

THE ANGLICAN

Incorporating The Church Standard

No. 30

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

SYDNEY FRIDAY FEBRUARY 27 1953

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

Price: SIXPENCE

SINGAPORE CONFERENCE

THE CHURCH IN EDUCATION

FROM OUR OWN CORRESPONDENT

Singapore, Feb. 20

The most important event of the month in the Diocese of Singapore was the meeting of the Singapore Diocesan Advisory Council on Education.

It was held at the new War Memorial Hall, Singapore, over the Chinese New Year holidays, February 14 to 16.

Amidst the constant firing of Chinese crackers in a large city, a keen band of Anglican men and women sacrificed their three-day holiday to discuss and formulate plans for the expansion of Anglican school education in a non-Christian country.

The chairman throughout the morning and afternoon sessions was the Bishop of Singapore, whose able conduct of the proceedings made possible the completion of a very arduous but extremely interesting conference.

The Archdeacon of Northern Malaya, parish priests, principals, education officers and Anglican youth leaders were present.

They came from all parts of the Federation and Singapore. In his opening address, the bishop emphasised the task of a Christian system of education.

There was no doubt of the importance of Anglican schools in the educational structure of the country.

He said that the principle of true education is love, and the Anglican schools of this country should live up to this principle.

PUBLIC CONTROL

The public control of education is a necessity but the Church must always have an essential voice too in education.

The purpose of the conference was to discuss the needs of the longer established schools and also the possible new ventures in the new villages that are rising up in the Federation.

The Diocesan Secretary for Anglican Schools, Mr. Dong Chui Sing, reported on the progress made with regard to the building of new schools and the expansion of existing schools.

He also traced the history of the Malayan Aided-Schools Council which is the common authority for all Christian schools in the country.

The council looked after the common interest of all aided schools in the country.

He showed how essential it was to combine with other Christian bodies in the fight for better conditions of service for teachers, such as a bigger provident fund contribution by the Government.

SCHOOL CLERKS

Every Church school is now allowed a clerk. The Aided Schools Council also took up the matter of retirement age with the Government; the council also asked for and obtained more state scholarships for teachers in aided schools.

Miss N. Mitchell, Principal of S. Hilda's School, reported on the progress made on the drawing up of an agreed syllabus for all diocesan schools.

There was considerable discussion on this. The general note was that there was little time to lose since most schools did not possess good syllabuses.

A committee of five, including the Professor of Education of the University of Malaya, Professor Frederic Mason, was ap-

pointed to hurry up with this syllabus to include both the primary and secondary classes. The syllabus should also give a list of suggested books, visual aid material and forms of worship.

The syllabus should also include hymns. The Chinese and Tamil schools were also asked to draw up their syllabuses.

Out of Miss Mitchell's report, the matter of a summer school for all Anglican school teachers was discussed. It was decided to postpone this summer school, but the Sunday School Teachers' Summer (August) camp should continue. The conference passed the following resolutions:

That it shall be the duty of heads of schools to give as much help as possible in the way of religious instruction to their staffs;

DUTY OF HEADS

That it should be the duty of heads of schools to secure wherever possible religious instruction to be given by worshipping members of the staff.

(This resolution was necessary because a large proportion of school staffs in Malaya are non-Anglicans.)

That in the near future, the diocese should promote summer schools regionally or centrally for its own teachers, although there will not be one this year.

The bishop was also asked to look into the possibility of issuing Diocesan Certificates for religious instruction.

A presentation to the Government through the Malayan Aided Schools Council for the inclusion of Religious Knowledge as an optional subject for teachers under training was also decided upon.

The Reverend A. C. Dumper, Vicar of Ipoh, attracted considerable discussion with his paper "The Parish and the School."

OUR SOURCE IN PARIS

The Archdeacon of France and Chaplain to the British Embassy Church in Paris, the Right Reverend G. A. Chambers, has accepted the post of Paris Correspondent of THE ANGLICAN.

Bishop Chambers, founder of Trinity Grammar School, Sydney, and later first Bishop of Central Tanganyika, returned to Australia for a short visit last year.

He left by sea for France last week, and will resume duty at the Embassy Church in Paris on Palm Sunday.

The following extract from the latest Diocesan Newsletter of the Bishop of Northern and Central Europe contains a vivid description of the congregation to which Bishop Chambers ministers:—

"The Embassy Church maintains its reputation for the many nationalities in its congregation.

"We are pilgrims from South Africa," said a group of women who had visited their sons' graves in a war cemetery.

"I am from Hong Kong," said the businessman who followed them into the church. "I am from Egypt," said a swarthy young man, and I have brought my French fiancée to be baptised."

"And a few weeks later after due instruction, they stood a solemn and appreciative little company round the font, as she received her title to the Kingdom of Heaven in the Sacrament of Baptism. Iceland had her representative in our worship, so charming in her national dress, so evidently happy with the privilege of worship."

"We are some of Bishop Thompson's flock," said five Persians, whose presence showed the possibility of friendship between Persia and Britain.

"A Spaniard with his English fiancée, Swedes, Dutch and Germans find their way to the church, Canadians, Australians and Indians, United States citizens, members of our Church in Madagascar, as well as our own people."

"The Church is a sacrament of the love of God to all these people. It maintains its Catholicity and its position in the heart of Paris as a centre of unity."

THE SUNDAY BEFORE THE CORONATION

SPECIAL ORDER OF SERVICE

The Oxford University Press, one of the four privileged presses, has issued copies of the Order of Service for Trinity Sunday, May 31, being the Sunday preceding Her Majesty's Coronation.

Copies of this service have been sent to the bishops and archbishops of Australia for their approval, and most have given assent to its use.

The order of service contains morning and evening prayers, directions for the Holy Communion, special prayers and hymns, printed in full, thus dispensing with the need to use prayer or hymn books.

There will be two editions—the congregational edition (16 pages) will retail in Australia at 3d. per copy, and the large type edition (20 pages and cover) to retail at 1/9 per copy.

There is certain to be a huge demand for this service throughout the homeland and the British Commonwealth of Nations and the publishers wish to receive orders promptly so that they can assess the total demand before making arrangements for the huge printing required.

As copies of this service come from London, orders should be placed promptly.

Will YOU Help?

THE ANGLICAN still requires a larger circulation. To every prepaid annual subscriber who gains us another subscriber, we offer FOUR EXTRA ISSUES, free of charge when his subscription next falls due, for each new subscriber gained.

All you have to do is to collect the money from your friend and forward it to us with his or her name and address, and your own account will automatically be credited.

ITALY EXPELS PRESBYTERIAN

FROM OUR OWN CORRESPONDENT

Rome, Feb. 18.

A further regrettable incident involving the work of non-Roman Catholic churches in Italy occurred here yesterday, when a minister of the United Presbyterian Church of North America, the Reverend Antonio Callandro, was refused permission to stay in Italy.

Mr. Callandro is Director of the Bible Institute at Portofino near Naples.

The Institute was founded to give instruction to former Roman Catholic priests who wish to enter the ministry of another church, and is specifically excluded by its charter from carrying out proselytising work among the Italian laity.

There have been not less than 14 former Roman Catholic priests in attendance at the Institute during the past few years.

Your correspondent was unable to obtain any comment on the case from the spokesman of the Italian Foreign Office or the Vatican. The Ministry of Foreign Affairs merely confirmed that his permit to reside in Italy (which is necessary under the ordinary civil law) has expired, and will not be renewed.

FLOODS IN GRAFTON DIOCESE

PARISH HALLS FOR VICTIMS

BY A SPECIAL REPORTER

Lismore, N.S.W., Feb. 26

The Church is taking energetic flood relief measures here and in other parishes of the Grafton Diocese. Needy cases have immediately been taken care of and helped according to their needs, in close co-operation with the civil authorities.

The present floods differ from those of previous years. They have been less sudden. The waters have "crept" up.

Due to the very slow rise of the Richmond River, the excellent warning system of Radio 2LM, the organisation of the Lismore police, water brigade and the ambulance services, most of the people of Lismore City Area were able to take food, blankets and clothing with them to the Show-ground Pavilions, public schools,

the R.S.L. Hall and to S. Andrew's Parish Hall.

The parish hall has been thrown open to receive refugees. This hall has gas, electricity, water and sewerage facilities. So far only seven people have come to take advantage of the shelter, and these brought food and whatever necessities they required for their short stay.

The Rector, the Reverend J. V. J. Robinson, obtained stretchers from the 41st Battalion Headquarters, and the people are quite comfortable.

The warm weather has prevented any major difficulties with regard to bedding, and there has been no great difficulty as to obtaining food because the flood waters did not break into the main shopping areas, and shops were able to supply food to those forced to leave their homes.

The Rural Dean, the Reverend J. V. J. Robinson, is in contact with the clergy in the lower parishes of the Richmond River, the Reverend W. L. Sanders at Woodburn, and the Reverend T. A. Baker at Coraki, for reports on floods in these areas.

At Woodburn the water normally comes up well into the town, and cuts the rectory off from all communication, but there is no water in the rectory yard yet. Mr. Sanders reports that the parish is ready to receive any refugees if the situation worsens.

He told Mr. Robinson that one of his church warden, who is a farmer, has been helping to-day to move neighbours' stock to high ground.

Woodburn, in the Lower Richmond area, usually has its major flooding after the danger has passed in Lismore, due to the fact that the flood waters in the main area of the Richmond, from Casino, take some time to come down.

This flood is unlike previous floods, which usually rose very

rapidly. This flood rose not more than an inch an hour except at the beginning, when it rose somewhere between five and six inches an hour.

From Coraki, the Reverend T. A. Baker said that no houses were under water yet, but large areas of dairying country are inundated and farmers have moved their stock to high ground.

The church halls, Anglican and others, have been opened in readiness to receive refugees if the water rises to dangerous proportions.

The water began to recede in Lismore on Monday, but heavy rain since then has caused a slight rise in the river waters. Apart from this small break, it has been raining almost constantly since Tuesday night, Feb. 17.

PATRIARCH URGES CALM

ECUMENICAL PRESS SERVICE

Belgrade, Feb. 21

For the first time since 1945 the official Yugoslav newspaper, "Politika," has published on its first page a picture of Patriarch Vikentij, head of the Orthodox Church of Yugoslavia, together with the declaration which he made at the Christmas service in Belgrade Cathedral on January 7.

In this declaration the Patriarch urged Christians "not to be afraid, in view of the feverish preparations for war going on all over the world," but to regard the whole course of events "with the eyes of Holy Scripture and to follow the commandments of Jesus Christ. The brotherly love with which we can strengthen the unity and harmony of our people has an immeasurable effect in peace-time on the welfare of our country and helping it to maintain its independence in face of any menace from abroad," said the Patriarch.



On the eve of the elections, Harry S. Truma n, President of the United States, received the first copy of a revised standard English version of the Bible from the Reverend Dr. Luther A. Weigle, Dean Emeritus, Yale Divinity School, and Chairman of the scholars who wrote the revision.

DIOCESAN NEWS

ADELAIDE

60th ANNIVERSARY

The Dean of Adelaide, the Very Reverend G. H. Jose, who is Administrator of the Diocese as the Bishop's Commissary while the bishop is in England, celebrated the 60th anniversary of his ordination to the priesthood last week.

LAW SERVICE

Members of the legal profession, wearing their robes of office, will gather at S. Peter's Cathedral on March 2 for a service to mark the beginning of the legal year. The dean will preach at this service, which has become an established annual event.

HARVEST FESTIVALS

Diocesan homes benefited from the harvest festivals held in many churches in the diocese on Quinquagesima Sunday. S. Laurence's Home for the Aged, besides receiving many harvest offerings, also received \$920 from a badge day held in the city recently.

C.M.S. MISSIONARY

Sister Rhoda Watkins, who is the first Australian C.M.S. missionary to work in Malaya, was farewelled from Holy Trinity Church this month. Sister Watkins had nearly completed 30 years' work in China when she was forced to leave.

Adelaide comrades are contributing towards the cost of a cope and mitre, which will be presented to the first member of the order to be made a bishop—the Bishop-elect of North Queensland, the Reverend Ian Shevill. The cope, which will be made in Adelaide by Mrs. E. Cooper, of S. John's Rectory, will have the figure of S. George embroidered on the hood.

MARDI GRAS

A Mardi Gras was held on Shrove Tuesday at S. Augustine's Hall, Woodville Gardens. The traditional Mardi Gras atmosphere was created with streamers and balloons and cartoon sketches, with festival motifs on the walls.

The proceeds from the evening will aid the church building fund.

ARMIDALE

CLERGY APPOINTMENT

The bishop has appointed the Reverend H. J. Mills, of Rockhampton, Queensland, to the Parish of Narrabri. Mr. Mills was lent to the Rockhampton Diocese some years ago, and recently asked that he might return. The former Vicar of Narrabri, the Reverend S. M. Bramsen, has been appointed to the Parish of Bingara.

STUDENTS IN COLLEGE

The diocese will have three students in S. John's College, Morpeth, this year, in training for the priesthood. They are Messrs L. Seymour, C. J. Eversden, and K. Brassington. Mr. Seymour is at present a patient in the Tamworth Hospital, having been a polo victim.

BISHOP'S LENTEN SERVICES

The bishop was at Tenterfield for Ash Wednesday, and preached to a large congregation in the parish church in the evening. The following night he preached at Emmaville, and because of the heavy rain came straight on to Glen Innes, where he celebrated Holy Communion and preached the sermon on Sunday morning. In the evening the bishop began a series of three Sunday night addresses at Evansong at S. Peter's Cathedral, taking as his first subject, "Jesus and God."

On four Wednesday nights in Lent the bishop will give a series of addresses on the Bible.

BATHURST

ORDINATION

The Reverend Donald Grant, B.G.S., and the Reverend William Paterson are to be or-

dainated to the priesthood at S. John's, Forbes, on March 1 by the Bishop of Bathurst.

BROTHERHOOD, 1953 APPOINTMENTS

Members of the Brotherhood of the Good Shepherd will serve the following parishes in their area this year:

The Reverend Kevin Boyd (Brother Kevin), Brewarrina; the Reverend M. K. Timbrell (Brother Giles), Bourke; the Reverend A. G. Laity (Brother Alan), Nyngan and Tottenham; Archdeacon L. C. S. Walker (Brother Les); and the Reverend D. Grant (Brother Don), at Gilgandra; and the Reverend B. M. Harrison (Brother Bruce), Cobar. Former B.G.S. member, the Reverend C. E. B. Wood, has been accepted for duty in New Guinea, and is at present in Sydney. The Reverend A. R. Austin (Gilgandra) will take up appointment as priest assistant at All Saints' Cathedral, Bathurst, on March 2.

PARSON'S DIARY

Parson's Diary of February 6 gave some home truths. Recently, a widow-pensioner, a grandmother, who does odd jobs to supplement her pension, gave a total of over £7 to help establish the first Anglican orphanage in the diocese.

A country small-holder earned £5 doing some work, and sent that amount by post for the same appeal. As a contrast, a very wealthy grazier, who will eventually leave an estate of six figures (with no bequest to his church, I feel sure), gave one guinea, which was less than a nine-year-old Sunday school boy in the same parish gave in his Children's Homes box at the same time.

The writer approached several wealthy, some retired, Anglicans to purchase the land site for this War Memorial, perhaps as a private memorial.

It would mean full income tax deduction on such a gift. The excuses and pay-offs were pathetic, so we still will have to pay for it out of the general donations fund.

MARSDEN

Marsden School at Bathurst is justly proud of one of their students, B. A. Burnett, who joined the leading "hundred" in the recent Leaving Certificate examination. She won a Commonwealth scholarship.

BRISBANE

QUEENSLAND UNIVERSITY DIVINITY COURSES

After several years' preliminary work done in conjunction with representatives from the Churches, the University of Queensland is now making provision for two specifically divinity courses within the university, and these are to commence this year.

Students may now enrol for the degree of Bachelor of Divinity as either a pass or honours degree, or for a Diploma in Divinity.

The degree course is designed to cover at least three years post-graduate study in divinity, and is available only to graduates. The essential subjects are the Old and New Testaments (which must be studied in the original languages), Theology and Church History.

The diploma course is open to all matriculated persons, theological students and ministers of religion. It covers at least two years' work, and the student wishes to complete his subjects are taken partly from the degree course and partly from certain subjects available in the Faculty of Arts. Credit will be given for subjects passed Arts degree or pass on to the post-graduate degree.

The diploma course may be taken externally if need be, but candidates for the degree course must attend at least two years at the university.

Full particulars may be obtained from the Registrar or from the Dean of the Faculty of Arts.

CANBERRA AND GOULBURN

S. JOHN'S, CANBERRA PRAYER DESKS DEDICATED

The relationships between the State and the Church and their responsibilities in the government and education of a nation was the theme of the address by the Bishop of Canberra and Goulburn, the Right Reverend E. H. Burgmann, at S. John's, Canberra, yesterday. The bishop was delivering the sermon at a service at which two cedar prayer desks, a gift from the Governor-General and Lady McKell, were dedicated.

The desks will be placed in the chancel of the church.

Sir William and Lady McKell were present at what is likely to be their last service at S. John's in their present office.

Dr. Burgmann said that it fell to the State to accept the responsibility for the exercise of political and coercive power. The only legitimate principles for the exercise of political power were those of justice, truth, righteousness and mercy.

When power is exercised apart from these principles it partakes of the nature of tyranny and in due time reacts disastrously upon the persons abusing their responsibilities.

The part played by the Church is the responsibility for the cultivation of the power of a Christian conscience.

It is only as people tell the truth, not from fear but because of a respect for the truth, that a secure basis for social life has been provided.

It is the same with justice and righteousness.

It is only when it has become the character of a people that they can take responsibility for the development of national life.

When both the State and the Church play their parts we can look forward to progress in all departments of our national life, he said.

There is no other assured basis for progress.

"The dedication of the prayer desks reminds us that it is by prayer that the Christian cultivates the alert and sensitive conscience, which endures and stands firm in difficult and confused situations.

"It is by prayer that we seek to bring ourselves into tune with the ultimate sources of our being, the Eternal God Himself."

S. PAUL'S, CANBERRA

S. Paul's, Canberra, annual meeting was held after Evensong, on February 15, when the following church officers were elected: Rector's warden, Mr. A. B. Harding; people's wardens, L. A. Rowling and D. V. Youngman; parish secretary, J. Dean; treasurer, D. V. Youngman; councilors, D. Beattie, R. Boardman, J. Carey, J. Dean, W. E. Evans, K. Goodwin, W. Nicholas, E. Pegrum, E. LeMesurier, D. C. Smith, Don Smith, and Mrs. A. E. Jackson; synodsmen, D. V. Youngman and Don Smith.

AINSLIE

The annual meeting of parishioners from the Ainslie section of the Parish of S. John the Baptist, Canberra, was held on Tuesday, February 17, when the record attendance augured well for the future of church life in Ainslie.

The report of the rector, the Venerable Archdeacon R. E. Davies, disclosed that much had been achieved during the year in the religious, social and developmental spheres. Church officers were elected as follows: Secretary, G. D. Kennedy; treasurer, J. Wadde; publicity officer, T. W. W. Pve; delegates to parochial conference, S. C. Taunton, G. D. Kennedy, E. Endacott and T. W. W. Pve; committee, Mrs. J. Stevens, Messrs. S. C. Taunton, R. Gillard, E. Endacott, C. Clifford, C. G. Turner, J. Sagacio, Messdames A. Keys, W. Layton, W.

Craft, H. G. Watson, V. Walker, G. Lansdowne, W. Dunbar, R. Gillard.

DRUNKEN DRIVERS ARE MURDERERS

Writing under the above title in the March issue of his parish paper "The Pauline," the Rector of S. Paul's, Canberra, the Reverend Ross Border, writes as follows:—

"The appalling loss of life in motoring accidents is increasingly disturbing the public. Some of the accidents are due to factors beyond human control, but the large majority can be attributed to the human factor—excessive speeding, carelessness and driving under the influence of liquor.

"The public must be protected from the irresponsible maniacs on the road. To-day their death toll is greater than the ravages of war.

"The public can be protected and it is the plain duty of the State legislatures to see that this is done.

"The most irresponsible of these is the drunken driver, and upon him the severest penalties must be inflicted.

"He is a murderer—a potential murderer even if he reaches his destination without accident; an actual murderer if he kills anyone while he is driving. As the law stands, he can only be charged with manslaughter.

"Murder has been defined as 'unlawfully killing a reasonable creature who is in being and under the King's peace with malice aforethought either express or implied, the death following within a year and a day.'"

"It should be a simple matter for a legal draughtsman to incorporate into the relevant Act a clause merely determining that any driver under the influence of liquor is possessed of 'implied malice aforethought.' Such statutory definition would make the task of the police prosecutor very much easier and act as a deterrent to motorists.

"Drunken drivers who have been fortunate enough to escape killing someone should be given a gaol sentence and be deprived of their driving licence for at least five years. Fines, however heavy—and they have been far too light—are but a 'flea bite' in these days of easy money.

"No community would tolerate drunken men with loaded rifles moving about the community, nor be satisfied with a lenient punishment. Drunken drivers are infinitely more dangerous and common.

"Until the public and the law brands the drunken driver what he is—a murderer—he will continue to menace the lives of men, women and children."

CARPENTARIA

ARCHDEACON OF CARPENTARIA RESIGNS

The Venerable A. P. B. Bennie resigned his several appointments in the diocese on his being appointed Rector of All Saints', Brisbane. Father Bennie and family will leave Thursday Island for Brisbane by air on March 18.

No appointment has yet been made to the Archdeaconry of Carpentaria, nor to the Cathedral Sub-deaconry and Principality of S. Paul's College.

TEACHERS LEAVE S. PAUL'S

Mr. R. P. T. and Mrs. Graves, who came to the diocese from S. Martin's, Worcester, England, to serve a term as missionary teachers at S. Paul's, Moa, preparatory to settling in Australia, have resigned on Mr. Graves obtaining a position in the Queensland State Education Service as headmaster of Kentville State School, Parish of Catton, Diocese of Brisbane.

BISHOP TO HOLD ORDINATION

On the second Sunday in Lent, the Bishop of Carpentaria will make George Mara, Th.A., of Badu Island, a deacon in All Souls' Cathedral. Mr. George Mara has been senior student at S. Paul's College, Thursday Island, and will serve his curacy under Father Henry Wynter at S. Paul's, Moa.

GIPPSLAND

PARISH OF WARRAGUL ANNUAL MEETING

A feature of this meeting was a series of large graph-charts showing church-attendance, acts of communion, numbers of those baptized and confirmed and Sunday-school attendances over the past four years. In every case, 1952 showed an increase over former years.

The meeting was largely attended, and in the election of the vestry a ballot was necessary.

C.E.M.S.

At the February meeting, Mr. Jack Reilly, Diocesan Secretary, gave an interesting report of the C.E.M.S. Federal Conference held in Adelaide recently, and at which he was diocesan representative.

This was followed by a session by the rector in which he answered questions on the "whys and wherefores" of the various denominations in the Christian Church, and of the various schools of thought in our own Anglican Church.

A roster of members whose duty it will be to keep the church grounds in order was drawn up.

"BRITISH FLOOD VICTIMS"

Retiring offerings on Quinquagesima Sunday to aid flood victims in Britain amounted to £24/4/-.

BEGINNING OF SCHOOL YEAR

A special service to mark the beginning of the school year was held in S. Paul's recently. The service, which included a litany for teachers and scholars, was conducted by the rector, who was a former school-teacher. A lesson was read by Mr. George Holden, District Inspector of Schools, and the sermon preached by Mr. G. Funston, churchwarden and secretary of the Teachers' Union.

SUNDAY SPORTS

The Warragul Vestry is making a survey of Sunday play on church tennis courts and have forwarded a comprehensive questionnaire to 40 parishes, 20 in the country and 20 in the city.

Questions range from hours of play (if permitted), church attendance, any advantages or difficulties, doubts concerning the wisdom of the arrangements, reasons for permitting or refusing permission. The complete report will be available later.

C.E.B.S.

The Diocesan C.E.B.S. Council meeting was held at Morwell on February 14. The diocesan secretary, Mr. C. Spencer, had the agenda well in hand and, under the leadership of the bishop, plans were made for extension of the society in the diocese.

Reports were presented from each active branch, and pride of place must be given to the Sale branch.

C.E.B.S. branches are requested to arrange a rally in each archdeaconry as a means of interesting those parishes where no branch exists.

Missionary boxes are to be made available for all members and each branch to arrange a missionary night each quarter.

S. Paul's Korumburra Parish Hall will be officially opened on Saturday, March 14, at 2.30 p.m.

Miss Ellis, assistant Diocesan Youth Worker, is at present working in the parishes of Sale, Stratford, Heyfield, and Maffra.

GRAFTON

INDUCTION

The Reverend A. T. Baker and his wife were farewelled at Lismore after Evensong on Sunday, February 8, prior to their departure for Coraki. On Friday, February 13, Mr. Baker was inducted as Rector of Coraki, in the Church of S. Mary Magdalene.

ORDINATION

On Shrove Tuesday, at 7 a.m. in the cathedral, the Bishop of Grafton ordained Mr. William

Paton a deacon. The bishop's chaplains were the Venerable Archdeacon O. C. J. Van and the Reverend E. J. Seatree. The dean, the Very Reverend A. E. Warr, presented the candidate and read the Epistle. The ordination sermon was preached by the Reverend M. E. De Burgh Griffith, Rector of Mid-Clarence.

