

THE ANGLICAN

Incorporating The Church Standard

No. 12.

Daking House, Rawson Place,
Sydney, N.S.W. Telephone: M3994.

SYDNEY FRIDAY OCTOBER 24 1952

Registered at the G.P.O., Sydney, for
transmission by post as a newspaper.

Price: SIXPENCE

A NEW CATHEDRAL FOR NORTH BORNEO

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HISTORIAN UNDER FIRE

London, Oct. 17

Professor Arnold V. Toynbee is being challenged on a statement in his abridged "Study of History."

On page 495 he mentions "... a quaint provision of the British Constitution in virtue of which the Sovereign of the United Kingdom is an Episcopalian in England and a Presbyterian on the Scottish side of the border."

Mr. C. L. Berry, of Wakefield, has written to Professor Toynbee to say that in fact there is no such provision in the British Constitution, and he adds:

"There is no such thing as the Royal Supremacy where the (Presbyterian) Church of Scotland is concerned. . . . The Sovereign stands in the same relation to the Established (Presbyterian) Church of Scotland as she does to the Established (Roman Catholic) Church of Malta, or to any other 'established' religion, other than her own."

QUEEN VICTORIA'S ACTION

Mr. Berry says, "The above facts were never questioned until Queen Victoria — on her personal initiative, without consulting her ministers and therefore unconstitutionally — abandoned episcopalian for presbyterian worship in Scotland."

"This happened only some 90 years ago, far too recently to be 'a provision of the British Constitution.'"

"No British Sovereign had ever before attended presbyterian worship. Even George IV was most careful when in Scotland to attend only episcopalian worship. . . . Queen Victoria's action has been treated by her successors as a precedent which they must follow."

DUCHESS OF KENT SETS FOUNDATION STONE

FROM A SPECIAL CORRESPONDENT

Kuching, Borneo, Oct. 16

H.R.H. the Duchess of Kent set the foundation stone of the new Cathedral church of S. Thomas here to-day in the presence of one of the largest and most picturesque gatherings the city has ever seen.

The new Cathedral is built on a commanding position overlooking the town, and will hold 1,000 people. It replaces the present edifice, which is more than 100 years old and cannot economically be rebuilt or repaired.

Her Royal Highness said that there could be no greater privilege than to set the foundation stone of a new cathedral.

"It breathes the air of faith, of new birth and of hope," she said. "We live in an age when these things are at a premium."

"As the material world gathers speed, we need a guiding line, and the greatest need of the world today is a return to the humble way of faith, which is the only sure foundation upon which our lives can be built."

Her Royal Highness said that the new cathedral breathed the spirit of that faith which could alone enable man to avoid another ghastly tragedy in an age of destruction and death.

The Bishop of Borneo, the Right Reverend Noel Edward Cornwall, said that he rejoiced that he was not patching a museum piece, but erecting a building that would be suitable for the next 100 years.

He pointed out that the Duchess of Kent was the first member of the Royal Family to visit Sarawak.

After the ceremony, the architect presented the Duchess with the silver trowel and the small gavel which she had used.

Copies of local newspapers and other articles were placed in a cylinder of bronze, which was placed beneath the foundation stone.

The site of the cathedral was given to the first missionaries by the first Rajah of Sarawak, when he invited them to bring Christianity to the country in 1848.

The Bishop of Borneo told your correspondent afterwards that the design of the new cathedral represented an endeavour to incorporate a Western plan and layout with an external appearance reflecting the East.

"Those who live around and worship within the cathedral are people of many races: Dyak, Chinese, Malays, and Europeans, and many others," he said.

"The Church seeks ever to create a harmony between East and West, and the new cathedral is intended to catch something of that spirit."

"Although the plan does not conform with Far Eastern architecture, an endeavour has been made to create an Eastern atmosphere which will be pleasing and suitable to the climatic conditions of Kuching."

"Further, though certain features of the cathedral have definite Western proportions, these are not intended to cause an opinion in style of architecture, but rather to represent a gift of all that is best from where Christianity has flourished."

"The elongated dome lifts the eyes, and the heart and mind, until they are focused on the large cross which surmounts the dome, and which is the climax of our faith and the symbol of our salvation."

"This cross will be picked out in gold and should be seen from all over the town."

"The structure will be built in reinforced concrete with an outer and an inner skin; the outer skin will have a mixture of black granite chippings. This will be hand polished and lined out to represent stone. When the walls have been thoroughly dried out the appearance of the building will be hazy bluey white, and as we have no problems of soot in the air, the colour should be retained indefinitely."

"The high polish," he added, "should overcome the tendency which concrete has to develop a very unsightly black fungus."

The building will be approximately 62 feet wide by 200 feet long and will have the nave flanked on either side by aisles.

The height of the nave is 41 feet, and from ground to the top of the dome will be 84 feet.

The crossing is under the central dome and turrets, incorporating the north and south transepts.

The chancel has been designed so that it will not only contain the necessary seating for clergy and choir, but give ample room for lines of communicants approaching the altar, and give an air of spaciousness.

The chancel, and sanctuary, will be flanked by chapels, and by the choir vestry. The chapel on the south side will form the Lady Chapel and will hold about 50 persons.

On the north side will be a much smaller chapel, for private devotions, and the choir vestry, which would be adequate for a choir of about 20.

The sanctuary, where care is taken to provide adequate space for the traditional ceremonial of a cathedral church, will be visible from all parts of the cathedral. The emphasis throughout is on sanctuary worship.

The bishop's throne, which will also be in the sanctuary, will be visible from a large area of the nave. Behind the high altar will be two vestries; the clergy vestry, and the wardens' vestry; these will all connect up with the choir vestry and the chapels.

AN EXERCISE IN CHRISTIANITY ANGLICANS AND JEWS IN AMERICA



THANKS GIVEN FOR TWO HARVESTS

London, Oct. 17

Two kinds of harvest thanksgiving services were held in Britain recently.

IN YORKSHIRE 2,000 members of the farming community attended a harvest thanksgiving in York Minster.

The central act of this service was the bringing of representative agricultural offerings to the altar, where they were received by the dean.

Teams of white-smocked farm workers and young farmers came forward in threes carrying baskets of soil, seed, corn, roots, fruits, vegetables, flowers and, finally, the traditional harvest loaf.

The Princess Royal, the Minister of Agriculture, Sir Thomas Dugdale, and the President of the National Farmers' Union, Sir James Turner, were present.

Lord Faversham read the lesson, and Sir John Dunnington-Jefferson spoke at the presentation of the offering.

The Archbishop of York preached.

The picture above shows a small congregation of Jews in worship in the Protestant Episcopal (Anglican) Cathedral in Washington, D.C.

We believe that this picture is unique in the history of our Church.

A young Jewish Rabbi, Balfour Brickner, of Washington, found recently that his growing congregation had outgrown two meeting places and needed another, larger one.

He mentioned his problem at lunch one day with the Dean of Washington, the Very Reverend F. B. Sayre, who suggested that a chapel of the cathedral might be made available.

Arrangements were thereupon made for the first of what has become a regular series of Jewish services to be held in the famous national shrine of the Cathedral.

The Jewish congregation now meets for worship in the Bethlehem Chapel of the Cathedral each Friday. The Cross is replaced by the Ark of Israel during the service.

MEMORIAL TO KING GEORGE

An appeal for £50,000 has been launched with the object of completing work on S. George's Cathedral, Capetown, South Africa.

BISHOP OF CORK

Dublin, Oct. 17

At a special Synod of the United Dioceses of Cork, Cloyne, and Ross, the Very Reverend Dr. George Otto Simms, Dean of Cork, was elected as bishop in succession to the late Dr. R. T. Hearn.

The Archbishop of Dublin and Metropolitan of the Southern Province, the Most Reverend Dr. Barton, presided over the synod.

Dr. Simms is 42 and graduated at Dublin University in 1932.

He was curate at S. Bartholomew's, Dublin, from 1935 to 1938, and from 1938 to 1939 he was chaplain of Lincoln Theological College.

In 1939 he was appointed Dean of Residence at Dublin University, holding at the same time the post of Assistant Lecturer to the Archbishop King's professor of Divinity.

DIOCESAN NEWS

ARMIDALE

PARISH FESTIVAL

On Sunday, October 12, the 64th anniversary of the consecration of S. John's Church, Uralla, was commemorated.

The festival began with the celebration of Holy Communion. Then followed a children's service. In the afternoon a Thanksgiving service was held at which the Bishop of Armidale preached from the text, "Peter seeing him saith to Jesus, Lord, and what shall this man do?" (S. John 21:21).

At the conclusion of the service the bishop, vicar (the Reverend J. O. Quayle) and congregation adjourned to the Vicarage, where Sir Hugh Croft welcomed the bishop and parishioners. The bishop said he was glad to be present at the festival and appealed to parishioners to rally round the vicar and work together for the advancement of God's work within the parish.

Portion of the offering will be used to pay for materials to close in the back of the Vicarage—the work is being done by voluntary labour.

BALLARAT

C.E.M.S.

Three branches of the C.E.M.S. held Corporate Communion services followed by Communion breakfasts on Sunday, October 12. At S. John's, Horsham, 100 men sat down to breakfast when Bishop G. H. Cranwick, a former national president of the society, gave an inspiring address.

At Willaura, the newly formed branch held its first breakfast when men from all the centres of the parish were present and enjoyed a hot meal provided by the Ladies' Guild.

The speaker was the Archdeacon of Ballarat. At Christ Church Cathedral, Ballarat, the Reverend Lindsay M. Howell, Vicar of S. Peter's, Ballarat, was the guest speaker.

On Friday, October 10, the Archdeacon of Ballarat, assisted by the rural dean of Camperdown, the Reverend L. Burgess, inducted the Reverend Arthur Gray as Vicar of Mortlake.

The Vicar of Warnambool, the Reverend Canon N. S. Feltell, preached the sermon. After the service a social welcome was extended to the new vicar and Mrs. Gray, when visiting clergy and representatives from all centres of the parish offered their good wishes.

The annual meeting of the Ballarat Auxiliary of the Darling Bibles' Home was held in Christ Church parish hall on Wednesday, October 15. The bishop occupied the chair for his first public function since his recent operation.

The annual reports and balance sheets revealed that the previous year had been a particularly good one.

Sister Margaret of the Community of the Holy Name gave a talk on the work and problems of the Home.

Miss Dorothy Stamps, editor of the General Board of Religious Education publications, visited Ballarat on Monday, October 13. She addressed the clergy of the Rural Deanery in the afternoon, and in the evening gave a most interesting talk on the use of G.B.R.E. lessons and aids to a meeting of the Sunday school teachers fellowship.

BATHURST

MRS. ELSIE WHITE

We record with regret the death in Sydney, on October 14, of Clara Elsie White, wife of the Reverend Canon White, Rector of Forbes.

The Bishop of Bathurst, the Right Reverend M. d'Arcy Collins, conducted a requiem service in Christ Church S. Laurence, Sydney, and the service at the cemetery was conducted by Fr. John Hope.

FAREWELL AT ORANGE

A farewell was given at Orange to the Reverend A. G. Halliday, who has been Rector of Holy Trinity for 12 years.

A large gathering of parishioners and friends, which included the two bishops of the Diocese, the Mayor of Orange, the president of the Conobolas Shire, the clergy of the neighbouring parishes, bore witness to their appreciation of Mr. Halliday's work and the esteem in which he and his sister, Mrs. Henley, are held.

Presentations were given to both.

NEW CHAPLAIN

The Reverend R. V. Glazebrook, Chaplain of the Ashford Residential School, Middlesex, England, has accepted an invitation to be chaplain at All Saints' College, Bathurst.

"Is wife will be the matron. They will sail from England in the early part of next year."

BRISBANE

BRISBANE NEWS

A net profit of £1,000 was made at a Sports and Paddy's Market, at Gayndah. All debts of the parish, including an amount owing on the new rectory, have been paid.

This year, as last, heavy rain spoiled the Pete held in the Cathedral grounds to raise funds for the completion of S. John's Cathedral, Brisbane. However, over £400 was raised.

The Sanctuary erected as a War Memorial at S. Thomas' Toowoong, is now free of debt. The consecration ceremony will take place in December.

A Parish Choir Festival is to be held in S. John's Cathedral on the eve of S. Cecilia's Day.

C.E.W.S. FORMED

Twenty key women of S. David's Church, Chelmer, Brisbane, met to form a Church of England Women's Society.

The idea had been tentatively put forward by Mrs. G. W. Kircher at a recent Women's Communion breakfast, and had been enthusiastically taken up.

The ages of those present ranged from twenty, with the emphasis on the younger side.

Various names were suggested for the organisation, but C.E.W.S. was adopted by a large majority.

We are proud to be Church of England, said one, and want that to be in our title.

Club was suggested, but discarded for Society. We're more than a social club, was the opinion.

Every fortnightly meeting is to begin with an act of worship in church.

Good speakers, women's craft demonstrations, games, debates with C.E.M.S., were some of the activities agreed upon.

Mrs. C. N. Raymond was elected first president, with Mrs. G. W. Kircher vice-president.

MITCHELL VISIT BY ARCHBISHOP

The Archbishop of Brisbane recently visited Mitchell in Western Queensland. He was received by the president of the Ladies' Guild, Mrs. G. McLennan, at the Shire Hall.

The archbishop's last visit was five years ago.

The archbishop administered Confirmation on Thursday morning, Sept. 16, to 24 candidates.

Mrs. McManus entertained the archbishop and party to lunch, before he went on to Roma. Mrs. McManus is local distributor of THE ANGLICAN.

When Archbishop Halse arrived in Roma he found the plane had gone some hours earlier, but managed to get to his destination by other means.

BUNBURY

ALBANY

The Parish of S. John's, Albany, will keep its 104th birthday festival from Oct. 23 to Oct. 26. On Thursday, Oct. 23,

there will be a day of continuous intercession from 9 a.m. to 5 p.m.

Friday, Oct. 24, is Temple Day and the rector will be in church to receive birthday gifts and thank offerings from 2 to 5 p.m. Saturday, Oct. 25, is the anniversary of the consecration of the Church of S. John by Bishop Short, of Adelaide, in 1848.

On that day there will be a celebration of Holy Communion at 7.30 a.m., and Evensong and Preparation for Holy Communion at 5 p.m.

The Festival will close with Thanksgiving Services on Sunday, when Festal Evensong will be followed by the Parish Birthday party in S. John's Hall.

The S. John's Ladies' Guild and other workers during the year have raised large sums of money, both for the parish and for the Church outside the parish.

BOYANUP

Although this is a comparatively small scattered country parish, during the last financial year, as in many years previously, its contributions to A.B.M. have exceeded those of all other parishes in the diocese.

A total of £120 for General Funds and £57 for the Centenary Appeal was raised.

BRIDGETOWN

The Annual Bazaar was held recently in the parish, and the rector, the Reverend L. S. Bowers, who recently came to the parish from England, was impressed with the excellent team spirit.

BUNBURY

At a Confirmation held recently, 41 candidates were presented.

SOUTH BUNBURY

A Bazaar in South Bunbury, and smaller efforts in the country centres of Burekup and Roelands, realised a total of £250.

KATANNING

The church people of the town of Broomehill, about 10 miles from Katanning, have recently purchased the old Police quarters.

They intend to convert the buildings into a church.

The Sanctuary of the church will be built with bricks taken from the old Church of S. Peter's, Ettrup, a district where a church is no longer needed.

KOJONUP

The Kojonup Ladies' Guild recently held their Annual Fete and raised the splendid total of £368.

MANJIMUP

The distant and growing towns of Pemberton and Northcliffe, which have been served by a curate from Manjimup, are contemplating becoming a new parochial district in charge of their own rector.

This will be a great advantage, and is actually a revival of what was provided for some years ago when Pemberton had its own rector.

CANBERRA AND GOULBURN

BISHOP'S ADDRESS AT UNITED SERVICE

During his address at a United Service, held as part of the Goulburn Lilac Time Festivities, in S. Saviour's Cathedral, Goulburn, on Sunday, October 13, the Bishop of Canberra and Goulburn, the Right Reverend E. H. Burgmann, said that it was a good thing to revive the Festival of Spring.

"Such festivals date back to the beginning of man's existence. Food has always been man's central interest and when he realised that he depended on nature for his life he looked about for ways and means to help nature produce the food he needed. After that he could enjoy the beautiful.

"For hundreds of thousands of years man had pictured the world of nature as alive with the life he felt within himself. He dwelt in a living world and

tried to communicate with it as he would with a fellow tribesman.

"He felt that nature would respond to encouragement and suggestion. So he mimicked nature's way to show nature what he wanted it to do.

"It is not easy for us to realise how completely savage man felt himself to be identified with nature.

"He lived the seasons as they came around, and when the world became fresh and new again in spring he danced his joy in time with the joy of nature.

"The spring festival was a riotous and exciting affair, but not unmixing with anxiety.

"The gods were fickle creatures, and if they were displeased with the dance or the sacrifice they might withhold the rain or send too much of it and destroy the crop.

"In either case, it meant hunger and famine, and an emotional bewilderment. Just what could be done to please the gods?

"These spring festivals began as anxious and solemn affairs.

HEBREW TEACHERS

"The Hebrew prophets taught their people that nature was not alive personally, as they had once believed.

"There was one God, the creator of nature and the giver of life. The world of nature was the work of God, and was under His control.

"It was to Him they must turn and not to the many gods of earth and sky and water and wind and so forth.

"This was a hard lesson to learn and the people resisted it for a long, long time. The little gods of the farm, the baals, as they were called, were easier to understand and control.

"The One Holy God seemed too far away, and too remote from these humble farmers.

"They could not expect such a God to be interested in their farms and gardens.

"But the prophets persevered and in due time their teachings prevailed.

"The earth was seen to be the Lord's, and they must conform to His will if they desired life and the means of life.

"This line of thought, this faith in One God, the Creator of nature and the Lover of men, took the anxiety out of the spring festival.

"The festival remained, and there is every reason why it should remain and be richly enjoyed, but now it becomes an act of thanksgiving and praise to God as the giver of life, and a prayer that His children may ever remain within His fatherly care.

"We can still enter into the spirit of spring and rejoice in the beauty and glory of nature as the work of God.

"It is His gift to us and we accept it with reverence and gladness of heart.

"The Hebrew Psalmist (65: 9-14) speaks to us across the ages as we conclude our Festival of Lilac Time. The spring festival was one of hope and joy, as we pray that ours is also."

COMICS

Speaking in Goulburn recently the rector of S. Nicholas' Church, North Goulburn, the Reverend John Baskin, issued a warning on the harm done to youthful minds by comics.

In an address delivered to a C.W.A. Group Conference, Mr. Baskin described comics as "pernicious literature."

After referring to the work of Lord Shaftesbury, Charles Kingsley and Elizabeth Browning in a world which "was awakened by the horrors of the exploitation of children," Mr. Baskin said:

"But today we see a new mode of exploitation; the exploitation for profit of the souls and minds and nerves of our children by unscrupulous business interests.

"This exploitation has been revealed in different forms, and there is need for the womenfolk of our nation to give close attention to films and radio features that create in their children a thirst for excitement, an appreciation of horror and crime, and a morbidity with sex.

"But this afternoon we are concerned with an evil that has reached formidable proportions and is growing in intensity each day—the 'comic'.

"This word once had a good, wholesome meaning, and the periodical so described satisfied a healthy desire for the imagination and the fun found in every child.

"But there is little comical in the 'comics' as we now know them.

AMERICAN COMICS

"During the last few years a flood of American syndicated material bearing on sex and crime has been flowing into this country. Despite the limitation of their themes to these two subjects they bear the respected old name of 'comic'.

"It is difficult for anyone to compute the amount of harm being done to youthful minds by the increasing circulation of this pernicious literature.

"Any doubt as to its widespread nature could very quickly be removed by any school-teacher or youth worker.

"The 'comic' is 'swapped' and the one paper may be read by a score of children.

"One type of 'comic' with its sickening sentimentality and sexiness is probably the most evil influence, but if all American syndicated matter were banned, this country would be a healthier place for our children.

"Some inoffensive 'comics' would be denied our children, but the gain would be immeasurable.

"One of the youngest nations in our Commonwealth, Ceylon, has solved the problem simply by banning the publication of American syndicated matter.

"Our politicians say there are difficulties in the way of doing this and do nothing; yet our youthful sister Dominion has successfully grappled with the problem.

"The politicians, Federal and State, seem to be passing this nauseating baby backwards and forwards and are strangely reluctant to take any action.

"One is inclined to think that vested interests are so strong that fear plays a part in the politicians' approach to the problem.

NEWSPRINT

"The 'comic' has been described as the 'black market of the year.' In the United States, 800,000,000 books are published annually; of these, 700,000,000 are 'comics'.

He said that of every three trees cut down for newsprint, one will have murder printed on it. He added that in England numbers of publications had been forced out of business because the enormous profit made by the syndicated 'comic' publishers had inflated the cost of newsprint and so caused a shortage.

"Here in Australia, 20,000 tons, or two-fifths of New South Wales' newsprint, is used in their publication," said Mr. Baskin.

"What is to be done? Difficulties abound. It seems most unlikely that our daily newspapers will lift their curtain of silence on this issue, for it seems that most of them have some connection with this immoral traffic.

"The politicians are avoiding the issue. A good example of this was heard over the A.B.C. when Senator O'Sullivan was reported as saying that the solution to the 'comic' menace was not censorship, but the cultivation of a taste for good reading in our young.

"The good senator must have been speaking with his tongue in his cheek, unless his mental powers are atrophied.

"If the senator selected a group of children from homes where constant effort is made to guide their reading, and sent them into a room displaying 'comics' and a better type of literature and watched the result, he would realise how fatuous is his solution.

"In the face of this political attitude, plus indifference in other quarters, you must use all the resources of your powerful organisation to force action.

"You must recruit the aid of

all other social bodies working for the good of the community. "You must secure co-operation from many sections of the Press prepared to ventilate this evil menace.

"Our politicians must be importuned again and again, and not allowed to ignore the conscience of the enlightened section of the community.

ANNIVERSARY

"I congratulate you and all your branches on your lively interest in this question."

The Bishop of Canberra and Goulburn, the Right Reverend E. H. Burgmann, celebrated last Saturday the fortieth year of his priesthood.

Bishop Burgmann was ordained by the late Bishop Stretch in Newcastle Cathedral, on October 18, 1912.

QUEANBEYAN

The Christchurch tennis courts were officially opened by Mrs. E. H. Burgmann, wife of the Bishop of Canberra and Goulburn, last Saturday.

Mrs. Burgmann, who was welcomed by the president of the Christchurch Tennis Club, Mr. P. Rainsford, hit the first ball on the court.

CARPENTARIA

LOCKHART MISSION

Miss Alice Hann, of the Lockhart River Mission, writes:

"The main work at Lockhart is the building of a new village. The first 18 houses are started. When completed, they will be a big improvement on the present buildings. Some of the houses are to have four rooms.

"It is sad to think that we have been unable to find water on the new site. The water position is far from satisfactory, and is our greatest need. One new well has been sunk, and shortly work will be started on the station well.

"School still has its problems. Parts of two army huts have arrived—one for a school kitchen and the other for a kindergarten building. It will be a big help when we have another building for the small children to play and work in.

"Some of the boys are busy mustering. They are anxious to muster and sell a hundred bullocks to help towards paying the expenses of the new village. For the same reason a number of boys are working for trochus shell."

MELBOURNE

MIDDLE PARK

A Temple Day at S. Anselm's, Middle Park, on October 5, brought in £310 for church funds. The vicar is the Reverend W. F. Hart, formerly of S. George's, Queenscliff.

On Saturday, November 1, All Saints' Day, the Guild of Servants of the Sanctuary will hold its second Sung Eucharist at S. Peter's, Eastern Hill, at 8.30 a.m.

The Reverend Laurence Evers will be the celebrant and the Archbishop of Melbourne will be present in the sanctuary.

At the Communion Breakfast which follows the archbishop will be the speaker.

