

THE ANGLICAN

Incorporating The Church Standard

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DR. MALAN STATES HIS RACIAL POLICY

THE MORAL ISSUES INVOLVED

ANGLICAN NEWS SERVICE

Cape Town, March 5

At a political meeting at Stellenbosch to-night Dr. Malan, the Prime Minister and leader of the National Party, made a resolute attempt to put the viewpoint of his party and, as he believes, of the majority of white South Africans, on the moral issues involved to all those in other countries whose conscience and principles have caused them to reject apartheid.

Although his speech was the formal opening by the Government leader of the Government's campaign, its deeper significance was international.

Dr. Malan was speaking in the general area where he was born and has spent most of his political life, and where, five years ago at Paarl, he also began his campaign.

He must have been speaking to the converted so far as most of the audience assembled before him was concerned, but he wished to make it clear to the nation that it must choose now on the colour issue, both for itself and for its descendants.

Students formed the greater part of the audience, both men and women wearing chocolate-coloured blazers with stripes of gold.

They filled the spacious hall, and about 1,000 others were gathered outside. The students sang Afrikaans songs and carried slogans, one of which was: "You lead—young South Africa follows."

The greatest and most urgent matter on which the election must hinge, Dr. Malan said, was unquestionably the colour question.

A definite course must be decided from which there could be no going back. Between the alternatives of equality, which meant the abolition of all colour discrimination, and apartheid, which would allow those on both sides of the barrier free development according to their capacity and level of civilisation, no middle way was possible.

It would leave the problems unsolved, and would be a standing invitation to the agitator.

ECHO FROM GOLD COAST

For too long South Africa had remained undecided, and the communists were "busy with their disturbing activities" throughout Africa.

"The unfortunate and unrealistic Gold Coast policy of the former British Government understandably found its echo throughout the whole continent," and the "meddlesome and aggressive United Nations, which was intended to help to preserve world peace, vigorously contributed, through the creation of a so-called world opinion, to arousing unrest and even revolt among the more primitive races."

In South Africa itself, liberalistic elements had clamorously proclaimed that colour discrimination in any form was inhuman suppression, and had awakened an expectation among non-Europeans that even the most extravagant claims would enjoy the support of the whole world.

The bitter fruits of all this soon became noticeable, and the demand that the white man should leave Africa increased.

"Bloody scenes followed in Kenya, and in our own country organised resistance movements led in some places to murder

and death coupled with most horrible barbaric cruelty."

The Opposition blamed the Government's apartheid policy for all this, but conveniently closed its eyes to the fact that under the anti-apartheid policy of the previous Government the same demands were made as now, and General Smuts had had to stand alone against a united and hostile front at the United Nations, where, in spite of his services to that organisation, he was humiliated before the whole world.

FOUR BASIC FACTS

In the struggle over apartheid there were four basic facts:—

(i) The Whites had at least as much right to South Africa as the non-Whites, for both arrived from outside and at approximately the same time;

(ii) the Whites who moved inland obtained land not by force, and much less by a process of extermination, as happened elsewhere, but by negotiation or by settling in practically unoccupied areas—"in spite of our traducers we have proved we are a Christian nation";

(iii) the land that now belonged to Natives in the Union and South-West Africa extended for 400,000 square miles, an area twice as large as France and seven times greater than England, and including some of the best territory for settlement in the country; and

(iv) the Whites, unlike those in other countries inhabited also by non-Whites, were established here permanently.

They were a specific nation with one specific fatherland; "they must die here, with or without honour. They choose the latter."

Apartheid, Dr. Malan continued, was not a specific South African product, nor the creation of the National Party for party purposes. Europe itself

knew it, too. Europe was a patchwork quilt with approximately 25 divisions of nationality, race, language and culture.

Who dared maintain that Europe would be a happier or a better place if these natural differences were ignored and all the inhabitants were herded together in one and the same territory?

Apartheid was accepted by Europe itself and throughout the world as natural, obvious, and right. Why, then, should it be regarded in South Africa, which was almost as large and as diversified as Europe, as a deathly sin?

In spite of the "all too outspoken episcopal wisdom and authority," apartheid was not un-Christian. Every Christian would readily accept the proposition that "all men were equal before God, and should, therefore, be regarded and treated as human beings with human rights."

But, apart from the fact that it was difficult to see how this was to be applied to equal franchise rights, the matter surely could not end there. Apartheid was founded on "another almighty deed of creation" which the critics seemingly ignored completely—on natural differences of race, colour, nationality, language and culture.

Failure to appreciate this meant the stifling of the developing abilities of the more backward peoples.

EACH OTHER'S RIGHTS

Apartheid served as an effective protection of each other's rights, and was also the best guarantee of friendship and mutual helpfulness.

Natives were assured of their allotted territory, and the money being spent on their education, health and social services was seven times as much a head as "even the mighty and liberal England spent on its Natives in its African" territories, including the protectorates and the Rhodesias.

REMEMBER BELSEN ... ?



The garrison church of S. George, above, was erected last year 800 yards from the plain wooden cross which marks the mass graves of the victims of Belsen Concentration Camp. Men of the British Army of the Rhine built the church.

The Assistant Chaplain-General, the Reverend H. C. Davies, conducted the service of consecration last winter in driving snow. The Bishop of Hanover Lutheran gave the church its bell, which came from a bombed church in his diocese. British soldiers at Hohna subscribed the money for the pipe organ.

GIFTS TO A.B.M. ANNOUNCED

Sydney, March 17

The State Secretary of the A.B.M., the Reverend W. S. Childs, announced in Sydney to-day that the A.B.M. has just received a donation of £2,000 from the estate of the late William Alexander Robinson, of Grenfell.

The Rector of Grenfell, the Reverend A. S. Rowe, said that Mr. Robinson was always a keen churchman and a strong supporter of the work of the A.B.M.

Mr. Childs stated that other amounts would be forwarded from the same parish later from another parishioner.

The late Miss Zillah Blackett left one-third of her estate, valued at more than £10,000, to the A.B.M. Miss Blackett was well-known throughout the Sydney Women's Auxiliary.

Mr. Childs is to conduct a Children's Mission in Holy Week at S. David's, Arncliffe. The addresses will deal with the Apostles' Creed, and the Rector of S. David's has arranged for the Missioner to visit Arncliffe schools in preparation for the mission.

Dr. A. Capell, member of the National Missionary Council and of the A.B.M., is preaching in Sydney parishes on Sunday mornings on the work of the A.B.M. Dr. Capell is also a world authority on Pacific languages.

NEW A.B.M. HOME SECRETARY

THE REVEREND T. B. McCALL

The Reverend Theodore Bruce McCall, at present Rector of Holy Trinity, Launceston, Tasmania, has been appointed Home Secretary of the Australian Board of Missions in succession to the Reverend Ian Shevill.

Mr. McCall has been a Tasmanian member of the Board for the past two years.

He is expected to take up his new duties late in May this year.

He is the youngest son of the late Sir John McCall, one time Agent-General for Tasmania in London and Tasmanian Chief Secretary.

Mr. McCall was educated at Launceston Church Grammar School and the University of Queensland. He left school at the age of 15 years to enter the merchant service, and sailed on the Australian coast for four years as an apprentice. He left the sea in 1930 and entered S. Columba's Hall, Wangaratta Diocese.

He was ordained by the Bishop of Wangaratta in 1936, and after service in several Wangaratta parishes was appointed Chaplain in the A.I.F. in 1941. He served in the Middle East and in northern Australia.

At the end of the war Mr. McCall was appointed rector of Macquarie Plains in the diocese of Tasmania. He went to Holy Trinity, Launceston, in 1951.

As a member of the Australian Board of Missions, Mr. McCall has served on the Education Committee and the Youth Council for some years in close association with the present home secretary.

Mr. McCall has had considerable experience in journalism. He was for some years a contributor to THE BULLETIN and THE CHURCH STANDARD, and is a frequent contributor to THE ANGLICAN.

For a time during 1950 he was an assistant priest at Christ Church S. Laurence, Sydney. During this time he took an active part in leading the Company of the Comrades of S. George.

The new home secretary is



RUSSIA AND ISRAEL

ECUMENICAL PRESS SERVICE

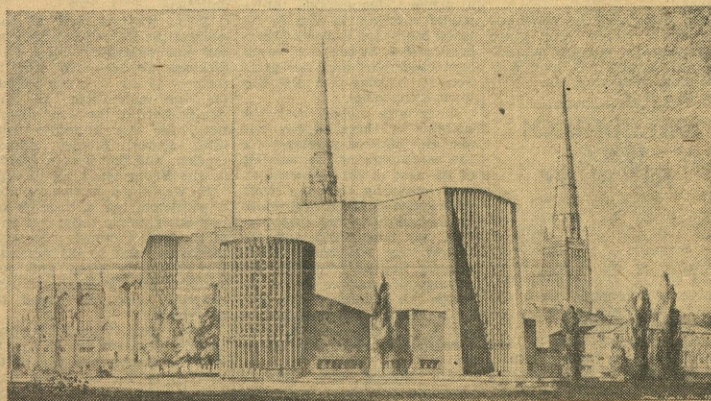
Tel Aviv, March 18

It is learned from an authoritative source that the Israeli Government has requested the Russian Orthodox Archbishop Polycarp to leave Israel.

This request follows upon the recent breaking of diplomatic relations between Israel and the Soviet Union.

Archbishop Polycarp, together with a number of other Russian Orthodox bishops and priests, holds a Soviet passport. It is understood that all holders of Soviet diplomatic and service passports will be affected.

There is considerable speculation among the Russian community here on the action that the Israeli Government may decide to take over the property of the Russian Orthodox Church, which is extensive.



North-east view of the Coventry Cathedral. (Story and other pictures, pages 8 and 9.)

RESTRICT ANZAC DAY SAYS R.S.L.

Grafton, March 16
Following the lead of the Canberra speakers at the National Forum of the Air last week, North Coast R.S.L. sub-branches have agreed to seek a more restricted holiday for Anzac Day.

They propose a scheme along the lines laid down in legislation in Victoria and Queensland, says the "Daily Examiner."

The decision, which was in majority vote, was made at a meeting of the North Coast District Council of R.S.L. Sub-Branches held at Grafton on Saturday.

The move originated in the controversy at Grafton last year before the C.P. and A. Society agreed not to conduct any Grafton Show session before nightfall on Anzac Day.

Woolgoolga sub-branch delegates, Dr. G. Harper and Mr. C. E. Hart, submitted the resolution, which asks the 1953 State Congress of the R.S.L. to urge the State Government to introduce legislation making Anzac Day in New South Wales a closed holiday similar to the Queensland and Victorian form.

It also seeks the introduction of similar legislation throughout Australia.

Both Queensland and Victorian Anzac Day Acts prohibit the opening of hotels or the staging of race meetings. The Queensland Act prohibits the opening of any theatre or place of amusement, or the staging of any exhibition or entertainment, except for sacred, religious or memorial services.

In Victoria, no theatre may be opened without the permission of the Chief Secretary.

Dr. Harper emphasised that the intention of the legislation in both Queensland and Victoria, as shown in the preambles to the Acts, was to commemorate the part played by troops in the Great War, and to pay tribute to the memory of those who gave their lives for the Empire.

A tendency had arisen in recent years for commercial interests to "cash in" on Anzac Day, seeking gain for private interests not connected with the ideal of Anzac Day, claimed Dr. Harper.

Dr. Harper said: "When the Digger expresses concern at this development, he is met with the attitude: 'What is the idea of you Diggers putting a spoke in the wheel.' Well, who better can be the custodian of Anzac Day?"

Dr. Harper said there also had arisen a tendency among the Diggers themselves to forget the real dignity of Anzac Day.

Mr. A. J. Baker, Harwood Island, contended that the restricted measure sought in the resolution would result in the organisation "banging its head against a brick wall."

He considered the better approach to the problem would be to seek an amendment to the Entertainments Act by permitting the staging of films, races, shows and the like only if all the profits, or a percent-

age, were given to ex-Servicemen's charities.

Mr. R. F. Taunton, Coffs Harbour, said his sub-branch wanted Anzac Day kept as a sacred day until mid-day, with ex-Servicemen's reunions following.

It did not agree with the staging of any organised sport where profit was made and, therefore, it opposed the State Branch's co-operation with the A.J.C.'s race meeting at Randwick this Anzac Day.

Anzac Day had a two-fold purpose, said Mr. G. T. Foster, South Grafton. It was a day of commemoration of the fallen, and also a day to celebrate Australia's birth as a battle nation.

"So long as any public entertainment proceeds are devoted to some ex-Servicemen's charity, I don't think anyone's susceptibilities will be offended," he said.

"LOSE DAY"

Supporting the motion, Mr. W. H. Curran, Ulmarra, said: "If we keep on with an Anzac Day, as it has developed in recent years, we will lose the day altogether."

Mr. J. Brown, Kempsey, said he did not think ex-Servicemen were falling in their observance of Anzac Day at present.

Replying to opposition to the resolution, Dr. Harper said the move originated in the "unseemly brawl" which developed over the Grafton Show.

"There is no intention to dictate what ex-Servicemen should do," he explained. "It is directed at protecting the day."

"We would accept any alteration to the proposal so long as it retained the idea we have submitted."

MELBOURNE CHURCH EDUCATION REPORT

Melbourne, March 16
The Department of Youth and Religious Education, Melbourne, issued last week a supplementary report on Church schools in the Diocese of Melbourne.

The following information from the supplementary report completes the report published in THE ANGLICAN on February 20.

GEELONG GRAMMAR SCHOOL
Enrolment: Senior School, 432; Junior School, 179; Bostock House, 153; Glamorgan, 192.

The latest development of the school is the establishment of the new branch, "Timbertop," near Mansfield, the purpose of this is to give the boys some experience of bush life, and teach them the value of independence and self help. Thirty-five boys in the second year of the Senior School are at "Timbertop" for six months, and they will be replaced by another group in the middle of second term.

In the public examinations last December 59 boys gained Matriculation, including 9 first class honours, and 54 gained Leaving Certificates.

THE HERMITAGE, C.E.G.S.S.
Enrolment: Senior School, 205; Junior School, 148.

The chairman of the council for the last three years has been Bishop Baker, who retired at the end of the year. He is succeeded by the Bishop of Geelong, the Right Reverend J. D. McKie.

The master plan prepared a few years ago has already seen three portions completed, the last being the Peace Memorial Library opened by the Governor of Victoria, Sir Dallas Brooks, and blessed by the Archbishop of Melbourne, last October. The games field, which was out of use during the building of the Memorial Library, has now been re-born, and should be in good condition shortly.

CAMBERWELL GRAMMAR SCHOOL

Three prefabricated classrooms have been erected. Two form rooms have been converted into a very well equipped science laboratory, which is a great asset to the school.