At the breakfast afterwards, the dean welcomed Mr. Paton as his new assistant in the cathedral parish and wished the Reverend T. R. Lawton God-speed on his transfer to Casino.

SUNDAY SCHOOL ORGANISER

Miss Phyllis Cullen arrived in Grafton on February 16 to begin her work as the first Sunday school organiser to be appointed in the diocese. Her work will include the running of the Church Mail Bag School and she has already taken this duty over from Mrs. M. E. De Burgh Griffith, who has conducted it on a part-time basis for the past three years. Miss Cullen is already familiar with the conditions of work in a country diocese, for she has come to Grafton after five years as Sunday school organiser in the Diocese of Ballarat.

PERSONAL

The bishop and Mrs. C. E. Storrs are spending a short holiday at Katoomba. The dean and Mrs. A. E. Warr have returned to Grafton from Port Macquarie.

The Reverend J. Winslow (Nambucca) and the Reverend L. R. Crossman (Bellingen) have been sick, but have now returned to duty.

When the Reverend R. C. Hancock returns to South Grafton on February 27 the Reverend C. R. King will relieve Archdeacon O. N. Manny at Cott's Harbour, while Archdeacon Manny goes for further treatment to 113th A.G. Hospital.

Canon W. Hopwood Evans and his wife have gone to their new home in Toowoomba. Canon Simonds is acting as locum tenens at Tweed Heads until the appointment of a rector.

MELBOURNE

PREACHERS IN LENT

February 22
The Hallowing of the People—The Dean of Melbourne.

March 1 (10.30 a.m.)
Ordination Service—The Principal of Ridley College, the Reverend S. Barton Babbage, M.A., Ph.D.

March 8 (Broadcast 3LO)
The Hallowing of the Queen—The Archbishop of Melbourne.

March 15
Institution of Engineers: The Hallowing of Science—The Dean of Melbourne.

March 22
The Place of the Queen's Hallowing—The Archbishop.

March 29
Emblem of the Queen's Hallowing—The Archbishop of Melbourne.

April 3
GOOD FRIDAY—The Reverend W. R. Dowel.

April 5 (Broadcast 3LO)
EASTER DAY—The Archbishop of Melbourne.

EVENING SERMONS AND PREACHERS

February 22
The Minister of the Coronation—The Bishop of Geelong.

March 1
The Coronation Oath—The Bishop of Geelong.

March 8
The Christian Vow—The Dean.

March 15
Coronation Music—The Bishop of Geelong.

March 22
Passion Music—The Dean.

March 29
A Good Communion—How to Make it—The Dean.

April 3
GOOD FRIDAY—Noon till 3 p.m.: The Three Hours' Devotion—The Reverend S. Barton Babbage, M.A., Ph.D.

April 5
EASTER EVENSONG—The Dean.

(Continued on page 13)

MISSIONARY REPORTS ON KENYA

MUCH OF CONTINENT "RIPE FOR TROUBLE"

ANGLICAN NEWS SERVICE

London, Feb. 13

The number of Kikuyu Christians in the Fort Hall area in Kenya has diminished from 22,000 to 800 under the threat of Mau Mau activity, reports the African Canon T. C. F. Bewes, Secretary of the Church Missionary Society, who has just returned from Kenya.

Speaking at a Press conference, Canon Bewes also said that conditions were ripe for trouble to spread to many parts of Africa.

He reported instances of "third degree" methods and unjust mass punishments by the police.

Canon Bewes was a missionary in the area from 1929 to 1948. He is one of the few Europeans who speak Kikuyu fluently. When he went to Kenya, he took with him a goodwill message from the Archbishop of Canterbury.

Most of those who had resisted Mau Mau were convinced Christians. The Church had been shorn of nominal Christianity, Canon Bewes said.

In the market those who had refused to take the Mau Mau oath—not more than 10 per cent of the population—were boycotted and could not buy or sell. So the Christians had all things in common, as in Apostolic times, and were thus able to overcome their difficulties.

The Kikuyu Christians were even thankful for Mau Mau in some respects; it had brought a friendship and fellowship with European Christians which they had never known before.

A prominent European had said to Canon Bewes, "Every African knows that he can associate freely with missionaries; we need improved relationships with other Europeans."

Europeans, even when they avoided deliberate insults, often adopted a patronising attitude which was deeply hurtful to the Africans. A serious cause of misunderstanding was ignorance of the Kikuyu language. Hardly any Government officials, and very few missionaries, were able to speak with the Kikuyu in their own tongue.

MASS PUNISHMENT

Some of the methods employed by the administration to combat the emergency were causing bitter resentment, in particular, mass punishment.

In one incident, when the Mau Mau planned a murder they sent an agent to Nairobi to hire a band of thugs, telling them how to reach the victim's village and how to identify him. By the time the murder occurred all Mau Mau adherents were at a safe distance from the village.

Afterwards police arrived and rounded up all the people they could find and put pressure upon them to reveal what they knew. Naturally, they could say nothing. So they were punished and their goods confiscated.

Canon Bewes said he had one day met some women carrying heavy logs. He asked whether this was forced labour. "No; punishment," they replied. "What for?" "We don't know."

There had been some evidence of the use of third-degree methods by police. Canon Bewes spoke with restraint on this point, indicating that he could have used stronger language had he not been assured that the Governor was at present taking steps to deal with this matter.

However, he told the story of an African Christian, a sufferer from tuberculosis of the spine, who was questioned by police, mainly Africans, following an informer's report that he was hiding a cache of arms.

When he did not admit to any knowledge of a store of arms, he was beaten, and eventually died under the beatings.

Local missionaries reported this matter immediately, and it was at present being investi-

gated; but it was not an isolated instance.

THREE MAIN CAUSES

This social question, together with land hunger and the educational problem, were enumerated by Canon Bewes as the three main causes of trouble.

Land hunger, he said, was acute: in the Fort Hall area there were 500 people to the square mile, and they had to live off the land. Overcrowding was in part the result of western civilisation. Modern welfare services had increased the birth rate and reduced the death rate.

If pressure on the land was to be reduced, Africans must be offered at least a living wage in the towns, a wage sufficient to keep themselves and their families, and to make some provision for old age.

There were sufficient primary schools, but secondary education was restricted to the brilliant few. Canon Bewes had visited a secondary school taking with him the examination marks of a small boy who had successfully completed his primary education, and asked the headmaster what were his chances of admission.

"We can admit 150 this term," replied the headmaster, "and this boy would be 1,500th on the list."

The boy's education was finished. This was the fate of 10,000 boys of about eleven every year in Fort Hall alone.

LIQUIDATION OF RESISTANCE

Mau Mau, in his view, was "a political and religious movement, which feeds on economic distress." The old Kikuyu religion had been linked, in a perverted form, to modern political unrest.

The ultimate aim of Mau Mau was to gain the allegiance of the whole Kikuyu tribe; any who stood against the movement were to be liquidated.

Canon Bewes had talked with a young teacher who had been forced at the point of a pistol to take the oath. The teacher had said that when the oath-taking ceremony was over a large black book had been produced in which were inscribed the names of all those who had taken the oath.

One of his captors said: "When we have gained every man and woman in the tribe we shall take this book to the Governor and tell him, 'You are not now dealing with the Mau Mau movement, you are dealing with the whole tribe. Do you intend to liquidate the tribe, or to come to terms?'"

The dangerous situation might spread to other areas. Canon Bewes had talked with students at a college where many tribes were represented, and they had affirmed: "Every tribe is watching the situation in the Kikuyu country. Conditions are ripe for trouble in many parts of Africa."

SERVICE FOR PRESSMEN

FROM OUR OWN CORRESPONDENT

London, Feb. 17

Yesterday a record number of Fleet Street journalists assembled in the "Press Church" of S. Bride, Fleet Street, where the Assyrian Patriarch, His Beatitude, Mar Shimun, conducted a brief service in the ancient basilica discovered under the bombed ruins.

U.S. WOMEN QUESTION CHURCH STRUCTURE

ECUMENICAL PRESS SERVICE. New York, Feb. 18

The wholeness of the Church rather than "rights of women" in the Church is the chief concern of the World Council of Churches Commission on the Life and Work of Women in the Church, said Mlle. Madeleine Barot, new Secretary of the Commission, at a luncheon given in her honour last week in New York attended by women Church leaders from 47 States of the U.S.A.

A few years ago, Mlle. Barot said, the question of ordination was generally regarded as the most important one in regard to women in the Church. Now it is seen as only part of a far more general question.

In many countries women have been ordained for both preaching and giving the Sacraments—without really altering the status of the average woman in these Churches in any way.

"Recently," said Mlle. Barot, "we have become greatly concerned because the Church does not seem to be making the impact it should on the lives of people. Women are less constitutionally-minded than men, less attached to structure."

"Within the Church they have felt imprisoned by structures which they had no part in creating. They have come to realise that the real question for them and for the Church is this:—

"What is the Will of God for His Church on earth? And this involves the question of what is the Will of God in regard to man-woman relationships within the Church."

European Churches, she said, have become convinced that they must re-study this relationship in the light of the Bible, the doctrine of the Church, and sociological developments of the modern world.

CHURCH DRAMA "OFTEN MEDIOCRE"

ANGLICAN NEWS SERVICE. London, Feb. 13

Miss Carina Robins, adviser to the Religious Drama Society, told Warwickshire students at Leamington last week that she would be happier if the number of productions of religious plays were halved or quartered, unless they were perfectly presented.

Far too much religious drama of a mediocre standard was being staged by well-intentioned people who did not understand what they were doing.

The medieval playwright found things simpler because his audiences understood the Liturgy. Dramatists of to-day were often self-conscious in facing the problem of enshrining their faith in their work.

REPAIRS TO ANCIENT TOWER

ANGLICAN NEWS SERVICE. London, Feb. 13

The Ministry of Works will spend £12,500 on repairs to S. George's Tower, Canterbury.

The 800-year-old flint and chalk tower was the only part of the church of S. George the Martyr to survive the air raids of June, 1942.

When the church was destroyed, Canterbury Corporation decided that the tower was not worth saving. They started to pull it down, but after strong representation had been made to the Ancient Monuments Board, it was scheduled for preservation.

Repair work is now starting. The most serious structural defect is a crack running up the south-east wall. The roof, the clock and the parapets will all have to be replaced. The Ministry of Works has agreed to pay for the cost of restoration.

MOVE AGAINST PAPAL NUNCIO IN IRELAND

FROM OUR OWN CORRESPONDENT

London, Feb. 20

Mr. Paul Blanshard, an American author, filed a petition at the American Embassy in Dublin last Tuesday, asking for the revocation of the Papal Nuncio to Ireland, Dr. G. P. O'Hara.

Mr. Blanshard's grounds for the petition are that the Nuncio is violating the McCarran Act by serving as the agent of a foreign Power.

The petition cites section 349 of the Act, which prevents an American citizen "performing the duties of any office or employment under the Government of a foreign State" requiring an oath of allegiance.

It said that Dr. O'Hara had taken the oath of allegiance to the Vatican, as Papal Nuncio to Ireland, in February last year, and that the penalty provided in the Act was the revocation of the Nuncio's American citizenship.

Mr. Blanshard issued a statement to the Press at the same time that he lodged his petition. His petition, he claimed, raised for the first time under American law the question whether a U.S. citizen can serve as a Vatican diplomat. The McCarran Act provided for the revocation of the citizenship of any person who served a Communist nation, and was unanimously approved by the Roman Catholic Press and hierarchy in America when it became law. Mr. Blanshard said that "diplomatic service to the Vatican should be punished by the same law, because the Vatican is by its own claim and course of conduct a foreign government or State within the meaning of the law. Wherever its ambassadors are accredited, they act automatically as doyen of the corps diplomatique."

Mr. Blanshard said that Dr. O'Hara, as the accredited agent of a foreign temporal Power, was sworn to uphold the interests of that Power without regard to the interests of the United States, and that "this pattern of dual allegiance is repugnant to the spirit of the American Constitution and specifically contrary to the provisions of the McCarran Act."

"This issue is not religious. It is straight politics," said Mr. Blanshard.

Dr. O'Hara, according to a report in THE TIMES, holds two passports, one American and the other from the Vatican. A native of Pennsylvania, he was formerly Roman Catholic Bishop of Savannah, Georgia.

Our diplomatic correspondent writes:

Mr. Blanshard's petition raises an intricate question of international law. So far as the United Kingdom is concerned, no Ambassador of the Roman See has been received since the Reformation. The chief reason for this is, as Mr. Blanshard states, that it is customary in all Roman Catholic countries, as well as others where a Nuncio is accredited, for the Nuncio automatically to become doyen of the corps diplomatique. Recent feelers put out by the Vatican about appointing a diplomat to the Court of S. James received a discouraging reception.

[A special article by our diplomatic correspondent will appear next week.]

SOUTH INDIA COUNCIL

ANGLICAN NEWS SERVICE. London, Feb. 23

The Church of South India Council in Great Britain has been formed to further the interests of that Church and to help people to understand that it is truly a body for worship and not merely a venture of co-operation in missionary work.

The Council, whose Chairman is the Reverend J. S. M. Hooper, will seek to provide liaison between the Churches of Britain and Ireland and the Church in South India and to promote theological study of Church Union.

U.S. PRESIDENT'S WIFE IN DAY OF PRAYER

U.S. INFORMATION SERVICE

Washington, Feb. 20

Mrs. Dwight D. Eisenhower, wife of the U.S. President, led 10,000,000 American churchwomen in prayers for world peace during observances of the World Day of Prayer on February 20.

The United Church Women of Washington, said Mrs. Eisenhower, will be joined in the one o'clock services at the national cathedral here by the wives of government leaders, wives of U.S. Cabinet members, U.S. Supreme Court Justices, members of the embassies and legations of other nations, women members of Congress, wives of Congressmen, and other Washington women of 27 religious denominations will participate.

A procession of U.N. flags will open the ceremonies.

They will be called by board members of the general depart-

ment of the United Church Women of the National Council of Churches of Christ in the United States, sponsors of the annual World Day of Prayer.

Women of 115 nations take part to express their common faith and hope for peace.

An outstanding feature of the Washington services will be a message by Miss Umeko Kaigawa, daughter of Dr. Toyohiko Kaigawa, internationally known Christian leader of Japan.

She will also speak at a night prayer session for business and professional women at the New York Avenue Presbyterian Church here on "The Status of Christian women of Japan today."

Also participating in the night prayer services will be the Korean quarter and the Latvian Church Youth Group.

Offerings contributed at the services are said to aid women and children in Africa, the Middle East, Far East and Latin America.

LAY WITNESS YEAR

ANGLICAN NEWS SERVICE. London, Feb. 10

A new evangelistic effort, a "Year of Lay Witness," has been launched in the Diocese of Lichfield.

Years of careful preparation, including large conferences of P.C. Councillors, throughout the diocese, lie behind the effort.

The Diocesan Missioner, Prebendary S. F. Linsley, reports that the year has made a satisfactory start and that most parishes are attempting something towards increasing the impact of Christianity upon the life and thought of non-churchgoers.

Each parish is being encouraged to work out its own approach, for every district has its peculiar opportunities and problems. Among the experiments so far reported are the revision of electoral rolls by lay visiting, house-to-house visitation in new areas by lay people, "Bring one more" campaigns, missions, and house meetings.

In one parish churchpeople are displaying in their front windows a card which reads:—

"WE ATTEND S. STEPHEN'S—OUR PARISH CHURCH. WILL YOU JOIN US IN SUNDAY WORSHIP?"

Large C.E.M.S. rallies have been keenly attended at Stafford and Brimley Hill.

After a service in church, tea has been followed by conferences about the ways in which men can witness at home, at their work, and in their leisure time.

The diocese has suffered a heavy loss in the sudden death of its Diocesan Bishop, Dr. Edward Woods, but there are signs that people are feeling that an adventurous "Year of Lay Witness" will be a fitting tribute to his memory.

NEW BISHOP APPEALS FOR LEBOMBO

ANGLICAN NEWS SERVICE. London, Feb. 13

More than 50 supporters of the Lebombo Mission met in London last Saturday to farewell the Right Reverend Humphry Beever, who will shortly sail to take up his duties as bishop of the diocese.

Bishop Beever is a former editor of the "Church Times."

Canon F. Hood, preaching at a sung Mass at the Church of the Annunciation, Bryanston Street, said that the bishop might well feel like Elijah's young servant, as he approached his tremendous task. Yet he would be assured of the prayers of his supporters and of the great missionaries who had gone before him.

At an informal meeting after the service, the bishop said that most of the 120 congregations in his diocese were like clocks running down. Forty pounds a year was needed to keep each congregation going and to pay for its catechist; otherwise it would lapse into heathendom.

TRADITIONAL TENSIONS IN CHURCH ASSEMBLY

ANGLICAN NEWS SERVICE. London, Feb. 15

The debates of the Church Assembly, which has just concluded another session, forcibly demonstrate the main preoccupations of the Church of England to-day.

A great part of its time is always taken up with the acute material difficulties with which the Church's mission is nowadays confronted, with the need for building churches for new housing areas or the perennial problem of ecclesiastical sitings.

On Wednesday the assembly resolved on the appointment of a commission to consider how clergy and laity can best be joined together in the synodical government of the Church.

The laity are already assured of a place in ecclesiastical government by virtue of their membership of the assembly, which is statutorily recognised as the legislative organ of the Church and through which all measures requiring the assent of Parliament automatically pass; but questions primarily affecting doctrine and the discipline of the clergy belong traditionally to the convocations, which have no lay houses.

The convocations are now engaged in the gigantic task of revising Canon Law, and although the lay members of the assembly have already had the proposed revisions laid before them and, since in this case Parliament has the last word, the assembly as a whole must give its consent to them, the laity have had no direct share in their initiation.

There is a widespread feeling that the Church of England should follow the example of the other Churches in the Anglican communion by giving a larger and more direct participation to the laity at all stages in the legislative process. There is an equally strong feeling, however, among sections of Anglican opinion that to admit the laity to a part in the determination of doctrine would be to encroach upon the duties of the priesthood. Here is that tension between a sacerdotal and a rigorously Protestant view of Church government out of which so many burning controversies have arisen in the past.

The debate on the propriety of installing chapels for interdenominational worship in Anglican cathedrals produced a similar conflict between two traditional wings of the Church.

THE ANGLICAN

Incorporating The Church Standard

FRIDAY FEBRUARY 27 1953

THE FIRST DEADLY SIN

In a well known sonnet, the poet Shelley tells of a memorial to a great Oriental Emperor, with the proud inscription:-

*My name is Ozymandias, King of Kings;
Look on my works, ye mighty, and despair.*

But all that remains of the king's greatness are the wind-battered inscription, and "two vast and trunkless legs of stone."

*Nothing beside remains. Round the decay
Of that colossal wreck, boundless and bare,
The lone and level sands stretch far away.*

The deserts of the world are littered with such monuments to human pride and ambition, and the greatest tragedies both of history and fiction find their theme in the proud man who hopes in his own resources to conquer the world. The Napoleons and the Macbeths achieve little of permanent blessing; their disaster remains a moral to adorn a tale. The greatest of Old Testament prophets promised a curse on him "who trusteth in man, and maketh flesh his aim."

The contemporary world remains completely oblivious of the fate of Ozymandias and those like him. Under the cajoling embraces of the advertiser, we become too readily impressed by the adjectives that denote mere size, and by apparent achievements. It is the age of "Superman," and when it is only our lack of resources that makes heaven elude our grasp.

But an old proverb reminds us that "pride goes before a fall," and the Bible from cover to cover emphasises that pride is the greatest of all sins, since it dethrones God, and places self in God's place. It cuts away all possibility of growth in the spiritual life, because man is content to plead his own achievements, and boast in his own talents. All gifts of brain, as well as of body, of creative art, of preaching, of social service, are talents entrusted to us by God: we remain always unprofitable servants and to God alone must be the glory.

S. John in his first Epistle is entirely right when he speaks of sin as essentially worldliness, the creature's denial of his complete dependence upon God. "For all that is in the world, the lust of the flesh, and the lust of the eyes and the vainglory of life, is not of the Father, but is of the world."

From the early days of Christianity, pride has been regarded as the first of the "seven deadly sins," those root sins from which all the varied diseases of our souls have their origin. Sin is not merely a transgression of the commandments; it is a challenge to the whole being of God Himself.

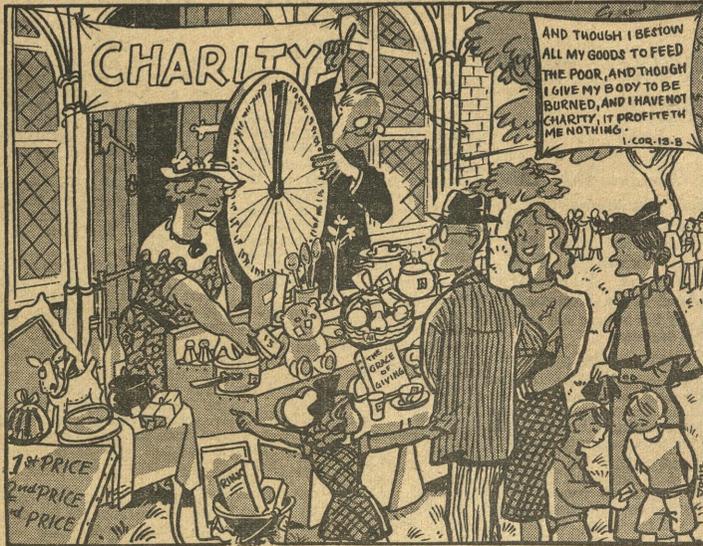
Man's belief that he can attain perfection in his own strength, that progress comes through improved knowledge of techniques, brings disaster not only in the moral, but also in the political and artistic spheres. For the totalitarian state rests upon pride, and freedom apart from God soon degenerates into slavery. True beauty, too, will elude the man who thinks his own genius can create it. The architect or painter who builds or paints for the glory of God will in the end go far beyond the artist who is concerned merely with self expression.

Lent is a time for all Christian people to think again upon the fundamental truths of our religion, and to repent of our own shortcomings.

It is easy to examine ourselves about the little lapses, about the occasions we stayed in bed instead of going to our Communion, the sudden expletive when we missed the ball on the tee, our ill temper with our fellow workers, the forgetting to pay our tram fares or the purchase on the black market. We may face up to our faults of dishonesty and impurity. But we so readily miss the supreme sin. The sin of Lucifer as well as of Adam and Eve: "Ye shall be as bad, the sin of rebellion and of independence."

We welcome, therefore, the series of talks upon "The Seven Deadly Sins" which are being given over the National Stations on Wednesday evenings during Lent, and are grateful for the privilege of printing them in our columns. We need to use these talks for self examination, not for the pleasing occupation of judging our friends or our enemies. We rightly start with pride, because it is the sin par excellence of the Twentieth Century, and to overcome the pride of life is the most difficult task that we can undertake this Lent. But humility makes possible the growth of a new will, which springs out of love for God, and can transform human relationships.

THE MIS-TAKEN EPISTLE



ONE MINUTE SERMON

THE HOLY GOSPEL FOR THE SECOND SUNDAY IN LENT

The Text:

Jesus went thence, and departed into the coasts of Tyre and Sidon. And behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, I am not sent, but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me. But he answered and said, It is not meet to take the children's bread, and to cast it to dogs. And she said, Truth, Lord; yet the dogs eat of the crumbs which fall from their master's table. Then Jesus answered and said unto her, O woman, greatly is thy faith here: it is unto thee even as thou wilt. And her daughter was made whole from that very hour.

The Message:

S. Paul has a wonderful phrase, "Work out your own salvation with fear and trembling, for it is God which worketh in you both to will and to do of His good pleasure." Life is co-operation with God, a trust in God in the face of all difficulties. We have our part to play in the saving of ourselves and of others. We need a faith which never gives up and prayers which never flag.

What a great soul is this Syro-phenician woman. A true woman with unflinching love for her child, and an immense courage to approach Jesus. For she and her people were not Jews and were commonly called "dogs" by the chosen people.

And what a discouragement! He answers her not a word—no answer to her prayer. Even the disciples, in their impatience as she perseveres, beg for her, in order to get rid of her.

And the next rebuff is sterner still. He has told the disciples His work is for the House of Israel and no doubt she has heard Him. But she perseveres! Well, then—let her hear the blunt truth, "The children's meat is not for dogs."

And the reply—it is soul-stirring—"Truth, Lord!"

I accept all you say—I'm not worthy—I'm a dog. Yet the little dogs do get the crumbs! And the faith wins the answer to her prayers.

Don't ever give in or give up your prayers, especially for others. God's love is infinite and His salvation for all men. Men make the barriers and love beats them down. No one is outside the love of God—we ought always to pray and never to faint.

A.B.M. NEEDS

ANGELICAN NEWS SERVICE
Sydney, Feb. 24

The Chairman of the Australian Board of Missions, Canon C. S. Robertson, said in Sydney to-day that the A.B.M. urgently needed the following workers and books:

A trained kindergarten and sub-primary teacher is needed in S. Paul's School, Moa, in the Torres Straits. House provided, near to mission house. A person of mature age and experience needed for a most interesting job.

A priest as chaplain on an Aboriginal Mission—single, ready to pioneer.

A double certificated or triple certificated nurse for the Forrest River Mission.

A matron housekeeper for the Forrest River Mission.

A gross of hymn books, ancient and modern, for the Palm Island settlement.

LETTERS TO THE EDITOR

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

A PRESBYTERIAN IN THE ANGLICAN PULPIT

TO THE EDITOR OF THE ANGLICAN
Sir,—I was very disturbed to read that included in a course of lunch-hour instruction lectures to be given in S. Andrew's Cathedral, Sydney, during Lent, is an address on "the doctrine of the Holy Communion" to be given by a Presbyterian minister.

