of the pitiful little homilies, hastily constructed, that passed for sermons in these days of an educated and intelligent proletariat.

Far too many sermons seemed to have no higher purpose than to occupy an interval between prayers and the collection hymns.

They were admirably conducive to slumber, both spiritual and physical.

They taught nothing to those who knew nothing.

A.N.Z.A.A.S. SERVICES IN CANBERRA

FROM OUR OWN CORRESPONDENT

Canberra, January 17

Special A.N.Z.A.A.S. services were held in three churches here to-day.

At 9.30 a.m. a service was held in S. John's, at which the Bishop of Canberra and Goulburn, the Right Reverend E. H. Burgmann, preached.

The lessons were read by the President of A.N.Z.A.A.S., Sir Theodore Riggs, and Professor Marcus Oliphant.

(The text of the bishop's address is on Page 8.)

GRAHAMSTOWN CENTENARY



The Cathedral of S. Michael and S. George, Grahamstown, where the diocese has just kept the centenary of its foundation.

POLITICS IN RELIGION

FROM OUR OWN CORRESPONDENT

Wangaratta, Jan. 7
Christians should take a more active part in political life, said the Bishop of St. Arnaud, the Right Reverend A. Winter, this month in a talk on "The Christian in Politics."

"Very often, Church people are lethargic about politics, whether it be in the sphere of State, Commonwealth or local government, yet at the same time, they complain about the quality of political life," Bishop Winter said.

"It has been said and I believe truly, that people get the politicians they deserve and if we say the standard of politics is bad, then we have no one to blame except ourselves.

"If we don't take any interest in it, if we don't play our part as citizens, then we have no cause to complain."

Christians, said the bishop, should use their prayers, their votes and their influence to help any move for the public good.

"What is the Christian to decide about the personal qualifications of a candidate?" he asked.

"In vast areas, it's often very difficult for the individual person to know just what the character of a person is.

"I think there is a duty to try and find out something on that particular question. Character and moral strength are most important qualifications for a Christian to estimate.

"If it is true that righteousness exaltes a nation, then righteousness cannot be attained by men whose private lives or manner of acquisition of wealth show no regard for righteousness. Surely such men can't be right representatives for Christian people."

There were opportunities for changes in the Australian party system, Bishop Winter said.

"There should be a closer check on the way those who are elected carry out their responsibilities.

"It ought to be a possibility that there should be a sufficient number of independent candidates—and here again, the character of the member of parliament is of paramount importance—who will safeguard the community so that the community is not at the mercy of two parties, neither of whom may, in the legislation they propose, be entirely satisfactory.

"Under the present system, one or other must get into the saddle.

"There is a tremendous need for the Christian who had the necessary qualities to offer himself as a candidate for office.

"If men of the highest calibre offered themselves, good government would be assured."

PAMPHLETS FOR EVANSTON

Sydney, January 18
A series of six study pamphlets in preparation for the Evanston Congress of the World Council of Churches in August has been published by the study department for the W.C.C.

These pamphlets are now available in Australia. They are being distributed by the Australian Council for the W.C.C. and cost 6d. each.

The list of titles is:

1. Faith and Order: Our Oneness in Christ and our Disunity as Churches.

2. Evangelism: The Church's Neglected Vocation.

3. Social Questions: The Responsible Society in the World Perspective.

4. International Affairs: Christians in the Struggle for World Community.

5. Inter-group Relations: The Church amid Racial and Ethnic Tensions.

6. The Laity: The Christian in his Vocation.

All these are related to the inclusive theme, "The Christian Hope."

LINK WITH PAST

DEDICATION AT TUMUT

FROM A SPECIAL CORRESPONDENT

Tumut, N.S.W., Jan. 18
The All Saints' Rectory, Tumut, which has been enlarged and renovated, was officially opened and dedicated on December 12.

The building was dedicated by the Bishop Coadjutor of Canberra and Goulburn, the Right Reverend K. J. Clements.

Mrs. Florence Stacy declared the rectory, with its additions and renovations, open.

The original bluestone rectory was built in 1861 by the Reverend Samuel Fox.

Mrs. Stacy also unveiled a tablet in memory of her uncle, the Reverend Samuel Fox, given by his grandsons.

The young Anglicans presented the large electric stove for the kitchen and linoleum for the dining room.

The Churchwomen's Union gave linoleum for the main hall and one bedroom.

Mr. C. Lubke gave cornices for some of the rooms.

In his address, Bishop Clements said that it was but 129 years since the first white men came, and 113 years since the first clergyman visited Tumut.

Although some would be sad to see the house changed in appearance, the fact that it was accomplished was a symbol of life.

GRAZIERS SUPPORT ABBEY APPEAL

The wool industry in N.S.W.—both graziers and brokers—are strongly supporting the appeal to save Westminster Abbey.

A cheque for £500 has been received from members of the Sydney Wool Selling Brokers' Association.

It is the largest single donation yet made to the N.S.W. "Save the Abbey" appeal, and brings the total to well over the £20,000 mark.

Graziers are giving widespread support to the appeal, either by direct cash donations or by donating the proceeds of wool oddments.

First bale of wool donated to the appeal came from Mr Douglas C. Campbell of "Dalwhinnie", Lake Bathurst.

Many other graziers have sent cheques ranging from £100 to £5.

SEE THE QUEEN AND HELP APPEAL

Seats on the Royal procession route are being sold by Christ Church S. Laurence, George Street, Sydney, to assist the church restoration fund.

The seats, which will be available each time the Queen passes down George Street, are priced at 5s each.

This sum includes morning tea and the use of the church hall on February 3.

DR. S. BARTON BABBAGE

The Dean of Melbourne and Principal of Ridley College was in Sydney last Friday.

He addressed the annual meeting of the Australian Christian Teachers' movement at Moore College in the evening.

He left on Saturday for Bathurst where he preached in All Saint's Cathedral on Sunday.

SUNDAY SCHOOL FOR THE PRINCE

ANGLICAN NEWS SERVICE

London, January 15

It is expected that Prince Charles will soon begin attending Sunday school.

He will probably do this at the Chapel Royal in the grounds of the Royal Lodge, Windsor.

His first teacher will be the Queen's chaplain at Windsor, the Reverend Peter Gillingham.

A.M.M. RALLY AT HARDEN

An Anglican Men's Movement rally will be held in Harden on the evening of January 30 to the evening of January 31.

The Vice-General President of the A.M.M., Bishop K. J. Clements, will preside.

Speakers will include Bishop Clements, Archdeacon R. E. Davies, Mr. J. E. E. Caldwell and Mr. T. W. W. Pye.

The rally will open with an A.M.M. dinner attended by men from all denominations in Harden-Murrumburrah.

At this function Archdeacon Davies will speak on "The Struggle for the Soul of Man."

Following Holy Communion in S. Paul's Church, Harden, on the Sunday morning, members will be addressed by Bishop Clements.

Mr. J. E. E. Caldwell will speak on "Brotherhood"; Mr. T. W. W. Pye will speak on "The A.M.M." and other matters.

Discussion and general business will follow.

The closing service will take place at Evensong in S. Paul's Church.

Harden-Murrumburrah is host branch to the rally and those responsible for the organisation at that end are the Reverend W. Brown, Messrs. G. Clamp, J. Manchester, J. Baldwin.

This is the first of a number of half-yearly rallies to be held between annual conferences in different centres in the diocese.

"THE HOPE OF THE WORLD"

FROM A SPECIAL CORRESPONDENT

Melbourne, January 18

The Church in Asia and Africa was "the hope of the world," Canon H. Wittenbach said today.

Canon Wittenbach, who was a prisoner of the Japanese during the war, is the East Asia secretary of the Church Missionary Society.

He said Asia and Africa would play an increasingly important part in the world's future.

The Church had given hope to the situation in Kenya, Canon Wittenbach said.

RECTORY BURGLED

Thieves broke into the rectory of S. Phillip's, Church Hill, Sydney, last Monday evening.

They forced a gate into the backyard and then a window at the rear of the building.

The Rector of S. Phillip's is Archdeacon T. C. Hammond; but the Reverend D. W. Robinson, who combines the curacy of the parish with a lectureship at Moore College, has been living in the rectory for the past two years.

All Mr. Robinson's effects are packed pending his move to Moore College, where he will take up residence this month when Archdeacon Hammond goes to live in the rectory.

The thieves only stole a small radio set.

GOOD FRIDAY DESECRATION

AN ADELAIDE PROTEST

FROM OUR OWN CORRESPONDENT

Adelaide, January 15
Church people here are perturbed about one of their leading broadcasting stations running an appeal on Good Friday.

The station plans a programme for that day entirely given up to a plea for funds for the Children's Hospital.

Although the cause is good, Church people say there are many other opportunities throughout the year without desecrating this most sacred day.

They fear that unless the Church protests vigorously enough, the programme will become an annual feature.

NEW READER ARRIVES

WHYALLA MISSION TO SEAMEN

FROM A SPECIAL CORRESPONDENT

Whyalla, January 17

The work of the Whyalla Mission to Seamen will be directed by Mr. J. H. Kelly, who has arrived from England to take the position of Reader in Charge.

He is accompanied by his wife and young daughter.

Mr. Kelly has worked at Fleetwood, Glasgow, Port of Harwich, Port of London, and Port of Tyne.

In Whyalla there is a modern institute and Reader's house.

The provision of this attractive club assures the seaman of some of the amenities of home life.

Gifts of magazines and books, either English or foreign, are always welcome.

The Mission to Seamen is the outcome of the vision of Dr. John Ashley who in 1835 began spiritual ministrations to seamen on ships in the Bristol Channel.

The necessity for consolidation led to the formation of the present society in 1856.

Today almost 100 stations in British and foreign ports, including 14 in Australia, serve the spiritual and material needs of seamen.

Its chaplains and readers are licensed by the bishop of the diocese in which they serve, therefore the Mission to Seamen is an integral part of the Church of England.

The society ministers to all seamen without question as to creed or nationality.]

BISHOP-ELECT OF MELANESIA

SYDNEY ENGAGEMENTS

A.B.M. FEDERAL OFFICE

January 19

The Bishop-elect of Melanesia, the Reverend A. T. Hill, will preach on Sunday next in three Sydney churches.

He will be at Penhurst, at 7 a.m. and 8 a.m., at S. Anne's, Strathfield, at 10.30 a.m., and at S. John's, Ashfield, at 7.15 p.m.

On Monday, January 25, the Feast of the Conversion of S. Paul, he will preach at S. Paul's, Canterbury, at 7.45 p.m.

Afterwards, an A.B.M. Open Night will be held in S. Paul's parish hall at which a reception will be given for the bishop-elect.

It's A Public Holiday!

But we hope you will come on

MONDAY, 1st FEBRUARY, at 8 p.m.

to C.E.N.E.F. to hear

CANON H. WITTENBACH

(Secretary for Asia, C.M.S., London)

After an extensive tour of South-east Asia, Canon Wittenbach will spend a very short time in Australia. He has a vital message which you should hear! (He leaves the next day for London.)

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The fees are £100 per annum, which covers all board and residence for the three terms of the Academic year.

The first term for 1954 commences Tuesday, 9th February.

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15 Chalmers Road, Strathfield, N.S.W. Phone: UM7400.

TANGANYIKA'S TROUBLES

THE BISHOP AT SYNOD

OECUMENICAL PRESS SERVICE
Geneva, January 15
The Bishop of Central Tanganyika, the Right Reverend A. Stanway, speaking at the opening of the Central Tanganyika Anglican Synod on December 3, 1953, said that the Church in Tanganyika was set to-day in the midst not only of its own problems but of those that may arise from the countries which were close to it.

They noticed with sorrow and apprehension the disastrous outlook of the present South African Government on the question of race relationships.

In Central Africa there were great problems to be worked out which would be watched with increasing interest and earnest hopes for their success.

"To the north Kenya, our sister diocese, indeed our mother diocese, for we were once part of the Diocese of Mombasa," the bishop said, "is passing through a time of severe trial.

"There are many lessons to be learned from the troubles in Kenya.

"The following seem to stand out in my mind:

"1) That grievances not rectified soon gather for themselves other grievances, real and imagined, that make a solution increasingly difficult and if they continue to be ignored give to unscrupulous leaders the raw material for revolution and bloodshed.

"2) That in a multi-racial society such as we have in East Africa those white or black who have a deep racial prejudice are the enemies of society and are a disruptive force in the country.

"3) That education without real spiritual content is not an enriching force and soon becomes a destroying one.

"4) That Christianity does provide a positive corrective to all views based on prejudice and pride, and we are glad that from its earliest days the Church in this land recognises no racial barriers, that there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, but that we are 'all one in Christ Jesus'.

"5) In the educational field, particularly concerning the financial aspect of the work, there was room for much improvement.

"6) The zeal of missionaries can easily outrun their wisdom and they are prone to undertake more than can effectively be accomplished, which can so easily lead to the lowering of standards and the waste of resources.

"7) Unless we are blind to the movements of history, then we must recognise that East Africa is at the cross-roads and if Government educational policy fails then there is no hope at all for the future."

CHRISTMAS SERVICES IN MOSCOW

ANGLICAN NEWS SERVICE
London, January 15
Many persons from the western diplomatic missions in Moscow stayed up all night to attend services held by the Russian Orthodox Church in the Elokhovskiy Cathedral on January 7—Christmas Eve according to the old Julian calendar.

The cathedral was crowded for all the services, one of which was conducted by Metropolitan Alexei.

EPISCOPAL CHURCH SUNDAY SCHOOL

THE "LIVING CHURCH" SERVICE
Milwaukee, January 17
Sunday school enrolment in the Episcopal Church has been mounting since 1944.

That year the number of pupils was 387,981, the lowest since 1889, when it was 382,605.

In 1953, there were 618,000 pupils and 71,096 teachers.

It is expected that there will be by 1958 between 775,000 and 800,000 pupils.

EPIPHANY SERVICE

CHILDREN IN S. PAUL'S

DISTRIBUTION OF GIFTS

ANGLICAN NEWS SERVICE
London, January 11

About three hundred children left S. Paul's Cathedral on Wednesday afternoon carrying in their arms dolls, books, games and toys of all descriptions.

The children had come from all parts of the diocese of London for the Epiphany service of distribution of gifts from the Christmas tree in the west end of the cathedral.

At least half of the children came from poor parishes in the East End of London.

About a thousand gifts were placed in piles at the foot of the western arch, where they were eyed eagerly by the children grouped on the other side of the large, illuminated tree.

When the time came for the distribution, the children, many of whom were accompanied by a parent or friend, came up to the two tables on either side of the tree, where they were handed their pile of gifts by the Dean and Chapter.

Many found the sight of the robed clergy and the flash of the photographers' lamps so distracting that they hardly noticed what was balanced precariously in their arms.

Others were more able to concentrate on the matter in hand, and excited huddles of children could be seen comparing gifts.

Each child was handed a picture photograph of S. Paul's Cathedral.

The service opened with prayers, and the choir from Holy Trinity, Barkingside, sang carols.

Afterwards, the choir-boys also received gifts.

Presents that were not distributed to the children will go to children's homes and hospitals. Groups of children, accompanied by a priest, were later shown round the cathedral.

RIPON WANTS MORE PRIESTS

ANGLICAN NEWS SERVICE
London, January 15

The Bishop of Ripon has appointed three directors of ordinands in his diocese.

They will receive questions from enquirers; foster and test vocations, and give general guidance to candidates for ordination.

The three directors will each have an allotted area.

The Bishops of Ripon and Knaresborough, the three directors and the candidates and enquirers will meet together three or four times a year.

PLOUGH SUNDAY

ANGLICAN NEWS SERVICE
London, January 11

Plough Sunday was commemorated at several churches yesterday.

At Hedenhall, Norfolk, the rector, the Reverend A. G. Paget, blessed a plough which had been placed in the chancel, and offered prayers for all engaged in agriculture.

In the City of London a ceremonial plough, which 24 men and women who work in the fields of Dorset brought up with them from Springfield, near Dorchester, was blessed at S. Helen's, Bishopsgate.

After the service, 12 Dorset men dressed in traditional costume performed the plough dance play in the churchyard.

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ORDINANDS IN S. AFRICA

FROM OUR OWN CORRESPONDENT
Cape Town, January 8

The ordination figures for the past year in the Church in South Africa are the same as the previous year, namely 53.

There is, however, a large increase in the number of Europe ordinands, which is 37.

While the number of Europe ordinands is far below what it should be, it is clear that the native ministry is growing fast.

STIPENDS IN SCOTLAND

MINIMUM TO BE RAISED

COMPARISONS WITH OTHER PROFESSIONS

ANGLICAN NEWS SERVICE
London, January 15

The Commission on Clerical Stipends of the Episcopal Church in Scotland has recommended that the minimum annual stipend of the clergy should be raised to £504, with a house or house allowance.