NORWICH C.E.G.S.S.
Nine Commonwealth Government scholarships were gained: One general exhibition and seven nursing bursaries.

NEW CHURCH FOR W. TAMWORTH

Tamworth, March 13
In a small "factory" in the grounds of the Church of England vicarage in West Tamworth a group of volunteers is making cement blocks for a 500-seat building to replace the 93-year-old S. Paul's Church.

Since this work began early in 1952 13,000 blocks, each 18 by 6 by 6 in., have been made. Some 40,000 are required.

The new building will be one of the most modern places of worship in the State.

The project does not end with the block-making. The old building will be demolished, the new foundations laid, and the carpentry, plumbing and painting will also be done by volunteers.

The vicar, the Reverend G. A. Baker, says that it is difficult to estimate how much the voluntary work will take off the cost of the building. But he points out that two-thirds of the cost of a building such as that planned is to-day taken up in labour.

It is certain, however, that apart from the voluntary labour the church will cost more than £20,000.

Mr. Baker will make a special drive for funds this year. He hopes to collect £5,000. Already £6,000 has been subscribed.

What is in hand and a bank guarantee it is expected that work on the new church will begin early next year.

COMMUNITY EFFORT FOR CHURCH

FROM A SPECIAL CORRESPONDENT
Launceston, March 1
Ravenswood, Tasmania, is to build a church by voluntary labour as a community effort.

This was announced yesterday by the secretary-treasurer of the church, Mr. I. H. Betts.

Ninety per cent. of Ravenswood's 150-odd families were connected with the building industry, so there would be no equipment or labour problems, added Mr. Betts.

He said that land given by Mr. J. Haas was available, and the plans, contributed voluntarily by a Sydney architect, were complete.

It was hoped to begin the building within the next few weeks.

The church would be of concrete and brick and would be constructed sectionally, with a chapel as the first objective.

The decision to build the church was made after a survey had been taken of the people interested in the project.

It had been sanctioned by the S. Leonards Council.

Since October 21, 1951, Church of England members of the Ravenswood community had worshipped in the 130-year-old Methodist Hall.

Their original pastor was the Reverend G. Christopher, but since his transfer to Hobart they had been under the pastoral care of Holy Trinity Church, said Mr. Betts.

The wardens of the Ravenswood Church of England are Messrs. G. Gibney and M. Avery.

Mr. Betts said the community spirit which had given Ravenswood a progress association and a branch of the C.W.A. was now to sponsor the building of a church.

MELBOURNE G.S.S. RETREAT

Melbourne, March 17
A retreat for laymen has been arranged by the Guild of the Servants of the Sanctuary (Chapter of All Saints) to be held in the Diocesan Retreat House, Cheltenham, from the evening of Friday, April 10, until Sunday, April 12.

The conductor will be the Reverend Keith Chittleborough.

Details may be obtained from Mr. W. Gibson, 20 Kitchener Grove, East Preston, N.18, Victoria.

RELIGIOUS BRAINS TRUST

FROM A SPECIAL CORRESPONDENT

An educationalist, Miss Marion Meredith, a doctor of medicine, Dr. Felix Arden, and a theologian, the Reverend Ivor Church, formed a brains trust to deal with questions on religion and child training at S. David's, Chelmer, Brisbane, following Evensong on S. David's Day.

Seventy-five persons formed the audience.

Asked whether the Churches should jointly ask the Government to subsidise Church schools, Fr. Church said that the Queensland Government has a very enlightened attitude towards education.

He thought that a limited request for aid for secondary education in Church schools would be reasonable.

CHILD ADOPTION

"Is there not considerable risk in adopting children of unknown parentage?"

Dr. Arden gave an emphatic no.

There was far greater danger in childless couples remaining without children. He had very seldom found parents unhappy with adopted children.

To the question whether juvenile delinquents, bred in an atmosphere of crime, should be punished; or should not their parents be held responsible, Miss Meredith answered that less than one per cent. of juvenile delinquents had ever been to Sunday school.

YOUTH COMMUNION BREAKFAST

Ninety-eight persons sat down to breakfast in Chelmer Memorial Hall following the Sung Eucharist of S. David's Patronal Festival.

All three aisles of the church had been filled with extra chairs to accommodate the congregation. Celebrate and preacher was former rector, Chaplain Gordon Cuy, R.A.A.F., just returned from Japan and Korea.

The poverty of the Anglican Church in Japan, he said, was great, mainly because during the war our Church there had been deprived of its property by the Japanese Government in its forcible amalgamation of protestant Churches.

He expounded the S. David's Day collect—"that while we celebrate his festival we may imitate his steadfastness in the defence of the Catholic faith."

A Family Eucharist celebrated by the Reverend Eric Hawkey, Queensland secretary of the Australian Board of Missions, was held later.

DEDICATION OF WAR MEMORIAL

Last Sunday the Archbishop of Sydney dedicated the vestries recently erected as a war memorial at All Saints' Church of England, Woolahra, N.S.W.

The Governor of N.S.W. attended the service and unveiled the tablet erected on the wall, which signifies that the vestries are a memorial of those who gave their lives in the 1939-1945 war, and also of those men and women who served in the forces.

This memorial marks the completion of the first part of a scheme inaugurated at a public meeting in the Woolahra Municipal Council Chambers in 1946. At the time, building restrictions and the great need for housing prevented any work being done.

It is now hoped that the building of these vestries will give the impetus necessary for the continuing of the building of the rest of the memorial—a hall primarily for the work among the children and youth of the district. The first portion has cost £3,500 and the rector, the Reverend G. A. Conolly, and his committee are asking for another £5,000 towards the building of the hall.

The vestries were designed by Mr. B. J. Waterhouse and were constructed under his supervision.

All Saints' was severely damaged by fire in September, 1946. The restoration work took 12 months and cost £10,000.

DIOCESAN CENTRE'S PROGRESS

Melbourne, March 9

"We dare to say that there is no other diocese in the world to-day in which five parishes in the inner industrial areas can show the steady progress that is shown in the parishes attached to this centre," writes the director of the Melbourne Diocesan Centre, the Reverend G. T. Sambell, in the annual report of the centre, just issued.

Parishes attached to the centre are S. Barnabas's, South Melbourne, S. Alban's, North Melbourne, S. Mary's, North Melbourne, S. Bartholomew's, Burnley, and S. Jude's, Carlton. The report continues:

"It is a progress which is possible firstly because of the calibre of the priests-in-charge of each parish, and also because there is a centre to be drawn upon as desired by the parish, rather than a centre which imposes itself upon the parish; and the progress in this report is finally only possible because the diocese had the vision of its responsibilities in evangelism amongst the artisan section of the community."

The Anglican Church in the last generation has made great headway, particularly overseas, in its contacts with the intellectual group.

"Still, however, the largest section, and possibly the most influential section, in the community to-day is the artisan group, and it is more important that we make impressions here."

Activities of the centre include: hospital work, court work, ministry to the aged, holiday camps and free kindergartens.

STUMP-CAPPING SERVICE

FROM A SPECIAL CORRESPONDENT

Rockhampton, March 9
On Saturday, March 7, the Bishop of Rockhampton, the Right Reverend J. A. G. Housden, visited Baralaba, a village in the Dawson Valley, 90 miles from Rockhampton, for a stump-capping service.

The old church has been demolished, and a more commodious wooden building is to be built on the site.

The Bishop was accompanied by the Diocesan Registrar, Canon R. B. Davidson.

A large congregation assembled for the service. The offering came to about £150, and in addition, two fat bullocks have been promised.

It is hoped that the gift of fat bullocks will be at least five, which will mean about another £150 towards the building fund.

OBITUARY

MR. CHARLES SMITH

We record with regret the death of Mr. Charles Smith, of Dubbo, at the age of 45, after a stroke and only two days' illness. He died at Dubbo Base Hospital on March 6.

All his life Charles was a keen and hard-working member of the church. He was a pharmaceutical chemist by profession. He leaves a wife and three children.

There was no part of the work of the Church to which he did not contribute loyal and efficient service. He was a member of the Diocesan Synod, on the committee of the Brotherhood of the Good Shepherd, he was churchwarden, altar server, Sunday school teacher, and had been a leader of the Young Anglican Group.

He was not a sportsman, nor a politician, nor a member of any other public body; yet one of the largest crowds ever seen in Dubbo came to his funeral; for everybody liked and respected him. He was unselfish, generous, and the same to everybody.

There were 77 people present at his Requiem on March 8, and the church was packed to overflowing for the burial service in the afternoon. Bishop Collins officiated at the service.

'BUS FOR PARISH

ANGLICAN NEWS SERVICE

A twenty-six seater motor-coach which has been acquired by the vicar of the ancient parish of Felkin with Brierley in the diocese of Wakefield, was commissioned last Sunday by Canon T. H. Cashmore, Diocesan Missioner.

The church nestles in rural isolation far from any community, and the majority of the congregation at present have a walk of half an hour or more each way to and from the church. The parish bus will enable the older folk especially to be more regular in their attendance.

It will also be used on weekdays for conveying the parishioners to parochial functions, rural dean and diocesan meetings and for parochial outings.

No fares will be charged and no wages will be paid.

The maintenance of the bus will depend upon voluntary subscriptions. It is proposed to run the coach for an experimental period of one year but it is confidently anticipated that the experiment will be justified by the results.

The vicar of the parish is the first driver.

He drove it up to the church for the commissioning on Sunday and drove it away with a full bus load after the ceremony.

Other members of the congregation have offered their services as drivers.

RELIGIOUS BROADCASTS

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

DAILY DEVOTIONAL: 10 a.m. A.E.T. NATIONAL.

*March 20: Canon E. J. Davidson, N.S.W.

*March 21: The Reverend T. L. Dunphy, N.S.W.

*March 23: Sister Julian, Vic.

*March 24: Archdeacon R. E. Davies, A.C.T.

March 25: School Service—"The Story Without an End."

March 26: The Reverend George Woolcock, N.S.W.

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

March 26: S. John's Cathedral, Brisbane.

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

(The speaker in this session for the six weeks March 9 to April 13, inclusive, will be the Reverend John Bell.)

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

*March 22: Canon E. J. Davidson.

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

*March 22: "The Human Endurance of Christianity." Major-General the Reverend C. A. Osborne.

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

March 22: "The Poetry and Drama of Religion," Robert Speaight.

WEDNESDAY NIGHT TALKS: INTERSTATE PROGRAMME.

March 25: "The Seven Deadly Sins," 6. Last—Are you temperate? The Reverend Frank Borland.

"PRELUDE": 7.15 p.m. A.E.T. NATIONAL.

On the six Sundays, March 15 to April 19 inclusive, singing will be by The Adelaide Singers.

COMMUNITY HYMN SINGING: 6.30 p.m. INTERSTATE.

March 22: Hurstville Presbyterian Church, Sydney.

*READINGS FROM THE BIBLE: 8.10 a.m. A.E.T. NATIONAL. This session is being conducted by the Reverend W. R. Ray for the period February 23 to April 17, Monday to Friday inclusive.

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

*March 23: The Bishop of Newcastle, the Right Reverend F. de Witt Batty.

HIGH PASSES IN GUNNING

FROM OUR OWN CORRESPONDENT

Canberra, March 15

The Rector of Gunning, N.S.W., the Reverend B. Bodington, reports several "brilliant passes" in the annual examinations in Religious Knowledge conducted at the Gunning Central School.

Good results, he says, were obtained by most pupils.

Highest passes were: Elizabeth Weatherstone (97); John Jackson (97); and Roma Sproule (87). These three pupils won the special prizes awarded in their sections.

Two hundred and one Anglican children attend schools in the Gunning district, of which half attend the Gunning Central School.

CONCERTED ATTACKS ON MARSHAL TITO

MOSCOW AND ROME JOIN TO CONDEMN OFFICIAL VISIT

FROM OUR OWN CORRESPONDENTS

London, March 17

By a strange coincidence, the Roman Catholics and the communists in Great Britain are attacking the same target simultaneously. Attacks on Marshal Tito have reached new heights in the communist and Roman Catholic Press on the eve of his official visit to England.

Attacks by the Roman Catholic Press and hierarchy here have been carefully synchronised with similar propaganda from the Vatican; in the same way the communist line is obviously controlled from Moscow.

Rome, March 10

Dealing in a broadcast today with Marshal Tito's visit to London, the Vatican radio said that the anxiety of Roman Catholic and Anglican religious circles is justified, and "formal and semi-official distinctions cannot dissipate it."

Everyone in England, the Government included, the broadcast affirmed, agrees that Marshal Tito "must be placed among to-day's persecutors of religion and of the Church."

The making of a distinction between Tito the persecutor and Tito the head of a Government might to some extent justify, in the present intricate political situation, the maintenance of relations between the two Governments, but the "official visit" of the man "goes beyond simply political contacts."

Roman Catholics rightly fear, therefore, the broadcast went on, that apart from every formal distinction, "a strengthening of the regime of persecution will result from the visit."

This strengthening would favour, "almost with the previous consent of the west," the destruction in a nation of "those very spiritual values which fundamentally, it is the professed object of present policy, inspired by the preamble to the United Nations Charter, to save by means of the alliances which are being formed."

Apart from the "incoherence of this line of conduct," the broadcast concluded, it is certain, however, that "such consent will never be given."

Yet, the fact that Tito has declared in advance that he does not intend to discuss religious questions "shows an impudent determination to persist in his persecution."

FLOOD DAMAGED BOOKS

ANGLICAN NEWS SERVICE

London, March 16

The United Society for Christian Literature has set afoot a scheme to replace libraries of clergy which were destroyed in the recent floods in England and Holland.

The General Committee of the Society, at its February meeting, provisionally voted a grant of books to the value of £500, to be available for clergy and ministers, including Dutch pastors.

Previously the United Society sent supplies of children's books to the Women's Voluntary Services to be distributed in the flooded areas.

BISHOP'S CHAIR IN AFRICA

ANGLICAN NEWS SERVICE

London, March 16

The Archdeacon of Gibraltar, who has been inspecting the work done for seamen in the port of Algiers, recently dedicated a bishop's chair at Holy Trinity Church.

The chair was presented by the Reverend George Forbes Wilde, shortly before he left North Africa, after relinquishing the chaplaincy at Algiers.

ANNIVERSARY FOR "OLD CATHOLICS"

ECUMENICAL PRESS SERVICE

Amsterdam, March 13

On March 4, 1953, the Roman Catholic Church in the Netherlands celebrated the centenary of the establishment of a Roman Catholic Archdiocese at Utrecht and a Bishopric at Haarlem.

In connection with this celebration the Old Catholic Church of the Netherlands issued a pastoral letter which was read from the pulpit on Sunday, March 1, 1953.