If someone wishes to hear a Presbyterian interpretation of one of the Church's doctrines, the natural place to go would be a Presbyterian church, but surely only Anglican teaching should be preached from the pulpit of the cathedral church of the largest diocese and city in Australia?

That pulpit should indeed be a place of authority, where the doctrines taught can be accepted. What sort of notice can be taken of what is preached there when it is handed over to some non-Anglican to preach on the doctrine surrounding the Church's most sacred service, a service which he, from his personal experience, knows less about than a newly confirmed schoolboy who has just made his first communion?

With so many Anglican clergy within easy reach of the cathedral, why should it be necessary to have such a vital doctrine expounded by one who does not accept it and cannot possibly appreciate it?

Yours faithfully,
R. E. MILLS.
55 New Illawarra Rd.,
Bexley North, N.S.W.

BRAY LIBRARY

TO THE EDITOR OF THE ANGLICAN
Sir,—Maybe some of your readers may not know of the existence of a Sydney Branch of the Bray Library open to clergy and laity.

The Bray Library gives members an opportunity of borrowing books, mainly recent theological publications, at the moderate annual subscription of 6/-, and at the end of their year's membership, buying those books at auction at no less than half the published price. Information may be obtained from the undersigned.

E. PATTISON CLARKE,
Librarian, Bray Library,
S. Mary's Rectory,
Waverley, N.S.W.

A LAY OPINION ON CLERGY STIPENDS

TO THE EDITOR OF THE ANGLICAN
Sir,—I agree with your correspondent, "Figures" (THE ANGLICAN, February 13), about the total inadequacy of the stipends paid to the clergy in Australia, and I think it is time something was done about it.

Recently, I learned that a Clerk in Holy Orders had been compelled to leave the ministry and take a job as a commercial clerk in order to save himself and his family from the humiliation and degradation of going into debt. This is a shocking state of affairs in a prosperous country like Australia.

There was a time when well-to-do-families put "Algernon" to the army, "Bertram" to the navy, and "Henry" to the Church. Now it would be more profitable to put "Henry" to wharf-labouring—or would that be aspiring too high?

The point I make is this: Where are we going to get our young clergymen in, say, 15 to 20 years' time?

I suggest that we follow the example of a little country like Wales, with a population of 2½ million. Last Easter they set out to raise £500,000 in 12 months to better the livelihood of Welsh clergymen.

I see in THE ANGLICAN this week, in a small news item, they have collected £330,000 towards it, and the appeal still has two months to run.

The people of Wales, for the most part, are not living on the fat of the land as they would consider the Australians are, if they could see them.

Most of them live in rows of houses joined side to side and back to back.

They have no bathrooms and have just one tap in their backyard.

They boast no refrigerators, washing machines, cake mixers, cars and the like, and not 10 per cent. of them own, or ever will own, the house they live in.

Yet these industrious, clean-living, hard-working folk have managed to raise most of that money by holding bazaars, sales of work, "fayres," concerts, plays, exhibitions, etc.

Surely, something on the same lines could be done for the clergymen in Australia?

It is partly up to the clergy themselves. They must exert themselves to attract the people to church by giving (not preaching) brighter sermons, visiting the newcomers to their parishes, rounding-up the recalcitrant and coming down to the people's level without being patronising.

Yours faithfully,
LAY MIGRANT.
Tasmania.

THE CHURCH IN PAGAN SYDNEY

TO THE EDITOR OF THE ANGLICAN

Sir,—And so the former Dean of Sydney has found "In Sydney there is a gulf between Church and people—they brush it aside as unimportant."

If, as is commonly believed, Dr. Babbage's statement be just, the Church in this great city, with its unique responsibility of witness and influence in our continent, the Pacific world, and the East must seek the reason for his grave judgement. The sands are running out.

Sixty or so years ago a man was fined in Sydney for bathing on the beach between sunrise and sunset. As may be seen on consulting the files of the "Sydney Morning Herald," the influence of the Church of the period—as a whole has grown more tolerant in its domain. The question arises: "Has the Church in its own jurisdiction kept abreast of the spirit of tolerance in the secular community?" Here is the crux of the problem.

In my own judgement, shared by many, the cause of the decline in the Church's influence lies in the fact that in the Church there are powerful Puritanical interests which exclude every trend and practice that the Church of England as a whole has developed to its certain welfare in the great Anglican renaissance of our century.

In Sydney, on the other hand, the Roman Church goes on from strength to strength. From my own personal experience in various countries I know that the strength of the Roman and Orthodox Churches lies in the stress placed on the reality of Christ's Presence in the Holy Communion. I firmly believe that the growing Anglican renaissance is mainly fostered by a sincere belief in the reality of Christ's sacramental Presence. It keeps the Gospel in focus for the common man.

A friend tells me that in 30 years' regular attendance at church she has never heard a sermon on the Blessed Sacrament. Her experience is not unusual. Recovery in the decline we deplore will take a century of constant, careful and informed teaching with mutual love, understanding and generous tolerance among all parties in the Church itself.

In the long history of religion it has often happened that earnest, God-fearing men have unwittingly hampered the purposes of God. The classic case of all time comes readily to our minds.

Your obedient servant,
W. ASHLEY-BROWN.
Chatswood.



Better Political Broadcasts

This column has put in a frequent plea for adequate broadcasting time for Parliamentary debates.

At the same time, the broadcasts from Canberra do raise the problem that other programmes with a wide appeal are disorganised or cancelled, often at short notice. Lovers of symphonic music, in particular, are understandably upset if they want Haydn and are surprised, say, by Haylen—or even get Menzies when they are in the mood for Mozart.

The truth, of course, is that there is a public—sometimes the same one—for both music and politics. But, if possible, the listener should be allowed the choice of a special station being provided to relay Parliament without interfering with other programmes.

Now, that may raise all sorts of technical difficulties and involve considerable extra expense. But I am convinced it is the only ultimate satisfactory solution.

Meanwhile, the Australian Broadcasting Commission, in its annual report to Parliament last week, "submitted with respect that the time has arrived for some review to be made as to the extent of Parliamentary broadcasts."

In cautious language, the A.B.C. report went on to suggest that a discrimination should be made "between those sections which make good broadcasting and those which do not."

Apart from many dull speeches, much Parliamentary time is wasted while divisions are being taken. Isn't it about time, in any case, that Parliament found a quicker method of voting—say, by electric push-button?

I feel that most newspapers give so brief an account of Parliamentary debates that the radio performs a vital function in supplying this deficiency. Particularly is this true of question-time, which, at its replying early in the evening, must surely be one of the most listened-to radio sessions.

But it is still hard to gain say the A.B.C.'s observation that some revision of Parliamentary broadcasts would be of service to Parliament as well as to listeners.

Tedious repetition, in which so many members of Parliament indulge, "kills" interest. Others, too, offend by the unfair advantage they take of their radio opportunities.

One remembers one M.P. who, in the course of a speech, advertised a political function in his electorate—and another who sent a message to his dentist that he would be calling in for his false teeth on the following Friday!

More Unity and Less Smear

Disappointment has been expressed in daily newspaper editorials that the Federal-State conference at Canberra last week made no progress on the main question for which it was called—to discuss the handing back by the Commonwealth to the States of their taxing powers.

There is no doubt that there was much political flogging in the discussions. But, on the whole, and in spite of lack of progress made toward an agreement, I thought the conference fulfilled one important purpose—in emphasising the Federal nature of our political set-up.

There has been so much inter-inecine strife at recent Loan Council meetings that new-comers among us could be par-

doned if sometimes they wondered whether we were really one nation!

I seemed to detect in the reports of the recent Canberra gathering, in spite of the occasional attempts to score off the other fellow, a greater appreciation of mutual national responsibility, and, I thought, a notable decline in the past practice of putting personalities before principles.

This is surely a good omen, particularly in Coronation year, when the accent will be on unity in a still wider sphere.

Incidentally, some of the political representatives of all political shades, bound for the Coronation, may find themselves literally in the same boat. That may be no bad thing in bringing them closely into contact for a few weeks.

Some, of course, may be in no need of this non-sinister fellow—travelling to increase their mutual regard. I understand, for instance, that the Premier of N.S.W., Mr. Cahill, and his Liberal opposite number, Mr. Treat, are very good friends. Certainly, they shared their radio time very amicably—and with no personalities—when the experiment of short weekly studio broadcasts was introduced by the A.B.C. last year.

Both leaders should be congratulated on their good example. The "smear" type of political campaigning is much too prevalent elsewhere in Australia; just now, particularly in the Federal sphere.

Weather Fit For The Queen

Queensland wants Queen's weather for the Queen's visit to that State next year. Hence the successful agitation for its postponement from February to March, which was one of the few positive achievements of the Premier's visit to Canberra last week.

Queenslanders held that it would be "midsummer's madness" to take the Queen there in February. Judging by the film of the Royal tour of Canada in the autumn of 1951, I would have expected the Queen and the Duke of Edinburgh to cope cheerfully with any climatic vagaries.

The winter is actually Queensland's most attractive season, as the trek of southerners north at that period attests.

But perhaps the shifting back of the Royal visit to Queensland by a fortnight will ensure a little more comfort because of diminishing heat and humidity by then.

These two factors may have clinched Queensland's case for deferment:

1. There was considerable flooding after heavy rain in various parts of Queensland on dates this year corresponding to the original dates for next year's Royal visit (February 13 to 22).

2. With Queensland giving the Federal Government its only slim prospect of avoiding a Senate deadlock after the May elections, that State's lightest wish is almost a command at Canberra just now.

As We Are—Now

A "Punch" wartime drawing which always amuses me showed a drill sergeant yelling at his new recruits, failing to comprehend his unaccustomed word of command: "As you were!" And, behold, in a companion drawing, his awkward drawing dissolved into their civilian dress—a clerk, a butcher, a farm hand, and so forth. I thought of these drawings again this week when I attended the annual reunion of my old Air Force squadron. Those present were only a fraction of the

old unit, which drew its strength from all the States. But many had travelled long distances to be present.

It was interesting to see what the men who wore the same uniform in New Guinea ten or eleven years ago had made of life. One still wore it—he is an armourer. Our old M.O., it seemed, has become quite a popular gynaecologist. One of our most reliable pilots of yesterday is now literally earth-bound, for he earns a civilian living with an earth-moving plant. Another ex-pilot had just returned from a six-weeks' pilgrimage to Fiji, for he is now an expert in the use of 16 millimetre film for commercial purposes.

Our "ace" navigator had established an accountancy business which, he conceded, is so reasonably profitable that he is about to take in two partners to help him cope with the work. A chemist and a lawyer had re-established themselves in their professions and, they admitted, had no complaints. The middle-aged grazier and pastoralist, who had recently divided the paternal acres with his brother, was satisfied with the price of wool and the yield of wheat.

Indeed, talking round the table after dinner, one was thrilled to find how well the "boys" were doing.

They were, I expect, just an average band of Australians who had once shared a common experience of service in the same unit. And, that duty done, they had found the country which they had served not lacking in its peace-time opportunities.

It was just another proof of how goodly a heritage we Australians have.

—THE MAN IN THE STREET.

AID FOR GREEK CHURCH

ANGLICAN NEWS SERVICE
New York, Jan. 9.

In response to the need for materials to print liturgical books for churches in the devastated areas of Greece, the Episcopal Church, through its fund for World Relief and Church Co-operation, sent 35 bales of paper to the Greek Church.

Professor Hamilcar S. Alivisatos, General Secretary of the Holy Synod of the Greek Orthodox Church, in a recent letter to Presiding Bishop Sherrill, thanks the American Church.

He also expresses gratitude to the Episcopal Church for its contribution to the completion of S. Barbara's School for Deaconesses, on the outskirts of Athens. The first of its kind, this school will train lay sisters for social work among the poor.

The grant was also made possible by the World Relief Fund. Professor Alivisatos' letter concludes:

"I would like to repeat once again how grateful we are to the Protestant Episcopal Church of the United States for her thoughtfulness and her spirit of philanthropy in these times of need. Let me assure you that these acts of mercy strengthen the already existent bonds between our two Churches."

—THE MAN IN THE STREET.

Readers of the December number of the Quarterly will find the usual high standard of scholarship and information.

Australian churchmen should be thankful to Canon Maynard for giving the Australian Church a magazine of such first rate quality. In the current number the editorial notes contain interesting comments on the Lund Conference, at which the editor was one of the three Australian representatives.

This is followed by an article on "Marriage between Christians and Non-Christians" by Fr. A. Appleton Packard, O.H.C., an American monk of our church in the U.S.A.

The very interesting "commentary" on Hooker's works is continued by Fr. Antony Snell, S.S.M., containing some pungent comments on the misuse of Hooker by modern controversialists. Canon M. R. Newbolt contributes a most interesting historical study of the "Oistericians," from which he draws useful conclusions.

The Reverend Paul Yashiro, S.T.B., son of the Presiding Bishop of Nippon, gives us a forthright statement of Japan's problems, concluding with a very bold, but entirely rational, plea for Japanese migration to Australia.

This plea in itself shows a failure by the Japanese Christian to grasp (1) the fact that a Christian standard is held by only a very small minority in this country, and (2) the immensely strong antipathy to the Japanese by Australians not only since the war, but long before it.

A book review, some fine pictures, and a calendar for the following months complete the December issue. A remarkable shilling's worth!

—P.C.D.

BOOK REVIEWS

THE LIVING CHURCH AND REVIEW. An Anglican Digest, Jan.-March, 1953. **THE AUSTRALIAN CATHOLIC DIGEST,** Dec., 1952.

There are characteristic differences between these two Reviews; the Anglican Review is generally eirenic and ecumenical, with quotations from a variety of sources (including Roman Catholic); the Roman Review is typically polemical and propagandist.

Both Reviews have the weaknesses which are inseparable from their respective strengths: the Anglican Review, in the issue before us, tends to have insufficient "cutting-edge"; the Roman tends to be arrogantly self-righteous.

A casual observer cannot fail to note the pre-occupation of Roman ecclesiastics with matters of sexual ethics. Is there here an example of a celibate priesthood finding psychological compensation? In the issue before us there are articles on both "Marriage Ceremonies of Old China" and "Birth Control and Over-Population." The latter subject re-appears with wearisome monotony.

There is much room for improvement in the Anglican Review. Its typographical layout is poor, its paper inferior, and its type antiquated and outdated.

The section "For the Young in Heart" is chaotic in its confusion; a miscellaneous variety of subjects follow one another with complete inconsequence, and with no attempt at distinction or separation.

The Anglican Review has possibilities, but these are more potential than actual. It is to be hoped that the editors will make a real effort to improve both its features and its format. It is an enterprising venture, which we warmly commend.

THE AUSTRALIAN CHURCH QUARTERLY, edited by Canon Maynard, Th.D., B.Sc. (Obtainable from S. Peter's Vicarage, Eastern Hill, Melbourne, C.2. Price 1/-)

Readers of the December number of the Quarterly will find the usual high standard of scholarship and information.

Australian churchmen should be thankful to Canon Maynard for giving the Australian Church a magazine of such first rate quality. In the current number the editorial notes contain interesting comments on the Lund Conference, at which the editor was one of the three Australian representatives.

This is followed by an article on "Marriage between Christians and Non-Christians" by Fr. A. Appleton Packard, O.H.C., an American monk of our church in the U.S.A.

The very interesting "commentary" on Hooker's works is continued by Fr. Antony Snell, S.S.M., containing some pungent comments on the misuse of Hooker by modern controversialists. Canon M. R. Newbolt contributes a most interesting historical study of the "Oistericians," from which he draws useful conclusions.

The Reverend Paul Yashiro, S.T.B., son of the Presiding Bishop of Nippon, gives us a forthright statement of Japan's problems, concluding with a very bold, but entirely rational, plea for Japanese migration to Australia.

This plea in itself shows a failure by the Japanese Christian to grasp (1) the fact that a Christian standard is held by only a very small minority in this country, and (2) the immensely strong antipathy to the Japanese by Australians not only since the war, but long before it.

A book review, some fine pictures, and a calendar for the following months complete the December issue. A remarkable shilling's worth!

—P.C.D.

THREE FUGUES FOR ORGAN. By Albrechtsberger, arranged by C. S. Lang—Curwin Edition.

Albrechtsberger was a noted contrapuntist and a teacher of Beethoven. He lived at Vienna from 1736 to 1809. These three fugues which have recently been published by Curwens are most interesting examples of that form. Though they are scholastic, being closely knit and employing all the devices such as augmentation, stretti, they are by no means dull. They are excellent pieces for students not yet able to cope with the fugues in the sonatas of Rheinberger, and further, would make good voluntaries. They are each of four minutes duration.

CHORAL MUSIC

Curwens also issue a number of anthems arranged for soprano, alto and bass. These are intended to supply the needs of choirs having no tenors. The most satisfactory of these arrangements is "Teach me, O Lord," by Attwood. In "Lord for Thy Tender mercies' sake," which they ascribe to Farrant, though most scholars say it is by Hilton, the missing part is given to the organ. "Rejoice in the Lord," by Elvey, is also in the series.

Very interesting are Six Folk Carols (S.A.T.B. but may be sung unison). These are old French Noels arranged by Desmond Ratcliffe with English translations by Laurence Swinyard. These pieces have a freshness due to the slightly modern harmonies. They are not very much more difficult than hymn tunes, and could be recommended to those seeking new Christmas Carols.

Curwens also issue a setting of Herrick's Litany set for unaccompanied mixed chorus, by Hugh S. Robertson, the famous Glasgow choral conductor.

This is a very short piece of 30 bars, and there is a fair amount of repetition in it. It is not difficult.

—L.F.

THEATRE

HORSY

Breakfast with the American Army was, I remember, a terrible thing; a surfeit of sweet things in flapjacks and semolina.

That's rather how I feel about "WHITE HORSE INN." The production is lush, the colours are lavish, but there is little salt in the cast, no savour at all in the singing.

Miriam Lester is well cast as Josepha. Her singing is old-fashioned; there is a buxom archness about it that reminds one, if one is likely to forget, that "White Horse Inn" is now rather old in the tooth. Her work was competent but unexciting.

Charles Norman, as Leopold, seems to be saving himself for the long run the company no doubt expects. It was not that he was restrained, merely lackadaisical.

Max Oldaker looked as handsome as ever and sang as undisturbedly as one can and still remain a musical comedy lead. His acting is of the kind that goes through the motions without moving anything.

The most successful actor of the night was Fred Murray. There was a cleverness in his humour that owed much more to his own inventiveness than to anything in the script. He and Betty Sparks were the most vital members of the cast.

The costuming was excellent, though their array was bewilderingly frequent. The female ballet was pretty and passable; the male ballet unusually masculine.

The music carries most of its age well, and the orchestra, under the direction of Andrew MacCunn, gave very good account of it.

QUEEN ELIZABETH II PRAYER BOOKS WITH HYMNS A. & M.

Recommended Books in Ruby type, 9/3, 12/9, 16/- and 22/-.
Large Type, 24/-, 30/-, 35/6.
DESK PRAYER BOOKS, £4/10/- and £17/12/6.
ALTAR BOOKS, £8 and £9.
DAILY SERVICE BOOKS, 67/6, 82/6, 110/- and 116/6.

CHURCH STORES DAKING HOUSE, RAWSON PLACE SYDNEY

And at BRISBANE, PERTH & WELLINGTON, N.Z.

AUSTRALIAN MUSIC EXAMINATIONS BOARD

Public examinations in music conducted by the Universities of Melbourne, Adelaide, Tasmania, Queensland and Western Australia, and the State Conservatorium of Music, New South Wales.

Scholarships and Exhibitions to the value of £780, the A.M.E.B. Shield.

Full particulars and Manual from Organising Secretary, Mr. S. A. Russell. Telephone BO 56 extn. 2318.

R. G. ALLINGHAM, Registrar, Conservatorium of Music.

VISUAL EDUCATION

For Your Sunday School, Youth Group or Parish

Did you know that a complete set of new film strips on the Overseas Work of the Church is waiting for your use? Complete, with commentaries, they are available for Free Loan.

From The AUSTRALIAN BOARD OF MISSIONS

Ann Street, Brisbane. 375 George Street, Sydney.
Cathedral Buildings, Melbourne 125 Macquarie Street, Hobart.
Leigh Street, Adelaide. Cathedral Avenue, Perth.

Arnott's famous Biscuits

There is no Substitute for Quality.

PASTORAL LETTERS

THE BISHOP OF KALGOORLIE

My dear friends,

The other day two old friends of mine came to share our evening meal. Though they had never met before, they had the doubtful distinction of having been colleagues of mine years ago, the one in Hobart and the other in Adelaide, when I was a schoolmaster.

Even apart from me, they had much in common; both had been trained in what are still called the "Humanities," one at least is a philosopher, both are practising churchmen and both are scientists.

In our discussions, to which I listened much and contributed little, we agreed that G. K. Chesterton summed up the situation well. He pointed out that in the sixteenth century there were groups of people who believed that any interpretation of the Bible must be right, and that in the nineteenth century there were others who believed that any scientific guess about anything must be right.

It was when the adherents of those two schools of erroneous thought came into conflict, as they inevitably did, that there took place the much-advertised "war" between religion and science. Neither of my friends found anything in their scientific learning which in any way contradicted either Holy Scripture or the Faith of the Church.

Scientists to-day are humbler than their grandfathers; we hope that theologians and philosophers are humbler, too. But it is certain that Christians in general and Anglicans in particular have no reason to be



humble about the Faith of the Church.

We must be humble about ourselves and "our misings of God's grace"; but Christianity is being vindicated on every side in the face of the attacks made upon it by secularism and other forms of error.

The season of Lent is upon us. We are called to practise more thoroughly prayer, fasting, or at least some form of self-denial and almsgiving. All this is part of the training of a churchman, and is designed to help us to grow in grace.

In addition to this kind of discipline, we all need to study the Faith of the Church, along with our Bible reading. Let me suggest the following books: "The King's Highway," by Archdeacon Carleton. It is steeped in Holy Scripture and is an admirable handbook of the Church's Faith and practice.

It is safe to say that hundreds of interesting and instructive sermons preached from Anglican pulpits would have been dull and uninspiring if it were not for "The King's Highway."

If you read "I Want to Live," by the Reverend J. N. Thompson, a New Zealand clergyman, you will imbibe some of that wisdom that comes from the East, across the Tasman Sea. Two other useful books are "The Anglican Way," by the Reverend Verney Johnstone, and "Main Line," by the Reverend A. W. G. Duffield.

Everyone, but especially the very learned, ought to read and re-read for its concise simplicity, the North Queensland Catechism.

Above all, let no one who calls himself a Christian miss either his daily prayers or his Sunday worship.

I am,
Yours sincerely in our Lord's service,

Cecil Kalgoorlie

THE BISHOP OF BUNBURY

My dear church people,

I have always appreciated that translation of S. Paul's Exhortation to the Ephesians which reads "Buying up the Opportunity"—"Look therefore carefully how ye walk, not as fools but as wise buying up the opportunity because the days are evil."

The Exhortation is most appropriate during the season of Lent. Perhaps it would be even more appropriate to our day and generation if we said "because the days are material."

The tragedy of our age is a distorted sense of values. Things spiritual are of very little account. It is not so much that God is denied as that God is ignored, which is probably the graver danger.



Therefore, the Christian's duty is obviously to make the most of every spiritual opportunity and Lent is a great spiritual opportunity. Lent should not be a dreary time of negative prohibitions but a time of practical devotion and healthy discipline.

There is a very real lesson in the thought that opportunities need to be purchased: "buying up the opportunity." We frequently imply that if a man seizes an opportunity he is entitled to no credit, that what he achieves is merely a matter of good luck.

But usually the seizing of an opportunity means decision, courage and oftentimes adventure. The price sometimes is very high. So, too, spiritual opportunities are frequently expensive. They demand time and self-sacrifice. Lent is a real opportunity but not a cheap one. It means organising our daily routine so that we can make more time for prayer, both in private and with our fellows in the services of the Church. It means exercising discipline in our own lives. It means more consideration for other people.

Many of us find the price too high and we allow the opportunity to pass, and the one thing we can never redeem or purchase is lost opportunity. I believe the foremost duty of Christians today, clergy and laity alike, is to make time for God.

It may be that Christianity was intended to be a minority religion, but this much is certain, that Jesus intended his followers to provide society with light and flavour and most of us if we are to play our part in His scheme need much stronger spiritual lives than we now possess. "Look therefore carefully how ye walk buying up the opportunity."

The Lord be with you.

Donald Bunbury

WHERE DOES OUR CHURCH MUSIC COME FROM? . . . 15

SOME LENTEN CANTATAS

At this time of the year our thoughts turn to music that is suitable for Lent. For several hundreds of years it has been the custom to perform a musical setting of the Passion in Holy Week. This was rendered in several different ways according to the tradition of the locality concerned.

By LEONARD FULLARD

In the first instances, the Passion was sung to plain-song tones by several chanters, each taking a different name part, and the choir would join in singing certain passages in unison.

This plain-song style of intoning the Passion has survived in many places to this day. But we must look to Germany for the development of the Passion Cantata. In Germany attempts were made to harmonise certain parts which would be sung by the choir, in four or five voice parts. A pioneer in this was Schutz, who wrote his Passions about the year 1600.

In the works of Schutz we see the combination of both the old plain-song tones and the new harmonised style, that was to become known as the German Passion.

