

# THE ANGLICAN

Incorporating The Church Standard

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## CHARACTER OF THE QUEEN

BY THE BISHOP OF BALLARAT

*You will hear it said that the Queen is more attractive than her pictures. This is because the Queen has an animation and a personality not always shown in a photograph.*

Her hair, which is thick, curly and dark brown, is always simply done in a way that suits her beautifully. She has large blue eyes, a large mouth with beautiful white teeth, which makes her smile very lovely indeed. Her smile lights up her whole face.

The first time that I saw her quite close was at the Lambeth Conference hall. When the Archbishop of Canterbury greeted her as she stepped from her car, her whole face lit up with a smile that expressed charm and friendliness.

That smile, I felt, must be a real help. It will make people smile back and so will help to create happiness in this troubled world. Like her father, she is shy by nature, but her smile, which she inherits from her mother, will help people to see the lovely personality behind the shyness.

We have heard the Queen's voice on the wireless. It is the firm, steady voice of one who has intelligence and the power of concentration. She carries conviction when she speaks. Her listeners know that she means what she says.

Her speech in the Lambeth Conference hall convinced all who heard it that she is

genuinely spiritually-minded and that she has a strong, simple Christian faith.

Her mother has been her chief teacher in matters of religion. But the influence of her father, and the religious influence of her home life, have had much to do with forming her character. Canon Crawley, of S. George's Chapel, Windsor, prepared her for confirmation, and when she was sixteen she was confirmed by the Archbishop of Canterbury.

Her life, her courage in wartime, her kindness to children, her helpfulness to the sick and suffering, and her humble acknowledgment of God in her public utterances show that she lives by genuine Christian belief and by a strict Christian rule of life.

Furthermore, we know that her marriage is a Christian marriage of true love, and that in Prince Philip she will have by her side one who in character and ability has qualities that will make him a source of strength to her.

This is the lovely young woman, the Royal Person, who was crowned as our Queen by the Archbishop of Canterbury in Westminster Abbey on June 2.

## THE QUEEN'S GUESTS

The Earl Marshal's office has supplied us with the following list of all Her Majesty's guests from abroad who were present in the Abbey last Tuesday:

### FOREIGN REPRESENTATIVES

AFGHANISTAN: H.R.H. Marshal Shah Wali Khan, Ambassador at the Court of S. James's; H.R.H. Sardar Mohammed Daoud.

ARGENTINE REPUBLIC: Vice-Admiral Alberto Teissiere.

AUSTRIA: H.E. Dr. Karl Gruber.

BAHRAIN: H.H. Sheikh Sir Salman bin Hamad al Khalifa, ruler of Bahrain.

BELGIUM: H.R.H. Prince Albert of Liege.

BOLIVIA: H.E. Senor Dr. Don Hernan Siles Zuazo, Vice-President of the Republic of Bolivia.

BRAZIL: Marshal of the Army Joao Batista Mascarenhas de Moraes, Chief of the General Staff.

BULGARIA: H.E. Monsiur Naiden K. Nikolov, Bulgarian Minister at the Court of S. James's.

BURMA: H.E. the hon. Sao Hkun Hkio, Minister for Foreign Affairs.

CAMBODIA: H.R.H. Prince Sisowath Monireth, High Commissioner of Cambodia in Paris.

CHILE: H.E. Senor Don Enrique Balmaceda.

COLOMBIA: H.E. Senor Dr. Don Luis Ignacio Ardrade, Prime Minister.

COSTA RICA: H.E. Senor Dr. Don Roberto Quesada Jimenez, Ambassador at the Court of S. James's.

CZECHOSLOVAKIA: H.E. Monsiur Josef Ulrich, Czechoslovak Ambassador at the Court of S. James's.

DENMARK: H.R.H. Prince Axel of Denmark; H.R.H. Princess Margaretha of Denmark.

DOMINICAN REPUBLIC: H.E. Brigadier-General Manuel de Moya, Secretary of State without Portfolio.

ECUADOR: H.E. Senor Dr. Don Carlos Julio Arseno.

EGYPT: Sa Seigneurie le Nabil Soliman Daoud.

EL SALVADOR: H.E. Senor Don Carlos Guirola.

ETHIOPIA: H.H. the Crown Prince of Ethiopia.

FINLAND: H.E. Dr. Urho Kaleva Kekkonen, Prime Minister.

FRANCE: H.E. Monsiur Georges Bidault, Minister of Foreign Affairs.

GERMAN FEDERAL REPUBLIC: Herr Franz Blucher, Vice-Chancellor.

GREECE: H.R.H. Prince George of Greece; H.R.H. Princess George of Greece.

GUATEMALA: H.E. Senor Colonel Don Carlos Enrique Diaz, Chief of the Armed Forces.

HAYTI: H.E. Monsiur Love O. Legar, Haytian Minister at the Court of S. James's.

HOLY SEE: H.E. the Most Rev. Monsiur Fernando Cento.

HONDURAS: H.E. Senor Dr. Don Tiburcio Caria, Jr., Honduran Minister at the Court of S. James's.

HUNGARY: H.E. Monsiur Imre Horvath, Hungarian Minister at the Court of S. James's.

ICELAND: H.E. Monsiur Agnar Kl. Jonsson, Icelandic Minister at the Court of S. James's.

INDONESIA: H.E. Hadji Agus Salim, Adviser to the Ministry for Foreign Affairs; H.H. Prince Aria Adhadi Paku Alam VIII.

IRAQ: H.R.H. Emir Abdul Ilah.

ISRAEL: H.E. Mr. Eliahu Elath, Ambassador of Israel at the Court of S. James's.

ITALY: H.E. Signor Giuseppe Pella, President of the Council and Minister of the Interior.

JAPAN: H.H. the Crown Prince of Japan.

JORDAN: H.E. Assayed Said al Mufi, Deputy Prime Minister.

KOREA: H.E. Mr. Pak To Jin, Acting Prime Minister.

KUWAIT: H.H. Sheikh Abdullah al Salim al Sabah, ruler of Kuwait.

LAOS: H.R.H. the Crown Prince of Laos.

LEBANON: H.E. General Fouad Chehab, Commander-in-Chief of the Lebanese Army.

LIBERIA: The Hon. William R. Tolbert, Jr., Vice-President of the Republic.

LIBYA: H.E. Mahmud Bey Munasser, Prime Minister.

LIECHTENSTEIN: H.H. Prince Charles Alfred of Liechtenstein; H.H. Princess Agnes.

LUXEMBOURG: H.H. the Hereditary Grand Duke Jean of Luxembourg; H.R.H. the Hereditary Grand Duchess of Luxembourg.

MEXICO: H.E. Senor Licenciado Don Francisco A. de Icaza, Mexican Ambassador at the Court of S. James's.

MONACO: H.H. Prince Pierre of Monaco.

NEPAL: H.R.H. Prince Himalaya Pratap Vir Vikram Shah; H.R.H. Princess Himalaya.

NETHERLANDS: H.R.H. the Prince of the Netherlands.

NICARAGUA: Senor Colonel Don Anastasio Somoza, Jr.

NORWAY: H.R.H. the Crown Prince of Norway; H.R.H. the Crown Princess of Norway.

PANAMA: H.E. Senor Don Ricardo Arias, Second Vice-President of the Republic.

PARAGUAY: H.E. Senor Dr. Don Pedro Godinot de Vilaire, Minister in London.

PERU: H.E. Senor Don Hector Boza Altobelli.

PHILIPPINES: H.E. Senor Joaquin Miguel Elizalde, Secretary of Foreign Affairs.

POLAND: H.E. Monsiur Eugeniusz Minkiel, Ambassador in London.

PORTUGAL: H.E. Senor Doutor Paulo Arsenio Virissimo Cunha, Minister for Foreign Affairs.

QATAR: H.H. Sheikh Ahmad bin Ali al Thaal.

RUMANIA: H.E. Monsiur Pavel Babuc, Rumanian Minister at the Court of S. James's.

SAN MARINO: H.E. Monsiur Boris Lifschitz.

SAUDI ARABIA: H.R.H. Amir Fahad.

SUDAN: H.E. Sir Robert G. Howe.

SPAIN: H.E. Admiral Salvador Moreno, Minister of Marine, and Lieutenant-General Esteban Infantes, Chief of Central General Staff.

SWEDEN: H.R.H. Prince Bertil, Duke of Halland.

SWITZERLAND: H.E. Monsiur Henry de Torrente, Swiss Minister at the Court of S. James's.

SYRIA: H.E. Dr. Zafer Rifal, Minister for Foreign Affairs.

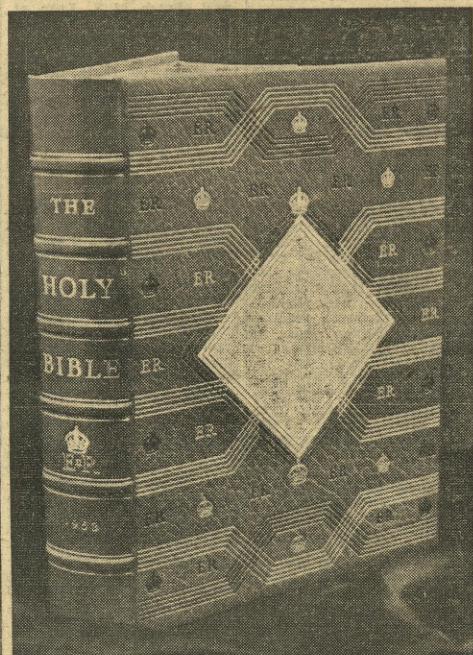
THAILAND: H.R.H. Prince Chula Chakrabongse; H.R.H. Princess Chula.

TURKEY: H.E. Monsiur Adnan Menderes, Prime Minister.

UNITED STATES OF AMERICA: General of the Army George Catlett Marshall.

URUGUAY: H.E. Senor Dr. Don Fructuoso Pitaluga, Minister for Foreign Affairs.

VENEZUELA: H.E. Senor Dr. Don Aureliano Otaz.



THE Queen's Bible that was used in the Coronation ceremony. It was carried with the Regalia in the procession into Westminster Abbey, where it was placed upon the Altar. It has now gone to the Dean and Chapter of Westminster, and will be placed amongst their historical treasures.

### RULERS OF THE COLONIAL TERRITORIES

BRUNEI: H.H. the Sultan of Brunei, C.M.G.

JOHORE: Major-General the Sultan of Johore and H.H. the Sultan of Johore.

KELANTAN: The Sultan of Kelantan.

LAHEJ: The Sultan of Lahej.

PERAK: The Sultan of Perak.

TONGA: Queen Salote Tupou of Tonga; Princess Mtaaho.

ZANZIBAR: The Sultan of Zanzibar, and H.H. the Sultana.

### RULERS OF STATES UNDER HER MAJESTY'S PROTECTION

SELANGOR: The Sultan of Selangor and H.H. the Tengku Ampuan.

### DISTINGUISHED VISITORS

BUGANDA: H.H. the Kabaka of Buganda and H.H. the Nabagereka.

BAROTSELAND: The Paramount Chief of Barotseland.

### REPRESENTATIVES OF THE COLONIAL TERRITORIES

ADEN: Mr. R. P. Errington, member of the Executive Council and Chairman of the Aden Port Trust; Mr. Abdul Jawad Hassanali, member of the Legislative Council.

BAHAMAS: Mr. G. W. K. Roberts, Mr. A. F. Adderley, members of the Executive Council.

BARBADOS: Mr. J. D. Chandler, President of the Legislative Council; Mr. G. H. Adams, C.M.G., member of the Executive Council.

BERMUDA: Mr. John Cox, Speaker of the House of Assembly; Mr. G. A. Williams, member of the Legislative Council.

BRITISH GUIANA: Dr. J. B. Singh; Dr. J. A. Nicholson.

BRITISH HONDURAS: Mr. H. C. Fuller, member of the Legislative Council; Mr. L. P. Ayuso, member of the Executive Council.

CYPRUS: Mr. P. G. Pavlides, member of the Executive Council.

FALKLAND ISLANDS: Major A. I. Fleuret.

### DONATIONS

We acknowledge with deep thanks the following donations towards the cost of our new offices:

Previously acknowledged	£144 13 6
Anon., Brisbane	3 0 0
Presbyterian	10 0 0
Canon E. A. Homery	2 2 0
Mr. L. C. Carrington	10 0 0
Dr. E. Kent Hughes	2 2 0
Mr. M. C. Darby	1 0 0
Mrs. L. Amor	11 0 0
Mrs. M. A. Mackenzie	10 0 0
Mr. Cyril R. Marriner	10 0 0
Mr. A. K. Day	1 0 0
Archdeacon H. J. Young	1 0 0
Well Wisher, Newcastle	5 0 0
TOTAL	£171 19 6

## CHRISTIANITY AND LAW

### LORD JUSTICE DENNING'S VIEWS

FROM OUR OWN CORRESPONDENT

London, June 1

Lord Justice Denning, who gave the Grey Memorial Lecture at Durham University last Tuesday, said that the fundamental principles of English law were being challenged by "a changing world which knows no religion."

"Our conception of what we are pleased to call 'natural justice' is based entirely on the habits of thought that we have developed over many generations," he said.

"The British Common Law has been moulded for centuries by a distinguished succession of judges who have been brought up in the Christian faith. Consciously or otherwise, the precepts of religion have been their guide."

In primitive societies religion, morals, and law were indistinguishably mixed, but those ideas became severed in the later stages of mental progress. Here, that severance had gone a long way—much too far, he said.

The law of contract—by which men were kept to their promises—had over-reached itself. The small man was bound by conditions in standardized contracts of large concerns, which he had no choice but to accept, as if he had deliberately promised to fulfil them.

The law held a man bound to the letter of his contract though unforeseen circumstances arose which made it unjust to enforce it against him.

That harsh ruling was not in accordance with the view of Saint Thomas Aquinas. The judicial interpretation of statutes had made words the masters of men instead of their servants.

Saint Paul said: "The letter

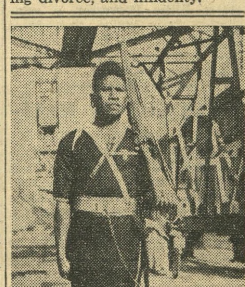
killeth but the spirit giveth strength," and when the Bible was first put into English the judges ruled that statutes were to be interpreted with regard to the mischief which Parliament sought to remedy, so as to give "force and life" to the intention of the legislature.

But in the nineteenth century that broad view was supplanted by the "golden rule," as Lord Parke described it, that words were to be interpreted according to their grammatical and ordinary sense, even if that gave rise to unjust results. The judges were too often inclined to fold their hands and blame the legislature, when they ought to set to work and give the words of a statute a reasonable meaning, even if that involved a departure from their letter.

Lord Justice Denning said that in any discussion of punishment it was important to recognize, as Christianity did, that society itself was responsible for the conditions which made men criminals.

It was a commonplace that broken homes produced juvenile delinquents. It was disturbing to find how many broken homes, how many matrimonial offences, existed among those in high positions.

It was almost impossible for the State to retrace its steps so as to make the divorce laws more difficult. The only real remedy was the growth of a strong public opinion condemning divorce, and infidelity.



Sergeant-Major Mereri, B.E.M., an Anglican member of the Papuan-New Guinea Constabulary, who marched in the Coronation Procession.



## RELIGION IN EDUCATION

### A.M.M. FORUM VIEWS

FROM OUR OWN CORRESPONDENT

Canberra, May 26  
"It is a national disgrace that, our high schools have no provision for direct religious instruction, apart from that provided by visiting clergy," said the Reverend Harold Hunter, of Canberra Grammar School, in the Anglican Men's Movement Forum last night.

The Forum was discussing the question, "The Place of Religion in the Education of Our Children."

Mr. Hunter praised the new syllabus for N.S.W. State primary schools for the opportunity which it gives for more comprehensive treatment of Bible teaching. It provides that two periods each week shall be devoted to scripture reading, apart from lessons given by visiting clergy, and prescribes two scripture books, one for juniors, consisting of Bible stories retold in simple language, and one for seniors, containing selections from the Revised Version of the Bible.