This letter, signed by the Archbishop of Utrecht and the Bishops of Haarlem and Deventer, recalls that "the hierarchy of our Church has existed without interruption since the days of S. Willibrod" (d. 738) and that it was only "in the 18th century that the Roman Church started to deny this apostolic succession." Therefore the Old Catholic Church considers itself "the one Catholic national Church" of the Netherlands.

"This shall not be a renovation of a once delivered protest," the letter reads, "Our Church . . . is a protest in itself. We look back on the date of March 4, 1853, with thankfulness to God for without this event, never would our Church have been able to help the Catholics who, after 1870, without being Roman, desired to remain in the Church."

"Never would our reunion with the Churches of the Anglican Communion have become an established and beneficial fact."

"Never would our friendship with the Orthodox of the East have been revived and nor would it have endured until today. Our hope for an approaching reunion with those sister Churches would have been idle . . ."

"Never would our faithful have had the influence upon ecclesiastical affairs they now possess . . . Never could priests have exercised their natural right to a blessed matrimonial life."

"Never would we have escaped from our isolation, from which we were in danger of dying . . ."

"And now that we stand shoulder to shoulder with the millions of Christians who see in the ecumenical fact the ideal of the one true only catholic and apostolic Church, we may say with deep gratitude to God, Father, Lord of heaven and of earth, we thank Thee that we have arrived at this hour. For the freedom to which Thou hast called us and for which in the Roman Church hundreds of bishops and priests and laymen envy us, we thank Thee . . ."

The pastoral letter ends with a call to the faithful to new devotion and consecration.

NORWAY NEEDS PASTORS

ECUMENICAL PRESS SERVICE

Oslo, March 13

There is only one pastor for every 3,400 Norwegians in rural areas, one pastor for every 5,400 city dwellers, and not more than one pastor for every 5,800 inhabitants in the four large cities of Norway, according to the Year Book of the Church of Norway (Lutheran), published in Oslo.

The Year Book points out that the total population of Norway has increased 40 per cent. since 1900, but the total of pastors increased only 15 per cent. This means that in the whole country there is an average of 3,500 people to be cared for by each pastor, compared to one pastor for every 2,200 inhabitants in neighbouring Denmark.

FLOOD AID COLLECTION

A collection among the members of the United Nations staff at U.N.O. H.Q., New York, netted more than \$10,000 for relief in the flood-stricken areas of The Netherlands, England and Belgium.

CANADIAN NOTES

FROM OUR OWN CORRESPONDENT

When the Right Reverend F. H. Wilkinson was consecrated as Coadjutor Bishop in the Diocese of Toronto on the Feast of the Epiphany in S. James' Cathedral, Toronto, Ontario, the Consecrator was the Most Reverend Robert Kenison, Archbishop of Moose.

He was assisted by the Bishops of the Province and also by the Bishop of Western New York, representing the Protestant Episcopal Church of the United States, the Right Reverend Lauriston Scalf; the Bishop of the Polish National Catholic Church, Diocese of Buffalo and Pittsburgh, the Right Reverend Joseph Leswick; and the Bishop of the Russian Orthodox Church in Canada, Bishop Nikon.

EDUCATION SUNDAY

In most dioceses in Canada, the Feast of the Conversion of S. Paul was observed this year as Theological Education Sunday. Approval was given to this observance at the General Synod held last September.

More adequate support for theological training in Canadian colleges and seminaries was enlisted and an opportunity was given for each parish to make a financial contribution to one or several colleges.

The eleven training centres in Canada are Queen's College, S. John's, Newfoundland; The University of King's College, Halifax, N.S.; The University of Bishop's College, Lennoxville, Quebec; Montreal Diocesan Theological College, Montreal, Que.; The University of Trinity College, and Wycliffe College, both in Toronto, Ontario; Huron College, London Ont.; S. John's College, Winnipeg, Man.; S. Chad's College, Regina, Sask.; The University of Emmanuel College, Saskatoon, Sask.; The Anglican Theological College, Vancouver, B.C.

COMBINED MISSION

The University of Manitoba was the scene of a unique eight-day programme of services of worship and devotion, lectures, seminars and study groups from February 1 to February 8.

The "Consortium on Religion," as this programme was named, consisted of three separate missions held simultaneously on the University Campus, Roman Catholic, Jewish, and Anglican and Protestant combined. The Reverend Dr. David Hay, Professor of Systematic Theology at Knox College, Toronto, was chief Missioner in the latter section, and was assisted by the Reverend H. L. Buxley, General Secretary of the Student Christian Movement of Canada and Dr. R. H. L. Slater, Principal of Montreal Diocesan College, among others.

Interesting displays were arranged of articles used in worship by the various religious bodies.

One of the Anglican exhibits was an altar frontal of caribou skin with beautiful beaded designs, worked by Eskimos, and now a treasured possession of S. John's Cathedral, Winnipeg. One section of the display of special interest was a series of paper models for new churches and synagogues, very modernistic in design, prepared by students of the School of Architecture at the University. The response to the Mission was gratifying.

The Primate, the Most Reverend Walter Barfoot, Archbishop of Edmonton, issued an appeal to the Canadian Church for Flood Relief in Britain, and on the Continent.

The original appeal was for 10,000 dollars. Already 114,000 dollars has been subscribed, and the Bishop of New Westminster, who is flying to England, will present the cheque to the Archbishop of Canterbury.

MANX SKELETONS UNEARTHED

Two graves, said to belong to the Bronze Age and to be three thousand years old, have recently been excavated at Bishops' Court, Isle of Man, the home of the Bishop of Sodor and Man. Each contained a burned skeleton.

SINGAPORE LETTER

FROM OUR OWN CORRESPONDENT

Singapore, March 9

The Bishop of Singapore's letter for the month contains several important points concerning the work of the Diocese of Singapore.

From it, readers of THE ANGLICAN will be able to have an idea of what Bishop Baines has done during the first three and half years of his office.

He says, "We are thankful that the Church is increasingly an inter-racial body. In almost all of our parish churches, not only do English-speaking, Indian and Chinese congregations gather for worship, each in its own time, but they also meet together."

"In a country where national consciousness has increased of recent years it is a hopeful fact that our Churches in Singapore, Kuala Lumpur, Malacca, Ipoh and elsewhere are filled Sunday by Sunday with international congregations."

"Nor has this been achieved at the expense of the national congregations. The Chinese have recently formed their own Board to unify their congregations and the Tamil and Allien Congregations are in process of creating theirs."

"The vigour of the Chinese is shown by the fact that since 1949 I have consecrated new Churches in S. Paul's, Penang; the Church of the True Light, Singapore, and S. Stephen's, Yong Peng (Johore), while S. Matthew's School for the Cantonese in Singapore is matched by Christ Church School for the Tamils. New Churches for international congregations have been built at S. Hilda's, Katong, and S. Martin's, Kota Bahru."

"In inter-Church relations, Trinity College in Singapore is a growing instance of co-operation and the Malayan Church Council has developed."

"It is much to be hoped that in the future the different Churches in Malaya will grow in understanding towards unity so that the spread of the Gospel may no longer be so much hindered by our divisions."

"The schools of the diocese have been greatly extended to include more children in improved buildings in S. Andrew's, S. Margaret's, S. Hilda's, S. Matthew's, Christ Church and the Church of the True Light, Singapore; in S. Mark's, Butterworth, and S. Nicholas, Penang; Coronation English School, Kamunting; S. Gabriel's, Pudu, and S. Andrew's, Kota Bahru. There are signs of all important integration of our schools into the life of the Church as a whole."

"In the hospitals also development is taking place. S. Andrew's Mission Hospital is to take in twenty more in-patients and is caring for an increasing number of sick children in Singapore, while its Nurses' School has received official recognition."

"Its staff is taking part in two further new ventures in missionary work; the Mission of Our Saviour at Havelock Road and the Clinic at the Church of the True Light."

"Plans are being made by the Government in consultation with the Church to build wards for more child patients at the Orthopaedic Hospital, Siglap."

"At S. Nicholas' for the Blind, Penang, new school buildings are in full use, and the work will gain greatly from the new Gurney Training School."

"Perhaps the most remarkable development to be recorded is in the New Villages."

"The work is on a small scale, but it is significant and may lead to an important extension of the Church. Chinese and British are at work living in eight villages, carrying the Gospel of Christ through personal friendship and witness, in services, clinics and schools."

"The day-to-day life of the Church has not suffered from the Emergency. Our Clergy have visited and taken the Word and Sacraments to our ever-widening range of outstations."

NEW BISHOP IN THE SUDAN

ANGLICAN NEWS SERVICE

London, March 14

The Archbishop of Canterbury has appointed the Assistant Bishop in the Sudan, the Right Reverend Oliver Claude Allison, to be bishop of the diocese in succession to Bishop Gelshtorpe, who resigned last December.

Bishop Allison first went to the Sudan as a missionary in 1938. He was consecrated Assistant Bishop in the Sudan 10 years later.

Though Christians in the southern part of the Sudan are in a very small minority in a pagan environment, the Sudanese Church has made great progress in recent years, and there is a strong and enthusiastic African leadership.

Bishop Allison, who has already done so much for them, was born in 1908 and educated in Stafford and Cheltenham, at Queen's College, Cambridge, and at Ridley Hall. He was ordained in 1932 to a Sheffield curacy and later went to Boscombe.

During his first two years as a missionary he was warden of the elementary vernacular school at Juba, Southern Sudan, and superintendent of a district covering 15,000 square miles; and for considerable periods was C.M.S. missionary secretary in the area.

Now he will be able to help northern and southern Christians in the Sudan to achieve unity at this critical time.

MRS. CHURCHILL OPENS Y.W.C.A. BUILDING

ANGLICAN NEWS SERVICE

London, March 16

"The aim of the Young Women's Christian Association is to provide fellowship and good living conditions in the atmosphere of a good Christian home," said Mrs. Churchill when she opened Bedford House, Baker-street, the new YWCA headquarters, on Wednesday.

The Mayor of St. Marylebone presented Mrs. Churchill with a cheque for more than £3,000, the proceeds of a recent appeal in his borough.

Mrs. Churchill announced an anonymous Canadian donor had given £8,000 towards the cost of restoring Bedford House. The Countess Fortescue presided.

OBITUARY

THE BISHOP OF GIBRALTAR

We record with regret the death, on March 10, at his home in Romsey, Hampshire, England, of the Bishop of Gibraltar, the Right Reverend Cecil Douglas Horsley.

Bishop Horsley, who was aged 49, had been one of the original foreign correspondents of THE ANGLICAN since August last year.

The son of the late Admiral Arthur Horsley, he was born in 1903 and was educated at Brighton College. He was employed for a short time at the head office of the Royal Mail Steam Packet Company before going up to Queen's College, Cambridge, in 1924.

In 1927 he was awarded the Bishop Ryle Reading Prize.

After studying theology at Westcott House he was ordained to a curacy at Romsey Abbey in 1929, transferring in 1933 to S. Saviour's, Ealing.

From 1934 to 1938 he was Vicar of S. John the Evangelist, Upper Norwood, and in the latter year he was consecrated Bishop of Colombo.

He was honorary senior chaplain to the Ceylon Defence Force from 1939 to 1947, and officiating chaplain to the Imperial Forces from 1942 to 1947, in which year he was translated to the see of Gibraltar, which is one of the largest dioceses in the Anglican Church extending from Lisbon to the Caspian Sea.

THE ANGLICAN

Incorporating The Church Standard

FRIDAY MARCH 20 1953

THE PLACE OF THE SERMON

An English bishop has suggested a new idea to take the place of the conventional sermon. His Lordship is alleged to have said that it would be an excellent plan if, instead of preaching, the clergyman were to give out a text and then say: "Dear people, we will sit perfectly still for a quarter of an hour and think about that text."

Probably the bishop did not mean his suggestion to be taken absolutely "au pied de la lettre." However profitable such a time of silent and unassisted meditation might be at a retreat of clergy or "religious" or other persons who had already cultivated the practice, we fear that for the average congregation it would be divided between slumber and wandering thoughts, which in many cases might be the reverse of edifying. As we understand him, the bishop intended, by his half-humorous exaggeration, to express a feeling which we believe to be very general—namely, that the present-day tendency is to err in the direction of over-much preaching.

Like the bishop, we are perhaps in danger of being misunderstood. We do not for one moment undervalue the importance of the Ministry of the Word because we place an emphasis on that of the Sacraments. We agree, as has been recently pointed out, that in present conditions the ordinary and regular sermons in church form practically the only instruction in Christian doctrine which the great bulk of our adult people ever receive.

Strange as it may appear, there seem to be persons who really like listening to sermons. Perhaps it may be because the pulpit too generally aims at giving the pew what it will like, instead of what will be best for it. If the sermon is practically the only means of instructing adult Church-people, should it not seek to teach rather than to please? There is, of course, the need of edification as well as of instruction.

But can it be said of many sermons that they satisfactorily accomplish either end? The truth is that not everyone is competent to preach a sermon, although everyone in Holy Orders is condemned by convention perpetually to attempt the often uncongenial task. We might well do with less frequent sermons, but better ones.

The ideal, perhaps, would be the existence in every diocese of a college of licensed preachers, who really possessed the special gifts and talents required for the work, and who would conduct missions and preach sermons in parish churches according to regular plan.

The parish clergy would obey the rubric at the morning Sunday service at which the greatest number of people attended—for, as we are speaking for the moment of an ideal state of things, we must assume that the principal service on Sundays, in point of numerical attendance as well as of intrinsic importance, would always be the Eucharist—but the mode of their obedience would be the giving of a short and simple instruction, bringing out the distinctive teaching of the day as appointed by the Church in Collect, Epistle, and Gospel. The remaining services would be for worship and intercession; and unless the Sunday happened to be one fixed for the visit of a licensed preacher to the church, there would be no sermon at Evensong.

So at all events would our people come to learn which was the great service of Sunday; so also would they realise the importance of worship. And if the result were, in city or suburban districts, that those persons who must have sermons would make a point of journeying each Sunday to the church in which they would find on duty a diocesan preacher, they would at all events get sermons by an expert chosen for his fitness for the duty, and giving solid instruction and spiritual food.

Whether or not our readers agree that this is ideal in the sense of being desirable, they will admit it to be not at present practicable. But the Season of Lent, through which we are passing, offers each year an opportunity of putting into practice, even under present conditions, some essentials of the principle underlying the above remarks.

It would surely be a great relief to the clergy if fewer sermons were looked for, both in Lent and at other times: and we are inclined to think that the spiritual value to a parish would be at least equal if, instead of a special Lenten sermon course, some additional celebrations of the Eucharist and some prayer meetings were arranged for week-days.

