

THE ANGLICAN

Incorporating The Church Standard

No. 63

No. 1, Rawson Lane, Sydney, N.S.W.
Telephone: M3094.

FRIDAY OCTOBER 16, 1953

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

Price: SIXPENCE

A "SHOCK" TO FIND COINAGE CHANGED, SAYS PRIMATE FORMAL PROTEST TO THE FEDERAL GOVERNMENT CONTEMPLATED

FROM OUR OWN CORRESPONDENT

Sydney, October 12

The Archbishop of Sydney, the Most Reverend H. W. K. Mowll, told Synod in his Charge here to-day of his reaction on discovering the alteration in the Australian coinage.

The archbishop has received requests from several dioceses, in his capacity as Primate of the Church in Australia, to transmit protests to the Federal Government.

"It was a shock, on my return to Australia, to find that the new florins which had been minted omitted 'F.D.'—'Defender of the Faith,' he said.

"This was the greater surprise because it had always been part of the inscription on our Australian coinage and, in his statement on 8th February, in the House, during the passage of the Royal Style and Titles Act, the Prime Minister, referring specially to Her Majesty's title, 'Defender of the Faith,' said, 'This is a Crown title. I hope that it is a title that will be worn by Her Majesty for many years.'

"I hope that, whatever changes may come to it in the future, people who come after us... will still be able to stand upon appropriate occasions and still feel that behind the Crown is the Grace of God, and that the Crown is the Defender of our Faith."

"I have received resolutions from a number of diocesan synods, expressing great concern about this omission, and surprise that the title, 'Defender of the Faith,' has been omitted from our new coinage without warning.

"It is true that it is not legally necessary for the inscription on coinage to coincide exactly with Her Majesty's official title, but the letters after the Royal name, which have become so familiar on coins which we all use, is a reminder, not only of one of the oldest titles of the Sovereign, but that our British way of life is based fundamentally on the Christian Faith.

"A large number of Australians hope that Australian coins subsequently minted will continue to have the important initials 'F.D.' on them.

ROYAL VISIT

"We are looking forward eagerly to the visit of the Queen next February.

"It will be the first occasion on which a reigning sovereign has visited Australia.

"All church bells should be rung on 3rd February to welcome her arrival, and should continue to ring as she drives through the city.

"She will be attending her first service on Australian soil in our cathedral on the first Sunday in February, February 7, the Sunday on which the first service was held in Sydney 155 years ago.

"To commemorate such an historic occasion, the Standing Committee has authorised the expenditure required to carry out the paving of the sanctuary and choir with marble, a plan which was first made when the cathedral took place.

"Any who care to do so, will be able to share in this memorial of our Queen's first service on Australian soil.

"Before the next ordinary session of synod I shall probably summon a special ses-

sion of synod, to consider another draft Constitution for the Church in Australia.

"It is desired that our diocese should be one of the first to consider it and express its mind upon it.

"One of the new features of the draft will be permissive alternatives to certain portions of the 1662 Book of Common Prayer, so that those who are concerned about the extent to which Prayer Book revision might go, may see exactly what is proposed.

"I sincerely hope that the labours of Sydney representatives, with others, will have brought about a reasonable measure of agreement on the form of a new Constitution.

"We, in Australia, have a special responsibility for our neighbours in Asia and South-East Asia, who form half of the world's population.

S.E. ASIA

"During the past five years eight new independent countries have been formed there to which we, in Australia, have already sent our diplomatic representatives.

"I heard Mr. Nehru, the Prime Minister of India, speak last January of the 'immensity of the changes' which have taken place in the last five years in South-East Asia.

"Political activity has revealed acute poverty.

"Much has already been done through the Colombo Plan to meet the material needs of the many millions of people who have been living there below subsistence level.

"But there are deeper needs. Ancient cultures are breaking down under the stress of modern life, and the Church in these lands is often very weak.

"We must strengthen the Churches while we have the opportunity to do so.

"Doors which are already closed in China may soon close elsewhere.

"By attending the meeting of the Central Committee of the World Council in January, at Lucknow, I was able to see this situation for myself.

JOINT APPEAL

"The bishops, supported by A.B.M. and C.M.S., asked me to find out from those on the spot what they considered to be the most urgent needs of the Church in these countries which we, in Australia, might meet.

"I returned to Australia with a list of many needs, which have been accepted by A.B.M. and C.M.S. as objectives to be met.

"In addition, the bishop of each diocese concerned stressed the need for the training of men for the Ministry, and asked the Australian Church to help to meet this need.

"I was told, again and again, that the day of 'long-range' policies was past.

"Supplying these needs is a

matter of urgency. Our opportunities for giving such help may soon pass.

"We rejoice with the Methodist Church in the remarkable response in numbers which the Mission to the Nation, which they have initiated and carried through, has received.

"In every capital city the largest halls and churches have been packed to hear the challenging addresses of the Reverend Alan Walker.

"The weekly broadcasts made possible through the generosity of laymen have carried the challenge far and wide.

"The Mission, so successfully begun, and the widespread interest aroused, must be continued by all the Churches.

"Intensive teaching and effective propaganda are needed, until the challenge of Christ is realised and accepted by the large number who seem indifferent, or who follow afar off.

"At the last session of synod, a Resolution was passed, asking me to appoint a Watching Committee, to keep abreast of developments in connection with television, in view of the paramount importance of this medium to the Church.

T.V. PANEL

"The Australian Council for the World Council of Churches, of which we are a part, established a Television Panel and discussed this matter with ministers, clergy and laity within the member churches.

"Evidence was presented before the Royal Commission on Television and Bishop Hilliard was one of the spokesmen.

"We have advocated the control of hours and channels; the

(Continued on page 12.)

DONATIONS

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

| | |
|---|-----------|
| Previously acknowledged | £600 19 6 |
| Mrs. C. Hughes | 1 1 0 |
| The Reverend J. Gray | 10 0 |
| A. Well Wisher | 2 0 0 |
| Mr. K. R. Kemp | 1 0 0 |
| The Lord Bishop of North-West Australia | 1 0 0 |
| Mr. A. Goldworthy | 10 0 |
| The Reverend H. Hammond | 1 0 0 |
| Mr. T. Higgins | 1 0 0 |
| "B" | 10 0 |
| Canon C. C. | 10 0 |
| T. C. Fenwick | 8 10 0 |
| Miss J. E. Topp | 1 0 0 |
| Mrs. W. A. Marshall | 5 0 0 |
| Mr. A. Corkill | 1 1 0 |
| "Interested Reader," Hobart | 7 6 |
| Mrs. A. L. Poole | 14 0 |
| Mr. V. H. Spencer | 2 2 0 |
| Mrs. E. J. Hase | 1 1 0 |
| "Anonymous," S.A. | 5 0 0 |
| "Well Wisher" | 10 0 |
| Mrs. F. F. M. Soling | 2 2 0 |
| Mrs. G. Anderson | 1 0 0 |
| Mr. H. N. Macklin | 1 0 0 |
| TOTAL | £634 3 6 |

SYDNEY HOSPITAL TO HAVE NEW CHAPEL

ALL CHURCHES CO-OPERATE

By A SPECIAL CORRESPONDENT

A NUMBER of years has elapsed since the hope for a new chapel for the Royal Prince Alfred Hospital, Camperdown, N.S.W., was voiced. Now it is expected that work will begin before the end of the year.

The architect's plan has been accepted by the Board of Directors and approved by the several Churches which will use the chapel.

Pleasure has been unanimously expressed that as well as regular Anglican and Non-

conformist services, the Roman Catholic members of the staff and patients in hospital will also feel that it is their place of worship.

This should do much to strengthen the bonds of unity which are already felt in this great hospital.

For some years, the chapel has been a fibro-cement building in a poor state of repair.

Holy Communion is celebrated each Sunday at 8 a.m. and Evensong every fortnight at 6 p.m.

Other services are conducted by non-Anglicans.

Roman Catholics have used S. John's Chapel, within the University.

The furniture and ornaments in the existing building are not unworthy of their purpose, and have made worship till the present satisfying despite the building which houses them.

THE organ, an old continental model has possibilities with the addition of a swell box and a more modern action.

An estimate has been made of the cost of removal and renovation of the organ and the directors are hoping that sufficient funds will allow this work to be carried out.

In designing the new chapel, the architects were guided by the style of a small building at present in the grounds and which the chapel will adjoin.

This is the "viewing room"—a small chapel where relatives may see bodies before they are taken from the hospital.

It is not the mortuary, and future thoughts of the chapel will not be coloured by the fact, but rather enhanced by the proximity of this structure.

An altar to be used by Roman Catholics will be placed to the north of the sanctuary and will be screened when not in use.

Apart from this, the chapel is Anglican in concept.

Its simple dignity should not offend any who worship there.

LIGHTING over the sanctuary during the day is supplied by a glass panel set into the roof.

The roof, itself is to be copper, and the remainder of the building, brick.

The directors have £5,000 in hand for the chapel which will cost in the vicinity of £8,000.

They are hoping that an appeal to a public which has long valued the Royal Prince Alfred Hospital will quickly bring in the additional amount.

NEW BISHOP OF LEICESTER

ANGLIAN NEWS SERVICE

London, October 2

The Queen has nominated the principal of S. John's College, Durham, the Reverend Ronald Ralph Williams, for election by the Chapter of Leicester as Bishop of Leicester.

The former bishop, the Right Reverend G. V. Smith, has resigned.

Before he became principal of S. John's, in 1945, Canon Williams was a member of the Ministry of Information's religious department for five years and was appointed director in 1943.

He had previously been home education secretary to the Church Missionary Society.

He was 47 on October 14.

A JESUIT PUTS THE ROMAN VIEW

Father E. J. Storman, a Jesuit priest who conducts a question-and-answer page in *The Record*, the official West Australian Roman Catholic newspaper, makes the following observations:—

"I think it was a good idea to omit the words 'Defender of the Faith'.

"I know, of course, that the decision is said to have been dictated simply by lack of space on the new coins (where the indispensable 'Elizabeth II Regina' already takes up the lion's share of the lettering).

"At the same time, most people feel that the more fundamental reason for the omission is to be found in a general awareness of the inappropriateness of the traditional title (especially within the context of Australian life).

"Catholics share that awareness perhaps more acutely than their fellow-countrymen—because they remember that the title was first awarded by the Pope of Rome, and for reasons of which subsequent events made a mockery.

"Let us face facts. 'In this country a fifth of the population (and that fifth by far the most prominent and regular section in its public practice of religion) is Catholic.

"And for Catholics the title 'Defender of the Faith,' as applied to the English sovereign, has long seemed question-begging and ironic.

"The Faith,' for us Catholics, means that faith which

"THE TRIAL OF THE SEVEN BISHOPS"

Next week THE ANGLICAN will commence publishing as a Youth Page serial "The Trial of the Seven Bishops" by Thomas Babington, Lord Macaulay. This special abridgement gives an account of a glorious incident in the relatively recent history of our Church.

EUROA PARISH WAR MEMORIAL



S. Paul's, Euroa, Victoria, showing the war memorial fence and gates, which were dedicated by the Bishop of Geelong on September 13.

THE CONVENTION ON PEACE AND WAR

By A SPECIAL CORRESPONDENT

The Reverend Eric Owen, in his opening speech at the Convention on Peace and War, emphasised the necessity for self-restraint.

He told of his anger when the Prime Minister suggested that the convention was instigated by Communists, and of how he overcame his anger and went to the Prime Minister.

He gave him the names of the chairmen leading the commissions, the titles of the commissions, and of his methods to keep control in the hands of the conveners.

He asked Mr. Menzies how else he himself would run a peace convention.

"Frankly," said Mr. Menzies, "I could do nothing else."

"Will you announce that publicly?" asked Mr. Owen, and the Prime Minister did.

"And I think it very much to his credit," said Mr. Owen.

"The barriers are very real between us," he continued, "but we must rise above them in our efforts to find peace by negotiation."

He asked us to behave with dignity and responsibility, and not defensively.

And appealed to us to leave the findings in the hands of the conveners; to place them where they thought best.

We must get back to fundamentals and find our way back to the Cross.

He was almost frightened, he said, by the willingness of people to follow the lead given by Christian clergymen.

And he asked us all to stand in silence at the end, and for those of us who could, to pray for the peace of the world.

The most creative feature of the convention was the fact that no resolutions were taken, which prevented the emergence of factions, or of two opposed blocs.

In my commission, "What is Australia's responsibility to help world peace?", the chairman read us an analysis by an expert of possible danger spots throughout the world, presenting briefly some of the problems.

Delegates, observers and individuals were allowed five minutes each to put forward proposals, which were noted, and the following morning the proposals were submitted to us for our consideration.

A Melbourne lecturer in philosophy proposed that certain points be omitted as impractical, too partisan or irrelevant to our commissions.

Among these was the White Australia policy and the necessity to join the two trade union movements, "into which the world is divided."

As a matter of principle, certain unionists strongly recommended the inclusion of this last point, but withdrew in good grace when appealed to in the name of peace.

A representative drafting committee was nominated, and the three subdivisions of Commission A met in the gallery of the Town Hall the following afternoon.

The new technique imposed restraint on all of us.

Unanimity was not especially sought for, and in the findings we were reminded we had to speak and think for all those who did not attend the convention.

The Disarmament Commission proposed that the United Nations and our Government should examine an appeal prepared by Melbourne University students, who have been studying American and Russian disarmament proposals over the past three years.

Others felt we should advise the examination of all disarmament proposals.

We agreed to the last proposal, but a footnote was added suggesting Melbourne and Quaker disarmament proposals for study.

The findings of all commissions were finally summarised that night by the conveners, and on Wednesday morning the findings read to us.

The Churches Commission recommended there be discus-

These impressions of the Sydney Convention for Peace and War were written for us by a correspondent who attended as an individual, vitally interested in peace and firmly believing in its Christian basis.

sion within the churches on the Amsterdam statement on war by the World Council of Churches.

They recommended to the World Council of Churches exchanges of clergy between East and West.

The convention concluded that night with a rally, at which it was estimated there were about 7,000 present.

The Reverend F. Payten, of Clovelly, read messages from Lord John Boyd Orr, Dr. Soper, Christopher Fry and others.

The Dean of Hamilton, New Zealand, said he had an enormous respect for the ordinary common sense of ordinary men and women.

He asked us to carry away from the convention a new respect for life.

We ended his address by all standing in silence, many of us praying and dedicating ourselves to peace.

And with enthusiasm high and with new hope in our hearts, we sang "God Save the Queen."

As we drove away a Jewish friend said to me, "If they only knew, there would be no empty churches if all the clergy were to take this stand."

"Peace emanates from the individual in an attitude to other individuals, starting first in the home, and then spreading in ever-widening circles of society until finally it embraces the whole."

"The best form of defence is to live in such a way as to take away the occasion for all war."

DEDICATION AT LAE

FROM OUR OWN CORRESPONDENT
Lae, October 5

The Bishop of New Guinea, the Right Reverend P. N. W. Strong, dedicated All Souls' Church, here, on October 3.

In the procession were Bishop Strong, Bishop Hand, the Administrator, the District Commissioner, and European and Papuan members of the congregation.

The Litany was chanted while the procession circled the outside of the church.

The bishop then consecrated the altar.

In accordance with ancient custom, he set the sign of the Cross five times upon the Holy Table and Altar Stone.

In dedicating the church, the bishop visited its several parts, at each of which a lesson was read and a prayer said.

The dedication was completed the following morning with the celebration of Holy Communion.

S.S.M. APPEAL

FROM A SPECIAL CORRESPONDENT
Adelaide, August 28

Following on the presentation of his annual financial statement, Father Oddie, of the Society of the Sacred Mission, has issued an appeal for funds.

He reports that no more candidates either for the Religious Life or for parish work can be accepted until more accommodation is provided.

Friends of the society may care to help by church collections, particularly on its Festival at Michaelmas.

Annual subscriptions, Ember Pence, and donations (but no proceeds from raffles) will be very gladly received.

The society will hold its annual Guest Day on Saturday, November 28.

EXPERIMENT IN PARISH EVANGELISM

FROM OUR OWN CORRESPONDENT

Bundaberg, Q., Oct. 8

The Guild of S. Philip in the Parish of Christ Church, Bundaberg, observed its first anniversary at the beginning of October.

The rector, Canon H. J. Richards, gave up religious instruction in the State schools in order to concentrate on evangelism. His policy has the support of the churchwardens, the parochial council and the parishioners, who appreciate the remarkable results which house to house visiting has achieved.

Although most of the visiting is being done by the clergy, the lay members (nine in all) devote a great deal of their spare time to the evangelistic campaign and their witness is making a tremendous impression on the people.

The guild met on October 5 for the annual meeting. The rector gave a report and showed the progress of the work on a map. On the following Saturday there was a Corporate Communion, followed by breakfast in the parish hall.

At the Family Eucharist next day the parish gave thanks to God for His blessing on the guild. The rector celebrated, the Reverend W. A. J. Wells was deacon and the Reverend D. J. F. Williams was sub-deacon. The warden of S. John's College, Brisbane, the Reverend A. C. Stevenson, was the preacher.

FESTIVAL AT PERTH COLLEGE

FROM OUR OWN CORRESPONDENT
Perth, October 9

The patronal festival of the Sisters of the Church was held at Perth College, Mount Lawley, at Michaelmas.

The Archbishop of Perth was the celebrant at the school's Corporate Communion, 120 communicants took part.

Later in the day prayers were offered for the community and Sisters' schools. A party tea and dance were held after this service.

