

# THE ANGLICAN

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## THE LOTTERY CONDEMNED

### ARCHBISHOP OF MELBOURNE'S SYNOD CHARGE

FROM OUR OWN CORRESPONDENT

Melbourne, September 28

The Archbishop of Melbourne, the Most Reverend J. J. Booth, delivered his Charge to Synod here to-day.

Following on his report of diocesan affairs, he discussed the wider issues of lotteries and church design.

The archbishop said:

"The decision of the State Government to establish a lottery has brought forth a great many arguments on both sides.

"My own position on this question is well known.

"I believe that one of the most important tasks of government is the well being of the governed.

"We are well aware that the hospitals of Victoria cannot, at present, deal with the care of the sick in a satisfactory manner.

"There are not enough beds and not enough buildings and equipment.

"We know that State development, education, hospitalisation, water conservation schemes, roads, transport and power, and numbers of other things, are very desirable.

#### FUNDS SHORT

"It is obvious to all of us that at present we cannot obtain sufficient funds either from taxation or borrowing to do everything we wish.

"The Government will be aware of the fact that some services will bring no return save in better care of those who need medical attention and their restoration to productive work and, in the case of education, make better citizens, provide them with technical and professional skill so that they may be of greater service for God and their neighbours.

"Some projects may be too costly to give a fair return for capital expended. Others are essential for the development of our heritage.

"That means careful use of capital resources. Many of us have been greatly troubled by statements about machinery purchased for the Morwell scheme and at present unusable and perhaps deteriorating.

"Such things make many people ask 'What is being done to plan government or semi-government ventures and allocate the moneys which are available?'

"This may be moving away from lotteries, but the reason given for creating a lottery is lack of funds.

"Any money for lotteries will help the Government to meet total expenditure. There must be some things that can be delayed or their scope reduced.

#### OVER-SPENDING

"It would be wise to remember that overspending can throw heavy burdens on the community and nullify the value of any service rendered.

"Our commitments ought not to exceed our power, and they ought to be carefully planned. That seems the wisest solution of our hospital problem.

"But Governments have great moral responsibilities as well as financial ones. Gaming laws have been passed by the Parliament of Victoria in order to safeguard the people from exploitation.

"Indeed, one of the great functions of government is to prevent moral disorder, and for this reason various forms of gambling have been proscribed.

"Furthermore, the courts

have been given power to deal with a great variety of offences against the moral code, and the police have been given authority to bring offenders to judgement.

"Now a Victorian Government is to set up gambling as a form of revenue collection.

#### "MINOR" EVIL

"It is easy to say that gambling is a minor evil. Lots of people indulge in it. We know that it is widespread and popular.

"It offers the chance of large gains for a fractional payment. It creates nothing.

"A large number of those who buy lottery tickets will be in the lower wage groups, and these can ill afford to provide the Government with funds from incomes which are already said to be too small in purchasing power.

"Our protest is not political but it is based on the belief that gambling is wrong and that no government should help extend it, but do everything possible to diminish the power of what to many people is a dangerous lure.

"To spend wastefully, or in the interests of a section, against the interest of the whole community, is bad government.

#### NEW CHURCHES

"Now, I want to speak to you about the problem of planning, building and maintaining Church buildings.

"As we have purchased a great number of sites for new churches, we should see to it that the wisest use is made of the land.

"It is essential that before a building is planned or altered, consideration should be given to the many contingencies which will follow—drainage, light, waste of space, and the effect of adjacent or future buildings.

"For this reason the council of the diocese appoints small groups of people with special knowledge to consider and advise.

"Two parishes have this year built very beautiful churches to replace earlier buildings—Box Hill and Gisborne.

"Each of them conforms to the essentials which a modern church requires.

"They have been designed so that the sanctuary is visible in all parts of the nave. The windows are large enough to let in the clear light of day.

"There is room for movement around the seats, which are designed for reasonable comfort and spaced so that people may have room to kneel.

"Dignity, simplicity and beauty mark the finished work, and as far as one can see there is good ventilation and reasonable care to avoid wind draughts.

"Great care should be given to the planning of the sanctuary. The windows should be so placed that they are not troublesome to the eyes of the congregation.

"There should be sufficient room for the needful furnishings; the steps leading to the Holy Table should be broad enough to allow those who minister sufficient room to stand; the graded steps should extend from wall to wall.

"When an all-nave plan has

(Continued on Page 12.)

#### DONATIONS

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

Previously acknowledged	£534 15 2
Mr. H. Davis	12 0
P.B.H.	1 0 0
Mr. H. Ash	5 5 0
The Venerable R. H. B. Williams	22 10 0
Young Anglicans, West Wyalong	1 1 0
The Reverend R. D. Lloyd	1 0 0
Mrs. C. M. French	1 0 0
Mr. H. S. Paine	10 0
Anonymous, Bunbury	10 0
Mr. F. A. Timbury	12 10 0
Mrs. C. L. Ormsby	12 0
Canon R. J. Brown	1 1 0
Mr. L. F. Monkley	1 0 0
Anonymous, Strathfield	4 0 0
Miss F. Cox	1 1 0
The Reverend E. J. Cooper	5 4
The Reverend J. J. Goodman	2 0 0
The Reverend W. Backholer	10 0
Miss M. Stones	10 0
Mrs. E. Arthey	10 0
"Reader," Hobart	2 2 0
Mrs. L. F. Green	5 0
Chaplain H. E. Fawell	1 0 0
Mrs. S. J. Marshall	2 0 0
Mrs. Dunne	10 0
Deaconess N. L. Johnson	10 0
Dr. F. W. Grutzner	1 10 0
Total	£600 19 6

## NEED FOR THE GOSPEL IN A WORLD CRISIS

### THE BISHOP OF BUNBURY ON PRESENT DAY NEEDS

Bunbury, Sept. 24

"I cannot imagine that there has ever been a more critical time in world history than this present day and generation in which you and I have been called to live," said the Bishop of Bunbury, the Right Reverend D. L. Redding, in his charge to the diocesan synod here to-day.

"Of course I may be quite wrong. Measured by the standards of eternity it may well be that the problems of this present age are really quite insignificant," Bishop Redding added.

"But it does seem to me that atomic energy, communism, wars, and industrial strife have placed the whole human race in such jeopardy that civilization as we know it could very well disintegrate at any moment with startling rapidity.

"And ordinary people—i.e., ourselves—do not appear to be in any way seriously concerned; and that section of the community which calls itself and considers itself to be Christian, ourselves again, does not appear to be striving to exert any real influence.

"I have chosen my words with care. I have said 'does not appear' because may be you and others like you are not as casual and careless as I know myself to be. But for a little while I am going to assume that you are.

"If we have any excuse to offer it is, I think, a feeling of helplessness. 'What,' we say, 'can we do?' And that attitude is in itself a denial of our Christian faith and heritage.

"Time has proved that the Christian Gospel has the power to alter history; and it has altered history by changing the thoughts and lives of men and women.

"These that have turned the world upside down" was the description applied to Paul and Silas which time has proved to be of greater truth than ever those who uttered the words imagined. It was but a small band of priests that Augustine brought to England some thirteen hundred years ago, but by their preaching and living they established the Church of England upon the foundation whereon it rests to-day.

#### POWER OF THE GOSPEL

"But the influence of Paul, of Augustine, and of every pioneer of the faith has sprung from the absolute conviction of the power of the Gospel and because that conviction was backed by zeal and self-sacrifice God was able to use these men and women in the shaping of history.

"We in our day and generation, have allowed the Church, which is the Body of Christ, to be side-tracked. We have diffused our energy in domestic organisation and wratched wrangles over non-essentials and the uninterested world outside has left the Church alone to its internal and oft-times trivial preoccupations.

"And yet the world, sore beset by many problems as it is to-day, needs the help which the Christian Church alone can give. But you and I cannot play our part unless we are certain ourselves of what it is that the Church has to give to the world.

"The Gospel is that which links the divine with the human. The spiritual with the natural. God with man.

"Take away the supernatural and the power of the Gospel is gone. A Christian need never apologise for the word supernatural—that which is above nature. The Gospel, the Good News, is the fact that God cares for us and loves us even when we don't deserve it.

"If Christianity has nothing to offer but that which men can discover and work out for themselves we can hardly be surprised if the world is uninterested in and neglects the Church.

"But the Church has something to give the world not from men but from God. A free gift of supernatural life and power. That is the Gospel.

"And until you and I are ourselves convinced of that life and power and show our conviction by our zeal and self-sacrifice we can never hope to influence or help other people.

"What right have we to proclaim and expect from others a Christian Way of Life if we ourselves are uncertain of the Gospel from which alone that Way of Life can spring?"

## COMMUNITY BLAMED FOR JUVENILE DELINQUENCY

ANGLICAN NEWS SERVICE

Newcastle, September 21

The Dean of Newcastle, the Very Reverend W. A. Hardie, said in Christ Church Cathedral to-night that the whole community must hold itself responsible for delinquent youth.

Dean Hardie said: "In two particularly revolting charges of criminal assault reported last week, 16 persons were involved, not one of whom was over 21 years of age.

"These reports have raised to the pitch of alarm the concern already felt by many people at the increasing evidences of immorality among the young people of our community.

"Chaplains in the Children's Court, and other social workers, have case books which would change alarm into positive panic, if we could read the account of juvenile delinquency.

"As we read the stories which reach the Press from the Children's Courts, we are made dimly aware of an underworld

of young men and women, boys and girls who seem to have no roots in any decent family or social life, to have had no moral or religious training.

"This juvenile underworld is a criminal underworld in the making.

"The stirring of public alarm is not enough.

"We need a stirring of public conscience on these things.

"We cannot put all the blame on the delinquents themselves.

"They are, to a great extent, what their environment has made them.

"Their outrages are largely the expression of the same instincts and propensities that we all have.

"We are being driven to the

conclusion that the problem is not one of delinquent children, nor even of delinquent parents, but of a delinquent community."

The dean said there were already more than enough organisations to deal with the problem if only they were used and supported.

"They have all, religious and secular organisations alike, failed in that part of their task which is to combat the tendencies to juvenile delinquency," he said.

#### TWO REASONS

"They have failed for two main reasons.

"The first reason is that the people who are behind such organisations are too far behind.

"They have been content to leave the actual field work to the full-time paid officials.

"They have thought that they were doing all that could be expected of them by raising the money to carry on the work.

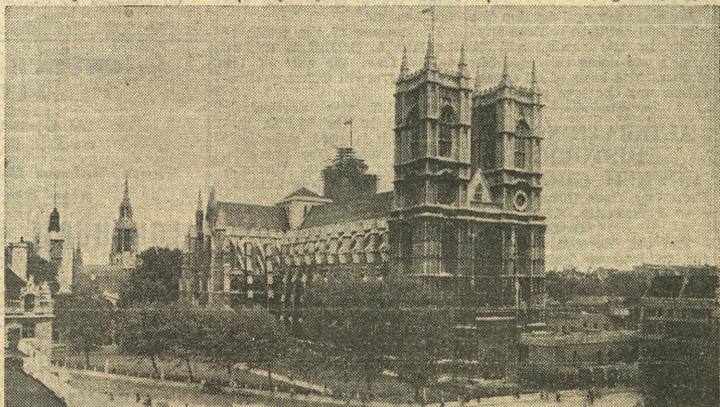
"The second reason follows from the first.

"It is the illusion that it is possible to deal with persons and personal problems and situations simply by creating the machinery of an organisation and letting it run.

"There is only one way to influence persons and that is by the personal interest and concern of other persons.

"But there are not enough of the right persons interested.

"It all boils down to this—that we have all the machinery necessary to handle this problem but the ordinary respectable member of the community is not prepared to make the personal sacrifice necessary to make the machinery effective."



Westminster Abbey, for which Sir William McKie, the Australian who is its organist, has recently launched an appeal for funds. Donations should be sent to the Lord Mayor of your capital city. (See article on Page 6.)

## BUSH CHURCH AID HOLDS RALLY

The Bush Church Aid Society's annual rally was held in St. Andrew's Cathedral Chapter House, on September 25.

The Governor of N.S.W. was guest of honour, and the chairman was the Archbishop of Sydney. The Governor praised the work of the society. He had noted the value of the B.C.A. services in the course of his many journeys through the more scattered parts of the State, he said.

The Organising Missioner, the Reverend T. Jones, gave an account of the growth of the services and in particular mentioned the establishment of the Radio Base at Ceduna.

Although the money to pay for the equipment had been provided in a large measure by a legacy left by the late Mr. S. W. Jones, of Toorak, Melbourne, the maintenance costs would be a responsibility for supporters of the society, he said.

Mr. Jones reported that the B.C.A. Radio Communications Base was now in operation. This is the first and only radio base in South Australia, and will be a valuable link in the Flying Medical Services.

The Archbishop of Sydney, who recently visited South Australia, paid a tribute to the work of the field staff.

The Reverend Theo. Hayman, from Ceduna, gave an account of his work of the Far West Mission. In the huge Mission District of some 80,000 square miles, visiting and services were of necessity spasmodic and irregular in many parts. Mr. Hayman said that the arrival of the Reverend Ian Booth was a great help in providing a more regular plan of visitation.

During the evening, a presentation was made to Miss E. Cheers, Matron of the Girls' Hostel, at Bowral. Twenty-five years ago Miss Cheers joined the staff to become the matron of the hostel at Mungindi, and three years ago transferred to the Bowral hostel.

The offertory received at the meeting was £157, and this, with the receipts previous to the meeting made an offering of £647.

## LORD'S PRAYER IN PARLIAMENT

FROM OUR OWN CORRESPONDENT

Canberra, September 20  
In the House of Representatives on Thursday, Mr. J. R. Fraser asked the Speaker whether he would consider it fitting if after the prayer for the guidance of Parliament members were to join in the recitation of the Lord's Prayer.

The Speaker, Mr. Cameron, replied:—

"The Standing Orders provide that the Speaker shall read certain prayers upon taking the chair at each sitting. There is nothing to say that honourable members shall or shall not join repeating the 'Our Father' if they wish to do so.

"From my 19 years' experience in this House, I think that it might be an excellent beginning to each sitting if they did so."

On Friday morning, Mr. Fraser and five other members accompanied the Speaker in the manner suggested.

## SIR WILLIAM McKIE

FROM A SPECIAL CORRESPONDENT

Sydney, September 21  
More than 500 members of some 50 church choirs assembled in the Chapter House in Sydney last Saturday to meet the Organist and Master of the Choristers at Westminster Abbey, Sir William McKie. They came from as far afield as Newcastle and Wollongong.

Sir William told them of the work of the Royal School of Church Music, and of the background to the Coronation music.

## CHURCH AND PUBLIC MORALITY

FROM OUR OWN CORRESPONDENT

Canberra, September 26  
The Church in Australia was largely to blame for the declining moral standards and the steady growth of materialism in our national and political life because she presented no united front, said the Bishop of Canberra and Goulburn, the Right Reverend E. H. Burgmann, last week.

He was speaking at an Anglican Men's Dinner in Boorowa on the subject of "Church and State."  
"We expected the highest idealism and inspiration from our politicians, yet we had done nothing to provide them. There was no impact of the Church on Parliament in this country in any way," he said.

"The Church of England and Anglicans bore a special responsibility in this situation. The quality of national life in England depended on the marriage of Church and State, and Anglicans in Australia, as heirs to this tradition, must work to bring about such a marriage here."

## A THOUGHTFUL MISSION

FROM A SPECIAL CORRESPONDENT

Guyra, Sept. 25  
A successful mission to the Parish of Guyra, Diocese of Armidale, was held from September 13 to 20.

The missioner was the Federal head of the Church Army in Australia, Captain A. W. Batley.

His conduct of the mission with its absence of emotionalism showed the modern evangelistic trend.

He emphasised the Church's teaching and answered many queries placed in the question box.

The parish contains 350 Church families of which only one-third live in the town area.

Parishioners from all of the 11 country centres attended the mission.

A film service drew a good congregation when a coloured film was shown of life in the Northern Territory.

A documentary followed, showing the training of aboriginal men and women as Church Army evangelists. Some £80 worth of Bibles, Prayer Books, and other religious books were sold.

The vicar, the Reverend R. F. Kirby, hopes that a School of Religion will be among the mission's follow-up activities.

## DEDICATION AT LAE

FROM OUR OWN CORRESPONDENT

Lae, September 25  
The Bishop of New Guinea, the Right Reverend P. N. W. Strong, will dedicate the parish church of All Souls, Lae, on October 3.

Bishop Hand and other clergy of the diocese expect to arrive at Lae in time for the dedication.

The Administrator, Mr. D. M. Cleland, will also be present. A grant of £3,000 towards building the church was made by the Centenary Fund of the Church in Australia.

A condition of this grant was that the parish furnish the church; £1,000 has been raised for this purpose.

The church has received two gifts in the past month; a censer, from the Confraternity of the Blessed Sacrament, Brisbane; and a flag of St. George from the parish of St. James, King Street, Sydney.