All altar servers and other Anglican men are invited to attend. Those who intend to be present at the breakfast are requested to inform the Guild chaplain, the Reverend W. F. Hart, at S. Anselm's Vicarage, Middle Park, if they have not already informed the Secretary.

The archbishop conducted two Confirmation services at Geelong on October 19 at S. Matthew's and S. Paul's, in the morning and evening respectively.

Miss Phyllis Morris, a member of the diocesan Youth Department staff, was married to Mr. Philip Fowles in S. Paul's Cathedral on October 18. The Diocesan Youth Director, the Reverend Gordon Brown, was the celebrant at the Communion service. The Dean of Melbourne performed the wedding ceremony.

(Continued on page 10)

EDUCATION IN RHODESIA

KERR REPORT RELEASED

RELIGIOUS NEWS SERVICE

The Kerr Commission on Native Education in Southern Rhodesia, which was appointed in June, 1951, has completed its report.

The 140 recommendations of the 88-page Report may be summed up under seven headings:—

1. Free and compulsory education should be introduced into the African townships.

The Commission is of the opinion that money spent at this stage will richly repay the Colony by eliminating juvenile delinquency at its source and saving much that is now spent on police and gaols.

2. All schools which stop short of Standard III should be developed till they reach that level. If they cannot reach that level in a reasonable time, they should no longer be aided by the Government.

As 1,226 out of the 1,912 village schools stopped short of Standard III in 1950, this is a far-reaching recommendation.

3. The African teaching force must be increased in number and improved in educational, professional and moral standards and in stability and perseverance.

The salaries of African teachers must be increased immediately to prevent the constant drift to better-paid work.

In 1950, out of a total of about 6,000 African teachers, more than 4,000 had had no teacher training, and 1,300 had not passed beyond Standard V. In 1951, 4,000 transfers or new appointments were registered. In the 10 years, 1940-1949, 2190 new teachers completed their training, but 986 left the teaching profession.

In 1950, more than 100 African teachers were dismissed or suspended for immorality.

4. The partnership of Government with missions in African education should continue on the same general lines as at present, the missions undertaking the country work and the Government making increasing provision for the African townships. To enable missions to carry out their side of the work, the Government should make increased grants for building and equipment; should relieve mission superintendents of the duty of conducting inspections on behalf of the Government, and should reduce the necessary form-filling to a minimum.

5. Industrial and technical education must be developed. The Commission stresses the need for more homecraft schools, for farm schools, and for better agricultural training; for full and part-time courses in commercial subjects, and for a species of apprenticeship leading to the issue of certificates of proficiency.

6. Inquiries should be made in the Union of South Africa about nursery schools for Africans, and a pilot scheme started in one of the larger African townships.

7. The staff at headquarters and also the inspectorate should be strengthened and syllabuses considerably revised.

Additional openings should be afforded to Africans by appointing African assistant inspectors, and by reserving for them, all clerkships in African schools.

A CONSERVATIVE REPORT

The Report is throughout cautious and conservative. It puts no faith in mass literacy campaigns; it admits the truth of many of the accusations levelled against the African and the ineffectiveness of much of the education given him today.

It does not recommend a rapid increase in the number of schools, but rather a consolidating process, to make existing schools more efficient.

It is not blind to the shortcomings of the missionary as educationalist, but does not suggest that he be relieved of his schools, but rather that his task be made easier by a greater measure of Government co-operation.

Most important of all, perhaps, it recognises that schools and syllabuses alone cannot give the African the education he needs without the social and economic conditions that will give him a fair chance to use his education and practise new skills.

A BOLD PEASANTRY?

In the section on African education, the Report quotes Goldsmith's "Deserted Village":—

"But a bold peasantry, their country's pride,

When once destroyed can never be supplied."

It would be a great thing if public opinion in Southern Rhodesia would see the African population as, potentially, a "bold peasantry" and not as a mere docile labour force.

THE COST

To put African education in order, at its present extent, will, the Report suggests, about double its present cost to the country. First priorities alone will add about £600,000 to the revenue vote and £40,000 to the loan vote. But as, in round numbers, 240,000 African children are now attending school, it would mean an increased cost of only about £2/10/- a head. At the moment, the annual cost to the Government of the 232,000 pupils at mission schools averages about £2/5/6 per head. At that price it cannot be efficient.

CENTRE FOR CLERGY

TO OPEN IN JANUARY

London, Oct. 12

The London Diocesan Clergy Centre will open in the City of London in January, as foreshadowed in the Bishop of London's letter in the September issue of the London Churchman, the official organ of the Diocese of London.

It will help and advise the clergy in the techniques of their profession, such as preaching, pastoralia, the conduct of public worship and parochial administration.

It will not claim any exhaustive knowledge of these subjects, nor try to promote any uniform ministerial methods.

The aim is rather to provide a forum for those clergy who desire to use it where the various branches of their work can be studied in relation to modern needs and conditions, so that the best available findings can be pooled.

Particular attention will be given to methods of evangelism.

The centre will be situated at S. Margaret Pattens, Eastcheap, and, with the full approval of the Lord Chancellor, who is the patron of the benefice, will be associated with the work of this church, which is to be one of the guild churches designated under the City of London (Guild Churches) Act, 1952.

It will be staffed by a small group of clergy with parochial experience under the presidency of the Bishop of London with the Archdeacon of London as chairman.

There will be a full-time chaplain and secretary, who will also be priest-in-charge of S. Margaret Pattens. The Reverend G. M. Bosworth, Vicar of S. Peter's, Ealing, has been appointed to this post.

This new venture is intended as a further development of the Mission to London of 1949. It is being started in response to requests made by the clergy at the diocesan conference last June.

£625 STIPEND MINIMUM BATH AND WELLS OBJECTIVE

Wells, Oct. 11

The Bishop of Bath and Wells, Dr. H. W. Bradfield, warned the diocesan conference here today that he might postpone the institution of incumbents to new parishes unless and until he was satisfied that a minimum stipend of £500 a year (£A.625) was available.

He said it was almost a morbid reflection that those who were called to serve in the ministry of the Church were often enough expected to do so in return for an income barely more than that of a labourer.

"So long as that situation continues we must all of us feel a real sense of scandal—a scandal which reflects upon the fair name of the Church, inflicts considerable hardship on the clergy, and a scandal which always ought to be the burning concern of the laity whom they serve," he said.

AUGMENTATION GRANTS

Referring to the decision of the board of finance not to make augmentation grants where the total income from all sources exceeded £600 a year, the bishop said that he had heard this described as a means test.

"Nothing is farther from our minds," he declared.

"In no case have the clergy been asked to divulge details of private resources that might be available. We have been content to rely upon their word. We have no right to take for granted private resources where they exist."

"What is true is that those who are the possessors of that are invariably glad enough to use those resources to enable them to undertake a task which otherwise would be impossible."

The diocesan secretary, Mr. Arthur Butcher, said that there were 21 parishes in the diocese where the income was below £400 a year and 111 where the income was more than £400 but below £500.

SALISBURY'S DECISION

Salisbury diocesan conference decided yesterday by an overwhelming majority that in future the minimum income of all clergy in the diocese should be £500 per year after the deduction of the dilapidations assessment and the local rates.

To make this possible the parishes will be called upon to increase the assessments for stipends from £2,600 to £8,000 a year.

R.C. BISHOP ON COLOUR BAR

Durban, Sept. 23

A Roman prelate, Archbishop Hurley, has given qualified support to the Church of England and other denominations in their opposition to the Colour Bar Act.

He told the South African Institute of Racial Relations here that the Act struck a blow at the human rights and dignity of the coloured people.

Europeans must realise that they cannot enjoy rights as a monopoly for themselves alone without the sacrificing of the fundamental principles of British justice, he said.

The Christian duty is to grant political, cultural and economic rights to non-Europeans progressively, according to their stage of social evolution.

Non-Europeans, on the other hand, had to recognise that the Western culture had not been evolved overnight, either.

It was an achievement that had involved suffering and sacrifice, fierce endeavour and endless vigilance.

The result was a balanced social tradition, a mature approach, and a sense of responsibility.

Archbishop Hurley stated that he did not suggest that there should not be social differences.

They exist among Europeans, as they do among any other race. No question of rights was involved, however.

WELSH MOVE ON SEPARATION

Members of the Church in Wales who had urged the formation of a Council of Churches in the Welsh Province, received a set-back at the recent meeting of the governing body held at Llandrindod Wells.

Mr. David Pennant, of Dinas Powis, in the absence of the Bishop of S. David's, was called upon to present the report of the Committee on Mutual Understanding and Co-operation.

The Archbishop of Wales, armed with the constitution of the governing body as his authority, warned Mr. Pennant that resolutions arising from the report could not be moved, although they would remain on the order paper.

The main resolution, which was originally tabled by the Bishop of S. David's, said that, in the opinion of the committee, the time had now come to establish a Council of Churches for Wales on the line of the British Council of Churches and to act in close connection with the British body.

The resolution also asked that the draft constitution contained in the committee's report be approved.

Mr. Pennant pleaded with the archbishop to alter his ruling and allow the matter to be discussed fully.

He said that the British Council of Churches was notable for the high standard of its debates, and for the obvious co-operation between the leaders of the various Christian bodies affiliated with it.

Wales was lagging behind. Mr. Pennant's stand was supported by Canon D. J. Rowlands.

The archbishop replied that the governing body had been told that they would be falling into line. In his view, he felt they would be doing the exact opposite.

"We are already members of the British Council of Churches. I want everyone to get rid of the idea that anything in the way of a slap in the face of the Free Churches is being given by the Archbishop of Wales, whoever he may be. I do not want to lay myself open to being held up to ridicule, but I cannot see my way to depart from the rule. I know it is most unfortunate, but how long have members of the governing body known that the proposal was coming up?"

"This is a very big thing. Have you really considered all the points the proposer and the seceder raised? If you have, then kindly consider the points I am making. You are proposing to set up another separate body in Wales. Have we not enough separation already? Are we going to put ourselves in a position of passing a resolution when I know perfectly well that you have not had the time to think about it? There I leave it."

WARNING ON "IDOLATRY"

ECUMENICAL PRESS SERVICE.

London, October 14

The 14th Congress of the International Association for Liberal Christianity and Religious Freedom, recently held at Oxford, said in its report from the group dealing with theology:

"Once we recognise the true and ultimate authority, we are bound to reject as idolatry the attempt of any temporal authority to make itself absolute, though it may, as we have seen, have a certain relative authority."

"Thus, we can accept Jesus as one who speaks with authority, the authority of a supreme religious personality; if his teaching is in conflict with our own opinion, we shall certainly need to consider our opinion again and see if it may not be wrong; but in the last resort to accept even the teaching of Jesus as an absolute authority, to be obeyed in defiance of our reason and conscience, would be idolatry."

EARLY BASILICA UNCOVERED FORMER CHRISTIAN CENTRE FOUND NEAR TRIESTE

ANGLICAN NEWS SERVICE

Rome, Oct. 17

The remains of what is believed to be the largest known ancient Christian basilica have recently been discovered at Aquileia. It dates from the fourth century, and had probably been standing for less than 50 years before it was destroyed by the Huns during Attila's sack of the city.

Aquileia, nowadays a poor village some 40 miles north-west of Trieste, was once a town of more than a million inhabitants. At the peak of its glory in the first century A.D. it was an important port of the Roman Empire, built near the mouth of the Natisone River, which then flowed into the Adriatic through Aquileia.

After the course of the river had been changed by an earthquake, Aquileia declined. But it rallied again in the fourth century as a centre of early Christianity.

In the fifth century it was razed to the ground by Attila. Its surviving inhabitants dispersed along the upper Adriatic, where they are said to have founded the lagoon towns, including Venice.

The area contains a wealth of historical material, but Aquileia has been sadly neglected. The few monuments excavated during recent years remain hidden beyond almost inaccessible field paths, in the midst of busy vineyards or fields.

The basilica which has now been discovered served as a wine cellar and granary in a farmhouse.

This area was once on the outskirts of Aquileia, and it is known to have been considered as sacred. Remnants of several Oriental cults were found here, and it is assumed that the district was inhabited by Orientals who settled in Aquileia.

Three layers were found in the cellar. The lowest is the pavement of a third-century

building, which, because of the Greek inscriptions and the Oriental names mentioned on its mosaics—the names of those who contributed to the cost of the mosaics—is supposed to have been a synagogue.

Above the synagogue is the mosaic pavement of the big basilica, and this was covered by the stone pavement of a medieval nunnery.

GROWING COMMUNITY

It is believed that in the fourth century the inhabitants of Aquileia demolished the old basilica, which stood on the site of Aquileia's present medieval church.

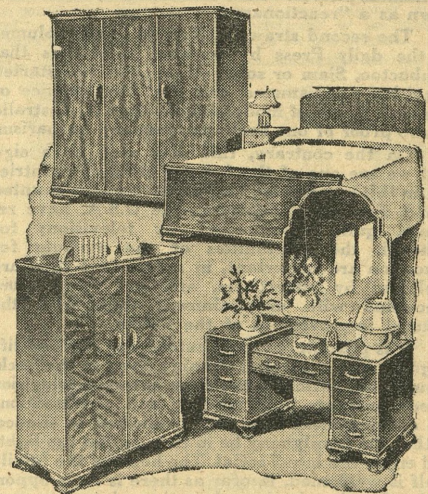
The old building was probably too small for the growing Christian community, and a big new church was erected, partly with material salvaged from the demolished basilica.

The mosaics of the old church, covered by debris, thus escaped the ravages of the Huns, and have been preserved in an excellent state.

Not so the later church, now discovered, the mosaics of which show traces of burning, and were partly ruined when builders of the eighteenth-century farmhouse drove huge stakes into the ground to support the new building.

Three entrances to the basilica have now been located.

The Italian archaeologists have great hopes of finding even more valuable material on the site of the church and the basilica's ancient presbytery, which are still hidden beneath the present wine cellar.



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THE ANGLICAN

Incorporating The Church Standard

FRIDAY OCTOBER 24 1952.

VISUAL EDUCATION

Australia faces a collapse of the great literate tradition which forms a part of the legacy of Greece to Western civilisation. Ironically, our very remoteness from the main intellectual centres of the West, which might have preserved us by keeping us "backward" in the modern technological sense, is no longer of much account. Our isolation and relative lack of qualitative strength leave us almost defenceless against the powerful and insidious impact of the United States, which, if it has contributed relatively little to the quality of Western culture—even in the sphere of scientific research—has become to the pure source as Rome to Greece in a quantitative sense.

Two straws frequently blown along by the chill wind of non-verbal "educative" processes illustrate the danger, and make clear the choice between quality and quantity. These straws are, respectively, films and television.

In this last month two separate and unconnected bodies of parents, each linked with its local public school, in Queensland and in Victoria, were featured in the Press for the public-spiritedness and energy which they had devoted to acquiring funds for cinematograph projectors for their respective schools.

Upon investigation, it was discovered that neither school had a library!

Yet each school possessed a duplicating machine, a public address system, a radio, a film projector and a profusion of sporting gear and other equipment. All of these, useful enough in their place, are none the less merely aids to education; not education.

It may be doubted whether the case of these two schools is a typical. An unrestrained and immoderate pursuit of "teaching aids"—largely American in origin—has characterised a large proportion of the teaching profession for the last two decades. To-day, all young teachers from all training colleges are concerned less with teaching than with "teaching aids," and associations of parents have become similarly affected. The older teacher who believes that a critical study of the Revolution of 1848 is intellectually more valuable—and more difficult—than a film of the events of the time in Germany (complete, of course, with a "human interest" hero and heroine) is shouted down as a "reactionary."

The second straw is afforded in the columns of the daily Press by constant reminders that Timbuctoo, Siam or some other place has started television programmes, and that the absence of this high flower of modern civilisation in Australia is sure proof of our backwardness and barbarism.

On the contrary, this may well be a sign that we are one of the few enlightened countries left in this regimented and advertisement-haunted world. For many visitors to the U.S.A. have returned quite unimpressed by television; for although the possibilities of the medium for education are important, in actual fact they are exploited by advertisers, and are much more concerned with entertainment than with the cultural improvement of the nation.

It is possible, to some extent, for civilised life to go on with a wireless droning away in the background, but sitting in the dark before a television screen prevents both reading and conversation; the evening meal is hastily swallowed in silence, so that the family may be in time to dim the lights and enjoy the latest serial. The bond of the family itself is weakened, insofar as there is little opportunity for the sharing of common interests, and parents themselves are deprived of much of their opportunity for guiding the tastes of their children, either by reading aloud to them, by choosing books for them, or by selecting subjects for conversation which may stimulate their intelligent interest in the world around them, and the creative interests of the human mind.

There is a tendency to-day to make education too easy, to spoon-feed, to entertain, with the result that our children leave school without that hard foundation of character which benefited so greatly a previous generation. They become easily bored; demand something new all the time; and are afraid of being alone to read or to think. We forbear comment upon 'comics.'

Furthermore, the element of research should come at quite an early stage of education, and television, films and broadcasts are no substitute for libraries and text-books. A little knowledge never harms; a little learning, superficially grasped, is a very dangerous thing indeed.



AN AFRICAN CATECHIST

SAMUEL MATHABE

By Our Own Correspondent, The Right Reverend Wilfrid Parker

I first met Samuel Mathabe somewhere about 1933; he was then a sub-catechist in a native reserve some 40 miles north of Pretoria, and by degrees I learned the story of his life.

HE was born in 1876, and at the age of sixteen, never having been to school but acting as herd boy to his father instead, went to Pretoria to work for some Dutch people.

Going with his employers on a visit to some other Dutch folk he found an African boy who had a spelling book, and who taught Samuel to read. When the time came to leave, Samuel stole his friend's spelling book, and when found out said that he had found it in his pocket.

Soon he could read well, but his great ambition was to buy a concertina. He saved up enough money and went one day to Pretoria to buy himself one.

BOOK SHOP

On his way he passed a book-shop and in the window there were books laid open for passers-by to read. Amongst them was a New Testament in Sechuana, and there, through the window he read the story of Our Lord and Nicodemus.

The verse which specially attracted him was, "For God so loved the world that He gave His only begotten son." The concertina was forgotten and Samuel bought a Testament instead.

In 1896 he entered the "Hearer's" class and was baptized and confirmed next year, and from then on (to use the words of his autobiography) "he stuck fast to his religion."

For a time he was a policeman, but continued to help in the work of the Church.

NATIVE DISPUTE

About 1930 he was living in a native reserve, and a great dispute broke out over the succession to the chieftainship. The Native Affairs Department stepped in, and part of the tribe, with Samuel amongst them, was banished to a distant farm.

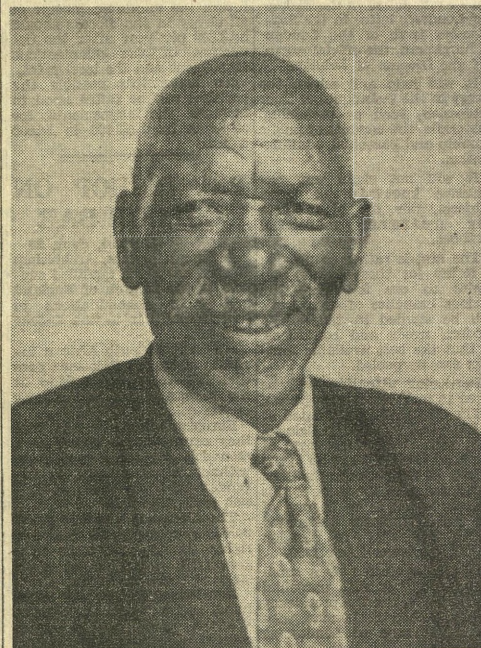
There was no priest at that time in the district, and when an African priest was appointed he was told nothing about the banished section. When he did hear, the local people would not tell him where it was living. At last, however, he found them, and heard the story of their exile.

As the people were shepherdless, although Samuel did what he could in the way of holding services, they began to say that

of all your work among the people, your right paths, the great love with its wings stretched out wide in all our hearts, we who are under your care—I am compelled to this by my heart and soul, although I know all the time I am not worthy.

"I have read the news of your leaving us, Father, and it is like a sword through my heart. We shall be called orphans who have been abandoned by their parents. Now I say, Bless me before you separate from me, Father; give me the status of a catechist before you separate from me, Father. If it should be a thing that will kill me, you will know, my Lord. This

When my resignation of the diocese was announced, Samuel



THE CATECHIST

is my request. I am already an old man. My Father and Mother, I am your child." No one could help being moved by so touching a letter, and it was a great happiness to me to grant his request. Samuel is one of many splendid African churchmen, who out of love for Our Lord and His Church give freely of their time and energies to work in most cases without any salary.

ONE MINUTE SERMON

COURTESY

The Text

THE HOLY GOSPEL FOR THE 20th SUNDAY AFTER TRINITY

Jesus said, The kingdom of heaven is like unto a certain king, who made a marriage for his son; and sent forth his servants to call them that were bidden to the wedding; and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready; come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise; and the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth; and he sent forth his armies, and destroyed those murderers, and burnt up their city. Then saith he to his servants, The wedding is ready but they who were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find bid to the marriage. So those servants went out into the high-ways, and gathered together all, as many as they found, both bad and good; and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding-garment, and he saith unto him, Friend, how camest thou in hither, not having a wedding-garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness: There shall be weeping and gnashing of teeth. For many are called but few are chosen.

The Message:

What a really lovely thing is courtesy and how often the people who have had the best opportunities show a lack of courtesy.

"They made light of it"—surely that is the key phrase of the first part of this Gospel.

The King had invited the people who had wealth, education, opportunities—and they threw the invitation back in his face and spurned it.

Clearly our Lord is speaking of the way men treat God.

There is nothing I am sure, so sad and carrying so terrible a judgment, as the ignoring of God and religion, as the light hearted neglect of the worship of God by the well to do and educated folk of to-day. "They made light of it!" The arrogant pretension of the creatures towards their creator—the ever twisted minds that think that having said "we don't believe in God," they have emptied God out of their universe.

No! they have emptied themselves out of the fellowship of God and the heavenly life—they have their farms and their merchandise, but nothing more.

But pride is not confined to those folk who refuse God and God's invitation, it is found in those who in their turn received the invitation the others had refused, the Gentiles (ourselves) given the opportunity the Jews had rejected.

Even here is pride in the man who comes to God clothed in his own "self made" character, full of egotism and lacking in humility.

"All our righteousnesses are as filthy rags."

Only in Christ Jesus and His righteousness can we be acceptable before God, justified, to us S. Paul's word, by faith and sanctified, made holy, by the spirit of Jesus.

It is a Gospel for the Church-goer as well as a Gospel for the worldly!

CHURCH AND NATION

A FRANK AND FREE WEEKLY COMMENTARY

After Flinders

The middle-class voters of Flinders
Burnt Liberal hopes into cinders;
Then commented Ming:
"Now this sort of thing
Not merely don't help—it just hinders."

I must plead poetic licence—and crave your indulgence—for that effort because I get as confused as a centipede in trying to count my feet.

And possibly, in Mr. Menzies' published observations on the morrow of his party's defeat in the Flinders by-election last Saturday, you don't remember the comment I quoted above. There was something about the difficulty of winning a Liberal victory in Victoria when local Liberals were feuding; something about the easy role of the destructive critic in times of economic difficulty; something, too, about the "spot" the Labour Party would find itself in if it had to propound a positive policy.

But it all seemed to me to amount to a feeling on Mr. Menzies' part that the people of Flinders had not been very helpful to him at a time when he could have done with a little encouragement.

Dr. Evatt and his supporters were naturally at no pains to conceal their delight at Labour's victory. Dr. Evatt, indeed, seemed to think that Flinders having spoken, Mr. Menzies should go no further with the sale of the Commonwealth Oil Refineries.

Political inquiries are not very profitable. They lead so easily to false conclusions, even by those who may seem to have expert qualifications to diagnose. For instance, I don't think the result would have been any different if the Victorian Liberals had all been one happy family or if the Government had decided to stick to its C.O.R. shares.

Labour's victory in Flinders was most spectacular. The same candidate converted a deficit of nearly 5,000 votes only 18 months ago into a surplus almost as big.