The present minimum stipend in an independent charge is £400 and a house, or house allowance.

In 1952, there were a hundred and fourteen charges with stipends on the minimum scale, a further sixty-two where the stipends did not exceed £504, and only forty-one with stipends above that figure.

The Commission's report will be placed before the annual meeting of the Representative Church Council at Dundee, in May.

During a re-examination of the stipends of Scottish priests the Commission had before it instances of comparable salaries paid in a variety of professions and occupations.

The report states that a doctor, on setting up in practice is, in effect, guaranteed £800 in his first year.

A police sergeant receives £540 on promotion, rising after four years' service to £585, in addition to a free house (or house allowance) and uniform.

A schoolmaster, with first- or second-class honours, receives £535 on appointment, rising by £20 each year to £875.

The Commission says further that, when a minimum stipend is attained, it recommends that the position should be examined, due regard being paid to the responsibility of the priest's work, and his special needs.

It is proposed that a minimum stipend should be declared a year in advance, and paid out in full within the calendar year by equal monthly instalments.

Assistant curates will also benefit if the Commission's proposals are carried into effect.

THE OECUMENICAL HISTORY

OECUMENICAL PRESS SERVICE
Geneva, January 15

Information has been received from the Executive Vice-Chairman of the Committee on the History of the Oecumenical Movement, Bishop Stephen Neill, that the final pages of the History of the Oecumenical Movement have now been passed to the printer, and publication is guaranteed for March 17, 1954, in England, and for a slightly later date in New York.

The English price has been definitely fixed at 32/6.

This book of 840 pages in 16 chapters by 15 writers of various Churches and countries contains information never before made conveniently available, and is indispensable to those who wish to follow the development of the contemporary oecumenical movement and to take part intelligently in it.

The delegates to Evanston and other oecumenical meetings in particular will find that the book contains answers to many of their questions.

A full bibliography and index make the book easy to use, and point the way to further study for those who desire to follow up in detail any particular line of oecumenical development.

Copies may be ordered in advance through the World Council of Churches, 17 route de Malagnou, Geneva.

REFUGEES IN S. AMERICA

ORTHODOX COMMUNITIES

OECUMENICAL PRESS SERVICE
Geneva, January 18

Orthodox churches in Latin America, have increased from ten, in 1945, to thirty-one today.

This fact was revealed in a report issued by the World Council of Churches' Department of Interchurch Aid and Refugee Service Department's co-ordinator for re-settlement in South America.

The new congregations, most of them Russian Orthodox churches, are chiefly the result of immigration.

Members are mostly former refugees who have been resettled in Latin American countries since the end of World War II.

The new churches generally grew out of the initiative of these new settlers and increased in the various countries between 1945 and 1953, as follows:

From 1 to 12 in Argentina, 4 to 10 in Brazil, 1 to 2 in Chile, 3 to 4 in Paraguay, 0 to 1 in Peru, and 1 to 2 in Uruguay.

Perhaps indicative of the general morale in Latin America is the statement of Ludwig Stumpf, WCC/LWF representative in Hong Kong, who visited Brazil recently.

Pastor Stumpf said it was one of the most moving experiences in his life to see these immigrants well-dressed, clean, happy, well-fed, and "full of new dignity" worshipping together after he had seen them, but a few months earlier, come out of China to his Hong Kong office in rags, thin and pale, and unkempt.

THE 'ALLIANCE CANADIENNE'

OECUMENICAL PRESS SERVICE
Geneva, January 18

Better understanding between Protestants and Roman Catholics was urged at the inaugural meeting of the "Alliance Canadienne" at Toronto last month.

The new organisation seeks to promote amity between French and English-speaking Canadians.

Father Arthur Maheux, history professor at Laval University in Quebec, and one of the Alliance organisers, stressed the importance of "understanding rather than fearing one another's religion."

Speaking on behalf of the Protestant representatives, Dr. C. E. Silcox, of Toronto, a United Church of Canada minister, termed the Alliance an "experiment which will make not only a new Canada but show the way to a new world."

Dr. Silcox said that in today's world, where Christianity itself is at stake, it is up to Canada to set an example in international relations by welding a united country out of two distinct cultures.

"United we may stand," he said, "but divided we will inevitably fall."

FROM CANADA TO COVENTRY

ANGLICAN NEWS SERVICE
London, January 15

The Provost of Coventry, the Very Reverend R. T. Howard, announces that following the visit he made to Canada last year, accompanied by Mr. Basil Spence, the architect, and the cathedral chaplain, the sum of £20,000 has been given by Canadian church people towards the building fund of the new Coventry Cathedral.

MORE ORDER IN KENYA

"CHANGE IN ATTITUDE"

CHURCH LEADERS' REPORT

ANGLICAN NEWS SERVICE
London, January 11

There has been a marked improvement where most needed in the attitude of those responsible for law and order in Kenya, says a statement by Kenya Church leaders issued in London on Saturday through the Church Missionary Society.

The leaders recall that in a statement last month they referred to repeated representations at the highest level concerning abuses of power by certain members of the forces of law and order.

"The Churches have a particular responsibility in that in the African areas they are the only independent observers of the situation," Saturday's statement continued.

"We recognise and appreciate the action taken by certain settlers in making similar protests regarding incidents in the settled areas.

"It should be clear that the Churches in Kenya have sought to secure that local problems are solved locally.

"In our statement we declared our intention to continue to bring to the notice of those in authority the need for a radical change in attitude and in action on the part of many of those responsible for the re-establishment of law and order.

"This we have done, and we are satisfied that positive action has now been taken and that there has been a marked improvement where such was most needed."



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THE ANGLICAN

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FRIDAY JANUARY 22 1954

STUDENTS AND THE ARMY

Few balanced adults are likely to accept at face value the criticisms of National Service Training voiced by members of the Australian Student Christian Movement during their Conference at Armidale last week. The motion embodying these criticisms is so extravagant in tone as to raise considerable scepticism about the *bona fides* of some of those who supported it.

The Australian Student Christian Movement is not even predominantly Anglican in membership: its ruling cliques in the various universities are composed for the most part of misguided, if sincere, non-Conformists, among whom are to be found a heavy sprinkling of prigs and "wowers." The priggishness and "wowerism" tacit in the remarks of some of the speakers at the Conference, and reported elsewhere in this issue, in no way represent the attitude of the Church of England, official or otherwise, upon this question of National Service.

One of the young intelligentsia present is reported to have stated that trainees had been driven in army vehicles by drivers who "were under the influence of liquor." We believe that this can only be a wild and irresponsible lie: if there were the slightest truth in the statement, and if the delegate who made it had done his duty, then the drivers concerned would immediately have been placed under arrest. In common with similar statements, this accusation about drunkenness in Army drivers is not supported by the appropriate detailed facts.

Another of the junior intellectuals plaintively informed his hearers that young men who had lived "a sheltered existence" had been unable to adjust themselves upon being thrown into camp with other young men of different types! But worse was to come! Presumably lowering his voice in shocked indignation, the same speaker assured the Conference that many National Service trainees had begun to drink, to gamble and—Heaven help us!—to "associate with certain low types of women!"

It is worth pointing out that one of the essential objects of National Service training is to make soldiers out of the miscellaneous assortment of young people thrown three annually into the care of the Army. If this assortment includes some "mother's darlings" and a few "tough guys," that is hardly the Army's fault. If some stupid youths succumb to the temptations of wine, women and song during their scanty leave while in training, that is no fault of the Army, which certainly places no temptations of the kind in any recruit's way. The blame should more properly be attributed to faulty home training.

To speak of the conditions of National Service training as "morally degrading" is laughable. What these bumptious students really mean is that they do not relish the nature of some of the physical tasks to which they were assigned—such as laying golf courses and improving gardens for the benefit of trainees who will follow them. There is a peculiar attitude toward manual work, especially noticeable in the "long-haired" and the more ardent members of Christian societies in our Australian universities. For the former there is little enough excuse; for the latter, none. These students appear to forget that they undergo the privilege of National Service Training in the interest of their country first, and in their own interest only incidentally.

For mere students to criticise regular Army instructors in the terms of the motion passed by the S.C.M. is outrageous impertinence, and the kind of pompous presumption of which, happily, only the S.C.M. type of prig and "wower" is usually guilty. The men whom these cheeky children criticised are for the most part the same men who risked their lives a bare few years ago in strange and hard climates to defend those liberties and rights which these young people now enjoy.

It may safely be affirmed that these men happen to know a little, at least, about military training.

That there are faults in the system of National Service training is well known, not least to the gallant and highly efficient body of officers and N.C.O.s who administer the scheme. Properly to locate the reasons for these faults, however, demands a skill and *expertise* with which even the S.C.M. can hardly claim to be endowed. There are proper and effective channels through which any constructive criticism of National Service Training can be made.

National Service Training is essential in Australia to-day. If any concrete evidence is forthcoming which indicates that the system contributes to drunkenness, prostitution or gambling, then we shall pursue it and guarantee to remedy it. Until the evidence appears, we shall continue to disbelieve the nonsense talked at the S.C.M. Conference last week.

CHURCH AND NATION

Queen in the Slums

What the eye doesn't see, the heart doesn't grieve over—so it has been said.

I expect that thought is behind the concern of some people that the Queen's 10-mile drive through Sydney streets on the day of her arrival, the week after next, will include at least two miles of unsalubrious slums. It has also been observed sadly that, if the Queen's route from Sydney to Newcastle were only changed to pass through the pleasant North Shore suburbs, she might be spared another view of our "sub-standard housing," better known as slums, in the western area.

While it might have been thought that politicians (who have no cause to be proud of our slums) might have been impressed by appeals to revise routes to ensure that the Queen sees only the seamier (and not the seamier) face of Sydney, I am glad that no change is likely to be made.

In the first place it is right that the Queen should show herself to as representative a cross-section of her people as she can. On the days after the Coronation, she and the Duke drove into the various suburbs of London including those where poorer people lived. Something similar has been planned here in arranging the procession route.

In the second place, I feel the Queen will be shocked to see for herself that the slums of the old world have been perpetuated in the new. And I hope that the shame this must cause those in politics (I write without any party bias) will at least do something to hasten the day when no worthy person will be obliged to live in a slum dwelling in Australia for lack of decent alternative accommodation.

Doubtless, while the Queen is here we will hear much about Australia's amazing growth in the past century and a half. But neither Sydney nor Melbourne can be proud of its record while Surry Hills and Fitzroy (to quote only representative areas) are such blots on the civic landscape.

And even in our smaller cities and towns there are slum "pockets" which should never have been allowed to develop and which, in any case, should have been vigorously rooted out and replaced, years ago, by houses fit for human habitation.

Work Like Christians

The Commonwealth economic conference, which ended in Sydney last week, got a poor Press.

This could be ascribed to two main reasons. First the Sydney Press these days is rather easily distracted, so that anything which seems fundamentally dull is quickly abandoned for something which is superficially bright—and last week you may recall, a Hollywood actress married a baseball star.

But the conference communique might also have been more informative and straightforward. Nevertheless, there may have been a valid enough reason for their vagueness—perhaps a deliberate attempt to conceal rather than reveal, for the conference apparently was not of a kind to reach clear-cut decisions. It aimed more to explore mutual problems and to reach general agreement on questions which must be conditioned by subsequent events, and particularly by United States policy.

But, if the communique were somewhat "woolly," credit must be given to the British Chancellor of the Exchequer, Mr. R. A. Butler, for several lucid public statements on the general problems of the conference, and particularly for his "guest of honour" talk on the A.B.C. on Sunday night.

In that 15-minute survey he spoke of the determination of each Commonwealth country never to slip back into the era

of restrictions and controls (of very recent memory in Australia), but to seek economic salvation in expansion of trade and production (the Australian Wheat Board, please note).

Mr. Butler proudly told Britain's own story of record production—half as much steel again as before the war, twice as much power being generated, 70 per cent. rise in motor car manufacture, coal-mining mechanised for greater production, aircraft manufacture at unprecedented levels, and new methods and old skills enabling Tyneside and Clydeside to build nearly half the world's shipping.

But, especially, I liked the moral Mr. Butler drew from this story of a revitalised Britain—that each Commonwealth country, while still remaining part of a team, must realise that, fundamentally, it has to learn to help itself by its own efforts.

"The struggle is as much spiritual as physical—in fact, more spiritual than physical," he said, in a closing appeal to all to show that example of self-reliance in their personal lives.

Mr. Butler's finely-phrased plea must have put the economic conference into a new and more inspiring perspective for many who were inclined to interpret it merely in terms of what it could mean in more money for material (and, doubtless, worthy) projects. He has promised to be a "willing friend" (he cannot be, he said, a "fairy godmother") to those who seek loans for developmental works.

But his role as a statesman, calling on the people of the British Commonwealth to work as Christians, is far more valuable than either.

Literary Theft

Plagiarism is proscribed by the eighth commandment: "Thou shalt not steal." But a magazine editor told me the other day that it is a commandment which more writers than would be supposed attempt to break, not so much by a straight "steal" as by re-writing the product of others.

It is a difficult practice to detect—or to punish. The original author, if he does hear of the camouflaged theft, may complain. But most publications are not anxious to reveal that they have been duped. They can punish the offender by refusing any further articles from him. But probably he will be

able to palm off the pilfered product on some other editor.

It would be useful if magazine editors compiled a "black list" so that any plagiarist, once caught, is placed out of bounds by all reputable journals.

On a pleasanter side of Australian writing, I saw a letter a Sydney author received this week from the American "Saturday Evening Post," which had accepted a 4,000-word story from him for 1,250 dollars.

I'm not sure of the Australian equivalent of that amount or of its liability for taxation in the United States or Australia. But I know the author was on his way to pay a deposit on the purchase of a house.

Crowded Canberra

The physical inadequacy of our Federal capital, even after nearly 30 years' occupation, was shown by the crowding out of the Commonwealth Economic Conference by the Australian and New Zealand Association for the Advancement of Science Conference.

Both conferences were highly important, and any capital city should be proud to attract such gatherings of distinguished leaders in their respective fields.

But, unfortunately, Canberra is still a capital with such limited public accommodation that both conferences could not sit there simultaneously. Indeed, the science conference, with its 2,000 delegates, alone posed a problem which would have taxed the resources of much larger places than Canberra. Canberra coped with the situation only through many private homes taking in some of the scientists as guests.

While accommodation to meet all possible demands on Canberra may be hard to justify, especially having in mind the long periods when such extra facilities may be unused, it can reasonably be contended that more hotels and guest houses should be available in the capital city of Australia.

If this need can be met only by Government assistance, in whole or in part, that could well be justified because of Australia's growing prestige in world affairs, and its increasing liability to be the venue of big conferences.

In any case, more Australians would be attracted to their capital city, as interested visitors if they could be assured of accommodation there instead of being obliged to stay overnight in towns like Queanbeyan and Goulburn, as frequently happens now with conducted tours. As a result, the stay in Canberra is unnecessarily hurried and shortened.

Art of Leaving

Often I meet an acquaintance with a handicap. He likes to stop in the street for a chat, but he is unable to break away naturally, and the duty always falls on me to end the talk.

The somewhat abrupt means that have sometimes to be used to that end make me feel more lacking in graciousness than is comfortable for one's self-esteem.

After several years of these encounters, I am reconciled to my acquaintance's habit. But, listening to Dr. A. E. Floyd's delightful "Music-lovers' Four" last Sunday, I could not resist the thought that my street acquaintance might also become regularly addicted to this session. He would hear much good music; but, best of all, he would learn from repetition the perfect formula for ending a talk.

One moment you are listening attentively to Dr. Floyd rounding off a dissertation on a piece just played, or on a piece he intends to play soon—and then, with a seven-word salute he is gone: "Now I'll say goodbye until next time."

I hope it is not unchristian to envy Dr. Floyd his art of leave-taking and to wish that more people could cultivate it.

—THE MAN
IN THE STREET.

ONE MINUTE SERMON

THE COLLECT FOR THE THIRD SUNDAY AFTER THE EPIPHANY

The Text:

Almighty and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth thy right hand to help and defend us; through Jesus Christ our Lord. Amen.

The Message:

There is a very beautiful order of thought in these collects of the Epiphany season. It begins with the Epiphany collect itself, its declaration of God's guidance and its prayer that the knowledge we gain of God by faith in this world may have its full completion and full enjoyment in the life to come.

Then, as light is broken into all its parts, in the glory of a rainbow, so the meaning of the knowledge, the presence and the power of God is shown in his many manners and portions in the collects which follow.

On the first Sunday we asked that our prayers be received, and that we be given guidance as to what we should do, and God's loving help to make us able to do it.

On the second Sunday we recognised God's all-ruling power in governing the whole of life on earth and in heaven.

We asked again that our prayers be received and that we might have God's peace, that perfect harmony which God gives in controlling our lives every day and all the days.