## SANCTUARY GUILD

The next Guild Office of the Chapter of All Saints' Guild of Servants of the Sanctuary will be sung at St. John's Home for Boys, Canterbury, Melbourne, on October 9, at 8 p.m.

The Reverend N. G. Molloy will speak on Holy Baptism.

## TASMANIAN M.U. MEETING

FROM OUR OWN CORRESPONDENT

Hobart, September 18  
The importance of Christian marriages was stressed by the Diocesan President of the Mothers' Union, Mrs. G. F. Cranswick, at the half-yearly meeting of the union, on September 16.

More than 120 members attended the meeting which was held in Holy Trinity Parish Hall, Hobart, as part of Synod Week.

Mrs. Cranswick said Christian marriage was very important in these days when the world was being challenged by so many materialistic forces. Enrolling members had a wonderful opportunity to stress the importance of worship when preparing new members for admission.

In winning homes of the nation for Christ, one should remember that "one loving soul sets another on fire," she said.

A member of the Marriage Guidance Council, Mrs. Chamberlain, urged members to assist young couples before their problems were magnified and made more difficult by growing feelings of bitterness. The council had the twofold aim of preventing marriages from breaking up and remedying the cause if they do.

## RESIGNATION

The meeting reluctantly accepted the resignation of the diocesan president, Mrs. Cranswick, after nine years in office.

In resigning, Mrs. Cranswick promised her full support and co-operation with the new president, Mrs. J. W. Davison. Mrs. Davison has been diocesan secretary for the past 20 years.

Mrs. C. Robinson was elected diocesan secretary, and Mrs. Cadel was elected literature secretary to replace Mrs. Doherty, who was forced to resign by ill-health.

The Mothers' Union, in conjunction with all Anglican women's organisations, will stage a Women's Rally during the Church Congress which will be held as part of the Sesquicentenary celebrations in November.

## CHURCH SCHOOLS' LEAD IN EDUCATION

FROM OUR OWN CORRESPONDENT

Sale, September 24  
New methods in education and teaching were adopted by private schools before any other, said the Director of Religion Education for Church of England Schools in Victoria and Tasmania, Mr. V. Brown, at the annual meeting of St. Anne's School Council, Sale, last week.

Mr. Brown said that if the system of education was allowed to collapse chaos would follow.

By observing the results of these new methods in education, the school could see whether they were being applied correctly.

Education reforms were developed on these successes in private schools.

A great responsibility rested on the teachers for the guidance of the pupils who would later take their place in the community.

We must try and develop the mind and spirit to achieve anything in the world, and St. Anne's was doing this, said Mr. Brown. The basis of all education was the love of God.

## ALTERATIONS TO HISTORIC CHURCH GROUNDS

FROM OUR OWN CORRESPONDENT

Farramatta, N.S.W., September 22

The old Moreton Bay Figs, for so long a feature of St. John's, Parramatta, by agreement with the City Council, have been removed and are to be replaced by gardens and trees of a smaller type.

The iron railings, which previously enclosed the grounds, will be moved about 50 feet back from their present line. The church will not, of course, be giving away its title to the ground.

## MEMORIAL TO CHURCH WORKER

FROM OUR OWN CORRESPONDENT

Perth, September 28  
A fund of £739 to provide a caravan to do Church work in outlying parishes was presented this week to the Archbishop of Perth, the Most Reverend R. W. H. Moline, by the Girls' Friendly Society.

The chairman of the caravan fund, Miss A. E. Holmes, said that it would be a memorial to Miss Marjorie Burton.

Miss Burton came from England and gave many years of continuous service in the previous missionary caravan.

She died in 1943 while working in the country districts.

As well as being a missionary, she had a special gift for teaching and was always able to interest children.

The new caravan, which is nearing completion, will be in the charge of Miss D. Thompson, who will arrive from England next month.

Miss Thompson will work under the direction of the parish priests in the new suburbs and outlying areas.

The first caravan missionary service, which was started in 1926, was continued in the country districts for 17 years.

## 90th ANNIVERSARY

FROM A SPECIAL CORRESPONDENT

Rutherglen, Sept. 28

This year is the 90th anniversary of the laying of the foundation stone of St. Stephen's Church, Rutherglen, Diocese of Wanganatta.

This event will be celebrated on the annual Temple Day Sunday, October 4, and will be observed as a day of thanksgiving for the work of the Church in the parish over the past 90 years.

Holy Communion will be celebrated at 8 a.m.

It will be followed by a Communion breakfast for men.

At 11 a.m. there will be a special family service, in which the boys and girls of St. Stephen's Sunday school will take part.

The day will close with a Thanksgiving Evensong when special hymns will be sung and all Temple Day envelopes received.

The speaker at all services will be the Vicar of St. Faith's, Burwood, Melbourne, the Reverend James Knife.

The Rector of St. Stephen's, Rutherglen, is the Reverend L. G. B. Rose.

## W.F.O. GRANTS

Theological colleges throughout Australia and New Zealand will benefit from a provision made in the will of the late Arthur Scott Iliff, well-known Sydney churchman and proprietor of Church Stores, Sydney, who died on June 24, 1944.

After providing for certain annuities for his wife and family, he will direct the executor to pay the balance of the income of the estate to the theological colleges, conducted under the auspices of the Church of England in New South Wales, Queensland and New Zealand.

The income of the estate of the late A. S. Iliff is derived mainly from the sale of the Weekly Freewill Offering envelopes.

Mr. Iliff was particularly interested in the W.F.O. system which is used extensively and successfully for parochial finance by churches throughout Australia and New Zealand.

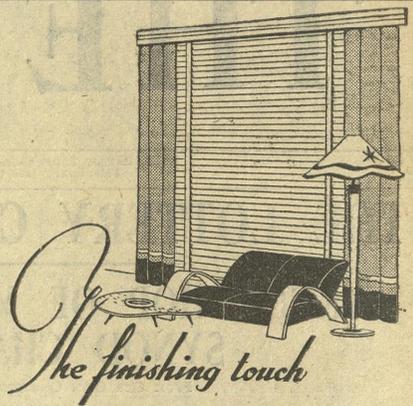
## ARTS ASSOCIATION

FROM A SPECIAL CORRESPONDENT

The new Sydney University Arts Association was inaugurated at a meeting in the Great Hall on Wednesday, September 30, at 8 p.m.

The Chancellor of Sydney University, Sir Charles Bickerton Blackburn, presided.

An address on "The Faculty of Arts and the Community" was given by Major-General W. J. V. Windeyer.



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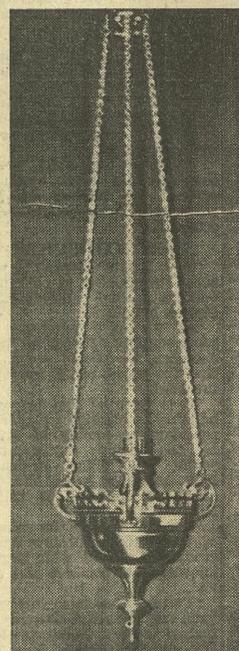
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## CHURCH PLAN FOR NEW SETTLEMENT

CHURCH INFORMATION SERVICE

London, September 25  
The Church of England, the Roman Catholic Church and the Free Churches have agreed to give all the help in their power towards the building up of the community life in Crawley New Town.

This agreement has been achieved after full consultation between the Bishop of Chichester, the Roman Catholic Bishop of Southwark, and Free Church representatives, and does not touch questions of doctrine and worship.

Joint approaches have been made to the Crawley Industrial Group, and the Crawley and District Trades Council, as well as the Development Corporation. In each case the reception of the representatives of the Churches was most cordial.

A joint committee of the Churches has drawn up an agreed programme of building requirements in churches and halls, for religious and social work, during the next seven years, with an estimate of the amount of money which each Church will need from all sources.

The management committee of the Crawley Industrial Group has issued a statement to all members of the group, commending the plan of the joint committee "to co-operate in a united effort to meet the material and non-material needs of the people of the new town," and has promised full moral support. Regarding financial help, this statement, which has been approved and adopted by the group, includes the following sentence:

"Although employees are perfectly free to contribute at their discretion, the management committee suggests as a guiding principle that a sum equal to two shillings per employee per annum is a reasonable basis."

## YORK MINSTER REPAIRS

ANGLICAN NEWS SERVICE

London, September 23

A pinnacle of York Minster is in a highly dangerous state. This has been discovered during repairs to another pinnacle which crashed from the east end during a gale early this year.

Masons in the Minster workshops have been completing the tip of a new pinnacle, which is almost an exact copy of the stonework that was blown down.

The new pinnacle will be hauled to the top of the Minster in segments each weighing half a ton.

The work of repairing the east end of the Minster has had to hinder the restoration work on the west front.

## DISCOVERY OF EARLY RECORD

ANGLICAN NEWS SERVICE

London, September 21

A hand-written document, setting out a record of all the people in the parish of Weston Longville, Norfolk, between 1700 and 1801, has been discovered by a group of clergymen, investigating documents in the Sparham Deanery.

The document was hidden in the back of an old parish register.

The hand-writing is that of the Reverend James Woodford, author of "The Diary of a Country Parson."

He was Rector of Weston Longville from 1774 to 1803.

It is thought that the record was compiled at the request of the Government at the first census held in England.

## AID FOR GREECE

ANGLICAN NEWS SERVICE

New York, September 21

The Episcopal Church in the United States was one of the first churches to send aid to Greece after the earthquakes disaster.

8,000 dollars were sent for food from the Bishop's Fund for World Relief and Church Co-operation.

## THE PRIEST'S VOCATION

### BOYS' STUDY CIRCLE

ANGLICAN NEWS SERVICE

Manchester, September 11

Fifty boys from grammar schools and high schools in and round Manchester met to discuss vocations to the priesthood, at a Manchester Diocesan Training Committee conference last week-end.

Their ages ranged from fourteen to nineteen.

Main speakers were the Archdeacon of Rochdale, the Provost of Bradford, and Mr. G. L. Headwood, who was a former headmaster of Cheltenham Grammar School.

The Bishop of Middleton presided.

Each speaker put before the boys the claims of the ministry of the Church as seen from different angles.

The Archdeacon of Rochdale showed how the lives of dedicated Christians, both clergy and laity, reacted upon one another.

The life of Dr. J. S. Stansfield, of the Oxford and Bermondsey Medical Mission, made a profound impression on young men who afterwards became great leaders in the Church.

Bishop Gelsthorpe spoke of the Church at home and overseas.

Four films shown by Mr. Frank Wilkins, of S.P.G., helped to bring his message home.

The parson's job was the Provost of Bradford's theme.

His talk was supplemented by a parish priest's description of a day's work in a Manchester industrial parish.

Mr. Headwood spoke from experience of the choice of careers for boys.

He gave an illustration from tests made with a group of fifty ordinary boys to discover the leading motives which influenced their choice.

A mixture of motives was inevitable, but where a boy was considering a vocation to the priesthood, the dominant motive, obedience to God's call, needed to be clear.

Holy Communion was celebrated each morning at St. Chrysostom's Church, and family prayers were held in the evening.

The Bishop of Manchester presided at the final session of the conference on Sunday afternoon and officiated at Evensong.

## SCHOOLS' RELIGIOUS BROADCASTS

FROM OUR OWN CORRESPONDENT

London, September 22

The B.B.C.'s School Broadcasts are now heard by well over twenty-five thousand schools in Britain, an increase of more than a thousand in the last year.

A special enquiry held recently revealed that more children listen to the religious service, broadcast twice a week, than to any other schools' broadcast, nearly a million children in seven thousand schools listening to it regularly.

## CHURCH MOVED FROM MARSHES

ANGLICAN NEWS SERVICE

London, September 23

The Bishop of Wakefield consecrated the parish church of St. Andrew, Ferry Fryston, Ferrybridge, Yorkshire, on Saturday.

The vicar and his six helpers have moved the church stone by stone from the marshes that border the River Aire on to the higher ground a mile away, where it will be able to be used all the year round.

Of late, it has only been possible to use it for Sunday worship from Easter to October because of the constant flooding.

ANGLICAN NEWS SERVICE

London, September 12

Greetings from Repton, New South Wales, have been received at Repton, Derbyshire, where the 1,300th anniversary of the conversion to Christianity of the Kingdom of Mercia will be celebrated to-day.

## BIG BEQUESTS POSSIBLE

ANGLICAN NEWS SERVICE

New York, September 27

A new plan for raising funds to expand the work of the Church is being inaugurated this month by the Episcopal Church Foundation.

The Episcopal Church Foundation is composed of leaders in the business and financial world.

It exists to develop substantial grants to Church work comparable to those now devoted to other charitable purposes.

It was initiated by Presiding Bishop Sherrill and was endorsed by General Convention in 1949.

The plan, which makes use of life insurance as the means of making increased giving possible, will receive its first test in the dioceses of Michigan and Erie.

Under the plan, communicants who take out life insurance policies will be able, through annual premium payments, to build up a gift bequest which would otherwise be impossible for them.

The donor can, if he wishes, designate how the gift shall be used.

The only restriction is that at least half the gift shall be used for work of the national Church, the remainder within the donor's own diocese.

The irrevocable beneficiary of such policies would be the Episcopal Church Foundation.

This makes it possible for premiums to be tax deductible as charitable contributions.

Michigan and Erie were selected as the starting points for the plan because they are dioceses with good cross-sections of city, suburban, and rural populations.

The use of bequest by insurance is not new as it is being used effectively, for instance, by several American universities.

However, this is the first time it will ever have been used by any organisation on a nationwide basis.

## PAN-ANGLICAN CONGRESS

BY OUR OWN CORRESPONDENT

New York, September 25

The world-wide Anglican Congress to be held in Minneapolis, from August 4 to August 13, next year, will be only the second in history.

The first such congress was held in 1908.

Letters appealing for financial aid to bring delegates to the congress have been sent to American clergy.

In order to bring delegates of at least three persons—the bishop, a presbyter, and a layman—from every diocese in the Anglican Communion, the General Convention authorised the Church to appeal to each parish and mission, for financial aid.

This appeal was to be separate from the amount given directly by the Convention and from the amounts given by various American dioceses to sponsor certain delegations.

A total of \$100,000 is needed through this appeal.

## WELLS' "GOLDEN BOOK"

ANGLICAN NEWS SERVICE

London, Sept. 19

A "Golden Book" introduced by the dean and chapter to help the Wells Cathedral appeal for funds to buy two rare Flemish stained-glass windows, is to remain permanently in the cathedral, to be used for the signatures of distinguished visitors.

If the dean and chapter are successful in obtaining the £700 for which they are appealing the windows will be reunited with four panels of the same series.

These are now in S. Katherine's Chapel of Wells Cathedral, and will form the cathedral's memorial of the Coronation of Queen Elizabeth II.

## ACADEMIC AND PASTORAL MEETING AT OXFORD

ANGLICAN NEWS SERVICE

London, September 18

From Monday evening until to-day, a convention of clergy has been held at Christ Church, Oxford, under the presidency of the Bishop of Oxford.

The aim of the convention has been to bring together experts in two branches of the Church's work and witness—professional theologians on the one hand, and parish clergy and experts in modern pastoral and evangelistic technique on the other.

It is felt that these two branches, under the pressure of modern specialisation and the speed of modern life, are especially liable to be torn asunder.

Theologians are continually in danger of concentrating on their own field of study, in ignorance of the wider problems that face the Church as a whole, while practical experts tend to dismiss pure theology as dry and irrelevant.

The Dean of Christ Church gave an address of welcome on Monday night.

The whole conception and organisation of the convention has been in the hands of Dr. F. L. Cross, Lady Margaret Professor of Divinity at Oxford.

More than 166 clergy from all parts of England have been brought together for a very full programme.

Dr. Cross divided the general subject of the convention into four main topics: Theology, the Bible, Liturgy, and the Church in Society.

Each topic covered 24 hours of the conference.

Each subject was introduced at an evening session by two main speakers, one from the theological and one from the practical point of view, followed next morning by a series of short papers read by experts on their own branch of study or practical work.

A vast range of subjects was covered—from Karl Barth's Doctrine of the Trinity to the Church and the Scouting Movement from Demythologisation to the Value of the Old Testament for the Parish Priest.

Memorial to New Zealand Airmen

ANGLICAN NEWS SERVICE

London, September 12

At the annual service at Lincoln Cathedral in commemoration of the Battle of Britain, on September 20, Lord Freyberg, V.C., formerly Governor-General of New Zealand, is to unveil a stained-glass window in memory of 200 New Zealand airmen whose names are engraved in the memorial book of Group 5, Bomber Command.

This window has been made possible by the generosity of Sir Arthur Sims, and was designed and executed by Mr. H. Stammers.

## ENGLISH PRIEST IN U.S.A.

FROM OUR OWN CORRESPONDENT

New York, September 27

The Superior of the Community of the Resurrection in England, the Reverend Raymond Raynes, arrived here on September 24.

Father Raynes is on a two months' visit.

He will conduct a week's mission in Philadelphia, and give addresses in a number of cities under the auspices of the American Church Union.