But the tide has been running strongly in Labour's favour for many months. The Brisbane civic elections, the Victorian Legislative Council poll and the New South Wales Labour victory in the true-blue Liberal suburb of Ashfield are a few

instances that come readily to mind.

I don't mean to imply that, because the tide is so set, the Menzies Government should just wring its hands in despair at the water's edge and then retire to the nearest wailing wall. But I do suggest that it should take a closer look at its policy decisions to see whether there is not some justification for Dr. Evatt's recent pre-Flinders comment that that policy is being carried out by "fits and starts".

Difficult times test Governments. And the Menzies Government has had on its plate a full share of tough economic problems. But it has also had its share of opportunities. It was frustrated at first by a hostile Senate. But for 18 months now it has been free to get on with its job of leadership and encouragement—to give the nation the incentives to play its part particularly in production to meet its own needs and to satisfy the needs of those large sections of the world where millions are close to starvation.

As I see it, the Menzies Government must be given credit for trying to be prudent in its financial policy. But the lack of consistency in that policy has been a grave weakness. And the Government's spirit of enterprise seems also to have flagged. In recent years the Liberal Party has been strengthened by a number of vigorous young men who do not appear to have been given much opportunity to play their due part in the running of the country. Maybe they get their chance at party meetings to advance their progressive ideas. The public does not know. But the belief persists with me that they still stand somewhat in awe of what I would call, not with offensive intent, "the old gang".

I expect the average age of members of the Menzies Ministry is not as high as many others in Commonwealth history. At the same time, one or two older men might profitably be replaced by others who are gifted with more imagination and initiative because they have not been so long in the rut of Federal politics.

This much seems certain to me: that, with the prospect of a hostile Senate again next year, Mr. Menzies must act quickly, imaginatively and consistently now in an effort to build up his party's fortunes—or else reconcile himself to defeat in 1954.

I'm not much concerned with personal or with party fortunes. But for the good of the country, at a time when reasonable

economic stability seems to be in sight, a period of political stability is also vital.

Are There Any Questions?

I notice that that stern disciplinarian, Mr. Speaker Cameron, is having trouble in getting some members to come to the point at question-time in the House of Representatives.

As a listener to this session whenever opportunity permits I must admit that I sympathise with Mr. Cameron. Several members try to wedge in quite a speech before they ask their question on the excuse that they are giving background. They have recently got short shrift from Mr. Cameron. They have been told to resume their seat—the Parliamentary equivalent of "sit down".

I notice, though, that Mr. Cameron is not always so severe as he would like us to believe. The other day, for instance, a questioner who had neglected to question was sat down. But, when he rose a few minutes later with a properly-framed inquiry on the same subject, he was allowed to proceed.

I think there is a simple way of overcoming the speech-before-question device to which Mr. Cameron reasonably objects. That is to insist that, if a little background is needed to put the question in its proper setting, that information should be supplied as a short note after the question. That procedure works quite effectively in the New Zealand Parliament, where, incidentally, a copy of a question without notice is shown to the Speaker before the sitting so that its real urgency can be determined.

But, of course, that practice, if adopted here, might cut out some of the colourful party type of question which some members are so expert in framing. I sympathise, then, with Mr. Cameron to some extent. But I am mildly horrified at a recent suggestion by him that all questions should be placed on the notice paper and not read until the Minister concerned has had time to find the answer from his department.

Question-time is the highlight of political broadcasts, and much of its attraction for listeners is because of its spontaneity. And I know of no better way of judging the calibre of a Minister than by noting the way in which he answers a question—particularly a "curly" one.

This Australia

Members of the Brotherhood of the Good Shepherd, which ministers to the spiritual needs of the dwellers in the bush districts of the Bathurst diocese, have just been in force into Sydney on their annual appeal for funds. And incidentally to that visit, there has come into my hands for the first time a copy of the brotherhood's quarterly journal, "The Bush Brother".

One article particularly interested me—the first impressions of various parts of Australia by a 43-year-old Englishman, who had never before left his own country but who had recently heard the call to become a "bush brother"—an oddity, he says, which he had thought was "just an affectionate name for a kangaroo".

Here, then, for the benefit of far-flung Australians who may have no opportunity of reading the "Bush Brother" article, are a few extracts (all bricks should be thrown at the said "Bush Brother" and not at "The Man in the Street"):

FRÉMANTLE: "On looking at the docks we were all disappointed because all we could see besides the sheds were little squat buildings which seemed to stretch for miles."

PERTH: "Skyscraper buildings, wide streets and everything beautifully clean."

ADELAIDE: "In my view not quite so nice as Perth, and everything is so expensive. An ordinary raincoat, which would cost about £8 in England today, costs anything from £15 to £20. Funny little trams run along at a terrific rate."

MELBOURNE: "Again we were disappointed with the docks. However, a sixpenny bus ride took us to the city centre. . . . Melbourne is again a city of wide streets and high buildings. The cathedral is particularly beautiful, but so very small when compared with English cathedrals."

SYDNEY: "I was too busy tying up one or two loose ends to be on the deck when we docked, but I had to go up when we went under the great bridge which dominates the entrance (sic) to this beautiful harbour. . . . Well, it did not interest me much. It is a wonderful feat of engineering and a great advertisement for the firm who constructed it."

Coincidence

This column, September 12: "I am told that a veteran member of this (Arbitration) Court (whom we will call F) said to a recently appointed member (whom we will call M): 'By the way, where are you staying in Sydney, M?' M replied: 'At the Union Club.' Whereupon a presumably puzzled F remarked: 'Oh, where's that?'"

Another column, October 20: "Two judges met in the city yesterday afternoon. 'Where do you lunch?' one asked the other. 'At the Union Club,' was the reply. 'Oh,' said the other judge, 'where's that?'"

That story seems to have been wandering in the wilderness for exactly 40 days!

—THE MAN IN THE STREET

BISHOP OF BATHURST'S JUBILEE

The Bishop of Bathurst, the Right Reverend A. L. Wyde, will have been consecrated 25 years on Saturday, November 1.

The event will be commemorated on October 31, when the Archbishop of Brisbane, the Most Reverend R. C. Halse, will preach at Evensong in the Cathedral at Bathurst.

Archbishop Halse was Bishop of Riverina when he preached at Bishop Wyde's consecration. There will be a public meeting afterwards in the Cathedral Hall, at which the Mayor of Bathurst will preside, to offer congratulations.

The bishop will celebrate on All Saints' Day at the 7 a.m. Eucharist in the cathedral.

After the service, the clergy of the diocese will entertain him at breakfast.

C.M.S. ACTIVITY IN S. AUSTRALIA

FROM A SPECIAL CORRESPONDENT

Adelaide, Oct. 17

A special service to commemorate the Silver Jubilee of the Diocese of Central Tanganyika will be held on November 17 at S. Luke's, Adelaide.

Mrs. C. Cooper will show some Tanganyika films at a gathering in the parish hall after the service.

The Reverend C. G. and Mrs. Hayes returned from India to Adelaide this month. Their deputation work will end on November 26, when Mrs. Hayes will speak at a Garden Party at S. George's, Magill. They will return to India on the "Strathaird" in early December.

SUMMER SCHOOL

The C.M.S. Summer School will be held at the Retreat House, Belair, during January 22-26. The Chairman will be the Reverend Clive Kerle. Missionary speakers will be Mrs. C. Cooper and Mr. Gordon Chittiborough, both from Tanganyika.

Miss N. Chegwidden, a Tanganyika missionary who is well known in Adelaide, writes:

"Quite a number of Mvumi folk, both European and African, went to Dodoma to see Sister Faith Ward receive her M.B.E. award from the Governor."

"In the course of conversation with Sister Dorothy Hughes, I gathered that the cotton wool supply at Mvumi Hospital was very low."

"Much to my joy, I was able to give them the supply that had been given me when I left Adelaide."

"It had been kept in the tin trunks to preserve it from all the insect pests. The tin trunks have been invaluable."

"Please tell folk how much help they have been and thank all C.M.S. friends for the cotton wool, etc."

"Gentian violet is used in the school, and one large swab of cottonwool absorbs sufficient to paint the wounds of an army, so we put our foot down on how much is used for a tiny scratch."

"The babies' singlets in the last parcel were much appreciated."

"Miss Libbey has taken some

to send home to England to give the folk of the Moravian Mission patterns, as she has not seen them before."

"We record with thankfulness the safe arrival of Mr. M. K. and Mrs. Hart and family, at Butere, Kenya, where Mr. Hart has taken up educational work under the Diocese of Mombasa."

CANADA

PRIMATIAL SEE

The Canadian General Synod, a report of whose proceedings has appeared in previous issues, devoted much time to a discussion of the Primacy.

This question has occupied the attention of General Synod ever since all diocesan bishops became eligible for the Primacy. Hitherto, the choice of a Primate was limited to the metropolitans.

The present Primate is Bishop of the Diocese of Edmonton, and is really a Suffragan of the Archbishop of Rupert's Land.

It is felt that the present Canon should be revised so that the Primate may have metropolitan standing and authority. This apparently could most easily be done at Winnipeg, the seat of the Archbishop of Rupert's Land, only an extension of the present method of election (by a Provincial College of Electors) being necessary in order to give the whole Canadian Church a voice in the appointment.

In the meantime, the General Synod has approved of the appointment of an assistant bishop for the Primate.



The Archbishop of Melbourne, the Most Reverend J. J. Booth, with the Governor of Victoria, Sir Dallas Brooks, Lady Brooks, and the Headmistress of the Geelong Church of England Girls' Grammar School, at the opening of the School's Peace Memorial Library on October 13.

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BROTHERHOOD MEETINGS

ANNUAL SYDNEY CAMPAIGN

The annual Sydney campaign of the Brotherhood of the Good Shepherd, the headquarters of which is at Dubbo, N.S.W., was held from October 8 to October 15.

The campaign opened at 2 p.m. on October 8, when a meeting was held at the A.B.M. offices. Another meeting was held at the Pickwick Club Tea Room at 3.30 p.m.

On October 8 and 9 church schools were visited by the Brothers, a house meeting was held at the residence of Mr. Claude Simpson at Hunter's Hill, and a B.G.S. junior committee meeting was held at the Women's Club, 167 Elizabeth Street, Sydney.

On Sunday, October 12, the Bishop of Bathurst, the Bishop Coadjutor of Bathurst, the principal of the Brotherhood, the Venerable L. C. S. Walker, and the Brothers preached to large congregations at churches in the city and suburbs.

Church schools were visited on the Monday morning and in the evening the annual meeting was held at the Chapter House of St. Andrew's Cathedral. The Chief Justice of New South Wales, the Honourable K. W. Street, presided, and the guest speakers were the Bishop of Bathurst and Archdeacon Walker.

Technical films of the work of the Brothers and also of Brotherhood House, Dubbo, were shown by Brother Edgar, of Bourke.

The hostels of St. Francis for boys and St. Faith's for girls were specially featured. These hostels provide most reasonable accommodation charges for many children from the areas under the supervision of the Brotherhood.

At the conclusion of the meeting a vote of thanks was moved by the vice-principal, Brother Arthur, of Gilgandra, and was seconded by Brother Bruce, of Cobar.

The collection realised £88. Monies raised for the Brother-

hood are devoted to the maintenance of Brotherhood House and to assist in the training of postulants for Holy Orders who serve with the Brothers for five years before ordination.

More visits to church schools and house meetings took place on October 14 and 15 and the campaign ended on the Tuesday, when the Brothers and supporters of the Brotherhood attended the guild office of the Servants of the Sanctuary at Christ Church S. Laurence, Sydney, at 7.30 p.m.

LITTLE DORRIT'S CHURCH RE-DEDICATION AFTER RESTORATION

LONDON, Oct. 15

The Church of S. George-the-Martyr, Southwark, which the Bishop of Southwark rededicated to-day after extensive restoration, is best known to the world at large as Little Dorrit's Church.

There Dickens's heroine was christened after her birth in the Marshalsea, which was then beside the churchyard; there she slept in the vestry with Maggy, her protegee, on the night they were locked out of the prison; and there she was married to Arthur Clennam.

Dickens, as a small boy, had lodged—as did Bob Sawyer some time later—near S. George's Church, in Lant Street, to the inhabitants of which he paid his tribute in "Pickwick Papers" for their devotion to "the healthful and invigorating pursuit of mangling."

Lant Street is still there, and the associations of the church and its near neighbourhood with Dickens bring many visitors every year.

QUIET DAY

Sydney Churchpeople are cordially invited to attend a Quiet Day arranged by the Australian Church Union. It will be held at 8.30 a.m., Ashfield, Sydney, on Saturday, November 1, from 8.30 a.m. to 4.30 p.m.

Conductor: The Reverend C. A. Osborne.

Breakfast will be provided, but participants are asked to bring cut lunches.

AUSTRALIAN MUSIC EXAMINATIONS BOARD

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CHRISTIAN LIVING

The following observations are made by the Rector of Oberon, N.S.W., in his parish paper:

"Christianity is not just a 'religion,' it is a way of living. Turn Christianity into a 'code of beliefs,' and it ceases to be a contagious, victorious way of life. Its news hardens into views; its experiences crystallise into arguments; its miraculous happenings degenerate into beliefs, and 'going to church' becomes a substitute for Christ-like living.

"Christianity consists primarily, not in what you imagine God may demand of you, but what He offers you through Christ. Christianity is Christ. Not Christ in the manger, not Christ on the Cross, not Christ in the New Testament, but Christ in you now. Christianity means a daily obedience to Jesus Christ, which issues, not in a life governed by circumstances, but in a life lived in scorn of consequences.

"Christianity is a growing experience of the immeasurable resources of God which are made available to every one of us according to our faith, and which becomes more evident in our daily life as we learn to depend upon them, and venture accordingly.

"Christianity's Gospel centres in the fact that Christ came—not in order that God might forgive us our sins—but because God forgives us our sins and seeks us to cleanse us from all unrighteousness.

"Christianity consists, not in our struggle to avoid what is wrong and do what is right, but in our yielding our lives continually to the directing, empowering, transforming influence of the indwelling Christ. Christianity is not a new 'religion' so much as a new relationship between men and God, expressed in an outgoing love that seeks nothing for itself, and is sustained, not by our effort to love, but by our submission to God's outgoing love within us.

"Christianity is not a life we are called upon to live for Christ's sake, but a life which Christ seeks to live through us daily for our sakes.

"Christianity begins to be operative in our lives when we obey the call of Christ to 'Repent and Believe,' and repentance means giving up the hypocrites within us which prevent the Gospel from being its own evidence. Christianity is not a message to those who are perfect or who are completely free from sin, but for those who want to be freed from sin. But Christianity can't become a redemptive experience in our lives until we accept Christ's promises and obey His injunctions.

"Christianity is a daily adventure in living, inspired not by a creed, not by a moral code, but by the indwelling Presence of the Unseen Christ. Daily living attains real significance only when it is made completely relevant to the Kingdom of God, and subservient to the guidance of God in all things.

"To live this Christian life, you must become quite convinced that 'trying to live a Christian life' is an impossible undertaking. Only then can you fully appreciate what Christ meant when He said, 'I am the Life.'

"Think of the miracle of Spring, and how it comes into the midst of the garden, touching the trees into new foliage, awakening the flowers, calling forth new blossoms and young grass, and transforming everything by the simple reality of its presence.

"Translate the figure of Spring into terms of the Christian life, and you will begin to understand what the Christ Life within us means when it comes as the gift of newness of life, for that is how it comes.

"What a difference there is between the fact of the Christian Life as an incoming tide of new life transforming everything, and the Christian Life

as a constant struggle to overcome weaknesses, conquer temptation, correct faults, practice virtues, and a hopeless attempt to live up to a standard or quality of life impossible to us as human beings.

"The Life that Christ came to make available to us is not something added on to the old—a new patch on old trousers. It is not a kind of spiritual blood transfusion which renders the old a good deal better than it was. It is an entirely new thing, full and complete, and perfect as God is perfect. It is not a re-conditioning but a recreating tide of supernatural life that can't be mixed with the human. It comes to replace or displace the earthly human kind of living.

"The Christian Life is a super-human, beyond-the-human kind of life. No human being can live it alone. It is a kind of life that must be lived for you, in you, through you, by Christ. It is His Life within you. That life centres in Him, not in you. It is given, sustained, developed and expressed

PRAY FOR THESE MEN

Sir,—May I express my joy and thanks for the splendid issues of THE ANGLICAN, which my good friend, Brother J. Laurence Topp, in the Church of St. Francis of Assisi, in Unneppu, Nilkapu, Hokkaido, sent me.

I enjoy deeply reading them. They are not only illuminative and instructive, but also most inspiring for us in the remote missionary Diocese of Tohoku.

May I also speak of the fine work carried on by Brother Laurence. He is a missionary every inch. I hope that the generous friends of the Church of Australia will remember him in their prayers.

I am,
Faithfully yours,
TIMOTHY NAKAMURA,
Bishop of Tohoku.
23 Yamanichicho,
Hiroaki.

by Christ when your 'self' stands down, retires completely, or surrenders absolutely and unreservedly to Him. When the 'self' gives in, Christ comes to live in its stead.

"Only as you possess Christ can you experience the life He brings. His Presence in your personality depends upon your willingness to give Him control in your life."

CHICHESTER AND CORONATION

The Bishop of Chichester, at his diocesan conference in Brighton recently, spoke of the challenge offered to the Church by the Coronation.

The special committee, set up last year to plan the Septentennial celebrations of the death of S. Richard of Chichester, recommends that the occasion should be used to win as many people as possible in the diocese to a high standard of Church membership. A publicity campaign will be started.

A suggestion that collections should be made for founding a new church in the diocese dedicated to S. Richard, is not supported by the committee.

The conference was addressed by Mr. L. Joynton Hicks, M.P., who spoke on relations between Church and State.

"The feeling has grown up that the State has prevented the Church from doing what it wants to do," he said.

"Once we in the Church are able to show we are in agreement, then I am convinced there will be no difficulty about Parliament, or discussion on the relations between the Church and the State."

THE CHURCH ARMY IN WEST AUSTRALIA

FUTURE DEVELOPMENT

By A SPECIAL CORRESPONDENT

Captain A. W. Batley, the Federal Secretary of the Church Army in Australia, has just completed a five weeks tour of Western Australia during which he has conducted three parochial missions in the Perth Diocese and visited some of the main centres of the Bunbury Diocese.

THE main purpose of the tour was to undertake evangelistic work but it has enabled him to see something of the work of two officers of the Church Army who are stationed in parishes in Perth, and to consult with diocesan officials regarding the future development of the Church Army in the West.

The most encouraging feature of the tour has been the response of the Parochial Missions. Three quite different parishes were chosen for these evangelistic efforts. The first, at Christ Church, Claremont, was carried through with encouraging results. Claremont is an established parish in a well-to-do residential area of Perth.

No organisation, either political or social, can in these days boast the ability to draw a regular crowd of people for ten consecutive evenings, and yet the Mission at Christ Church had a congregation each night of between sixty and seventy people, culminating on the Sunday evening with one hundred and fifty in church.

Evangelistic preaching can still draw the people, and so it proved at Claremont. The presentation of Jesus Christ as Saviour and King has an irresistible appeal and many were helped during the mission to a new realisation of the power of the Risen Christ in their lives.

At the final service of the mission some thirty people came forward to the altar rails to accept from their rector a card of remembrance for blessings received during the mission.

FORWARD MOVEMENT

The second mission was held in the parish of Carlisle. This district is situated in a large new housing area of Perth. It has a population of 20,000 people and there are three main centres of worship at Belmont, Elvervale and Carlisle. The rector and his Church Army officer cannot possibly cope with the immensity of the task, but they are making heroic efforts to maintain a worshipping community in each centre. It was into this situation that the missionary came to lead a forward movement in evangelism. He found a small but vigorous fellowship of church people at each centre.

The strategy of the mission was to conduct the first three services at Belmont and then to move across to Carlisle for the remaining three services and to hold final Mission Services at all three centres.

In one area a local cinema was taken and as many as 300 children attended the special mission service arranged for them. Aseries of women's services in the afternoons was also arranged.

This missionary visited the State Sawmills in the parish, when 50 men voluntarily attended a lunch hour meeting in the of the timber sheds. He spoke to them for half an hour and answered a stream of questions on religion and life, which was only halted by the buzzer calling the men back to work.

The mission services themselves were well attended and on one occasion the small church at Belmont was overflowing with its congregation. It is estimated that an aggregate of 600 people attended the mission during the week and while this is a pathetic percentage of the number of those living in the area, it at least indicates a renewed interest in spiritual things by many people.

The mission is only the be-

ginning of a new spiritual drive in Carlisle. It has broken through the hard crust of indifference which the rector and his assistant had found was crippling their efforts. The laity of the church are now being mobilised for action. In the spirit of the mission they will meet for prayer and bible study leading to a definite programme of evangelistic activity in the parish.

CONTRAST

The third effort at Gosnells was in marked contrast to the other two. The parish is rural and spread out along the main Albany Highway 15 miles out of Perth. The missionary could only spend from Monday to Friday in the parish and preached alternate evenings at two churches.

It is often said that country parishes do not lend themselves to mission work, and this appeared to be the case on the first night when only nine people came to church. However, there were 19 the next night, 30 the following night, then 116, and finally 50 on the Friday night.

These are no mean figures for a country district and the one important lesson of the mission was that, given a longer time in the parish, a really worthwhile effort could be held. The people of the country need evangelism as much as the town and their willingness to attend mission services is an indication of their hunger for righteousness.

The general impression of these missions is that the West is ripe for an evangelistic harvest. Every parish priest might well consider a mission in his parish in the near future, for the Church must rise to her opportunity to claim the masses of the people for Christ and His Kingdom.

BUNBURY

Captain Batley was able to spend a week in the Bunbury Diocese during which time he made a hurried tour of a number of centres including Wagin, Collye, Bunbury, Harvey and Bridgetown. At Collye he visited an open-cut mining scheme and saw the rapid development of housing in the area.

The problem facing the rector of the parish is not entirely one of increased population. There is the graver and fundamentally more difficult problem of moral standards being openly flouted.

Wide scope is offered to the Church Army in this and other centres and the federal secretary returned to Perth with an enlightened knowledge of the needs of the diocese. On Monday, October 6, a farewell meeting was held in Claremont Parish Hall and about a hundred people gathered to bid farewell to Captain Batley.

In thanking all for their generous help and support to the Church Army, he spoke of his hopes and plans for the development of Church Army work in Western Australia. He looked to the day when there would be a State leader responsible for many branches of evangelistic and social work including mission caravans in outback areas, homes and hostels for aged and poor, parochial workers under the direction of the clergy and work among the aborigines in the West.

In the meantime it was a joy to know that two Church Army Officers were at present working in Perth parishes and it was a great encouragement to have so many kind and generous friends of the Church Army in the West.

FAITH AND MORALS

A WEEKLY QUESTION BOX

By Dr. S. Barton Babbage

Each week Dr. Babbage, who is Dean of Sydney 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 at S. Andrew's Cathedral, Sydney.



Is an immediate return to corporal punishment the most efficient method of protecting law-abiding members of the community from the brutal attacks of morons?

Mr. Elton S. Lewis, who recently retired from the N.S.W. Police force after twenty-eight years' service, and who had, he tells us, "ample opportunities of studying the psychological make-up of the violent criminal," is emphatic that the violent criminal can only be restrained by the infliction of corporal punishment.

Mr. Lewis' views must be treated with respect. They are the result of reflection based on the experience of many years.

Furthermore, his conclusion is supported by such an eminent authority as the Lord Chief Justice of England, Lord Goddard. The Lord Chancellor, Lord Simonds, also, has said that this is a matter which must be considered afresh.

Finally, Mr. Lewis quotes with approval the comment of an Australian judge: "More consideration should be given to the victim of crime and less to the criminal."

It is difficult, however, to see in what way the infliction of flogging helps the victim of the assault.

