

THE ANGLICAN

Incorporating The Church Standard

No. 14.

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

SYDNEY FRIDAY NOVEMBER 7 1952

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

Price: SIXPENCE

4,000 SEE CLIMAX OF S.A. MISSION SUCCESSFUL WEEK

Adelaide, Nov. 4

The great Mission to Youth ended in Adelaide last Saturday. A brief account of the earlier services appeared in last week's issue of THE ANGLICAN. Here is a full account of the mission from its opening.

The missioner, the Reverend Ian Shevill, was commissioned by the bishop at the first service of the mission, on Sunday night. A huge crowd packed the cathedral and many thousands more listened to a broadcast of the service. After Evensong had been sung, the Dean of Adelaide, the Very Reverend G. H. Jose, preceded by the crucifer and the twelve assistant missioners, went to the west door to meet Mr. Shevill and then brought him to the bishop for the service of commissioning.

contacted each day in these ways.

EUCCHARIST

A festival Eucharist was celebrated on All Saints' Day, the last day of the mission, as a great act of thanksgiving for God's blessings and guidance during the week. The bishop was the celebrant and Mr. Shevill and the Reverend Stuart Fox, the chairman of the mission committee were deacon and sub-deacon, respectively.

PROCESSION OF WITNESS

The mission reached a great climax on Saturday night when the Procession of Witness of 2,000 young Anglicans, led by their bishop, made its way through the main streets of the city, down to the floodlit cathedral, and this at the busiest time of a Saturday night.

Included in the procession were the former Bishop of Adelaide, Bishop Nutter Thomas, the clergy missioners, parish choirs and servers in robes, parish clergy with their young people and church banners, the men from St. Michael's House, Mt. Lofty, and Church schools.

Flaming torches, carried by the young people, added to the spectacle. When approximately 4,000 people were crowded into the cathedral (the normal capacity of which is 1,200), festival Evensong was sung, and the service was relayed by amplifiers to the people on the lawns outside.

THE FOLLOW UP

A "Follow Up" committee has been at work for some time to capture and direct the enthusiasm aroused during the mission, and its programme has come into action already. A series of discussions on the Church and the Bible start this week to help those seeking to know more about their faith.

The mission will be carried to the country next year by the missioners and members of the old "5th Column."

BISHOP WYLDE'S SILVER JUBILEE CELEBRATIONS IN BATHURST

Bathurst, Nov. 1

The silver jubilee of the Bishop of Bathurst, the Right Reverend Arnold L. Wylde, was celebrated in Bathurst last Friday.

The Archbishop of Brisbane, the Most Reverend Reginald Halse, preached at a special service in All Saints' Cathedral.

Later, the Mayor of Bathurst, Alderman A. L. Morse, presented Bishop Wylde with a cheque for more than £1,000, on behalf of the clergy and laity of the diocese.

Bishop Wylde was consecrated in All Saints' Cathedral on All Saints' Day, November 1, 1927. He has given longer episcopal service in the Diocese of Bathurst than any other bishop.

CATHEDRAL SERVICE

Archbishop Halse recalled that 45 years ago, he and Bishop Wylde were made priests together in St. Paul's, London. Twenty-five years ago in All Saints' Cathedral, Bathurst, he (Archbishop Halse) had had the privilege of preaching an occasional sermon, and joining in the consecration of Bishop Wylde.

He was sure that both he and Bishop Wylde had known many similar joys in their years of being charged with the pastoral care.

More than 40 clergy attended or took part in the service, including the Right Reverend W. J. Hudson, Bishop of Carpentaria, and the Right Reverend d'Arcy Collins, Bishop Coadjutor of Bathurst.

PRESENTATION

Several hundred people, including representatives of the clergy and laity from all over the diocese, packed the cathedral memorial hall for the presentation which followed the service.

Opening the meeting, the mayor, who acted as chairman, said that the evening was a very great one in the life of the bishop.

Tracing the bishop's career, Aid. Morse said that in 1927 he was consecrated Bishop Coadjutor of Bathurst. Prior to that, he had been a member of the Brotherhood of the Good Shepherd, and was eventually its principal.

Since he came to Australia in 1921, he had given the whole of his time in the Bathurst diocese.

"This occasion gives us the opportunity to attempt to convey to the bishop our feelings of gratitude for the many years

FIRST MOBILE CHURCH

The Archbishop of Sydney will dedicate Australia's first mobile church next Tuesday at 1.15 p.m. in the grounds of St. Andrew's Cathedral, Sydney.

The church, which is not to be mistaken for a Gospel van, is part of the answer of the Diocese of Sydney to the pressing problem created by an ever-expanding population.

Built for the Anglican Building Crusade Fund, it will tour the parishes which include newly built-up areas, where one church may at present serve many widely scattered parishioners.

The side of the church shown in the picture opens completely to become the sanctuary, and a canvas-covered nave of 25ft. fits on. It is furnished with tubular steel furniture.



Sydney's Mobile Church.

FESTIVALS AND MUSIC

London, Nov. 2

The Archbishop of York writes in his Pastoral Letter for November.

The festival of All Saints speaks of the reality of the world invisible, and calls upon those who are in the Church militant here on earth to thank God for the example of those who are now in the Church triumphant.

The article in our Creed "the communion of saints" reminds us that there is a real and continuing fellowship between all who die in Christ whether in this world or in the world invisible. Our Church Calendar commemorates only a very few

of those who have shown conspicuous holiness in their lives.

But besides them there is a far greater multitude of saints whose names are known only to God. It is much to be desired that our Prayer Book Calendar should be enriched by the names of some of our post-Reformation saints. Our Church both before and after the Reformation has had many of its members who have been "vessels of God's grace and lights of the world in their generations."

We have our martyrs, saints and confessors who should be commemorated year by year with prayer and thanksgiving.

CHURCH MUSIC

Music which is merely "popular" and nothing more, teaches nothing of the nature of God, and music which is over-elaborate condemns a congregation to resentful silence.

It is most unwise to attempt music above the capacity of the choir, whether it is surplined or unsurplined. If the Psalms cannot be sung well, it is far better to read them; choir and congregation should learn how to recite them both clearly and audibly.

When members of the choir are seen loitering in their seats and whispering together, the atmosphere of reverence is destroyed, and a sense of unreality is given to the whole service. No trouble should be too great in making the music in our parish churches as perfect as possible, both as an offering to God and for the sake of the congregation.

IN THIS ISSUE:

Page
LEADING ARTICLE:
Freedom of Worship 4

CORRESPONDENCE: 5, 7

DIOCESAN NEWS:
..... 10, 13, 14

FEATURES:
Women's News ... 6
Faith and Morals ... 7
Church and Nation ... 5
One-Minute Sermon ... 4
Books, Films ... 12
Parson's Diary ... 15
Youth Review ... 3, 9
Serial ... 9
Crossword ... 15

PASTORAL LETTERS 11

SPECIAL ARTICLE:
A.B.M. Stations ... 16

POLICY OF C.E.M.S.

The N.S.W. provincial council of the Church of England Men's Society at its meeting on October 28 directed that the following resolutions carried at the annual conference held at "Gilbulla," Menangle on October 17, 18 and 19, be circulated for the information of all members.

1. "That each of the delegates present should report the substance of the discussion (relative to the subject, "The communist way of life and the Christian's answer"), back to his branch with the object that members of the branch under the guidance of the rector should seek the will of God in the manner in which this problem of the menace of communism should be attacked in their own parish and by themselves as individuals."

2. "This Conference of the Church of England Men's Society in the Province of New South Wales is deeply conscious of the menace of communism to the Christian way of life, and calls upon all Christian men, and more especially the men of the Church of England, to fight this evil and its causes with all the material and spiritual armament that the Church has at her disposal.

"We pledge our support as a society of churchmen to the Most Reverend the Primate and the Bishops of the Church in all the ways they deem desirable to attack the communist menace and its causes."

H.M. THE QUEEN PATRON OF M.U.

Her Majesty the Queen has graciously accepted an invitation to become a Patron of the Mothers' Union.

The central council of the Mothers' Union in England issued the invitation to Her Majesty some weeks ago.

The Commonwealth president, Mrs. J. J. Booth, has now had news from the overseas secretary in London of the Queen's acceptance.

"SPINAL COLUMN" IN ADELAIDE



The Missioner with the eleven clergy who for Mission

OBITUARY

RICHARD GRENVILLE PEARSON

We record with regret the death at Brisbane of the Reverend Richard Grenville Pearson, Rector of All Saints, Wickham Terrace, Brisbane.

He was in his 43rd year. Ordained priest in 1939 he served his curacy at All Saints' and was then successively priest-in-charge of Palmwoods and Coolangatta in the Diocese of Brisbane. From 1942-1947, he was a member of the Eush Brotherhood of St. Paul and from 1947 he was Rector of All Saints'.

In those short five years he has consolidated the catholic tradition of this old parish and brought to the material aspect of parish life all the wisdom of his business career so that its properties and finances are in a very creditable position.

But it was above all in his personal dealings with souls that this skilled pastor excelled. His spiritual wisdom and sanctified common sense have led many onward in the paths of spiritual progress.

Himself a convinced and practising catholic, he always set before others that discipline and devotion by which he himself served his Master.

A contributor from Brisbane writes:

The complete rite for the burial of the dead began at All Saints' on Monday, October 27, at 6.30 a.m. when the body was brought into the church in solemn procession and the Litany of the Dead was said.

Long before the High Mass of Requiem began, priests from other parishes and parishioners of All Saints', especially from Springhill, entered the church and reverently passed by the catafalque.

The Very Reverend C. M. Boyazoglu, Archimandrite of the Greek Orthodox Church, also attended. Some former parishioners of Father Pearson from places as far away as Coolangatta, Palmwoods, and Charleville were in the congregation.

Immediately before 10 a.m., by which time the church was overflowing with more than 500 people present, the students of S. Francis's Theological College, Brisbane, entered the pews at the west end of the church to sing the propers of the Mass, as they had done exactly one week previously for another priest who was buried from All Saints'.

At 10 o'clock, the sacred ministers entered the sanctuary. They were: Celebrant, Father J. C. Vockler, vicar-general of St. John's College, deacon, Father C. A. Britten, assistant-priest at All Saints', subdeacon, the Reverend D. Gooderham, assistant-curate at S. Andrew's, Lutwyche.

Then followed the bishop-coadjutor, the Right Reverend H. H. Dixon, with his chaplain, Father J. G. Johnston, and the Archbishop of Brisbane with his chaplain, Father E. Hawkey. The archbishop presided at the Mass.

The Absolution (dismissal) of the Dead, which was given by the celebrant, followed.

The Burial Office was said by Bishop Dixon.

The body was carried from the church by members of the parochial council with six priests as pall-bearers.

The interment took place at the Toowong Cemetery, and this last impressive ceremony was performed by the Archbishop of Brisbane.

It was exactly one week to the hour since Father Pearson had celebrated the High Mass of Requiem in his church for a grand old priest of North Queensland and Brisbane, Father James Teale.

JAMES TEALE

We record with regret the death at Brisbane of the Reverend James Teale, chaplain of the Mater Hospital, Brisbane.

He was in his 80th year.

His death removes from the Diocese of Brisbane one of its senior and most respected priests.

Educated at Oxford and Durham Universities, he was ordained in 1897, and served in the Diocese of North Queensland till 1908.

Since that date, he spent many years in Brisbane parochial districts.

He was acting principal of S. Francis's College 25 years ago whilst he was Vicar of St. Peter's, West End.

For the last 20 years he held the position of Hospital chaplain at the General Hospital, and latterly at the Mater Hospital.

Since 1944 he has also given assistance on Sundays at All Saints', Wickham Terrace, Brisbane.

All who knew him during his long ministry in the Diocese of Brisbane, Diocese and Province of Queensland, recognised him as a faithful and scholarly priest as well as a gifted preacher.

MISSIONERS AT FACTORY

London, Oct. 24

Machinery was turned off in each department of a factory at Hinkley last week, in order that Church Army missionaries might address the 750 workers.

The factory visit was part of a 10-day mission to 13 parishes, during which the Church Army missionaries conducted services in clubs and public-houses, held home meetings, visited numerous factories and gave cinema shows.

Congregations on Sunday last were in some cases four times the usual number.

The mission was brought to a close at a service of thanksgiving at St. Mary's, Hinkley, when about 550 people attended.

S. AUGUSTINE'S COLLEGE

London, Oct. 24

A venture which, said the Archbishop of Canterbury, was encouraging members of the Anglican Communion all over the world, was launched on Wednesday, October 22, when S. Augustine's College, Canterbury, was officially reopened.

The ancient buildings, which have been used for more than 100 years as a theological college, will now house a central missionary college of the Anglican Communion, where ordinands and priest-students can come from all over the world, and meet each other for fellowship and discussion.

The college will accommodate 25 resident students.

The archbishop, who presided at the crowded meeting on Wednesday, said that they were inaugurating another chapter in the history of the college.

During the last war, the Church had changed her policy; instead of having missionary colleges, where all those training for the Ministry were committed to Churches overseas, the Church had decided that all theological colleges would be missionary colleges.

The new form of S. Augustine's, said the archbishop, was largely due to the inspiration of the former warden, Canon France.

The archbishop explained that ordinands would pay their own fees, but that priest-students would come free of charge. The necessary money would come from Churches all over the world.

The new warden is Canon C. K. Sansbury.

A comprehensive report and pictures of S. Augustine's College appeared in THE ANGLICAN on October 17.

INTER-CHURCH AID

"It has been of real significance to Christians and Churches in Europe to know that help is coming from Australia. It has also been a very real aid in securing funds from American Churches to be able to say that fellow-Christians outside the United States have taken their part in our whole vast programme."

In these words Dr. Robert C. Mackie, director of the World Council of Churches Department of Inter-Church Aid and Service to Refugees at Geneva, has expressed appreciation of the work being done by the Australian Commission for Inter-Church Aid, in a letter to the Australian secretary, the Reverend P. Byatt.

Dr. Mackie in particular has emphasised appreciation of "The identification of the Australian churches with the needs of their brethren in Europe."

Dr. Mackie's letter was accompanied by a survey showing that in 1951 more than half of a total of £4,051,455 in Inter-Church Aid gifts to European Christians was spent to assist refugees — a growing problem with the cessation of the International Refugee Organisation.

The Churches of the world have contributed over £A37 millions in cash and material relief since the war.

Britain, bomb-scarred and with her own churches still in ruins, sent £A1,250,000 in four years, recognising that the needs of her brethren in Europe were greater than her own.

Australia will have forwarded overseas £25,000 by the end of the year, but much more is needed to complete the part Australia has undertaken to play in practical witness to Christian oneness and sharing.

HELP FOR GREEK CHURCH

London, Oct. 20

An effort to "counter the glib arguments of better-educated communist school teachers" by raising the standard of education among village priests is being made in the seventy-seven dioceses of the Greek Church.

A survey issued by the World Council of Churches states that religious bodies in Britain, the Commonwealth, and the United States contributed over £13,000 in assistance to Greek churches last year.

In the same period, churches in the United States provided £90,000 worth of supplies, including clothing, blankets, shoes, food, and a large amount of equipment for churches.

RESTORATION OF CATHEDRAL

£100,000 APPEAL

London, Oct. 21

The magnificent composition in stone which Gloucester Cathedral has presented through the centuries as an inspiration to worship has reached a vital stage in its history. Major work must be undertaken to prevent rapid deterioration of the whole fabric.

To-day the Bishop of Gloucester opened in his own name and those of the Duke of Beaufort as Lord Lieutenant, and the Very Reverend H. Costley-White, as Dean of Gloucester, an appeal naming £100,000 as the sum needed for a long programme of restoration.

The appeal is for repairs in the roof of the nave, choir, north transept, and great cloister, and the restoration of perished stone in almost every part of the cathedral.

The decay was described by the dean at a luncheon in the Guildhall here to-day.

The roof of the Norman nave stands in the most urgent need. Plaster between the stone

ribs shows the patchwork discolouration of damp and decay, and the cause is easy to find.

The lead sheets which roof this great expanse of nave were renewed about 10 years ago, but the heat of many summers has caused them to buckle and creep downwards, even into the gutters, exposing the boards.

Wet rot and fungus have attacked some of the main roof members.

The death watch beetle grub has eaten the oak, and the furniture beetle larva the softwood. One beam is split in two and supported by chains; others are going to pieces.

A decision has soon to be made whether to renew the structure with oak beams or with steel girders. The bishop announced that a licence for the nave roof has been received.

This work will cost at least £11,000, and the Pilgrim Trust has generously promised £5,000 towards it. When that is completed, the dean and chapter will go on steadily with repairs as money and licences permit.

SERIOUS DECAY

Decay above the magnificent ceiling of the choir is less extensive but still serious. Here a tie beam rests on the vaulting itself, and as pressure increases so does the danger to the vaulting.

The Friends of Gloucester Cathedral have done much by re-roofing the tower with lead, and the south aisle with Cotswold stone roof tiles.

One of the trusses over the Lady Chapel is 2ft. out of perpendicular; the great cloister, with its perfect example of fan vaulting, has a leaking outer skin and holes have been bored through the vaulting to release water.

The west end of the cathedral is under a destructive coat of soot, and in many places all over the cathedral the old iron cramps have corroded and forced apart the stones they should hold together.

All this damage is detailed in a report by Colonel N. H. Waller, who has continued the work of his father and grandfather as architect to the cathedral.

The first donation was made to-day by the ancient King's School. The bishop, speaking at luncheon to civic, industrial and commercial leaders, said that the appeal would go first to residents in the county and diocese, and he hoped that industry and commerce in the county would contribute £25,000. He asked the nation at large to help.

CHURCH LIFE IN SHANGHAI

RELIGIOUS NEWS SERVICE

Shanghai, Oct. 24

According to the "China Monthly Review," which appears in Shanghai, the following Churches exist to-day in that city:

"Not only has the number of churches in Shanghai not decreased since liberation," writes the "Review," "but a new China Li Hui (Baptist) church was recently built on one of the city's main thoroughfares."

"There are at present about 10 different Protestant denominations in Shanghai, represented by 139 churches (this figure does not include their various branch churches)."

"They are distributed as follows: Chung Hua Chi Tu Chiao Hui (Church of Christ in China), 14; Chin Li Hui (Baptist Church), 15; Chung Hua Sheng Kung Hui (Anglican Church), 12; Wei Li Kung Hui (Methodist Church), six; Chin Shih Chum (Salvation Army), three; Chin Tu Fu Ling An Shi Jih Hui (Seventh Day Adventist Church), five; Ling Kung Tuan (Spiritual Work Fellowship), 36; Hsin Nyl Hui (Lutheran Church), 1; Tzu Li Hui (Chinese Independent Church), 23; and 24 independent Churches."

Devotional Poems = No. 2

by Mary Corringham



WHY NOT I?

Out in the darkness and danger of night,
someone must go with the Gospel of light,
shedding it far, till the whole world be bright:
Lord, why not I?

Where the glad tidings have never been heard,
where human hearts by His love are unstirred,
someone must carry the truth of God's word:
Lord, why not I?

So that the Saviour all sinners can reach,
someone is needed, His message to preach;
someone must labour to learn, and to teach:
Lord, why not I?

So that the power of God's grace can be known,
so that the seeds of our faith can be sown,
someone must follow the way He has shown:
Lord, why not I?

This series is presented by

ANTHONY HORDERN & SONS
LTD., SYDNEY.

WORLD COLLEGE OPENED FOR ANGLICAN TRAINING

S. AUGUSTINE'S, CANTERBURY

S. Augustine's College, Canterbury, which for more than 100 years from 1848 was a missionary college, was reopened to-day as a central training college for the clergy of the Anglican communion in all lands. The Archbishop of Canterbury conducted the service.

The college, which was built on the site of S. Augustine's Abbey, founded by King Ethelbert, will have three categories of students.

The older men will train for ordination from other walks of life; the young men, the archbishop said, will be able to carry on their studies "without being spoon fed"; and the third group will be men from overseas.

The Archbishop of Canterbury, in his address, gave credit for the origin of the idea of the college to Canon W. F. France, who, he said, had acted as Warden in the transitional period and had secured a supplementary charter for the college.

Even the poorest of the dioceses overseas had contributed towards the cost of the college, but the chief burden was being borne by the Church of England and the Episcopal Church of the United States, each of

which was contributing about £3,000 a year.

The new college, Dr. Fisher said, would help knit together the whole of the Anglican communion. They must be faithful to tradition in its purest form. It was a great heritage they had received, and not an easy heritage.

The Mayor of Canterbury, Mr. J. R. Barrett, extended on behalf of the citizens, a welcome to all who would work and study in the new college.

Canon C. K. Sansbury, the new warden, who was formerly a missionary in Japan, said they hoped that students would find at the college a love of worship and prayer.

He believed they would pursue the study of theological matters in a living form, and would discover fellowship among the representatives of all branches of the Anglican communion.

CENTRAL AFRICAN FEDERATION

AVOIDING CAUSES FOR MISTRUST

London, Oct. 20

The Archbishop of York, Dr. Garbett, states in his "Diocesan Leaflet" that "Many of us are studying with the utmost care all the complicated political, social, and economic aspects of federation in Central Africa. The accepted objective is 'advancement of the Africans in partnership with the Europeans.'"

Sir Godfrey Huggins, Prime Minister of Southern Rhodesia, has said: "We do not admit him to equal partnership at present, but the native has joined the firm and has his foot on the lowest rung of the ladder."

The British Council of Churches has declared its conviction "that the future peace and prosperity of the territories must be sought neither by way of the domination of either race, nor by way of the segregation of the races, but by way of partnership."

The archbishop continues: "What is done about federation, and even more the way in which it is done, may be a decisive factor for good or ill for the whole future history of Africa and of the world."

"It is possible to believe that federation, if adopted, would prove to be acceptable and beneficial to both races and would provide a framework within which Africans, as members of the firm, could advance steadily from rung to rung. It is possible to believe that if the chance is lost now, it will never recur and the

cause of partnership in these territories will be lost forever.

"But federation or any other Christian solution of the problem will only be made possible by confidence between the races; and if Europeans and Africans are to trust one another both must show themselves worthy of trust. Africans must recognise the permanent presence in their midst of another race and seek by co-operation and steady effort to get the utmost of good from this partnership."

"Europeans must recognise the naturalness and, indeed, the frequent justifications of African suspicions and fears; and as members of the more developed race they have a special duty to make their good will and their true intentions of fair dealing evident."

"Fear and mistrust between the racial groups must be removed if partnership is to be achieved and disaster (sooner or later) avoided."