## BLESSING THE BOATS

ANGLICAN NEWS SERVICE

London, September 25

Holidaymakers lined the waterfront and cliffs overlooking Whitby Harbour when the annual ceremony of blessing fishing craft from all parts of England and Scotland, assembled for the herring season, was held.

The Rector of Whitby, Canon N. A. Vesey, blessed the boats, their crews and the nets.

## SINGAPORE NEWS

SERVICES AT CATHEDRAL

Singapore, September 25

S. Andrew's Cathedral, Singapore, last week, was the setting for the commemoration of the Battle of Britain. The Air Chief, General Sir Charles Keightley, was present, together with numerous officials from the Services and the Government.

Next Sunday (September 27) a Civic Service will be held, also at S. Andrew's Cathedral. This service will mark the second anniversary of the incorporation of Singapore as a city by Royal Charter.

Four hundred prominent citizens have been invited. Among those present will be the Commissioner-General, Mr. Malcolm MacDonald, the Governor, Sir John Nicholl, members of the Legislative and Executive Councils, city councillors, representatives of the Services and consular bodies and the Commissioner of Police.

Members of semi-official bodies, such as the Singapore Harbour Board and the Rural Harbour Board, will attend. The regular congregation is also asked to be present.

A Presbyterian minister has been asked to lead the prayers. The service will be taken by the archdeacon, and the Reverend Chiu Ban It will preach the sermon.

THE BOYS' BRIGADE

The Seventh Singapore Company of the Boys' Brigade, attached to S. Andrew's School, assisted the Singapore Battalion in raising funds for the great International Camp to be held at Eton School, England, next August to commemorate the birth of the founder, Sir William A. Smith. Four boys from the company have been selected. Parents of the boys are asked to pay only a small sum, for the rest will be found by the company and the battalion.

Three other boys from S. Andrew's School have been selected to go to the camp, making a total of seven from a contingent of twenty-four. These three boys belong to other companies.

FETE

To-morrow the annual fete will be held in the spacious grounds of S. Andrew's Cathedral. This is a well-known Singapore event. The archdeacon hopes to raise £A3,000 at the fete, and a large amount of this will be devoted to extension work in the Parish of Singapore.

HOLY ORDERS FOR OLDER MEN

ANGLICAN NEWS SERVICE

New York, September 23

An older men's seminary is being conducted in the diocese of West Virginia.

Two years in the three-year programme are already completed.

Of 12 men selected the first year, 11 still are in.

Of 25 selected last year, 12 still remain.

The men in the "laymen's seminary" receive nine months' instruction through a correspondence course, each year, and eight days of personal instruction at Peterkin Conference Centre in West Virginia.

Upon completion of the course and provided the candidates pass the necessary examinations, they can enter the ministry with no additional theological training.

## AMERICAN TOUR BY S. PAUL'S CHOIR

FROM OUR OWN CORRESPONDENT

London, September 25

The choir of S. Paul's Cathedral will make a tour of the United States and certain parts of Canada, beginning in early October.

Before going on tour, the choir will give a special programme in the Cathedral of S. John the Divine, New York City, on the evening of September 30.

S. Paul's Cathedral is planning a Memorial Chapel, in honour of the Americans, 28,000 in number, killed during World War II while based in England.

This tour is to help that project as a goodwill gesture.

Now housed in the cathedral is an "American Roll of Honour," on which are inscribed the names of 28,000 Americans who lost their lives while based in Britain during World War II.

A page of the honour roll is turned each day.

As far as is known S. Paul's choir has never before left British soil.

It will sing in Baltimore, Philadelphia, Boston, Chicago, Richmond, Cincinnati, Indianapolis, New Orleans, and New York, and many cities in between.

The choir will be accompanied by the Reverend L. John Collins, chancellor of S. Paul's, the headmaster of the Choir School, and two organists.

## PRELATE ON "FIFTH COLUMNISTS"

ANGLICAN NEWS SERVICE

London, September 22

The Archbishop of York, The Most Reverend Cyril Garbett, in a visitation charge delivered at York yesterday, criticised those churchmen who gibe at and deprecate the Church of which they were members.

"By their disloyalty, they are undermining the loyalty of others," he said. "I am not speaking of honest criticism, which is essential to the healthy life of the society, but the nagging criticism of little men who are playing the part of fifth columnists in their Church."

Other points from the archbishop's charge were:—

One mark of a national Church was its freedom from external interference. But although Parliament had shown great restraint in ecclesiastical affairs it would be folly to claim that the Church was a completely self-governing spiritual society so long as its chief officers were nominated by a Prime Minister who need not be a churchman, and so long as proposed changes in worship were subject to Parliamentary vote.

Most parishes were understaffed, and regular parochial visitations on a large scale had become almost impossible. The parish priest, and often the laity, felt that all that could be done was to concentrate on the existing congregation.

A new form of congregationalism is taking the place of the old parochialism. But let it be recognised for what it is—namely, a miserable and unhappy expedient to which we are driven by sheer necessity.

"No sacrifice should be too great to provide the clergy and churches for housing estates and new towns, even if other work, for the time being, must be neglected.

"At times of national importance multitudes of non-churchgoers instinctively turned to the cathedrals and parish churches, said Dr. Garbett. "We should make the most of these opportunities."

# THE ANGLICAN

Incorporating The Church Standard

FRIDAY OCTOBER 2 1953



## THE CLOSED SHOP IN N.S.W.

On September 28, the New South Wales Government announced their intention to bring down legislation which would amend the Industrial Arbitration Act so as to give "absolute preference" to unionists.

The secretary of the State Labour Party, Mr. C. W. ANDERSON, said he thought this meant that all persons covered by State awards would have to join a union covering their calling. He added that the legislation would probably prescribe a time limit within which workers would have to join a union.

The Premier of New South Wales, Mr. J. H. CAHILL, issued a statement which substantially agreed with what Mr. ANDERSON said. Mr. CAHILL made it clear that the legislation would exempt returned soldiers and people who objected on religious grounds from the legal obligation to join unions.

But these exceptions do not alter the fact that the closed shop is to be introduced into New South Wales.

This is undoubtedly a serious abridgement of the liberty of the individual. The power of Parliament is to be used to compel him to join a political association and to give it financial support whether or not he agrees with the objects for which it is working. Moreover, it prevents him from working at the occupation of his choice unless he swallows his convictions and joins the perhaps repugnant association: it makes the union ticket a licence to work.

Trades unions are traditionally voluntary associations whose affairs are conducted in honest and democratic fashion. From the time of their rise in Anglo-Saxon communities until comparatively recent years their philosophy and actions were infused with Christian ideals.

It is not too much to say that the fundamental difference between the course followed by the working class movement in Continental countries, on the one hand, and that followed in England and Australia, is attributable almost wholly to the nature of English Christian thought. Whereas, on the Continent, working class movements have for more than a century past been marked by a spirit of militant atheism, which has inevitably been reflected in Continental politics, the British trade union movement has always been Christian in its outlook.

The debt of the trade union movement to Christianity is incalculable: indeed, Christian thought provided at once the context in which unionism became possible, and a basis for the unionist's philosophy. To make membership of a union compulsory is to undermine that union's foundations: it savours of Rousseau's ridiculous paradox that people ought to be "forced to be free."

And who can forget that all sorts of tyrants, great and small, have used this silly doctrine to justify their most abominable and unconscionable acts?

## Sydney's Pagan Press

Australia rarely sees an evangelistic effort so extensive and bold as the Mission to the Nation which our Methodist friends brought to a close last week. Part of world-wide Methodism's celebration of an anniversary which in itself would not command the wholehearted support of good Anglicans, it was directed in Australia to all who call themselves Christian: the missionary straightly urged his hearers each to cleave to his own Church. Many of our own bishops and priests were able not only to approve of the aims of the mission but to commend it from its own platform.

In every capital city except Sydney the secular Press has recognised the importance of the mission by reporting it fully and prominently.

But the Sydney Press, true to form, reported the mission shortly, badly, and with none of the prominence it gave to the Eucharistic Congress held recently by our Roman Catholic friends.

It will not have escaped the notice of Anglicans that the presence of the PRIMATE OF AUSTRALIA at the opening of the mission in Sydney, and his address on that occasion, were ignored by the Sydney Press, as was the brief speech of His Grace when the mission ended.

It is difficult to escape the conclusion that the Sydney secular Press is pagan, with slight Roman Catholic bias.

## The Adoption Law

A grave defect in our adoption law has been exposed by a case which has been intermittently before the Equity Court in Sydney, in a great blaze of publicity, in recent months.

Briefly, this case involved a child, now aged 10 months, who was collected for adoption when only a few weeks old. Before adoption formalities had been completed the mother, who is not married, decided to withdraw her consent. But, during protracted Court hearings, the child has remained with the prospective foster-parents. Last week Mr. Justice McLelland ruled that they should be allowed to adopt the child.

But the mother vigorously resisted the proposed adoption order, and, to give her an opportunity to consider her position, the Judge has granted a stay of proceedings for 21 days.

No one with a heart to be moved could fail to be intensely sympathetic with both parties—with the mother who wants to keep her child and with the man and woman who, seeking to adopt the baby, have become greatly attached to him in the nine months or so he has been in their care.

How can the need for such a heart-rending decision be avoided in future? That is the issue to which many thoughtful minds have been applied. And the most practical suggestion, I feel, is one which will provide for the setting up of a sort of official guardianship.

That would enable a child to be given kind and skilled care while adoption applications are considered and, if necessary, completed. It would also give the mother time to recover from the emotional upset of her experience, and to make a calm judgement on what would be best for her child. Almost as important, it would prevent others becoming over-fond of a child before adoption formalities have been completed.

Newspaper correspondents assert that this is not an isolated case of a child being handed over to others before all legal matters have been completed. The onus is surely on the State Government now to ensure it is the last by overhauling the legislation (if that is found to be necessary), but particularly by providing an agency for the care of children while adoption procedure is in train.

## Press and Courts

Another quite different aspect of the "baby case" calls for candid comment—the sensational Press publicity that was given it.

I am far from suggesting that our Courts should make a considerable practice of sitting in private. Yet, in divorce cases, in particular, some countries and States have recognised the need to restrict the publication of evidence for moral reasons or to protect innocent persons.

Somewhat similar reasons might be thought to make desirable the hearing of evidence in camera in other jurisdictions, as, indeed, some evidence was heard in the "baby case."

The disturbing aspect is the newspaper's own lack of restraint in printing and displaying some of the evidence in this case. And there have been other cases in the criminal courts in Sydney in recent weeks which have rated big headlines for really revolting details.

Furthermore, there were suggestions that some newspaper organisations were paying, or at the least offering to pay, the expenses of parties involved in the "baby case." It is hard to regard such offers as being inspired as much by pure philanthropy as by the desire to promote a "story."

And the alacrity with which photographers and reporters

chased a central figure in the case after the Court's judgement was announced must have been due either to exceptionally clever anticipation or actual pre-knowledge of the person's intended movements.

I hear that some high-ranking Melbourne journalists who were in Sydney last week were much shocked by the Press treatment given the case and by the part some newspapers were reputed to have played behind the scenes.

## Masterful Migrant

The career of Mr. William Forgan Smith, 10 years Premier of Queensland, who died last week, emphasises what a land of opportunity Australia is, even in this century, for the purposeful man.

Mr. Forgan Smith, a painter and decorator, came from Scotland to Mackay (how the name must have appealed to him) when aged 25 years—just over 40 years ago. Three years later he was the member for Mackay in the Queensland Legislative Assembly. How industrious a member he became is obvious to any visitor to that northern sugar city who notes the foundation stones of completed projects there with the breakthrough port as the outstanding achievement.

At 45, Mr. Forgan Smith became Premier of Queensland. That was 21 years ago. And it is not the least remarkable feature of his career that he decided quite voluntarily to lay down the leadership of the Labour Party and forsake politics in 1942. As Labour has been continuously in office since Mr. Forgan Smith first became Premier in 1932, he might have doubled the record term he had already set if he had so chosen.

One story has it that Mr. Forgan Smith retired from politics because he resented the growth of Federal power and refused to remain as "a State vassal." Perhaps he wanted respite from strain for his health's sake. His two immediate successors—Mr. Cooper (certainly an older man) and Mr. Hanlon—preceded him to the grave.

Sometimes I feel that the strain of political life, especially on leaders, is not fully appreciated by the public, who are inclined to see mostly the "junketing" side. It is true that politics seems to get so much into the blood of some men that they cannot voluntarily leave it. Mr. Forgan Smith was of sterner fibre. Certainly he retained two very active interests in the chairmanship of the Queensland Sugar Board and the Chancellery of the Queensland University. But he knew when to lighten the load—and acted promptly and dispassionately on that knowledge.

His decision to retire made a tremendous impression in Brisbane, through which I happened to be passing at the time. That was in September, 1942, when General MacArthur still had his headquarters there, and the tide of war in the Pacific was only just beginning to flow our way. This local sensation temporarily eclipsed all other news of wider national moment at that time. A series of verses was composed to "memorialise" the occasion. I remember they began awesomely:—

"And are ye sure the news is true  
That Forgan Smith's re-  
signed?"  
Well, that was a measure of the status achieved by a Scottish immigrant in his adopted country. His useful, masterful career must command our respectful admiration.

—THE MAN  
IN THE STREET.

## CLERGY NEWS

ROBERTS, George, Vicar of Tambourine, Diocese of Armidale, to be Rector of Cooperbrook, Diocese of Newcastle. He will take up duties there this month.

SCHOFIELD, the Reverend J.B., to be curate of St. Luke's, Liverpool, Diocese of Sydney.

SHELLEY, the Reverend K.N., Rector of St. Paul's, Chatswood, Diocese of Sydney, to be Rector of Christ Church, Kiama, Diocese of Sydney. He will be inducted on November 6.

some speeches, and particularly answers to questions.

I heard a suggestion the other day that, now that some medicines are on the free list, there should be a dispensation of cough remedies to members of Parliament in the winter and spring in the hope that they will cease to hack the ether.

But the partisan interjectors, who expect the colleagues of their own party to be given the fair hearing they deny opponents, are the main problem.

Parliament, I appreciate, is not run mainly as a radio entertainment. But when so much time is given to Parliamentary broadcasts (and some of it, I agree, is justifiable), listener-electors are entitled to a better hearing than they seem able to get.

Apart from the raucous, hostile interjector, there are several members who have mastered the irritating technique of making approving remarks or offering suggestions to speakers situated near them. A prominent Opposition front-bencher is a particular offender in that respect.

One can sympathise with Mr. Speaker in his desire to make members conform more to reasonable decorum in debate. But it is time that Parliament helped him more by literally putting its own house in order.

## A Better Stamp

My harsh comment last week on the bucolic designs of some recent stamp issues must be softened because of the much higher standard set with the design of the Tasmanian sequi-centenary 2/- stamp, which has since been put on sale.

I remarked then that some previous centenary and sesqui-centenary issues had been artistically satisfying, and this Tasmanian design emphasises the point.

But I want Postmaster-General Anthony to try, please, to keep the standard high, even on the more mundane occasion. A panel of disinterested artists, I still believe, would be a justifiable safeguard to that end.

## Religious Art

The Blake Prize for religious painting, which has achieved national prominence here in three years, has inspired the promotion of a similar competition in New Zealand.

It is being organised by the Auckland Society of Arts. An anonymous donor has given £25 as a prize, and the council of the society will try to increase the amount to £100. The Blake Prize is, I think, worth £200.

Auckland plans to hold its first exhibition in this competition in about a year. Whether it will be restricted to New Zealand artists I do not know. Our own Archibald Prize portrait competition is open to New Zealanders, and one or two usually exhibit each year. But I heard of an unusual reason which nearly debarred one last time. The frame containing the canvas had become a home for borers, and the portrait had to be cut out on arrival in Sydney. The vigilant Customs people retained the frame for burning.

The portrait was framed again—but, as a malicious critic might remark, the judges were not. The portrait did not win the prize.

—THE MAN  
IN THE STREET.

## ONE MINUTE SERMON

THE COLLECT FOR THE EIGHTEENTH SUNDAY AFTER TRINITY

### The Texts:

Lord, we beseech thee, grant thy people grace to withstand the temptations of the world, the flesh, and the devil, and with pure hearts and minds to follow thee the only God; through Jesus Christ our Lord, Amen.

### The Message:

This collect dates from the Sacramentaries of Gregory and Gelasius, and comes to us through the Sarum (Salisbury) use of our Church.

In 1549 it was translated more literally:

"Lord we beseech Thee grant Thy people grace to avoid the infections of the devil and with pure heart and mind to follow Thee the only God."

The quaint wording was replaced by our present form in 1662.

There is something truly suggestive in the earlier wording. The devil is seen as a leprous, plague-stricken person. There is no modernist denial of his existence, which is of course one of his many devices to catch the unwary (as C. S. Lewis points out so vividly in the *Scrawpape Letters*). "Avoid the contagion" of the devil! What especially are the results of this contagion? Such things as pride, fear, lying, hate, malice, envy, hypocrisy—the states of mind as set out so vividly in the Litany.