Schutz wrote the parts for the Evangelist and all the

other individual characters in a style similar to the unaccompanied plain-song, although he did not adhere strictly to the traditional tones, yet it was also in a style that looked forward to the recitative passages supported by chords which developed a hundred years later. Schutz also made use of the unaccompanied chorus, an innovation in the Passion of his day.

It only needed another generation to supply chords to support the solo voices of the Evangelist and Narrator, and we have the recitative fully developed as used by Bach and Handel.

The next generation also added instruments to the chorus parts and interspersed a few chorales to be sung by the congregation, and we have the Passion as it existed when Bach came on the scene (born 1685).

Schutz wrote Passions ac-

ording to S. Matthew, S. Luke and S. John. They are lately being revived with considerable interest in England and in Germany.

These Passions are not at all difficult, and could be sung by any choir capable of tackling the Te Deum in B Flat of Stanford, provided that they had the art of controlled soft singing. Schutz also wrote Resurrection and Ascension Cantatas, also obtainable in the Eulenberg Miniature Scores.

In more modern times a need was felt for Passions that were simple and capable of being sung by ordinary parish church choirs. So in England, church composers turned their hand to supplying this need.

For a number of years, works such as Stainer's "Crucifixion" were immensely popular, for they provided music which any choir could sing, and the music was such that anybody could take it in on first hearing.

A great many people are now demanding something of better musical worth, and rightly so, because with the great improvement of taste in the twentieth century we find large numbers of people who are always ready to point scornfully at the music of the Church.

In fact, these people are apt to judge the whole value of the Church by what they hear at services. Even if the preaching be good it can all be ruined if people are disgusted with the music they hear.

But it must be remembered that Stainer's real greatness lay in his wonderful gifts as a choir trainer, and as an organist. When he became organist of S. Paul's Cathedral, London, things were in a shocking state and in two years he made it one of the finest choirs in Europe.

It was acknowledged for many years as the best cathedral choir in England. Stainer was continually begged for new anthems by the publishers and by a great many of his clerical friends. These he turned off with so much ease and speed that he had little time to consider whether the words were being correctly interpreted, let alone whether the music was being imbued with any spiritual depth.

The result is that the music became very mechanical and trivial. At best it was tuneful. After hearing a piece of this music several times it grates on the nerves of musical people.

Hence his falling into disrepute amongst present-day musicians.

AS OTHERS SEE US!

SOON after Australian Congregationalists had decided that it was not possible to produce a religious newspaper with a Commonwealth-wide coverage, our Church of England friends demonstrated that it could be done, and done well.

They began publishing THE ANGLICAN, a weekly paper of 16 large pages, selling at 6d. and, to judge from the copies we have seen, of a high standard of journalism. We offer our congratulations and wish the paper many successful years.

If we may venture one criticism, it is that the paper's policy seems rather aggressively Anglican. The Church of England is too large in Australia, too small in the whole Church, and altogether too great, for an aggressive attitude to be appropriate.

A leading article on "Freedom of Worship" says: "Our own (Anglican) Church can claim a not unworthy share in the trend of liberal and enlightened tolerance which has marked these last years." The article implies that this is the more

This frank and critical article appears under the heading "The Anglican", in the current issue of the Western Congregationalist, published every two months by the Congregational Union of Western Australia.

We cannot agree with all of it, but most of the points are sufficiently well taken to warrant re-publication.

remarkable in that: "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." What world crises and other things would somehow have missed the news of the establishing of the Anglican system in three of the four countries of the United Kingdom.

Still more, we had failed to realise (and we fear that this is shared by our brethren in the Homeland who today enjoy the honour of being tolerated by the Church of England) the quick generosity with which the Anglican Church has sought to share its privileges. We are glad to learn of its tolerance. Our impression had been that if it had depended solely upon the Anglicans, the legislation under which our forefathers suffered might have lingered even longer than it did; that the ancient English universities, for example, might still have been closed to us.

Perhaps the emphasis was

meant to be on the words, "these last years." For the attitude of the Church of England has certainly undergone modification in, say, the last half-century. We had been base enough to believe that that might have been due to the change in relative numerical strengths. Our Anglican friends, we fear, have a convenient kind of arithmetic. From time to time we hear that they "represent 40 per cent. (or even 50 per cent.) of the community"—or, as THE ANGLICAN puts it, their "adherents far outnumber those of all other faiths combined." Yet when, for instance, their ancient buildings must be restored, appeals for financial aid are made to the entire community. Since the Anglicans themselves are already a vast majority, we can only suppose this to mean that the Anglican majority needs the money of the dissenting minority to repair churches in which the churchmanship of the minority is denied. Nor have we noticed that 40 per cent. of the work of inter-church societies is done by the Anglicans.

Perhaps it all depends on what is meant by "adherents." We remember an Officiating Chaplain to the Forces who at one time had 67 Anglicans in his care. Sixty-two of them had not been confirmed, and of the remaining five, two went regularly to church. The padre was paid for 67 men, but how many of them could be said in fact to be "adhering" to the Anglican church? Professor Horton Davies, in his Home University Library volume, "The English Free Churches," points out that by 1910 the English free churches had 200,000 more communicants, nearly a million more Sunday school scholars, and a million-and-a-half more seats in churches than the Church of England. A recent survey in the archiepiscopal City of York found more people attending the free churches than the established church, while in the town of High Wycombe, 20.7 per cent. of church-goers were Anglicans, 19.5 per cent. Roman Catholics, and 54.4 per cent. in the fellowship of the historic free churches.

Perhaps it would be wise and certainly it would be gracious (especially in Australia, where the Church of England occupies no specially privileged position, but behaves as if it did) for the Anglicans to look again into this matter of their "tolerant" attitude; while, if they still insist on counting as adherents of the church of Jesus Christ those who do not attend public worship nor make their communion, they must not mind if we declare, with our Fathers, that this is not Catholic churchmanship as we have learned it, and we can have none of it.

OLD CATHOLIC CONGRESS

Geneva, Feb. 20.

The 16th International Old Catholic Congress will meet from September 1 to 5, 1953, at Munich.

The first two days will be devoted to theological study on the Sacrament of penance, and will be followed by the actual Congress sessions. These sessions are especially planned for laymen, and are centred on the theme: "The Living Parish."

Three work groups will do preparatory work on the principal topics: The Bible, the Doctrine of the Church, and Prayer in the Christian's Life.

Old Catholics are doing their utmost to assure perfect organisation of the Congress. It is hoped that French and Italian participants will be able to attend this international manifestation. The Old Catholic Congress will have an ecumenical aspect as friends from other Churches will participate.

OLD CATHOLICS: On promulgation of the doctrine of papal infallibility by the Vatican Council of 1870, some Roman Catholics (including renowned scholars like Bollinger) refused to accept the doctrine and were excommunicated.

A conference took place at Munich, and others have been held since, with the result that an Old Catholic Church was formed, and relations were entered into with the Eastern and Anglican Churches.

There was further divergence from official Roman Catholic doctrine, and only the Councils up to 787 were accepted. Celibacy of the clergy and other Roman innovations were abandoned.

Remember

SHELLEY'S

Famous Drinks

For All Occasions.

Phones: LA2431, LA2659
Sydney.

CASH PRIZE Of Half Guinea

Paid to the winner of every Fielder's Corn-flour Sponge Cake Competition.

Watch for details at your next Church Fete or Bazaar.

Organisers apply to

**Wheat Industries
(Aust.) Pty. Ltd.**
30 GROSVENOR STREET,
SYDNEY

Makers of

**FIELDER'S
CORN FLOUR**

**NESTLÉ'S
RICH CREAM**
for every meal!



Whatever the sweet, fruit or cereal, you'll find that the thick richness of Nestlé's Cream gives it the perfect finishing touch. Serve it to-day and you'll want to serve it to-morrow, too.

NESTLÉ'S pure thick cream

SORBY'S LIMITED

Wholesale and Retail Hardware Merchants

HEAD OFFICE:
285-289 Hunter Street,
Newcastle.
Phone B3241—10 lines.

BRANCH STORE:
142 Keira Street,
Wollongong.
Phone: Woll. 1359.

THE ROYAL SCHOOL OF CHURCH MUSIC

Victorian Branch

Patron: His Grace, the Archbishop of Melbourne

ONE-DAY SCHOOL

at S. Martin's Church, Hawksburn, Melbourne
(through the courtesy of the Vicar, the Reverend K. P. Goodison)
on Saturday, March 14, at 2 p.m.

PROGRAMME

- 2.00 Opening remarks by the Area Representative.
- 2.15 Address, "The Devotional Aspects of the Psalms"—The Bishop of St. Arnaud.
- 2.45 Recital of Psalms sung by the choir of Christ Church, South Yarra, under the direction of Leonard Fullard.
- 3.00 Address, "Methods of introducing Speech Rhythm"—Leonard Fullard.
- 3.30 "How to teach Choirboys Speech Rhythm Psalms"—practical demonstration by the boys of the R.S.C.M. Choir, under the direction of Mervyn Callaghan.
- 4.00 Afternoon Tea.
- 4.30 Address, "The Use of Psalms in Worship"—the Reverend J. L. Reeve.
- 5.00 Recital of Organ Music suitable for the Eucharist—Hudson Smith.
- 5.15 Evensong, sung by the R.S.C.M. Demonstration Choir, under the direction of Mervyn Callaghan.
- 5.45 Basket Tea.
- 7.00 "R.S.C.M. Responses"—address by Ray Anderson and demonstration by R.S.C.M. Choir, under the direction of Mervyn Callaghan.
- 7.30 Recital of simple Anthems and Canticles by the choir of All Saints', East St. Kilda, under the direction of Bernard Clarke.
- 8.00 Break.
- 8.10 Compline, sung by the R.S.C.M. Plainsong Group, under the direction of Bruce Naylor.

Everyone interested in the betterment of music in worship cordially invited.

Afternoon Tea will be served to all comers, but tea at night will be a basket tea, though a cup of tea will be provided. The congregational singing will be led by the choir of S. Martin's, Hawksburn, under the direction of A. Cowling. Admission will be free to all sessions, but there will be a collection at Evensong (5.15 p.m.).

Area Representative,
Bruce Naylor,
5 Laurel Grove,
Blackburn. WX3262.

OBITUARY

BISHOP GUY WARMAN

We record with regret the death of the Right Reverend Guy Warman, a prominent leader of the Evangelical movement and former Bishop of Manchester, at his home at Orpington last Thursday at the age of 80.

Bishop Warman was educated at Merchant Taylors School and Pembroke College, Oxford.

After an outstanding ministry as Vicar of Bradford, he was appointed Bishop of Truro in 1919.

His excellent business ability and his power as a preacher made him popular, although his evangelical opinions were not in accord with the traditions of Truro diocese.

He held his evangelical opinions clearly and tenaciously, but was not in the least intolerant; he worked easily and readily with men of different views and strove to be fair to all parties alike.

In 1923 Bishop Warman was translated to the See of Chelmsford.

He took a very large share in the work of Prayer Book Revision and, evangelical although he was, supported the Revised Prayer Book of 1927 and then that of 1928.

He was for some years chairman of the Central Advisory Council on the training of candidates for Holy Orders. When Archbishop Davidson resigned in the summer of 1928 and the then Archbishop of York was translated to Canterbury, there was a certain reshuffling in the English dioceses. It was thought likely that Dr. Warman might be translated to York.

However, Bishop William Temple, of Manchester, although nine years younger than Bishop Warman and two years junior in Consecration, was translated to the Northern Primacy, and Bishop Warman succeeded Dr. Temple in the great See of Manchester.

Dr. Theophil Wurn

We record with regret the death on January 28 of Dr. Theophil Wurn, former Protestant Bishop of Wurttemberg, and first chairman of the Council of the Evangelical Church of Germany and one of the most valiant fighters against the Hitler regime.

He was aged 84. Even before the war Dr. Wurn had attained a position of outstanding influence and authority in the Evangelical Church and beyond it. He absolutely refused to bow his knee to Reich Bishop Muller and his so-called German Christians when Hitler tried to bring the Church into line behind his regime.

Throughout a time of persecution and peril he led the Church in Wurttemberg with unabated courage and unflinching faith.

After the war, Dr. Wurn corresponded with the Archbishop of Canterbury and other leaders in England—an ecumenical contact which meant much at that time for his stricken country.

The archbishop commended the courage of him and his colleagues which had led him, in 1941, to hint publicly at heavy German losses and criticise the official handling of complaints against the misuse of wartime laws.

CORONATION PRAYERS:

R. C. DIRECTION
ANGLICAN NEWS SERVICE

London, Feb. 24

The Roman Catholic hierarchy of England and Wales has directed that evening Masses will be offered in all parish churches on the eve of the Coronation, June 1.

The hierarchy has further directed that the three days before the Coronation should be observed as a Triduum of Prayer that God may bless her Majesty and her Realm.

FAITH AND MORALS

A WEEKLY QUESTION BOX

By Dr. S. Barton Babbage

Each week Dr. Babbage, who is Principal of Ridley College 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, Ridley College, Melbourne, N.2.



Apostolic Succession

Several correspondents have taken violent exception to my comments on the subject of apostolic succession.

I am indignantly branded a "modernist," an "enemy of true religion," et cetera.

I am perfectly willing, however, to continue the discussion, despite what Mr. E. H. Peppercorn calls my "discomfiture."

The question at issue is a perfectly simple one, which is susceptible of historical proof.

The question is: What is the view that has been traditionally and historically held within the Church of England? The answer to that question is, in my judgement, that episcopacy is of the *bonae esse* and not of the *esse* of the Church. I regard that conclusion as indisputable and incontrovertible.

To support my contention I quoted certain representative Anglican divines from the 16th century to the present day.

I was not discussing what views are now held within the Church of England; I am not unaware of the fact that there are many within the Church who today subscribe to the doctrine of apostolic succession.

I was only discussing one point: In times past, what was the main view that prevailed?

Further, I was not discussing whether the view which was held in times past is the view which we must necessarily accept today. What I was discussing was what that view was.

the quotations from Archbishop Temple and Dr. Mascall illustrate that fact.

But this is irrelevant to the subject under discussion.

In times past this view was not generally held within the Church, and it is, as the Bishop of Chichester frankly admits, a comparative "novelty."

Mr. Clark however, raises another point. He says: "Where there are no bishops there is no Church."

This assertion is in flat contradiction to the traditional view of the Church of England, as expressed by successive Lambeth Conferences, and by representative prelates.

For example, Archbishop Wake, writing to Pere le Courayer, says:

"I bless God that I was born and have been bred in an episcopal church; which I am convinced has been the government established in the Christian Church from the very time of the Apostles. But I should be very unwilling to affirm that where the ministry is not episcopal, there is no Church, nor any true administration of the sacraments."

And this is typical and characteristic of the main stream of Anglican thought.

Archbishop Wake was persuaded that episcopacy could be upheld by appeal to both scripture and history; on the other hand, he was not prepared to unchurch those churches which, through ineluctable necessity, have been deprived of it.

Mr. T. O. Shadforth states that my list of authorities "is surely a rather partisan one."

This is the kind of comment that fills me with despair.

I quoted Richard Hooker whose book, "Of the Laws of Ecclesiastical Polity," is a classic, as the representative figure of the 16th century. His work, says the Bishop of Chichester, "still stands as the best, because the truest, apology of the Church of England."

I quoted the Caroline divines in relation to the 16th century (having in mind the testimony of men like Lancelot Andrews).

I quoted John Keble, whose sermon on "National Apostasy" marked the real beginning of the Oxford Movement, as a witness to the view that was held in the Church during the preceding centuries.

And then I am informed that this list is a partisan one, and I am taken to task because I do not quote Bishop Wilberforce, who would, according to Mr. Peppercorn, put all these "into the shade."

I am also accused of neglecting Bishop Gore. The views of Bishop Gore are not without interest, as illustrative of the views of the 20th century, but they do not illumine a review which is strictly historical.

I have discussed some of the points that have been raised. I have no doubt, however, that there will be many more!

The Magi

Mr. Colin Macleod asks a question concerning the visit of the Magi to the infant Christ.

He says: "Why did the Magi, when they had the star to guide them to the stable, go and ask Herod for directions, thus causing the unnecessary massacre?"

This is a thoughtful and intelligent question. It is good to find persons who are students of their Bibles.

There is abundant evidence of a widespread desire and expectation of a coming Deliverer

or universal King during the years preceding the birth of Christ.

Eastern astrologers searched the heavens for signs of this great event.

Whether it was planetary conjunctions which are known to have taken place in B.C. 7-1, or transitory phenomena which cannot now be calculated, that attracted the attention of the Magi, cannot be determined.

The character of the phenomena, or a knowledge of Jewish anticipation, may have directed the Magi to Palestine.

Science and superstition could take them no further. Natural revelation had to be supplemented with special revelation and, from the sacred books of the Jews, they had to learn that the Messiah was to be born in Bethlehem.

It was only after the Magi had learnt the birthplace of the Messiah from divine revelation that the star was seen over the place where the young child was.

What is truly astonishing is the attitude of the Jewish leaders.

A message is brought, under highly exceptional and remarkable conditions, that the King of the Jews has been born; and these national leaders take no pains themselves to find out whether it is true or not.

The only person who takes any trouble in the matter is Herod, and his aim respecting the newborn King is to compass His destruction.

Pagans, who had nothing to guide them but smatterings of science, mingled with much superstition, as Dr. Plummer points out, are so kindled with enthusiasm by the signs which God had given them, that they take a long journey and make careful investigations, in order to pay due reverence to the new Ruler who has been sent into the world.

The Jewish hierarchy, on the other hand, with the Prophets in their hands, are so far from being elated, that they do not even seek to verify the report.

We have here a signal illustration of the fact that the Jews who trusted in their descent from Abraham, and who rejected the revelation which God made through His Son, are expelled from their inheritance, while the Gentiles, who welcomed that revelation, are admitted into the Kingdom.



Founded 1919.

S. LUKE'S HOSPITAL

Darlinghurst, Sydney

Church of England General and Obstetric Hospital

S. Luke's Hospital performs its valuable work without State aid and at considerable financial loss. In spite of greatly increased costs a proportion of the beds are still available at the extremely low concession fee of £2/2/- per week to the patient, regardless of Creed.

All legacies and contributions will be deeply appreciated and will help to carry on the splendid work of the Hospital and maintain its high standard of efficiency.

Donations are subject to the Income Tax Concessional Allowance.

F. M. Wildash, Secretary,
Telephone: FA 1987.



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.



YOUTH REVIEW



THE CORONATION SPECIAL CHILDREN'S SERVICE

A special service has been officially adopted by the Church of England Children's Council and by all the free churches in Great Britain.

It is hoped that it will be used by Sunday schools and youth groups throughout the British Commonwealth on Coronation Sunday, May 31, 1953.

The service, patterned on the actual ceremony in Westminster Abbey, is arranged in three parts:

(i) The Preparation — including hymns, prayers and Bible reading.

(ii) The Dedication of the Queen, during which models of the regalia are displayed and explained.

(iii) Our Dedication, where provision is made for a short address.

MATERIALS

Each Sunday school or youth group will need one copy of the Leaders' Leaflet, containing directions for making the simple but effective models of the regalia, and organising the display.

Each member of the school

PLAY-READING EVENINGS

While the presentation of a stage play is sometimes too difficult for a youth group, a play-reading evening is not hard to arrange.

Such evenings usually apply to plays of a more serious type, such as those dealing with social and moral problems. A number of copies of the play chosen are needed, and members sit in a circle and read the parts.

It helps if the readers imagine that they are taking part in an actual rehearsal, and dramatise the presentation. If the copies of the play can be handed out a few days before the presentation, so much the better.

Through play-reading, plays that groups could never hope to put on the stage can be studied.

John Masefield's "Good Friday" and T. S. Eliot's "Murder in the Cathedral" are two plays suggested for advanced groups.

PASSION PLAYS

Youth groups should not neglect any opportunity to put a play on the stage. Many Passion Plays will be staged during the next few weeks, and perhaps you could get someone in your Fellowship or other group to send us in a report of same.

HELPING OTHER GROUPS

Would some youth group who has had a particularly good programme at a recent meeting write and tell us about it? I'm sure other groups would be helped to hear of your successful evenings.

DAVID . . .



David put his hand in his bag, and took thence a stone, and slung it—



It smote the Philistine on his forehead, the stone sank into his forehead, and he fell upon his face to the earth.



So David prevailed over the Philistine with a sling and a stone, and smote the Philistine and slew him.



But David had no sword, so he ran and stood upon the Philistine, and drew his enemy's sword from the sheath.

SERVERS IN TRAINING FOR HOLY ORDERS

Three members of the Guild of Servers of the Sanctuary, Chapter of the Transfiguration, Sydney, are at present training for Holy Orders and one other has left for the mission field of New Guinea.

This was disclosed in the third annual report of the chapter, which was presented at the annual meeting held at St. Paul's Church, Burwood, Sydney, last Monday night.

The report says that the year 1952 has shown improvement and consolidation within the chapter, and progress can be called very satisfactory.

Membership totals 105, including 21 associates, and is made up from servers in 14 parishes. The Guild Office was sung 11 times during the year.

The Feast of the Title this year proved very successful. Commencing with Sung Eucharist at Christ Church S. Laurence, Sydney, the day was taken up with a bus tour of various historically interesting churches in the Nepean district.

At each church visited, Mr. P. W. Gledhill, the well-known church historian, delivered a short talk on the history of the parish.

The day was rounded off with the Guild Office and Procession at St. James's, King Street. The special preacher for the occasion was the Reverend Ian Shevill (now Bishop-elect of North Queensland).

Other special preachers have been the Bishop of Carpentaria, the Right Reverend W. J. Hudson, and the Bishop Co-adjutor of Sydney, the Right Reverend C. Venn Pilcher. The members expressed thanks for their interest in the chapter.

An innovation this year has been the holding of a Quiet Day. Attendance at this function was considered satisfactory.

The financial position of the chapter is satisfactory, there being a credit balance of £256/6/- at the end of the financial year, as against £3,18/10 for the previous year.

PREMIER'S ERROR

C.E.F. PROVINCIAL CONFERENCE (VICTORIA)

When the Premier announced recently that there would be no holiday to celebrate the Queen's birthday this year, he also (unsuspectingly) cancelled the C.E.F. Annual Conference week-end.

Many arrangements had been made to make this year's Conference one to be remembered. Among them was a plan to run the Festival finals during the session.

However, they will make fine plans for next year.

G.F.S. BOOST IN ADELAIDE

FROM A SPECIAL CORRESPONDENT

Adelaide, Feb. 23

Monday, February 16, was the commencement of a crowded week of activities among G.F.S.-ers, in the Diocese of Adelaide.

The Commonwealth Honorary Secretary of G.F.S., Mrs. K. H. Bright-Parker, had been invited to conduct a Leader Training Course, to visit branches, and to organise a weekend Leadership Conference.

On Tuesday, February 18, at the kind invitation of the Acting Lady Mayoress, Miss Dorothy Grundy, a reception was tendered to Mrs. K. H. Bright-Parker at the Town Hall. Representatives of the many organisations in which she is interested, were invited.

The idea of the Leader Training Course was to help young girls to become efficient leaders in their own branches and to give assistance in other branches where requested.

A meeting was held Monday night, February 16, at Leigh Chambers, where background and organisation (illustrated) of the Society was given to keenly interested groups.

Tuesday and Thursday nights visits were made to S. Edward's, Kilkenny, for "worship in the branch and meeting procedure," followed by handicrafts, which were ably demonstrated by Miss Mary Moore, of the Kindergarten Training College, and at All Souls', "How a Branch Works," which was supplemented by folk dances, well-taught by Mrs. Norman Crawford.

Friday, once again back at Leigh Chambers for an illustrated address on "Health and Hygiene." Saturday morning saw an excited group of 25 eager young people boarding the train for Mt. Lofty, where a most inspiring weekend was spent under the capable hands of Mrs. K. H. Bright-Parker.

The weekend mainly consisted of a series of both spiritual and practical work on the job of a Youth Leader; Bible study in a branch; the World Church, particularly the Anglican communion; how a G.F.S. member can help a parish priest; and the meaning of prayer.

Once again Mrs. Norman Crawford assisted with "singing in a branch," physical training and folk dancing.

The camp was ably staffed by the diocesan president, Mrs. H. N. Crosland; the diocesan secretary, Mrs. P. Hooper; the magazine editress, Mrs. A. E. Hartshorne.

The Conference concluded on a very happy note, fully determined that G.F.S. should be well on the map in the Diocese of Adelaide.

ANNOUNCING OUR NEW COMPETITION

OLD TESTAMENT CHARACTERS WHO ARE THESE?

1. Betrayed was he by a maiden fair Who found that his strength lay in his hair.
2. A giant he slew with stone and sling, With lyre he soothed a maddened king.
3. She slew a foe as he lay in bed By driving a tent peg through his head.
4. His ass was usually mild and meek, He was most surprised when he heard it speak.
5. His hair was long and it held him fast, His father wept for his death at last.
6. This man in famine and drought was fed, By birds of the air who brought him bread.
7. To Ophir he sent his ships for gold.
8. But not much more of this king we're told, For burning incense against the law.
9. This king was a leper, the priests soon saw, With a dagger in left hand instead of right, He slew a fat king and escaped in the night.
10. He strove 'gainst idols of every kind, And neither to right nor left declined.

How many questions can you answer? Write your answers down carefully and neatly on a sheet of paper. Add your name, address, age, and school.

Prizes will be awarded for those under 12 years and those over 12 years. In the event of more than one person sending in the correct answers, the prizes will go to the nearest entry.