Thus we come to this Sunday, and its collect, with the emphasis less on our inner life and its problems, but rather on the difficulties we have to face in our surroundings.

On all sides are dangers and compulsions, while we ourselves are utterly incapable of facing them and meeting them. Our one hope lies in God's right hand. His active support and, if we may so say with reverence, the very best that He can do, which is what the right hand connotes.

Only thus can we be defended and kept in a state of salvation.

Guidance and grace, peace and defence; what a glory of love and helpfulness does God in His care for us offer through Jesus Christ, our Lord.

CHURCH UNITY

THE PRESENT SITUATION

ANGLICAN NEWS SERVICE

Brisbane, January 18
The Rector of St. Colomb's, Clayfield, Canon A. L. Sharwood, preached in St. John's Cathedral last night. He spoke on the problem of Church unity.

Canon Sharwood said that every time we repeat the Creed we profess our faith in one Catholic and Apostolic Church, but where is this Church to be found?

As we see it to-day, the Church is made up of a multitude of rival sects and denominations, each claiming to be the true Church of God and many excommunicating all others.

One way of approach is that of the Roman Church, demanding submission to the Pope as the only way to unity.

The Protestant denominations, on the other hand, are inclined to seek the lowest common denominator.

The Church of England takes the middle course, and in 1920 the Bishops of Lambeth issued an appeal for reunion on the basis of the Holy Scriptures, the Creeds, the Gospel sacraments of Baptism and the Holy Communion, and the Historic Episcopate.

Greater understanding has come about as a result of the inauguration of the World Council of Churches in Amsterdam in 1948.

LETTERS TO THE EDITOR

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

Letters should, if possible, be typed, and must be double spaced, brief and to the point.

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

Parts of some of the following letters have been omitted.

EMPTY PEWS

CHRIST'S DEITY

TO THE EDITOR OF THE ANGLICAN

Sir,—In THE ANGLICAN of January 15, your correspondent, T. H. Thorne, states that Jesus Christ was just an ordinary man, thus denying His Deity.

Yet how clearly Scripture acclaims Christ as God, for not only does S. John say, so simply that children can understand it, that Jesus Christ is the true God and Eternal Life, but S. Paul calls Jesus, "God, blessed for ever."

Thomas bows before our Lord to acknowledge Him, "My Lord, and my God."

A thousand years before His birth at Bethlehem, David calls the coming Redeemer, "God."

Seven hundred years before His advent, Isaiah foresaw Him as "The Mighty God."

And in Hebrews, chapter 1, verse 8, God the Father acknowledges the Deity of the Son in these words: "But unto the Son He saith, Thy throne, O God, is forever and ever."

In these, and a score of other passages, the Bible proclaims Christ's Deity.

Could a mere human leader perform the miracles accredited to Him by four competent eyewitnesses?

Only God could still the angry waves as Jesus did on Galilee; only God could feed five thousand people on five loaves and two fishes; only God could recall a widow's son from death, as Jesus did.

Yes, Jesus Christ is more than a great man; He is God.

I am,

Yours, etc.,

W. G. COLLIER,

47 S. John's Road,
Glebe.

TO THE EDITOR OF THE ANGLICAN

Sir,—Referring to Major Thorne's letter in THE ANGLICAN of January 15, I fear he wants a religion which is not the Christian religion.

Perhaps he would like to re-write the New Testament to suit himself.

The people are not weary of the Churches and their ways, for most people know nothing about them; but a Church founded on his suggestions would not be a Christian Church.

What right has he to criticise Our Lord for providing 140 gallons of wine at His friend's wedding?

His so-called great reformers are denouncing the greatest Reformer of all.

Where is the absurdity of insisting on the indissolubility of marriage?

Does the gallant major want an extension of legalised prostitution?

In his denial of the deity of Our Lord, he rejects the title of Christian for himself.

No, major, the way, to fill churches is not to follow your way, but by prayer, study and work to proclaim that "This is the Son of God" and the first thing to do is to pray for your conversion.

In my early youth, fifty years ago, I felt competent to criticise the Church and the sacred Scriptures, but maturity and study and, above all, faith have taught me that only loyalty to Our Lord and His Church will save mankind.

Yours faithfully,

H. W. ROGERS.

35 School Parade,
Marrickville, N.S.W.

HEAD COVERING FOR WOMEN

TO THE EDITOR OF THE ANGLICAN

Sir,—In his stern adherence to the orthodox side of religion, "Practising Holy Catholic," on "Head Covering for Women," in THE ANGLICAN of January 8, has missed out on the broad spirit of Christianity.

The denunciation by Jesus of this same tendency in the Pharisees and Rulers of the Synagogue is very plain to all who read His Gospels.

He deplored the observance of the "letter of the law" and the disregarding of the spirit of it by these and other self-righteous people.

The wearing of head covering by women in church has, I believe, its origin in the custom of the times of the early Apostles.

At that time the absence of head covering on any woman outside her dwelling place was considered outrageous.

This fashion, like grandma's six petticoats, has had its day, so one cannot seriously consider it should remain a rigid rule at Christian gatherings.

I have been to Evensong in one of the big English suburban churches, and it was very refreshing indeed to see young women coming into the service in sports cloths, carrying their tennis rackets and with no suspicion of any head covering save their own pretty hair.

Had such young people gone home to get a head covering before going to church, they may easily have decided that home was a very comfortable place for pleasantly tired athletes, and decided to stay there altogether.

The strict rule of compulsory head-covering has, I believe, been relaxed now in the Anglican Church throughout the world.

I suggest, therefore, that your professor give due thought to being less a "Practising Holy Catholic" and more plain Christian in his mental and spiritual outlook.

Can one really imagine Christ, even in the days of the New Testament, forbidding any unhooded, but sufficiently interested female from being one of the multitudes which followed Him and hung on His words? So, I ask—who are we?

I remain, Sir,

Yours faithfully,

LORNA GREEN.

Wynnum Central

Queensland.

TO THE EDITOR OF THE ANGLICAN

Sir,—I refer to the letter in THE ANGLICAN of January 3 by "Practising Holy Catholic," on the subject of head-covering for women in church.

I believe that during the war the Archbishop of York gave permission for women to attend church without hats, and for many years past the Bishop of Bathurst, whose loyalty to Catholicism could scarcely be questioned, has granted the same permission in his diocese.

Only regular women communicants in parishes where head-covering is not required would be likely to attend church anywhere without hats.

The nominal woman Anglican, who attends church at Christmas and Easter only, knows, with a large section of the community generally, that it is customary for women to wear hats in church and, no doubt, complies with the custom, although she ignores many other weightier ones.

It is apparent from the Prayer Book that no true priest would dare refuse to communicate worshippers unless quite certain that they were living in "open and notorious sin." Otherwise he must extend charity to all who present themselves at the altar, assuming them to be penitent and in love and charity with their neighbours.

If your correspondent will view the matter in this light (and in the absence of evidence to the contrary, I suggest it is the charitable view to take), he will see that the presence of the young hatless visitors at his parish church on Christmas morning was a cause of thankfulness, rather than an occasion of offence.

Yours, etc.,

K.F.

Eathurst, N.S.W.

CLOSED CHURCHES

TO THE EDITOR OF THE ANGLICAN

Sir,—I sometimes wish I were a Roman Catholic, although I could never accept a number of vital tenets of that Church.

On what grounds, then, is my occasional wish based?

Roman Catholics use their churches, and it is quite common to see a constant stream of people entering and leaving those churches, and those people do so quite unashamedly.

With the exception of cathedral churches, it is rare to see one of our Anglican churches open for private prayer during the week.

Those that are, and praise to them, are usually dubbed "high" by those who prefer to be known as "low."

A year ago, I was transferred from Melbourne to Sydney, and it is in Sydney that my occasional wishes have become more frequent.

There are two Anglican churches near my office, but they are always locked up during the week.

In a new city, and in the several suburbs of my temporary habitation here, I have felt a spiritual loneliness which should not be.

During last year I visited England on a study scholarship and, with all its multitude of Anglican churches in city and country, I never once failed to find a church open and used.

I know quite well that one's spiritual life is nurtured between Sundays largely by the private spiritual exercises of prayer and meditation and reading.

But surely it is good for God's people to be frequent visitors to God's House, and surely there are many like me whose circumstances permit of only an unhealthy minimum of such spiritual exercises at home.

Yours faithfully,

RICHARD G. THOMPSON,
Sydney.

RELIGIOUS DRAMA

TO THE EDITOR OF THE ANGLICAN

Sir,—I was extremely interested to read the article headed "Religious Drama as a Christian Medium" in THE ANGLICAN of January 8.

The writer makes a distinction between an "untrained" person and the "professional actor," both of whom he says are capable of presenting religious drama, but apparently would be happier if people interested in this work could undergo a special training "in all the forms and perplexities of this art."

Agreed, but I am left wondering just what training he has in mind.

He states that this person must undergo a "searching of the heart," etc., but what follows after this?

I am,

GORDON E. GOULDING,
95 Beveridge Street,
Swan Hill, Victoria.

"MANN'S END" FOR OVERSEAS

ANGLICAN NEWS SERVICE

London, January 15
"Mann's End," the religious play performed on a converted meat cart in the streets of Armsley, Leeds, during the summer, is likely to be presented abroad.

Particulars of the play have been requested from organisations in New Zealand and South Africa, as well as from the East End of London, Mansfield and Trowbridge.

The play was recently performed in a public house and a local prison.

O.U.P. IN NIGERIA

ANGLICAN NEWS SERVICE

London, January 12
The Registrar of Oxford University, Mr. Douglas Veale, last Wednesday declared Oxford House, Ibadan, open.

It will be the West African headquarters of the Oxford University Press.

Oxford House will also accommodate the Nigerian Broadcasting Corporation and a Church Missionary Society bookshop.

FAITH AND MORALS

A WEEKLY QUESTION BOX

UNDER THE GENERAL EDITORSHIP OF DR. FELIX ARNOTT

Altar Flowers

A South Australian lady has asked me whether flowers should be placed on the altar itself or only on a shelf over the altar? She then asks "if the little side table should have flowers upon it when the Holy Communion is standing there."

The Church of England has always been reluctant to make precise regulations on such matters as flowers upon the altar, and prefers to leave the matter to the good taste of the individual.

The Prayer Book makes no mention of flowers or other adornments for the Holy Table, beyond the direction that "The Table, at the Communion-time (shall have) a fair white linen cloth upon it." Canon 82 of 1904 enjoins that the Table shall be covered "in time of Divine Service with a carpet of silk or other decent stuff," and the proposed new Canon Number 97 reiterates this command.

Provided, therefore, that the Table is properly covered, our church demands nothing more. Whereas the legality of lights on the altar has been tested by the courts, and apparently their use approved, no one has yet been unwise enough to question the legality of the use of flower vases.

The number of vases and their position, whether on the Table itself or on the shelf, properly called the gradine, behind, is conditioned to some extent by the design of the Table itself, and by the general architecture of the building; fashions, too, vary over the centuries in the design of the Table, as any illustrated volume of church architecture will show.

Hence it is difficult to lay down any precise rule in answer to my correspondent's questions, and we must rely upon certain general principles.

The practice of using greenery and flowers in churches is very ancient, and one of S. Jerome's letters commends a friend for his care in adorning the worship of the church with flowers, leaves and vine branches.

In England, it was the custom up to nearly 100 years ago to strew the floor of the church at the Great Festivals with rushes, rosemary, box and bay, and adorn screens and windows with holly and ivy at Christmas, and with willow (still called "palm" in the English countryside) at Easter. The old records speak of these adornments only at festivals, and make no mention of flowers on the altar.

I do not know of any illustration or mention of the practice of altar vases until the middle of the nineteenth century.

They have, however, become

an acknowledged part of the ornaments of the church today, and, provided the flowers are arranged tastefully, add to the beauty and dignity of divine worship.

If a gradine or shelf exists at the back of the altar, it is advisable that the vases should be placed upon it. If there is no shelf, care should be taken that the flowers do not get in the way of the sacred vessels, or of the celebrant during the service, as a vase upset at such a time causes much inconvenience and difficulty.

If the Holy Table is a small one, two large vases or bowls on the floor at either side of the altar provide a sensible and dignified arrangement. In many of the old parish churches in England, the habit is becoming popular of a table, with curtains round the three sides, and riddell posts, sometimes with candles upon them.

This can be most beautiful, if the hangings are well made of fine cloth. In such cases, bowls of flowers on the floor are infinitely preferable, and if flowers are placed on the Holy Table, two tiny vases will suffice.

The following matters are worthy of the attention of the admirable workers who devote much time and trouble to the arrangement of altar flowers.

The gradine should not be overcrowded; two vases attractively arranged look much better than six small ones.

Flowers should be arranged in such a way that they do not overhang the Table itself, especially when lilies, iris or other flowers that drop a staining juice, are used; also, in order that they may be in no danger of becoming upset, when the vessels and their coverings are being moved upon the table.

The prevailing shiny brass vases have little to commend them; simple earthenware pots are much to be preferred. Elaborate tin holders, too, can be very ugly.

The water should be changed frequently and flowers removed as soon as they begin to wither.

The early practice was to distinguish the great festivals of the Church's year by the use of flowers; flowers may, therefore, well be dispensed with during the seasons of Lent and Advent, and arrangements on ordinary Sundays should be less elaborate than those at Christmas, Easter or Pentecost. Colours should be watched.

As a small afterthought, many sanctuaries are ill-ventilated, and very sweet-smelling flowers like tuberoses, or certain kinds of lilies, can be a nauseating trial to an officiating minister at an early celebration on a hot morning.

With regard to the second part of the question, I presume the Credence Table is meant; here the cruets, bread, wine and

water are kept for the celebration, and sometimes the chalice and paten are placed there until the offertory.

The Holy Communion itself is, surely, never placed on a side table. Flowers here are permissible, provided the Credence Table is large enough to hold them without impeding celebrant or servers in their tasks.

Common sense and decorum are the two guiding principles.

Kindergarten Schools

A somewhat pathetic letter has been received from a mother in a crowded area in Sydney who deplores the fact that the Church of England has no schools to which parents can send their small children for 1/- a week.

The Roman Catholic schools do, she states, provide such services for the neighbourhood, and large houses are available to the Church of England if they would undertake such work.

Apparently there are long waiting lists for the local State schools.

Unfortunately, our correspondent vitiated her letter by breaking into a somewhat violent tirade against Roman Catholics, who she alleges are ruling both schools and University.

I sympathise greatly with this mother, who, I imagine, is forced to work for her living and, therefore, cannot look after her children at home.

It is no use attacking the Roman Church for its successes. We can only admire the self-sacrifice of the Religious Orders who enable this work to be carried on, and the generosity of the Roman Catholic public, who are prepared to support so generously the cause of education.

We have failed on the whole to provide in Australia, Anglican educational aid (apart from lessons in the State schools) to the poorer people; our prep. schools and kindergartens are mainly in richer areas, where fairly high fees can be charged.

Finance is one of the main difficulties. Buildings are expensive to buy and equip, and trained teachers deserve their high salaries; we have no religious orders concentrating on teaching work of this kind.

Governments and public charitable organisations do run many kindergartens and special schools in these areas, e.g. the Lady Gowrie Centres, and the work done by Playground, Day Nursery and Kindergarten associations.

On these committees, and in support of them, Anglicans play a valuable part, and with our present resources, it is difficult to see how or why the Anglican Church should duplicate the work of these organisations. "Any old house," and any kind teacher, will not do in these modern days, and a school of even 100 children at 1/- a week each could not possibly pay its way, but would need huge subsidies towards running costs.

I suggest the writer should get into contact with her nearest playground or kindergarten; she will receive sympathetic attention and advice.

Meanwhile, let the rest of us support more generously these voluntary organisations and keep pressure on our Governments and city councils so that facilities of this kind may be increased each year to meet the needs of our slum or overcrowded areas.

THE ANGLICAN, as a paper with the best will in the world, can hardly be expected to run schools or creches. We can merely state our appreciation of the need of such institutions. Perhaps the Home Mission Funds in some dioceses might find here a new field of activity for their generosity, which has successfully maintained so many good causes in the past.

PRE-FABRICATED CHURCH

THE "LIVING CHURCH" SERVICE

Milwaukee, January 17

A pre-fabricated barrack, constructed to serve as a church, has been sent to the Ionian Islands of Greece, where church-goers have been worshipping outdoors or in tents since the islands were struck by an earthquake last August.

A gift of the Episcopal Church in America, the structure, shipped through the World Council of Churches' Department of Inter-Church Aid and Service to Refugees, typifies the aid rushed to the badly damaged Ionian Islands by relief groups led by the World Council.

YOU MAY RELY ON PRODUCTS
ADVISED IN
THE ANGLICAN

QUEEN'S EPIPHANY GIFTS

ANGLICAN NEWS SERVICE

London, January 7

The customary offering of gold, frankincense and myrrh was made on behalf of the Queen on the Feast of the Epiphany yesterday by two gentlemen ushers to Her Majesty.