And "grace," you will remember from earlier collects, is also personal." It is God in action, in loving action. By our trust in and communion with the living, loving God we avoid the contagion—for leprosy, as we know (St. Mark I, 41), cannot stand the touch of God.

But our present collect adds the temptations of the world and the flesh—hence it was necessary to drop the word "contagion" and also to use "withstand" in place of "avoid."

Nevertheless the manner of overcoming most temptations is not by withstanding but by avoiding, by thinking other thoughts and turning oneself to God as Jesus did in all three Temptations. Into a heart filled with the desire for God sin cannot enter. Such a "heart and mind" is pure, that is, as we say, "single-minded." This is a perfect prayer to use every morning as a putting on of armour to face the day's life.

## RELIGIOUS BROADCASTS

(These sessions which are conducted by Anglicans are marked with an asterisk.)  
DAILY DEVOTIONAL: 10 a.m.  
OPTIONAL: 11 a.m.  
October 3: The Reverend Ross Williams, N.S.W.  
\*October 5: Mrs. Frances Maling, Tasmania.  
October 6: The Reverend Frank Hamblly, S.A.  
October 7: School Services—"The Story Without an End."  
October 8: The Reverend A. P. Campbell, N.S.W.  
FACING THE WEEK: 6.40 a.m. A.E.T. NATIONAL.  
The speaker in this session on the six Monday mornings, October 5 to November 9, will be the Reverend Gordon Powell of N.S.W.  
PLAIN CHRISTIANITY: 7.30 p.m. A.E.T. NATIONAL.  
October 4: Professor Sydney Orr. EVENING MEDITATION: 11.20 p.m. A.E.T. INTERSTATE.  
\*Week commencing October 5: The Very Reverend Geoffrey Berwick.  
READING FROM THE BIBLE: 7.10 a.m. A.E.T. NATIONAL.  
Twenty sessions in this series will be conducted by the Reverend Father Kevin Halpin, commencing on Monday, October 5.  
SUNDAY AFTERNOON TALKS: 3.45 p.m. NATIONAL.  
October 4: "The People of God: From the Exile to the Birth of Christ"—III. The Reverend Hector Maclean.  
PRELUDE: 7.15 p.m. NATIONAL. The Westminster Madrigal Singers.  
COMMUNITY HYMN SINGING: 6.30 p.m. INTERSTATE.  
\*October 4: S. Andrew's Church, Brighton, Victoria.  
\*EVENINGSONG: 4.45 p.m. A.E.T. INTERSTATE.  
October 8: S. Paul's Cathedral, Melbourne.  
\*THE EPHOGUE: 11.20 p.m. A.E.T. INTERSTATE.  
October 4: "The Epilogue: 42"—The Eighteenth Sunday After Trinity.

## LETTERS TO THE EDITOR

The following letters to the Editor do not necessarily reflect our editorial policy. The Editor is always glad to accept for publication letters on important or controversial matters. Letters should be typed, double spaced, brief and to the point. Preference is always given to correspondence to which the writers' names are appended for publication. Parts of some of the following letters have been omitted.

### BOYS IN THE CHURCH

#### THE C.E.B.S.

To THE EDITOR OF THE ANGLICAN  
Sir,—I have been particularly interested in the letters on the C.E.B.S.

I have been a member of the C.E.M.S. since May, 1907, and as the C.E.B.S. is one of our offspring, you will readily see my very great interest in it.

We cannot afford to lose any part of the Three-in-One.

I believe that the challenge of the Dean of Brisbane will not go unanswered.

Once again thanking you for the publicity you have given the matter.

Sincerely yours,  
ALFRED E. CASTLE,  
Marchant House,  
Garden Settlement,  
Chermside,  
Brisbane, Queensland.

To THE EDITOR OF THE ANGLICAN

Sir,—Attacking a statement made by the Dean of Brisbane, Mr. John Paul, in THE ANGLICAN of September 18, contends that the C.E.B.S. is a superior movement to Scouts, stating that the Scout movement does not produce good churchmen.

As a warranted scouter, who is privileged to be an active member of the Anglican Church, I feel bound to challenge Mr. Paul's statements.

The Scout movement is without doubt the greatest youth movement the world has seen, a brotherhood which knows no barriers of colour, class or creed; whereas the C.E.B.S., as the name indicates, is confined to the Church of England.

While it is true that the Church of England, in Australia, does not enjoy the supremacy and influence as does the Church in England, it is also true that if the Church here took the interest in Scouts that is shown in England, replacing C.E.B.S. by sponsored or "closed" Scout Troops, we would gain unifold benefits and have equally as good churchmen and better citizens in the congregations of our churches.

Formation of the Church of England Boys' Society, designed to try to bridge the gap between youth and the Church, has accomplished much but can never be an effective substitute for the Boy Scout Movement.

Yours, etc.,  
DON SKINNER,  
Machin Parade,  
Wingham, N.S.W.

### THE MT. EVEREST CRUCIFIX

To THE EDITOR OF THE ANGLICAN

Sir,—It may interest your readers to know that the boys of St. Peter's School, Bombay (conducted by the Cowley Fathers), sent Colonel Hunt their congratulations on the success of the Mt. Everest expedition.

They received, not only the printed card evidently sent to all; but, in handwriting, and signed "Hunt," was added, "It may interest you to know we left a crucifix on top of Mt. Everest."

Surely a very literal carrying-out of our Lord's command, "Ye shall be witnesses unto Me . . . unto the uttermost part of the earth."

Yours truly,  
MARGUERITA FLITTON  
Bellhaven Hotel,  
Priory Road,  
Waverton, N.S.W.

### CHRISTIANITY OR MAGIC?

To THE EDITOR OF THE ANGLICAN

Sir,—Your correspondent "Troubled Layman" is indeed in trouble!

Would you permit me to give one or two illustrations which would clear up the points he has raised in his letter?

First, when a mother kisses her child because she is pleased with it, she takes the "body" of a kiss and fills it with "being-pleased-with."

The kiss looks the same and feels the same, but the child knows that the "being-pleased-with" is there although it cannot see it.

In the Epistle to the Hebrews we read, "A body hast Thou prepared me." For His Incarnation God prepared a human body.

For His most Blessed Sacrament, God prepared the "Body" of bread and the "Blood" of wine to contain Him and His eternal life.

God is love and life and light. We cannot see God, but we know He is there.

Secondly, the source of the river is the spring. The river must show its source.

We cannot, for instance, have a salt water river and a fresh water spring. The source feeds the river with itself.

Our source is in God. We must show God by showing love in our lives.

God feeds us with Himself, love and life and light, so that we may do those things which are loving, encouraging (light-bringing) and helpful (life-giving).

Thirdly, a mother used to punish her little boy when he was naughty by sending him to stand outside the back door until he was sorry.

All the love and affection of his home were waiting for him as soon as he cared to open the back door in penitence.

When we sin, our souls, as it were, stand outside the back door in sin and death and darkness.

All the love and life and light of God are waiting for us as soon as we turn to Him in penitence.

But we cannot have them until we do.

So although our bodies may kneel at the altar rails, if our souls are out in sin, we cannot partake of our Lord's Body and Blood because we are not spiritually present to do so.

If "Troubled Layman" will consider these illustrations and then raise further questions, I shall gladly answer them.

It is evident that he does not know very much about the Church.

But my help is waiting for him if he desires to have it.

I am, etc.,  
D. C. WATT,  
Eastbourne Rd.,  
Darling Point, N.S.W.

### THE WELSH CHURCH

To THE EDITOR OF THE ANGLICAN

Sir,—I most earnestly protest against your headline, "Beautifying English Cathedral," when referring to St. David's Cathedral, Pembroke-shire.

The Welsh Church was flourishing and sending missionaries to Ireland, Scotland, Germany, etc., many years before the heathen English marauders came to destroy and kill.

The Anglican Communion of today can trace its origin back beyond Henry VIII and Augustine to that great British Church of David, Patrick, and others.

St. David's is far more ancient than Canterbury, and can justly claim to be the Mother of Anglicanism; Canterbury is just a step-daughter.

Yours, etc.,  
H. W. GRIFFITHS,  
The Rectory,  
Beauesert,  
Queensland.

[We would be glad if our correspondents, "Another One" and "Another One Alone" would send their names and addresses so that we may forward some information to them.]

### "O VALIANT HEARTS"

To THE EDITOR OF THE ANGLICAN

Sir,—While tuned to a recent Sunday afternoon religious programme, not of our own Church, I found myself listening to the hymn, "O Valiant Hearts."

This was probably due to the service having some connection with Air Force Week.

This hymn is also used extensively at Anzac and Remembrance Day services.

In the Mohammedan faith, a person dying on the battlefield goes straight to heaven, but I had not thought this was necessarily the case with Christianity.

To me, the only appropriate time for the singing of this popular hymn would appear to be at services commemorating martyrs.

How else can we sing:

"Splendid you passed, the great surrender made,  
Into the light that never more shall fade.  
Deep your contentment in that blest abode,  
Who wait the last clear trumpet-call of God?"

I fear that we would be rather optimistic if we were to refer these lines to all who have died in the wars.

I am not trying to belittle the fact that many people did go out and fight for God and country—as dedicated souls, but I would question the wisdom of assuming that they all did.

The whole tenor of this hymn suggests that anybody killed on the battlefield becomes a martyr and goes straight to Heaven:

"Victor he rose, victorious too shall rise  
They who have drunk his cup of sacrifice."

This does not seem to be right, while to compare the death of a soldier, who perhaps might not have been a dedicated soul, with the death of Our Lord:

"Christ our Redeemer passed the selfsame way," seems to be sheer presumption.

As I have pointed out, this hymn is appropriate to a Christian martyr, but in any other context savours strongly of unsound doctrine.

Yours faithfully,  
J. RODNEY OLIVER,  
Trinity College,  
Carlton, N.3.,  
Victoria.

### THE MISSION TO THE NATION

To THE EDITOR OF THE ANGLICAN

Sir,—Although the "Sydney Morning Herald" did not mention the fact, I feel sure that Anglicans were pleased to know that the Primate, Archbishop Mowl, was on the platform at the opening of the "Mission to the Nation" in Sydney.

His Grace, in his usual kindly manner, assured the Mission of the prayers of the Anglican communion.

The chairman of the Methodist Conference said the archbishop's consideration to other denominations "almost persuades me to become an Anglican."

Yours sincerely,  
E. L. L. PEMBROKE,  
6 Alan Street,  
Cammeray, N.S.W.

### CHRISTIANITY AND COMMUNISM

To THE EDITOR OF THE ANGLICAN

Sir,—Your correspondent on Christianity and Communism in THE ANGLICAN of September 18 states that Christianity and Communism were founded by Hebrew prophets persecuted for taking sides with the poor against the rich.

The rich in Russia are the members of the Communist party. The only way to establish God's Kingdom on earth and the Brotherhood of Man is by love.

The love of God and love to our fellow man is not obtained by terrorism and slave labour in concentration camps.

Yours, etc.,  
ANTI-RED,  
Melton.

# FAITH AND MORALS

## A WEEKLY QUESTION BOX

By DR. S. BARTON BABBAGE

### The Quota System

Comments have been made on the proposal of the National Missionary Council, to which I referred in a previous contribution, that a modified quota system should replace the present so-called "White Australia policy."

One correspondent raises the question of miscegenation (interbreeding of races).

There is, however, no biological or anthropological basis for the fear that serious consequences will result from the marriage of those of different races. For example, the progeny of marriages between peoples of mixed blood show none of the consequences which result from the breeding of different species, namely sterility, nor do

they show biological taints or defects. In the animal world the intermixture of species results in hybrids, but hybrids do not exist among human beings. (We have here a signal illustration of the biblical truth, that God "hath made of one blood all nations of men to dwell upon the face of the earth," Acts 17: 26.)

Another point has been raised: the question of the reputed fertility of Oriental peoples. It is generally found, however, that migrant people, when assimilated, tend to adopt the standards and practices of the people among whom they live. This applies, in particular, to the practice of contraception.

Another correspondent asks whether the quota will not prove, from the point of view of living conditions, the thin edge of the wedge.

Again, there does not seem to be any evidence to support this contention. This has not been the experience of other countries (nor of America) which have adopted the quota-system.

Further, there is no great demand on the part of Asiatic peoples for wholesale immigration facilities. What they do object to is a policy which is plainly and patently discriminatory.

There is no reason why Australian standards of life should be threatened or endangered. It is competent for the Government to insist on the maintenance and preservation of certain standards. Naturalisation can easily (as in the case of New Australians) be made dependant upon migrants learning the English language, adopting Australian laws, and conforming to Australian ways.

It would appear, then, that the objections which are frequently levelled against the introduction of the quota system are emotional reactions arising from fear or prejudice or ignorance, rather than sound and intelligent criticisms.

It is interesting to read, in this connection, the comments of Bishop Walter Carey, sometime Bishop of Bloemfontein, on the racial problem in South Africa.

He writes: "I am convinced (with one exception, sex problems) that there is no colour-bar between educated Africans and unprejudiced Europeans: the bar is a culture-bar, not a colour-bar at all."

He believes, however, that mixed marriages are unwise in the present stage of South African development. He points out that such marriages are not, of course, either "immoral or irreligious," but he does believe that they are foolish and unwise, simply because the children are the victims of social rejection.

Nevertheless he is persuaded that the real barrier is the cultural one. This underlines the fact that the quota system must be associated with an adequate educational system with a view to eventual assimilation and absorption.

### The Intermediate State

A correspondent refers to the parable of Dives and Lazarus in connection with the discussion on the problem of the Intermediate State.

Dr. Hugh Martin, in his delightful book on "The Parables of the Gospels" has some arresting things to say.

"To discuss this story as an exposition of the nature of the future life is to miss the point. We cannot build doctrine on its details. The parable is a lesson about humanity in this world, not a lesson about conditions in the next world. Inhumanity shuts a man out of heaven."

This parable, like all parables, has one main lesson to teach. If we press the subsidiary de-

tails we shall find support for every kind of fanciful exegesis. The parable concerns the tragedy of the selfish rich man. To quote Dr. Martin again:

"It is clear that to Jesus such a life as that of Dives is profoundly immoral; highly respectable and customary as it may be. It has sometimes been complained that Dives did nothing for which he could be blamed. That is just the point. Dives is condemned precisely because he did nothing. A wealthy man has a beggar at his gate and nothing is done. Such selfish living is to Jesus a deadly sin. Here is a man of privilege who is unfit to have it."

"Is this parable an attack on the wealthy and a defence of the poor? Is Jesus an advocate of the class struggle? This parable can hardly be taken as a condemnation of all rich men, or wealth Abraham would not be presiding at the feast. It is rather an attack on the misuse of riches . . . Selfish wealth while there exists abject poverty is itself an evil. It denies brotherhood. It shrinks the soul of rich and poor alike. It digs a gulf between men."

It is tempting, though unnecessary, to quote more. The parable does not satisfy our idle curiosity concerning the nature of the Intermediate State; it does suggest, however, that this world is the decisive arena of moral judgement.

### The World Council of Churches

The Reverend John Garrett, General Secretary of the Australian Council for the World Council of Churches, has made some comments on my original paragraph headed "A New Tower of Babel."

Mr. Garrett says that "membership of the World Council of Churches does not in any way affect the creeds and subsidiary doctrinal standards of any member church."

Mr. Garrett's re-assurance is a trifle disingenuous.

In the latest issue of the "Ecumenical Review" the Reverend Leslie E. Cooke writes:

"At Lund it was made clear . . . that we could not for ever go round and round interpreting ourselves to one another. We have realised, as we have often said, our oneness in Christ . . . We are under a primary and absolute obligation to manifest that oneness in the healing of our divisions. How much longer can we go on speaking of that oneness and calling each other to penitence for our divisions while remaining in our separate communions, resisting all attempts to achieve that limitation of the sovereignty of the communions which a greater unity demands?"

I am aware that the views of this contributor do not necessarily reflect the considered judgement of the Central Executive of the World Council of Churches, but it is generally agreed that the World Council of Churches is not an end in itself.

If the ultimate objective is reunion, however achieved, then attention must be given both to the retention or rejection of the creeds, and of other doctrinal and confessional formulations.

I was only concerned to say that the truth which God, in His providence, has revealed in times past, and especially in the historic events of the past, cannot be jettisoned and must be preserved, and that the decisive events of the Reformation cannot be by-passed or ignored.

Within the fellowship of the World Council of Churches mutual conversation and corporate prayer is happily possible: when the next stage is reached, we are trustees to see that the truth which we have received, watered as it is by the blood of martyrs, is treasured and preserved.

### MINORITIES IN IRELAND

To THE EDITOR OF THE ANGLICAN

Sir,—Your correspondent, "H. W. Coffey," in THE ANGLICAN of September 25 denies that "conditions are congenial for Protestants in the Republic of Eire."

As one who has lately returned after spending five months in Eire, may I state that I formed the opinion that conditions are equally good for Protestants as for Roman Catholics in the Republic.

It is a fact "Eire guarantees Religious and Civil Liberty, equal rights and equal opportunities to all its citizens, and declares its resolve to pursue the happiness and prosperity of the whole Nation and of all its parts, cherishing all children of the Nation equally."