"The Africans are being told," said Dr. Garbett, "that they can rely upon the safeguards for their future which are contained in the scheme for federation, prominent among which is the proposed African Affairs Board."

"Yet, just at this moment, according to a report in 'The Times' of October 13, Sir Godfrey Huggins, at a great meeting at Umtali on October 10, said that although he believed that the African Affairs Board should be accepted, and he had no objection to it, he thought it rather like Gilbert and Sullivan, but without the music. He did not see that it could do any harm, and, if it were found that it was serving no useful purpose, they could get rid of it."

"Such a statement gives substance to the African's mistrust of the good faith of the European advocates of federation and must encourage them to doubt whether the scheme of federation provides them with any security at all."

"It must, therefore, alarm all those who care for a constructive and Christian solution to this immensely important problem of inter-racial relations."

VOTE OF CONFIDENCE

London, Oct. 20

Lichfield Diocesan Conference discussed a proposal to restrict bishops, archdeacons and rural deans to the duties of their office when it met to-day at Stafford.

The proposal was vigorously criticised by the Archdeacon of Stoke. "I am quite sure that the legal duties of an archdeacon are nothing approaching a full-time job," he said. "An archdeacon's job is what he makes it."

Mr. Hartill demonstrated further that it was wiser for an archdeacon or suffragan bishop to hold a benefice. It was undesirable to regard archdeacons as a separate coterie apart from the rank and file of the clergy. An archdeacon was immeasurably more useful to the clergy if he were a parish priest and not merely an administrator.

The conference finally adopted a vote of confidence in the present administration and its officers in the diocese.

WORK AMONG MIXED BLOODS

FROM A SPECIAL CORRESPONDENT

It is difficult to find the right term to call these people which does not tend to brand them as people apart. They are sometimes called part-aborigines, or part-white, but usually half-castes.

The policy of assimilation should eventually help us to abolish special names and look upon them simply as Australians.

For some years, the Church of England has followed a policy of training these children into the ways of European life, and treating them as normal Australian citizens.

For this purpose the Australian Board of Missions purchased a property from the Australian Comforts Fund at Mt. Blatherskite, three miles from Alice Springs township.

This place is known as S. Mary's Hostel, and has been functioning for six years under the capable supervision of Deaconess Eileen Heath. From small beginnings, this work has grown so that more than 70 children are now in residence. They come from outlying parts of the Northern Territory, and are sent to the Alice Springs public school.

The development of this work has now reached the stage where the urgent need is for accommodation for adolescent girls who are ready to leave school. They are to be trained at the Home in the Domestic Sciences, and in some industry such as making clothes.

A new set of buildings is needed to cope with these needs.

Besides this, a farm project is planned by which certain of the older boys can be trained in agricultural farming. There is also an urgent need in Alice Springs itself for some type of social welfare work for the people who live in overcrowded conditions at what is known as the Gap settlement. It is hoped that such work will be put in hand in the near future.

A venture was made in Adelaide to try to cope with this problem seven years ago. Some Alice Springs boys were taken to Adelaide and given a chance at the public and technical schools there.

It was eventually possible, through the Australian Board of Missions, to purchase a property known as S. Francis's House at Semaphore, where about 30 boys are in residence. Some have been through their technical training at the schools and are apprenticed to trades in Adelaide, thus giving them a chance which they would not have had if they had stayed in the Northern Territory.

A similar home for Alice Springs girls is urgently needed. It is hoped to send some girls to Adelaide to a private home next year to attempt to assimilate them and give them a chance which they would otherwise miss.

The Church of England therefore, can be considered to have given a lead in an assimilation policy which is the only Christian policy for these people.

The work is fraught with difficulties and constant frustration, but this is no reason why a consistent policy should not be followed. The main hold-up of our work is that of finance. This can surely be overcome if the national conscience towards these people is aroused.

NEW BISHOP OF MASASI

In Westminster Abbey on the Feast of St. Luke, in the presence of a large congregation, the Reverend Wilfrid Lewis Mark Way was consecrated Bishop of Masasi.

The bishop-designate was presented to the archbishop for consecration by the Bishop of Chichester and the Bishop of Zanibar.

The epistoler was the Bishop of Nyasaland and the gospeller the Bishop of Chichester.

The sermon was preached by the Reverend J. Brierley, prebendary of Lichfield and rector of Wolverhampton.

ORDINATION AT NARRANDERA



L. to R.: The Archdeacon of Hay, the Venerable V. E. Twigg; the Reverend L. W. J. Redmond (ordained); the Bishop of Riverina; the Reverend Barry Matthew (ordained).

On Tuesday, October 28, the Bishop of Riverina, the Right Reverend H. G. Robinson, ordained two deacons to the priesthood in the church of St. Thomas, Narrandera.

They were the Reverend L. W. J. Redmond and the Reverend B. Matthew.

Mr. Redmond has been deacon in charge of the parish of St. Andrew, Coolamon, for the past year.

Mr. Matthew was a student at St. John's, Morpeth, from 1947 to 1950. He then joined the staff of St. Peter's, Broken Hill. The then Bishop of Riverina, Bishop Murray, admitted him there to the diaconate.

He has been recently in charge of the parish of Moama.

The occasional sermon was preached at the ordination service by the rector of Griffith, Archdeacon V. E. Twigg. Archdeacon Twigg used the text, "What mean ye by this service?" and developed the theme of his sermon along that line.

He said that the Church was Apostolic, and ordinands were commissioned from God, not man, and that priests followed in direct succession from the Apostles.

This being so, there were neither castes nor preferences in the Church.

Grafton Archidiaconal Conference

The clergy of the Archdeaconry of the Southern Rivers met recently at Macksville for a conference called by the Bishop of Grafton.

The day started with a celebration of Holy Communion at 10 a.m.

At the first session Archdeacon O. N. Moring spoke of Church life in England.

The bishop introduced a motion from Synod dealing with the desirability of church hostels in our main towns. Discussion followed and Canon Dickens gave first-hand information from his experience in Armidale.

The first session after lunch was devoted to a discussion on parish missions, or diocesan missions. This subject was introduced by the Reverend C. Egerton, and the Reverend L. A. Pappill, of Bowraville, spoke of his knowledge of missions from his experience in the Church Army.

Mr. Ray Matchett, Grafton Cathedral organist, gave a paper on the history of church music, as an aid to worship.

It was suggested that a week-end be held for organists and people interested in church music to be presided over by the Cathedral organist.

The day ended with Evening-song. The office was sung by the Rector the Reverend J. Winslow. The bishop took the second prayers and Archdeacon T. M. G. Gerry preached. After service the visitors were entertained at supper by the congregation before leaving for home.

The bishop spoke of the good singing of the children's choir, trained by Mrs. Winslow, and gregorian singing.

TRIBUTE TO BROTHERS

The following article appeared under the heading 'Bush Brothers for 50 years' in Brisbane during the recent jubilee celebrations of the Brotherhood of St. Paul:

"This week's 50th anniversary of the Bush Brotherhood is impressive for two reasons.

"The Brothers of Saint Paul are seeking a recruit to whom they offer these conditions: Rough living, general upkeep, a five-year contract that precludes marriage, and £60 a year. Not, in commercial terms, a very attractive offer.

"It is, in fact, proof that men of spiritual vocation can still find a life of adventure and service without material distractions.

"Nothing is more certain than that the Brothers will get their man. And, surely, this is no bad answer to those who deplore the Church's lack of dedication, an alleged lack of vigour in her clergy. God's own swagmen would seem to be no 'cissies'.

"Their first concern has been the bushman's soul; they have not, however, neglected his mind. At Charleville they already have two hostels accommodating boys and girls from far away homes whose parents might otherwise be unable to send them to school.

"The Bush Brother now travels generally by car; he used to ride his parish boundaries. Soon we may know flying Brothers. After all, they doctor souls."

AUSTRALIAN BOARD OF MISSIONS

MODERN PRESENTATION OF MISSIONARY ENTERPRISE

BIBLE HOUSE, BATHURST STREET
(Opp. the Cathedral)

Official opening on Tuesday, November 11
at 8 p.m., by His Grace, the Archbishop
of Sydney

Other sessions will be opened by the following:—

Wednesday, November 12, 2.30 p.m.:
The Right Reverend Fortescue Ash.

Thursday, November 13, 2.30 p.m.:
Mr. Donald W. Smith, The Consul-General for
the United States of America.

Friday, November 14, 2.30 p.m.:
Mr. A. C. Gooma, Acting Consul-General for
Greece.

Friday, November 14, 8 p.m.:
The Rev. W. S. Southward, General Secretary
of the Anglican Board of Missions in New
Zealand.

This new exhibition has been professionally made at a cost of £750. Each area helped by the A.B.M. has a separate display attractively designed.

NEVER BEFORE SHOWN IN SYDNEY

Catalogues: 2/- each
AN EXHIBITION THAT IS NEW,
UNIQUE AND INSPIRING

Tell the Advertiser
You saw his Advertisement in
THE ANGLICAN
He will appreciate it

THE ANGLICAN

Incorporating The Church Standard

FRIDAY NOVEMBER 7 1952

FREEDOM OF WORSHIP

The Christian Church as a whole, during the nineteen centuries of her existence, could scarcely lay claim to a record of liberal toleration in the matter of religious liberty. It is reasonable to claim, however, that during the last half-century clerical leaders and lay adherents alike, in the majority of Christian denominations, in all truly civilised and democratic countries, have shown a mutual tolerance and forbearance which already bears the fruit of Christian unity against many of the evils of our times.

Our own Church can claim a not unworthy share in the trend of liberal and enlightened tolerance which has marked these last years. In the United Kingdom, for example, the Church of England is by law the established Church of the land, and her adherents far outnumber those of all other faiths combined. Yet members of the Roman Catholic Church, a small minority group comprising a mere six per cent. of the population of England and Wales, enjoy as a matter of course not only full freedom of worship, public and private, in law and in fact; but their schools are actually supported with public monies, they may import as many priests as they wish from Ireland or Italy, publish such books and newspapers as they wish about their faith, hold processions and the like, and indeed may endeavour by all means at their disposal to convert the entire population of England to Roman Catholicism if they so desire.

It is unthinkable to the British or Anglican conscience that this should be otherwise, for the strength of our institutions and beliefs lies in the fact that we have them by choice, not compulsion.

In other countries which are heir to the British tradition, and the majority of whose populations are not Roman Catholic, the same happy state of affairs exists. Members of the Roman Catholic Church in New Zealand, the United States and Australia, for example, enjoy in law and in fact the same privileges, rights and immunities, are subject to precisely the same restrictions and penalties before the law, as members of whatsoever other denomination. It would be unthinkable, for example, that legislation should be passed which prevented our Roman Catholic fellow-Christians from bringing in priests from England, or which prevented their holding a Eucharistic Congress in the streets of Sydney, whether they are a majority of our population or not.

Unhappily, this is not true in countries like Spain and Italy in the Old World, or most of the South American Republics in the New.

For this reason, we share the sense of regret felt by the great majority of our Roman Catholic brothers and sisters in Christ at the unfortunate statements which have appeared recently in the "Catholic Weekly" and other Roman Catholic organs, and to which reference is made elsewhere in our columns.

The "Catholic Weekly," like the Roman Catholic priesthood and hierarchy, is bound to toe the official line not only in matters of pure dogma, but in presenting news with any religious significance.

This does not mean, however, that the majority of Roman Catholics in Australia, at any rate, blindly accept the same official line. On the contrary, the ordinary, intelligent Roman Catholic knows as well as anyone else the position which obtains to-day in Spain and Italy, and in certain South American Republics—and he regrets it the more because, as a thinking member of his church, he appreciates the great harm that unbridled clericalism in its worst form can do to the cause of true Christianity in the world to-day.

By the same token, few Roman Catholics are deceived by the more alembic coruscations of Dr. Rumble, the one-time Anglican who is to-day the leading controversialist of the Roman Catholic Church in Australia. Like most Anglicans, most Roman Catholics accept Dr. Rumble's flights of fancy for what they are—and for what, being an intelligent man with a keen sense of humour—he undoubtedly intends them to be: good, clean entertainment with something of a sharp edge to it.

Consider the exquisite humour of his reply to the question: "Is there a Christian country in the 'world to-day, according to your standards?'"

"I would think," he replies, "that a country 'would deserve to be called Christian from the

"viewpoint of the beliefs of its citizens if the 'majority truly believed personally—not merely 'professed to believe—in the truths of the 'Christian religion. And I would think that would 'be true of Italy, Spain, Portugal and Eire. From 'the viewpoint of behaviour, if you are willing 'to call a country Christian only where the 'majority of the people live right up to the highest 'ideals of Christianity, then no country is Chris- 'tian. But it would be unreasonable to expect that. 'Christians will always be divided, from the 'behaviour point of view, into good, bad and 'indifferent ones and the saints will always be 'the few. If the test be whether the majority of 'the people in a given country are baptised 'Christians, and not only profess but really 'believe personally in the truths of the Christian 'religion, however more or less they manage to 'live up to it in practice, I would say that Italy, 'Spain, Portugal and Eire are Christian countries."

Any Australian ex-serviceman, R.C. or Calcehumpian, will regret that the learned doctor did not complete his jest by including that leading pro-fascist state, the Argentine, in this distinguished list.

As to the news story given such regrettable prominence by our brother journalists of the "Catholic Weekly," we make these comments.

First, no authority whatever is quoted for the statement that a "group of wealthy American sects" are "creating dissension . . . in Spain, Italy and Latin America. Our journalistic brothers of the "Catholic Weekly" are competent, trained men. They know as well as we the difference between fact and opinion. They know that most of what they printed in their news columns should have appeared in their editorial comment. We are sorry indeed that they allowed sectarian feeling to prevail over established and sound journalistic tradition.

Second, the revolt of good and devout Roman Catholics against bishops and priests who, we fear, were not all they should have been in Mexico, for example, took place long before 1939—with no "Protestant invasion" to help it along. The position to-day in most South American republics is much as it was in Mexico only a few years ago.

Third, the comment on a great and free—and fearless—journal, TIME, is unworthy of a serious religious journal. If "Anyone with a . . . 'knowledge of . . . Colombia to-day" could have "ripped (the TIME story) to shreds," then why did not the "Catholic Weekly" do so?

Fourth, our journalistic colleagues have completely begged the question so far as Italy is concerned by concentrating on the evangelising work of one small American Protestant Church. There is an indigenous Italian Protestant Church, staffed exclusively by Italian Pastors, which has endured the most ferocious persecution by fellow-Italians—including, alas, Bishops of Rome—since the twelfth century. One of the first acts of the late Signor Mussolini after the conclusion of the Concordat was to close down several of their churches. We refer, of course, to the Waldensians.

Already in the last two decades, Roman Catholic official policies have provoked Roman Catholics themselves to successful revolt in Mexico, to near-revolt in half a dozen South American states, to the bloody reaction of civil war in Spain, and to a near-communist victory in Italy. The significance of these and related events has not been lost upon good and devoted Roman Catholics in Australia and elsewhere—including even bishops and priests—for whom and for the success of whose efforts to put their house in order we, as Anglicans, are in duty bound to pray.

CLERGY NEWS

APPOINTMENTS

DUNN, The Reverend Charles, has begun duty as chaplain to the Missions to Seamen, Bunbury, W.A.

WALKER, The Reverend R. E., to be rector of Narragin, Diocese of Bunbury. Will begin duty early next year.

HARRIS, The Reverend W. King, to be rector of Donnybrook, Diocese of Bunbury.

JONES, The Reverend Benjamin R., rector of Bordertown, Diocese of Adelaide, to be rector of St. Thomas's, Balhannah, Diocese of Adelaide.

DEVONSHIRE, The Reverend W. W., to be rector of Kendall, Diocese of Newcastle.

TAYLOR, The Reverend G. T., vicar of St. George's, Footscray, Diocese of Melbourne. Inducted on November 5.

LEAVE OF ABSENCE

HADDRIFF, The Reverend H. F., assistant-priest at St. Paul's, Launceston, Diocese of Tasmania, is proceeding to England for study and experience. Mr. Haddriff is the son of the Reverend F. L. Haddriff, rector of Longford with Perth, Diocese of Tasmania.

TRANSFER OF CEMETERY

Perth, Nov. 3

After 26 years of negotiations with the State Government, the site of the pioneers' cemetery at Guildford is about to be conveyed to the church.

Announcing this, the Archdeacon of Perth, the Venerable E. H. Strugnell, said that the diocesan trustees had undertaken to maintain the cemetery in perpetuity.

For many years the cemetery has been an eyesore alongside the beautiful Gothic chapel of the Guildford Grammar School.

GIFT OF COPE

Perth, Nov. 3

A beautifully worked cope imported from England has been presented by the Diocese of Perth to the chapel at Perth College to mark the 60th anniversary of the profession of Sister Rosalie.

Sister Rosalie recently retired as headmistress of the school after 50 years in that position.

"INVASION BY PROTESTANTS"

The "Catholic Weekly," a Roman Catholic organ printed in Sydney, contained the following story on page 1 of its issue of last week, under a headline which ran across the entire page. We have confined comment to our Leading Article. —Editor.

A group of wealthy American sects, which now find many converts in countries, notably China, closed to their missionary activity, are creating dissension in Catholic countries like Spain, Italy and Latin America by sending their surplus proselytising agents there to whip up hatred against the Catholic Church and win the people away from their ancient religion.

Protestant proselytising in countries where almost 100 per cent. Catholic is a comparatively recent phenomenon. Most of it is directed from the United States where Protestant foreign mission societies not only have vast incomes but plenty of unemployed evangelists.

They have deliberately turned their backs on the primitive, pagan countries which are still open to them and are infiltrating nations that are already completely Christian.

This infiltration began in Latin American countries shortly after World War II, virtually closed China to fresh missionary enterprise.

The technique of making "rice Christians" was introduced in some poorer districts.

Distribution of food and clothing was the price of apostasy and was accompanied by the most bitter harangues against the Catholic Church, its leaders and doctrines.

Inflammatory sermons which did not hesitate to describe the ancient religion of these Catholic people as "a great Babel built by audacious and evil men to gain power over the whole world," which vilified the Blessed Virgin and slandered the priesthood, aroused the feelings of the people. Naturally, Catholics answered their accusers and demanded that their Governments should prevent the entry of these sowers of discord.

There is not a single proven case, however, where a Catholic leader opposed freedom of worship for Protestant minorities—and they are tiny minorities—resident in their country.

But there are numerous examples where Catholic leaders have appealed to their people not to interfere with such Protestant minorities engaged in the legitimate practice of their religion.

In other words, there is no objection to local Protestants worshipping as they wish, but there is the most determined objection to lying propaganda and bribery to induce Catholics to abandon their religion.

On October 12 last, the Sydney Sunday "Telegraph" reprinted from "Time" news-magazine a typically loaded piece of Protestant propaganda from Columbia.

The picture it gave was one of simple, sincere Protestants being murdered by cruel and depraved Catholic soldiers on account of their religious beliefs.

It was as false a picture of conditions in Columbia to-day as could possibly be imagined.

Anyone with even a little knowledge of political affairs in Columbia to-day could have ripped it to shreds.

In remote sections of the country there are numerous guerrillas who have shown sporadic activity since the unsuccessful Leftist revolution in 1948.

Civil authorities have frequently claimed that Protestant organisations have given help to these guerrilla bands, and when they have suffered for political and revolutionary activity they have cried out that they are being persecuted by the Catholics for their religious beliefs.

In recent months, Protestant proselytising activity has been intensified in Catholic countries, and reports are now reaching Sydney of the unrest being created in Spain and Italy.

In Spain, Cardinal Segura, of Seville, has protested vigorously against the form which Protestant "missionary" activity has taken.

His words have been hopelessly misinterpreted in the United States, where secular newspapers have falsely pictured him as an opponent of religious freedom.

Recently there was some fuss in Rome because a Church of Christ minister, who disobeyed Government regulations concerning religious services, was not allowed to open his church.

Immediately thereafter an uproar in U.S. Protestant circles. Complaints of restrictions of religious liberty were carried to Secretary of State Dean Acheson, who made his country look rather foolish by taking the matter up on a diplomatic level through the U.S. Embassy in Rome.

The nonsense came to an end when the "Church of Christ" pastor in Rome complied with the regulations and resumed his services.

The Cardinal's letter, which was published in the Vatican newspaper, "Osservatore Romano," on October 14, called for Government action to curb the activities of Protestant pastors.

At the same time, he went on to say, for reasons of religious and political order, the liberty of invading Protestants should be curbed, especially in their actions aimed at the disruption of the unity of the Italian people.

ONE MINUTE SERMON

SIN, A DEBT

THE HOL GOSPEL FOR THE 22nd SUNDAY AFTER TRINITY

The Text

Peter said unto Jesus, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, until seven times; but until seventy times seven. Therefore is the Kingdom of Heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence; and he laid hands on him and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison, till he should pay the debt. So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done.

The Message:

The teaching of Jesus in relation to forgiveness is positive.

But it is concerned with the things which stand in the way of fellowship rather than with fellowship itself.

Also our Lord's sayings give great prominence to forgiveness as it affects our human relationships, between man and man.

The condition of our being forgiven by God is not only repentance but also the presence of the forgiving spirit towards others who have offended us.

You have read the Gospel! Then you have noticed that sin is spoken of as a debt.

We owe something to the person we have hurt by our sin or selfishness.

And where there is a debt, and both parties are conscious of the debt, there can be no fellowship. There is a barrier.

Even on a worldly level this was so after the first world war when great nations cancelled the debts owed them by other nations, realising that trade fellowship could never be a reality with the barrier of debt between.

So the King removes the barrier and wipes out the debt that his servant may come into fellowship again.

But the servant has no such sense of the importance of fellowship. To him—his own possessions, his own pride, his own importance are uppermost, so he takes his fellow by the throat and puts him in gaol.

The fellow servant's debt was small, he could have made it good. Often in life the hurt we have done to others or they to us, is like the debt to the King, it can't be made good—it cannot be undone.

The only thing is to cancel it and seek fellowship. For fellowship is life. This is a costly demand from our God and Father, but let us face it.

No matter what in days of war or peace others have done to hurt us, small debts or great, because of God's great love let us cancel the debt and seek to make fellowship.

That is God's way. It must be our way if we are to be the children of God and know the joy of fellowship in and with Him.

CHURCH AND NATION

A FRANK AND FREE WEEKLY COMMENTARY

Finding Work for

Migrants

No Australian can feel happy about the plight of the hundreds of Italian migrants to this country who find themselves out of work.

The problem arises from the change in the employment situation in Australia in the past few months. It is true that not only Italian migrants have suffered because of this. British migrants have had the disillusioning experience, too, of coming to Australia to take up jobs which have been denied them on the very day of their arrival.