Mr. Hunter also advocated the introduction of a short period of daily worship, such as became compulsory in England, in all schools, under the Butler Act of 1944.

"Here, we are so scared of the possibility of sectarian quarrels and so enfeebled by our differences, that we move with painful slowness," he said. "The branches of the Church are by no means guiltless of attitudes which delay the establishment on a legal basis of our children's rights to be taught the great facts concerning God's relationship to man."

Mr. G. H. Brown, a master at Telopea Park Public School, on the other hand, decried the domination of education by any one body such as the State, and the prevalence of a formalised academic training for all children, irrespective of personality, beliefs or ability.

Mr. Brown favoured Church schools where children are not only provided with religious instruction in the denomination in question, but have about them an atmosphere of religion. "All around them, they see emblems of the faith they profess; their headmaster and teachers are in many cases ministers of their faith or, at the least, practising churchmen. They are an integral part of an organisation functioning on Christian principles. In short, they move in an atmosphere where religion is caught rather than taught."

Archdeacon R. E. Davies considered why religious instruction should form an integral part of a child's education. He adduced two clear-cut and comprehensive reasons.

One is that, insofar as religion is "man's attempt to make sense out of life," the insight and profound wisdom shown by teachers of religion in the face of this problem is too valuable a factor in our culture to be ignored.

In addition, for its historical importance alone ("we are dealing with historical events and a Unique Person who changed the course of history"), the study of Christianity is an essential element of education.

The second reason, and more important, is that "Christianity is a way of life, based on certain beliefs about the universe in which we live and about its creator whom we call God." By the study of the teachings of Christianity, children can learn how to live—a valuable adjunct to the equipment they acquire to meet their immediate needs of earning a living.

Mr. P. A. Moran, who is Professor of Statistics at the National University, also stressed the philosophic importance of religion to the development of human thought.

"If you do not teach your children religion, or teach them about religion, you are keeping them from thinking, and learning, about what must be the central problem of human existence," he said.

## TRIUMPH FOR MUKINBUDIN

### CONSECRATION OF NEW CHURCH

FROM OUR OWN CORRESPONDENT

Mukinbudin, May 25  
The Archbishop of Perth, the Most Reverend R. W. H. Moine, has consecrated the new church of St. Luke at Mukinbudin, W.A.

Mukinbudin is a small wheat-belt town about 200 miles north-east of Perth, in the parish of Bencubbin-Nungarin. The original church, a weather-board building, was totally destroyed in a storm two years ago.

Over one hundred people tried to crowd into the tiny church, but many had to remain in the porch and outside.

The church doors being locked, the Archbishop was met outside by a churchwarden and presented with the petition of consecration and the request, "Most Reverend Father in God, we pray you to consecrate this church."

After knocking on the door three times with his staff, the Archbishop said, "In the name of God, and by virtue of my authority, I demand admission to this church. Let the doors be opened."

The west door was then opened from the inside by the other churchwarden, who presented the Archbishop with the keys, together with the Deed of Consecration. The crucifer then led the Archbishop into the church, followed by his Chaplain, the Diocesan Registrar, the Archdeacon, visiting priests and the rector of the parish, the Reverend F. W. Pitcher.

### WOMEN'S AUXILIARY OF CHURCH ARMY

#### ANNUAL MEETING

FROM OUR OWN CORRESPONDENT

Newcastle, May 24  
The Women's Auxiliary of the Church Army in Australia held its annual meeting in Tyrrell House, Newcastle, on Wednesday, May 20.

This organisation meets under the presidency of Mrs. D. McIntosh and has a membership of 21 ladies, representing most of the Anglican churches in Newcastle.

The Federal Secretary, Captain A. W. Batley, thanked the members for their valuable help and support and outlined suggestions for their co-operation during the coming year.

### FOUNDATION STONE FROM Lincs.

FROM OUR OWN CORRESPONDENT

Newcastle, June 2  
The Bishop of Newcastle this afternoon set a foundation stone especially sent from England for a new church at Highgate, in the Parish of Adamstown.

It will be called St. Godolph's, after the parish church of Boston, Lincolnshire, where the stone was being sent from. An altar cross, made from the original timber of the seven-century-old church, is also being sent.

The Rector of Adamstown, the Reverend W. E. Weston, was on the staff of St. Godolph's, Boston, when he was in England three years ago.

### SPECIAL SERVICE FOR WOMEN

A Special Coronation Service for Women has been arranged by the Mothers' Union of the Diocese of Sydney. It is to be held in St. Andrew's Cathedral to-day, June 5, at 11 a.m.

### WORSHIPPE'S PART

In the Church of S. Mary the Virgin at Frensham (four miles south of Farnham, Surrey, England), the tower chamber contains a delightful quotation: Who ryngs this belle, let him

loke welle  
To land, and hedde, and heart,  
Ye hand, or worke, ye hedde for wyte,  
Ye hearte for worshippe's part.

## C.S.G. ANNUAL MEETING

### N.S.W. BRANCH

FROM OUR OWN CORRESPONDENT

The Chairman of the N.S.W. branch of the Order of the Comrades of St. George, Mr. Basil Mottershead, said in his address at the annual meeting on May 9 that the Order has given, in the Commonwealth, over 100 members to the priesthood, to religious orders, and to service in the mission fields.

The meeting took place at St. Mark's, Granville. Among those present were the Chairman of the Australian Board of Missions, Archdeacon C. S. Robertson, Archdeacon E. A. North-Ash, and the State Secretary of the A.B.M., the Reverend W. H. S. Childs. The Reverend Robert Porter gave the occasional address during office.

About eighty Comrades attended.

Mr. Mottershead went on to say: "This Order is a youth organisation which caters for the fellowship of the Church of England. But also it is an organisation with a difference, as we have that very necessary, added incentive to strive to promulgate the missionary work of the Church."

"Missionary zeal does not only mean preaching the Gospel and taking the Sacraments to foreign parts; there is missionary work, here at home, in our own parishes, and if we carry out that missionary work at home, then we cannot fail as an Order."

He said that during the year over sixty visits have been made by Comrades to various parishes in Sydney, spreading missionary propaganda.

"Another very good effort has been the work performed at St. Bartholomew's, Fyrmont, where members have assisted the aged rector in his difficult work in this dockside parish, by organising and teaching the Sunday school, taking Sunday evening services, and commencing a branch of the Heralds of the King."

He said that it had not been possible to do much in country dioceses, but that there was a very strong company at Kelso, in the Bathurst diocese, another at Culcairn, in the Riverina diocese, and quite a few affiliations with linked youth groups in the country.

Mr. Mottershead stressed that "while we are not anxious to extend our activities into parishes where youth organisations are already in existence, by forming new C.S.G. companies, we are endeavouring to bring before the youth of the Church the needs of the mission areas and an interest in this work."

Archdeacon Robertson congratulated the Order on the work done in the past year, and urged Comrades to take to heart the Chairman's remarks regarding the need for young priests in the Sydney diocese. He suggested that the boys may feel themselves called to take up lay reading work, and the girls to train as parish workers.

He spoke also of the necessity for young people from Asian countries studying at our Universities to be assimilated into our community life, and suggested that the Order might help in this.

The following office-bearers were elected: Chairman for N.S.W., Mr. Mottershead; Vice-Chairmen, Messrs. J. Hart, J. Green and J. Danslow; Honorary Secretary, Miss M. McPherson; Assistant Secretary, Miss J. Plank; Mission Secretary, Miss V. Evans; Minute Secretary, Miss J. Hawkes; Publicity Officer, Mrs. B. Mottershead.

### MR. J. LAURENCE TOPP

Mr. J. Lawrence Topp, of Hokkaido, Japan, informs us that his ordination to the diaconate, which was announced in THE ANGLICAN of May 20, has been indefinitely postponed.

Because of a complete breakdown in health he has, for the time being, given up all Church work.

## MACKAY MEETS ITS BISHOP

FROM OUR OWN CORRESPONDENT

Mackay, May 28  
Holy Trinity Church, Mackay, was packed last Sunday during the visit of the new Bishop of North Queensland to the parish.

At Evensong, a new window depicting the Nativity was blessed, and twelve new members were admitted to the C.E.M.S.

A confirmation service was held at 10 a.m. The Archdeacon of Mackay, the Venerable Roy Innes, presented over 80 candidates to the bishop. A Choral Eucharist was celebrated at 7 a.m.

Holy Trinity is a massive Byzantine structure, set prominently on a three-acre block of land in the centre of the town. It was built largely through the efforts of Bishop Ash.

An equally impressive parish hall owes its being to the labours of Bishop D'Arcy Collins.

Celebrations arranged in honour of Bishop Shevill's visit included a ball, at which he received the debutantes, a garden party in the neighbouring parish of Dalkerstone, and a civic reception by members of the Town Council.

Mackay youth are active workers for their Church, and have pledged themselves to provide £180 again this year towards the training fund for ordinands.

## CHRISTIAN COMMANDOS

FROM OUR OWN CORRESPONDENT

Brisbane, June 1  
Next Sunday, June 7, will see the inauguration of a Parish Commando Campaign, at St. David's, Chelmer, Brisbane.

The campaign is designed to evangelise the whole parish, with the aid of trained lay men and women. The parish has been zoned into seventeen sectors, each with its dedicated home meant to be the nucleus of a Christian "cell."

"Fellowship is the key word of the campaign," said the rector, the Reverend Godfrey Kircher, in explanation. "It aims at bringing every Anglican in the parish into a happy, friendly, active fellowship of God."

Funday is the thirteenth dedication festival of the church.

### CHURCH DRAMA

FROM OUR OWN CORRESPONDENT

Brisbane, May 23  
On May 2, the students of St. Francis College, Brisbane, performed the two "parish hall" scenes from Joyce Biddell's play, "The Gates of Hell."

The production was by Ian Hazlewood, a student who played the part of Mr. Amery in the Sydney performance by the Comrades of St. George, 18 months ago.

The first scene deals with the reactions of certain parishioners to a proposed parish missionary meeting. The second scene deals with the visit of the Reverend Billie Forrester, a missionary from Africa, to address this meeting, and the reprehensible response of the parishioners to his challenge.

### BROUGHTON HALL

Melbourne, June 2  
A property adjoining Broughton Hall, Camberwell, has been purchased and will for the present be used to accommodate women able to pay a minimum of six guineas per week. From this a sinking fund will be started to reduce the capital cost. This is an interim arrangement, and at a later stage the new property will be incorporated in the work of Broughton Hall, established as a home for the elderly, without regards to means.

### NEW DISTRICT OF SYDNEY C.E.F.

The first function to be held by the new North-west District of the Church of England Fellowship will be a social evening at Epping to-day, June 5.

## Devotional Poems—No. 9

by Mary Corringham



### "LET NOT YOUR HEART..."

No eyes more ready than our Lord's to notice the distress of those He loved; and by His words their pain He sought to bless.

Though His disciples He must leave, it was but for a space. There was no need for them to grieve; He went to no far place.

His Father's House, with mansions vast, (so runs the ancient text) was close at hand. He only passed from one room to the next.

"Let not your heart be troubled"—thus He eased their souls that day; and still the mighty charge from us can drive dark care away.

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## ANGLICANS IN AMERICA CASTIGATE McCARTHY

### BISHOPS, SYNODS ON "THREAT TO CHRISTIAN DEMOCRACY"

FROM OUR AMERICAN CORRESPONDENT

New York, June 2

The Episcopal Church, as our branch of the Anglican Communion is called in the United States, has thrown the weight of its tremendous prestige into the fight against McCarthyism during the past month.

Several individual bishops and other church leaders, and several synods (or diocesan conventions, as we call them) have spoken and passed resolutions condemning Senator McCarthy, his friends, and the current American craze for "trial by slander."

The Episcopal Church has rarely during her history interfered in political matters; in the past, when she has done so, her intervention has always proved decisive.

Our Church leaders say unanimously that the whole system of Congressional investigations, conducted under "McCarthy Rules" is more than undemocratic. They say that it strikes at the roots of the Christian way of life.

Here are some examples of action taken during last month. The first blast was launched at the great New York Diocesan Convention by the Bishop of New York, the Right Reverend Donegan.

"The methods of the House Committee on un-American affairs," he said, "are a standing reproach to American civilisation."

"As Christians, we must expose and oppose them."

Bishop Donegan quoted to the Convention the leading article in the current edition of "The Outlook," the National Council of Churches publication, which dealt with the current "investigation" of the sacred ministry.

[The leading article said: "The latest shocking illustration is the case of the Committee and the Right Reverend Henry Knox Sherrill (Presiding Bishop in the U.S.A. who occupies the same status here as your Primate in Australia)."

"The Committee states that there is an allegation that Bishop Sherrill was a sponsor of a Congress of Soviet-American Friendship which the Committee wholly omits. The date of the sponsorship was 1942, when the U.S.A. and the U.S.S.R. were allies in arms. The other sponsors included Cordell Hull..."]

Convention cheered heartily when Bishop Donegan condemned the House Committee's "intolerable impudence" in joining Bishop Sherrill's name with un-American activities.

In support of his bishop, the Dean of New York, the Very Reverend James A. Pike, attacked the "un-Americanism of the Un-American Activities Committee," and made an emphatic defence of Bishop Sherrill, in a sermon in New York's Cathedral of St. John the Divine.

The dean said that the members of the Un-American Activities Committee "should know all about Un-American activities—they're experts at them." He named Senator Joseph McCarthy (R., Wis.), and Representative Harold H. Velde (R., Ill.) as "Congressional smearers."

Dean Pike went on: "I am not a communist and I am in favour of seeing the communists tried and convicted. But I am against trial by press and television."

"The Un-American Activities Committee, Dean Pike continued, 'has reversed the principle that man is innocent until proved guilty.' The committee is attempting to silence criticism, which is a fundamental strength of America, he said, and its members would have everyone 'conform to their narrow-minded view of 'democracy.'"

Declaring that Christianity should make itself felt in politics, Dean Pike said, "As Christians we have a duty for social reform."

Reform involves criticism, he added, and "criticism is becoming less and less safe."

We must therefore "launch a positive counter-assault against this un-Americanism," the dean continued.

"We will so surround our brethren who are being smeared—such as Bishops Oxnam and Sherrill—that there will be confusion in the smearers' camp. For they will know that they cannot investigate us all, and if they try to smear us all they will be made ridiculous in the public eye."

Dean Pike charged that the Un-American Activities Committee "has no sense of history."

"They smeared Bishop Sherrill," he declared, "for his association with the Congress of Soviet-American Friendship. They neglected to point out that his association with that group was in 1942—a time when Russia was our ally and we were supposed to be friendly with her."

"The 'Congressional smearers,' Dean Pike said, have fostered in the United States a situation favourable to communism, and they have been able to smear churchmen because Christians have neglected their social responsibilities.

"Let us so concern ourselves with social morality," Dean Pike urged, "that it will be taken for granted that a Christian means a socially concerned person."

Switching from the defensive to the attack, the General Board of the National Council of Churches meanwhile appointed a 15-member "Committee on American Freedom," headed by Bishop Sherrill himself, to watch developments in Congress and elsewhere which "threaten the freedom of the people and institutions of the United States."

In Boston last week, Bishop Nash, of Massachusetts, led the fourteen signatories of a three-column advertisement which appeared in the city's leading newspapers.

The advertisement stated that present Congressional investigations were "undermining the entire constitution and our democratic system."

In Missouri, Congressional investigations of Communism were criticised by Bishop Lichtenberger in his convention address:

"We are, I believe, seriously threatened now from within—threatened with the loss of freedom of opinion, freedom of press, freedom of education, freedom of the pulpit... The right of Congress to investigate is not an absolute right; it seems to be so regarded by some Senators and Congressmen whose disregard of the considerations of justice and prudence is, in the deepest sense of the word, immoral," he said.

The Washington Convention met as its president, the veteran Bishop Dun, was celebrating his 61st birthday.