ONE MINUTE SERMON

THE HOLY GOSPEL FOR THE FIFTH SUNDAY IN LENT OR PASSION SUNDAY

The Text:

Jesus said, Which of you convinceth me of sin? and if I say the truth, why do ye not believe me? He that is of God heareth God's words; ye therefore hear them not, because ye are not of God. Then answered the Jews, and said unto him, Say we not well, that thou art a Samaritan, and hast a devil; but I honour my Father, and ye do dishonour me. And I seek not mine own glory; there is one that seeketh and judgeth. Verily, verily, I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto him, Now we know that thou hast a devil; Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself? Jesus answered, If I honour myself, my honour is nothing; it is my Father that honoureth me of whom ye say, that he is your God: yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you; but I know him, and keep his saying. Your father Abraham rejoiced to see my day, and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, before Abraham was, I am. Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple.

The Message:

What has Lent done for each of us so far? Has it brought us nearer to Jesus Christ with a new loyalty, or are we further away? For no one can be neutral towards Him, we must be for Him or against Him.

So clearly that is presented to us in to-day's message. Jesus faces them sternly. I've told you the truth, why don't you let it into your lives and believe in Me?

And the leaders of religion clothed in the armour of self-satisfaction refuse Him. Nothing He says gets a fair hearing. Their minds are fixed and hearing they hear not.

How is it with us? Has the message of the Gospel got into our hearts this Lent? Have we seen our need of forgiveness and of cleansing, have we let Him in to crowd sin out, or is self still central and our old way of life still ours? Are we critical of our Church and its message, but never seeing or realising "the mote" in our own eyes?

Few sadder passages are there than this as it tells of people who professed to serve God and yet in their pride and prejudice were opposing the Son of God—even to stoning Him—and later they crucify Him.

This is a day of self-examination for all honest Christians that we may see what is our attitude to Jesus as He speaks to us to-day in our Church and congregation through His word and sacraments.



Expressing Our Debt To United States

Our newspaper reports often seem to leave out just those details of a proposal about which we are most eager to hear. Thus I searched in vain through Sydney and Melbourne papers to find out the form which the Australian memorial to the United States is to take.

The Governor-General, Sir William McKell, unveiled a tablet, marking the beginning of the work, at Canberra last week. One report said the memorial would be 250 feet high; one speaker referred to it as "a shrine." Perhaps the nature of the memorial was explained some time ago, but it might well have been outlined again in newspaper reports of the ceremony.

I mention the matter because I read that the public has subscribed £50,000 toward the memorial and that the Federal Government has given a similar sum. One would like to feel that the expenditure of £100,000 will provide both a worthy and an imaginative memorial.

This is a difficult question to discuss without causing misunderstanding. But if the intention is to provide only a shrine—and I trust the "only" will not be unduly emphasised—I take leave to doubt the appropriateness of the memorial.

Melbourne has its Shrine of Remembrance a mile along St. Kilda Road from the city, and to it the annual Anzac Day march is made. The commanding site of the Shrine makes the city very conscious of it.

Sydney has a somewhat similar Shrine in Hyde Park. But although nearer the heart of the city than Melbourne's Shrine, it is not so closely bound up with the city's daily life because, apparently, it is not so generally conspicuous. Sydney prefers to pay its Anzac and other occasional tributes at the Cenotaph in Martin Place.

But, although the Melbourne Shrine has thus fulfilled its purpose to a greater extent than the one in Sydney, I have heard many Melbourne people question the wisdom of spending so much money on a non-utilitarian thing of stone. They would have preferred the erection of a modest Cenotaph and the expenditure of the balance of the money on some kind of "living memorial" to the war dead.

That, I confess, is my feeling, too, about the memorial to the Americans who came so valiantly and effectively to our aid in World War II. I hope that something more than a Shrine is contemplated.

Parliaments Lose Their Dignity

Two of our Parliaments—the one at Canberra and the other at Sydney—reflected little credit on themselves last week.

The angry scenes in Canberra, on Friday, developed out of a blue political sky. The theory has been propounded that, when an Opposition Party feels it is in the ascendancy in public esteem, it reflects a kind of "cockiness" in its attitude.

And, conversely, I suppose, a depressed Government Party being "needed" by its jubilant critics is inclined to be "jumpy." But, whatever the cause, it is surely time that members on both sides of the House behaved with more dignity and decorum. One could probably limit the real trouble-makers to a dozen. If they could be "reformed" I think the House of Representatives would be a much more rational place, particularly at question-time.

The clever, spontaneous thrusts of the Prime Minister, Mr. Menzies, often seem to get under the skins of some Labour members at question-time. It was all the more noteworthy, then, that the really disgraceful outbursts on Friday, occurred while Mr. Menzies was away in North Queensland on the first stage of his Senate-electioneering tour.

Earlier in the week, the New South Wales Parliament, meeting only for a day to swear in members after the election and to approve the terms of reference for the Royal Commission on the Doyle-Arthur affair, also managed to generate a lot of heat which rather discounted my recent paragraph in this column about the good personal relations between the Premier, Mr. Cahill, and the Leader of the Opposition, Mr. Treacht.

Although one would have thought that Parliament could easily have spared another day or two for the discussion on whether or not privilege should be waived to facilitate the work of the Royal Commission, the Government applied the gag after a three-hour debate, and an unusually acrimonious Mr. Cahill gave Mr. Treacht a curtain lecture on the need to discipline his party.

Speed of the debate has not been matched by speed in ensuring that the Royal Commission gets quickly down to business.

No Hermits, Yet, In Canberra

Canberra will not, in the lifetime of most people now living, grow big enough to hold in week-end thrall the 181 members of Parliament whose main concern is to spend a minimum of time in the place.

The Speaker, Mr. Archie Cameron, who is never one to court popularity, expressed the view the other day that free air travel for members was a bad thing because it enabled them to flee Canberra much too easily.

But even before air travel became standard practice I have seen members preparing to endure long and uncomfortable train journeys (this was in the war years) to get away from it all.

Even if Parliament were to meet again in Melbourne there would be many members who would want to go home for the week-end. The urge is understandable. They don't want to become outcasts from their families—and particularly from their electors.

But I think there is a call on members to be a little less restless in Canberra. The business of the nation is important, and should not be unduly rushed or transacted in the absence of many members.

The die, rightly or wrongly, has been cast for a national capital in what most Australians describe as "the bush." It is too late to change plans now. Therefore, the transfer of all departments of State to Canberra should be pressed forward with all speed so that Canberra will, indeed, be the capital, and there will not be presented the absurd spectacle of some Ministers with more than one portfolio having their departmental headquarters divided between Melbourne and Canberra.

Those who accept the responsibility of Ministerial office should, at least, spend most of their time in Canberra. Too much time there could be dangerous in keeping them out of the main current of public opinion—but so far no one in any recent Ministry has shown much tendency to become a Canberra hermit.

What's In A Name?

Maybe £½ Million

The Federal Treasurer, Sir Arthur Fadden, seemed to me to be unduly stiff-necked in not taking a second look at the proposal of the Labour Leader, Dr. Evatt, to save a lot of our money in changing the name of the Commonwealth Bank to Commonwealth Trading Bank.

Dr. Evatt reckoned the change of name could cost £500,000. Certainly it will involve a lot of expense in altering the name, sometimes engraved in stone, on hundreds of buildings. He suggested instead that the name should be

allowed to remain for general purposes, thus saving a lot of expense in paint and chiselling, and that instead the non-trading section of the bank should be re-named—to Commonwealth Central Bank or something of the sort, which would probably involve only minor expense in new stationery and visiting cards (if Central bankers do pay social calls).

It is so automatic for most Australian politicians to spurn their opponents' ideas that some really sound proposals are discarded without consideration. But the taxpayer foots the bill.

Who Rings the Bell?

So fantastic has Sydney's transport financial tangle become, that a serious suggestion has appeared in public print that trams and buses should run on Saturdays and Sundays without conductors.

The theory is that the losses would be smaller because there would be no penalty wages to pay to the conductor.

But no one seems to have inquired about the reaction of the driver if he is to stop and start on his own responsibility. Or of the views of the travelling public whose insurance risk would be at least doubled by any such hare-brained plan.

—THE MAN IN THE STREET

CLERGY NEWS

PREFERMENTS AND APPOINTMENTS

FELLOWS, The Reverend A. G., assistant-priest at S. Barnabas's, North Rockhampton, to be Vicar of Springvale, Diocese of Rockhampton.

COWEN, The Reverend Selwyn, formerly of Blackall, Diocese of Rockhampton, Rector of Baraldine, Diocese of Rockhampton.

TAYLOR, The Reverend E. E., formerly of Springvale, Diocese of Rockhampton, Rector of Blackall, Diocese of Rockhampton.

HAND, The Reverend W. E., recently arrived from England, Vicar of Miriam Vale, Diocese of Rockhampton.

WINTON, The Reverend L. E., formerly Rector of Wyalong, Diocese of Bathurst, Rector of Cummo, Diocese of Bathurst.

OFFICER, The Reverend George, Rector of Hill End with Sofala, Diocese of Bathurst, to be Rector of Wyalong, Diocese of Bathurst. Will begin his new duties after Easter.

LENNARD, The Reverend G. N. B., Rector of Narromine, Diocese of Bathurst, to be attached to the staff of S. David's Cathedral, Hobart, Diocese of Tasmania.

TAYLOR, The Very Reverend Denis E., Dean of S. John's Cathedral, Brisbane.

WILSON, The Reverend F. J. D., Vicar of S. Paul's, Manly, Diocese of Brisbane.

PAXTON-HALL, The Reverend M. A., Vicar of S. Lawrence's, Caboolture, Diocese of Brisbane.

HOBS, The Reverend G. T., Honorary Mission Chaplain, Diocese of Brisbane.

EGGLINGTON, The Reverend E. D., Honorary Mission Chaplain, Diocese of Brisbane.

ORME, The Reverend H. R., priest-in-charge of Holy Trinity, Fortitude Valley, Diocese of Brisbane.

LANE, The Reverend C. A. F., Rector of S. Peter's, Millmerran, Diocese of Brisbane.

HAYSON, The Reverend A. C., Rector of Christ Church, Boonah, Diocese of Brisbane.

BLACK, The Reverend C. G. P., Rector of S. John's, Nambour, Diocese of Brisbane.

ARMSTRONG, The Reverend F. H., has joined the Brotherhood of S. Paul, Diocese of Brisbane.

BEAL, The Reverend R. G., assistant-curate at S. Francis's, Nundah, Diocese of Brisbane.

BOOTH, The Reverend H. C. S., assistant-curate at S. Peter's, Gympie, Diocese of Brisbane.

HUNTER, The Reverend B. R., assistant-curate at S. Matthew's, Sherwood, Diocese of Brisbane.

KENYON, The Reverend Kenneth, assistant-curate at S. Luke's, Toowoomba, Diocese of Brisbane.

KNIGHT, The Reverend F. G., assistant-curate at S. John's, Dalby, Diocese of Brisbane.

MORRISON, The Reverend D. N., assistant-curate at S. Colomb's, Clayfield, Diocese of Brisbane.

RAYNER, The Reverend Keith, Mission Chaplain, Diocese of Brisbane.

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.]

THE APOSTOLIC SUCCESSION

TWO VIEWS

TO THE EDITOR OF THE ANGLICAN
Sir,—Dr. Babbage's answer to his critics (Feb. 27) is, in my opinion, unassailable.

As he points out, the question is: what is the view that has been traditionally and historically held within the Church of England?

My own answer would be that different views have been successively held, e.g.:

(1) The Elizabethan Anglican apologetes contended that no single church polity could claim absolute divine approval to the exclusion of others. Hooker upheld episcopacy on the grounds that it was established by tradition, convenient in practice, and not contrary to God's Word.

He believed that the peculiar power of bishops arose through the need for order and peace in the Church. Furthermore, he considered that circumstances of episcopal arrogance and pride might well give the Church urgent cause to abolish the power of bishops if need be, and that sometimes (as in the case of Beza) "very great and sufficient reason" could be found "to allow ordination made without a bishop," for, as he pointed out, "the whole visible Church," and not the episcopate, "is the true, original subject of all power."

The episcopate, in short, might be of the *bono esse*, but was not of the *esse* of the Church.

(2) In the 17th century the above apologetic was replaced by a theory of immutable divine right—a theory thoroughly in keeping with the fashion of that age, in being exactly analogous to the doctrine of the divine right of kings.

In this matter, no ecclesiastic was more completely the child of his age than Archbishop Laud, from whose pen came many precise statements of Apostolic Succession defending the episcopate *jure divino*. Such apologetic he found to be as useful against the Papists as against the Puritans, in its insistence that episcopal authority derives immediately from God, and not by mediation through the Pope.

(3) Two centuries later the doctrine of episcopacy *jure divino* was revived by the Oxford Tractarians, who championed it, not in opposition to either puritans or papists, but to the State. They were anxious to show a real continuity of the Church of England with the Church of the apostolic age, so that although English bishops might be nominated by the Crown their episcopal character was in no sense derived from the royal supremacy.

In all this they were perfectly right. On the other hand, their claim that an order of "bishops," distinct from presbyters, existed from Apostolic times and hence has a Divine sanction, is more than dubious.

Yours faithfully,
THOS. M. ROBINSON,
S. John's College,
Morpeth, N.S.W.

TO THE EDITOR OF THE ANGLICAN
Sir,—Dr. Babbage has disproved his own assertion, by quoting from the Lambeth Conference that the Church holds "no theory or interpretation" of episcopacy.

Surely his statement that the traditional Anglican view is that episcopacy is of the *bono esse*, but not of the *esse* of the Church, is a "theory or interpretation" of episcopacy?

Had he said "one stream of Anglican thought" holds this view, or "some competent scholars" consider Apostolic Succession to be historically dubious, I would have agreed

with him. What was partisan was to claim that a part is the whole, and to assert, without proof, one side of a disputed point as accepted fact, while ignoring the existence of the other side; especially under the heading "Faith and Morals," which the average reader might reasonably assume to be official.

It is an unfortunate historical fact that the political Elizabethan Settlement crammed under one ecclesiastical roof people holding mutually exclusive views. Dr. Babbage represents one such view, and I another.

Is Dr. Babbage trying to prove from his Kebab quotation that the Anglican Reformers founded the Church?

Dr. Babbage himself has denied this.
We are not Cranmerians or Hookerians, but Anglicans, and the Anglican Reformers themselves appealed to the authority of Scripture, the Fathers, and the Primitive Church.

Thus, if it can be proved that they held views different from those of the Primitive Church, then on their own statements we must follow, not the Anglican Reformers, but the Primitive Church. Otherwise, we admit that they founded a new Church.

I can cap quotation for quotation with Dr. Babbage. I can even produce contradictory statements on episcopacy from Cranmer, one for each of us. But then what?