There has been a good deal of quasi-legal talk in the past week about Australia's exact obligations to the Italian migrants with the suggestion that unskilled workers come here at their own risk and can expect no special assistance.

But, whatever the legal position may be, surely there can be no argument about Australia's moral obligation. It seems to me that no migrants—British, Italian, German or any other kind—should be encouraged to come to Australia unless work can be found for them.

Another line of talk propagated this past week has been that the ugly riot in Sydney, when Italians clashed with the police, was Communist-inspired.

No doubt such a situation was one of which the Communists would not be slow to take advantage, but most people will agree that there was sound sense in the Italians' plea to be given work here or to be sent back to Italy, and that it would be sound sense, too, for the Government to give the Communists no such ready-made chance to exploit the party line.

"Migration cannot be turned off like a tap," we are told. But it is nearly four months since the Italian riot at Bonegilla first drew national attention to the fact that some migrants then had been four months in this country without being able to find work.

In the meantime the Minister for Immigration, Mr. Holt, has been abroad and his itinerary included Italy. It might have been thought that he would have had frank and profitable talks with the Italian authorities about the whole migration situation. Yet only this week another large party of Italians has reached Australia. Their arrival can only accentuate an already difficult situation.

Either the Government must busy itself in finding useful work for migrants or it must act more promptly to shut them off until the labour position here improves.

Personally, I would like to see the Government take the constructive course of ensuring that migrants do find work. In a country with so much developmental work still to be done, it seems tragic that we should have any unemployed, Australian or foreign.

More By-Elections

Death is taking unusually heavy toll of members of the 20th Commonwealth Parliament, which was elected on April 28, 1951, and so has run only just half its course.

There have been seven deaths—five members of the House of Representatives and two Senators. Three have been Labour members (Mr. Chifley, Mr. Lazzarini and Senator Nash), two Liberals (Mr. Hughes and Mr. Ryan), and two Country Party (Mr. Eiggins and Senator Plesse).

Labour's success in wresting Flinders (Mr. Ryan's late seat) from the Liberals has no hope of being repeated in Bradfield, where Mr. Hughes at the last election polled 32,469 votes to his Labour opponent's 8,784, and achieved the Commonwealth record majority of 23,685.

Recent elections have shown an increasing swing to Labour, reaching 11 per cent. in Flinders. But a swing of 29 per cent. would be necessary for Labour to win Bradfield.

Nevertheless, a vigorous campaign may be expected in Bradfield. Labour will try to make the biggest dent possible in the Liberal majority in the hope of exceeding the Flinders swing, and the Liberals will be anxious to see just how far their stocks have fallen in the bluest of blue riband seats.

Before the Bradfield by-election there will be one in Werriwa, where Mr. Lazzarini had a majority of 4,847 at the last election. With the upsurge in Labour voting everywhere, there is no chance of this seat, any more than Bradfield, changing hands.

The Mothers of the

Race

The elderly widower who barbers me was telling me this week that he had been called in to help his daughter, who has five children. She is sick; her husband, a plumber, is working long hours; and all but one of the children (aged three to 14) are at school.

The barber can cook—and so his help in the daughter's home just now is especially valuable. In any case, even if the family could afford it, paid help in the home is practically unobtainable.

There is nothing unusual about this family except its size. But, as the barber told me more about their weekly struggle to make ends meet—"there's one pair of shoes at the bootmaker's every week, for instance"—I could not help feeling that the mothers of our race are the most neglected group in our modern community. No 40-hour, five-day week for many of them; no respite from the drudgery of incessant household "chores" unless they fall sick; and always the constant worry of trying to make the housekeeping allowance meet all needs.

Perhaps this family is more fortunate than some because

the father can work overtime, although that means he is less able to help in the house. But, even with overtime, his tradesman wages don't leave anything to spare after the rent has been paid, and seven people have been fed, clothed and "shod."

Babies are our best migrants, everyone agrees. And in recent years child endowment has done much to help struggling households. But, unless inflation can be conquered soon, many families will continue to be hard-pressed—and families of five children will become even more uncommon.

Over to Electors

The electors are being called in to try to unravel the tangled skein of Victorian politics about which I wrote last week.

The election, which will take place on December 6, will be conducted on the old boundaries, so that the issue of redistribution, which was the root cause of the political crisis, may still be left unresolved.

Clearly, any change toward equalising electorate strengths will be opposed by the Country Party, which has had representation in the Legislative Assembly much in excess of its support in the electorates simply because rural constituencies have far fewer voters than city constituencies.

But the Country Party has no prospect of winning a majority of seats. Indeed, it has had a singularly fortunate career, under the leadership of the late Sir Albert Dunstan and, more recently, of Mr. J. G. B. McDonald, in holding the Treasury Benches for so many years with the support of either the Labour or Liberal Parties.

If the Country and Liberal Parties can aggregate a majority after the pending election, redistribution seems likely to be shelved. But if Labour becomes the Government, either in its own right or with the support of Liberal dissidents, then the plan to equalise the electorates by splitting the Federal seats in Victoria into two State seats will be put into effect.

It is a pity the election could not be decided on equalised boundaries. But at least the issue will be put to a straight test in Glen Iris, where the Liberal leader, Mr. Norman, is being opposed by the former Liberal leader, Mr. Hollway, who is the champion of redistribution. They have been such implacable opponents that the inevitable disappearance of one of them from the next Parliament should enable the breach in the Liberal ranks to be more readily healed.

At the moment Mr. Hollway's chances of being a Norman conqueror do not seem bright.

Personalities and intrigues have disfigured Victorian politics too long—to the detriment of stable government. Irrespective of party politics, Victoria will stand to gain if the electors next month give one party an independent majority.

Tailpiece

The gastro-enteritis epidemic which hit our suburb last week at least brought to light a simile that was new to me.

It came from my neighbour, a victim of the "wog," about whose health I was inquiring over the garden fence.

"I'm just like a church window," he said wryly.

I was puzzled by the expression and sought an explanation. "I'm full of pains," he said.

—THE MAN IN THE STREET.

ANGLIANS TO USE ORTHODOX CHURCH

The Serbian Orthodox Patriarch has announced that he has given the use of an Orthodox church in Belgrade for Anglican services attended by the British community.

FREEMASONRY

TO THE EDITOR OF THE ANGLICAN

Sir,—I write to offer a comment on the controversy under the above heading. But may I preface this comment by an expression of warm appreciation of THE ANGLICAN. Its fascinating vitality, copious news items, ably-written articles, and high standard of journalism make it an outstanding paper. Provided church people support it with an enthusiasm equal to the enthusiasm with which its originators are editing and producing it, THE ANGLICAN would seem to be destined to exercise a strongly beneficial influence in the life both of the Church and of the nation.

One of the uses THE ANGLICAN is serving is in the opportunity it affords for a discussion on matters that need clarification. One such matter is the attitude of churchmen to Freemasonry. Controversy is caused by the stand taken by the Roman Catholic Church.

This Church's undisguised opposition to Freemasonry springs from its aversion to the supposedly atheistic and anticlerical nature of continental Freemasonry. It springs also from the desire of the Roman Catholic Church to segregate its people.

This policy of segregation does not appeal to Anglicans. It appears to them to be out of keeping with the command to go out into the highways and byways. Most churchmen who are Freemasons value the opportunity the craft affords for fellowship with men whom otherwise they might not meet.

However, there is need for the statement made by Mr. Stanley A. Taylor in his letter in THE ANGLICAN of October 31, that Masonry does not profess to be a religion. There is also need for churchmen who are Freemasons to see that they are not committed to anything in word or deed that violates the Deity and Lordship of Jesus Christ.

I am,

Yours very sincerely,
WILLIAM BALLARAT.
Bishopscourt, Ballarat.

COLOUR BAR

TO THE EDITOR OF THE ANGLICAN

Sir,—I feel the challenge to write, after reading Canon L. John Collins' article "Attack on Malan" in THE ANGLICAN, October 17, in which he appeals "for a bold and courageous stand, on principle, against racial discrimination."

"The Christian whether he liked it or not, must oppose every act against the dignity of the coloured people, from whatever direction."

This article seemed strange reading having listened shortly before to a speaker at a crowded afternoon meeting. She gave her talk the title "Comparisons and Contradictions."

Speaking about going through Westminster Abbey, she mentioned that a Service was in progress. She and her companion, an educated Indian woman, decided they would like to attend the Service.

They were walking up the aisle, and, being asked where they were going, answered that they would like to attend the Service. They were told "she could attend, but the other woman would have to come back at 5 p.m. when white, black, brown and brindle could take part."

Naturally, neither of them attended either Service, and as she said, "it took her quite a long while to heal the wound that that one sentence had caused."

I think it is time for the Church authorities to remove "the beam from their own eyes" when a coloured person is prevented from attending a Church Service.

I would like to stress that the speaker was mainly concerned in the part of her talk on "Contradictions," not to belittle our Church.

But being Anglican, although I did not know her personally, I rang her to ascertain if she was sure it was someone in authority who refused the In-

dian woman admittance to the Service.

She said "Oh yes," and by her description of his robes, I would say he was the verger.

Yours faithfully,
(Mrs.) G. WILKINSON.
Dee Why.

RECRUITS FOR MINISTRY

TO THE EDITOR OF THE ANGLICAN

Sir,—The shortage of candidates for ordination, as referred to in THE ANGLICAN, October 31, is not peculiar to Australia nor to any one Church. It is general.

It is not the salary—for a man who lets that weigh in the service of God is better outside any Church—but the growth of honesty among men. They cannot enter the ministry because their reason and belief is in conflict. It is not the teachings of Jesus but the Church's doctrines and theology.

Who, for instance, who is sane, will allow that children are by nature born in sin? Yet this has to be accepted for the physical resurrection of the built up and maintained.

Who can, in the sight of God, say that he accepts rationally the physical resurrection of the body, the Virgin Birth, Transubstantiation, infallibility of the Pope in council, etc., etc.

Unless a modern Council of Nicaea is formed and the doctrines of the Church brought into line with truth and reason, not only will there be a shortage of clergy, but Christianity will lose ground and the churches will be emptier than they now are.

The tragedy of it is that mankind is hungrier than ever spiritually, and they cannot find refreshment for the soul where they expect it.

I am, Sir,
Your obedient servant,
"DURY."
Springdale, N.S.W.

CATHOLIC FAITH

TO THE EDITOR OF THE ANGLICAN

Sir,—I am sometimes appalled by the statements about the Reformation made by members of the Protestant clergy

(including Anglicans). Joyfully they speak of this "wonderful" movement that freed us from the spiritual dictatorship of Rome. They tell us how wicked Rome was, and how the Reformation led Christians back to the real Jesus Christ. In their exultation, they completely forget the basic significance of the Reformation.

This movement, so widely revered by Protestants, broke the Church into a thousand pieces. Before, there was one Christian Church; now there are hundreds. For the Reformation, whether it was necessary or unnecessary, was certainly tragic. It is the tragedy of the Reformation that so many Protestants fail to realise. The word "Reformation" is itself quite misleading—Luther and Calvin did not reform the Church, they broke it. The movement was, more accurately, a revolution.

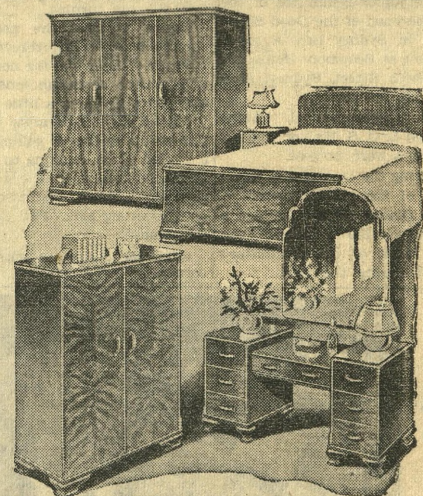
It is admitted by most Anglican ministers to-day that the Anglican Church holds a "Catholic" faith. But few ministers ever tell their congregations what this "Catholic" faith is! It is something generally admitted, but at the same time tidily ignored—while our ministers continue to place heavy emphasis on the tragic Reformation movement. Surely some better balance can be achieved, and I personally hope for the day when the Anglican Church will not be ashamed to profess its Catholic beliefs.

Yours faithfully,
JOHN D. RICKARD,
14 Beranon Ave.,
St. Ives, N.S.W.



FIRE ACCIDENT MARINE

New South Wales Branch:
95 Pitt Street, Sydney.
Manager for New South Wales:
H. V. Reynolds.
Directors: Sir Marcus Clark K.B.E.
(Chairman), V. G. Watson, B.A.
Hollingdale, L. A. Poole.



SEE BEARD WATSON'S FOR YOUR BEDROOM SUITE

You are invited to inspect our large range of Bedroom Suites. There are styles for every home, and values to please everyone. For your convenience the Suites are displayed in model rooms in the Department, Third Floor. You should also see our stocks of mattresses and pillows in the new Bedding Department. There is a mattress and a pillow to suit every requirement.



PARKER-KNOLL CHAIRS

The famous Parker-Knoll Chairs are made by and obtainable only from Beard Watson's. These comfortable chairs will harmonise with any furnishing scheme. See the complete range of Parker-Knoll Chairs in Department, First Floor.

Beard Watson & Co. Ltd.

GEORGE AND YORK STREETS (near King Street), SYDNEY.
PHONE BX 3281.

The Bush Church Aid Society

Presents a new series of Broadcasts by

"THE BUSH PADRE"

Listen to these fascinating talks of Christian Work Outback through 2GB.

EVERY FRIDAY AT 11.15 a.m.

AND EVERY ALTERNATE SUNDAY THROUGH 2CH AT 6 p.m.

WOMEN'S NEWS

CHURCH NEEDLEWORK

WHITE WORK

Working with the needle is a pleasure to a great many women and men. There is a deeper sense, even one of consecration, when needlework is done for Church use. Even more, when embroidery made for missionaries, will be objects which carry inspiration to simple native converts.

Then why should we women in our homes be frightened of doing Church needlework? Let us begin with the simplest of white work.

LESSON I

Purificators used to wipe a chalice are of small size. They vary according to individual choice of the priest.

The usual type is a square of nine inches or slightly less. Another is a strip of nine by six inches. These are decorated with crosses in white embroidery.

Material should be a firm handkerchief linen in white. Sheer linen and linen-lawn is too flimsy. Cut your material allowing for a hem of $\frac{1}{2}$ to $\frac{3}{4}$ an inch all round, with a narrow turning of $\frac{1}{4}$ inch.

The hem may be done with a single or a double line of hand-hemstitching and should have mitred corners. Use a white machine cotton such as No. 60, 80 or 100, and a needle to suit, such as No. 8 or 9 sharps.

Draw threads to cut out a square of 10 ins. Measure $\frac{1}{2}$ in. all round and draw a thread, snipping it at the corners, so that it does not cross the hem. Draw out six threads, making this 9 in. square with a tiny cut hole at each corner. See figure 1.

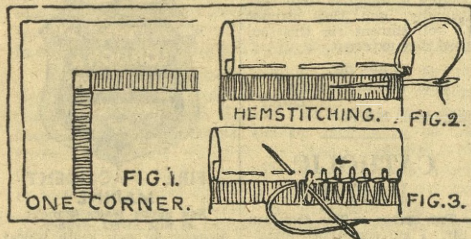
Crease a little, $\frac{1}{2}$ turning, then turn your hem to meet the withdrawn line. Pin it. Tack it, except at the corners. Now at this stage we should mitre the corners, but as this requires several sketches and we have not space in our column this week, we will leave it until next week.

Let us jump to the hemstitching and perhaps you would practise on another bit of stuff while waiting for our lesson on mitring.

HEMSTITCHING FOR MANY PURPOSES

The white linen altar cloth, the corporal and the purificator may all take hemstitching.

Proceed as follows from our diagram:—



BUSH BROTHER EVENING

The junior committee of the Brotherhood of the Good Shepherd in Sydney held a social evening at Beaumont House, 167 Elizabeth Street, Sydney, at 8 p.m. on October 11.

The vice-principal, Archdeacon L. C. S. Walker, and six brothers were present.

During the evening the treasurer of the junior committee, Miss Dianne Mylott, handed a cheque for £50 to the principal, the result of the committee's effort during the year.

Figure 1. Draw threads. This is the under side of the work. Start on the right and fasten on by one or two tiny stitches into the top turning.

Figure 2. Pass the needle under a group of five threads.

Figure 3. Draw out the needle and pass it again underneath and pierce the hem a little beyond the clump and about two threads up, so that it will make a slanted stitch, showing on the underside which is the right side, and a short upright stitch on the wrong side. Pull tight. Continue.

Next week: How to mitre a corner.



The painting of the Virgin, mentioned in our Carpentarian Diocesan News in our last issue. It was specially executed in a tropical setting for the Mothers' Union Hall built by the islanders of Badu Island in the Torres Strait. The hall was dedicated by the Bishop of Carpentaria on October 23.

NEW ERA FOR WOMEN

The reader of the New Testament finds that each evangelist makes his own peculiar appeal, since each gives expression to his individual vision of the Lord, or at least offers his personal rendering of the common tradition by which the Church lived.

S. Luke is markedly universalist in his sympathies, as befitted one who was himself of Gentile extraction, and who supplemented his Gospel with a survey of the missionary activities of the earliest disciples.

At the outset of his first volume, in his account of the visit of Jesus to Nazareth, he shows in advance how what the Jews reject will be welcomed by the Gentile world; and the closing scene of the second volume presents the greatest of the apostles established and active at Rome, albeit as a prisoner.

A further indication of his wide sympathy is that he makes a point of doing justice to the place assigned by Jesus to women in his ministry, and to the notable part they played in the building up of the Early Church.

Figures such as Mary, the mother of the Lord, the two sisters in their Bethany home, the widow of Nain by her son's bier, and Lydia, the first convert from Europe—these mark the beginning of a new era for women.

It is true that the disciples were but poor followers of the Master in this as in other respects. The old prejudices died hard, and their strength can be estimated from their persistence even within the New Testament itself.

It would be foolish to claim that the entry of woman upon her legitimate place in society is a product simply of the Christian spirit; social and economic factors were also of great importance.

But, thanks especially to S. Luke's Gospel, it was always possible to appeal from the lagged practice of Christendom to the ideal and example of the Master.

Whereas Judaism was, and is, avowedly a man's religion,

whatever honour it may pay to the wife and mother in the home, Christ asserted the full spiritual equality of woman with man and showed his sympathy with her and her problems, even at the cost of exposing himself to criticism.

And women rewarded him with their unremitting devotion, so that they were the last to forsake the scene of his crucifixion, and the first to make their pilgrimage to his tomb and find him risen.

But it is particularly on the mission field that Christianity has come to the relief of womanhood, bringing a new ideal of partnership in marriage, equality of opportunity in education, and a variety of careers.

The influence of woman on civilisation is on the increase, and we may be only at the beginning of a ministry which, the more distinctive it is, will be the more gracious and healing.

For as God created man and woman neither for himself but each for the other, so it is only through their full and constant co-operation that his will can finally be done on earth.

It is not meant that the differences between man and woman should be denied or slurred over; rather both should bring into the City of God what is peculiarly their own.

MOTHERS' UNION CHOIR

Sydney members of the Mothers' Union are preparing for their choral concert, to be held on December 5. Rehearsals are held each Friday afternoon in the Chapter House.

Members are very pleased that Mrs. Potter has recovered from her recent illness and is able to conduct the choir once again. She would be glad to hear from singers willing to join the choir, preferably with choral experience. A special welcome is reserved for contraltos! Contact her through the Mothers' Union headquarters, MA 7385.

"ANGLICAN DISMISSIONERS"

"The Church Times" publishes this "Meditation in Verse," by the Reverend S. J. Forrest, who says it is based on the quotation from a recent speech of the Archbishop of Canterbury: "I have no use for people who go about denigrating the Church of England."

Within our great Establishment,
We breed a type of malcontent,
Who only lives to make assaults
Upon her blemishes and faults:
Who blatantly her work decries,
And never fails to criticize:
Who loves to chide and castigate,
(Although he seldom pulls his weight);
Nor is he ever known to shrink
His vile dismissionary work.

In trade it pays to advertise,
And business-people, who are wise,
Do not deery commodities,
But adulterate them to the skies.
And yet the children of the Church
Prefer their Mother to be smirch,
And cheerfully will denigrate
Her priesthood and episcopate,
To vitiate her wide appeal
By grave dismissionary zeal.

So Mrs. Blank is heard to say
Among the folk who keep away,
That "services are pretty bad,"
The music's poor; the vicar's mad—
A man of quite abnormal views
Who preaches long to empty pews."
And those who hear this dreary song,
Will thank the stars they don't belong;
While all who've stayed or broken loose,
Will have another good excuse;
For neither sense, nor tact, deters
Our Anglican dismissioners.

No wonder, then, the parish priest,
Will find his handicaps increased;
He knows, however hard he tries,
His aims can only tantalize.
No new Jerusalem shall stand,
In England's green and pleasant land,
The while this demolition squag
Is damaging the Church of God.
An influential body these
Dismissionary pharisees!

G.F.S. EXHIBITION

The annual exhibition of the Girls' Friendly Society was held in the C.E.N.E.F. Auditorium in Sydney on August 31.

Members from the various branches exhibited some very fine examples of handwork, art and needlework, besides cake-making and floral arrangements.

The stage was decorated for the occasion as a Dutch scene. Tulips in bright colours and a windmill whose sails really worked were features of the decorations.

In the evening, Lady Hallstrom presented prizes and point-score shields and trophies won by branches during the year.

The points awarded included those for events at the recent G.F.S. sports as well as for branch activities.

Lady Hallstrom walked to the dais through a guard of honour of girls wearing the uniform of navy and blue recently adopted in Australia. She inspected the exhibits and commented on the high standard of the winning entries.

The last group meeting of the year for the Eastern Suburbs, Sydney, will be held at S. Michael's, Flinders Street, on Monday, November 10, at 8 p.m.

Among topics for discussion will be "The Planning of Programmes for Junior Meetings."

YOUNG WIVES' RALLY

London Oct. 23

About 3,000 members of the Mothers' Union from all parts of the British Isles and of the Commonwealth, met in the Royal Festival Hall this afternoon for a young wives' rally.

The rally was opened by the Duchess of Gloucester, who was presented with two tins of sweets, chocolates and toffees, "specially chosen for boys," as gifts from the young wives to her sons.

Young wives' choirs from the Provinces of Canterbury, York and Wales led the singing.

The central president, Mrs. Fisher, who presided, said that seven years ago the Mothers' Union had inaugurated a new department to work among young wives and mothers. The thousands who were present that day were but representatives of many thousands more, who were pledged to uphold the sanctity of marriage.