It passed a resolution condemning McCarthyism, despite the opposition of a small minority who said that the Church should stay out of politics.

Bishop Dun was the first of our leaders, two years ago, publicly to denounce McCarthy and all his works.

## PROGRESS IN NEW GUINEA VILLAGES

BY A SPECIAL CORRESPONDENT

Sydney, June 1

Two sisters of the Church of England Mission, Sister Durdin and Sister Henderson, who have just returned to Papua after three months' leave, said that the standard of living in some native villages has risen considerably as an indirect result of the Mount Lamington disaster.

After the disaster, thousands of natives from the stricken areas stayed for four months in Government camps, their food being provided by natives who lived outside the danger area.

Sister Durdin (who was awarded the O.B.E. for her work at the time of the disaster) said that there were a number of natives in these emergency camps who had not previously been reached by Government health or education schemes. As a result of their stay, their standard of living has been raised considerably, especially in the matter of infant welfare and general hygiene. Attendance in schools has also risen remarkably.

The new villages built to replace those destroyed in the Mount Lamington disaster are better planned than the old ones, she said. The natives also learnt much about local Government during their stay in the camps.

The sisters, who had both been in the evacuated area, paid tribute to the Red Cross for the prompt aid it sent. They said that the equipment provided enabled them to set up emergency hospitals with fully equipped operating theatres.

## PROCESSIONAL CROSS FOR COVENTRY

ANGLICAN NEWS SERVICE

London, June 1

The chairman of Women's Voluntary Services for Civil Defence, the Dowager Lady Reading, has presented a processional cross to Coventry Cathedral.

It is in memory of "W.V.S. members who loved and served their country," but there is no inscription on it.

The cross, of perspex, has been designed and executed by Mr. Leslie Durbin, who assisted in the design of the Sword of Stalingrad. The cost has been met from money subscribed by members of the W.V.S. as a tribute to Lady Reading when she received the G.B.E.

Coventry Cathedral was chosen because it was the only one to be totally destroyed during the war.

Upon the cross are the five emblematic symbols, carved in gold. At the centre is the Lamb of God, and at the ends of the four arms are the four living creatures of the Revelation. Beneath the cross, supporting it and defended by it, there is the figure, carved in silver, of St. Michael, patron saint of Coventry Cathedral. He is seen fighting against the dragon.

The silver pole supporting the cross has the Coventry Cross of Nails carved at intervals throughout its length. Great skill has been used in ensuring that the emblems on the cross shall look well from the back.

It is believed to be the first time that perspex has been used in this way.

The cross will be dedicated by the Bishop of Coventry, Dr. N. V. Gorton.

## BISHOP'S SISTER AS MOTHER SUPERIOR

ANGLICAN NEWS SERVICE

London, May 20

The Provost of Derby, the Right Reverend R. S. M. O'Ferrall, installed his sister, Sister Sheila Mary, as the second Mother Superior of the Cistercian Community of the Society of the Sacred Cross, Lydart, Monmouth this month.

## THE SCOTS ON CHURCH UNITY

ANGLICAN NEWS SERVICE

Edinburgh, May 28

The steps which are being taken for the resumption of conversations between the Church of Scotland and the Church of England on the basis of a long-term policy aiming at the fuller unity of the Church were described at the General Assembly of the Church of Scotland in Edinburgh yesterday.

The assembly agreed to a proposal by the Church of England that the Episcopal Church of Scotland and the Presbyterian Church of England should be invited to become parties to the conference.

Professor the Reverend D. M. Baillie, S. Andrews, convenor of the committee on inter-Church relations, said that both Convocations of the Church of England were in favour of a resumption of the conversations and had requested that the Episcopal Church of Scotland and the Presbyterian Church of England should be invited to send observers as hitherto but to become full parties to the talks.

He recalled that two years ago the assembly approved of the long-term policy aiming at fuller unity for the Church which would involve universally recognized ministries and fullness of sacramental communion, and declared that this must remain the ultimate objective.

Principal T. M. Taylor, who seconded, said that the difference between the Churches had been tabulated, but that seemed as far as they could go.

He sensed, particularly among laymen, Anglican and non-Anglican, a feeling of impatience and exasperation at the impasse which had been reached.

The assembly approved the appointment of 12 representatives from whose number the committee could select a delegation to attend each conference.

## SCHOOL FAMED FOR AFRICAN PAINTINGS

FROM OUR OWN CORRESPONDENT

Cape Town, May 29

The principal of the Cyrene School, near Bulawayo, in Southern Rhodesia, the Reverend Edward Paterson, is resigning in August. Mr. Paterson has been principal there for fifteen years.

Under his guidance the school has become famous for the paintings of its African students, many of whom probably never in their lives saw a painting other than an advertisement poster, till they came to Cyrene.

Even then Mr. Paterson has always been most careful not to influence his students, but rather to draw out their latent talent.

Exhibitions of their work both in Southern Africa and in England have won for it widespread appreciation. A number of students' pictures have been bought for public buildings.

## CHURCH ARMY

### COLLEGE PRINCIPAL APPOINTED

FROM OUR OWN CORRESPONDENT

London, May 20

The Church Army in England, which is the parent body of the Australian Society, has announced the appointment of the Reverend D. M. Lynch as Principal of the Church Army Training College in London.

For the past three years Mr. Lynch has been vicar of St. Luke's, Tunbridge Wells. Previous to that, he was vicar of All Saints, Queensbury.

He has had several years of teaching experience, and was at one time a tutor at Oak Hill Theological College, Southgate.

He combines scholarship with the ability to impart his knowledge to "the man in the street".

## REPORT FROM TRISTAN DA CUNHA

FROM OUR OWN CORRESPONDENT

Cape Town, May 22

The Reverend David Neaum writes about church attendance on the island of Tristan da Cunha, where he is chaplain.

"Attendances are really good on Sundays, but not good on week-days. Now it is too dark for early services, and I have one Sung Eucharist at 8 on Sundays. The average attendance is 100, with 40 to 50 communicating."

"(The total population is 275.)"

"All the children from two years upwards come to Children's Church, and Evensong draws about 70."

"During the week I have a celebration on Wednesdays and Saints' Days; the average on Wednesday is seven, on Saints' Days ten. At daily Mattins and Evensong, apart from my own family and another couple occasionally, I have one regular attendant."

"Some of the Islanders are most irregular in their worship, even on Sundays, and it does not seem to bother them if they miss for several weeks. As in England, the men seem to regard week-day church as a woman's work!"

"However, Holy Week and Easter were most blessed. On Good Friday the church was full at all services—even said Mattins, Ante-Communion and Litany. As far as I can make out, no one missed their Easter Communion, and I had two sick Communions."

"All of us are very happy here, and our first six months has passed like two weeks."

## MISSIONS TO JEWS

ANGLICAN NEWS SERVICE

London, May 15

Members of the Church Missions to Jews heard speeches by three of their missionaries at the society's annual meeting at Church House, last week.

The Bishop of Rochester presided. Mr. Shields-Schibill, who is at present training for ordination, spoke of the difficulties which faced workers in Cairo, where the Jewish school had been closed. A number of Hebrew Christians attended the services at Immanuel church.

Miss G. Brooke, who had been working in Israel, said that doctors and nurses were bearing real Christian witness. Miss D. Payne reported that the Falasha Jews in Ethiopia were gaining more confidence in the missionaries, and that they were eager for more Christian teaching.

## PROTESTANTS IN MONASTERY

ECUMENICAL PRESS SERVICE

Geneva, May 27

In Schaan, in the Principality of Lichtenstein, Protestant services are held on the first Sunday of every month in the monastery of Schaan. The heads of the monastery have provided the Protestants of Schaan and the neighbourhood with an eminently suitable room for these services. In addition, Pastor Troll, who is in charge of the 900 Protestants in the principality, now gives Protestant religious instruction in the monastery of Schaan.

## THE BISHOP IN PERSIA

FROM OUR OWN CORRESPONDENT

Teheran, May 27

The Bishop in Persia, the Right Reverend William Thompson, with Mrs. Thompson, left here by air yesterday. His expulsion order, issued last month by the Persian Government, had been extended until June 8, but he left yesterday because, as he told your correspondent, "I find it useless to stay because the authorities are preventing me from carrying out my duties."

## MISSIONS TO SEAMEN IN DISTRESS

ANGLICAN NEWS SERVICE

London, May 22

The Reverend T. P. Kerfoot, one of the Missions to Seamen superintendents, said on Tuesday that the lack of manpower in its staff, and the spiritual bankruptcy for which the Society was heading in the ports of the world, were unmistakable danger signals.

Mr. Kerfoot was presenting the annual report at the Missions' London festival at Central Hall, Westminster.

He said that the prime concern of the Missions must be to attract and train some of the younger clergy. Lay people were also needed who had a spirit of adventure and faith for the Society's work.

"The time has now come when not only the development of general welfare among seamen, but also our financial position, is creating a completely new situation."

"Our own contribution is nothing less than the provision of devoted men and women on a world-wide scale, if we are to continue to be the effective agent of the Church for work among seamen," he said.

## CHAPLAIN FOR KIKUYULAND

ANGLICAN NEWS SERVICE

Mombasa, May 21

The newly enthroned Bishop of Mombasa, Africa, the Right Reverend L. J. Beecher, said he would appoint a chaplain to visit police posts which have been set up in the heart of Kikuyuland in the battle against Mau Mau terrorists.

The bishop said he also hopes to obtain a chaplain to visit prisons which have been built to cope with some 20,000 Kikuyu gaolers or detained under emergency regulations.

Bishop Beecher said the Church in England had put at his disposal a fund which will be used to provide a mobile task force to work with African clergy in the tribal areas occupied by the Kikuyu.

He made the announcement following a tour of Kikuyuland.

Bishop Beecher reported that 102 lapsed members had returned to the Church in the area in recent weeks. They had confessed that they had joined the Mau Mau but expressed deep repentance. "This amounts to open defiance of the Mau Mau," he said.

## R.C. CRITICISES WORK OF MARRIAGE GUIDANCE

ANGLICAN NEWS SERVICE

London, May 23

Father Henry Waterhouse, of Liverpool, regretted that Roman Catholics were going for advice on marriage to non-Catholic centres when he addressed the annual conference of the Catholic Young Men's Society of Great Britain at Newcastle upon Tyne on Saturday.

Answering questions, Father Waterhouse said that Roman Catholics could co-operate with such bodies as the Quaker family service units, councils of social service, and statutory bodies of social workers, but not with marriage guidance councils, which, although they did not recommend it, gave advice about contraception.

On the effect of family life of mothers going to work, he said: "They are not needed most in the factories; they are needed most in the homes."

"Too much of the present child discipline is being left to the schools."

The executive, in its annual report, complained of an "appalling leakage" of young people from the church, which it described as one of the most difficult problems of the day.

"The root cause is centred in home life—mixed marriages, so-called forced marriages, immoral background, broken homes."



# THE ANGLICAN

Incorporating The Church Standard

FRIDAY JUNE 5 1953

## HISTORY HAS A MEANING

Some years ago, Mr. Henry Ford came to the depressing conclusion that "history is bunk." Christians, however, have a very different idea. They believe that history is the arena of God's acts of judgement and mercy.

There have been many different interpretations of history. The most ancient is the cyclic. It was the view of the Greeks and the Babylonians, the Chinese and the Indians. History is conceived as an endless circle of recurrence. It is like the successive revolutions of a wheel. This is basically the view, also, of Oswald Spengler in his famous book, "The Decline of the West." He pictures successive civilisations as organisms which grow to maturity and then die. There is endless repetition: "world history is a picture of endless formations and transformations, of the marvellous waxing and waning of organic forms."

There is, secondly, the biological interpretation of history, which sees history in terms of race and blood. This was the philosophy of German National Socialism. It was basic to Hitler's monstrous doctrines of Aryan purity and of racial superiority. In Spengler, the cyclic and the biological are fused into one.

Thirdly, there is the dialectical interpretation of history, associated in particular with Hegel and Marx. According to this view, history is but the operation of the dialectic: there is the thesis, followed by the anti-thesis, which results in the synthesis. The synthesis then becomes the new thesis, and the process is endlessly continued. According to Hegel, the process of the dialectic is the onward unfolding of ideas; according to Marx, the process of the dialectic is determined by economic factors.

It is significant that those movements, which, in our own time, have shown the greatest power to inspire men and women to action, on the grand scale, have been based on particular interpretations of history. This is certainly the explanation of the strange compelling power of both Nazism and Communism. Both these movements have professed to understand history. They have professed to know what history was "up to": and they have invited their followers to link their action to history's age-long movement. They have convinced their followers that they were making history: and the Nazis very nearly did make it to their own pattern. The Communist interpretation is equally dynamic.

What is the Christian interpretation of history? Is there a Christian alternative? The Christian view might be called the dramatic; it conceives of history as a series of challenges and responses. Such is the view of that great Christian historian, Professor Arnold Toynbee, expounded in his monumental series of volumes entitled, *A STUDY OF HISTORY*.

In these volumes he traces the history of the nineteen different civilisations of which we have historical knowledge. They extend, literally, from China to Peru. In each case he traces the operation of the process of "challenge and response." He points out that the symptoms of decay are unmistakably present in our own civilisation. The inference is that we are well advanced in the process of decline. He does not, however, say that our civilisation is "doomed." He is not, like Spengler, a determinist. The condition of decline is itself a challenge, and it may yet be possible to make an appropriate response.

Western civilisation has twice, within the twentieth century, been challenged and threatened by an aggressive and ruthless military tyranny. To that challenge we have been able, under the good hand of God, to make a costly response. We cannot, however, assume that we shall not be called to make a further response to yet another challenge. The fact is that such a challenge already exists.

Our survival depends on our responsive obedience, at all times, to the leading of God. If we fail to respond, we shall be tossed as refuse on the litter of history. The recently appointed Professor of Modern History in the University of Cambridge has said: "We can never meet the future with sufficient elasticity of mind, especially if we are locked in the contemporary systems of thought..." Nevertheless, as we face the further challenges which yet await us, "we can do worse than remember a principle which both gives us a firm rock and leaves us the maximum elasticity for our minds, the principle: Hold to Christ, and for the rest be totally uncommitted." In this confidence we can face, calmly and confidently, the dark and unknown and inscrutable future.

## LETTERS TO THE EDITOR

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

### DR. BABBAGE UNDER FIRE

#### DOCTRINE OF THE REAL PRESENCE

TO THE EDITOR OF THE ANGLICAN

Sir,—In Dr. Babbage's remarks on Transubstantiation in your issue of May 29, a most important point is omitted, which is actually the key to the whole subject.

That is, the difference between Transubstantiation and the Real Presence.

The Real Presence is a fact, while Transubstantiation is an attempted explanation of that fact in accordance with the accepted science of the early Middle Ages.

Those scientific ideas, with the advance of knowledge since then, have ceased to be accepted, but the theory of Transubstantiation, founded upon them still persists in some quarters.

The Real Presence is a fact which is independent of any attempted explanation of it, and which is the belief of the Anglican branch of the Church, plainly shown in the Liturgy and in the Church Catechism in which, after the statement that the bread and wine are the outward signs, we are told that "The Body and Blood of Christ are really and truly (verily and indeed) taken and received by the faithful."

There are some, of course, who say that our Lord's Body and Blood are not really and truly present in the elements, a view which has been called "The Real Absence."

To those who find difficulties here, the same difficulties should apply to belief in our Lord's Incarnation: how can He be true man with a human body, mind and spirit, and at the same time be true God?

At the Incarnation God entered into and became one with man.

It is no more unreasonable for our Lord, at the moment of consecration to enter into and become one with what was before earthly bread and wine only.

Yours faithfully,  
NORMAN K. HARVEY.  
Highgate Hill,  
Queensland.

## ANAMNESIS

TO THE EDITOR OF THE ANGLICAN

Sir,—I feel that Dr. Babbage's treatment of the word "Anamnesis" (THE ANGLICAN, May 15) cannot be let stand without some protest.

