

THE ANGLICAN

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NEW PHASE IN S. AFRICA CABINET MEMBER ATTACKS ANGLICAN BISHOPS

From Our Own Correspondent

Cape Town, Feb. 27

The South African Minister for Labour, Mr. Viljoen, has attacked the Bishops of Johannesburg, Bloemfontein, and Natal, accusing them of open support of the "defiance campaign" and of pleading for equality of the non-whites with the whites.

The Archbishop of Cape Town, as president of the Christian Council of South Africa (of which the Dutch Churches are not members), has issued a statement strongly criticising the Public Safety Bill and the Criminal Law Amendment Bill.

The former Bill allows the Minister of Justice to suspend any Act of Parliament, with one or two unimportant exceptions. The Archbishop describes it as a great and dangerous extension of the principle of government by regulation.

Government by regulation lends itself to injustice and ought only to be resorted to in a case of dire necessity, he says.

The second Bill makes it illegal not only to incite persons to commit an offence by way of protest against a law, but also to use any language or do any act "calculated" to cause any person to commit an offence. The Archbishop's statement condemns this section as being dangerously vague.

Any public criticism of any existing law might conceivably

lead someone to break the law. "We desire to say that the Christian Church can never undertake to maintain silence in the face of laws which seem to it to infringe Christian principles; we must obey God rather than men."

Protest is made against the severity of the sentences which might be imposed. If anyone criticises an existing law and the magistrate considers that "it can be calculated" to cause

someone to break it he can be sent to prison for five years, be fined £500 and/or receive a whipping of 15 strokes.

If he does it twice he must be sent to prison or receive a whipping.

Lastly, an appeal is made to whatever government is in power after the general election in April to call into consultation representatives of the non-Europeans with a view to improving race relations.

NEW A.B.M. APPOINTMENT

Sydney, March 4

The Standing Committee of the Australian Board of Missions chose a successor to the Home Secretary of the Board, the Reverend Ian Shevill, at its monthly meeting in Sydney yesterday.

The name of the new Home Secretary will not be made public until he has formally accepted the appointment. It is expected that an announcement will be made next week.

Following upon the recent appeal of the Primate for aid for the Church in North India, the committee resolved to make a grant of £2,000 for the re-establishment of a printing press near Calcutta. This press was recently handed over by the S.P.C. to an interdenominational committee on which the

Church of England is represented.

Standing committee resolved to transfer to the Diocese of New Guinea the sum of £17,140, representing the balance of the £25,000 raised after the Mount Lamington disaster last year.

The Bishops of Adelaide and Tasmania, respectively, wrote informing the standing committee that they had agreed to grant leave of absence to the Reverend A. G. Daw and the Reverend G. Latta, to enable them to serve as missionaries in New Guinea.



Three pictures of S. Barnabas', Eltham, England: the blitzed church, its Vicar, the Reverend C. H. Rogers, and Little S. Barnabas', which parishioners built by voluntary labour at a cost of £200.

MATABELELAND TO HAVE ITS FIRST BISHOP

Cape Town, Mar. 3

The Vicar of St. George's, Edgbaston, England, and Assistant Bishop of Birmingham, the Right Reverend E. H. Hughes, has been appointed first Bishop of the new Diocese of Matabeleland.

Dr. Hughes, who was ordained in 1921, spent 20 years in British Guiana and the West Indies.

He became Bishop of British Honduras and Central America in 1944, and of Barbados the following year.

He returned to England in 1951.

The elective Assembly of the new Diocese of Matabeleland failed last month to reach agreement and accordingly delegated its powers to the Archbishop of Cape Town and four others.

DELAYS

THE ANGLICAN and the Post Office authorities are grateful to those readers who have sent us details concerning late delivery of their copies.

Will those readers who have so kindly responded to our appeal for these details please accept this as acknowledgement of their letters and, if they experience any further delays at the end of this month, let us know?

We shall be grateful to those readers who receive their copies late, and who have not yet advised us, if they will do so.

THE ANGLICAN should reach every subscriber and agent throughout Australia on or before Saturday each week.

DR. GARBETT APPROVES VISIT OF MARSHAL TITO

"GRAVE CRIMES" BY YUGOSLAV R.C.s.

ANGLICAN NEWS SERVICE

London, March 1

The Archbishop of York, Dr. Cyril Garbett, writing in his March pastoral letter, appeals for a cordial welcome to Marshal Tito on his visit to England, and criticises the activities of the Roman Catholic Church in Yugoslavia.

The full text of Dr. Garbett's statement, which has aroused wide interest here, is as follows:

"Towards the end of this month the nation expects as its guest Marshal Tito, the head of a Communist State.

"I hope very much that he may receive a cordial welcome. He represents the one communist nation which has broken away from Russian aggressiveness and is prepared to live on terms of peace with the western democracies. He is a courageous patriot, devoted to his country; this impressed me more than anything else when I had an hour's talk with him some months before he was excommunicated by Russia.

"It has been said that Great Britain ought not to receive him on account of his attitude towards the Roman Catholic Church.

"Those who take this line forget that during the Italian and German occupation of his country there was severe persecution of the Greek Orthodox Christians by the Roman Catholics, and in Croatia a policy of forcible conversion was adopted which involved the murder and suffering of many of the Orthodox clergy and laity.

"Religious persecution anywhere is hateful, and on several occasions I have expressed publicly my detestation of the persecution of Roman Catholics by communist states. But both popular anger and reasons of national security made it necessary for the Marshal's Government to take steps against those Roman Catholics who in the war had collaborated with the invaders, and who in some cases had been guilty of grave crimes

against the non-Roman Catholic population.

"Our welcome to Marshal Tito will not imply approval of his religious, social or economic views and policies, but it will be a tribute of goodwill and honour both to a brave man and to the sturdy, hard working peasant community of which he is the head. It will also show our sympathy with him in his defiance of the aggressive totalitarianism of Russia."

MODERNIST BISHOP TO RETIRE

ANGLICAN NEWS SERVICE

London, March 3

The Bishop of Birmingham, the Right Reverend E. W. Barnes, has announced his intention of resigning as from May 1, on the grounds of ill-health.

Bishop Barnes has been the cause of some of the most controversial matters affecting the Church in modern times.

There was even an outcry against his appointment in 1924.

In 1947 there was a fresh

outburst over the publication of Dr. Barnes' book, "Rise of Christianity."

The Archbishop of Canterbury said that if Dr. Barnes' views were his, "I should not feel I could hold episcopal office."

The book aroused a tremen-

dous storm of controversy because Dr. Barnes questioned the validity of four fundamental Christian issues: the Virgin Birth, Christ's physical resurrection, His miracles, and the usefulness of infant baptism.

Many believed he would be forced to resign, but he survived the storm.

HONOUR FOR PRIMATE OF ALL ENGLAND FREEDOM OF BOROUGH

FROM OUR OWN CORRESPONDENT

Canterbury, Feb. 28

The interdependence of Church and State was reaffirmed here to-day by speakers at a ceremony in which the freedom of the borough was conferred on the Archbishop of Canterbury.

The honour bestowed upon the Primate of all England was acknowledged by Dr. Fisher as a recognition of the secular and religious institutions of the nation.

Councillor J. R. Barrett, Mayor of Canterbury, who presented the freedom to the Archbishop, spoke of the leadership and fine example given by Dr. Fisher and said that his work to bring together Churchmen of all denominations was recognised by all.

Dr. Fisher said there was not, and must never be, any divorce between the Church and State.

There was a time in which it was true to say that the Church and the State were being divorced increasingly one from another. The danger had ceased or was ceasing, because the State was turning more eagerly every day to the Church.

There were pleas for more of the kind of people that the Church provided, to work the social services, and in industry employers and employed urged that their fundamental problem was of human relations.

Along those kinds of paths the secular institutions were again turning to the Church.

He wished he could say quite as convincingly that the Church was turning to the world to give what it had to give.

He believed that the Church was daily growing in power, to make Christian faith relevant and real in daily life, but it had too few to undertake a gigantic task.

Their one prayer was that from the laity would come an increasing number of men to help.

SHOULD COMICS BE BANNED? CHURCH AND STATE DISPUTE

FROM OUR OWN CORRESPONDENT

Canberra, Feb. 24
Speaking in Canberra last night, the Reverend John Baskin, Rector of St. Nicholas, North Goulburn, vigorously attacked the "exploitation for profit of the souls and minds and nerves of our children by unscrupulous business interests."

"These," he said, "pour from their printing presses evil publications which provoke a thirst for excitement, an appreciation of horror and crime and a morbidity with sex. Three and a half million pounds is spent in a year by our youths and children on this rubbish."

Practically all these publications are American syndicated features printed in Australia by publishers and printers eager and greedy to share in the profits from this abominable traffic.

To-night we consider a comparatively new mode of exploitation: the exploitation for profit of the souls and minds and nerves of our children by unscrupulous business interests, who pour from their printing presses evil publications which provoke a thirst for excitement, an appreciation of horror and crime and a morbidity with sex. Three and a half million pounds is spent in a year by our youths and children on this rubbish.

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ECONOMIC FACTORS

Mr. Baskin said that the cost was not only use of 2/5ths of N.S.W.'s precious newsprint—a major factor in inflating the cost of newsprint—and giving us emancipated daily newspapers and a truncated periodicals; but the debasement of the minds and souls of our youth.

"You may think I am over-drawing the picture, but may I state that I am Chaplain of a Training Centre which houses the larger proportion of youthful prisoners who have taken the first step which would lead them along a career of crime.

"Many of them in their teens, imprisoned for capital offences, have had an exclusive diet of the 'comics' we are discussing to-night," he said.

"One youthful murderer, a clean and wholesome looking lad, had his room full of this literature at the time of his arrest. The seeming inexplicable nature of his crimes could only be explained on the basis of his mind being turned by the stories of horror and murder with which he satiated himself," he said.

This was an extreme case, he said, but between him and the healthy-minded there were the thousands whose mental and spiritual nature was being further dwarfed or perverted by the publishers who enthroned sex and murder as the two most profitable topics for children and teen-agers.

MENTAL DWARFS

Mr. Baskin said that it could be argued that maladjustment of a deeper origin lies behind these emotional casualties, and that "comics" are used as scape-goats for predisposing factors to personality disorders. Even if we agreed with this view it does not make any the less culpable the "comic" which nourishes these personality disorders.

"An agitation by various bodies interested in the moral welfare of the community commenced some months ago against the sale of 'comics' emphasising sex and crime," he said. "A vindication of their attitude has been given by the great Sydney daily newspapers whose subsidiary companies were printing a large percentage of sex 'comics'.

"I understand that these subsidiary companies have now refused to renew their contracts with the publishers of these periodicals. This belief was confirmed by a recent visit to a newsagent. The number of objectionable types of 'comics' on display have dropped from about thirty to twelve."

Mr. Baskin said that on a previous visit he had noticed that roughly half were produced by the subsidiary companies of well-known newspapers, but now only one bore the imprint of one of these companies.

This sex-obsessed paper which he held before the microphone was the one in question. It was entitled, "Faced With Shame."

Is it any wonder that a reputable company is filled with shame as they place such rubbish on the market.

CENSORSHIP

This voluntary ban on the part of these companies, who are prepared to forego most lucrative profits confirms the necessity for action against the remaining firms who are insensitive to all but the profit motive.

"It has been argued that the answer is not censorship, but control of the child's reading by parents. If this was practicable, Mr. Baskin said he would agree wholeheartedly, but experience showed that these 'comics' had such an appeal to children that despite the most rigid supervision children become possessed of these papers.

Any attempt to inculcate a love of good reading was no defence against the attractiveness of the illustrated story. But even presuming that success attends the efforts of the more thoughtful and intelligent parents, are we to deny protection against this literature to thousands of children whose parents are indifferent to, or unaware of, the menace of this type of literature?" he asked.

10/- WEEKLY ON COMICS

"Newsagents have told me," said Mr. Baskin, "that it is common for boys and girls to spend 6/- to 10/- a week on sex and crime 'comics.' Do we regard it as morally defensible to allow any child to do this?"

"A news agent handed to me a publication which he said was bought out by young boys on the morning of delivery. It is impossible for me without offending the canons of decency to give a full picture of the suggestiveness and lewdness of this paper, but a run through the titles is sufficient to reveal the evil of this type of literature: 'The Nerve of These Nudists,' 'The Naked Truth,' 'Married Bliss,' 'I Saw an Electrocution,' 'So Much for Love,' 'Women, Ah Women.'"

"Illustrations which are pornographic in such a setting, are there in profusion," he said. (Continued on page 5)

PHILIPPINES WORK CAMP INVITATION

Melbourne, Feb. 18

The Philippine Federation of Christian Churches has invited Australian Christian Youth to take part in an International Work Camp, which will be held in the Philippines from April 26 till the end of May this year.

The project will be to participate in the reconstruction of a national student centre which was destroyed during World War II—a centre for various denominational and inter-denominational conferences and retreats.

Participants will be contributing to an important reconstruction project, in fellowship with Christians from many lands, and at the same time will learn the technique of Christian work camps.

Campers will be responsible for their own transportation to and from the Philippines. Expenses within the Philippines for board and lodging will be met by the Work Camp Committee.

All young people interested in taking part in this project should apply by Monday, March 16, to the Secretary, Australian Christian Youth Commission, 156 Collins Street, Melbourne, Victoria.

EXPERIMENT IN CHURCH HOSPITALITY

Nwora, Feb. 23

All Saints' Church, Nwora, N.S.W., has inaugurated a series of "sociable half-hours," to be held after Evensong in the parish hall, at which newcomers will be welcomed and introduced to older parishioners.

Last Sunday the hosts at the after-church cup of tea were the parish council. Several newly arrived English families met other members of the congregation. Amongst the visitors were shown from a circus and sideshow who were in town. They expressed pleasure at being able to come to worship.

RADIO VERSION OF THE LIFE OF CHRIST

Sydney, March 4

A Sydney firm, Messrs. Anthony Horderns, has signed a contract with Radio Station 2CH to sponsor a series of thirty-nine radio plays on the life of Christ, "The Prince of Peace."

A spokesman for Station 2CH said yesterday that some commercial broadcasting concerns had long felt that there was a wide potential listening public for first class religious drama, but that financial difficulties had hitherto stood in the way.

Commercial radio stations, he said, "have an obligation to edify and educate the general public in the Christian way of life," because radio broadcasting is "one of the greatest educative media in the modern world."

"It was obvious in a project of this nature," he said, "that the co-operation of religious leaders should be sought to determine the content of the production."

"The following formula was introduced:-

"The three principal church groups (Church of England, Roman Catholic and Non-Conformist) were invited to appoint one member each to a vetting committee to examine and pass all scripts before recording.

"This committee consists of three Church representatives and Morris West, the writer-producer."

The scripts, he said, were examined in accordance with the following code:-

That the narrative is in strict accordance with the four synoptic gospels;

That it conforms in interpretation and presentation with the basic belief of all Christian bodies;

That the incidental narrative and presentation is not offensive to any Christian body and is in conformity with historic probability;

That in matters of controversy the script shall conform to the traditionally accepted interpretations. The decision on these matters to be made by a simple majority of the examining committee.

Our radio critic writes:

The little I have heard at a preview, and what I have seen of the script, puts this series nearly on the same plane as the famous B.B.C. series "The Story Without an End."

It is not often that one can conscientiously hand a bouquet to a commercial radio station; but within the limitations tacit in the way the show has been produced, it is a first rate piece of work.

The 39 half-hour plays are a radio-dramatic presentation of incidents in the life of our Lord, based upon the story in the four Gospels. Each episode is complete in itself. The whole series presents a connected story of the life of Christ, from His birth to the Resurrection.

The author and producers have bridged successfully what might otherwise have been awkward hiatuses in the Gospel narrative, without introducing any extraneous matter.

In accordance with the convention which seems to have been established by the motion picture industry, the name of the player who portrays the voice of Christ is unknown, as are those of the other artists.

The special theme music for the show was written by Dr. Percy Jones and recorded by a special choir in Melbourne. The general quality of composition is high; though there are some pedestrian patches. The recording has been unusually well done.

The music used in bridge passages comprises arrangements of well-known orchestral works. It was recorded by Verdon Williams and the 3DB Concert Orchestra.

A pleasing note is the absence of any "plug" for the firm who will pay for the broadcasting time, Anthony Horderns, of Sydney. The only credit that this firm gets is the bare announcement that they are the sponsors of the programme.

THE SHAPE OF TELEVISION?

"I LOVE YOU MORE THAN LIFE... OR TRUTH... OR HONOUR."

DRIPPING WITH TERROR unleashed... as the original monster stalks again... thrills again... **KILLS AGAIN!**

BLOOD-CURDLING SHRIEK! HORROR! SHUDDER!

ROUGHER, TOUGHER, MORE RECKLESS THAN EVER in a roaring **TECHNICOLOR** Adventure!

STAGGERING! **JEALOUSY STUPENDOUS!** **INTRIGUE** that inspired a plan... that led to murder... **HEADLINE-HOT STORY OF REVENGE KILLINGS!**

Wham! **Wham!** **Wham!**

MAN OF FIRE who defied the world to win a forbidden bid... **"Marry YOU, Not even a little bit!"**

THE BLONDE ATOM BOMB! **Oh boy! She's dynamite!**

Where'd I get the money? From fellers, where else?

TONY'S TERRIFIC as a champion with fury in his fists... a naked longing in his heart... and two kinds of women waiting for his hungry arms.

STARK, SAVAGE KILLER-HUNT!

Oh Doctor what you know about women will make you famous!

MURDER... Hate... Fear... the hunted hiding in terror from the hunters. Racial violence when white clashes with black!

Sensations too startling to describe.

Outlaw killer and wildcat woman brazenly defying the law with blazing six-guns!

AS THE DARK FIGURE CAME CLOSER... she knew there was no escape!

Loving Two Women differently!

The films to which these sub-titles refer are showing throughout Australia, this week. What "private initiative" has done for films it can be relied upon to do for TV.

CHRISTIAN HOSPITALITY AMERICAN BISHOP'S DEMAND

ANGLICAN NEWS SERVICE

New York, Feb. 28

The Bishop of Texas, Dr. C. S. Quin, has asked the city of Houston, Texas, for an assurance that "Christians of any race will be accorded Christian hospitality" if the General Convention of the Episcopal Church is held in that city in 1955.

Bishop Quin announced his request at a meeting of his diocesan council last month, when he tabled the letters he had sent to the city fathers of Houston.

The bishop told his council that unless he received the necessary assurances the invitation for the Convention to meet in Houston would be withdrawn.

The invitation was originally made at the meeting last year in Boston, at which the Archbishop of Canterbury was a guest.

Texas is one of our southern States where anti-Negro discrimination is very marked, although there are few anti-Negro laws.

Even though there are no segregation laws in Houston that would stand in the way of holding the next General Convention there (the one-on-transportation—that exists will be overcome by a volunteer motor corps), Bishop Quin pointed out to council that "there is custom and usage which we must face."

The Church, said the bishop, is prepared to build facilities for non-segregated housing if necessary.

HOUSTON'S DUTY

Bishop Quin said that the Presiding Bishop has said, by letter, "Houston invited the convention; the convention accepted your invitation, and unless you say you cannot take care of it, it will come."

[General Convention is the supreme legislative body of the Episcopal Church, a name used by American Churchmen for their own branch of Anglicanism in its totality.]

Just as the General Church has a General Convention, meeting every three years, so each diocese has a diocesan convention, which normally meets every year. Missionary districts hold an annual meeting, but it is usually called a convocation. Meetings of provinces are synods.]

Speaking on the subject to the recent diocesan convention, Bishop Quin said: "We invited General Convention, and after a little backstage manoeuvring on the part of some of our clerical brethren in the East, plus some more effective manoeuvring on the part of your Texas delegation in Boston, our invitation was accepted."

"To get the picture in part—the frontage part—the opening session of the Woman's Auxiliary presented and passed a resolution, without debate, that the Convention would not meet anywhere in the United States, unless it assured the delegates that no segregation laws regarding the races of Negro and White—would be in effect, and the further implication that such laws necessarily would involve discrimination."

VALUE OF CONVENTION

"Upon invitation to address the House of Deputies on the subject, I made a statement to the effect that, inasmuch as we had made real progress in the matter of race relations, I felt it would be a genuine boost to the Church, not only here in Texas, but everywhere else, if the Convention would trust us to have the Convention, and further that, if in our judgement there were segregation laws in the way, or if there was any overt evidence of discrimination towards our fellow Church people because of race, we would withdraw our invitation. So the Convention was accepted on such terms."

"We have an excellent committee of our Church people who found out, for one thing, that the only law, State-wide or here locally, concerning segregation, has to do with local transportation. This we can take care of by our provision for a volunteer motor corps, available to all delegates."

"We can set up our own facilities for eating—the noon meal at the meeting places, and the question will not enter in at the evening dinners at the various parish houses."

"We are making progress in the matter of housing facilities. We, of course, are conscious of the fact that even though there are no segregation laws in our way, there is custom and usage which we must face."

"The matter is not any less serious by reason of the fact that not more than 50, and probably less, Negroes would be present as

official delegates. The Episcopal Church has missionaries and delegates from Japan, South and Central America, Brazil, Cuba, Panama, Colombia, and Liberia, so we have many races to consider besides those who are in the United States, including Hawaii. "We have said we would accord all delegate Christian hospitality. So we are still in the process of working our way through this matter. If any of you have any helpful suggestions, we will welcome them."

"Let me add one or two factors which should be considered. First, this Convention would bring to Houston and to Texas ten to fifteen thousand people. It would bring a lot of people here who have never seen our wonderful country and our even more wonderful people and the Church at work building a better world."

"Incidentally, it would release considerable money in our community, which merchants, tradespeople, and transportation lines should welcome, and to that end, we would like to welcome any ideas from business as to how best we can carry out our part of the bargain."

"The second thought is that, if the General Convention of the Episcopal Church says it will not come to Houston and to Texas, then the General Church is on the spot and not we, in discriminating against Texas and the 24 other dioceses in the United States, because we have not arrived at our all-out maturity of disregarding the usage of a hundred years all at once."

"My point is that we have made immense progress, and our own Negro communicants agree with me in this fact, and we must say to the Church, after we have done all we can think of, we ought to give us a chance to demonstrate that we here in Texas can care for a General Convention with no more discrimination than might be found in many other cities, east and north, even though we cannot do everything which the World's Auxiliary resolution may imply."

AN ASSURANCE

"So we have given the Presiding Bishop the assurance that we are working out this matter, but if there should develop such barriers as might prevent us from giving all-out Christian hospitality to the Convention, we will so notify him. The Presiding Bishop has, by letter said, 'Houston invited the Convention; the Convention accepted your invitation, and unless you say you cannot take care of it, it will come.'"

"Now, having said all of this, may I remind you that it is really the city of Houston which is to be host to this General Convention. Having lived in and loved this city for 36 years, I think I have a right to call on the city and its elected officials and the church people of all kinds to tell me whether or not you would welcome such a Convention where Christians of any race would be accorded Christian hospitality."

"I am keenly aware of our customs and habits through the years, but I am a Christian, and I am not ashamed to say to the world that, surely in the Christian Family, I do not believe there should be any discrimination as to race, or colour, or creed, when it comes to inviting fellow Christians into our community and offering to share with them what I mentioned above and call 'Christian hospitality.'"

"The Episcopal Church is prepared to build facilities to house whatever part of the Convention desires non-segregation accommodation and which it cannot secure otherwise, but I would welcome some assurance from this community that all of our guests would be genuinely welcome."

"This invitation to Houston and to Texas was issued after several boards of men and women and our delegates in Boston considered the matter, and so I said to the Convention meeting there, that we wanted to extend this invitation to Houston; that we wanted them to say that we could not, for any reason, accord them Christian hospitality. I would so advise them and withdraw the invitation."

"We have the feeling that we ought to have this Convention, and we also have the feeling that we can put it on in a grand way, but we are asking for a referendum to the city at large, referring to your co-operation."

BELGIAN PROTESTANT MISSIONS

ANNIVERSARY IN CONGO

ECUMENICAL PRESS SERVICE

London, Feb. 23

More than 25,000 Protestant Christians of the Belgian Congo celebrated the 75th anniversary of the arrival of the first Protestant missionaries to their country at Leopoldville on February 8.

His Excellency the Governor-General of the Belgian Congo, the representative of the Governor-General of French Equatorial Africa, and a great number of representatives of the administration and the European colony were present.

After a parade of children from the Protestant schools of Leopoldville (these schools educate more than 300,000 children), who marched to the sound of a military band, Colonel H. L. Bequet, of the Salvation Army, read the 96th Psalm and addressed the meeting.