It is right that punishment should, among other things, be punitive and retributive; but the question is whether these ends cannot be equally well achieved both by imprisonment and penal servitude. From the point of view of the victim flogging would appear to have this disadvantage: that it panders to the most vindictive and sadistic instincts.

* * *

Not all authorities support the grim conclusion reached by Mr. Lewis.

As long ago as 1843 the Commissioners on the Criminal Law, in their Seventh Report, advised against the retention of flogging as a general penalty for adult offenders.

They questioned both its efficacy and its effect. "It is a punishment which is uncertain in point and severity, which inflicts an ignominious and indelible disgrace on the offender, and tends, we believe, to render him callous, and generally to obstruct his return to any honest course of life."

In 1938 a Departmental Committee on Corporal Punishment was appointed by the Home Office.

The National Association of

Probation Officers reported that, in regard to the corporal punishment of young offenders, flogging was not a sufficiently constructive method of treatment: It made no attempt to deal with the causes underlying the offence, and for that reason had not proved effective in reforming the offender.

The Commission came to this conclusion: "We are not satisfied that corporal punishment has that exceptionally effective influence as a deterrent which is usually claimed for it. The final test is not whether corporal punishment has any deterrent effect, but whether there are any offences for which using sentences of imprisonment or penal servitude are so ineffective as deterrents that it is necessary, for the protection of society, to provide whatever additional element of deterrence may be afforded by the further penalty of corporal punishment."

The Commission commented on the suggestion that corporal punishment should be reserved for cases in which gross and brutal violence had been used in the commission of the offence.

The Commission stated that, in their judgement, this view was misconceived. "We have no reason to believe that the men who commit offences involving the use of violence are necessarily less amenable to reformatory influences than those who commit other forms of crime."

"It is not to be assumed that, because a person has committed an offence involving the use of violence, he is necessarily more susceptible than others to the deterrent effects of corporal punishment and less likely to be deterred by other forms of punishment."

"In the last resort, the question whether a man is not likely to be deterred except by a sentence of corporal punishment cannot be determined by the nature of the offence which he has committed: it turns entirely on the character and disposition of the man, irrespective of his offence."

* * *

Christians must be concerned with the redemption of all men. Even criminals are the objects of God's saving grace.

We must labour, then, for their reform.

Mr. Lewis refers to them as "morons."

If Mr. Lewis has come to the considered conclusion that they are morons, and not responsible men, then we must think in

terms of psychiatric treatment rather than of judicial punishment.

Mental and psychological instability will not be cured by physical brutality.

An enlightened judiciary must seek the ultimate reform and rehabilitation of the criminal. And the question is: what means are most likely to achieve this end?

* * *

What is the attitude of the Church to movements for Peace?

Mr. R. Whitfield, of Roseville, states that "the problem of war and peace is a deep moral question," and, "as yet, we have been given no organised lead from the Church in this direction." He then adds: "We make a request that the Church, and particularly yourself, should give a lead on this vital question."

Mr. Whitfield refers, in this connection, to the Peking Peace Conference.

We are in danger of getting this whole question of peace and war out of perspective. Peace is not our greatest need: justice and righteousness are, or should be, our chief concern. A little reflection will suggest that peace can be purchased at too great a price: at the cost of liberty and freedom. And further, there is such a thing as the peace of death.

The Biblical prophet suggests that peace is a by-product of righteousness: "The work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever." (Isa. XXXII:17).

We need to get our priorities right. It would be calamitous if the Church was to join the company of those who are crying "Peace! Peace!" when there is no peace.

William Temple had some wise things to say on this subject.

He was speaking of war as a consequence of human sin and selfishness.

He pointed out, in the first place, that the League of Nations had failed to establish the authority of law in international affairs, not because it was "a bad League of Nations," but because it was "a League of bad Nations" — that is, of nations fundamentally governed by self-interest rather than by love or justice.

Then he continued: "No Christian can be surprised at the failure of similar devices for the avoidance of the evils resulting from the predominance of self-interest."

"Nor is it any part of the function of the Church to help the nations to avoid the consequences of sin while continuing to indulge in sin itself."

"For the Church the one great task is to recall men and nations to acknowledge the sovereignty of God as made known in Christ, and to such conduct and policies as are in conformity with that acknowledgment."

"Blessed are the peacemakers, for they shall be called the children of God."

We make peace, however, by removing the causes of enmity, the barriers and injustices, which provoke war.

We do not make peace by pretending that barriers and injustices do not exist.

If we are genuinely concerned with peace, we will labour, as a prerequisite for its establishment, for social justice and international understanding.

CHURCH OF ENGLAND FELLOWSHIP

CENTRAL

DIOCESAN BRANCHES

FROM A SPECIAL CORRESPONDENT

A central diocesan branch of the C.E.F. is a way whereby "lone" members can take part in branch activities.

Lone members are members of the C.E.F. who for any reason are unable to attend the C.E.F. branch meeting in their home parish.

A "C.D." branch is run on the same lines as a parochial branch with a four square programme.

MEETINGS

The place and frequency of meeting is a problem which must be faced in organising a "C.D." branch. If the branch meets monthly, it is a good idea to have the programme planned to include all four sides of C.E.F. work but emphasising a different side each month. If the branch met weekly or fortnightly, then a programme comprising two sides of the four square, e.g. Spiritual and Social or Intellectual and Physical, would be successful.

CONTROL

Another problem about "C.D." branch is the subject of control. The ordinary branch has the rector of the parish but in a "C.D." branch it is a matter for careful consideration by the Fellowship Council before the branch is formed.

One solution could be for the diocesan Youth organiser (if there is one) to exercise control.

ORGANISATION

As a "C.D." branch is formed by the Fellowship Council it would have the same representation on the Fellowship Council of the diocese as any other branch. It would also participate in all fellowship functions.

As a "C.D." branch is composed of lone members, each would be affiliated with the C.E.F. Council as a lone member, so they would each be sent notices of functions, etc.

Although composed of lone members a "C.D." branch should still affiliate as a branch, both with the Fellowship Council and the G.B.R.E. A second "C.D." branch could be formed for older members of the C.E.F. who feel they need the wider contact with Fellowship members outside their own parishes and could be run along the lines of a discussion group.

DIOCESAN BRANCH

There is no central diocesan branch of C.E.F. in the Diocese of Newcastle. The subject has been discussed but no final decision made, as our lone members are still few in number, some of them being students away from home.

Some of our older C.E.F. members do not wish to lose contact with the Fellowship but, because of other ties, they are unable to attend meetings, even of a "C.D." branch.

It has been suggested that they affiliate with the Central Council of C.E.F. in the diocese, and meet several times a year for a talk and discussion on some aspect of C.E.F. work, or hold a week-end conference when they could participate in branch activities.

In some country dioceses it is not practicable to have a central diocesan branch because of the parishes being rather scattered, but in a diocese where there are a number of parishes within close range, a "C.D." branch is very necessary and the organising of such a branch should be given careful consideration.

LUTHERAN IN LONDON

London, Oct. 10

The Lutheran Bishop of Berlin will preach at the annual service of the Industrial Christian Fellowship in S. Peter's, Eaton Square, Westminster, London, on November 19.

C.E.B.S. INSURANCE

The Church of England Boys' Society in the Diocese of Sydney has recently completed negotiations with the Eagle Star Insurance Co. for the writing of personal accident insurance policies to cover members during all C.E.B.S. activities.

In the past, when a boy has sustained injury by accident whilst on a hike or playing games, the society has been placed in the unpleasant position of having to say to parents, "We take every care, but of course we cannot accept any responsibility."

This is very little help in paying doctors' bills! And, of course, the C.E.B.S. branch funds are generally not in a position to offer help, either.

When the branch has a personal accident insurance policy, however, the position is somewhat different.

A very definite financial assistance can be offered to parents. Medical expenses of up to £10 and travelling expenses of up to £5 can be paid.

In the case of more serious accidents, £100 will be paid in the event of the loss of a hand or a foot or the sight of one eye; £250 in the case of loss of any two of those limbs.

These sums would not compensate for the loss of the limb — that would never be possible — but what a tremendous help the money would be to parents faced with paying doctors' bills!

Now the C.E.B.S. leader

whose branch subscribes to this scheme can say to the parents of a boy who has been involved in an accident at camp or gymnasium, "We take every care and, of course, we cannot accept any responsibility, but we CAN help with the expense!"

These benefits, of course, can only apply to C.E.B.S. branches which join the scheme.

Branches in Sydney should contact their district commissioner for details. The scheme could well be extended to include C.E.B.S. branches in other dioceses or other States.

Information can be obtained from the honorary secretary, the Church of England Boys' Society, 201 Castlereagh St., Sydney.

CHAUCER

A manuscript housed in the Peterhouse Library, Cambridge, under index MS 75, and hitherto thought to be a treatise on 14th century scientific instruments, has been found to contain specimens of the handwriting of Geoffrey Chaucer, and may yield valuable historical information about him.

PUBLICITY COSTS

A House of Representatives' sub-committee has discovered that the United States Government employs 2,625 full-time publicity agents and the equivalent of 1,007 more on part-time.

Their annual salary bill is £7,710,525.

Biggest user of publicity agents is the Air Force, with 741. Next is the Navy, with 642.

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The Rev. H. M. ARROWSMITH,
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BISHOP DIBELIUS OF GERMANY

CHURCHMAN AND DIPLOMATIST

BY A SPECIAL CORRESPONDENT

Able Evangelical Church statesman, authoritative administrator and astute diplomatist, Friedrich Otto Dibelius is an incisive spokesman for the Christian faith with experience extending from the Hohenzollern reign in Germany, over the period of the Weimar Republic which followed the first world war, through the years of Church's struggle for independence under the National Socialist regime, down to the present troubled post-war time.

BORN in Berlin in 1880, he studied theology at the universities of the German capital and of Edinburgh and was pastor in various parishes in Prussia and Pomerania. Among his earlier publications were a book on Scottish Church life, a cordially phrased reply to Karl Barth's "crisis theology" from the standpoint of pastoral continuity, "Die Verantwortung der Kirche" ("The Responsibility of the Church") and a study of the twentieth century seen as a turning point in the life of the Church.

In "Frieden auf Erden" ("Peace on Earth") published in 1932, Dibelius upheld the right of conscientious objection among other conceptions of the Christian citizen's responsibilities towards his fellow countrymen in wartime.

Appointed in 1925 general superintendent for the Kurmark diocese within Prussia, Dibelius preached at the inaugural service of the March, 1933, Reichstag at the Garrison Church, Potsdam, attended by members of the Reich Government, an uncompromising sermon declaring: "The dictatorship of a totalitarian State is irreconcilable with God's will."

FORBIDDEN TO PREACH

Removed from office as general superintendent by the Nazi authorities and forbidden to preach, he alerted the public by lectures and books against the dangers of pagan and racial ideology. He vindicated the claim of the Confessing Church Movement to be the rightful Church and as a member of its Fraternal Council in Prussia organised opposition to the State-imposed Church administration.

Those administrators, aided by the Church Department of the Gestapo, abetted racial distortions of the Christian faith and other dissensions within the ranks of church people.

On grounds of his "Open Letter" vindicating Christ's divinity against the anti-theological tirades of Kerri, Nazi Minister for Church Affairs, Dibelius was put on trial in 1938 in Berlin before a special court, which acquitted him after a skillfully conducted defence. Dibelius maintained contact with Dr. Goerdeler, prime mover in the plot which culminated in the abortive attempt on Hitler's life in 1944.

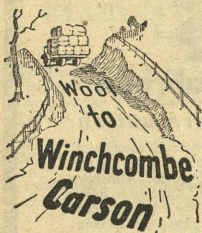
PROVISIONAL COUNCIL

Dibelius was one of the 11 members of the Provisional Council of the Evangelical Church who, in October, 1945, drew up the declaration of German responsibility and repentance. This was presented at Stuttgart to an ecumenical delegation of foreign visitors, headed by Dr. Visser 't Hooft, general secretary of the World Council of Churches.

He was appointed Bishop of Berlin and Mark Brandenburg in 1945. He visited Britain and Sweden and was received by President Truman in the U.S.A. in 1947. He was elected to the Central Committee of the World Council of Churches during the Amsterdam Assembly of August, 1948. The synod held at Bethel in January, 1949, chose him as chairman of the Council of the Evangelical Church in Germany (EKID).

The Evangelical Church in Germany comprises 28 regional churches, extending through all four occupation zones. Two-thirds of the diocese of Berlin-Brandenburg is in the eastern (Russian-occupied) zone.

On appropriate occasions Dibelius has sharply criticised the encroachments of State influence on personal freedom and on religious education. He regards the specific task of the Church as proclaiming and witnessing to the peace of God, transcending all frontiers.



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IN SEARCH OF THE TRUTH

AN AUSTRALIAN PARSON BEHIND THE IRON CURTAIN

The romance of travel in foreign lands holds a fascination for most people. The excitement of planning a tour, the thrill of encountering the unexpected, and then the fulfilment of having stood in ancient and hallowed places, leaves within the soul a treasure no man can steal.

I felt this when we reached Palermo, the capital of Sicily. We were three—my wife, my five-year-old daughter and myself.

I HAD travelled from London in a new car to meet my family in Lyons, France, after having left them in Switzerland.

From Lyons, we motored south through Avignon to Cannes and Nice, which we reached just in time for the first Battle of Flowers. Through Mentone, Monte Carlo, San Remo, Pisa and Genoa we reached Rome. By the time we had motored further south and across the Straits of Messina to reach Palermo, we were on the way to becoming seasoned travellers.

During our stay of nearly two months in Palermo, we planned to visit Greece. The tourist to-day has two main items to make sure of: visas, that is, permission to enter and stay in a foreign country, and currency regulations.

From southern Italy to Greece is a short distance by sea, and pre-war fares were cheap.

COMMUNIST COUNTRY

We soon discovered that these short sea trips were cheap no longer. To ship our car and pay our own fares would have taken too much from the money allowed us by the Commonwealth Government for European travel, so we decided that either we went to Greece via Yugoslavia, or not at all.

Have you ever tried to get the facts about a Communist country?

Our experience was that it was almost impossible to get definite, reliable information.

While having dinner with the Archdeacon of Malta, who lives in Florence, and the British Consul at the Consulate, I opened the subject of Yugoslavia.

The Consul, who was born of British parents in Turkey and had lived in Europe most of his life, advised me strongly not to have anything to do with Yugoslavia.

TOURING

In the old Italian villa in which we had a flat, there lived the American Consul-General. Over an afternoon cup of tea I asked him what he thought of the idea. His reply was that he thought it quite possible, and gave good reasons for this opinion.

The Italian Touring Club could give me no information, but it was obvious that they thought I was a little mad to be thinking of going to Yugoslavia.

The general Italian viewpoint seemed to be that Marshal Tito is playing fox for Stalin by getting arms from the West and other assistance, but all the time intending, in the event of war, to turn to Russia.

Personally, I think this view is quite wrong, as we shall see later, and is coloured in Italian eyes by the Trieste trouble.

However, the outcome of it all was that I could not get any real information.

This began to make me wonder how much the Diplomatic Corps actually know outside their own immediate sphere.

PROPAGANDA

A good deal of propaganda appears in the world Press dealing with Communist countries, but what I wanted was honest, hard facts, and I had no political interest for wanting these.

I finally wrote to the Yugoslav Legation in Rome, and received a reply that a journey to Greece was possible. A questionnaire was enclosed for me to complete. They informed me that the roads were not all good, and that I should carry enough petrol for at least 300 miles.

We decided to attempt the journey.

This is the first of a series of four articles specially written for THE ANGLICAN by the Rector of Camden, in the Diocese of Sydney, the Reverend A. H. Kirk.

Mr. Kirk, who was an A.I.F. Chaplain from 1942 to 1944, has something of the Australian Digger's impatience with red tape. Dissatisfied with conflicting reports of conditions in Yugoslavia, he decided in 1951 to see for himself.

Undaunted by the difficulties of even getting into Yugoslavia, he set out with his wife and child in a motor car.

His account is an impartial report on the journey which THE ANGLICAN is glad to publish as it was written.

After touring Sicily, including a climb up Mount Etna, we stayed at beautiful Taormina.

We passed through Salerno, where the Americans landed during the war, and peaceful Sorrento, with its lovely view across the Bay of Naples to Vesuvius, while motoring along the ancient Apian Way to Rome.

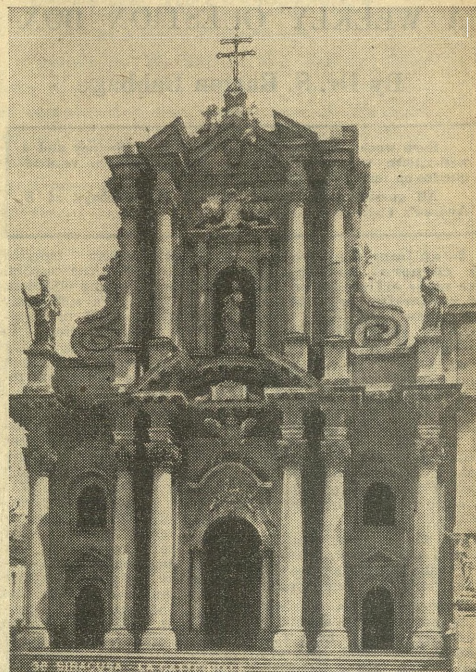
Having secured accommodation in a hotel, our first visit was to the Australian Legation. We were directed to the visa section, in another part of the city.

On being shown into a room where an Australian official sat, we received a very cold reception when he found that we wanted to go to Yugoslavia.

Our passports were asked for, and when they were returned to us they were stamped with a then new regulation invalidating travel behind the Iron Curtain, including Yugoslavia.

Here was a sudden and unexpected problem.

I explained what a difficult position this action had placed us in, but the official made it plain that he was busy, and we left the office feeling more



The Cathedral, Syracuse, Sicily.

opened in the visa office. I also took the opportunity of reporting the repeated visits of members of the Questura—plain-clothes police—while services were being conducted in the British church at Palermo, although I had the feeling that no action would be taken on this matter.

RED TAPE

The Minister was quite helpful, although he said he had no authority to give me permission to enter Yugoslavia. Canberra alone could do that.

Next morning I returned to the visa section.

They were now most co-operative and telephoned the Yugoslav Legation for me. I was told that if I went to the legation straight away they would issue visas.

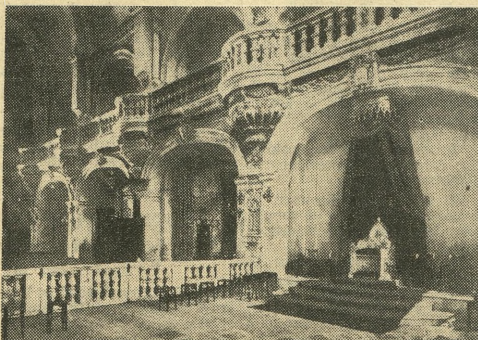
This I did, and at long last our passports contained both Greek and Yugoslav visas, but no Australian permission.

I made application for permission, and informed the Australian visa section that I intended to enter Yugoslavia.

All this took three days and, from a tourist's point of view, we had seen nothing of Rome. If we had not had our own car, it would have cost a fortune in taxis; as it was, living in Rome was expensive, but it was essential for our passports to be in order, and we knew that Rome was our last opportunity for completing them.

To enter a strange capital, to speak a foreign language, to drive on the right-hand side of the road, and to seek out widely separated addresses was our introduction to the Eternal City.

Having accomplished our task, we could now settle down to sightseeing. This we did.



The Pope's throne of white marble at Avignon.



The Pope's Palace at Avignon.

CHALLENGING FIGURES

By Arrangement with Church and People

An increase of 10.4 per cent. in the Roman Catholic Church: an increase of 0.2 per cent. in the Anglican Church—these figures were given prominence in the national newspapers recently.

They relate to the percentage increase in membership in the Churches from 1936 to 1945, and they are based on the 1945 census figures. They are rather ancient history now, but they are interesting for all that.

The figures revealed that in 1945, with a membership of 601,786, the Church of England had almost twice as many "adherents" as any other Church in New Zealand.

Of course, many of these have only the slightest connection with our Church, and are not "members" in any true sense.

Perhaps it is not altogether a matter for congratulation that so many prefer to label themselves "C. of E." rather than anything else! Be that as it may, it means that with a total population in New Zealand of 1,702,298 at the 1945 census the Church of England had nearly a third of the population claiming to belong to it.

Another reason, and it may well be the main one, is the spathy of Anglicans. We are far too content to let things go on as they are without any earnest desire to increase the membership of our Church.

We clergy are partly responsible for this. Too often we are not as keen as we should be on the evangelistic side of our work.

PART OF THE LAITY

There can be no getting away from the fact that the laity of our Church are also to blame for the Church of England virtually standing still as far as membership is concerned. Now, the laity have a duty as well as the clergy to witness to their faith. Confirmation is a time of commissioning, and it should also be a time

of empowering for the apostleship of witness. Such witness will be by word and life.

It is worth noting that the higher the membership the more difficult it is to have a high percentage of increase. The Roman Catholics increased by 20.338. If this had been the increase in the Church of England the percentage would have been only 3 per cent. instead of the 10.4 per cent. of the Roman Catholics. But having said this, there is still a vast disparity between the two Churches. Here are the figures: The Roman Catholics increased by 20,338 from 1936-45, the Church of England by 1203 in the same period. It is a vast difference.

What is the reason for this?

THE REASON

Undoubtedly one reason is the different methods employed in each Church.

We should, however, be deluding ourselves if we left it there.

There is scarcely any need to say, what has so often been said before, that lives lived in the spirit of our Lord Jesus Christ will do more than anything else to draw others to Him, and so to His Church. One of the main reasons why our churches are not as full as they ought to be is that others do not see that our membership in Christ's Church makes a great difference to our lives.

Having said this, we must not forget that there is need to witness to our faith in Christ by our words.

This does not mean that we shall always be "talking" religion; it does not mean that we have to try and "buttonhole" comparative strangers. But it does mean that we shall be on the lookout for opportunities to give to others the reason for the faith that is in us.

ST. ARNAUD SYNOD

THE BISHOP'S CHARGE

SILVER JUBILEE FUND

LAST night I commissioned the Reverend R. J. Williamson, rector of St. Martin's, Charlton, as Commissioner of the Silver Jubilee Appeal for £25,000.

He tackles a big task, and will need all the assistance of our prayers, practical support, and generous givers. I urge each of you to see when he comes to your parish that you give him every opportunity for carrying out his task; that full and accurate lists of Church of England people within your boundaries, whether church attendants or not, be supplied to him at the very least a month before his visit; that all possible publicity be given in the parish and, above all, that the prayer for the success of the appeal be used both by congregations and individuals.

For it cannot be stressed too much that this is not just a matter of pounds, shillings and pence—it is a venture of prayer and faith.

The giving of our money must be the symbol of a readiness to give ourselves wholeheartedly to His service.

For, if Jesus Christ be Lord, to whom we offer "ourselves, our souls and bodies, to be a reasonable, holy and living sacrifice," then our offering in money will be the best that we can give, and it will be the symbol of the service of ourselves.

THE MINISTRY

Along with the appeal for £25,000 goes an appeal for ten new candidates for the ministry over the next four years.

The diocese is at present inadequately staffed. We are responsible for 25 parishes and parochial districts, for the care of which we have 21 priests, two deacons, and one stipendiary lay-reader, without taking into account the registrar, who has a full-time task in that office together with the care of a parochial district.

But every parish and parochial district should have a priest in charge of it, otherwise the normal sacramental life of a parish becomes a kind of optional appendage, instead of being, as it should be, the life-blood of the parish.

Furthermore, there are four parishes which should have assistants and at the same time be places where future clergy of the diocese should get that training so vitally necessary, but which in the past, through shortage of clergy and lack of funds, they have not been able to receive.

Since last synod, I am glad to say that I have had four young men offering for the ministry. Two are in the middle of their training at St. Michael's House, Craferes, South Australia. They are at the theological college run by the Society of the Sacred Mission, commonly known as Kelham, from the site of their house in England, who have, with fortunate results for Australian Church life, established a branch at Craferes, in the Diocese of Adelaide.