Turning to the Duchess, Mrs. Fisher added, "I do not know whether you realise what a tremendous strength and encouragement the example of the Royal family is to us ordinary mothers and fathers in both nation and Commonwealth."

The Duchess said that by trying to bring up their children as Christians, members of the Mothers' Union were supporting the Queen in a task of paramount importance.

The Bishop of Croydon, in a vigorous address, said that everything they did during the week, if it were done worthily and as well as possible, was worship.

He believed that harvest festival was so popular because it was the one service at which the ordinary man in the street saw a clear connection between what he did at his work, and what went on in church on Sundays.

But every Holy Communion service was a harvest festival, because they brought bread and wine, the results of their work, and offered them to God, who broke them of all self-interest, blessed them and sent the worshippers back to their work strengthened and enriched by them.

A demonstration of "A Daily Plan for Christian Living" was introduced by Mrs. Brenda Shackleton, and illustrated by a children's choir from the Archbishop Summer Memorial School.

WEEK OF PRAYER

The Young Women's Christian Association have joined with the Young Men's Christian Association in observing as a week of prayer and world fellowship the week which began on Sunday, November 2.

Miss K. C. Hammer, chairman of the World Fellowship Committee, writes: "In the world of to-day, confused, groping, often hopeless, the Y.W.C.A. and the Y.M.C.A. still witness to the power of Christ. In the study of the Bible, in discussion of problems of living, in the provision of residences for girls and men, in the field of sport and in many other ways our associations endeavour to bring their members into the fullness of the Christian life."

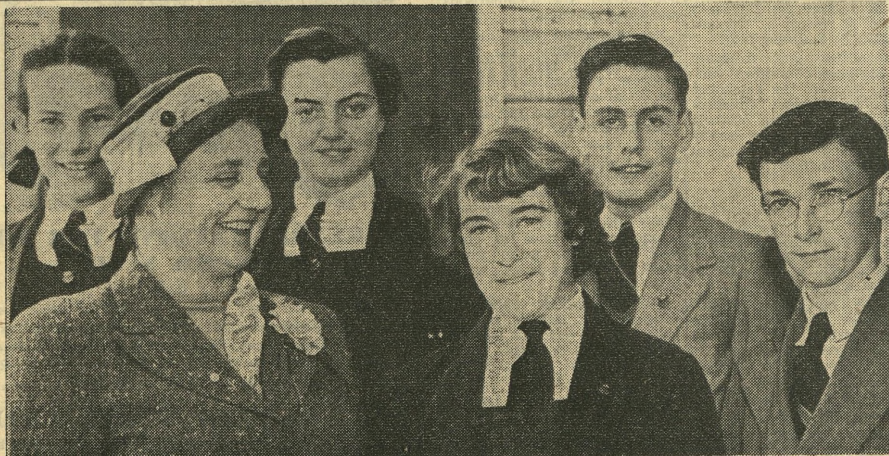
The headquarters of these two organisations have produced an interesting booklet entitled "One World."

Attractively designed and printed, it sets out suggested reading and meditation for the week of prayer and also gives a series of references which together piece out the life and death of Christ.

It includes a world map showing in pictorial form the "Faiths of Mankind."

The Bible, "The only book published in 1,000 languages," is to be the basis of all preparations for the coming centennial plans.

The world-wide Bible Reading Plan, which follows the progress of the Church's year, has been followed for 100 years in Europe, having been inaugurated in Germany in 1852.



Mrs K. H. Bright-Parker with a group of young people when she visited Burnie, Tasmania, during the recent Anglican Youth Festival.

Arnott's

famous

Biscuits

There is no Substitute for Quality.

FAITH AND MORALS

A WEEKLY QUESTION BOX

By Dr. S. Barton Babbage

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

All questions should be sent to Dr. Babbage at S. Andrew's Cathedral, Sydney.



Did Henry VIII Found the Church of England?

This question comes from an anonymous correspondent in Willaura, Victoria.

It is a hardy annual! The Reformation was achieved in two stages: during the reign of Henry VIII papal jurisdiction was repudiated; and during the reign of Edward VI papal doctrines were repudiated.

During the reign of Henry VIII, by a series of parliamentary statutes, the royal supremacy was substituted for the papal authority. For example, the Act of 1536 affirmed, "the extinction, abolition and extinguishment, out of this realm . . . of the pretended power and usurped authority of the Bishop of Rome, by some called the Pope."

Nevertheless the doctrines of the Church, during the reign of Henry VIII, remained essentially Roman and unreformed. The Dispensations Act of 1534 declared that there was no intention "to decline or vary from the congregation of Christ's Church in any things concerning the very articles of the Catholic faith of Christendom."

It was only under Edward VI that the doctrines and articles of the Church were revised and reformed.

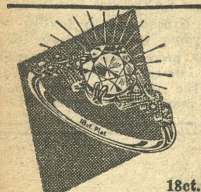
It is clear that Henry VIII did not "found" the Church of England.

HONESTY IN TRADING!

You can be SURE of Leslie Taylor's Values!

A wide selection of watches for both Ladies and Gents are available for as little as £6/5/- upwards. Every watch is fully guaranteed.

A small deposit will secure your purchase on lay-by, or you can use our very easy payment hire purchase system.



18ct. Solitaire £37/10/-

Examine scores of FLAWLESS GEMS in Revealing Daylight. FREE all-risk insurance for 12 months on every engagement ring. Every diamond GUARANTEED by . . .

LESLIE TAYLOR
The Ring Specialist

Roma House, 537 George Street, just below Victoria. MA983

SEE SYDNEY'S BEST VALUES AND ENJOY SYDNEY'S BEST SERVICE!

It is true, however, that his matrimonial exigencies provided the occasion, but not the cause, of the Reformation.

The changes that took place during the reign of Henry VIII were essentially political. Nevertheless, these political changes provided the occasion which precipitated, in due course, the doctrinal reformation.

The Reformers regarded the authority of the Bishop of Rome as an usurped and foreign jurisdiction. It was their object to return to an earlier and more primitive tradition: to repudiate papal accretions to the apostolic faith; and to assert the legitimate autonomy of national Churches.

It is clear that it was the intention of the Reformation leaders to restore rather than to innovate. It was not their intention to "found" a new Church: it was, however, their intention to "reform" a Church which had departed from the primitive and apostolic faith.

Was the Reformation a Disaster?

The Reverend John Hazelwood enumerates ten points to substantiate his contention that the Reformation was a disaster.

1. "The fact of a divided Christendom."—But the great and final division between the East and West dates from the eleventh century. The fact is that there has never been an undivided Christendom. Sometimes truth can only be safeguarded and achieved by separation from error. Division is sometimes the price which must be paid for the sake of truth.

2. "A divided and hideously national Europe."—But nationalism is a fruit of the Renaissance rather than the Reformation, and it is sheer confusion of thought to attribute to the one what is the logical consequence of the other.

3. "The suppression of the religious life."—There was good cause for the suppression of the religious orders at the time of the Reformation on moral grounds. In the religious life of the time we have an illustration of the ancient principle: Corruptio optima pessima.

4. "Intolerance and persecution."—But this was no new thing. It was the Independent, significantly enough, during time of Cromwell, who were the first to repudiate religious persecution. To the Reformation we owe the fact that there has been the growth of tolerance and the decay of religious persecution.

5. "It was the signal for hundreds of acts of barefaced robbery."—It is a regrettable fact that there are always men in every age who are eager to exploit, for their own selfish ends, the idealism and self sacrifice of others. The Reformation was no different, in this respect, from other great creative movements.

6. "Works of art were stolen and destroyed."—Admittedly, but revolutions are seldom bloodless or painless. And many of these works of art were destroyed because of their association with superstition. At the time, Iconoclasm was an inevitable consequence of the battle for truth.

7. "Holy things were revoltingly desecrated."—Most great movements suffer from the allegiance of some fanatics who

are an embarrassment rather than an assistance. The aim of the Reformers was not the desecration of holy things; and the Reformation ought to be judged by its representative figures. Their aim was the triumph of scriptural truth.

8. "Erastianism became a new superstition."—Erastianism, it is true, subsequently characterised the Lutheran Churches, but Erastianism is not a necessary expression of Reformation principles.

9. "The present day chaos in matters liturgical."—This is a matter of opinion. I do not regard liturgical experimentation nor variety in liturgical use as either reprehensible or regrettable.

10. "The new ideas of free Bible interpretation."—This, like the previous assertion, is a matter of opinion. I prefer to run the risks of "free Bible interpretation" rather than deny men the high privilege and solemn duty of reading the word of God. One of the inestimable blessings of the Reformation was the translation of the Scriptures into vernacular.

G. K. Chesterton once said that he was the more anxious to avert another war since he now found that his friends and brethren were henceforth doomed to suffer twice for the sin of patriotism: to be destroyed by their enemies and despised by their countrymen.

This is the unhappy state of affairs in which we find ourselves to-day in relation to our Reformation martyrs. It is a shocking and an incredible thing that those who laid down their lives for the faith should now be exposed to calumny and open abuse. For our part, we do not regard their testimony and work as a "disaster": on the contrary, we seek to honour their testimony and to preserve their work.

REFORMATION A DISASTER

TO THE EDITOR OF THE ANGLICAN

Sir,—Upon reading THE ANGLICAN of October 17, I was very interested in Mr. Hazelwood's most stimulating letter. There are two points in his letter which I would like to take up: (1) Drama and the Church, and (2) The Reformation.

I must confess that I am not quite sure whether Mr. Hazelwood is prejudiced to the point of fanaticism, or whether he has, with his tongue in his cheek, thrown out a baited hook. If he has done this, then I have swallowed it hook, line, and sinker, for, after reading his letter my Protestant blood pressure rose alarmingly!

1. Drama and the Church: I was disappointed in Mr. Hazelwood's remarks on this subject; for surely a church, having been solemnly consecrated for the purpose of worshipping God, is no place for the performance of plays, however moral in tone they may be. The church should be a "House of Prayer," where men and women at all times can feel free to enter and commune with God in prayer, worship and the sacraments.

Drama certainly has a definite place in Church life, but surely the parish hall is the place for it.

If, as in Christopher Fry's play, an "atmosphere" of a church is needed, it takes but a little ingenuity and a few

"props" to change the stage of the average parish hall into a church sanctuary.

Further, I could not but question his remark as to the "drama" of High Mass, which service has always seemed to me to consist of archaic ceremonial that is meaningless to the average lay person.

How much more "drama" there is in our Communion Office, where the whole congregation can see the Manual Acts and Fraction, and so take an active part in the act of worship!

2. The Reformation: I was astonished at the "fruits" which Mr. Hazelwood assigned to the Reformation. While it is true that since the Reformation Christendom has been outwardly divided, let us remember that there have always been divisions ever since Paul and Barnabas were unable to agree in New Testament times.

We Christians are only human, and however much we may deplore the fact, divisions are inevitable.

Prior to the Reformation, an outward appearance of Church unity was preserved in Europe by the ruthless suppression of "heretics"—name applied to anyone who questioned the Papal authority and dogma. In spite of this apparent unity, we cannot deny that many wars were waged long before the Reformation. To assign a "divided and hideously national Europe" that has caused many wars to the Reformation is to ignore the continual petty

feudal battles that characterised medieval times. Is it not so that persecution and intolerance are deep in the character of man, and can only be removed by the redeeming love of Christ?

It is hardly fair to blame the Reformation for Henry VIII! It was he who stripped the monasteries to swell his own coffers, unscrupulously turning the prevalent clerical distasteful to his own advantage. It must be acknowledged, in considering the suppression of the religious life, that the enforced celibacy of Rome had brought with it many irregularities!

Mr. Hazelwood refers to the "present-day chaos in matters liturgical" which he assigns to the Reformation. If he is here referring to our own Church, we can truly say that "the present-day chaos" is caused by the irresponsibility of certain clergy who have taken it upon themselves to abandon the authorised Prayer Book to use liturgies of their own "party" or choice.

Finally, although free Biblical interpretation may, as Mr. Hazelwood declares, have given rise to many "popes," surely this is preferable to the forced acceptance of the "ex Cathedra" statements of one Pope, no matter how many learned advisers he may have had!

Whilst not advocating a state of anarchy where we all set ourselves up as competent theologians and exegetes, and also believing that all Christians should reverence the pure Catholic faith preserved in our Church, I also claim that Christians should be free to express their own opinions. I thank God that I do not have to accept the new doctrine of the assumption of the Blessed Virgin Mary as a fact necessary for salvation!

Although I do not belong to the school of thought which exalts the Reformation to such a pitch that one wonders whether they would imply that Christianity began at that time, I do believe that the Reformation has given us freedom of thought and cleared our Church of medieval superstitions and concepts.

Yours faithfully,
PATRICIA J. NELSON,
Pacific Highway,
Warrawee, Sydney.

BROADCAST ADDRESSES
A series of broadcast talks under the title of "What Protestants Think" is to be given by a panel of speakers under the auspices of the New South Wales Council of Churches over Station 2CH, Sydney.

The first talk will be given by Dr. Cunningham Thom, president of the N.S.W. Council of Churches, on Sunday next at 9.15 p.m.

14/- PER WEEK

TO THE EDITOR OF THE ANGLICAN

Sir,—In THE ANGLICAN, August 29, under the heading of "How Much is 3,000 Yen?" you state that it "works out at about £3/18/-". I wish to draw your attention to this error.

The official rate of exchange at present is 1,008 yen to the pound STERLING, which makes it about £2/18/- AUSTRALIAN.

I know, for I am an Australian independent missionary, working for the Diocese of Hokkaido and my salary is 3,000 yen per month.

On my salary I keep three young Japanese boys, and without outside help, it would be impossible to live on this amount.

Incidentally, I live Japanese style, for being far from the big cities, even if I desired to live Western style, it would be impossible.

3,000 yen is sufficient only for food for one month for one person. I draw the attention of all readers of THE ANGLICAN to the plight, not only of the Japanese missionaries, but also of most of the Japanese clergy.

In the Diocese of Hokkaido there are some clergy who do not receive any salary from their Churches. They are forced to engage in secular work to support themselves and their families.

According to news reports, Australians are worried about the future of Japan, and whether Japan will become communist. To combat this, they joined ANZUS and prepared to spend huge sums of money to defend themselves.

But when it comes to buying a lasting peace, the Peace of the Gospel of Jesus Christ, that is another story.

There is only one way to save Japan for the free world.

That is to give her the chance of Christianity and Christian friendship. The Church in America is awake to the possibilities in Japan, and is pouring men and money into the country.

For the past three years, during which time I have been working for the Church in Japan, I have continually appealed to churchmen in Australia, via "The Church Standard" and personal letters.

Except for a few faithful friends, our appeal goes unheeded.

Our latest gift, received at the Church here, was a 32 lb. tin

of Australian powdered milk. Where did it come from? It came from an American friend.

Our church, established just one year ago, is situated in the Northern Island of Japan. It is in a rural area, which has been given to repatriates from Manchuria and Korea.

Here these unfortunate people are endeavouring to carve small farms out of virgin land.

During the recent visit to Japan of the General Secretary of the A.B.M., the Reverend Canon M. A. Warren, he visited our church and was deeply impressed by faith of these people.

During one year there have been 14 people baptised, and of these, nine have been confirmed. Two of the people were baptised by Canon Warren.

As an Australian, I have been trying for three years to interest the people of Australia in the missionary possibilities of Japan.

I am very pleased to see the small article in THE ANGLICAN of August 29.

I wish you every success with your new venture in THE ANGLICAN, and look forward to reading a little more news of the Church in Japan.

Yours faithfully
BROTHER LAURENCE
(Missionary in Charge.)
Church of S. Francis of Assisi,
Hokkaido, Japan.

C.W.A. AND RELIGION

TO THE EDITOR OF THE ANGLICAN

Sir,—In the issue of THE ANGLICAN of October 31, under the heading of "Boy Scouts," a paragraph reads, "The C.W.A. does not officially use the name of Christ though many of its members are practising Christians."

As one of the first members of this organisation in Australia may I mention that at all meetings this notice is read: "Honour to God" (which surely includes as a matter of course His Son); "loyalty to the throne; service to the country by country women, through country women, for country women."

The C.W.A. is not a preaching organisation, or doctrinal. It carries out Christ's instructions about our duty to our neighbours.

Has any Church quite succeeded in making Christ known to the present generation of youth?

(Miss) J. NEWTON,
Lindfield,
N.S.W.

GAUNT'S

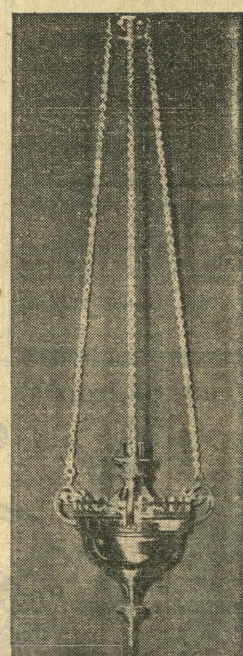


(SINCE 1856)

FIRST FLOOR,
GAUNT'S, MELBOURNE

BRASS HANGING SANCTUARY LAMP

Beautifully wrought
Hanging Sanctuary Lamp
in brass, with suitable
chains and balance weight.
Finished in copper-coloured
bright lacquered brass,
burnished or oxidised, £25.
Minus weight and
chain, £16/16/-.



All Sacred Vessels and Church brassware manufactured on premises by craftsmen specially trained in this work.

337 BOURKE ST., MELBOURNE, CENT. 1216. ALSO BALLARAT & HOBART



YOUTH REVIEW



THE BOY SCOUT AND HIS DUTY TO GOD

BY A SPECIAL CORRESPONDENT

When a scout makes or repeats his promise he states openly before his brother scouts that he will do his best to do his duty to God, and the Queen, and it is about the first part of this promise that this paper is written.

DUTY TO GOD.

What do we mean by Duty to God?

If we refer to the various Church Catechisms we would get an answer such as this:—

My duty towards God is to believe in him, to fear him and to love him, to worship him, to give him thanks, to put my whole trust in Him, to call upon Him, to honour His holy name and His word and to serve Him truly all the days of my life.

If we examine this closely we will find that we are making a very big statement when we promise on our honour to do our Duty to God.

Also, I think that we as scouts are not doing our Duty to God if we do not bring these facts before our troops.

We are teaching our boys to be hypocrites if we let them repeat this promise night after night, and do not explain to them what a big promise they are making.

"SCOUTS' OWN SERVICE"

We should explain to them the need for public and private worship—I was speaking to a Newcastle scout the other day and he told me that he

did not encourage his troop to go to church and also that when in camp he did not hold

THIS paper, written by the assistant scoutmaster of an Adamstown (N.S.W.) troop, was originally read at a scouts' "pow wow" held recently at Glenrock Training Camp, Newcastle area.

a "Scouts' Own Service." His reason was that in his troop he had seven different religions. Is this scout keeping his promise and doing his Duty to God?

Remember, we as scouts must keep our promise on Duty to God as well as our boys.

In the book, "Scouting, Religion and the Churches," we read this statement about a scout who does not attend church himself or is not certain of his religious beliefs.

He must refrain from doing anything or saying anything which would disturb the loyalty of the scout, who is a member of a church; his attitude must not be merely negative, he is expected to encourage his boys to attend their churches, he is under the same obligation as

the Church scout to maintain friendly relations with the parsons who are concerned with any of his boys.

He should also carry out suggested prayers and the holding of "Scouts' Owns." He has no right to deprive the boys of these simple aids to spiritual life.

TWO PRAYERS

I find that on the whole scouts do not put enough preparation into their "Scouts' Own Service" that they hold in camp. Recently, I attended a Senior Scout Venture Badge week-end in the Gosford district, for the Sydney and Newcastle area scouts: on this week-end the "Scouts' Own Service" was taken by a Sydney commissioner. It lasted 15 minutes, there were two prayers said, one being the Lord's Prayer, and the address was on the first scout law, and was unprepared.

Maybe I have chosen an extreme case for my example, but I do think that on a week-end such as that, that some religious instruction should have been given. "Scouts' Own Services" in camp should be prepared by the scout before-hand just as the rest of the camp programme is.

A scout should go to camp with the subject of his talk as well as a few rough references on paper so that he can instruct his troop, as their parents or minister would like it done.

The same as "Scouts' Owns" are the prayers that are said at the opening or closing of Scout Hall meetings, it is the job of every scout to see that these prayers are said sincerely and that the saying of them is not merely a race or a joke; if scouts are sincere in their worship, the boys will follow their good example.

We have all heard the criticism of scouting that it takes boys away from their Church. If you, as scouts are taking the boys away from their Church you should supply some form of religious instruction, and if you do you should let people know that your troop does get this instruction.

BOOK LIST

I have found it quite helpful in Adamstown to go to the various clergymen in the district and tell them about my arrangements of "Scouts' Owns" in camp and in this way I have their full co-operation. Now when the boys go to camp they receive their full Sunday school marks.

To help scouts in preparing their "Scouts' Own" addresses I would suggest that they read a few books on this subject such as:—The Bible, or a modern translation (Moffat), "God and the Open Scout Troop," "Scouting, Religion and the Churches," "Senior Scout Handbook," Chapter 24, "Rovering to Success," Rock 5, and any other books on sermons or Sunday school lessons.

The latter I find most helpful particularly if the religious

knowledge of the scout is not great.

Another way that the scout can introduce religion into the troop, is through what is known as the "scoutmaster's three minutes," and this is the last three minutes before closing the meeting.

During this time the scout can have a chat on what's on during the coming week, a little news on church parades and perhaps a short talk on a suggested subject, perhaps—"Duty to God."

WORDS OF CHRIST

You may now ask the question, "How can we teach the boys to love God?"

Let me first quote to you the words of our Lord Jesus Christ. "Thou shalt love the Lord, they God with all thy heart, and with all thy soul and with all thy mind." This is the first and great commandment, and the second is like unto it. "Thou shalt love thy neighbour as thyself." On these two commandments hang all the law and the prophets.

(Matt. 22:37)

"Thou shalt love thy neighbour as thyself."

This is a very important way and a very practical way to teach the boys to love God and that means stressing their good deed, not only individually, but as a patrol, as a troop—going out and doing some job for somebody in the neighbourhood.

In this way—service to others—the boy will realise the good he is doing, and this is the basis of Christ's teaching.

SERVICE TO OTHERS

There is a little verse which I think would help me to explain this:

I read
In a book
That a man called
Christ
Went about doing good.
It is very disconcerting to me
That I am so easily
Satisfied
With just
Going about.