The Reverend Dr. V. de C. Thompson, general secretary of the Protestant Council of the Congo, spoke briefly on the history of the 75 years of Protestantism with its many martyrs in the last century and which numbers to-day 1,200,000 Christians, 1,300 missionaries and 800 indigenous pastors (all of whom studied in the Belgian Congo).

The Protestant Council of the Congo, founded in 1902, has a total of 43 missionary societies.

The Reverend Daniel Nkomi expressed in Lingala the deep gratitude of his compatriots and co-religionists for the work done by Protestant Missions—of which the great majority is American.

Mrs. Rosa Page Welch—whose ancestors had been carried away as slaves to America, and who is now doing good work on a goodwill tour on behalf of the American Protestants—won over the whole audience with her songs.

The Reverend de Worm brought brotherly greetings and the expression of deep gratitude on the part of the Belgian Protestants to their brethren.

A students' choir and a hymn sung in Congolese by the whole assembly brought to a close this very moving ceremony.

NEW POLISH DECREE

ANGLICAN NEWS SERVICE

London, Feb. 27

A further blow to the Roman Catholic Church in Poland has just been dealt by a Government decree denouncing the agreement with the Church hierarchy signed in 1950 and depriving the bishops of their rights to make new appointments and changes in church administration without permission from the authorities.

All new Church appointments as well as transfers and even dismissals of priests in future must have the express consent of the State Department for Religious Affairs or in some cases from the executives of the local national councils. All priests will be required to take an oath of allegiance to the "people's Poland."

A final clause contains the warning that priests carrying out any activity contrary to the law or public order or supporting such activity carried out by others or even conniving in such activities will have to be dismissed.

The decree was announced in the name not of the cabinet but of the State Council, a small body of Communist leaders. Its main purpose would appear to be to deprive the bishops who remain faithful to the Vatican of much of their power and open the Church wide to that section of the clergy that had declared itself ready to co-operate with the regime and under Government pressure is gradually breaking away from Rome.

BISHOP OF SINGAPORE ON LEAVE

FROM OUR OWN CORRESPONDENT

Singapore, Feb. 25

The Right Reverend H. W. Baines and Mrs. Baines leave Singapore shortly for a well-deserved leave in England.

The Bishop of Singapore, since his consecration in St. Paul's Cathedral, London as the fourth Bishop of Singapore in 1949, has thrown himself unsparringly into the task of putting the affairs of the vast diocese in order.

The present Bishop of Singapore took over from the Right Reverend John Leonard Wilson, who achieved fame for his work among the prisoners of war in Singapore.

For this he was suitably honoured by the late King.

The present Bishop of Singapore is popular with all communities living in Malaya. As the Head of the "Official Church" of the country, the Bishop has onerous "State duties" in addition to administering a diocese that is expanding in many directions.

The Diocese of Singapore consists of fourteen parishes, most of which are not self-supporting. But within recent months the bishop has tried to persuade each parish to be self-supporting because diocesan funds were running dry.

Each parish shares with the diocese the call to spread the Gospel by evangelism, education, hospital work and care of the sick and aged.

This work which entails ministering in the towns and outstations has been seriously curtailed by the lack of qualified staff. Until our Church can have an efficient scheme for training local clergy, the work will continue to fall on the old stalwarts.

The parishes of the diocese are Bangkok, Java, Johore, Kelantan and Trengganu, Malacca, Negri Sembilan, North Tarak, Pahang, Penang, Kedah and Perlis, Selangor, Singapore, South Perak and Sumatra.

One or two points about the history of the missionary Bishopric of Singapore are interesting.

From 1814 to 1869 the See was under the jurisdiction of the Bishop of Calcutta, which included such distinguished men as the Right Reverend Reginald Heber and the Most Reverend George Edward Cotton.

In 1869 the first Bishop of Labuan was consecrated and included Sarawak and Straits Settlements.

In 1909, the first Bishop of Singapore the Right Reverend Charles James Ferguson-Davies was consecrated in St. Paul's Cathedral. Then came the Reverend B. C. Roberts who is the present S.P.G. secretary. The next bishop was the Right Reverend J. L. Wilson, who is now Dean of Manchester.

CHRISTIANITY AND WORK

ANGLICAN NEWS SERVICE

London, Feb. 20

"Industrial Sunday" will be observed in England on April 26.

The Bishop of London urges in his February pastoral letter that the opportunity be used to consider the Christian teaching on the whole subject of work.

"There are few things that need more earnest thought at the present time. The idea that work is an evil, to be avoided if possible, and otherwise to be got through with the least necessary amount of care and trouble, has taken hold of far too many people in all grades of society," he writes.

"The truth is, of course, that in work we have an opportunity of imitating God and becoming like Him. God is represented to us in the pages of the Bible as Himself a Worker, since He both created and sustains the universe. It is this truth in all its varied aspects for which the Industrial Christian Fellowship stands.

AFRICAN CHRISTIANS DEFY MAU MAU

EVERY TRIBE WATCHING SAYS C.M.S. SECRETARY

ECUMENICAL PRESS SERVICE

London, Feb. 28

"It is easy to tell who have not taken the Mau Mau oath, they stand out a mile," reported Canon F. T. C. Bewes, Africa Secretary of the Church Missionary Society, at a press conference which he held in London following his visit to Kenya.

Most of those who had resisted Mau Mau were convinced Christians.

The Church had been shorn of nominal Christians, but those who remained were completely unafraid, and rejoicing in their fellowship with one another, helping each other to face the severe hardships imposed on them.

In the market those who had refused to take the Mau Mau oath—not more than 10 per cent. of the population—were boycotted and could not buy or sell.

So the Christians had all things in common, as in Apostolic times, and were thus able to overcome their difficulties.

The Kikuyu Christians were even thankful for Mau Mau in some respects: it had brought a friendship and fellowship with European Christians which they had never known before.

Europeans and Africans belonged closely together in the reserves. A group of European farmers and African Christians in Kitale was paying goodwill visits to other farms in an effort to promote inter-racial understanding.

"APPALLING" NEEDS OF KOREANS

ECUMENICAL PRESS SERVICE

Geneva, Feb. 27

Dr. Elfan Rees, who has just returned to Geneva from a survey mission to Korea under the sponsorship of the United Nations Korean Reconstruction Agency, made a preliminary report to the administrative committee of the Department of Inter-Church Aid and Service to Refugees of the World Council of Churches on February 20.

His report gave a picture of human suffering and misery of such proportions as to make living conditions in Korea "rank with the worst in the world." Almost one-half of the total population of the Republic are so destitute as to be on relief rolls, and the needs of the people in terms of basic shelter, food and clothing are appalling in their urgency and intensity.

Dr. Rees, who has consulted with members of the R.O.K. Government, members of the National Congress, officials of the United Nations Civil Assistance Command, and U.N.K.R.A., as well as Church and mission leaders, paid high tribute to the relief work already being undertaken, both officially and voluntarily.

He emphasised that the great bulk of the voluntary relief was being provided by Churches and missions, especially those of America, Canada and Australia, and pleaded for an enlarged and long-term Christian relief programme as a moral responsibility of all Christians.

Orphans, vagrant adolescents, war widows and the physically handicapped were groups he singled out as being most desperately in need of help.

He expressed his conviction that the best chance of the unification of Korea lay neither in force nor in formal negotiation, but in an effective reconstruction programme which could make conditions of living in South Korea of a quality which would make re-unification clearly attractive and advantageous to North Korea.

The social question, together with land hunger and the educational problem, were enumerated by Canon Bewes as the three causes of trouble. "Unless these problems are tackled we shall still get these crimes even if Mau Mau itself is crushed."

Mau Mau, in his view, was a political and religious movement, which feeds on economic distress." The old Kikuyu religion had been linked, in a perverted form, to modern political unrest.

The ultimate aim of Mau Mau was to gain the allegiance of the whole Kikuyu tribe; any who stood against the movement were to be liquidated.

The dangerous situation might spread to other areas. Canon Bewes had talked with students at a college where many tribes were represented, and they had affirmed, "Every tribe is watching the situation in the Kikuyu country."

"Conditions are ripe for trouble in many parts of Africa."

Asked whether there were Christmas able to build up a responsible political movement, Canon Bewes replied that Christians often tended to avoid politics, but there were several outstanding Christian chiefs who were giving a good lead.

"APATHY" TO UNITY MOVEMENT

CHURCH INFORMATION SERVICE

London, Feb. 23

The Bishop of Bristol, in a broadcast talk this month, spoke of the "well-nigh intolerable" apathy towards the quest for Church unity.

The weakening of the Church's contribution to the life of the community by reason of disunity, he said, was serious. But even more serious were the effects of division upon the spiritual temper and outlook of all our churches.

There were in his view, some hopeful signs and a recognition of the deep-rooted causes of the factors which keep people apart. He ended with some comments on practical co-operation. "Here, indeed, is the point at which we come face-to-face with what is, in many ways, the most serious weakness of the whole movement towards unity; that it is, so far, very largely a minority movement, a movement of leaders who are often enough a long way in advance of their troops."

"Thank God the movement is spreading out through local councils of churches into the life of parishes and congregations; all kinds of joint ventures are being made; joint house-to-house visiting of a new housing area, joint preparation for a mission, meetings of clergy and ministers with some of their lay people to get to understand each other's faith and worship; now and again Christians actually go to the length of praying together."

"But even so, only a tiny handful is really implicated in and committed to the task. In face of the desperate plight of mankind, and the pathetic inability of the Church to meet it, this apathy towards the one challenge which might well galvanise the whole Church into new life is at times well-nigh intolerable."

THE ANGLICAN

Incorporating The Church Standard

FRIDAY MARCH 6 1953

THE PSYCHOLOGY OF LENT

Modern thought tends increasingly to express itself in psychological terms. Psychology is the prevailing present-day category supplying us largely not only with a framework for our ideas, but also with a standard of conduct. Business methods, educational systems, political formulae, stand or fall as they justify themselves on psychological grounds. Not least is the test of psychology being applied, and rightly so, to the sphere of religion, and traditional religious belief and practice are being passed through the searching crucible of the recognised principles of what has now attained the status of a science.

It is our belief that the Catholic religion, as taught and practised in its entirety, its elements maintained in due proportion to each other, can more than vindicate itself at the bar of its latest judge.

The question that is being asked to-day, and claiming an answer, is whether the traditional religion of the Church is true to what we know of human nature, and serves to draw out into unified expression the inner faculties and organs which enter into our composite being; and the answer which we believe may be given on the basis of an experience as wide and far-reaching as Christianity itself, is that the Catholic system of religion as we have received it, and are pledged to hand it on, is that by loyal adherence to which each and all may best and only attain to the full stature of their spiritual manhood.

It is then on psychological grounds that we would plead for the due observance of Lent. In East and West, and from time immemorial, the Church has set apart this forty days' period as one in which her children are called by the loving wisdom of their spiritual mother to discipline themselves unto godliness.

The period is, of course, traditionally associated with our Blessed Lord's fast in the wilderness preparatory to His public ministry, and just as in the recurring cycle of the Church's year we celebrate the great events of the Incarnate Life, so Lent is the season in which we are called by special rules of self-discipline to follow Him along the narrow way of self-denial.

There is nothing arbitrary or external either in the Church's rule or the tradition on which it is based. It is not the mere enactment of authority. It is profoundly reasonable. It answers to the truth of our nature and its needs. It is a demand to which our best and deepest knowledge of ourselves gives its assent.

There is that inherent in our nature which desires the discipline and mortification for which Lent stands. The New Testament is true to human nature when it speaks of warring elements, the flesh and the spirit within us; and those conflicting and rebellious passions can only be subdued and reconciled by recurring periods of spiritual discipline, in which the flesh is deliberately curbed and restrained that the spirit may reassert its rightful supremacy.

Apart then from the authority which the observance of Lent can claim as an integral factor of the Church's system, it can more than justify itself on the basis of the imperative demands of our higher nature.

Above all, perhaps, is the discipline of Lent called for in the life of to-day and of our country. Discipline is a term which is out of fashion. The currents of present-day life run counter to the demands of our nature, for which Lent stands. In our home life and in our schools restraint is reduced to a minimum, and there is a preponderating element in modern society which follows unashamed the cult of good-natured enjoyment.

On all hands we are encouraged to give free rein to, rather than to restrain, the unregenerate impulses of our nature. The result is that there is in our midst much natural goodness but a conspicuous absence of the higher fruits and graces of the Christian character. It is our belief that the Christian character is the fairest flower that God's earth can produce, but we also believe that that character can only be produced in the well-tilled soil of Christian discipline.

The Church offers in her annual Lenten fast a God-given opportunity for the practice of that self-chastening which is the one secret of growth in holiness; and if in the maintenance of this rule the Church runs counter to the way of the world, then there is all the greater need, by way of protest, of loyal obedience to her rule.

LETTERS TO THE EDITOR

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

AN ANGLICAN UNIVERSITY COLLEGE

FUNDS NEEDED

TO THE EDITOR OF THE ANGLICAN
Sir,—Following your announcement in THE ANGLICAN of February 20 of my commissioning to appeal for funds to build our new S. John's College at St. Lucia, I wonder if you would kindly publish these further details.

All manner of people, I am sure, will be interested—friends, old "John's" men, indeed Anglicans everywhere. And they might like to help, for the project is of Australia-wide concern.

The true position is this. All the other denominational Colleges (Congregational, Methodist, Presbyterian and Roman Catholic) are miles ahead of us—financially and with their building prospects.

Already, through appeals of their own, they have in hand substantial sums of money, and most of them have begun, or intend to begin, building at St. Lucia within the next 12 months.

We Anglicans have practically nothing say in round figures, a few thousands; and, as yet, not even plans!

Largely because no specific appeal for S. John's has ever been directly launched. There is no need—nor is there time now!—to bandy the question of why this appeal is so late in the field. All that needs be said is that if we Anglicans are to be in the race at all, we must get moving—and quickly!

Apart from the Church's name and prestige, a priceless opportunity is at stake. FOR IF WE ARE NOT AT ST. LUCIA when the other Colleges are built, we will lose to them a generation of Anglican lads we cannot—and dare not—afford to lose. For a long time now, the question, "What is the Church of England doing about its new College at St. Lucia?" has been on many lips, and it has rather worried some of us.

It seemed such a slight upon, and yet a challenge to, the fair name of the Church. And so, at long last, when no one more suitable was forthcoming, I have offered myself—just to see what the Church can really do when she puts her mind—and heart—to it. Actually, of course, I am the last one for a job like this. The thought of money-begging simply appals me. Moreover, the double task of travelling and trying to administer the College, will not be an easy one. But it must be done. The cause overrides all matters personal.

The question now remains, "What next?" It will take some time to organise the appeal and to make personal contacts (the only way) around the State(s). It would mean great heart—and flip!—to the cause if many people would make donations, or promises, NOW! Meanwhile I will be on the road as soon as possible.

But what is done must be swift—and generous. The other Colleges are so far ahead. Somehow, in the next three years, we Anglicans must raise £100,000—at least £50,000 in cash this year and the rest (given or promised) in the following two years. (And this for an 80-student College; although the ultimate aim is for all Colleges to house 100-120 students.) There is a £ for £ subsidy provided by the Queensland Government, and all gifts are allowable deductions under the Income Tax Act.

A. C. STEVENSON,
S. John's College,
Brisbane, S.E.1.

FREE CHURCHMEN IN ANGLICAN PULPITS

TO THE EDITOR OF THE ANGLICAN
Sir,—I was sorry that Mr. R. E. Mills, writing on the choice of a Presbyterian minister to speak in S. Andrew's Cathedral, Sydney, should use phrases which could deeply hurt those of another persuasion.

I am not concerned to praise or defend the Cathedral authorities for their choice of speakers, and I think Mr. Mills is quite in order in registering a protest as he feels it keenly. I feel, however, that to charge a learned and acknowledged leader of a great Christian body with knowing "less about it (Holy Communion) than a newly confirmed schoolboy who has made his first Communion" is in such questionable taste as to be almost tantamount to personal insult.

We are called to stand our ground on what we believe to be right but if in doing so there is a temptation to wound another's feelings it is best left unsaid.

Leaving aside the immediate question, I am sure Mr. Mills would be surprised to learn of "advanced" views held by some Free Churchmen—notably in the Presbyterian fold. The liturgical movement of recent times in those Churches has given expression to this conviction.

We cannot claim esoteric knowledge and experience without reverting to the heresy of Gnosticism, a heresy, I suggest, far more to be feared than that with which your correspondent charges Free Churchmen.

I am,
Yours faithfully,
NEVILLE CHYNOWETH,
S. David's Rectory,
Surry Hills.

TO THE EDITOR OF THE ANGLICAN
Sir,—To many of our readers there is something very hurtful in the letter headed, "A Presbyterian in the Anglican Pulpit," published in your issue of February 27.

The editorial blue pencil could have been well used in excising paragraph three, which gratuitously reflects on the knowledge and experience of one of the leading Christian teachers and scholars in Australia.

Your correspondent is evidently unaware that the Presbyterian approach to the doctrine and the celebration of the sacrament of the Holy Communion is more truly representative of the main body of Catholic tradition than that of the so-called "Catholic" and ultra-Protestant extremists of our own Church.

The viewpoint of R. E. Mills will show members of the World Council of Churches that one of their most pressing and difficult tasks is to convey to zealous but sectarian-minded Church people the vision of the oecumenical gospel.

Yours, etc.,
W. J. SIDDENS,
S. Thomas's Rectory,
North Sydney.

TO THE EDITOR OF THE ANGLICAN
Sir,—I was surprised and thoroughly alarmed to learn that a Presbyterian minister will be permitted to give an address during Lent on "The Doctrine of The Holy Communion" from the pulpit of S. Andrew's Cathedral.

I agree with Mr. Mills' opinions in their entirety. It is surely not proper that a non-Conformist minister—who decries the Anglican doctrine of real presence—should be charged to give an address on this subject.

Yours faithfully,
L. N. BARKER,
Mortdale, N.S.W.

NOT SO WEALTHY!

TO THE EDITOR OF THE ANGLICAN
Sir,—May I call your attention to a small error on page 8 of your issue of Feb. 27?

Under the heading: "Servers in Training for Holy Orders," there is mention of the fact that the credit balance at the end of the year is £256/6/-.

This amount should be £25/5/- I only wish the printer's error were correct!
Yours faithfully,
J. C. BEER,
Sydney.

RECOLLECTION OF A NONAGENARIAN

TO THE EDITOR OF THE ANGLICAN
Sir,—In reply to an enquiry by W.H.E., in your publication of January 2: About the year 1902, as churchwarden of S. James's, Toowoomba, I adopted the envelope system.

It was not an original idea, and to the best of my recollection an English missionary writing from Devonshire gave me the idea. On putting it into operation, I found many advantages. I left Toowoomba in 1911 and have found it equally useful in other parishes.

Unfortunately, those who could support my testimony are no longer with us, and being 94 years of age, my memory is not quite clear.

—W.F.M.
Maryborough.

TWO GROUPS OF ISLANDS

TO THE EDITOR OF THE ANGLICAN
Sir,—In his article on the re-division of Australian dioceses, the Bishop of Adelaide has (no doubt inadvertently) mentioned the Torres Islands as being within the Diocese of Carpentaria.

That Diocese of 650,000 square miles is surely quite large enough without asking its bishop to travel several hundred miles eastward from Thursday Island.

Actually it is the Torres Strait Islands that come within the Diocese; these, with a large and vigorous coloured population, and a native priesthood, lie between Cape York and New Guinea, and are within the territorial boundaries of Queensland.

People frequently confuse the two groups, which are widely separated, and during my own period as a missionary priest we often found that mails intended for us had been addressed to Torres Strait Islands instead of Torres Strait Islands.

Yours, etc.,
Wm. H. MACPARLANE,
Bridport, Tas.

CHURCH SCHOOLS IN MELBOURNE

TO THE EDITOR OF THE ANGLICAN
Sir,—I would like to point out two notable omissions in the statistics concluding the article: "Our Church Schools in Melbourne Diocese," in your issue of Feb. 23.

These are the Geelong C.E.G.S., one of the largest and most significant schools in the Commonwealth, with over 800 pupils (400 boarders); and Geelong C.E.G.S., "The Hermitage," with an enrolment of approximately 600.

Did the article purport to describe Church schools in Melbourne, the omission would be pardonable. But it must be remembered that the Diocese of Melbourne comprehends within its boundaries more than Greater Melbourne.

Yours, etc.,
AGGRIEVED.

Geelong, Vic.
[THE ANGLICAN regrets the omission, for which we are not responsible. The news story in question came to us from an official Melbourne source.—Editor.]

ABBEY APPEAL

TO THE EDITOR OF THE ANGLICAN
Sir,—The appeal launched by Mr. Churchill for a million pounds for the restoration of and other purposes in connection with Westminster Abbey is one which I feel sure will bring a ready response from all loyal Australians.

We are all looking forward to the Coronation of our beloved Queen in that historic building, and as we listen to that service our minds will naturally turn to the magnificent edifice in which the ceremony is being performed.

No doubt, church services will be held throughout Australia on the day of the Coronation.

I suggest that special collections should be taken in support of this appeal.

Yours faithfully,
R. ACHESON MUST,
Ballarat, Vic.

ONE MINUTE SERMON

THE HOLY GOSPEL FOR THE THIRD SUNDAY IN LENT

The Text:

Jesus was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. But some of them said, He casteth out devils through Beelzebub, the chief of the devils. And others, tempting him, sought of him a sign from heaven. But he, knowing their thoughts, said unto them, Every Kingdom divided against itself is brought to desolation; and a house divided against a house falleth. If Satan also be divided against himself, how shall his kingdom stand? because ye say, that I cast out devils through Beelzebub. And if I by Beelzebub cast out devils, by whom do your sons cast them out? Therefore shall they be your judges. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. When a strong man armed keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. He that is not with me is against me; and he that gathereth not with me scattereth. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he and taketh to him seven other spirits more wicked than himself, and they enter in, and dwell there; and the last state of that man is worse than the first. And it came to pass, as he spake these things, a certain woman of the company lift up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. But he said, Yea rather, blessed are they that hear the Word of God, and keep it.

The Message:

How easy it is to be so caught up with our way of living and thinking, our habits, our routine of life, that we can't let a new idea or a new habit in. More than that in religion when a new idea comes we can be so prejudiced as to put it down to evil influences, and to refuse a hearing. That happens in the Church of England to-day very often and many of us are tied and bound by prejudices.

So were the opponents of Jesus. He touched their prejudices by healing at times on the Sabbath day. So in this story they put His healing power down to an alliance with the devil. How childish! What a Kingdom can stand if there is a civil war? What congregation can do good divided, what home if there is quarrelling.

The spirit of God casts out evil and makes unity and power. Let us take care that in our prejudices we are not fighting against God.

But Jesus goes on! You may be eager to cast out some evil habit from your life. Don't think you can win merely by saying "No!" to the evil. You must have a tenant in your soul. Otherwise evil will return in worse fashion. You may cast out intemperance and let in pride. No! The only way to overcome sin is to crowd it out by letting God in. Do all you can to open the doors and windows of your soul to God that He may come in and dwell there. Then is evil doomed. Take time to pray, save time to read your Bible, insist on time to go to public worship and offer God yourself, your soul and body. There lies victory.



BANNING OF COMICS

(Continued from page 2)

Candour of a War Historian

This week, nearly eight years after the war ended, the first volume of the official history of Australia's part in it has appeared.

That may seem a long time after the events the first volume, entitled "To Benghazi", describes. But such a history is not a work to be tossed off like a romantic novel. It involves immense research, painstaking checking of details, much studying of papers and other documents, meticulous balancing of point against point to arrive at a just estimate, and, I imagine, much interviewing of participants in important engagements.

Furthermore, if the Army is like the Air Force (of which latter I know a little), its keeping of records while the fighting was on was not over-comprehensive.

My sympathy, therefore, goes out to the official historian, Mr. Gavin Long, and his staff for the weary labours that must be theirs in compiling the official history.

The volume just out has been written by Mr. Gavin Long himself. Incidentally, as a son of a former Bishop of Bathurst, and later of Newcastle, Mr. Long bears a name of honoured memory in the Anglican world.

Reviews of his volume show that Mr. Long's rule in writing the history has been, in the old phrase, to "tell the truth and shame the devil". Of course, any other sort of history would be useless. A fine example in this respect was set by "The Times" of London, whose recently completed history was strictly objective and avoided no important incident, whether it reflected credit on the newspaper and those concerned with it or not. A case in point was the revelation the last volume of the history gave of the true nature of the last illness of Lord Northcliffe, one-time proprietor.