Hurling authorities at each other proves nothing, and is a relic of medieval arguing. Still, Dr. Babbage might have added the Ordinal and "The Apostolic Ministry" in his select bibliography, while Davies is one of my armouries for textual missiles, too!

The whole point about the recent intense research on the Apostolic Succession is that competent scholars have come to different conclusions from the same evidence, and not all consider it to be historically dubious.

Yours faithfully,
A. MARY GILBERT,
The Rectory,
Violet Town, Vic.

TO THE EDITOR OF THE ANGLICAN

Sir,—A laywoman, who is a reader of THE ANGLICAN, has expressed to me her bewilderment after reading the assertions by Dr. Babbage concerning the Apostolic Succession.

It appears to her that he claims, in effect, that there is no such thing.

Such an assertion is, she says, utterly confusing to a laywoman who has been taught to believe in the reality of the Apostolic Succession, and the assertion of the Principal of Ridley College that this doctrine is based upon a hypothesis which is both speculative and precarious, leaves her wondering just what is the doctrine of the Church of England.

While it is desirable for someone who can speak with more authority than myself to answer Dr. Babbage, I have referred to such information as is available to me as the rector of an isolated country parish in my own library, and can find no support for his contentions. Particularly, I would mention the following: "The Union of Christendom" (S.P.C.K.), article on "Apostolicity," by W. J. Shaw-Sparrow; and Bethune-Baker's "Early History of Christian Doctrine," Chapter XIX, "The Church."

Both make very full references to the writings of the Apostolic Fathers who refer to the fact of unbroken Apostolic Successions which guarantee the Faith taught by the Church that is in any particular place. For these writers the Church and the Ministry cannot be separated.

The error of so many critics of the Apostolic Succession is that which Calvin made:—"Calvin made the most amazing mistake for an able man, when he tried to reform the Church by reconstructing it after the pattern of the Apostolic age minus the Apostles."

(Quoted by Shaw-Sparrow). Also in the Church history lectures delivered to me at Morpeth has been added this view regarding the Epistle of Clement (95 A.D.):—"Form of government of early

Church was Presbyterian with Apostolic background."

The preface to the Ordinal states quite plainly the Anglican position:—

"It is evident unto all men diligently reading Holy Scripture and ancient authors that from the Apostle's time there have been these three orders of ministers in Christ's Church: Bishops, priests, and deacons."

If my commission as a priest in the Church of God is not of Apostolic Authority—whence is it?

I am, yours, etc.,
G. H. OFFICER,
The Rectory,
Hill End, N.S.W.

FREE CHURCHMEN IN ANGLICAN PULPITS

TWO ANGLICAN VIEWS

TO THE EDITOR OF THE ANGLICAN

Sir,—The letter of your correspondent S.W.H. published in THE ANGLICAN of March 13 does not appear to me to state the doctrine of the Holy Communion held by the Presbyterian Church entirely as it is defined by its body.

No doubt there are differences of thought within the Presbyterian communion just as there are, unfortunately, within our own, and no doubt your correspondent is quoting in good faith from an authoritative source. However, there is a standard Presbyterian textbook written by the Very Reverend Norman Macleod, D.D., entitled "Church, Ministry and Sacraments" which gives a rather more ample definition.

The Very Reverend writer makes the following statements (which I have necessarily condensed):

"It is the Lord's Supper . . . We come to eat and drink, thus feeding spiritually and by faith on Christ, whose flesh is meat indeed, and whose blood is drink indeed."
"It is the Communion . . . In this ordinance we have communion with the universal Church. Here He fulfils his promise: 'He that hath my commandments and keepeth them I will manifest myself to him.'"

"It is the Eucharist . . . Not only did Christ give thanks, we also give thanks by word and deed. With the Psalmist we say: 'I will offer to Thee the sacrifice of thanksgiving.' This is the great act of the Church's thanksgiving, the utterance of the fullest note of its adoring praise."

Further on in the same publication the writer states:—

"On the one hand there is the Romanist extreme of Transubstantiation; the other may be called the ultra-Protestant or reactionary extreme, which practically regards the ordinance as little more than the symbolical representation and memorial of an historical fact."

In another place, referring to the Act of Partaking, the writer advises the communicant to:—

"Regard the elements devoutly but not superstitiously. Join heartily in the prayer by which they are consecrated to their sacred use, beseeching God to make them to you in a real though spiritual sense the very body and blood of Christ."

If this writer is representative of the thought of the Presbyterian Church (and as the book from which I have quoted is issued by the Publication Agents for the Church of Scotland, it appears to bear the mark of authority) I cannot see that the Presbyterian doctrine of the Holy Communion can be said, as implied by your correspondent, to be the Zwinglian one of a mere memorial.

It is, of course, difficult, and I hope not presumptuous, for an Anglican of Catholic outlook to try to interpret the views of another religious body; but I trust that I have fairly given in brief the Presbyterian view.

The whole subject of interchange of pulpits is, of course, extremely difficult but, as far as I can ascertain, the Catholic authorities did not advise the Presbyterian minister concerned as necessarily expounding the Anglican doctrine. In any case, I am certain that any gentleman, reverend or otherwise, would make it quite clear to his listeners that he was giving the official view of his own particular organisation. As I have never met a Presbyterian minister who was not pre-eminently a gentleman I feel assured that the sermon

under discussion could not be mistaken for anything but what it was, an explanation of the doctrine of the Holy Communion from the Presbyterian point of view.

If ever the Church is to be reunited we must be prepared to hear the views of sides other than our own, and I cannot see that the courtesy of the Cathedral authorities in inviting the minister of another denomination to explain his official view from the pulpit can do anything but create a feeling of goodwill which is essential to the healing of the present grievous breaches in Christendom.

G. M. HAY,
Hornsby, N.S.W.

TO THE EDITOR OF THE ANGLICAN

Sir,—I have read with interest the letters appearing in THE ANGLICAN recently on the above, and am surprised that two priests so far have written expressing themselves satisfied with the personal views of the said Presbyterian preacher on the doctrine of the Holy Eucharist. Surely we teach what the Church, His Body, teaches and not what we think or any dissenter preaches what he likes.

While I know that some Presbyterians have a hazy notion about consubstantiation i.e. the Real Presence, and Transubstantiation, they generally come over to us or the Church of Rome when they become convinced of the true meaning of the Mass. That was my experience when a young man in Scotland. Almost a quarter of our church congregation were, before their conversion, Presbyterian, and excellent sons and daughters they became of the Church.

The fact remains that the Presbyterian preacher is not suitable for a Lenten sermon on the doctrine of the Holy Communion even if he is a good Christian man and excellent preacher because his sect does not teach what the Church teaches. Presbyterianism so called, has never renounced the Calvinistic doctrine of Election and Predestination set forth as thus. By the decree of God some men and angels were predestinated to everlasting life and others pre-ordained to everlasting death. None were redeemed by Christ, but the elect only. When Presbyterianism renounces this false doctrine which cannot be reconciled with the cross it will be time then to think not only about their ministers being in Anglican pulpits, but also reunion.

When they understand the nature of the apostolic ministry and Church.

Yours faithfully,
ROBERT JONES,
Rector of Tully, N.Q.

A PRESBYTERIAN'S VIEW

TO THE EDITOR OF THE ANGLICAN
Sir,—Through the kindness of a friend I am able frequently to read THE ANGLICAN. But I must say that I am greatly disturbed about two matters in your informative paper.

First, it comes as a surprise that shocking letters written by R. E. Mills and L. N. Barker, regarding the Presbyterian Church, should be allowed to pass the waste-paper basket of the Editor.

There is probably no need to labour the point, but it is obvious that the two writers are not in the least acquainted with either past or present theology, except along a certain line which is attractive to them.

The Presbyterian or Reformed Church is justly proud of its saints and scholars who are no doubt better acquainted than Mr. Mills with the Anglican teaching on the Holy Communion. A truly Catholic spirit pervades our centres of Theological learning where students study Anglican scholars like Lightfoot, Hoskyns, Matthews, Ramsey, etc., as equally and appreciatively as we do men of the standing of Moffatt, Manson, Baillie, Barth, Culmann, etc.

Also, when will Anglican folk learn not to refer to Presbyterians as non-conformists? To be logical, of course, Her Majesty, Queen Elizabeth, must also be a non-conformist when she worships and communicates

in the National Church of Scotland while resident in that country.

Such remarks aimed at belittlement are foolish and uncharitable, to say the least. Presbyterian readers of THE ANGLICAN are grateful for the balanced and kindly letters of the two clergymen from Surry Hills and North Sydney.

The other factor which alarms me is the rather slighting language used in reference to a Churchman and a Diocese within your own fold. Dr. Babbage is an esteemed Churchman and a first-class scholar respected and admired by many Presbyterians. It is little wonder that he too is filled with despair with the offensive statements used in the challenging of his own point of view.

Certainly, Sir, there are battles and differences to be thrashed out, but to an onlooker some of the discussions taste too much of a conflict which has caused so much non-conformity in England and driven many others to despair of ecumenical conversations with certain sections of the Anglican communion.

I would plead that your paper print what reflects all that is best in the Anglican Church and not to tolerate insulting statements directed at other branches of the Holy Catholic Church. Also I am sure that in discussion the exclusion of disparaging references to a great man within the Church of England would give those in another Church a better conception of Anglicanism.

Yours Faithfully,
BRUCE W. ADAMS,
S. John's Manse,
Kaniwa, Vic.

QUIET AFTERNOON

TO THE EDITOR OF THE ANGLICAN

Sir,—A Quiet Afternoon for all young men from 16-30 years of age is planned in the S. Francis' College Chapel on Palm Sunday, March 29, from 2 p.m. to 5 p.m.

All young men in this age group are invited to be present. The conductor of the afternoon will be the Chaplain of the Southport School, the Reverend S. J. Matthews.

Yours faithfully,
GRAHAM WALDEN,
Milton, W.2.
Brisbane.

CORRECTION

TO THE EDITOR OF THE ANGLICAN

Sir,—I should like you to publish a small correction relating to the article "Impressions of Colombo," by Douglas Dargaville, in your issue of March 6.

Mr. Dargaville went to Travancore as Victorian Anglican delegate, and not as a representative of the Church of England Fellowship. Your subtitle describes him as C.E.F. delegate to the Travancore Conference.

Mr. Dargaville was selected by the Council of Youth to represent all Victorian organisations, and should therefore be styled "Anglican delegate."

Yours faithfully,
GORDON BROWN,
Director, Department of Youth and Religious Education,
Melbourne.

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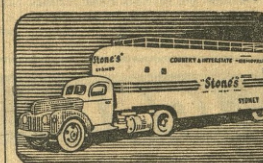
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TODAY'S PROTECTION—TOMORROW'S SECURITY

PASTORAL LETTER

THE BISHOP OF WILLOCHRA

My dear friends,

A few weeks ago I was asked to write a short article for THE ANGLICAN dealing with the aborigines. I recommended that at least half a million square miles of Australian territory should be reserved for them. This may seem generous on our part, but it is only justice to them. We talk today about the rights of minorities and small nations. Let us put into practice what we proclaim so far as the aborigines are concerned.

In order to live the life to which they have been accustomed, and in which they must continue if they are to survive, they need a large tract of country over which to roam, for they are a nomadic race. Unless they can live where the white man will not interfere with them they will after two or three generations become extinct.

Some of us are much concerned by reports of the proposed development of uranium mines in or near Arnhem Land in the Northern Territory. That part of Australia so far has been left almost entirely to the aborigines. It is one of the very few places where there is still plenty of game for them to hunt. Why develop mining there when there is already enough to occupy the attention of those concerned at Radium Hill?

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I hope the Australian Board of Missions, the Church Missionary Society, and other organizations interested in the welfare of the natives will take this matter up vigorously with the Federal Government and demand that the aborigines are given a fair deal.

When the Woomera Rocket Range is in full operation there again will be some interference with the natives.

S.P.C.K.

At the request of Canon Kain, Australian Secretary of the Society for Promoting Christian Knowledge, I have again agreed that a collection should be made in all our churches in this diocese on the third Sunday after Easter on behalf of this venerable society of our Church, whose headquarters are in London.

At the same time Canon Kain appeals to the bishop of every diocese in Australia, and it would be a splendid gesture on our part if every parish in Australia would make a contribution this year.

The S.P.C.K. was founded in 1698 and has been instrumental in helping to establish the work of the Church in many parts of the world including Australia. So generous has the society been in its help that it has now been compelled to sell the freehold of S.P.C.K. House in Northumberland Avenue, London, to repay a Bank overdraft.

Here is an opportunity for us to help the society in return for all it has done for so many countries during last 255 years.

FALSE GUIDES

At the north end of the town of Crystal Brook there is a sign post informing the traveller that the distance to Port Pirie is 16 miles. Another quarter of a mile further on and nearer Port Pirie there is another sign post declaring the distance to be 17 miles. The puzzled traveller might ask which sign post is correct. My own opinion is that both are incorrect. Both are recent erections.

Other instances of erroneous information may be found on sign posts between Hammond and Carleton, between Jamestown and Peterborough, and also between Peterborough and Oodlaurra.

Some years ago near Mount Vivian out station in the North West I remember coming

across a sign post with four (or five) boards giving the mileage to various stations. They were all lying in a heap on the ground.

The only piece of knowledge of which the traveller could be sure was that his destination could not be on the track along which he had already travelled.

SOLOMONTOWN

By the time this is published a start may have been made in the rebuilding of S. Barnabas's Church at Solomontown, to replace the building which was damaged beyond repair by a storm. The members of the congregation have made praiseworthy efforts in raising funds for their new church, and they will rejoice when the building is completed and ready for worship.

On a recent visit there I was asked if I would make an appeal towards helping to furnish the new church. I am glad to do this and hope that a good response will be made. The parishioners would be pleased to receive gifts of carpets, altar hangings, pews. It was also suggested that former parishioners might like to give memorial windows in remembrance of departed relatives or friends.

NEW CHURCHES

In addition to the new church about to be built at Solomontown plans are being made to build a much needed church at Yallunda Flat.

Preparations are in hand to make a start with the church much looked forward to near the centre of Whyalla. Services are held each Sunday in the Church hall at Whyalla South and services will be continued in the B.H.P. Church.

The Rev. A. R. Bowers hopes the church will be completed some time this year. The main church for Whyalla will probably be two miles away from the church about to be built, and where most of the people will dwell. It may also be necessary to build a church on the Iron Knob Road.

At Woomera Rocket Range plans are in hand to build a church there. It should be completed within the next few months. The Rev. H. Witt has this in hand.

Plans are under consideration for building two churches in the Minnipa district. These will supply a much felt want.