ONE IN 1953

One, offering from our own diocese, hopes to commence there in the first term of 1953. Another, an older man, is at the moment in the parish of Charlton, helping the newly appointed commissioner of the Silver Jubilee Appeal, and at the same time beginning his studies.

Now, if the number that I am aiming at over the next four years comes forward for ordination training, it is obvious that we shall need a larger sum than the Ordination Candidates' Fund, as it stands at present, can provide.

This, therefore, you will see listed as one of the objects of the Silver Jubilee Appeal. As a corollary to this, stands one of the other objects: to help provide assistant clergy in certain parishes. I do not think

(though here I may be wrong) that the diocese has had at any one time, or for any long period, more than one parish with a curate.

This is not a good state of affairs, for it means that men, either as stipendiary lay-readers or deacons-in-charge, are put into a parish straight

Brief reports of the proceedings of the Synod of St. Arnaud—in area the smallest diocese in Australia—have already appeared in our columns.

We print here extracts from the Charge of the Bishop of St. Arnaud, the Right Reverend A. W. Winter. It was delivered on September 29.

away without the training they need, and left to fend for themselves.

Parishes accepting a newly ordained deacon, and rectors prepared to train them, are making a real contribution to the whole diocese. If unable to meet the whole cost involved, they should be able to look to the diocese for some help, but that can only be so if the money is available. Hence the importance of this appeal.

It is apparent, I believe, that ordination is the vital centre of episcopal government, the sphere within which the bishop's action is most independent and decisive, and which for that reason must provide the true test of his official competence.

In ordination, every bishop has to face the supreme responsibility of his office. He has to decide whether the candidate's claim to have a vocation is genuine. The Church, in the person of the bishop, whom the Prayer Book adjures to "lay hands suddenly on no man," when due account has been taken of the reports of those entrusted with the responsibility of training and examining, must finally test vocation.

RESPONSIBILITY OF BISHOP

The bishop must determine what shall be the tests of the candidate's intellectual qualifications and the value of the testimonies of personal character which he will offer.

At every point the candidate's fortune and future lie within the bishop's control. No thoughtful man, finding himself clothed with such authority, can but be humbled and dismayed.

Three other factors come into the question, of course, of great but varying importance, which indirectly limit the independence of the bishop: the personal quality of the candidate; the social and religious conditions under which he has lived; and the actual requirements of the diocese and the parishes in which they are to serve.

He must not acquiesce in a low standard of intellectual qualification or his diocese will become the home of ill-qualified men; its future will be indeed bleak, and its spiritual temperature dangerously lowered.

We cannot, without peril to the work of the ministry, lower the intellectual standard—the standard of matriculation, or the equivalent, for candidates coming along at the normal age is not too high. Of course, there will be exceptions.

It has been stated—though not proved—that the twelve Apostles would have had difficulty in passing matriculation. Be that as it may, if men of their spiritual quality and power for evangelism were to present themselves for ordination, the bishop is, of course, free to dispense with that requirement.

So the call goes out for more candidates for the ministry, and I urge all of you, clerical and lay members of synod, to make this a matter of earnest prayer to God, and to be diligent in encouraging and fos-

tering vocations to the ministry where God calls men to serve.

There are many vocations missed, I am sure, because we churchmen are not alert enough. There can hardly be a greater tragedy in a man's life than a missed vocation, and this can quite easily happen, if one is forced, or forces one's self into an occupation to which one is not called of God, or if one fails to accept an occupation to which one is called.

We need, too, a new registry, for the present precarious building is showing clear signs of age and decrepitude, and all the necessary documents and files of the diocese run a great risk of fire in such a building.

You can see from this short survey how urgent this Silver Jubilee is, and I commend it to your prayers and your energetic support, and bespeak your ready attention to, and encouragement of, the commissioner, the Reverend R. J. Williamson, as he goes to his task.

SYNOD LEGISLATION

The legislation before synod on this occasion is not extensive. I may say now that, after many abortive attempts at a Constitution for the Church of England in Australia, the situation appears much more hopeful than at any other stage.

The Archbishop of Canterbury, in his recent visit to Australia, made a number of helpful suggestions.

The Continuation Committee has taken advantage of a number of them and, meeting together at "Gillbulla," the conference house of the Sydney diocese, has found that in the entirely different atmosphere engendered by common worship and a common life together, much more promising developments have taken place.

There seems now good hope that a draft constitution will be brought forward which may have some chance of being approved by the necessary majority of dioceses and metropolitan sees.

Another motion deals with the present situation of religious instruction in State schools. Anglican children in Victoria, unlike those in the other States of Australia, are deprived of the privilege of being instructed by their own clergy.

The Church of England, though it is the largest Christian denomination in Australia (39.01 in the last census), and in Victoria (35.52 in the last census), is deprived of that privilege, which is enjoyed by Jews (0.42) and Roman Catholics (at most 20.71).

SCHOOL INSTRUCTION

Recent legislation has now recognised the right of clergy to give religious instruction in State schools, but only when all denominations, except the two mentioned, are taken together. That method which is fairest and indeed most effective (I speak with experience of both methods), and has worked for many years, over a number of States is denied us.

Discussion with ministers of other denominations and our own, who know both methods, leaves me quite certain that the instruction so given has much more chance of good results. It means that the teaching can be correlated with the child's own Church and Sunday school, and in large parishes, especially, gives pastoral opportunities to the minister which he would otherwise not have.

THE ANGLICAN

August 8 marked an important day in Anglican journalism. On that day there appeared the first issue of THE ANGLICAN, which incorporated the old "Church Standard." This forward step owes much to the initiative and spirit of adventure on the part of some Anglican journalists.

The first seven issues have

given us reason to believe that this will supply a long-felt want. I hope that there will be keen and strong support throughout the diocese for the project. This sixpenny paper, weekly, Anglican, and eminently readable, should be in the homes of all Anglicans.

Too often, our case goes by default, because of poor publicity. Here we have the means of telling something of our story; here we may learn something not only of our own parish church, but of the work and witness of the Church throughout the State and Commonwealth, and over the world.

So I say—help this project now, do not wait until once again apathy brings its inevitable result—failure.

MUSIC IN CHURCH

May I commend here, especially to clergy and those concerned with and interested in the music of the Church, the recent report issued by the committee appointed by the Archbishops of Canterbury and York, entitled "Music in Church."

It was originally intended to issue a revision of the 1922 report, "Music in Worship." But, "in the course of time, it became clear that the production of a document which would meet as widely as possible the needs of the Church would require something akin to a new report," and it is this new report that I commend to you.

SIMPLE RULES OF LIFE

To close my charge, I should like to commend to you some simple rules of spiritual discipline promulgated, at the suggestion of a group of laymen, by the Archbishops of Canterbury and York. They are as follows:

1. To pray every day and to read the Bible regularly.
 2. To join in the worship of the Church every Sunday, and to observe Holy Days.
 3. To receive the Holy Communion regularly, after due preparation, and more particularly at the great Festivals of the Church and on the great occasions of their own lives.
 4. To mark Fridays and the season of Lent by special acts of devotion and denial.
 5. To contribute worthily to the work of the Church at home and overseas, and for the relief of those in need.
 6. To uphold the marriage laws of the Church, and to bring up children to love and serve the Lord.
- I believe that the observance of these rules, not merely in the letter but in the spirit, would bring power and stability to our witness for our Lord, and help us really "to be the Church."

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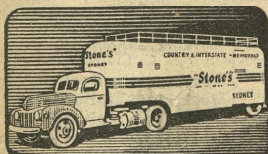
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DIOCESAN NEWS

(Continued from Page 2)

MELBOURNE C.E.B.S. RALLY

A C.E.B.S. annual service and rally will be held in the Melbourne Town Hall on November 14.

A complete reorganisation of last year's arrangements has taken place.

The Bishop of Geelong, the Right Reverend J. D. McKie, will give the main address.

The Commissioner of Police, Mr. A. Duncan, and leading sportsmen will present trophies and pennants at the rally after the service.

All Saints', East St. Kilda, will give a gymnastic display.

Visitors are requested to reserve seats early, as bookings are already heavy.

Reservations may be made through local branches or at the C.E.B.S. office, 201 Flinders Street.

NEWCASTLE

GOLDEN WEDDING

Mr. and Mrs. Stein, of Bonella Bay, in the Parish of Dora Creek, were guests of honour at a party to celebrate their golden wedding anniversary.

They are keen church people and are devoting much effort and time to the project of building a new church at Bonella Bay.

PARISHIONER FAREWELL

On Sunday evening, October 19, Mrs. K. Lean, a devoted parishioner of S. Paul's, Dora Creek, was farewelled prior to her departure for Bahrain Island.

PERTH

S. PAUL'S

The president of the Youth Fellowship of S. Paul's, Mr. A. M. Gill, addressed the meeting on missions on October 13.

Mr. Gill attended the first Anglican service in Sarawak after the defeat of the Japanese there in 1945.

The Parish of S. Paul's, Perth, celebrated its 36th anniversary on October 5 with corporate Communion at 7.30 a.m. and breakfast served on the lawn of the rectory.

At 10.15 a.m., the Litany was sung as the congregation processed around the church.

The Archbishop of Perth presided at the Eucharist; the celebrant was the rector of the parish, Canon C. A. Walsh.

Evensong at 7.30 p.m. ended the celebrations.

YOUTH ACTIVITIES

The Youth Week conducted by the National Fitness Council of Western Australia began on the evening of October 9 at the Royal Agricultural Show-ground.

Church of England youth organisations took part in the

march past and the sports events which followed.

"Youth Workshops" was the title of another event which took place in Youth Week in the Winthrop Hall of the University of Perth. It took the form of a simple but dignified service, during which the lessons were read by the Governor of Western Australia.

At Evensong in S. Luke's Cottesloe, on Sunday, October 12, the first members of the newly formed parish branch of the Church of England Girls' Society were admitted by the rector, Canon C. W. Norwood.

EDUCATION COMMITTEE

The following officers were elected to the education committee of the Anglican Youth Council at a meeting of the committee held after the recent synod: Chairman, the Reverend L. R. Jupp; vice-chairman, the Reverend B. D. Coleman; secretary, Canon E. G. Jaquet.

Other members of the committee are the Reverend A. W. Bateman, Mrs. Evensen, Sunday school organiser, Misses Stapley, Woodall, Johnson, Messrs. J. Bunday and E. W. Doncaster.

LE FANU HOUSE

The dedication festival of Le Fanu House was observed on Thursday, October 16. About 50 people attended.

At 7.30 Evensong was held in the chapel, during which the Archdeacon of Perth, the Venerable E. H. Strugnell, emphasised the twofold work of the house in its provision for retreats and conferences.

The annual general meeting of Friends of Le Fanu House followed. The Reverend R. G. Hawkins, presided.

Mrs. W. E. Henn, warden of the house, read a report on the activities of the house over the year.

The following elections then took place: Chairman of the Friends, Mrs. Le Fanu; secretary, Miss Farrar; treasurer, Mrs. Dowling; members of the committee, Mrs. Kirby and Miss Dickson; representatives on the board, Mrs. Le Fanu, Miss Betty Game, Mrs. Tindal, and Canon W. E. Henn.

ROCKHAMPTON

BIRTHDAY TEA

S. George's Homes' Birthday Tea was celebrated on Sunday, Oct. 16, at Parkhurst.

The Superintendent, Mr. G. Tarrington, introduced the Bishop of Rockhampton, the Right Reverend J. A. C. Houston, who gave the main address.

The bishop said that he thanked God that this was one of the most glorious days in one of the most glorious parts of the country God had made.

The children, he said, were happy in the care of the church through the agency of Mr. Tarrington and his staff, and also the chaplain who cares for their souls.

The Mayor, who opened the Birthday Tea, and Mayors, Mr. R. B. and Mrs. Pilbeam, attended the ceremony with other public persons.

The visitors, when later shown over the buildings, expressed surprise at the modern, well-kept Homes.

Mr. T. B. Macaulay, diocesan treasurer, said that an average of 58 young boys and girls lived at the Homes during the year. Their ages ranged from five to 14 years.

It was the aim of the committee to avoid any suggestion of institutionalism, he said, and pointed out that in the last year more than £1000 had been spent on improvements.

SYDNEY

SILVER JUBILEE AT S. OSWALD'S, HABERFIELD

The Silver Jubilee celebrations of S. Oswald's, Haberfield, commenced on October 12, and will continue until December 7. The celebrations commemorate the 47th year of the parish, and the 25th year of the new church.

A full programme has been arranged by the rector, the Reverend A. W. Morton, who said that he hoped the celebrations would be attended by everyone who is linked with the parish.

Dr. Morton has invited leading churchmen and public citizens to take part. On Sunday, November 16, the Governor, Sir John Northcott, will attend a service which will be broadcast over 2CH.

Others invited to attend this service include: Mr. Justice Richardson, Federal and State Members of Parliament, the Mayor and Aldermen of Ashfield, Ashfield Rotarians, and other prominent citizens and representatives of public bodies.

On Saturday, October 25, Madam Baja, wife of the Consul General of the Philippines, accompanied by Lady Braddon, will open S. Oswald's Silver Jubilee Fete in the parish hall.

The Chaplain to the Children's Court, the Reverend Ray Weir, will preach at Evensong on October 26, when members of the G.P.S. Fellowship and C.E.B.S. will parade.

A reunion service of all who were married in S. Oswald's will take place on November 2.

On November 19, Dr. Morton will hold a service commemorating the anniversary of the laying of the foundation stone of the new church by Bishop D'Arcy Irvine in 1927.

The heavy A.A. regiment, and the Haberfield-Abbotsford Five Dock R.S.L. have been invited to a service on November 23.

At Evensong, the Bishop Coadjutor of Sydney, the Right Reverend W. G. Hilliard, will preach at a Masonic Service.

S. JUDE'S, RANDWICK

The assistant bishop of New Guinea, the Right Reverend David Hand, celebrated at the early morning services at S. Jude's, Randwick, last Sunday, October 19. He preached about the resurrection that has taken place in the Sangara Mission after the eruption of Mt. Lamington.

The few remaining Christian Papuans have built a new church in a new area at Popendetta, he said. They have refused to accept defeat. This, he pointed out, constituted a challenge to the people on the home base to develop the same sense of vocation to serve God. Bishop Hand is S. Jude's own missionary.

Next Sunday, October 26, will be the first Sunday of S. Jude's Patronal Festival. The rector, the Reverend O. V. Abram, will preach at the 11 a.m. service, Choral Eucharist, and Bishop P. L. Ash will preach at Evensong.

The service will conclude with a procession and the Hallelujah chorus.

Retiring collections will be taken up for S. Luke's Hospital, the Church of England hospital in the city.

On Tuesday, October 23, Bishop Hand will celebrate Holy Communion at 7 a.m., and later at a corporate Communion for women's organisations of the parish.

The bishop coadjutor, the Right Reverend C. V. Pilcher, will administer Confirmation at Evensong, when between 70 and 80 candidates will be presented.

GUILD OF THE SERVANTS OF THE SANCTUARY

Paying their first official visit to the historic Church of S. Luke's, Liverpool, the Chapter of the Transfiguration, Sydney, of the Guild of the Servants of the Sanctuary, held their October meeting on the eve of S. Luke's Day, last Friday.

After the Guild Office was sung unaccompanied, the address was given by the chaplain, Dr. A. Capell.

A short business meeting followed, and the evening was rounded off with an excellent supper provided by the ladies of S. Luke's.

Guild members and others interested are reminded that the next Guild Office will be held at S. Luke's, Arden Street, Clovelly, on November 3.

CARILLON AT AUBURN

An electronic carillon system has been installed by the boys of the Charlton Boys' Home, at

S. Thomas', Auburn. A Wireless Club at the home provides experience in electrical work of this kind for the boys who are interested in it. The cost of the installation was considerably below commercial levels.

MISSIONARY COMMITTEE

The rector of S. Alban's, Lindfield, Canon F. W. Tugwell, reports that a missionary committee has been formed in the parish. Its purpose is to co-ordinate all the missionary efforts conducted by the various organisations, and to organise support for all missionary functions. A complete record of all parochial missionary activities will be kept.

"BLUE BIRD" FETE

Matron Shaw spoke to a crowded hall when she opened the "Blue Bird" Fete at S. Paul's, Cleveland Street, on Saturday. Decorations were in blue and silver, and blue birds on the stalls and curtains and suspended from the ceiling provided an unusual attraction. The fete realised over £400, and more is coming in. Canon Hewett is to visit the parish on Sunday evening to receive a cheque for £100 towards the support of Sister Beryl Evenden in Tanganyika. He will show a film depicting modern C.M.S. work abroad.

S. JAMES'S, KING STREET

An Egg Day appeal is to be held this Friday at S. James's. Gifts of eggs, to be sent on to the Sydney Hospital, may be left at the crypt throughout the day.

Continuing the series of addresses on the Prophets, Canon Davidson will speak this Sunday night on: "Hosea: The Gospel of Love."

YOUTH FESTIVAL

At S. Alban's, Epping, this Sunday, special preachers will be at the services, and there will be a Youth Tea at 5.15 p.m. at which the Reverend Brian Dooley will speak. The preacher at 11 a.m. will be the Reverend David Hayes, and the Reverend Brian Dooley in the evening. There will be Communion services at 7 and 8 a.m.

TANGANYIKA JUBILEE

The first Bishop of Central Tanganyika, the Right Reverend G. A. Chambers, was consecrated on November 1, 1927. The twenty-fifth anniversary of this significant event is to be celebrated in Tanganyika itself, where the erstwhile bishop will be present at the special services to be arranged. He will then come on to Sydney with Mrs. Chambers for the Jubilee festival early in December.

In connection with the Jubilee, a Thanksgiving Service will be held in S. Andrew's Cathedral on All Saints' Eve (October 31) at 7 p.m., after a buffet tea in the Chapter House at 5.45. The service will be followed by the C.M.S. Annual Meeting in the Chapter House at 8 o'clock. On All Saints' Day, November 1, there will be a service of Holy Communion in the Cathedral at 10 a.m.

TASMANIA

DIOCESAN COMMISSIONER

The Bishop of Tasmania has appointed the Venerable Archdeacon Barrett as diocesan commissioner for the Auxiliary and Extension Fund.

The bishop said: "The need for extension of the Church's activities and assistance for this and other purposes is urgent, especially in the light of an increasing annual deficit on running expenses."

The archdeacons of Launceston and Darwin, has no parish, and is the only stipendiary archdeacon. Moreover, his reputation, in Synod and elsewhere, as an astute business man and his capacity for organising hospitals and similar institutions, fits him for his important work on behalf of the diocese.

"He will, of course, have no territorial jurisdiction in the other two archdeaconries, but in collaboration with our able and enthusiastic honorary treasurer, Mr. Rupert Paton, will

endeavour to build up the finances of the diocese.

"He will also encourage support of our many Church institutions, like the Church Homes for children, none of which is as widely known as it should be, and all of which are open to all in need without any denominational distinction."

WANGARATTA

RUTHERGLEN MISSION

Archdeacon Robertson has concluded a mission at S. Stephen's, Rutherglen, for which he was commissioned by the Bishop of Wangaratta.

The mission began on October 11 and concluded on October 20.

After the service commissioning the archdeacon, a welcome was given in the parish hall. The rector, the Reverend L. G. B. Rose, presided at the meeting, at which the Shire President, Councillor C. T. Morris, was present.

Mr. Rose thanked the Rector of S. John's, Corowa, the Reverend D. Wicking, for helping the missioner.

The Shire President said that he hoped the missioner would go away with happy memories of his visit. Rutherglen was a pretty little town, with a personality of its own, and with a fine lot of sociable people.

Mr. Wicking said that he had been associated with Archdeacon Robertson during the war years and at Canberra.

He was a forthright man and speaker and was convinced of the message he would give during the week.

Archdeacon Robertson said that he met the Reverend J. E. Stannage in W.A. recently. He had conducted a mission here in Rutherglen 26 years ago. He asked to be remembered to the folk here.

Archdeacon Robertson had a full programme during the week, answering questions and giving private interviews right up to the last day.

WILLOCHRA

VISIT AFTER ILLNESS

The congregation of S. Silas' Church, Crystal Brook, recently expressed their pleasure at the visit of the bishop after his long illness.

This was shown by the numbers at the Church services.

The bishop celebrated Holy Communion and later in the day admitted eight new members to the Mothers' Union. He also visited the sick in the local hospital.

In Port Pirie the bishop confirmed thirteen candidates at an evening service. These had been prepared by the Rector of S. Paul's, the Reverend G. W. Schofield, and were presented by him.

A large congregation assisted at the service. Afterwards the bishop drove home to Gladstone some thirty miles, arriving there about 11 p.m.

The many friends of the bishop are anxious lest he does too much work before he has fully recovered from his severe illness.

He is an indefatigable worker and never spares himself visiting the most distant parts in his diocese.

White ants are responsible for the damage to the high altar in S. Silas' Church, Crystal Brook.

The ladies of the church are now raising funds for the purchase of a new altar to replace the old one.

C.E.M.S.

The lay-president and secretary of the Adelaide branch of the society paid a visit to the Crystal Brook branch to form a branch of the C.E.M.S. attached to S. Silas'. About 20 men stated their intention of joining. Archdeacon R. M. Dunn will be president, and Mr. Graham Jones, chairman. The Reverend T. G. Haskey will act as chaplain.

PUPPET STAGE

Master Ernest Hulbert, a pupil of S. Andrew's Cathedral Choir School, Sydney, has an attractive puppet stage which he has built and decorated himself.

It has curtains that run up and down on special pulleys and a coloured backdrop. A great deal of careful labour has gone into the making of it, and now it is finished Ernest wants to lend or give it to some Church club which could use it for puppet plays.

If any club leader is interested, the headmaster of the Choir School, the Reverend M. C. Newth, can be contacted at the school.

A NOVEL PICNIC

It is expected that 30 cars will call for their complement of passengers at the door of a Sydney church and take them away from there. This does seem wrong; they should be bringing their precious cargo to church!

But Mrs. Payten, wife of the rector of Clovelly, Sydney, thinks otherwise and she has convinced the car owners to drive their cars for her in the opposite direction.

This picnic is intended to bring together in this unusual way those who should further benefit by playing together as well as praying together.

In one verse of the Bible it tells us that after the people of Israel had worshipped together they rose up to play, and whatever that may have meant this is a new interpretation of the idea which is a wholesome outlook even in our day.

Should any readers of THE ANGLICAN wish to participate in this picnic they will be welcome either as a car donor or passenger. The itinerary will include Bobbin Head, Palm Beach and the Coal and Candle. Details may be obtained by telephoning FW1235.

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PASTORAL LETTERS

THE BISHOP OF ARMIDALE

My dear People,

This coming week we shall pray that "we may so follow God's blessed Saints in all virtuous and godly living that we may come into those unspeakable joys which He has prepared for those that unfeignedly love Him."

What an amazing prayer is the All Saints Collect. And what an idea that one life should follow after another and be strengthened by a life which has gone before it. Of course, we owe so much to those before us, our civilisation, our knowledge, our standards, our ideals.

Bishop Phillip Brooks used to say we owe so very much to the leadership of the past—to the heroes, to the teachers and to the Saints. They were all men of power. We have not thought this of Saints—our



Church windows, with their figures in long robes and haloes, have hindered us from seeing clearly how great the Saints were. But from the beginning they were men and women of peace and power. They were separated out in a great loyalty to God through Jesus Christ, and they form a family whose line stretches down from generation to generation. How this rebukes us in the individualism of our religion as each of us thinks just of his own soul and his own prayers and his own communion. We are linked with Paul and John, with Augustine and Francis, with Luther and Wesley, with King and Temple. Their victories are in a real sense ours. Our faith mounts as we think of them, our tiredness disappears. For these Saints developed through the years the character of Christ, and their godliness made them great.

But we are in the same family of Christ of which they were members, and the Christ who turned their weakness into power can do the same in us. Nor is it true that all the Saints are of old time. This is All Saints' Day. The race has not run out. If sainthood means being set apart to live by God's grace, then there are many saintly souls to-day.