So Mr. Long, apparently, has written his volume by the steady light of truth as he sees it. Here, for instance, is a candid appraisal of Field-Marshal Sir Thomas Blamey: "The rank and file regarded him as a tough leader of undoubted capacity and were ready to trust his decisions; but to many the fact that he had the reputation of being a bon vivour was a bar to warmer feelings."

In another place Mr. Long writes that Blamey "did not forgive insubordination or criticism".

My references are quoted from reviews, for I have not yet seen a copy of the book, but the tenor of the reviews indicates that this will, indeed, be a book worth reading.

The Australian historian of World War I, Dr. C. E. W. Bean, was engaged more than 20 years, I believe, on his task. I have heard that Mr. Long aims to complete his "chore" more quickly than that. He has the advantage of a larger staff than Dr. Bean had. Still, the writing of a history is a job that cannot be unduly hurried, and Mr. Long has a bigger canvas to cover than Dr. Bean had. Despite Mr. Long's good intentions, I would not be surprised if he were not chained to his

task almost as long as Dr. Bean was.

Will This Bradman Be Bowled?

Mr. Tom Bradford has been called "the Bradman of Australian politics" because he has had such a long innings as Premier of South Australia—since November, 1938, an Australian record.

And, from what I hear, he won't be bowled by Michael Raphael O'Halloran to-morrow. Still, one never knows for certain until the numbers go up.

Labour, naturally, would like to win South Australia. It is the only non-Labour State of the six since West Australia moved Left a fortnight ago.

Once before, when South Australia was the lone outsider, Labour campaigned hard on the theme: "Complete the chain." But South Australia, then as now led by Mr. Playford, did not oblige.

South Australia, with the smallest Parliament among the mainland States, gave the Liberal and Country League 23 members and Labour 12 members in the last Parliament, and there were four Independents. The Australia-wide swing in the past year, now somewhat slowed down, should give Labour some gains, but not—unless I have been badly advised—enough to oust Mr. Playford.

He's done such a great job for his State, particularly in persuading overseas companies to establish branches in Adelaide instead of Sydney, that a Labour member is reported to have remarked somewhat wryly the other day: "It seems necessary to point out that Playford didn't actually bring uranium into South Australia."

No, but he seems to be making sure that his Government gets full marks for its development.

I suppose it may also be necessary to point out that Mr. Playford didn't actually arrange to bring to South Australia one of its main imports from New South Wales—Sir Donald Bradman.

Bradman went to South Australia in 1934—before the long Playford reign began. But his acquisition probably gave Mr. Playford some ideas, for he did "steal" for South Australia some little time later a motor assembly works that was expected to be built in Sydney.

Queensland's Vital Verdict

Queensland will also go to the polls to-morrow. Except for the Moore Government of unhappy depression era memories Queensland has had a State Labour Government since the days of World War I—about 35 years in all.

It seems paradoxical that a State which gives the Federal Government most comfort through the return to Canberra of Liberal and Country Party members should so consistently return a Labour Government to run the State.

But this oddity is partly explained by the adjustment (some say "gerrymandering") of State electoral boundaries. In the expiring Parliament Labour won 42 seats with 46 per cent. of the votes; the Opposition won only 31 with 50.2 per cent. of the votes.

We commented recently on

the number of uncontested seats in recent State elections (22 out of 50 in Western Australia and 13 out of 94 in New South Wales). Queensland shows the same trend; eleven seats there are contested and eight of them are held by Labour.

The cynics will say this is because the boundaries are drawn as to make opposition a waste of time. But it could also be that the level of State politics has fallen so low that they no longer attract candidates, especially for seats which involve a hard fight.

Whether Australia can afford seven Parliaments is a question that has been much debated over the years. The discomfort of most of the States when it was suggested recently that they should take back their taxing powers shows that the occasional emphasis on "sovereignty" is rather hollow.

I don't necessarily advocate the abolition of State Parliaments at this stage of our development, but I think we are paying very dearly for what we get, particularly in the number of Ministers in some States. New South Wales is a classic example. The Cabinet of 15 which was elected the other day has at least two "passengers"—a Minister without portfolio and an Assistant Minister in the Legislative Council. And a place is still being held for another Minister after the Doyle Commission has investigated the conduct and affairs of Mr. J. G. Arthur, until recently Minister for Mines.

But, harking back to the Queensland poll: While a Labour victory is to be expected, Federal Government observers in Canberra will be anxious to see the trend of voting. With the nightmare of another deadlocked Senate haunting the Government as a result of the election for 32 of the 60 Senate places on May 9, the political sentiment of Queenslanders is of prime importance in Canberra, for Queensland is the only State remotely likely to dispel that bad dream for the Government.

Footnote to History

What an indefatigable person was the Reverend Samuel Marsden, New South Wales' second clergyman. He bulks even larger in New Zealand history than he does in Australian, for he crossed the Tasman Sea seven or eight times (I speak from memory) to further the missionary work among the Maoris, to whom he preached the first Christian sermon on Christmas Day, 1814.

Put Marsden was a magistrate and a farmer as well as a parson and a voyager. And a knowledgeable man of the land, too, as was emphasised for me by a passage in an old document that came into my hands this week. This was a bound copy of an address the first president of the Agricultural Society* of N.S.W., Sir John Jamison, gave to members on the third anniversary of the society in 1826.

Jamison, whose own contribution was a skillful and scholarly exposition of the agricultural problems of the young colony, said: "At your last anniversary you were ably addressed by the senior vice-president, the Reverend Samuel Marsden, whose long residence, matured experience and acquaintance with the capabilities of the soil and climate peculiarly qualified him to give a faithful description, not only of the agricultural events of the year, but to point out those objects which called for the future attention of the society." Samuel Marsden, were he alive to-day, might also have told the society with appropriate directness what he thought of its persistence in keeping the Royal Show open on the most sacred day in the Christian year.

—THE MAN IN THE STREET.

LEGAL ACTION

"It is my opinion that successful legal action could be taken against the publishers and printers of this publication on the grounds that the production is obscene and lewd."

"But it must be pointed out there would not be any chance of successful action against the production of most of the 'comics' in question."

These 'comics' would not be regarded as obscene or lewd within the meaning of the appropriate act. But the sickening sentimentality and the glorification of sex which may be paths to an intelligent adult is as dangerous to the moral fibre of a child or teen-ager as the more crude publications," he said.

He said that practically all responsible parents, teachers, youth workers, book-sellers, women's organisations and religious leaders were alarmed by the menace of the "comic." There is no doubt in their minds that they should be banned. With this view I am in perfect agreement, concluded Mr. Baskin.

M.P. REPLIES

Mr. A. D. Fraser said that the debate centred round two questions: The harm done by comics; the proper method of countering any harm.

"I seize with both hands this opportunity once more to cut and thrust at the forces of banning and suppressing and proscribing in this country," he said.

"The zealous few who seek to arrogate the power to order their fellow citizens—You shall not read this; you may not hear that; you must not see the other; are the losers."

He said that however excellent the end that they served our opponents, by yielding themselves to this evil and immoral method of banning and suppressing, have allied themselves with the forces which challenge personal freedom in the world.

NO TURNING BACK

Where they have destroyed it, they maintain their hateful rule by this very method of banning and suppression, enforced by the hangman's noose and the firing squad.

"Our friends to-night would induce us to take only one small step along that path. But once we have taken the first step we are not free to turn back. We are driven the rest of the way," he said.

The rulers of the totalitarian lands had forced on their peoples the final steps, and there independence of opinion, of speech, of writing is utterly repressed.

That was done deliberately to condition men's minds to the acceptance of the orders of their rulers. Thought, personality, human dignity and integrity cease to exist.

Ordinary men are reduced to being merely superior animals with their independent minds replaced by a conditioned mind a sort of tape recorder receiving and repeating only the prescribed lessons.

RULE OF LAW

Those who proposed banning and suppressing propose to replace the protecting rule of law by the rule of individual opinion.

He said that that was the crux of the issue. "Few are we to be ruled?" he asked.

"Are we to be ruled by statute law openly made by elected Parliaments and openly administered in open courts, with both sides heard."

"That was the essential basis of all our freedom, the heritage from our forefathers who won it from tyrants for us with their life's blood."

"Or were we to be ruled by bans, by regulations secretly made, clothing officials, elected by no-one, with blanket powers to suppress what they choose."

"At this point my opponents may be raising outraged eyes towards heaven and murmuring, 'But we only want to ban comics. Just a little ban.' The excuse that it is only a little

one has been heard before," he said.

"I have referred to the purity and excellence of the end that our opponents seek."

"I understand it to be that the standard of juvenile reading shall be raised so that young people shall be capable of, and willing to undertake, mental effort."

"So that they shall not miss the doorway to the glorious treasure house of English literature inside which they will find inexhaustible enjoyment and a spur to their highest ideals."

"That comics shall not be permitted to distract them from entering that treasure house and shall not be permitted instead to sate them with moronic and debasing rubbish."

FOUR PROPOSITIONS

"As to that, Professor Hope and I are putting to you four contentions, and I invite your consideration of them because they sharpen and define the area of this debate."

They are: "First—that it is a splendid objective and one which can be achieved."

"Second—that the method of achieving it proposed by our opponents is utterly wrong, entirely negative, and completely incapable of achieving that objective though it can bring us to far worse evils than comics present."

"Third—that our opponents' idea of the harm wrought by comics is at least greatly exaggerated. It is an extension of the archaic impulse by which, through the ages, witchcraft, evil spirits and other superstitious beliefs have in turn been blamed for anti-social behaviour."

"Fourth—that the workable methods of attaining the objective are by the enforcement, and if necessary, the strengthening, of statute law against indecent and offensive publications, administered through the established British procedure of open courts."

"By making comics as generally useful as they are attractive to a large section of the population."

"By education in which task parents and citizens, the Church and all social agencies should join wholeheartedly with the professional teachers."

"On that first statement of our position our opponents are in agreement with us."

"The second statement, as to the wrong and evil of our opponents' method, I hope I have already obtained your approval."

"The third statement about the extent of harmfulness of comics, will be elaborated by Professor Hope, an acknowledged literary authority, and one who worked for many years in the realm of child education and entertainment."

"On the fourth statement, that of the better methods, I now say these are not the methods of the lazy man, or of the frustrated man despairing of his ability to persuade his fellows to the better way, despairing of the good sense of adults, and despairing of normal children choosing the better rather than the worse."

"Nor are they the magic methods such as are used by comic strip heroes like Superman or Mandrake who reform the universe in the twinkling of an eye."

"But then I thought that we were setting our faces against the rubbishy solutions put forward by comic strip heroes, and examining these matters as reasoning human beings."

AN INTERJECTOR

Mr. Fraser said that as reasoning human beings we paid attention to the lesson of history and experience that glamorous and enticing short cuts to socially desirable goals usually end in blind alleys.

"We should then arrest and charge in our courts offenders against the statutes protecting the community from obscenity, indecency and blasphemy."

If the cases revealed technical weaknesses in those statutes we should strengthen them.

As to publications which are outside those categories but

which are sheer rubbish, first let us not exaggerate their harmfulness, and second let us each play his part in encouraging young people to better reading.

"At this point," said Mr. Fraser, "I can imagine a listener interjecting—'But, Mr. Fraser, I have heard you frequently denouncing comics as utter rubbish, deliberately aimed by cynical publishers at the lowest level of intelligence.'"

"I have heard you urging young people to beware of over indulgence in this pre-digested mental pap lest it, in company with radio serials and similar tripe, weaken their power to think to question and to digest better mental food."

"Exactly, and if I had not done this and did not believe this my stand would be weaker in opposing the method of suppression and banning," he said. He said that you will see that suppression and banning ultimately destroys all power to think and to question and to assimilate better reading, the very things that we must assist and encourage in our democratic way of life.

"Because—and on this point I conclude—once you commit yourself to the method of banning and suppressing you cannot stop at banning comics for children."

POLITICAL CENSORSHIP

"Incidentally, statistics show that adults read comics as much as children do."

"So once you embark on banning picture-stories dealing with crime or showing an undraped female form you must proceed to deal first with a selected list of other publications, and finally insist that every publication be submitted to the censor."

"And once you seek to prevent children imbibing ideas on crime and sex which you judge harmful to them you must proceed to prevent them imbibing other ideas which you think may be harmful to their development."

"And so you come straight to political censorship. And on that warning note I conclude," he said.

Mr. C. Davis in supporting Mr. Baskin claimed that "comics" gave children an exaggerated view of life and developed false values. They taught children to lack respect for authority in the home, and in the school.

They undermined discipline, and appealed to the romantic instincts of children in various forms of violence, assault, thugery and murder. In this way they contributed to juvenile delinquency.

He said that they had a bad effect on written and spoken English and encouraged mental laziness in children. The idea that 'comics' taught children to read was fallacious. Children read as much as was necessary to get the trend of the story and skipped words they did not know.

PROFESSOR ANSWERS

In supporting Mr. Fraser, Professor Hope said that children should learn to discriminate between good and bad "comics" by discussing them at school.

The proper training for the independent mind was to let the children work out themselves the good from the bad.

He claimed that education in schools to-day tended to be too factual, and always wanted the child to deal with the real world. The fact was overlooked that the child had a world of fantasy.

Imagination in this world of fantasy was fostered by "comics." Adults who opposed "comics" had perhaps forgotten that a child was childish. In the condemnation of sex in comics adults might be trying to read something into the children's minds that did not come there till much later.

Research suggested that "comics" have some value, and there were no signs of greater maladjustment among children, who read "comics" than among non-readers.

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PASTORAL LETTERS

THE BISHOP OF BALLARAT

In my last letter I explained that Queen Elizabeth I replaced the Abbot and Monks at Westminster Abbey by a Dean and Canons. The church retained the title of Abbey only by tradition. Its full title when the monastery ceased to exist was "The Collegiate Church of Saint Peter in Westminster".

It is not a cathedral for it does not contain a Bishop's throne; nor is it a parish church. In ecclesiastical terms it is a "Royal Peculiar" a distinction shared only with St. George's Chapel, Windsor.

The Dean and Canons are subject only to the jurisdiction of the Sovereign as Visitor; neither the Archbishop of Canterbury nor the Bishop of London has any authority over the affairs of the Abbey.

Westminster Abbey is essentially a Royal Church. It was founded by a King, and, apart from the Cromwellian period, the Abbey has 900 years of unbroken connection with the Crown. For all that time the Kings and Queens of England, with one exception (Edward V), have been crowned in the Abbey. In the 900 years of the Abbey's history Royal weddings have been celebrated there.

We in this generation have had the privilege and joy, through the modern invention of broadcasting, of hearing one of these Royal weddings, that

of our present beloved Queen Elizabeth II, when she was the Princess Elizabeth. Now we are looking forward to the glorious experience of hearing the broadcast of Her Majesty's Coronation by the Archbishop of Canterbury.

The Crown which the Archbishop of Canterbury will place on the Queen's head at the Coronation is the Crown of St. Edward the Confessor, the founder of the Abbey.

This Crown weighs over five pounds. It is too heavy to be worn for long, and so, immediately after the act of crowning has been performed, St. Edward's Crown will be exchanged for the Imperial State Crown, which was made for Queen Victoria's Coronation in 1838.

SETTING FOR CORONATION

Let us try now to envisage the setting in which the Coronation will take place.

Westminster Abbey is unusual in one particular respect. St. Paul's Cathedral, London, and most great cathedrals and churches are planned with the sanctuary in the east, then the choir and, west of the choir, the crossing and transepts, and west of that the nave. But in Westminster Abbey the sanctuary is in the east and then comes the crossing and the transepts, then the choir and, to the west of the choir, the nave.

Between the choir and the nave is a heavy, richly carved screen on which the organist is

seated. This screen shuts off the view of the choir, crossing and sanctuary from the nave. But the modern device of amplifying enables the congregation in the nave to hear the service perfectly, though they cannot see the clergy and choir who are beyond the screen.

It was Henry III's idea to have the crossing immediately in front of the altar and sanc-



tuary, when he rebuilt Edward the Confessor's great church. Henry's intention was to provide a noble stage before the sanctuary and high altar on which future Kings and Queens of England would be crowned.

At the time of a Coronation this central space is built up to the level of the sanctuary and is termed the "Theatre". Such is the setting of the greatest pageant the Church and State of Britain can offer. In fact, I think it would be safe to say that nowhere in the world is there to be seen a more wonderful pageant than that of a Coronation in Westminster Abbey.

RELIGIOUS SIGNIFICANCE

The Coronation, of course, is more than a pageant; it has the deepest religious significance both for the Sovereign and for the people. One outstanding fact that emphasises this is the fact that the Coronation takes place in the Service of The Holy Communion.

THE PRESENTATION

The first act of the Coronation Service will be the presentation of the Queen by the Archbishop of Canterbury. The Queen will face her people and the Archbishop of Canterbury will present her "as the rightful

inheritor of the Crown of this realm". The Archbishop will call for "homage, service and bounden duty" to the Queen.

Then The King's Scholars (I presume they will now be called "The Queen's Scholars") of Westminster School will lead the congregation in a great shout of acclamation, thereby testifying that Elizabeth has been accepted as Queen by the people. It will be a thrilling moment when on the wireless we hear this done. We will hear all joining in a great shout based on Biblical words: "God Save the Queen".

After this the Archbishop of Canterbury will perform the solemn rite of the Anointing. With consecrated oil he will anoint the Queen on the hands, the head and the breast. This gives a peculiar sanctity to the person of the sovereign.

At the Coronation the sovereign is equipped symbolically with the power and authority which is needed for the fulfilment of the great office.

The Queen will be clothed with garments which have something of a priestly shape and sanctity.

The Officers of State will invest Her Majesty with girdle, sword and ring, and in her hands will be carried the orb and sceptre.

THE CROWNING

The great climax of the service comes when the Archbishop of Canterbury performs the act of crowning. As His Grace places the Crown on Her Majesty's head, all those who are entitled to wear coronets will put them on; then silver trumpets will sound, bells will peal, and London East and West will be informed of the great event by the firing of guns at the Tower and in Hyde Park.

When Queen Victoria was crowned there was great confusion and uncertainty as to when the guns were to be fired. There were no telephones, there was no wireless! When Queen Elizabeth II is crowned the whole world will know, for wireless will enable the world to hear the sound of the trumpets and the peal of the bells.

The service of the Holy Communion will then proceed and the Queen and the Duke of Edinburgh will receive the Blessed Sacrament of the Body and Blood of our Lord and Saviour Jesus Christ.

I would suggest that when the broadcast ends, all of us, wherever we are, should seek quietness as we recall the Queen's pledge, as she broadcast it to her people on her 21st birthday. These were her words:

"I declare before you all that my whole life, whether it be long or short, shall be devoted to your service and the service of our great Imperial Family, to which we all belong. But I shall not have strength to carry out this resolution alone, unless you join in it with me, as I now invite you to do. I know that your support will be unfailingly given."

"God help me to make good my vow, and God bless all of you who are willing to share in it."

Next time I shall write about the Queen herself.

William Bellmont.

THE BISHOP OF NEWCASTLE

My dear friends,

One of my most important engagements since I last wrote to you has been the annual meeting of the Council of Delegates of the Australian College of Theology.

It is always a very pleasant gathering, albeit a very exacting one. This year it was especially pleasant by reason of the remarkable success achieved by S. John's College, Morpeth, in the recent Th.L. examination.

One of our candidates, the Reverend Eric Barker, very recently gained the Hey Sharp Prize, which is given to the

candidate who heads the list of those who have taken first-class Honours. He missed it by less than one mark.

The winner of the prize, a Brisbane candidate, had a general average of 82.4 per cent; Mr. Barker's average was 81.5 per cent. Another Morpeth student (Mr. G. R. Morrison of Adelaide) also gained first-class Honours, whilst Mr. H. B. Kirby of this diocese, and Mr. S. E. Ford of the Canberra-Goulburn diocese, gained second-class Honours.

All our candidates who sat to complete the Th.L. succeeded in doing so. In the Th.Schol. examination two of our candidates, the Reverend E. K. Leslie and the Reverend A. R. Macfarland, were successful, the first of them gaining second-class Honours, whilst the Reverend D. G. Cobbett and the Reverend W. W. Devonshire succeeded in the subjects for which they sat.

Our congratulations are due to the candidates concerned, and the Warden of S. John's and those who assisted him in their preparation for the examinations.

This is a matter which concerns you all: The Australian Church, like the Australian Universities and great Public Schools, has been in the past immensely indebted to those who have come from overseas to fill posts of leadership. But



it is becoming increasingly clear that in the future it will have to find its leaders mainly among the native-born, or at least the native-trained.

This will be all to the good provided that the Church is able to devote the time and money needed to give its clergy a really adequate training. It must be a training which will give its potential leaders a chance to demonstrate their quality.

Our ideal should be to give every candidate a general education at University level as well as a thorough grounding in theology.

We must set ourselves to realise this ideal and not fall back on the easier expedient of idealising the real and pretending that all is well when it is not.

After a week-end in Newcastle I had to go down again to Sydney on Monday, February 2, for a series of meetings which included the Constitution Drafting Committee, the Constitution Committee itself, the Australian Board of Missions, the Oecumenical Committee of General Synod and the Council of S. John's College.

At the two Constitution Committees we seemed to make real progress, and I am hopeful that the end of our quest for autonomy is coming into sight. If the present draft finds acceptance by the Diocese of Sydney, as I am encouraged to believe that it will, I am of the opinion that the rest of the dioceses will also find it acceptable.

For two reasons the meeting of the A.B.M. was especially interesting and important. One was that we had a very good discussion on home organisation which led to some important decisions to which immediate effect is to be given. The other was a deeply interesting, though deeply disquieting, account by our president (the Primate) of the impressions made on him during his recent visit to S.E. Asia as to the missionary situation there.

It was deeply interesting because of the immensity of the opportunities which it revealed.

It was deeply disquieting because of the note of urgency which sounded through it all. Again and again the Primate said "I don't think we have got very long. I should put it five years at the most."

He is convinced, and he succeeded in convincing us, that the challenge of South-East Asia is one which the Australian Church must help to meet. He proposes to carry the challenge himself to as many as possible of the Australian dioceses. I hope he will be coming for Newcastle to preach in the cathedral and address the clergy some time after Easter.

It is hoped that A.B.M. and C.M.S. will join in a straight-out campaign to raise £50,000 for these urgent purposes. We were immensely encouraged by the chairman's announcement that Bishop Ash is willing to act as the board's commissioner for this purpose.

All these activities in Sydney have necessarily greatly curtailed the number of engagements I could undertake in this diocese. I have preached at the Cathedral each Sunday, and on last Sunday also preached at Lochinvar and afterwards presided at a meeting of parishioners to discuss ways and means of providing the priest-in-charge with a more adequate travelling allowance.

I have also presided at meetings of the Diocesan Council, a new committee we have recently formed to deal with the problems of prisoners released on parole, and of the Sites and Architectural Committee of the Cultural Centre project. I was summoned to attend the annual meeting of the World Council of Churches at Menangle in the third week of February, but felt obliged to excuse myself. I remember being asked by a Sydney friend who met me in Castlereagh Street on each of two days not very widely separated: "Why are you called the Bishop of Newcastle?" I simply could not afford to take a third week in succession away from my diocese.

I want to appeal to all of you who do not as yet take THE ANGLICAN regularly to begin to do so without delay. You can do it in either of two ways.

The best way is to pay an annual subscription of thirty shillings and have it posted to you every week. The other is to tell your copy that you would like a rotor each week, and will pay for it at the church door.

Every practising Anglican ought to count it a point of honour to do one or other of these things. In such matters our brethren of the Roman Catholic Church set us a very good example. Their percentage of the population is roughly half that of ours. Their weekly denominational paper in the metropolitan area of Sydney alone is said to have a circulation of 100,000.

I appeal to all of you who do not as yet take the paper to begin to do so, and to those who already do so to try and induce others to follow their good example.

I am, my dear friends,
Yours very sincerely,

Russ Newbold

AUSTRIA NEEDS CLERGY

ECUMENICAL PRESS SERVICE

Vienna, Feb. 25

The Evangelical Lutheran Church in Austria recently made it known that, owing to the lack of Austrian candidates for the ministry, it was prepared to take clergy from abroad.

Three Danish pastors immediately applied to go to Austria. Offers were also received from France, Switzerland, Holland and Germany from pastors who wish to work in the Evangelical Lutheran Church of Austria.

The Austrian Church leaders were most grateful for this helpful ecumenical attitude, but insisted that they needed young curates as pastors' assistants.

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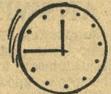
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FAITH AND MORALS

A WEEKLY QUESTION BOX

By Dr. S. Barton Babbage

Anti-Semitism

Mr. A. W. Noakes, of Brisbane, forwards me a pamphlet (which apparently enjoys his personal approbation) entitled, "Challenge to Church Leaders. Will They Follow Christ's Example?"