Holy Communion was celebrated in the Queen's Chapel, S. James' Palace, by the Reverend Maurice Foxell.

The Yeomen of the Guard were present.

CANADIAN GIFT

ANGLICAN NEWS SERVICE

London, January 15

The executive council of the General Synod of the Church of England in Canada, with the approval of the Primate, the most Reverend W. F. Barfoot, have voted a contribution of 5,000 dollars towards the restoration of the parish church of S. Catherine, Bearwood, Berkshire.

THE BACKGROUND OF S. JOHN'S GOSPEL . . . 2

EARLY CHRISTIAN WORSHIP

By the Right Reverend Alan Watson

LAST week I said that the Fourth Gospel was a piece of missionary writing.

It was directed to a particular community of people at the end of the first century in the Roman province of Asia — a community comprising a Jewish colony, and a large number of people who had been affected by traditional Greek philosophy and still more by the new religions which were satisfying the deeper needs of thoughtful men.

We had one or two glimpses into the minds of this second group.

I tried to show that many of the words and ideas of S. John's Gospel would be quite congenial to their way of thinking.

To-day I will describe the other parts of the background of the gospel.

First the Jewish people to whom this piece of Christian propaganda was addressed.

Up to forty years ago most New Testament scholars assumed that the Fourth Gospel was to be understood almost entirely in a Greek setting.

It is written in Greek. Its ideas and technical terms are found in Greek religion and philosophy, but during recent years an enormous change has taken place.

It is now generally recognised that there is a considerable Semitic element in S. John.

There are indeed some who go to the extreme of declaring that it is nothing more than a Greek translation of an Aramaic document.

The general opinion is that a true interpretation of S. John must take account of the obviously Semitic thought-forms.

Of course this had already been done to some extent through the study of the writings of Philo of Alexandria.

PHILO was a learned Jew of the first century who lived in Alexandria, which was then a world centre of learning.

Philo did for the Jewish religion what S. John did for the Christian religion.

He described it in terms that would make it intelligible to his Greek contemporaries.

For him the Scriptures of the Old Testament had absolute authority, but he interpreted them in such a way that they provided the answer to the highest speculations of the philosophers.

He tried to prove that the religion of his people was the meeting point of divine revelation and human speculation.

There can be little doubt that Philo and those who thought like him, had their influence upon the writer of the Fourth Gospel.

But the main body of Jewish thought was influenced and shaped by the schools of the Rabbis — the men of learning who gradually built up a body of knowledge based on the sacred writings, the Law and the Prophets.

Their thought and practice is known as Rabbinic Judaism, and this also forms an important part of the background of S. John's Gospel.

The key-word of Jewish religious vocabulary was Torah.

It means the laws and judgements of kings and lawgivers, the law of Moses; it means the teachings of prophets on the nature, character and purpose of God; it stands for the whole of the Jewish religion, which is itself the product of divine revelation.

THERE are many references in S. John to the Torah in this sense, as for example, when Nicodemus says to his fellow-Pharisees, "Does our law judge a man without first giving him a hearing, and learning what he does?"

Then there is the accusation against Jesus that he is a Sabbath-breaker, and his reply, "Moses gave you circumcision and you circumcise a man on the Sabbath . . . are you angry with me because on

This is the second of two articles on the Background of S. John's Gospel by the Right Reverend Alan Watson.

They follow the four articles on the Synoptic Gospels by Professor J. Davis McCaughey.

The articles were originally delivered as talks over the A.B.C., by whose kind permission they are being published in THE ANGLICAN.

the Sabbath I make a man's whole body well?"

These and other passages become more significant when they are read against the background of Rabbinic teaching. With this Jewish emphasis upon the Torah in mind we can better understand the main contrasts made in the Fourth Gospel faith in Christ and faith in the Law.

The Rabbis frequently likened the Torah to water, water of life.

The interview with the woman of Samaria has this as its background. Christ is the living water.

Similarly in the sixth chapter it is said that Moses gave the fathers manna from heaven.

The Torah was constantly referred to as manna, bread from heaven, nourishment for a hungry soul.

S. John has all this in mind as he tells the story of Jesus Christ. He makes the contrast vivid.

On the one hand there is the Torah, which the rabbis called living water, bread from heaven, the light of the world; on the other hand there is the Incarnate Son of God who is living water, true bread from heaven, the true light of the world.

Christ really does offer what Judaism meant to offer but failed to provide, a genuine knowledge of God, for to use his own words, "this is eternal life, that they may know thee the only true God and Jesus Christ whom thou hast sent".

ANOTHER of the leading ideas of the Rabbis is contained in that hard-to-define word—Messiah or Christ.

S. John makes more references to prevalent ideas about the Messiah than any other New Testament writer.

The Jews believed that Messiah would suddenly appear from some unknown place of concealment, a belief referred to in the seventh chapter, "When the Messiah appears no one will know where he comes from".

S. John shows that the actual mystery of the origin of the true Messiah is deeper than they had thought.

The Jews believed also that Messiah was to be a King.

S. John records the words of Jesus to Pilate, "My kingship is not of this world."

"You say that I am a king. For this was I born, to bear witness to the truth."

"Everyone who is of the truth hears my voice."

That is, Christ's kingship is the sovereignty of truth, the truth which he at once reveals and embodies.

And now we come to the third part of the background of the Fourth Gospel, which is the worship of the Church itself.

The Church was now more than fifty years old.

It had fixed its pattern of worship based on the two sacraments.

Yet here is a fact of which account must be taken.

There is in S. John's Gospel no account of the institution of either of the sacraments. There is no "this do in remembrance of me".

Some scholars say that the gospel is strongly anti-sacramentalist in tone and emphasis, but here the pendulum is also swinging.

Just as previously the Jewish or Aramaic element was ig-

nored and is now being emphasised, so also is the influence of early Christian worship now being considered.

ONE scholar goes so far as to say that this is the real background of the Fourth Gospel, that S. John is really a product of Christian devotion, based upon the familiar worship of each Lord's Day.

He believes that one of the chief concerns of the writer is to set forth the connection between contemporary Christian worship and the historical life of Jesus.

Certain events in his life and certain sayings are selected and recorded in order to illustrate the great truths which are set forth in the Church's worship, and in particular, set forth in dramatic form in the two sacraments.

Whatever the response to this new approach to the gospel may be, it is safe to assume that it will be a matter of earnest debate for years to come.

Yet whatever the outcome of the debate may be we can still say that while there is no account of the institution of the sacraments there are two obvious references to them, to Baptism in the third chapter and to the Lord's Supper in the sixth chapter.

This has been recognised from the early days of the Church, and much of the material contained in these chapters is used in the Church's liturgy.

When we read through the whole of the sixth chapter, for example, on the theme of the Bread of Life, we cannot escape the feeling that it is a combination of various elements — the actual words of Jesus, a record of events that happened sixty years before, and the reflections of a Christian thinker who has for many years participated in the Eucharist.

And it is not easy to determine where one ends and the other begins.

WHEN we read "The Jews then disputed among themselves saying, how can this man give us his flesh to eat, and Jesus said, unless you eat the flesh of the son of man and drink his blood, you have no life in you", it is difficult not to feel that the actual form of words is largely determined not by what happened in Palestine two generations before, but by what was happening in Ephesus when the gospel was written.

The Jewish community was scandalised by the sacramental practice of the Christian community.

Bitter controversies raged and the writer of S. John's Gospel adopted this method of explaining just what it was that Christians did and believed when they broke bread together and shared the common cup.

It is not an easy field of study, this, yet no one can attempt a serious interpretation of the Fourth Gospel unless he is prepared to give informed consideration to this important element in its background — the regular weekly worship, the sacramental practice of the early Church.

In these two articles I have outlined the main features of the background of S. John's Gospel.

I have tried to show that the aim of the writer was to tell the story of Jesus and the beginning of Christianity in such a way that it would appeal to people who were concerned to find a firm foundation for life and the power to live a good life.

For those of them who were prepared to follow the Christian way there was presented to them in the Fourth Gospel a description of it that was intelligibly related to their previous religious interests and experiences.

"In Him was light, and the light was the life of men."

BOOK REVIEW . . .

DR. FISHER'S CORONATION ADDRESSES

"I HERE PRESENT UNTO YOU". The Coronation Addresses of His Grace the Archbishop of Canterbury. S.P.C.K.

IN May, 1916, Archbishop Randall Davidson talked to us chaplains of the Western Front in "an upper room," the chapel of Talbot House (Toc H) in Poperinghe.

Near me sat "George Birmingham" and "Ralph Connor", long since gone to their rest. Some Roman chaplains also were there.

Later we chatted about the archbishop. "His balance and judgement are as remarkable as his goodness," said one wise old minister of the kirk.

Years later I was to serve under his three successors in the ancient see of Canterbury. Each of these four prelates was an outstandingly great man—Davidson, Lang, Temple and Fisher.

Each was unbelievably kind and understanding.

Each differed from the others in the quality of his greatness rather than its measure.

I can see Archbishop Lang at a meeting in his study, a mediaeval figure in violet skull cap and cassock, four years later Archbishop Fisher in the same chair with twinkling eyes and a great pipe aglow.

This book, "I Here Present Unto You", reveals the profundity and spirituality of the mind of the present Primate of All England, or as I like to think of him, The Patriarch of the Anglican Communion.

The book is pleasantly produced. It consists of six addresses interpreting the Coronation of Her Majesty Queen Elizabeth II, given by His Grace.

The first address, "Thanksgiving", was preached in S. Paul's Cathedral in the presence of Her Majesty the Queen and her husband on June 9, 1953.

It is impossible to "boil down" His Grace's sermons. Each sentence is itself a jewel.

The English is fireside, yet like Shakespeare's, classic.

The thought expressed is immeasurably profound but crystal clear, forged by the Holy Spirit in a good man's loving heart and mind.

Here is consecrated genius, schooled by every circumstance

through which God might prepare a rare soul to lead His Church in the most difficult period of her long history.

"Consecration" was preached in Canterbury Cathedral on Whitsunday, May 24.

There is to be an ordination in the Cathedral on Whit Tuesday.

"The Spirit-giving act of consecration" for the Queen is "by the sacrament of anointing . . ."

"Every Christian soul who knows that he is sent forth by the Spirit knows that in all things he is marvellously delivered and sustained by the Holy Spirit.

"These men to be ordained know it and will know it. The Queen knows it and will find it to her abiding comfort."

On the morning of May 31 the Archbishop in his Cathedral preached on "Majesty", the third of the Coronation sequence.

The theology of this address

glows with a light of inspiration which is awe-making.

He broadcasts to the nation on June 1.

"In the Abbey to-morrow, undisturbed by all the music and pageantry and supported by it, will be a great peace . . . the Presence and the Peace of God."

At the New Zealand Service of Thanksgiving in S. Paul's, 5th June, he preaches on "The Family at Prayer", and two days afterwards in the Abbey at a Commonwealth Youth Service on "Steadfastness".

Inspired by a great faith, illuminating a great historic occasion, preached by a truly Apostolic prelate, these short addresses must rank among the great utterances in our English tongue.

With the Queen coming among us no priest or her Church or minister of our sister denominations can afford to be without this slender book—"I Here Present Unto You".

—W.A.B. (Our copy from Church Stores, Sydney.)



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FUN AND WHAT?

There is a growing uneasiness among some youth leaders about the general approach being made to Christian youth work in these ultra-modern days.

Despite some gains and the existence of youth organisations in most parishes, we have yet to read of vigorous spiritual development in the terms of evangelism by the bulk of our young church members.

Certainly, there are some instances here and there, but they do not seem to reflect a general trend. The columns of this page illustrate the point.

News of fun and frolic of camps and conferences comes in regularly. Social engagements continue to draw their crowds (as they will whether conducted by the Church or any other organisation). And they have a place.

But where is the fruit of all this effort? Is the return justifying the energy, man-hours and hard cash invested in this great enterprise?

With all our emphasis upon catholicity, the Church and apostolic succession, we seem to be in danger of forgetting that "no branch can bear fruit of itself except it abide in the vine."

Too often the plans and programmes are man's plans endorsed superficially with a prayer for God's blessing.

Part of the trouble seems to stem from the emphasis upon "come," rather than "go."

"Get them in somehow" is the popular cry. And so a lick

modern programme is sometimes presented in the local church hall with a worldly setting to make the gospel more palatable.

Our Lord's commission on the other hand, is clear—"GO ye into all the world..."

It may be that we shall have to be prepared to see numbers drop for a time if we are to concentrate on quality in Christian youth work.

Until we are prepared to bear the reproach of the Cross and to exchange our respectability for the humble privilege of becoming fools for Christ, we can expect no deep, lasting results from our efforts.

Success in this work cannot be measured in terms of numbers of adherents nor of outward conformity to Church practice or tradition.

It is a qualitative thing. We may gauge it by those inner graces of the Spirit without which all the output of physical and mental energy are a total loss.

"The flesh profiteth nothing," but the Holy Spirit indwelling and empowering His people is the sole author of faithful Christian service.

—YOUTH EDITOR.

BELGRAVE HEIGHTS CAMP

FROM A CORRESPONDENT

Fifty-two parishes were represented at the C.M.S. League of Youth (Victorian Branch) Christmas Camp held at Belgrave Heights from December 24 to January 4, 1954. The attendance at this Camp was a record, and for the whole 10 days the numbers never went under 100. On New Year's Day 207 joined together for the mid-day meal.

Throughout the Camp there was great spiritual blessing, and we praise God for the number of young people who dedicated their lives to His service.

The Camp Chaplain was the Reverend Frank McGorlick, from Tanganyika; Camp Mother was Miss K. M. Ball; missionary guests were Mrs. M. Short (Groote Eylandt), Misses Beth Davidson and Jean Meyer (Tanganyika).

It was a great joy to have with us several overseas students and New Australians. We were privileged to have His Grace, the Archbishop of Melbourne and Mrs. Booth at our evening meal on December 30.

On the last Sunday of Camp, the Campers went to the morning service at St. Martin's, South Belgrave, at which the Vicar of Belgrave, the Reverend D. Chambers, was the preacher. In the evening a service was held at the Camp, at which the Reverend F. McGorlick was the preacher.

YOUTH LEADERSHIP SCHOOL

The fourth session of the Young Anglican Leadership School for the Diocese of Canberra and Goulburn was held from December 26 to January 1.

In previous years the Leadership School had been held at the Canberra Grammar School, but was this year held at St. Margaret's House in Goulburn, which had been made available by the Sisters of the Community of the Holy Name.

The Young Anglican Leadership School is part of a leadership training course for actual and potential leaders in the Young Anglican movement. The two-year course has been divided into two parts, but has been drawn up in such a way that members may begin it at either stage 1 or stage 2.

Each stage commences with a session of the leadership school when members come together for the week from Boxing day to New Year's Day each year to gain a grounding in their faith and become more efficient leaders in their branches.

The subjects for study are Doctrine, Church History, Bible Study and Christian Leadership.

The work is carried on throughout the year. A further course of study is set which those participating in the course may do in conjunction with their work in their branches.

If the leadership school was just a week of hard work, it probably would not be as successful as it is. There is plenty of work, certainly, but it is also a week of good fun and fellowship.

Half of every afternoon is free for recreation.

The evening programme is varied. For an hour, an open forum is held when questions relating to lectures or problems of the movement are discussed. Following the forum, activities which may be of benefit to members in their branches are arranged—folk dancing, singing, play reading, games, etc.

In addition to Y.A.s from this diocese, Luke Ooi, the Asian student, supported by the Y.A.s in the diocese, was present for the whole week. Luke has been received with enthusiasm everywhere he has gone in the diocese and many more Y.A.s are looking forward to meeting him at the Y.A. Diocesan Conference held over the Anniversary week-end.

The lectures were arranged by the Reverend Canon G. A. M. Nell (Doctrine), the Reverend B. Boddington (Church History), the Reverend L. M. Murchison (Bible Study) and the Reverend W. A. Brown (Christian Leadership). The Open Forums were under the chairmanship of the assistant bishop, the Right Reverend K. J. Clements and the Rev. erend H. McCallum.

THE TRIAL OF THE SEVEN BISHOPS

EPISODE 13: THE JUDGE OVERAWED

The jury was sworn and the trial of the bishops began.

They were charged with publishing "in the County of Middlesex, a false, malicious and seditious libel, viz.: their petition to the King against his order that all clergy read the illegal Declaration of Indulgence."

By doubtful means, the Crown succeeded in proving the publication, but NOT the locale of the publication.

Then came a loud and fierce altercation, which Wright could with difficulty quiet.

In other circumstances, he would probably have ordered the question to be recorded, and Pemberton to be committed.