HOME FOR AGED PEOPLE

We have now over £10,000 in the fund, and we thank those who have sent donations.

I do not often write about individual contributions to the fund, but this time I should like to refer to four contributions which arrived recently because, although the amounts are not large compared with some contributions we have received yet, they represent acts of generosity on the parts of the donors and in two cases some self sacrifice, too.

(1) I quote from a letter which I received from Mrs. H. S. Cotton, of Chandada, via Streaky Bay: "I enclose £1 note donation to your Willochra Old Folks' Home. May God bless your effort. I propose to send £1 bi-monthly while I live instead of at my death. It is easier for persons in my circumstances. I wish I had thought of this plan before."

"If all pensioners gave 10/- monthly we would soon raise it."

I have known Mrs. Cotton for many years. Her husband died about four years ago, and she now lives on a small pension.

(2) Next I refer to Watsonville where the congregation on a recent Sunday morning decided to give their collection to the fund. Watsonville is not a township and the congregation, consisting as a rule of ten adults and two children, attend services in a wayside hall coming from distances from one to four miles away.

Their contribution on this occasion amounted to £11/17/6. A splendid effort for a very small congregation. If all our congregations assembled in churches, halls and other buildings did likewise we should soon reach the £50,000 required to make a start.

(3) The congregation of S. Augustine's, Streaky Bay, decided this year to give their Harvest Festival Collection amounting to £21/10/- to the fund. This came as a spontaneous act from Streaky Bay and apart from any suggestions from myself. I hope other churches will follow this fine example set by Streaky Bay.

(4) Last but not least I mention a gift of £10 from the Rev. G. E. Martin of Peterborough who gave to the fund the fees he had received from two weddings. The claims of three young children must make many demands upon his resources.

MR. JACK LOCK

About a week ago after saying farewell to Mr. and Mrs. J. V. T. Lock and their daughter Rita on the eve of their departure from Cononatto Station near Hammond I was deeply grieved to hear of Mr. Lock's sudden death at Quorn where the family had gone to live.

For the last 13 years I spent a night at Cononatto once every two months making it my first stopping place on journeys to the North, and I had many interesting conversations with Mr. Lock and the family.

He was a well known pastoralist and had a wide circle of friends. He often related interesting anecdotes of his early days in the North.

P. M. CONNELL

I congratulate the Rev. P. M. Connell of Streaky Bay on passing the Th. Schol. examination. In spite of ill health at times, the sickness of his wife, the big demands of a large district involving a considerable amount of travelling, Mr. Connell persevered with his studies and succeeded in passing an examination for which only a small number of our clergy enter.

By the time this letter is published I shall be on my way to the Old Country mainly to do what I can for Willochra Diocese. My address while in England will be c/o Miss Sayers, Fairholme, London Road, Uckfield, Sussex. During my absence the Venerable Archdeacon Dunn will act as Administrator.

I shall return as soon as possible. I wish you all a happy Easter Day, and may the joy of Eastertide find a responsive echo in your hearts.

* R. Willochra *

AROUND OUR TOWN

By A SPECIAL CORRESPONDENT

PROFIT AND LOSS

Some Sunday mornings are irrepressibly chirpy. The first celebration is over, the early morning come and gone. Our town begins to yawn and stretch in the sunlight, the trams clatter delightedly down the trafficless street and the newsboy hoarsely summons his slipped pilgrims to pay.

In such a frame of mind I walked through the front door on such a morning.

"Yoo-hoo!" I called.

There was no response. Low mumbling issued from the dining room, which I entered. I found my wife conversing gravely with a strange man.

"Oh, good-morning, Vicah," the object said, stretching out a cuff wrist. "Oh, darling, this is Mr. Slime," Elisabeth said, a little too heartily. "He's dropped in for breakfast." "Oh," I said, regarding the disappearance of half my breakfast with concern, "oh, glad to have you."

Mr. Slime didn't take very long and when he rose from the table he picked up a ridiculously small blue suitcase and made for the door. He put on his hat that he might raise it again to me and departed, leaving an exquisite sentiment behind.

"Good day, Vicah, and thank you so much for breakfast. One can always expect spiritual help and comfort from one's own Church. May God bless you," he concluded, showing his teeth in a neat smile.

"He said he was destitute," volunteered Elisabeth. "What could I do?" "I know, dear, but we can now expect a stream of callers, all with much the same excuse."

They came.

The first arrived on Monday. When I got home Elisabeth was waiting for me at the front door. "I've got someone in the lounge," she whispered. "I think he's genuine." This heartened me. If my wife said someone was genuine, he was.

"Hullo, Mr. Manning." A tall thin man slipped forward. "You remember me, the garbage man!" I prided myself that I knew the local garbage men well. Had they not pointed me out one day as "one of their mob"? I looked at him closely and discovered that he had only one eye.

"Ah," he said droopingly, "I suppose you remember me when I had both eyes."

It is possible, I thought, that I have seen this man before. He told me his story. His eye had been destroyed when he was returning home on the garbage cart. Since this happened when he had finished for the day and had no legal right to be on the cart, compensation was withheld. "The Red Cross was good to me," he said. "They even gave me this hat."

This story is true, I thought. No one would ever buy a hat that colour. It could only be worn by a blackmarketeer at night.

Pale orange, it was. Then he told me of his war injuries; he did more, he exhibited them. Stretching from his chest to the back of his right knee was a cruel serpentine scar. I winced and capitulated at once.

But the rigmorale had to be gone through. "How can I help you?"

He was to start his old job again that night and, with only one eye, needed special glasses. These would cost three pounds ten at Simpkins, a store that I knew well.

"That's easily fixed."

I moved to the telephone. "I'll arrange for you to pick them up and have them charged to my account."

He smiled deprecatingly. "I'd prefer not to do that. I've always been able to pay my way until now—you know what I mean, sir."

"I understand. I'll see what I can do." I left him there with the afternoon tea that Elisabeth had provided to discuss the matter with her.

Three pounds ten? We had nothing like it. The church safe was the only place where there might be that much. I told our caller of the situation and took him with me down to the church. I opened the safe and counted three pounds ten from the offertory of the night before. It was all in silver, so that I had to find an envelope to put it in.

"We'll make this business-like," I said briskly. "You sign this statement that you have received the money."

"Certainly, sir." He took the pen from me and wrote in a heavy laboured script, "J. Neville." "You will see me again in a fortnight's time," and he was gone. Two days later I spoke to one of my garbage friends. Did he know a man with one eye?

"Struth! He never took you in, did he? That feller's been workin' that racket all round the town. He even pinched one of our garbage bags to make it look more real."

I went home and told my wife the good news. "We can say good-bye to that three pounds ten," I said gloomily.

"Four pounds!" said Elisabeth. "I gave him ten shillings out of housekeeping to buy food."

We have never seen Mr. Neville since, which is probably a good thing for all concerned.

After Sunday school on the following week we had another caller; a sodden lump of a girl about twenty-one. She had come down to have an operation and had gone to the first hotel she could find.

She had no idea that it was that sort of a place and she had been picked up by the police. They now had all her money and papers and she needed money for the night. So I wrote a note to the hotel manager and promised to pay for the girl if she went back. I could tell that she wasn't interested in any such letter, but I gave it to her just the same. She went and did not come back. I wrote her name on my dossier, "Mary Trant," and dropped the card in the box.

Three months later I was reading the newspaper one night after tea. A small heading caught my attention. "GIRL THIEF GAOLED." It went on to say that Mary Trant had been given six months on a charge of breaking and entering. The local policeman said that her husband's home contained five hundred pounds' worth of stolen goods. Elisabeth and I congratulated each other on our sagacity.

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FAITH AND MORALS

A WEEKLY QUESTION BOX

By Dr. S. Barton Babbage

The Expansion of Christianity

Mr. John McNeill, of Tamworth, points out that, Christianity appears to have made tantalisingly little progress in the course of 2,000 years, and he asks:

"Why, if Christianity is true, hasn't it achieved greater success?"

Mr. McNeill's difficulties arise from a misconception concerning the nature of Christianity itself.

But, before discussing this misconception, it is worth pointing out that the situation is not as discouraging as Mr. McNeill suggests.

Professor Latourette has likened the progress of Christianity over the centuries to the waves of an incoming tide. He pictures waves of advance followed by successive waves of recession. There has been, as a consequence, steady though intermittent progress.

Professor Latourette admits that we are now in the trough of a major recession, but he believes that, under the good hand of God, it may well be the precursor to an advance on an unparalleled scale.

There is, however, a more fundamental question at issue.

What are the criteria by which we judge that Christianity has been successful or not?

Is it the state of the world today? But this, as G. K. Chesterton remarked, is not a fair test. "Christianity has not been tried and found difficult; it has been found difficult, and not tried."

Christianity cannot be blamed for the condition of the world which has rejected its message. As a contemporary thinker has observed "It is not to be judged by its success or failure to reform the world which rejects it."

Secondly, and alternatively, is it to be judged by the number of converts which it has made?

But the Founder of Christianity never suggested that His message would be universally received.

It was a minority who responded to His message in the days of His flesh; we have no reason for believing that we will be more successful than Christ.

That is why it is misleading to speak carelessly and cheerfully of establishing the Kingdom of God on earth, as though God's Kingdom were just round the corner.

Christ did not encourage this naive misconception. On the contrary, knowing how firmly

entrenched evil is, and how hard it is for men to break away from self-love, He said it was questionable whether faith would even exist on the earth when the time came for the final roll-call, and the end of the experiment known as life.

It is misleading, therefore, to judge the success of Christianity by the methods of statistical analysis.

It is the purpose of Christ to call men and women into fellowship with Himself.

It is not a question, however, of whether Christianity is successful, but a question of whether or not it is true.

This is the decisive question. The testimony of an innumerable multitude down the ages is that through Christ they have experienced the power of God in their lives. They have found themselves face to face with God.

The fact that many have not known this experience is not an argument against its validity. That is why the Psalmist says to the sceptical "Oh, taste and see that the Lord is good."

It is only a minority, however, who make the experiment; nevertheless, their testimony, being based on personal experience, is singularly weighty.

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.Z.

S. Paul is equally emphatic: "Christ is the power of God unto everyone that believeth."

"Gentle Jesus, Meek and Mild"

A correspondent, Mrs. R. R. Raffety, draws attention to the inferior quality of many children's hymns.

"Psychologically, what we learn in the impressionable years of childhood remains embedded in the mind, and wrong impressions, once implanted, are difficult to eradicate. Why doesn't the Church blue-pencil some of its hymns?"

By a strange coincidence, I have read during the past week (at the urgent instigation of a medical friend), J. B. Phillips' "Your God is Too Small."

Phillips discusses this very point. "It is a thousand pities," he writes, "that the word 'child' has so few words that rhyme with it appropriate for a hymn. But for this paucity of language we might have been spared the couplet that thousands must have learned in childhood:

"Gentle Jesus meek and mild, Look upon a little child."

Phillips points out how singularly inappropriate this word "mild" is. It is not only inaccurate but misleading.

He writes (and I quote him, for he puts it well): "For what does 'mild,' as applied to a person, conjure up to our minds? Surely a picture of someone who wouldn't say 'boo' to the proverbial goose; someone who would let sleeping dogs lie and avoid trouble whenever possible; someone of a placid temperament who is almost a stranger to the passions of red-blooded humanity; someone who is a bit of a nonentity, both uninspired and uninspiring."

And this is a shocking caricature and travesty of the strong and fearless Son of God.

We need hymns which are robust and objective.

We are still suffering, as a kind of hang-over, from Victorian soft and sugary sentimentality.

And reform is a matter of urgency since, as our correspondent points out, false images remain in the subconscious mind inhibiting and corrupting more adult and mature conceptions.

There are no signs, as yet, of a revival of hymnology. Hymns are generally the product of an age of faith, but it would be difficult to describe this age in such terms.

If there is a revival of faith, we may hope that, as a by-product, there will also be a fresh outburst of "psalms and hymns and spiritual songs."

In the meantime we can perform the more pedestrian task of sifting the wheat from the chaff: we can use discrimination and critical judgement in the choice of hymns to be taught to children. And there is no reason why we should not undertake a similar task in regard to the hymns we sing in church.

Archbishop Laud and The Apostolic Succession

I must crave the indulgence of readers of THE ANGLICAN while Mrs. Gilbert and I continue our historical dialogue.

I confess that I find Mrs. Gilbert's tergiversations somewhat confusing.

In the first place Mrs. Gilbert challenged me to give my authorities. I cheerfully obliged. Now Mrs. Gilbert informs me that "quoting authorities is good for scoring debating points, but useless for arriving at facts."

Perhaps I may be forgiven for feeling a little dazed. On the other hand, Mrs. Gilbert may be merely exercising her feminine right to be inconsistent.

Let me, then, turn aside from these verbal dialectics to a discussion of the views of Archbishop Laud.

Mrs. Gilbert favours me with a quotation from one of Archbishop Laud's sermons. It emphasises that the bishops are the historic successors of the Apostles (this point is not in dispute); it does not affirm, however, that the bishops are the sole channels of God's grace.

Laud was anxious that other Churches should enjoy the benefits of episcopacy. Nevertheless, he did not deny that the Protestant Reformed Churches of Europe were true Churches and he excused their lack of episcopacy on the ground of historical necessity.

In defence of this contention I would refer Mrs. Gilbert to Laud's words in his *Responsio ad Secundam Epistolam Molinacii*.

Perhaps I may close this discussion with some words from a work by Jonathan Swift entitled: "The Sentiments of a Church of England Man with respect to Religion and Government."

"A Church of England Man hath a true veneration for the scheme established among us of ecclesiastic government; and though he will not determine whether Episcopacy be of divine right, he is sure it is most agreeable to primitive institution (and) fittest of all others for preserving order and purity..."

DEVOTIONAL . . . GOD WHO ACTS

One of the latest studies of the Old Testament, "God who Acts," contrasts the robust faith of the biblical writers, and the conception of the obscure presence of God in the background of modern thought.

In one, God belongs to the realm of action, in the other to that of ideas.

The Exodus is the act of God to which all subsequent generations look back. But the prophet sees God equally at work in the present, in the rise and fall of empires, and in the judgement and restoration of his own people.

The New Testament continues the story, for the resurrection of Christ is there acclaimed as the mightiest and most decisive of all God's acts.

It is well-nigh impossible for modern man, accustomed as he is to secularised accounts of nature and history, to recover this vivid sense of God as at work.

But would it not be even more difficult for one who has any appreciation of what is happening all around him to reconcile himself to thinking seriously of God as inactive in it all?

Were God inert in the face of mass fears and mass suffering, were he merely an ideal to which men might aspire, a principle that ultimately regulates their lives, and not a mind that understands and a heart that cares, would he really command men's reverence and homage? It may well be doubted.