The pamphlet is written by John Beconsall.

The author is ostensibly concerned with the reform of the banking system; his real purpose, however, is to denounce those he describes as "a gang of Zionist usurers."

The ills of the world are attributed to these anonymous scoundrels. It is indeed surprising to learn from the author the extent of their nefarious activities.

In the opening paragraph we are informed that "the appalling conditions being imposed on the people of England . . . and the fact that the Prime Minister, Mr. Churchill, admitted that he was forced to accept a United States Admiral as Supreme Commander of the North Atlantic Fleet, should make any thinking man realise that Mr. Churchill and his Parliament do not govern England."

If we ask who does govern England the answer is: "A gang of Zionist usurers." Mr. Beconsall informs us that "the names of some of the leaders of this group have been published with an account of their activities and ambitions." Mr. Beconsall is apparently referring to that monstrous forgery known to history as "The Protocols of the Learned Elders of Zion."

This wicked fabrication was published for the purpose of inciting and fomenting anti-Semitism. It purports to describe a sinister Jewish plot to overthrow the world.

It gives ground for concern that a body called "The Electoral Campaign (Queensland)" should be sponsoring venomous and vicious literature of this kind.

The fact that its letterhead is inscribed with the words, "Non-Party Political" is not necessarily reassuring. It is still possible to sow seeds of hate and suspicion.

It is easy, as we know from history, for unscrupulous persons to foment hatred against unpopular minority groups. Politicians have long known the value of finding scapegoats.

Hitler knew the value of this technique.

It has an ancient history. It

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was the refuge of Adam and Eve in the Garden of Eden. Adam uncharitably blamed his wife: "The woman thou gavest to be with me, she gave me of the tree and I did eat." Eve adopted a similar procedure: "The serpent beguiled me, and I did eat." And so the sorry story might be continued. The danger is that, if a depression reaches Australia, there will be an upsurge of hostility towards the New Australians, or, if Mr. Beconsall has his way, against the Jews.

It is the kind of contingency which Christians will do everything in their power to avert.

Mr. Beconsall has a key to all the problems of the world: "The cause of inflation; depression, excessive taxation, rationing of food and other necessities in the midst of potential abundance, and the general regimentation, restrictions and shortages imposed upon the people" is entirely the work "of these Zionist instigators."

Mr. Beconsall then proceeds to castigate the leaders of the Church for not launching a pogrom.

"One would think in a Christian country that the degradations, exploitation, and enslavement of the people would stir the leaders of the Churches into action."

Mr. Beconsall is, however, a little naive. He quotes Scripture to serve his purpose: I can

which Joseph Smith continued to proclaim. Governor Ford had Joseph Smith and his brother arrested. In the afternoon of June 27, 1844, a determined mob of about 150 men, with blackened faces, broke into the jail and shot the two brothers dead.

In 1847 the Mormons began their last migration under the leadership of Brigham Young. They arrived in the valley of the Great Salt Lake, the site of their present city, then almost virgin desert, and began to plough the land and put in crops the same day.

In 1849 a provisional government was formed, a State constitution adopted, and a delegate sent to Congress to ask for admission into the Union. The request was refused. It was not until 1895, after they had officially fore sworn their practice of polygamy, that they were admitted into the United States as a State of the Federal Union.

Questions may be asked concerning the general credibility of "The Book of Mormon."

It professes to be a translation as we have seen, from ancient writings in "Reformed Egyptian."

Unfortunately, for its historical authenticity, the speech of Nephi, as recorded in "The Book of Mormon," contains quotations word for word, from "The Westminster Confession

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

All questions should be sent to Dr. Babbage, Ridley College, Melbourne, N.Z.

only wonder at his temerariousness in quoting Scripture that does not exist in a "challenge to Church leaders."

Mr. A. W. Noakes commends this document to my "serious study." My judgement, however, is that its doctrines are pernicious and its facts fictitious. It is, in the strictest sense of the word, damnable: that is, worthy of condemnation.

Mormonism

In a previous issue of THE ANGLICAN (20/2/53), I spoke of the main doctrines of Mormonism, and I outlined the account of "The Book of Mormon" given by Joseph Smith.

The early Mormons were at constant strife with their neighbours, owing to their practice of polygamy, and consequently they were compelled to move further and further west.

Their historian records: "The prophet was fiercely attacked by the leaders and preachers of the other religious denominations, but held his ground firmly. Though but poorly educated, he was a formidable opponent in the polemical field. In January, 1831, in compliance with revelation, the Church moved westward and established its headquarters in Kirkland, Ohio, where it began to thrive amazingly. In the summer of 1831 a colony from Kirkland migrated to Missouri, which had been revealed to the Mormon prophet as the chosen site of the city of Zion."

In spite of the revelation about Missouri, this was not the end of their migration.

The Mormons were forced to go still further west. They moved to the banks of the Mississippi, where they founded the city of Nauvoo.

Opposition, however, quickly grew. Many were outraged at the doctrines of polygamy

of Faith," first drawn up and published in 1642. A speech of Lehi, again, reproduces the same heretical tenets which were held by an obscure sect which flourished in New York in Joseph Smith's own day.

Further, "The Book of Mormon" contains quotations from the New Testament, in the language of the Authorised Version, published in 1611.

Nephi's speech refers to "the cow and the ox, the ass and the horse" as existing in America in 500 B.C., but, as Macaulay's famous schoolboy knows, these animals were only introduced to America by Europeans after the discovery of the continent.

Lehi, again, concluded one of his speeches with some lines from William Shakespeare.

There are numerous other glaring and grotesque anachronisms.

The character of its founder is sufficient to discredit this sect in the eyes of the discerning.

Every record that exists suggests that Joseph Smith was an idle, shiftless, and, at times, an indecent man. He involved thousands in ruin by a heartless bank scandal.

His murder, moreover, gave him a halo of martyrdom. It is important to realise that he was not put to death because of his religious views; he was put to death because of the social hate his public conduct aroused.

Further, the Bible does not need any supplement to its divine revelation least of all the kind of incredible supplement which "The Book of Mormon" provides.

It is blasphemous that a man like Joseph Smith, idle and epileptic, should presume to pass judgement on Christ's message of salvation, and fill up the "gaps" in the revelations of our Lord.

EMPIRE YOUTH SUNDAY

THE QUEEN TO BE PATRON

ANGLICAN NEWS SERVICE

London, Feb. 27

It has been announced that Empire Youth Sunday will be observed throughout the Empire on May 17, 1953, when the central service will be held in S. Paul's, London.

The preceding week will be observed as Empire Youth Week.

Empire Youth Sunday has its roots in the great services for young people held at the time of the Coronation of King George VI, services which so fired the imagination of many that the need for an annual service became apparent.

In each of the fifteen years which have elapsed, Empire Youth Sunday has been observed by an ever-increasing number at home and overseas, and during the last few years the rapidity of its spread has been spectacular.

The aim of the observance is to link young people in a common act of worship and dedication, and to bring home to them their duties and responsibilities as members of the British Family of Nations.

EMPIRE YOUTH SUNDAY AND THE CORONATION

The accession to the Throne of a young Queen called to bear a heavy burden of responsibility cannot fail to evoke in her young subjects a response of deep loyalty and affection. Many are asking, "What can we do to show our devotion and willingness to serve?"

Empire Youth Sunday, falling in 1953 on May 17, shortly before Her Majesty's Coronation, will provide a great opportunity for a Commonwealth-wide demonstration of this spirit of loyalty.

It is earnestly hoped that the opportunity will be wisely used, and that emphasis will be laid on dedication for service to God, the Queen and the Commonwealth.

Her Majesty has graciously consented to be Patron, and has intimated that she hopes to send, in reply to the Committee's expression of loyal greeting, a message to all those who share in the observance.

This timely intimation makes it possible to arrange for the message to be sent to all who plan observances.

The Council has stated that the message must be used on no other occasion nor for any other purpose than the Youth Sunday.

The message will be distributed through the Governor-General or the Governor and cannot be sent to any individual. Organisers of services should therefore address their enquiries to Government House. Special Orders of Service may be obtained from the Church of England Youth Council, 69 Great Peter Street, London, S.W.1.

EMPIRE YOUTH SUNDAY PRAYER

The following prayer is to be said at the Empire Youth Sunday service at S. Paul's Cathedral, London, and is also included in the service forms published by the Church of England Youth Council and the Free Church Federal Council.

It is strongly urged that it should be said at all services, thus strengthening the unity of the worship.

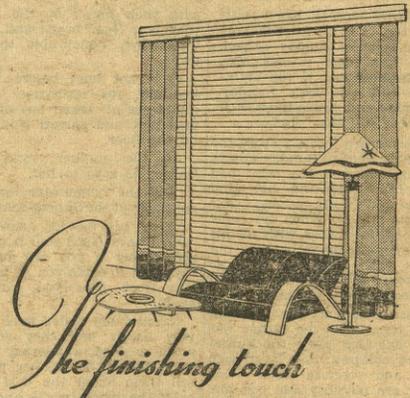
Almighty God, Father of all men, under whose providence we are become members of a great Commonwealth of Nations, give us, we pray Thee, such a spirit of wisdom and understanding, of justice and truth, of knowledge and of the fear of the Lord, that all the nations and peoples of this Empire may ever abide in one bond of fellowship and service. Restore, we beseech Thee, peace within our gates, and grant prosperity again in all our borders.—Amen.

ders: through Jesus Christ our Lord.—Amen.

Last year, for the first time, as far as is known, news of Empire Youth Sunday was broadcast behind the Iron Curtain.

In the programme, "Window on Britain", the young people of Czechoslovakia heard about

the services which had been heard in more than 30 different parts of the British Commonwealth and were described as an expression of the bond of mutual loyalty and belief in common ideals shared by the British people all over the world.



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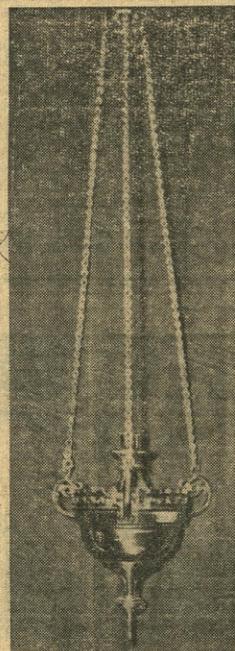
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YOUTH REVIEW



A Story for Younger Readers

IN THE LAND OF JAPAN

When school was over for the day Namiko took off her blue sailor dress and put on a lovely kimono. Her elder sister fastened little Hanako on to Namiko's back with a sash. Hanako sleeps quite happily while Namiko runs and jumps about playing games with her brother Sadao. Namiko is used to carrying her sister on her back and doesn't even feel her weight.

THEIR mother has a visitor. It is an English lady who teaches Sunday school. She has come to ask Mrs. Matsumori San if the children can go every Sunday. Namiko and Sadao hope their mother will say "yes."

They heard a lovely story the day they went to Sunday school. It was about a boy who had left his home and his kind father and went away and spent all his money. When he came back home in rags with all his money gone, his father was not cross with him, but was so happy to see him that he had a special party for him.

Miss Fairfax, the teacher, told them that the father was just like God. He is the Father of all children, and loves each one and forgives them when they are naughty and tell him they are sorry.

Namiko and Sadao thought it was a wonderful story and they talked about it all the way home. They told it to their mother, but they were very disappointed when she said, "That is the English God; we are Japanese and worship the Shinto gods."

As Namiko plays she thinks about the teacher and she wonders if her mother will say they can go to Sunday school again.

When elder sister calls them they run to say good-bye to the teacher. They do not shake hands with her as we would do. They drop to their knees and

THE "FLIGHT" INTO EGYPT

SUNDAY SCHOOL was in progress and the children were told to draw a picture of the "Holy Family." Of course most of the children drew a picture of Jesus, Joseph and Mary; but there was one little boy who drew a picture of four people in an aeroplane.

Amazed the teacher asked, "Billy, what does this mean?" And received the following reply:— "That's Jesus, Joseph and Mary, and that Pontius, the Pilot."

—Diana Woodger, Queanbeyan, aged 14 years.

DAVID . . .



David slew the Philistine, and cut off his head therewith. The men of Israel and Judah arose and shouted and pursued the Philistines.



David took the head of Goliath, and was brought before Saul with the head of the Philistine in his hand.

[THE END]

PARKES Y.A.'s

The Annual Meeting of the Parkes Branch of the Y.A.'s was held last night, February 25, following tea at the Baths.

An attendance of 33 heard the minutes read and accepted, before the retiring president, Mrs. Edna Loveless gave her report on the year's work.

Her report was moved by Archdeacon Arnold and seconded by Des. Egan. Nola Giffin read the secretary's report and Melva Hewitt read the treasurer's report, each one thanking fellow officers and members for their co-operation.

The secretary's report was also moved for adoption by the archdeacon and seconded by Edna Loveless, and the treasurer's report moved by John Gill and seconded by Des. Egan.

Following this, the election of officers took place. The officers elected were: president: Heather Knight; vice presidents: John Turnbull and Des. Egan; secretary: Nola Giffin (re-elected); treasurer: June Reed; publicity officer: John Gill (re-elected).

The subscription rates were discussed and it was decided that it would be lowered to 5/- to be paid by the end of March.

It was also decided that they would not have an entrant in this year's Queen Competition but would concentrate on making as much money as possible for the many requirements in Parkes.

THE MEETING

The normal meeting was then held, starting with the reading of the minutes and correspondence and their acceptance.

Three new members were accepted, one a newcomer to Parkes.

These were: Ina Blackstock, Lynette Newland, Cliff Cowell. In answer to an invitation from the secretary, Padre Thorpe will be here for the next meeting on March 11.

This was followed by supper which in turn was followed by a little relaxation around the piano, by those who were not washing up.

Y.A. TEA

About 20 members attended the first Youth Tea held last Sunday, at which the archdeacon was the speaker. He spoke about a broadcast given by the Bishop of New Guinea, which took the young peoples' time until nearly seven o'clock. At 7.30 all went into the church for Evensong.

MORE Y.A.'s

Latest branch registrations with the Youth Department have come from Narromine Y.A.'s, Broken Hill Y.A.'s, Orange Junior Anglicans, and Blayney J.A.'s. The last named group are starting handicraft lessons in order to make articles for their stall at the church Fair next October.

SOME GAMES TO PLAY

HOME IN THE BLACKOUT

Couples stroll round the room arm-in-arm to music. When the music stops the boys turn about and walk in the reverse direction, while the girls keep on as before. Then the lights are switched out, and in the blackness each player tries to recover his or her partner.

After about five seconds the blackout ends, and when the lights go on all prayers who are not back in their original couples drop out of the game. So play continues until the winners remain.

To get boys and girls in couples at the outset, march boys round the room in single file and the girls similarly down the opposite wall. They both turn in at the bottom and come up the room middle in double file—thus everyone has a partner automatically provided.

POP GOES THE WEASEL

The music to "Pop Goes the Weasel" is played, or sung, and all take part in a simple dance. Players must stand in threes.

Imagine them to be standing three in line and numbered 1, 2, 3. The middle player, 2, with the beginning of the music, makes eight skipping steps around her neighbour, 1, and then continues with eight more steps around her other neighbour, 3, though this time in the opposite direction. She will thus have performed a figure eight around the two during the sixteen beats of the music.

Next, without pause, 2 being back at the middle, the trio join hands and skip forward eight short paces.

Finally, to the next eight beats of the music, they join hands in a ring and skip round. At the end of the music they break into a line afresh, this time with 1 at the centre. The whole three movement dance then repeats, finishing with 3 in the middle, and after the next repetition 2 is in the middle once more and they are ready for a new start.

BATHURST

YOUNG ANGLICANS

Cowra's registration of 59 members for 1953, may put them on the top of the branch list this year. The only other branch that might register a larger group would possibly be Forbes.

Cowra's 1953 Y.A. president is Ken Bryant, an experienced hand in Y.A. matters. The secretary is Louaine Wright, one of the original members.

Y.A. QUEEN CANDIDATE

Following Forbes' early notification of their 1953 Y.A. Queen contest candidate, Myrl Milton Cowra has now nominated Patricia Fieldsend as their choice. The competition commences on Easter Monday. Y.A.'s do not plan any functions during Lent.

GILGANDRA Y.A.'s. Out in the Brotherhood area, and the only B.G.S. Young Anglican branch, Gilgandra Y.A.'s have registered with the youth department as well as sending £5 for the work amongst youth in the diocese.

We expect good things from them this year, especially as we hear of a possible new Junior Anglican branch being formed under the leadership of the Reverend (Brother) Don Grant.

WANTED

South Bathurst C.F.B.S. boys would be glad to receive any second-hand cricket material when this season is over to give them some equipment in advance for their group.

The Anglicans of the diocese (for general use), and the Principal of S. Francis' House, Anglican Boys' Hostel, at Dubbo, are both keen to secure talkie projectors.

CURATE FAREWELLED

STRATHFIELD Y.A.'s ANNUAL MEETING HELD EARLY

FROM A SPECIAL CORRESPONDENT

S. Anne's, Strathfield, Y.A.'s held their first meeting in the year on January 30 to elect the new office bearers.

The Annual Meeting was held earlier so that the rector, the Reverend J. S. Bootle, who was returning to England, could be farewelled.

New president is Peter Bates with Elaine Groves and John Ferny as vice-presidents, Joy Montgomerie is secretary, Bill Newton is treasurer and Betty Randall is publicity secretary.

This year we have adopted a new scheme for the smoother running of meetings. Seven group leaders have been chosen and every Y.A. worker is a member of a group.

The group leaders are David Cooper, John East and Warren Jones, Anne Cooke, Glenda Neithan, Lillian Deigan and Mavis Tom.

At the next meeting Mr. Ian Dicker, a young parishioner who has recently returned from abroad, showed us a selection of his beautiful colour slides of many parts of the world.

At the following meeting, Mr. Warwick McHaffey, organist of S. Anne's, told us all about the organ and played three selections to us.

On Wednesday, February 11, a farewell party was given by the parish to the Reverend J. S. H. Bootle. The Y.A.'s attended in full force. During his address Mr. Bootle said how sorry he was to be leaving S. Anne's and particularly his first love, the Y.A.'s.

The regret at his leaving us is mutual, for we Y.A.'s fully realise how much he has done for us as individuals, and for our branch of the movement as a whole. We deeply appreciate the help and advice he has given us.

Mr. Bootle left for England on the "Orontes" on February 14. Many Y.A.'s went down to the ship to see him off.

The first meeting after he left went with a swing for it was in the form of a harbour cruise.

Betty Randall, S. Anne's publicity secretary, said "it was a very wet night, but we all managed somehow to keep dry, and

have an enjoyable time."

A barbecue was arranged for Friday 27th, but owing to rain had to be cancelled.

As yet the parish hall is still undergoing repairs but we hope that we will be back in it before Easter with bigger and better programmes.

ADELAIDE G.F.S.

FROM A SPECIAL CORRESPONDENT
Melbourne, March 2

The secretary of the G.F.S. Commonwealth Council, Mrs. K. H. Bright-Parker, returned from Adelaide on Friday last after 11 days with some of the youth leaders of the diocese.

The first week, as already reported, was spent with the G.F.S. The final three days with the youth of other organisations as well as G.F.S. in the Diocesan Council, whose chairman is Miss Nina Morrison and secretary the Reverend Gordon Hewitson.

The three evenings of the Course were devoted to:

Monday: "The Church and the Club" and a survey of the youth work being done in parishes from which the leaders came.

Tuesday: "Building a Club," followed by the film "God and Creation."

Wednesday: "The Making of a Programme," after which those present worked in groups in drawing up club programmes for different age groups—for boys, for girls and for mixed groups.

Other groups to which Mrs. Bright-Parker spoke during her visit were: The National Fitness Council and its Camps and Hostels Committee; the members and students of the S. Michael's House, Mount Lofty; a group meeting of the Mothers' Union; and a lunch-time meeting of the Good Neighbourhood Council of South Australia.

Altogether 90 to 100 young people interested in Youth Leadership were contacted.

OUR NEW COMPETITION FOR YOUNG PEOPLE

Have you sent in your entry yet? Just in case you can't find your copy of THE ANGLICAN, we print it again.

Old Testament Characters Who Are These?

1. Betrayed was he by a maiden fair
Who found that his strength lay in his hair.
2. A giant he slew with stone and sling
With lyre he soothed a maddened king.
3. She slew a foe as he lay in bed
By driving a tent peg through his head.
4. His ass was usually mild and meek
He was most surprised when he heard it speak.
5. His hair was long and it held him fast,
His father wept for his death at last.
6. This man in famine and drought was fed
By birds of the air who brought him bread.
7. To Ophir he sent his ships for gold,
But not much more of this king we're told.
8. For burning incense against the law
This king was a leper, the priests soon saw.
9. With a dagger in left hand instead of right,
He slew a fat king and escaped in the night.
10. He strove 'gainst idols of every kind,
And neither to right nor left declined.

How many questions can you answer? Write your answers down carefully and neatly on a sheet of paper. Add your name, address, age and school.

Cash prizes will be awarded for those under 12 years and those over 12 years. In the event of more than one person sending in the correct answers, the prizes will go to the nearest entry.

SEND YOUR ENTRIES TO: The Youth Editor, THE ANGLICAN, Daking House, Rawson Place, Sydney, to reach the office no later than March 21, 1953.

JUNGLE DOCTOR AND THE WHIRLWIND

IMPRESSIONS OF COLOMBO

BY DOUGLAS DARGAVILLE, C.E.F. DELEGATE TO THE TRAVANCORE CONFERENCE

Since independence, the Ceylonese have become very nationalistic minded. This is manifest in their racial policy. Most of them can speak English, but the two other languages, Tamil and Sinhalese, are being encouraged and insisted upon by the Government in schools.

By Paul White

The story so far:

The Jungle Doctor, returning to the hospital at Myumi in Tanganyika, finds an undercurrent of discontent among his African staff.

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

Daudi deserts the hospital and goes off with Maradadi. Suddenly a willy-willy sweeps on them and breaks up part of the hospital. A woman and her child, knocked down by the wind, are being treated for cuts when the Jungle Doctor realises that the epidemic has arrived.

The Jungle Doctor sets out to fight the epidemic.

While fighting the epidemic he is praying.

And while the fight is going on Maradadi lurks dangerously in the background.

A young native is punished for stealing money to buy drugs from Maradadi. But worse is brewing.

Now read on:

CHAPTER XVII

Reaping the Whirlwind

Some days later Elisha stood beside me looking very serious. "Bwana, one of the youth of Cikali who snuffs rhonde was seen here early this morning. When I came to repair the operating theatre door, I heard words of much fear. A strong spell has been made. There is the cunning of Maradadi behind this."

As he spoke I had a queer feeling that, although I could see nobody, yet there were a lot of people watching my every action. I had had exactly this same feeling before when there had been a cobra loose in the hospital linen cupboard! Now a cobra is not the sort of creature I like to handle under any circumstances. I would much rather tackle a spell, even a strong one, Elisha went on.

"Bwana, come with me to the kitchen; I will show this thing which produces fear in the hearts of the nurses of the place."

I expected something pretty grim and perhaps gruesome, but there, across the entrance to the kitchen, was a string of white enamel plates. You couldn't step through the doorway without treading on one, and all the way in to the flour bin, to the baskets, to the pounding mortars and to the other gadgets the girls used in preparing and cooking, was this long chain of enamel plates. I was aware of people peering out from behind trees and from behind the well. Others appeared in nearby doorways and stood in silence, watching what we would do.

I found it rather hard not to regard it as a practical joke, but the solemn and scared expressions of the Africans convinced me that they regarded it as something very serious. I took Elisha aside.

"What do you do with a charm like that, Elisha? How can you break it?"

"Bwana, if all those plates were washed, behold, the charm would lose its strength."

"Yoh, Elisha, I feel laughter within me. It wants to come to the surface, like bubbles in water about to boil."

"Aha, Bwana, don't do that. It would not be a right thing for you to laugh. The people have fear, and it is real fear to them. But to you, and to me, who have God on our side, yoh, we have no fear."

"Elisha, somehow enamel plates seem a very ordinary sort of spell to me. Why not use gourds, something particularly African, but not just enamel plates. Heh!" I picked one up and turned it over. "and made in Japan at that."

A slow smile came over Elisha's face. He turned round to one of the nurses. "Lete malenga go moto—bring hot water," he said.