SEND YOUR ENTRIES TO: The Youth Editor, THE ANGLICAN, Daking House, Rawson Place, Sydney, to reach the office no later than the 21st March, 1953.

MELBOURNE NEWS

On Sunday, February 22, Bishop McKie dedicated some Sanctuary furnishings at S. George's, Reservoir. The new furnishings consisted of a Credence Table, Sanctuary Chair, Altar Lights, Frontals and Riddel and Dorsel curtains, which were gifts of the parishioners and friends.

The Young People's Union held their Annual Beach Rally at Hampton on Saturday, February 21. There was bathing, sand-modelling, treasure hunt, and a meeting in the gardens at 6 o'clock. The speaker was Mrs. W. Oates, from Oenpelli, North Australia.

Archbishop Booth will induct the Reverend C. J. Cohn to the charge of S. Clement's, Elsternwick, on Thursday, February 26, at 8 p.m.

There was a farewell after Evensong at S. Bartholomew's, Burnley, on Sunday, February 22, to Mr. Brian Sweete, who is going to New Guinea as a carpenter and engineer.

On Wednesday, March 4, there will be a Travancore Rally—a welcome home to Doug. Dargaville, the C.E.F. representative to the Ecumenical Conference recently held in Travancore, India.

The welcome will be from 5.30 to 7.30 p.m. over tea.

Afterwards at 8 p.m. there will be a combined welcome to all Melbourne delegates in the Assembly Hall.

BILLY OF WATER

A STORY FOR YOUNGER READERS

Have you ever been really thirsty?

There is nothing as terrible as being thirsty and having nothing to drink. Imagine being nearly dead from thirst, holding a billy-can full of water and not drinking any. That is what a loyal aborigine did—here is the story.

There was a poor bushman out dogging in the desert areas of the middle of Australia. He did not have very much equipment, just a few camels and very little food, but he had some faithful aborigines to help him.

He was very much loved by them because he treated them kindly and fairly and always kept his word.

One day they returned to the camp and the white man was not there. They waited for a long time and when he did not come back they realised that he had wandered away and was probably lost. What were they to do?

Would they leave the camp and take the camels with them? They did not take long to make up their minds. One of their number went after the bushman with a billy-can of water, while another hurried back to Mount Stafford.

For three days nothing was heard of the bushman nor of the aborigine who had gone after him. Then the people at Mount Stafford saw a man staggering towards them.

He collapsed as he reached them. An hour later in came the aborigine.

He was still carrying the billy—it was full. Despite the fact that he was very, very thirsty the water had not been touched.

"For," he said, "it was for the white fellow."

Such is loyalty.

—From "The Herald."

BOYS' BRIGADE

H.R.H. The Duke of Edinburgh will attend the Coronation Year Display of the Boys' Brigade at the Royal Albert Hall on Friday, 1st May. The display, arranged by the London District of the Boys' Brigade, will feature about 1,000 boys.

JUNGLE DOCTOR AND THE WHIRLWIND

By Paul White

The story so far:

The Jungle Doctor, returning to the hospital at Myumi in Tanganyika, finds an undercurrent of discontent among his African staff.

He is dismayed to find many of his workers being lured away by the promise of easy money in the diamond mines and at peanut growing. Even his trusted dispenser and right-hand man, Daudi, has succumbed.

Daudi deserts the hospital and goes off with Maradadi. Suddenly a willy-willy sweeps on them and breaks up part of the hospital. A woman and her child, knocked down by the wind, are being treated for cuts when the Jungle Doctor realises that the epidemic has arrived.

The Jungle Doctor sets out to fight the epidemic.

While fighting the epidemic he is praying.

And while the fight is going on Maradadi lurks dangerously in the background.

A young native is punished for stealing money to buy drugs from Maradadi. But worse is brewing.

Now read on:

CHAPTER XVI

Ominous Night

"Sechelela," I said, as I pumped up the primus stove, "the only place I can possibly think of where we can put a stretcher for Hefsi is in the store where we keep the blankets and the soap and the kerosene. We can't put her in the ward with all the mothers and babies, and we can't put her in with all the people who have dysentery. We'll just have to fit her in somewhere. If she is suffering as Simba would lead us to believe, behold, she has great pain. We will need that special ointment which takes the pain out of wounds."

"Heh, Bwana, n o d d e d Sechelela, "poor child, Heh, she has suffered. But did you not warn her? Did you not tell her very gently that if you sow the wind, you reap the whirlwind?"

"Truly, Sech, and did we not warn her in the words of a wise one of my own country—the sins that we sin two by two, we pay for one by one?"

The old African nurse nodded her head. "Behold, she is paying; just how much we will know before long. But Bwana, everything is ready here. Come and eat ugali with us before the camp fire. Simba is here, and where he is, there is joy, for from his heart come many songs, from his mouth much laughter. Behold, truly, he has the joy of God woven right through him."

Round the camp fire were grouped a dozen of the staff and quite a few relations of the various patients who were in hospital. I noticed that they did not sit, as was the usual custom, in a circle, but in ragged formation, half circle in shape, while Simba, with a fairly considerable amount of gymnastics, told one of the stories of his hunting adventures. As I came into the fire-light, he brought a stool and placed it for me near the wall of the kitchen.

"Sit down, Bwana," he said, "and eat with us. Behold, I have heard that you can eat

our food like a fundi—an expert."

"Heh, I can eat it with ease, but digest it—n'go. Yoh, behold, my stomach jumps."

There was a roar of approving laughter from the people round, indicating that I had used the correct phrase for this peculiar complaint. Steaming bowls of porridge were brought by the staff, and I ate as little as I possibly could, knowing the internal rumblings which inevitably would follow this meal.

Simba took a final handful of porridge, moulded it into shape and dipped it into a dish containing green slimy-looking stuff. He conveyed it expertly to his mouth, and in the minimum of time, it disappeared. There was silent or relatively silent action for some time, then Simba stood up.

"Yoh," said he, stroking himself, "ng'hwiruta"—which literally means he'd had an elegant sufficiency. Without warning, he started to sing.

It was a most amusing performance, and when he'd finished I said, "Heh, Simba, what do all those words mean? I couldn't make out half of it."

"Bwana, they are just words. I don't know what they mean myself. It's just the right sort of song to sing at this time after a meal round a camp fire, when stories are being told. Hoh! Everyone ought to join in the chorus."

"Heh, I know the sort of thing. We have one in our language, which says a whole lot of things which have little meaning and then you say, 'Singing Polly-wolly-doodle all the day.'"

"Heh," said Simba, "I must learn that song, Bwana."

"Sing me something else; something that is closer to your heart." Without hesitation he sang Yacobo's song: "I will not stop singing." When he had finished, he scratched the tight selection of curls which adorned his scalp.

"Yoh, that is the song closest to my heart, Bwana."

At that moment, walking along the hospital verandah, came what the locals called *mpussi*—the hospital cat which dealt so effectively with quite a number of things on four little legs and sometimes with snakes.

"Heh," said Sechelela, "behold, has she not been listening to her brother singing and does she not come to join in?"

The cat stopped about four or five feet outside the near circle of light. Her tail moved restlessly to and fro.

"Yoh," said Sechelela, "behold, *mpussi* has fear in her heart."

Sala scrambled to her feet and let out a terrified *hooooooo*. Mingled with it came an almost human scream from the cat, as like a flash out of the shadows streaked the ugly shape of a hyena. It seized the cat in its jaws and disappeared. The whole thing was over in a flash, but in the intense silence which followed I could hear my heart beating.

"Yoh," said Simba, picking up his spear and dashing in the direction of the hospital gate. But he never saw that hyena. A couple of moments later, out of the thornbush we heard its eerie voice. It seemed raised in derision. At the other side of the hospital grounds I could see a twinkling of light.

"Yoh," I said, shuddering, "this is an evil night. Behold, who comes?"

The light came closer and soon we saw a messenger who held out to me a split stick containing a note. On it was written in a fair, round hand, in good English: "Hefsi has tasted the teeth of the whip. She is now tasting the medicine of her tribe. My thoughts tell me that the Bwana is a fool. Let him find medicine, if he can, to overcome the strength of the spell which I will cast."

I turned to the messenger.

"Who was the sender of this letter?"

The African tilted back the red fez on his head, spat on the ground, and with a most insulting gesture stalked out of the freight. "As I got to my feet he broke into a run, turning his head to shriek a final insult. He failed to notice Simba, who was coming back from his search for the hyena, and ran, to his obvious terror, straight into the great arms of the hunter, who picked him up as you would a child, and carried him towards the fire.

"Yoh," he said, in his great resonant voice, "behold, two hyenas travel the same path, eh? What were the words I heard you say to the Bwana? Behold, you shall swallow them. You shall swallow them with great strength."

"Put him down here, Simba," I said, and turning to the African, "who wrote that letter?"

"Magu, Bwana, I do not know."

"Heh," said Simba, "your remonant voice, 'behold, two hyenas travel the same path, eh?'"

The messenger covered from the menace of the hunter's spear.

"Come," I ordered sternly, "who was it?"

"Don't let him hurt me," gasped the African; "it was Maradadi, the man with the yellow shirt."

"Heh," I said, "and the purple trousers, eh, and the red socks?"

"Truly, Bwana."

"He sent it to me, did he? Where did you see him?"

"Bwana, it was at the village of Cibaya. He came up with those who carried Hefsi in *nzenzenze*—the *hammock*. Bwana, he gave them shillings and told them to return to their homes. He also gave me shillings and told me to give this letter to you."

"Did he also tell you how to give it?"

"Heh, Bwana, it is his work, and not mine," whined the now thoroughly frightened messenger.

"Yacobo," I said, "come quickly, you and Simba. We must get hold of this girl before something more drastic happens to her."

"But Bwana," said the African hunter, "what shall I do with this hyena?" He prodded Maradadi's deputy with the end of his spear.

"I have no interest in him, Simba. Come quickly, let us go."

I moved off towards the truck. Every minute seemed to me valuable. As I moved, I saw Simba pitch the messenger's hat high into the air for it to fall amongst a collection of thornbush, and I heard his voice—"Behold, *mbisi*—the hyena, has just carried a cat to its death. Remember that hyenas will eat any sort of filth, even their own kind; so be careful."

Twice during that five mile drive hyenas slunk through the beam of my headlights. I heard Yacobo mutter beside me, "Yeh, Bwana, the night is an evil one."

We came to the village of Cibaya and there, beside a fire lay Hefsi. An old African crone spat and hobbled off into the darkness as we pulled up. Nobody answered as I called greetings to the village. I bent down over the girl. She covered back in fear.

"Bwana, don't strike me," she said.

"It is not our wish to do that sort of thing, Hefsi. We have come to help. Behold, you have sorrow of heart, and sorrow of body. Shall we not help you?"

Hefsi groaned as we prepared to lift her into the truck, and there was a wealth of agony in the sound which words couldn't compass.

"Bwana," she said, "he beat me. That was bad, but yoh, Bwana, pains come upon me, great pains, and heh, when I reached this village the fears of death came. Bwana, my child was born; but Bwana, it was too small to live. The old women have taken it from me. They have told me I will die also."

(To be continued next week)

HANDWORK FOR ALL AGES

WALL PLAQUE TO ENLIVEN A CHILD'S ROOM

Made from wood scraps and finished in gay colours, a duck wall plaque will add a novel touch to a child's room.

Suitable animal cut-out designs can be obtained from children's colouring books, or decals may be used.

These are applied to the wood, then outline-sawed and finished with clear lacquer or shellac. Finish the parts separately and assemble with glue and brads, the brads being driven from the rear side.

A round-headed brass screw and a washer make an excellent eye for the duck, or regular glass-head eyes can be used.

ANIMATED MONKEY TO SLIDE DOWN A POLE

Watching the monkey literally "jump" down the pole will amuse youngsters by the hour.

The toy is made from a 3/4 in. dowel, a length of stiff wire and a wooden cut-out of a monkey. A portion of wire is formed into a coil spring by winding it around a 5/16 in. metal rod.

Wound over a form of this size, the spring will be a loose fit on the dowel. The cutout is attached to the projecting end of the wire, and a wooden block serves as a base to support the pole vertically.

To operate the toy, place the coiled end of the spring supporting the monkey over the top of the pole, give the monkey's head a flip to set up a vibration and he will slide down the pole in a very realistic manner.

BATHURST YOUTH

CORONATION VISITOR

Charlie Hunt, of Dubbo Boys' Society branch, will be amongst the 12 members who are to visit England for the Coronation, sailing from Sydney on "Orion" on April 11.

First to register with the Anglican Youth Department at Bathurst under the new 1953 regulations were the J.A.'s of Molong and Y.A.'s of Blayney. Eva Nolan is the new secretary at Blayney, and Dawn Windred leads the Junior Anglicans at Molong.

COWRA

Cowra's "Anglican Youth Day" recently not only meant much enthusiasm for the 220 Y.A.'s, J.A.'s and C.E.B.S. members who attended the conference and other events, but also a financial benefit for the Youth Department of the Bathurst Diocese.

With good management of the local Y.A.'s and generosity of the Cowra parishioners, £105 was cleared for the one day. Y.A. statements of receipts and expenditure for the year are disclosing much support for local parishes as well as diocesan appeals.

Indeed, youth gives more than adults in the western area. Con-dobolin Y.A.'s in 1952 gave two hundred guineas to the work of the Children's Homes Appeal and Youth Work, as well as a similar amount to the Ordination Candidates' Training Fund.

FORBES

Forbes Y.A.'s have a slogan, "Forbes Leads Again," and on many occasions it is very true. They have again claimed success. Already they had chosen their 1953 Y.A. Queen Competition candidate, Myrl Milton, before the rules-bulletins had been dispatched from headquarters to branches.

The contest is due to commence on Easter Monday and continue until July 31.

MARRIAGE COUNCIL APPOINTMENT

Mr. H. L. Harris has accepted the post of president of the Marriage Guidance Council of N.S.W. in succession to Mr. R. J. F. Boyer.

Mr. Harris has been Director of the Youth Welfare Section of the State Department of Labour and Industry and Social Welfare since 1941.

CHURCH'S COLLEGE FOR WOMEN

S. CHRISTOPHER'S COLLEGE, MELBOURNE

This college for women of the Church, situated in Melbourne, and serving Australia, is now entering upon its ninth year, with an enrolment of 13 students.

These represent eight dioceses within the Commonwealth: North Queensland, Brisbane, Ballarat, Armidale, Canberra-Goulburn, Melbourne, Tasmania and Perth.

The first term of 1953 began on Thursday, February 19, with a celebration of Holy Communion in the college chapel. The service was conducted by the Bishop of Geelong, Chairman of the General Board of Religious Education, assisted by the Reverend N. G. Molloy, Hon. Secretary of S. Christopher's College Council.

Greetings for the new year were received from many of the college graduates who are working now throughout Australia.

Graduates of 1952, who received their diploma from the hand of the Archbishop of Melbourne, are all happily placed.

They write enthusiastically of their new work. Miss Eileen Ellis, senior student, 1952, as assistant Sunday school organiser in the Diocese of Gippsland, is visiting inland centres in the diocesan van.

Miss Gwyneth Owen has been commissioned as a parish worker and evangelist and appointed to the Parish of S. Augustine's, Como, W.A.

Her letters speak of enthusiastic pioneering work being done by the community of S. Augustine's, and her own hopes and plans for developing the Church's work among children and young people.

Miss Helen Hogan and Miss Joyce Lomax are also parish workers. Miss Hogan has been appointed to Christ Church Cathedral Parish, Newcastle.

Her programme includes a great deal of religious instruction in both primary and high schools. Miss Lomax is at the moment concentrating on the work of the Sunday school in S. Paul's, Frankston, Victoria.

Young people are rallying to her appeal for more teachers and accepting her offer of training for their work.

Miss Dorothy Oliver (Lilydale, Victoria) has returned to college for a third year of study and further training.

She has been "adopted" by the Diocese of Canberra-Goulburn and at the end of the year hopes to take up work in a country parish.

These happy reports have come as an inspiration to those who are entering their final year of training; to those who are just beginning they come more as a challenge.

There is a great work to be done in this wonderful land, and there is a great need for dedicated youthful leaders to undertake that work.

The new students are: Kathleen Allen and Joan Knight, of Melbourne, Marny Poole, of Tasmania, and May Marsh, of Perth.

These young leaders-in-training need the prayers of the Church; that as by their coming they have shown their faith in Jesus Christ, so they may learn to walk in Him, "rooted and built up in Him, and established in the faith."

CALLING ALL SUNDAY SCHOOL TEACHERS

Perhaps you are thinking of keeping Mothering Sunday this year on March 15.

If so, the following information will help you in planning for a successful Service:

Most attractive Invitation Cards, which are also a Gift to their mothers from the Sunday School children, are obtainable from the General Board of Religious Education, 241 Flinders Lane, Melbourne, C.I.

Also, copies of Mothering Sunday Service, with full text of special hymns, prayers, etc., is now available.

The cost for the cards is 1/6 per dozen, and the Service Form 8/6 for 50.

BIBLE CLASS UNION

Two happy and successful rallies have been held in Victoria this month.

The annual Reunion of Leaders and Past-Campers was held at the "Wentworth Cafe" on Monday evening, February 2. The special guests were Mrs. J. J. Booth and Miss Lee Appley, one of our members just home on furlough from Africa.

Greetings were received from our Foundation Members.

We bade God-speed to another of our number, who is called to take up Deaconess work, Miss Betty Neilson, and to Miss Ruth Durance, who leaves for Sydney to enter the A.B.M. Missionary Training College at the end of this month.

Miss E. Walsh gave a brief outline of our improvements at Berwick Camp House; Miss Appley about her translation of the Book of Genesis and her method of working.

After supper, Mrs. Booth spoke of the importance of knowing and daily reading of our Bible. The singing of "Fellowship" closed a happy reunion.

Saturday, February 7, 43 young campers and several parents had a trip up and down the River Yarra, then a tea-party on the lawns of the Alexander Gardens.

The Camp-Mother from last Christmas, Miss G. Cutler, spoke to the girls before they departed for home at 7 p.m.

So ended a happy day of fun and comradeship which will for some be continued at next Easter House party at Berwick, to be held from April 2 to 7, 1953, for girls 13 years and over.

House-Mother will be Mrs. S. H. Kidner (wife of Archdeacon Kidner, of C.M.S.). Study Book will be "Jesus and People" by Bishop J. S. Moyes.

CASSOCKS, SURPLICES and all CLERICAL OUTFIT from J. WIPPELL & CO. LTD. EXETER, ENGLAND

Stockists: THE CHURCH STORES, SYDNEY

THE CHURCH BOOK STORE, 18 Mulgrave Street, WELLINGTON, N.Z.

MAKING HISTORY

A Romance of Achievement in Summerhoyes SHORTERhand by Beryl Williams

(Intermediate High School, Marrickville)



Miss Williams entered the Metropolitan Business College, Sydney, during the first week in February, 1947.

20 weeks later she won a Certificate at 100 w.p.m. from the I.P.S.A. external examiners, creating a record for Australia in rapid progress.

Under the examiners of the Incorporated Phonographic Society of Australia, on June 21, 1952, this brilliant young SHORTERhand writer achieved the "classic"

200 words per minute

METROPOLITAN BUSINESS COLLEGE

Details: BU 5921

W.F.O. — The complete Church collection method used by 60,000 people every week. Details from Church Stores, DAKING HOUSE, RAWSON PLACE, SYDNEY.

THE AUSTRALIAN COUNCIL FOR THE WORLD COUNCIL OF CHURCHES

REPORT OF THE ANNUAL MEETING, FEBRUARY 9-12, 1953

CONSTITUTIONAL CHANGES

ON the afternoon of Monday, February 9, 1953, sixty church leaders from all Australian states arrived at Menangle, New South Wales, at the Church of England Conference Centre, Gilbulla, for the opening of the council's annual meetings.

Addressing the opening session, the council's president, the Reverend Dr. G. Calvert Barber, said that there had been a remarkable growth during the last year in awareness of the need for Christian unity in Australia. He said that any schemes for unity must grow naturally out of working together. "Schemes cannot be imposed upon the churches," he said.

Dr. Barber said that the churches must work together particularly in two ways: by taking the Christian message to the outside together, and by co-operation in rendering aid to needy churches and refugees. He said that the two women resettlement officers of the Australian Council had been doing outstanding work in helping New Australians and that the scope of this work might need to be increased.

During the course of its meetings, the council discussed many aspects of the life of the churches. Here follow brief summaries of happenings.

The meeting made far-reaching alterations in the Council's constitution to provide for the development and extension of its organisation through all States of the Commonwealth. The new organisation provides for the growth of District Committees of the council within each State. These committees will co-ordinate the work of local branches in suburbs or country towns. The council now has thirty branches throughout Australia.

Commenting on this development, the General Secretary of the council, the Reverend John Garrett, said that these decisions would mean much more unity between local churches in taking the Christian message to men and women outside the Church.

State committees are being encouraged to enlist members

of the World Council of Churches Fellowship, an Australia-wide organisation by which individual church members can take part in the ecumenical movement and foster co-operation between the churches.

TOWARDS CHRISTIAN UNITY

THE Reverend Alan Walker, of Sydney, said he was concerned because the churches were not developing techniques for enlisting new people in Christian unity work. He said that much work had still to be done in finding younger leaders who would step into executive positions which were gradually being vacated by those who founded the ecumenical movement in Australia.

The Bishop of Canberra and Goulburn, the Right Reverend E. H. Burgmann, said "The churches are loaded up with committees which are moribund and we won't bury the con-founded things." He suggested that such committees should be disbanded.

The president of the council, Dr. Barber, said that he had been impressed, on the other

THE ANGLICAN has pleasure in printing in full this official report of the Annual Meeting of the Australian Council for the World Council of Churches held at the Anglican Conference Centre, Gilbulla, N.S.W., earlier this month.

Reports of some aspects of the conference, which were of particular interest to Anglicans, have already been published in our last two issues.

hand, with the number of new people the churches had sent to the council's annual meetings this year, and in the various Australian States who were anxious to serve the cause of Christian unity.

The Reverend C. W. Stolz, representing the United Evangelical Lutheran Church of Australia as an observer during the meetings, said that the Lutheran Church, which is not a member of the Australian Council, was very much in favour of a closer study of the differences in doctrine of the churches. He said that it was important to make clear what these differences were because unless this was done, it was not likely that the churches could come together as one on a realistic basis.

The Council decided in the light of all this discussion, to continue the work of its Faith and Order Commission, which provides a meeting place for theological professors and scholars of nine different Australian churches.

REPORT ON EVANGELISM

THE Bishop of Armidale, the Right Reverend J. S. Moyes, during discussion of the council's Commission on Evangelism report, said that there was a desperate need for laymen and women to be taught the true use of money. "Many of us find in our own parishes that people just cannot be taught the meaning of giving," he said. "Most people want to get something for nothing. The result has been a lessening of generous giving."

During the discussion on the Commission on Evangelism report the Reverend Alan Walker said that often the attempt to reach the outsider with the Christian message was too academic. He said that the general public was continually asking why the churches were divided in trying to meet the outsider. "The only way to do effective evangelism is to work together," he said.

Mr. Walker is conducting the Methodist Mission to the Nation this year, commencing April 8.

The Commission on Evangelism this year held in N.S.W.

THE LUCKNOW MEETING

AT a special evening session the annual meeting heard reports from the church leaders who attended the meetings of the Central Committee of the World Council of Churches at Lucknow, India, in January.

They were the Primate of Australia, the Most Reverend H. W. K. Mowl; the Reverend B. R. Wyllie, Master of Wesley College in the University of Sydney (Methodist); and the Reverend John Garrett, the council's general secretary.

The Archbishop of Sydney said that the real part of the world was Asia and that Australian Christians must realise the extreme urgency of the situation there. He said that many informed leaders in countries like India considered that only a few years might

remain for Christian missionaries to be active. He said that although the central committee meetings were held in Asia Asians themselves were still not given enough opportunity to speak. They must be encouraged to speak much more in church meetings. "Since I was last in India," he said, "there have been many remarkable changes. I was impressed by what is being done."

The Reverend B. R. Wyllie told of the wonderful experience of taking up old friendships among Christians from so many nations and of making new ones. Referring to the stand taken by the World Council of Churches against all forms of racial discrimination, he said that the visit recently made to South Africa by Dr. W. A. Visser 't Hooft, the General Secretary of the World Council of Churches, was highly significant. He said that there was little point in the churches making pronouncements on the race question until they had reformed themselves from within. He believed that as a result of the investigations conducted by the World Council of Churches in South Africa all the churches there may be able to help to find a way out of the difficulties set by the race problem.

The Reverend John Garrett, in discussing the point raised by Mr. Wyllie, said that not only students but people of many different classes in Asian countries were keenly critical of the way in which Australia's immigration policy had at times been administered in ways resented by Asians.

STATE COMMITTEE REPORTS

REPORTS from the council's State committees, received at the annual meetings, indicated the rapidly growing consciousness of unity between the churches. The council learned with gratification of the appointment of a chaplain at the University of Melbourne. He is the Reverend Donald MacRae, who has recently returned from special post-graduate training in Edinburgh. Victorian church leaders commenting on the appointment pointed out that this was not a university appointment, but had been arranged after consultation with

the vice-chancellor of the university. They said that the Reverend David Read, Chaplain at the University of Edinburgh, who visited Australia in 1952, had been of great assistance in the formulation of final plans.

A resolution was carried by the annual meetings, urging that each State give consideration to the fact that a wide field for evangelism exists within the universities of Australia and that some action should be taken by the churches in unity, to secure chaplains at each university.