The main point at issue is whether or not the word as used by our Lord at the Last Supper does or does not involve a sacrificial meaning in this context.

Dr. Babbage's treatment is entirely one-sided.

He begins with a philological exposition which is quite correct in itself, namely, that the word indicates an activity in progress; but he then quite illogically deduces from this that it is an activity of the mind. Why?

Secondly, he states dogmatically that the use of the word in the Septuagint and the New Testament means simply "calling to mind," though other scholars, notably Dom Gregory Dix, are equally certain that something more than this is indicated, and this contention is supported in the early Fathers, in spite of Bishop Gore and Dr. Babbage.

As Dom Gregory Dix says: "It is in this active sense, therefore, of 're-calling' or 're-presentation' before God the sacrifice of Christ, and thus making it here and now operative by its effects in the communicants, that the Eucharist is regarded both by the New Testament and by second century writers as the 'anamnesis' of the passion. (Shape of the Liturgy, p. 161.)

Yours faithfully,

A. L. SHARWOOD.  
S. Colomb's Rectory,  
Clayfield.

## HABITS OF CLERGY

TO THE EDITOR OF THE ANGLICAN

Sir,—Moderate churchmen of Australia should be grateful to the Bishop of Newcastle for drawing attention to the puerilities of some of our clergy.

A similar instance of childish posturing is the practice advocated (in my hearing) at a meeting of clergy of compressing the arms of the celebrant at Holy Communion so that the elbows are kept low, a rule necessary for safety sake in the game of hockey, but hardly applicable to a service of the Church.

I once saw, at a University service, two page boys carrying the train of an "Evangelical" archbishop. What university men thought of such a display of "pomp and vanity" I leave your readers to imagine!

Further examples of outdated mediaevalism are the instructions given by newly-ordained priests to young people to call them "Father," and even to do obeisance to them! Such things happen! —B.L.

## SWANS AT WELLS

TO THE EDITOR OF THE ANGLICAN

Sir,—In a recent issue of THE ANGLICAN, under "Youth Review," you have a pretty little story about the bishop's swans at Wells.

It is rather a longer time ago than implied by the words "more than fifty years ago" that the swans learned to pull the bell-rope, when they wanted food.

I remember seeing them do it, when I was a small child about seventy years ago, and I have seen it happen many times since then.

The legend as we had it was that many years ago, the bell-rope was broken, and the custos of the gate being either too lazy or too busy, replaced it with a length of grapevine.

The swans, swimming around, saw the end of the vine, began to chew it, whereupon the bell was rung.

The custos, thinking it was some vagrant wanting food, took the dole of bread out, and, finding the swans pulling the bell-rope, fed them.

This happened several times, till at last the swans felt that to tug the vine meant food. So even after the vine was replaced by a rope (the rope was made long enough to reach to a couple of feet above the water level), the birds continued to pull it when hungry.

By the way, the Bishop's Palace was never a "castle"; it was always the Bishop's Palace.

Yours, etc.,

A READER.

## THE QUEEN

### MOTHER'S CHURCH

TO THE EDITOR OF THE ANGLICAN

Sir,—I am much interested in the Reverend R. de Voll's letter about the Queen Mother and her Confirmation.

However, his facts are not quite accurate. I was assistant curate of S. John the Evangelist Church, Forfar, from 1913-15.

The rector was the Reverend W. Magee Tuke. It was he who prepared Lady Betty Bowes-Lyon, as she was then, for her Confirmation, and she was confirmed in S. John's Church (not S. Mary's) by Bishop Plumb, who was then Bishop of S. Andrew's, Dunkeld, and Dunblane, in which diocese the Parish of Forfar was situated.

On Christmas Day, 1914, I took a service for the family, staff and convalescent soldiers in the chapel in Glamis Castle: the Queen Mother, then a girl of 14 years, was a member of the congregation. She was not confirmed at that time.

The Church in Scotland is known as the Episcopal Church "IN" Scotland, not "OF."

Yours faithfully,

H. KESTELL CORNISH.  
S. Paul's Rectory,  
Ipswich, Qld.

## ONE MINUTE SERMON

### THE HOLY GOSPEL FOR THE FIRST SUNDAY AFTER TRINITY

#### The Text:

There was a certain rich man, which was clothed in purple, and fine linen, and fared sumptuously every day. And there was a certain beggar named Lazarus, which was laid at his gates full of sores, and desiring to be fed with the crumbs, which fell from the rich man's table: moreover, the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom. The rich man also died, and was buried: and in hell he lift up his eyes being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy life-time receivest thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed: so that they who would pass from hence to you cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send Lim to my father's house; for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear thee. And he said, Nay, father Abraham; but if one went unto them from the dead, they would repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

#### The Message:

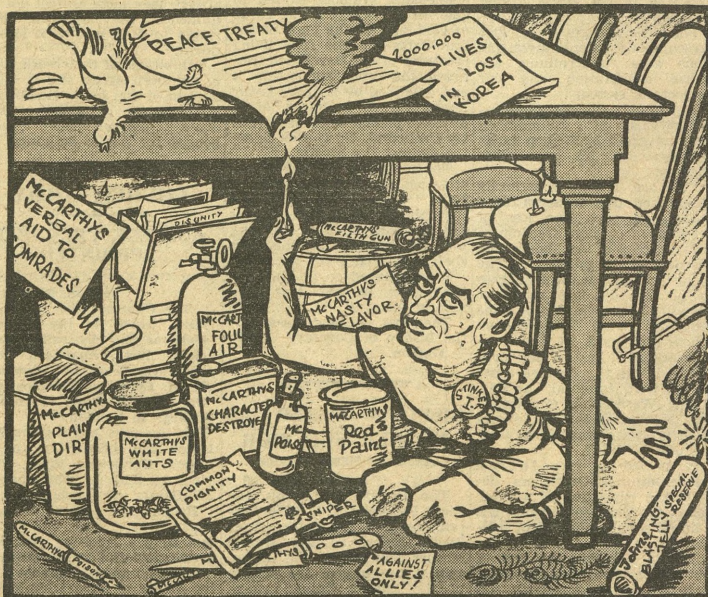
Is it not a striking example of the inspiration which directed those who chose the passages which should be the messages at the Holy Communion that on this Sunday immediately following the call to a new birth, we should have a Gospel setting forth love (agape) as the keynote of new life. Last Sunday our relationship with God, this Sunday our relationship with each other! Love means a reverence for the value of other lives and with that a self giving towards them. (It may be that an emotional affection does not enter in at all.) Dives had no reverence for Lazarus. He is not interested. It is not suggested that Dives has any fleshly sins—but his interest in people seems to be limited to his own family. Between himself and Lazarus there is a gulf fixed. The sores and the flies and the dogs make no difference. He does not reverence Lazarus, nor does he give himself.

And our Lord makes it clear that our relationships in life here on earth have much to do with the life beyond the grave. The gulf which Dives makes here endures in the beyond and he cannot get to Lazarus, whose company and help he longs for, nor can Lazarus come to him.

For Dives now is a poor man and a lonely man and a man who realises that he'd spent his life for all the things that he had to leave behind. He is burning with infinite regret. He cares still for his family and would help them to be saved from his blindness and worldliness.

If only someone would go to him from the dead! Jesus has come to us from the dead—"I am, He that liveth and was dead, and behold am alive for evermore and have the keys of hell and of death." So the Saviour speaks. How many of us will listen to Him and in this world seek to love each other as He loved us, in preparation for the fellowship of the life to come?

## U.S.A'S BIG PROBLEM-CHILD.





# FAITH AND MORALS

## A WEEKLY QUESTION BOX

By DR. S. BARTON BABBAGE

### Did the Miracles Really Happen?

I have received some questions on the place of miracles in the New Testament. One writer asked:

"Is it necessary to believe the miracles? I find them hard to reconcile with what we know from science of the laws of Nature. I believe the record of Jesus, and especially His teaching, but the miracles seem to me to be 'embroidery'."

The interesting thing is that during the past fifty years there has been what almost amounts to a complete revolution in the evidential value attached to miracles.

Once men believed in the divinity of Christ because of the miracles; now men believe in the miracles because of the divinity of Christ.

To explain. Once upon a time the miracles were no difficulty to faith; and, on the basis of the miracles men were constrained to acknowledge the claims of Christ; now, however, the miracles are to many a hindrance rather than an aid to faith, so that it is only because of a prior belief in the divine power of Christ that men accept the truth of his miraculous deeds.

The view held during previous centuries was that the miracles ratified the claim of Jesus to possess divine authority. The miracles of Jesus were "evidences" of His supernatural status.

This view, however, lacks any support in the New Testament. (The ability to work miracles was not in itself regarded as a proof of divinity; for example, Simon Magus and Elymas also worked miracles. Acts 8: 9 ff; 13: 6 ff.)

Furthermore, Jesus Himself refused to give "signs" and to work miracles as evidences of supernatural power and authority.

The fact is that the miracles were not mere "wonders" to compel belief; they were evidences to those who already believed that the Kingdom of God had drawn nigh.

Both the preaching of Jesus and the healing of the sick were signs that God was active and present in the ministry of Jesus. They were Messianic Signs that the Age of Promise had now dawned.

The Pharisees asked for "signs". Jesus refused to answer their request; nevertheless He taught that His miracles were "signs".

The explanation is that Jesus consistently refused to work wonders to compel belief or satisfy curiosity (cf. the temptations in the wilderness); nevertheless, He insisted that His miracles were truly signs to those who had eyes to see (Mark 8: 18; Luke 10: 23).

The miracles, like the parables, were revelations or signs to those to whom it was given to know the mystery of the Kingdom of God; whereas to the outsider the miracles were mere portents, the acts of a Wonder Worker.

The miracles are to be regarded as prophetic "signs" of the Messianic Age; they can only be understood as symbolic actions. They can only be understood theologically. They convey in dramatized form profound teaching concerning the work and ministry of Christ.

As St. Augustine put it: "He was the Word of God; and all the acts of the Word are themselves words for us; they are

not as pictures merely to look at and admire, but as letters which we must seek to read and understand."

Consequently, the miracles cannot be divorced from the context of the Ministry and Person of Jesus Christ.

The miracles are not mere demonstrations of power and of compassion: they are demonstrations of the Messianic work of redemption.

They are quite different from modern faith healing.

It is impossible to discuss the miracles merely from the point of history or of science; we can only discuss them from the point of view of faith.

The answer to the question: Did the miracles happen? is a personal answer.

As Canon Alan Richardson puts it in his invaluable study on "The Miracle Stories of the Gospels":

"When we say 'Yes' to the question about Christ, we are assenting to the Apostolic claim that in Him the power of God, which was from the beginning, was made manifest and was active for our salvation 'under Pontius Pilate'."

We agree with Canon Richardson when he affirms that in Christ the power of God was indeed revealed, and that the miracles did happen.

### Religion as a Means And Not an End

In a previous issue (27/3/53) I quoted Dr. V. A. Demant's revealing words: "The tragedy of the situation is that in times of social decay and disintegration, such as our own, men turn to religion as a means to save civilisation."

I added this further comment: "God cannot be exploited. He can only be worshipped."

"God must be approached for His own sake: He will not be used as a means to an end."

Jesus was aware of the fact that men are moved, even in matters of religion, by motives of self-interest and expediency. "Ye seek Me not because ye saw signs, but because ye ate of the loaves and were filled" (John 6: 26). Jesus was aware of their insincerity: they were concerned, not with spiritual blessings, but with temporal benefits.

On this Archbishop William Temple commented: "Whenever we try to use our religion as a solution of our temporal problems, caring more for that than for God and His Glory, we fall under the same condemnation." We would do well to heed this timely and searching observation.

### Transubstantiation

Pressure of space this week makes it necessary to postpone for another week the discussion of the historical evolution of the doctrine of transubstantiation.

There was, however, one unfortunate misprint in the previous statement. What I said was: "Whatever interpretation may be given to this sacred feast, no interpretation can be valid which is inconsistent with the conditions and circumstances of the Institution." The word "inconsistent" appeared as "consistent", which, of course, made nonsense of the argument.

Bishop Gore has an interesting observation on the meaning of the word "is" in the sen-

tence: "This is My Body." He points out that it is impossible to build any argument on the use of the word "is" in this particular context. Its meaning is often plainly symbolic.

"It is, I venture to think, useless to argue with too great exactness about the word 'is'. It describes very various kinds of identification. It is a sufficient warning against laying too much stress on it, that in one report our Lord is made to say, 'This Cup is (not 'My blood' but) the new covenant in My Blood'. The copula, therefore, is clearly indeterminate."

It is plainly foolish to build too much on the particular interpretation of one word, without due regard to the various meanings of that word, and the context in which it appears.

The doctrine of transubstantiation is, in fact, built upon the precarious foundation of the forced exegesis of one text.

### NEW SUPPLY OF HOLY OIL FOR CORONATION

The following information was sent to us by Mrs. E. Eaglesfield Smith, from S. Anne's Convalescent Home, Wahroonga, Sydney:

A new phial of holy oil was prepared by the Queen's Apothecary for use at the Coronation of Queen Elizabeth.

The oil which was used for anointing King George VI in 1937 had been carefully saved and stored in the Deanery at Westminster for use at the next Coronation, but was destroyed early in the war, when the Deanery was devastated by enemy bombing. The fact was kept secret at the time.

The formula for the oil, dating back to the Seventeenth Century, includes oil of orange flower, oil of roses, oil of cinnamon, musk, civet, ambergris, oils of jasmine and sesame, and flowers of Benzoin. It is a scented oil of unusual fragrance and of rich amber colour when freshly prepared. Time deepens the colour and mellows the odour.

Anointing with oil has been a feature of the Coronation service since King Richard II was crowned in 1377.

The Coronation ritual lays down that the Archbishop of Canterbury shall take some oil with a spoon to anoint the Sovereign in the form of a cross on the crown of the head, breast, and palms of both hands.

When Queen Victoria, the present Queen's great-grandmother, was crowned in 1838, anointing on the breast was omitted "from motives of delicacy."

### \$500,000 FOR WELSH CHURCH

ANGELIC NEWS SERVICE  
London, May 17  
The Welsh Church Appeal Fund, which was started last Easter to raise £500,000 in a year to improve the stipends of the poorer priests, reached £502,800 by Easter Sunday.

Contributions from the dioceses include £100,000 from Llandaff; £102,350 from S. Asaph; £68,350 from Bangor; £99,000 from S. David's; and £54,500 from Swansea and Brecon. Friends of the Church in Wales living outside the province have given £24,350.

It is hoped that upwards of £500,000 will be added to the total when all the parishes have completed their collections.

### What We Owe to the Coronation

This memorable week of Queen Elizabeth's Coronation, with its upsurging of loyal emotions, has been good for Britain and good for Australia.

The spiritual significance of the occasion has been properly emphasised, both by the nature of the service in the historic abbey church of St. Peter at Westminster, and in the well-attended church services throughout the British Commonwealth last Sunday and on Coronation Day. The Queen's own appeal for her people's prayers in the discharge of her weighty office showed that she, like her revered father, has an acute sense of the spiritual significance both of the ceremony of the Coronation and of the duties and responsibilities of kingship.

But the Coronation has its joyous as well as its solemn aspect. And for Britons, who emerged from the savage battering of war into the grey, grim austerity of the postwar years, the Coronation came as a welcome, bright period of mental refreshment.

London, centre of the world stage this week, recovered, temporarily, much of the gaiety of what used to be called "the good old days before the first world war." Those days may not have been as good as they were reckoned for many who knew not the advantages of the Welfare State.

But this week, one felt, most Britons could celebrate with a good conscience. The Old Country has still to surmount all its economic troubles. But many of the old barriers between the classes have been broken down. Not all, unfortunately. But there is no longer in general evidence the wide contrast in fortunes of which a hymn verse, now usually omitted, used to tell us: "The rich man in his castle; the poor man at his gate."