On Saturday the Sisters invited the priest associates and friends of the community to a Solemn Eucharist in their chapel. About 40 visitors attended. The celebrant was the Bishop of Kalgoorlie, the Right Reverend C. E. B. Muschamp.

CHURCHWARDENS AT GILBULLA

The 1953 conference for the churchwardens of the Diocese of Sydney, will be held at Gilbulla, Menangle, on the weekend of October 23 to 25th.

All churchwardens are invited to attend and applications should be made to the archbishop's secretary, Diocesan Church House.

Accommodation is naturally limited and early application is essential.

Further information may be obtained from Mr. Trevor Moon, of S. Anne's, Ryde. Telephone WL3714.

FRIENDS OF S. DAVID'S

The "Friends of S. David's Cathedral," Hobart, which was revived in March, 1952, is a very active body.

The "friends" have given £250 towards repairs to the cathedral roof.

£49 has been spent on materials for hassocks, vestments and altar linen.

A number of hassocks have been made by members and at the moment old ones in need of repair are being attended to. Tapestry hassocks and seat cushions are also being embroidered for use on the occasion of the visit of Her Majesty the Queen and the Duke of Edinburgh next year.

The committee has also undertaken to raise £80 in order that the parquetry flooring of the aisle may be completed.

The secretary is always pleased to hear from persons who may care to become a "friend."

OBITUARY

FRANCIS JOHN HAYNES

We record with regret the death on S. Barnabas' Day at Islington, Diocese of Newcastle, of Francis John Haynes. He was 66.

He served the Parish of S. Mark's, Islington, for nearly thirty years.

During this time he was Rector's Warden, Parochial Church Secretary, Synod Representative, and a member of the Presentation Board.

By his wholehearted support he helped the church through many difficult times.

His devotion to church duties was outstanding.

The people of S. Mark's will soon decide on a suitable memorial to be placed in the church.

THE REVEREND A. M. CAPPER

We record with regret the death of the Reverend Arthur Montgomery Capper at his home in Ferntree Gully on September 21.

Mr. Capper had been in retirement since 1948 after a serious operation. He was ordained deacon in 1906 and priest in 1908 by the late Archbishop Clark. He served the whole of his ministry in the Melbourne Diocese.

He is survived by a widow, two sons and one daughter, Mrs. Bevan, wife of Dr. H. L. Bevan, of Ferntree Gully.

WILLIAM ADOLPH PALMER

We record with regret the death in South Africa on October 2 of the Reverend William Adolph Palmer.

He was one of the best-known priests in South Africa. Father Palmer had been Principal of the Pretoria Diocesan Training College for African teachers at Grace Dieu, Pietersburg.

In 1924 he became Dean of Johannesburg and Rector of S. Mary's Cathedral, where he remained until 1951.

Here his work was particularly successful with the young men. He also established the "Dean's Shelter," a refuge for the "down and outs."

On his resignation from Johannesburg, the Archbishop of Cape Town appointed him chaplain of the Zonnebloem College for the training of coloured teachers.

Only a fortnight before his death he had finished a very successful mission at Roberts Heights, in the Transvaal.

FREDERICK LEWIS DONALDSON

We record with regret the death on October 7 of Canon F. L. Donaldson at the age of 93.

He was for many years one of the most influential men in the Church in England.

He made a detailed study of social questions, and tried to bring their solution into line with the Christian faith.

In 1905, he led 500 unemployed in a march from Leicester to London and back.

Canon Donaldson was an original member of the Christian Social Union, and at one time chairman of the Church Socialist League.

As well as being an ardent social reformer, he was a devout churchman.

In 1924, he was made a canon of Westminster, and was an authority on the traditions and history of the Abbey.

"SHORE" SCHOLARSHIP

Sydney, October 9
A scholarship, known as the "Archbishop's Exhibition," is available at the Sydney Church of England Grammar School, North Sydney.

It is for the sons of clergy and is tenable at the school for three years.

The annual value is equal to the tuition fees.

Application should be made to the Headmaster before October 26.

"10th ANNIVERSARY" FETE

to be held at

"CHESALON"

C. of E. PARISH NURSING HOME
63 Prospect Road, Summer Hill.

on

SATURDAY, 24th OCTOBER, 1953

at 2.30 p.m.

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CHURCH MISSIONARY SOCIETY
93 BATHURST STREET, SYDNEY.

CHURCHES FORUM OF THE AIR

Subject:

"Is the Decline of the Church Over?"

Speakers:

Rev. Keith Dowding, B.A., St. Columba Presbyterian Church, Woollahra.
Mr. A. W. Sheppard, M.C., Col. A.I.F. (retired).
Mr. John Mackie, M.A., S/L Moral and Political Philosophy, Sydney.
Rev. Alan Walker, Missioner, Mission to the Nation.

Date:

Sunday, 18th October, 1953.
3 p.m., Station 2CH.

Chairman:

Rev. S. G. Cloughton, B.A.

This broadcast will originate from the Christian Community Centre, Bondi Junction.

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THEOLOGIAN IN JAPAN

ECUMENICAL PRESS SERVICE

Geneva, October 9
The celebrated Swiss theologian, Professor Emil Brunner, left Zurich, in September, for Tokyo.

He is now teaching at the newly-founded International Christian University there.

Asked by his friends why he was leaving his own country, Professor Brunner said:

"In February, of last year, I received a letter from the Principal of the International Christian University, in Tokyo, informing me that the University Council had unanimously resolved to ask me to work there for some years as Professor of Christian Ethics and Philosophy.

"The reason given was that during the coming decades Japan will have a far-reaching influence on the destiny of Asia, and that, therefore, it is of the utmost importance for the world to know in what spirit this influence will be exercised.

"The International Christian University has been founded with a view to making a decisive contribution towards providing Christian leadership for Japan.

"To those friends who cannot understand how anyone can leave his own University and pulpit to begin afresh in a distant foreign land, I would mention that there is an even graver shortage of theological teachers in Japan than there is in Switzerland.

"After forty years' service in the Church of Zurich, and after my fifty-ninth term as a professor at Zurich University, it is really my own affair if I wish to spend a few of the last years God will give me on the missionary battlefield.

"Only one thing matters—to bring to Christ in the Far East a host of disciples as numerous, and above all as strong and obedient in the faith, as can possibly be achieved.

"How far we shall succeed is in His hands alone.

"But I would ask all those who have the spreading of the Kingdom of God and the Lordship of Christ at heart to support us with their intercession."

GRAHAMSTOWN CENTENARY

FROM OUR OWN CORRESPONDENT

Cape Town, October 9
The diocese of Grahamstown celebrates the centenary of its foundation this year.

Its first bishop, the Right Reverend John Armstrong, was consecrated in Lambeth Parish Church, on St. Andrew's Day, 1853.

On November 15, the Archbishop of Cape Town is to preach in the cathedral.

In the week preceding this, the clergy will attend a three-day convention conducted by Father Jarrett-Kerr, C.R.

Other festival services will be held at Port Elizabeth and East London.

A centenary fund of £10,000 is to be raised which will provide a memorial window to Bishop Armstrong in the newly-built cathedral Lady Chapel, and which will establish a fund to be administered by the bishop, to assist clergy in times of necessity.

BANTU EDUCATION BILL

FROM OUR OWN CORRESPONDENT

Cape Town, October 9
The Bantu Education Bill is now in its last stages in Parliament, and will be enacted in spite of strenuous opposition.

Speakers have paid tribute to the work done by the Churches in the cause of African education, and have deplored the weakening of the missionary influence.

The Minister of Native Affairs has said that there is no intention to persecute the missions.

At the same time the act gives him dictatorial powers, and if he wishes to do so the mission schools can be squeezed out of existence.

APPEAL FOR ABBEY

SPECIAL EFFORT PLANNED

ANGLICAN NEWS SERVICE

London, October 7
A Save-the-Abbey Week will begin on Sunday, November 15, with the object of raising the Westminster Abbey Fund to the £1m. sterling asked for when the Prime Minister launched the appeal.

With only three months of Coronation year left to run, a further £600,000 is wanted.

The Archbishop of Canterbury, the Bishops of Peterborough, Rochester and London, and the Dean of Westminster will give addresses during the week with the theme "Forward from the Coronation." There will be short lunch hour services of intercession each day, followed by organ recitals. Approaches are being made to secure support from mayors and local authorities in different parts of the country.

The Dean of Westminster, Dr. Alan Don, said yesterday that within 24 hours of the Prime Minister's appeal the tragic East Coast floods occurred. When the Lord Mayor opened his fund, those responsible for the Abbey appeal suspended their activities.

Most of the contributions so far received had come from this country, but the dean paid tribute to the support received from the Commonwealth. The Prime Ministers of Australia and New Zealand had launched appeals, and special efforts were in progress in South Africa, Canada and many other countries.

URGENT REPAIRS

A statement on the 19 urgent tasks of major repair which have to be faced was issued yesterday. Mr. S. E. Dykes Bower, the surveyor of the fabric, explains in this that the work to be done includes dealing with a fracture in the parapet of the south transept, a major operation called for on the parapet south of the nave, and the making safe of pinnacles.

The stonework of the flying buttresses has suffered badly from atmospheric pollution, and the condition of the cloisters is so bad that the task can only be described as "saving" in the most skilful way possible. Urgent repairs are only the first requirement. The fund will, it is hoped, enable the interior of the Abbey to be cleaned and kept regularly in a decent state of maintenance.

The colour of the walls has not merely changed from white to a dirty chocolate hue. The soot and grime of London are eating into surfaces and eroding moulded and carved decorations.

The effect of cleaning will be that the original colour of the Reigate stone and the Purbeck marble shafts will again be revealed and the Abbey transformed into a place of light.

The cost of this part of the work is estimated to be about £125,000 sterling.

Much of the deterioration in the building could have been avoided had it been possible to keep a sufficient number of men regularly at work. If the Abbey is to be safeguarded for the future it is regarded as necessary to double the staff, and thus to ensure that a similar emergency does not again arise. For this purpose another £314,000 is needed to form an endowment fund.

"LONDON LOOKS AHEAD"

ANGLICAN NEWS SERVICE

London, October 9
A documentary film, "London Looks Ahead," will be released here this month.

It will show what the Diocese of London is doing for church restoration.

The Bishop of London will give the commentary on some of the rebuilt churches, others in process of restoration, and new church schools.

MORAL FORCE OF C.E.M.S.

ANGLICAN NEWS SERVICE

London, October 2
Members of the Church of England Men's Society met at St. Alban's Abbey last Saturday.

The Bishop of London preached.

"We have a great deal to contribute to the worth of our nation," he said.

"Older men have seen many vicissitudes.

"We have belonged to a time when Britain ruled the waves and all other nations were second to ourselves.

"But now we have seen the emergence of new first-class Powers.

"Our own country is no longer in the first, but in the third place in the nations of the world.

"Are we witnessing, then, a decline in our importance?

"By no means. The moral influence of our people is greater than ever before.

"In the days of our supremacy, we were disliked as well as feared.

"But now we see signs everywhere of the moral force exercised by this island.

"In the Scandinavian countries, in Central Europe, in India, our stock was never higher.

"We of C.E.M.S. have an important part to play in maintaining our moral position."

They believed, he continued, in work for its own sake as a contribution to the sum total of God's purpose for the world.

They desired to put their best into their work, of whatever kind and do it as perfectly as they could.

They might help to ring back the idea of sport and pleasure as a recreation, not as commercialised gambling.

They could preserve what was best and truest in family life.

Strength for this could only come within the four walls of the parish church—by the Word preached, and the sacraments administered.

S. PAUL'S IN NEW YORK

FROM OUR OWN CORRESPONDENT

New York, September 30
The Bishop of New York, the Right Reverend H. W. B. Donegan, to-day welcomed St. Paul's choir to sing in the Cathedral of St. John the Divine.

The choir sang Evensong according to the English rite.

This was the first time, except on Royal occasions, when it had done so outside its own cathedral.

Special permission was given by the Diocese of New York for the use of the English Prayer Book, including prayers for the Queen.

A congregation of 11,500 was present.

DIVORCED PERSONS WHO REMARRY

ANGLICAN NEWS SERVICE

London, October 6
A proposal that prayers should be said in church with divorced persons who remarry in a register office will come before the Convocation of York, which is to meet on October 14 and 15.

A motion standing in the name of the Bishop of Southwell, the Right Reverend F. R. Barry states:

"Where a man and a woman have contracted marriage before the civil registrar during the lifetime of the previous partner of either of them, this Convocation recognises that the Church still has a pastoral responsibility towards them.

"It therefore deems it advisable for the parish priest to offer prayer to God with and for them in church, subject to the approval of the bishop as to the manner and occasion of his so doing, provided always that no publicity is attached to what is done, and that it shall be made clear to those concerned that it is in no sense a marriage in church."

CHANGES IN SINGAPORE

FROM OUR OWN CORRESPONDENT

Singapore, October 6
Within recent days there have been several changes in parish priests in the Diocese of Singapore.

The Reverend Bernard Gurney Fox, formerly Vicar of St. Mary's, Kuala Lumpur, has left the diocese for private reasons and has gone back to England. He has been for one tour of service in the metropolitan parish of the Federation, and during that time he had made several improvements at St. Mary's.

He had made Anglicans realise how important it was to have a strong Church in the capital of the country. Selangor is an extensive territory, and Mr. Fox not only served the State well, but he also laboured extensively in Pahang, another State.

Canon and Mrs. Carpenter are going on leave this month. Canon Carpenter and Mrs. Carpenter have done a tremendous amount of new village work in Selangor.

For the past two years Canon Carpenter has been at the head of the newly-inaugurated C.M.S. team in Malaya.

Through the close co-operation of Chinese workers, the Church here in Malaya has opened a new chapter. There has been a great strengthening of Chinese work in the diocese, and the establishment of an entirely new venture, The New Villages Centres, has brought much activity in the vicinity of Kuala Lumpur and farther afield. Much has been achieved and the new opportunities and immense responsibilities will appear.

The new Vicar of Kuala Lumpur will be the Canon Ernest Martin, formerly head of St. Stephen's College, Hong Kong. He will be in charge of the parish for the time being.

The historic Church of Christ, Malacca, will also lose its vicar, the Reverend Leslie Wilson. He came to Malacca after the war.

From this centre he has carried on the pastoral far and wide. He had also touched the Malacca community in several points. He helped the Government in the training of probation officers and his connection with an advanced approved school was much commended. Mr. Wilson will be in charge of the cathedral at Kuching.

STUDENTS RETURN

Several students at Kirkby College, near Liverpool, which was a Malayan teachers' college in England, are Anglicans. The first batch of graduates have arrived home, and they have stirring accounts of the work of the Church among them while they were in England.

There was a Student Christian Movement, which grew out of the students wanting to form for themselves a movement whereby all Christians in the college could meet in prayer and worship. Regular weekly services were held on Wednesday mornings.

There was close contact with Church life in Liverpool. The Kirkby parish priest, and his wife were very kind to the students.

MEN IN CHURCH

ANGLICAN NEWS SERVICE

London, October 2
The Bishop of Croydon spoke at the annual service of the Bath and Wells C.E.M.S. at Taunton on Saturday.

He said they should aim to make "every churchman a workman."

The bishop said the C.E.M.S. was probably the most important single society in the Church.

Some people accused the Church of being over-much filled by women.

It might or might not be true, but certainly the Church needed more men as regular worshippers.

"Once capture the man of the house," declared the bishop, "and it is possible, even probable, that you will get the rest of the family."

PERSECUTION IN POLAND

ANGLICAN NEWS SERVICE

London, October 2
The Archbishop of Canterbury issued a statement on Wednesday, concerning the deposition of the Roman Catholic Primate of Poland.

The statement reads:—

"The news that Cardinal Wyszyński, Primate of Poland, has been 'removed from his posts' and confined to a monastery, is the latest of the many wounds inflicted upon Christian Churches by Communist governments.

Christians everywhere will be grieved and distressed that the arbitrary power of an atheist government should thus attempt to stifle and disrupt the life of the national Church of Poland.

"All lovers of freedom will be shocked to see this fresh denial of the rights of open charge and fair trial, which are a part of a civilised order of society.

"This action is the climax of attacks which the Polish Government has been making for a long time past.

"Wherever the Christian Church exists, it is, or ought to be, by virtue of its faith in God, the defender of the true liberties and religious freedoms which are part of God's gifts to men.

"It has not always been alert to its duty; it is not always wise in doing it.

"There is always liable to be friction between the proper rights of the State and the proper duty of the Church.

"But, in these days, and in many parts of the world, the State is claiming for Caesar things which belong not to it, but to God; and men are being deprived of their true liberties, and Christians are being persecuted for their faith.

"The prayers of all Christians in Britain will go out to all who thus suffer, and particularly, at this moment, to the Cardinal and his faithful people, in their hour of trial."

PERSECUTION ABATES IN JUGOSLAVIA

ANGLICAN NEWS SERVICE

New York, Oct. 4
Reports from Yugoslavia indicate that a nation-wide campaign against the clergy apparently ended with the first official denunciation of it.

More than 100 priests of the Roman Catholic and Orthodox Churches were manhandled or pelted with eggs and vegetables over a two-month period. Several were injured severely.

After ten weeks of silence, Communist party and provincial officials spoke out against the violence, which Church quarters called organised hooliganism.

A high official condemned the attacks as "illegal" and inconsistent with Communist party directives.

DURBAN MISSION CROWDED

ANGLICAN NEWS SERVICE

London, October 2
Canon Bryan Green last week inaugurated the centenary celebrations of the Diocese of Natal.

He has been conducting a mission in Durban.