INTERNATIONAL AFFAIRS

DURING the meeting's discussion on the reports of the council's Commission on International Affairs, the Reverend Alan Walker said, "In foreign affairs at the present time Australia should follow her traditional policy of remaining in closest unity with Great Britain. We should repudiate the growing attitude that international affairs are only the concern of the expert, the

statesman and the general. Policies must be continually scrutinised by such bodies as the Christian churches."

It was agreed that, as one of the activities in which representatives of the constituent churches of the Australian Council for the World Council of Churches may co-operate, State committees through their branches should be asked to give consideration to the encouragement of youth groups within the church and others interested in the study of international affairs and the foundations of peace, and that it be understood that any such studies should be under the guidance of the Commission of the Churches on International Affairs.

This commission, which meets in Canberra, has advised the council during the year on many important matters about which the churches are concerned. It advised the council on the preparation of a statement about the Peking Conference, copies of which are available at the council's office.

GREETINGS TO MEMBER CHURCHES

WE the Australian Council for the World Council of Churches assembled in annual conference, send greetings to our member churches.

We have met as Lent approaches when our Lord Jesus Christ, filled with the sense of His mission and of the needs of men, went out into the wilderness to face those needs and relate them to the love of God.

We too, in this annual meeting, have had set before us the needs of men. We have heard of the heart-rending plight of some of the 75,000,000 men, women and children in Europe and Asia without homes, needing love and help and brotherhood. We have heard of the hundreds of millions to the north of Australia, groping their way to freedom and nationhood and needing so deeply the friendship of Christians and the truth of Christianity.

We have had before us the fact of war and the threats of war, the world divided into armed camps, needing righteousness, the lifting of fear and guidance into the way of jus-

tice and peace. We have received with deep satisfaction the report of the work being done for peace by the Commission of the Churches on International Affairs.

The needs of men threw Jesus Christ back on God His Father. Every test and trial found its answer in a renewed trust, a deeper loyalty and a single-minded service of God.

The needs of to-day, unless we shut our eyes and hearts, are deep, distressing and disturbing and call us to a renewed sense of God expressed by real faith, constant prayer and regular worship. The needs of men called from Jesus Christ an utter self-giving—even to death.

The needs of to-day call us to a like self-dedication, a much greater sympathy and consideration for our fellows, a much more generous giving both for the hungry in body and the thirsty in soul—gifts more systematic and larger than before for interchurch aid and for missions, and above all, lives which seek God's right-

eousness, which alone in individuals and nations can be the basis of peace.

In the wilderness of world anxieties we pray that God may draw us to Himself and send us out in His love to accomplish His will.

On behalf of the council,
G. CALVERT BARBER,
President.

THE COMMISSION ON TV

THE council decided to press the Prime Minister to provide for representation of the churches on the Royal Commission. It urged that the Royal Commission should recommend that hours of television screening be controlled with special thought being given to the effect of television on the Christian Sunday. Secondly, that a code will need to be set up to establish moral standards for television programmes, and

that provision should be made for the televising of Christian acts of worship and the presentation of the Christian message to the people of Australia.

The Reverend Frank Hanlin (Presbyterian) urged the Council to consider the merits of the system of telecasting now operating in Canada. The Canadian system provides for Government supervision but commercial agencies are permitted to sponsor programmes.

IMMIGRATION PROBLEMS

THE Council's Commission on Immigration and its two resettlement officers (one in Melbourne and one in Sydney), have been working throughout the year assisting newcomers to our country. The resettlement officers reported many

cases of grievous hardship where aged parents of families already arrived or about to enter Australia have been refused permission to enter Australia. The council will press the Government strongly to examine with the utmost sympathy such applications.

The council also urged that in the determination of future quotas of migration the Federal Government should give serious consideration to the urgent needs of refugees of European origin who have not been assimilated into the countries in which they find themselves; that the Commission on Immigration should examine the news of the Anglo-Indian community still resident in India with a view to their being welcomed to Australia and to take the necessary steps to secure the approval of the Government of Australia.

BOY SCOUTS

MR. J. F. Colquhoun, Chairman of the Religious Advisory Panel to the Imperial Boy Scout Headquarters in London, addressed the council on the possibility of establishing religious advisory panels for consultation with the Boy Scout Headquarters in Australia. The council agreed to accept the suggestion and consult with the heads of the churches in each State and appropriate Boy Scout authorities so that such panels could be set up and strengthened where they already exist.

C.E.M.S. CONFERENCE IN ADELAIDE

ALL STATES REPRESENTED

FROM A SPECIAL CORRESPONDENT

C.E.M.S. delegates from all States attended a meeting of the National Council of the Church of England Men's Society held in Adelaide from January 24-26.

The annual conference of the Society in South Australia followed the National Conference.

Among the delegates from interstate were the Bishop of Armidale, National President; the Dean of Bendigo, the Very Reverend C. E. Hully; Brother Albert Hope, National Lay Vice-President; and Dr. W. Deney, Lay-President, Archdiocese of Melbourne.

Several matters of importance were discussed during the Council meeting held on Saturday, January 24. The first concerned the future of the Official Paper of the Society in the Commonwealth, namely, "The Australian Churchman".

A notice of motion submitted by the Archdiocese of Brisbane and the Diocese of Gippsland "that 'The Australian Churchman' be discontinued and THE ANGLICAN used as a publicity medium for the Society" was lost.

The delegates supported the suggestion of the Melbourne Archdiocese that "The Australian Churchman" be continued for another twelve months and, in addition, that greater use be made of THE ANGLICAN for C.E.M.S. news.

Another matter of great importance to the Australian Church was the acceptance by the Council of a Constitution for the Church of England Young Men's Society in Australia. This was presented by the National Secretary, Brother Allan James, and received the support of delegates from all States.

C.E.M.S. statistics of membership for the year ending December, 1952, were as follows: New South Wales: Branches, 35; membership, 960. Victoria: Branches, 86; membership, 1600; Adelaide: Branches, 15; membership, 320. Queensland: Branches, 24; membership, 250; Tasmania: Branches, 16; membership, 300.

The Annual Conference of the Society in South Australia commenced with the singing of the office of Evensong by the Reverend H. H. Overall, Rector of St. Benedict's Church, Glendore.

Prior to the first session the Bishop of Adelaide, the Right Reverend B. P. Robin, who presided, extended a welcome to Council delegates and visitors from all sections of Australia, and more particularly to Dr. Deney, the Conference Leader.

The subjects for the three sessions of the Conference were as follows: (1) "Hindrances to and need for Christian Unity"; (2) "A Simple Basis for Christian Unity"; (3) "How C.E.M.S. can help toward Christian Unity".

Speaking at the first session, Dr. Deney discussed the factors hindering Christian Unity. Among these were "Attitude of White Races to Coloured Races", "Minority Governments", "Dictatorship", "Ideas of a Master Race", "Gross Power of Individuals and Pressure Groups".

Dr. Deney referred to the racial problems in the United States of America, South Africa and perhaps even Australia.

He suggested that minority government was the breeding ground of dictatorship, and referred to such recent instances of this in Germany and Italy.

Communism cannot be outlawed, he said. He believed it to be merely a phase in the growth of Russia and its development, where, however, it had appeared as a rival philosophy to the Christian way of life.

There was only one effective way of combating it, and that was to "Outthink it", "Outlive it", "Outlove it".

Other factors mentioned by the speaker were "Want of Self-Discipline", "Temperamental

Instability" and "Immorality".

One of the great problems facing the Church to-day was the care of the aged people of the community. Modern social conditions had created too much leisure for young people and this was being used to the full without Church and parental control.

The result of this state of affairs created in the young a self-centredness and a sense of interest only in those things which concerned their own well-being, with the result that aged parents were neglected in an appalling manner and left to look after themselves as best they could.

The Church was trying to cope with this problem as best it could, but it could only ultimately be tackled efficiently by the instruction of young men and women in the Christian conception of the family and their dependence on each member of that family.

The marriage vows were permanent vows, and were not to be lightly used to satisfy some sexual desire, he said. Marriage was for the procreation of children to be nurtured in the faith, and if a couple had no interest in children then they should not get married.

Speaking at the second session on a simple basis for Christian unity, Dr. Deney said he did not consider the absolute unity of Christians possible.

We must agree in the form of a basic belief or beliefs. For example, the United Nations was a group of peoples representing nations whose ideals and conception of government were totally different, one from the other, yet they were all united in one common purpose.

The Christian Church must not be tied to the apron strings of any political party, but should fight against all evil legislation irrespective of party.

The six points for unity given by the speaker were: (1) Absolute belief in the Trinity. (2) Absolute belief in the Christ's life. (3) Absolute belief in the Apostles' and Nicene Creeds. (4) Observance of God's Ten Commandments. (5) Absolutely non-political unity. (6) A non-national and a truly international unity.

In the third session the speaker dealt with the task confronting the C.E.M.S. The need to-day was for evangelism, and we must be living witnesses for Christ, he said. We should be making an all-out effort to get other men, particularly churchmen, into C.E.M.S., first of all by fellowship and then by the development of the spiritual life.

Referring to the Anglican communion, Dr. Deney said that C.E.M.S. could play a big part in bringing men of different shades of churchmanship together in the common worship of our Lord Jesus Christ.

We must not criticise the churchmanship of fellow Anglicans, but rather try to understand them and perhaps learn from them, he said.

Members were asked to foster friendship between our church people and hundreds of students from Asiatic countries at present studying in Australian universities and colleges.

C.E.M.S. men were asked to pray and to work for the success of THE ANGLICAN as a national Church newspaper.

Celebrations of the Holy Communion were held on Sunday and Monday mornings, when the celebrant was the Bishop of Armidale. The bishop was assisted in the sanctuary by the Reverend Adams, of Melbourne, and Brother Kenneth Lyall, of Adelaide, who acted as altar servers.

Prior to each of the three sessions a series of Bible studies were given by the Bishop of Armidale.

S.C.M. AT TECHNICAL UNIVERSITY

The Student Christian Movement recently formed a branch at the New South Wales University of Technology.

S.C.M. gives technical students a chance to meet in a Christian atmosphere to listen to lectures by well-known speakers and to solve to their own satisfaction, through group discussions, problems of a religious and secular nature.

Those interested will find notices of the times of meetings in the various student handbooks and on the notice board at the university.

Co-presidents of the group are Robin Larsen and John Lee.

Full membership is open to those willing to accept the following aim of the movement:

1. To confront students with Jesus Christ and His Gospel.
2. To lead them to commit themselves to Him and His way of life.
3. To help them to grow into His likeness and into full understanding of the Christian Faith.
4. To unite them in the fellowship of His Church and in the devotion of their lives to the service of the Kingdom of God.

SCHOOL BOYS TO MAKE OWN CHAPEL

ANGLICAN NEWS SERVICE
London, Feb. 13

The boys of Lewes County Grammar School have applied for a building licence for the first £5,000 (Aust.) worth of work on the school chapel, which they are to build themselves.

The whole building will take five years to complete; it will cost about £18,750 (Aust.), a saving of about £12,500 on the employment of outside labour.

The chapel was designed by the county architect and his staff. A scale model now stands in the entrance hall of the school building.

It is modern in design, and incorporates one or two unusual features. There is no east window. In its place are small diamond-shaped pieces of glass, let into the east wall in the form of a cross.

Long windows at the sides throw a shaft of light on the altar cross.

This is the second large building project undertaken by boys of Lewes County Grammar School. In 1934, boys of the school built an open-air swimming pool, with pump and outlet, in the school grounds.

DRAMA IN LAUNCESTON CHURCH

Launceston, Feb. 23

The first plays to be held in a church in Launceston for many years will be presented this week in Holy Trinity Church.

There are four plays depicting the Passion of Christ.

The producer is the Reverend R. E. Davis, assistant-curate at Holy Trinity, who has drawn his cast, numbering about 30, from the congregations of his own church, Ravenswood, and the Holy Family Church at Inveresk.

"I hope the series will have a wide appeal; in fact, I shall be very disappointed if the audience consists only of church people," Mr. Davis said.

Mr. Davis explained that he was following up a British revival of the presentation of the religious dramas in churches.

"Some people deplore the practice of using a church as a background for drama," he said, "but they forget that in mediaeval times drama was used only in churches, to present teaching in a way that was easy to understand, and it was not until much later that drama was secularised."

The four plays, which will be given next Wednesday, February 25, and on March 4, 12 and 18, show the Passion from the points of view of four people: Judas, Mary Magdalene, Peter and Simon of Cyrene.

CHURCH AND THE COMMUNITY

Hobart, Feb. 24

A service which featured the part the Church plays in the affairs of the community was held in St. Peter's, Sandy Bay, Hobart, on February 22.

The preacher was the Bishop of Tasmania, the Right Reverend G. F. Cranswick, and representatives of various spheres of community life and activity attended.

The service also showed how the "Call to the Nation," issued by Australian Church leaders and Chief Justices last year, could be answered.

Representatives of the community who attended included Mr. Justice Gibson; the Chief Secretary, Mr. White, representing the Government; Mr. A. R. Park, M.H.A.; the Lord Mayor of Hobart, Mr. Harris; the Town Clerk, Mr. H. J. R. Cole; Mr. P. Scott, lecturer at the University of Tasmania; Sergeant T. Stewart, representing the Police Department; Mr. C. Pelman, secretary of the Hobart branch of the Waterside Workers' Federation; Miss G. Fulton, representing State Education Department; Miss E. Gibson, and Mr. E. Carson.

BLESSING OF FLEECE, SEAS

The theme of the service lends point to two services held recently in Tasmania and Victoria: the Blessing of the Fleece and the Blessing of the Seas. In both these services, the interrelation between the Church and all phases of the community were featured.

Bishop Cranswick said at the Blessing of the Fleece ceremony at Gretna, Tasmania, last month, that when a nation lost touch with Mother Earth, on which so much depended, man quickly lost touch with God.

He said that if people dared divorce God's earth and the people of the earth, they did so at their peril. In many passages of the Old Testament, he said, sheep shearing had proved a time of great festival.

In the present industrial age, people were apt to forget the force of the psalm which declared "the earth is the Lord's and its fullness thereof."

The Archbishop of Melbourne presided over the Blessing of the Seas and the Fishing Fleet at Queenscliffe, Victoria, last December.

The archbishop said that some of the Apostles selected by Jesus were fishermen. He said, "We need to seek grace to use wisely the abundance of God's gifts."

BRISBANE FAREWELL TO PRIEST

A large gathering of parishioners met on February 12 in the parish hall at St. Matthew's, Sherwood, Brisbane, to farewell their assistant curate, the Reverend P. H. Armstrong.

Mr. Armstrong is now a member of the Bush Brotherhood of St. Paul, and has left to take over the Brotherhood district of Taroom, in Western Queensland.

The Rector, the Reverend C. S. C. Arkell, and the Wardens spoke highly of the work of Mr. Armstrong, especially his influence with the young people of the parish; the esteem and friendship which he had won during his two years' curacy was indicated by the large number of parishioners present, and by the size of the gift of a wallet of notes presented to him.

All present wished him well in his new work as a Bush Brother. The programme for the evening included musical items and dancing, making for a happy social atmosphere in which Mr. Armstrong said goodbye to his many friends.

Many New South Wales folk will be interested to know that Archdeacon W. Burvill, lately of Ballina and the Crafston Diocese, is at present volunteering his services in Sherwood Parish, having taken up residence there.

ANNUAL REPORT OF MACKAY C.E.M.S.

FROM A SPECIAL CORRESPONDENT

The Annual Report of the Church of England Young Men's Society for the Mackay branch is published this week.

The secretary said that the year had been one of success and advancement.

"The work of the society had been of great benefit to the parish and he hoped that it would continue. He wishes to thank everyone for his assistance and whole-hearted cooperation in all the things which they had undertaken."

"I wish to thank the rector and Fr. Mansell for their ready assistance at all times."

"My two office-bearers, the secretary and treasurer, have done a tremendous job for the society during the past year," he said.

Some of the points made in the report are:

MEMBERSHIP

The membership has fluctuated throughout the year and at the moment there are 20 active members.

This has been the average membership of our society for some time, but is not good enough for a parish of the size of Mackay.

Thus, at the beginning of a new year, let every one of us at all times try to interest new members into our society and into the greatest work of all, the work of the Church.

ACTIVITIES

Throughout this year the programme has been moulded on the four-square pattern.

With the G.F.S. we enjoyed barbecues, moonlight cruises and socials with both the G.F.S. and Sarina Fellowship here and at Sarina.

We challenged the G.F.S. to two debates and we congratulate them on their wins. We were fortunate in having as our guests such able speakers as Mrs. Croker, Mr. Beckey, Fr. Bailey, Fr. Mansell and Mr. Beech, who gave us talks at different times throughout the year.

We are grateful to Mr. Cartmell, who conducted us on a tour of Farleigh Mill. Our Spiritual activities were not at all neglected, Bible Quizzes, Compline and Corporate Communion being held regularly.

Gym and Soccer, together with indoor and ball games, still predominate the physical side of the programme.

The annual cricket match against the C.E.M.S. was once again a great success, but not for us. This year we hope that we shall win the laurels.

The Diocesan Youth Festival in Townsville, although attended only by three members, was a success, and it is hoped that we shall be able to send a larger representation this year.

Our annual camp, held in conjunction with the G.F.S., was well attended, and those present benefited by the instruction given by the Chaplain, Fr. Marsh, who came from Townsville to conduct the camp.

With the G.F.S. we have promised to raise £150 a year for the Ordination Candidates' Fund. This year we raised the money by means of a Gala Night and an American Barn Dance, both being organised in conjunction with the G.F.S.

Our society, together with the other parish organisations, ran the annual Parish Fete.

Some of our members, together with the G.F.S., produced a Nativity Play before Christmas, but unfortunately there was not as large a congregation as we would have liked, but hope that this year more interest will be shown.

DONATIONS

During the year donations were made towards the furnishing of Clergy House and the rebuilding of St. Mary's School, Herberton.

The society also made presentations to Fr. Mansell on the occasion of his Ordination; to Geoff Cunningham, prior to his marriage; and to Maurice Llewellyn and Harry Adair before their departures south.

We were pleased to welcome at our meetings during the year ex-members K. Larking and M. Llewellyn, who were on holidays; Fr. Smith, of Gordonvale; Fr. Allen, Chaplain of All Souls; and John Payne, a C.E.B.S. Leader from Brisbane.

Concluding the report, the secretary said, "I would like to wish you all every success throughout the coming year and hope that you will at all times remain loyal, not only to the society but also to the Church. I hope you will always remember and practise the Society's Rule of Life which you promised on your admission to the Society."

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 STREET, SYDNEY

'Phone: M 4611 (5 lines)

Branches in all Suburbs—Agencies in Every State.

Sterling

FREE GUIDES TO EASIER PAINTING & DECORATING

1. Specification Chart.
2. Colour Scheme Guide.
3. Colour Charts.

THESE GUIDES CAN SAVE YOU TIME AND MONEY. Special Discount Rate for Churches & Schools. Enquire.

STERLING PAINT & VARNISH CO. PTY. LTD.
Box 29 Alexandria, N.S.W.

Please send me your free guides:—

NAME.....
ADDRESS.....

A PLAN FOR SUNDAY SCHOOL ORGANISATION

By the Rector of S. Luke's, Clovelly, the Reverend M. A. PAYTEN

PART I: ORGANISATION DETAILS

MOST of these matters dealt with in this paper I have evolved myself, and have used experimentally, in the 22 years of my priesthood in the Church. Some have been noted on my travels overseas and in Australia. Let us start with a vital matter of which there has been tragic neglect.

1. Choice of Hymns and Choruses

Hymns should be carefully chosen along the theme of the week's lessons in each grade. The most common time for this task, tragically enough, is "just before the school begins," after a heated discussion with a pianist or organist who "can't play" this or that at the last moment.

My point in stressing this is that the hymns should be selected for the whole month in the presence of the organist, at hand to help.

The list is put up on the school hymn board by the warden on duty.

2. Sunday School Officers

Sunday school should be organised as nearly as possible into a junior church.

The interest of the senior class of boys and girls can be heightened by having elections each half year for the following officers, who will assist the superintendent thereby very considerably in winning the support for and the efficiency of their department.

- There should be three wardens;
 - one, appointed by the rector and superintendent, two elected by the scholars, one a boy, one a girl.
- Assistant secretary (boy or girl).
- Assistant treasurer (boy or girl).
- The vergers (2) one for girls, one for boys (care of building).

Claremont College

A CHURCH OF ENGLAND SCHOOL FOR GIRLS
30 COODGE BAY ROAD,
RANDWICK, N.S.W.

Kindergarten to Matriculation. Special attention given to Sport and Physical Culture.

Reduced Fees for Daughters of Clergymen.
Head Mistress,
Miss Margaret Glover, B.A.
Tel. FX 4217.

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

Boys are prepared for Professional, Commercial, or Pastoral Life. A Special Articultural 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 (Dunbar House) separate from the rest of the School with a married Master in charge, and a Matron a trained nurse. Illustrated prospectus on application to G. A. Fisher, B.A., B.Sc.

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 Schools for Girls—K.G. to Matriculation. Apply—
Sister-in-Charge

- The stewards (2) flowers, colours, pictures.
- The librarians (2) care for all books and literature.
- The light bearer, care of "Bible," distribution of Scripture and B.R.F.
- Banner bearer (S.S. and other) processional cross, etc.
- Sidesmen (4), two boys and two girls—distribution, collecting, etc.
- Musicians, one girl, one boy, stand by piano, care of music and playing, training at children's services.
- The junior choirs of each department, six girls and six boys, regular training.

- Leader and assistants to lead services.
- Others as needed (probably librarians, etc.).

3. Use of Choruses

These, say up to about 20 of the very best only, may be used sparingly in Sunday school—a selection of specially good child hymns (or youth) should be culled from various good sources. No one book is suitable on its own.

These should be duplicated and made up into a special booklet for distribution with the school hymn book. One or two may be used for community singing before the Sunday school begins, or during the school as occasion offers.

But, these should not be allowed to "upset" the theme of the lesson nor "clash" with the devotional material being used with it. The plan of their use may well be made out with the selecting of the hymns.

4. Theme Pictures

These must be essential to all Sunday schools.

They should be of two sizes: (a) approximately 24 ins. x 18 ins., at about 1/7 each, (b) 10 ins. x 8 ins., at 2d. each. (Church Stores keep them, also C.M.S. and Board of Education at C.E.N.E.F. Centre).

Twelve rolls are available, with approximately 12 on each at 20/- to 30/- each roll. Most main Bible themes are there. When these pictures begin to tear and crease remove them from the rolls and mount them on heavy cardboard. Then clear varnish and store them for ready use on walls or blackboards as posters.

The hand size to be enclosed in a teacher's lesson book should be stocked in a loose leaf library.

Also, it is urged that teachers stock themselves over the years with a goodly collection of this size. One teacher over a period of years has now a stock of 530 different pictures on Bible subjects and can produce several appropriate pictures for almost any Bible message. Some make their own pictures.

"Flannel-Graph" sets are an essential, but mainly for the lower grades not covered by this talk.

5. Films and Stop Strips

A little experience in a modern Sunday school proves to us the value and need of all these types of up-to-date visual education. But now, with an ever increasing stock of imported copies taken from famous films, we can confidently offer these to our children on many an occasion such as a children's service—a dark, wet day, at some special evening school or to those studying for examinations in religious education certificates, as well as in home gatherings of the "class and teacher" kind.

6. Banners

This is a subject I feel warm about. Colour does attract and inspire as well as teach our children. Objects of colour, beauty and art always uplift the soul of youth.

Every parish Sunday school must have its banner.

On it must be the date of the founding of the school and preferably a short motto or Scriptural text.

Besides this banner there can be different coloured pennants or flags for each department, a banner to our patron saint, the "attendance" blue and the

"offertory" red and the "conduct" gold banners awarded at the close of each lesson day.

This last is a stimulating competition every week, and awards can be made quarterly to the classes with best results in each. The reward could be in the way of a "party," a "picnic," a privilege of some kind for the class as a whole.

These banners may be hung suitably in the Sunday school hall or some part of the church. The Sunday school banner itself should find a place in the sanctuary of the parish church when not being used by classes.

7. Reorganising of Seating and Accommodation Plans

This can be done by: (1) Staggering the departments to use one hall only, (2) distributing space so as to spread out the classes better, (3) change of

This article presents the substance of a paper on Sunday school organisation which was presented by Mr. Payten to a meeting of Sunday school teachers at S. Thomas's Church, North Sydney, on February 17.

lesson time to meet shortage of teachers, (4) altering the seating for suitable result, (5) placing of screens or curtains to separate classes, (6) wise placement of tables and teachers' chairs for expression work, (7) the procuring of several display boards or blackboards for a group of classes, and small blackboards for each teacher, or even for each scholar at times.

8. Maps, Charts, Doctrinal Diagrams, Etc.

These are a must in all Sunday schools. There should be copies for each department, for it is desired to keep the main ones in continual display and use week by week in every department.

There must be more use made of walls and ceilings for the fitting up of maps and other data.