But on this great day the unjust judge was overawed.

He often cast a side glance towards the thick rows of earls and barons by whom he was watched, and before whom, in the next Parliament he might stand at the bar.

He looked, a bystander said, as if all the peers present had halters in their pockets.

At length Blathwayt was forced to give a full account of what had passed.

It appeared that the King had entered into no express covenant with the bishops. But it appeared also that the bishops might not unreasonably think that there was an implied engagement.

Indeed, from the unwillingness of the crown lawyers to put the Clerk of the Council into the witness box, and from the vehemence with which they objected to Pemberton's cross examination, it is plain that they were themselves of this opinion.

However, the handwriting was now proved.

But a new and serious objection was raised.

It was not sufficient to prove that the bishops had written the alleged libel. It was necessary to prove also that they had written it in the county of Middlesex. And not only was it out of the power of the attorney and solicitor to prove this; but it was in the power of the defendants to prove the contrary.

For it so happened that Sarcroft had never once left the

palace at Lambeth from the time when the Order in Council appeared till after the petition was in the King's hands.

The whole case for the prosecution had therefore completely broken down; and the audience, with great glee, expected a speedy acquittal.

The crown lawyers then changed their ground again, abandoned altogether the charge of writing a libel, and undertook to prove that the bishops had published a libel in the county of Middlesex.

The difficulties were great. The delivery of the petition to the King was undoubtedly, in the eye of the law, a publication.

But how was this delivery to be proved? No person had been present at the audience in the royal closet, except the King and the defendants.

The King could not well be sworn.

It was therefore only by the admissions of the defendants that the fact of publication could be established.

Blathwayt was again examined, but in vain. He well remembered, he said, that the bishops owned their hands; but he did not remember that they owned the paper which lay on the table of the Privy Council to be the same paper which they had delivered to the King, or that they were even interrogated on that point.

Several other official men who had been in attendance on the Council were called, and among them Samuel Pepys, Secretary of the Admiralty; but none of them could remember that anything was said about the delivery.

It was to no purpose that Williams put leading questions till the counsel on the other side declared that such twisting, such wire-drawing, was never seen in a court of justice, and till Wright himself was forced to admit that the solicitor's mode of examination was contrary to all rule.

As witness after witness answered in the negative, roars of laughter and shouts of triumph, which the judges did not even attempt to silence, shook the hall.

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Blathwayt was again examined, but in vain.

He well remembered, he said, that the bishops owned their hands; but he did not remember that they owned the paper which lay on the table of the Privy Council to be the same paper which they had delivered to the King, or that they were even interrogated on that point.

Several other official men who had been in attendance on the Council were called, and among them Samuel Pepys, Secretary of the Admiralty; but none of them could remember that anything was said about the delivery.

It was to no purpose that Williams put leading questions till the counsel on the other side declared that such twisting, such wire-drawing, was never seen in a court of justice, and till Wright himself was forced to admit that the solicitor's mode of examination was contrary to all rule.

As witness after witness answered in the negative, roars of laughter and shouts of triumph, which the judges did not even attempt to silence, shook the hall.

YOUTH CAMP AT COWRA

Diocesan J.A.s and Y.A.s have commenced to apply for registration for the big Anglican Youth Camp Rally, planned for Cowra at the end of January.

Already applications are in from 14 parishes of the Diocese. For Y.A.s, J.A.s and C.E.B.S. members, the young people will be housed in the Masonic and Jubilee Halls.

Guest speaker is the Director of the General Board of Religious Education from Melbourne.

Following a welcome social on the Saturday evening of January 30, the weekend programme will comprise special church services, street procession, lectures, conferences and social activities.

Camp Mothers are Mrs. H. Peters, of Orange; and Mrs. Southwell, of Cowra.

It is expected that big plans will be made for 1954 activities with the Anglican Youth Department, as well as delegates appointed for the All-Australia Anglican Youth Leaders' Conference to be held at Albury Grammar School in May of this year.

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FOR SMALL PEOPLE

I WAS THERE - - - - (7) A SOLDIER'S STORY

The day was warm and sunny. Down in the street of the town by Lake Galilee, the people were busy about their work.

The fish sellers in the market place were doing their best to make people buy before the dusk and the flies made the fish too bad to eat.

Along the road that led out to the hills the caravans were moving slowly, with their loads of rough cloth and earthenware, to the towns on the shore of the Great Sea.

It all meant work for us soldiers. If a camel train struck trouble with the brigands in the hills, I was the one who would have to send a troop to catch the raiders.

If a fight broke out in the market-place or some traveller failed to pay his tax, it fell to me to deal with it.

Of course, my main work was to give the orders, and see that

the job was done. But then I had to do what I was told, too, by those officers who were over me.

There was one man, however, that day who could not do anything for me. He was my favourite servant, and he was sick—very sick, indeed.

I had tried everything to make him better, but to no avail.

Then, as I sat on my verandah, my thoughts turned to that wonderful man from Galilee, Jesus of Nazareth.

I had heard strange stories about Him. He seems such a kind man, too. They tell me that when you are near Him and hear Him speak you begin to feel how bad you are deep down inside. He makes you wish you could be like Him.

The more I thought of Him, the more certain I felt that He could make my servant better.

So, in the end, I put on my helmet and strode down the path, out into the street, to look for Him.

It wasn't long before I found Him, talking to the townspeople as He always did.

I felt I wanted to turn back. After all, why should He listen to me?

Then I remembered what I've been telling you about giving orders. I obey when I am told what to do, and the soldiers under me do as I say. If Jesus gives the order to this sickness to go, then it will go, I know.

So I came to Him and asked Him to make my servant better. "There's no need to come to my house," I said. "If you just give the word I know my servant will recover."

He looked at me with wonder in His eyes. "You trust me to be able to do that?" He said.

"Yes, I do," I replied.

"Go," He said, "your servant is well again." And he was.

Since that day, Jesus of Nazareth is not simply someone I know. I know all about Him. I have met Him myself, but now I'm trusting Him, too, for everything.



TRUTH IN ART AND SCIENCE

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

S. John xviii:33: "Pilate saith unto him (Jesus): 'What is truth?'"

JUST how did Pilate say these words? What meaning did they have for him?

What mood did they reflect? Francis Bacon opens his essay on "Truth" with the sentence: "What is truth?" said jesting Pilate; and would not stay for an answer."

But can we be so sure that Pilate was in a jesting mood? Professor Dodd in his great work on S. John's Gospel speaks of Pilate's "scornful question."

But might not the question have had in it a suggestion of utter hopelessness?

Pilate represented the great unbelieving world which was trying to get itself organised on the basis of power, power imposing a system of law and order.

It was no mean thing that Pilate represented, and the author of the powerful drama which we know as the Gospel according to S. John does not represent Pilate as a mean figure.

He is seen as a harassed administrator who would have preferred to do the just and decent thing, but who was caught in a situation beyond his control.

He could not do what his conscience as a Roman judge told him was the right thing to do without running the risk of personal trouble and public disturbance.

Expediency demanded injustice; politics over-rode the truth.

Pilate made what amends he could. He accepted and publicly declared that Jesus was a King; King of the Jews, perhaps; he held firmly to this, and who knows if he caught a glimpse of something more.

We would need to know that to be able to get the right expression into Pilate's question: "What is truth?"

Robert Browning, at the end of his long poetical drama "The Ring and the Book," winds up the very involved legal discussion by declaring that "It is the glory and the good of Art, that Art remains the one way possible of speaking truth."

Sigmund Freud, on the other hand, at the end of his little book on "The Future of an Illusion," after running the risk of sending science the way of religion and philosophy into the realm of illusion, recovers himself by the conclusion: "No, science is no illusion."

"But it would be an illusion to suppose that we could get anywhere else what it cannot give us."

To hear a discussion between Browning and Freud, the Artist and the Scientist, would be an interesting and stimulating experience.

We have something like it at the end of Rabindranath Tagore's book on "The Religion of Man."

There we have notes on a conversation between Tagore and Einstein on "The Nature of Reality."

It is not easy to summarise because the Indian poet's imagination is very elusive.

He tells us that his "religion is in the reconciliation of the super-personal man, the universal human spirit, in his own individual being."

He would seem to see no place for reality outside that subjective relationship.

EINSTEIN, on the other hand, believes in an objective reality, independent of man, to the ways and nature of which man must conform his thinking and action.

Reality, for Einstein, is independent of our consciousness. Tagore could not accept this position, and Einstein concluded by saying to Tagore: "Then I am more religious than you are."

These two approaches to the question: "What is truth?" will ever remain with us.

The world of one or the other alone would be intolerable.

As a matter of fact, they con-

stantly overlap, no matter how much the Artist and the Scientist may defend their respective disciplines.

The intuitive and the intellectual remain as twin activities of the spirit of man.

No doubt the sensible thing is to marry Art and Science, but not too happily lest they become dull and domesticated.

As far as the Art of religion is concerned, something akin to marriage is what has happened in history.

We cannot stay at present to talk about the infinite varieties of religious belief, but the Christian religion has been authoritatively defined as the way of abundant life.

The author of S. John's Gospel makes Jesus say: "I am come that they might have life, and that they might have it more abundantly."

Biblical religion which is the gift of the Hebrews to the world is concerned intensely with this theme of life, more and better life, from one end of the Bible to the other.

Over against the Hebrews stood the Greeks.

The restless, inquisitive, youthful minds of the Greeks stood in sharp contrast to the intense, realistic and passionate minds of the Jews.

But it was the marriage of these two spirits that gave European civilisation its cultural heritage.

It was in a world born of both these parents, and different from both as a child is different from its parents, that the setting was provided for the emergence of modern science.

WE shall appreciate the Hebrew or Biblical contribution the more easily if we pass in rapid survey the course of its troubled history.

For the uninitiated, the Bible is a chaotic literature.

It stretches in time over a thousand years, and reflects the experiences and reflections of a turbulent but mentally vigorous people.

Its history begins with Arab tribes invading Palestine.

These tribes came from the desert, and some of them had spent some time in Egypt.

They had begun by seeing the divine or super-human in the forces of nature.

The power in the storm, the earthquake, and the volcano, greatly impressed them.

They never doubted that some god was at work in these events, and they pictured him as a great and terrible god.

He stood over against them, very much like Einstein's reality.

They saw majesty in the storm, and they did not stop to argue with an earthquake.

But on occasions the storm seemed to be on their side.

During their escape from Egypt something happened at the Red Sea which greatly assisted their flight and bogged down the Egyptians.

Again it is recorded that in a great battle against the Canaanites a storm intervened greatly to their advantage.

A feeling that this great and terrible God had an interest in them and a job for them to do came to possess these Israelites and it has stayed with them.

No matter how variously it may be interpreted, this feeling has remained with the Jews to this day.

It is a dangerous conviction, but an exceedingly powerful one.

People who believe that the God of the Universe is on their side, never give up.

But the storm did not always arrive in time.

How was the Israelite to account for the changeful moods of his god?

It was little use blaming his god because hurling accusations at a storm, or praying to an earthquake, make little impression.

The fault, the Israelite concluded, must be in himself.

This began the process of inner scrutiny and greatly aided the growth of ethical sensitiveness.

This god was not only of

great majesty and power, he was also a god who demanded certain forms of conduct in his worshippers.

This process was slow and painful.

In their minds and teachings the great god gradually became the good god.

The storm might have its place, but nature had many other moods.

It was not always storm. There was the shady tree beside the still waters.

The total message of nature gave a varied and complex picture of the life behind and in nature.

It was the life that mattered to the Hebrew mind.

God was for him the life, the life in all creation and in man. The Hebrew never argued about the existence of God.

He lived in that existence, that universal pulsating life.

His problem was not the existence of God but the character of God.

In due time the Hebrew prophet came to see that nature alone could not give an adequate picture of the God who was confronted in human experience.

The heavens could show the glory of God and the firmament his handiwork, but neither was God.

GOD'S glory in nature was his reflection only.

The Hebrew prophet was bent on getting a clearer picture of how this living God worked amongst men.

The prophets gradually made the enormous step from the gods of nature to the God of history.

It was in historical events, not in natural events, that man must seek the clue to his relation to his god. The prophets concentrated on this for centuries.

By degrees God came to be pictured as giving man a series of commissions to which it was in man's interests, as well as his duty, to respond.

First of all, at creation, God gave man "dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

This grand commission was a bit too great for man.

So far from becoming the Lord of the beasts, he himself became bestial, and brought upon himself judgement by flood.

After the flood the covenant or commission was renewed, and man was assured that no natural disaster would ever destroy the human race.

Nothing was said about man destroying himself; that is always left open to him.

But in the mind of the Hebrew prophet the human race as a whole again became insolent and the Tower of Babel incident resulted in men being scattered abroad over the face of the earth.

The work of man's salvation was now tackled along another line.

One man was taken, and God gave him a commission to become the father of a race of the faithful.

Through Abraham all the families of the earth were eventually to be blessed.

The object of God's interest remained the same.

It was still in all the families of the earth, but Abraham and his seed were to be the means whereby blessing would come to all.

Circumcision was the sign of this commission or covenanted relation to God.

But again the response was disappointing and a sterner schoolmaster was called into action.

Moses gave the Israelites, who were only a section of the descendants of Abraham, a law by which to live.

In the course of centuries this law became more and more rigid and precise.

Only the few could hope to measure up to the requirements. The prophets growing in sensitiveness by centuries of

This article was originally delivered as a sermon at the A.N.Z.A.A.S. service in S. John's Church, Canberra, on January 17.

history of only partial success and much failure saw that law was not the answer to man's need.

Prophetic thinking had passed from nature to history, and from history to law.

Then the Prophet Jeremiah saw that law was not enough.

RELIGION must become a matter of the heart and conscience.

Only a love and loyalty freely given can have genuinely ethical and religious value.

He told of a time when this new covenant would be inaugurated, and the God of law became a God of grace and truth in personal relations with man.

It is this covenant that Jesus of Nazareth claimed to inaugurate and represent.

He sealed it by His death. He perpetuates it by His spirit.

He brings to a conclusion the historic Hebrew search for the right answer to the question: "What is truth?" or in the Hebrew mind: "What is man's relation to that universal and eternal life which the Hebrew experienced as God?"

The author of S. John's Gospel pictures Jesus as the answer to the Hebrew search for God, standing before Pilate, the representative of the empires and peoples of the world.

Pilate asks Jesus if he is the King of the Jews?

Jesus asks him where he got his information?

Pilate is annoyed, and reminds Jesus that it is the Jewish priests and people who have handed Him over, and asks: "What hast Thou done?"

Jesus replies that His Kingdom is not of this world.

It is a Kingdom that was cannot win, nor violence uphold.

Pilate more respectfully asks: "Art Thou a King then?"

Jesus, by implication, says yes, but adds: "To this end I was born, and for this cause came I into the world that I should bear witness unto the truth."

"Everyone that is of the truth heareth My voice."

The fulness of truth is not in an abstract idea, however useful abstract ideas may be in working out a picture of the structure of the world.

The truth is experienced in a person and in personal relations.

The reply of Jesus gives a setting where Science has its complete and unfettered charter and also its abiding inspiration.

Scientists are men and women who need continually the insight and alertness that comes from the personal communion of mind with mind in a community where the love of truth can safely be taken for granted.

The love of truth is a highly personal matter.

A good technician might fake the Plitdown skull, but not a Scientist who loved the truth.

The truth was before Pilate in the person of the prisoner. Pilate may have glimpsed it, but officially he was a Roman governor.

This young Jew might in some Jewish eyes be a prince of David's line, but who was David?

Rome was on top of the world, and Pilate had to do his best to keep it there.

He might feel it sufficient to turn away with the quizzical question: "What is truth?"

He might, as a matter of normal procedure, order Jesus to be flogged and crucified, but there was not enough truth in him or in his world to see that his real historic role was to play his part in an act which would let loose in all the world the spirit of this young man, a prince, indeed, whose Kingdom belongs to no ephemeral worldly empire, but whose power for ever rests in the silent, irresistible sovereignty of truth.

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THE FOUR COUNCILS

BY THE BISHOP OF LONDON, THE RIGHT REVEREND AND RIGHT HONOURABLE
J. W. C. WAND.

THE ecclesiastical Councils of the fourth and fifth centuries must always be of profound interest to the historian. On the secular side they represent an important experiment in democracy which stands in sharp contrast to the authoritarian government of the Roman Empire.

It is possible indeed that the genius of Constantine the Great recognised quite clearly the distinction between the two systems and urged him to employ the one as a means of checking and supplementing the other.

On the theological side the Councils will always be of paramount importance because they represent the stages by which Christian doctrine was officially formulated.

In them the Church's teaching about the reality of God and of Christ was reduced to the form of dogma, and as such it has been accepted as authoritative by almost every branch of Christendom ever since.

Indeed so important are these Councils in this particular respect that it is sometimes forgotten that they had any other importance at all.