She reappeared in an amazingly short time with a kerosene tin full. Behind her came another nurse with a tin dish. Elisha carefully picked up the plates, each one by the very rim, and put them into the hot water, and then proceeded to do the very mundane task of washing them up. To put a finishing touch to this, I asked for a tea towel and did the other side of the job. We piled them neatly, and I called one of the nurses and said:

"Put these back in the store." She had no hesitation in doing so, and a sigh of relief seemed to echo round the hospital.

I addressed all and sundry. "Yoh, what a charm. Who could have planned this but our friend Maradadi? Yoh, is he not becoming civilised?"

"Heh," said Elisha, "Bwana, you don't realise just how much these things mean to our people, especially our people who do not let God come right down into their hearts."

"Hongo, Elisha, there are many people who say to me, 'Why doesn't God answer my prayers?' Behold, they are just like these folk. They do not trust God. They are frightened to touch things which they fear. They do not know that God's power is much stronger than that of the devil. Why, the devil hasn't a look in if we ask God's help. Behold, have we not seen that when people follow God's way, it is the way of safety. It is not a smooth path, but yoh! Look at this Maradadi. He seems to have got away with everything so far. But behold, do you not remember right at the beginning we spoke about him, the day when ulufumbi—the whirlwind came upon us? Did we not say that you sow the wind and you reap a harvest of whirlwinds?"

"Hongo," said Elisha, "Bwana, that may be so, but behold, Maradadi has not received any harvest."

A report was made every morning at ten a.m. Mwendwa came to the door.

"Hodi, Bwana."

"Kariibu—Come in, Mwendwa."

"Bwana," she said, "I would like to report that Hefsi's temperature is only ninety-nine degrees, also that no new cases have come into hospital today. Behold, the dysentery seems to be finishing in the country."

"Just as well, too, Mwendwa. We are completely out of those sulphur pills which have made all the difference in this epidemic. We have had eighty-two people listed, and only two have died, whereas before . . ."

I looked questioningly at Elisha. "Koh, Bwana, people died like flies from this disease. Heh."

"Hongo, then it was just as well we didn't have any more patients because with Maradadi stealing those pills of ours, we would have been in a lot of bother. We will have some more in, though, in a matter of about a week, and we should manage to keep things going until then."

Later that day I heard a frightened voice at my door. "Bwana, hodi." There was urgency in the tone. "Bwana, I come from the village of Cikali. Behold, there is a man who is very sick. He has the disease, Bwana, the disease of these days. Will you have medicine ready for him? For behold, the gates that lead to the ancestors seem very close to him. Yoh, he is sick, Bwana."

Looking through the window in the late afternoon sun, I could see a procession of people coming up the hill towards the hospital. The usual African ambulance; a man being carried on a pole in a blanket. It would be about a quarter of an hour before he came, so I went round to see if Hefsi was still improving. She, poor girl, had not only suffered terribly through Maradadi's beatings, but had contracted dysentery just as she seemed to be recovering. She looked utterly weary, and lay there asleep. I turned to the nurse, in a whisper:

"How many pills has she had?"

"Bwana, I gave her eight when the dysentery first attacked her. She had four more two hours after and two every four hours after that. We have used thirty-six in all. There are only four left. Bwana, will that be enough?"

"I think it will be just enough."

Through the window I could see the arrival of our latest patient. I went across.

"Behold, Bwana," said an old man who was leading the way, "this man is very sick. Heh, Mwanganga, the witch-doctor, is beaten. He has tried his medicines in vain. Yoh, and is this not a very sudden disease? Behold, this man came to our village twelve hours ago, fairly well, and then, Bwana, suddenly he was ill. Behold, his trouble is so great that his wisdom has disappeared very quickly, and yoh!" He shrugged his shoulders. "Heeh . . ."

By this time the blanket had been lowered to the floor I undid the thorn that pinned it on to the bamboo-pole and there lay a young African man dressed in a filthy bit of black cloth round his middle. His ribs seemed to stick out from skin that was like parchment. He looked very much like the other people that I had seen during those last few hectic weeks.

"Yoh," I said, "I think we could have done a lot for this chap if only we had the medicine required. It's touch and go for his life and only the new, very strong medicine could save him now. There was a scoundrel called Maradadi who came and stole our pills and now I haven't enough left to give him a chance. There are only four left in the hospital, and they are wanted to save a girl's life. At any rate, four wouldn't be enough to help him. But we'll do what we can for him."

I proceeded to load a syringe and give an injection, but I could see that this was one of the cases where dysentery had struck like a cobra. The venom of the disease would need the very strongest form of counter-attack if his life were to be saved. As gently as I could I made a thorough examination. I turned round to Yacobo:

"Listen, this man is one of those whom we could save readily. We would have to give him a huge dose, sixteen pills at once, and then four more every few hours. If we had the pills, we would have the fellow right in two days, but we just haven't got them."

Yacobo didn't seem to be listening. He had a moist cloth in his hand and he was carefully wiping away a thick layer

of mud from the African's hair and face.

"Yoh, Bwana, look! Look who it is! This is not just a man from the village. It's . . ."

Suddenly the folk who had come with this African lad grabbed their stuff and in the most dramatic way took to their heels and just ran. I went to the door.

"Heh," I shouted. "Mukubita hayi—where are you going?"

Elisha put his hand on my arm. "Bwana, come and look again." I looked at the lad as he lay on the floor.

"Bwana," said Yacobo, "don't you understand? This is Maradadi!"

"Hongo," said I in a subdued voice. "Behold, there is nothing we can do for him, and he's dying simply because we haven't got the pills—the pills he himself stole."

Elisha looked at me and then said very quietly, "Bwana, very truly he has sowed the wind and this is his harvest. Kumba, and is it not ulufumbi—the whirlwind?"

Elisha looked at me and then said very quietly, "Bwana, very truly he has sowed the wind and this is his harvest. Kumba, and is it not ulufumbi—the whirlwind?"

Elisha looked at me and then said very quietly, "Bwana, very truly he has sowed the wind and this is his harvest. Kumba, and is it not ulufumbi—the whirlwind?"

Epilogue

Elisha stopped with the hammer poised. "Kah, Bwana, I have news that is food for the ears." From the red fez he wore he produced a crumpled note. "I wrote to Daudi and told him the news of the whirlwind and of Maradadi's harvest. I asked him the news of his planting."

The carpenter adjusted a pair of glasses of which he was very proud and read. "Truly, I sowed foolishness. There is no joy in my path; my heart is sad when I think of the ways of the hospital. There is homesickness . . . Heh," grinned the carpenter, "there is much of this. His nose thirsts for the smells of ether and carbolic. Kah!"—he turned the page. "Heh, here it is, Bwana. I have asked forgiveness from God; my mind is changed from my old desires. My feet would follow my mind back to my work even to do scrubbing of floors and the washing of clothes. But the Bwana, how can he forget my anger and . . ."

I interrupted. "Hongo, Elisha! And so our prayer is answered." "Kumba, Bwana." The carpenter scratched his head with a nail and smiled. "It will be good to see Daudi—the old Daudi—back in our Jungle Hospital."

THE END

Christian techniques, e.g., Sunday schools.

Ceylonese food is a little hard to get used to at first, with its hot curries. It is much more varied than Australian dishes. Rice is the staple food, and rationing has just been introduced, owing to the inability of the fields to cope with the increase in population. Bananas and papaws are the main fruits.

The large population naturally gives rise to a lower standard of living, and hence a different social pattern. Servants are common. They receive their board and about £2/10/- a month in wages. It is a little hard to get used to, but unemployment would be widespread without them. Beggars are about, although not in great numbers.

A visit to Kandy showed that it is set in very beautiful country—the hills are solid granite, rising sheer above the valleys below. Kandy is the centre of the Buddhist religion, being the site of the "Temple of the Tooth," wherein the Buddha's tooth is supposed to be housed. In addition to this shrine, the city is a city of temples, Hindu and Buddhist.

Also at Kandy are magnificent Botanic Gardens set out in the Western style, but full of peculiar tropical flora, long colonnades of perfectly regular, 50 feet high palm trees, flowering trees, vines and shrubs with colours that are very striking.

One Sunday I preached at St. Luke's, Colombo, to a typical Tidian congregation. They sang very well, far better than our Australian people. The bright saris were a striking characteristic. There were about 120 in the congregation—their normal number.

The vicar was, as usual, a Ceylonese. The church is becoming truly the Church of Ceylon. There are two Anglican dioceses—the Diocese of Colombo, with 100 parishes, and the Diocese of Kurunegala, with 20 parishes.

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SHAPE OF TELEVISION THE BODY OF THE RESURRECTION

THE VIEW OF PRIVATE ENTERPRISE

TELEVISION is world news today. It gets a great deal of publicity in England, and certainly the Press throughout the East feature a great many articles and interviews on it.

The fact that Siam is introducing it this year has led other Eastern nations to an awareness of its potential value, particularly where multi-language and dialect difficulties make other forms of communication almost impossible. It is a known fact that we get 86 per cent. of our knowledge through our eyes, and the language of vision is universal.

The big obstacle in many parts of the East is lack of electricity, but wherever this is

Many of the film studios are producing TV features for world release. Douglas Fairbanks has led the way in this new use of film product, and has won great praise for providing British actors and technicians with the opportunity of full employment. He will soon complete a series of 39 half-hour dramatic shows, which, when compared with film production for cinema use, is four or five times as much as the biggest studio's normal output.

Mr. Fairbanks is considering my proposal that he should use Pagewood for his next series, and he may visit Sydney later this year. In any case, his productions will be additional

our lease, and we intend to make full use of it.

Very few people realise that television will very quickly become a major industry in this country, and there is a grave danger that its proper introduction will be hampered by an almost total lack of proper studio facilities. These should always be grouped in one centre for the purpose of economic operation.

COMMERCIAL TV

There can be no doubt in any knowledgeable person's mind about the question.

Non-commercial TV in Australia would mean that we would be doomed to a service much too inadequate for such a medium. You might as well suggest non-commercial newspapers. If London, with 8,000,000 of population in range of one transmitter, can't provide a service satisfactory to viewers, how could Australia, with its wide-y-distributed centres of population, ever succeed?

There is no question that Britain will have commercial TV very shortly.

Norman Collins, former Chief of the B.B.C. Television Service, who is probably the world's greatest authority on the subject, has expressed his willingness to visit Australia for the purpose of giving evidence before the Royal Commission. The Government should invite him in the interests of the people. However, if they don't, my company will certainly do so.

TELEVISION IN REMOTE COMMUNITIES

We've got to stop talking about TV as something which only large centres can afford. After all, people in remote areas need the kind of service it gives more than others.

I had many discussions with producers of transmitting equipment, and I am assured that as soon as the demand justified a moderate form of mass-production, service for smaller communities would be economically possible from a technical standpoint. With filmed programmes available, a TV service for country districts should be little more expensive to provide eventually than the radio service of today. That should be our aim.

My company intends to apply for licences in capital cities, but we will gladly undertake the responsibility of operating a similar number of stations in areas where the profitable operation will be in doubt for some time to come.

Whatever Governments may decide to do, television must be regarded as something which belongs to the people, and it should be provided for as many of them as possible in the shortest time possible.

TELEVISION AND THE CINEMA

"Pictures," as we know them, have enjoyed a very long run of privilege, and no doubt they have relaxed their efforts under the panoply of security. Since the advent of "talkies" they have made very little effort. Now they face for the first time a very sturdy competitor which is forcing their hand. As a result, the whole industry is out to improve its position. Third-dimensional—wide-range sound—full colour film, is the only possible answer.

All British studios are adopting various measures to meet the competition which threatens their very existence. Personally, I consider that the "moving pictures" as we know them, have had their day. To sum up—television will be properly regarded as the greatest invention of the century—greater than the atomic bomb, because its effect is on people who live, millions of them, and it gives knowledge as well as entertainment, and makes education a pleasure.

In a Sunday evening broadcast recently the Captain of the South African cricket team, as guest speaker of the A.B.C., told the story of his team's tour of Australia.

On arrival in Australia his men quickly realised the difficult nature of the task ahead of them. As a group of individuals they were not equal to it. The Captain saw that the only hope of success was to make them into a new body of men. Each man, by the help of the others, was to become a better man for the task than he could possibly become by purely individual effort. Each man had to die to himself in order to become fully one with the team.

The team had to become one body, articulated into its several members, each working harmoniously with the mind of the whole, and each thereby bearing within himself a larger life and greater capacity for the purpose in hand than could ever be experienced on any other terms.

Furthermore, the spirit of cricket, of great cricket, had to possess them all, and become in them a power growing stronger and stronger as the strength of the challenge to them increased. In due time the spirit of cricket transformed these men into a new body. They rose from their dead individualistic selves to the larger, freer, fuller life of a great team, and this alone enabled them to play great cricket as one man.

And here we have a parable. S. Paul would have made a great captain of a cricket team. He did, in fact, live in the spirit of cricket long before the day of the Tests. He had a team, largely of young men, and with them and through them he set out to create a body which would be close-knit, well articulated, resilient, joyful, and filled with an unconquerable spirit.

The spirit with which S. Paul's team was inspired was not altogether his own spirit. It was that, but then S. Paul maintained that he had been seized by another, the Spirit of Jesus Christ, risen, powerful and power-giving, the Lord and Master of a new race of men. S. Paul himself was a living witness of the presence and power of this Spirit of Christ. He was a living transmitter of this new life-giving power which was transforming men and women and creating of them a new body of people. This new body of people he called the Church.

S. Paul speaks of this Church as the Body of Christ. He tells us that Christ loved it and gave Himself for it, as all great captains do, and that we now are members of it, sharing in its life, incorporated into it visibly by baptism.

It is through and in this Body that the Spirit of Christ now works in the world. The power of Christ's resurrection is seen in the working of His Body in His task of transforming the world. Where Christ's Body, the Church, makes the free and full expression of Christ's Spirit real and effective there we have the most convincing evidence of the reality of Christ's resurrection. Christ, the great captain of the souls of men, is still training his team for the work of redeeming men and women from the sins of pride and selfishness, of cruelty and greed.

S. Paul speaks of dying daily, but the more he dies to what is self-centred and self-willed the more he comes to know of the power of Christ's resurrection and abiding presence.

Death has been turned into a servant and agent of Life. Its work will continue until this mortality has put on immortality, until the whole of the perishable creation has been transformed into a body fitted for the expression of immortal souls.

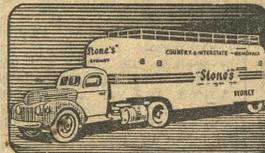
The individual will not be absorbed into an amorphous mass; he will be raised to that fuller life of full and harmonious fellowship with friends. The body and its members are

By THE BISHOP OF CANBERRA AND GOULBURN

not to be thought of on the organic level alone, but on the level of a far higher spiritual solidarity where the life of all empowers each one. This is the Body of the Resurrection. It is seen and is visible wherever those works are done that bear on them the indelible stamp of Christ's Spirit. It is seen also in those rare souls who make Christ's presence felt.

This Body of the Resurrection gives us a foretaste of what the redemption of the whole creation means. S. Paul feels creation not only in man, but in all its range straining towards the fulfilment of redemption. He sees the first fruits of that fulfilment in those who are for him the Body of Christ. When Christ is all and in all, then death is finally swallowed up in victory.

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LOCAL AND DIPLOMA EXAMINATIONS, N.S.W., 1953.
Examiners in all subjects: Christopher Hales, F.T.C.L., A.R.C.M.; Margaret Roux, F.T.C.L., L.R.A.M., A.R.C.M. and Anderson Tryer, F.T.C.L., F.R.M.C.M.

MUSIC AND SPEECH:

Date of Examination: Last day of entry:
April-May—Sydney March 11
August—North-East Centres July 1
September-October—Sydney August 5
October-November—Country Centres August 19
November-December—Sydney September 19

THEORY OF MUSIC, SPEECH AND DIPLOMA PAPER WORK:

June 13—All Centres April 22
November 28—All Centres October 14
All Music Syllabuses dated 1948/9 are further extended for 1953.
The Speech Syllabus for 1953 is now available. Syllabuses and entry forms posted on application.

MRS. A. DE CAIRO-REGO, Hon. F.T.C.L., Local Secretary,
310 George St., Sydney. Telephone: BW 6374.

THE ANGLICAN'S editorial views on television have been clearly stated in Leading Articles.

Two questions must be answered. They are:—

● Can Australia afford the fantastic cost of television?

● If so, then how is television to be conducted in the best national interest? On British or American lines?

THE ANGLICAN says that no country can afford the luxury of television at a time when it is short of schools and hospitals; when children, with their mothers and fathers, are forced by the shortage of housing to live in Australian cities under conditions which would be regarded as abominable in Siam (a country which has television).

Schools, houses and hospitals come first.

If, nevertheless, television is inflicted upon Australia, the second question must be answered: What form is it to take? The British or the American?

THE ANGLICAN believes that commercial television on American lines would be a tragedy.

Others believe differently. One, a Mr. C. G. Seringecour, is chairman of directors of a private limited company known as Associated TV Pty. Ltd.

On Feb. 23, after a visit abroad, he issued the statement which is printed as an article on this page.

As an ex parte statement by a man of commerce it makes diverting reading.

It is published in full, without addition or alteration.

available, television can be installed. In poor communities where the ownership of sets by individuals is not possible, group viewing will be a simple method of imparting enlightenment and entertainment to millions. In my opinion, TV will be the greatest revolutionary force the East will ever experience.

In England, people are most enthusiastic about television, and they are no longer satisfied with the limited service provided by the B.B.C.-TV. It is almost certain that commercial TV will be introduced this year. I was rather surprised to find a realistic and down-to-earth attitude to the whole subject in all important circles in London. A featured article in a prominent daily paper pointed out that television could mean a saving to a working family of £2 per week. It not only meant this actual saving, but in addition gave the people a far greater range of entertainment without involving them in extra costs of transport and clothing.

PROBLEM OF MATERIAL

The main problem in England, as everywhere, is programme material. Even with schedules limited to a few hours a day, the standard is not good. However, everyone, with the possible exception of the B.B.C., believes this will quickly change when the commercial system is introduced.

British material for Australian TV audiences.

Apart from finalising the purchase of the Pagewood Studios, the most exciting part of my trip was that it resulted in what can be regarded as the biggest deal ever made in show business. Major Reg. Baker, Chairman of Ealing Studios, has agreed to release through us 150 British feature films for Australian TV.

This will ensure a flying start for Australian viewers and, best of all, it will ensure that TV will have something the cinema has never had—a basis of entertainment depicting our own way of life, and grounded on our own traditions, not those of Hollywood.

The economic aspects of this arrangement are important, too, for combined with local production, we can be assured for some time of a good TV service without drawing on dollar funds.

In making this deal, Major Baker was influenced by these factors rather than the financial aspect. With regard to Pagewood: it is my intention to transform it as quickly as possible into Sydney's Television City. The present buildings, while sufficient for limited production, will be quite inadequate for a full-scale operation. We have plenty of room for expansion within the 23 acres covered by

DIOCESAN NEWS

ADELAIDE

INDUCTIONS

Two priests from N.S.W. began their ministry in South Australia last week. The Reverend G. C. Bennett, who was chaplain to the Sydney Missions to Seamen, was inducted by the Dean of Adelaide to the cure of S. Luke's Church, Whitmore Square, on February 26. The Archdeacon of Broughton, the Venerable A. L. Bulbeck, inducted the Reverend T. H. H. Sloman from the Diocese of Bathurst as Rector of S. Barnabas's, Clare, the following night.

YOUTH WEEK-END

Thirty young people from S. Columba's Church, Hawthorn, spent a week-end in conference at the Retreat House recently. The Reverend Father Keith Chittleborough, S.S.M., gave a series of talks.

TAPESTRY WORKER

Mrs. A. E. Hewitt, a well-known tapestry worker, will hold an exhibition of her work at her home at Trinity Gardens next Saturday. The proceeds from the exhibition will aid the building fund of S. Barnabas's Church, Ffrie. Mrs. Hewitt is at present working on a life-size tapestry of S. Bartholomew for S. Bartholomew's Church, Norwood.

S.S.M. ON HOLIDAY

The men from S. Michael's House, Mount Lofty (the Australian House of the Society of the Sacred Mission) made the most of the perfect weather last week at Henley Beach, where they enjoyed a day's rest from theology.

PLAY IN CHURCH

Theatres Associated will present John Drinkwater's Play, "A Man's House," in S. Augustine's Church, Unley, on March 11 at 8 p.m. This religious drama is based on the verse from Micah, "A man's enemies are the men of his own house," and the scene is set in Jerusalem during the triumphal entry of our Lord.

BALLARAT

CHURCH OF ENGLAND FELLOWSHIP

On February 15 the Chief Commissioner of C.E.F. in Victoria, Mr. R. W. Jones, visited Hamilton and at the morning service at Christ Church admitted 23 members to the society.

Mr. Jones spoke of the aims and growth of C.E.F.

In the evening 30 young people accompanied Mr. Jones to Casterton, where, at Even-song, there was another admission service.

At Beech Forest members of the C.E.F. have raised £65 towards the cost of adding a sanctuary to the church.

FAREWELL TO CHURCHMAN

A large number of parishioners gathered in the parish hall at Stawell to farewell Mr. C. C. Waring, who has been appointed dispenser at the Warrnambool District Hospital.

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During his stay in Stawell Mr. Waring had given valuable service as a lay-reader. He had been chairman of the Stawell branch of the C.E.M.S. and an active member of the vestry, being for some years honorary secretary of Holy Trinity.

FETE FOR GRAMMAR SCHOOLS

The Parents and Friends' Committee of the Ballarat Grammar Schools held a fete in the grounds of the Girls' School on February 23. The Mayor, Cr. A. W. Nicholson, officially opened the function from the verandah of Cuthbert House.

The proceeds of the fete were between £300 and £400—a record.

BATHURST

WELLINGTON

The parish Harvest Festival this year was surely the "best ever"; all worked well and gave generously. A Sunday school teachers' training class has been commenced by the rector, the Reverend H. Graham, and Young Anglicans are again "on the move."

Wellington, like Trangie, wants leaders for their Junior Anglican groups. Orange and Bayne have excellent women in charge of their J.A. branches. Mrs. H. Peters and Mrs. M. Wilson.

ANNUAL MEETINGS

Wellington parish annual meeting was held on February 25, and South Bathurst parish meeting on February 24. Archdeacon E. A. Wight acted as chairman at the latter meeting.

WOMEN'S GUILDS

South Bathurst Women's Guild held their annual meeting on February 24, and the 1953 office-bearers include: Mrs. E. Deverill, president; Mrs. J. London, secretary, and Mrs. Bennett, treasurer. Wellington's Women's Guild was held on March 5.

This guild has been noted for its excellent leadership and outstanding successes. It is also one of the very few Women's Guilds in the diocese who make an annual donation to diocesan appeals—they give £10 annually to the Children's Homes War Memorial Appeal, showing their interest in this proposed scheme.

SOUTH BATHURST

The Reverend John James Sherlock, at present Rector of Cooperook, Newcastle Diocese, has accepted the cure of souls in the Parish of South Bathurst, and will commence duties there on May 1.

FLOWER SHOW FOR MISSIONS

A flower show in aid of medical missions was opened by the Bishop of Bathurst, the Right Reverend A. L. Wylie, in the Bathurst Cathedral Memorial Hall on February 24. The show was organised by the Bathurst Diocesan Missionary Auxiliary.

The bishop said, "It is very good to know that all over the diocese missionary needs are becoming more widely known; and as they become more widely known, there is a keenness to supply these needs."

"You all know that all over the mission field the medical work is one of the strongest platforms the Church has."

The bishop said that the Church owed a great deal to the doctors who gave up good practices for mission work, and also to the nurses who also dedicated their lives to this task.

A feature of the function was the showing of two dahlias dedicated in the names of the late J. B. Chiffey and of Mrs. Chiffey.

The Secretary of the Board of Missions' Medical Appeal, Mrs. Mills, said, "This 15th annual flower show has been a great success."

ARCHDEACON TO RETIRE

The Rector of Broughton and Archdeacon of Broughton, the Venerable Archdeacon Edgar

Allan Wight, who has been in indifferent health for some time, has been advised by his doctors to retire from active ministry and will shortly resign.

He was associated for many years with the Brotherhood of S. Andrew in Queensland and with the Brotherhood of the Good Shepherd in Bathurst Diocese.

Ordained in London, he was curate at S. Matthew's, Bethnal Green, and later made a Canon of S. Paul's Cathedral, Rockhampton.

For the past eleven years he has been Rector of Bayne and Archdeacon of Broughton.

BRISBANE

ORDINATION

On Ember Saturday, February 28, the Archbishop of Brisbane ordained Keith Rayner to the diaconate. Mr. Rayner had returned recently from Travancore where he was one of the three Queensland delegates to the Youth Conference held there in December of last year. In 1949 he was chosen to represent Australia at the Overseas Mail Youth Forum in London. The occasional sermon was preached by Canon Morris, his old Headmaster (retired) of the East Brisbane Grammar School.