Apart from the main mission services every evening, Canon Green has spoken at sixty meetings in ten days.

He spoke in churches, colleges, schools and clubs, to nurses in hospital and to many other groups.

Every night, long queues formed outside the City Hall, and on four occasions St. Paul's, Durban, was filled with an overflow meeting.

WESTMINSTER ABBEY

ANGLICAN NEWS SERVICE

London, October 2
The Dean of Westminster stated on Wednesday that he hoped that Westminster Abbey would be open again for public worship on November 1.

CHURCHES' AID TO GREECE

ECUMENICAL PRESS SERVICE

Geneva, October 9
The Primate of the Church of Greece, the Archbishop of Athens, has written a letter of gratitude to the World Council of Churches.

In thanking them for their aid to the Greece earthquake victims, he says:

"The immediate help sent through the World Council of Churches was used at once, according to the wishes of the donors for the relief of the earthquake victims.

"I would like to express feelings of deep gratitude on behalf of the Church of Greece for the immediate and truly Christian help the Christian Churches sent us at this crucial time.

"The catastrophe is so great that it justified this appeal which is being sent through you for further emergency relief in order that the destitute victims who are completely ruined may be assisted and for the organisation of a programme for administering material and spiritual help.

"The expression of love for the glory of Christ which the Christian Churches have manifested through Christian deeds, moves us profoundly and encourages me to await further assistance for the relief of these unfortunate people, on whose behalf, I offer my heartfelt thanks."

GERMAN PLAN

ECUMENICAL PRESS SERVICE

Geneva, October 9
An agreement has been reached between the Provincial Office of the Evangelical Lutheran Church, of Hanover, and the Roman Catholic Vicariates - General in Hildesheim and Osnabrück.

It concerns the granting of mutual concessions in the use of churches and church premises.

Among the provisions laid down are the following:

No proceedings amounting to a re-consecration of the altar shall take place.

The worship of the guest congregations shall be so arranged as regards the hour at which it takes place that the worship of the permanent congregations shall not be in any way hindered.

The right to ring the church bells shall pertain only to the parish owning the church itself.

Use of the organ shall be permitted if desired.

The church shall not be available for the celebration of mixed marriages between the two confessions.

The holding of early Mass daily by the Roman Catholic priest is authorised in principle by the Evangelical Provincial Office, but decisions in this respect remain the prerogative of individual incumbents and their elders.

The exchange of chalices, patens, and other sacramentalia is not provided for.

The host church is, however, willing for the altar with its cross, candles, etc., to be used for services, and for the necessary sacred objects to be placed thereon.

The pulpit and lectern shall also be at disposal.

The setting-up of confessional, images, and the like shall be performed at the stated times, upon agreement with the host church.

S. NINIAN'S ISLE

ANGLICAN NEWS SERVICE

London, October 2
On St. Ninian's Day, the congregation of St. Magnus's, Lerwick, visited St. Ninian's Isle in the Shetlands.

More than fifteen hundred years ago, Ninian set up his cross there for the first time.

S. Ninian's Day, this year, began with a celebration of the Holy Eucharist at St. Magnus's.

The pilgrims then went to Bigton, from whence, led by crucifer and robed choir, they made their way in procession across the white spit of sand to S. Ninian's Isle.

"Onward, Christian Soldiers" was sung, followed by Evensong.

THE ANGLICAN

Incorporating The Church Standard

FRIDAY, OCTOBER 16, 1953

CHAPLAINS IN CHURCH SCHOOLS

The Synod of the parent See of Sydney is considering this week a proposed ordinance governing the method of appointment and conditions of work of chaplains in Church schools in the diocese.

There are questions of principle involved which make discussion of the ordinance proper and of interest to other dioceses, although its fate in its original form is not yet decided.

One organ of the secular Press attempted to influence the issue before the ordinance came before Synod. *The Sydney Morning Herald*, a newspaper which apparently deems it its peculiar prerogative always to meddle in the affairs of and, if possible, to attack, the Church of England, but which displays better manners where other denominations are concerned, castigated the bill as "irksome, cumbersome, dilatory and unworkable." Whatever substance there is in this, Synod might be excused a slight collective yawn at having the obvious pointed out to it.

The bill laid down a method of appointment which provided, shortly, that nomination would be by a composite Board to the Archbishop. Three persons elected by Synod, and three elected by the school council, would constitute the Board; but it was provided that a nomination might be made only if two members of each class of representative agreed.

As things stand at present, chaplains are members of the school staff, appointed and dismissible, at least in theory, like their colleagues. But it is the proper prerogative of the diocesan to grant and revoke their licences.

An interesting and happy circumstance attended the introduction of the ordinance: there was clearly strong feeling about it, for and against; but the feeling was clearly not on "party" lines.

That is as it should be, for it would be intolerable if the principles at issue were to be decided otherwise than upon their merits and for the glory of God and his Church and the welfare of the pupils.

The committee which drafted the ordinance was appointed by Synod in 1951, and reappointed last year. It has clearly worked hard and conscientiously, and has rendered a most valuable service by clarifying where it could the legal position of chaplains of Church schools generally. The committee deserves credit for the genuine attempt they have undoubtedly made to solve a difficult problem—all the more so as individual members of the committee freely confess in private that they are by no means satisfied with what they have accomplished.

The chief criticism of the ordinance is one of which the committee, which included men of sound experience in education, was painfully aware. This is, that it would place the chaplain outside the ordinary school administration, give him a kind of autonomy and independence of his headmaster or headmistress which would be disruptive of discipline. There is much weight in this, and it would represent a complete break with the tradition of Church schools in the past, in England as well as Australia.

In days gone by, there was a sufficiency of clergy with qualifications which led to their being appointed to headmasterships. Nowadays all headmasters of Church schools in Sydney Diocese are laymen—one, indeed, is a Nonconformist—but the pastoral care of his boys should still remain the most important part of the headmaster's work. In so far as this is the case, it would be of doubtful value to depart from established practice.

At the same time, it is not difficult to understand the position of the chaplain who finds his pastoral work disrupted by the exigencies of football practice, to take an extreme hypothetical example.

It is more than doubtful, though, whether Synod, a legislative body compelled to watch the clock just as much as civil parliament, is the proper place for the matter to be discussed. It is more than doubtful whether any ordinance—and the proposed one is of itself an excellent one in many ways—is the proper approach to a problem which, when it is all said and done, is one simply of personal relationships. If heads and chaplains, with the assistance of their diocesan, cannot solve the day-to-day problems which are bound to arise, then no amount of legislation can do so. Synod may well have decided, by the time this edition appears, to abandon any thought of legislation upon the matter, albeit with proper gratitude to those who have worked so hard upon it, and to remove the whole question from the Synod arena into the plane of a simple conference between those interested. This might in turn well establish a set of conventions all the more binding because, lacking legal force, they were yet made by honourable men.



Challenge of North

There has been much questioning in Parliament lately (and a good deal of Ministerial evasion, too) over the price which Britain and the United States are paying for Australian uranium.

Now I don't want to suggest that any unduly hard bargain should be driven with our partners in Pacific defence. Nor am I especially interested in the military use of uranium, although, unfortunately, one cannot blink one's eyes at the need for such experimentation and preparedness.

But I would like to see assurances given that the Federal Government is as alive as the South Australian Government obviously is to the industrial transformation uranium can bring. South Australia plans to have its first atomic power plant in operation in 10 years.

Now, most of the known supplies of Australian uranium are in South Australia and the Northern Territory. In view of the painful slowness with which the Northern Territory is being developed and Press reports this week of the haphazard appearance of Darwin itself ("a mixture of beer bottles and beauty"), one correspondent wrote, it would be exciting to hear that something like the South Australian enterprise were being applied by the Federal Government in the Territory.

One appreciates the great disparity in the populations of the two areas. But the discovery of such unsuspected mineral wealth in the North should be accepted as a challenge to apply some of it in hastening the development of the area.

For too long we have neglected our North on the plea that the climate was to enervating for permanent settlement, and that, in any case, communications with the south were inadequate to enable more intense cultivation to be a profitable venture.

One day the Northern Territory should become a separate State. But first it must have a much greater population. Air services have put Darwin within a few hours of the southern capitals. The emergency of war caused a good road to be built south as far as Alice Springs. Rail links are still needed (probably most advantageously with Queensland) to enable stock and stock-feeding to be moved quickly in times of drought.

Have we no minds in Canberra sufficiently bold to accept this challenge of our North and to press for the completion of the main features of its development in, say, the next 15 or 20 years?

Let us not drain the North of all its uranium wealth. Let us apply some of it in development there. This is not the task for one Minister alone. It is one for the Government as a whole. It would be well worthwhile for the Cabinet to visit the Territory as a team and study its problems on the spot. Our national development will continue to be lop-sided as long as Parliamentarians are interested most in the areas where the votes grow thickest.

The Quadruplets

There was national sadness at the deaths of three of the four Hudson quadruplets born at Gilgandra, in the Central West of New South Wales, last week.

But there should be national sadness, too, at the revelation incidental publicity gave to the two-roomed pine shack, with dirt floor and absolute lack of normal amenities, in which the parents of the quads and some of their other children have been living.

If all the quadruplets had survived I expect their curious value would have been sufficient to have ensured a better sort of home for this family. There would have been various contracts, with com-

mercial firms and a newspaper which wanted exclusive publicity rights, to provide a settled income for this poverty-stricken family.

Now these contracts will not materialise. But both the State Government, through the Minister for Housing, Mr. Clive Evatt, and local residents have expressed determination to help the family.

The important thing is to give that help at once. No family should have to live in such wretched conditions as those unmasked in newspaper pictures of the Hudson "home." Slums in a city are distressing enough. But somehow their disclosure in the spacious countryside seems even less justifiable.

More Smaller Cities

For a city-bred man the Premier of Victoria, Mr. John Cain, made a particularly wise comment on the forecast of a Victorian economist the other day that in 25 years Melbourne could be the largest city in Australia, with a population of 2,500,000—about twice its present total.

This did not stir any false civic pride in Mr. Cain, or reveal any of that desire the best Melbourneans are said to possess. Instead, Mr. Cain said it would be better to have a dozen cities scattered over the State than to try to make Melbourne the biggest city in the Commonwealth.

For too long the State capitals have contained a disproportionate number of the population. Victoria is fortunate in having the subsidiary cities of Geelong, Ballarat and Bendigo, with from 30,000 to 40,000 people

each. But it could well do with a dozen such, as Mr. Cain suggests.

Apart from the disadvantage that a capital city with 50 per cent. or more of a State's population weakens the countryside by draining it of the developmental money that should be spent there to increase primary production and rural amenities, there is the further handicap that a large, sprawling city (such as both Melbourne and Sydney have become) makes travel from home to work a matter of hours for tens of thousands of people.

The development of satellite towns would enable this waste of time to be greatly reduced. By establishing industries on the outer fringes of the cities or in smaller centres, and planning garden suburbs in their general vicinity, these long, tedious, daily journeys could be eliminated for many workers.

Mr. Cain showed that he had thoughts on those lines, too. The pity is that he does not show a greater readiness to translate them into action instead of fiddling round with matters of much less moment and more dubious value, such as the Tattersalls Bill.

He has a firm majority in the Legislative Assembly for such a progressive programme, for which he could also expect Country Party support in the Legislative Council, where he just lacks an independent majority.

Aerial Whistle-stop

Did you notice how casually Australia was treated as a mere "stop for refreshments" for one of the aircraft in the London-Christchurch (N.Z.) air race last week?

This was the Vickers Viscount, one of the transport entries, which covered the whole 12,000-mile course in 40 hours 40 minutes. It spent only 17 of those minutes on Australian soil—a stop at Essendon, Melbourne, from 2.27 to 2.44 on Saturday afternoon.

It had swooped in from Cocos Island, 3,600 miles away in the Indian Ocean, and, after probably the shortest stay in history of any overseas visitor to Australia, it was quickly on the wing again to Christchurch, about 1,200 miles away.

Although the Canberra jet which won the speed section took a few minutes under 24 hours to fly from England to New Zealand, the performances of the Vickers Viscount and the Dutch Liftmaster in the transport section were probably more significant, for they showed that soon it will be normal commercial practice to fly from London to Sydney or Auckland in not much more than a day.

Many may still prefer the relaxation of an ocean voyage when pleasure or business calls them round the world. But for anyone in a real hurry air travel to-day is possible at speeds which would have seemed incredible before Whittle invented the jet engine.

We are to see the Vickers Viscount on the job in regular service in Australia next year.

Too Young

A boy of three who refused to sing at a concert in Sydney attracted some newspaper publicity this week.

My sympathy is all with the boy. I feel so strongly on the subject, indeed, that I think there should be a law to forbid public performances by children of such tender years, even for the worst of causes.

Doubtless some parents are merely thoughtless in pushing their children forward on these occasions. But others are intent on feeding their own vanity. Tiny tots should be protected against both sorts of parents—and against the too early over-stimulation of their own precocity.

—THE MAN
IN THE STREET.

ONE MINUTE SERMON

THE COLLECT FOR THE TWENTIETH SUNDAY AFTER TRINITY

The Text:

O Almighty and most merciful God, of thy bountiful goodness keep us, we beseech thee, from all things that may hurt us; that we, being ready both in body and soul, may cheerfully accomplish those things that thou wouldest have done; through Jesus Christ our Lord, Amen.

The Message:

This collect comes to us from the Sacramentaries of Gelasius and Gregory through the Sarum use.

There are not in the world enough cheerful Christians. Too many are long-faced and miserable. What a delightful tonic then is this collect: "Of thy wonderful goodness" is a translation of the Latin word meaning "appeased, propitiated".

The sacrifice of our Lord Jesus Christ has opened up the possibility of all God's goodness flowing bountifully upon us with the result—in the Latin Collect—that there are "shut out from us all things that are against us," all such hindrances as kept the guests from the marriage (see the Holy Gospel).

This translation is different from our version which asks that we may be shut out (protected) from all things that may hurt us.

Both ideas are to be found in the Lord's Prayer. "Lead us not into temptation, but deliver us from evil!"

Cheerfully! The idea is found in the Epistle too ("singing and making melody in your hearts to the Lord") and it catches the Spirit of the Gospel, of those who came willingly and with the marriage garment provided.

Clothed with the garment of praise and not with the spirit of heaviness. Really the word is not a literal translation of the Latin—that would be "with free hearts," but it is a happy rendering which was adopted in 1662.

"Cheerfully accomplish those things that are thine." That is the literal sense, and at once there comes to mind what St. Paul has to say about "giving." For our giving is the symbol of the manner in which we are given to God—it arises out of our inner life.

It is not just an incident, an extra. Our giving to God reveals our character, our fellowship with Him. It sets the limits of what God can do for us.

"He which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully."

"Every man according as he purposeth in his heart, so let him give, not grudgingly or of necessity, for God loveth a cheerful giver."

RELIGIOUS BROADCASTS

(Those sessions which are conducted by Anglicans are marked with an asterisk.)
DAILY DEVOTIONAL: 10 a.m. NATIONAL.

October 17: The Reverend Hector Dunn, Tasmania.

October 19: Miss Lilian Gillespie, N.S.W.

October 20: The Reverend T. F. Keyte, Victoria.

October 21: The Reverend Service—"The Story Without An End."

October 22: The Reverend A. P. Campbell, N.S.W.

October 23: The Reverend Father John McMahon, Queensland.

PLAIN CHRISTIANITY: 7.30 p.m. NATIONAL.

October 18: The Right Reverend Monsignor James Freeman.

EVENING: 11.20 p.m. A.E.T. INTERSTATE.

Week commencing October 19: The Very Reverend J. R. Blanchard.

SUNDAY AFTERNOON TALKS: 3.45 p.m. NATIONAL.

October 18: "The People of God: From the Exile to the Birth of Christ—V." Professor Hector Maclean.

PRELUDE: 7.15 p.m. NATIONAL.

*S. John's Fellowship Choir, Latrobe Street, Melbourne.

*EVENSONG: 4.45 p.m. A.E.T. INTERSTATE.

October 22: S. John's Cathedral, Brisbane.

*"THE EPILOGUE": 11.20 p.m. A.E.T. INTERSTATE.

OBITUARY

ARCHDEACON HAROLD BORDER

We record with regret the death of Archdeacon Harold Border at his home at Thornleigh, N.S.W., on September 24. Archdeacon Border was born in Dubbo, N.S.W., on August 15, 1885, where in his early years he was organist, choirmaster, and Sunday school teacher.

Before entering the Ministry he was engaged in Local Government activities.

He studied for the Ministry at S. John's College, Armidale, where he took his Th.L. degree. He was ordained to the Diaconate in 1911 and advanced to the Priesthood in 1912.

He served curacies at Tamworth and Moree, and later served as Rector of Collarenebri, Bundarra, Gunnedah and Moree. In 1938 he was made Archdeacon of Moree. He held this office until his retirement in 1950, when he was made Archdeacon emeritus.

Archdeacon Border was widely known in the Armidale Diocese. He is survived by Mrs. E. Border, of Thornleigh, three sons and two daughters. One son, the Reverend R. Border, is Rector of S. Paul's Church, Canberra.

MRS. J. R. WINDEYER

We record with regret the death in Sydney on October 3, of Mrs. J. R. Windeyer, wife of a prominent churchman.

Her passing followed a long illness.

Mrs. Windeyer was a resident of Glen Innes district for many years; a noted horsewoman, a generous supporter of charitable causes and above all a loyal and great churchwoman.

Her's was a personality of grace and charm.

A whole community mourns her passing.