Many histories of the Councils have been written from this sole point of view.

The gatherings, however, have another and quite different importance.

On the administrative side their records give abundant information about the development of the Christian Church. The Canons passed by them reveal the growth of Church organisation.

They exemplify the rules that were passed for the discipline of Church members.

They furnish us with knowledge about the common life of the Church and even about its method of worship and the conduct that was expected of its members.

Further, the history of the Councils enables us to pursue that most fascinating of all studies, the interplay of character.

It is in the conflict of opinion, the struggle to define and maintain truth, that the refinements of human character can be most clearly perceived.

There are also coarser elements to be seen.

It must be confessed that the Councils gave great opportunity for the clash of personal ambitions, and there is often to be seen the drama of a fight for life or at any rate for a place in the sun.

And through all this the devout student can see at work the influence of the Spirit of God moulding men and society according to His Will, preserving for succeeding generations the reasoned scheme of redemption revealed by His Son and described in primitive outline by the writers of the New Testament.

If there was never any golden age of Church history in the sense of a period when all was peace and harmony in the unimpeded service of God, at least we must recognise this as one of the great formative ages of Christianity, an era to which every succeeding generation has owed an inescapable debt.

The four Councils with which we have to deal stand out clearly among a host of similar assemblies at which some of the same questions were dis-

This is the first of our second series of articles on the history of the Church and its doctrine.

These articles are specially prepared abridgements of the Bishop of London's best-known works. They are published by kind permission of the author and his publishers, The Faith Press, London.

The second article in this series will appear next week.

cussed, but from which conclusions of the same ultimate importance failed to emerge.

From the very beginning it had been the custom for Church leaders to meet together to decide on a common course of action.

The original example had been set in the Jerusalem gathering described in Acts XV. As Christianity spread, local councils were held with considerable frequency.

During the first three centuries of its history, when the Church could not look for the protection of the law and was often subject to actual persecution, it was not possible to hold anything like a general Council.

Constantine himself before he became sole Emperor had tried out the experiment of giving facilities for bishops to gather from the various parts of his own dominions in the attempt to heal a schism and promote the unity of the Church.

The Council of Arles held in 314, even if it did not succeed in its aim of ending the Donatist schism, was nevertheless sufficiently encouraging to lead to a much more ambitious effort later on.

After Constantine had defeated his rival Licinius, and had subjected the whole Empire to his personal rule in 323, conditions became favourable.

It then appeared important to supersede local councils, which might become centres of disaffection, and to call together a gathering on a vaster scale which might act as cement to bind the whole Empire together.

Thus was inaugurated the period of the General Councils.

In point of fact it was still found impracticable to gather together bishops from all over the civilised world.

There were probably upwards of two thousand of them altogether but not much more than a quarter of them were ever together at once.

Normally the emperors did not succeed in welcoming at the greater Councils more than the Eastern bishops.

But what made the four Councils "oecumenical" was not so much the area they represented as the extent of their acceptance.

If their conclusions were endorsed by the Church as a whole, then, and then only, were they reckoned as oecumenical.

Of the seven to which the title of oecumenical is usually given it is the first four that are explicitly recognised as authoritative by the Anglican Communion.

As early as 1559 when Queen Elizabeth published her Act of Supremacy the first four general Councils are mentioned side by side with the canonical Scriptures as setting the norm of Orthodoxy, and we have never wavered in our official acceptance of those four.

To that extent at least we have corroborated the view of the universal Church.

IT must not be supposed that those who took part in them necessarily understood their unique importance.

The Councils were all occasional in the sense that they arose out of some immediate situation which demanded attention.

But, as so often happens, in settling an immediate difficulty the Council set the standard for all time.

If he had understood the importance of the occasion it is quite possible that Gregory of Nazianzus would have been constrained to retain his chairmanship of the Council of Constantinople and it is possible that the great Latin scholar and doctor of the Church, S. Jerome, would have found some opportunity of at least mentioning it in his "Letters."

It is possible that the statesmen were more discerning than the ecclesiastics.

Constantine at least seems to have been fully aware of the importance of the step he was taking.

If he wished to make some show of conciliating public opinion and drawing leading men into conference with himself, he could certainly have employed no better means of doing it.

The Senate on which he might have been expected to rely was a fading power and was mostly pagan.

The Christian hierarchy, on the other hand, had proved indestructible.

Constantine saw the necessity of organising the Empire on new lines.

He had already committed himself to allowing freedom and toleration to Christianity, what more natural than that he should use the well-tried organisation of the Church in order to achieve his secular ends.

It is quite possible that Constantine was glad to have an early opportunity of seeing and being seen by the ecclesiastical leaders of his new dominion in the East.

If that is so an excuse was not far to seek.

Three questions were at this time agitating the minds of Christian people.

ONE was a quite practical difficulty in deciding the

precise date of the Easter Festival.

Different methods of calculation were being made in different places.

It was necessary to find some way of arriving at uniformity.

The second was a schism that had arisen in Alexandria as a result of the recent persecutions.

A certain bishop, named Meletius, was inclined to take a high hand with those who had shown themselves incapable of standing against the full pressure of the government.

The disciplinary measures provided by the Church did not satisfy him, and he had separated himself from the main body in order to establish a purer Church consisting only of those who had proved themselves thoroughly reliable and capable of remaining staunch even in the face of physical torture.

BOOK REVIEWS IN BRIEF

THERE'S AN ANSWER SOMEWHERE. Marcus Knight and L. S. Hawkes. Longmans. English price, 7/6.

The great merit of this book is that it attempts to answer real questions.

Each chapter is preceded by twenty or more questions which were actually asked by young people at lunch-hour meetings, and the answers are designed to satisfy the enquiring minds of young people who have reached the sixth-form standard of education.

The questions have all the freshness and spontaneity of healthy inquisitiveness, and range from the great themes of Christian theology to matters of Christian conduct.

The authors comment on the fact that the questions reveal a "marked interest in theological questions."

This is not surprising, but it may surprise those who are persuaded that theology is both unpopular and unacceptable.

The answers given by the authors are honest and, within their limits, satisfying and satisfactory.

This book will compel comparison with Selby Wright's well-known series, "Asking Them Questions," etc.

This book has a unity and coherence which his symposiums lack, although, on the other hand, some of his contributors reach heights of brilliance which this book does not attain.

We warmly commend this book to intelligent and enquiring young people anxious to understand their faith.

—S.

IMPRESSIONS OF T.V. WORSHIP

BY A SPECIAL CORRESPONDENT

CROSS half a world and come to England; come back, in time, to last Christmas morning.

Crowds have worshipped at the midnight Eucharist, all morning they have been coming to Holy Communion, to parish Communion. Now at 11 o'clock, it is time for the traditional Mattins.

Hundreds of thousands of the sick and aged who cannot go, of the indifferent or lapsed who will not bother to go, are nevertheless going to Mattins, and television is taking them.

The bells are ringing from the Church of S. Julian the Hospitaller at Willaw, a village of 100 houses in Somerset, near Bath.

The T.V. camera shows us various views of the outside of this fourteenth century church. We see the last of the parishioners hurrying down the path, while the commentator, in a

natural and reverent manner, introduces us to the village and church.

The Processional Cross leads the choir down the path into the porch and we see the vicar, who is to take the service and preach. (No popular preachers are being "imported" for the benefit of T.V. viewers.)

"Once in Roya. David's city" commences and we see various shots of the choir procession moving down the centre aisle. The hymn ends, the vicar, choir and people are in place, and we see a "close up" of the vicar as he reads the invitation, "Behold, I bring you glad tidings of great joy . . .", and exhortation.

WE see the congregation joining in the general confession. The view shifts back to the vicar for the Absolution, and to the Crucifix above the Chancel Screen for the first "Our Father."

During the singing of the 85th Psalm we have the words, two verses at a time, on our T.V. screens.

The camera then returns to the congregation, and we see one of the men go to the lectern—at the side of which is the traditional Christmas Tree—and read from Isaiah.

The views during the Te Deum help to focus the worship. First to organist and choir, then to an old stone figure of one of the heavenly hosts (Cherubim and Seraphim) to the warriors of the Faith in stained glass above the altar for "The noble army of martyrs," to crucifix and congregation "Thou art the King of Glory," to the congregation alone "We believe," and, finally to the crucifix for the concluding litany.

FOR the sermon the focus is on the preacher, but not all the time. There are two breaks, as one static scene quickly becomes tiring on T.V.

"Look at the Christmas Crib," says the vicar and the view switches there. Towards the end, "When we look at the Cross," and the cameras focus on that.

During the final hymn, "O come all ye faithful," the collection is taken up and offered.

Then the vicar turns to the kneeling congregation. The cameras present him framed in the arch of the chancel screen, his arm lifted in blessing, the altar in the background.

Softly the concluding voluntary is played, the scene moves to the crib, stays for several seconds, and finally fades out. The service is over.

—C.V.P.



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THE HOSPITAL CHAPLAIN AND THE DOCTOR

By DR. ROBERT SOUTHEY

WHAT are the difficulties that are occurring between the doctor and the chaplain in their work in the hospital? One feels that if these can be set out then we shall be in a position to offer constructive suggestions for overcoming such difficulties.

In order to obtain some information in this direction, I have discussed the problem with several of my friends in both professions and the facts are as stated hereunder:—

THE CHAPLAIN:

The doctor only calls him when he feels all other methods have failed.

The doctor relies entirely on physical measures and scientific methods.

The doctor does not clash with the chaplain—in fact, he hardly ever sees him in the wards, and rarely meets him at all.

The doctor does not or will not try to understand the elementary principles of Christian or spiritual healing.

THE DOCTOR:

The chaplain wants access to the medical records of the patient.

There is difficulty in dealing with chaplains of certain sects. The chaplain shows a lack of tact in speaking to the patient concerning his illness.

The chaplain who regards himself as an amateur psychologist can be a real menace, especially if working alone.

Protestants tend to appoint older men who are less active and retired from parish work, whereas Roman Catholics always appoint younger men.

The patient does not want a "dodder" who pays a pleasant social call.

These will be discussed in more detail later.

Let us consider for a moment the close association which has existed from the earliest days of Christianity between the Church and Medicine in the care of the sick and the sorrowing. This work has been undertaken in answer to our Lord's injunction "Go ye forth into all the world and preach the gospel and heal the sick."

In implementing this exhortation our hospitals were founded and have grown and increased with the inspiration of His example.

Originally there was a very close association between the spiritual factor and the physical and mental aspects of the patient's illness.

The commemoration of the Patron Saint of the healing profession by the Church on S. Luke's Day (October 18) recalls with thankfulness to this physician was called to be "an evangelist and physician of the soul" and offers a prayer that "by the wholesome medicine of the doctrine delivered by him, all the diseases of our souls may be healed."

Luke's Gospel has been referred to as the most beautiful book we possess—a book full of joy. It is full of the joy of the lives that seemed failures, hopeless failures, transformed to be happy and successful beyond all belief. And this miracle was effected by love—forgiving understanding love, such as the world had never witnessed.

The world's sick soul can be cured only by the medicine of the Master Physician, and the "active principle" of this medicine is derived from the historic fact of the resurrection of Jesus Christ.

There is an urgent need for the closest co-operation between clergy and doctors since spiritual and physical treatment are complementary and equally necessary for true well being.

The Ministry of the Church is a ministry for the whole man—it is, therefore, of the utmost importance that the clergy should equip themselves for a fuller understanding of

This address was given at a Conference on Christian Healing held in the Chapter House, S. Paul's Cathedral, Melbourne, on Tuesday, November 17, 1953.

the intimate connection between moral and spiritual disorders and mental and physical ills. There must be an equal partnership between the clergy and the doctor.

The basic principle of our work must be founded on the wholeness of man—the full realisation that he has a body, a mind and a soul or spirit.

Ambrose Pare, the French surgeon, made the now famous observation—"I dressed the wound—God healed it."

Voltaire once remarked—"Medicine is the art of interesting the patient while Nature effects the cure." What do we really mean when we refer in this way to Nature—surely the Divine Force which is working behind or by means of all these so-called "natural processes." The ever present but unseen Spirit of God.

TO PROMOTE and maintain the well being of the patient the doctor and the chaplain have a task with much in common—the doctor aims chiefly at curing his disease but the chaplain's interest goes deeper and further as he is concerned mainly with the spiritual well being.

Nevertheless the work of each must be complementary to that of the other. The two professions should work in as close co-operation as the gears of a beautiful piece of modern machinery are emmeshed.

It is a mistake to look upon divine healing as simply another form of therapeutics to be brought into the picture only when other methods have failed. Atmosphere is very important.

Whether or not a hospital possesses it, depends entirely upon the personnel. This is strikingly evident in those hospitals which are in the charge of various religious organisations, and particularly those whose permanent staff are women who are devoting their lives to this work as a divine calling.

Our two professions must see to it that this atmosphere, which is a thing of the spirit, is preserved at all costs. And this can only be in so far as we suffuse our work with the spirit of faith, hope and love—the love that casts out fear and that is stronger than death.

Unfortunately, with the advent of new discoveries by scientists and research workers there has developed the impression in many quarters that these measures alone are sufficient to cope with all the problems of sickness whether medical or surgical.

THIS drift has been realised by many of our profession for some years past but only comparatively recently has there been evidence of a definite outward indication on the part of the profession as a whole of a return to a true appreciation of the spiritual factor in its real light.

In this respect I should like to refer to the institution of the Cathedral Services for the Medical Profession for the first time in this city in 1950, and which have now become an annual observance.

Then early this year there was the recognition by the Council of the British Medical Association in Victoria of our Fellowship of Christian Healing and acceptance of the principles of this movement on lines analogous with that of the parent body in England and the Churches' Council of Healing in 1947. With this decision was the appointment of

a panel of doctors to help and advise.

Perhaps I may now revert for a few moments to the more detailed reference to the difficulties mentioned at the commencement of this talk.

The question of the doctor only calling the chaplain when the situation appears hopeless. This is, of course, entirely wrong and although the physicians' duty is mainly to deal with the evil and the chaplains' mainly to promote good, yet neither is exclusively concerned with one or the other. Co-operation may become in certain instances the ordinary therapeutic measure.

The question of the doctor and the chaplain rarely meeting in the wards is again entirely wrong, as there should be the closest liaison and joint activity in the case of certain patients and certainly not a habit of dodging one another.

ACCESS to medical records, especially admission lists with only a provisional diagnosis, is wrong in principle and may be even misleading—e.g., a provisional diagnosis of cancer of the stomach which proves on final surgery to be an innocent peptic ulcer.

Certain special sects may by insistence on certain types of diet as part of their faith bring about deleterious results in a patient—e.g., the diabetic.

And now may I suggest some ideas which may serve to improve the scope for greater co-operation between our two professions in their work in hospitals:—

(1) Special training is essential for chaplaincy work, which is in effect a speciality in your profession, just as much as there are specialist doctors.

This must be at post-graduate level, and after serving for a specified time in parish work—e.g., five years. There should be a school of clinical training for providing this special instruction:—

- (a) for general hospitals; (b) for mental hospitals;

The chaplain should be a young man, specially chosen on account of his personality as being suitable to start on such a post-graduate course.

(2) The chaplain should be a full member of the hospital staff. As such he becomes versed in the principles of ethical conduct in medical practice. He would also then have privileges as to access to medical records, and the doctor can acquaint him with the necessary information regarding any particular patient.

He should be a member of the team and work with the unit whether it be medical or surgical.

He should be paid an adequate salary comparable with that of other officers of the hospital of equivalent status.

In the large teaching hospitals he should reside in the hospital.

(3) Finance is essential in order to establish such a training school and to maintain an efficient chaplaincy service. This would, of necessity, be of considerable proportions, and could only be supplied by:—

Generous endowment by private individuals or large organisations.

Approach to the Hospitals and Charities Commission. Direct approach for financial aid from governments—Federal and State.

(4) Regular interchange of ideas between members of the two professions—clergy and doctors.

If the general principles of such proposals could be implemented, it is felt that the competence so acquired would inspire such mutual confidence that the co-operation between members of the two professions would undoubtedly be assured.

GERMAN CHURCHES AND HOUSING

By S. BOLSHAKOFF

IN 1950 the German Roman Catholic and Protestant leaders decided to form the Christian Reconstruction Corporation.

The Churches, the industrialists, the businessmen and the Federal authorities were the founders.

The purpose of the new corporation is to rehouse and to absorb 10 million of the German refugees and others who live now in Western Germany in camps and slums.

The corporation will build several small cities for 10,000 people each. These new towns will be properly planned.

They will be surrounded with fields and meadows.

The railways and the good roads will connect them with the rest of the country but will not cross them.

These towns will consist of houses for each family, which will become later its owner.

One-third of the capital to cover the cost of building these cities will be provided by the German Government, one-third by industrialists and businessmen and the remainder by the beneficiaries of the corporation.