That the Government has been most particular in its partiality is admitted on all sides.

There may be rare instances of discrimination in private circles or in business, but that is also true in the North.

I noticed that whenever a group of fifteen children can be mustered, the Government will find a school and a teacher of their own denomination.

Transport is provided generously, and where there may not be enough children for their own school they are transported to and from the nearest school of their own persuasion.

It is the best school transport system in Europe. I understand the Minister for Posts and Telegraphs is a Protestant, and I know one of the County Councillors in the West Riding of County Cork is a Protestant.

After all, we are a small minority, and a proportionate representation would be about one in twenty.

It is so important to both the majority and the minority to state the facts which will help the situation.

It is a matter of time at the present rate when Ireland will be predominantly Roman Catholic.

Such a prospect must cause the North great concern.

But it is good to know that the Protestant minority in the South, is making a great contribution of integrity and of Christian citizenship.

Yours, etc.,  
WILLIAM KINGSTON,  
S. Aitree's Rectory,  
Lakemba, N.S.W.

### STRANGERS IN CHURCH

To THE EDITOR OF THE ANGLICAN

Sir,—I was surprised to read the letters from "Business Girl" and "Lonely Anglican."

In my experience, if one is prepared to help about the church by, say, teaching in the Sunday school or by serving at the Altar, one meets any number of people who are all very friendly and helpful.

By so doing the Church is also being given help which she needs badly at the present time.

Yours faithfully,  
ALEX STONE,  
Melbourne.

# THE ABBEY SERVICES

By SIR WILLIAM MCKIE, ORGANIST AND MASTER OF THE CHORISTERS  
AT WESTMINSTER ABBEY.

I AM very grateful for the privilege of telling you something of my work at the Abbey, especially because this gives me a chance of making clear a point which I think very important.

The Abbey is probably the most famous church in the English-speaking world, and is always associated with royal ceremonies and services for great national occasions; people sometimes forget, or do not realise, that apart from these things it has a busy, self-contained life of its own.

And it is a busy, self-contained community, of rather more than 100 people—clergy, musicians, vergers, watchmen, gardeners, masons, bricklayers, carpenters, joiners, electricians, and so on.

One afternoon last summer an overseas visitor—not an Australian—happened to be in the nave of the Abbey just before 3 o'clock. He saw the choir come in from the cloisters and take their places near the grave of the Unknown Warrior, as they always do before going into the stalls for Evensong.

When he found there was going to be a service he decided to stay, and was given a seat in the stalls. He was enormously impressed by the dignity of the service and the quality of the music.

When the service came to its appointed end, the choir and clergy processed out, and our visitor came out too. He was in such a state of excitement and pleasure that, when he saw one of the clergy, he stopped him, made some complimentary remarks, and then said, "Was this a special service?"

And he probably felt a bit flattened when the answer he got was—"We've had a service like that at 3 o'clock every afternoon since the time of Queen Elizabeth the First."

That statement is as near true as makes no difference; and the whole life of the Abbey draws its strength from the daily services, some of which are always sung on week-days as on Sundays.

And, indeed, the clergyman might have gone further still and have said that services have been sung daily ever since the building of the first Westmin-

Sir William McKie is visiting Australia in connection with the Westminster Abbey Appeal.

This article was originally delivered as a talk in the "Guest of Honour" session on September 20, over the A.B.C., by whose kind permission it is published in THE ANGLICAN.

ster Abbey by Edward the Confessor in 1065.

Edward designed his church as the chapel of the community of Benedictine monks in the monastery he built hard by his royal palace of Westminster.

His single purpose was that in it there should always be a continual round of worship and praise.

THE official style of our society is "the collegiate Church of S. Peter in Westminster." Our status is unusual; the Abbey is in no diocese, but is a kind of ecclesiastical island, and the dean, our head, does not come under any bishop or even archbishop—he is responsible to the Sovereign only. For we are a royal church, with the rather peculiar classification of "a Royal Peculiar."

The clerical head of the Abbey music is the precentor, one of the minor canons, who is responsible to the dean for all the musical arrangements; but I suppose I might be called the executive head, for my own responsibility includes the choosing of most of the music, the training of the choir, playing the organ at the services, and directing the music on any special occasions.

On Sundays we have one or two sung services in the morning; Evensong at 3.00; a special evening service at 8.30.

On week-days, Evensong is sung daily at 3.00; on at least two mornings a week (Tuesdays and Fridays), there is choral Matins, and morning service is also sung on great holy days.

There is a large amount of music to be prepared and sung each week, and this cannot be managed without a competent choir.

The 12 lay vicars, as the choirmen are called, are inheritors of a great tradition, for their positions have always had

great prestige in the musical world, and they are just as much a part of the foundation as the dean and the canons, with many rights and privileges.

The boys live in their own boarding school on the north side of Dean's Yard; there are 36 of them.

There is room in the choir stalls for only 22 boys, and there are never more than 22 actually singing a service; but the junior boys attend the choir practices, have some practices on their own, and attend most of the services, and learn their

an interest in the choirboys—for instance Field Marshall Viscount Montgomery has presented a magnificent badge to the Abbey, to be worn by the Senior Chorister; he visits the Choir School from time to time, and usually takes a couple of boys to the Royal Tournament and the Trooping of the Colour each year.

THE whole year is full of interest. The favourite service is the Maundy Service on the Thursday before Easter, when the Queen comes in State to make a distribution of the Royal Maundy Money.



A view from the East end of Henry VII's Chapel, Westminster Abbey. On the right is the tomb of Henry VII. On the left are the banners of the Knights of the Bath, hanging above their stalls.

jobs in the best possible way—by hearing it being competently done by their seniors.

ONE of the great charms of the Abbey is that it is still arranged as in monastic days, with a screen across the centre of the church, and all the seats of the church, and all the seats of the screen facing each other: so that a large part of the congregation can sit in the stalls too, near the choir, and can feel very much in the family part, so to speak.

The choir play a tremendous part in the life of the Abbey; and I always think that the choirboys have an uncommonly good time.

They come to us at the age of nine, and stay until they are just 14. It takes them about two years to learn their job, and to start to be useful; by their last year they know all the music in the regular repertory, they are excellent sight-readers, and good all round musicians.

In school they are naturally treated as schoolboys; in the choir they are rightly treated as grown-ups, for they are doing work as important as that of the adult members of the choir, and they learn to do it equally well. And that is very good for them, and gives them poise and confidence.

History becomes very real if you learn in school about some great man and then find his monument in the Abbey.

And you have the chance of seeing the great men of the present: for most of them come to the Abbey at some time or other, and some of them take

The service is full of colour and pageantry; the music is thrilling to sing; the highlight is Handel's "Zadok the Priest"; and the choir have the satisfaction of having their services recognised by the payment to each of a set of Maundy Money—a 4d., 3d., 2d., and penny piece, all of silver, all specially minted for the occasion.

But if the Royal Maundy is the favourite service, Christmas is certainly the favourite Festival. We begin on Christmas Eve, and after Evensong, half the choir goes to Westminster Hospital, where there is carol singing in the wards, followed by a tremendous tea-party.

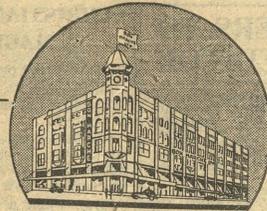
Christmas Day has its own excitements; and in the evening there is a party in the Choir School—fun and games.

On the next three days there are Carol Services in the Abbey—on the first and last days the second part of the service takes the form of a procession.

Most Australians who come to the Abbey do so in the summer. I wish that more could come at Christmas; the Abbey has all the majesty of a royal church, and all the attractive force of a place of pilgrimage—but at Christmas most of all you feel the power of the Abbey's inner life, and that it is not just a show place, but a living church, with a tremendous message for the people of to-day.



The nave of Westminster Abbey from the West door towards the pulpit screen and the High Altar.



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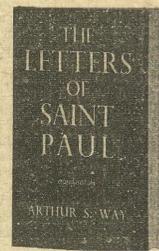
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## WE CALL IT PROGRESS

The present series of atomic tests at the Woomera rocket range is bound to have a profound influence on the future course of Australia's history.

If successful, these tests will place Australia in an unrivalled position, as the possessor of the only effective, full-scale atomic testing-ground in the South Pacific.

This means that Australia can never again be overlooked in the strategic planning of friend or foe. Nor can she ever afford to underestimate the vital importance of her own defence, with all its ramifications, including the need for manpower and money.

We call this latest development "progress," and in so doing we almost miss the irony of the situation.

When the blast from the latest bomb goes surging skyward, it will sweep up with it the dust of forgotten centuries of Stone Age civilisation.

The destruction which nature, through the long ages, could achieve only by crumbling and decay, is now accomplished by man in a moment of time and with greater devastation.

And in the background, the same dark race that retreated inland with the coming of the white man; that saw the convict transports disgorge their unhappy cargoes at Sydney Cove, and watched a city rise, has lived to see the new world's triumph—a weapon which can blast the same city, and others like it, into uninhabitable ruins.

These are sober facts which should make thinking people, especially young people, think.

The future belongs to youth, and among other things, the youth of to-day will decide how the legacy of atomic energy will be applied to-morrow.

To you, young Christian, as indeed to all His followers, the Saviour of men has said: "Ye are the salt of the earth... Ye are the light of the world."

In the days that lie ahead, Australia will need, more than ever, convinced, practising

Christians and intelligent churchmen, in high places, in public life, in the universities, in the teaching professions, in the literary world, and in every place of influence.

She will need, as never before, the Gospel of Christ.

Here, surely, is a challenge to youth.

—The Youth Editor.

## GIRLS COMPETE IN SPORTS CARNIVAL

Twenty branches from Newcastle Diocese competed in the Girls' Friendly Society's fifth annual sports carnival held at National Park, Newcastle, on Saturday, September 19, 1953.

S. Paul's, Stockton, won the march past for the fifth time. S. Luke's, Wallsend, was second, and S. Mark's, Islington, third.

Hearty congratulations go to S. John's, Cessnock Branch, for winning the aggregate point score with 292 points. Second was S. Paul's, Stockton, with 65 points, and All Saints', Belmont, with 58 points, third.

The Senior section was won by S. Mark's, Islington; the Intermediate section by S. Andrew's, Mayfield, and the Junior section by All Saints', Belmont.

Trophies won at the carnival were presented at Wickham Parish Hall on Monday, September 28.

## YOUTH LEADERSHIP TRAINING

Perth, September 18  
The four youth organisations in the Diocese of Perth, the Girls' Friendly Society, the Anglican Youth Fellowship, the Church of England Boys' Society and the Church of England Girls' Society, have just conducted a combined Leadership Training Course.

The course ran for twelve weeks, from June to August. It covered many aspects of youth work.

There was an enrolment of fifty and a good average attendance. At the end of the course twenty-six youth leaders qualified for an attendance certificate.

There was an examination for those who wished to qualify for a higher certificate. Nine sat for this examination.

Successful candidates were Jacqueline Johnson, Gweneth Haynes, Pauline Permain, Edith Parry, Thelma Webb and Margaret Frizell.

## RELIGIOUS DRAMA IN CATHEDRAL

ANGLICAN NEWS SERVICE  
London, September 17  
Mr. Leo Lehman's play, "S. Chad of the Seven Wells," will be performed in Lichfield Cathedral from September 28 to October 10, with Mr. Robert Speaight in the name part and Mr. Sebastian Shaw as the King of Mercia.

# OVER TO YOUTH . . . .

## YOUTH NEWS

Christ Church Company of the Comrades of S. George (Sydney), held a very successful Concert recently in the Metropolitan Theatre, when £30 was raised for the Parish Restoration Fund. Members of Central Company greatly assisted with sketches and musical items.

S. Paul's Burwood (Sydney) Company of the Comrades of S. George held at "Kitchen Tea" for their Own Missionary, Mr. Lionel Lucas, who is stationed in a new area, Apugli, near Kandrian, New Britain. The gifts will be forwarded to stock the kitchen of the mission station.

Two Young Anglican girls at Rylstone (N.S.W.) have volunteered to assist in the formation of a Junior Anglican group in the parish.

Congratulations to S. Mark's, Granville, Company of the Order of the Comrades of S. George (Sydney), who recently won the C.S.G. Athletics Cup by 70 points margin at the annual Sports Day of the Order.

S. Thomas' North Sydney Company, the previous holders of the Cup, were runners-up, with S. Paul's Burwood Company third.

The Order of the Comrades of S. George, Sydney, will hold its "Silver Jubilee Debutantes Ball" in S. Thomas' Hall, MacLaren Street, North Sydney, on Saturday, October 17, commencing at 8 p.m.

This will form part of the 25th Birthday Celebrations of the Order, and should prove a very enjoyable function. An invitation is extended to all young people to join in the celebrations. Tickets are available from the Federal Youth Secretary, Miss Mavis White, at 12/6 each. (BU 5881—A.B.M. Office, 14 Spring St., Sydney.)

On Sunday, September 27, S. John's, Ashfield, Youth Group celebrated their 5th Anniversary with a Birthday Tea, which was attended by about 90 young people. Visitors came from several near-by parishes, as well as from the Ashfield Presbyterian Fellowship. A beautifully iced fruit Birthday Cake was cut by the Reverend H. M. Arrowsmith who was the speaker on this occasion.

Later at Evensong, the preacher was the Reverend Ken Le Huray, who was instrumental in starting the Youth Group.

## YOUNG PEOPLE'S UNION DEMONSTRATION

The C.M.S. Young People's Union in N.S.W., which is celebrating its Diamond Jubilee, will hold its annual demonstration on Saturday, October 17, in the Sydney Town Hall at 2.15 p.m.

In November, 1892, the first "Little Sower" Branch was opened at S. Paul's, Sydney, and within a few years the organisation had grown so rapidly that Miss M. Harper was appointed the general secretary.

## FOR SMALL PEOPLE

### THE SHEPHERD PSALM—7

Have you noticed, in the story so far, that we have been following the sheep as they have moved about during the day?

We come now to the close of the day—"Thou anointest my head with oil, my cup runneth over."

To "anoint" means to smear with oil or ointment.

Here the psalmist has been thinking of the sheep at the end of the day, when the day's wandering is over.

Some sheep will be tired, others, perhaps, scratched about the feet or head.

So the good shepherd goes to

## "HOMES AND YOUTH" SUNDAY

Sunday, October 4, will be observed as "Homes and Youth" Sunday in Bathurst Diocese.

The following prayer has been contributed, with the suggestion that it may be helpful in this connection:

"O God, who art the Father of the fatherless and Who hearest the cry of all orphans and homeless children, we pray Thee to send them day by day all things needful for soul and body; raise up men and women and children to care for them in their helplessness; give us wisdom and guidance in carrying on the work begun in Thy Name to establish a Children's Home in this Diocese, and send us, if it be Thy will, the means to maintain this work. We ask this in the Name and for the sake of Jesus Christ our Lord. Amen."

The 1953 objective for this first Australian Prisoner of War Memorial Toddlers' Home to be built at Molong is to bring the amount to £20,000, and then to raise the final £10,000 required during 1954, with the Home built and established.

## ATHLETIC CARNIVAL

Sydney, Sept. 21

Twenty branches competed in the Annual Athletic Carnival of the Church of England Boys' Society, Sydney, before a large crowd of parents and friends at S. Paul's Oval University on Saturday, September 19.

Earlwood won the "Auburn Cup" for the Champion Branch and is to be congratulated for its first big win.

Points scores at the carnival: Under 12: Eastwood 81, South Hurstville 35, Rose Bay 24, Earlwood 24, Manly 21, Concord West 20.

Under 14: Eastwood 30, Rose Bay 16, Belmore 15, Earlwood 13, Haberfield 13.

Under 16: Earlwood 65, Manly 16.

Under 19: Maroubra 33, Earlwood 31, Punchbowl 13, Belmore 10.

Aggregate: Earlwood 133, Eastwood 111, Maroubra 44, Belmore 43, Manly 42, Rose Bay 40.



Bishop Pilcher, the Reverend H. E. S. Doyle, Deaconess C. A. Carter and confirmees at All Saints', Nowra, N.S.W.

## FORBES RE-UNION

The Forbes branch of the Young Anglicans held a reunion dinner and social evening in their parish hall on Monday, September 21.

The winner of the recent Queen Competition, Miss Myal Milton, was guest of honour. A presentation was made to Miss Milton as an expression of appreciation for her work in making the competition such a success.

Canon A. E. White thanked the Young Anglicans who had assisted the Forbes' victory in the competition and had helped the parish by providing funds for the ordination of men to the priesthood.

The canon stressed the fact that money-making was the least important role of Young Anglicans. Worship of God must come first.

Padre D. Shearman, assistant parish priest at Forbes, added his congratulations to Miss Milton. In his address Padre Shearman also emphasised the need for members to be Young Anglicans in the real sense of the words and to lead the diocese in spiritual matters as well as in the general field.