Although ten students were ordained last year from S. Francis's College, Milton, Brisbane, the college is filled to its limit with students now beginning the year's work. The accommodation of the 33 students is possible only through the courtesy of the Archbishop of Brisbane allowing a part of Bishopsbourne to be used by the college.

CARPENTARIA

TORRES STRAIT PRIEST TO STUDY IN BRISBANE

The Reverend Boggo Pilot left Thursday Island on the "Elsanna" to take up residence in S. Francis's College, Brisbane, to further his studies and experience in the priestly life in the metropolitan see of his province.

Father Pilot obtained his Th.A. in 1949 at the conclusion of his course in S. Paul's Native Training College at Thursday Island. His studies will continue at the Th.L. level at the Provincial College. He will serve as assistant priest at S. Alban's, Auchenflower, under Father Darrell Cassidy.

On his arrival in Brisbane he was met by a party which included the Reverend Hawkey, provincial secretary of the A.B.M., Dr. William Rehnitz, and Mr. R. P. T. Graves, and a group of fellow students from S. Francis's College. He later gave a short talk over the air.

GIPPSLAND

ORDINATION

The ordination service was held at the Cathedral on February 26 and was attended by a very large congregation which included representatives from the majority of parishes.

The ordination retreat was conducted by the Rector of Warragul, the Reverend T. G. Gee, who also preached the sermon.

Mr. R. Elliott was ordained a deacon. The following deacons were advanced to the priesthood: A. J. Schreuder, J. R. A. Shaw, J. B. Burgess, and L. M. Pengelley.

The Dean of Sale, the Very Reverend C. B. Alexander, with the co-operation of the Cathedral Ladies' Guild, provided a luncheon in the parish hall during which the bishop praised the splendid spirit of fellowship throughout the diocese. The Archdeacon of the Latrobe Valley, Archdeacon J. H. Brown, extended a welcome on behalf of the clergy. Mr. V. Valentine, Mayor of Sale and a keen worker for the diocese, spoke on behalf of the laymen.

Mr. Elliott will serve at Yalourn, Mr. Pengelley will be priest in charge of Neerim South, Mr. Schreuder assistant priest at the Cathedral, Mr. Shaw assistant priest at Bairnsdale and Mr. Burgess assistant priest at Moe.

CHURCH HALLS

The parish hall at Korumburra will be officially opened on March 14 and the new church hall at Morwell East on Saturday, March 28 at 2.30 p.m. Church people from all parts of the diocese are invited to attend both services.

VESTRIES AND SYNOD

This will be the first year that women will be eligible for election to vestries and the synod. The synod meetings will be on April 14, 15 and 16, and will elect members of the various diocesan boards.

ITINERARY

The itinerary for the Reverend Philip and Dr. Kathleen Taylor has been arranged by the Missionary Committee. Full details will be made known in each parish.

GRAFTON

CHURCH JUBILEE

Next year, 1954, is the 50th anniversary of S. Andrew's and we hope to carry out some improvements in the parish church this year. The plan for the east end of S. Andrew's has been approved by the bishop and a great deal of work will need to be put into getting the plan carried out.

The foundation stone was laid on August 22, 1904, by the Right Reverend H. E. Cooper, Bishop of the Diocese. Next year this day will fall on a Sunday so we should be able to prepare for special celebrations.

In January we had a visit from Mr. Taylor-Kellock while he was on a holiday tour.

Mr. Taylor-Kellock is an outstanding stained glass artist and stained glass craftsman. He is engaged by the Commonwealth to execute the new stained glass windows in the Flinders naval base chapel which was in turn designed by Mr. Louis Williams, the Church architect, who has prepared

the plan for the Reredos in memory of the late rector.

I asked Mr. Taylor-Kellock to prepare a plan for the windows of S. Andrew's for approval and without obligation and he very kindly consented in spite of his heavy commitments to draw up some sketches for the east end windows, the transepts and the baptistry.

He was also able to give me the costs of placing the windows themselves.

FLOOD RAINS

The whole diocese from Port Macquarie to Tweed Heads was drenched with the week's rain on the North Coast. The flooded area is around the Richmond River, especially in the parishes of Coraki and Woodburn. One result was that the roster of Sunday services on the first Sunday in Lent was dislocated in the country centres. Even in the last week-end many roads were still impassable.

The bishop, who is spending a fortnight at Toowoomba, writes in his letter in the "North Coast Churchman" that he regrets having to take his

(Continued on Page 13)



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COMMENCING THURSDAY, MARCH 5th
STATION 2CH FROM 9.30 TO 10 P.M.

At 9.30 on Station 2CH every Thursday evening, in half-hourly episodes. A time when the whole family can relax about the radio and enjoy this truly great programme. Do not miss the first episode this coming Thursday. Spread the news to your friends and your family! This programme conforms in interpretation with the basic beliefs of all Christian bodies. The three principal Church groups (Church of England, Catholic and Non-Conformists) were invited to appoint one member each to a committee to examine and pass all scripts before recording.

ANTHONY HORDER'S
TRUTH IN ADVERTISING

BOOK REVIEWS

EZEKIEL AND ALEXANDER—Lawrence E. Brown, D.D. S.P.C.K., 6/-.

Until recently scholars mostly held that the Book of Ezekiel was the work of a prophet who went into captivity to Babylon in 597 B.C. They expounded the books as sermons addressed to Jews in Palestine—almost entirely filled with denunciations.

After 586 when Jerusalem fell he turned on Egypt, then later he turns to prophecies of the restoration of Judah and also Northern Israel.

The writer of this brochure questions how a man living in Babylonia had so detailed a knowledge of "home" affairs. There seems to him also no justification for the bitter attacks on the surrounding nations.

In view of these and other difficulties not easily surmountable, the writer has tried to see whether any other period than the traditional one would meet the difficulties and allow still a belief in the unity of authorship. He comes to the conclusion that the book was written in the time of Alexander the Great, and marshals his evidence with immense skill. This is a most interesting book and worthy of study.

DOCUMENTS ILLUSTRATING PAPAL AUTHORITY, A.D. 96-454—Edited and Introduced by E. Giles. S.P.C.K., 29/3.

The Church of Rome has been prominent of late in her determined opposition to Communism. She has suffered severely in Communist countries. In other countries where she has the power she has been totalitarian and unfinching in her refusal to recognise other faiths and even the right of others to worship. Such strength under persecution, such formidable championing of her own cause, has turned many people to think over again her claims, as she seems to some fearful souls to be a bulwark in a fateful age.

The Roman Church believes the church cannot be divided and claims therefore to be the whole church, and that all others are outside.

The Church of England believes the church ought not to be divided but in fact is. This to the Roman Catholic is the most fundamental heresy of Anglicans.

In the last century many controversial books have been written on this dispute between Rome and ourselves. Bishop Gore's "Roman Catholic Claims" is possibly the best known. Dom John Chapman's reply, "Bishop Gore and the Catholic Claims," is also well known.

The writer of the book under review feels that the extracts by which these writers docu-

ment their text and conclusions may often give a different picture when longer quotations show their context.

The author feels it important to study the historical field, making it clear that he agrees generally with Dr. Jalland's "The Church and the Papacy," that "Reflexion on the real implications of the original data (of the Roman primacy) was needed before their full significance was generally appreciated." Can this approach be reconciled with the official statement of Pope Leo XIII that present beliefs about papal authority are not new but are "the venerable and constant belief of every age."

Beginning with Clement of Rome and ending with Leo the Great after Chalcidon 451, we are given 260 documents dealing with the primacy of Peter and the growth of papal power and authority. The sentences particularly relevant in each document are set in italics to make it easier for the reader.

Having read them all, one comes back to the influence of the environment of Empire in which the Church had to live and grow, and cannot but see that the gradual development of the idea of an earthly central authority is quite as likely to be the compulsion of world circumstance as the unfolding of a germ planted in the beginning. S. Peter does not seem to have been mentioned in any list as Bishop of Rome till 385 A.D. As a book of reference in its particular field this volume is most valuable.

WHY DO WE BELIEVE IN JESUS CHRIST?—H. W. E. Turner. S.P.C.K., 4/6.

The National Society and S.P.C.K. are sponsoring Christian Discussion Groups and this booklet is No. 3 in the series. It consists of eight chapters, each followed by a set of questions for discussion. Much of the material is in the form of summary but the earlier chapters which deal with our Lord's Manhood, Ministry, Death and Resurrection are splendidly documented from the Scriptures and gave a basis for keen Bible study as well as discussion. The portions on miracles, the interpretation of the Death of Christ, and the Resurrection are not only instructive but inspiring.

For a group of thoughtful men or women who could meet in each other's homes week by week and study, and think together, one could not imagine a more useful framework than is given here.

THAT MAN PAUL—Edward Carpenter. Longmans, 3s.

"That Man Paul" is the Bishop of London's Lent Book. He commends it as the product of the happy combination of historian and pastor.

Canon Carpenter writes easily and simply. He describes the background of the pagan and Jewish world of S. Paul's time; he states the moral problem which faced Jew and Gentile alike. He retells the story of S. Paul's conversion in the language of every day. S. Paul's great experiment was at Corinth, the place where all races met. To establish one Church in this cosmopolitan conglomeration was, in Canon Carpenter's estimation, the Apostle's boldest work. Canon Carpenter tends to moralise over the problems at Corinth; but in so far as he states the problems, he makes the Corinthian Epistles intelligible.

Those who find the Epistles irrelevant to modern life will spend a very profitable Lent reading Canon Carpenter's book. Those who already find in S. Paul their chief guide to the Gospel will be a little disappointed in it. He does not make full use of the biographical evidence the New Testament gives. For instance, the fact that Ananias greeted the blind convert with the words "Brother Saul," had an effect upon S. Paul as great as the vision itself. This effect can be

traced in all his utterances on forgiveness, not least in "Philemon."

A biographer must necessarily give his chief attention to his subject. But his subject had contemporaries, and he is often seen more clearly in contrast with them. It is a pity that S. Paul alone fills Canon Carpenter's canvas. But, for the layman, it would be difficult to find a more competent and readable introduction than this to S. Paul.

THE B.B.C. HYMN BOOK, with music—Oxford University Press. Australian price, 28/3. 542 hymns.

This collection of hymns is one of the most attractive set forth in this generation, and the B.B.C. committee, with possibly the Reverend Cyril Taylor as chief executive, deserve warm praise and congratulations.

As soon as one opens the book and notes the classification—well, thanksgiving is at once offered. Everything has been done to make it easy to choose hymns according to need. Here is the method of classification.

- I.—God.
 - (1) The Eternal Father. (a) His nature, providence and works. (b) His Kingdom.
 - (2) The Lord Jesus Christ. (a) His Advent. (b) His task. (c) His manifestation. (d) His ministry. (e) His suffering and death. (f) His resurrection. (g) His reign and priesthood. (h) His Presence and power.

118 hymns. (Could anything be better?)

- (3) The Holy Spirit, 18 hymns.
- (4) The Holy Trinity, 6 hymns.

II.—The Church of God. Subsections including "The Communion of Saints," 85 hymns.

III.—Christian Life and Duty. (1) Towards God—with such subheadings "Faith and Trust," preparation for worship, etc. 117 hymns.

(2) Towards Man, with several subsections, 23 hymns.

IV.—Times, Seasons and Occasions—84 hymns.

V.—Metrical Psalms, which include some of our best known hymns.

VI.—Bible Paraphrases.

VII.—Choir Settings.

And complete indexes.

The compilers have included many well known hymns, but have also included many fine hymns not so well known, and amongst these are hymns by authors of this century, such as Robert Young Scott, Frederick Hosmer, Laurence Housman, Henry Scott Holland, G. K. Chesterton, Percy Dearmer, Stopford Brook, Edward Shillito, Cyril Allington, Ian Struther, and others.

There is a lovely Advent hymn by Frederick Myers, and some of Christina Rossetti's best. There are many new tunes, some of them displacing more familiar tunes. There are but few children's hymns, and these for "Young Children." The compilers advocate children of ten and over using well chosen adult hymns.

The print of tunes and words is clear and easily read; the book will be a mine of good things for choirs and organists. J.S.A.

CONVERSION OF MERCIA

London, Feb. 24
A special service of thanksgiving will be held on Saturday, September 12, at Repton, in commemoration of the Conversion of Mercia.

Mercia was the last English kingdom to renounce pagan gods. Its conversion began in 659 A.D., thirteen centuries ago.

The first Bishop of Mercia was consecrated in 656 A.D. at Repton. Invitations to attend a service at Repton have been extended to every priest and to lay representatives in every parish in the fifteen Midland dioceses.

CONDOBOLIN Y.A.'s ANNUAL MEETING

NEW VICAR ATTENDS

FROM OUR OWN CORRESPONDENT

Condobolin, Feb. 14

The Annual General Meeting of the Condobolin Young Anglicans was held at the Church of England Rectory on Tuesday, February 10. Twenty-eight members were present.

The past president, Mr. Ron Fleming, welcomed the Reverend M. C. Batarbee to the meeting and added that he hoped his association with the Y.A.'s in Condobolin would be a happy one.

Mr. Batarbee said he was pleased to be at the meeting, and took pleasure in welcoming new members, and he hoped they would all work in well together.

Presenting his report, the president said that over the past twelve months the Y.A.'s

had a very active year. Once again they had won the Queen Competition, and they had hopes of doing so again this year.

There had been a visit from Bathurst on the Queen's Birthday week-end, but unfortunately the Eight Hour Day holiday didn't coincide with Bathurst and the Y.A.'s were unable to go there for that week-end.

The Y.A. cricket team is coming second in the local competition, continued Mr. Fleming. Thirteen Y.A.'s went to Cowra when the Cowra Y.A.'s acted as hostesses and proved to be equal to any other group of Y.A.'s in the diocese.

"I would like to thank the secretary, treasurer and committee for all the work they have put into the Y.A.'s during 1952. If it hadn't been for them we wouldn't be in such a good financial position to-day.

"My advice to the incoming committee would be to put all their efforts into it and be prepared to work for the next 12 months," concluded Mr. Fleming.

"I wish to congratulate the president on his report," said Mr. Batarbee. "When people get older they are not game to take chances and go ahead, so my advice to you Y.A.'s is to buck in and do your bit."

The financial statement was presented by the treasurer, Miss Vida Stanley. Included in the donations for the year was £211 to Homes and Youth and Clergy Training, and £25 for the Church of England Hall funds.

Officers elected were: President, Ron Fleming, secretary, Margaret Glenn, treasurer, Vida Stanley, Y.A. publicity officer, Beth Reynolds. It was decided that the Saturday night dances would be held in the parish hall every fortnight.

Supper was served after the meeting.

BISHOPSCOURT TO CREMATORIUM

ANGLICAN NEWS SERVICE

London, Feb. 27

Lis Escop, which until recently has been the palace of the bishops of the See of Truro, may be converted into a crematorium.

Representatives of a group of district councils in Cornwall have inspected the house and gardens, with that end in view, and discussions are being held with the ecclesiastical authorities.

It appears that the representatives of the district councils are of the opinion that the cost of converting the house into a crematorium would be less than that of the erection of a new building.

The present Bishop of Truro has made arrangements whereby he gave up the use of Lis Escop and took up residence in the rectory of S. Mary's, Truro.

In recent years, the Church has given up much property in the city of Truro. The former training college for teachers has become a set of Government offices, and the chapel of the college has been converted into a mortuary chapel for a firm of undertakers.

NATIONAL MISSIONARY COUNCIL

ANNUAL LECTURE SERIES

The National Missionary Council has arranged a series of fourteen lectures to be delivered on Tuesday nights, commencing on March 17, in the City Mission Hall, Sydney.

The speakers have been chosen from nine missionary bodies or churches.

The names of the speakers and the dates on which they will speak are:

June 16—12: India. Miss E. Rivett.

June 23—13: The Middle East. Mr. J. G. Boutagy.

June 30—14: A Survey of Missionary Methods. The Reverend N. F. Cooks.

Those wishing to attend the lectures are asked to enrol with the Secretary, National Missionary Council, 242 Pitt St., Sydney.

March 17—1 (a): The Missionary Message of the Old Testament. Principal G. H. Morling. (b) The Missionary Commission of the New Testament. Principal G. H. Morling.

March 24—2: Pre-Reformation Missionary Enterprise. Archdeacon C. S. Robertson.

March 31—3: The Rise of Modern Missions. Mr. J. Whitsted Dovey.

April 7—4: The Founding of Modern Missionary Societies. Mr. J. Whitsted Dovey.

April 14—5: South Pacific Islands. The Reverend C. F. Gribble.

April 21—6: Bible Society and Missions. The Reverend H. M. Arrowsmith.

April 28—7: Africa. Canon R. J. Hewett.

May 5—8: Indonesia. The Reverend H. M. Arrowsmith.

May 12—9: Burma, Malaya, Thailand and Indo-China. The Reverend John Garrett.

June 19—10: Japan. Canon M. A. Warren.

June 26—11: Aborigines, Archdeacon C. S. Robertson.

July 3—12: The Middle East. Mr. J. G. Boutagy.

July 10—13: A Survey of Missionary Methods. The Reverend N. F. Cooks.

July 17—14: The Founding of Modern Missionary Societies. Mr. J. Whitsted Dovey.

July 24—15: South Pacific Islands. The Reverend C. F. Gribble.

July 31—16: Bible Society and Missions. The Reverend H. M. Arrowsmith.

August 7—17: Africa. Canon R. J. Hewett.

August 14—18: Indonesia. The Reverend H. M. Arrowsmith.

August 21—19: Burma, Malaya, Thailand and Indo-China. The Reverend John Garrett.

August 28—20: Japan. Canon M. A. Warren.

September 4—21: Aborigines, Archdeacon C. S. Robertson.

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Prospectus on Application to Miss M. D. Roberts, B.A., Dip.Ed., Principal.

DIOCESAN NEWS

(Continued from Page 11)

holiday at the beginning of Lent. It was the only time he could get away.

He strongly urges the laymen to use their influence with their rectors or vicars to get proper holidays and sufficient rest.

We have had quite a number of break-downs lately and at least some of them seem to me to be due to the fact that the rector or vicar is prepared to break the Fourth Commandment and neglect the rest and recreation that he himself should have.

Bishopholme and the Diocesan Registry have been repaired, and, in the case of the latter, replaced.

Miss Phyllis Cullen will be commissioned by the bishop at a service in the cathedral on March 12, the date when the Diocesan Council and Board of Education meetings will be held.

MELBOURNE

ORDINATION

The Archbishop of Melbourne was present at the Ordination Service in S. Paul's Cathedral at 10.30 a.m. last Sunday. The preacher was the Reverend S. Barton Babbage and his subject was "The Ministry of the Church of England."

The nine ordinands were:—
Deacons: Alan Neil Appleby (S. Thomas's, Essendon), John Burnett (S. James's, Thornbury), Charles E. A. Sligo (S. Andrew's, Brighton).

Priests: William John Carter (Christ Church, South Yarra), Vernon Leslie Cohen (Christ Church, Essendon), Clement Arthur Grey (S. John's, Croynod), Kenneth James Perry (Melbourne Diocesan Centre), James Laurence Reavey (S. James's, Ivanhoe), Allan Keith Batt (Holy Trinity, Balacraiva).
The archbishop preached at S. John's Fellowship on Sunday evening.

INDUCTIONS

On March 2 at 8 p.m. Archdeacon Schofield introduced the Reverend W. M. Robertson as curate in charge of S. Stephen's, Highett.

On March 4 at 3 p.m. Archbishop Booth inducted the Reverend H. A. W. Bishop to the charge of S. Paul's, Ringwood.

KINDERGARTEN

The archbishop opened a new day kindergarten building at S. Peter's, Box Hill, on February 28 at 3 p.m.

DELEGATE

There was a "Welcome Back" tea to Mr. Douglas Dargaville, Anglican delegate to the Travancore Conference, in the Chapter House, S. Paul's Cathedral, at 6 p.m. on March 4. Following the tea there was a combined rally in the Assembly Hall, where all four Victorian delegates were present.

BELLS

On Sunday afternoon, S. Paul's Cathedral Bell Ringers rang a full peal lasting approximately three hours.

C.E.B.S. RALLY

On March 6 the C.E.B.S. will hold a rally in the Chapter House, S. Paul's Cathedral. The speakers will be Dr. Wellesley Hannah (Jungle Doctor No. 2) and Miss Jean Hender-

son (New Guinea). Moving pictures and slides will be shown.

MOTHERS' UNION

In preparation for the year's work, the council of the Mothers' Union, Diocese of Melbourne, attended Holy Communion at S. Paul's Cathedral on March 2 at 11 a.m. The address was given by Archdeacon R. H. B. Williams.

The annual Corporate Communion Service of the Church of England Men's Society in the Diocese of Melbourne will be held in S. Paul's Cathedral on the Labour Day holiday, March 9. The service, which will be celebrated by the archbishop, will commence at 8 a.m.

After the service, the men attending will march in procession to the Lower Melbourne Town Hall for breakfast. The speaker there will be Mr. E. C. Rigby, a former lay president of the society. Mr. Rigby is also a lay canon of the cathedral and the advocate of the diocese.

CHRIST CHURCH, SOUTH YARRA

A depot for distributing THE ANGLICAN has been set up in the parish. Mr. Cleveland Frecker, a member of the choir, has undertaken the duties of agent. Mr. Frecker is available at the West Door before and after the morning and evening services.

Last Sunday the trial order of 12 copies was sold out after the morning service.

Archdeacon Schofield is delivering a series of sermons on the Spiritual Significance of the Coronation Service at the morning services up to and including Easter Day. In the evening, in conjunction with the Reverend A. Bird, Chaplain of Trinity College, a course of addresses is being given based on the Queen's title, "Defender of the Faith."

SYDNEY

GOVERNOR AT EXHIBITION

His Excellency the Governor has graciously consented to open the Missionary Exhibition at S. Paul's, Cleveland Street, on Saturday, March 28.

A quickly moving programme will provide a change of interest every half-hour from 2 p.m. when the exhibition opens until 10 o'clock. Films and shorts, graphic talks on the various fields will alternate during the afternoon and evening.

On the Sunday night after service the closing gathering will be held, when Canon Marcus Loane, Vice-Principal of Moore Theological College, will deliver the final address, following a Bible Society film, "What Shall They Read?"

From half past two on Sunday afternoon the children of the district, including contingents from the various Sunday schools, will be entertained and instructed. A two and a half hours' programme will include singing in costume, special films, a missionary pageant, and other interesting features.

The exhibition, which is being organised by the Redfern United Christian Workers' Association, will be a venture in co-operation. The Bible Society will be joined by some of the major missionary societies in a presentation of the significance of modern missions, and the latest films of the societies will be shown.

YOUTH GROUPS

Last Sunday at S. Paul's the two services were devoted to the enrolment of two of the youth groups. At the morning

service the Life Boys' Team, in uniform, were enrolled, with their leaders, for the year. This is the junior section of the Boys' Brigade, catering for boys of from 9 to 12 years.

The Senior Girls' Group, a party of nearly 30 girls whose average age is about 17, had their enrolment service in the evening. Girls read the lessons and took up the offering, and the group as a whole sang "Crimond." They have been invited to provide the music at the Bible Society rally in the Assembly Hall on March 21.

MISSIONARY CONFERENCE

The annual Conference of the National Missionary Council of Australia, comprising the denominational mission boards and societies and some others, will be held at "Gilbulla" next week under the chairmanship of the Primate.

More than 30 missionary leaders from administrative centres throughout the Commonwealth will be present.

The National Missionary Council, a constituent body of the International Missionary Council, with headquarters in London and New York, serves as a fellowship and a forum for missionary leaders, as well as a means of speaking unitedly on missionary questions where that is desirable.

The General Secretary of the Australian Council for the World Council of Churches, the Reverend John Garrett, will open the Conference with a report on the recent meeting of the World Council at Lucknow, India. Other speakers will include the Primate, Canon R. J. Hewett, Bishop G. H. Cranswick, the Reverend H. M. Arrowsmith, and Mr. J. W. Dovey.

MISSION AT BELLEVUE HILL

A twelve days' Mission at S. Stephen's, Bellevue Hill, concluded on Sunday, when large congregations heard the Reverend H. M. Arrowsmith's final messages.

The rector, the Reverend O. W. C. Cooper, said that the attendance had been good throughout the week-nights of the Mission, despite the rain, and that the general effect of the Mission on the parish life was excellent.

He said that at the closing service on Sunday night 35 people came forward in acceptance of Christ as Saviour, or for re-dedication.