The latter, having no money, will contribute the cost by their work, while the industrialists elaborated a special plan on their order.

The factories will be separated from the cities by a belt of meadows and fields.

The best technicians and specialists agreed to work on such a gigantic undertaking.

Two cities completely new will be built in Bavaria. The first will be named Rottenhausen.

Because Bavaria is predominantly a Roman Catholic country, the church and schools there will be Roman Catholic.

In provinces with the Protestant majority they will be Protestant.

This project was enthusiastically welcomed by the refugees.

Never in history was a plan so gigantic adopted and promoted by Churches working in collaboration.

Such a corporation could be initiated in other countries as well, particularly in the new countries where there are many newcomers.

All denominations will only benefit by it.

APPLAUSE FOR BISHOP

THE "LIVING CHURCH" SERVICE

Milwaukee, January 17

One of the "ten outstanding young men of 1953" named by the United States Junior Chamber of Commerce is the bishop of the missionary district of Alaska, the Right Reverend William Jones Gordon, Jr.

He is the only clergyman in the group.

When Bishop Gordon assumed his post in 1948, he was the youngest man ever to be consecrated bishop in the Episcopal Church, having just reached the age of 30.

As spiritual guide of Indians, Eskimos, and white people living in the Alaskan territory, the bishop spends six months of each year visiting missions extending from Point Hope and Point Lay on the extreme northern shore of the Arctic Ocean to Ketchikan, 2,000 miles away on the extreme south-eastern tip of Alaska.

The bishop's headquarters is now at Fairbanks, where he lives with his wife and three children.

With the nine other men so honoured by the Junior Chamber of Commerce, Bishop Gordon will receive special commendation by Look magazine on February 9, when they will be featured in the section "Look applauds."

DIOCESAN NEWS

ADELAIDE

KENNION FUND

The first building to be erected out of the Kennion Fund as the B.H.S.S. 70th Anniversary Appeal is now called, will probably be a mission hall at Largs Bay North, on the Lady Cowrie Drive. Buildings at Keith and Mt. Compass are being discussed as well.

This fund has now reached \$15,000 of 23 churches in the diocese, nearly 90 have filled or oversubscribed their quota, while at least 30 have so far sent nothing at all.

Except for actual Sunday services, most churches seem to go into a sort of coma during January, so that it is refreshing to hear of any activity at all. S. Augustine's, Victor Harbour, staged a garden party on January 8 and S. Thomas' Port McDonnell, a fete on January 15. Both functions attracted some of the numerous holiday makers in the vicinity.

LEAGUE OF YOUTH

The 5th Australian Interstate Conference of the League of Youth (Junior C.M.S.), was held at Morialta Homes, Morton Summit, from January 10-15, under the chairmanship of Archdeacon H. S. Kidner, of Tanganyika.

THE CHRISTMAS MYSTERY

"The Christmas Mystery," a carol service of nine lessons, was held in Christ Church, Gawler, on Sunday, December 27. The service was interspersed with carols and hymns. The nine lessons taken from S. Matthew, S. Luke and S. John.

BALLARAT

OLD GRAMMARIANS' FETE

The Old Grammarians' Association's annual fete is to be held in the parish hall, Ararat, on Saturday, April 17. The programme includes sweet, fancy, produce and cake stalls, soft drinks, excellent afternoon tea and pony rides for the children. A tennis tournament is to be held in conjunction with the fete and good trophies will be awarded.

ARARAT G.F.S.

The Mission of S. James and S. John has many homes—catering for all ages. Most of these homes are in the suburbs of Melbourne. The "Toddlers' Homes" in old Bishopcourt, White Hills, Bendigo.

During Lent we hope to knit garments for the children of the Streets and Lanes. This mission is conducted by the Sisters of the Church of England, and again caters for all ages. If any parishioner has any spare 3-ply white wool, we shall be happy to knit it into singles.

DIOCESAN SUMMER SCHOOL

The bishop officially opened the annual summer school for youth leaders and Sunday school teachers on Monday, December 28. The school which was again at Queen's Gardens in old Bishopcourt, was attended by about 40 members from all parts of the diocese. The Reverend A. P. L. Suter acted as chaplain and the Reverend Arthur Curran, of Adelaide, led the Bible study. Graded groups dealt with the scope of kindergarten, intermediate and senior Sunday school work and youth activities. Archdeacon Richards was chairman of the school and gave a course of Church history. Members of the school were entertained at Bishopcourt by the bishop and Mrs. Johnson, when Compline was said in Bishopcourt chapel before supper.

ORDINATION

On S. Thomas' Day the bishop ordained to the priesthood the Reverend John Greenwood and the Reverend Jack Wills. The service was held in John's, Haham, as both ordinands had served in that parish. After the service the Ladies' Guild served luncheon to the visiting clergy and to the relatives and friends of the newly ordained priests.

CARAVAN HOLIDAY

The bishop and Mrs. Johnson are spending a caravan holiday in South Australia and visiting many friends in Adelaide.

CONFIRMATION

On Sunday, December 20, the bishop visited S. Paul's, Ballarat, to administer the Rite of Confirmation and to dedicate a side chapel which has been furnished as a memorial to the late Walter Davis, who was a faithful worshipper and generous supporter of the parish.

BATHURST

DUBBO

Sunday schools in the parish recommence on January 7. The "Parish Messenger" has written thanks for the many blessings during 1953 from the work of the vestrymen, guilds, societies, the three youth organisations and numerous parishioners. It records the work of the Mothers' Union, growing Bible Reading Fellowship, voluntary organisers, dramatic group, ball workers; gives thanks to 2DU and council electricians, those who clean air vessels, oilmen, church cleaners, ground workers, W.F.O. workers, and day and Sunday school teachers. The next venture is the far-sailing of the drive and three donations totalling 555 have already been given for this project.

COWRA

The Diocesan Commissioner has taken up residence in the rectory

of the vacant Parish of Cowra, as priest-in-charge, until the conclusion of the Anglican Youth camp rally in that town on February 2. The rector-elect will commence duties early in February.

ORANGE

A new fence is being erected close to the rectory, to separate that building from the church grounds and the new kindergarten which is fast nearing completion.

TODDLERS' HOME

Thanks are expressed to many parishes who exceeded all previous annual donations for the P.O.W. Memorial Home, to make 1953 a record diocesan year for the appeal with well over \$6,000 in donations. The Youth Department was also "kept steady" with donations of some \$1,500 for this work. The latter account, which pays all expenses also in connection with the Children's Homes Appeal, will be heavily drawn against in the 1954 drive for \$10,000 for the Toddlers' Home to complete this project.

CANBERRA AND GOULBURN

GUIDE TO S. JOHN'S

An attractive memento and guide sheet to Canberra's oldest building—the Church of S. John the Baptist—has been prepared to assist visitors to this historic place of worship. For some time past it has been felt that interstate tourists recognised the quiet beauty of the quaint old building, but failed to realise its deep roots in the district. The guide sheet comprises an oblique aerial sketch of the church, with the position of the graves, and a short description and history of other monuments both inside and outside the church.

FAREWELL

A large crowd of parishioners were present at All Saints', Ainslie, on the night of January 10, when the Reverend Mr. C. Gibson, who has been appointed Rector of Delegate, preached his last sermon and was farewelled afterwards at a gathering in the club room hall. Tributes were paid by the Rector of S. John's, Archdeacon R. G. Arthur, and other speakers. Mrs. Gibson was the recipient of a presentation from the Churchwomen's Union, made by Mrs. G. Lansdowne, while Mr. Gibson was presented by Mr. W. F. Pyrie, an inscribed inkwell on behalf of All Saints' J.A.s and by Mr. T. W. Pyrie, with a wallet of notes from parishioners.

MELBOURNE

FURLOUGH

Dr. Blanche Biggs, who is in charge of the hospital at Erora, New Guinea, passed through Melbourne this week on her way to her home in Scottsdale, Tasmania, for furlough.

CHOIR

Following its vacation, S. Paul's Cathedral choir will resume at Evensong on Friday, January 22.

APPOINTMENT

Ian L. Thomas, at present organist and choirmaster at Holy Trinity, Balclutha, has been appointed as organist and choirmaster at the Church of the Epiphany, Northcote. He will commence duties early in the year and hopes to continue his regular series of organ recitals, which has now been giving for some years, on the fine organ at Epiphany, which is situated in a high gallery overlooking the spacious chancel and sanctuary.

ST. ARNAUD

BARKLY

At a combined Anglican and Presbyterian service last month in the Church of S. Mary and S. John, Barkly, a memorial tablet to Mrs. Judith Cheeseman was dedicated by Archdeacon E. J. Lees, of St. Arnaud.

Mrs. Cheeseman purchased the church, formerly a private chapel, and gave it to the people of Barkly. It was her wish that it should be used by all denominations.

SYDNEY

ABORIGINES

The Reverend W. H. S. Childs of the A.B.M. Federal Office, will preach at S. James', King Street, next Sunday, on the Australian aborigines.

"PILGRIM'S PROGRESS" IN PACIFIC DIALECT

Sydney, January 18

The annual report of the Pacific Christian Literature Society lists seven publications which the society has issued in one of the 400 or more Pacific languages.

They include "Pilgrim's Progress" in the Babatana (Solomon Islands) and Mukawan (Papua) languages.

The society, which is a branch of the National Missionary Council of Australia, also issues a journal in simple English "for guided distribution to people in mission areas," the report says.

MISSIONARIES AND GOVERNMENT CONFER ON ABORIGINAL POLICY

By the Rector of Alice Springs, Archdeacon P. McD. Smith

THE conference held between Government and Mission representatives at Darwin last month was unique in that it was the first conference held at which Mission representatives took the chair and were allowed, even encouraged, to express their ideas freely.

After a message was read from the Minister for Territories, Mr. P. A. Hasluck, the Acting-Administrator, Mr. K. S. Leydin, urged the conference to a frank and forthright discussion for which every opportunity was given.

The credit for this was due to the Department of Native Affairs, under the guidance of the Acting-Director of Native Affairs, Mr. R. K. McCaffery.

It was significant that each day's proceedings were opened with a short period of silent prayer.

There was a noticeable absence of bigotry or of any adverse criticism of each others' methods.

In fact, the problems which confront all evangelising work amongst our native people were discussed with frank realism.

All delegates were in agreement as to the immensity of the task, admitting squarely its many disappointments and failures—the constant sense of frustration, and the need for patience and charity.

There was, also, a very noticeable sign of co-operation from the Government representatives and an understanding of the difficulties which confronted the missionaries.

The Government representatives in their papers, stressed the importance of their work, from their individual departmental angle, urging that the material training of native people must be developed along with their spiritual development.

THE main theme of the conference was stated in the paper presented by the Acting-Director of Native Affairs on the Government policy of assimilation.

This recognised the formulation of this policy, because of the rapidly changing conditions for our native people, and the need therefore for fitting them out for full citizenship.

The following extracts from this important paper show the new tendency of Government policy in this regard.

"Under the old system, it was assumed that every native came under restrictive legislation unless he applied for or was granted exemption from it."

"Under the new system, it is assumed that every British subject has citizenship as a birth-right, and that the enjoyment of the right is only withheld because the person stands in need of special care and assistance."

"It should be possible for any human being to have the opportunities to lead the best life of which he is capable without being restricted either by law, by political or social discrimination, by lack of material means, or by being denied access to facilities and services."

"The policy of assimilation is the result of an observation that the breaking up of the tribes is actually taking place and that the movement of the coloured people away from desert and bush towards settlement is taking place inevitably."

"In other words, the policy is the consequence of the observed effect that these changes are taking place."

PAPERS were read by mission representatives on the following subjects:

"Some effects of the policy of assimilation," by the Methodist Overseas Mission.

"Co-operation between missionaries and Commonwealth officers on Government settlements," by Baptist Home Missions.

"The preservation of native family life," by the Church Missionary Society.

"The type and construction of native dwellings," by the Roman Catholic Mission.

"The economic rehabilitation of aborigines," by the United Evangelical Lutheran Church of Australia.

"The future of half-castes in the Northern Territory through assimilation," by the Australian Board of Missions.

All of the papers were freely and frankly discussed and were full of thought-provoking matter, and many revealing aspects of this problem were brought to light.

The one criticism of the whole conference which was generally expressed was that it

covered such a wide range of subjects as to be hard to digest all at once, and we all felt that we needed to go home and think over the problems in the light of facts revealed.

As a result of the discussions, certain resolutions and recommendations were made which were to be forwarded to the Minister for Territories, and these touched on such subjects as native justice, greater opportunities for the assimilation of mixed bloods, general approval of the Government's financial aid scheme, improvements in hygiene, education and agricultural standards on mission stations.

ALTOGETHER, there was a general feeling that the conference would bear fruit because it was not just merely an opportunity of airing views, but an earnest facing up to problems.

If it was feared at the beginning that there was some apprehension as to the encroaching of Government authority on that of the missions, these fears were allayed by the official statements from Government representatives, and their assurance of the need for co-operation.

The working out of the new Government policy of assimilation will be assisted by the functioning of the new welfare ordinance and the wards and employment ordinance.

These ordinances were framed to advance the assimilation policy by affording protection to those who stand in need of it.

It will take time and patience and probably some adjustments before this new legislation will be working smoothly, for it means the creation of a new department—with a Director of Welfare at its head, but it should prove an advance on the old methods.

THE WONDER OF LIFE. Milton I. Levine and Jean H. Seligmann. (George Routledge and Sons; 7/6; 8/1 posted).

The fact that this book was reprinted four times within a period of four years is an indication of the warmth of its reception, and it does, in fact, make a valuable addition to the growing list of books on sex education for young people.

In the reviewer's opinion there are a number of features about the book which give it considerable merit.

The approach to the main subject is by way of interesting facts about the origin of life and some of the early experiments which were made to unravel its history.

Unconsciously a reader learns something of the value of the scientific method while (true to the title) the undertone of wonder which pervades all its pages lifts the book from the level of being a mere statement of facts to one which is almost religious in character whilst remaining truly scientific.

The treatment of reproduction in nature is meaningful, as in addition to the facts themselves the progressive improvement of the methods evolved is shown, from the one-celled animal, through plants, fish, frogs and hens to mammals.

In the chapters dealing with human reproduction the same pleasing logical approach is followed.

In addition, a number of topics such as birth marks and twins (of perennial interest to children) are explained simply.

Altogether the work is admirably conceived and executed.

The book can be warmly recommended to any parent and could itself be read with profit by pre-adolescents and adolescents.

—D.R.S.
(Our copy from The Marriage Guidance Council of N.S.W., 44 Margaret St., Sydney.)

BOOK REVIEWS . . .

A BOOK FOR YOUNG PEOPLE

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TALKS ABOUT SEX

ATTAINING WOMANHOOD: A Doctor Talks to Girls About Sex. By George W. Corner, M.D. Introduction by Dr. Eustace Chesser (pp. 102; 14 figures, 10/-). London: George Allen & Unwin, 1953.

ATTAINING MANHOOD: A Doctor Talks to Boys About Sex. By George W. Corner, M.D. Introduction by Dr. Eustace Chesser (pp. 87; 16 figures, 10/-). London: George Allen & Unwin, 1953.

AS one whose early sex education was obtained by reading a vintage 1900 copy of "What Every Young Man Should Know" (consisting mainly of moral disquisitions), I am gratified that works of such a good standard as these by Dr. Corner should be available to present-day parents and children, and I would recommend their use by parents responsible for the education of adolescents, and by adolescents themselves.

The idea of publishing a book separately for boys and girls is sound, and in this case does not mean that boys are not informed of the problems peculiar to the adolescent girl, and vice versa.

The two books have several sections which are almost identical (e.g. human reproductive system, sex attraction, sex conduct), but otherwise differ in the emphasis placed on the problem pertinent to one sex or the other.

The books commence with a discussion of the purposes of sex, with some excellent analogies drawn from other species. Details of human reproductive anatomy are given, the functions of hormones and the physiology of sexual activity, conception, and the development of the child before birth.

These follow chapters on sex attraction and mating (at physical and emotional levels), the problems of sex in adolescence, menstruation, and some ethical aspects of sex conduct.

There are short concluding sections on some sex disorders, such as venereal disease, masturbation, and homosexuality.

The books are clearly written, the language is simple but accurate, an air of common sense is preserved throughout, and interest is maintained with little to embarrass the adolescent.

However, some of the anatomical diagrams are mediocre, and apt to confuse.

Also, some parents may consider the limited discussion of moral and religious aspects a drawback.

These books should be eminently suitable for reading by intelligent adolescents after the age of fourteen, and for assisting parents or teachers in instruction of the younger or less intelligent boy or girl.

—G.M.C.
(Our copy from the Marriage Guidance Council of N.S.W., 44 Margaret Street, Sydney.)