Her funeral service, conducted by the Bishop of Armidale, was held in All Saints', Hunters' Hill, Sydney.

The Archbishop of Sydney was also present.

The Vicar of Glen Innes, Canon C. R. Rothero, gave the address.

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.

"DEFENDER OF THE FAITH"

PROTEST ON NEW FLORINS

TO THE EDITOR OF THE ANGLICAN
Sir,—Sincere congratulations on your timely and courageous exposure of the action of the Prime Minister, Mr. Menzies, in having the words "Defender of the Faith" removed from coins of the realm in order to appease the bigoted demands of the Roman Catholic pressure group.

I have many friends who are Liberal Party supporters and who constantly assert that one of the chief troubles with the Labour Party is that it is so strongly in the grip of Romanist influences and Catholic Action politics.

Until recent times they had fondly believed that Mr. Menzies—the staunch Presbyterian—and his predominantly Anglican and Nonconformist Government would never bend the knee to Rome.

However, they are now becoming sadly disillusioned.

The correspondence published by THE ANGLICAN is an astounding example of the unctuous manner in which the Prime Minister has paid lip service to Her Majesty's oath to uphold and defend the Faith.

Then by a piece of political chicanery he has taken from the florin the letters "D.F." and so capitulated to Roman influence whilst flagrantly insulting the great majority of non-Roman Christians in Australia.

This is not the first time Mr. Menzies has acted thus.

In order to secure Romanist support in Queensland in the Senate election he went ahead with the ambassadorial appointment to Dublin of Mr. Paul McGuire, an appointment that has caused him and his Government great difficulty and embarrassment.

Yours truly,
G. J. REID.

325 Pitt Street,
Sydney, N.S.W.

[We regret that pressure upon space makes it impossible yet to publish the great number of letters we have received upon this subject.]

PRAYER BOOK MISTAKE

TO THE EDITOR OF THE ANGLICAN
Sir,—Few people will be found to agree with your correspondent, J. H. Frewin, in his claim that the words "forgive us our trespasses" in the Prayer Book version of the Lord's Prayer are "clearly wrong."

In Matthew 6:12 the words used are "ophelemata," debts, "opheletoi," debtors, literally offences, faults, sins, and "one who fails in duty, an offender, a sinner."

In Luke 11:4 the words are "hamartias," error, offence, n, and "panta ophelonti emin," literally, "all owing us."

The English translation "trespass" comes from the Great Bible of 1540, and means "to offend against a person, law, principle or rights."

If Matthew speaks of "offences," and Luke of "offence," in their respective version of the Lord's Prayer, where is the error in our use of a word which means exactly the same thing?

Yours sincerely,
HAROLD S. DOYLE.

All Saints' Rectory,
Nowra, N.S.W.

CHRIST CHURCH S. LAURENCE

TO THE EDITOR OF THE ANGLICAN
Sir,—I feel that it is a matter of interest and importance to many priests and laymen throughout Australia that the Parish of Christ Church S. Laurence, Sydney, is at this time faced with the task of raising somewhere about £17,000 for the restoration of the fabric of the church.

This parish church has for a generation or more held a place in Australian Anglican life that has never been equalled. It has set a standard of worship that has been an inspiration and an education to thousands.

Its priests have ministered to country people, sick in hospital in Sydney, with unstinted generosity of time and skill. Its Clergy House has held its doors open to visitors from all over the Commonwealth—in fact, from all over the world. It has provided a home for soldiers and students from everywhere.

Its young men have found their vocations to the priesthood and are serving the Church in many dioceses.

I feel sure that Father Hope and his people will not mind one who has received much from him and Christ Church appealing for support from his fellow beneficiaries.

Yours, etc.

d'ARCY COLLINS
The Rectory,
Dubbo.

CEREMONY IN THE CHURCH

TO THE EDITOR OF THE ANGLICAN
Sir,—No doubt many will admire the Bishop of Rockhampton for uttering an outspoken warning on the danger of ceremonial controversies, a subject so often tactfully ignored.

However, the bishop's statement that "The clergy have reasons for what they do" appears to smack of the very authoritarianism, which he so strongly condemns, for surely parish traditions and the wishes of the majority of parishioners deserve some consideration.

Surplined choirs, still an exception in the Church of Rome, may have been branded "popish innovations" by the ignorance of yesteryear, but many practices indulged in by clergy today cannot be explained away by being called "restoration of dignity and beauty in worship."

For, indeed, eminent liturgists confirm that genuflection, six altar lights, cottas, brettas, copes and the like are comparatively recent additions in the Roman Church, and were almost unknown in the pre-Reformation Church of England.

Seeing the Church of England has a Liturgy of her own, national traditions and Book of Common Prayer which has satisfied all the spiritual needs of many generations, is it necessary that some of her servants should seek to ape by rite, apparel and posture, the customs of another branch of the Catholic Church which certainly, despite an outward unity, does not rejoice in liberty or display charity.

Yours faithfully,

J. E. YEWERS.
77 Mary Street,
Richmond,
Victoria.

NOT THE OLDEST COLLEGE

TO THE EDITOR OF THE ANGLICAN
Sir,—In your issue of September 18, "A Special Correspondent" says that Moore College "is the oldest and largest Anglican theological college in the Southern Hemisphere."

It may be the largest, but it is certainly not the oldest theological college. S. John's College, Auckland, having been founded in 1843.

Possibly your correspondent is unaware that there are other countries besides Australia in the Southern Hemisphere!

Yours faithfully,
R. E. SUTTON,
Warden.

S. John's College,
Auckland.

THE VIRGIN MARY

TO THE EDITOR OF THE ANGLICAN
Sir,—In "Faith and Morals" in THE ANGLICAN of 25th September, a correspondent of Dr. Babbage makes the very strange statement that when our Lord said (to His Mother and S. John), "Behold thy Son," "Behold thy Mother," "He was no longer Mary's Son; she was no longer His mother."

Can anyone tell me how one's mother ceases to be one's mother, and how her child can cease to be her child?

The correspondent went on: "There seems to me to be an element of danger in advocating prayers for Mary's help."

"The next step is: 'To Mary Queen, the praise be given,'

She sent the gentle rain from heaven,
That slid into my soul."

I think it would be impossible for rain to slide into a soul—the quotation is not quite accurate. It is a stanza from "The Rime of the Ancient Mariner," by Coleridge, and reads—

"O sleep, it is a gentle thing,
Beloved from Pole to Pole;
To Mary Queen, the praise be given,

She sent the gentle sleep from Heaven,
That slid into my soul."

And who can say she did not? The verse was publicised recently under the heading "Secret for Insomniacs" when an eminent psychologist, Dr. R. Stewart Kennedy, recommended that the sleepless memorise it and say it several times when they have composed themselves for sleep.

He suggested that they are almost certain to be sleeping peacefully by the time they reach the middle of the third repetition. And he was speaking to an audience of medical men at the Melbourne University, delivering the Beattie Smith Memorial Lecture on Insanity.

As a pharmacist I know how widely phenobarbitone is prescribed to smother Nature's danger signals—one result—"suddenly" in every third death notice.

I would not touch it myself; I prefer Dr. Kennedy's prescription, and though it would be to my financial disadvantage, I wish the medical profession would hand out this one, rather than writing out prescriptions for the other.

Yours, etc.

DORIS SMITH.
266 Barkly Street,
Footscray, W.I.I, Victoria.

TO THE EDITOR OF THE ANGLICAN
Sir,—I have read with surprise in THE ANGLICAN of September 25 Dr. Babbage's comments on prayer addressed to the Blessed Virgin being illegitimate and foolish.

In this regard I would like to quote from the published report of the Commission on Christian Doctrine appointed by the Archbishop of Canterbury and York in 1922.

They state: "We are persuaded that the way of truth and safety is to remember that our fellowship with the departed is a fellowship in prayer and worship, as living and departed are united in yearning and aspiration toward the consummation of Christ's redeeming work."

They also state: "It is impossible to declare that departed saints cannot hear our prayers, and we therefore must not condemn as impossible direct address to them as a private practice, provided this be to ask for their prayers whether for ourselves or for others; anything other than this seems to us both perilous and illegitimate."

Asking the saints for their prayers is quite in accordance with ancient tradition in the Catholic Church, of which the Church of England claims to be a part.

When we ask a saint for his (or her) prayers we are not detracting from our Lord's status as our only Mediator and Advocate.

If we were, then it would be wrong also to ask fellow-members of a congregation to pray for us, since living and departed are all one in Christ.

Yours faithfully,
"INVOCATOR OF SAINTS."
Brisbane.

FAITH AND MORALS

A WEEKLY QUESTION BOX

By DR. S. BARTON BABBAGE

The Deity of Christ

A Sydney correspondent asks what evidence there is for saying that Christ is God.

The evidence is cumulative and circumstantial.

The evidence is both His words and His works.

In the first place, Jesus claimed, not directly but by clear implication, to be on an equality with God.

He claimed to have the power to forgive sins. This, as His enemies were quick to point out, was a claim to divine power. "Who can forgive sins but God?" they indignantly exclaimed. The reply of Jesus was unambiguous and unequivocal: "That ye may know that the Son of Man on earth hath power to forgive sins . . . I say unto thee, Take up thy bed and walk."

Again, He claimed to have the power of life and death. "Verily, verily, I say unto thee, If a man keep my word, he shall never see death." The Jews vehemently rejected this monstrous claim: "Whom makest thou thyself?" The reply of Jesus was an explicit assertion of Deity: "Verily, verily, I say unto thee, before Abraham was, I am." The Jews immediately understood the nature of His pretensions, for He had taken to Himself the ineffable Name of God Himself: "I am." Such a claim was blasphemy, the penalty for which was death by stoning. "They took up stones therefore to cast at him."

This was no isolated inci-

dent. On another occasion He confessed: "I and the Father are one." The Jews again repudiated this shocking blasphemy: they "took up stones again to stone him."

Had the words of Jesus been unsupported by deeds His claims might have been rejected as the fantastic delusions of a megalomaniac.

But His words were supported by deeds.

"If I by the finger of God cast out devils, no doubt the Kingdom of God is come upon you." "The finger of God" was a familiar Hebrew periphrasis; for example, the ten commandments were written on the tables of stone by "the finger of God." Jesus, by His use of this phrase, was plainly claiming that His deeds of mercy were performed in the power and by the Spirit of God.

His works of healing were a signal demonstration of His divine origin. "Though ye believe not me, believe the works, that ye may know and understand that the Father is in me and I in the Father." The reaction of the Jews was as before: "They sought again to take him."

There is a further ground for acknowledging Jesus' claim to be God. His life was both honoured and vindicated by God in that God raised Him from the dead.

The resurrection was the divine authentication of His claim to be the Son of God.

S. Paul put it this way: "He

was declared to be the Son of God with power by the resurrection of the dead"; while S. Peter declared: "God hath made him both Lord and Christ."

There are, in the last analysis, only three possibilities. Jesus was either bad or mad or God.

Jesus made the most exclusive and exacting claims. On the lips of anyone other than God those words would have been the most appalling blasphemy. If Jesus was practising diabolical deception on those around Him, then He was criminally wicked and a bad man. But this conclusion is inconsistent with the character of His works and with the fact of the resurrection.

Secondly, if Jesus was only a deluded man making claims which were grotesque and absurd, then He was mad: a raving lunatic. This conclusion is also inconsistent with all that is known of His life.

There is only one conclusion which satisfies all the facts: that Jesus was God.

C. S. Lewis puts the matter with characteristic clarity.

"A man who was merely a man and said the sort of things Jesus said wouldn't be a great moral teacher. He'd either be a lunatic—on the level with the man who says he's a poached egg—or else he'd be the Devil of Hell. You must make your choice. Either this man was, and is, the Son of God; or else a madman or something worse. You can shut Him up for a fool, you can spit at Him and kill Him as a demon; or you can fall at His feet and call Him Lord and God."

"We are faced then with a frightening alternative. This man was (and is) just what He said or else a lunatic, or something worse. Now it seems to me obvious that He wasn't either a lunatic or a fiend; and, consequently, however strange or terrifying or unlikely it may seem, I have to accept the view that He was and is God."

Baptism

An enquirer asks whether baptism is necessary to salvation.

The Catechism affirms that there are two Sacraments which are "generally necessary to salvation." That means, in connection with baptism, that the Sacrament is normally necessary. The Catechism does not, however, say that baptism is absolutely necessary: in an exceptional case salvation is possible without baptism.

The case of the penitent thief is the conspicuous illustration of that fact. But the position of the penitent thief was plainly exceptional.

Nevertheless, baptism is the normal rule and the method of admission to the Church. Thus, in the exhortation in the service for the public baptism of those of riper years, reference is made to "the great necessity of this Sacrament, where it may be had."

In baptism we are identified with Christ in His death and resurrection: we die to sin and we rise again to righteousness. We are buried with Christ in baptism. Symbolically we are buried under the waves to the old life of sin, and we rise to the new life of righteousness. The Catechism therefore describes the effects of baptism as "a death unto sin, and a new birth unto righteousness: for being by nature born in sin, and the children of wrath, we are hereby made the children of grace."

Baptism is the divinely ordained method by which we are placed in the fellowship of the redeemed and the sphere of God's grace.

SYDNEY'S PAGAN PRESS

TO THE EDITOR OF THE ANGLICAN
Sir,—I desire to congratulate you on your outspoken remarks in your sub-leader in THE ANGLICAN of October 2.

We are fortunate in West Australia that the secular press realises its responsibilities towards the largest Christian denomination.

Judging by the news in the Sydney secular press there would appear to be great need for the fullest propagation of Christian principles.

It is about time Anglicans showed their strength.

Why not a guild of Anglican Advertisers who would cease to advertise in newspapers that ignore their existence as members of the predominant Christian body in this country?

Then, too, the politicians. Their attitude has been made evident over the Defender of the Faith controversy. "They couldn't care less."

Well, the time is approaching when they will be asking for votes.

Let the Church let them know that "It couldn't care less" for those who are willing to throw away Anglican principles as of being of no importance.

I believe that given a lead by your valuable paper the enemies of the Church will be shocked at what they have aroused.

For too long many have traded upon the traditional tolerance of the Church of England. Now is the time to show that the tolerance is not weakness.

The fact that the appearance of the Primate at the opening of the Call to the Nation was ignored by the press is of concern to not only the Anglicans of Sydney but all Christians of this nation.

I feel sure every Anglican in this country is with you wholeheartedly to see that our leaders are treated with that respect and courtesy that is their right.

Yours faithfully,
C. A. HENDERSON.
82 Thomas Street,
West Perth (W.A.).

"PARABLES OF THE GOSPEL"

TO THE EDITOR OF THE ANGLICAN
Sir,—I was very interested in Dr. Babbage's quotation from Dr. Hugh Martin's "Parables of the Gospel" regarding the Parable of Dives and Lazarus.

I understood this Parable to mean an entirely different meaning.

To put it in modern guise: Dives means riches; Lazarus means the helpless.

Alms comes from a Greek word meaning Compassion. Alms, therefore, are those things which are done for the Love of God.

A man has a list of charities which he supports by monetary donations. It is simply a matter of signing the cheques and posting the letters.

He takes no personal interest in them. Among them is an Old People's Home and a Home for Crippled Children.

He has a car, but never offers to take either the old people or the children for a drive in it.

After a time he dies and then sees the helpless people to whom he could have given so much pleasure, in "Abraham's Bosom," while he himself is afar off with a great gulf fixed between.

Then he learns that the giving of one's substance is not enough to make a bridge to "Abraham's Bosom."

It was Compassion that could have done that, but he gave his "crumbs" of monetary help. He did not give the "dives" of Compassion.

God does not use money. God uses the loving, encouraging and helpful things we do for the love of Him. We dare not, therefore, offer God "empty" money.

Dives forgot that money alone, while contributing to the upkeep of the charity, is at best only "crumbs," and that the helpless are not necessarily either lazy or beggars.

It is the compassion in the gift which forms the "bridge" between the place which is "afar off" and "Abraham's Bosom."

I am, etc.
F.J.B.

IMPRESSIONS OF PAPUA FROM SAMARAI TO DOGURA

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

This is the fourth of a series of eight articles by the Bishop of Newcastle who returned from a visit to Papua last month. The fifth article will appear next week.

WE SPENT the night of August 21 at Samarai and early next morning—as near 6 a.m. as we could manage—we boarded the *McClaren King* for our journey to Dogura.

The *McClaren King*, familiarly known as "The Mac" is a fine vessel some sixty odd feet in length and as well suited for its purpose as any vessel could be.

For this thanks will always be due to Canon Warren—Secretary of the A.B.M.—under whose direction the vessel was constructed.

Canon Warren's skill in such matters amounts to genius and the *McClaren King* though the greatest, is by no means the only claim which he has established on the gratitude of the Mission.

The launch has a cabin large enough to provide two full-sized bunks and enough deck space to meet all demands for accommodation which are likely to be made upon her.

Indeed, for short trips, she could accommodate roughly a hundred passengers.

She has a capacious hold and is able, when she is not engaged in the Mission work, to earn some money for the Mission by carrying cargo from port to port and by taking passengers from one or other of the ships which call at Samarai for short excursions amongst the adjacent islands.

Before we started on the journey, the bishop, following his invariable custom, had a short service on deck in which the passengers and crew all joined.

He invoked the Divine protection and blessing on our journey and then we set forth.

At first we were in sheltered waters, but when we reached East Cape and entered Milne Bay we met a roughish sea.

IT WAS never, however, so rough as to be uncomfortable or to prevent our enjoyment of the meals which the ladies of the Mission who were coming with us provided at suitable intervals.