Mr. Evan James, speaking on behalf of past members of the branch, thanked the present members for the opportunity of renewing past fellowship with other Young Anglicans at the re-union.

## CHURCH EMBROIDERY CLASS

A course of instruction in Church Embroidery for women and girls has been planned in Sydney.

The course will begin on October 22, at 7.45 p.m., in the Federal Office of the Australian Board of Missions, 14 Spring St., Sydney, and will last for ten weeks.

The class will be led by Mrs. Blanche, who is well-known in Sydney for her ability in this kind of work.

Intending pupils should communicate with Miss Mavis White (BU5881) for further details.

The course is open to all women and girls.

The cost will be £1/10/- for ten lessons.

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# IMPRESSIONS OF PAPUA THE TOWN OF PORT MORESBY

BY THE BISHOP OF NEWCASTLE, THE RIGHT REVEREND F. DE WITT BATTY

This is the second of a series of articles by the Bishop of Newcastle, who has just returned from a visit to Papua. The third article will appear next week.

Port Moresby is a sizeable town with nothing particular to distinguish it from other towns of the same size.

Like all New Guinea townships, it is beautifully situated. The views from the rectory and from Government House are outstandingly lovely.

The town has two or three good hotels, a full range of shops and stores, a service of taxi cabs, and a first-rate telephone service with the mainland of Australia.

It even has a "traffic cop," a picturesque figure in the striking uniform of the Royal Papuan Constabulary standing on a platform at the intersection of two main streets.

His presence is hardly justified by the volume of traffic. Vehicles appear at very infrequent intervals, and the risk of collision must be almost the world's minimum.

But it is an impressive witness to the status of the town. Because, of course, Port Moresby is the administrative capital of Papua and New Guinea.



The Bishop of Newcastle talking to the Chancellor of the Diocese of New Guinea, Mr. Justice Gore, at Port Moresby.

versal respect and affection. In 1942, the church, known to so many as S. John's On-the-Hill, was the subject of a grievous desecration at the hands of a few miscreants in the Commonwealth Forces who (it is charitable to suppose) were drunk at the time.

But money was easily forthcoming from the A.I.F. and others for its restoration, and it was re-consecrated in the presence of a very large representation of the Australian Forces.

It is now once again a well-appointed place of worship. It was my privilege on the

to sell in the Koki market. As in every seaport, it is easy for moral standards to deteriorate.

The Mission represents an attempt to prevent such deterioration. It will do this in two ways.

First, by providing a social centre for those who come from other parts of the territory and have no real home in Port Moresby; secondly, by keeping those who are Christians true to their profession, helping them by word and example to be missionaries to others.

It was this ceremony which gave me the first chance I had had of giving greetings from the Church in Australia to the Church in Papua.

It also gave me the privilege of meeting the present Administrator of the Territory, Brigadier Cleland, and his wife.

PAPUA has been singularly fortunate in the calibre and character of the men who have been chosen to administer its government.

Sir William McGregor and Sir Hubert Murray created a magnificent tradition, which has been splendidly maintained by their successors.

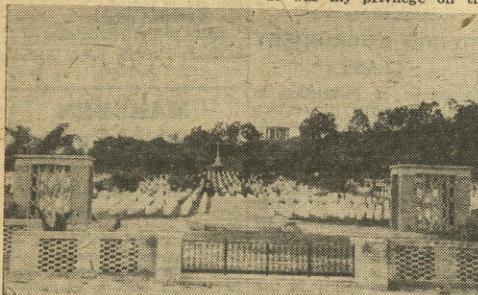
Brigadier and Mrs. Cleland have already given ample proof of their intention and ability to continue this tradition.

They are both more than well-disposed to the Christian missions in the Territory, and are obviously anxious to do everything in their power to back them up.

Whilst we were in Port Moresby, Mr. Randall took us out to see the War Cemetery at Bomona.

It would be difficult to conceive of a spot more beautiful in its natural situation or more reverently cared for than this.

Those who have loved ones buried there can surely take comfort from the fact that here "their bodies are buried in peace" and surrounded by all the loveliness which nature can create and man can preserve.



The War Cemetery at Bomona, Port Moresby.

ECCLESIASTICALLY, the town, though not within the Mission area, is within the Diocese of New Guinea.

It is an independent, self-supporting cure, and the parish priest holds a position of recognised importance and influence in the community and district.

The present rector, the Reverend Harold Randall, and his wife are filling the position with conspicuous success.

We were invited to two large-scale social gatherings during our stay at Port Moresby, and it was clear to us that Mr. and Mrs. Randall knew and were known by all their parishioners and commanded uni-

day we left to celebrate the 9 a.m. Eucharist in the parish church and to preach to the devout congregation of white people.

THE Papuan communicants mostly attend an earlier service at 7.15 a.m.

Our arrival on Tuesday, August 18, coincided with the opening of a new hostel at a place called Koki, a little way out of Port Moresby.

It is intended to serve the needs of the fairly large contingent of Papuans who come from various parts of the territory mainly to work on the wharves at Port Moresby, or who bring their goods by canoe

war, hatred, viciousness, refusal to compromise.

It provides self complacency and self righteousness and blindness.

"The story of the origin of the First World War is not even what the British Foreign Office thought it was in 1914 or in 1919."

The author does indeed make one wonder how far a people can trust their government in such times of crisis.

"All peoples are at the mercy of government officials who have the defects of human nature."

He considers the War Trials wherein "the prosecutor was also the judge," a fact which would have disturbed our predecessors of earlier generations.

It is essential that we seek what he calls "limited warfare" such as the Korean war has revealed, that we dismiss "the myth that the unexampled viciousness of a single power or single system is the only obstruction to a general disarmament."

—J.S.A.

## BOOK REVIEW

"BACH'S ORNAMENTS," by Walter Amery; Published by Novello; English Price, 11/6.

THE ornaments (trills, turns, grace notes, etc.) in Bach's music are at times puzzling even to the experienced musician.

Therefore, this book of 164 pages which contains the results of many years of research on the subject, is very welcome to musicians.

Mr. Amery, who is editing the new edition of Bach being brought out by Novello, has consulted all the authorities available on this subject and made all his knowledge accessible in a clear and straight-forward manner which nobody can fail to appreciate.

Some of Bach's contemporaries published ornament tables to explain the various signs.

Bach only left one table, and this explains only a few of the most commonly used ornaments.

Mr. Amery expresses the opinion that Bach did not always play his ornaments in the same way.

He also says that as there is no absolutely right tempo for any piece, but many right tempi according to the size of the building and the characteristics of the player, so there are no absolutely right schemes of ornamentation, but many schemes valid in certain circumstances.

"The player should put aside all ideas of absolute rightness, and aim at a consistent style of ornamentation that will serve, like his phrasing and tempi, to distinguish his Bach-playing from other people's."

Numerous examples from the works of Bach are given, along with suggestions as to the execution of all manner of shakes, turns, mordents, etc.

The book is invaluable to pianists, organists, violinists, and other instrumentalists, as all their music is discussed.

Mr. Amery says that the important thing is that an ornament should be played where indicated.

It is better to play a wrong one than none at all.

In Bach's day there was certainly no standard practice in interpretation of the signs.

So if his contemporaries differed, it is not likely that we should all agree on the subject.

—L.F.

## BAPTISM

Church Stores have provided a small pamphlet, "Christening your Baby," as a help to parents and godparents to know their task and fulfil it with greater reality.

The pamphlet is written by Arthur Fielder (Bexhill on Sea), published by S.P.C.K. at a cost of 10d.

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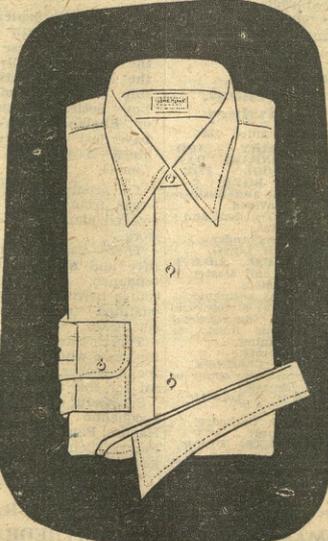
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# WHAT THE CHURCH OF ENGLAND STANDS FOR

By the Bishop of London, the Right Reverend and Right Honourable J. W. C. Wand.

Last week's article dealt with the effect of the Reformation on the Church. The resultant multiplication of sects brought about a weakening in authority, especially on the Continent. The Church of England claimed it was still the same Church, only without the abuses which had marred its recent past. It rejected the jurisdiction of the Papacy.

THAT universal Church, once so obvious a unity, still exists and performs its authoritative task even although it is now so seriously divided.

One part of that universal Church is the Church of England.

We believe that the Church of England is acting under the authority of God, and that therefore she can speak with the voice of authority to her children.

It is important that we should recognise the kind of authority we have in view.

There are, of course, many types of authority. There is that of the officer in the army, and there is that of the magistrate on the bench.

It can be safely said that neither of these is, strictly speaking, a religious authority at all, although they may be reckoned under that head in so far as it is a religious duty to recognise all duly constituted authority.

The centurion's comparison of himself with Jesus applied only to the recognition of authority as such and not to its specific type or context.

It is not denied that from time to time legal and military types of authority have been invoked on behalf of the Church, or that they have been exercised in the sphere of religion on behalf of the State.

It is well known that the Roman Empire, tolerant as it normally was in religious matters, endeavoured to force its subjects to accept the Caesar-worship which was in effect the only form of State religion.

IT was the Church's refusal to accept this kind of dictation that led to persecution by the State at intervals during the first three centuries.

Again, when Christianity had conquered the Empire and had itself become the State religion, it carried the same principle into practice on its own behalf and exercised coercion through the State on both heretics and pagans.

This evil principle it followed on occasion in later history, both before and after the Reformation.

Normally it was the State which for logical reasons was anxious to make all its subjects embrace the same cult.

Religion was so fundamental an interest of mankind that a serious cleavage in that respect would make political unity almost impossible.

Thus in the early Saxon kingdoms when the king was baptised it was taken as a matter of course that his subjects would be baptised also.

Throughout the Middle Ages—a semblance of unity was preserved, very largely because religion and politics were complementary aspects of the common life.

The Church and the Empire were two sides of the same shield. To have broken one would have been to break the whole.

Even when at the Reformation that unity was broken, and the separate nations emerged, it was still expected that the various kingdoms would each preserve within itself a twofold unity after the old pattern.

In view of such a history it was hardly to be expected that people would easily recognise the true nature of religious authority.

The authority of Church and State might seem identical.

To-day, however, when it is normal to tolerate many different religions or variations of the same religion in one State, it should be easy to recognise that the authority actually claimed by religion is not that of the State, nor is it of the same nature as State authority.

It is not that of a nicely articulated code with legal penalties.

It is an authority which must be compatible with individual freedom of choice, recognising the paramount claim of God.

This, of course, takes us back to the Gospels and the teaching of Jesus.

"He taught as one having authority." "All authority is given unto me."

"Ye shall know the truth and the truth shall make you free."

"Take my yoke upon you and learn of me."

Freedom is an even more fundamental postulate of the Gospel than is authority, but true freedom can only come as one submits to the claim of Christ.

THIS was the main plank in the platform of S. Paul.

No one in the whole history of religion has contended more strongly than he for the principle of freedom.

He carried the argument right into the psychological depths of human nature.

He would not allow his Gentile converts to owe any allegiance to the Jewish law.

He drew the strongest possible contrast between law and faith, and if he found any of his converts showing any tendency towards submission to the Law, he would accuse them roundly of rejecting the liberty with which Christ had made them free.

The reason for S. Paul's attitude was twofold. The first was that law engendered pride. If you accept the authority of a legal code your whole effort will be spent in the endeavour to obey it, and if you succeed in obeying it, you will think that you have escaped its penalties by your own merits.

The second reason was that only freedom could confer moral character upon any act. Actions performed at the dictation of a law are not, strictly speaking, moral actions at all.

They are the responses of an automaton.

A moment's reflection shows that there is a certain tension between these two reasons.

That tension was not always completely resolved even by those who wished to follow most closely the teaching of S. Paul.

Utter humility would lead one to cast oneself completely upon the authority and power of God. It was, perhaps, the most devout soul that found it most easy to think of itself as nothing while God was all.

Thus in trying to escape pride it might itself become a puppet, not of the Law but of God.

EVEN so great a psychologist as S. Augustine did not always escape this difficulty. His famous saying, "Give what-Thou commandest and command what-Thou wilt," did come dangerously near making the soul an automaton, under the complete control of an all-powerful Deity.

Yet it may be said that this difficulty was theoretical rather than practical.

In actual fact the Christian soul, the more definitely Christian it was, always knew the possibility of choice either to accept or to refuse the motions of God's grace.

It has probably never found itself greatly disturbed by the paradox of yielding itself as a slave into the hands of a God whose service is perfect freedom.

This takes us back once again to the heart of the Gospel and to the example of Christ.

It is well known that Jesus

Himself would not compel any man's belief, much less his obedience.

In the famous account of the Temptation in the wilderness, the Devil is said to have taken our Lord to the pinnacle of the temple and to have invited Him to cast Himself down from it in reliance upon the protective power of His Father.

IF He had been supported in mid-air by the hands of angels and returned safely to the pinnacle from which He had cast Himself, or if he had been lowered unharmed to the ground, a notable miracle would have been performed.

Such a portent would have compelled belief on the part of all beholders.

By refusing this temptation our Lord chose the hard way of commanding Himself to every man's conscience in the sight of God.

It was a reasoned and willing response that He desired, not the submission of a mind bludgeoned into belief.

We have already suggested that the kind of authority offered us is to be found in three different sources, the Bible, the Church, and our own conscience.

It is worth while examining this threefold cord, upon which indeed our spiritual safety depends, a little more closely. The Bible is the Word of God.

It not only records the history of revelation, but it actually gives us the revelation as God has vouchsafed it.

We are not to expect the revelation to be expressed with equal clarity and force in each and every part of the Scriptures.

We do indeed take the Bible as a whole, but it is composed of various volumes.

It shows God more and more clearly revealed in many parts and in diverse manners until the complete revelation comes in His Son.

IN the later books this final revelation is examined and its consequences analysed by Jesus' more immediate followers.

It must be remembered that the purpose of the Bible is not to teach us science, geography, or history, but to make us familiar with a Person.

In it God speaks to us, and we are expected to learn to know God, as we get to know our friends, through His conversation.

It is true, of course, that God is revealed to us also through His acts, but the acts are themselves "words" of God, means of His self-expression.

This is sometimes forgotten by those who rely upon isolated texts of the Bible.

The Devil, we are told, can quote Scripture for his purposes.

What we need is to know the whole Bible in such a way that we can discern God speaking through it all, and so arrive at His full self-revealing.

We have here all doctrine that is necessary for salvation.

The Church of England teaches that no doctrine may be maintained as necessary to salvation that cannot be derived from the Scriptures.

But we have always to remember that our salvation is effected through our relations with Christ.

The doctrine must never be allowed to get between us and the Person.

It should be a guide to Him. Christianity, as we have already said, is a life, the life of God mediated through Christ.

What is necessary above everything is that we should have immediate contact with Him.

The Bible, as His Word, gives to the believer immediate contact with the God who speaks.

The second thread in this threefold cord is the Church.

The Church is the repository of the revelation.

It was the Church, whether Jewish or Christian, which actually produced the Bible.

Its members wrote the volumes, its councils authorised their use, and compiled the final book.

These are not the traditions of men acting against the Spirit of God.

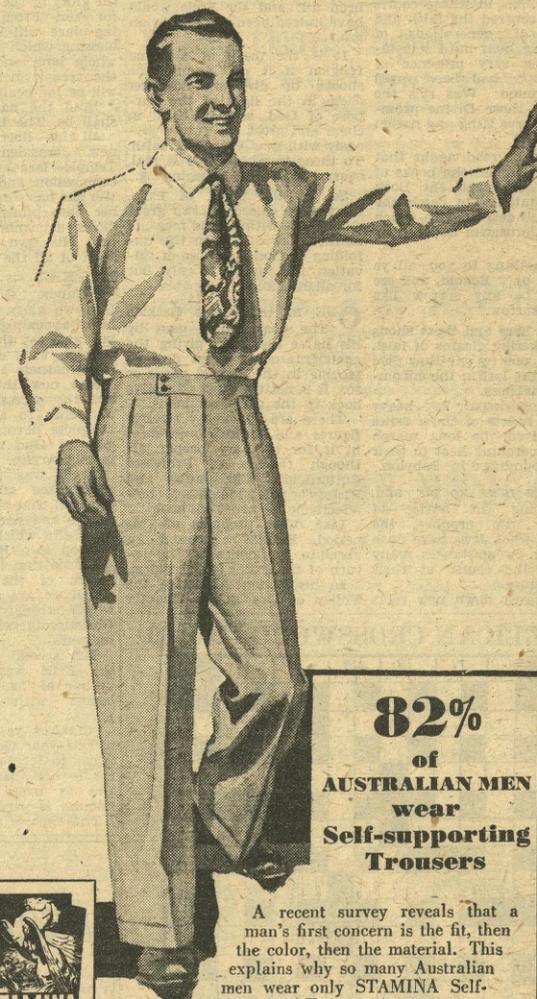
The Spirit of God guides the Church as He guided the writers.