Mr. Arrowsmith will conduct a Mission at S. Matthew's, Bondi, commencing on Sunday, March 22.

MOBILE CHURCH

A Film Service will be held in the Mobile Church on Sunday week, at 7.15 p.m. The church will be stationed in Cambell Hill Road, Chester Hill. This is part of the Provisional District of Sefton, Chester Hill, Regent's Park and BIRRONG, which is celebrating the first anniversary of its formation on Sunday.

FIVE DOCK NEWS

The Rector of S. Alban's, Five Dock, the Reverend Norman Fox, who is leaving for a trip to England in April, announces a busy programme for March.

The Sunday school picnic is to be held on Saturday, March 21. On the Sunday following, the Cantata, "Olivet to Calvary," will be rendered by the choir at the evening service.

On Palm Sunday, March 29, at the morning service, a memorial to the late Reverend George Edmondson, consisting of a Sanctuary Chair and Prayer Desk, is to be dedicated. Bishop Wilton will preach. In the afternoon at 3 p.m. the adult Confirmation at the Cathedral will enable several parishioners to be confirmed, and at the evening service the film, "Which Will Ye Have?" is to be screened.

On Thursday, March 19, Mrs. Mowl will show films in S. Alban's Parish Hall at 8 p.m.

FESTIVAL AT CREMORNE

Offerings at S. Chad's, Cremorne, on the occasion of the Patronal Festival on Sunday amounted to £142. The day's services commenced at 8 a.m.

with a Corporate Communion service for parish organisations. At 9.45 a special service of Matins for the children was held, followed by the morning service.

Archdeacon A. L. Wade, Archdeacon of North Sydney, preached in the evening.

The day's offerings are being devoted to the building fund for the proposed Memorial Church.

S. JOHN'S, PARRAMATTA

With the concurrence of the warden, the Parramatta City Council is prepared to beautify part of the grounds of the church, so that they might provide a place of rest for people coming in from the outlying districts. If parishioners can reconcile themselves to the loss of the Moreton Bay fig trees, and their replacement by a double row of Claret Ashes, the scheme will be proceeded with.

The grounds would not be leased to the civic authorities, but they would be allowed under licence for twenty years to carry out improvements at council's expense, all such improvements first to be approved by the church authorities.

C.E.N.E.F. FILM SHOW

On Tuesday next, March 10, at 8 p.m. in C.E.N.E.F. Auditorium, 201 Castlereagh Street, Mrs. H. W. K. Mowl will show pictures, both still and moving, of the archbishop's and her own recent trip to Lucknow, Malaya and Borneo.

A charge of 2/6 will be made in aid of C.E.N.E.F. Tea and biscuits will be served at the conclusion of the show.

S. JAMES' CHURCH, SOUTH CURL CURL

A ceremony was performed at S. James', South Curl Curl, on Tuesday evening, February 24, when a marble tablet was unveiled to record the opening of the church on March 2, 1929.

The clergyman in charge of the Provisional District of Harbour, of which Curl Curl forms a part, Mr. Rogerson, presided.

He referred to the erection of the building by voluntary labour and the fine work accomplished by the trustees. Two of them were present, viz., Mr. J. Sinclair and Mr. P. W. Gledhill.

Mr. Rogerson then called upon Mr. Gledhill to unveil the tablet and to have an appropriate prayer of dedication. Mr. Gledhill then unveiled the special prayer of dedication. He read the inscription on the tablet:

S. James', South Curl Curl. P. opened 2/3/1929 by Rev. C. A. Stubbin.

The guest speaker, the Reverend W. Ogden, of S. John's, Milson's Point, then gave an appropriate address. Mr. Ogden was a curate of the church when it was attached to the Parish of Manly.

Mr. J. Sinclair, a stalwart member of the church and one of the original trustees, spoke on the progress made since the opening of the church in 1929.

TASMANIA

S. ANDREW'S, CARRICK

To mark the 110th anniversary of S. Andrew's, Carrick, a Garden Fete was held in the church grounds. An old car of early vintage and old-fashioned dresses, together with the Caledonian Pipers' Band, lent colour to the occasion.

The rector, the Reverend E. Johnson, introduced the Reverend L. N. Sutton, who opened the fete. Over £80 was raised for the Church Restoration Fund.

S. MARY'S CHURCH FAIR

The funds of Holy Trinity, S. Mary's, will benefit by more than £350 from the annual Fair opened by Dr. J. Apled. The rector is the Reverend A. G. Adams.

DIOCESAN WOMEN'S MEETINGS

Mrs. G. Cranswick will preside at the C.E.C.W. meetings to be held next week in Launceston at S. John's Hall. They will commence with a Quiet

COMBINED CONFERENCE IN MALAYA

FROM OUR OWN CORRESPONDENT

Singapore, Feb. 20

On February 19 & 20 the Annual General Meeting of the Malayan Christian Council was held in Kuala Lumpur. This council originated in the co-operation that existed between the Malayan churches during the Japanese occupation.

The ecumenical movement in this country is now thoroughly systematised, chiefly because the council has a very energetic and keen secretary in the Reverend John Fleming, a full-time worker, whose salary is met by the Foreign Mission Committee of the Church of Scotland.

Much financial support for the Malayan Christian Council came from America (the National Council of Christian Churches) and from Britain (the British Conference of Missionary Societies). The Anglican Church in Malaya takes an active part in several of the committees set up by the Malayan Christian Council.

Canon Carpenter, an ex-China missionary, reported on the excellent work done among the new villages in the Federation of Malaya. Every month the New Villages Co-ordinating Committee meets to carry out planning. The M.C.C. has representatives in the State Co-ordinating Committees. The churches at present are working in 80 out of the 240 new villages.

The Literature Sub-Committee, under the chairmanship of the Reverend H. K. Johnston, a Presbyterian minister, reported on the working parties on literature for the various vernacular languages, especially Chinese, for whom the supply

Morning conducted by the bishop in S. John's.

The M.U., G.F.S., A.B.M. Auxiliary and Women's Guilds will hold separate meetings and the C.E.C.W. will hold a conference.

C.E.M.S. CONFERENCE

The annual diocesan conference of the C.E.M.S. will be held this week-end. The bishop will preside and addresses will be given on "The Church in Industry" by the Reverend J. Collings and "The Church in Business" by Brother W. J. Williams. The meetings will be held in S. John's Hall, Launceston, and will conclude on Sunday morning with a Corporate Communion Service followed by a Men's Breakfast.

MISSIONARY'S ILLNESS

Canon Oliver Brady, of Dogura, New Guinea, is making a good recovery from his recent operation in S. John's Hospital, Hobart.

MANY VISITORS

A feature of Church life in Tasmania during the past two months has been the marked number of visitors from the mainland. Tasmania is having one of its longest sustained hot summers on record.

of literature has been cut off by the political situation in China.

A set of new village literature has been published and two further series are under way.

The Reverend Frank Short who was on his way back to England after completing his work as executive secretary of the Council for Christian Literature for Overseas Chinese, said that this council had, up to 1952, published 100 books, and printed a quarter million copies. So far 60,000 have been sold, not only in Hong Kong, but also in Malaya, England and at every place where overseas Chinese are to be found.

The Audio-Visual Aid Committee reported on the purchase of new projection equipment and religious films. The chairman of this committee is a Methodist pastor, Mr. Teilman. A visual aid library has been collected and new films are being ordered.

The council decided that the combined collections on Ecumenical Sunday, May 17, be devoted to the purchase of a mobile van to extend the work among the new villages.

The General Secretary reported that Malaya had considered the question of "Race Relations." This study had been submitted to the study department of the World Council of Churches. Various groups during the past year had also studied several problems, and these studies had been used at the Lucknow Conference in December, 1952.

It was the intention of the council that this work be extended. An Ecumenical Study Commission of the M.C.C. was set up to direct the work.

The Scholarships Sub-Committee reported that two candidates for M.C.C. scholarships had been selected during the past year. Both were from Penang.

The report of the Broadcasting Sub-Committee was submitted by the Presbyterian moderator, the Reverend Robert Greer. Radio Malaya obtained much co-operation from the various churches, which take turns in going on the air for the morning service, the Evening Service and the epilogue.

The various State Branches of the M.C.C. also reported on activities in their states.

Thus Perak reported on the welfare work in the resettlement area of Sungai Durlan. Visitors to Perak during recent months had been Professor R. D. Whitehorn, the Primate of Australia and Bishop Ivan Lee Holt of the U.S.A.

Two languages were used throughout the conference. They were English and Chinese. The general secretary himself is a fluent Chinese speaker.

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AROUND OUR TOWN

SHIPS THAT PASS

By A SPECIAL CORRESPONDENT

THERE were two of them, chalking up geometric patterns that only the young can devise. Boy and girl both had fair hair and blue accents—they were obviously migrants.

It was early afternoon. "Haven't you started school yet?" I asked, trying to sound disinterested. They regarded me with suspicion. "Mother works"—and that was that.

I visited Mother and found her taciturn, unfriendly. Her fingers were stained with nicotine and her eyes seemed blank behind her glasses. She promised to send the two youngsters to Sunday school, but weeks passed and they did not come.

I called again. The door was part opened and I could see only half a protuberant stomach cased in an athletic. "What d'ya want?" growled a masculine voice.

"I've come to see Mrs. Butcher."

"Not in."

The door began to close—"Are you Church of England?" I began again, hopefully.

"Me wife—I'll get her." They asked me in then. A thin lady in glasses smiled toothfully. She was glad to see me since she was about to evict Mrs. Butcher.

There followed a list of all the crimes that a tenant could commit. Her husband agreed to everything. I didn't believe them until they produced an agreement signed by Mrs. Butcher which said that she agreed to vacate the premises upon a month's notice. "The month," said the lady triumphantly, "is up!"

On the way out I met Mrs. Butcher coming up the steps. When I asked if I might speak to her, she replied that she supposed so. I told her all I knew, and she sat there stonily, chain-smoking. There was a dullness about her that suggested either a broken spirit or a reluctant one.

Her husband was at sea, she didn't know the ship, only the name of the company.

"He hasn't seen me for two years. His cheque's overdue, too," she reflected.

When I called again the room

she occupied was empty. The little furniture she possessed had been sold, much to the chagrin of the landlady. "Promised me the bedroom suite, she did; can't trust her at all."

"And they say vultures have wings!"

All that was left was a bundle of bed clothing dumped in the centre of the floor and three large suitcases. It looked dejected: it made me feel miserable. "She goes out to-morrow," said the landlady, closing the door.

I rang the shipping company as soon as they opened. Which of their ships was due in and when? The Bombo was due that day and I might find out if Mr. Butcher was one of the crew by ringing the wharf at ten that night.

I called on the landlady again. She had kept her word. Mrs. Butcher's belongings were lying on the verandah.

The two children had been taken in by a near neighbour, and Mrs. Butcher herself was out looking for a place.

I tried all that afternoon by calling from door to door to find a place for the three of them, without success. We brought them back to the rectory for the evening meal.

While they were bathing, Elisabeth and I tried to work out where we could put them for the night. The rectory had neither beds nor rooms—it would have to be the parish hall. I carried up all the bedding, including our mattress and some blankets.

The children stayed up quite late. "They want to know if their father is coming home," our visitor explained, and the three of them were still up when the gatekeeper affirmed Mr. Butcher's presence in the vessel.

Now it was eleven o'clock and a light drizzle added to the cold as the five of us—the mother and her children, Elisabeth, and I—set out.

We met few people on the way. Cockroaches stopped apprehensively in lanes as we passed, and an occasional rat dashed along the gutters, but the children chattered gaily as though this were a regular jaunt.

Most of the wharf lights were out when we finally arrived, and the only sign of life was the

loquacious gatekeeper. Elisabeth sat on a stanchion and entertained the children while Mrs. Butcher leaned against the fence, hands thrust into pockets, looking moodily at the ground.

I walked up the gangplank and found no one. The "Bombo" was silent.

I called, and a thunder of profanity answered out of the east. I turned to greet a gentleman clad only in a singlet. When he saw me he excused himself, reappeared draped in a towel.

No, he wasn't Mr. Butcher; but wait a minute.

Mr. B. was tall and looked like a distinguished spiv.

"I thought you would like to know that your wife has been evicted. I've got her set up in the parish hall."

He expressed surprise and promised to come round in the morning. No, he wouldn't see the children now. With that he bade me good-night.

The children's spirits weren't quite as high on the way home. Their hair was wet and they were very tired.

The next morning the husband called at the rectory and met his wife again for the first time in two years.

It was not a pleasant meeting. They were full of recriminations and each accused the other of infidelity.

The children, once they were allowed into the room, flung themselves at their father; the little boy buried his head within the man's coat, and the little girl clasped his knee fervently.

Mrs. Butcher, at this scene, seemed to retire further into herself. Her face betrayed no emotion whatever.

We tried hard to effect a reconciliation between them, and they slowly came to such an agreement.

I got in touch with the local member, who promised to do something for me in the way of housing. Within three days he had achieved something, and I arranged another meeting of the man and his wife in the rectory, a fitting place to pass on the good news.

At a quarter of an hour short of the required time, Mr. Butcher rang and told me he would be late. I strolled up the parish hall to tell his wife.

The door was open and there was no one inside.

They had gone.

Our own bedding was piled on a table, but all their personal belongings had been removed. There was no word of explanation.

Two hours late the husband arrived, smelling strongly of rum. "It's no use," he said; "we can never patch it up. So I've agreed to send her a monthly allowance and I've given her the train fare to a job in the country."

I went with him to the steps. He took from a healthy roll a crisp ten shilling note. "This'll pay for the gas and light the wife used," he said.

The "Bombo" sailed two days later and I saw neither of them again.

NEW CHURCH RADIO FEATURE

MELBOURNE, March 2

A new religious session was broadcast for the first time from station 3AW at 5 p.m. on March 1. It is called "Children Make You Think."

This session is designed to answer questions of faith and morals which children and adolescents ask, and will take the form of a "brains trust."

Compe Norman Banks will put unrehearsed questions to a panel of speakers, who aim to give the kind of answer that will satisfy young minds. The session has been produced with the co-operation of the Council for Christian Education in Schools, and any questions may be sent to the Reverend F. W. Rolland, 31 Queen Street, Melbourne, who is acting on behalf of the council.

WARIALDA CENTENARY 1853-1953

N.S.W. CHURCH'S HISTORY TRACED

By A SPECIAL CORRESPONDENT

WARIALDA is 437 miles north of Sydney, between Inverell and Moree, and stands on the western slopes of the New England Tablelands.

The population of the town is around 2,000, the surrounding properties are pastoral and farming, producing stud rams, wool, wheat, oats and barley. In the town are situated the headquarters of the Shire of Yallaroo and of the Warialda P.P. Board.

Among the early explorers to visit the district was Alan Cunningham, the botanist. In 1827 he came north from Sydney, discovered Pandora Pass in the Liverpool Ranges, and moved on to where Yetman stands today, 54 miles north of Warialda.

The then drought and the poor condition of his horses made him swing east, and thus, in addition to discovering the fertile Liverpool Plains, he discovered the Darling Downs in Queensland.

In 1834, Sir Thomas Mitchell, Surveyor General, accompanied by his overseer, Burnett, and assistant surveyor, Stappilton, came into the district. The two counties which form the Shire of Yallaroo are named after these two, Burnett and Stappilton.

With the visit of Sir Thomas Mitchell and his party, settlers began to fill the district, and the town became the centre of administration for both police and law courts.

By 1852, the number of settlers in the north-west of the State of N.S.W. was such as to cause the first Bishop of Newcastle, Bishop Tyrrell, to consider sending a resident priest to the area.

On February 1, 1853, he designated Warialda as the centre of an "undefined" district and on March 1, 1853, he sent the Reverend Frederick Richard Kemp, from Scione, as the first Vicar of Warialda.

The area then covered was approximately 80,000 square miles and was bounded by Ashford, Bundarra, Tamworth, Narrabri, Walgett, Collarenebri, Mungindi and the Macintyre River.

To-day the same area has thirteen parishes.

The third Vicar of Warialda was the Reverend Francis Dashwood Bode, who later became Rector of St. John's, Cooke's Hill, and Archdeacon of Newcastle. His son, the Very Reverend Dean Bode of California, died last year and his daughter still lives in Scione.

The original parish church, the date of erection of which cannot at the moment be found, was dedicated to All Saints.

In this church on October 14, 1880, the seventh Vicar, the Reverend Francis Spooner, baptised the baby daughter of Michael and Mary Kenny, Elizabeth Kenny.

She grew to womanhood, served with the 1st A.I.F. as a nursing sister and achieved world fame as Sister Elizabeth Kenny for her work with polio victims.

The same font is in use in the present church, which was dedicated to SS. Simon and Jude on October 19, 1902, by the fourth Bishop of Armidale and Grafton, Bishop Cooper.

In 1860, the parish records were taken to Bundarra, and apparently cannot now be traced. In 1871 the Reverend W. F. Harris-Walker, who became Vicar in that year, made a copy of the baptismal entries into a new record book, leaving the original at Bundarra.

This baptismal register is still in use and will probably be in use at the next centenary. In browsing through it, interest is aroused by such occupations as "shepherd" and "remittance man".

Many of the families named in the early pages are still living in the district.

In the front of the Burial Register is the copperplate, handwritten petition addressed to Bishop Turner of Grafton and Armidale, seeking the consecration of the "new" cemetery and also a copy of the Deed of Consecration dated July 3, 1881.

Prior to this burials took place in the "old" cemetery not far from the present church, and this burial ground was used until the early years of this century.

The present Parish of Warialda extends beyond the confines of the town and covers an area of approximately 2,000 square miles. In addition to the parish church there are three other churches, and use is made of two union churches, two homes and one hall.

Gravesend, 18 miles on the Moree side of Warialda, is the largest centre. The church, dedicated to the Holy Trinity, was built during the incumbency of Canon Horace West on a site about half a mile outside the village.

In 1952, a site in the centre of the town was obtained and the church moved bodily to the new site. Here Divine Service is held every Sunday.

The rail link for Warialda with Sydney is Warialda Rail, formerly called Kelly's Gully, some four miles outside the town. St. Paul's Church has been in use here for nearly 50 years and has stood on its present site since December 31, 1913, when it was dedicated by Canon Villiers Reid, of Narrabri.

S. Peter's, Coolatai, lies 25 miles to the north and was dedicated by Bishop Cooper on October 28, 1912. This church is used also for Presbyterian Services once every two months. In 1945 the twenty-second vicar, the Reverend W. J. Powell died. The Presbyterian community of Coolatai presented a Sanctuary Chair in his memory.

To the north-west of the present parish lies the Parish of Boggabilla. This was cut off from Warialda in 1912 and the former beloved Registrar of the Diocese of Armidale, Canon Clive Dickens, was appointed first vicar.

In the present parish church there is an Honour Roll of all the men of Warialda who served with the 1st A.I.F. This was dedicated on April 25, 1926 by the Reverend R. H. McLean, the 21st vicar of the parish. This priest held the incumbency longest in the 100 years' history of the parish.

In that period there have been 24 vicars, the present vicar being inducted on February 1, 1952.

At the moment the parish organisations are: Mothers' Union, Women's Guild, C.E. Fellowship and Heralds of the King. The M.U. branch was founded over 30 years ago by the Reverend R. H. McLean.

It now, amongst other activities, raises the parish quota for the Coventry Girls' Home. It has adopted one of the girls there and looks after her. The Women's Guild is a very active body, raising over £770 last year.

The Fellowship and Heralds are recent ventures in organisation, both being formed last year. The Fellowship is nearly 60 strong and is responsible for raising the Boys' Home quota. At present the lads are busy painting the church for the centenary. The Heralds are noisy and active and have over 30 members.

In 1936 a move was started to build a beautiful brick church in place of the present weather-board one. The war and post-

war years have stopped the realisation of this dream up to the present. It is hoped that a start will be made this year on the new church and that it will be possible to set the foundation stone on our Patronal Festival on October 28, 1953.

In this church it is hoped to place a suitable memorial to the late Sister Elizabeth Kenny, and to this end an appeal will be made during the year.

THE PARISH REJOICES

Warialda, March 1

The centenary of the appointment of the first vicar of the Parish of Warialda, N.S.W., was celebrated to-day.

On March 1, 1853, the Reverend Frederick Richard Kemp was appointed vicar by the then Bishop of Newcastle, Bishop Tyrrell.

The 24th vicar, the Reverend John Sullivan, was the celebrant at the sung Eucharist that marked the centenary. The epistoler was the Reverend Frank Heyner, of Delungra, and the Gospeller was the Reverend John Shaw of Ashford.

The Bishop of Armidale was the preacher. Also assisting in the Sanctuary were the Archdeacon of Armidale, the Venerable E. H. Stammer, and the Vicar of Moree, Canon E. T. Ormford.

The church was filled to capacity.

The bishop took as his text, "For other foundation can no man lay than that is laid, which is Jesus Christ." He asked the question, "What has Christianity accomplished here?"

"Have we been able to escape from the circle of our environment and heredity?" he asked. "The Greeks believed that history repeated itself. It is possible to find instances of that in the world to-day."

The bishop drew attention to the large Cross upon the Altar which has a circle around the Cross. The circle represents the circle of life that is in a groove and does not escape from its environment and its heredity. The Cross offers the way of release, through the atoning death of our Lord and Saviour.

There has been built up during the past 100 years a Living Body of Christ, the Church.

"Then, in this the dawning year of the second century let this Body build a monument to the Glory of God and the memories of the priestly pioneers that made this day possible. A new church is needed—then let this year see the undertaking of this work."

After the Service the congregation moved to the vicarage, where the members of the Women's Guild had prepared a picnic lunch. The Archdeacon of Armidale, the Venerable E. H. Stammer, who is the unofficial historian of the Diocese of Armidale gave a summary of the early history of the parish and of some of the pioneers in what are now the dioceses of Armidale and of Grafton.

Two parish councillors lighted the 100 candles on the birthday cake given by the Mothers' Union.

The president of Yallaroo Shire, Cr. Pyrk, assured the vicar of the whole-hearted support of the community in the building of the new church.

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If not, will you help us to give you a bigger and better paper?

There is an Order Form on Page 16.

Devotional Poems—No. 6

by Mary Corringham



ASKING GUIDANCE

Master, if Thou would'st teach me how to pray,
my feet would never stray
from the strait path where Thou would'st have
me walk.

If I might only come to Thee, and talk,
as to a wise and understanding Friend,
with kindness enough to apprehend
the good I fain would do,
yet never carry through,
because of my imperfect heart and mind—
ah! what support my feeble soul would find!

When sin pursued me with her dazzling charm,
sheltered by Thee, I should be safe from harm.
With Thee to guide me, I should onward go,
secure from Satan—man's eternal foe.

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REFLECTIONS ON BISHOP GORE

By A SPECIAL CORRESPONDENT

The greatness of Bishop Gore was somehow axiomatic. It was partly a matter of upbringing.

Week after week, in my childhood, I had to take tea with an intellectual and exuberant great-aunt.

She was a blue-stocking and a sermon-taster; Nonconformist, Asquithian, teetotal.

Her attendances at the local chapel were most regular; but sometimes she would speak sadly of her mother's quarrel with the vicar, as a result of which the family had moved from church to chapel.

My great-aunt's heroes were Gladstone and Acton. She called them "liberal Christians," and in that line of succession stood Charles Gore, then Bishop of Birmingham.

Gore loved the Nonconformists because he knew intuitively how many of them were lost Church people.

OXFORD SERMONS

When at last I had a chance to hear Gore, I was nearly sixteen.

War was raging on the Western front. Oxford, where he was then Bishop, seemed strangely empty, though a large congregation sat in S. Andrew's, the unadorned church of the Oxford Evangelicals.

Somehow, its deliberate plainness accentuated Gore's extra-Anglican influence.

He spoke of sin as a condition which lacked degrees. Society might distinguish between respectable and disreputable sins, but not the Christian.

Sin was always sin.

The long face, the sudden furrowings of the brow, the nervous tip-toeing, and the emphatic rhythm of his sentences, were new to me.

I found his mannerisms as oddly attractive as his use of the word "Ca-r-tholic." But it was the content of his sermons, and not his manner, which impressed me, and I still think that the first sermon I heard him preach was the best.

I began to read his books. Once, in the vestry of S. Barnabas's, I met him. The manner was gracious and the words few. Between age and youth, shyness is a double barrier.

Thirteen years later, India enabled me to see Charles Gore in a new light, for he was no stranger to the country.

He paid his first visit to the Oxford Mission in Calcutta in 1884. He paid his second in 1890, when the grief which Lux Mundi brought to Liddon and others made him wonder whether he ought not to withdraw from Pusey House.