We really enjoyed the pleasures of a delightful yachting cruise, and it was not difficult to imagine oneself to be for the moment the Duke of Westminster or Mr. Pierpont Morgan.

We called at Taupota (pronounced Tow-porter) and had our first experience of landing from a dinghy onto the backs of stalwart Papuans and being carried ashore.

It was an experience to which we became well accustomed.



Dogura Cathedral

Only at rare intervals was it possible to get the passengers safely out of the dinghy into the arms of the Papuan bearers. And those bearers were quite invisible.

THEIR voices, however, told her "when we say 'jump,' you jump; when we say 'go back,' you stay where you are." She trusted them so completely that when the summons came "jump" she leaped without hesitation into the impenetrable darkness and was duly caught and carried to safety.

We only stayed an hour at Taupota. We had time to see the church, the hospital and the Mission house.

The object of our call was to pick up Mr. and Mrs. Stacy, who are in charge there, and who were coming with their two small children to Dogura for the festival the following week.

The bishop was anxious to get to Dogura with the minimum of delay. In the south east season the weather tends to deteriorate as the day wears on. We made an excellent trip and sighted Dogura and its cathedral about 5 p.m. We had a wonderful reception.

The entire Mission staff and population, some hundred strong, were drawn up in review order on the jetty; clergy, white and brown, catechists, theological students, school boys and school girls, nursing sisters, three sisters of the Holy Name, and in the centre four canons of the cathedral whose appearance in white cassocks and birettas would have done credit to any chapter in the world.

To our great joy, amongst the clergy was John Anderson who had been rowed across from Boianai, twelve miles away, in order to meet us and had to row back that night getting back to Boianai about 3 a.m. on Sunday for his first service at 6 a.m.

IT was a noble gesture on his part and we greatly appreciated it. As we landed a mighty shout of "Egualau" (Welcome!) burst from the

After greeting some old friends, such as Canon Benson, Canon Jennings, Canon Brady and, of course, John Anderson, and being introduced to many new ones, we were driven in a jeep, and our luggage in a lorry, along the tortuous mountain track which leads from the foreshore to the Mission station.

My wife and I were the guests of the bishop at "Bishopscourt." My sister was the guest of Miss Rawlings and Miss Clark in their cottage which is much nearer to the Mission House where we were to have our meals.

SOON after we arrived we had our first meal there. The only thing unusual about it was that for the first time we heard someone say quite naturally "would you please pass the quinine?"

We realised that prophylactics against malaria are as much a feature of a properly furnished dinner table as are salt and pepper.

The older hands still take quinine daily; others prefer one of the substitutes that were found for it during the war when quinine was unobtainable.

Our choice was paludrin, which had been recommended to us as one of the best of these substitutes.

We were told that no drug can be an absolutely infallible protection against malaria, but if you take it in accordance with medical prescription you will reduce the chances of getting fever to a minimum.

After dinner that day we attended our first service—Evensong and preparation for Communion. Both services were in Wedaun.

We could of course follow the service of Evensong and join in the singing of the hymns and canticles because in Wedaun they are sung to the same tunes as in English.

The service of preparation for Communion was not, of course, intelligible to us, though it could be gathered that it included a form of self-examination.

It was very moving to be in the company of some 150 native Christians, all of whom had signified their intention of communicating next morning and were obviously sincere in their desire to prepare themselves as well as possible for the reception of Holy Communion.

So ended one of the most memorable days in our experience.

CHRISTMAS ESSAYS

MY CHRISTMAS BOOK; F. W. Boreham; Epworth Press.

SINCE the days when "The Luggage of Life," Dr. Boreham's first book of essays, delighted many readers, he has become well known to thousands of readers in at least three continents.

His essays interest, educate and stimulate. Someone got the bright idea of collecting his writings on the theme of Christmas from his many books and presenting them to the public as a small volume of 80 pages under the above title. It is a fascinating little book and should be a best seller this Christmas.

BOOKS ABOUT CHINA

BY CANON F. E. MAYNARD

IN the first article on this subject I mentioned seven books which might be read to provide a background for an understanding of the China of to-day, concluding with Jack Belden's "China Shakes the World."

These were all books of considerable size, and it may be some would like to hear of some small books of good quality.

"New China—Friend or Foe," by Alun Falconer, is a paper covered book of 127 pages.

The author was in Shanghai when the city fell to the Communists.

He was assistant editor of an American-owned journal, "Shanghai Weekly Review."

He thus had good opportunities of observation.

In a few pages he outlines the story, making clear what happened, and why.

He sees that the basis of a satisfactory relationship with China must be an understanding of what has occurred, and that is why he wrote the book.

Another book of the same kind just published, is Basil Davidson's "Daybreak in China" (191 pages).

Mr. Davidson was one of a group of non-Communist visitors to China in 1952.

The book contains a record of what he saw and heard in his explorations.

He takes you into the factories, and explains the new position of women and the marriage law. It is an interesting and informative travel-book.

The Dean of Canterbury's new book "China's Creative Age" is of the same type, not less factual but more enthusiastic.

The Dean is a controversial figure, and on that account some lap up what he writes uncritically, and others don't read him at all.

BOTH attitudes seem to be in error. He has something important to say, and has the right to say it.

We all have the right to our judgement of what he presents to our attention, recognising that he writes as an advocate. But who shall say there is not a place for an advocate of "the other side" in that part of the world in which we live?

Now I come to a book of a different character. Mr. Rewi Alley is no mere traveller through China, or tourist like Mr. Davidson, or the Dean, or myself.

He is a New Zealander, who for the past 25 years has made China his home.

As a technician he has travelled widely, and worked with the Chinese people at their machines, in workshops and mines.

I met Rewi Alley in Peking and, during many days, had interesting talks with him.

He felt I could understand what the scientist, Joseph Needham, meant when he wrote of him that he was one of the half-dozen really great men that he had met in a life-time. I think you will want to read his book, "Yo Banfa", which means "There is a Way."

It consists mainly of pages from his diary written in 1951.

He writes, "Should these scattered entries give some clue to the difficulties surmounted, to an understanding of the struggle which went to the merging of the old with the new, they will have succeeded in their purpose."

If you are like me, you will not agree with all he says, but you may remember, as you read it, that he was a soldier wounded in the first world war; who later made his way to China, and has served the Chinese for 25 years with a deep love of the people in his heart.

BEFORE I turn to more neutral books, Madame Soong's "The Struggle for China" must be mentioned.

It is a collection of her speeches, just published.

Madame Soong was the second wife of Sun Yat-sen, the leader of the revolution which overthrew the Manchou Dynasty.

Dr. Sun died in 1925 and his leadership devolved upon Chiang Kai-shek. The Chinese Communist Party had been founded in 1921.

Sun Yat-sen desired his Party, the Kuomintang, to work with the Communist Party for their three common objectives. (i) The liberation of China from foreign control. (ii) The establishment of democracy. (iii) The up-lift of the people. Two years after the death of Sun Yat-sen an irrevocable split occurred, and Sun Yat-sen's widow found herself on the opposite side of the rift from her sister, who was the wife of Chiang Kai-shek.

The first speech recorded in the book is dated 1927.

In it she says: "I must dissociate myself from active participation in the carrying out of these new policies of the party."

It is not necessary to read the book, except as a supplement to more connected writing; but it will remain a document of importance.

The speeches are all short, some informative, and have that distinction which might be expected from utterances of one of the ablest living women in China.

A more judicial approach to the situation will be found in the books which follow.

Professor Mahmahon's "Nationalism and Communism in East Asia" is an indispensable book to read for those who want to understand what is going on in East Asia.

I should have placed it in the forefront of our list but for the fact that China gets only 15 pages out of 205.

All the same they are invaluable pages. Now we come to a symposium by three very able non-Communist European observers.

The book is edited by Otto B. van der Sprenkel, and is entitled "New China—Three Views."

ORCHESTRAL CONCERT

WE have a rather weak but useful story about Carlyle for an introduction this week.

The young man had been reading all the great writer's works, even the notebooks on Frederick the Great.

Flicking the last page of the last volume he sighed deeply. "Am I," he moaned, "reduced to reading the daily newspapers?"

Now, no more subscription concerts until 1954. We have fared very well. The very extent of our musical journey will cause us to turn on the radio, with regret, put up our feet and wait for the inevitable "Messiah" at the end of the year.

The Sydney Symphony Orchestra passed from the lists in something less than a blaze of glory. The orchestra is understandably tired and that fatigue was evident in some of its playing.

Vaughan Williams' "Wasps" Overture, for example, bumbled along into quite the wrong places and never rose above the level of the dandelions.

The playing of the evening was presented in the Third Piano Concerto of Prokofiev. William Kapel played it with a dry humour; with an understanding of the work's self importance that can only be termed delicious.

There was scintillating rhetoric in his performance, and a carefully calculated sentiment that might not have been tongue-in-cheek yet delightfully was.

Mr. Kapel dominated the orchestra, not so much by weight of tone but by an imperturbable authority that a complete mastery of the work had given him.

It was, for many of his hearers, a definitive performance of this work.

Eugene Goossens' Sinfonietta was Mr. Goossens himself, who, being sick yet speaketh. It was exceedingly clever, highly cultured and eclectic.

There was in it a more obvious sentiment than say, in his

THERE is an introduction by Kingsley Martin, who says that the book contains first-hand accounts by specialists with particularly good facilities and equipment for observation and investigation.

The editor, Van der Sprenkel, had been a lecturer in the London School of Oriental Studies, and was in Tientsin during 1948 and 1949, and was thus an eyewitness of the revolution, and closely in touch with the students and intellectuals of the north of China.

The second essay is by a French journalist with long experience in the East.

The final essay, and without doubt the most interesting for us, is by Lord Lindsay, who is now Senior Research Fellow at the National University in Canberra.

He has interesting things to say concerning the tension between New China and Britain.

He says that "the British authorities have avoided the spectacular blunders of the Americans, but British policy has been extremely ineffective."

The book contains appendices of value, including the text of the "Common Programme," which is practically the basis of law in China to-day.

Article V of the "Common Programme" reads: "The people of the People's Republic of China shall have freedom of thought, speech, publication, assembly, correspondence, person, domicile, change of domicile, religious belief and the freedom of holding processions and demonstrations."

How far this is a freedom on paper, or freedom in reality, will become clearer as time passes; but that it is included in the Common Programme is no small matter; and it has been appended to effectually already by Christians in China.

The next article will deal with books that may help to an understanding of the present position of the Christian Church in China.

symphony, a sentiment plushy yet post-Edwardian, belonging to the world of Richard Strauss and "Der Rosenkavalier."

The Second Symphony of Brahms received a rather turgid reading from Joseph Post. Brahms' scoring has never sounded thicker to these ears, especially in the first movement.

The overall impression was one of sprawling strength in which the architectural proportions of the score were blurred in a great wave of sound.

The trumpets sounded all right but we were not sure whether they were on the other side.

—P.F.N.

"THE SEVENTH VEIL"

Although this film was made in 1943; it had no difficulty in filling the "Grosvenor" theatre in Melbourne every night at the present re-showing.

It was the first of a series of psychological problem films, which included "Sunset Boulevard" and "The Snake Pit."

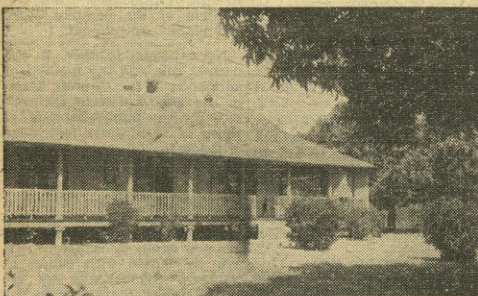
It is the story of a pianist who, obsessed with the fear that her hands have been injured so badly that her concert career is ended, attempts suicide.

James Mason gives a masterly performance as the young woman's guardian who, in a moment of jealous frenzy, attempts to smash her hands.

In rescuing a friend from a burning car Francesca again injures her hands and decides to jump into the Thames. In hospital, after being rescued from the river, she maintains an obstinate silence over the cause of her depression, until a psychiatrist is called in and he decides to place her under narco-hypnosis.

Ann Todd is not altogether successful as Francesca, but the film is an excellent study of neurosis and well worth seeing.

—W.F.H.



"Bishopscourt," Dogura

Only at Dogura is there a jetty assembled multitude, and then at which the launches can berth.

The Papuans are adept in getting travellers—even the more bulky ones—into and out of the dinghies and one can entrust oneself to their care with complete confidence.

Sister Rawlings told my wife of an occasion when the night was so dark and the sea so rough that there was practically no visibility at all.

Miss Greenwood, a teacher from Dogura, who was returning from furlough, had been a fellow passenger on the *Bulolo* and had most kindly taught me to understand and pronounce a blessing in Wedaun so that my first words to the people could be in their own tongue.

YOUTH AT WORK

Bishop Stephen Neill

This article, reprinted from the W.C.C. Youth Department News Sheet, highlights a new development in Christian youth work, which is of special interest to Australian youth.

The interest of young people in religion finds varying expression in different ages of the Church.

Two or three generations ago the most characteristic expression was the prayer meeting and the devotional conference, with what we should now call a pietistic emphasis. The Student Federation developed a different type of conference, with limitless discussion of every kind of problem. At the same time, the Y.M.C.A. was producing its special and admirable combination of recreation, study and devotion. And now in our day comes the work camp.

The Christian work camp is an expression of the seriousness of young people to-day. Naturally they want to enjoy themselves and to discuss the problems of their day; all the earlier expressions of Christian concern are still valid. But they want to do much more than talk and enjoy themselves; they want to do something to make the world a different place; working with their hands on some project which will really meet some aspect of human need seems to satisfy some deep, widespread, indeed almost universal, striving of Christian youth to-day.

Although it is most unlikely that they would choose such an expression for themselves, I think that for many workers in our camps, the digging and the building has a sacramental value. The question that torments them is whether anything at all can be built on the ruins of two world wars. The greatest success of the communists up to date is in the psychological realm; they have told us, and half made us believe, that the future belongs to them, and that in the non-communist world nothing can be built without a preliminary total destruction. Well, in our work camps we have built something. To see a building rise, to experience the total self-dedication and the comradeship involved in long hours of unremitting physical toil, is a profound spiritual experience.

A Christian ecumenical work camp is the most difficult of all the Christian enterprises with which I have ever had to do.

In the first place, it is essential to remember that a work camp is a place where people

come to work. A great many work camps have failed because those who organised them regarded them simply as an excuse for more Bible studies and services, with a little work thrown in. That will not do for our young people, who want to be convinced that the technical job of organising the project, providing the necessary tools, and planning that all shall be profitably occupied the whole time, is spiritual work, and that any casualness or incompetence in these technical areas will certainly lead to failure in the more precisely spiritual aspects of the camp.

But work is not the whole issue. A great deal of skill is required in providing the right balance of work, worship, study and sheer fun. Above all attention to the personal spiritual development of each camper is most necessary. A flood of new experiences is pouring out upon him. If these are to be profitably absorbed, time and opportunity must be given for leisure, for quiet and for personal prayer. It must unfortunately be taken for granted that half of the workers even in Christian work camps never pray at all; and that not more than ten or twelve per cent. have any regular, disciplined prayer life. The work camp has failed unless each camper comes out of it with a deepened, better disciplined Christian experience, and an enriched understanding of how to express it.

All international and ecumenical meetings present special difficulties of their own. The leaders must be constantly on the watch to see that there is adequate mixing of the national and language groups and to guard against the danger of the camp breaking up into three or four almost impermeable sections. Care must be taken to ensure real ecumenical contacts, so that each camper is enriched by sympathetic understanding of churches and confessions other than his own. Leaders must see to it that no camper (and this applies specially to members of the Orthodox and other churches which have strict rules with regard to participation in the Holy Communion) is ever put in the position of feeling a conflict between loyalty to his own church and loyalty to the spirit of the camp. All this requires much delicacy in understanding and tact in execution.

It is not surprising that good work camp leaders are difficult to find; they need to be almost supermen and women to do well at all. Here are some of the qualities that I find necessary for a successful leader:

1. He must have principles without preconceptions, and in all changing situations must be very quickly responsive to the guidance of the Holy Spirit.
2. He must have sufficient leisure from technical duties (which ought always to be performed by deputy leaders) to be able to stand back from details and to see the whole work of the camp in perspective.
3. He must be highly sensitive to situations, able to see in advance where things are likely to go wrong and quietly to take the necessary action.
4. He must have the art of evolving discipline from within the life of the camp, without either seeming to impose it from without or acquiescing in the chaos which results when young people claim to exercise freedom unbalanced by a serious sense of responsibility.
5. He must possess either the natural gift or the art of complete accessibility to all, whether on the level of care-free companionship or on that of spiritual exchange.
6. He must have great capacity to handle personal problems wisely. Almost all our young people have deep personal problems, often concealed under a highly cheerful exterior. A work camp is just the atmosphere in which these problems can be brought to light and eased—if the right person is there to listen and to guide.

OVER TO YOUTH

YOUTH NEWS

The Young People's study group at S. Mark's, E. Brighton (Vic.), meeting on first and third Tuesday evenings, continues to have a good attendance, and a profitable study of the Epistle to the Romans is being carried out. Progress is slow, because we find so much in the Epistle and arising out of it, that we want to discuss. At a Fellowship Tea on September 20 Mr. Douglas Dargaville gave an interesting account of the Third World Conference of Christian Youth held at Travancore, India, last December, and of his experiences at it. Mr. Dargaville also preached at the evening service on 'Breaking Down Barriers.'