And what has the Coronation done for Australia, which sometimes prides itself, unjustifiably, on having a classless society? Well, I hope it gave us all spiritual and patriotic uplift. And, on a lower level, I think it blotted out for a few days at least those unfortunate political bickerings, sometimes bitterly personal, which are the least attractive aspect of our national character.

### Any More Worlds to Conquer?

Alexander's weeping because he had no fresh worlds to conquer is recalled by the announcement of the thrilling feat, achieved last week, that revealed only this week, that man has stood at last on the summit of Everest.

The appropriateness of this conquest almost on the eve of the Queen's Coronation has struck all those who have hoped that a new Elizabethan age of adventure would be ushered in with the new reign.

But, now that Everest has fallen, what challenge remains? To circumnavigate the world, to reach the poles, to trace the source of great rivers, to cross our own great continent, to fly—these were some of the magnets that lured men onward in past years.

Fortunately, there are other fields in which those of robust Elizabethan spirit may still excel—less spectacular, less wearing in short-term calls on courage, resource, and endurance, perhaps, but basically demanding those same qualities—

to banish poverty, to end war, to give all men and women and children the opportunity to live in peace and freedom, secure from want and fear, in a society based on, and practising, Christian principles.

### Governor-General Wants to Know

The casual manner in which the Federal Government arranged the swearing-in of the new Governor-General, Sir William Slim, keeping him waiting a week to suit the convenience of Parliamentarians engaged in Senate electioneering, has already had unfavourable notice in this column.

Now, I do not suggest that a subsequent incident is in any way related. Nevertheless, I cannot help feeling that Sir William Slim's action the other day in asking the Government to give him more information about two of its decisions before he approved them in Executive Council was a very proper request—and an implied rebuke for further casual behaviour.

Executive Council meetings, I understand, are not customarily attended by more than two or three Ministers. Yet it is surprising that no Minister present or any departmental adviser within call was able to supply immediately the information the Governor-General sought.

Sir William has come to his vice-regal post almost directly on retirement from the high office of Chief of the Imperial General Staff. In that office it was vital that he should have full background information. In his new duties there is not the same scope for personal decision—except perhaps in the case of a constitutional crisis—but he is indubitably right in showing at the outset of his term that he is not a mere rubber stamp.

### R.S.L. Knights

An Englishman, resident in Australia about three years, remarked to me last week on the very "exalted position," as he put it, which returned servicemen are given in the community. This, he ascribed, rightly I believe, to the influence of the Returned Servicemen's League in protecting the interest of their members, especially those who will go through the rest of their lives bearing the pains and scars of wars. The Englishman said that the British Legion did not wield nearly so much influence in the United Kingdom.

I do not know whether those who have lived in both Australia and the United Kingdom would endorse that opinion. But I quote it to explain that general satisfaction that has been felt this week at the announcement that the honours conferred in the Coronation and Queen's Birthday list included knights for two outstanding R.S.L. leaders—Sir George Holland (Victoria), and Sir Raymond Huish (Queensland). Both have given long service as presidents of their State branches of the league, and more recently Sir George Holland stepped into the Federal presidency.

No decent Australian wants to trade on the fact that, being of military age and in good health, he enlisted for war service. Most ex-servicemen, I think, would be satisfied for instance, to be limited to a period sufficient to offset the preference in employment, for advantages they sacrificed by enlisting. The main task of the R.S.L. should be to fight for those who, because of war service, cannot fight for themselves. In honouring such conspicuous and long-serving leaders as Sir George and Sir Raymond, the Queen has graciously honoured the whole company of Australian ex-servicemen and women.

### Let the Press In

The view I expressed last week that proceedings at the Australian Loan Council meetings should be open to the Press is held too by the Minister for Defence Production, Mr. Eric J. Harrison.

He expressed it the other day in the course of one of those jousts in which he and the Acting Leader of the Labour Opposition, Mr. Arthur Calwell, frequently indulge. Mr. Harrison, of course, was anxious that the Liberal Party should not suffer by its views being interpreted for the public by Labour spokesmen whose loan aspirations had been dashed. That could be overcome to some extent, presumably, by Liberal or Country Party spokesmen being persuaded to sponsor their own views more freely.

But the best balance would be struck by admitting the Press to the meetings. Then there would be no need for the hole-in-corner publicity methods now practised. Apart from that, taxpayers are surely entitled to know from an unbiased source what goes on at these meetings which carve up so substantial a portion of the tax yield.

—THE MAN IN THE STREET.

### ABBNEY GUESTS

(Continued from page 1)

FLIJI: Mr. H. M. Scott, Batu G. Cakobau, Mr. Vishnu Deo, members of the Legislative Council.

GAMBIA: Mr. J. A. Mahoney, Vice-President of the Legislative Council.

GIBRALTAR: Mr. P. G. Russo, Chairman of the Gibraltar City Council.

GOLD COAST: Mr. E. O. Asafu-Adjaye, Minister of Local Government and Housing; Mr. A. Kumah, Minister Without Portfolio; Mr. G. O. Awuma, and Mr. Simon Ding, Members of the Legislative Assembly.

HONGKONG: Sir Arthur Morse, former member of the Executive Council; Mr. T. N. Chau, Sir Man Kam Lo, members of the Executive Council.

JAMAICA: Colonel A. G. Curphey, President of the Legislative Council; Mr. W. A. Bustamante, Chief Minister.

KENYA: Major F. W. Cavendish-Bentley, members of the Executive Council; Mr. M. Blundell, Mr. Ibrahim Njiru, Mr. M. Gikonyo, members of the Legislative Council.

LEEWARD ISLANDS: Mr. V. C. Bird, Mr. R. L. Bradshaw, members of the Federal Executive Council.

MALTA: Dr. G. Borg Olivier, Prime Minister; Mr. A. Salamone, Commissioner General for Malta in London; Commendatore E. G. Montenegro, Commissioner for the island of Gozo; Baron Scerbers D'Amico Inguanez; Baron de Piro.

MALAYA: Dr. Lee Fung Keng, Dato Mahmid bin Mat, members of the Executive Council; Mr. P. P. Narayanan, Mr. J. C. Mathison, members of the Legislative Council.

MAURITIUS: Mr. A. G. Sanzler, Mr. R. Seenevassen, members of the Executive Council.

NIGERIA: Sir Adesoji Aderemi, Oni of Ife, member of the Central House of Representatives; Mr. Shettima Kasim, Minister of Social Services; Nigerian Council of Ministers: Mr. Peter Achimugu, Minister of Local Industries, Northern Region; Mr. Mallam Nagwamatise; Mr. Patrick Eshimkha, Idogu II, Okope of Okpe, member of the Western House of Chiefs; the Right Reverend E. T. Dimieari, Bishop of the Delta Diocese.

HER MAJESTY'S GUESTS—THREE  
NORTH BORNEO: Mr. G. L. Gray, Deputy Chief Secretary; Mr. Philip Lee Tau Sang, member of the Executive Council; Mr. Che Kassim Haji Hashim, Clerk of the Legislative Council.

NORTHERN RHODESIA: Mr. R. Welensky, member of Executive Council; Mr. G. D. Beckett, Mr. J. S. Moffat, members of Legislative Council.

NYASALAND: Mr. J. Marshall; Chief Mwase, Chief of the Kasungu Achewa; Mr. C. W. F. Footman, Chief Secretary to the Nyasaland Government.

ST. HELENA: Mr. H. W. Solomon, members of the Executive Council.

SARAWAK: Mr. Abang Openg bin Abang Splice and Mr. Penghulu Jugahak, members of the Council Negri; Mr. Chew Geok Lim.

SEYCHELLES: Mr. Marcel Lemarchand, member of the Executive Council.

SIERRA LEONE: Dr. M. A. S. Margal, member of the Executive Council; Dr. H. H. D. Bright, Paramount Chief Alimami Dura II, members of the Legislative Council.

Guests also attended from SINGAPORE; SOMATILAND; TONGANIKIA; TRINIDAD; UGANDA; THE WESTERN PACIFIC; THE WINDWARD ISLANDS; AND ZANZIBAR.

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## Notes From Sarawak

BY THE REVEREND D. A. WELLINGTON

When I first heard that the bishop wanted me to come to Kuching to look after the Cathedral Parish for a few months I was not at all sure that I liked the idea. It meant storing goods, packing same, leaving one area and going to another, and settling down in a different work.

Mr. Wellington, who went to Borneo last year from the Parish of Cairns, in North Queensland, tells of his impressions, especially of the Chinese, at Kuching, in Sarawak, and reminds us of our responsibilities towards them, as near neighbours.

MOST of the Cathedral congregation is made up of English-speaking Chinese, with some non-English-speaking Chinese, and a sprinkling of Sea Dyaks and Land Dyaks who have moved from Country areas to live in the town.

Although I felt that I was beginning to know a little about the work among the Sea Dyaks, I had not as yet had any experience amongst Chinese.

The friendliness of the people, however, at once made the work easy and happy, and I found in Father Chong en Siong a tower of strength, because he has been here so long and knows the people and conditions so well.

It was soon apparent that the work would be interesting—and plentiful.

Not long after my arrival in Kuching, the Archbishop of Sydney called for a few days on his way home from India and fitted many activities into a short visit. Some of you will have heard him speak about his travels through the East, and I hope that you have been moved in the way of Christian charity to take a real and personal interest in your very near neighbours.

One thing which strikes the visitor to Borneo most forcibly is the friendliness of the people. They are quiet, hard-working, law-abiding (two weeks ago the prison population in the whole of the colony of Sarawak was only 110, out of a total population of over half a million), and they have a strong desire for more and better education.

All the races in this country are showing that they are capable of learning to become as efficient as any other race.

As the standard of education rises, more and more young people are being sent away to the University of Malaya, to colleges and universities in England, Australia and New Zealand for special studies.

I THINK there are two things that we should keep in mind when we have dealings with our neighbours from the East. First, while they are still learning in the schools of this country, we must see that they receive a Christian education. It should be based on the knowledge that all truth comes from God, the very Centre of Truth, and that God gives us knowledge so that we may use it to His glory, and in the service and for the betterment of others.

The second point is that, when these young people go to Australia to study, they must see and feel the Christian influence, in action, in the life of the University, and indeed in the life of the whole community. If they do not find these things, they are going to think that the Mission teaches nice stories, but that those stories are quite useless as a firm foundation on which to build a new society.

It must be a way of life better than they have known, and to be so, it must not be lacking in kindness, virtue, and tolerance. For most of the people of Sarawak the old way of life is changing very rapidly, and if the new way which emerges is to be a stable and good one it must be built upon the foundation of the Faith of Christ's One Holy Catholic Church.

Another thing which these young people should see while they are visitors in other countries is tolerance towards others and goodwill between those who differ from each other.

Here, in Borneo, Europeans, Chinese, Malays, Land Dyaks, Sea Dyaks and people from the other numerous smaller

tribes which go to make up the population mix freely and happily together; Christians, non-Christians and Muslims can meet without any strain or tension, and a person is accepted on his own merits and not on the standards of race or caste.

It is a mistake to think that the people here do not know about Australia. The Press quite often contains some item of Australian news, and people staying in Australia send back news to their friends at home. Sometimes this news is not altogether of a kind to promote goodwill.

One local newspaper not long ago reported that seven Chinese, on their way from Hongkong to Broome to work with a pearling fleet, were unable to obtain hotel accommodation in Darwin, where they were to remain for some days, but were sent to a guest-house across the harbour, eight miles from Darwin.

A similar story concerned a party of Japanese pearl divers, the first to land in Darwin since the war. They were refused hotel accommodation.

Such incidents are unfortunate, and the experience of visitors here is very different.

As yet there is not a single hotel in Sarawak, and visitors must stop at Government Rest Houses, which naturally give preference to Government staff, so that other people are likely to be turned out at very short notice if a Government officer comes unexpectedly and wants accommodation.

THAT happened to me, recently, while I was at Sibui; but the Chinese Christians took me to the Chinese Club, where I stayed without charge, meals and everything else being most graciously supplied.

Many people here have happier impressions of Australia, however. Not long ago I was visiting a town in central Sarawak, where I met a Chinese who was born here but educated at a Chinese University. When he knew that I was Australian he became quite interested and asked many questions.

I was amazed at the knowledge he had. For instance, he knew the names of the Prime Minister and of the Leader of the Opposition and had some knowledge of farming conditions in Queensland.

Our talk was not without its lighter moments, for he was telling me about a boy from his town who was sent to school in Australia. He said that the English which this boy learned to speak was not like the English that is learned in the schools of Sarawak. Why, he said, if you were standing a few feet away from him it sounded as if he were speaking Chinese.

Perhaps you may be wondering how the people here regard Australia and other British countries.

Fortunately, the wise and humane policy of the Brooks for a hundred years has left a heritage of good will behind it. The people of this country regard us as their friends; the fact that it was the Australian army which released them from the Japanese occupation means much to them. To-day they look to us for help: they will surely be disappointed if they do not find in us the things they have been taught to expect.

Our own interests in Australia should make us think of the people in the East as our friends and treat them as such: the love which, as Christians, we should have for our neighbour should compel us to be friendly, helpful and trusting in our attitude towards them.

Shops here are full of Australian-made goods; but, as a country, we need to export more than tinned food and frozen meat — we need to export goodwill, help and brotherly love. I feel sure that if we do, these same things, together with gratitude, will be sent back to us.

## A NEW SCHOOL IS BORN

### BUSH BROTHERS AND YOUNG FARMERS IN N. QUEENSLAND

By the Brother-in-Charge, Brother Donald Simpson

Last year, in connection with the Jubilee Celebrations of the Brotherhood of S. Barnabas, THE ANGLICAN reported that a new primary rural school, S. Barnabas', Ravenshoe, was to be opened by the Brothers in North Queensland.

TO-DAY, this school is an established fact. On a beautiful green slope outside the town, fine buildings have risen. Three large buildings are completed and occupied, and the framework of the fourth continues to rise day by day.

Quiet Jersey cows graze the fields. Indeed, only the other day one poked her head through a dining-room window to see what the boys were having for lunch!

Almost all the farm work is done by the boys. In turn they ride Maisie, the skewbald mare, to bring in the cows, whose rich milk provides them with all the milk and butter they can consume.

They built with their own hands a temporary milking shed and the fowl runs for the fowls and ducks that do their share in feeding us.

The older boys drive Socks, the plough horse, as he pulls a light plough or hauls a sled around the farm. They have felled trees to make way for sports fields. And they have enjoyed every minute of it.

Along the boundary of our realm runs North Cedar Creek, which provides us with swimming when the weather is mild. Our family of boys is as yet

small, but the keynote of the school is its happiness.

The most impressive thing about the farming side of the school is that it has cost us practically nothing in money.

Every cow was a donation, as were the poultry, ploughs and harrows, and all but one horse. In addition, quite an amount of money was given specifically for farm purposes, enabling us to buy a quantity of milking utensils, harness and so on.

This has been a tremendous encouragement.

Soon we hope to extend the scope of the school to accept pupils for an Agricultural Junior.

Another great joy to us is that our Jubilee Appeal for men for the brotherhood, published in THE ANGLICAN last year, has borne fruit. Three young laymen have offered themselves for service in the brotherhood, and one of them is already working with the brethren at the new school, as cook.

Financially, we are not so happy. The people of North Queensland have given us over £1,000, but there is still a lot of money to be found. No doubt it will come!

## A PIONEER CHURCH

By THE REVEREND E. J. COOPER

Three years after the foundation of the town of Adelaide, now the capital of South Australia, on October 19, 1839, Governor Gawler laid the foundation stone of the first church of S. John Evangelist in Halifax Street.

It is the second oldest parish in the State.

The church, a mile from the Town Hall, was called "S. John's in the Wilderness", because it was thought too far away from the centre of the city.

To-day it is a city industrial parish with a moving population, but it is supported by a number of families from the suburbs who wish to remain loyal to the old church.

The land on which it stands was presented by one of the pioneers of the city, Osmond Gilles, after whom a suburb and several streets are named.