OUR ANGLICAN OPPORTUNITY

By Archdeacon W. Ashley-Brown.

A CHRISTMAS letter from one of the Anglo-Spanish Trustees of Gibraltar Cathedral reveals a change in the furnishings and ceremonial of the cathedral which I, as dean, would never have attempted in my day.

The bishop and I had reasoned that the Gibraltar congregation in a predominantly Roman population would tolerate no more than I had planned and effected, namely the introduction of such furnishings and ceremonial as were generally common in English parish churches.

When the invasion of the Rock seemed inevitable this Gibraltar congregation was transplanted to the North of Ireland where the ceremonial of the Church is stark, and vestments, colour, cross and candlesticks forbidden.

The return of the Gibraltarians to the Rock has resulted in reaction from the stark simplicity of the worship they knew in Ireland. There are few altars in Australia so furnished as those of the returned Anglicans of mixed Spanish and English descent in Gibraltar. The vestments and ceremonial of their purely Prayer Book services are in keeping with their magnificent altars.

This reaction is much the same as that of my Kentish sailors and soldiers who were stationed in the North of Ireland during the war.

THESE good Gibraltarian church people are very anxious that the Queen should see and admire their beautiful cathedral altars when she visits them on her way home from Australia.

The truth is inescapable. There may be nepotism. There may be vested interests. But there certainly are people who have been brought up in old prejudices who are as intolerant of change and uncharitable towards men of different views as were the Pharisees.

But there are many more men and women who want to see their churches and services more in keeping with those of the Church of England than those of the Church of Ireland. They were profoundly touched with what they saw of ideal Anglican worship in the Coronation of our Queen.

If a Puritanical minority retains its power and influence the Church of England will gradually be ousted by Rome on the one hand and American Protestantism on the other.

If any system falls down on its job God gets His work done

some other way. He is not bound to any of us or our ways.

The Church of Ireland though orthodox in Catholic doctrine, sound in learning, and pure in Christian living, is the communion of a small and diminishing minority. There is something missing which the Church of England has.

MANY of us feel that the Church of Australia must learn to express its worship in a manner demanded by the instincts of a people born and bred in golden sunshine under the bluest of skies by golden beaches and sparkling water.

One sees this instinct working out in the change that has gradually come to Sydney suburbs where the dull buff and browns of the cottages of a generation ago have given place to reds, creams and gold in a very riot of colour.

The sands of time are strewn with the wrecks of systems which failed to adapt themselves to evolving conditions. The moral state of Sydney's public life is a challenge to ecclesiastical smugness.

With some knowledge of the development of the church in many lands I believe that the future of modern religion could naturally belong to a liberalised Catholicism into which by the providence of God, the ancient Catholic Church of England is developing. God is working in us, and we can help Him best by the widest of charity in all our religious relations.

The latest Papal pronouncements in "this year of Mary" saddens me because in the Asian mission field I learned to reverence the Christ-like devotion of the Roman secular priests and communities.

THE Pope's prayer in the Basilica of Santa Maria in Rome is as heretical as any of the vagaries of the weirdest American sects.

"Bend tenderly over our aching wounds. Convert the wicked. Dry the tears of the afflicted and oppressed. Comfort the poor and humble, quench hatreds. Sweeten harshness," etc.

This prayer to Mary is in keeping with the Mariolatry I saw in the Spanish churches.

It is for the Church of England to defend a true Catholicism by teaching the fullness of sacramental grace, the authority of the Bible, the Creeds, and the Oecumenical Councils of the Undivided Church, and presenting her worship with all the dignity and beauty which are the heritage of 1900 years of corporate life.

BOOK REVIEW.

CHRISTIAN MARRIAGE

WHOM GOD HATH JOINED. David R. Mace. The Epworth Press (London). Price 7/6.

IT must be becoming hard for writers of new books on marriage to find fresh titles and produce fresh insights.

If anyone could be expected to perform such a feat it would surely be David Mace; and those who read "Whom God Hath Joined" will not feel disappointed.

In this little book the one-time Methodist minister who has achieved world-wide fame as a pioneer in marriage guidance and as a writer of simple, persuasive English enhances his reputation.

On every one of its 92 pages this latest product of Dr. Mace's mind and experiences confronts the reader with something striking, something charming, something candid, something challenging, something wise.

Writing here from an avowedly Christian standpoint, Dr. Mace shows once again his grasp of the myriad tangible and intangible elements that make up the relationships of marriage and the family.

Almost everything he says has been said before; but he says it so beautifully, and he arranges the manifold ingredients with such sure balance and mature understanding that one finds oneself saying again and again: "Capital! That's exactly it!"

The four parts of the book deal with The Purpose of Marriage, The Intimacies of Marriage, The Fellowship of Marriage, and The Wider Implications of Marriage.

Each chapter is prefaced by several apt quotations—a rich feast in themselves!—and followed by a lovely, simple prayer.

Who would be well advised to study this little gem? All who are married, whether professing Christians or not.

All young people looking ahead to a church wedding. Not least, ministers of all the Churches who want to make their ministry to the married and the about-to-be married more effective through being more understanding and more richly informed.

—W.G.C.
(Our copy from the Marriage Guidance Council of N.S.W., 44 Margaret Street, Sydney.)

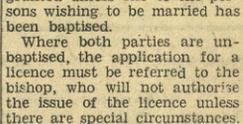
MARRIAGE LICENCES

ANGELIC NEWS SERVICE London, January 15

The Bishop of Salisbury, the Right Reverend W. L. Anderson, has decided that in future marriage licences cannot be granted unless one of the persons wishing to be married has been baptised.

Where both parties are unbaptised, the application for a licence must be referred to the bishop, who will not authorise the issue of the licence unless there are special circumstances.

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SNAPSHOT COMPETITION



The winner of our snapshot competition this week is Miss Marjorie Govers, of the Anglican Mission, Kumbun, New Britain, who sent us this picture of S. Boniface's Church, Kumbun, in the Arawe Archipelago, in the south of New Britain. The church walls and roof are both built of sago leaf.

FILM REVIEWS

"THE BEGGARS' OPERA"

"The Beggars' Opera" is no Italian epic, for which let us be thankful.

It has no recitatives, no death scenes and so no Misereres, for which let us be thankful again!

Its music is based upon folk-tunes and, unlike Italian opera once more, it succeeds, in its carefree way, in presenting a biting criticism of contemporary society life.

Not that much of the satire appears in the film; the script is too heavily cut for that, but it's good to remember that the moral it carries is that there is no honour among thieves as there is none among gentlemen; that the only difference between the rich and the beggars is that the poor are punished for their misdeeds, the rich thrive upon them.

Sir Laurence Olivier is here presented as Macheath, the highwayman, in an unusual but congenial role in which he is able to sing pleasantly and to act superbly.

Dorothy Tutin is a splendidly prim but melting Polly, and the rest of the cast, headed by Stanley Holloway, demonstrate with skilful ease how much better this kind of thing is done in London than Los Angeles.

The 18th century background is clearly and excitingly depicted but with a restraint that pin-points the Augustan age as both colourful and cruel.

The dialogue rolls deliciously, the music (under Sir Arthur Bliss) comes trippingly, and the whole is an artistic success of the first order. See it.

-P.F.N.

DISNEY'S "PETER PAN"

When child en's stories are discussed, I am found to be a Philistine.

I read Lewis Carroll with determination and without joy; I flickered through Peter Pan in unfunny amazement.

On the other hand, I thoroughly enjoyed Disney's "Alice in Wonderland" so that I was prepared to be winsome with Wendy.

Unfortunately, a film of Peter Pan makes factual what is fantastic and substitutes images for imagination.

It is difficult to see how it could have been done better except, of course, to portray Peter Pan as Barrie saw him—an American pumpkin of a boy as rather trying.

The customary Disney skills are evident although his fertile imagination cannot prevent even his best ideas from becoming clichés; this is one of my criticisms of the film. It offers nothing new.

Mr. Smees is only Doc in disguise and Wendy another Alice.

Captain Hook never quite succeeds in being a real person, possibly because Disney is not really at home except in the extremes of character marked off by the malignant and the rubicund.

And this is my last criticism.

Having shorn much of the macabre from the original story Disney could not balance the forces of the good and the bad and so the picture teeters unhappily between the two.

Final verdict: Coloured, but colourless. —P.F.N.

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THE MARRIAGE CEREMONY

"DIVORCE-MINDED COMMUNITY"

ANGLICAN NEWS SERVICE

London, January 15

"Preparation for Marriage," a pamphlet published last month for the Church of England Moral Welfare Council, is primarily addressed to the parish priest to whom young couples come to ask him to marry them.

On these people, it is pointed out, there lies the enormous pressure of what may be called "the divorce-minded community."

"Almost every newspaper, every book, every film presses upon them the idea that divorce and re-marriage are normal in society," it is stated.

"They are now looked upon as so far normal that the man or woman in the street takes it for granted that if any marriage comes upon a difficult period, then the only 'decent thing' is to undo it as quickly as possible and have another try.

"Against all such ideas the Church stands firm, upholding our Lord's conception of holy matrimony as a life-long union.

"At the moment of marriage, however, such couples generally intend and look forward to a permanent union for life."

The parish priest is recommended whenever possible to go through the wedding service in the Prayer Book with the couple in advance of the marriage ceremony.

The word "obey," and the place at which the groom says, "All my worldly goods with thee I share (or 'I thee endow') offer great opportunities, the pamphlet observes, for saying something about the real nature of the marriage partnership and the difficulties that are certain to arise and must be faced mutually.

On the first point it continues: "It might be pointed out in discussing the word 'obey' that every human society needs a head to make final decisions where agreement is impossible, but a decision must be made.

"A husband fulfils this need because he is under obligation to love his wife as himself."

"The word 'obey' is misinterpreted when taken to mean either that a wife is of less significance to the marriage than a husband, or that when intercourse takes place it is only the husband's wishes which are to be considered.

"In the intimate sacramental act of marriage both must be willing and ready."

MINISTER ON MISSIONARIES

ANGLICAN NEWS SERVICE

London, January 12

A tribute to "the very great services rendered to the people by missionaries both in the past and in the new India," was paid by the Union Health Minister, Rajkumari Amrit Kaur, at the International Leprosy Conference in Lucknow last month.

She spoke of the great incidence of leprosy in India (two million people are estimated to be suffering from the disease), and of the serious shortage of provision for combating it.

Delegates to the conference examined, in the light of Christian obligation, medical research, criteria of discharge, economic security, the protection of children, the problem of segregation, and new advances in treatment and surgical technique.

"They summed up their findings in these words: 'It should be our aim that every patient on discharge goes out to a future that he does not fear, to an environment to which he is already adjusted, and with a faith in himself and in God which will carry him through difficulties from which we cannot defend him.'"

NEW PRINCIPAL APPOINTED

TRINITY COLLEGE, SINGAPORE

FROM OUR OWN CORRESPONDENT

Singapore, January 12

The new Principal of Trinity College, the inter-denominational theological college in Singapore, is the Reverend C. Stanley Smith who was formerly acting president of the Nanking Theological College.

Dr. Smith is the author of several theological books. Recently he was in Bangkok where he was the acting representative of the Presbyterian Board of Foreign Missions.

Dr. Smith is an American who had also studied at Cambridge.

He was inaugurated on Thursday, January 14, in the S. Andrew's Cathedral Memorial Hall.

Meanwhile, S. Peter's Hall, the Anglican Hostel for theological students, is being completed.

An announcement with regard to the dedication ceremony will be made soon.

MISSING LINES

We have received a request for an issue of THE ANGLICAN containing an article which gave a paraphrase of verses from the 11th Chapter of Hebrews: "These all died in faith," and alluded to modern saints.

We would be grateful if any reader could tell us in which edition these lines appeared.

It is likely that it was in the second half of 1953.

NORWICH CATHEDRAL

ANGLICAN NEWS SERVICE

London, January 15

A grant of £10,000 towards restoring the roofs of Norwich Cathedral has been made by the Pilgrim Trust.

Work has begun on the tower and should be completed by the end of next year.

The roof of the fourteenth-century east cloister gallery has now been repaired.

Work still to be done includes relaying a vast expanse of roof, rebuilding the crumbling clerestory windows, restoring the Norman chapel of S. Luke, and renovating a great deal of the external stonework.

PRETORIA MISSION

FROM OUR OWN CORRESPONDENT

Cape Town, January 8

The Reverend Mark Nye is to be Priest-in-charge of the Pretoria (City) Native Mission. The mission, which extends for some thirty miles around Pretoria, has about six separate congregations.

CONVERTS IN INDIA

OXFORD MISSION TO CALCUTTA

ANGLICAN NEWS SERVICE

London, January 11

Nearly a hundred and fifty people crowded into London's smallest church, S. Ethelburga's, Bishopsgate, on Wednesday, for the Oxford Mission to Calcutta's annual celebration of the Holy Eucharist.

The preacher was the Reverend J. Worsfold, who was deputising at short notice for the Reverend C. G. Pearson.

Father Worsfold explained how the Brethren and Sisters of the Epiphany in Calcutta laboured in the work of revealing God Incarnate to the Indians.

When the hostel for Hindu students was founded at Calcutta, few would have hoped for great success.

But converts were made gradually, and every student, whether converted or not, must have left the hostel with a very different view of Christianity than that with which he arrived.

PROGRESS AT NEW CATHEDRAL

ANGLICAN NEWS SERVICE

London, January 18

A start will shortly be made with the paving of the floor of the new Guildford Cathedral.

When this part of the work is finished, some 250,000 will still be needed to make the first portion of the church ready for use as the cathedral of the diocese.

Travellers through Guildford can now see the great cross, 30 feet high, which was raised on the base of the tower at Christmas and is illuminated at night.

The plastering of chancel, transepts, and crossing, which was also completed at Christmas, allows visitors who enter the building to appreciate the austere beauty and dignity of the design of the architect, Mr. Edward Maufe.

Its distinctive effect will be largely produced by the long vistas from west doors to high altar and along the narrow side aisles.

From a nave lit mainly through the tall windows of the side aisles, worshippers will look eastward into a choir and sanctuary flooded with light.

GRECIAN CHURCH RESTORED

ANGLICAN NEWS SERVICE

London, January 15

The parish church of S. Pancras, built in 1822, and now restored and re-decorated to its original design and colour at a cost of £50,000, was re-dedicated by the Bishop of London, last night.

This Grecian church was originally built for the population of fashionable Bloomsbury.

With the coming of railways and the growth of metropolitan London, it came to serve a borough crowded with hotels, hospitals, and institutions, particularly the University of London.

After a long period of Victorian gloom in interior decoration, and disuse for two years and a half because of the ravages of dry rot and woodworm, it has become again a unique monument.

FROM GOLD COAST TO DURHAM

ANGLICAN NEWS SERVICE

London, January 1

The council of S. John's College, Durham, have appointed the Professor of Theology in the University College of the Gold Coast, the Reverend Professor J. P. Hickenbotham, as principal of S. John's College, Durham, in succession to the Right Reverend R. R. Williams, now Bishop of Leicester.

ASSIZES SERVICE

FROM OUR OWN CORRESPONDENT

Singapore, January 15

Before the opening of the first assizes for the year 1954, High Court judges and members of the Bar attended a solemn service at S. Andrew's Cathedral, Singapore.

Yesterday the cathedral was filled by men dressed in scarlet and black robes.

The Chief Justice, who was lately the chancellor of the diocese, read one of the lessons.

The Bishop of Singapore spoke on punishment and forgiveness.

The Chief Justice then inspected a guard of honour of Gurkha troops, after which the assizes commenced.

SERVICE IN CIRCUS RING

ANGLICAN NEWS SERVICE

London, January 1

The traditional Church of England service, attended by performers and some of the animals, was held in the sand-dust ring of Jack Hilton's Circus at Earl's Court, London, just before Christmas.

FROM MELANESIA TO AXLESBURY

BY A SPECIAL CORRESPONDENT

London, January 15

The Reverend Arthur Elliott, who was a member of the Melanesian Mission from 1923-1931 at S. Mary's Boys' School, Maravovo, has accepted appointment to the parish of Shabbington, Aylesbury, England.

Shabbington Church is about 700 years old and is about 12 miles from Oxford.

CLASSIFIED ADVERTISEMENTS

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

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S. FAITH'S SCHOOL, Yeppoon, Queensland, requires a teacher of mathematics and some general subjects. Apply Principal, S. ANNE'S SCHOOL, Townsville, N.Q., required for 1954 (1) Secondary School Mistress, subjects mainly History and Geography, (2) Teacher for Preps and Grade I. Apply Sister-in-Charge.

S. GABRIEL'S SCHOOL, Charters Towers, Resident Mistress. (1) Senior Mistress—English, French, History. (2) Primary Mistress—Grades VII and VIII. To commence February 1, 1954. Apply Headmistress.

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