Y.A.s of Auckland, Y.A.s. are the official senior youth organisation for this New Zealand diocese and they issue a monthly Y.A. Magazine. Six local clergy are office-bearers and committeemen. They keep in constant touch with Bathurst Diocesan Y.A.s.

All Saints' College, Great interest is being taken in the "Golden Fleece" scheme to complete payment of the Memorial Hall at the Bathurst Anglican school for boys. One "old boy" sent two bales of wool to swell the funds of his school.

S. James' Kyogle Fellowship held its annual meeting in the parish hall on October 16.

The president, the Reverend H. W. Carr, congratulated the Fellowship on the past year's

work and said he hoped that members would rise to new heights this year. He asked members to remember that they were engaged in God's business and to acquire themselves accordingly.

S. James' Kyogle Fellowship banquet will be held on December 16.

Binnaway. The first eleven Y.A.s. were admitted to membership recently by the Rector of Coonabarabran. Later they will be registered with the Anglican Youth Department at Bathurst. They were entertained by Coolah Y.A.s. a short time ago, in the nearly-finished parish hall.

Clare (South Australia). The first admission for Young Anglicans took place recently in the parish church, conducted by the Reverend T. H. Sloman, formerly of Warren, N.S.W. It is expected that two more Y.A. branches will shortly be formed in the Rural Deanery.

The Sydney section of the Church of England Fellowship will hold its annual concert at the C.E.N.E.F. Memorial Hall on Friday, October 30, at 8 p.m. A good programme is promised, consisting of items contributed by several metropolitan branches. Tickets may be obtained from the concert secretary, Miss Pat Falkeld, of 5 Bacedale Avenue, Epping.

Sydney Fellowship of 16 years and over are reminded of the Christmas camp, which is to be held at Wentworth Falls from December 26 to January 1. Further particulars will be given later.

TASMANIA MAKES HISTORY

The first Church of England Boys' Society Rally in Tasmania was held on September 28.

Official guests included the Bishop of the Diocese (the Rt. Reverend G. F. Cranswick), National Secretary of C.E.B.S. (the Reverend L. McIntyre), and Diocesan Youth Organiser (Miss R. Posa). More than sixty C.E.B.S. from parishes in the Southern Archdeaconry were also present.

The General Secretary (Reverend R. D. Tyson) conducted a Devotional Service after which the Reverend L. McIntyre led the community singing. This was followed by a talk about Frankston C.E.B.S. Camp.

After a games programme the bishop presented a trophy won by S. Paul's, Glenorchy, in a recent quarts competition.

Mr. Kevin Kingswell welcomed the bishop as official visitor.

The highlight of the evening was the dedication of the diocesan C.E.B.S. Flag. The Colour Party, Richard Lord, Ashley Sewell and John Lanning, all from S. Stephen's, Sandy Bay, presented the flag to the Reverend R. D. Tyson, who knelt with it as the bishop performed the dedication with the words: "In the faith of Jesus Christ we dedicate this flag that it may be a sign of our duty to God, our Church, and our society, in the name of the Father and of the Son and of the Holy Ghost, Amen."

The evening closed with the Benediction pronounced by the bishop. It seems that C.E.B.S. has come to stay as a force in the Diocese.

ABBOTSLEIGH

WAHRONGA (12 miles from Sydney on the North Shore Line).

Church of England School for Girls

Both Day Girls and Boarders are admitted.

Illustrated prospectus on application to the Headmistress, Miss G. GORDON EVERETT, M.A.

THE ARMIDALE SCHOOL, ARMIDALE, N.S.W.

Boys are prepared for Professional, Commercial and Pastoral Life. A Special Agricultural Science Course is offered.

The School is the only country representative of the Great Public Schools Association. Three Entrance Scholarships valued at £120 p.a. (to become £150 when the boy reaches the age of 14 years) are available each year. There is a well-equipped Junior School (Dangar House) separate from the rest of the school. Illustrated Prospectus on application to G. A. Fisher B.A. B.Sc.

ALL SAINTS COLLEGE

BATHURST

(Established 1874)

Church of England Boarding and Day School for Boys. Pupils accepted from the age of seven. 180 boarders. Courses from Lower Primary to Leaving Certificate. New hall, additional science laboratory and classroom block have been recently completed and are in use. For illustrated prospectus, please apply to the Headmaster—E. C. F. EVANS, B.A., Dip.Ed., L.A.S.A.

MARSDEN

Church of England School for Girls Bathurst, N.S.W.

An ideal country school in 99 acres of lovely land on the outskirts of Bathurst. The buildings are spacious and modern in all equipment and furnishings, both in classrooms and dormitories. Apply for Prospectus to—The Headmistress, MISS E. C. APPEL, B.A., A.Ed.

THE NEW ENGLAND GIRLS' SCHOOL

ARMIDALE, N.S.W. WONDERFUL TABLELAND CLIMATE

Stands in 100 acres of land. Golf Links, 10 Tennis Courts, Hockey and Basket Ball Courts. Girls prepared for University and all Public Examinations.

For prospectus, apply to Miss E. M. Colebrook, B.A., Dip.Ed.

TAMWORTH

Church of England Girls' School

BOARDING AND DAY SCHOOL Kindergarten to Leaving Certificate. Special opportunities for Physical Training and Sport. Excellent health record. For prospectus, apply to the Principal: Miss A. I. S. SMITH, B.A. Hons. (London). Telephone: B 254.

Schools Of The Sisters Of The Church

S. Michael's Collegiate, Hobart. S. Gabriel's, Waverley, N.S.W. S. Michael's, St. Kilda, Victoria. S. Peter's, Adelaide, S. Aust. Perth College, Perth, W. Aust.

Remember

SHELLEY'S Famous Drinks For All Occasions. Phones: LA2431, LA2657 Sydney.

S. Andrew's Cathedral School, Sydney

Founded 1885 PRIMARY AND SECONDARY DAY SCHOOL FOR BOYS Language, Technical and Business Courses Provided. Staff of Trained Teachers and Graduates.

Choral Training under MR. KENNETH LONG, N.A., Mus.B., F.R.C.O., A.D.C.M. Cathedral Organist and Master of the Chorists.

The School now has accommodation for an additional 40 boys who want to pursue the general courses apart from music or choral training. Fees Moderate. Scholarships for Chorists. For further particulars, apply to the Headmaster, The Reverend M. C. NEWTH, B.A., Th.L., Precentor of the Cathedral. Telephone: MA7836, M3774, JW3094, UL1348.

NEWCASTLE

Church of England GRAMMAR SCHOOL

BOARDING AND DAY SCHOOL FOR GIRLS

Splendid Position Near Sea

Thorough Education from Kindergarten to Leaving Certificate Honours.

Miss M. D. Roberts, B.A., B.Ed.



The dedication of the diocesan C.E.B.S. flag in Hobart on September 28.

FOR SMALL PEOPLE

WHAT IS YOUR NAME?

JOHN CHRISTOPHER

John is one of the most popular names in the world. Nearly every country has its John but in Scotland you would be called Ian; in Wales, Ienau; in Ireland, Sean; in Spain, Juan; in Germany, Johann; and in France, Jean. Perhaps Daddy could add to the list.

The most famous and best-loved John who ever lived was S. John the Evangelist, who wrote part of the New Testament. He was the only one of the twelve Apostles who remained with Jesus until his death upon the Cross, and he was left to comfort Mary, the mother of Jesus. Everybody who met John

learned to love him. He lived to a great old age and people flocked to his home for stories of Jesus. He became famous as the last man on earth to have known and loved Him.

We celebrate S. John's Day on December 27, which is an easy date for you to remember as it's just two days after Christmas.

You will be interested to know that S. Christopher was originally known as Offero.

Offero was a giant of a man with great strength and he decided to use this gift of God's by doing good.

He lived in a hut on the banks of a swift-flowing river. There was no bridge nearby, and nothing pleased Offero more than to carry people across the angry water. He used

a staff with which to steady himself.

One wild stormy night, a child came to Offero and asked to be carried across the river. As Offero waded through the water he was amazed to feel the child on his shoulders grow heavier and heavier so that his knees bent under him. At last he reached the other side and as he put the child down he said: "Why is it that you are the heaviest burden I ever carried?"

The child replied: "I seemed heavy because I carry the sins and sufferings of the world. I am Christ. Because you have been kind to the weak and have carried me on your shoulders I shall call you Christopher." So that is how S. Christopher got his name and also became the Patron Saint of travellers.

PEACE, JUSTICE, HEALTH AND PROGRESS

By Our U.N. Correspondent

THE attempt to settle disputes peaceably calls for a new attitude to world problems, but in every country it took time to assert the supremacy of the law courts against that of brute strength.

If man does not take similar and very practical steps in his international relations, he may well destroy himself in our lifetime.

Australia's contribution to the annual budgets of U.N. and its specialised agencies is approximately equal to the sum spent each year in Australia on cigarette papers.

Per head of population, this represents about the cost of 10 cigarettes.

All member countries contribute proportionate amounts.

U.N. has stopped three wars—Palestine, Indonesia, Kashmir—each of which might have become the starting point of World War III.

Negotiations that ended the Berlin blockade began on the neutral territory of U.N. Headquarters, when efforts to open them elsewhere had failed.

In Korea, U.N. first assembled an international army to resist aggression.

Only in U.N. are spokesmen of opposing Powers constantly meeting around a table with representatives of many other countries, all trained to use their diplomatic skill in mediation.

At a moment of international crisis, the intervention of the Secretary-General might well be the world's last hope of preserving peace.

The Universal Declaration of Human Rights has already influenced the lives of millions.

It has marked legislation in the U.K., Canada and elsewhere, has been cited as a source of law in U.S.A. and other countries, figures in the Preamble to the Japanese Peace Treaty of 8th September, 1951, and has affected the Constitutions of at least six countries.

It has created new hope for individuals and organisations all over the world.

THE population of this planet is increasing at the rate of seven new births for every breath you take.

A famine of terrible proportions may be on us within 20 years.

F.A.O., the Food and Agriculture Organisation of United Nations, leads the world-wide fight against this menace.

It helps to increase harvests, to bring new land under cultivation and to limit waste—rats, insects and mildew destroy each year as much grain as goes into the international grain trade of the world.

For this work, F.A.O. receives every year only as much as it costs Australia to produce a year's supply of paper bags.

U.N.I.C.E.F., the United Nations International Children's Emergency Fund, has already helped at least 70,000,000 children who were underfed, underclothed, and in many cases diseased.

Five or six times as many still need attention.

To build up the next generation of mankind, U.N.I.C.E.F. has been given in seven years less than the smokers of the U.K. pay in tobacco tax alone every two months.

W.H.O., the World Health Organisation, attacks those enemies of human happiness, physical and mental disease.

The Transvaal gives an example of what can be done by better health.

After an anti-malaria campaign, land under cultivation increased by 16 times and total revenue from the area by 10 times.

The goal of W.H.O. in its campaigns against malaria, tuberculosis, venereal disease and mental ill-health is to provide the physical and mental basis for a happy and active human race.

Apart from suffering, economic losses through ill-health reach astronomical figures.

Yet W.H.O.'s annual budget

October 24 is celebrated throughout the world as United Nations Day, this being the date on which the United Nations Charter came into force in 1945.

On this page we publish an article on the work of the United Nations and a broadcast appeal by the Prime Minister, the Most Reverend H. W. K. Mowll.

is no more than it cost the city of New York to clean up after a three-day snowfall.

FOR this purpose, the nations give every year approximately the sum spent by Australian housewives to put jam on their families' bread.

Up to three-quarters of the world's inhabitants live in conditions of appalling poverty, and the gap widens every year between them and the more prosperous peoples.

The U.N. Expanded Programme of Technical Assistance helps the less fortunate countries, at the request of their governments, by introducing modern methods in agriculture, industry, sanitation and many other fields.

Only thus will three-quarters of the human race be able to live happy lives, to develop the resources of their own countries and so to promote the well-being of the world.

More than half the world's people cannot read.

Their illiteracy forms part of the tragic cycle of under-production, under-nourishment and disease.

U.N.E.S.C.O., the United Nations Educational, Scientific and Cultural Organisation, is helping adults as well as children to share in the new ideas and opportunities opened by the printed word and so to co-operate in improving their dangerously low standard of life.

In this way, mass resentment may be given a creative outlet.

Amongst many other tasks, U.N.E.S.C.O. studies how to relax the psychological tensions which lead to war, and has promoted the first international pooling of scientific knowledge about the peaceful uses of atomic energy.

FOR all this, it receives every year about the same sum as is spent in Australia on men's socks.

Through I.L.O., the International Labour Organisation, 79 international conventions or treaties have come into force.

I.L.O.'s sphere covers such

matters as unemployment, freedom of association, medical care, the eight-hour day, housing, protection of wages, forced and child labour, prevention of accidents, holidays with pay and the working conditions of women.

Its basic principle is: "Poverty anywhere constitutes a danger to prosperity everywhere."

Its weapon is an annual budget equal to the sum spent in Australia on margarine.

Amongst other organs in the U.N. sphere:—

The International Court of Justice hears disputes between countries and provides the machinery for peaceful settlement.

The International Bank for Reconstruction and Development makes loans to countries for development projects connected with agriculture, industry, electrification schemes, communications and plans for utilising natural resources.

The International Monetary Fund helps to regulate exchange problems.

The International Civil Aviation Organisation encourages measures for greater safety in flying and works for the acceptance of standards and rules.

THE Universal Postal Union, oldest of the agencies, is behind the act of faith you make whenever you post a letter overseas.

The International Telecommunications Union is concerned with the allocation and control of frequencies used by broadcasting stations, ships' wireless operators and others.

The World Meteorological Organisation co-ordinates weather information, enabling more accurate forecasts to be made.

These are of value to agriculturists, seamen, pilots, business enterprises, sportsmen and many others.

The Office of the U.N. High Commissioner for Refugees works on the problem created by millions of persons driven from their homes as a result of war or revolution.

When you have thought over these facts, we are sure that you will be less ready to accept facile criticism of a new and great experiment.

We think you will agree that these objectives of United Nations deserve your personal support.

We believe you will also agree that the sum mankind spends to ensure the survival of civilisation is perilously small.

A WORLD MACHINERY

By the Archbishop of Sydney, the Most Reverend H. W. K. Mowll

EVERYBODY who is interested in the prevention of war and the true progress and happiness of the world, should appreciate and support the work of the United Nations Organisation, which is the practical expression of a great idea.

It seeks to provide a means whereby the various nations may come to understand one another; to appreciate one another's problems and needs and aspirations; to enable differences to be discussed and adjusted in an atmosphere of reason.

It brings the weight of public opinion to bear upon a self-centred or wrong-headed group, and the power of united and organised force to deter and restrain a potential disturber of the peace.

It protects the weak against the predatory strong, and defend the great body of humanity against the menace of the greedy and ambitious aggressor.

WE, who have seen two world wars in our own lifetime, must needs wish well and give our support to an organisation which strives with some hope of success, to deliver us, our children and our children's

children from similar experiences.

When we come to think of the cost of war, we are bound to measure it, not only, or even chiefly, in terms of the billions of pounds expended, or the huge amount of material property destroyed.

That is a small thing compared with the lives that are snatched from the ways of leadership and paths of usefulness, the careers cheerfully flung away, the prospects abandoned, the hearts broken or seared, the homes wrecked and made desolate, the personalities warped, the bodies maimed and twisted, the lives robbed of colour and warmth and taste—a colossal cost indeed!

AN organisation which gives hope of avoiding the repetition of this kind of thing is surely to be warmly welcomed and heartily supported.

The United Nations Organisation provides opportunity for the discussion of differences in the council room and in the face of the organised public opinion of the world, instead of the attempted settlement on the bloody field of war and under skies dark with the menace of destruction and death.

BOOK REVIEW

A NEW PAPER FOR CHILDREN

"THE AUSTRALIAN CHILDREN'S NEWSPAPER" The Educational Press.

When we reflect for a moment on the reading habits of the average school child, we have more than a little reason for pessimism.

It was with considerable relief, therefore, that I read copies of the very fine publication, the Australian Children's Newspaper.

This twelve-page, monthly publication, which has the same dimensions as a tabloid newspaper, is full of good things for children.

World affairs from the child's point of view, news of special interest to children, nature, science, competitions—these and other features, including a serial and a wholesome comic strip, are presented in an attractive layout and simple, pleasing style.

The editor, who is both a practising educationist and a writer of many years' experience, is to be congratulated on doing a very fine job for the children of this country.

This paper has met with the approval of education departments, teachers' organisations, parents and citizens' associations, and, above all, of the children themselves.

It has been used effectively both in public and private schools, in libraries, and with youth groups of all kinds.

Adults, too, as we can testify from experience, will find much to interest them in this publication.

The Australian Children's Newspaper deserves and needs the support of all who are interested in the welfare of children.

—R.S.

[Our review copies came from The Educational Press, Box 3038, G.P.O., Sydney. The paper is obtainable from there at the cost of 6/- per year or 3/- per half year. Bulk orders (6 or more) are post free. For individual subscriptions add 6d. per half year for postage. Add exchange to country or interstate cheques.]

PREACHING TO-DAY

Edited by the Very Reverend Frank D. Gifford; A. R. Mowbray & Co.

DEAN GIFFORD has spent nearly two years collecting sermons from Anglican bishops and clergy across the world. There are 42 in all, beginning with addresses by the Archbishop of Canterbury, the Presiding Bishop of the Protestant

Episcopal Church, Bishop Yashiro, and Bishop Wand.