Some of the charts required:—

- Old Testament time chart (Genesis to Malachi);
- New Testament time chart (Jesus to death of S. Paul);
- An Apostolic Age chart (to death of S. John);
- A Church history chart;
- A world missionary expansion chart;
- An "Apostolic Succession" from "sees" of Canterbury and York;
- An Australian Church history chart;
- An Australian Episcopal chart;
- An extensive map of the world should stretch across either a roof or upper wall of Sunday school;
- A map of the O.T. lands and their appropriate landmarks must be always accessible and portable enough for reference;
- A map of the Gospel areas and Our Lord's journeys and landmarks of His ministry;
- A map of S. Paul's journeys;
- A map of the spread of the Gospel in the first five centuries, suitably coloured;
- A map of the origin and range of the "Moslem Expansion," the crusades and the landmarks of each;
- A map of A.B.M. mission areas;
- A map of the particular part of the world where our Sunday school is specially helping and, if possible, where "our own missionary works."

At least four good photographs should be placed in all Sunday schools—the Queen, the Archbishop of Canterbury, the Primate of Australia, the bishop or other bishops of our own particular diocese.

Additional ones of the following could be added:—The present rector, archdeacon, rural dean, and a gallery of past rectors.

A picture and suitable insignia of the patron saint of our church should also be one of our proudest possessions.

Diagrams ought to be prepared showing:

- the symbolical "Doctrine of the Holy Trinity";
- the Christian Year, in several forms of illustration;
- lists of Saints' Days, dates of years, etc.
- the "Cruciform" traditional shape of churches, with its parts clearly shown and named;
- the library of Bible books;
- colours for the seasons of the Christian Year.
- "table of Easter" and other dates for 20 years;
- names, dates, etc., of first four revisions of the Book of Common Prayer.

PART II: THE CHILDREN'S SERVICES

These are of two types: (a) Prayer Book order, (b) Special Forms.

In theory these should best be at the great Festivals only and, when suitable, to mark the end or beginning of a new series of lessons or theme of religious doctrine, etc.

But in practice they have come to be a necessity, because the teaching staff who so desire have to take a holiday.

Therefore it is well to budget for a children's service Sunday every month, preferably on the same Sunday each month.

How may these days be most joyfully adopted?

The answer is consistent with a demand in Part I of this paper wherein it was said that our Sunday school should "best be organised along the lines of a junior church."

Therefore, on this Children's Service Sunday, we can really try to bring out our junior church from the theoretical state to the practical witnessing form. It must emerge a vigorous body out of the moth-balls of rusty preparations, wishful thinking and careful training time.

This "bursting forth" must be the simulation of the worship of a normal Sunday office of Mattins or Evensong, with sometimes the Litany and, perhaps quarterly, a celebration of Holy Communion, in full, at which the teachers and officers of the school communicate together.

The children's service, whatever it is to be, must be properly prepared for, with the help of rector, organist, musicians, choirmaster, and all the junior church officers well rehearsed in their several duties.

The superintendent may act as precentor and run the service, the vicar being present only for the special prayers of his office, and to preach.

Or the rector may present the service and enlist the teaching staff, office bearers, etc., to take part in the service, even to preach in the sermon or present the film or other feature of instruction. Tableaux, drama, verse speaking, miming, antiphonal reading may in turn be featured, especially for the Palm Festival and great feasts of the year.

At the beginning of the year, for the first three months children's services should be just the daily office training with guidance and commentaries from the aisle by the rector, curates, or superintendent. Thus, any new children promoted from lower grades will get a grip on this service first.

This service can be changed to a full or partial treatment of the Litany during the March-April period; Easter, May, Pentecost and Whitenside it could be a Holy Baptismal Service; in June an Ante-Communion only; in July a full said Holy Communion; August, treatment of the Catechism; September, office of Mattins; October, office of Evensong, showing contrasts; November, full Choral Eucharist (children having trained for three months); December, Litany of Preparation for Advent and Christmas, or said Mattins again.

The method of starting out on such formal Prayer Book worship should be also strictly rubrical. It should be a church service—except for the ages of those carrying it through.

All such services of the Prayer Book should have the junior choir fully robed, a procession with the Cross (if one exists), and banners, with wardens, "sidesmen," etc., taking part.

Any non Prayer Book services, called "special forms," will be no doubt of a "low" order—no choir or procession and no ceremonial, just a service led by someone in a cassock or gown with some appropriate supporting scheme, say a film, a flannelgraph or object lesson. At such a service special singing and even choruses may be included, solos performed or instrumentalists invited.

But on the whole this type of nondescript service should be gradually discouraged as a pandering to sensationalism, non-conformity and sentimentalism, not consistent with or desirable in our Church. In fact, such services are best had in the Sunday school hall or grounds, or as part of a mission to non-Anglicans.

Even this is poor work; for people so attracted will scarcely come to take part in, nor even enjoy, Catholic worship as provided in our Anglican offices or the Holy Liturgy of our Lord's Service.

PART III: SUNDAY SCHOOL EXTENSION WORK

Revolutionary no doubt as was the second part of this paper, yet much more so will this part prove to be. But its message is based upon the same premise with which we began: the Sunday school must train church people of to-morrow.

The junior church of to-day is the Church Militant in our parish of to-morrow.

This being so, not only must we see that they learn the word of God and the worship given them in the Church, but they should also be helped to understand the meaning and purpose of the Church in to-day's world. They should be shown something of the joy and fellowship of church life and service, so that as they emerge from childhood they will be already sharing in the friendship of parish or organisational life and diocesan and missionary projects regularly, sensibly and usefully.

Here are some practical suggestions with which I and others have successfully experimented. The key word is "growing," for that is the great characteristic of all children and youth. Grow they must, but we must see they grow aright.

The method is fivefold:—

(a) Weekly, (b) monthly, (c) quarterly, (d) annually, (e) provincially, etc.

1. Weekly Welfare Work

(a) The school (or some part of it) may be a "play and cultural centre" at certain times or days. Teachers of handicrafts, dancing, gymnasium, music, art work, games, etc., can be brought about, and parlor games provided.

(b) A lending library, a reading room, and a workshop could be set up for after day school and week-end use.

(c) All children and youths should be encouraged to belong to a church organisation, but all those not so attracted can be gathered into something more casual and less exacting and so gradually brought into full activity.

(d) Certain teachers may plan a weekly "get together" with their class, each time going to a different home of one of the class, or to the teacher's home.

2. Monthly Welfare

(a) An outing, boating, swimming, hike, or theatre party can be arranged for the class.

(b) A visit to surrounding parishes on Saturday or Sunday afternoon.

(c) A visit to the headquarters of various Churches in the city, beginning with our own cathedral, synagogue, etc.

(d) A mission to a "children's home" of our Church.

(e) A visit to a Church school.

(f) A visit to a theological college and university.

(Continued on page 16.)

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.

S. CATHERINE'S SCHOOL WAVERLEY, SYDNEY

CHURCH OF ENGLAND DAY AND BOARDING SCHOOL FOR GIRLS.

Founded in 1856.

Kindergarten to Leaving Certificate Honours.

A new dormitory is available for extra boarders for 1953.

Head Mistress:
Miss U. C. Fitzharding,
M.A., B.Litt. (Oxon.)

TAMWORTH

Church of England
Girls' School

BOARDING AND DAY SCHOOL

Kindergarten to Leaving Certificate. Special opportunities for Physical Training and Sport. Excellent health record.

For prospectus, apply to the

Principal:

Miss A. I. S. SMITH, B.A. Hons. (London)
Tel.: B 254

ALL SAINTS' COLLEGE

BATHURST

(Established 1874.)

Church of England Boarding and Day School for Boys. Pupils accepted from the age of seven. 130 boarders. Courses from Lower Primary to Leaving Certificate. New Hall, additional classroom block will be in use in the first term of 1953.

For illustrated prospectus, please apply to the Headmaster—
E. C. F. EVANS, B.A., Dip.Ed. L.A.S.A.

THE NEW ENGLAND GIRLS' SCHOOL AT MIDALE, 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.

NEWCASTLE

Church of England

GRAMMAR SCHOOL BOARDING AND DAY SCHOOL FOR GIRLS

Registered under Bursary Endowment Act.

Splendid Position.

Excellent Facilities for Sports. Thorough Education from Primary to Leaving Certificate Honours.

Prospectus on Application to
Miss M. D. Roberts, B.A., Dip.Ed., Principal.

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.

AROUND OUR TOWN

BY A SPECIAL CORRESPONDENT

Democracy and Dirt

The note that my wife handed me read, "Mr. Kay ill, wants Communion."

The phone number appended belonged to the secretary of my near neighbour, Archdeacon Bungate. I rang her up and she gave me a rather confused story of a man who had called on behalf of a sick friend.

He had asked for a minister but the archdeacon was out. Would I go? The address was almost within my own parish boundaries, although not on the bus route, and the walk took me half an hour.

It was in the business part of town where each factory and warehouse could be identified by its own particular smell. I found some difficulty in locating the place, for although the address read "Excelsior Coffee Exchange," I could see nothing like it.

Puzzled, I was looking at the address again when a seedy gent sidled up and asked me my business. I told him.

"You're outside the place, Father," he said with a surprised smile. He asked me if I should happen to see the management would I put in a word for a room for him.

To the right of the entrance, stairs dirty and ill-lit upon which my feet broadcast their coming. Room 19 was on the fourth floor. On the way up I saw that the building consisted of four floors with a central courtyard which ended in a square of glass in the roof.

From this, faint light drifted in, cutting the foetid air in separate shafts. There were rooms on three sides of the square, the fourth housed conveniences.

Empty bottles on all the landings prepared me a little for what was to follow. The door of room 19 swung open at my knocking. None of the doors had locks.

It measured no more than fourteen by ten and there were two men inside. One of them was the caller at Archdeacon Bungate's, the other—no, this wasn't real, this just couldn't happen in Australia. I looked into the sunken eyes of a man very close to death. Disease and malnutrition would feed him to the grave.

A skinny hand struggled feebly to brush away a fly from a nerveless eyelid. Somewhere, under the thick beard, an exhausted voice croaked a greeting.

The bed was filthy and the blankets that covered his skeletal frame were matted with grease and bald from age. I shook hands with him as he lay back in the bed and I judged that my fingers could easily span his forearm; he weighed no more than five stone. Stuck between the mattress and the bed was a blood-stained handkerchief.

His friend Jack explained that "Albert didn't want no Communion, he jes wanted a doctor." "Why didn't you get

one," I asked. "Oh, Albert reckoned that a parson would 'ave an easier job gettin' 'im fixed."

Albert asked me to get his papers from the dressing table. The top of it was covered with layers and layers of newspaper—all wet. Rain had spilled in from a hole in the roof. There were some poorly ironed shirts, some khaki socks, two packets of tobacco and the papers on the very bottom. I was about to sit down when Albert motioned to me to lift him to a sitting position. It seemed impossible to believe that I now touched a human body, that these were real bones, that blood really flowed under my hands, so emaciated was he.

I wore no pyjamas, only a grey woollen singlet and cotton underdrawers. As I looked through his Army book and his pension forms the rest of the room disclosed itself. The dressing table separated the two beds. Six feet separated these from the farther wall. In one corner was a spirit stove on a biscuit tin, blackened by months of accumulated soot; a greasy frying pan, half a tin of jam and two egg shells.

"How much do they charge you for this?" Jack made reply; "Thirty bob; Albert and me goes halves. We do our own cooking here when we can, but mostly I go out. He (pointing to his friend) ain't eaten much for weeks." Besotted voices came from the next room. "That's what most of them are like every night," Jack commented, and supplied unprintable details.

Albert's case was fairly simple. He was an ex-serviceman of two wars with faded pretensions to gentility. He gave me his papers; I would need them, he said, to get past the Repatriation people. Penniless, he really needed to get into a military hospital.

Before I went I asked him if he wanted Communion. He said yes. I used the dressing table for an altar and over the sheets of soggy newspaper I laid a fairly white cloth. I don't think he held any sacramental views but I was glad to have been there with him, even though his mind wandered and his coughing interrupted more than once.

On the way down I knocked at the manager's office. A suspicious offside told me, "The manager's out and won't be home till late." I told him I wasn't surprised. At the bottom of the stairs and on my right was a door marked "Dining Room." This, I thought, must be part of the Coffee Exchange proper. I pushed open the door and received another rude shock. The dining room had gone and a complete dormitory had taken its place.

Each room had the heroic proportions of ten feet by six and was enclosed by walls of good strong cardboard. One could look over the top of each room easily. "A quid a week and lucky to get it," I was told. What filth and depravity, what extortion and greed there were in my town I was only beginning to find. How the health inspectors and the police could pass it by was utterly beyond my comprehension.

I rang my own doctor as soon as I got home. He promised to call as soon as possible. Three hours later he rang me. He had been to the place; he had been shocked. "You will get nowhere if you make a fuss about the place," he warned me. "Do you suppose those men will thank you for having them turned out? Anyway your friend went to hospital this afternoon. You ought to be pleased. You probably saved his life."

Six months later—one Saturday morning I answered a telephone call. "It's Albert Kay here," said a tired voice. "I hope to see you, soon as my cough gets better." A paroxysm of coughing cut short our conversation.

DIOCESAN NEWS

(Continued from Page 2.)

LENENT MUSIC

1. ORGAN RECITAL by the Cathedral Organist, Mr. Lance Hardy, B.Mus. (Lond.), F.R.C.O., A.R.C.M., Ash Wednesday, February 22, 1.10 p.m. — Programme —

O Man, thy grievous sin besom (Bach)

Gethsemane, Golgotha, Ostermorgen (Otto Malling) Good Friday Spel (Parsifal) (Wagner)

2.

Part of "A Short Passion" (from S. Matthew's Gospel), Bach. At Evensong, Sunday, March 8.

3.

Coronation Music At Evensong, Sunday, March 15.

4.

"The Passion According to S. Mark" (Charles Wood), at Evensong, Sunday, March 22.

5.

"Allegr's 'Miserere'" After Ante-Communism, Good Friday, 11 a.m.

6.

Stainer's "Crucifixion" On Good Friday, 8 p.m.

NEWCASTLE

MAITLAND

The annual meeting of the Anglican Men's Brotherhood was held in S. Mary's Parish Hall on February 16.

The bishop was guest speaker, his subject being "The Church and Reunion." Approximately 40 members attended. Mr. R. Weston, of East Maitland, was elected chairman for the ensuing year.

MERRIWA

On February 14 the Dean of Newcastle, the Very Reverend W. A. Hardie, visited Merriwa for the laying of the foundation stone of the memorial gates at Holy Trinity Church.

SYDNEY

AUBURN

The "New Church Fund" at S. Thomas's, Auburn, is growing. The rector, the Reverend D. C. L. Livingstone, has announced that the aim is to add £700 during the present year, the total so far in hand being just over £300. A service was held in the church last Sunday week to inaugurate the appeal for the current year.

ORDINATION

An ordination of deacons will be held in S. Andrew's Cathedral on Sunday at 11 a.m. The preacher will be the Venerable Archdeacon T. C. Hammond, Principal of Moore Theological College.

CATHEDRAL "SPECIALS"

In addition to the normal services at S. Andrew's Cathedral, special services are taking place during Lent.

Every Wednesday at 1.15 p.m. Dr. Howard Guinness speaks on "Personalities of the Passion." In the evenings, at 6.30, the Reverend Ian Shevill, Bishop-elect of North Queensland, deals with the subject, "A White Boy in Search of God."

On Thursdays, at 1.15 p.m., various speakers, including leaders of other denominations, speak on "Our Inheritance in the Faith." Every Sunday night at 7.15 p.m. Canon M. L. Loane, Vice-Principal of Moore College, deals with a topic under the general head, "The Trial before Pontius Pilate."

MISS L. INKPEN

The Rector of Summer Hill, the Venerable Archdeacon F. O. Hulme-Moir, pays tribute in the parish paper to Miss L. Inkpen, the M.S.L. secretary in the parish. She has found it necessary to resign this work owing to indifferent health and family responsibilities.

The rector writes, "Miss Inkpen has carried the responsibilities of this office admirably and has contributed greatly to the missionary enthusiasm of this parish. She has always shown meticulous care in ar-

ranging the meetings and her gracious manner at all times has endeared her to us all."

MISSIONARY AT MANLY

The Rector of S. Matthew's, Manly, the Reverend Alan Begbie, has announced that Miss Faith Ward, a C.M.S. missionary amongst lepers in Tanganyika, will speak in the parish hall at a special meeting on Wednesday at 8 p.m.

The honour of M.B.E. was awarded Miss Ward for heroic work for the lepers.

G.S.S.

At the third annual meeting of the Sydney Chapter of the Guild of the Servants of the Sanctuary, held at S. Paul's Church, Burwood, on February 16, the following office-bearers were re-elected: Chaplain, Dr. A. Capell; secretary, Mr. Claude Cox; treasurer, Mr. J. G. Beer. The chairman of the Australian Board of Missions, Archdeacon C. S. Robertson, was the preacher at the guild office which preceded this meeting.

SCHOOL OF RELIGION

The Rector of Nowra, the Reverend H. E. S. Doyle, has planned a "School of Religion" to be held in the parish church during Lent.

On Wednesday evenings a series of Bible studies will be given on the relationship of the teachings of the New Testament to the problems of every day. The topics will include Conversion, Communion With God, Evangelism, and Brotherhood.

On Sunday mornings a series of simple addresses will be given on the life and witness of Elijah. On Sunday evenings "The Anglican Way of Worship" will be discussed. Some of the addresses will be illustrated with sound-films or filmstrips.

TASMANIA

ORDINATIONS

On Tuesday, February 24, S. Matthias's Day, the Reverend John Collings, the Reverend Eric Wood, the Reverend Frank Stewart, and the Reverend Russell Davis will be raised to the priesthood in S. David's Cathedral, Hobart, at 10 a.m., by the Bishop of Tasmania.

The occasional sermon will be preached by the Reverend L. N. Sutton, Rector of S. John's, Launceston. At the same service Mr. David Pearce will be made a deacon.

Mr. Pearce is one of the first two Tasmanians to have completed the course for ordination at S. Michael's House, Crafer's, S.A., under the guidance of the Society of the Sacred Mission.

The other is Mr. W. Paton, who was made a deacon by the Bishop of Grafton on Shrove Tuesday. Both these men were parishioners of All Saints', South Hobart, which has yet a third of its servers (Peter Rudge) in training at Crafer's. This is a record other parishes might well seek to emulate!

It is learned in Hobart that a special service will be held in the cathedral on March 3, preceding the opening of Parliament by His Excellency the Governor.

The form of service will be similar to that used in S. Paul's Cathedral, London, and Members of Parliament will attend in force.

This is a new and welcome departure in Tasmanian politico-ecclesiastical relations, and is warmly commended by the Premier, Mr. Cosgrove, and the Leader of the Opposition, Mr. Fenwick.

Canon Oliver Brady, principal of S. Aidan's Training College at Dogura, Papua, entered S. John's Hospital, Hobart, on Shrove Tuesday for a minor operation. Canon Brady hopes to return to New Guinea next month.

The many friends of Ann Radford will be delighted to learn that she has been chosen as one of the two Australian Girl Guides to represent this country at an international

camp to be held in Switzerland later this year.

Ann is the daughter of the headmaster of the Hutchins School, and was head girl of S. Michael's Collegiate School, 1951-2.

Visitors to Hobart notice great activity on the roof of the cathedral, where upwards of £1,000 is being spent on necessary renovations. S. David's is one of the loveliest ecclesiastical buildings in Australia.

SUMMER SCHOOL

The C.M.S. Summer School in Launceston was well attended, and the visiting missionaries, Bishop Chambers, Deaconess Bullard, and Miss Nora Dillon, were well received. The Jungle Doctor film was screened twice and aroused much interest.

CHURCH HOSPITAL SUPPORTED

S. Luke's Hospital benefited by nearly £300 in the annual Launceston button-day street collection for the combined hospitals' appeal. The total amount raised was £780.

LENENT MISSION

The Reverend A. G. Reynolds, Rector of S. George's, Hobart, is to conduct a mission at S. Oswald's, Trevallyn, from March 8 to 15.

WINDERMERE

Mr. and Mrs. C. M. Medwin and family, who have been closely associated with the historic Windermere church, where Mr. Medwin was churchwarden, were recently farewelled at a party at Dilston.

Canon Lansdell spoke of Mr. Medwin's long and faithful service to the Church, and was supported by others.

JUBILEE AT BALMAIN

Parishioners of S. John's, Balmain, Sydney, honoured the silver jubilee of their rector, the Reverend A. G. Rix, in the Balmain Town Hall on February 18.

Mr. Rix has served in the parish for 25 years.

Mr. W. D. Bingham, who is secretary of S. John's, paid tribute to Mr. Rix:

"We have to thank our rector for 25 years of spiritual guidance, with its many beautiful services, and with many notable guests at our church.

"From the day he arrived he has been an inspiration to all who love the old church, around which he has made enormous improvements. We have to thank him for his friendship, loyalty and for declining preferment in the Church for the sake of loyalty to S. John's."

The Chief Justice of New South Wales, Mr. Justice K. W. Street, said:

"My need of homage is to a noble life, not only enriching your life here but the community at large, for his work transcends all the bounds of parish with its dedicated service to the community at large."

The Leichhardt Municipal Council presented Mr. Rix with an illuminated address.

Mr. Rix was ordained at Goulburn Cathedral in 1910 and served as assistant-priest at that cathedral, as Rector of West Goulburn, Adelong, Tumut, Moruya, Yass, acting-Rector of Neutral Bay, S. Mark's, Darling Point, and S. Thomas's, North Sydney, before coming to Balmain.

Worth going miles and miles to get Peters delicious ice cream

Service to Australia SINCE 1895

AUSTRALIAN METROPOLITAN LIFE ASSURANCE CO. LTD.

Over the years funds of the A.M.L. have been applied to aiding national development, and its sound and progressive policy has provided a financial bulwark for thousands of Australians.

EVERY YEAR A BONUS YEAR.

The Metropolitan Building, Hunter and Bligh Sts., Sydney. BW 8961

TODAYS PROTECTION - TOMORROWS SECURITY.

C.M.S. BOOKROOM

CAN SUPPLY YOUR NEEDS

Come and inspect our Stock

Large supplies of S.S. Rewards, Bibles, Prayer and Hymn Books, etc.

Also Sunday School Requirements

NEW PUBLICATIONS—

"YOUR GOD IS TOO SMALL"—By J. B. Phillips, author of Letters to Young Churches.

Rita Snowden's latest—her autobiography: "AS THE SUN CLIMBS."

"FAITH OF OUR FATHERS" SYDNEY TOWN HALL Good Friday, Easter Eve, Monday, April 3, 4, 6, At 7.45 p.m.

UNITED PROTESTANT ASSOCIATION HOMES FOR CHILDREN AND AGED PEOPLE CITY OF SYDNEY BUTTON DAY, FRIDAY, MARCH 27 MORE WORKERS NEEDED UNITED PROTESTANT ASSOCIATION Atlas Building 8 Spring Street, Sydney BW 5250

MALAYA: THE EMERGENCY

By Padre Harry Thorpe

I PLAYED "Waltzing Matilda" on the grand piano during one of the guest night dinner parties arranged by the High Commissioner and Lady Templar in the lovely King's House reception room in Kuala Lumpur, Malaya.

These evenings seem to be the rare occasions when His Excellency General Sir Gerald Templar, the "man of the moment" in Malaya, appears to relax for an hour or so, trying to enjoy home and friendship.

One looks across the dining table at a man, small in stature, but so virile, whose hospitality is unbending, yet whose mind seems to drift often to the people of Malaya he is pledged to serve.

From the depths of his chair he often leans forward to describe to me conditions in this or that part of the Federation. He is familiar with the whole country now, moving persistently, suddenly, thoroughly up and down the country, watching, talking, encouraging, threatening as he goes.

He pictured for me the immediate problem of a small rice growing area, the travelling difficulties of the place, the lack of protection from bandit demands of the local people's rice and money. The General knows his solution, knows what he wants done, and gets it done.

THE TEMPLERS

I met General and Lady Templar one Saturday afternoon. The next day the A.D.C. phoned and said they would all be attending Service at S. Mary's, K.L.

During a long sermon prepared for men in the congregation whom I had known as fellow prisoners of war on the Burma-Thailand death railway, one noticed the oft-twisting of the High Commissioner, seated in the front vice-regal pew, and wondered what he was thinking.

There had been given me an invitation to dinner at King's House for the Monday evening at 8 p.m.

The General phoned the next morning also, and I really was looking forward to this Monday dinner party. Lady Templar was waiting in the hall when I arrived at King's House and immediately handed me an envelope. "I want you to have this donation for the Children's Homes War Memorial Appeal at Bathurst. It is not much really but I am interested."

I asked leave to open the crown-crested envelope in her

presence, and found with the cheque a card on which she had written, "From H.E. and me, as one builder to another."

It made the donation sincere and personal. Then the other guests began to arrive.

The dinner proceeded with all the eastern splendour that the occasion demanded. The host and his staff officers did much to entertain the guests. It was good to feel so much at home in a king's house. At one stage the General drew me aside and said, "How is the evening going? Just because I am H.E. it doesn't mean I cannot enjoy myself, does it?" He seemed so pleasantly relaxed.

I was glad that he was enjoying the evening which would soon end as a new and full day dawned when he would be caught up in trouble, work, and danger again.

The guests were finally departing, and as I paid my respects, Lady Templar said, "Come again tomorrow, come at 2.30 p.m." I felt that might be a rest period, and said so, knowing Malaya and its climate, but she denied any rest during the day, I sat with her the next day for a happy chat.

Lady Templar is a worker like her military husband. "Why shouldn't I work?" she said to me. "I have this house, a car, and the means, why should I be idle?"

And idle she is not.