If we are contented with just going about we shall never know God, we must "Love our neighbour as ourselves" and we must as scouts lead our boys in following in Christ's footsteps.

We must encourage the boys to attend their own church for service at other times than troop church parades—that is surmising that the troop has church parades.

Also to help the boys realise their Duty to God, we must help them to adjust their lives according to the way of life that "B.P." sets out in "Scouting for Boys."

I promise on my honour to do my duty to God.

I hope that this paper will help you in some way to present this subject to your boys and if you think that I have been too hard on you as scouts—ponder over it.

SERVICE FOR KOREA VICTIM

A Memorial Service was held at Holy Trinity Church, Orange, on October 26 in honour of the late Private Bob Dalliston, whose death in Korea was announced recently.

Members of the C.E.B.S. and Young Anglicans, of which Pte. Dalliston was a member, paraded at the church service.

Following the order of evening service, a special memorial service was held. During his sermon, the rector of Holy Trinity, the Reverend A. G. Halliday, referred to the sacrifice paid by this young soldier in giving his life for his country.

After the church service, a solemn procession along Byng Street and Lord's Place to the Cenotaph, was led by the C.E.B.S. and Young Anglicans. A brief service was held at the Cenotaph before 13 wreaths were placed at the foot of the memorial.

A number of young soldiers, just returned from active service in Korea, travelled to Orange during the week-end to attend the memorial service.

THE CHURCH'S YOUTH

The strongest and most widespread movement of the Church in Australia is now The Church of England Fellowship or C.E.F. for short.

This is a youth movement which embraces all young men and women from 16 years and upwards who are ready and willing to live up to a rule of life commensurate with the obligations of Church membership laid down for us in the Bible and Prayer Book as the essentials of our faith.

There are two more junior departments of the Movement which take into their ranks for early preparation both girls and boys from 10 years upward.

These two grades are called the Minors—10 to 12 years—and the Juniors—13 to 15 years.

Latest reports from the general secretary of the sponsoring body of our Church—The General Board of Religious Education appointed by General Synod, the office of which is in Melbourne—indicate that the C.E.F. has taken root in the life of no less than 14 of the dioceses of the Australian Church.

They are: Sydney, Armidale, Newcastle, Grafton, Riverina, Melbourne, Ballarat, Bendigo, Gippsland, St. Arnaud, Wangaratta, Perth, Brisbane and Tasmania.

NEW G.F.S. BRANCH

A branch of the Girls' Friendly Society has been formed at Lindsfarne, Tasmania.

Sixteen girls were presented recently to the rector for membership by their leader, Miss J. Lord.

Interest is keen, and it is expected that many new members will soon be enrolled.

HOLY TRINITY, ADELAIDE

The Young People's Fellowship has been meeting regularly on Friday nights for Bible study. Recently a "squash" was held in the rectory lounge room. It was encouraging to see so many new faces.

Over the holiday week-end about 36 young people visited the house-boat, "Captain Sturt," at Goolwa for a week-end of fellowship and study. The Reverend Phil Connel, of Streaky Bay, was study leader.

A Youth Service was held on the last Sunday in September, when the large crowd present included many young people.

JOIN UP

WITH

SYDNEY'S MOST POPULAR SUBURBAN FRUITMARKETS

Calder Road, Dundas, Near Station

UW 6812

ALL FRUIT 3/- BASKET OR CHEAP BY THE CASE

Trading Hours: Sunday to Thursday .. 7 a.m.—4 p.m.
Friday .. 7 a.m.—4 p.m.

Closed Saturdays

Re-open Saturday Nights, 7-9

(Please Mention THE ANGLICAN)

★ **OF INTEREST TO ALL CHURCH PEOPLE**

A GREAT PUBLIC RALLY

Presenting

EVERYMAN'S

ARMY WELFARE WORK WITH A PURPOSE!

Sponsored by Campaigners for Christ

TOWN HALL, SYDNEY

THURSDAY, 13 NOVEMBER
7.45 P.M. 7.45 P.M.

Guest of Honour:

Lt.-General F. H. BERRYMAN, C.B., C.B.E., D.S.O.

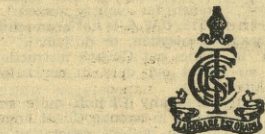
PROGRAMME FEATURES:

● Special Items by Eastern Command Band.

● Soloists: CLARICE INGLIS and RAYMOND BEATTIE.

His Grace the Archbishop of Sydney will be Represented

Your presence will demonstrate the interest of Christian people in the welfare of the young manhood of our nation.



**CHURCH OF ENGLAND GIRLS' SCHOOL
TAMWORTH, N.S.W.
BOARDING AND DAY SCHOOL**

President of Council:

The Right Reverend The Lord Bishop of Armidale

Full course from Kindergarten to Leaving Certificate, Domestic Science, Swimming, Life-saving and all Sports. Dry, healthy climate. Spacious grounds, modern class-rooms. Plans are in course of completion for necessary extensions. The school has an excellent health record; special attention is given to diet. Arrangements can be made for holidays. All denominations received.

Next term begins Wednesday, February 4, 1953. Boarders arrive by Tuesday, February 3.

The Headmistress will be available for interview on Monday, February 2nd, and Tuesday, February 3rd, and at other times by special appointment. Please ring B 254.

Principal: MISS A. I. S. SMITH, B.A. (London), (Honours, Classics).

DAVID . . . The Characters in the story



1. Saul, the King of Israel, and Jesse, the father of David.



2. David the shepherd boy from Bethlehem.



3. Goliath, the Giant of Gath.



4. The army of the Philistines, "The people of the sea."

Don't miss next week's thrilling picture-story; how the shepherd boy outmatched the giant.

JUNGLE DOCTOR AND A WHIRLWIND

CHAPTER ONE

Hostile Home-Coming

CHAPTER 1 HOSTILE HOME-COMING

In my bones I could feel trouble. A dense black cloud seemed to hover over the spot in the jungle where our hospital was built.

"Kah, Bwana," said Elisha, the African carpenter, sitting beside me in the ancient car we called Sukuma, which means Push in the local language, "there will be great joy to reach home again, to taste the ugali of one's own fireside."

"Heeh, Elisha, it's something

huge key that must have dated back some thirty or forty years. Here was the vague outline of the furniture which had all been made from a piano case and various packing boxes. As I threw the door open, something large and black and rather eerie crashed into my face and seemed to claw at my eyes. I stumbled and fell over backwards on the floor, surprised and not a little frightened. The black thing seemed to float up to the ceiling and disappear. Rather wildly, I struck a match and lighted a

shoulders. I knew well enough that if an African didn't want to tell you anything, you wouldn't hear.

"Bwana," she said at last, "these are days of great trouble. Behold, only today have I found great trouble at the hospital. Behold, there are those of the nurses who will not do what I tell them. They do not disobey with their words, Bwana, but when I tell them to do things, they shrug their shoulders and just sit. I do not know what to do."

"Hongo, and where is Bibi? Has she not been dealing with this?"

"Bwana, Bibi has fever—it is now five days since she left. Did not Bwana drive her away in the car and we have heard no word of her. Since then, the hospital has been my work, and with Daudi I have done what I could, but Bwana, come quickly, there is much work to be done for behold, even the wisdom of Daudi is being ruined."

I hurried with her to the maternity ward—a ward not as tidy as it used to be. The only nurse who seemed to be about was Mwenda, our trained African staff nurse. She looked half dead with fatigue. In the next four hours there wasn't a minute to spare for questioning. It was a matter of fighting for two lives; battling with inefficient, makeshift apparatus, working without anaesthetics, by the light of a hurricane lantern. As I worked, a mosquito buzzed near my ear.

"Quick Mwenda, my left ear, a mosquito just above it. Swat it! Don't let it bite! The bite may mean malaria."

The girl was quick—the mosquito was dead—my ear rang. "Yoh," she yawned, "Bwana, what a night!"

The dilapidated alarm clock pointed to one o'clock when at last I saw an African woman and an African new-born baby—safe, living and well. I was almost numb with fatigue and the dull disappointment felt when you have been let down by those whom you trusted. As I passed through the gates, a little harshly, behind me came a voice:

"Bwana," I turned around.

"Why, hullo, Daudi, I'm glad to see you, my friend. Why, everything seems to . . ."

"Bwana," Daudi's voice was high-pitched, "I wanted to tell you that I seek opportunity to rest."

Now, this may not seem an unusual request to people who do not understand African ways of saying things, but I know it meant that my senior African dispenser, my most

was a sharp metallic twang as body after body was hit in mid-air and went crashing to the floor. For ten minutes, perhaps, I swung frenziedly with the frying pan. At last, throwing the weapon on a pile of dead bats on the floor, I heard an ugly chuckle outside and caught a glimpse of a slim figure in the latest type of felt hat. Who it was seemed unimportant and, being utterly weary, I drew the mosquito net down over an unmade bed. The smell of dust rose up as I tucked it in, wound the blanket round myself and knelt to pray.

"Oh, God," I prayed, "why has all this happened? It seems so unnecessary, so heart-breaking, so hard to understand." Then, it seemed to me, came an understanding of a thing not fully realised before—if anybody sins, in their sinning they hurt other people. If those who have lined themselves up beside the Son of God desert Him and His cause, it brings an acute sadness. Then I turned over the pages of my Bible to the Book of Psalms, which a score of times had brought comfort and understanding. The Book seemed to open at the 42nd Psalm, and I read, "Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God: for I shall yet praise Him, who is the health of my countenance, and my God."

With those words as my comfort, my sedative, I rolled myself up in the blanket. Sleep had almost come when from immediately outside the window came the eerie laugh of a hyena. I still had a sense of deep foreboding as sleep came.

(Continued next week)

YOUTH CONFERENCE IN SOUTH INDIA

By the Youth Editor

A World Conference of Christian Youth is to be held at Travancore in India, from December 11 to 26, 1952. This conference is in the direct succession to those in Oslo (1947) and Amsterdam (1948).

In one way it is of even more concern to Australian youth than Oslo, as it will have a definitely Asian-Pacific basis.

Delegates will be attending from Europe (37), Western Hemisphere (44), Asia (139), Middle East (14), South Pacific (24), and Africa (18). Australia and New Zealand combined are sending 19 delegates.

Of these, the Church of England in Australia has been allocated four places. These are: Mr. K. Rayner, Brisbane, the Reverend A. D. Deane, Sydney, Mr. B. Heydon, Western Australia, and Mr. D. Dargaville, Victoria.

Inevitably a world conference in Asia at a time like this cannot be a mass meeting like Amsterdam and Oslo. And perhaps that is really an advantage. Three hundred youth delegates with about fifty additional leaders and speakers will come to Travancore, not for their own good or interest, but as the chosen representatives of Christian Youth in 50 nations.

Together they will look squarely at the world in which Christian Youth finds itself today, with all its tragedies and its opportunities and they will claim it for Christ. And this will be no empty claim.

Behind them will be the study and prayer of thousands of their contemporaries, and in their hearts will be the knowledge that the Kingdom of the World shall become the Kingdom of Our Lord and of His Christ.

YOUR PART IN THIS Let no one think that this Travancore Conference is just another opportunity that has not come his way! Let every member of a Christian Youth organisation, any young member of a Christian Church know that he has a part to play in this great venture.

A work book for the conference has been prepared. Several sections are now ready

THE BRITISH AND FOREIGN BIBLE SOCIETY

1. The demand for Scriptures to-day is greater than ever before.
2. The urgency for their distribution is greater than ever before.
3. The costs of production are to-day greater than ever before.

Can the response of Christian people in Australia also be greater than ever before?

WANTED: 50,000 members of the Society at £1/1/- p.a. (or more).

The Bible Society is distributing the Book which is Divine in its origin, human in its satisfaction, and Eternal in its significance.

Bible House,
95 Bathurst Street,
Sydney.

The Rev. H. M. ARROWSMITH,
Commonwealth Secretary.

ANNIVERSARY OF S. CUTHBERT'S

Special services were held recently to mark the 21st anniversary of the dedication of S. Cuthbert's, East Brunswick, one of the most attractive churches in Melbourne.

On October 4 a requiem was offered in thanksgiving for the work of its first two vicars, Fathers Alfred Shaw and Guy Cox.

Sunday, October 5, was observed as the Feast of Dedication. Father G. K. Tucker, superior of the Brotherhood of S. Laurence, preached the occasional sermon at the sung Mass.

For ten years the Brotherhood of S. Laurence worked the parish of S. Cuthbert's, and chiefly because of their efforts the debt on the church was liquidated.

CHURCH MUSIC SCHOLARSHIPS

At a special session of the 30th Synod of the Diocese of Newcastle held on August 28, 1951, a report on the Decline in Churchgoing was presented by the committee charged with its preparation.

Among many other recommendations was one suggesting that steps be taken to improve the general standard of Church music.

At a subsequent meeting of the Diocesan Council authority was given for finance to be made available to offer free scholarships tenable at the State Conservatorium of Music, Newcastle Branch.

Mr. K. H. Whitla, organist and choirmaster of S. Stephen's, Adamstown, and Mr. K. M. Allen, assistant organist at S. Andrew's, Mayfield, are the two present scholarship holders.

It is anticipated that a third scholarship will soon be available.

They are tenable for three years and renewable from year to year on proof of satisfactory progress.

the revolutionary situation in Asia, and the decisive role it might play in shaping the fate of the world of tomorrow.

Consider, for example, these facts—

- Asia, to-day
- Is giving birth to new nations;
- Is the home of more than 900,000,000 adherents to non-Christian faiths;
- Is facing the steady advance of communism.
- Is hungry.

AND SO . . .

The Third World Conference of Christian Youth is a challenge to us to open our eyes, to pray, and to work to-day for to-morrow. We stand on the threshold of a new age, in a world which in the main has misunderstood, or set at naught or has not even heard of the Christ, the Lord, who came to be its Saviour.

Pray for the Travancore Conference, further details of which may be obtained from the World Council of Churches, 242 Pitt Street, Sydney, or from the delegates.

CUSTOMS AGENTS

(25 Years' Experience)

Goods, Machinery, Household and Personal Effects Cleared or Transhipped Promptly from All Ships, Aircraft, Parcels Post or Bond Stores.

Own Fleet of Motor Trucks and Mobile Cranes.



"We Go Anywhere"

THE SERVICE TRANSPORT CO. PTY. LTD.

178 CLARENCE STREET, SYDNEY.

Phones: BX5001 (5 lines), BX3634.



that comes out of a teapot that I want and not ugali—native porridge." I never was particularly keen on African porridge.

We passed a tree which I knew meant that we were three miles exactly from my jungle home, close to the C.M.S. Mvumi Hospital. I changed gear to negotiate a particularly rough spot.

"When we climb this rise, Elisha, then . . . we'll see home."

"Hehee," nodded Elisha, "behold, Bwana, does not the whole country look well as it stands red in the sun's track?"

I pressed my foot hard down on the accelerator to make that rise at good speed. We were half-way when the car suddenly swerved violently to one side. The wheel was nearly wrenched out of my hand. I knew well what had happened. "Kah, Elisha, another puncture."

A brick was put under the back wheel and the jack was got out. It didn't take long to mend a puncture, but it doesn't take long for the sun to set, and it was almost dark when we once again set out, to the accompaniment of a low rumble of thunder.

"Kah," said Elisha, "as we drive, watch to see the light spring up in the window—a light of welcome."

But although it became rapidly dark, no light came. It was with a sense of perplexity and disappointment that I pulled up outside the house which I called "home" in the jungle. It was a dilapidated place. The corrugated iron roof had been blown off on one or two occasions. There were no glass windows, but there were mosquito wire frames in the windows to keep out that most nimble African menace.

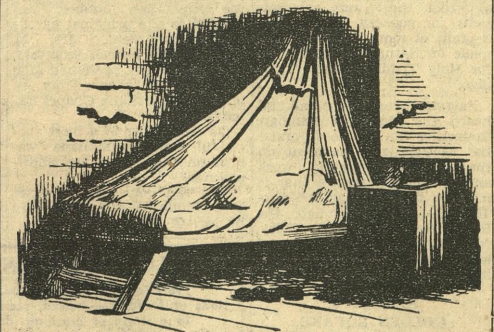
I called loudly, "Filipo!" the African lad who acted as sort of cook, sort of housemaid, sort of laundryman. I turned to Elisha, who was standing beside me with his red fez tilted far back on his curly head.

"Bwana, this is a strange thing. But behold, I have heard many strange things these days. I have not told you, for I thought they were only idle words." I saw him peer through the darkness.

I unlocked the door with a

hurricane lantern which had not been cleaned and was not in its proper place. Something was very much amiss; even the watery light of that lantern made things feel much less ghostly, and I smiled rather ruefully to see that what had frightened me was nothing more or less than a large bat. There was a patch of white-ant eaten wood on the floor. Looking at the ceiling, I saw another huge bat suddenly emerge from a gaping hole and flap blindly against the lantern, nearly dashing it from my hands. I swiped at the creature with a frying pan, which happened to be handy, but it avoided me and landed with a whack against the mosquito wire.

I went on into the house. Everything looked uncared for. There was dust everywhere. Moths had got in and eaten cushions—kapok was every-



where. A dozen lazy little lizards strolled up the wire as the light shone in.

I turned around, determined to find out what had happened when a voice came at the door.

"Heh, Hodi, Bwana." It was Sechelela, the African head nurse.

"Heh, Sechie, I'm glad to see you. It seemed to me that I had been forgotten. My house is wrecked. Hongo, where is Filipo, do you know?"

"Magu ta, Bwana, I have no idea."

"Have you heard any words why this has happened?"

The old woman shrugged her

trusted friend and helper, was giving up his job. For the third time that night came the feeling of being smacked in the face. I was speechless for a moment, and put my hand to my head.

"But, Daudi, why, what . . . ?" I was speaking into the darkness. He had disappeared. I stumbled down that path towards my house, which didn't seem to be home somehow, and saw another great bat, flapping its wings against the wire, blindly. A wild feeling of desperation came over me. I flung the door open, grabbed the frying pan, and wielded it like a tennis racket. The room seemed alive with bats. There

PASTORAL LETTERS

THE BISHOP OF NEWCASTLE

My dear friends,

Looking over my record of engagements in October, I find that for the most part they have concerned "the daily round and the common task." The hymn adds that these will "furnish all we need to ask." I have often had cause to regard that as an understatement.

There are, however, two engagements of an unusual kind.

The first was to speak to the Cessnock branch of the Workers' Educational Association about the late Archbishop of Canterbury (Dr. William Temple). My speech was part of what, in the language of the cinema, is called "the supporting programme."

The main lecture was given by Mr. Eddy, the senior W.E.A. tutor. He spoke on "William Temple and the W.E.A." and I on "William Temple, the man and his faith."

It gave me great pleasure to do this, because never before has the opportunity come my way to pay public tribute to a great man, whom it was my privilege to count amongst my friends. I knew him first, more years ago than I care to remember—when he was eight and I was ten. My father was a parish priest in the diocese of London, of which his father was then bishop.

Soon after that first encounter, we were sent to different schools, he to Rugby, I to S. Paul's, and we did not meet again till eleven or so years later, when he joined the company of undergraduates in the Oxford College, of which I had become a member two years before.

Although he was two years my junior, I got to know him very well because his elder brother had been a contemporary of mine. During the two years before William joined our company, we had become very close friends.

After Oxford we again separated, because in the year he took his degree, I left England to make my home in Australia.

I next saw him in 1908, when he was still a layman and a Fellow of Queen's College, Oxford. He had just been accepted as a candidate for Ordination by the then Archbishop of Canterbury, Dr. Randall Davidson, and was about to sit for the ordination examination. He was somewhat nervous about this.

He told me that if the examiners would confine their questions to the doctrine of the Hebrew prophets, or the theology of the Fourth Gospel, he would have no fears at all. But he was deadly afraid that they might ask him to give a list of the kings of Israel and Judah.

The next time I saw him was in Brisbane, whither he had come in response to my pressing request. He had come out to Australia on behalf of the Student Christian Movement to foster its interests in the Australian Universities.

We had no university in Queensland then (1910), but one was in process of formation, and I urged him to get the S.C.M. foot into the university door whilst it was still open, and avoid the possibility of its being closed against him. He saw the point, and came. I have been interested to read in his biography that he regarded his most useful work on that tour as being done during the two days he spent in Brisbane.

I saw him again at intervals of six or seven years, whenever I went to England. The last time was in 1933, when my wife and I spent a memorable weekend at Bishopthorpe, where he was by then established as Archbishop of York.

I had told him there were one or two matters on which I was anxious to know his mind, and he had generously kept the week-end free of engagements.

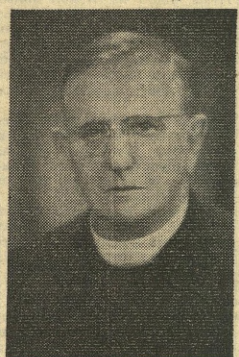
He was always interested in the work of the Australian

Church. On the occasion of our first "Religion and Life" Week in Newcastle, he sent me a cable wishing it success and expressing the hope that the movement would spread throughout the Commonwealth.

He was a great man and a great religious force. I think he did more than any other man of his time to commend the Christian cause and faith on the one hand to trade unionists, and on the other to the graduate and undergraduate members of British universities.

Mr. C. S. Lewis, one of the doughtiest living champions of the Christian faith, owes his conversion from a position of complete scepticism to William Temple's interpretation and commendation of the Christian Gospel.

My other unusual engagement in October was to take part in a welcome to the Deputy-Moderator of the Church of South India, who is



visiting Australia under the auspices of the (Congregationalist) London Missionary Society.

Dr. Sumitra is not, of course, a bishop of the Anglican communion. The Church in which he is so distinguished a leader is not as yet in full communion with the Church of England. But he represents the boldest step which has yet been taken towards the realisation of a hope in which we must all surely share—the hope that some day and somehow the unhappy divisions of Christendom will be healed and our Lord's prayer for His followers, "that they may all be one," fully realised.

As I expect you know, the Church of South India is a new Church, composed of former Anglicans, Presbyterians, Methodists and Congregationalists.

It has incorporated in it five dioceses which formerly formed part of the Church of India, Burma and Ceylon. It was a courageous venture on the part of those four bishops to quit the fellowship of their former Church and join this band of pioneers of unity.

As to whether or not the venture can be regarded as successful there are differences of opinion. Some think that it can; others, myself among them, are sorrowfully afraid that it cannot.

As I see the matter, there are two steps which the Church of South India must take before full communion with the Churches of the Anglican Communion can be achieved.

It must make perfectly clear that the historic Creeds of Christendom are wholly binding on those who are commissioned to teach in the Church's name.