The old idea of sainthood demanded miracles of those whom the Church admitted to its calendars. It made sainthood an unusual thing. But there is a true sainthood that does its duty, that makes itself manifest in the every-day things of life—the sainthood of the fields, the office, and the fireside. These Saints have their martyrdoms, they leave their blessings for those who follow, they are the inspiration of their day and generation. But there is more than this. They are not solitary individuals, but members of the "Communion of Saints." We dwell together because we dwell in Christ. Far apart of different nations and languages, far apart in time, of different centuries—we live together as we abide in God. We are the Holy Catholic Church, the Communion of Saints. And this is not true merely of us who are alive to-day. We do not stop at that line. Death, which we in our sins and fears make so terrible a gulf, is in the Christian life a gateway. The living and the departed in Christ are one family. What a mighty

army indeed is the Church of God, with what confidence it would endow us if we realised it and made our own membership a living fact. We do not stand alone!

Will you then join on All Saints' Day, or the morning after, with all your fellow members at the Lord's Table in the Communion of the Life of Jesus our Lord, and share with angels and archangels and the whole company of heaven in praise to God.

His Grace

THE BISHOP OF CANBERRA AND GOULBURN

My dear Friends,

An American bishop with whom I correspond sent me recently a very interesting book written by a Roman Catholic man of letters.

It is a small (dollar) book of 64 pages, published by Harper and Brothers, N.Y., and written by Thomas Sugrue. It is entitled "A Catholic Speaks His Mind on America's Religious Conflict."

The burden of the book is an attack on sectarianism and its disrupting effect on American national life. The religious division recognised by the author is that of Catholic and Protestant or Catholic and non-Catholic. He does not seem to be aware of the Anglican position. But for the purposes of the book this is not important. He is mainly concerned with his own Church, in which he sees sectarianism in its most virulent form.

The author distinguishes between the inner life in which the spirit of redemption does its work and the external life of business and politics. He wants the Church to concentrate on the former and resist the temptation to exercise any institutional authority in the latter. The Church may influence, but not command.

MATERIALISTIC

If the Church concerns herself with the work of redemption the inner life she exercises will be Christian and not sectarian. Sectarianism springs from disordered minds projecting the enmities and prejudices of internal conflicts out into the external world and finding people to hate and picture as evil and satanic. This process gives rise to the comfortable feeling of self-righteousness, but is essentially vicious.

The author gives an interesting and sympathetic account of the flood of Roman Catholic immigration into America, especially of the Irish, to which he belongs. He was born in America of Irish stock, and early found himself in an "odd mixture of racial and religious prejudice."

The Protestants were established in the country and it was taken for granted that the Irish were not wanted.

The Irish and other R.C. immigrants, but especially the Irish, set out to meet the challenge. To do so they pursued Americanism vigorously but segregated themselves equally vigorously, and used their Church as the instrument of their political and economic ambitions. "We must stick to our religion; it is all we have," became a slogan.

"They" (the Protestants) "don't want us" was dimmed into the children. Their religion gave them moral support and a sense of superiority.

In due time "the foreign-born clergy gave way to native-born priests and bishops. Then the natural American desire to 'make good,' to be a success, asserted itself; an ambition to win social acceptance, to become prominent in the professions and the arts, to achieve

political power, leaked into the congregations and infected the clergy." Any unwanted group naturally seeks political and economic power.

All this is understandable, but how has it worked out in the life of the nation? "The habit among Irish clergy of acting as aristocrats and intelligentsia for their congregations has developed into a system of supervision and censorship for literature, the arts and entertainment; the American Catholic who reads his diocesan paper, for example, discovers a list of the plays and movies he may not see, and of the books he is not free to read."

POWER OF CATHOLICISM

Even this might be endurable if it rested there, but it doesn't. The R.C. hierarchy is not satisfied to deal only with the R.C. community. "When a member of the hierarchy condemns a book or play or movie and calls on all Catholics to boycott the condemned item, the collective power of Catholicism is being used to threaten a publisher or producer or theatre owner with economic ruin unless he withdraws from the market something a bishop dislikes."

The author goes on to say, "Often I review Catholic books; if I find one which is poor, and if I say it is poor, I am certain to get a bundle of letters beginning, 'You dirty Protestant.' 'Consequently,' says the author, 'all over the country edi-



tors and publishers, producers and directors, authors and agents, are turning sour on Catholicism.' It is clear that a society which does not integrate all its nominal citizens into its body politic in spirit and in truth will pay a high price for such neglect."

These are some of the things which make the author ask the question, "Does a totalitarian religious system interfere with a democratic political system?"

He finds that at present it does. He wonders with some trepidation at what will happen when American Catholicism controls the Papacy. He says, "Support for the Holy See has for 30 years now come largely from the United States."

VISITING

He adds: "Catholicism in the United States is totally non-mystical; it is booming, aggressive, materialistic, socially ambitious, and inclined to use its membership as a paranoid pressure group, threatening anyone who so much as criticises the way it ties its shoelaces." Thus does the unwanted minority take its revenge. Politics and economics are the fields in which the revenge finds expression. The Irish and the Jews are obvious illustrations.

It is as well to remember that spiritual pauperisation usually goes with material prosperity and that is true of all of us. Sugrue sees the difficulties clearly enough. His remedy is for Roman Catholics and Protestants to become Christian. But he is not optimistic.

Yours ever,

Ernest Cantelmo Goulburn

THE BISHOP OF GRAFTON

My dear Clergy and People,

In this letter which, through the courtesy of THE ANGLICAN, is to have a wider reading public than our own diocese, may I speak of two matters which seem to me of the greatest importance, both to Church and Nation.

The first may appear a purely domestic matter, but it is one which might vitally affect the whole community. It is the place and work of lay-people in the Church of England.

THE WORK OF THE LAITY

Since early days in the long history of the Church of England, the lay-people have come to regard the clergy as responsible for spiritual work, while they restrict their own efforts to money-raising and other very necessary advice and work for the material and structural needs of the Church.

I do think that this is a great weakness in our Anglican communion, or at least in many parts of it. There is no point in arguing as to whose fault it is; the question is, can it be remedied? I think many of the non-Anglican Churches can teach us a lot in this, especially, perhaps, the Congregationalists.

The work of the Church consists largely in either shepherding or fishing. We are told to shepherd those already in the Church—the sheep and the lambs, the young and the old, and we are told to fish for men and women in the deep ocean of the world; that is, to evangelise and to bring to the Faith and the Church those who are right outside. In our Church of England, much of the shepherding and almost all of the fishing is left to the clergy.

BY HOOK OR BY CROOK!

It is true that there are splendid laymen and women who help in the religious education of the young, and others who do much to shepherd younger members of various Church societies with great zeal and devotion; but when it comes to the fishing, the "landing" of outsiders, unbelievers, doubters, flagrant sinners, the indifferent and the hostile, this tremendous work is left almost entirely to the clergy, and because the clergy are already overworked with the shepherding, this other great command of our Lord—this fishing for men and women in the troubled waters, or, to change the picture, this "seeking and saving of those who are lost," is, in most parishes, I believe, almost entirely neglected. Most of us clergy are good shepherds, but poor fishermen. We have neither the time nor the skill for both arts; and especially, and above all, we feel the need of you lay-people. It was never intended that this huge and vital task of fishing for the unconverted—those still outside the family of the Church—should be left to a few harassed priests. Of course, the priests still play their part in fishing, perhaps they will take a lead; but only with the skill and sweat of lay-people can great results be attained.

I believe the matter is one of the most important that our Church of England has to consider, and it is one in which there is need of repentance (need, that is, of a change of mind). You see, our present system (or lack of system) has two results. In the first place, the work of evangelising, as well as of shepherding, either wears out the clergy or else is not done as it should be, sometimes not done at all.

Secondly, it results in grievously narrowing the idea of what the Kingdom of God and the work of Christ's body, the Church, really means. It suggests that the main work of the Church, at least for the laity, is to raise money in order to keep the machine going.

Now I know well how utterly essential this money is, and how splendid our women's guilds and others are in the work they

do for this; and there is no question of my giving anything but praise and gratitude and encouragement for this essential work; although I remain convinced that the best and most fitting way of bearing the weight of the parishes' financial burden, is for each family of the community and for each member to make a weekly contribution to the funds.

But what I am saying is this. It cannot be right in a spiritual community like the Church that whenever the work of the Church or the need of workers is being discussed, it is once assumed that the only possible use of lay-people are either for the raising of funds or for "busy bees" for the erection of fences and such like.

These are good, important, necessary; but there is a whole area of spiritual work, personal work, where the layman's sympathy, experience and natural approach to fellow-men can win a hearing and perhaps "land a fish" which no clerical bait could have tempted.

There is one large parish in our diocese in which I believe house-to-house visits by a large team of the laity are being organised. This is very good, and it is part of what I mean in this letter. It is plainly impossible in some of our larger parishes for the clergy to visit every house and search out every newcomer; but with a team of laymen and laywomen, instructed and prepared, a thorough contact can be made with the people and a splendid contribution made towards the "shepherding" and the "fishing" within the parish.

I do think it should be considered neither odd nor unsuitable for a layman, either inside a church building or outside, to bear witness to the faith that is in him.

What we really need in each parish is a small group of men and women who are so strongly convinced and influenced by the grace and truth that comes from Christ and His Church, and so strengthened and moved by fellowship with Him and one another, that they are ready for adventures and unconventional witness to their convictions, not as "exhibitionists" or "wowers," or from love of using their voice in public, but from simple gratitude and affection for God, deep conviction of the truth and urgency of the faith, and love and sympathy for their fellow men and women.

WORLD OUTLOOK

Now, may I pass to the public question which should be more than any other exercising the minds of thinking people? I mean Korea and the haunting possibility of the Third War, the war that will end war and everything else as well.

Do you mind if I first repeat two paragraphs of an address which I gave a few months ago?

It is not a very popular message, and to some it may sound hazy and impractical, as so often is the fate of us parsons, when we try and apply the principles of Christ to the dangers and difficulties of our day. I said that we of the United Nations were trying to stem the encroachments of Communism by two material weapons only—Force and Fear. I said that I did not think we could help acting thus and that I considered that we were justified in so doing and that the war now being waged in Korea was an example of the only kind of war that will henceforward be justified—that is, a

war of the United Nations against the aggressive action of brigands.

But I said that at the same time I felt convinced that Force and Fear were quite incapable by themselves of creating permanent and positive peace and goodwill on earth; that there was urgent need simultaneously to make a spiritual venture of faith to cross the iron barriers, and to reach the hearts and influence the minds, both of the rulers and of the people of Russia; and also to exert a similar influence on certain political groups and kings of commerce in other countries outside the Communist circle, whose aims and methods were scarcely less narrow and hard than those of the Soviet leaders themselves. I spoke of such a Christian campaign needing not only words, but also, it may be, adventurous action, which would be as brave and self-sacrificing as that shown by the men of Anzac.

As I have said, a message like this does seem to many to be rather hazy and even possibly calculated to weaken the hands of those who are responsible for our defence and safety. But this should not be so. Certainly we must be strong, and we must prepare, so long as Communism is imperialistic in its aims and entirely unscrupulous in its methods. But we must also have the moral courage and the realism to look the facts in the face.

LESSON OF HISTORY

People often speak as though the only choice lay between world conquest by Communism and the complete extermination of Communism as a system from the world. This is not the lesson which history teaches. It is much more probable and, I think, desirable, that by patience, goodwill and conciliation based not on weakness, but on strength, we, the United Nations, shall in time have such an effect upon the Communist system, that it will lose its rigid hardness, intolerance and cruelty, and broaden out into something with which it is possible for democratic nations to live side by side in mutual respect and trust.

But if Force and Fear are to be our only weapons, I can see no hope for the future, but only the prospect of an eventual Armageddon and race-suicide.

The brains and hands of all leaders of Church and State can only achieve permanent success in proportion as they look to Him for guidance, courage and perseverance. But we, the Church, have a special duty, and it is urgently pressing upon us to-day. We are the Body of Christ through whom the spirit thinks, speaks, plans and works; and if we will not press for a great spiritual effort and campaign such as I have suggested above, who else can be expected to do so?

To put it in a nutshell: We, the United Nations, in 1952 are right to prepare and make ourselves strong to resist aggression. But if we are to keep our aims worthy of our faith, and if we are to achieve lasting peace, then we must summon up spiritual strength and adventure, and never cease trying to conquer the minds and the hearts of our enemies by spiritual persuasion and reason, and not only their bodies by material force.

Your friend and bishop,

Winston Grafton

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BOOK REVIEWS

The Holy Bible. Revised standard version published simultaneously in England and the United States.

The almost miraculous felicity in translation achieved by a Jacobean committee has made the Authorised Version of the Bible at once the glory and the responsibility of Protestant Churches.

Beauty of phrase and rhythm becomes, as the centuries pass, a snare as well as an inspiration. Angels themselves might fear to tread on texts that have so powerfully affected the conduct and the ways of thought of generations of English-speaking Christians.

The need for change remains inescapable, if the meaning of Holy Writ is to be kept clear.

The dilemma of the new translator is how to harden his heart against sparing language, however lovely and however integral a part it may have become of literature, once he has satisfied himself that time has shrouded it in obscurity.

If he is too ruthless, he robs readers and churchgoers of a traditional inspiration but, if he flinches, he is guilty of treating the Bible as a work of art.

Many people, who only know the Bible of King James (although many overseas are more familiar with the Revised Version), will be moved to think again about the sacred text by the publication, simultaneously in England and in the United States, of the Revised Standard Version. The International Council of Religious Education of 40 Protestant denominations appointed its committee to revise the Bible in 1929 and, in the intervening period, which now ends, a great work has been done by many American divines among manuscripts inaccessible to their predecessors.

Their stated aim is to have produced a revision preserving all that is best in the English Bible and resisting the temptation to use phrases that are merely current.

English scholars with the whole new version now available in one convenient volume will assess its merits at leisure. Judgement in so controversial a field must not be hasty, but some measure of what has been accomplished may be gathered from a preliminary sampling.

This, at once, shows changes small and great, at numerous points. "Behold a virgin shall conceive and bear a son" becomes "Behold a young woman." "The conies are but a feeble folk" turns into "The badgers are a people not mighty," the locusts, instead of going "forth all of them by bands," "march in rank," and the spider that "taketh hold with her hands" is displaced by "the lizard you can take in your hands." Jeebel paints her eyes and not her face and says, "Is it peace, you Zimri, murderer of your master," and not "Had Zimri peace, who slew his master?"

Job's war horse is drastically shorn of his splendour. "Canst thou make him afraid as a grasshopper?" turns into "Do you make him leap like the locust?" and the glory of his nostrils disappears in favour of his "majestic snorting." The ark in the bulrushes is treated with bitumen and not with slime. "Stay me with flagons" is toned down into "sustain me with raisins."

The office of a bishop is inflated from "a good work" to "a noble task," and episcopal temptation to covet "filthy lucre" is softened to a warning against being a "lover of money." "Reasonable service" appears as "spiritual worship."

"It is better to marry than to burn" turns into "to be aflame with passion." "Take up thy bed, and walk" reads "pallet," my adversary should have written "an indictment," not a book, those possessed with devils are demons, and the sick of the palsy paralytics, and the "abomination of desolation" is the "desolating sacrifice."

Shoe's latchet is thong of sandal, and the "old wives' fables" are supplanted by "silly myths." Mary calls Jesus

"Teacher" instead of "Master," the "tabernacle of the congregation" is "the tent of meeting," the "gates of hell" are the "powers of death," the very "precious" box of ointment is very "costly," and the precious stones are changed from chalcidony to agate and from sardony to carnelian.

"Gave up the ghost" is "breathed his last," and God says to Moses, "I am Who I am." Shimei no longer says "Come out, come out, thou bloody man, and thou man of Belial," but "Begone, begone, you man of blood, you worthless fellow."

The camel still meets "the eye of a needle."

"Make to yourselves friends of the mammon of unrighteousness" is "make friends for yourselves by means of unrighteous mammon."

The serpent is more subtle than "any other wild creature," and "there was evening and there was morning one day." Rearrangement of the order of words is common, as "and the man and his wife were both naked and were not ashamed" for "And they were both naked, the man and his wife, and were not ashamed."

Witchcraft is turned to divination, Mene, Mene, Tekel, Upharsin is made to end "and Parsin." Wonders are not "done by the name of thy holy child Jesus"; they are "performed through the name of thy holy servant Jesus."

A writing of divorce is a certificate of divorce, the psalmist's "Consider mine enemies; for they are many; and they hate me with cruel hatred" is "Consider how many are my foes; and with what violent hatred they hate me."

Such random examples will give a first impression of how the American translators have succeeded and failed. Their labours deserve and will receive full and scholarly assessment.

—THE TIMES.

QUEEN ELIZABETH. Milton Waldman. Collins, 7/6 (sterling).

This is the latest in the admirable "Brief Lives" series.

It is a rollicking story, well told, of a girl brought up the hard way, who became Queen of England in dangerous circumstances, and lived to see herself proclaimed the embodiment and guardian of her country's greatness.

Shrewd and masterful like her father, she tended with meticulous care the sources of the nation's stability and strength.

She was in partnership with the squirearchy, whom she encouraged to govern the land in her name, through their local proprietary rights and influence.

She did not over-reach herself in her frequent crossness with Parliament, and the balance which she attained between the monarch and the House of Commons was not precarious as long as she lived.

Mr. Waldman commits the 30,000 words allotted to the writers in this series to the character sketch of the heroine. This is not a study of the age. Little is said about the structure of English society or about the new capitalism that challenged the customs of the previous generations.

The English countryside in the sixteenth century experienced a measure of enclosure and unemployment, which, with the inflationary effect of the price revolution, placed severe tests on the social order.

Another kind of discord was heralded by the influence of Calvinism within the Church of England, which is only hinted at in this book.

The hostility of traditional Ireland and Elizabeth's relations with Scotland and France were further portents of the future. All these issues are considered only so far as is necessary to delineate clearly her character as a woman and as a sovereign.

A Protestant nationalism, economic expansionism and the poetry of her writers thrived on the favour of the Queen. The darning of her seamen justified

her confidence and enriched the imagination of her people.

Having neither the power nor the wish to create a system of absolute monarchy, she relied on an appeal to the interests of those who served her. Her ingenuity and fierce will worked together, and she was rewarded by a national zest and devotion, which Mr. Waldman catches in his narrative.

She spoke sincerely when, in her magnificent speech at Tilbury after the defeat of the Spanish Armada, she declared: "I have always so behaved myself that, under God, I have placed my chiefest strength and safeguard in the loyal hearts and goodwill of my subjects. . . I know I have the body of a weak and feeble woman, but I have the heart and stomach of a King, and of a King of England, too. . ."

MEMOIRS. By Franz von Papen. Translated by Brian Connell. Deutsch, 25/- (sterling).

The criticism of Papen as a frivolous bungler began as long ago as 1916 when he let secret documents on his anti-American activities fall into the hands of U.S. Intelligence, and it has continued ever since with a growing tendency to add to frivolity malevolence and treachery.

It was natural he should write his defence and equally that he should make it an apology for his life. According to these pages he was a perpetually misjudged man who had but one idea in his mind: to restore Germany to her place among the nations.

He never bungled anything in the U.S.; that was a subordinate's fault. He joined the Centre party rather than enter his natural home, the extreme Right, not to wreck the former, but to create with the latter a great conservative movement broad-based on the masses as well as the classes and wedded to the idea of service, piety and paternal government if possible under the monarchy.

He betrayed no one—neither Brüning, nor Schleicher nor Hindenburg; it was the fault of others that the first had to flee for his life, that the second was murdered and that the third "let in" Hitler. They all made mistakes but not he; the only mistake he made was a misjudgement of Hitler who basely deceived him.

He had nothing to do with the rape of Austria; his hands in Turkey were immaculately clean; a loyal German patriot, he stood by the man who as ruler of Germany murdered his most intimate collaborators and spared Papen himself less from contempt than from appreciation of his services.

It is all too good to be true. Possibly his memory has betrayed him, but on this history of the "Papen period" which occupies by far the most important section of the memoirs the most charitable verdict is that it is very individual but contradicts much earlier evidence, part of which emanated from himself.

The ends he sought to serve may not have been selfishly personal but they were ends which only a selfish man could have followed, and when to selfishness is added a complete incomprehension both of politics and of the situation in Germany, the explanations he furnishes cannot be taken too seriously.

Either he did not understand Hitler and the forces behind him, in which case he was not fit to be in politics, or, understanding them, he either foolishly believed that he could control the whirlwinds, or deliberately trifled not just with the fate of Germany but with the welfare of the world.

As history these memoirs will not stand up to critical examination; as a contribution to the psychology of the class which was for a generation Germany's lane and ultimately her ruin they have a unique interest.

They help towards the solution of the mysteries of the "thirties more than any other document, but the solution is not the one in which Papen with all the sincerity of insensibility appears still to believe.

FILM REVIEWS

The Bob Jones University! What exciting possibilities in nomenclature this title conjures up.

Consider, dear reader, a theatre promoted by the writer of "Murder in the Cathedral" to be called "The Tommy S. Elliot Academy."

Imagine the social upheaval that would follow the compulsory use of christian names in the political sphere. Could anger burn in the breast of rival leaders if they must needs address each other as Bob and Herb, Ike and Adlai, or even Joe and Harry? Order it thus, gentlemen, and the millennium arrives.

Bob Jones is the name of a university deep in the heart of South Carolina. Its destiny is controlled by two Bobs; one, Senior, the other, Junior, and between them they produce films, two of which made up the preview arranged recently by The Gospel Film Ministry.

The first, **THE LIGHT OF THE WORLD**, is an illustrated sermon by Bob, Senior. It consists of a series of rather unrelated illustrations with the common theme of tears. There is the young man who dies after being a church usher for four years. He cries. Then there was the preacher himself as a boy leaving home; he cries, Mum cries, Dad cries.

There is a homely message in the film but it is cluttered up with clichés, cinematic and clerical; with saccharine sentimentality that does not baulk at two death-bed scenes in one short reel.

The other film, **POUND OF FLESH**, is better. It has the advantage of colour and the personality of Dr. Bob, Junior, who acts as well as preaches. The scene in which he acts is the court scene from "The Merchant of Venice." You will probably have gathered that this, too, is an illustrated sermon with the moral drawn from the play.

The young doctor preached to us from a carved wooden pulpit flanked by two three-branched candleabra (not used for lighting) backed by a massive door. Nothing of his dress was visible save his tie, the rest being hidden by a gown and hood—quite the biggest and brightest these eyes have ever seen. The neck-piece was claret in colour, the rest a series of colours—red, yellow, blue and black. Ah, a thing of booty and a toy forever!

The sermon is well done; the moral of Shylock's insistence upon justice and his rights is clearly drawn. To insist on our own righteousness is to remove ourselves outside the sphere where God can help us.

The colour is good, the costuming good to the point of being lavish.

There is considerable force and skill in Dr. Jones's Shylock but it is a great pity that he makes the Jew speak like a New York Yiddish clothes dealer.

Special music was composed for the film. Even if it were to be played in tune I doubt whether it would sound any better than it does.

HIGHLY DANGEROUS highlights two of the more recent benefits conferred by science upon suffering humanity; the disease-carrying insect and the "truth" drugs.

We have learned of the wonders the drugs have achieved with Archbishop Stepinac and Cardinal Mindszenty.

Perhaps that is why we found the picture tame; the fiction not nearly so nakedly horrible as the truth.

Margaret Lockwood is the research scientist who is sent to an obscure East-European town to bring back samples of disease-bearing insects. There she meets the clever local police inspector and the less clever but much more charming American newspaperman.

Dane Clark is the male who provides one half of the "entente cordiale" and he fulfils the routine work given him. Marius Goring works hard at the uneven character assigned

him. He is the inspector and the personification of the East-European evil, but only just escapes being a figure of fun.

Those who remember her from that fruity melodrama "The Wicked Lady" will find an older, tired looking Margaret Lockwood here.

The direction is efficient but without variety and the resultant fare is only fair.