The preachers are chosen from England, Wales, U.S.A., Canada, Africa, Japan and Australia. The request for such a book providing for a cross section of Anglican preaching arose in the United States, so it is not to be wondered at that most of the sermons chosen were preached there.

They show a great variety in preaching method and choice of subject.

For the most part the sermons are short, 15 to 20 minutes in length. On this the dean comments as being a characteristic of Anglican preaching to-day in contrast to other communions.

Nevertheless, their brevity has not robbed them of vitality, nor of appeal. Some are on great doctrines, some on the Book of Common Prayer, some on the Sacraments. The emphasis on the Resurrection is central to many of them.

Some provide straightforward teaching, some illuminate great occasions, some have a very definite evangelistic appeal.

This is a book that laymen might well place on their shelves and use regularly for reading, and it certainly has much to give to younger men who are seeking to learn the art of preaching and would use it as a means of studying the approach, the methods, and the use of material of men with a longer experience in the ministry of the Word.

—J.S.A.

FREE RIDES TO CHURCH

A free car service will be made available to the aged and blind people of Lichfield (Eng.) to take them to and from church.

The scheme is arranged by a local committee.

BROTHERS IN BROWN

By Archdeacon W. Ashley-Brown.

SEVEN hundred and twenty years ago on the 4th October, Francis of Assisi died lying on the bare ground at the little church called Portinuncula. He was only 45.

It was here he had received the vision which directed him to his vocation. From there he had gone out, though only a layman, clad in a rough woollen garment, girt with a hempen cord, to preach to the poor of Assisi.

Francis of Assisi laid the greatest stress on personal poverty, the other vows of the Order being, of course, chastity and obedience. Great numbers of disciples flocked about him. He organised his brothers and sent them out in bands as missionaries to France, Italy, Spain and Africa. 100 years later we find them martyrs in India.

Here was complete self-abnegation, utter devotion to our Lord. In a short article we cannot justly estimate this Christ-like life. Perhaps we can illustrate by one of his prayers.

"O Jesus, who was pleased to embrace extreme poverty, the grace I beg of you is that you bestow on me the privilege of poverty. This I ask for me and mine, that for the glory of thy holy name we never possess anything under heaven, and receive our subsistence itself from the charity of others, and be in this very sparing and moderate."

And in the life of St. Francis and his followers we have the most lovely story since that of our Lord Himself.

MANY men and women today believe that we shall not reclaim our civilisation to Christ till we have again the mission of St. Francis.

In the Mother Church of England a band of devoted men have resuscitated the Brotherhood of St. Francis, are living the life "of the poor man of Nazareth," and far and wide they travel preaching the Gospel of Redemption.

Our Brothers in the brown habit care no more for the miserable party cries of High Church and Low Church than did Christ and His brethren bother about the labels "Pharisee" and "Sadducee."

They preach the love of Christ to a materialistic world. And they live the life, so only will the world be won to God.

One of the brothers is Charles Preston. He comes of a family of English lawyers, and was destined for the family profession till Christ called him. He was educated at Aldingham, at Christ Church College, Oxford, and at Lincoln Theological College.

Gifted, cultured, and with great personal charm, the world offered him material success. He gave up everything for the utter poverty and self-sacrifice of a Franciscan in the Anglican church.

CHARLES PRESTON tramped England and Wales from one workhouse to another seeking out and reclaiming the tramps which the days of depression threw on the roads of England. He slept in the doss houses himself.

The story of his success with the tramps reads like a chapter from the Bible.

But for years now his community has given him other work. As a mission preacher and a conductor of retreats, Charles Preston is one of the best-known men in England. The famous schools invite him and for a week he has a free hand with the boys or girls. They all love this laughing cavalier of Christ.

He goes on missions to the university colleges and preaches in the abbeys and cathedrals of England. He is always at work. Not long since, he took a very successful mission in the Irish Church.

No one asks about his brand of churchmanship. Here is a God-drunken priest preaching Christ crucified. Humble as few understand humility.



Brother Charles

During the war an American film caught him at work in a crowded London bomb shelter where a poor mother gave birth to a child in the tornado of enemy bombing. It shows a tall figure in a habit playing his violin to comfort his flock of poor East Enders amid the fury of destruction and sudden death.

MOST people naturally call him Brother Charles. He doesn't care what you call him. He has just returned to England from a long tour of parochial missions and clergy retreats, missions in schools and universities, in Canada and the United States. It has been blessed of God in a wonderful way.

Writing to his sister in Sydney on the Feast of the Transfiguration, Brother Charles tells the amazing story of his American and Canadian missions.

The Franciscans are vivid people in their utter simplicity. It is very good news that some of the Australian bishops have asked Brother Charles to visit us next year.

We must pray about this.

WHAT THE CHURCH OF ENGLAND STANDS FOR

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

Last week, the bishop dealt with the Church and the conscience as sources of authority.

He said that the Church has attempted to explain the doctrine already contained in the Bible. The most important part of this was done at the four General Councils of Nicea, Constantinople, Ephesus and Chalcedon. In particular, they stated the nature of God and of the Person of Christ. The individual conscience needs guidance: it requires a knowledge of the Bible and training from the Church. Each one of us must realise he belongs to the world of the spirit (the real purpose of his existence) as well as to the world of matter.

The only claim which can demand our complete allegiance is that of the eternal Godhead, mediated by his Word through the Church.

proper recognition of the obligations resting upon the divine family.

If we are adopted into the family, we must be willing to behave as members of it.

The Father has the right to ask so much of His children. And we can do it. God has given us all the strength we need.

He never calls upon us to do anything of which with His aid we are not capable.

The life of Christ within us is the guarantee of continued power. We can never fail altogether unless we deliberately sever ourselves from Him.

There falls for consideration another aspect of the truth that only in obedience to the claims of God can the individual fully develop his own personality.

It is that God demands of us not merely some particular part of our life which we can regard as specifically "religious," but the whole.

It is not only the moments we spend in prayer or the hour that we devote to worship which must be given to God, but our everyday employment whether in work or leisure.

THE fact is that God has a place for each of us in His plan for the universe.

There is a niche for each one of us to fill, and we miss our vocation if we fail to fill it.

The logical result follows that it is our business to find out precisely what it is God wants us to do.

We are commonly accustomed to recognise that the minister, the monk, and the missionary have each a special vocation from God.

The same is equally true of the butcher, the baker, and the candlestick maker. No man has any right to decide the course of his life merely in accordance with some desire he may have for the easiest possible time, nor has he any right to make a decision merely in accordance with the need for earning a livelihood.

No doubt our private tastes, our innate skills, and our comparative poverty, may help us to decide in what direction God is calling us.

We may be assisted to know His will by the advice of parents, teachers, and friends.

But with or without such aid we ought in the last resort to know beyond possibility of mistake what God Himself is calling us to do.

It is well if in addition to thus accepting direction from God as to our profession, we can consecrate the work of our lives by devoting some time to specific Church work.

The principle of using a part in order to hallow the whole is well-rooted in the Biblical way of life.

The setting apart of one day in each week for the special worship of God was intended to cast a halo about every day.

Ezekiel's plan for the restored Israel was built upon the idea that the allocation of one piece of land for the sanctuary of God would hallow the whole national territory.

Certainly we shall be helped by such means to realise that the Church does not consist of clergy alone and that Church work is not their exclusive prerogative.

God's laos or people includes both clergy and laity; and each section has a necessary part to play in the functioning of the whole.

PARTICULARLY is it necessary to remember this in days when the disproportion between the number of the clergy and that of the laity is increasing.

During the last thirty years the nation has added fifteen millions to its population, while the total number of clergy has decreased by five thousand.

It is obvious that if the work of the Church is to be done on anything like the old scale, it can only be as the laity shoulder a good many of the responsibilities that have hitherto been borne by the clergy.

Happily there are signs that the laity are recognising this claim of God upon them and are submitting to it with ever greater willingness.

It would be safe to say that a number of the recent evangelistic efforts made in various large centres of population would have been impossible if it had not been for the fact that the laity undertook a good deal of the preliminary work of house-to-house visiting.

Further, there is a growing recognition in parochial church councils and in such bodies as the Church of England Men's Society that there is very much in the ordinary day-to-day work of the Church which can be undertaken by the laity.

Consequently there is probably at the moment a closer co-operation between clergy and laity in the one common task than there has ever been before in the history of the Church.

One of the questions addressed to every candidate for admission into the Christian Church concerns his belief.

The Church of England, like all other denominations, claims an authority in settling what must be believed by its members.

As the vehicle of an authoritative revelation from God it can, of course, do no less.

Even a secular society must see that its members accept the terms of association.

Because religion is concerned so largely with the inner man it must make a special point of belief.

There has been in England far too long a popular idea that it does not matter what a man believes and that a church ought to be able to dispense with dogmatic statements.

It is necessary, however, to point out that belief is of the utmost importance, because, so long as we are sincere, what we believe will inevitably dictate our conduct.

Also it must be remembered that no society of any kind can exist except on the basis of some common belief.

Even a society of atheists would presumably have the one common platform that there is no God, and anyone who could not accept that platform would be disqualified for admission into the society.

The popular prejudice, however, is not so much against belief itself as against its dogmatic formulation.

That is very largely due to failure to recognise that every belief clearly held must be formulated.

Religious ideas must be



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From the Exile to the Birth of Christ . . . 3

DEVELOPMENT OF THE LAW

By PROFESSOR HECTOR MACLEAN

IF YOU were to ask a Jew what he considered the greatest contribution made by his religion, he would answer unhesitatingly—the Law. He would be thinking of what is called the Law of Moses, the Torah, contained in the first five books of the Old Testament.

Under this name he would include covenants with God like that mediated by Moses which bound God and people together with unbreakable ties; codes of conduct like the Ten Commandments; and systems of worship like the laws of sacrifice which governed the whole of life, individual and national.

If you were to ask a Christian the same question, he would probably reply: The Hebrew prophets and their teaching. He remembers that, though Jesus claimed to fulfil the Law, He was in constant conflict with it as a system.

Neither can he forget the hard things which the Apostle Paul said of the Law. "If righteousness is through the law, then Christ died for naught." So he votes for the prophets and for the immediacy of their religion and their emphasis on faith.

Now it was in the period after the exile that the Law became supreme. Prophecy died out among the Jews, and they rallied round the Law which alone could give them the security and authority which the conditions of the life demanded.

In this article, then, I want to trace briefly the development of the Law and then to consider its strength and its weakness. If I seem to come down somewhat heavily on the positive value of the Law, it is because I think that it is that side of it which appears to be in danger of being overlooked by those who think that Gospel and Law, the New Covenant and the Old Covenant stand to each other in irreconcilable opposition.

CAN you say how bodies or codes of law come into being? I know that in ancient times nations taught that their laws sprang fully fashioned from the mouths of their gods.

For instance, that very famous code of Hammurabi—the Babylonian code of law—is engraved on the sides of a stone pyramid. Surmounting the written laws is a picture of Hammurabi receiving the code from the god of his city.

The Jews held similar views. They thought of Moses receiving from Israel's God at Sinai the elaborate laws of Exodus, Leviticus and Numbers in all their variety and intricate detail. The laws in Deuteronomy they held to have been given, again to Moses, in the land of Moab just before the entry into the Promised Land.

It is quite unlikely that this is a right account of how codes of laws arose. It is much more historically probable that they grew up piecemeal. In fact, there is a good deal of evidence in the Old Testament that this was the case.

A man with a practical problem of conduct or of worship would approach a civil leader or the religious official at a shrine and receive from them guidance or direction. These decisions would be preserved, and so there would grow up round a shrine a collection of judgements which would become the readily available law for that local centre.

Just as we talk about the "use" of Sarum and mean by it the liturgical practice in use at that old English religious centre, so the various shrines would have their own "uses."

Particularly would this be true of the Temple of Jerusalem. When these were written down and collected, there would result a large body of laws bearing traces of their origin at different centres. Such a code of civil and religious law we find in Exodus 20-23, called the Book of the Covenant.

We note in passing the sim-

ilarity of the laws here governing the making of altars and the sacrificial worship connected with them. Another great code is found in Deuteronomy chapters 12-26 which indicates considerably increased complexity in religious and sacrificial practice.

FINALLY, in a large part of Exodus, the whole of Leviticus and a considerable portion of Numbers, we have a third great code of law, which, because of its consuming interest in all priestly matters, is known as the Priestly Code.

It represents the full fruitage of law-making. According to the critical view of the Old Testament it was Ezra who put this code into operation, so that it belongs to the post-exilic period with which this series of articles is concerned.

What, then, are we to make of this vast collection of laws? We know how highly the Jews value it. But what about Christian people? In particular, what are they to think of the elaborate system of animal sacrifice?

I do not believe that we have ever managed to visualise it in what one writer has called its beastliness—the lowing of the animals, the ritual killing, the spurring of the blood, the catching of it in large bowls to dash it on the altar, the reek of burning fat and flesh.

I am often amazed to hear a minister, following some lecture, plunge without explanation into the reading of a chapter, say, in Leviticus which describes in detail the making of a sacrifice; and I am left wondering what the worshipper in a pew makes of it if it interests him at all.

Of so much of this kind of thing we can merely say that it is Jewish and not Christian. Or again, the punctilious attention to the details of the Chief Priest's vestments can have little interest for us to-day.

We should be wrong, of course, in adopting a merely scornful attitude to priestly sacrificial law. Each of the many sacrifices that find a place in it and every act in the ritual governing their observance expresses a spiritual truth, and marks a genuine movement of the soul in its approach to God or in God's coming to it.

Like the Christian sacraments, with their outward acts, they are the channels of God's grace, and the material things are the signs and symbols of spiritual reality.

SOME of these sacrifices are spontaneous gifts expressing gratitude and thanksgiving, and bringing the offerer into communion with God. Others are the appointed way of forgiveness and atonement. Distasteful as many of the outward acts are to us, they held spiritual meaning for the Jewish worshippers who used them.

The proof of that is to be found, I think, in the worship of the Synagogue wherever it existed in ancient times, or wherever it exists to-day. Severed though it may be from the physical acts in sacrifice at the altar, it has preserved their deep spiritual significance: only it has expressed in words what that older ritual expressed in outward acts.

There is nothing in Christian worship quite like all those acts of the spirit which lead up to that solemn service in which the whole Jewish Church has been so recently engaged—the Day of Atonement. And the Christian Church has taken over the spiritual meaning of Jewish sacrificial ritual as expressed in the Law and applied it to explain the making of atonement through the sacrifice of Christ for sinful men.

There is always the danger that an elaborate ritual may produce externalism in religion.

This is the third 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 fourth article will appear next week.

The Christian Church is painfully aware of this danger, and it is little wonder that the worship of the Temple, with its emphasis on outward acts and correct ritual, was often at fault in this respect.

That is why the Hebrew prophets so often condemned it, and why Jesus had such hard things to say of some of the Pharisees of His day.

Have you ever paused to remember that the Psalms formed the hymn-book and perhaps the prayer-book of the second Temple, in the worship of which this Priestly Code played such an all-important part? That is tremendously significant. It may be true that many of the psalms were related to specific ritual acts. After all we use our hymn-books in the same way in all our churches to-day.

BUT that does not mean that, through these psalms, men's souls were not raised to God on the wings of faith in pure spiritual worship. In them men found what the sacrifices and rituals were feeling after.

If ever we are tempted to doubt the high purpose for which the Law existed, the fact that the psalms were associated with the worship it commanded and regulated should convince us.

The Jewish Law, it must be remembered, contains much more than what we have been considering. Alongside the ritual of the sacrifice, there is the ethical demand for right living from men both as individuals and as living in social relationship with their fellows.

It was to those who were responsible for the Law that we owe the preservation, and the incorporation into religion, of the high moral teaching of the prophets themselves. The ethic of the Law was the ethic of the prophets. For instance it was in the Law that men read and were taught: "Thou shalt not oppress thy neighbour, nor rob him." "Thou shalt not hate thy brother in thine heart." "Thou shalt love thy neighbour as thyself." "And if a stranger (or foreigner) sojourn with you in your land, ye shall not do him wrong."

It might have been Amos or Isaiah saying these things in God's name. It was to help men to this kind of right living that the law of sacrificial worship operated.

The end of it all was: "Ye shall be holy: for I the Lord your God am holy."

I think we ought to read that Priestly Code again to rid ourselves of the idea that its worship is a matter of mere legalism in spite of what some of the Pharisees made of it.

If we are able to catch the spirit of it, we shall begin to understand what Jesus meant when He said: "Think not that I came to destroy the Law and the Prophets: I came not to destroy, but to fulfil."

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NEW MUSIC

A LARGE batch of organ music, anthems and services, from Novello's, mostly contemporary, leaves one with a general impression that modern writers are just as dull and uninspired as were their 19th century predecessors. There is one notable exception—Herbert Howells. His music has real originality and distinction, and ranks with the finest in church music.

ORGAN MUSIC

FIRST, some useful reprints: FRANK: "PRIERE." Novello's offer a new and sensible playing edition of Frank's "Priere," ironing out most of the notorious difficulties of Frank's own notation. Like much of Frank, the work is diffuse but is nevertheless a magnificent addition to the recital repertory. (Difficult.)

RHEINBERGER: MONOLOGUES 1-12. These short, tuneful pieces make ideal voluntaries for a small organ and are easy to play. If you do not already have them, they are warmly recommended. Organists in small churches will be particularly grateful for them.

S. S. WESLEY: INTRODUCTION AND FUGUE IN C SHARP MINOR (Ed. by LEY). This is a fine work and makes a refreshing change from the more popular "Choral Song and Fugue." It is of only moderate difficulty, but calls for some dextrous stop-changing.