It must further make it clear that when the present "interim period" of thirty years is over, it intends to have exclusively and for all time an episcopally ordained ministry.

At present both these points are in doubt, and until the doubts are resolved, full communion with the Churches of the Anglican Communion is unattainable. The Church in North India and the Church in Ceylon are at the present time discussing with the representatives of other denominations schemes for union in which both these points will

be fully secured.

It is my hope and prayer that these schemes will come to fruition. It is my further hope that the Church of South India will then follow their example, and so achieve unity over a wider field than that which is now open to it.

October Confirmations included those at Gosford, The Entrance, Wyong, Scone, Warkworth, Singleton, Waratah, Hamilton, and a private service in my chapel at Bishopscourt. October meetings included the Diocesan Council, the Children's Homes Committee, the Missions to Seamen Committee, and the meeting of a doctrinal conference in Sydney.

On Friday, October 17, I instituted the Reverend George Mullin to the Rectory of Dungog. I came away from the service feeling very happy about the future of the parish under his leadership.

To succeed him at Kendall, I have appointed the Reverend W. W. Devonshire, now assistant-curate at Waratah. I regard this appointment also as one of great promise.

To the parish of Paterson, vacant by the departure of Mr. Kemp to the diocese of Grafton, the Presentation Board has appointed the Reverend J. T. Corrigan, B.A. (Oxon.). Mr. Corrigan is not very long returned from England. He not only achieved an Honours Degree in Theology at Oxford, but also a considerable reputation as a hardworking and successful parish priest in the parishes which he served in his vacations.

The Bishop of Durham told me of his great regret at losing Mr. Corrigan's services, and of his extreme willingness to take anybody else of his attainments and capacities that I cared to send him.

There are, I am sorry to say, two parochial charges which at the moment I am unable to fill. One is the important and old-established parish of Gundy; the other is the parochial district of Lochinvar. For the latter, I may be able to find a resident priest before the end of November, but I cannot be sure of this. But at present I have no one to send to Gundy as rector, and must make the best temporary arrangements in my power to enable the work to be carried on.

Up to the present, Mr. Pitcher at Aberdeen and Mr. Satchell at Scone have been providing ministrations. Mr. Pitcher has generously offered to continue to add the charge of Gundy to that of his own parish as long as I wish. But I cannot take advantage of this kindness. With all the goodwill in the world, it is impossible for two priests to do justice to three parishes.

They all require not only Sunday services, but regular visitation and regular teaching of children in schools. I therefore propose to give the rector of Scone an assistant-curate. He will be directly responsible for all the ministrations in the Gundy parish that a deacon can provide. He will thus release the Rector of Scone on one or more Sunday mornings in the month to give sacramental ministrations.

Until such time as I have a resident priest to send to Gundy, this arrangement will, I believe, be a good second best. I am grateful to the rector of Scone for his willingness to co-operate in the matter.

An appointment which has given me particular pleasure to make is that of the Reverend R. G. Winder, late of the Brotherhood of the Good Shepherd, Diocese of Bathurst, to be assistant priest in the parish of Taree.

Although Mr. McCullough has been at Taree only four months, the work there has developed so rapidly under his leadership as to make the help of an assistant-curate indispensable. I foresee that it will not be very long before there is a demand for a second assistant to cope with the needs of the Church in the Manning. When that demand is made,

I shall certainly do my utmost to meet it. I do not think there is any district in the diocese where the opportunity for development is as great, or where there is likely to be so eager a response to faithful, self-forgetful work.

I am, my dear friends,
Yours very sincerely,

Row Newcomb

THE BISHOP OF TASMANIA

My dear friends,—

The special feature in this letter is our responsibility for the Diocesan Church Homes. The response from many parishes and individuals has been most encouraging. I have not heard the figures for "The Shilling-in Fund" by the C.E.M.S. but gather that it has gone well. The fact remains, however, that we have not yet caught up with the excess of expense over income.

All the institutions run in the name of the Church of England are the responsibility of Anglicans throughout the diocese.

None of them receives grants from Synod except £75 for the Missions to Seamen, which is quite inadequate for the only work done for the men of the ships that visit our ports.

The only statutory offertory allowed by Synod is the Good Friday collections for the Children's Homes. This, too, is insufficient.

There is a general impression that our diocese is immensely wealthy. The figures published in the Press during Synod of funds invested by parishes with Church trustees have strengthened that false impression.

The report that we had taken over the Homeopathic Hospital in Launceston and had therefore the control of two Church hospitals, gave credence to the idea that the Church has large endowments for these and other institutions.

We are proud that our Church is doing far more social work than is generally known. Our real asset is that Anglicans make up more than 50 per cent. of the population in Tasmania.

It is for us to tap new sources of income from those who claim membership of the Church but ignore their responsibilities.

CENTRAL TANGANYIKA
It will be 25 years on All Saints' Day since the Reverend G. A. Chambers was consecrated the first bishop of this new diocese.

The C.M.S. in Australia and Tasmania accepted that new and large responsibility. Offer your thanksgiving for the splendid achievements that have been accomplished in a quarter of a century.

We are to have Bishop Chambers at our C.M.S. Summer Schools next year.

GAMBLING
As I write this letter, the debate of the Gambling Bill is in progress. Mr. Fagan, the Attorney-General, and an ex-student of Christ College, is to be congratulated for his courage and impartiality concerning one of the most powerful vested interests.

"The love of money is the root of all evil." The following remark by Mr. Fagan about the appointment of a commissioner is apposite to S. Paul's warning to young Timothy.

He would have to be paid "as high a salary as will put him beyond reasonable temptation in a world where very big money is employed every day."

There are those who would have us use gambling methods for the support of the Church and the institutions that act in the name of Christ on behalf of the needy.

"What is a man profited," said our Lord, "if he shall gain the whole world and lose his own soul?"

Resolution 44 of the 1948 Lambeth Conference reads, "The conference draws attention to the grave moral and social evils that have arisen in many lands through the prevalence of gambling on a vast scale."

"In view of these evils we urge that no Church organisation should make money by gambling. We deprecate the raising of money by the State or by any organisation through sweepstakes and similar methods, however good may be the object for which the money is raised."

"We warn men and women of the danger of acquiring the habit of gambling, which has led in so many cases to the deterioration of character and the ruin of homes."

CHRIST COLLEGE

The newly appointed Ordination Candidates Council has received applications from and accepted two candidates for admission to the preliminary year of training in the college.

I have been very distressed by



This reveals what appears to be an effort to mislead people about the functions of the college and the board.

What is even more distressing is that quite unworthy statements have been made about the warden. Christ College has an honoured and important function to fulfil in the life of the University.

This has been acknowledged both by the Chancellor and the Vice-Chancellor. The warden is a member of the University

Council and his contribution to that body is greatly valued.

The secular students will, we hope, during their term in college learn to appreciate their religion as part of their training as lay members of the various churches to which they belong. They will be the better able to play their part in industry, commerce and education as Christian citizens. They will learn to value their association and co-operation with those who are preparing to be leaders in the community as priests of the Church.

Anyone, be he priest or layman, who out of prejudice seeks to discredit the college and its work is acting in a manner that is wholly unworthy of the tenets of his religion.

As the bishop of the diocese and chairman of the Christ College Board, let me state that we shall retain what has been of value in the past in the college and in the training of clergy, but do not intend to be bound by the past.

We are sorry to lose the Reverend L. I. Nash and Mrs. Nash, and have wished them God-speed in their new work.

We shall welcome the Reverend A. G. Reynolds and family to S. George's, Hobart, early in December. The Reverend Neil Chambers is locum tenens during the interregnum.

Miss Crainwick and I have decided not to print and circulate Christmas cards this year, but to donate what we would have spent to the Church of England Homes.

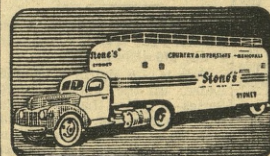
We shall send our greetings through the "Church News" to all Church people.

If the many who send us cards, perhaps because they receive our official card, do not send us one, we shall rejoice to know that they, like us, are economising in order to be more able to help some good cause.

Yours affectionately,

Chapman

WALTER STONE & SONS PTY. LTD.



28 Bronte Rd., Bondi Junction, Sydney.
FW1158.

Furniture Removal and Storage Specialists.

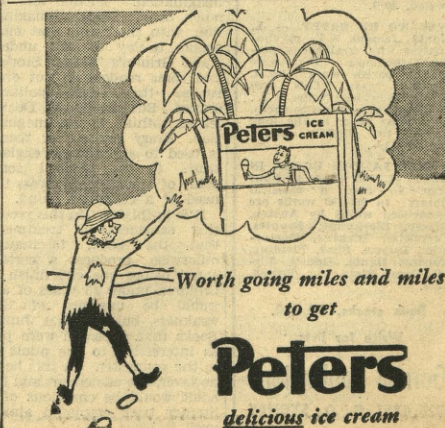
Local, Country, Interstate and Overseas Removalists.
WORLD-WIDE AGENCIES.

MERCANTILE MUTUAL INSURANCE COMPANY LIMITED

Head Office: 117 PITT ST., SYDNEY

Directors:
ALLEN C. LEWIS (Chairman)
F. W. RADFORD (Vice-Chairman), C. C. GALE,
STRAUN ROBERTSON, NORMAN FRAZER
A. C. MAITLAND (Managing Director)
CECIL MANION (General Manager)

A RECORD OF 74 YEARS OF
SERVICE TO THE PUBLIC



BOOK REVIEWS

THE PSYCHOLOGY OF RELIGION. L. W. Grensted. Oxford University Press, 6/- (stg.).

Dr. Grensted has written for the Home University Library an excellent introduction to the psychology of religion. The field of study is vast, the output of literature enormous.

The intelligent layman needs just such a guide to help him to find his bearings.

The author's cautious and unassuming style is deceptive. Much wisdom has been compressed into this small book.

Dr. Grensted briefly surveys the history of psychological theory, and concludes that "almost everything that can be said about fundamental principles is still a matter of acute controversy."

Nevertheless, psychology can be of great assistance to religion, for in the distinction of its forms, the real religious issues are laid bare. The boundary between psychology and religion he clearly marks. "The psychologist can do no more than examine our response to the ultimate reality, so far as that response can be seen and recorded."

"Our beliefs and our worship, and for that matter our sins, lie open to his inspection. God does not."

Thus the psychology of religion studies religious behaviour, experience and belief, in so far as these conform to patterns in other fields of human behaviour. Pronouncements about God lie outside its terms of reference.

Dealing with "individual religion," the author shows how knowledge of the "unconscious" can illuminate the phenomenon of conversion.

Dealing with corporate religion, he asserts that crowd behaviour is mass neurosis, while the ends of the group are always, in the last analysis, personal in their reference. He applauds Freud's intuition that the Christian Church is the most perfect example of the ideal group.

But Freud thought that religion was an illusion, because he mixed up psychology with bad metaphysics.

In the course of his book, Dr. Grensted sheds light on many aspects of religion: on sin and scrupulosity, on conscience and conflict, on prayer, worship and evangelism.

There is one main criticism

to be levelled against this otherwise admirable book.

He gives no hint that much modern psychiatric practice is in conflict with Christian ethics. "The wisdom of the saints and the wisdom of the scientists are very clearly drawing together."

Many perplexed priests could not share his certainty. Dr. Grensted admits that he deals with his subject "as seen from an Oxford window." He contrasts this with Vienna or Zurich or Harvard. But perhaps the true contrast would be the vicarage casketment.

—C.T.

THE EXPOSITORY TIMES, August, 1952.

This issue is of particular interest, firstly, for the article on the religious significance of T. S. Eliot, the contrast in his poetry before and since his conversions, and the manner in which he sets out the "boredom, horror and glory" of life; and, secondly, a most illuminating comment on "Evangelism, a Question of Method." The writer of this regrets that the reaction from mass evangelism has issued with many in an approval of other methods and a denial of this one. He says it is not "either . . . or" but "both . . . and."

There are interesting major reviews of "Christ and Culture," by Richard Niebuhr, and "An Age of Revolution," by the Archbishop of York, and a number of shorter notices, among which one on "Heroes of the Faith," by the Reverend William Steven, would easily persuade the reader to purchase it. For example: Mary Slessor, rebuked for facing a dangerous situation, replied: "Where duty calls me, my safety is God's business."

And if you can lay hands on this issue, do not miss reading C. H. Dodd's Sermon: "The Gospel of the Glory of God." —J.S.A.

JUNGLE DOCTOR'S CASE BOOK, Paul White, Paternoster Press, 4/6 (Sterling).

This is the eighth book published in the Jungle Doctor Series—a series that is popular with both young and old folk. The book is attractively illustrated by Helen M. Gillham. The Jungle Doctor Series have aroused very great interest in the medical missionary work of the Church and presented scenes in the African village or missionary hospital with life-like vigour. There is a dramatic power, a gentle humour and a thorough understanding of human nature in all these books, and in the Case Book each chapter provides one glimpse complete in itself of the varied experiences of a missionary doctor.

Our Lord taught in parables, and Eastern people have always loved parables—indeed, the fable arose in the East. But the Jewish Rabbis and our Lord himself, and modern Mohammedan teachers all leave the parable to speak for itself. La Fontaine, that Prince of Fables, added a moralistic footnote to most of his parables but left a considerable amount of interpretation to the reader's imagination. Grimm left too much to the reader's imagination, with the result that most people to-day do not understand Grimm's "Fairy" Stories, and some readers do not even realise they were political stories. But the Jungle Doctor leaves nothing to the imagination. Every incident or "case" is used to expound a religious truth, to set forward some point of teaching, to stress the need of a converted mind.

It is in this way, in this recurring sameness of treatment, that the book, fascinating otherwise, produces a certain ennui before one can finish it. Children under 13 years of age would be unaware of this weakness, but the first Jungle Books that appeared were just as interesting to the adult as to the youngster. In this book, however, the adolescent and the adult would be conscious of a literary trick employed almost until it bores.

—E.P.G.

THE LITTLE WORLD OF DON CAMILLO

Giovanni Guareschi. Gollancz. If any reader wants a couple of hours' sheer delight, they should get this little book. It is translated from the Italian by Una Vincenzo Troubridge, and one senses that she has done an amazing job.

The two main figures in the story are Don Camillo, the parish priest in a small Italian village, and Peppone, the Communist mayor.

There is an even more important figure with whom Don Camillo has long and decisive conversations, and to whom even Peppone pays the respect of doffing his cap, (a habit apparently he just cannot forget).

Indeed, the conversations between Don Camillo and the Lord above the Altar are perhaps the happiest part of the story, the more so since there is not the slightest hint of irreverence, but just the perfect picture of the workings of a simple man's conscience.

On one occasion Don Camillo took the Lord to task for allowing certain results in the local elections, and the Lord in His reply made the priest feel very small.

"Don Camillo lowered his head. 'Lord, you misjudge me,' he said. 'You know what a cigar means to me. Well, look: this is the only cigar I possess, and look what I am doing with it.'"

"He pulled a cigar out of his pocket and crumbled it in his enormous hand."

"Well done," said the Lord. "Well done, Don Camillo. I accept your penance. Nevertheless I should like to see you throw away the crumbs, because you would be quite capable of putting them in your pocket and smoking them later on in your pipe."

"But we are in church," protested Don Camillo.

"Never mind that, Don Camillo. Throw the tobacco into that corner," Don Camillo obeyed while the Lord looked on with approval."

On another occasion someone painted 'Don Camillo' (meaning 'stevedore') on the presbytery wall. Don Camillo decided to find the culprit and beat him up, but the Lord dissuaded him. "You've got broad shoulders Don Camillo. I never had shoulders like yours, and yet I bore the Cross without beating anybody."

Delightful light reading certainly, but not without its serious message to the modern parish priest in his moments of depression. —T.B.M.C.C.

CHURCH QUARTERLY REVIEW (July-September, 1952), 6/-.

The Church Quarterly Review maintains its usual good standard and its usefulness to students. There are almost 70 pages of book reviews which are an excellent guide to the reader. A. L. Drummond examines the Gothic art of Augustus Welby Pugin, and shows how the apparent poverty of his churches was not due to any lack of inspiration or failure of vocation, but to the lack of funds for Catholic benefactors like Lord Shrewsbury (who in his lifetime contributed half a million) were few in his days. In a critical examination of "The Edict of Milan," by John Bligh, S.J., which is very well documented, the writer draws the conclusion that the edict was a blessing (not a curse) for the Church, but it was not so favorable for the Roman Empire. In a chronicle entitled: "What is Germany?" the writer feels that in spite of the uncertainty of prediction, the Federal Republic will be a power in Europe unless there is some universal catastrophe before it can be firmly established. Lord Quickswood examines the Report on Church and State which was presented to the last meeting of Convocation, and there are some refreshing Personal Reminiscences of W. Gladstone from the pen of Clement Webb.

E.P.C.

FILMS

POWER, BUT NO pp IN PAGLIACCI

I trust, signore, that I do not Cavil at Pag if I say that it was too loud.

Leoncavallo's middle-masterpiece, with its crime-worn theme of jealous killing, needs contrast if it is to succeed. Every nuance in tone colour must be observed if we are to enjoy it to the last scene, if our appreciation is not to be battered by bellowing.

Mario Costa's direction does not see to this. It is forthright and rather unimaginative.

The scope of Pagliacci is so small that it is interesting to see how little extra the filming of it can give.

It is possible, of course, to see more sky, more peasants and flashbacks of the earlier life together of Nedda and Canio, but one felt that these were no great gains.

The most important thing in the picture is Tito Gobbi. His singing of the prologue is both impecable and powerful and his Tonio is a creation of baleful buffoonery.

Afro Poli's Canio is a less artistic piece of work. His voice is in splendid shape (especially in the "Vesti la giubba"), and his final scene, where he calls for the name of his wife's lover, is an absolute torrent of vocal power.

Nevertheless I thought that he usually sang too loudly. This was especially obvious in the scene just mentioned; it was a case of passion soon spent so that when he came to the end—"the farce is over," there was nothing left. The effect was lost.

Nobody with eyes could complain about the photogenic qualities of the Nedda (Gina Lollobrigida). She was very well cast indeed and her voice is good and true. She makes Nedda cut to be a rather empty-headed baggage and it fitted well.

The playing of the Teatro Dell'Opera Orchestra of Rome, under Giuseppe Morelli, is good; the singing of the chorus fair only.

I thought, too, that the English sub-titles were niggardly in number and I was sorry that the sound track was not first class.

NO CRUSADERS

The associate feature is "Storm in a Teacup." It is by no means new, as the ladies' clothes reveal—how could they have worn those styles? Male clothing is nothing if not permanent and save for the high-crowned hats and the natty knotted ties '35 could be '55. Kilts, I understand, are eternal.

Vivien Leigh and Rex Harrison are the two lumps of sugar in this brew in which emphasis is on froth and bubble.

These two stand like stone only when they have to mouth sentimental nonsense concerning "nimals." "You are a coward and a bully sir, and since I was a small boy—" etc., etc.

Neither of these actors is of the crusading type and Mr. Harrison especially is far too good a cad to be thrown away on a cliché.

In the film he is the reporter for a small Scotch (sorry, Scottish) newspaper sent to interview the Provost, an impending politician.

The interview is troubled with the importunate pleadings of an Irish ice-cream seller whose dog is to be killed for unpaid dog-tax.

Instead of the fulsome dictated self-commendation the reporter prints an account of the rebuff given to the Irishwoman. As you have guessed, Vivien Leigh is the Provost's daughter who is torn between love and loyalty. She is ingeniously decorative throughout.

You will hear again many of the jokes told against Scotland which are, praise be, evergreen.

WORLD BILLIARDS CHAMPION

Perth, Nov. 3

World amateur billiards champion, Bob Marshall, a worshipper at S. Augustine's, Bayswaters, has left Perth by 'plane for India for the third defence of his title which he has held since 1936.

Marshall, who won the title in Johannesburg, successfully defended it at Melbourne in 1938 and in London last year.

He expected to arrive in Singapore yesterday, where he will stay for a week playing exhibition matches as a guest of the Singapore Billiards Association.

He will then visit Ceylon, where he will tour the island for a week before leaving for Calcutta where the championship will be played.

He plans to arrive in Calcutta on November 16—five days before the championships begin. Marshall said that his main rivals would be Wilson Jones, the Indian champion, and Leslie Griffith, the English champion.

Players from four other countries—England, Scotland, Burma and India—will be competing, and a surprise could be possible.

Since his return from Adelaide, where he retained his Australian title, Marshall has been by billiards, but he expects to be at his top for the coming championships.

Marshall's biggest moment in billiards, from his own viewpoint, was during the Jubilee Australian Championships held in Perth last year.

"With seven minutes to play in my last visit to the table, I needed 154 points to beat my own world's record break," he said. "So I put my head down and began to race the clock."

"Had it not been for the gallery, I doubt that I would have set my cap at the record."

"The final session had started with me holding a big lead over my opponent, Jack Harris, and as the series had been a strenuous one, I hoped that I would be able to win without playing under cut-throat pressure."

"However, the crowd spurred me on with their applause, and I felt that I would be letting them down if I did not try for the record."

"The crowd were behind me to a man, judging by the applause which had greeted my centuries as they came up, and I was determined to do everything in my power to give them the record."

"In the hectic minutes which followed, I scrambled around the table scarcely raising my head between shots. I realised that on my average scoring the 'lock had a slight advantage."

"Billiards may not be classed as a strenuous sport, but I became so heated in my efforts

SUNDAY PROTEST ON CAR RACING

The parish council of All Saints', Nowra, has entered an emphatic and vigorous protest to the Commanding Officer of H.M.A.S. Albattross, the Naval Air Station, the Minister for the Navy and the Australian Sporting Car Club, against the proposal to hold a day's car racing at H.M.A.S. Albattross on Sunday, December 7.

The Council feels that it is most unseemly that such an event should be held on a Sunday, and that the fact that the proceeds from this racing carnival are to go to the proposed White Ensign Club in Nowra, for the entertainment of navy personnel in their leisure time, in no way ameliorates the harm that will be done in publicly disregarding the sanctity of the Lord's Day.

I liked best Dr. Johnson's on oatmeal. In England used to feed horses, in Scotland to feed men.

What horses and what men! Sara Allgood is wonderful as the hilarious Hibernian and the rest of the cast is suitably droll. The picture is witty most of the time and screamingly funny often.

Nae hoots, mon, frae me.

that I had to gulp down a glass of water which cost a few valuable seconds.

"Marker, Alf Bonner, worked as quickly as I did. He had the balls back on the table in a flash."

"With a minute to go I was within striking distance and, despite the pressure, my game was getting better as I went along. I settled into a particularly brisk rally shortly before time, and on time had put up 589, unfinished, for a new world mark."