She "runs" an international boys' club in Kuala Lumpur; interests herself in the troops and their welfare; visits the new villages; is trying to establish a hospital. Her latest big work is visiting and speaking to groups of Asian women throughout the Federation in the formation of women's institutes. And this with all the work acting as hostess at King's House where many come and go.

"And now," said Lady Templar, "I want to help you for you need a rest"—when I thought of the work both she and her husband do I felt embarrassed—"Come and stay with us whenever you like, just let Alan know, but don't come please when the Duchess and Duke are here for I may even have to turn my own children out to make room." (She has a daughter and a young son.)

Diverting, she said, "Don't take any notice of the mess, they are my son's toys, and these are his birds." Resuming, she went to the phone, found out the address of one of her friends in Malaya, and ended up giving me two pages of addresses of her friends, a

cross-section of Malaya's political, rubber-planting and tin-mining life.

"Now any of these nice people will be happy to have you stay with them, or help you if you are in their districts during your travels, and if you want to stay here just drop a line to Alan (Captain Alan Pemberton, A.D.C.)."

It was as bewildering and thrilling as on the occasion when I had previously remarked to the General that I would next see him at Singapore at the opening of the Cathedral War Memorial and he had remarked, "Come down with us and we will bring you back to Kuala Lumpur." However, I was due in Singapore earlier to prepare for the visit to Thailand.

I lunched at Government House, Singapore, on the day of the Cathedral ceremony and afterwards at the reception again met the Templars. I was introduced to the Commissioner-General for U.K. in S.E. Asia, Mr. Malcolm MacDonald, at this reception, and he said, "Oh yes, the Templars mentioned you to me, you must come up and visit me." I think it was a tribute to P.O.W.s generally who suffered on the Thailand railway work.

But there you have the mind of this remarkable couple, whom Malaya is looking up to as deliverers from a menace that threatened to overwhelm all races in that spot of the Far East not so long before.

Before leaving for Australia I paid a final visit to Kuala Lumpur and on the day I phoned King's House was delighted to learn that the Templars had just left for a brief holiday in Colombo. The A.D.C. invited me up to the House and it was good to hear that the whole household thinks so well of their Master and his Lady.

It is one thing to mingle at the head of affairs, but most of the four months I had in Singapore, Malaya and Siam was spent as a guest in the homes of Asians.

I lived with Chinese, Indians, Siamese and Eurasians of all walks of life, ate their particular foods and entered into their life, met their Asian friends, and learned their thoughts and impressions of the position in their country and their attitude to things in general.

CONFIDENCE

Among the Europeans up and down the country there is a growing "confidence" under the Templar regime. This word "confidence" is now more freely used and is heartening all in that troubled area. It means confidence in the man at the helm, this military genius of fearless and attractive personality.

One feels that the General would ask his best friend to resign if that person was failing in his job. Overseas readers might criticise the High Commissioner's drastic methods at times in dealing with situations in Malaya, but only those on the spot, or those who know the conditions of the people and the type of country there, can appreciate the hard action at times to get results in this period of emergency.

It is open warfare; dangerous, bewildering and frustrating sort of fighting against an unseen hit-and-run enemy. And yet there is confidence, for the methods employed are taking effect.

The creation of the forty new villages, enclosed by barbed wire and protected by armed guards, for the housing of the Asians who once were at the mercy of the bandits when the former were living in their scattered kampongs, has given thousands of Chinese and others a chance to live normal and comparatively safe lives.

The opportunity of surrendering given to many misled terrorists has brought promising results. The capture of many high-ranking communists of this Malayan In-

dependence Army has alarmed those lesser rankers who thought these leaders were unkillable.

Then there is the starvation plan to prevent food being smuggled to the terrorists, by the continuous searching of vehicles at road blocks on the highways, and the later coverage of Johore Straits to cut down the passage of illegal food supplies from Singapore. There has been the recent purging of Penang Island adding to this "confidence" of the big majority of people in Malaya who do not want independence as yet.

HINDU TEMPLE

At the Anglican Youth Conference held at Seremban, voluntary speeches were made by several educated young Asians who emphatically stated that Malaya was not ready for independence. A Chinese youth sitting next to me said, "If the British ever move out of Malaya, so will I."

"There is confidence," said a Malay schoolteacher in Johore, which is a bad bandit area still.

"Templar is doing a great job," said a Chinese businessman in Selangor State. This remark was made in spite of the bad business period at that moment due to the fall in price of rubber.

A Hindu temple attendant in Negri Sembilan commenced quoting his scriptures to me, mentioned the writings of their Lord Krishna, who said, "There will be a long period of unfaithfulness and then a period of faithfulness." He then said, "We are now in the period of unfaithfulness but with Templar helping us it will end."

But the battle of the emergency still goes on and will do for some time I feel, for Malaya is a difficult terrain, and terrorists can hide out for long periods. I "took the risk" (but it is an everyday risk for those who live in the bandit-infested States) of staying a couple of nights on a Johore rubber estate.

The manager, a fellow ex-P.O.W., had stated in one of his monthly reports that 56 bandits had that month been seen on the estate as well as the common sight of bears, panthers and elephants. He was one of the usual planters; his wife and child were in England and he seemed lonely in that big bungalow. He did his rounds from 6 a.m. to 4.30 p.m., and then came the 6 p.m. curfew when no one may roam except police and military men.

There were 50 armed police on that estate, and the bungalow, doubly surrounded with barbed wire entanglements, had five armed Malay police in gun pits around the inside of the perimeter.

The day after I left bandits shot dead a local Indian. I spent a weekend with the Scotch troops, going with their Chaplain to conduct church services on his behalf for the troops in their jungle action stations. Many of these men were 18-year-old national service lads living in crude fighting conditions we endured in the battle days in that land in 1942.

AMBUSHES

It was midnight when we returned to base, travelling fast in a military car; the Scotch padre with his rifle at the alert, and myself on the other side of the open truck holding a revolver and hoping for the best. Behind us was a Bren gun scout car with two soldiers, one at the gun and the other playing a spotlight on either side of the roads as we sped along.

Another time, the day after I had passed through Yong Peng area, four cars had been ambushed on the main road, an Asian killed, and a European planter was amongst those wounded. His wife was fortunate enough to escape.

The war continues, rubber trees are slashed by bandits when they cannot kill people, but the figures are beginning

MISSION LECTURES PROGRAMME

A series of lectures will be given by A.B.M. speakers on missionary subjects in the Sydney City Mission Hall, to commence on March 17.

The emphasis of the lectures this year will be on the position in the mission field to-day.

The times and names of the speakers are as follows:

17/3/53-1 (a): The Missionary Message of the Old Testament. Principal G. H. Morling. (b) The Missionary Commission of the New Testament. Principal G. H. Morling.

24/3/53-2: Pre-Reformation Missionary Enterprise. Archdeacon C. S. Robertson.

31/3/53-3: The Rise of Modern Missions. Mr. J. Whitised Dovey.

7/4/53-4: The Founding of Modern Missionary Societies. Mr. J. Whitised Dovey.

14/4/53-5: South Pacific Islands. Reverend C. F. Griddle.

21/4/53-6: Bible Society and Missions. Reverend H. M. Arrowsmith.

28/4/53-7: Africa. Canon R. J. Hewett.

5/5/53-8: Indonesia. Reverend H. M. Arrowsmith.

12/5/53-9: Burma, Malaya,

Thailand and Indo-China. Reverend John Garrett.

19/5/53-10: Japan. Canon M. A. Warren.

9/6/53-11: Aborigines. Archdeacon C. S. Robertson.

16/6/53-12: India. Miss E. Rivett.

23/6/53-13: Middle East. Mr. J. G. Boutagy.

30/6/53-14: Survey of Missionary Methods. Reverend N. F. Cocks.

Those wishing to attend the lectures are asked to enrol with the Secretary, National Missionary Council, 242 Pitt St., Sydney.

19/5/53-10: Japan. Canon M. A. Warren.

9/6/53-11: Aborigines. Archdeacon C. S. Robertson.

16/6/53-12: India. Miss E. Rivett.

23/6/53-13: Middle East. Mr. J. G. Boutagy.

30/6/53-14: Survey of Missionary Methods. Reverend N. F. Cocks.

Those wishing to attend the lectures are asked to enrol with the Secretary, National Missionary Council, 242 Pitt St., Sydney.

RELIGIOUS BROADCASTS

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

DAILY DEVOTIONAL: 10 a.m. A.E.T., NATIONAL.

*February 13: The Reverend Canon E. J. Davidson, N.S.W.

February 14: The Reverend Gordon Beatty, Vic.

*February 16: Mrs. L. G. H. Huxley, S.A.

February 17: The Reverend Alan Watson, Vic.

February 18: Social Service—"The Story Without an End."

*February 19: The Bishop of Newcastle, the Right Reverend F. de Witt Batty.

*February 20: Women's Day of Prayer—Miss Lillian Gillespie.

EVENSONG: 4.45 p.m. A.E.T., Interstate.

*February 12: S. Paul's Cathedral, Melbourne.

*February 19: S. Peter's Cathedral, Adelaide.

THE EPILOGUE: 11.20 p.m. A.E.T., INTERSTATE.

(Continuation of the series of B.B.C. Transcriptions commenced in the New Year.)

*February 15: The Epilogue: 9 p.m. Quinquagesima Sunday.

EVENING MEDITATION: 11.20 p.m. A.E.T., Interstate.

February 16: The Reverend Dr. S. P. Herbert.

RADIO SERVICE: 9.30 a.m. A.E.T., Interstate.

*February 15: London Missionary Society Feature: "Cry the Beloved Country," adapted by Richard Aspinall.

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

February 15: The Reverend Dr. Thomas Muldoon.

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

February 15: "The Spirit of Baron von Hugel," the Reverend Father Leo Dalton.

PRELUDE: 7.15 p.m. A.E.T., NATIONAL.

The Madrigal Singers.

COMMUNITY HYMN SINGING: 6.30 p.m., Interstate.

IF YOU ARE CONTEMPLATING — THE RECONSTRUCTION, RESTORATION, or MAINTENANCE of your CHURCH ORGAN, consult Tuner of Grand Organ **S. T. Noad & Son** 17 CREEWOOD STREET Sydney Town Hall. Organ Builder, Repairer and Tuner CONCORD, N.S.W. — PHONE: UM 6559.

The Bush Church Aid Society

Presents a New Series of Broadcasts by

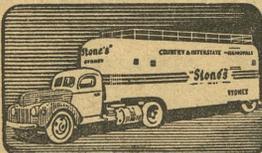
"THE BUSH PADRE"

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.

WALTER STONE & SONS PTY. LTD.



173 Bronte Road, Waverley, Sydney. FW1158.

Furniture Removal and Storage Specialists.

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

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, The Rev. H. M. ARROWSMITH, 95 Bathurst Street, Commonwealth Secretary, Sydney.

NEW TECHNIQUES OF PUBLIC WORSHIP

ANGLICAN NEWS SERVICE

London, Feb. 13

The Bishop of Knaresborough, the Right Reverend H. de Candole, addressing leaders and preachers in Manchester's Forward Movement at Manchester Cathedral this week, said that in conducting morning and evening prayer the clergy should be not only God-conscious, but congregation-conscious.

This meant using the voice so that it might be heard, speaking slowly, but not too slowly, especially in the case of unfamiliar prayers.

The congregation should be given time to get up and down. "Never start anything until the congregation are quite still," said the bishop. "If that makes the service too long, leave out two verses of 'Onward Christian Soldiers'."

Speaking of the structure of the service, the bishop pointed out that the first note was penitence, followed by that of praise.

"Is an opening hymn a good thing?" he asked. The 1928 Prayer Book revision was wrong, in his opinion, in providing seasonal sentences.

The sentences in the Book of Common Prayer were penitential for an obvious reason. If there must be an opening hymn, let it be one which led to penitence.

VICTORIAN CHANTS

The chanting of psalms to Victorian chants often meant that many psalms were left out. The bishop made a strong plea for the saying of psalms antiphonally by the congregation, who should be seated.

He urged the need to ponder the question—What is the place and meaning of saying the psalms in public worship? The lectionary for use on Sundays, in its various authorised forms, was not intended to be an anthology of beautiful passages, but the telling of the story of God's love through the redemptive work of Christ.

The bishop also spoke of the hymns and the sermon, neither of which belonged officially to Morning or Evening Prayer. He made it clear that he did not decry them, but added:

"When we talk about Mattins and Evensong being popular, do we actually mean Mattins and Evensong or the trimmings?" The use of hymns in the service must not merely be an opportunity for community-singing.

THE SERMON

The position of the sermon should also be considered. Was the normally accepted place the best place? He himself always preferred to follow the order suggested by the late Archbishop William Temple, with the sermon coming after the third collect.

The hymn following should be suited to the sermon and lead naturally into the prayers.

Speaking of public worship in general, the bishop defined

FEW FINNS HOSTILE TO CHURCH

ECUMENICAL PRESS SERVICE

London, Feb. 23

A year ago, the attitude of the Finnish people to Christianity and the Lutheran Church was investigated according to the Gallup poll method.

In 85% of those families which were interviewed, the parents had taught their children the evening prayer, and 63% of all parents had sent their children to Sunday school.

The confirmation school was regarded as necessary and useful by 81% of those interviewed.

On the other hand, only 22% had received Holy Communion during that year. The broadcast services were listened to very frequently: "pretty regularly" by 44% and "now and then" by 38%.

When questioned whether a clear spiritual awakening had been experienced, or whether a movement towards a deeper Christian faith was needed, 6% agreed to the first alternative, 36% to the second, while 41% were undecided, and 17% gave no answer.

The burning question whether the pastor is allowed to take part in political life was cleared in such a way that partaking in local government is "permitted" to the minister of the Church, but membership of the Diet is not desirable (according to the majority of 62%).

The work of the Church was criticised more by men than by women.

The men wanted that the activities of the Church should be developed in more practical directions. The proclamation and instruction work of the Church had to deal with the every-day problems of modern man. The difference between the country and the town population was also clear.

The traditional Christian way of life is still strong where spiritual movements are active. The urban and industrial communities are less church-minded.

it as "the gathering of the local Christian community for the worship of God."

A question which must be faced was, when is the gathering of the Christian community for the worship of God on Sunday? Does it matter whether it is Holy Communion or Mattins or Evensong?

He himself maintained that the offices of Morning and Evening Prayer worked outward from the Sacrament. They were not a "beginning" from which to work up to Holy Communion.

ACTIONS, NOT WORDS

The Holy Communion was based on actions rather than words. Services like Mattins and Evensong, based on words, were less easy to understand.

People could not be ignorant that the centre of the Holy Communion was the cross, but they could go to Mattins and Evensong year in and year out without seeing the cross.

The bishop's addresses provoked lively discussion, especially on the question of the suitability of Evensong, as it is conducted to-day, for people who were infrequent at church or on the "fringe."

The Bishop of Knaresborough suggested that in the Forward Movement, Manchester had a special opportunity for experimentation. That such was needed was everywhere apparent.

ABORIGINES FACE EXTERMINATION

LEPROSY WILL DESTROY THEM IN 20 YEARS

FROM OUR OWN CORRESPONDENT

Canberra, Feb. 15

Aboriginal tribes in the coastal areas of Northern Australia are threatened with extermination within the next generation unless leprosy is controlled, Government officials say.

This warning has been given by the Commonwealth Government by Federal health officials.

Their anti-leprosy efforts hitherto have been frustrated by failure to secure a new leprosiarium for segregation and treatment of victims.

One senior Federal health authority said a few days ago that leprosy had spread among the aborigines in the war years and afterwards to an alarming extent.

It is officially admitted that the situation which exists is "horrible."

Two factors are blamed. One was the breakdown under wartime conditions of the pre-

war supervision of the aborigines and segregation of the sufferers, which had the disease under fair control.

The second was the failure of the Commonwealth Government when the war ended and until two years ago, to restore this supervision and to provide adequate segregation and treatment facilities.

The present leprosiarium at Channel Island is too small and completely out of date.

Plans made many months ago for the reconstruction of a new leper station on the mainland have been frustrated.

The first section of the building should have been ready for occupation and in use now, but work on it has not yet started.

Territories Minister Hasluck has become incensed at the delays.

An outspoken conference in Melbourne a few days ago resulted in promises that the first stages of the work would begin within a few weeks.

But it still will be some months before the first section of the new station is ready to receive patients.

A PARSON'S DIARY

Sunday

In recent months the choir of the parish church has been strengthened in numbers and fitted-out with new robes.

One of the men choristers is a university graduate. Last week he asked me if it would be in order for him to wear his academic hood with his robes. As he is a lay-reader also, I thought it was a good idea, and said so.

Tonight, at Evensong, he wore the hood for the first time. While the choir was robing in the vestry, one of the women members saw him wearing it. "Oh, good!" she exclaimed in delight, "I suppose we're all going to get one of those."

Tuesday

Within the past year I have created hostility to myself from among certain sections in the parish because of public statements that I have made.

In one instance it was a political matter, although my concern was genuinely with wider issues. In any case, I felt that I was bound to intervene because of ill-mannered attacks in the local Press on the bishop. He expressed views on the question that were given national publicity. One result was that the Roman Catholic bishop of this town and others attacked him in the local newspaper. Loyalty to my bishop, as well as a resentment of the manner in which he was attacked, compelled me to reply. The fact that the bishop's views were similar to my own also tempted me, but under other circumstances I would have held my peace.

With one section of the parish, owing strong political affiliations, I was intensely unpopular. One man, who had been a guest at the rectory on a number of occasions, expressed the view that I deserved to be "run out of town." As a self-appointed spokesman for the well-to-do section of the community he made it clear that he thought I would be, but he misjudged the temper of those who do most to keep this parish going. Another man referred viciously to "b—communists" in my hearing, as though that settled all arguments. While the desire to

deal drastically with those who refuse to toe-the-line is not confined to any one section of the community, the aggressive intolerance of a certain type of grazier is notorious. Most of them get their wealth too easily, and it is possible that an uneasy conscience underlies their arrogance. It is not, however, a theory that I would care to defend.

While this and much more was happening, I set out to play a Saturday afternoon round of golf. For some time after I arrived at the clubhouse no one showed any desire to play with me. There were some who would have done so had they not been afraid of the disapproval of others. A situation that might have deprived me of many an enjoyable game of golf in the future was resolved favourably when the club president arrived and invited me to play with him.

A grazier himself, as well as a churchman, he shared the general opinions of his class in the controversy that was taking place. He subsequently told me so, with a frankness that I admired, but he was not one to make a personal issue of it. He admitted that men should be able to disagree and remain friendly. He went so far as to say that it was possible that in the matter that had made me unpopular, he and others were wrong. There were a few as broadminded and fair as he was, but it took me some time to find that out.

I did not enjoy my round of golf, but I was glad that I played. The president's action, which may have been without design, but was none the less praiseworthy as far as he was concerned, had a noticeable effect on the attitude of a number of people. I did not admire them for setting their sails to the prevailing winds that blew around me, but I was glad of some easing of the situation. In the end the matter dropped beneath the surface of local life.

On a later occasion I took sides in a matter that was also dividing the parish. It had no political significance, but it happened that some of those whom I had offended previously were again on the other side. This time there was less bitter-

ness shown, although my unpopularity with a number of people was evident.

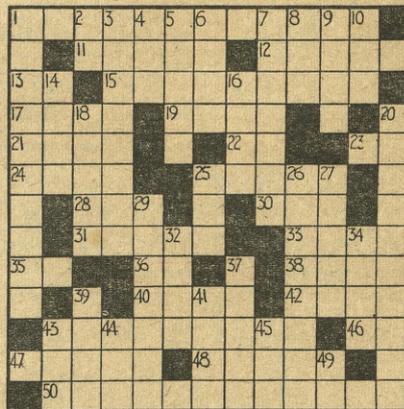
It is not the personal aspect of this kind of thing that disturbs me for long. I can bear that when I have to. What does worry me is the question of how far a parish priest should trust his judgement in matters that are almost certain to lead to public controversy. By that I mean, should he forbear unless the matter has the unequivocal sanction of his conscience?

The initial problem, even for a priest, is to separate the functioning of his conscience from other influences and motives, if that is possible. In the first instance above I had no doubts at the time; I am not so sure now. On broad principles I am certain that I did the right thing. I now question whether it was right for a parish priest to do it. In the second matter I have never been in doubt; I am convinced that I had no honest alternative to my action.

What complicates the problem, however, is the fact that a priest may act conscientiously and yet harm not so much himself as his ministry. It is true of the majority of Anglicans, fortunately, that to them he is not so much a person as a priest. Therefore, his motives must take his ministry into full account. He must consider, in respect to every problem likely to become a public issue, whether the good he may hope to do as a person will not, in the end, be outweighed by the harm done to his ministry. It is also important for him to remember that he cannot divest his person of his priesthood.

Admittedly, such reasoning leaves a loophole for moral cowardice. A priest can be too timid. Christ offended people, and even made the Kingdom of God unattractive to them. There are occasions when a sincere parish priest may see all the issues clearly enough to have a go, but he must be certain that he is really doing that, and not confusing in his own mind all the complicated strands of modern life. If he is certain he can then bring to the issue more than the force of his own personality. He may justifiably use all the influence and authority as well.

THE ANGLICAN CROSSWORD—No. 30



ACROSS:

- It was among the gifts brought by the wise men of the East.
- Melbourne suburb.
- Composer who wrote an anthem, "Zadok the Priest," for Charles II's coronation, and was highly praised in a Milton sonnet.
- Concerning.
- The children of Israel, by deliberately "feeling" to this place, drew the children of Benjamin into a trap that cost them 25,010 lives.
- Lamb.
- Hardy heroine.
- Indian princess.
- Preposition.
- Exclamation mentioned four times in the 18th verse of Chapter 22 in the Book of Jeremiah.
- Losen lacing and fasteners.
- German boy's name.
- Pronoun.
- Tea.
- Who, according to Isaiah, devised wicked devices to destroy the poor with lying words, even when the needy speaketh right?
- A ready scribe who travelled from Babylon to Jerusalem with authority to demand from

the treasurers en route "unto an hundred talents of silver . . . and to an hundred baths of wine."

- Judah's firstborn is backing 13 across.
- Five score and one.
- Wander.
- One of the Philippine Islands.
- With Thummin, it was worn in Aaron's ephod as a device serving as a kind of traditional oracle.
- A son of Rechab who was associated with Jehu's vast trick to destroy all worshippers of Baal in Israel.
- Chinese mile.
- Author of a famous thesaurus.
- Ruth's most famous great-grandson.
- Jesse, most so described to Samuel when the Lord declared that there was a king among Jesse's sons.

DOWN:

- John the Baptist so regard himself and his mission in relation to Jesus.
- Part of the verb To Be.
- Ismael's firstborn.
- Long-tailed Indian ape.
- Angry.
- Sustainer of the life of Egypt.

- Springy tape-like material.
- Law term for disarray.
- Being an abomination among the fowls, it shall not be eaten.
- Ever in poetry.
- Dash.
- Russian emperor.
- Aryan languages of Hindustan.
- Description of the Abisharg whom Bathsheba asked Solomon to give to Adonijah as a wife.
- 45 inches.
- Heavenly spirits.
- City whose king was smitten by Joshua's sword before it was burnt to the ground.
- The place, whose name means "booths," was so called because Jacob made booths for his cattle there.
- Nothing for the French.
- Means of modern travel.
- Fourth son of Leah and Jacob.
- Ahasuerus' chamberlain and keeper of the women at the palace of Shushan.
- Commanded in the manner of some who suggested to David that he should kill Saul.
- A man of Uz, the greatest of all the men of the East.
- Dutch article.
- Hail.
- 501.

SOLUTION OF CROSSWORD No. 29

- ACROSS: 1, Jehoshaphat (1 Kings xli, 29-33); 2, Hell (Luke xli, 23); 3, Edit; 4, Euler (Daniel vi, 7); 5, Hagar (Genesis xvi, 7); 6, 12; 7, 12; 8, Erse; 9, Simon (Acts ix, 43); 10, Gaza (Judges xvi, 3); 11, Sad (Genesis xli, 6-8); 12, Ash (Genesis iv, 19 and xxxvi, 2); 13, Ailbi; 14, Amity; 15, Leo; 16, Nahor (Genesis xli, 26); 17, Ohm; 18, Amnon (1 Samuel iii, 2); 19, Koran; 20, Bed (Matthew ix, 6); 21, Thessalonians; 42, Iona; 43, Ram (1 Chronicles ii, 25); 44, Cro; 45, Had; 46, Asher (Genesis xxx, 13); 47, Ems.
- DOWN: 1, Jerusalem (Nehemiah vi, 15); 2, Elul (Nehemiah vi, 15); 3, Hill; 4, Sardis (Revelation i, 11); 5, Ashdod (1 Samuel vi, 1); 6, Hege (Esther ii, 3); 7, Adar (Esther iii, 7); 8, Tirshatha (Nehemiah x, 1); 9, Machebel (Genesis xli, 9 and xxv, 9); 10, Galactic; 11, Zion; 12, Ab; 13, Am; 14, Dior; 15, Hymnists; 16, Inn; 17, Ark (Genesis vi, 14); 18, Ossa; 19, Ob; 20, Bars (1 Samuel xxiii, 7); 21, Dome; 22, Ho; 23, End; 24, Are; 41, Nom.

Joseph Medcalf

Funeral Director

Head Office: 6

172 REDFERN STREET, REDFERN

Telephone WX 2315

Private MM 3477

RICHARDSON & WRENCH LTD.

A Name Synonymous with the highest Traditions of Real Estate Practice since 1857.

92 PITT ST., SYDNEY

Phone: BL 3051