In the end the choice seems to be between the Christian thought of God as involved, even to his own cost, in the world's pain, and no God at all. But how then does God act?

For the final answer, no doubt one must turn to Christ in his cross and resurrection. But there is a preliminary step that needs to be taken. What this is can best be learned from one of the most striking of the Old Testament stories.

In defection of spirit, the prophet Elijah goes to the sacred mountain where Moses, according to the tradition of his people, received the revelation that made them a nation.

What happened to Moses happens also to him, the mountain reels under storm and earthquake and flames with fire. But there is no revelation for him in these; it is only in a still small voice that follows when they have passed away.

In other words, God acts, not primarily in the convulsions of nature and the catastrophes of history, but in the voice of conscience, the summons of duty and the persuasion of love.

It can be understood that the prophet saw God in the upheavals of his time only because he had seen him first in conscience. For God's action is not an alternative to man's, but his work is done in and through man's work where that is dedicated to him.

Wherever one man burns with shame for the wrong that is done to another and sets himself to right it, or another goes out in compassion and self-forgetting service to the unfortunate, God who acts is there.

God is present and active in a Jeremiah broken-hearted for his wayward people, a Francis embracing the leper; a John Howard spending his life for the prisoners in many lands. No man has a right to reproach God for inaction, but only to reproach himself because he has not yet given God the opportunity to act through him as he desires to do.



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THE COVENTRY CATHEDRAL — A TRIUMPH OF THE HUMAN SPIRIT

BY THE PROVOST OF COVENTRY

THE STYLE

THE style of the new cathedral both in its exterior and interior design will be definitely and sincerely of the present day. In this the architect is following the Gothic tradition.

The builders of that period used every skill and resource of power known to them in their day, and put them to the service of God in building the best they knew to His glory. This is the reason why there is a tremendous change in style between the Norman builders of the eleventh century and those who built S. Michael's in the perpendicular style three hundred years later.

And now, five hundred years later still, we have resources unknown to them. It is true that they could rely on an unlimited number of skilled masons and carvers, while we have a very limited number of masons and even fewer workmen carvers.

But with modern materials we can do certain things which the mediaeval builders could not do, such as getting greater spans of space, and using slender columns to stand great stresses. Both of these were qualities the mediaeval builders were trying to obtain.

The new cathedral will be in harmony with the old buildings immediately surrounding it, whether the ruins of S. Michael's or the Georgian houses in Priory Row or S. Mary's Hall or Holy Trinity Church.

But it will also be in harmony with the modern buildings in the city of the present day, the civic centre, the factory, the cinema and domestic dwellings.

The mediaeval cathedrals at the time when they were built were in style like the other buildings of their day — the castle, the market hall, the manor house, the barn. The people of the future will feel that the Church is relevant to their daily life if the church

building itself is architecturally relevant to their homes and places of work.

Of course to some it may not at first look like a cathedral, any more than S. Paul's, when it was first built, looked like a cathedral to the Londoner of that day.

But it soon will.

By the outstanding beauty and nobility of its design it will unmistakably declare the presence and supremacy of God in the midst of our new city. Within a very short space of time after its consecration all the multitudes who will have found God in worship there will realise that it is as truly a cathedral and a Christian church as any of the older ones.

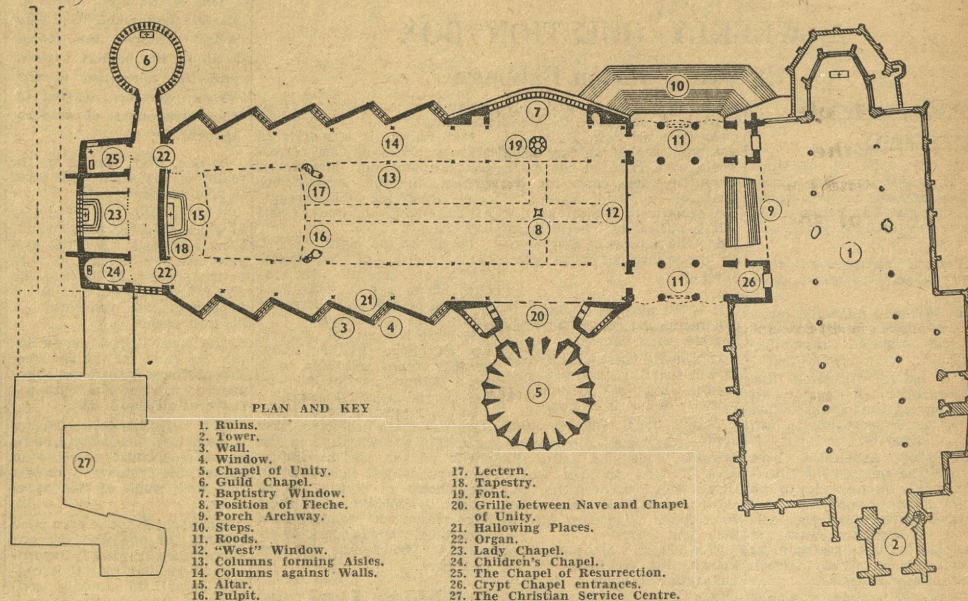
GROUND PLAN

BEFORE looking at the drawings of the exterior and interior, the ground plan should be carefully studied, in order to see the placing of the new cathedral in relation to the old, the shape of the walls, the position of the porch, the various chapels, and the lay-out of the interior.

It will be seen at once that the architect has placed the new cathedral on a site starting from the far east end of the old building and has orientated it north to south, so that the altar will be at the geographically north end of the building.

This is unusual, but the great advantages gained by this ground plan outweigh the change from the traditional eastward siting of the altar. Once inside the building the change will not be noticed or felt.

The extreme interest of this position of the new altar is that it is close to the site of the altar in the old Minster Cathedral Church of Coventry of Norman and later times.



RUINS RETAINED

ALMOST the whole of the ruins of the old Cathedral Church of S. Michael (1), with others, of the wickedness of the undamaged tower and spire (2), are to be retained as a memorial shrine and as a vestment to the new cathedral. There is good reason for this decision.

Hundreds of thousands of people visit the ruins, coming from every corner of the world. These ruins have a powerful religious effect upon the minds of those who see them. They enshrine a positive truth which speaks impressively from the stones. It is felt that it would be little short of sacrilege to destroy this. The voice of God from the ruins must be allowed to go on speaking indefinitely into the future.

To some they will chiefly speak of the piety and excellence of mediaeval builders; to others, of the wickedness of man's inhumanity to man; to others again, of the fortitude of the common people under bombardment from the air.

THE INTERIOR

FIRST IMPRESSION

AS with the exterior, so with the interior, the new cathedral will unmistakably declare the glory of God in His eternal majesty and beauty. The worshipper or visitor passing in through one of the "west" doors will be confronted by a nave of immense dignity, light and beauty.

Set in the middle of this great shrine at its far end he will immediately see the altar as the central and dominating feature of the building, and as the background to the altar the whole "east" wall covered with a magnificent tapestry depicting Jesus Christ the Redeemer in the Glory of the Father.

Thus he will feel at once the power of the Christian Faith impressing itself with delight upon his mind and heart.

DIMENSIONS

The nave is 270 feet long, 80 feet wide; that is, as long and as broad as the old cathedral in its great length and breadth; but it is 20 feet higher than the old cathedral, that is, as high as most of our ancient cathedrals. This great length, breadth and height will create a sense of vast space, giving that intense sense of littleness that both abases and exalts the soul.

SEATING

The nave will seat 1,350 people quite comfortably, 2,000 when filled to capacity. The new cathedral will therefore be large enough, but not too large, to fulfil the need for diocesan services.

CEILING AND PILLARS

The vaulted ceiling of low rounded curves is made of very thin but very strong reinforced concrete—an over-arching sky of curved spaces of awe-inspiring height and size but also of satisfying grace.

In the final design these spaces will be divided up into smaller compartments by intersecting groins (ribs), which will help to carry the weight of the roof down to the columns.

The great breadth of the nave will be relieved by two rows of very slender but also very strong columns on either side, forming the aisles 18 feet wide (13). The slenderness of the columns will be intensely exciting as they soar up to the vault and there splay out to support the roof with their strength. They are star-shaped in section and made of reinforced concrete, the surface of which will reflect light, and the soft grey colour will blend with the pink-grey stone of the walls. Other similar columns (14) are set against the walls at the corners between each "cliff" and window, supporting the vaulted roof over the aisles.

WINDOWS

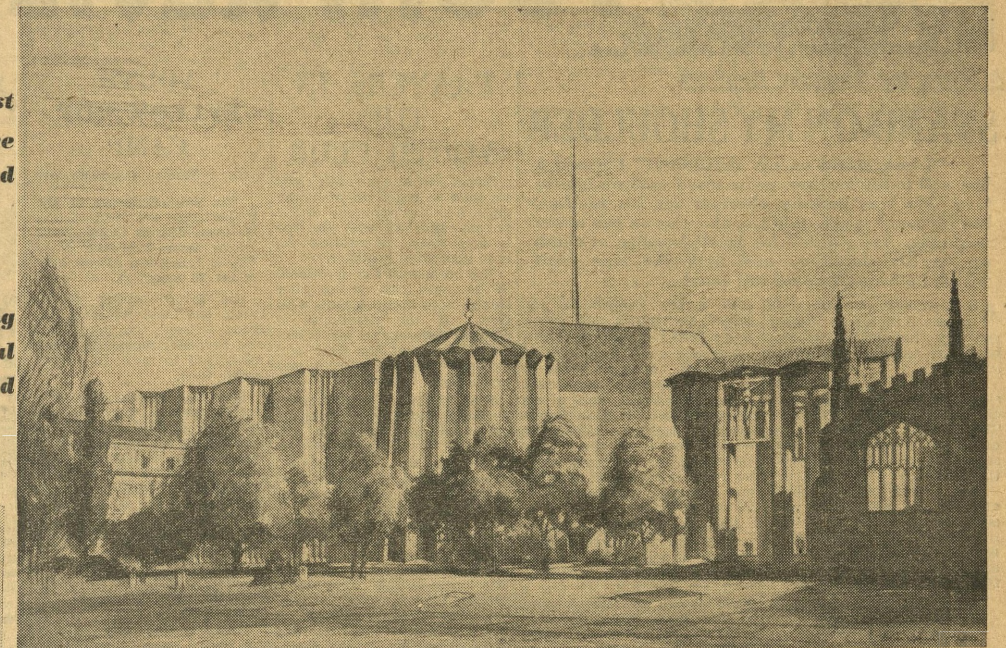
With the exception of the great baptistry window all the windows on either side of the nave throw their light forward towards the altar. When you enter through the porch you will see no windows, for each window is masked by the portion of wall behind it. As you sit in the congregation or walk up the church you will have no direct light in your eyes. Only as you turn and look backward will you see direct light.

Great importance is given to the stained glass in the windows. Behind the font the glass is very pale, almost white, with a slight tint of rose and pale blue, to represent infancy and childhood.

Moving forward from the (Continued on page 16)

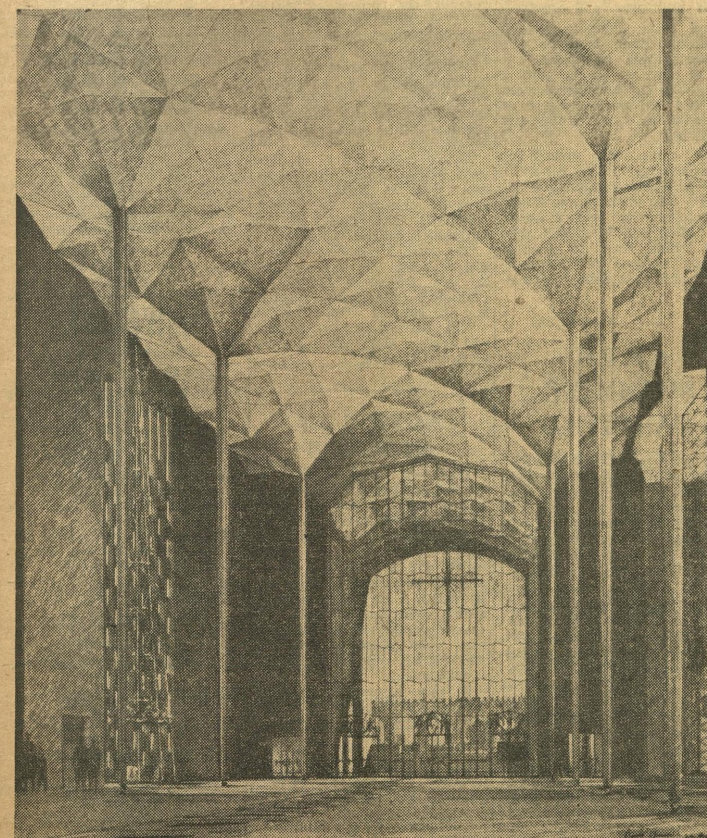
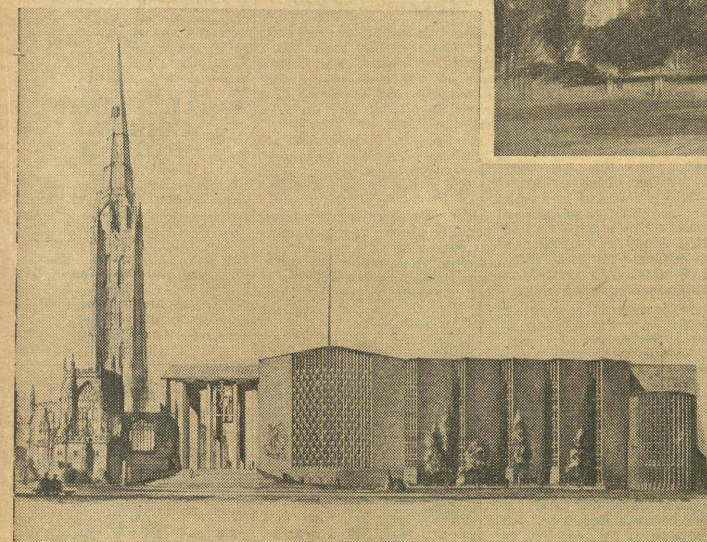
Right: A view from the south-west shewing the Chapel of Unity (centre foreground) and part of the west end of the old cathedral.

Below: A view from the east, shewing the apse and tower of the old cathedral and the new baptistry and Guild Chapel.



Below left: The interior, looking to wards the south. At the far end is seen the great "West" window. Note the tall slender columns which separate the aisles from the nave, soaring to the intersecting groins of the vaulted concrete ceiling.

Below right: A view from the "ecclesiastical" west. To the left and right of the altar are the pulpit and lectern.