"The crowd's reception of my effort stands above any other tribute I have received."

ALL SAINTS' COLLEGE
BATHURST, N.S.W.
(Established 1874)

Anglican Boarding and Day School for Boys.
For prospectus and full details, please apply to Head Master.

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.

Boarding and Day School for Girls—K.G. to Matriculation Apply Sister-in-Charge

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.

MARSDEN SCHOOL BATHURST, N.S.W.

Boarding School for Girls in Ideal Surroundings.

A Handsome New Dormitory Block Provides Accommodation for 30 Additional Boarders.

Apply, for Prospectus, to the Headmistress, E. C. APPEL, B.A., A.Ed.

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

Boys are prepared for Professional, Commercial or 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 with a married Master in charge, and Matron a trained nurse.
Illustrated prospectus on application to G. A. Fisher, B.A., B.Sc.

ABBOTSLEIGH

WAHROONGA (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 Head Mistress, Miss G. GORDON EVERETT, M.A.

BEST BOOKS

BRUNNING'S AUSTRALIAN GARDENER, 32nd edition, just out. The most comprehensive and instructive by the most experienced. 452pp., 12 illus. Indexed. The best at any price. Posted, 16/6.

AUSTRALIAN CARPENTER—Lloyd, Melbourne Tech. Trains the amateur from driving a nail to building a house. 90 drawings. Posted, 15/-.

60 HOME PLANS. Actual photos of best type new homes with plans, dimensions, estimates. Posted, 10/1.

MODERN WOMAN'S MEDICAL GUIDE, edited by Lord Horder, royal physician, 640pp., 200 illus. Marital instruction, anatomy, physiology, childbirth, the baby, nursing, dietetics, complete training. Posted, 20/3.

WAY TO BE HAPPY. — L. Gould, famous N.Y. psychoanalyst who straightens personal problems. Invaluable aid in parish work. "S.M. Herald" says: "This will surely be a best seller . . . common sense, down to earth. Take your place in the long queue to Gould's door." Posted, 11/-.

WORLD FAMOUS BOOKS IN OUTLINE. For those without time to read a classical library. In 200,000 words are condensed works by Austen, Balzac, Blackmore, Brontë, Cervantes, Dickens, Dostoevsky, Dumas, Eliot, Fielding, Tolstoy, Dante, Homer, Virgil, Ibsen, Plato, etc. Posted, 14/6.

Book stocks, 30,000.

Write for lists.

Gornall Publications
BOX 4451, G.P.O., SYDNEY

DIOCESAN NEWS

(Continued from Page 10)
Reverend and Mrs. L. S. Bowers, who have recently arrived from England.

STREET COLLECTION

The S. David's Ladies' Guild and the Young Women's Parochial Fellowship of the Parish of South Bunbury co-operated in holding a street appeal on behalf of the Anglican Homes for Children, in Bunbury on Friday, October 24.

As a result of this effort the sum of £75 has been forwarded to the homes.

CANBERRA AND GOULBURN

CANBERRA EXHIBITION

A "Family Life" Exhibition is to be held in the Albert Hall, Canberra, on Wednesday and Thursday, November 26 and 27.

The exhibition is being arranged by the S. Paul's Mothers' Union and the "Family Life Group" of S. John's Women's Movement.

The object of the exhibition is to help adult members of the community to realise the problems and responsibilities before them, and indicate certain pointers to the ways along which solution and help may lie.

The exhibition will be open as follows: Wednesday, November 26, 2.30 p.m. to 6 p.m. and from 7.10 p.m. onwards; Thursday, November 27, 10 a.m. to 6 p.m. and 7.10 p.m. onwards.

The exhibition is expected to comprise eight courts, including pre-school education, children's books and pictures, religious education, occupations for sick children, marriage guidance, which will be directed by the executive officer of the N.S.W. Marriage Guidance Council, and parent education.

The exhibition will be officially opened on Wednesday, November 26, at 3 p.m., when the speaker will be Lady Holmes, wife of the United Kingdom High Commissioner.

The Bishop of Canberra and Goulburn, the Right Reverend E. H. Burgmann, will preside and speakers during the exhibition will include the Reverend W. G. Coughlan, executive officer of the N.S.W. Marriage Guidance Council, Miss B. L.

Glascodine, field officer of the General Board of Religious Education, who will provide a complete display for the Religious Education Court, the Reverend T. H. Timpson, director of studies at the Canberra Grammar School, Miss Myra Roper, principal of the Women's College, Melbourne University, and Miss G. Pendred.

PARISH PICNIC

Canberra's annual parish picnic will be held at Hall on Saturday, December 6.

This picnic will combine all the Sunday schools of the parish—Ainslie, O'Connor, Turner and S. John's, and three buses have been arranged to transport the children.

A number of seats will be available for adults.

CHRISTMAS SOCIAL

The Canberra Christmas social will be held this year on Tuesday, December 16, in the ante-room of the Albert Hall.

The social will be arranged by the choir.

VISITORS TO CANBERRA

Canon H. E. Palmer, sub-dean of Dogura Cathedral, visited Canberra last week-end. He preached at the Boys' Grammar School, S. John's and S. Paul's.

The Reverend A. Clint, of S. Barnabas's, South Bathurst, visited Canberra last week, where he interviewed the Minister for Territories, Mr. P. Hasluck, in connection with Christian Co-operatives for New Guinea.

The registrar of the Diocese of Newcastle, Mr. C. A. Brown, paid an official visit to Canberra last week and was present in S. John's Church on Wednesday, October 29, for the Confirmation Service, when 100 candidates were presented to the Bishop of Canberra and Goulburn.

A.M.M. AT TARALGA

S. Luke's Church, Taralga, was the setting for an inspiring scene on Sunday, October 26, when members of the Taralga branch of the Anglican Men's Movement took part in their first service.

More than 80 men out of an estimated 120 Anglican men in the whole district attended the

service, which was held as part of the usual 11 a.m. Matins.

The Office was read by branch secretary Max Fleming, president Len Dillon read the first lesson, Reg Croker the second lesson, and the sermon was preached by the Reverend Hayden MacCallum.

Between 80 and 90 men attended the Taralga Anglican Men's Movement dinner in the Masonic Hall, Taralga, on Thursday, October 30, when the Archdeacon of Canberra, the Venerable R. E. Davies, spoke on "The Case for Anglicanism."

The catering was carried out by the lady parishioners.

QUEANBEYAN MEETING

The monthly meeting of the Christ Church, Queanbeyan, branch of the Anglican Men's Movement, which was held in the Sunday school hall on Wednesday, October 29, was addressed by the honorary general secretary of the Movement, Mr. T. W. W. Pye, and by Mr. R. L. Harry, counsellor in the Department of External Affairs, Canberra, who spoke on "Language Problems in International Affairs."

Membership of the branch is increasing steadily and a drive for new members is to be launched shortly.

AINSLIE ACTIVITIES

It is proposed in the near future to form a choir at Ainslie and the groundwork is being prepared by the Reverend A. W. Gibson, who would be pleased to hear from anyone interested in the project.

Miss Pam Higgins, a pre-school teacher, is now in charge of Ainslie kindergarten, which is held on Sundays at 10.45 a.m. in the Ainslie hall.

The Church is fortunate indeed to have the services of such a highly qualified teacher.

In future, meetings of the Ainslie Church of England will be held on the third Sunday in each month after Evensong, in the Ainslie hall.

The old time dance held in the Masonic Hall proved very successful and the organisers on behalf of the Women's Guild, Mr. and Mrs. H. G. Watson, reported that the Ainslie building fund will benefit by more than £30.

GIPPSLAND

MORWELL EAST LADIES' GUILD

The inaugural meeting of the Morwell East Ladies' Guild was held at the home of Mrs. L. M. Allan.

The Guild Service was conducted by the rector, Canon R. W. G. Phillips, after which the aims and objectives of the Ladies' Guild were explained by Mrs. Phillips and Miss D. James.

The guild will meet on alternate Wednesdays, and the following office-bearers were elected: President, Mrs. O. Maxfield; vice-president, Mrs. McGuffie; secretary, Mrs. Sutinen; treasurer, Mrs. E. Brown.

MOTHERS' UNION

S. Mary's, Morwell, branch of the Mothers' Union entertained members from other branches in the deanery to luncheon on Tuesday, October 28.

Representatives from Moe, Newborough, Yallourn and Traralgon, expressed appreciation for the invitation.

Miss D. James was the guest speaker and explained the work of the Mail Bag Sunday School.

MISSIONARY RALLY

Arrangements are being made for a missionary rally to be held at the cathedral on Thursday, November 13, when a welcome home will be extended to the Reverend Philip Taylor and his wife, Dr. Kathleen Taylor.

NEW VICAR WELCOMED

The Reverend K. C. Nancarrow was inducted as priest-in-charge of the parochial district of Moe with Newborough, by the Bishop of Gippsland on October 31.

In his address, the bishop reviewed the importance and growth of Moe, and outlined

the scope for evangelism in such an area.

At the welcome which followed the service, the parochial secretary, Mr. Russell Saville, assured the new vicar of full co-operation in the common task of building the Church of God.

Mrs. Reid extended a welcome on behalf of the ladies of the parish.

The Minister for Health, the Honourable J. Fulton, congratulated Mr. Nancarrow on his appointment. He was always pleased to be associated with the work of his Church.

The Ministers' Fraternal was represented by the Reverend C. Wilcox, of the Methodist Church.

Other speakers included the Archdeacon of the Latrobe Valley, the Venerable J. H. Brown, the rural dean of Morwell, Canon R. W. G. Phillips, the rural dean of Warragul, the Reverend T. Gee, and Mr. R. Rogers, lay canon.

Mr. and Mrs. Nancarrow expressed thanks for the splendid welcome.

Supper arrangements were in the hands of lady parishioners.

GRAFTON

DEATH OF DEVOTED LAYMAN

By the death of William Frederick Blood on October 29, the diocese has lost a leading layman, who had been a tower of strength for many years as corporate trustee, synodman and diocesan councillor.

He had served loyally with each bishop since the formation of the separate diocese.

His only daughter is the wife of Canon C. F. Alexander, Rector of Lower Clarence.

Mr. Blood had been a leading member of the Grafton district community for over 40 years.

At the funeral service in Christ Church Cathedral, which was conducted by the Bishop of Grafton, the Right Reverend C. E. Storrs, and the dean, the Very Rev. and A. E. Warr, a moving tribute was paid to the character and ability of the deceased.

Special reference was made to the high position he had held in the administration of the Anglican Diocese of Grafton.

The bishop and the dean were assisted at the service by Canon F. G. Alexander, of Maclean, a son-in-law of the deceased, and the Reverend E. J. Seatree and the Reverend T. Lawton.

JACARANDA SERVICES

Parishioners of Grafton and South Grafton churches attended services arranged to celebrate Jacaranda Sunday on November 2.

Special music and floral decorations played a big part in bringing a jacaranda theme to the services.

The Dean of Grafton was the preacher at the Sung Eucharist. He said the Bible, in both Testaments, revealed how men throughout the ages had regarded nature as the handmaid of God in revealing His wonders.

To-day, they joined with the great in psalms of praise before the Creator, Who gave the nodding, laughing, dancing and altogether exuberant jacaranda.

"As in my hand I hold the fragile jacaranda cup, I am reminded of the chalice from which flows the 'medicine of immortality,'" said the dean.

As he extended a parable of the mauve blossom, the dean went on to speak of the trees of God. The trees that shaped an ark for Man's Salvation, the mighty cedars of Lebanon which built a temple, and the rude beams, hacked from a tree's heart, which became the pillory on which suffering Divinity was to proclaim Trinity's compassion.

The compelling beauty of the jacaranda—a breath-taking illuminant of nature's Missal Book, should draw man, not to commerce, but to culture, away from the greed and clamour, into a quiet cloistered haven of the spirit, where all life became one in God.

The preacher at the Evensong service was the diocesan commissioner, the Reverend E. J. Seatree, whose text was, "Every good gift and every perfect gift

is from above, and cometh down from the Father of Lights."

To-day we live in a materialistic age, when many people, young and old alike, affect a narrow cynicism, whose philosophy may be summed up in the phrase, "I couldn't care less," said the preacher.

Christians realised that all good things come from God and were gifts sent for their enjoyment.

To wander through a lovely garden relieved the tension which came from contact with this modern world, and brought joy to the heart and peace to the troubled mind.

"All this is the result of God's gifts to us but we can only experience these things to the full as we accepted the greatest gift of all—the gift of salvation, made possible by the Death and Resurrection of His Son.

"As we admire the beauties of nature, particularly at this Jacaranda Festival, let us remember they are God's gifts to us, and thank God for them, both with our lips and in our lives."

MELBOURNE

PIONEERS' SERVICE

The Archbishop of Melbourne, the Most Reverend J. J. Booth, preached in S. James's Old Cathedral at the Pioneers' Service on Sunday, November 2, at 11 a.m.

At 7 p.m. the archbishop held a Confirmation at All Saints' Malvern.

DELEGATE COMMISSIONED

The Bishop of Geelong commissioned Mr. Douglas Dargaville, Anglican delegate to the Travancore Ecumenical Conference in S. Paul's Cathedral, Melbourne, on Wednesday last, at 7.30 p.m.

This service preceded the combined farewell to all delegates in the Assembly Hall at 8 p.m.

C.E.F. CAMP

The Church of England Fellowship held a camp last week-end at the Retreat House, Cheltenham. The Reverend Geoff. Sambell was chaplain and the Reverend Gordon Brown, youth director, was chairman.

Activities included choral singing, modelling, first-aid and folk dancing.

NEW C.E.F. BRANCH

A C.E.F. branch was inaugurated at S. John's, Flinders, on Sunday last at 7.30 p.m. by the Chief Commissioner, Mr. R. W. Jones.

The preacher was the Reverend A. G. Church, from Frankston.

MISSIONARY RALLY

On Monday, November 3, the Australian Board of Missions held an All Saints'-Tide rally in the Chapter House at 8 p.m. The archbishop presided.

Speakers were the Reverend

W. S. Southward, secretary of New Zealand Anglican Board of Missions, and the Reverend A. Halsey, until recently priest-superintendent of Torres Strait Mission.

The Melbourne Chapter of the Guild of Servants of the Sanctuary observed their Festival during All Saints' Tide.

On All Saints' Day, November 1, a sung Eucharist was held at S. Peter's Church, Eastern Hill, at 8.30 a.m. The Archbishop of Melbourne presided and gave an address at the Communion breakfast to follow.

The Festival Office of the chapter will be sung at All Saints' Church, East St. Kilda, to-day, November 7, at 8 p.m.

Altar servers and interested church people are invited to attend both these services.

NEWCASTLE

CATHEDRAL PILGRIMAGE

On Sunday, October 26, the annual missionary pilgrimage to Newcastle Cathedral was held.

All who took part assembled at Tyrrell Hall at 2.30 p.m., and the pilgrimage, led by the clergy, followed by members of the Girls' Friendly Society, Girl Guides, Church of England Boys' Society, Scouts and Sunday schools, proceeded to the cathedral.

More than 1,100 young people packed the cathedral for this service, and the dean, in his address, gave a deep and lasting spiritual impression on all.

His text was taken from Isaiah vi:8—"Whom shall I send, and who will go for us?" And to impress upon the young people the missionary call of the Church, he asked them to give the answer Isaiah gave—"Here am I, send me."

After the service, each person was given a memento of the pilgrimage.

SPRING FAIR

Imitation peach blossoms decorated the stalls of S. Stephen's, Adamstown, spring fair held on October 24 and 25.

Mrs. de Witt Batty, wife of the bishop of this diocese, who opened the fair, congratulated the workers on their efforts and the diocesan Mothers' Union Choir on their rendering of the programme on the Friday evening.

Much hard work was done by the Women's Guild, Fellowship, Sunday school and G.P.S. in arranging their respective stalls.

The young men of the Fellowship showed their good "salesmanship" in managing the fruit salad and ice cream stall and drinks.

The vestrymen, who handled the "toy stall," are to be congratulated.

Afternoon tea, served by the Women's Guild, proved to be

(Continued on Page 14)

Service in the truest sense of the word at a time when it is most needed.

WOOD COFFILL LTD.

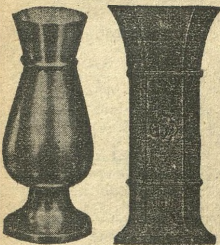
Funeral Directors

HEAD OFFICE, 810 GEORGE ST., SYDNEY
'Phone: M 4611 (5 lines)

Branches in all Suburbs—Agencies in Every State

ALTAR VASES

IN SOLID CAST BRASS



No. 22. 9" £5 ea. 7½"
£3/15/- ea. 6" £3/10/- ea.

No. 26. 11" £6/6/- ea. 9"
£4/10/- ea. 7½" £3/12/6
ea. 5" £2/8/9 ea.

No. 18. 12" £7/10/- ea.
9" £5 ea. 7½" £3/17/6 ea.
6" £3/10/- ea. 4½" £2/10/- ea.

No. 25. From £25 pair.

Other items available include: Cast Brass Crosses, 6", at £2/2/- to 24" at £10. Brass Bookrests at £6, £6/17/6 and £12/12/-. Brass Processional Crosses, Sanctuary Lamps, Lecterns, Font Ewers, etc., all available for immediate delivery.

Designs and prices sent on application to

CHURCH STORES

Sydney Brisbane Perth Wellington, N.Z.

New Is The Time To Review Your Insurances.
Owing to present increased replacement costs are your home and place of business fully safeguarded? For counsel and advice consult—
QUEENSLAND INSURANCE CO. LTD.
80-82 Pitt Street, Sydney. Serving Australians since 1886

PEDEN & KOMAROFF

ECCLIASTICA'S DECORATORS

Est. in Sydney 25 Years
163 Broadway, Sydney. 'Phone: MA 2776



SYDNEY NEWCASTLE or BRISBANE

Excellent show floor facilities and full efficiency assure top values for growers.

Winchcombe Carson Ltd.

Selling Brokers: Sydney, Newcastle, Brisbane. Branches throughout New South Wales and Queensland.

A PARSON'S DIARY

Friday

In this town, as in most, "monster" dances and sales are always being advertised. No one imagines that monsters will be seen dancing or be offered for sale; what it is intended to convey is that something big and important is about to happen. The fact that it does not often happen in that way is a second grievance against turning an evocative noun into a silly adjective.

Anyone who has lived in the country knows how commonly two of the main periods of the day are confused. When someone says to me, "I'll be there this evening," I know that he means, as often as not, this afternoon. Any hour after dark is night. At first it is confusing and sounds odd, but in time one gets accustomed to it and feels that to correct it would be pedantic.

Such customs, and there are many of them, make language unstable. It is, as more people are realising, persistent everyday use that gives to words their meaning. Which is the reason why attempts to be precise can often sound foolish. It also explains why some people who love to be meticulously exact always write dull prose.

Saturday

Some years ago, I recall, there was a spate of young Methodist parsons who could stand up and recite "The Glory of the Garden" at the drop of a hat. There may not have been as many as I imagined, but they were still too plentiful.

It was almost impossible to attend a public function of that church without being eloquently assured that God has a special fondness for those who potter among flowers and shrubs. I suspect that the poem, full-length, was also overworked in sermons. There ought to have been some remarkable gardens around in those days, but I do not remember that they were any better than they are today.

At the time, this flow of parsonic elocution was one of a number of things about parsons that depressed me. Some of them still do.

One possible explanation is that the young men concerned had studied under a college principal who was both a dominating personality and a lover of roses. Or it may be that they had a teacher of homiletics who believed that the attempt to impress others by reciting "The Glory of the Garden" would test the ability of even his brightest pupils. Either explanation is feasible; I favour the latter.

These remarks may give the impression that I dislike gardening. I hope so. The theory that to cultivate roses is good for a man's soul strikes me as being nearly heretical. The clergy may have a poor opinion of fallen Man, but to suggest that he must descend to cultivating roses to improve himself is unfair.

I can admire a good garden for a moment or two, if someone points it out to me and providing I am not asked to work in it. In spite of an inability to understand them, I can even admire gardeners, but for myself there are 14 other hobbies I prefer. Counting gardening, and I suppose we must, I only know 15.

This morning I was talking with three women of the parish. Mention was made of a large bed of tulips that some of us had seen.

"I wish I had a bed of them myself," I remarked thoughtfully, meaning as well that I could sell them and be that much better off. It was, I admit, a very mercenary thought.

"You could have a bed of them," one of the women said quickly. "But I suggest that you cut your lawn first."

It seems that people are getting the impression that I dislike gardening.

And now, back to the lawn-mower.

Sunday

"A man has started to master good English when, having written a sentence that seems profound or evocative, he can scrap it on realising that it is not good enough in other ways."

I discussed that statement with a school teacher a few days ago. His argument was that "purple patches" in prose are the result of striving to say something, instead of having something to say.

I have no doubt that all this is related in some way to sermons, but having just preached one I am not in the frame of mind to work it out. In any case, I have managed to drag into this diary a statement of which I was rather proud when I thought of it and wrote it down. It is hard to think of one's gems sparkling unseen.

Wednesday

Because of pains in his left leg, a man here went to see a doctor today. For about a week both he and his wife had found it hard to get any sleep. It is not everyone who can suffer silently.

"What did the doctor say?" his wife asked when he returned from the surgery.

"He told me that I have a virus infection of the vastus lateralis muscle," the husband replied, as he stood over the kitchen sink, noisily swallowing a couple of pills.

"What does that mean?" "I don't know," was the glum admission, "but I've felt worse ever since the doctor told me."

Thursday

People sometimes express surprise to learn that certain words in the Bible and the Prayer Book have altered in meaning.

The first word in the collect which begins, "Prevent us, O Lord, in all our doings," is a familiar example of the kind of thing that causes bewilderment. The fact that the dictionary gives as one meaning of the word "to go before," and that the whole idea of God's prevenient grace is involved, is seldom understood.

The common usage of the word suggests those notions of God that many people already entertain; that is, One Who, like a perverse schoolmaster, delights to forbid most of the things that they want to do. In short, a super "spoil-sport."

Yet the really surprising thing is that the language of other centuries not only remains premisses as literature, but in general is still readily understandable. Language, like fashions and customs, is always in flux. There could be no clearer proof that the Bible and the Prayer Book are genuinely inspired than the fact that their language has stood the test of time. The immortality of their theme has impressed the words with a like everlastingness.

While commentaries and concordances are helpful in the reading and study of both books, especially the Bible, glossaries are hardly necessary. Which is not true either of Shakespeare or of some modern poets.