Because the Church is composed of fallible men we must recognise that they may make mistakes.

Yet we believe that the divine purpose has been served throughout, and that the Spirit of God is at work in the Church over-ruling their mistakes.



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From the Exile to the Birth of Christ . . . 1

# AN END AND A BEGINNING

By Professor Hector Maclean

WITHIN the space of eleven years, Jerusalem fell twice to the armies of Babylon. On the second occasion the city lay in ruins and the best part of its inhabitants was dispatched by mass deportation to Babylon. The Exile was on.

The proud capital which had withstood so many assaults was put to the sword: murders and rape stalked the streets; fire swept through Temple, palaces, homes of the great, humble dwellings of the poor.

The city walls were demolished, and the wretched inhabitants who had survived the siege and the slave bands sought shelter in the piles of rubble.

The fall of Jerusalem marked the end of an era. The kingdom of David, which had lasted for over 400 years, had ceased to exist. The sacred capital had been captured and destroyed.

The Temple, in whose courts had been centred the faith and devotion of generations of worshipping men until it symbolised the very presence of Israel's God, had been razed to the ground. Was this the end of all those Divine promises to preserve King and nation and Temple?

You should read again that most pitiful of all the books of the Old Testament—the Book of Lamentations—to catch the note of dull despair with which bereaved Jerusalem bewails her lot.

"Is it nothing to you, all ye that pass by? Behold, and see if there be any sorrow like unto my sorrow."

Though here and there shone a few flickering gleams of faith and hope, one by one they died out and were lost in the encompassing darkness.

A similar despair lay heavy upon the hearts of those exiles who survived the long march through scorching heat to their new surroundings in Babylon.

BUT life must go on; and, following the advice of Jeremiah, the prophet, the exiles did what Jews have done in similar circumstances many times in the course of their tragic history.

They thrust down new roots

into the foreign soil, and gradually became settled in the life around them. During this time there appears to have been developed an intense literary activity.

The religious histories of the people were gathered, completed and united into one story; the codes of law, civil and religious, were collected for preservation; and the ritual of the Temple-worship was expanded to meet the deepening consciousness of sin, national and individual, which grew out of the conviction, fostered by the teaching of the prophets, that the Exile itself was a punishment of sin.

The people were partly living on their religious past, and partly widening their faith to meet new circumstances and experiences.

If this had been all that came out of the Exile, it is more than likely that subsequent interest in it, except from an antiquarian standpoint, would have been nil; and the Exile would have indeed been the end of an era.

It is the mark of a living religion if it can endure the shocks of disaster, interpret them in the light of the purpose of God, see His hand in them and greet the future joyously with new visions of faith. To those to whom God is real, every end is also a beginning.

So, in the midst of exile, there were raised up two great men whose witness and message marked new stages in the unfolding of God's purpose of salvation, not for Israel only, but for all mankind.

ONE of these was Ezekiel. The book which goes by his name has been giving the commentators a great deal of trouble in the last 20 years or so. It is not the most attractive book in the Old Testament.

There are too many strange figures and difficult references in it for ordinary people, although readers of Professor Butterfield's "Christianity and History" will remember how effectively he uses this book.

Like other prophets of this period, Ezekiel expressed an absolute confidence in the return of the exiles to Jerusalem. In his famous vision of the Valley of Dry Bones—Chapter

37—he sees his people, risen and new created, to testify to the greatness and glory of their God, in whose name he developed:

"And I will put my spirit within you, and cause you to walk in my statutes; and ye shall dwell in the land that I gave to your fathers, and ye shall be my people, and I will be your God."

Ezekiel's interest in the new community which is to arise in Palestine under a prince of the House of David is entirely religious.

In the vision in the last nine chapters of his book, we have what looks almost like a blueprint of the Kingdom of God in which the State is completely absorbed by the Church.

The centre of it all is the new Temple with its carefully-regulated priesthood and worship.

Everything is designed to provide a holy place in which the glory of the Lord may dwell for ever. From his holy dwelling-place will issue a river of blessing which will fructify the whole land and the leaves of the trees which grow near it will be for healing.

"And the name of the city shall be, The Lord is there."

All this—liberated people, the holy Temple—Israel owes, not to the compassion and mercy of God (for she has sinned, and merited her sore punishment), but to God's determination to vindicate His own honour in the sight of all the nations.

EZEKIEL is Calvin before Calvin. God does all for His own glory. That may not be an appealing picture of God; but at least this can be said: Ezekiel was overwhelmed by His greatness and sovereignty.

The new thing he brought was the necessity for renewed obedience to the Divine Law, complete devotion to the worship of God and faithfulness in His service.

Israel was to be again a consecrated and holy nation. Granted that there was an exclusive and narrow nationalism about this which could, and did, develop into Pharisaism, it is still true that it was the foundation of the Judaism with which we are all familiar and which strongly contributed to Christianity, which was one of its heirs.

The second great figure of the Exile was the unknown author of Isaiah 40-55, which begins with the haunting words:

"Comfort ye, comfort ye my people, your God keeps saying. Speak to Jerusalem's heart, and cry to her that her hard service is over and that her iniquity is pardoned."

The exile is as good as over,

This is the first of a series of five articles on "The People of God: From the Exile to the Birth of Christ" by Professor Hector Maclean. These articles were originally delivered as talks over the A.B.C., by whose kind permission they are being published in THE ANGLICAN.

The second article will appear next week.

and the prophet calls upon the people to accept the good news and get ready for a joyous return to the home-land.

Now, it seems to me that any gospel worthy of being preached must have behind it a theology capable of sustaining it.

Behind Deutero-Isaiah's gospel is the magnificent conception of God which you will find in Chapters 40 and 41.

WHERE Deutero-Isaiah differs from Ezekiel is in his conception of the purpose lying back of God's saving activity.

According to Ezekiel the Lord had acted to vindicate His own honour and to make Israel a holy nation to Himself.

Deutero-Isaiah's God is a God of grace and compassion who Himself leads His exiles home.

You can call this prophet nationalistic if you like; but his is nationalism with a difference. For there is a wider purpose to be effected by Israel's return—nothing less than the salvation of the whole world.

Here is a universalism which strikes an entirely new note in the Old Testament. Israel is to be a missionary nation to take the story of God's saving grace to all peoples.

"It is too light a thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles that my salvation may be unto the end of the earth."

It is this note of universal salvation which runs on through the beautiful little book of Jonah, which my teacher of more than forty years ago used to tell us is the Old Testament for "God so loved the world that He gave His only Begotten son, that whosoever believeth on him should not perish, but have eternal life."

It carries us at last to Him who is the Saviour of the world.

For, however you may interpret those four songs in Deutero-Isaiah which we call the Servant songs, you have to agree that they find their fulfilment only in Jesus Christ.

That is why I say that the Exile was the beginning of a new era.

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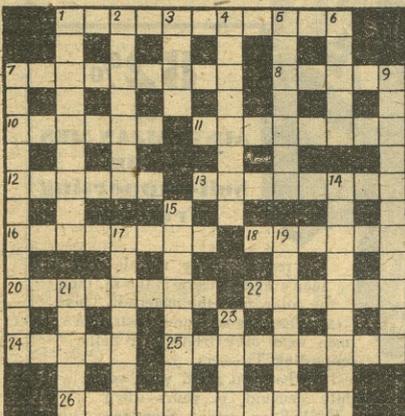
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### ANGLICAN CROSSWORD—No. 60



#### ACROSS:

- One wouldn't find him playing second fiddle (5, 6).
- The bottom of this glass is very dry. Or is it the top? (9).
- Lovely little chap, but with plenty of greed (5).
- It might be rash to touch this plant (6).
- Lots are sold here (4, 4).
- Ready to sleep? But tiffs are coming in (6).
- Part of the machine no men name (8).
- Palm coin (anag.) (8).
- Direct form of Trust (6).
- Light opera, tho' allen perhaps (8).
- And about a Del Sarto name (9).
- Give an income, and finish with a cry of pain (5).
- Strange receptacle for spirits (3, 6).
- Hat made of bast or water (5, 6).

#### DOWN:

- Low class, but with the makings of high degree (5, 4).
- Walks on, talks on (7).
- Gallery comedian (4).
- Bound by sanity (2, 6).

- Reading-place with a sea-bird at the end of it? (7).
- It was "no go" to the old B.E.F. (3).
- A monk's drink (11).
- Street nomad—show turn (11).
- The minister's no extremist (9).
- Owner of a lofty ridge (8).
- No need for warships and bombers here? (4, 3).
- Tennyson's command to the bells (4, 3).
- Fen features (3).
- "Academy"—10 est. black-guards both" (Byron) (4).

#### SOLUTION TO CROSSWORD

- ACROSS: 8, Badinage; 9, Cuckoo; 10, The north; 12, Tartan; 14, Draw breath; 18, Edit; 21, No, there; 22, Ewe-lamb; 23, Inns; 25, Brass plate; 28, Typist; 30, Anacreon; 32, Piacé; 33, Parallel.
- DOWN: 1, Father; 2, Winnow; 3, Fair; 4, Leath; 5, Scotch; 6, Rear; 7, Soda; 11, The scar; 13, Notable; 14, Dentist; 15, Aston; 16, Beet; 17, Treason; 19, Drama; 20, Keen; 24, Spirit; 25, Butted; 26, Lordly; 27, Trowel; 29, Yell; 30, Alps; 31, Aura.

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DIOCESAN NEWS

ADELAIDE

F.O.M. PAGEANT

Members of the Fellowship of Marriage will present a pageant entitled "Called to Witness," in the Stow Hall, on October 3, 9, and 10, at 8 p.m. Characters in the pageant portray the different seasons of the Church's Year, and present the particular message of each season. The production is being sponsored by the Religious Drama Society under the direction of the Reverend W. R. Ray.

MICHAELMAS CELEBRATIONS

Two city churches dedicated to St. Michael, celebrated the feast of their Patron this week, with special festival services. The churches are St. Michael's, Henley Beach, and St. Michael's, Mitcham, which this year observes the 101st anniversary of the opening of the church. A large congregation at the Cathedral on Michaelmas Eve heard the affiliated choirs of the Royal School of Church Music sing festival Evensong in honour of the Holy Angels.

B.H.M.S. NEWS

Churchmen are, at the present time, subscribing approximately £1000 a week to the B.H.M.S. Home Mission Society Appeal for the financing of churches in the new housing areas. The fund now stands at £8,000, and 102 churches have subscribed to the appeal. Of that number 39 have reached their voluntary target.

BATHURST

SOUTH BATHURST

A number of students at the Bathurst Teachers' College were present at a special St. Barnabas' South Bathurst, service on September 20. They were given a welcome supper in the parish hall after Evensong. That afternoon the rector, Reverend J. Sherlock, gave a radio broadcast through 2BS, dealing with the Festival of St. Matthew.

FETE DAYS

September 25 and 26 appear to be popular days for parish fairs and fetes. Dubbo's fete was on for the two days, and on September 25 similar functions were held at Kandos, Gulugong and Gilgandra. On the 26th the Mayor of Bathurst opened the South Bathurst fete, and another was held at Kelso parish. The Church of England Bazaar at Gullah, in the Parish of Portland was also held on September 25.

KELSO

The diocesan commissioner visited the Kelso parish on September 20 and preached at the main centre at Gullah, Peed, Duramana and Eglinton, in support of the appeal for "Homes and Youth Sunday" on October 4.

PORTLAND

The Rector of Portland sailed for England last week, and it is expected that Canon Houghton will be relieving work in the parish for a short period. The diocesan commissioner visited the parish for an "Asian Night" on September 21, and spoke to all Anglican children at the State school during the visit.

More donations were given in a day at Portland for the Toddlers' Home Appeal, than the whole parish had given over the previous three years.

KANDOS

The Rector of Kandos, the Reverend A. McCartney, left his duties as parish priest in the Brotherhood district of Gilgandra. St. Lawrence's Church is a beautiful stone building, reminiscent of an English chapel.

PEAK HILL

The Tomingley centre effort at a new woolshed in the Peak Hill district was a success both socially and financially. £77 was cleared at the function, and half the cost of improvements at the rectory will now be paid by the Women's Guild.

RYLSTONE

The "Fairy Queen" Ball was held on September 18. Children attended until 10 p.m., adults enjoyed the night from that hour. Betty Mulholland (T.A.), was the Fairy Queen.

NARROMINE

Members of the Narromine Mothers' Union will hold a street stall to aid the Toddlers' Home to-day and to-morrow.

MICHAELMASTIDE

"Children's Homes Sunday" is always held within the octave of St. Michael and All Angels' day on Sunday next. The diocesan commissioner will preach at Holy Trinity, Orange, morning and evening, on this special day, and also address five classes of Anglican children at the local schools on Wednesday next.

BISHOP IN COUNCIL

Archdeacons of the diocese will meet on Wednesday next at Bishopeourt for conference. The following day members of Bishop-in-Council will assemble at the diocesan registry for their quarterly meetings.

BRISBANE

The Southport and Beaudesert branches of the C.E.M.S. held a combined service in St. John's Church, Mandoolin, last week. About fifty members attended. The beautiful stone church was packed and a very heavy service

took place. Brothers Gardner and Moss read the lessons and the Rector conducted the service and preached. A most enjoyable picnic was held in a nearby paddock. The following brethren acting as hosts. Approximately 200 people were present. It is hoped to have similar gatherings annually.

CANBERRA AND GOUBERRA

RESPONSE TO APPEAL

At an Anglican Men's Dinner in Boorowa more than £140 was spontaneously subscribed towards the Anglican National Memorial Library. Additional amounts promised or received afterwards brought the amount to £233/16/6. The subscription list was opened as a result of a motion following an address by Bishop Burgmann on "Church and State." The rector, the Reverend A. A. Smith, agreed to act as treasurer to the fund and will be pleased to receive donations from any well-wisher who feels he can support the project.

GIPPSLAND

S. ANNE'S SCHOOL

The results of S. Anne's, Sale, had achieved outstanding results in their examinations, said Miss Sparrow, headmistress, in her report. The subscription list was opened as a result of a motion following an address by Bishop Burgmann on "Church and State." The rector, the Reverend A. A. Smith, agreed to act as treasurer to the fund and will be pleased to receive donations from any well-wisher who feels he can support the project.

G.F.S.

The Commonwealth secretary of the "Friendly Society," Mrs. Bright-Parker, was guest of honour at an evening last week arranged by the St. Paul's Cathedral Branch of the G. F. S. in Sale. Mrs. Bright-Parker addressed the members and presented prizes for branch competitors.

MELBOURNE

SCHOOL DEDICATION

Archbishop Booth conducted a dedication service at the new school buildings at Ringwood, on Saturday afternoon at 2.30 p.m., prior to the opening ceremony, which took place in St. Kilda. The archbishop preached at All Saints', Geelong, at 11 a.m., on Sunday and at St. Stephen's, Belmont, at 7 p.m.

COMMEMORATION SERVICE

Archdeacon R. E. Richards, a former member of the staff, was the preacher at the 62nd Anniversary Commemoration Service of the Malvern Grammar School in St. John's Church, East Malvern, on Sunday. Clerical and lay members of the school council took part in the service, and the school scouts were in the procession. The singing was led by the choir of All Saints', St. Kilda, under the direction of Mr. Bernard Clark.

C.M.S.

A dozen missionaries of the Church Missionary Society from Tanganyika, Kenya, Upper Nile, Hyderabad, North Australia and ex-Persia met in the A.B.C.U. Camp House at Berwick from September 23 to 30 for a week's conference.

CHRIST CHURCH, SOUTH YARRA

At Christ Church, South Yarra, on Sunday, September 20, a stained glass window, depicting the Madonna and Child, was dedicated by Archdeacon Schofield in memory of Mrs. Florence Baynes and Miss Dorothea Baynes, faithful parishioners for many years. At the time of her death, Miss Baynes had been Classical Mistress at the Presbyterian Ladies' College for 20 years. Working on the reconstruction of the organ is progressing, and it is hoped to be completed by Christmas. The work will cost £6,000, and the finished instrument will be dedicated to the memory of two great benefactors, the late Mr. and Mrs. Colin Templeton.

Plans are also in hand for the erection of two new classrooms for Christ Church Grammar School, a nursery, sub-primary and primary co-educational school for 180 pupils, situated within the grounds of Christ Church, and at which the choirboys are educated.

S. LAURENCE

Because of failing health, Miss Susan King has most regretfully left her home for the Herne Bay Old Peoples' Home. Miss King's departure severed a connection of 63 years which her family had had with St. Laurence Church, since its foundation last century by Canon H. F. Tucker.