The church was opened in 1841, but remained un consecrated for seven years, because at that time there was only one bishop in Australia, Bishop Broughton, and he was in Sydney.

The consecration was at length performed in 1848 by Bishop Short, the first Bishop of Adelaide.

The S.P.C.K. and the S.P.G. assisted with finance.

Amongst those who were wardens and trustees are some illustrious names — Charles Sturt, the explorer; Sir Robert Torrens, the originator of the Torrens Title; Benjamin Kent, the founder of Kent Town.

In 1887, the church was largely re-built and considerably enlarged.

Over the years many things have been added to it, including beautiful choir stalls and one of the finest baptistries in the State. In 1951 a side chapel was dedicated to the glory of God, in memory of the pioneers of State and Church, and particularly of those who were members of S. John's.

S. John's is one of the few churches which are incorporated by Act of Parliament.

## A FIFTY-FIVE-YEAR-OLD MAGAZINE

We have received from the Rector of Bourville, N.S.W., the Reverend A. Papprill, a parish magazine of S. Alban's, Muswellbrook, N.S.W., in the Diocese of Newcastle, dated June 1, 1898.

It contains some notes from the Reverend Copland King, of the New Guinea mission. It was in this year, 1898, that the Right Reverend M. J. Stone-Wigg was instituted as the first Bishop of New Guinea.

The notes read:

"We had two English services on Good Friday as well as a full service with sermon on Thursday evening. On Saturday evening we had Native Evensong, followed by our usual prayer meeting. After an early celebration on Easter Day, we formed a procession and marched down the hill to the site of the Baptisms."

"There was no wind and the sea was calm. The result was that it was comparatively easy to address the large congregation that sat on the seashore."

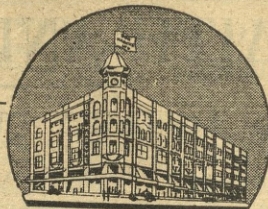
"On the bank of the stream the eight candidates stood and made a good confession, and, one by one, stepped down into the water, and were admitted into Christ's Church."

In the same paper is recorded the death of the Prime Minister of England, Mr. Gladstone.

Mr. Gladstone died at the age of 89, "a true Christian gentleman". The obituary notice reminds us that he acted for many years as a Reader in his parish church, and when present (which was on all occasions when health permitted, or when he was not honouring God elsewhere) always read the lessons at divine service.

Another sad record is that of a colliery disaster, a few weeks earlier, at Newcastle, when many miners were entombed by an explosion at the Dudley mine.

If any other reader has a parish magazine older than this we should be pleased if he would let us know.



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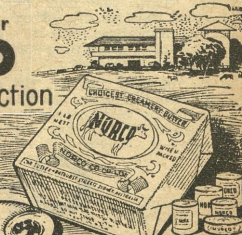
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# YOUTH REVIEW



## JACK AND THE COLT

### A STORY FOR YOUNG READERS

How Jack wished that he might hop into the station wagon and go off to town with his dad that day! But he could not do so, so the next best thing was to see father get started.

Just before he drove out of the gate, shouting good-bye to mother and him, father turned to Jack and said, "Now, son, above all else, be sure to keep the orchard gate fastened; if you don't, sure as you live, the colt will get in and nip and spoil the young fruit trees."

With good intentions Jack promised to keep the gate locked. But soon he became interested in his play. He roamed all over the farm, then in the meadow. Soon he was having a fine time in the orchard.

Then mother called. Off he raced to the house.

But one thing he forgot! He never thought of that orchard gate until his father spoke to him at the tea table. "How about the orchard and the young colt, Jack?"

Poor Jack! He did not mean to forget! Soon after tea he went out with his dad, and to their dismay they found that the young colt had slipped into the orchard and peeled the bark from most of the young fruit trees. There seemed to Jack little hope that the trees would ever grow again.

Then it was that father came to the rescue and told Jack of a sticky, gummy paste that might be smeared over the scars. He made some of this and covered the scars. Several weeks later, both Jack and his father were surprised to find that the trees were growing and blossoming.

TIME went on. Jack grew older and bigger. He soon went off to boarding-school. He came home only during the vacation periods.

It was many years after Jack the lad had left the orchard gate open that Jack the young man sat by the fireplace with his mother and father. It was a stormy night. The windows and shutters and blinds rattled. The rain and hail beat against the windows. The wind roared furiously.

Suddenly there was the sound of the crashing and crackling of wood. It seemed as though most of the orchard trees were being torn down. Nothing could be seen that evening. The next morning would tell the story.

Bright and early the next morning Jack and his father went out to view the damage done by the storm. To the orchard they went. Most of the trees were torn down.

Strange to say, they had all broken about the same place. Looking very closely Jack and his father were surprised to find that every tree that was broken was one that had been nipped and peeled by Jack's little colt years before! The scars on the trunks had been covered. But the pitch and tar which had been painted over them did not strengthen the trees. When the stormy winds blew the weak places gave way.

Boys and girls are often careless like Jack.

Before they know it, they have allowed themselves to tell just a little lie. A little tar and pitch can cover it, they think. But years later the day comes when the winds blow. Then the covered lie causes the boy to fail. He loses a good position because he has been covering up lies rather than telling the truth.

Or perhaps a girl says an unkind word to her friend. Years pass on. The harsh word is covered over. The girl does not ask to be forgiven. Then later in life one day the girl, now grown a woman, finds that instead of being loved by people, those who know her would rather not have her around.

The scars made by Jack's colt are bad habits and sins. It will never do for us to cover them over. The Bible tells us the meaning of this story in one verse: "Be sure your sin will find you out."

(From One Hundred Children's Sermons.)

## MAY DAY REVELS

S. Gabriel's School, Charters Towers, in North Queensland, held picturesque—and profitable—May Day Revels this year.

In the afternoon, there were stalls and sideshows. S. Gabriel's girls had excelled themselves in the variety and quality of their handicrafts—the needlework was particularly fine.

The crowning of the May Queen, Bessie Smith (S. Gabriel's head girl) took place at 7.30 p.m.

A throne room had been contrived where the throne, on its dais, was set on a wide green carpet.

The Royal Chamberlain, flamboyantly attired, proclaimed in ringing tones, "Oyez! Oyez! Her Majesty the Queen of May arrives for her coronation."

Then, down the path of light he led the Queen, stepping with elfin grace, preceded and followed by her court ladies, tall and stately, in flowing white and with a lively, serene dignity, while a tiny train-bearer completed the pageant.

On reaching the steps to the throne, the Queen knelt while Mrs. Smith, the wife of the registrar, with a few smiling words, placed the crown on the bright young head, and the May Queen ascended her throne.

After this came Maypole dances and a programme of picturesque country dances. The evening ended with a Spanish Saraband, danced in Roman dress by a dozen senior girls.

S. Gabriel's School League will profit by a sum of something exceeding £200 for the day, to add to the slowly increasing fund for the long-hoped-for new school buildings.

So that's how it started . . .

## THE TRIUMPH OF TROUSERS

Before the French Revolution, well-dressed men wore knee-breeches, the rabble wore long trousers.

When the French monarchy was overthrown, long trousers became a symbol of the Revolution.

Since anyone went in danger of his life whose outward appearance during that time brought him under suspicion of being an aristocrat, even wealthy men went about wearing the blue linen pantaloons of the common people.

Curiously enough, the fashion was introduced to England by such dandies as Beau Brummell and the Prince Regent, men bitterly opposed to the democratic principles which trousers had been chosen to represent.

England's acceptance of trousers was not immediate, however. Cambridge University, in 1812, decreed that students appearing in hall or chapel in long trousers should be considered absent.

The Duke of Wellington was barred from London's favourite resort because he was wearing trousers.

In 1820, one sect of the Church of England ordered that no preacher who wore long trousers be allowed to occupy a pulpit, and even to-day knees

## BATHURST YOUTH

TRUNDLE and RYLSTONE Young Anglicans have registered with the Anglican Youth Department. A list of names and addresses of all branch secretaries of registered youth groups, together with notes on matters discussed at the Forbes Youth Rally on May 24, will be sent out shortly to all branches.

FORBES Y.A.s said farewell to their treasurer, Val Little, who has moved to the city. They have elected Zita Webb as the successor. Forbes Y.A.s journeyed to Parkes recently for a function, the first of a possible many, to foster inter-town social relations.

Forbes Y.A.s, who are sponsoring the training of their candidate, Ken Mason, at S. John's College, Morpeth, have agreed to continue to pay for the training for Holy Orders of a candidate in the diocese when the present Y.A. completes his course.

COWRA Y.A.s have accepted the invitation of the Diocesan Commission, "Homes & Youth", to hold a big Anglican youth camp in their parish during Anniversary week-end in January next. The camp will be open to Y.A.s, J.A.s and C.E.B.s, registered members.

OUR MISSIONARIES, Fay Wright and Mary Hunt Y.A.s of Dubbo, have now arrived at the Melanesian Mission, Pania, in the British Solomon Islands. They wrote glowingly of Taromana and its native-built church with woven palm leaf walls and roof, carved lectern, inlaid mother of pearl candlesticks on the altar, and glorious background of tropical loveliness.

## SHADOW PLAYS

This is an old and familiar idea for a Youth Club stunt.

We are all familiar with the sight of a dentist tugging a huge tooth from his squirming victim, or a surgeon taking off various limbs with a big-toothed saw, but there are many other unexplored possibilities.

A white sheet (large) is needed to stretch across the stage with a light behind it, so placed that it throws the shadows on the sheet.

### CLEMENTINE

The song "Clementine" for instance—Get your actors to sing each verse behind the screen with the lights of the hall on, then switch off except for the light which is to throw the shadows on the white sheet, and dramatise verse by verse.

Nothing is required except a cardboard pick for the miner; a string of cardboard ducks threaded on cotton and drawn across—or nailed to a lath and pushed over; and a long tablecloth held at each end, so that the top edge heaves like the water surface beneath which Clementine's head eventually sinks.

OTHER SUGGESTIONS

Or, if you want a still longer item, you may do nursery rhymes.

A great many of them are suitable for shadow representation: The old woman who lived in a shoe; Miss Muffitt; Mother Hubbard; Jack Sprat; Goosey Gander; Tom the Piper's Son; Simple Simon; Jack Horner; Georgy Porgy.

A few cardboard and paper cut-outs, and you have just everything needed. The best way to take these rhymes is to sing the rhyme, then for the shadow light to be switched on so the acted version may follow.

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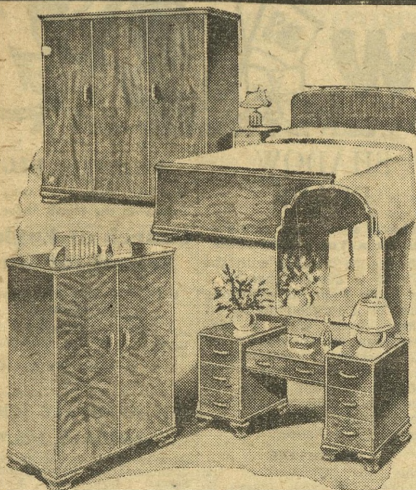
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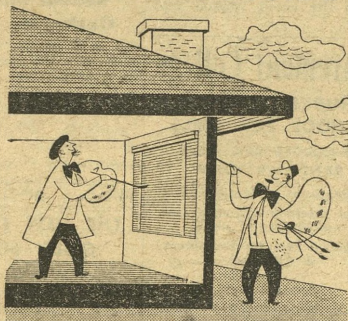
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## MUSIC

### FROTH AND BUBBLE

The last concert given by the Sydney Symphony Orchestra gave us a programme that consisted largely of froth and bubble, sweet but unsatisfying. The exception was a reasonably complete presentation of Berlioz's *Romeo and Juliet* Symphony.

Hindemith's Overture, "News of The Day," was a cheerful tabloid in the manner of Wolf-Ferrari and as distinguished. If the news was not new, its format was vigorous and attractive.

Debussy's "Printemps" Suite provided interesting contrasts. The first movement, expressing the beginnings of the race, was mute with shafting light on limpid waters from which Venus might have arisen. The second movement, suggestive of the joy of existence, was distinguished by music so commonplace that it was difficult to imagine it written by Debussy.

We have heard little of the music of Malipiero since an attractive chamber work was presented by the much lamented Sinfonia de Camera some years ago. The new work, "Impressions From Nature," added little to the composer's laurels. The opening section, marked "The Colloquy of the Bells," was a fine piece of programme music. The second movement, "The Cyresses and the Wind," was slight, and the final "Rustic Festival," merely served to remind us how much better this kind of thing has been done before by Smetana, Dvorak, Tchaikovsky, Enesco, and others.

Gino Mattera was the soloist in two well-tried arias: "The Dream," from Massenet's *Manon*, and "All Hail Thy Dwelling," from Gounod's *Faust*. It is possible to say that "The Dream" was the better sung, but impossible to enthuse over either of them. The voice was pinched and lack-lustre, and the interpretation pedestrian. Where, oh, where, is the verve and spirit that this singer exhibited in his films?

We are grateful to Eugene Goossens for his imagination in presenting so much of the Berlioz Symphony, "Romeo and Juliet."

The work is a sprawling one, but it contains much of the composer's finest music. The Queen Mab Scherzo was played with a fine and airy precision, and the Love Music was nobly done. The rather trite religiosity of the closing scene was distinguished by some sonorous singing by the baritone, James Wilson, and by the superlative efforts of the choir, urged on by the conductor.

No doubt if you pay your money you leave when you like, but it was a pity to see so many miss the most complete performance of this work that will be heard in many years.

## "BLUECOAT" SCHOOL'S ANNIVERSARY

ANGLICAN NEWS SERVICE

London, May 26

The fourth centenary of Christ's Hospital was celebrated with a thanksgiving service at St. Paul's Cathedral last Tuesday.

The service was attended by the Duke of Gloucester, who is president of Christ's Hospital, the Lord Mayor and aldermen of the City of London, the governors and staff, and more than 1,000 boys and girls of the schools, as well as many Old Blues. The Archbishop of Canterbury preached the sermon.

The bluecoats boys in their traditional dress marched with their band from Cannon Street station to St. Paul's in the early afternoon and, when the service was over, marched again through the City streets to tea in the halls of the Skinners' Dyers, Innholders, and Tallow Chandlers' Companies. The girls were entertained to tea at Ironmongers' Hall.

## FILMS

### JULIUS CAESAR—ALIVE!

That we had come to bury Caesar, and not to praise him was, alas, our sad conclusion from school Shakespeare. The good had been interred with his bones.

One of the chief virtues of M.G.M.'s production is that it brings the characters to life vividly: we understand, some of us for the first time, why the play was so titled. For the spirit of Caesar dominates the action, he provides the grounds for the dark designs of Cassius, and his speech, though stopped by blood, is not quieted until those who killed him speak no more.

Louis Calhern makes an excellent CAESAR. He is not only the conqueror of the Nervii, but the writer of the Gallic Wars. He is the man trying to ignore the burdens that fate has imposed upon him, the man whom age has wearied and the years condemned.

What a CASSIUS is John Gielgud: lean and hungry indeed, volatile with speech so heady as to make drunk the heart of Brutus. No mere malcontent this, but a character whom fortune has soured and whom fate has marked as its own. It is a tribute to Gielgud that his Cassius, although capable of a feeble pettiness, is yet an heroic figure whose passing is real tragedy.

Marlon Brando brings to MARK ANTONY, as he has to all his roles, a vitality so elemental as to be almost animal-like. The dark eyes that turn within a lowering brow burn fiercely and make the crowd about the corpse of Caesar mere minions and Caesar himself less than a pale shade by comparison.

BRUTUS is the character with whom the film is most concerned. It is Brutus who is worried about his wife, who fears for him; it is Brutus who weighs the ambition of Caesar against the good of Rome and decides honestly that that load must be lightened. James Mason's acting here was so good that we were forced to consider how much better it might have been if his faculties had not been blunted by some of the poor films he has made. Certainly nothing in this film excelled his scene in the tent before Philippi, where he treats the petulance of Cassius with a skill and tolerance that bespoke magnificent acting.