Examples of contemporary tugging at the meaning of words illustrate how it is that changes occur. The modern craze for superlatives is, of course, a regular pitfall in a number of ways.

CHURCH IN INDUSTRY

A group of business men at Croydon, England, competitors in many spheres, are partners in an important experiment in the borough.

Aware of the spiritual needs of their employees, they formed a committee two years ago to support an industrial chaplain, who could take the faith into their factories and shops.

The result of their enterprise is that the Reverend Rex Bavington is now the friend and adviser in about 25 factories and three shops owned by firms who employ nearly 15,000 people.

Mr. Bavington himself started work in an engineering factory when he was 13; he later had his own central heating and plumbing business at Watford.

Mr. Bavington forsook plumbing to become a missionary. He and his wife worked on the borders of Tibet for nearly 20 years. While Mr. Bavington was serving as an Army chaplain in Tripoli, he met the Bishop of Croydon, who later remembered him when the Croydon scheme was begun.

Although there are other industrial chaplains in the English diocese, Mr. Bavington is the only one whose salary and expenses are paid for entirely by business men.

In the mornings, Mr. Bavington visits the factories and shops, where he chats with workers at the work-bench and counter.

He spends the afternoons visiting the sick and following up the personal problems which have been brought to him during his morning visits. He also takes part in the social life of the factories, and is a member of swimming, billiards and other sports clubs.

Whether it is at the factory bench or on a staff outing, he is welcomed as a friend and a guide.

One of his sons is an apprentice at a factory which he visits.

Mr. Bavington is not attached to any parish church, but he links factory workers and shop assistants with their local priests.

An encouraging result of his work was shown in the recent industrial harvest festival, the first of its kind held at Croydon.

A congregation of about 600 attended; and a choir of 120 was drawn from the factories.

Symbols of local industry, presented by representatives of workers and management, were blessed by the Bishop of Croydon. Invitations to the festival were enclosed in pay packets.

UNKNOWN PYGMY TRIBE FOUND

ANGELIC NEWS SERVICE
LONDON, Oct. 31

A few months ago, the well-known Dutch anthropologist, Dr. Paul Julien, made a difficult journey of several thousand miles into the heart of Middle Congo.

K.L.A. flew him in and kept essential supplies and materials up to him.

Great difficulties were experienced locating Dr. Julien in this immense uncharted area in the heart of the African jungle.

The object of the expedition was to study the southern Babongo pygmies. Little is known of this tribe, who live in an area south of the equator, in French Equatorial Africa.

During this expedition, Dr. Julien applied the "sickle cell" blood test to pygmies for the first time. He discovered the hitherto unknown tribe of the Mikayas, and entered a sanctuary which nobody had previously dared to visit.

On account of the extreme shyness of the Babongo, and the vast expanses of the equatorial jungle, it was extremely difficult to collect blood samples from 500 pygmies.

The necessary sera were dried for convenient transportation, and supplies of the more sensitive sera were forwarded by "Flying Dutchman" from time to time (in order to minimise the influence of the tropical climate).

Where Does Our Church Music Come From? . . . 3

THE PSALMS (Continued)

When Christian worship began to develop, the Psalms were not sung, but said. The early Christians were shy of musical instruments because of their association with pagan worship.

The Greeks, in their worship of pagan gods and goddesses, made use of the musical instruments that were popular in those times, so the Christians, seeking to free their worship entirely from pagan influences, would not introduce anything savouring of such.

There is no doubt that the Psalms were used by the early Christians, and it is also certain that they were said.

How long this continued is not known, but it is known that in the seventh century there was a very flourishing school of song at Rome — the Schola Cantorum. The monks attached to St. Peter's and other churches in Rome recited the daily services, chanting the Psalms.

GREGORIAN CHANT

St. Gregory the Great, himself a monk, was a great musician. When he became Pope he set about formulating a uniform system of chanting, so that each church would have the same use. Hitherto the various churches had had different systems. His plan was to perfect one system which would be suitable for general use.

He took the nine plainsong tones, each of which has several endings, and authorised these for use. No others were allowed in the church. This came to be known by later generations as Gregorian Chant.

Nowadays Gregorian Chant and Plainsong are regarded as the same thing, except that Gregorian Chant is the term used to describe the chant used for the Psalms, whereas Plainsong is the term that covers all the music of the period.

IN ENGLAND

When Augustine came to England as a missionary he found the Church already established there with English Bishops. He brought with him

monks skilled in the art of chanting, and the English were very much taken with this style of singing, for hitherto they had only said their services.

They readily applied themselves to this new study, and excelled to such an extent that before long all the main churches in Kent were flourishing centres of this style of singing. We read that Paulinus, who was a colleague of Augustine, when he moved from York to Rochester, left behind him James, a deacon, "who was extraordinarily skilled in singing, and began to teach many to sing the Ecclesiastical Chant according to the custom of the Romans."

When Theodore became Archbishop of Canterbury in 669, the ecclesiastical chant spread all over the realm. It had been previously confined to Kent.

In 680 Benedict Biscop brought to his monastery at Wearmouth, John, the arch-chancellor of St. Peter's, Rome, who taught the singers of the monastery the manner of singing in Rome, and wrote down all that was necessary for celebrations of Festivals throughout the year.

John's fame spread far and wide, and before long pupils were coming to him from monasteries all over the diocese. The introduction of Roman monks and Roman chant led to the use of the Roman text, so the services and Psalms came to be sung in Latin.

This debarred the congregation from joining in, all the singing being done by the clergy and monks.

Even to this day the congregations in Roman churches are unable to join in the singing of the Psalms.

This form of Gregorian Chant continued in England until the Reformation. At this time, things liturgical and musical got into a state of chaos—one parish would follow the Latin use, while a

neighbouring one would have its services in English.

The Church rocked between the English and the Latin use for many years.

THE PSALMS IN ENGLISH

Finally the services came to be established in English. As the congregations had not been accustomed to singing when the services were in Latin, it is not likely that they were able to do so when they were first rendered into English.

Even the idea of understanding the words must have been a great novelty. The singing was still done by the choir. Organs were being introduced; music was in a transitional stage.

The first development in Psalm-singing in English was an attempt to harmonise the plainsong chants. This introduced a stiffness and inflexibility into the chant. Plainsong does not sound well in harmonised versions, so the real spirit of the music was lost. It was like putting the words in straight jackets where they had to march stiffly along.

At the same time some composers, such as Byrd, began setting the Psalms to music in a manner rather like an anthem, except that chanting-notes were introduced here and there.

This style was very complicated and not at all suitable for the singing of a large number of verses.

THE ANGLICAN CHANT

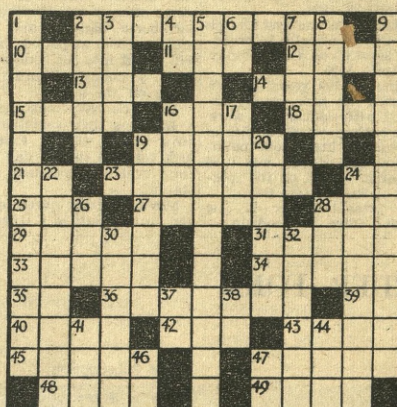
By the end of the eighteenth century a fairly uniform system of chanting had developed, somewhat like the single and double chants now in use, and the plainsong style had been entirely dropped.

The Cathedral Psalter was published at the end of the nineteenth century. The only merit this book had was that it standardised the methods of chanting throughout England. Hitherto most cathedrals had their own "use," and the smaller places copied whichever "use" they first came across.

The method of chanting employed by the Cathedral

(Continued on Page 16.)

THE ANGLICAN CROSSWORD PUZZLE No. 14



3. The left-hander who stabbed Eglon, the fat king of Moab.
 4. Chaldean city.
 5. Dean of Sydney.
 6. Contiguous with.
 7. Queen who gave zealous support to the bill forbidding occasional conformity.
 8. Advances.
 9. One of the Greeks addressed by Paul.
 16. Showy operative number for a soloist.
 17. God.
 18. Beat.
 20. Largest lake in Europe.
 22. Celestial.
 24. Narrative.
 26. Aurora.
 28. Dickens.
 30. Cloth for cleaning.
 32. Whirlpool.
 37. Inquisitive interjection.
 38. Priests' measure.
 41. Underhand.
 44. French soul.
 46. Symbol for sodium.
 47. Keynote.
- (Solution will be published next week.)
(Solution will be published next week.)

SOLUTION OF CROSSWORD No. 13

ACROSS: 1. Baruch; 6. Miriam (Exodus xv-20); 11. Eber (Genesis x-25); 12. Eve; 14. Acre; 15. The Levit. 16. Red (Proverbs xiii-17); 17. Sheep (Ephraimites could not pronounce "sh" as in "shebboleth"); 18. Tarn; 19. East (Luke ii-25); 21. Ded; 22. Magi; 23. Asa (I Kings xv-14); 25. Ian; 26. Nabal (I Samuel xxv); 30. Abio (II Samuel vi-3); 32. Ill (Romans xiii-10); 34. Peas; 36. Zion; 37. Mab; 38. Arch; 39. Zenas (Titus ii-12-13); 41. Taste (Numbers xi-4); 42. Az (Isaiah xv-1); 43. Glitter (Ezekiel xii-10); 44. St.; 45. Tea; 46. Mad; 48. Mary; 49. Aida.

DOWN: 1. Beithesheva (Daniel i-7); 2. Abe; 3. Revelation; 4. Uri (Exodus xiii-2); 5. Herod; 6. Medad (Numbers ii-26); 7. Ras; 8. Icelanders; 9. Acre; 10. Mephobosheth (II Samuel iv-4); 13. Vera; 20. Et; 22. Mar; 24. Ant; 25. 11; 27. Alma; 28. Blasius (Acts xii-20); 29. Alb; 31. Hier; 32. Onager; 34. Paeal (II Samuel xxiii-35); 35. Acre; 40. Eul; 41. Tema (I Chronicles i-30); 45.

SORBY'S LIMITED

Wholesale & Retail Hardware Merchants
HEAD OFFICE: 285-289 Hunter Street, Newcastle.
Phone B3241—10 lines.
BRANCH STORE: 142 Keira Street, Wollongong.
Phone: Woll. 1359.

THE PSALMS

(Continued from Page 15.)

Psalter was this: On the first, or chanting, note of the tune the voices would sing as quickly as possible all the words that occur before the syllable marked with an accent. On this syllable a pause was made which brought up the rushing voices with a sudden jerk. Then the chanting note past, the singers proceeded in strict time to the end. Such a method only distorted the rhythmic beauty of the words and sounded quite unintelligible to the listener.

The writer was once asked by a person who went to an Anglican service for the first time in his life as an adult, why on earth we sang Psalms. He thought saying them would be much more beautiful. But it is remarkable what one will put up with when one is accustomed to it.

Anglican ears had grown so used to this "gabble" that they accepted it.

SPEECH RHYTHM

However, organists in some of our English Cathedrals dreamed of a better state of things, and experiments were carried out to determine whether it would be possible to chant the Psalms in a manner which would not destroy their beauty. The answer was the invention of "speech rhythm" methods.

Just before this, a number of parishes had returned to the use of plain-song. In this, the natural speech rhythms of the words predominated, and undoubtedly the revival of plain-song inspired the users of the Anglican Chant to adopt its easy flowing rhythm. A pioneer in this work was Sir Sydney Nicholson, who was then organist of Westminster Abbey. He issued the first speech rhythm Psalter, "The Parish Psalter."

Now the Psalms can be sung in a manner which reveals all the beauty of the words to easy flowing rhythms. In speech rhythm the words are given first place, and the music has to fit in with them, whereas hitherto the words had to fit into the music.

Sir Sydney Nicholson's Psalter appeared in 1932.

IN AUSTRALIA

It took a long time for speech rhythm chanting to reach Australia, except in a few isolated places.

Even now it is nowhere near in general use. Two people to pioneer its use in this country were Canon Finnis, of Adelaide Cathedral, and Mr. Ray Anderson, of S. Paul's, Bendigo.

It is now used in Adelaide, Sydney, Perth, Melbourne and Brisbane Cathedrals, and at a great many parish churches.

In modern times there is a tendency to reduce the singing of Psalms to a minimum. This is a great pity. One can remember the time, not so long ago, when the Psalms were sung as set in the Revised Lectionary.

CENTENARY OF S. MARK'S

S. Mark's, Darling Point, Sydney, will celebrate its centenary to-day, November 7.

A special service of Holy Communion will be held at 7.30 a.m. to-day.

This is part of the general centenary celebrations, which opened last Sunday and will continue until November 16.

There will be a children's afternoon in the Memorial Garden tomorrow afternoon. Next Sunday will be observed as "Remembrance Sunday."

HISTORY

The first recorded baptism in S. Mark's Chapel (Mona Cottage) was on October 31, 1847; William, son of Henry Richards, gardener and florist, South Head Road.

S. Mark's Chapel was built on Mona Estate, and was completed on October 24, 1847.

Steps were taken to build a permanent church (the present S. Mark's). T. S. Mort, of Greenoaks, offered to the bishop, through Dr. Steele, the incumbent, land at Darling Point for this purpose, which was transferred by conveyance dated June 26, 1842, from T. S. Mort to J. F. Mills, J. Page, W. E. Mort, John Roberts and W. Johnson, trustees.

The foundation stone of the present Church of S. Mark was laid by Bishop W. G. Broughton on 4th September, 1848, whilst the Reverend Thomas Hassall was temporarily in charge of S. Peter's, Cook's River. The Reverend T. C. Russell (a deacon) is spoken of at the ceremony as the minister (curate) of S. Mark's.

The architect who designed the church was Edmund Blacket. He submitted a photo of the Church of Holy Trinity at Horncastle, in Lincolnshire, as one which he considered suitable for the purpose. This was agreed to and the early S. Mark's was a replica of this English prototype.

It is of interest to recall that on the occasion of the English foundation centenary, S. Mark's sent an altar as a gift to the Church of Holy Trinity.

The parish was established in 1851, and the Reverend George Fairbairn Macarthur was appointed the first incumbent. Notice of the new church for divine service on Sunday, November 7, 1852, was published in the Sydney Morning Herald on November 4 of that year. The church was consecrated by Bishop Barker on S. Mark's day, April 25, 1864.

S. Mark's was the first church in the Commonwealth to broadcast a service—on Good Friday, 18th April, 1925.

During its 100 years' history, S. Mark's has been closely associated with educational work. In the early days of the life of the colony, a little stone building, that still stands, was used as a parish school, on the fore-shores of Rushcutters Bay.

The present rector is the Reverend Olive A. Goodwin.

WORK OF THE A.B.M. IN THE GULF OF CARPENTARIA

By the Reverend A. R. A. Freeman

The Gulf of Carpentaria always sounds remote to those of us who live in the capital cities. It is actually only a morning's flight from Cairns.

A.N.A. runs a weekly service from Cairns to the Mitchell River.

THE trip is specially interesting because of the many landings at isolated inland townships and station properties en route.

Mitchell River Mission, near the Gulf, with its headquarters some 14 miles from the river, is a reserve of 970 square miles. It carries 6,000 to 8,000 head of cattle, and has an aboriginal population of about 600—the majority full bloods.

The list of duties carried out by the superintendent, Mr. W. Currington, is staggering. One wonders how one man can continue as he does in the business of management and its weighty responsibilities.

It must be the affection and esteem in which the population hold him which gives him the strength to carry on, assisted only by the chaplain—the Reverend E. J. Wingfield, Sister Chapman, and Miss Butcher.

At the mission stations one was impressed at all times by the happiness of the aboriginals and their appreciation of what the missions were doing for them.

At Mitchell River it was an inspiration to see the numbers attending the service of Holy Communion and to hear the enthusiastic singing of hymns without accompaniment. The children were keen pupils at the mission school under the native teacher Leah and her assistants.

Leah, a gifted woman, has a record of 25 years' teaching experience.

The clinic run by Sister Chapman was a service of which all in the villages were glad to avail themselves at one time or another.

It was interesting at Mitchell River to observe how the aboriginals are ready to adapt themselves in many ways to more civilised forms of life, yet at the same time to remain children of the bush.

They live in three villages at the mission, entertain themselves often in the evening with corroboree dancing and singing, and then at periods parties will go off into the country and have a holiday, hunting and living off the land.

The girls have marriage and a home as their ambition, the boys almost without exception look forward to the day when they will be stockmen on a station.

Moving further north by lugger up the Gulf of Carpentaria

one comes to the mission at Edward River.

Here the aboriginals, about 300 in number, are with one exception full bloods, more simple in their mode of life, learning to settle in villages, and dependent in their isolation entirely on the superintendent, Mr. J. W. Chapman, and the chaplain, the Reverend C. G. Brown.

Mr. Chapman has been among aboriginals in the north since 1914. He began the mission at Edward River 14 years ago. He is dearly loved by all and is regarded as a father by the tribesmen.

The chaplain, who was formerly superintendent at Yarrabah, has in a few years at Edward River won for himself a unique place in the affections of the people as priest and teacher.

Outside school hours it is remarkable to see the number of children who frequent his room, content just to be somewhere near him.

There is always a small group of communicants at the early morning service of Holy Communion on week days, and for the Sunday morning celebration the chapel is full.

To hear the clear-voiced singing of hymns by these more primitive people at Holy Communion is a moving experience.

After seeing the missions at the Mitchell and Edward Rivers it was interesting to visit, last of all, Yarrabah, near Cairns.

Here we saw something of the large scale agricultural projects being carried out for the 600 people at a mission where full bloods are a small minority. The superintendent and his wife, Major L. V. Wakefield and Mrs. Wakefield, who are loved and respected by the people, have the responsible work of

The author is on the staff of S. Andrew's Cathedral, Sydney.

A fortnight ago he accompanied the Home Secretary of the A.B.M., the Reverend Ian Shevill, and the well-known film photographer, Mr. M. F. Nichols, on a film expedition covering some of the work of the Australian Board of Missions among the aboriginals of North Queensland.

helping the population integrate itself with the Australian way of life.

The organisation is necessarily more detailed than elsewhere, and requires the assistance of a larger staff than at the other missions.

Yarrabah, with its villages and farms, with church and branch churches, hospital and well-appointed school, gives the impression of a self-contained country district with a community life of its own.

Two of the staff are themselves aboriginals.

Sister Muriel Stanley, the matron of the hospital, is a certificated nurse, and Miss Pearl Duncan is a graduate of the Teachers' Training College. They are well known in the Church in Australia.

In the work which they are doing among their people they are showing how the aboriginals, given the opportunity, will eventually become responsible citizens in their own country.

It is an encouraging reflection that those who have been so long neglected may have this destiny. They have been regarded too often as a dying remnant.

It is a fact that on the mission stations the populations actually are increasing.

The happiness which the Church, with her message and her work, has made possible for them has been in more than one sense the means of new life.

A JUST STIPEND

The following comments are from the "C.E.M.S. (Melb.) Bulletin":—

"A just stipend might be defined as that stipend which is directly related to the standard of living of the community in which the priest serves.

"Here the fact that the community is only nominally Christian has a value, perhaps its only value, for such a community requires at times the services of a Church and demands that there be a Church from which it can stop away. "It is possible that the faithful do subscribe support which would ensure a just stipend, but overhead charges are disproportionate to the amount allotted for stipends, and a readjustment of the number of parishes is indicated, but so many other factors, not economic, inhibit this.

"The principle behind the formation of the Melbourne Diocesan Centre foreshadows 'the format' of to-morrow. Meantime, by that little more how much it is, 'the present economic position of the person might be improved. Synod is unanimous that it should be so; it is hoped that it will insist that it is so."

CLASSIFIED ADVERTISEMENTS

The classified advertising rate of THE ANGLICAN is 6d. per word (payable in advance). Minimum: 4/- per advertisement. A special rate of 3d. per word will be charged for "Positions Wanted" insertions.

POSITIONS WANTED

LICENSED lay reader resident Northern Suburbs, Sydney, supporting family, urgently seeks work. Capable office, secretarial or store work. Prepared consider anything. Replies to "Reader," c/o THE ANGLICAN Office.

POSITIONS VACANT

MARSDEN SCHOOL, Bathurst, New South Wales, Middle-aged married couple (no children) wanted for 1953. Man—caretaker, gardening, etc.; wife—working housekeeper. Comfortable quarters. Applications with references to MRS. THOMAS.

MATRON, S. Laurence's Home for the Aged, Adelaide, Apply in first instance stating qualifications and religion to the Director of Social Welfare Committee, Church Office, Leigh Street, Adelaide, S.A.

S. ANNE'S SCHOOL, Townsville, N.S.W., requires two mistresses for 1953 to teach Mathematics, Science, History and Geography. Apply: SISTER-IN-CHARGE.

MARSDEN SCHOOL, Bathurst, N.S.W., requires for 1953 a housemistress to care for the junior dormitories. This position suits a woman who is fond of children and who has had experience in caring for them. Apply: HEAD-MISTRESS.

ACCOMMODATION TO LET COUNTRY students. Accommodation is available at the Girls' Friendly Society Hostel, 29 Arundel Street, Forest Lodge, Sydney, commencing March, 1953. Tariff 23 per week. Apply WARDEN.

LADIES, Spend your holidays at the Girls' Friendly Society Hostel, 29 Arundel Street, Forest Lodge, Sydney. Vacancies from 29/12/52 to 14/2/53.

EDUCATIONAL GUILDFORD, W.A., Preparatory School. Applications are invited for entries as boarders in Standard 4 in 1953.

Printed by The Land Newspaper Ltd., 57-59 Regent Street, Sydney, for the publishers, Church Publishing Co., Ltd., Daking House, Rawson Place, Sydney.

ORDER FORM

To

THE ANGLICAN
G.P.O. Box 7002,
SYDNEY, N.S.W.

This is a ☐ New Subscription
☐ Renewal Subscription
(Kindly place a cross in the appropriate box)

Please supply me with THE ANGLICAN for: 6 months (16/- post free).

I enclose cheque/postal note for: 16/- 12 months (30/- post free).
30/-

(Please add 6d. exchange to Country and Interstate cheques)

NAME: The Rev., Mr., Mrs., Miss. (BLOCK LETTERS)

Parish: POSTAL ADDRESS IN FULL

Diocese:

Date:

AGENTS' BULK ORDER FORM

Date: _____

The Anglican,
G.P.O. Box 7002,
SYDNEY, N.S.W.

Please supply me _____ copies of THE ANGLICAN of the issue due to appear on Friday, _____, 1952 at 5½d. per copy to be sold at 6d. per copy.

NAME (Block Letters) _____ PARISH _____

DIOCESE _____ Full Postal Address _____

Date: _____ Signature: _____