The support, **TRAVELLER'S JOY**, would be described by my erstwhile teachers as a "comedy of manners."

I usually found in these very little of the comic and nothing at all of manners.

This film follows suit. John Macallum and Google Withers (with a good supporting cast) coax a moderate amount of fun out of a very lightweight story.

David Ustinov is the amorous proprietor of a Ritz in the desert where not even the sands of time grow cold.

He is aided and abetted by a fiancée (Yvonne de Carlo) whose heart, tho' wayward, is true.

War comes and the peace-time clientele evacuates. Then come a succession of new guests—the troops of Italy, England, Germany and France. To each force (though unwelcome) the maximum in courtesy and cuisine is given; the proprietor's fiancée setting herself out to please each commander in the way most appropriate to his nationality.

The proprietor hovers in the foreground like a worried moth when the respective Latin, Anglo-Saxon, Teuton and Gaelic charms are turned on.

Some of the scenes here are ludicrously funny, especially when the foibles of each gallant are exposed.

The choice of music is good; the English get "The British Grenadiers" and the Germans Wagner albeit to the tune of "The Flying Dutchman!"

Yvonne de Carlo does better here than in any picture I have seen her in before—she captures the spirit of the thing well.

Ustinov is the man you will see as Nero in the M.G.M. epic to come.

He is an interesting person, extremely clever and very funny.

The support is an Australian T.V. picture, **I FOUND JOE BANTON**.

Excepting some beautiful scenic shots, I must say that neither Joe Banton nor his finding was worth the finding.

FORUM OF THE AIR

LEUCOTOMY

The next A.M.M. Forum, presented by the Canberra branch of the Anglican Men's Movement, will be held in the 2CA Theatre, Canberra, on Monday, November 3, at 8 p.m., when the subject for discussion will be "Should Leucotomy Be Compulsory?"

Speakers will be Professor M. B. Eccles, of the Australian National University; Professor S. F. Nadel, Professor of Anthropology in the Australian National University; the editorial director of **THE ANGLICAN**; and, it is expected, a leading surgeon, late of Harley Street, London.

The producer is Thomas W. W. Pye, the chairman Mr. E. K. Geach. The forum will be recorded and re-broadcast over radio station 2CA Canberra at 10 p.m. on Monday, November 3.

It is considered that the forum, which was arranged before the N.S.W. State Government amended its Leucotomy Bill, will still be of great value, because of the scope it provides for discussion of the intrusion of the State into the freedom of the individual.

INTERNATIONAL FRIENDSHIP CENTRE

Students from India, Pakistan, Nepal, Ceylon, Malaysia, Indonesia, New Guinea and Australia are amongst the 22 now living at the Hostel for University Students and International Friendship Centre at Drummoyne.

The Centre, which was bought by the Diocese of Sydney about a year ago and was opened by the High Commissioner for Ceylon last March, is a fine old home in beautiful grounds fronting the Parramatta River.

Experience has already justified the hope that in it young men of many nations would live together in friendship.

They are all University students studying such subjects as engineering, medicine and economics, 14 of the 19 non-Australian students holding scholarships under the Colombo Plan.

A number are post-graduate students doing special courses or research work.

The centre is intended as a demonstration of Christian service towards our Asian neighbours.

The students belong to many religions, only a minority being Christians, but every effort is made to help them all to regard the centre as their home. They are encouraged to invite their friends, both Australian and overseas, to pay a visit at any time, and regular social gatherings are held.

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A Handsome New Dormitory Block Provides Accommodation for 30 Additional Boarders.

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ABBOTTSLEIGH

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Church of England School for Girls

Both Day Girls and Boarders are admitted.

Illustrated prospectus on application to the Head Mistress, Miss G. GORDON EVERETT, M.A.

THE 1952 BOOK OF COMMON PRAYER

CRAFTSMANSHIP IN LITURGY

TO THE EDITOR OF THE ANGLICAN

Sir,—The news that November 2 has been set aside by some church-men to be a day of thanksgiving and commemoration for the 400th anniversary of the issue of the B.C.P. of 1552, must be welcome to many thoughtful people.

No Anglican, one is sure, could disagree with that famous liturgiologist who wrote of this book:

"Compared with the formless rites which were evolved abroad, that of 1552 is the masterpiece of an artist. Cranmer gave it a noble form as a superb piece of literature, which no one could say of its companions; but he did more. As a piece of liturgical craftsmanship it is in the first rank."

The Presbyterian, Maxwell, had surely a perverse judgement when he said in 1896:

"In 1552 a new prayer book appeared, a drastic and impoverished revision of that of 1549" (page 149 "Outline of Christ Worship").

Yet we find a similar judgement recorded in Proctor and Frere's "New History".

"Thus against the archbishop's will and without the consent of the Church (referring to Black Rubric), English religion reached its low water mark and the ill-starred book of 1552 began its brief career." (P. 85.)

Why is there this sharp disagreement between scholars upon the merits of the book of 1552? The reason is this: That those who disparage it consider it to be a disordered attempt at a Catholic rite. They study the evolution of the liturgy from the earliest days and they find in the rite of 1549 what appears to be one of the most satisfying rites along the classical model ever produced.

When they compare with the classical rite this new rite of 1552 they stand horrified at the apparent jumble and disarrangement of the "noble canon."

What of those who do not disparage it? For them this is not a disordered attempt at a Catholic rite. For them the rite of 1552 is "sui generis," as Dr. Robinson says, "as different from the Latin rite as the latter is from a typical Eastern liturgy." (Liturgica, p. 9.)

The rite of 1552 was indeed new in its orientation. It was not "the mass" of pre-Edwardian days. It was a remembrance and a communion. Cranmer himself said of the Lord's Supper as he understood it: "In receiving of the holy supper of Our Lord, we put in remembrance of His death." (Defence of True and Cath. Doc. of the Sacra I, 16.)

"His holy supper was ordained for this purpose, that every man eating and drinking thereof should remember that Christ died for him, and so should exercise his faith, and comfort himself by the remembrance of Christ's benefits." (Defence V, 13.)

And of the mass as said before the Reformation he has this to say: "As for the saying and singing of mass by the priest as it was in time passed used, it is neither a sacrifice propitiatory, nor yet a sacrifice of laud and praise... and thereof may well be verified the saying of Christ, That thing which seemeth an high thing before men is an abomination before God..." (Defence, Preface.)

The rite of 1552 was not the mass. It was not even an attempt at a Catholic rite as the Catholic Church for 1500 years had known it. To conclude the quotation from that famous liturgiologist mentioned above: "As a piece of liturgical craftsmanship it is in the first rank—once its intention is understood. It is not a disordered attempt at a Catholic rite, but the only effective attempt ever made to give liturgical expression to the doctrine of 'justification by faith alone'." (Dix,

"The Shape of the Liturgy," p. 672.)

It was a pity that Anglicans of Elizabethan and Caroline days spoiled Cranmer's masterpiece by trying to make it mean something Cranmer had expressly meant it never to mean.

One may join in the commemoration of the book of 1552. It is indeed a work of literary art, of sincere piety and sound Lutheran theology.

I am,
Yours faithfully,
CLERIC.
Gilgandra.

TO THE EDITOR OF THE ANGLICAN
Sir,—The information that November 2 is to be set aside as a day of thanksgiving and commemoration is welcome to all thoughtful people.

Compared with the formless rites evolved abroad, the form of 1552 is a work of art. Cranmer gave it a noble form.

The rite of 1552 was not the Mass. It was not even an attempt at a Catholic rite, as the Catholic Church for 1,500 years had known it.

It is a pity that Anglicans of Elizabethan and Caroline days spoiled Cranmer's masterpiece by trying to make it mean something it was not meant to mean.

One may join in the commemoration of the Book of 1552; it is indeed a work of literary art, of sincere piety and sound Lutheran theology.

Yours faithfully,
CLERIC.
Gilgandra, N.S.W.

TO THE EDITOR OF THE ANGLICAN
Sir,—Three years ago, quite properly, the Anglican Communion thanked God for the first Book of Common Prayer, the first time the Divine Liturgy was performed in the English language 400 years earlier. That was (a la 1066, etc.) a very good thing.

This year ultra-enthusiastic centenaries have decided to prolong the idea with the commemoration of a better thing (sic!) the 1552 B.C.P.

In 1559 we must see that the still better book (which good Queen Bess got her diplomatic fist on to) is duly honoured.

The year 1962 (only a tercentenary, this one) certainly calls for a "thank you" for those who produced a book which lasted unchanged for 300 years—no mean achievement.

Who, one wonders, will call for a quarter-centenary in 2004? The Fourth Book, though, would feel hurt to be left out. In 2028, of course, a requiem will be offered. But that is for the next generation! And there we have it in a nutshell.

Yours faithfully,
GODFREY KIRCHER.
Brisbane.

R.C. PRIESTS' INCOME TAX

TO THE EDITOR OF THE ANGLICAN

Sir,—If the Reverend R. Ogden had seen my pay book he would have got the same shock! Chaplains who served overseas did not pay Income Tax for a stated period after their return—I have forgotten the exact period.

There seems to be an extraordinary idea that R.C. priests are not supposed to handle any money. Of course, they have money the same as anyone else, and it is their own to do what they like with.

However, the priest to whom your correspondent refers may have been a member of a religious order, which is a different matter altogether.

Of course the Religious do not pay Income Tax, because they have literally no income. This does not alter the fact that the majority of R.C. priests are not members of orders and, as secular priests, they have incomes and pay tax the same as anyone else.

Dr. Barton Babbage did not merely "raise the question." He stated it as a dogmatic fact and described it as a "notorious injustice."

So far I have seen no correction or retraction, either by Dr. Babbage or by THE ANGLICAN, of this harmful statement.

Yours faithfully,
T. B. McCALL.
Holy Trinity Rectory,
Launceston, Tas.

MYSTERIOUS RAFFLES

TO THE EDITOR OF THE ANGLICAN

Sir,—As I am receiving inquiries from not a few parts of the diocese of Brisbane concerning the identification of certain appeals originating from the Redcliffe Peninsula, the following appeals:

Scarborough Parish Car Fund,
Scarborough Parish Building Fund,
Woody Point Parish Building Fund,

are not sponsored by the Church of England, nor does my parish benefit in any way by them.

The appeals, mostly in the form of raffle tickets, which, of course, are illegal in the Church of England here, as permits cannot be obtained for raffles, bear no other identification than a post office address.

Their origins have been traced to the Roman Catholic Church, and I must protest on this unfair way of soliciting support for various R.C. projects.

No mention of the R.C. Church appears anywhere in a brochure or raffle tickets, which have just been returned to me.

Numbers of my parishioners and others tell me that they have received such appeals.

It is true that we of the Church of England on the Redcliffe Peninsula have building funds at Scarborough, Woody Point, Redcliffe, and Clontarf, and would welcome all the support we can get for them.

But the appeals which we make will be in the open, and tell the general public which Church benefits thereby.

Yours faithfully,
A. S. JULI.
St. Mary's Rectory,
Redcliffe, Q.

REJECTED GIFTS

TO THE EDITOR OF THE ANGLICAN

Sir,—With reference to "A Parson's Diary" for Friday, published on September 26, I was shocked to read the portion in which the writer tells of returning a cheque for a guinea sent to him as a donation to a parochial appeal.

Is it Christian to judge a man on the amount of money he can donate to the Church? Furthermore, is it Christian to refuse a sum of money which is made available for the extension of Christ's Kingdom?

I have been baptised and confirmed in the Church of England and am proud of it, but I feel that it is a poor outlook for the Church if so much emphasis is placed on finance.

I am sorry to say it, but it seems that a great many of our clergy are neglecting the spiritual side and are making a business of their church.

Yours faithfully,
A. B. DYNE.
Oxley Rd.,
Corinda, Qld.

CANON CHARLES KINGSLEY

TO THE EDITOR OF THE ANGLICAN

Sir,—It was interesting to see mentioned in your leading article in THE ANGLICAN of October 2 that man of God, Canon Charles Kingsley, rector of Eversley.

As we study his life we see that Charles Kingsley was a most remarkable man.

It is not possible, here, to speak of his many qualities, but we must be careful not to gain a one-sided view of his career. Social reformer he was, a man of great literary talent, but, above all, he was a true pastor.

For thirty-two years the people of that Hampshire parish knew him as their rector. "They loved him," said his last curate, the Reverend William Harrison, "because he was always the same—earnest, laborious, tender-hearted, chivalrous to every woman, gentle to every child, true to every man."

Though his activities in other spheres were many and varied, Canon Kingsley never allowed anything to come between his flock and their minister.

Yours faithfully,
"YOUNG CHURCHMAN."

WEDDINGS IN LENT

TO THE EDITOR OF THE ANGLICAN

Sir,—I was interested to read the Bishop of Willochra's Pastoral Letter in the current issue of THE ANGLICAN, and in particular that portion under the sub-headings of "Holidays" and "Weddings."

Few will not applaud the bishop's firm attitude to the due observance of Lent and Holy Week; an attitude in striking contrast to the spirit of secularism so prevalent these days—yes, even among professing Christians.

Likewise few Church people would query the bishop's ruling that marriages should not normally be celebrated during Lent.

When he goes on to say that "... Lent continues till midnight between Easter Eve and Easter Day..." one may well ask on what authorities he bases this decision, and wonder whether the bishop's zeal for the cause he so ably defends may not defeat his purpose.

It is true that the 1662 Prayer Book seems to support the bishop's view, but as Procter and Frere point out, the Prayer Book

YOUTH EDITOR

We announce the appointment of a youth editor to our staff. As from the next issue of THE ANGLICAN a page will be devoted each week to the younger age groups and the youth of the Church. Apart from the news coverage of the various young people's activities there will be Biblical strips by an eminent European cartoonist who is also a member of our staff.

—THE ANGLICAN

has deserted the customs of antiquity in its arrangement of services on this day, and I imagine that the bishop, while endeavouring to enforce the discipline of an earlier age, would not altogether frown on the due observance of some of the beautiful ceremonies of the Easter Vigil.

I refer to such ceremonies as the Kindling of the New Fire and the Blessing of the Paschal Candle, usually held these days, I believe—according to modern Anglican practice—after sunset on Easter Eve.

If Lent does not end until midnight, however, such ceremonies before that time would be entirely out of place, and must either be abandoned or else deferred to the morning of Easter Day itself—an impossible suggestion under present conditions.

Of course the newly revived Roman practice of a midnight celebration to usher in Easter Day might be the answer, but I for one would be very loath to adopt such a course.

During Bishop Wand's occupancy of the See of Brisbane, and my student days at St. Francis's College, we always understood that the Lenten Fast ended at midday on Easter Eve, and I imagine that this ruling was fairly generally observed throughout the Province.

To end the Lenten Fast at midday on Easter Eve would in no way diminish the solemnity of Holy Week, and the ceremonies of the Vigil of Easter mentioned above would then provide a fitting prelude to the joy of the Queen's Festival of Holy Church.

Should the bishops in their wisdom decide that weddings should not be celebrated until after the first Eucharist on Easter Day, there is nothing to prevent them instructing their clergy to that effect.

This, I feel sure, would be loyally obeyed by all with no qualms of conscience.

Yours faithfully,
CECIL SMITH.
The Rectory,
Peak Hill, N.S.W.

MUSICIANS' APPEAL

TO THE EDITOR OF THE ANGLICAN

Sir,—The Musicians' Organisation for Peace was formed, rather more than a year ago, on the initiative of two celebrated musicians—Sir Adrian Boult, the conductor, and Arthur Benjamin, the composer. Their personal sense of the growing danger of a third world war resulted in the first meeting of M.O.P. in 1951, and in the declaration to which that meeting gave assent.

The declaration was cast in the broadest possible terms, free of all political complexion and addressed to men of good will throughout the world.

It defined the main tasks as: the breaking down of suspicion and the encouragement of free and friendly intermingling of peoples; and the urging of the Governments of the Great Powers to settle their differences by peaceful negotiation, however arduous and taxing to the patience this may be, and to view their problems in terms of human values rather than of national prestige.

The M.O.P. is a body of musicians of all religious and political faiths and from all branches of the profession, inspired by one common motive—the revolt against war.

Peace can be achieved not by governments alone but by the conscience and the enlightenment of the public, to whose influence—whether for good or for evil—they always have in the last resort to bow.

England is a country by tradition democratic.

Many times previously it has raised a voice in protest against falsehood and inhumanity.

Now at one of the greatest crises in its history, when armament is crippling the economy of the nation, and the hopes of a better social life are giving way to despair at the prospect of wholesale destruction, that voice needs to be heard again and we of M.O.P. see it as our principal duty, whether acting independently or in conjunction with other bodies of like mind, to ensure that it is indeed heard.

We invite all musicians to join us.

We invite all laymen to note our existence, our basis and our aims.

Yours faithfully,
SIR ADRIAN BOULT, President, SIR ARNOLD BAX, PAUL BEARD, ARTHUR BENJAMIN, BENJAMIN BRITTEN, EDWARD CLARK, EDWARD DENT, GERALD FINZI, SCOTT GODDARD, MAURICE JACOBSON, PARRY JONES, HUMPHREY LYTTLETON, WILLIAM PARSONS, PETER PEARCE, SIR HUGH ROBERTSON, THOMAS RUSSELL, CYRIL SCOTT, LENN OX BERKELEY, MICHAEL TIPPET, vice-presidents; F. MERRICK, chairman, Musicians' Organisation for Peace.
5 Doughty St.,
London.

MISS A. M. ASHE

TO THE EDITOR OF THE ANGLICAN

Sir,—I would be grateful if you would kindly allow me to correct some slight inaccuracies concerning the late Miss A. M. Ashe in your issue of October 3.

Miss Ashe was never a "Head Deaconess." This position was not created till some 30 years after she was at Deaconess House. She, and her successor, Miss A. E. Pallister both held the position of Deaconess Superintendent.

At the time of her death, she was not a parishioner of Hunter's Hill, but of Woolahra, where she had lived for many years, being a close friend of the family of the late Archdeacon Langley. It was in Woolahra she "lived in semi-retirement."

She was a patient for the last few months of her life in the Home of Peace, and was admitted, as all our patients are, in the usual way. This is a hospital for the dying, irrespective of age, nationality, or creed, and not a rest home or a home of the aged.

Yours faithfully,
G. HALL, Deaconess.
Home of Peace,
Petersham.

TEACHING BROTHERHOODS

TO THE EDITOR OF THE ANGLICAN

Sir,—I feel that THE ANGLICAN ought to be thanked for the article and pictures of the jubilee celebrations of the Bush Brotherhood of St. Paul. They well recaptured the spirit of thanksgiving which permeated the celebrations.

The article mentioned the educational work of the brotherhoods in Queensland.

It may interest your readers in the south and in the west to know that the huge procession which moved through the streets of Charleville to the Solemn Eucharist in the Town Hall consisted of two parts, the one representing the people of the brotherhood areas and the other the children of the brotherhood educational institutions.

The Bush Brotherhood of St. Paul has established a hostel for boys. It is also responsible for a girls' hostel under the care of the Sisters of the Sacred Advent.

Both institutions are in Charleville. They allow children from bush areas to attend State schools and yet to live within the influence of the Church.

In addition, the brotherhoods have made themselves responsible for conducting several schools.

In 1920 the Brotherhood of St. Barnabas founded All Souls' School, Charters Towers, as a war memorial. This is one of the largest boarding schools in the entire State of Queensland.

When Slade School, Warwick, was at the point of collapse at the end of the depression, the Diocese of Brisbane asked the Brotherhood of St. Paul to take it over. With great difficulty the brotherhood kept the school going. In the early days, the problems of finance required the personal attention of Canon Edwards, who resigned as head of the brotherhood to become headmaster of the school.

Next year a primary school is to be established by the Brotherhood of St. Barnabas, and to be staffed completely by lay teaching brothers.

By setting up these hostels and schools, the Brotherhoods have made an all-important contribution to Christian education.

In the past, learned men and literary figures came from the Church; now that they do so only seldom, the place of religion in education must be more and more stressed.

We should thank God for the part played by the Church in education through these men and women, and pray for an extension of Christian influence in our schools.

Yours faithfully,
K. DAN.

GRAFTON SYNOD

TO THE EDITOR OF THE ANGLICAN

Sir,—It is indeed surprising to see the Grafton Synod making front page news in the issue of October 3.

The negative attitude of refusing to admit women to Synod does not call for correspondence from me. But when Synod asks for legislation to be amended with a view to permitting gambling within the Church many sincere Christian people will welcome a protest.

Synod has asked the Bishop-in-Council "to consider the desirability of amending Clause 90 of the Parochial Ordinance." Although Archdeacon Manny sees no difficulty it is rightly felt that the prohibition of gambling in Clause 90 prohibits raffles and guessing competitions. So instead of seeing and approving the better course permission is being sought to follow the worse. There is still the hope that the Bishop-in-Council will consider it undesirable to amend Clause 90, and that the authorisation given by Synod will not be used.

Yours faithfully,
BERTRAM P. WRIGHTON,
The Rectory,
Harvey, W.A.

A PARSON'S DIARY

Friday

I was neatly rebuked to-day. With the parish magazine last week I sent out a parochial questionnaire. In all, it asked seventeen questions relating to church attendance, times for services, financial support of the parish, etc. I admit I was rather pleased with the idea and its prospects of useful information.

In the same issue of the magazine I published a paragraph, clipped from somewhere, telling of a fatuous question asked by an interviewer for a public opinion outfit. The par was headed, "Ask A Silly Question."

To-day in the mail I got back a copy of the questionnaire, with the above par carefully pinned to it. It was impossible to miss the point. Seventeen questions, too.

Saturday

Sometimes I envy the city priest his opportunities for cultural activities and association with groups of people unknown in the country. Whether or not, given these opportunities, I would take advantage of them, is another thing.

Occasionally, although I admit it with reservations that almost cancel the statement, I also envy the city priest his more frequent opportunities to meet with his fellow priests. But when I think again I usually realise that this view is mainly theoretical. I may be more individualistic than most Anglican priests, which I doubt even as a possibility, but I find gatherings of my clerical brethren easiest to take in small doses.

To my mind there is wisdom in the reported remark of a farmer: "Parsons are like dung: not much good in a heap, but useful when spread over the countryside."

The majority of priests do show to best advantage in their parishes. I have often observed that men who fail to impress in synods and conferences are the best parish priests. The converse is also often true, a fact which bishops can scarcely be blamed for not always recognising. They can only measure men by what they see.

All kinds of influences enter into the mass association of priests. Sure of themselves in their own parishes, they can be shy of one another and wary of possible criticism when they meet. The common errors are having too little or too much to say. Worse still, there is the temptation when speaking, to say only those things that we judge will give others a good opinion of us.

Yet despite all, there is the advantage of personal fellowship in meeting with other priests. It can be helpful to the priest himself, and be reflected in his work. It often refines his spirit and sometimes creates new horizons for him.

The main problem for the country priest, however, is the mode of life to which he has to adapt himself. All priests have their problems, but as a country priest I am naturally pre-occupied with those I know best.

The life of a country parish is self-centred; it has to be to have any life at all. While it is part of a larger Church and national life, in the nature of things it is seldom conscious of it. And in most country parishes the priest is right in the heart of its life for one reason or another, not all of them directly related to his ministry. He is expected to take an active part in public affairs, attend meetings and take a place on committees. He joins in the social life of the parish on all levels, and his parishioners like him to visit them. Everybody knows him, and he is expected to know everybody. In all this activity he takes whatever opportunities that offer to make his ministry more effective, but these are often more apparent than real. It is not easy to get people to Church anywhere when they have lost the habit. Nearly everybody is friendly, but their attitude is

not always reflected in Church life. Nor does mere friendliness meet a priest's needs in other ways.

Often he becomes aware of an isolation that is more than geographical. In a parish as small in population as only a country parish can be, embracing perhaps a number of widely scattered churches, his congregations are thin. They rarely inspire him; he has to try and inspire them, without the aid of such helpful things as good Church music, choirs and even passable buildings and furnishings for worship.