Miklos Rosza's music memorable for its impression of agelessness, and the cast did everything that could be asked of it.

This film does for Shakespeare what no other film has done. It presents each character as we might imagine him to be, "starring" no one. It sets forth the English tongue as a living organism. It disposes once and for all with the contention that all Shakespeare's heroes are Englishmen: these men lived and moved and had their being by the precincts of the Capitol and within hearing of the voice of history.

## STATELY HOMES AND CHURCHES

FROM OUR OWN CORRESPONDENT

London, May 29

The President of the Society of Antiquaries, Sir James Mann, in his address at the anniversary meeting, said that three serious problems had been left by the war.

One was the parlous state of many of our parish churches.

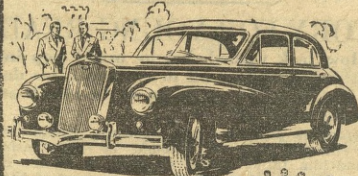
A second was the demolition of country houses no longer able to fulfil their former purpose.

Thirdly, there was a one-way traffic to foreign countries of works of art, in which this country had formerly been so rich.

The society had made strong representations to the authorities concerned, and he was glad to say that steps were being taken in all three cases to modify, if not to rectify, the state of affairs.

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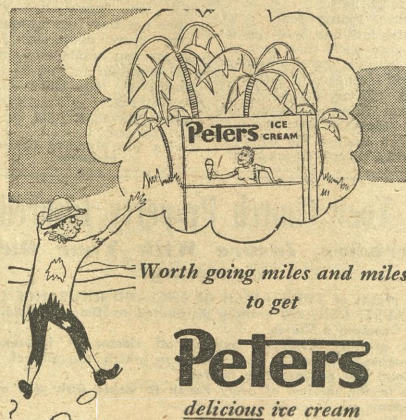
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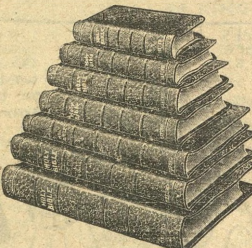


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## OBITUARY

### ARCHBISHOP CAMPBELL WEST-WATSON

We record with regret the death on May 19 at Nelson, New Zealand, of the Most Reverend Campbell West-Watson, who was Archbishop and Primate of New Zealand from 1940 until his retirement in 1951.

He was aged 76 years. Archbishop West-Watson was born in Liverpool on April 23, 1877. His father, a merchant of that city, was a leading Presbyterian, and West-Watson's earliest years in a thoughtful Presbyterian environment helped him develop qualities of discipline and critical thought which not only led him into the Church of England, but gained him a sound reputation for scholarship in later life.

At Birkenhead School he showed early promise of high scholastic attainment, taking first prizes in classics with a regularity he used later jokingly to refer to as "monotonous." He also gained a reputation as a footballer.

His early promise was amply borne out by his brilliant career at Emmanuel College, Cambridge, where he took a First Class in the Classical Tripos in 1899 and a First Class in the Theological Tripos in 1901.

When he was ordained in 1902 he was appointed bursar and lecturer at Ridley Hall, and from 1903 to 1909 was lecturer in theology at his old college. From 1907 to 1909 he was dean of the college.

He had already been made examining chaplain to the Bishop of Carlisle, whose suffragan he became when, at the age of 31, he was consecrated Bishop of Barrow-in-Furness.

In 1926, West-Watson was translated to the Diocese of Christchurch, and for the ensuing 25 years worked zealously for the Church in New Zealand.

He was a fine Christian with a simple faith in God and in the goodness of his fellow men.

He was devoted to the interests of the Maori people, and it was while he was Primate that the first Maori bishop was appointed. It was not only in the Anglican Church that he was liked and respected, for he was one of those who helped to establish the National Council of Churches in New Zealand, and he was its first chairman.

Like most scholars, he showed a disconcerting tendency to see all sides of every question, and to refuse to make definite decisions; if he did make one, he usually continued to doubt whether it was the right one.

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A Liberal Evangelical himself, he never attempted to compel anyone to adopt his own viewpoint, save by persuasion; he could, on occasions, shew himself a sounder protagonist of other viewpoints than those who held them.

He married in 1905 Miss Emily Mabel Monsarrat. She died in 1936, and he is survived by two sons and three daughters of the marriage.

Bishop W. G. Hilliard, who was Bishop of Nelson, N.Z., from 1934-1940, writes:—

I was West-Watson's episcopal neighbour for five and a half years, and took part in his election as Primate of New Zealand.

He was a man of great scholarship and keen intellect, universally loved for his kindness and friendliness of disposition. He was able to bind and keep together in a happy and co-operative family his clergy of differing ecclesiastical outlook, and his diocese was very happy under his leadership, for he was a real father in God to his men. He was a perfect neighbour.

### BISHOP FLEMING

We record with regret the death at Toronto, Canada, on May 19, of the Right Reverend Archibald Lang Fleming, first Bishop of the Arctic.

He was aged 69 years. His diocese was the largest in extent of any in the world—2,250,000 square miles, one-third of the area of Canada.

His people numbered about 10,000, including traders, Indian and Eskimo.

He first went to Baffin Land in 1909 with another young man, both of them eager to work as missionaries to the Eskimo and American Indians. They followed the Eskimo on their hunting expeditions, travelling by dog-sleigh and boat, and living like them in snow huts.

Fleming learned to speak the language of the Eskimo or Inooet, as they prefer to be called. He found them eager converts to the Christian faith and he established missions wherever possible and followed them with residential schools and hospitals.

In summer, he travelled some 10,000 miles visiting his flock in the ice-breaking ship *s.s. Mascoptic*, moving sometimes only three miles in five hours, or flying over frozen lakes.

Like S. Paul, he wrote long letters and descriptions of those journeys. His letters to the "Fellowship of the Arctic" which he had built up to 3,000 members in Great Britain, Canada and the United States, amounted to small, illustrated and thrilling books of adventure such as "The Hunter-Home," "Dwellers in Arctic Night," and "Perils of the Polar Pack."

Archibald Lang Fleming was born at Greenock on September 8, 1883.

At an early age he had harboured a strong ambition to become a Christian missionary, and at the age of 25 threw up his promising career as a naval architect and entered himself as a student at Wycliffe College, Toronto, to prepare himself for work in the mission field.

He took orders in 1912, and was for a time financial secretary of Wycliffe College. Later, he was Rector of S. John's, New Brunswick. From that post he resigned in 1926 to fill the new post of Archdeacon of the Arctic, though he had not been in good health and the change involved personal financial loss.

In 1933 he was consecrated the first Bishop of the Arctic.

### MRS. A. A. FORD

We record with regret the death on May 28, of Mrs. Alice Annie Ford. Mrs. Ford was the wife of Mr. Harry James Ford, the verger of S. Andrew's Cathedral, Sydney. Her death followed a brief illness at Prince Alfred Hospital. She was 74 years of age.

Mr. and Mrs. Ford both came from England and had been married for over 50 years. As one of her friends described her, she was always full of good works in the cause of charity. She was bright and witty—but never at anyone else's expense—and the choir boys at the cathedral looked upon her as a mother.

For over 30 years she worked each week at Royal Prince Alfred Hospital, doing honorary work such as mending.

The funeral service at S. Andrew's Cathedral on Saturday last was conducted by the Dean of Sydney. The lesson was read by Bishop Pilcher, and the address was given by Bishop Hilliard.

### THE REV. A. D. BAKER, THE REV. A. HASSELL

We record with regret the death of two senior priests from the Diocese of Brisbane, the Reverend Albert Davis Baker and the Reverend Arthur McDonald Hassell. Before their retirement, both gave fine service to the diocese.

Mr. Baker was ordained in 1905 from the Brisbane Theological College.

Mr. Hassell, who attended S. Augustine College, Canterbury, was one of the first Bush Brothers of S. Paul's, at Charleville. He was ordained in 1909 and before coming to the Diocese of Brisbane served in the Diocese of Carpentaria.

### MR. T. H. WHITWORTH

We record with regret the death, on Sunday, May 24, of the Reverend Tom Howard Whitworth. Mr. Whitworth has been Chaplain of Metropolitan Penal Establishments since 1933. He died at his home, Barry Street, Kew.

He was ordained in Ballarat diocese in 1912 and served in that diocese and in the diocese of S. Arnaud until 1927, when he came to Melbourne. After serving at Pantion Hill and S. Alban's, North Melbourne, he took up the work of Chaplain to Pentridge.

The funeral service on Tuesday, May 26, was conducted by the Bishop of Geelong and Archdeacon Williams.

Mr. Whitworth leaves a widow and a grown-up son and daughter.

### MR. SILAS JOHNSON SMYTH

We record with regret the death of Mr. Silas Johnson Smyth, for 20 years sacristan of S. Peter's, Eastern Hill, Melbourne.

Mr. Smyth, who was known to most of the congregation at S. Peter's as Jack, had been ill for some time.

He was buried at Fawkner Cemetery after a funeral service at S. Peter's.

## A CORRECTION

On page three of our issue of March 27 we reported the ordination of an Obijbway Indian chief, the Reverend Douglas Sissenah. In the report we stated that he was the first Indian to be ordained priest in the Diocese of Algoma.

We have just had a letter from Mr. D. B. Rogers, of THE CANADIAN CHURCHMAN, the Church of England newspaper in Canada, advising us that this is not the case.

Mr. Rogers tells us that, since his consecration in 1944, the Bishop of Algoma, the Right Reverend W. L. Wright, has ordained six Indian deacons and four priests in the diocese.

"We have a good number of native Indians and Eskimos who have been ordained throughout Canada and we are doing everything we can to give them the same place in the Church that we can to anyone of any race," Mr. Rogers writes.

## SOCIAL EVENING BRINGS TOGETHER DENOMINATIONS

FROM OUR OWN CORRESPONDENT

Brisbane, May 28

Ninety-five women, members of Graceville Roman Catholic, Methodist, Presbyterian and Baptist Churches and of S. David's, Chelmer, attended a guest night in the Parish Memorial Hall arranged by S. David's Church of England Women's Society last month.

The rector, the Reverend Godfrey Kircher, in welcoming the guests said: "We are all keen and loyal to our own Church. That is as it should be. We are all critical of others. That is as it shouldn't be. (Laughter.) On one thing we are united, our love and loyalty to the Lord Jesus Christ. That is a good starting point, and a good reason for us to get to know and like one another."

The evening was interspersed with musical items, recitations, Scottish dancing and competitions, and concluded with supper.

Leaders of each of the four groups of visitors, Mrs. Stenning (R.C.), Mrs. Bainbridge (Methodist), Mrs. Ramsay (Presbyterian), and Mrs. Patterson (Baptist), spoke very appreciatively of the gesture. "We ought to have many more of these evenings," said Mrs. Stenning.

"The splendid response to our invitations," said Mrs. Langmead, hon. secretary, "is a very heartening indication of the general desire to get together in this manner."

The evening had begun with a 15 minutes' service in S. David's Church, conducted by the rector, and attended by most of the guests.

They were then received at the hall by C.E.W.S. president, Mrs. C. N. Raymond, and the rector and Mrs. G. W. Kircher.

## CLOTH WORKERS HELP OLD ENGLISH CHURCHES

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# THE SEVENTH DEADLY SIN: GLUTTONY

By THE REVEREND GORDON POWELL.

NOT long ago a member of my Church, who is a national figure in banking and other circles, was kind enough to invite my wife and myself to dinner at his club. We were to meet his wife and also two distinguished visitors from Britain.

The club is one of the older Sydney clubs and is renowned for its excellent cooking. As we settled down to the table the waiter presented us with a most elaborate menu and when I saw the list of good things we could choose my mouth began to water. I looked across at our English visitors and wondered how they felt after years of rationing. I could see that they were reacting just as I was, but, of course, still more so.

I do not remember just what we ate, but I know it was a wonderful dinner and we enjoyed it immensely. What I remember still more vividly was the way in which our host skipped the first course, ordered something extremely simple and light from the second course and did the same again at the third course.

My wife commented on this to our hostess and her reply is what I want you to remember as I begin this talk tonight on the seventh deadly sin, the sin of gluttony. It was, "Oh, my husband never eats very much. As a matter of fact he is extremely moderate in everything that he does. He couldn't do all that he does if he didn't practise constant self-restraint."

Alongside that comment I would like you to consider the comment of Henry Ford. Some among you may have mixed feelings about American millionaires, but remember that Henry Ford was the man who raised wages in America from a dollar a day up to a dollar an hour and who put motor-cars within the reach of millions of people who could never have afforded them otherwise. Henry Ford made mistakes, but he also made a great success of what he set out to do.

One day a man interviewing him asked him to sum up his philosophy of life. This was Henry Ford's reply: "I have a few simple rules, for I am essentially a simple man. First, I do not eat too much. Second, I do not worry too much. Third, I put my faith in God, do my best and believe that whatever happens is for the best."

Here are two men, one a distinguished Australian, the other a distinguished American, who resisted the temptation to eat too much—who conquered the sin of gluttony. In each case they achieved a wonderful reward.

It is worth our while to think about this problem for a few minutes and I want you to consider, first, the nature of gluttony, second, the punishment that is visited upon gluttons, and third, the cure for gluttony.

## THE NATURE OF GLUTTONY

Seeing that gluttony is regarded as one of the seven deadly sins it is hard to believe that the word refers only

to excessive eating, and I don't believe it does. It refers more to that spirit of greed and selfishness which impels people to gorge themselves whenever they have the opportunity.

At the same time I suppose it is true that a good many of us impair our efficiency by eating too much and that may be a special temptation for those who have to spend most of their time in kitchens. Such people are often the last who could be accused of greed or selfishness.

Historians tell us that gluttony was a major problem in such eras as when Nero reigned in ancient Rome, during the decline and fall of that once mighty empire. It may not be such an urgent problem today in the matter of excessive eat-

**This is the seventh and last of a series of articles on the seven deadly sins.**

**The articles were originally broadcast by the Australian Broadcasting Commission, with whose permission they are reproduced in THE ANGLICAN.**

ing, but when we extend the word to cover excessive drinking, then here in Australia we have a problem indeed.

The simple fact is that this country is spending £100,000,000 in drink every year which, with the ever growing road traffic, is simply suicidal. Arrests for drunkenness are higher than they have ever been and as far as Australia is concerned compare most unfavourably with the majority of other countries.

Some people blame our liquor laws. Be that as it may, the facts are that beer in this country contains a much higher percentage of alcohol than in other countries and in Australia there is a different attitude towards drinking. In the Old Country gluttony in this respect is despised; here, in many quarters, it seems to be admired.

I will not abuse a privilege by discussing liquor laws in this broadcast, but I have been asked to speak to you on the seventh deadly sin, gluttony, and since this covers excessive drinking I must, at least, remind you that the problem is very much with us here in Australia.

There is another form of gluttony which might not be quite so obvious—the craving for more and more comfort which William James said was the characteristic and damning sin of the middle class. If gluttony springs from selfishness and greed we do well to examine our consciences to make sure that our souls are not suffering from this tendency.

We all like comfort, don't we? This form of gluttony brings us back to the other deadly sin of sloth. I was originally

asked to give that particular talk, the authorities apparently regarding me as being well-qualified to speak on it. My morale was shaken when they later informed me that after due consideration they thought I was better qualified to speak on gluttony.

Which brings me to the other form of gluttony suggested by the phrase "glutton for punishment."

We talk of some people as being gluttons for work. The psychologists say that they are "compulsive types." This deep-seated urge to work, and go on working even when the need for it has long since passed, apparently springs from deep-seated inferiority feelings.

I think of a man I knew well in the Old Country when I was doing a post-graduate course over there. He was a highly successful lawyer. As far as money was concerned he could have retired years before. At least he could have handed over most of his work to juniors.