New works: DESMOND RATCLIFFE: SCHERZO; JOHN COOK: FANFARE AND HORNPIPE; NORMAN GILBERT: PSALM RHAPSODY. Poor stuff all this! Other people have done it all before—and so much better! In particular, Gilbert's Rhapsody is a very pale imitation of those by Howells (who originated the form).

FESTIVAL ALBUM. These festival pieces all run pretty much to type and have little musical worth. One exception is Harris's "Flourish for an Occasion," which would sound well on a resourceful instrument in a large building. (Moderately difficult.)

HERBERT HOWELLS: SIX PIECES FOR ORGAN—(1) Prelude, "Sine Nomine"; (2) Saraband for the Morning of Easter; (3) Master Tallis's Testament; (4) Fugue, Chorale and Epilogue; (5) Saraband; (6) Paeon. An important and valuable addition to the organist's repertory. Howells is one of the very few organ writers of to-day who not only has something original to say but has also a distinctive way of saying it. Indeed, his style is almost as personally hall-marked as was Elgar's. These pieces are in the modern idiom and vary in technical demands between "moderately difficult" and "difficult." Nos. 2 and 6 are particularly good. (By the way, No. 1 has no connection with the Vaughan Williams's tune, "Sine Nomine.")

CHORAL MUSIC

THE NOVELLO ANTHEM BOOK. With a few exceptions, this is a disappointing collection of mediocre music by minor composers. Its complete freedom from originality may be counted a virtue by some choirs, but practice time could be far better spent learning more worthwhile music. The exceptions are a few minor works by major composers. This book is but a poor reply to the Church Anthem Book (published by O.U.P.), which still remains the standard.

SAMUEL ARNOLD: EVENING SERVICE IN A. A reprint of this service is very welcome. It is a well-established setting, singable and effective, and is easy enough to be well within the capabilities of most choirs. It needs flexible phrasing to offset the "wooden" effect induced by a steady four-in-the-bar rhythm.

An unaccompanied EVENING SERVICE for Double Choir by C. S. LANG and a MORNING AND EVENING SERVICE by HERBERT HOWELLS (PCB. 1281 and 1288) are too difficult for other than first-class choirs, but an EVENING SERVICE in E Flat by ERIC HUNT (PCB. 1313) would be found useful in small churches.

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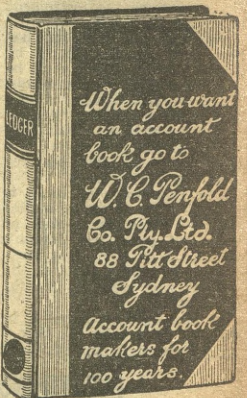
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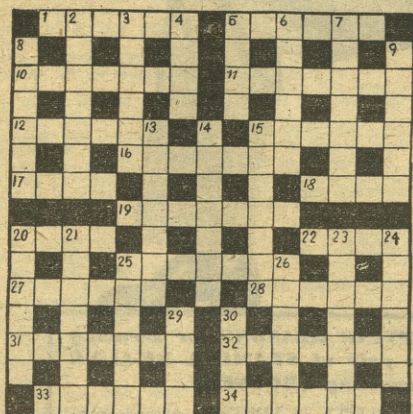
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ANGLICAN CROSSWORD — No. 62



ACROSS:

1. Creature to spoil a witty saying (6).
5. Arresting personalities (6).
10. A letter from Greece (7).
11. Deliver back to the cursed (7).
12. He soon took No. 10 (6).
15. The shirking schoolboy plays it (6).
16. Swift writings (7).
17. He changes colour as he works (4).
18. "Dark as winter" was its flow. Too late to burn it for logs (7).
20. Luggage with plenty of trousers (4).
22. One needs it crossing mountain frontiers (4).
25. Anatomical description of Mr. Sprat? (4, 3).
27. To Browning, Wordsworth was the Lost one (6).
28. It doesn't need a sharp eye, that's the point (6).
31. A sort of seaport (7).
32. The opposite, in poetry (7).
33. Where no way is made without grit (6).
34. What the doctor's doing — in dogs, perhaps (6).

DOWN:

2. Bayly's love-fortifier (7).
3. They make a change from lemons (6).
4. The last piece of misfortune (4).
5. It shows the cat's happy (4).
6. They are mostly 50 and over (6).
7. Don't mix salt and wine in them (7).

8. Paradoxically, worsted (6).
9. O. tried art thou! (6).
13. Patterns around, this worker (7).
14. Old medicinal herb, if you can finish any (7).
15. Where one woman in ten is a goddess (7).
20. Dance show with a French dance let in (6).
21. — them to thy soul with hoops of steel. (Hamlet) (7).
23. Hot dog, and metal, too (7).
24. Pal o' Bill Brewer (6).
25. Unpleasant American in pale green (6).
26. The fitter have them, but one's enough for the brave (6).
29. Fish to look sulky (4).
30. "Morning — a the skies," wrote E. Caswall (4).

SOLUTION TO CROSSWORD No. 61

- ACROSS: 1. Pati; 3. Safety first; 9. Alcant; 10. Some day; 11. Tees; 12. Heber; 13. Cant; 17. Godiva; 18. Cranle; 19. Averse; 21. Stocks; 25. Eves; 26. Forth; 27. Anna; 30. Bath bus; 31. Entome; 32. Word breaker; 33. Dot.
- DOWN: 1. Plantigrade; 2. Tall end; 3. Stab; 4. Fitter; 5. Tossed; 6. Fame; 7. Red dawn; 8. Try; 14. Transparent; 15. Avast; 16. Roth; 20. Elector; 22. Concord; 23. Bounce; 24. Streak; 28. A bob; 29. Pier; 30. Bow.

SNAPSHOT COMPETITION



The winner of our snapshot competition this week is Mrs. A. Gilks of Nowra, N.S.W., who sent us this picture of Deaconess Carter and the choir at All Saints, Nowra. The Deaconess takes Morning Prayer on the second Sunday of each month when the rector is visiting a distant church.

DEACONESS TRAINING

FROM A SPECIAL CORRESPONDENT
Melbourne, October 12

Deaconess House, Melbourne, has vacancies for 1954.

It exists for the training of young women, 19 years of age and over, who wish to become Licenced Women Workers, or Deaconesses.

During a training course of three years lectures are taken in the Scriptures, Church History, Prayer Book, Doctrine, Pastoralia, Religious Education and Psychology.

Practical work includes Sunday school and State school teaching, youth work, Bible classes, Mothers' Union, parish and hospital visiting and court work.

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We have received £1/10/- in postal notes from Taree, the identity of the sender of which is not shown.

We would be glad if the subscriber would please send us his name and address.

C.M.S. SECRETARY IN KENYA

FROM OUR OWN CORRESPONDENT
London, October 2

The financial secretary of the Church Missionary Society, Major-General D. J. Kilson-Haffenden, flew to Kenya last week.

He is consulting with local Church and Mission leaders.

On Sunday, he spoke at the consecration of the rebuilt St. Stephen's Church, Nairobi.

The old St. Stephen's, used by Swahili-speaking congregations in Nairobi, was too remote from the African settlements.

BISHOP PADDOCK LECTURES

FROM OUR OWN CORRESPONDENT
New York, October 9

The Rector of St. Margaret's, Westminster, Canon Charles Smyth, is this month delivering the Bishop Paddock Lectures at the General Theological Seminary, New York.

He was to have given them in 1940, but the war prevented this.

FOUNDER OF BIBLE READING FELLOWSHIP

ANGELICAN NEWS SERVICE
London, October 9

The Reverend L. G. Mannering is resigning his canonry of Bristol Cathedral.

He is best known, not only in this country but throughout the world, as the founder of the Bible Reading Fellowship.

The Fellowship began as a place of pastoral work confined to a single parish, but rapidly became an instrument of worldwide evangelism and teaching.

SYDNEY SYNOD

(Continued from Page 1.)

restriction of the number of hours on week-days in the interests of quality and in consideration of the effect of television on the social and working habits of the community, a maximum of two hours of television in the afternoon and two hours in the evening for any one channel; the control of week-day programmes between 6 p.m. and 8 p.m., for the purpose of enriching family life, and on Sundays, the reservation of the time between 7 p.m. and 8 p.m. by each station for the transmission of church services or for religious material.

"In view of the high cost of television, we suggested that any installation should be primarily devoted to the nation's education and development."

"We believe that educational and industrial uses and 'serious' programmes should have natural priority. The Council favoured the establishment of an overall controlling body from the beginning, on whose advice the Minister of the Crown concerned would grant or withdraw licences for all stations."

"Such a controlling body must consist of members representative of the whole community with varying experience and background, free from political pressure and the domination of sectional interests."

STH. AFRICAN INJUSTICE

FROM OUR OWN CORRESPONDENT

Cape Town, October 9

The Archbishop of Cape Town has expressed his anxiety at the numbers of persons "named" by the Minister of Justice.

Anyone so named, on suspicion of being a Communist, is obliged to sever his connection as an officer in a Trades Union, and is forbidden to attend any meetings, except those for religious or recreational purposes, generally for a period of two years.

There is no appeal to the Courts against the minister's decision, who, like other ministers under different conditions, now has dictatorial powers.

The archbishop says: "All those who care for freedom must be gravely concerned with the very large number of people who have been 'named' by the Minister of Justice, and the list seems to grow almost daily."

"It is difficult to believe that all these people are Communists."

"The fact that no indication is given of the evidence against them gives rise inevitably to the suspicion that anyone who is inclined to the left wing in politics is regarded as a Communist, especially if he is an African."

"It is important that justice should be done, and that justice should seem to be done."

"In most countries it is recognised that the best defence against Communism is the existence of a strong left-wing party."

"I do not believe that repression can destroy ideas."

"It can, of course, destroy individual people."

"If I were a Communist I should welcome the action of the Government as likely in the long run to spread Communism."

"As I do not at all want to see Communism spreading, I deplore what is happening."

SYNOD'S CABLE TO GOVERNOR

FROM OUR OWN CORRESPONDENT

Melbourne, October 12

Melbourne Synod on October 2 sent the following cable to the Governor of Victoria, Sir Dallas Brooks:

"The Archbishop of Melbourne and members of the Diocesan Synod convey sincere appreciation of your willingness to extend term of appointment as Governor of Victoria."

"It is with deep gratitude we record appreciation of the many acts of helpfulness and encouragement to our Church."

The following reply has been received by the archbishop:

"Very many thanks to you and the members of the Diocesan Synod for charming telegram which we greatly appreciate."

"It was a kind act which gives us both great happiness."

Dallas Brooks."

UGLY GIFTS TO CHURCHES

ANGELICAN NEWS SERVICE

London, October 2

The Archbishop of York, the Most Reverend Cyril Garbett, suggested yesterday that "monstrosities" should be removed from churches.

He said at Malton, Yorkshire, that care was now taken to see that when new ornaments, windows, or furniture were given to a church they were suited to its architecture and the best that could be obtained.

"We have inherited many monstrosities of the past of bad and unsuitable workmanship which should be removed," he said.

"Poor glass, tawdry hangings and carpets, cheap and insignificant ornaments have to be endured by successive generations of worshippers."

"It is difficult to know why the house of God should be disfigured indefinitely by some well-intended but ugly gift which would not be tolerated in their homes by the grandchildren of the donor."

"Nothing should be accepted for our churches unless it is of the best."

"Good intentions are no substitute for bad art."

Dr. Garbett said that an appeal to the diocesan advisory committee would often prevent local sentiment from being guilty of unintentional vandalism.

ESSAY ON INDIA

ANGELICAN NEWS SERVICE

Sydney, October 12

The Indian High Commission have instituted an essay competition for "bona-fide" students of any school in Australia.

The subject of the essay is "India Since Independence."

The competition is divided into two sections, one for over-15 and the other for below-15. The best essay in each section will be awarded a prize of £10.

The High Commissioner for India will be the final judge in either section.

Essays, which must not exceed 1,500 words, should reach the India Information Services, 58 Margaret Street, Sydney, not later than January 31, 1954.

Entries should be submitted through the headmaster of the school.

LAYMEN'S CAMPAIGN

ANGELICAN NEWS SERVICE

New York, October 9

The fifth annual campaign of the "Religion in American Life" movement, will take place in November.

It is sponsored by a laymen's committee composed of members of the three major faiths, including members of the Episcopal Church.

American business is supporting the national advertising campaign through television, radio, newspapers, billboards and car cards.

A special poster, depicting a family on their way to church, called "Light their life with Faith" will be the theme of the campaign.

CANBERRA CHURCH TO BE COMPLETED

FROM OUR OWN CORRESPONDENT

Canberra, October 4

S. Paul's Church, Canberra, the first portion of which was begun in 1938, is to be completed shortly.

A stone marking the beginning of the new and final portion of the church will be set on November 22 by the Governor-General, Sir William Slim.

A foundation stone which was laid by the then Governor-General, Lord Gowrie, on December 11, 1938, has been incorporated in the fabric of the original portion.

The parish church of S. Paul's serves the south side of Canberra.

RETIRED CLERGY ASSOCIATION

FROM A SPECIAL CORRESPONDENT

Sydney, October 9

A meeting to discuss the formation of a "Retired Clergy Association" will be held on Tuesday, October 20, at 4 p.m., in the Cowper Room, Church House, Sydney.

The convenor, the Reverend W. J. Owens, hopes that all retired clergy in the diocese will be present.

MR. T. W. W. PYE

FROM OUR OWN CORRESPONDENT

Canberra, October 14

Mr. T. W. W. Pye, who has been Diocesan Correspondent for THE ANGLICAN since its inception, is relinquishing that position so that he will be free to concentrate on his increasingly heavy duties as Honorary General Secretary of the Anglican Men's Movement.

Mr. Pye, however, will continue to serve THE ANGLICAN as its Canberra Correspondent.

POPULAR MISCONCEPTION

That nobody much bothers about worship these days, for the church has nothing to give.



Jesus said: "I, if I be lifted up will draw ALL MEN unto Me." While St. Paul said: "We preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness, but unto them which are called . . . the power of God and the wisdom of God."

It is undoubtedly true that where the Gospel is FAITHFULLY proclaimed "The Lord is adding to the Church DAILY such as shall be saved." Acts 2:47.

NEW WALL PAINTINGS

ANGELICAN NEWS SERVICE

London, October 6

Renovations to the Bishop of London's chapel at Fulham Palace have recently been carried out by Mottistone and Paget.

The improvements include a striking display of mural paintings by Brian Thomas.

The paintings were carried out directly on the brick surface of the wall, using tempera.

The artist followed the traditional method of "binding" the colours by using eggs, four and a half dozen, to be precise.

CLASSIFIED ADVERTISEMENTS

The classified advertising rate of THE ANGLICAN is 4s. 6d. per copy (payable in advance). Minimum 4/- per advertisement. A special rate of 3d. per word will be charged for "Positions Wanted" insertions.

POSITIONS VACANT.

ONE PRIMARY, one Secondary Mistress required for 1954. Apply Sister-in-Charge, S. Mary's School, Herberton, via Cairns, N.Q.

ASSISTANT PRIEST required urgently in All Saints, Parramatta, N.S.W. Apply the Rector.

ALL SAINTS' COLLEGE, Bathurst, requires two masters, one to teach Mathematics and Physics and/or Chemistry and another Agriculture and Biology to Leaving Certificate Honours standard from the first term, 1954. Attractive salary, superannuation scheme. Details may be obtained from the Headmaster. Interested applicants are asked to furnish the names of two referees.

HOSPITAL CHAPLAIN for staff of Melbourne Diocesan Centre. Full time chaplaincy work Royal Melbourne Hospital, New Chapel shortly to be built. Opportunity for priest, interested in Church's Ministry of Healing to specialise. Particulars: The Reverend G. T. Sambell, Melbourne Diocesan Centre, 73 Queensberry Street, Carlton, N.S.W., Victoria.

PRIEST wanted urgently, large city parish. Apply Rector, St. Barnabas's, North Rockhampton, Queensland.

AN ELDERLY refined lady requires lady companion to share home. Write Mrs. Forbes, Norton Street, Ballina, N.S.W.

A FEMALE clerk-typist with knowledge of book-keeping will be required at the Brisbane Office of the Australian Board of Missions from the beginning of 1954. Apply in writing to the Organising Secretary, Box 421F, G.P.O., Brisbane, Queensland.

POSITION WANTED

VICTORIAN Rector would accept Sunday work in a Sydney parish, two Sundays in January or February in return use of Rectory. Reply "R." c/o THE ANGLICAN.

ACCOMMODATION TO LET

HOLIDAY FLAT, suitable 3 or 4 overlooking Pittwater. Peaceful surroundings. No Christmas. Thomson, Wandee Rd., Taylor's Pt., Avalon, N.S.W.

ACCOMMODATION WANTED

A QUIET, young married couple from a country area require temporary accommodation (9-12 months), furnished bedroom with use of kitchen or a furnished flatette in Orange, N.S.W., or a quiet, respectable area in the vicinity of Waterloo, Sydney (Emmeo Factory). Will pay up to £4/4/- weekly. Write 958, c/o THE ANGLICAN.

FOR SALE

STOLES, bookmakers, etc., made to order. Prices from Miss E. Kewish, 8 Glenferrie Road, Malvern, Victoria.

Printed by The Land Newspaper Ltd., 57-59 Regent Street, Sydney, for the publishers, Church Publishing Co. Ltd., No. 1 Rawson Lane, Sydney, N.S.W.

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