In such circumstances he may have no one he can talk to seriously or confide in for months on end. There is often, literally nothing to provide the stimulus that he needs. Books can help, but not every priest has the capacity to get all that he needs from them. Even here he would probably be stimulated by the opinions and advice of others, but anyone who has lived in Australian country towns knows how rare that is likely to be.

Unless he realises the danger and finds a way to face it he can easily settle into a dull acceptance of his lot, and not be able to escape it when he might. Wherever he finds himself in later life he is handicapped by an inertia of spirit and intellect—"wringing out," as a priest who had been through the experience once remarked to me bitterly. Preference and a different type of parish can come too late, and with it the sense of frustration arising from the unconscious knowledge that the hour has passed.

Yet in the life of a country priest there are many compensations. The fact that he lives close to his people and can know and study this problem at first-hand, makes his ministry more personal and direct. It usually helps to make it more effective, too. He is far removed from the dreadfully impersonal and sketchy nature of much of a priest's work in a densely populated parish. To know your people and to be known by them does make a difference.

If a priest can adapt himself in faithfulness to his priesthood to the problems of a country parish, there are personal compensations as well. Friendliness and hospitality in plenty will be extended to him, and he will be trusted and depended upon in a marked way. Such an atmosphere can help a great deal to offset the disadvantages, although it may not provide everything needed.

Monday

I hope the editor will allow me to relate the following story, reported to me to-night by a sister at the hospital.

An elderly woman patient complained that the hospital was "too modern."

"Why ever do you say that?" the sister asked, in surprise.

"They make you do everything too fast," the old lady explained; "even your 'business'."

NEW ZEALAND NEWS

CELEBRATIONS IN DUNEDIN

Archdeacon A. B. Pywell is conducting the seventieth anniversary of S. Peter's, Caversham (Dunedin), prior to his resignation at the end of this month.

The standing committee has appointed Archdeacon Pywell chaplain of the Dunedin Public Hospital, and he will have oversight of S. Andrew's, Ravensbourne, nearby. He is also diocesan secretary for missions.

The administrator of the Diocese of Dunedin, Archdeacon R. Newcombe, will institute the Reverend R. P. Taylor on November 6 to the parish of Caversham.

NEW BISHOP

The Electoral Synod will be held on November 22, to nominate a new bishop.

PRAYER BOOK

FOUR-HUNDRED YEARS

FROM A SPECIAL CORRESPONDENT

When it is suggested that we celebrate the 400th anniversary of the Prayer Book this year, the question that arises in the minds of many is, "Didn't we celebrate that a few years back?"

The answer is that we did. But the making of the present Prayer Book was a complicated process, and it did not take place in a moment.

Rather, when we use our Prayer Books we may feel that our services are the fruit of much thought and careful research into liturgical forms, together with a process of trying out the result and discarding what was unworthy.

The first Prayer Book appeared in 1549, and we rightly celebrated its fourth centenary, for it was a notable achievement.

Then, for the first time, Englishmen had in their hands a Prayer Book which contained all the services of the Church in a language they could understand.

It meant a revolution in ways of worship, and to this day we are debtors to those responsible for it.

For the plain fact is that the first book satisfied nobody. It was too reformed for the Romanisers, and it was too easy to interpret in a Roman Catholic sense for the others.

So, in 1552, the attempt was made to make absolutely clear what the Church of England stands for.

SIGNIFICANT

The most significant point about the Prayer Book of 1552, and that which makes it, in a sense, more important than its predecessor, is that it established the typically Anglican forms of worship.

Although the previous Prayer Book had meant a big step forward, yet in essence, as we may see if we compare the Communion service with the earlier Mass service, it was the medieval service translated into English, and purged of errors.

It was not a specifically new composition designed to meet the needs of Anglicans. But this was what the 1552 book was. In many points we may see how it broke away from the old paths, and established that which has been followed ever since.

The confession of sin and the accompanying absolution with which we begin morning and evening prayer, and the "Lord have mercy upon us" after the commandments in the early stages of the Holy Communion are characteristic of the Anglican theory of worship.

They all are due to the 1552 revision.

1552 ORDER

So is it in the main structure of the Communion service.

If we compare the 1549 rite with the Roman Mass we see that the central prayer (known as "The Canon") is similar; the main difference being that one is in Latin and the other in English.

But in 1552 this prayer was broken up and distributed throughout the service, and to-day we retain the 1552 order.

Everything between consecration of the bread and wine and the reception was eliminated in order that there should be no opportunity of adoring the elements, a provision again which we retain.

So we might go on. The 1552 book was not the last word, and there have been revisions since then.

The point is that none of them has affected anything other than details.

We have never since felt impelled to undertake such a radical revision as was done in 1552, and to this day our worship bears the stamp impressed on it in 1552. Characteristically, Anglican worship was born in 1552.

Where Does Your Church Music Come From? . . . 2

HYMN SINGING (Continued)

BY A SPECIAL CORRESPONDENT

The types of hymns we sing in church to-day may be classified under six headings. They are given in historical order:

1. Plain-song Hymns;
2. Paraphrased Psalms with tunes from the Genevan Psalter;
3. German Chorales;
4. Eighteenth-Century Hymns;
5. Nineteenth-Century Hymns;
6. Twentieth-Century Hymns.

The first three types were discussed in last week's article.

The singing of plain-song hymns almost died out during the eighteenth and nineteenth centuries. The tradition was kept alive by the use of only two: "O Come, O Come, Emmanuel," and "Come, Holy Ghost." The twentieth century has seen a great revival in the use of plain-song hymns, and nothing is more inspiring than to hear one sung by a large congregation.

Shortly after the Prayer Book appeared in English, the metrical Psalms with tunes from the Genevan Psalter began to make their way into our services.

In 1562 the famous collection of Sternhold and Hopkins was published: "The Whole Book of Psalms Collected into English Metre." The tunes were mostly from the Genevan Psalter. There were only "proper" tunes for about one-third of the Psalms. For the rest the same tunes had to do duty. Tune-books were published by such well-known composers as Este and Ravenscroft, and in 1696 appeared the famous edition of Tate and Brady.

By this time, poems in the style of hymns were appearing in private manuals of devotion. Mention must here be made of the two hymns by Bishop Ken: "Awake, my Soul," and "Glorious Thee, my God, This Night." Nos. 3 and 23 in Hymns, Ancient and Modern. Both of these are set to Tallis's Canon and are representatives of the earliest English hymn that was not a paraphrase of Psalm.

It was the Independents who first used the modern hymn.

The Presbyterians and Baptists discouraged hymn-singing, preferring the more Scriptural

metrical Psalms. The Independents published in 1694 their "Collection of Divine Hymns," and it was followed by the work of Isaac Watts.

He it was who composed, in 1719, that great classic of the English language: "O God, our help in ages past." There perhaps has never been a better hymn written. It has strength and depth of character, and a healthy emotional appeal. It is well matched in the strong tune, St. Anne, by William Croft.

Other fine hymns by Watts are: "When I survey the wondrous Cross," "Jesus shall reign," and "There is a land of pure delight." One can see at once that these hymns are a long way removed from the metrical Psalm.

Modern hymn-singing received its greatest impetus with the coming of John and Charles Wesley. Not only did they compose many hymns (Charles Wesley writing over 1,000), but the singing of them grew more popular.

All these people belonged to the eighteenth century.

Though the nineteenth century saw a great decline in the quality of the work of hymn writers, it saw great results by a number of research workers.

The foremost of these was Dr. J. M. Neale. He translated a great many of the old Latin Office Hymns, so that when Hymns, Ancient and Modern, appeared for the first time in 1861, containing 273 hymns, it was able to include quite a number of these.

It can definitely be said that mid-Victorian music ranks with other mid-Victorian art—for instance, furniture of this period

is old-fashioned and musty, whereas furniture of the period immediately before it is called "antique."

A notable achievement of the nineteenth century was the publication by Catherine Winkworth of "The Chorale Book for England." Through this, a number of Lutheran Chorales made their way into our repertoire—notably "Now thank we all our God," "O Sacred Head," and "Ahi Holy Jesu" (in the English Hymnal).

The twentieth century has brought a new outlook to Church music. The sturdy British spirit came back to British music just as a breath of fresh air blowing away the cobwebs. All British music had been rather low during the nineteenth century.

In the revival of the British spirit, Church music shared, and three composers may be mentioned as having contributed largely to this.

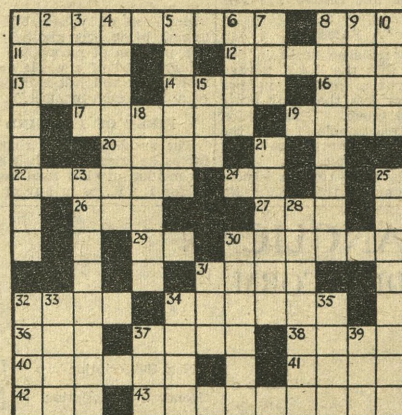
The greatest was Vaughan Williams, who is represented by his fine tune to "For all the Saints," then Holst, who among other tunes, composed "I vow to thee, my country." Martin Shaw wrote a great many fine tunes, typical of which is his tune "Marching," set to "Through the night of doubt and sorrow."

If it is interesting to note that when Hymns, Ancient and Modern, first appeared, it was regarded as an extreme, High Church hymn book. How different are our views now! The position in the last three centuries may be summed up thus—the eighteenth century was cold and aloof from the sufferings of humanity. The nineteenth saw the pendulum swing in the other direction. Great attention was paid to all the suffering sections of the community, and rapid strides were made in social reform. This brought about a wave of emotionalism, which perhaps went just a little too far.

It would seem that in the twentieth, the pendulum has swung back to the middle, and that our state of Church music is just right emotionally. Future historians will judge.

[A further article in this series will appear next week.]

THE ANGLICAN CROSSWORD PUZZLE No. 12



ACROSS:

1. A blind beggar whose sight was restored to him by Jesus.
8. Cat's cry.
11. On the 13th day of this month, the Jews slew all those whom Ahasuerus sent to slay them.
12. A woman's mission to Hindu women.
13. The "Babylon" which St. Peter visited is generally interpreted to mean this address.
14. Lay level with the ground.
15. Aaron's changed into a serpent before Pharaoh.
17. Between Egypt and Guinea.
19. Actual being.
20. Where the Celt, St. Magloire, founded a monastery about the century.
22. But his father called him Benjamin.
24. Egyptian sun-god.
26. The manger was the scene of the Nativity because there was no room here.
27. Organisation of Ex-Servicemen (initials).
28. The Lord said to Moses that He had given this place to the children of Lot.
30. Famous composer, a Jew who became a Christian. (6).
31. Bill of fare. (4).
32. Site of the royal palace of David.
34. It denies the duality of matter and mind.
36. Paul told the Romans that love worketh none of this to his neighbour.
37. Goodbye.
38. Fluid used in photography.
40. Sport coat.
41. Superficial extent.
42. Issachar is a strong one.
43. Town on the shore of the Sea of Galilee.

DOWN:

1. "A Levite, a man of Cyprus by birth" who came to rank as an

apostle.

2. Fleece.
3. Mesha, King of Moab, rendered 100,000 of them unto the King of Israel.
4. Athaliah rent her clothes and mentioned this crime twice.
5. Son of Levi.
6. In whose garden was Manessah buried.
7. Bishop's seat.
8. Where Paul stood to say: "Ye men of Athens, in all things ye are too superstitious" (two words).
9. A son of Seth.
10. A shire in N.S.W.
11. It was 300 cubits long by 50 cubits.
12. Samuel's mother.
21. A brain disorder in a town in Upper Volta.
23. Bishop of Myra, and patron saint of Russia.
25. Solomon made this "mighty man of valour" ruler over the house of Joseph.
28. Where was the palace of Ahasuerus?
30. Household.
31. Dicum.
32. A servant of Saul who had 15 sons and 20 servants.
33. Indisposition.
34. Nuomi bitterly urged the people of Bethlehem to call her this.
35. A city of Lycia, visited by Paul.
37. Detective (slang).
39. A little (French).

(Solutions will be published next week.)

SOLUTION TO CROSSWORD

- Across: 1. Joppa (Jonah 3:1); 5. Caleb (Numbers 13:1); 9. Air; 10. Surplice; 13. Ale; 14. Elijah; 15. Aramis; 16. Tubernacles; 19. Pitt; 20. Din; 21. Thy; 22. Mede; 24. Jehu (II Kings 20:1); 25. Grove (II Kings 3:xxi); 26. Tal Exodus 4:1v; 28. Star; 30. Colenso; 31. Seven; 32. Ethic; 33. Buz (Genesis 21:xxii); 34. Aspic; 35. Emmet.
- Down: 1. Jael (Judges 4:1); 2. Oll; 3. Primate; 4. Asa (I Kings xv); 5. Car; 6. Lambeth; 7. Eli; 8. Best; 11. Third; 12. Laban; 17. Timothy (Romans 21:xvi); 17. Nicodemus; 18. Shulamite; 23. Egon (Judges 17:11); 24. Jesse; 27. Icen; 29. Totem.

DIOCESAN NEWSMEN

THE ANGLICAN has appointed the following diocesan correspondents.

Adelaide—The Reverend Ian Stuart, 87 Oval Avenue, Woodville, S.A.

Armidale—The Reverend Newton Bagnall, The Rectory, Armidale, N.S.W.

Ballarat—The Reverend Archdeacon R. E. Richards, 215 Wendouree Parade, Ballarat, Victoria.

Bathurst—The Right Reverend d'Arcy Collins, The Rectory, Dubbo, N.S.W. (Acting Correspondent).

Bendigo—The Reverend Archdeacon R. P. Blennerhassett, Diocesan Registry, Mitchell Street, Bendigo.

Brisbane—The Reverend V. H. Whitehouse, 45 Riverview Terrace, Auchenflower, S.W.I., Brisbane.

Bunbury—F. E. Platell, Esq., 4 Barker Avenue, Como, W.A.

Canberra and Goulburn—Mr. T. W. W. Pye, Anglican Men's Society, 12 Angus St., Ainslie, Canberra.

Carpentaria—The Reverend Archdeacon A. P. B. Bennie, Cathedral Vicarage, Thursday Island.

Gippsland—The Reverend Canon R. W. G. Phillips, The Rectory, Morwell, Vic.

Grafton—The Reverend M. E. De Burgh Griffith, The Rectory, Ulmarra, N.S.W.

Kalgoorlie—F. E. Platell, 4 Barker Avenue, Como, W.A.

Melbourne—The Reverend Archdeacon R. H. B. Williams, Diocesan Registry, Cathedral Buildings, Flinders Lane, Melbourne, C.I.

Newcastle—F. A. Timbury, Esq., P.O. Box 459 E., Newcastle.

New Guinea—The Reverend H. Randall, S. John's Rectory, Port Moresby.

North Queensland—The Reverend Basil Marsh, S. Peter's Rectory, Townsville.

North-West Australia—F. E. Platell, Esq., 4 Barker Avenue, Como, W.A.

Perth—F. E. Platell, Esq., 4 Barker Avenue, Como, W.A.

Riverina—The Reverend M. L. Redmond, Church House, Binya St., Griffith, N.S.W.

Rockhampton—The Reverend Canon R. V. Davison, The Registrar, P.O. Box 116, Rockhampton, Qld.

St. Arnaud—The Right Reverend the Bishop of St. Arnaud, Bishop's Registry, McMahon Street, St. Arnaud, Vic. (Acting Correspondent).

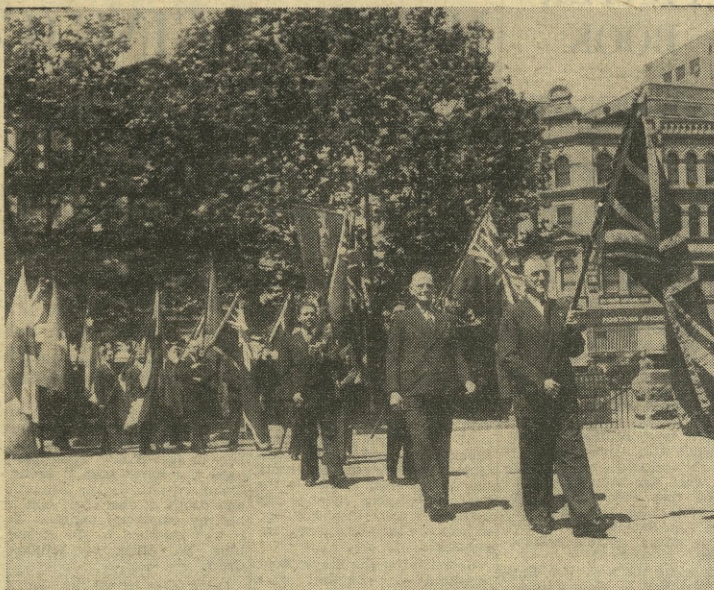
Sydney—The Reverend R. A. Hickin, S. Paul's Rectory, Cleveland Street, Redfern, N.S.W.

Tasmania—Hobart: The Reverend H. D. Ikin, The Rectory, Woodbridge, Tas. Launceston: The Reverend L. N. Sutton, S. John's Rectory, Launceston. Devonport: The Reverend Canon McCabe, Day Spring, Devonport.

Wangaratta—The Reverend Archdeacon W. J. Chesterfield, P.O. Box 84, Wangaratta.

Willoughby—The Reverend Archdeacon R. M. Dunn, The Church Office, Gladstone, S.A.

SEAFARERS' SERVICE IN SYDNEY



Annual Seafarers' Services were held at many Australian churches last Sunday, the day nearest to Trafalgar Day. At S. Andrew's Sydney, representatives of merchant shipping houses, seamen's organisations and the Royal Australian Navy attended. Picture shows standard bearers entering the Cathedral with the flags of shipping companies and other bodies. The flags stood in the Sanctuary during the service.

PRIMATE COMMENDS MISSION TO R.A.F.

MANY BISHOPS TO TAKE PART

London, Oct 17

The Archbishop of Canterbury preached in S. Margaret's, Westminster, recently at a service of dedication in connection with the forthcoming mission to the Royal Air Force.

During next month, 400 missionaries will tour R.A.F. stations throughout the world. Twenty-five bishops are among them.

The Bishop of Croydon will lead the missionaries of the Church. Nonconformists will also take part, under the general direction of the Chaplain-in-Chief, Canon Leslie Wright. S. Margaret's was filled for the service. The blue uniforms of the R.A.F. chaplains predominated. The Bishop of Lichfield, who will visit stations in the Far East, sat in a front pew.

A group of Church Army Captains and Sisters was also present.

"A SAMPLE"

The archbishop said in his sermon that the R.A.F. needed the Christian message neither more nor less than any other national group. This mission was only a sample of what the Church must always be doing for all the people.

"At the same time, it is possible to act in the R.A.F. with

a thoroughness and an effectiveness not so easily obtained in civil life. The men and women are more readily accessible, and more open to a common approach.

"They are removed from their home surroundings, suspended in a new environment, and meeting new challenges to mind and spirit. They may be—if their attention can be caught—more receptive.

"They are aware of the power for good, and also of the potentiality for evil.

"They are sensitive to the problems of human relations—the problem of the right and wrong use of power by one human being over another. It is a problem of reconciling the general good of a whole group with a fair and just and loving regard for each member."

FIRST OF ITS KIND

The archbishop said that, so far as he knew, there had been no mission of that kind before in the R.A.F., or in any of the

Services. It was due, under God, chiefly to the listening ear of the chaplains and their leaders, who had been quick to hear the call of God; and to the eye of vision, which had enabled them to see how it could be done. It was also due to the spiritual eagerness and perception of the authorities and high officers of the R.A.F.

"I think, also, that it is due to the times in which we live. It is certainly true that a great number of younger men and women are totally ignorant of the Christian faith. And yet I believe it is a sign of the times that, increasingly, men and women are wanting to know what Christianity has to say.

"This is a united mission of Anglicans and Free Churchmen. Is that a strength, or a weakness? Inasmuch as there could not have been a mission at all on this scale, unless it was united, it is certainly a strength.

"But it is a fact that the conducting of united missions has often given rise to great difficulties; and that such missions have often proved ineffective because of these difficulties.

TOGETHER AND APART

"You have removed most of the difficulties, at a stroke, by your proposed procedure. In each station, the mission will begin with a united presentation of the Christian challenge.

"This will be followed by three days, in which Anglican and Free Church missionaries will operate separately on their own lines, and then will end with

CLERGY NEWS

APPOINTMENTS

NEIL, The Reverend H. J., to the oversight of the Parochial District of South Oakleigh, Diocese of Melbourne.

CHAMBERS, The Reverend D. H., vicar of Belgrave, Diocese of Melbourne, inducted on October 23.

BRITTEN, The Reverend M. W., canon of S. Paul's Cathedral, Melbourne, installed on October 21.

COOPER, The Reverend E. F., canon of S. Paul's Cathedral, Melbourne, installed on October 21.

MATHERS, The Reverend G. R., formerly assistant-priest at S. James's, King Street, Sydney, to be rector of Auburn, Diocese of Adelaide.

HARRIS, The Reverend L. J., of the British and Foreign Bible Society, Sydney, to be rector of Liverpool, Diocese of Sydney.

REYNOLDS, The Reverend A., vicar of Vermont, Diocese of Melbourne, to be rector of S. George's, Hobart, Diocese of Tasmania.

MASON, The Reverend J. F. W., to be chaplain at Sydney Church of England Grammar School, North Sydney.

BOSANQUET, The Reverend R., rector of Langlea, Diocese of Sydney, to be assistant-chaplain at Sydney Church of England Grammar School, North Sydney.

RESIGNATION

BACKHOUSE, The Reverend N., chaplain at Sydney Church of England Grammar School, North Sydney. Resignation to take effect as from the end of the year.

a united call to Christian dedication.

"By that means, you are giving a proper place, both to what we have in common, and to what of Church doctrine and discipline we hold separately."

The archbishop spoke of the separate activities of the denominations in the mission. There was, he said, a good reason why so much had to be done separately.

"In the application of these great truths of Christ, in Church doctrine and in Church discipline, there are real, deep and persisting differences. We need not get over-apologetic, nor too impatient about them. They have, I think, served the purpose of God for His Church. I believe they still do. I do not think that we, of any Church, are anywhere near fit, mentally, morally, or spiritually, to achieve and operate the perfect will of God through an undivided Church.

"We must all be concerned to seek the way forward in Church relations, but that is not your concern. You are operating within the existing differences, as they are, serving still a purpose.

"Out of weakness you are made strong."

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Printed by The Land Newspaper Ltd., 57-59 Regent Street, Sydney, for the publishers, Church Publishing Co., Ltd., Daking House, Rawson Place, Sydney.

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AVALON—Taylor's Point, N.S.W. Holiday flat, accommodate three or four, overlooking Pittwater. Phone: W7-685 (Sydney exchange) after five.

S. MARGARET'S HOSTEL for Women Students, 90 Cambridge Street, Stanmore, Sydney, offers bed and breakfast during December and January. Tariff 12/12/6 weekly. Apply **THE WARDEN**.

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BIRTH

OFFICER.—October 10, to the Reverend and Mrs. G. H. Officer, of Hill End, N.S.W.—a son.

DEATH

WHITE, Clara Elsie.—October 14, 1952, beloved wife of Canon A. E. White, of the Rectory, Forbes, N.S.W., loved mother of Major J. F. White (Korea).

FOR SALE

DUPLICATOR, Roneo No. 10, reconditioned, £15. PHONE BX 2954 (Sydney exchange).

WANTED

BLUNT'S "Teaching of the Old Testament." Key to Davidson's Hebrew Grammar (recent edition). Fair price given. G.B.R.E., 241 Flinders Lane, Melbourne.

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WANTED 1953: graduate for Social Studies and English; primary mistress, usual subjects. Apply: **THE PRINCIPAL**, S. Michael's Collegiate School, Hobart, Tasmania.

ASSISTANT - SECRETARY and deputisation (clerical or lay) is urgently needed by the Australian Board of Missions in Victoria. Full particulars from the **STATE SECRETARY**, S. Paul's Cathedral, Melbourne.

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