THOUGHTS OF BOMBAY

In 1908, John Morley, as Secretary of State for India, heard to his astonishment that Gore would like to leave Birmingham for Bombay, and he offered him the vacant bishopric.

Though Gore refused it, he was right in thinking that India was a congenial field. He might have worked, as did Bishop E. J. Palmer, for the creation of an autonomous Indian Church.

He might have steered a separate Church in South India from the rocks of schism; but it was the gifts of character, spiritual insight, simple charm and compassion which would have made him a great leader of all sorts of men and women in India.

He was politically mature. No Party would have made him captive, nor any teaching which divorced politics from religion.

He would have wrestled for some basis of spiritual and political consent between Englishman and Indian.

He would have worked as well with the Hindus and Moslems living in a vast diocese, as he once worked with the Nonconformists of Birmingham.

He would have been happy in a God-conscious country, where time and again bigotry gives place to profound illumination. He would have wanted to keep

his Church in India Anglican, but not angular.

Now, in the early months of 1931, he was back in India for a third time.

Anxiety about the project of a South India Church was no doubt the primary cause of his visit, but he did not pretend to be indifferent to the tremendous political happenings of the day—Lord Irwin's lone policy of conciliation, the release of the Congress prisoners, and the long talks with Gandhi in the old Viceregal Lodge.

Lord Irwin, now Lord Halifax, has something in common with his great-grandfather, Lord Grey of the Reform Bill. It is the Whig temperament; and Gore had it too.

At the time, A. N. Whitehead was writing *Adventures of Ideas*. The pact between the Viceroy and Gandhi so moved him that he called it a most signal triumph of the religious spirit.

Forces which threatened to overwhelm millions with violence "have been halted by two men acting with the moral authority of religious conviction."

I was meeting Gore less than thirty hours after his arrival in India. I found him eager, receptive and yet determined to reserve judgement. He said that he had promised to write nothing until six months after he had gone home.

QUIT GIFT

He was by no means the most talkative of the four men who sat down to a simple luncheon; but he had the gift of making others talk responsively.

He could illustrate another man's point of view with an apt quotation, or by recalling some incident in England's history. You knew where his sympathies lay, for he could not keep his strong face immobile. It had its own unmistakable language, and made silence eloquent.

Looking back, I realise why I was invited to meet the bishop. For he made a practice of walking six miles a day, and that was too much for a Canon of Bombay.

As a stripling of twenty-nine, I was meant to choose a walk for Gore, and to accompany him.

In my imagination I have done that walk with him a hundred times. I would have driven him right out of the crowded city to my home, where the trees sloped down to a village that was Portuguese.

I would have led him through attractive bridle paths and brought him back to a warm bath and to the company of chosen friends, whose ride would then be over. But once again, shyness stood in the way.

The obstacles seemed to be too formidable. My shabby knock-about car, the zinc bath, the innocent blasphemies of a lad who now lies buried in a jungle battlefield of Burma—how could I equate them with Cuddesdon Palace?

I have often wondered since how Cuddesdon Palace was equated with Charles Gore.

TOWARDS THE END

Instead of a six-mile walk, he was given, I heard afterwards, a fifty-mile motor ride. The car broke down, and no one could speak the language of the naked villagers, who seemed to be only too anxious to help.

The afternoon's expedition was not a success.

Moreover, the young men who helped to fill Bombay Cathedral on the following evening came away disappointed. The sermon did not come to life. "You should meet him face to face," I pleaded.

But it made no difference. Mortal illness, perhaps, was already upon him. A few weeks later, he set out to stay with Phillip Loyd, and he reached Nasik exhausted.

When his six months of silence in India came to an end, he was dying.

INTER-CHURCH AID: AN APPEAL

At the annual meeting of the Australian Council for the World Council of Churches held last month in Menangle, N.S.W., it was reported that Australia has sent £27,000 overseas for the strengthening of the resources of the churches in Europe and Asia which suffered from the ravages of war and are seriously committed to rendering service to millions of homeless refugees.

Dr. G. C. Barber was appointed chairman and Principal Lyall Williams becomes the special chairman of the Australian Commission for Inter-Church Aid. The council passed as a matter of urgency a resolution commending the work of the commission and the services of the secretary, to the attention of all heads of Churches and State committees of the council, throughout the Commonwealth.

Money from Australia has been allocated to pressing needs in the following areas: Korea, Hong Kong, Iran, Middle East, Greece, Yugoslavia, Austria and Germany, both East and West zones.

By far the greater proportion has been devoted to physical, mental and spiritual needs of refugees, but help for such churches as the Orthodox, Lutheran, Reformed, Methodist, Baptist and Presbyterian included such items as aid to pastors (money, food, clothes, books, hospital care), theological training institutions and scholarships, paper for Christian literature, service and hymn books, and youth leadership and conferences.

Further information may be had from and donations may be sent to the Australian Commission for Inter-Church Aid, Room 23, 5th Floor, 37 Swanston Street, Melbourne, C.I.

LINKS WITH GOVERNOR'S CHURCH

FROM OUR OWN CORRESPONDENT

Sydney, Feb. 27. The Strathnaver recently arrived in Sydney with two blocks of stone from the city church of S. Mildred, Bread St., London.

One is from the vestry and the other from the altar steps. They are to be placed in two of Sydney's churches.

They are historic links between the Ward of Bread St., within the City of London, where Governor Phillip was born, and Australia. These stones were obtained by Mr. F. W. Gledhill, the well-known Anglican Church historian and Fellow of the Royal Australian Historical Society.

One of the stones will be placed in All Saints', Balgownie, because Governor Phillip began his first exploration journey from Manly (North Harbour) towards Pittwater, in 1788, the year in which the First Fleet arrived.

S. Mildred's dates back to the year 1170. It was destroyed during the blitz, and is unlikely to be rebuilt.

On the exterior wall of the church was a large bronze memorial to the memory of Admiral Arthur Phillip, setting out his work as Australia's first Governor. The memorial was the gift of Charles Cheers Baron Wakefield of Hythe, and was unveiled by H.R.H. Prince George.

WHERE DOES OUR CHURCH MUSIC COME FROM? ... No. 16.

PASSION MUSIC

By LEONARD FULLARD

DURING the last 50 years composers of the English Church have been turning their attention to providing music in the form of cantatas suitable for Holy Week, and as a result we now have several works of good musical value and definite devotional worth.

The foremost of these is "The Saviour of the World," by Sydney Nicholson, published by The Faith Press. Unfortunately this is out of print at present, but it is worth mentioning, for The Faith Press may reprint it at any time.

This cantata has a spoken part for a Narrator which provides considerable relief from hearing the music all the time. There is also a procession, during which the choir goes to the Font, where Collects are said.

The words of this cantata are well chosen, being very much in accord with the teachings of the Church, and containing many passages from the Prayer Book. It also has several well-known hymns set to new music. The whole work is not particularly difficult, and the music can be strongly recommended as very attractive.

On account of its general make-up it is only suitable for use in Anglican churches.

"SACRIFICE TRIUMPHANT"

This is a cantata by Basil Harwood, published by Novello, and it is available at present. It is very similar to the work of Sydney Nicholson. The themes of several plainsong hymns appear in the music, notably "Now my tongue the mystery telling," and "The Royal Banners forward go."

There is also a part for a Reader which consists of passages from the Scriptures. The work is divided into sections, such as "The Prophecy," "The Incarnation," "The Passion," etc.

In the Incarnation section

appears a delightful organ choral prelude on "In Dulci Jubilo" with an optional part for the sopranos singing the carol tune.

This cantata is not really difficult for choirs of average ability but with some ambition. There are solos for soprano, tenor and bass.

"THE REDEEMER"

This work by Martin Shaw is called an Oratorio. The music is unlike the anthems and services we usually associate with the name of Martin Shaw. "The Redeemer" is a large scale work in which the composer employs modern harmonies and tonalities. It is very beautiful music, but on account of the modern idiom would be beyond the scope of the average parish church choir.

However, advanced choirs accustomed to the idiom would relish the music, and it would be fine for a choir with a cathedral tradition.

"JESU, JOY AND TREASURE"

If we depart from Anglican composers we find this excellent work by the early Danish composer, Buxtehude. The work is based on the chorale "Jesu, meine Freude," which Bach used in his great motet usually known in English as "Jesu, Priceless Treasure."

Buxtehude's cantata is very much simpler than the Bach work. In fact it is within the scope of any choir of average attainments. In "Jesu, Joy and Treasure," six stanzas of the chorale are used. In the first and last the chorale melody is harmonised simply, but with instrumental interludes between the various lines of the tune.

The stanzas in between are treated as solos and varied versions of the chorale. The solos for soprano or tenor, and bass, may all be very effectively

sung in unison, therefore the cantata may be rendered without soloists if necessary. The time of performance is 17 minutes. It is published by Hinrichsen. This cantata is definitely the easiest of any that have been mentioned in this article. It may also be performed at any time of the year.

CHARLES WOOD'S PASSION

The Passion according to S. Mark, composed by Charles Wood and published by The Faith Press, has been performed at quite a number of churches in Australia during the last twenty years.

It is a difficult work requiring good solo voices. Much use has been made of the plainsong tune, "Now my tongue the mystery telling."

BACH'S CANTATA

Lastly it must be mentioned that Bach composed a cantata for Palm Sunday, called "King of Heaven, be Thou Welcome." It has three choruses, and arias for contralto, tenor and bass. The tenor aria could be sung by a soprano.

This work, which is published by the Oxford University Press, is not difficult as Bach goes, being of the same order of difficulty as the well-known opening chorus of his Christmas Oratorio, "Christians be Joyful." The cantata takes about 30 minutes to sing.

Should any reader have difficulty in procuring any of the above works, write to the writer of these articles c/o THE ANGLICAN.—Editor.]

ARCHDEACON BENNIE

The Archdeacon of Carpenteria, Archdeacon Alexander Peter Bruce Bennie, has been appointed Rector of All Saints', Brisbane.

Archdeacon Bennie is correspondent for THE ANGLICAN in that diocese.

THE ANGLICAN CROSSWORD—No. 31

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ACROSS:

1. What did Gideon call the altar which he built when he saw an angel?
2. Name of Davidson and Walker—not the Sydney clergymen, but the Sydney bowlers.
3. Son of Bilhah and Jacob; brother of Naphtali.
4. "The Censor" who opposed the spread of Hellenic culture because it threatened old Roman simplicity.
5. Eshelot so pleased him that he gave her seven maidens who were the best place in the women's quarters at Shushan.
6. Girl's name.
7. Little children.
8. Actress named Gardner.
9. And the Holy Ghost descended in a body—like a dove upon him, and a voice came from heaven.
10. River of Wales and England, or a river of Scotland.
11. Son of Reuel and grandson of Esau.
12. Dens.
13. "He giveth snow like wool: he scattereth the hoar-frost like ashes; he casteth forth his (what?) like morsels."
14. Incorporated (abbrev.).
15. Place to drive off.
16. Goddess of infatuation who drives men to ruin.
17. Before.
18. James opined that the tongue, unlike every kind, of beast,

bird, serpent, and marine creature, is not in this condition.

19. Fed.
20. Narrowed ones were made "without in the wall" of the House of the Lord built by Solomon, so that beams would not be fastened into the walls.
21. The second Mrs. Copperfield.
22. Roman pound.
23. Crib.
24. Thus.
25. The daughter of Shua, wife of Judah, might be so described.
26. Tennyson's successor at Port-Lesureste, or capital of Texas.
27. Habakkuk saw its tents in affliction, while the curtains of the land of Midian did tremble.
28. Mahlon, Chilion, Elkanah, Jesse, and Jeroboam, for instance.

DOWN:

1. Where Shihon, king of the Amorites, fought against Israel who smote him with the edge of the sword and possessed his land.
2. French pupil is not quite eleven.
3. Ishmaelites.
4. Number.
5. Mother of Jabal, the father of such as dwell in tents and of such as have cattle.
6. Zechariah prophesied that Jerusalem's mourning would be as the mourning of this place in the valley of Megiddon.

7. Bite suddenly.
8. Take part in a play.
9. One who is lukewarm in Christian faith.
10. Small fur-bearing aquatic animal.
11. Who made a serpent of brass and put it on a pole, the result being that all who had been bitten by serpents survived merely by looking at it?
12. Samson offered to give 20 of these to whoever could answer his riddle within seven days.
13. A son of David, or a mighty man of valour, a Benjamite, who was one of Jehoshaphat's warriors.
14. Honour at cards.
15. Who has the ways which the sluggard is urged to consider and thus to become wise?
16. Her name is truth.
17. Spanish coin.
18. No-one that is available to do this to your sheep when they are given to your enemies because of your broken commandments, according to Moses.
19. Girls with mixed assets?
20. Tithes.
21. He receives hospitality as Jesus did from Zachaeus.
22. Where was the marriage at which Jesus changed water into wine?
23. A little fellow.
24. Isaiah foresaw a time when wolf and lamb would dwell together, and the sucking child play on the hole of this.
25. Fish drawn in net.
26. New Zealand parson-bird.
27. Haggard novel.

SOLUTION OF CROSSWORD

No. 30

ACROSS: 1. Frankincense (Matthew 11, 12); 2. Balaam (Lamentations 4, 13); 3. Basit-Tamar (Judges 9, 33); 4. Elia; 5. Tessa; 6. Rami; 7. At; 8. Ab; 9. Ure; 10. Eric; 11. He; 12. Cha; 13. Churl (Isaiah xxii, 23); 14. Ezra (Ezra vii, 21-22); 15. Er (Genesis xxxviii, 7); 16. Ch; 17. Rami; 18. Genu; 19. Urim (Exodus xxviii, 30); 20. Jehonadab (II Kings x, 15); 21. Et; 22. Roger; 23. David (Ruth iv, 15-21); 24. Bethlehem (I Samuel xvi, 1).

DOWN: 1. Forerunner; 2. Am; 3. Nebeloth (Genesis xxv, 13); 4. Er; 5. Irte; 6. Nile; 7. Elasar; 8. Nam; 9. Swan (Leviticus xi, 18); 10. Ezer; 11. Ehan; 12. Tezar; 13. Indio; 14. Shammunite (I Kings ii, 25); 15. Ebi; 16. Cherubim; 17. Hazer (Joshua x, 11); 18. Succoth (Genesis xxxiii, 17); 19. Rhen; 20. Rali; 21. Jubah (Genesis xxix, 25); 22. Hage (Esther ii, 31); 23. Bade (I Samuel xxiv, 10); 24. Job (Job i, 1-3); 25. Het; 26. Ave; 27. Dbl.

CLASSIFIED ADVERTISEMENTS

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

Advertising will be classified in the following sections—
 Accommodation To Let.
 Accommodation Wanted.
 Baptisms.
 Births.
 Deaths.
 Educational.
 For Sale and Wanted and Exchange.
 Holiday Resorts.
 In Memoriam.
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ACCOMMODATION TO LET
 HOLIDAY FLAT, now and Easter. Accommodate three or four; overlooking Pittwater; set among beautiful trees; very peaceful surroundings. Thomson, Wanda, Street, Taylor's Point, Avalon, N.S.W.

MOUNTAIN HOLIDAY cottage, restful surroundings, superb views, lovely grounds, comfortably furnished, all electric. Book now for your next holiday. Phone M 3744 (Sydney exchange).

ACCOMMODATION WANTED
 UNFURNISHED FLAT urgently wanted by industrial chemist and wife; expecting first child. Phone WM 1493 (Sydney exchange).

POSITIONS VACANT
CHOIRMASTER-ORGANIST wanted for church in Western Suburbs, Sydney. Pipe organ. Applicant must be fully capable especially as choirmaster. Top salary. Apply 4764, c/- THE ANGLICAN office.

MARRIED COUPLE required for Girls' Home, Armidale, N.S.W., wife as matron-housekeeper, husband as manager. Apply: Diocesan Registrar, Armidale.

ASSISTANT-PRIEST, single, P.B. Catholic, required for All Saints', St. Kilda, Melbourne. Enquiries to the Vicar.

WARDEN WANTED. Priest or layman required for the position of warden of St. Francis's home, Semaphore, S.A. This home accommodates boys of mixed blood during the years of their education and until they are established in trades, etc. Applicants should write in first instance to the Secretary, Australian Board of Missions, Leitch Street, Adelaide, from whom all particulars may be obtained.

LADY WARDEN, Perth Diocesan Conference and Retreat House: Church woman, active, in sympathy with young people, competent in cooking and catering, domestic help provided. Apply: Box 144D, G.P.O., Perth, W.A.

FOR SALE
 ASSORTMENT of clerical attire for sale, also Communion vessels, crosses, etc. Phone XB 2540 (Sydney exchange) after 5 p.m.

WANTED
 GOOD FRIDAY slides, old type lantern. State price and number to the Vicar, Loch, Victoria.

TOC H COMMISSIONER

Colonel Norman Peters has been appointed honorary area commissioner for the N.S.W. area of Toc H.
 Colonel Peters first made contact with Toc H while a P.O.W. in Germany.
 He has served on the N.S.W. Area Executive for the past two years.

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NEW SYDNEY ORGANIST

MR. K. LONG

FROM OUR OWN CORRESPONDENT

Sydney, Feb. 28
 Mr. Kenneth Long has been appointed organist and choir-master of S. Andrew's Cathedral in succession to Mr. Hugh Bancroft.

Mr. Long first studied music under Mr. Gerald Knight at Canterbury Cathedral and later under Sir Walter Alcock at Salisbury, and Sir Edward Bairstow. During the war he served for six years with the R.A.F.

During this time he was stationed in Africa and made a study of African folk music.

After the war he went up to Cambridge as a bass choral scholar at King's College. There he not only sang in the Chapel Choir, but also in the Cambridge Madrigal Society, a select body of singers.

During vacations he sang professionally in the Canterbury Cathedral Choir. In 1949 he was appointed organist and choir-master at S. Mary's Redcliffe, Bristol, where he became known as an outstandingly good choir trainer and conductor.

He formed a Probationers' Choir and a Choir Club for social activities. Club programmes included a fortnight's summer camp—the second was held in Switzerland, where the choir sang from one end of the country to the other.

The third was at Canterbury relieving the cathedral choir. His book on choir management is recommended in the report of the Archbishop's Committee, "Music in Worship."

Mr. Long is unmarried and aged 32.

Mr. Long has had a wide experience with the construction and management of cathedral organs, and is a recognised expert in this field.

U.K. METHODISM

There was an increase of 1,994 in the membership of the Methodist Church during 1952, making a total of 743,590. It was the fourth time in five years that a gain had been reported.

PRIMATE OPENS NEW CLAREMONT BLOCK

Sydney, March 2

The Primate of Australia opened and dedicated a new classroom block at Claremont Girls' School, Randwick, Sydney, on Tuesday, February 24.

The block contains five rooms with folding doors, which, when folded, make a large Assembly Room and Hall.

The rooms are built according to the latest designs for light and air, and are painted in pastel shades which are most pleasing and restful. A verandah is situated on the west of the rooms with an enclosure for hats and bags at either end.

The building is in brick with a tiled roof. It commands a glorious panorama from the wide east windows of Randwick, Coogee and Clovelly.

On his arrival, the archbishop was met by the Rector of S. Jude's, Randwick, and chairman of Claremont Council, the Reverend O. V. Abram, and Miss Margaret Glover, the headmistress.

After presentation to the members of the council, heads of other Church schools, clergy of adjoining parishes, parliamentarians, the Deputy Mayor of Randwick, and representatives of the Old Girls' Union and the Parents and Friends' Association, the Primate was led by the servers and Processional Cross of S. Jude's to the new classroom block, which was crowded to the doors for the Dedication Service.

The choir of the school led the singing. After the dedication the Doxology was sung.

The archbishop's address followed.

On January 18, 1882, Miss Janet Hyland opened Claremont as a private school for girls in Judge St., Randwick. From 1896 to 1909 it changed hands a number of times, until it was procured by the Misses Wearne, under whose leadership it reached its zenith.

Two additional houses were added. There were 177 girls on the roll, including 44 boarders. In 1916, the average of boarders



The School Captain presenting the Archbishop of Sydney, the Most Reverend H. W. K. Mowll, with a book at the conclusion of the Dedication Service.

rose to 56. In 1919, Claremont was acquired by Mrs. Brimacombe and Miss Williams, who retained it until 1947.

The Old Girls' Union, was established with Miss Wearne as first president. In 1927, Claremont was moved to its present site—a beautiful and valuable one.

In 1930, it was divided into three houses, bearing the names of three women whose influence has counted so much in the school's history—Miss Hyland, the founder; Miss Wearne, the successful builder; and Lady Storey, the faithful friend and helper for many years.

In 1931, the Parents and Friends' Association was formed as a bond between them and the headmistress.

Claremont's last phase as a private school came towards the end of 1947, when the principals wished to retire. For three years they approached various Church denominations to sell it, but without success.

Parents were notified that it would have to close. This announcement brought deputations to the Reverend O. V. Abram, rector of the parish in which Claremont was situated, to do something to save the school.

He agreed to chair a meeting at the school.

A committee was formed there and then to consider means and ways to procure Claremont. An appeal was made and £7,000 was raised in gifts and debentures. The rest of the £12,000 was borrowed

from the bank. Articles of association were drawn up, and Claremont became a Church of England school from first term in 1948.

Mrs. M. Dover became the first headmistress. She continued until the end of 1951, when the present headmistress, Miss Margaret Glover, was appointed.

During the four years Claremont has been a Church school, many improvements and alterations, running into over £3,000, were carried out.

The latest is the addition of the new classrooms, costing £6,000 to make for better and more efficient teaching, and to provide accommodation for another 100 day girls.

The foundation stone of this building was laid by the Right Reverend W. G. Hilliard, Bishop Coadjutor of Sydney, on December 6 last year.

Until Claremont became a Church school it was the oldest privately owned girls' school in New South Wales. It thus celebrated its 70th anniversary as a school last year.

The Primate concluded by saying that the importance of religious training in Church schools lay not merely in assembly and in Scripture lessons, but in the Christian attitude and spirit on the part of every teacher in the school and in the teaching of every subject.

When the service was over, the school captain, Kay Mills, presented the Primate with a book as a memento of the occasion, and the girls gave him three rousing cheers.

RELIGIOUS BROADCASTS

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

DAILY DEVOTIONAL: 10 a.m. A.E.T. NATIONAL.

March 9: Mrs. Commissioner Ellen James, N.S.W.

*March 10: The Most Reverend J. J. Booth, Archbishop of Melbourne.

March 11: School Service, "The Story Without an End."

March 12: The Reverend A. P. Campbell, N.S.W.

March 13: The Reverend Hedley Bunton, N.S.W.

EVENSONG: 4.45 p.m. A.E.T. INTERSTATE.

*March 12: S. Paul's Cathedral, Melbourne.

***FACING THE WEEK:** 6.40 a.m. A.E.T. NATIONAL (The speaker in this session for the six weeks March 9 to April 13, inclusive, will be the Reverend John Bell.)

RADIO SERVICE: 9.30 a.m. A.E.T. INTERSTATE.

March 8: "More Parables in Modern Dress," the Reverend Arthur Oliver.

PLAIN CHRISTIANITY: 7.30 p.m. A.E.T. NATIONAL.

March 8: The Reverend Leo Dalton.

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

March 8: "Conference at Calcutta," the Most Reverend H. W. K. Mowll, Archbishop of Sydney.

WEDNESDAY NIGHT TALKS: INTERSTATE PROGRAMME.

March 4: The Seven Deadly Sins: 3. Sloth—Are you spiritless? The Reverend Frank Hamby. (This talk will be reproduced in THE ANGLICAN of March 20.)

***"PRELUDE":** 7.15 p.m. A.E.T. NATIONAL.

March 8: A programme of music sung by Mr. A. Hamilton's quartette.

COMMUNITY HYMN SINGING: 6.30 p.m. INTERSTATE.

March 8: Combined Churches of Nhill, Victoria.

***READINGS FROM THE BIBLE:** 8.10 a.m. A.E.T. NATIONAL.

February 23-April 17: The Reverend W. R. Ray.

***EVENING MEDITATION:** 11.20 p.m. A.E.T., INTERSTATE. The Right Reverend J. S. Moyes, Bishop of Armidale.

PRESENT FOR THE QUEEN

INDIAN INFORMATION SERVICE Delhi, Mar. 2

A beautiful silver lace-bordered mat, woven with letters in silk, is to be presented to Queen Elizabeth on the occasion of her coronation in June by mat weavers of Patala-village in Tirunelveli District in Madras State.

The mat is made of a very fine grass fibre, known locally as Korai.

Many expert hands have worked at it for over a month.

The mat, fine and shiny like a piece of silken embroidery, can be folded to the size of a table napkin.

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