NEWCASTLE

CHURCH ARMY

One hundred and thirty people gathered in Tyrrell Hall, Newcastle, last Thursday, to enjoy a programme of light music as the guests of the Church Army Women's Auxiliary. The music was arranged by Miss R. Gristdale, the vice-president of the auxiliary. The Federal secretary of the Church Army, Captain A. W. Batley, gave a short address on "Morals in the Melting Pot," in which he outlined the moral atmosphere in which young people are growing up to-day. One of the urgent needs in the city was, where

young men attracted by industries could be provided with good board and lodging in the atmosphere of a Christian home. The Church Army proposed such a hostel in the near future, and would require the services of a team of women to help to prepare the premises and maintain an interest in the young residents.

INDUCTION

The Reverend E. R. Elder, until recently Rector of Merriwa, was inducted to the charge of St. John's Church, Newcastle, on September 24, by the bishop of the diocese. A large congregation was present. The bishop gave the occasional sermon.

After the induction a welcome social was tendered to Mr. and Mrs. Elder. During the evening representatives of the wardens, vestry guild, mothers' union, Sunday school and youth groups spoke on behalf of their respective organisations.

HOME FOR GIRLS

A gift afternoon was held in the grounds of St. Elizabeth's Home for Girls, Singleton, September 24. The Rector of Singleton, Canon W. Holmes introduced Archdeacon Nicholls, who commended the work of the home in Singleton, the Home for Little Children at Lochinvar, and the Boys' Home at Mayfield.

CARRINGTON CHURCH

On September 18 the Archdeacons of Newcastle and Maitland and the Reverend F. T. Palmer visited the historic church at Carrington (North Coast) to consider its future. This church, which is over 100 years old, was built by the A.A. Company and has deteriorated through neglect, the population having long since moved from the locality. A fund was started some years ago to repair the building because of its historic importance, but the proceeds are found to be inadequate. The Carrington Town has been asked to provide for the safe keeping of the valuable furniture it contains.

EAST MAITLAND

The Archdeacon of Maitland, Archdeacon Nicholls, screened a series of educational films at an annual tea meeting in St. Peter's Parish Hall on September 22. Special films from the India Information Office were shown.

PERTH

CHILDREN'S FESTIVALS

The annual Children's Festival of the Diocese of Perth, was held at St. Saviour's Cathedral, on September 19, at 3 p.m. A procession, led by the bishops and clergy of the diocese, and including the various training members of the Boy Scouts, Girl Guides, G.F.S., C.E.B.S. and F.E.S.S., and over a thousand Sunday school children with their teachers, took part in a procession through the streets before the service.

The specially compiled service was conducted by the Reverend E. Jupp, assisted by the Archdeacon of Perth, and a lay reader, Mr. T. P. A. Munday.

A similar service was held in St. John's Church, Fremantle, on the following day, and was attended by 600 children and their parents.

HOUSING AREAS

The Archbishop of Perth laid the foundation stone of the Parish Hall of St. Francis, to serve the housing area of North Inglewood, on Sunday, September 20.

The hall will be worth £3,000 when completed, and is being built by a well-known builder at the bare cost of labour and materials.

The rector, Canon J. Paice, in an address which followed that of the archbishop, said an average of £10 was expected from every Anglican in the diocese towards the extension of the church in the new areas; faith and self-sacrifice were a necessity for all life, and without these the Church could not extend, he said.

HIGHGATE

The Archbishop of Perth has visited St. Alban's Church, Highgate, twice during the last few months. On July 19 he came to dedicate a new altar in the side chapel, which had been presented by the rector of the church, F. J. Price, who was the first rector of the parish from 1897 to 1904.

Last Sunday night, September 20, the Sacrament of Confirmation was administered, when fifteen candidates from the parish were presented by the rector, the Reverend J. Craven, together with three candidates from St. Mary's, North Fremantle, who were presented by the Reverend C. D. Gillman.

NORTH INGLEWOOD

On Sunday afternoon, September 20, a large congregation assembled on the corner of Wood and Robinson Streets, North Inglewood, for the laying of the foundation stone of the new parish hall, by the Archbishop of Perth. North Inglewood is within the Parish of St. Patrick's, Mount Lawley, of which Canon J. Paice is the rector, and the Reverend F. E. Warris, assistant priest. Both these clergymen and an energetic committee have worked very hard during the last year or so for the erection of a church hall in this densely populated area; it is hoped that the building will be completed by the end of this year.

SYDNEY

MANLY ANNIVERSARY

The Rector of St. Matthew's, Manly, the Reverend Alan E. Begbie, is anxious to have the names and addresses of all those in any way linked with the church

over the past nine decades, particularly those married or baptised there and now well on in years.

The rector and wardens are anxious that all such should receive an invitation to the special 90th anniversary services, and particularly to the central service at 11 a.m., on November 8, when His Grace the Archbishop will be the preacher. All those with such information may write to the rector at 1 Darley Road, Manly, or contact by phone: X3134.

FAIR AT ARTARMON

S. Basil's, Artarmon, held its annual fair on September 26. Takings for the day were £612, and with the £39 already in hand, this made a total of £651. Expenses were only £10. It is worthy of note that at the fair there were no sales.

Artarmon is also trying to raise £100 for S.E. Asia before Christmas.

NEW ORGAN AT ROSEVILLE

A new organ, to cost £3,600, is being installed at St. Andrew's, Roseville. It is hoped that it will be free of debt for the dedication in September.

There will be two manual keyboards and a 30-note pedal board. The action is to be fully electric and will operate 762 pipes. The builders are Messrs. S. T. Road and Son.

EARLWOOD

Nearly £800 was offered at three services last Sunday in St. George's, Earlwood, for the Temple Day appeal. With a box collector to come from the whole parish, it looks as though the target of £1,000 will be secured.

COMPETITION FOR S.E. ASIA

An orchid valued at over £5 will be the prize in a week-end competition being run by St. Basil's Church, Artarmon, N.S.W., to raise funds for the S.E. Asia Appeal. Competitors are required to make as many words as possible from the word "INTERCHANGEABLE." Full details and entry form may be obtained by sending a postal note for 2/-, together with a stamped and addressed envelope, to the Rev. Canon L. T. Lambert, Rector, 26 Broughton Road, Artarmon, N.S.W. The closing date for the competition will be November 16, 1953.

WOLLONGONG

Nearly 300 women from churches in Wollongong, along the coast and representing various denominations met at St. Michael's Parish Hall on September 24 to hear an interesting talk given by Mrs. H. W. K. Mowll, wife of the Archbishop of Sydney, on her recent trip abroad, and impressions of the Coronation. Mrs. Mowll, who is a keen photographer, took her own films and showed them to her listeners. Archdeacon Begbie assisting with the projector.

Mrs. Mowll also showed various films of the C.E.N.F. Memorial Centre, in Castlereagh Street, Sydney, and described its activities for young people.

The Annual Spring Show of St. Michael's Ladies' Guild realised \$425, an all-time record. It was opened on September 16 by Mrs. H. D. Hake, wife of the headmaster of The King's School, Parramatta.

SCHOOL COMMUNION SERVICE

At the request of some who had recently been baptised, but who lacked transport to the Sunday Services, arrangements were made last month by the Rector of Nowra, the Reverend B. E. S. Doyle, to hold a School Communion Service on a week-day morning. Fifty young communicants attended and hymns were played by one of them. So pleased were the young people at this arrangement, that they have since requested that a similar service be held, if possible, once a month in future.

CHILDREN GIVE CONCERT

During the school holidays three 11-year-old girls arranged a Saturday afternoon children's concert at All Saints' Parish Hall, Nowra, in aid of church funds. The rector and churchwardens were delighted with the spontaneous effort by these young people on behalf of their church, and a letter of thanks was sent from the Parish Council.

S. JOHN BAPTIST, ASHFIELD

A Children's Service and Sunday School Demonstration is being held on Sunday, October 4 at 2.45 p.m. After the service the children, and their parents and friends will journey to the Parish Hall to see work done by the children in the Sunday school, and also to see several plays presented by the children. This will be the children's contribution to the Annual Temple Appeal.

A Quiet Day for Women has been arranged for Thursday, October 8, commencing at 10 a.m. with a celebration of Holy Communion. The women of St. John's invite women from other parishes to come along on this day. The conductor will be the Rev. N. J. Chynoweth, Chaplain at the Royal Prince Alfred Hospital. Those coming are asked to bring a basket lunch, and the day will conclude with afternoon tea at 3.30 p.m.

SERVERS' GUILD

The Guild of Servers of the Sanctuary, Chapter of the Transfiguration will hold a Quite Time on Saturday, October 10. It will be held in the 95-year-old Church of St. Paul, Canterbury, in Church Street.

The Quiet Time will be conducted by the Guild Chaplain, the Reverend A. Capell. It will commence at 2.30 p.m. and conclude about 7 p.m.



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**SNAPSHOT COMPETITION**



The winner of our snapshot competition this week is Mr. Edward Doncaster, of Mount Lawley, W.A., who sent us this picture of the Archbishop of Perth, setting the foundation stone of St. Francis' Parish Hall at North Inglewood, W.A., on September 20. The rector, Canon J. Paice, is looking on.

**LOTTERY CONDEMNED**

(Continued from Page 1)

been considered, it would be wise to make the sanctuary and chancel the same breadth and height throughout.

"The Holy Table should be large enough to match the width of the sanctuary. Other furnishings should be carefully chosen, avoiding things which are garish and which jar with the general scheme.

"Lectern and pulpit should be placed so that all may see them clearly and, if possible, a fair space should be made between them and the first seats in the nave.

"Choir seating ought not to obscure the sanctuary, and book-rests should not be set too high.

"I believe that the central aisle with side aisles affords the best plan for the kind of churches we are likely to build at the present time.

"If a spacious baptistry can be included, well and good; if not, why not place it in front of the pulpit, where at a public baptism the whole congregation can generally see without difficulty?

"No ancient English church possesses a defined baptistry. There is no hard and fast rule to be observed, but fonts crowded into a corner behind the last seat are certainly in an unsatisfactory position.

Choir seating, the organ and its housing, create another problem. Two centuries ago the singers and instrumental-

**POPULAR MISCONCEPTION**

That when it comes to "not going to Church," any excuse is better than none.



Green said to his wife, "Saints preserve us!

My dear, I am terribly nervous. I've picked up a chill. I feel shockingly ill. I'm afraid I just CAN'T go to Service."

Green had that chill on Friday, but it didn't stop him going to work, nor would it have stopped him from going out to tea on Sunday had he had an invitation.

**Remember**

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**SINGAPORE NEWS**

FROM OUR OWN CORRESPONDENT

Singapore, September 18. The Malayan Christian Council continues to play an active part in Church life in Malaya. Its various committees and activities help bring the Malayan Churches together.

A few weeks ago, Dr. Irma Highbaugh, of the International Missionary Society, arrived in Malaya. She is an expert of the Christian Home Movement.

She will spend at least six months in Malaya and Singapore. Local branches of the M.C.C. are inviting her to help them in the further organisation of work among women.

Representative committees have been set up throughout the country so that her help will be fully used in the promotion of a Christian family life movement.

The M.C.C. gets grants from the Asian Christian Colleges Association for scholarships. These grants are being used for needy Christian students of University grade who show promise of becoming leaders in any sphere of public service.

Last year, three scholarships were awarded in the University of Malaya. Applicants for new bursaries are now being asked for, since one of last year's holders no longer requires his scholarship.

The Board of Founders of Nanking Theological Seminary of New York has offered the M.C.C. 50,000 U.S. dollars for the building of a Christian hostel for students of the University of Malaya. The search for a site is going on.

A board comprising the several denominations will manage the hostel with the assistance of a full-time warden, whose salary, it is hoped, will be met from abroad.

The board hopes, too, to look after the evangelistic programme with the help of the warden. Consequently, the board will have on its parish priests from the various denominations.

**OBITUARY**

**FRANCIS WILLIAM LE FANU**

We record with regret the death of Francis William Le Fanu, a son of the late Archbishop of Perth and Primate of Australia, at the age of 38.

He was killed in a road accident on September 17 near Boyup Brook, Western Australia.

B. M. F.-J. writes: To all who had the privilege of knowing him, Frank was a lovable person.

His strong Christian belief was well reflected in his character.

Conventions sometimes sat lightly on him, and ways that some would regard as unorthodox helped him to make many personal contacts with individuals of many sorts, who benefited from his warm sympathy and sane practical help.

He was one of the most companionable of people; time spent with him was never dull. An untiring conversationalist—many will have happy memories of lengthy yarns with him which would often stretch into the late hours of the night.

His was a short but a very full life, with a wide variety of experience in Australia, in England and during the war in the Islands.

He had a host of friends, for he was friendly by nature.

They will remember him with gratitude. To have known him was an enrichment of life.

**FAMOUS BELL TO BE RE-CAST**

ANGLICAN NEWS SERVICE  
New York, September 21. The largest of the eight bells, known as "No. 5," in the set cast in England about the same time as the Liberty Bell, has been removed from the tower of Christ Church, Philadelphia. Because of daily playing over the years, No. 5 had become worn and out of tune.

**CRITICISM OF PRESS BY M.L.A.**

The Attorney General, Mr. W. F. Sheahan, said in the N.S.W. Legislative Assembly last week that he would investigate "adequate action" to control newspaper reports of divorce and criminal proceedings.

Mr. Sheahan, in replying to a question, said that certain parents had told him that they had had to resort to suppressing in their homes every section of the metropolitan Press, so that their children could not read the features of a case that was then before the courts.

"Journals that are supposed to cater for the public interest and maintain a high level of efficiency and morality in their news report, are expected not to descend to such a low level as to print such filth as appeared in the reports in question," said Mr. Sheahan in question.

Mr. Sheahan said that when examination of the matter was completed he would make a recommendation to Cabinet.

**LECTURES ON MARRIAGE**

A further series of talks-plus-discussion will be presented soon in Sydney by the Marriage Guidance Council of New South Wales.

Men and women of 18 years and over, whether married or single, are invited to attend. A team of experienced men and women will give the talks.

The series will be given in the Ferguson Hall (beneath S. Stephen's Presbyterian Church, Macquarie Street). Sessions will begin at 6.30 p.m.

Details of the talks are as follows:—

1. Monday, November 2: Marriage To-day. Film.
2. Monday and Tuesday, November 9 and 10: The Meaning of Sex. Film and slides.
3. Monday, November 16: From Friendship to Marriage.
4. Monday, November 23: Understanding Love.
5. Monday, November 30: Successful Marriage.
6. Monday, December 7: Parenthood and Family Life. Films.
7. (For engaged and married people only). Monday, December 14: Sex Factors in Marriage. Slides.

ANGLICAN NEWS SERVICE

London, September 11. Oyster Fisheries and fishing boats were blessed at Whitstable on Wednesday.

The preacher was the Reverend D. J. Pharoah.

Combined choirs from Whitstable churches walked in procession from S. Peter's church to the beach.



Miss Margaret Browne, of Gordon, and Mr. C. H. Cottee, of Five Dock, with orchids valued at £500, at the Bush Church Aid Display at the Chapter House, Sydney, last week.

**BATS LEAVE BELFRY**

ANGLICAN NEWS SERVICE

London, September 28

The Vicar of Steeple Bumpstead, Essex, the Reverend Eric Wheeler, has scored a striking victory over the bats which have been infesting his thirteenth-century church.

At first, he tried to drive away the bats with sulphur fumes, but they took refuge behind the organ and emerged as soon as the fumes had gone.

Then he adopted a more ambitious scheme.

A bath of water was placed in the aisle and spotlighted, in the hope that the bats would dip down to the water in the moonlight to drink.

Unfortunately, the bats must have smelt a rat, for none were found in the bath next morning.

Then the vicar had a brain-wave.

He pushed his motorcycle into the church and, in his own words, "squeezed and squeezed the little horn until its squeaks sounded like the cries of a giant and infuriated bat."

Soon, a swarm of terror-stricken bats swooped through the church door, which closed behind them.

The vicar added: "I was not really surprised when they fled, for by this time I was a little bit shaky myself."

**FROM MARINER TO BISHOP**

The Reverend Alfred Thomas Hill will succeed the Right Reverend S. G. Caulton as Bishop of Melanesia, next March.

Before his ordination in 1938, Mr. Hill, who holds a master mariner's certificate, commanded a passenger liner.

Since then, he has been headmaster of the Senior Boys' School, Pawa, in the British Solomon Islands.

Before going to Melanesia, the bishop-designate worked for five years at an East London mission.

**STAMPS FROM THE STUDY**

ANGLICAN NEWS SERVICE

London, September 28

The Rector of Elsted, Sussex, the Reverend Fernley Parkhouse, is also the village postmaster.

By having the post office in his study, Mr. Parkhouse meets all his parishioners, and they in turn are saved a long walk to the next post office.

**CLASSIFIED ADVERTISEMENTS**

The classified advertising rate of THE ANGLICAN is 6d. per word (payable in advance). Minimum: 4/- per advertisement. A special rate of 3d. per word will be charged for "Positions Wanted" insertions.

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**POSITIONS VACANT**

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ALL SAINTS' COLLEGE, Bathurst, requires a master to teach Mathematics and Physics and/or Chemistry to Leaving Certificate Honours standard from the first term 1954. Details may be obtained from the Headmaster. Intending applicants are asked to furnish the names of two referees.

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