But no, he had to do it himself and night after night he brought work home. His poor wife would sit patiently sewing, not daring to speak a word lest she interrupt his thought. He was a glutton for work, a glutton for punishment and she was compelled to share his punishment with him. That kind of obsession is a natural one in all enthusiasts, but it has to be watched lest it degenerate into the sin of gluttony, the seventh deadly sin.

## THE PUNISHMENT FOR GLUTTONS

Let us turn now for a few moments to consider the punishment for gluttons. I have already hinted at the peril to the nation when gluttony in the form of excessive drinking takes hold of a people, and I have reminded you of the suffering that comes to those near and dear to us when other forms of gluttony become an obsession.

The modern world tends to regard this sin as fairly trivial. At the worst, people say, a man ruins his own digestion and that is his own affair. It certainly is and John D. Rockefeller offered a million dollars to anybody who could provide him with a new stomach.

But the Bible regards gluttony as a very serious sin indeed. In chapter 21 of the book of Deuteronomy the primitive law of the Hebrew people prescribed death by stoning for the son of any family who showed repeated selfishness and greed in the form of gluttony and drunkenness.

The Book of Proverbs says that the drunkard and the glutton shall come to poverty. (XXIII: v. 21).

That verse, for some reason, reminds me of the man travelling on the ship back from Alaska. Like most of the other passengers he was a gold-miner returning with his hard-won earnings from the fields. Suddenly the ship struck an iceberg and began to sink.

Most of the passengers rushed on deck and climbed into life-boats from which they were eventually rescued. But this man, seeing his chance, not only filled his pockets with his own gold, but, running through the deserted cabins, seized the gold of his comrades, until he was carrying a king's ransom.

By the time he reached the deck all the life-boats were away and he had to jump into the sea in order to be picked up.

But the great weight of gold concealed about his body carried him down to the depths and he was drowned before he could rid himself of it.

But perhaps the most stark and terrible warning about gluttony is given by Jesus Christ in His story of the Rich Man feasting in his palace while Lazarus, a poor man, perished at his gate. The rich man, according to the parable, was punished in hell, while the poor man received his reward in heaven.

It is the only time that Jesus

uses such drastic language about eternal punishment. In every other reference to hell he uses the word Gehenna, which referred to the valley outside the wall of Jerusalem, where a fire was kept burning to consume the city rubbish and the bodies of executed criminals, or the word Hades, which referred to the shadowy underworld of the dead in which the people of the Old Testament believed.

On this occasion, Jesus meant that God's deepest anger is for those who eat their fill while others go hungry. He hated unneighbourly conduct of this kind more than anything else.

Now this, of course, is a searching question for Australians. We have food to eat, but nearly half of the world's population does not have enough to eat and at least 90,000,000 children go to bed hungry every night.

We thank God for what the United Nations is doing to rectify this tragic state of affairs. We thank God for thousands of Australians who have given generously towards the funds concerned. We thank God for the present campaign to produce more food. But if WE fail to face these facts and do something about them, then we shall stand before not only the judgement bar of history, but the judgement seat of God, guilty of national gluttony. And, as I say, the punishment for that deadly sin is lasting and bitter.

## THE CURE FOR GLUTTONY

We turn finally to the cure for gluttony. The obvious cure seems to be a habit of moderation and temperance. As Paul says, "Let your moderation be known to all men." This I feel should apply not only to our eating, but also to our work.

Nor does this contradict what I have just been saying about the need to produce more food. As I said at the beginning, the man who practises moderation achieves far more than the man who goes at everything like a bull at a gate, wearing himself out and everybody else round about.

The other day a doctor who attends our services handed me a cutting from the British Medical Journal. It was headed "Faith and Functional Illness" and was signed by two doctors in Warwickshire. It is too long and too technical to quote in full, but the drift of it is that many patients suffer from "deranged function" due to "inward tension." The usual practice is to give them a sedative and hope for the best. This of course is a temporary relief, but does not solve the real problem.

Now let me quote what these two doctors actually wrote in the British Medical Journal: "The question arises—Is there any other way a tension state may be relieved? We think there is. Today far too many ignore the Christian faith and the existence of God.

"If only this faith could be resurrected in their daily lives, it would reveal to them, if they are willing, the true meaning and purpose of life and give them the strength and determination to meet and overcome the difficulties and frustrations of each day. Faith in oneself can come only through constant contact with one's own Church, where inward calm is born in the quietness of worship, not from drugs." They go on to quote the text, "Study to be quiet."

The art of living is a difficult art and it depends on achieving quietness and moderation, not in giving way to the lusts of the flesh—to gluttony and drunkenness.

The other cure for gluttony is what we now call sublimation. Paul says (1 Cor. X. 31.), "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." The answer to gluttony is not to cut out eating, but so to eat that you can look God in the face.

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# DIOCESAN NEWS

## ADELAIDE

### CORONATION BIBLES

As a Coronation gesture, the government of S. A. presented every school child in the state with either a New Testament, the four Gospels in the translation by Monsignor Ronald Knox or a volume of the four major Old Testament Prophets, depending upon whether they were members of non-Roman, Roman, or Jewish faiths. The books were handsomely bound in blue cloth with the Royal Cipher embossed in gold, and the fly-leaf suitably inscribed.

Most schools held special assemblies which were addressed by local civic dignitaries on the Coronation and in several cases, the religious instructors were invited to make the presentation of the Bibles.

### CORONATION SERVICES

Special coronation services, following the form authorised by the Archbishop of Canterbury, were held in churches throughout the diocese last Sunday. At many of the services civic and other leaders of the community were present.

On Coronation Day a great service of intercession and dedication was held at the cathedral and relayed by amplifiers to the crowds on the lawn outside. The lesson was read by the Governor of South Australia, Sir Robert George, and seats were reserved for representatives of various civic and State organisations.

Many of the clergy robed for the service, and at its conclusion Canon H. P. Funnis played his composition for the organ, the "Imperial Fanfare."

### PAGEANT

S. Cyprian's Church, Lower North Adelaide, sponsored a coronation pageant, which was held in the Walkerville Town Hall last Friday. Mr. A. Rex Allen, the organist of S. Cyprian's, produced the show and members of several North Adelaide and Walkerville churches made up the large chorus and ballet. Several New Australians took part.

## ARMIDALE

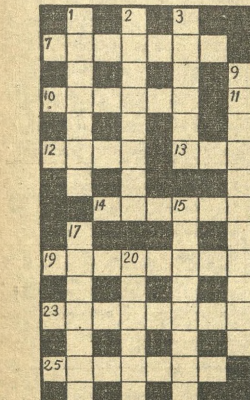
### BARADINE PARISH

The new rector, the Reverend Harry Taylor, and Mrs. Taylor are now settled in at Baradine. The bishop paid a visit to the area last month.

Kenebrri, in Baradine parish, is planning to build a church, and Gwabegar people are working for a church hall.

Fellowship and G.F.S. groups are developing well.

## ANGLICAN CROSSWORD—No. 43



### ACROSS:

- It's to the professional cricketer's advantage (7).
- Scientist a long way away from noon to noon (7).
- Incentive, and sounds like the chap to have it (6).
- Caesar in his stride (8).
- Garment worn by the sea (4).
- He has cave-man qualities (10).
- Another way to change many an oyster (11).
- Ever the wicked relation in fairy tale (10).
- Not the brightest son of the soil (4).
- Crude oil may become it (8).
- Engaged (and worried) (4, 2).
- Order from the fellow with the fruit (7).
- Composer, not a decorator (7).

### DOWN:

- It gives point to arithmetic (7).
- Philosophic acceptance of an abundant water supply (4, 4).
- It seems to like being on the rocks (6).
- Collapse, like that autumn accommodation! (4, 4).
- Heightened, but sounds the reverse (6).
- Mental power prominent in a university dept. (7).
- The cock's shrill clarion, or the — (Gray) (7, 4).
- They think only of their head (8).
- Vehicle for a queen (8).
- Such heavenly properties the leading lady has! (7).

- U.S. town for a tramp to know (7).
- Proverbially, they will take care of themselves (6).
- Go round? One has to tear round (6).

### SOLUTION OF CROSSWORD

No. 42  
Across: 2, Pentecost; 10, Omega (Revelation 1, 10-11); 11, Sheba (1 Kings x, 1); 12, Lot (Genesis xiii, 12); 13, Redundant; 14, O Clap Your Hands (Gibson); 15, O Taste and See (Vaughan Williams); 16, Zaddock (Handel); 17, Ringer; 18, Tee; 19, ENR; 20, Lucas (Philimon 1, 24); 21, Kiss; 22, Lug; 23, Asia; 24, Pharaoh (Genesis xli, 41); 25, Han; 26, Car; 27, Ahir (Numbers 1, 15); 28, Ringer; 29, Tee; 30, ENR; 31, Kiss; 32, Lucas (Philimon 1, 24); 33, Kiss; 34, Lug; 35, Asia; 36, Pharaoh (Genesis xli, 41); 37, Han; 38, Car; 39, Ahir (Numbers 1, 15); 40, Ringer; 41, Tee; 42, ENR; 43, Kiss; 44, Lucas (Philimon 1, 24); 45, Kiss; 46, Lug; 47, Asia; 48, Pharaoh (Genesis xli, 41); 49, Han; 50, Car; 51, Ahir (Numbers 1, 15); 52, Ringer; 53, Tee; 54, ENR; 55, Kiss; 56, Lucas (Philimon 1, 24); 57, Kiss; 58, Lug; 59, Asia; 60, Pharaoh (Genesis xli, 41); 61, Han; 62, Car; 63, Ahir (Numbers 1, 15); 64, Ringer; 65, Tee; 66, ENR; 67, Kiss; 68, Lucas (Philimon 1, 24); 69, Kiss; 70, Lug; 71, Asia; 72, Pharaoh (Genesis xli, 41); 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THE Sunday school of Cocos Islands, with its two founders. The church, S. Christopher's, was built by the R.A.F. during the last war. S. Christopher is the patron saint of travellers.

## GIFT TO PRIMATE AND BISHOP

The Archbishop of Canterbury and the Bishop of London each had hand-worked fine linen rochets to wear at the Coronation. They were gifts from Melbourne, Victoria, where they were made.



Photograph by THE AGE, Melbourne.

The rochet is a full-length smocked vestment, banded with red cashmere at the ruffled cuffs, worn beneath the bishop's cope.

Some two months ago, the Primate of Australia, Archbishop Mowll, agreed that a gift in the form of a rochet should be sent to the Archbishop of Canterbury, Dr. Fisher, for his use at the Coronation.

At the same time, Canon Maynard and parishioners of S. Peter's, Eastern Hill, decided to make a similar presentation to the Bishop of London, Dr. Wand, formerly of Brisbane.

The Archbishop and Bishop, when invited to accept the gifts, replied that they would be delighted to receive the garments. They sent their measurements.

Miss Gladys Hammond, who is ecclesiastical outfitter to the Diocesan Book Society at S. Paul's Cathedral, was given the task of making the rochets.

Miss Hammond, and two others experienced in making ecclesiastical garments, Miss Ann Crocker and Miss Muriel Twentymann, spent hours completing the fine hand stitching needed for the rochets.

The material they used was prewar Irish linen and the fine cotton was 150 gauge (the average housewife uses no finer than 50 gauge).

In the photograph, Miss Hammond is seen with Dr. Wand's rochet.

**READERS' CHOICE**  
The results from answers are being tabulated, and will be announced in our issue of June 19.

## CHURCH AIMS FOR COCOS ISLANDS

FROM A SPECIAL CORRESPONDENT

At present, active work of the Church on the Cocos Islands is confined to a Sunday school. It was started by Mrs. Jess Sneddon and Mrs. Gelding, and Perth Diocese Sunday school organiser regularly sends material to them.

The Archbishop of Perth, the Most Reverend R. W. H. Moline, says that he is trying to arrange for the islands to have church services at least once a month; he is still corresponding with the Department of Civil Aviation, but he has not yet been able to arrange for one of his clergy to visit the islands regularly.

Despite this, much progress has already been made in getting the word of Christ to the new civil aviation inhabitants of the islands.

The Cocos Islands came under the administration of Perth Diocese last year, when the British Government handed over their administration to the Australian Government. They were previously under the Diocese of Singapore.

Between them and Perth there are 1,830 miles of Indian Ocean, which represents a flying time of over eight hours.

Qantas Empire Airways started using the islands when they inaugurated their Constellation flights to South Africa last September, when a new 8,000 feet runway was completed. They have since started a Skymaster service to Singapore.

At the same time, more and more aircraft are using the Cocos-Perth route for entering and leaving Australia. The route is shorter, and there is the additional advantage that Perth offers more and cheaper facilities than Darwin.

The Dutch K.L.M. always have been using the islands for flying Dutch migrants from Holland to Melbourne.

Several entrants in the big London-Christchurch race will be flying via Cocos and Perth.

There is already a church on the islands. It was built by the Royal Engineers and R.A.F. during the war, and is dedicated to S. Christopher, the patron saint of travellers.

Apart from the natives, the population is confined to air personnel and their families.

## CHURCH NEAR EDGE OF CLIFF

ANGELIC NEWS SERVICE

The parish church of the Norfolk coastal village of Mundesley stands on a cliff. It stands to-day some 20ft. nearer the edge of the cliff than it stood in 1946.

No more than 30ft. to 50ft. of sandy cliff is now between the church and the sea 100ft. below. Mundesley church can rightly be described as on the brink of disaster.

## SNAPSHOT CONTEST



The winner of the 5/- prize in our Snapshot Competition this week is Kenneth J. Marlow, of Brisbane. His wife took this photograph when he was a resident teacher of natives on Saibai Island in Torres Strait, which is in the Diocese of Carpentaria.

The priest is the Reverend Kahay Pilot, seen with his churchwardens and cross-bearer.

Have we had YOUR entry yet for the competition?

## RELIGIOUS BROADCASTS

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

DAILY DEVOTIONAL: 10 a.m. NATIONAL.

\*June 5: The Reverend Brian Macdonald, S.A.

June 6: The Very Reverend J. R. Blanchard, S.A.

\*June 8: Mrs. Frances Maling, Tasmania.

\*June 9: The Archbishop of Melbourne, the Most Reverend J. J. Booth.

June 10: School Service — "The Story Without an End."

June 11: The Reverend A. P. Campbell, N.S.W.

June 12: The Reverend James Stuckey.

\*FACING THE WEEK: 6.40 a.m. A.E.T. NATIONAL.

\*The speaker in this session on the six Monday mornings June 1 to July 6 inclusive will be the Reverend John Bell.

RADIO SERVICE: 9.30 a.m. A.E.T. INTERSTATE.

\*June 7: The King's School, Parramatta. Preacher the Reverend H. W. Baker.

PLAIN CHRISTIANITY: 7.30 p.m. A.E.T. NATIONAL.

June 7: The Reverend Kevin Halpin.

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

June 7: "The New English Translation of the Bible" 1. Professor C. H. Dodd.

WEDNESDAY EVENING TALKS: 10 p.m. A.E.T. NATIONAL.

June 10: "Typical Telegrams—Regret you failed finals." Dr. W. L. Carrington.

\*"PLEAUSES": 7.15 p.m. A.E.T. NATIONAL.

On the five Sundays, May 31 to June 28 inclusive, music will be provided by the Westminster Madrigal Singers.

COMMUNITY HYMN SINGING: 6.30 p.m. INTERSTATE.

\*S. Bede's Anglican Church, Semaphore, S.A.

May 31: Methodist Crusaders' Young People's Choir, Sydney.

\*READINGS FROM THE BIBLE: 8.10 a.m. A.E.T. NATIONAL.

During the six weeks May 19 to June 27 inclusive, this session will be conducted by the Reverend Stephen Yarnold.

\*EVENING MEDITATION: 11.20 p.m. A.E.T. INTERSTATE.

\*The week commencing June 8: The Reverend J. Newton Bagall.

THE EPILOGUE: 11.20 p.m. A.E.T. June 7: "The Epilogue" No. 25. The first Sunday after Trinity.

INTERSTATE.

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## CLASSIFIED ADVERTISEMENTS

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