MATERIAL AND COLOUR

THE whole of the exterior of the new cathedral will be built of pink-grey sandstone in complete harmony of colour with the old ruins.

HEIGHT

The roof of the new nave is as high as the middle of the triple window half way up the tower; it is more than 20 feet higher than the roof of the old cathedral. There is no danger of a clash in size between the new and the old, because the new nave will be built on ground ten to twenty feet lower than the old and three hundred feet distant from the tower.

The new building will stand up majestically over Pool Meadow and there will be a superb view of it from the northerly and southerly sides of the city.

WALLS

The walls are formed of a series of massive "cliffs" of stone (3) three feet thick, immensely high, and set at an angle to the line of the building. The architect in this way has achieved enormous strength. The early Norman buildings such as Durham Cathedral have this strong sense of massiveness. It is a symbol of the power of God set over against human weakness and of the strength of the Christian Faith in contrast to passing theories.

WINDOWS

The windows, or windowed walls, are set between the "cliffs" of stone and complete the angles (4). They reach from the ground to the roof in an unbroken series of many tiers of five lights each.

As the eye moves up the window from the ground to the

roof, it will be seen that the lowest tier is taller than any, followed by a series of alternating tall and low tiers, and finishing with a tall tier at the roof.

The mullions (or stone frames) consist of masonry splayed off at an angle to give greater light and shadow as in the earliest Norman work. At the head of each light the masonry projects in a diamond shape. The total effect of this spacing and shaping, while tremendously dignified, is intensely beautiful, lively and pleasing to the eye.

Reaching right up to the roof, these windows will throw the maximum amount of light into the interior, an effect which the mediaeval builders were continually striving after, as in the greater space occupied by the windows in the perpendicular S. Michael's compared with those of the Norman churches. As the sun moves round from east to south and west, there will be an ever-changing movement of shadows on the walls outside and inside.

HARMONY OF THE NEW WITH THE OLD

It should be carefully noted that the rows of lights harmonise finely with the rows of windows in the old cathedral on one side and in the Georgian buildings on the other.

It is also very noticeable how the tall perpendicular lines of the edges of the walls continue the perpendicular lines of the old building, completing the harmony of colour and shape between the new and the old.

CHAPEL OF UNITY

On the south-west is the Chapel of Unity (5), an inde-

pendent building but massively joined to the cathedral. It is a new creation of extraordinary beauty, shaped "like a crusader's tent," with a circle of tall graceful columns, diamond-shaped in section, slightly sloping inwards, supporting the low conical roof of concrete covered with copper. It stands as a delightful shape against the simpler nave.

GUILD CHAPEL

Similarly at the north-east stands the Guild Chapel (6), also circular but with perpendicular mullions, another charming architectural feature to round off the massive end of the nave on that side.

BAPTISTRY WINDOW

In the east wall of the nave at its south end there is the immense window of the baptistry (7), the largest single window in the cathedral, made up of nearly two hundred lights spaced in an interesting pattern between the carved mullions.

ROOF

The roof is almost straight from end to end, though it rises a little at the south, and slopes down a little as it goes from south to north. But as a matter of fact the exact roof-line will never be seen from anywhere near the cathedral, because the angled walls will create an angled roof-line from below.

FLECHE

The architect has wisely refrained from designing anything in the new building in the shape of a tower. The old and new buildings together are one cathedral with one tower, the tower that still stands.

Nevertheless, the new cathedral will have a fleche (or tall, slender spire, usually placed over the spot where the transept crosses the nave) rising from the highest point of the roof towards its south end, where the line between the baptistry and the Chapel of Unity crosses the nave (8). It will be surmounted by a star and above the star a cross. This rise into the air will give the building the sense of aspiration that belongs to a spire.

From all this it may clearly be seen that the exterior will possess that combination of tremendous power and clean gracefulness which is characteristic of all our greatest Christian architecture, and though built in a later age and style it will stand in harmony and continuity with the old cathedral.

PORCH

In the design of the architect the porch is to play an important part. Its purpose is not merely to form a convenient entrance to the cathedral but to "condition" the mind and heart of the worshipper before he enters.

Architecturally, the porch is the connecting link between the old and the new. "The new cathedral should grow from the old and be incomplete without it," Mr. Basil Spence says. The walls of the ruins at the north-east end will be taken down and in their place there will be a wide open archway flanked on either side by strong masonry, which in shape will blend with the ruins (9).

In this archway will hang a large cross, and down through this archway will go a broad flight of steps to the level of S. Michael's Avenue. Here the

worshipper will find himself in the immensely spacious and tall porch raised on columns of pink-grey sandstone rising up to a roof as high as the interior vaulting of the new cathedral.

Already the sense of dignity and awe is created.

A wide sweep of steps will lead up into the porch from Priory Street (10). High up across each great open space that leads into the porch from Priory Street and S. Michael's Avenue will stretch a road beam, and on each beam will be the figures of Christ Crucified with S. Mary the Mother of our Lord and the Apostle S. John—i.e., the Rood (11). Whoever enters the porch, whether from Broadgate or from Priory Street or from the ruins, will have his mind prepared by the sight of the Crucifixion before he goes into the cathedral to see the glories of the Resurrection and Ascension.

The great "west" window (geographically the south) of the new cathedral is composed of one vast expanse of glass (12), divided up into many sections, in which there will be engraved transparently the figures of the Saints. Three glass doors will open at the ground level into the cathedral. (An original suggestion to lower these glass doors into the ground will not now be needed.)

Thus the people of Coventry passing on their ways through S. Michael's Avenue will be able to glance right through into the interior of their cathedral. They and all who see the Rood will realise that at the heart of our new city there is represented the Sacrifice of Christ—the supreme act of the redeeming love of God and the perfect example of the love of man.



YOUTH REVIEW



A Story for Younger Readers

STAND ON MY SHOULDER

"Come, stand on my shoulders!" I heard a boy call to his brother, as he stood under a cherry tree. He was picking cherries for his mother, but he could reach only the cherries on the lower branches. He wanted his small brother to climb up on his shoulders and pick the ripe fruit which he himself could not reach.

AS I walked on past their garden, I thought of another call like that, which we had heard in another neighbour's home.

The mother had died and left six children. "What will they do?" friends asked one another. This was what they did do. The oldest girl dropped out of high school that she might "mother" the family.

She cooked, washed, sewed and mended and made it possible for the other five to stay in school. That was her way of saying, "Come, stand on my shoulders and pick the ripe fruit which I cannot reach."

FROM LOG CABIN TO WHITE HOUSE

Do you remember the story of the humble log cabin in Kentucky many years ago? There a big, rugged, honest, earnest boy was growing up.

NEWCASTLE G.P.S.

SWIMMING CARNIVAL

The Annual Girls' Friendly Society Swimming Carnival was held on March 7 at the Ocean Baths, Newcastle. Branches were well represented and there were 300 entries.

We were fortunate in having a lovely, calm, sunny day and competition was keen amongst the branches, thus making a very successful Carnival. Cessnock branch won the "Can-nington" cup for the aggregate score at the Carnival.

BRIEF ANNUAL REPORT, 1952

The 6th Annual Meeting for the year 1952 was held at the Adamstown Parish Hall on March 13, 1953, and all branch members, clergy and wives were invited to attend.

The bishop presided. There were 27 branches and four more branches on probation, making a total membership of approximately 896 in the diocese.

The G.F.S. shared a rest room with the Mothers' Union in Tyrrell House, Newcastle.

A very successful week-end Camp was held from February 15-17 at the Scouts' camp, Glenrock.

Service badges were purchased for eligible members.

Both G.F.S. Council and executive meetings, Youth Council and other meetings were very well attended during last year.

FUTURE ACTIVITIES

The Society prepared for the visit of Mrs. Bright Parker, Commonwealth G.F.S. Organiser and secretary, which will be from June 26, 1953, to July 6.

Delegates chosen to represent Newcastle Diocese at the Commonwealth Council, April 23 to 27, were Miss D. Sutton and Mrs. N. Shaw (secretary) and those visiting—Miss M. Howard, Miss Deirdre Anderson and Miss Dorothy Anderson.

ELECTION OF OFFICERS FOR 1953

Mrs. W. A. Hardie, President; Rev. W. E. Weston, Chaplain; Mrs. N. Shaw, Secretary; Miss H. Davis, Treasurer; Mrs. F. de Wit Batty, Vice-President; Mrs. G. Hobart, Vice-President.

PRAYERS IN THE YOUTH CLUB

Sometimes in our youth clubs we tend to make do with any prayers at the beginning of the session, and feel that the job is done when the meeting has been opened with prayer.

The purpose of the devotional in the youth club, among other things, is to link our souls with God. If the devotional is planned beforehand much can be done to set the tone and atmosphere of the meeting and programme following.

THE VOICE is most important, and gradually, as members get used to conducting devotionals, traces of nervousness will disappear. Natural speech should be used, words should be correctly pronounced, and one should never hurry.

It is suggested that a theme should be set when preparing devotionals, one to fit in with the programme for the evening. The introduction could be a passage from the Bible, or perhaps the words of a hymn. A piece of poetry could be read as an alternative, or some prose-reading, which must not be overlong, but must arrest and hold the attention, could be used.

THE PARTS OF THE DEVOTIONAL

These may be divided into many groups, the main ones being: Confession, Praise, Thanksgiving, Supplication and Intercession. Perhaps two or three aspects could be brought in under the one devotional theme.

THE FORM of the devotional must be considered, and if a litany form is used, one must be certain of the responses in the correct place and order, especially if a leader is conducting a devotional where other participants have not a written copy.

Meditations must not be too long or varied, and silences are preferable to responses, as experience will show.

CONSTRUCTION

The young devotional leader, while using his own initiative, will always be looking out for various new sources of material to aid in preparation.

Many booklets are available at the bookshops, suggestions being:

"A Book of Prayers for Students";

"An Anthology of Prayer";

"The Beginning of the Day";

"Prayers for Senior Worship";

"The Book of Common Prayer."

The foregoing suggested outline for preparation of devotionals could be used as a special programme exercise some club evening, when members could have practical experience in compiling a devotional on a set theme.

G.F.S. ANNUAL COMMUNION

Melbourne, March 15

The annual Corporate Communion of the G.F.S., Melbourne, took place in S. Paul's Cathedral on March 14.

The Dean of Melbourne was the celebrant.

The offering from the service is to go towards the work of Miss Mary Bolitho in the Diocese of Tanganyika.

Four hundred were present at the service.

The annual G.F.S. Corporate Communion is the commencement to the year's work of a society which describes itself as "A society of girls and women who accept the Christian Faith and seek in the fellowship of worship, study, work and play to serve God and extend His Kingdom."

YOUTH FELLOWSHIP CAMP

FROM A SPECIAL CORRESPONDENT

The Annual Camp of the Fellowship was held at the National Fitness Camp, Point Peron, from February 27 to March 2, and was attended by about 60 members.

The lovely setting of the camp, the ideal weather, sunshine without too much heat and beautiful moonlight nights all helped to make it a memorable time.

This year, instead of a number of speakers, more time was given to discussion. The one speaker for all sessions was the Reverend B. M. Fletcher-Jones, sub-warden of S. George's College in the University. He gave four talks. The theme of the Conference was "Living the Christian Life" and Mr. Fletcher-Jones' talks, were introductory to the other three aspects of the Christian Life—"My Home," "My Work," "My Worship."

Study papers were prepared to give more direction to thought and the questions given by Mr. Fletcher-Jones were fully considered in group discussions. The same groups at another time each day had a Bible Study each under a young leader and these three Bible Studies were related to the subjects mentioned above.

There was keen discussion, especially on such subjects as Parental Discipline, Divorce, Vocation and Work. The Value of Anglican Worship, etc.

The lighter side was not forgotten and a social on Saturday night produced much talent from the Fellowships who entertained us in drama and song and in dance and game.

There was plenty of opportunity for swimming and for tennis between sessions. An experiment in socio-drama, to set before the Conference in dramatic form the problems of society in relation to these things, was tried on Sunday night and very well received.

One thing deserves special mention. Each morning the Eucharist was celebrated out in the open air on the playing field, with the loveliness of sea and hill and sky around us so we could feel that "Heaven lies about us."

The camp was under the chairmanship of the Reverend J. C. A. Watts, President of the A.Y.F. The cooking was kindly undertaken by two mothers, Mrs. Moss and Mrs. Ball, who gave their time to feeding hungry hordes with consummate skill and satisfying success.

C.E.B.S. SWIMMING CARNIVAL

Newcastle, March 16

The 14th annual swimming carnival of the Newcastle diocesan section of the Church of England Boys' Society was held at Ocean Baths, Newcastle on March 14. Over 200 members from 18 branches attended.

The branches represented were Singleton, Telarah, Maitland (S. Mary's), East Maitland, Cessnock, Hamilton Nth., Hamilton Sth., Waratah, Islington, Mayfield, Stockton, Newcastle, Charlestown, Lambton, New Lambton, Belmont, Adamstown and Carrington.

In the point-score S. Mary's, Maitland, won the senior division very comfortably from S. Luke's, Telarah. S. John's, Cessnock, regained the junior division for the second successive year, and All Saints', Belmont, won the intermediate division.

SOME GAMES TO PLAY

ODDS AND ENDS

The players are divided into groups, and the groups are placed round the hall roughly equidistant from the stage or some other point where the leader stands.

The leader calls out the name of an object, e.g., a penny stamp, a cuff link, a wristlet watch, a shoelace, an earring, a key, a match. Each member of the group is runner for the team in turn.

The runner has to deliver the article called for to the leader. The first runner to deliver the article scores a point for the group. The articles are reclaimed at the end of the game.

INDOOR HOCKEY

For this game place two rows of chairs facing each other, about three yards apart, with a chair for each player. Between the rows at each end a chair is placed, and on it a walking-stick.

The players on both sides are numbered. A cloth ball, or a screwed-up paper ball, is placed in the centre between the two rows.

The referee calls out a number. The players of that number on each side race to their respective goal, takes the walking-stick and proceeds to try to hit the ball between the legs of the chair at the opposite end to score a goal.

When the ball goes into "touch" the referee throws it back into the playing area.

This can be a rough game, and sometimes calls for chivalry, but it is enjoyable and exciting, especially in front of goal.

ADELAIDE S.C.M. PROGRAMME

A correspondent sends us this summary of coming activities of the Adelaide University Branch of the Students' Christian Movement:

"This year the programme for freshmen will be very similar to what it has been in the past. On March 24 the 'freshers' welcome will be held in the Rectory."

"Three weeks later, at Retreat House, Belair, a conference will be held. This is specially designed to attract 'freshers'. The subject of the conference will be 'Vocation'."

"On April 1 our first address will be held. The speaker will be the Reverend Hambley (Principal of Lincoln College), and the subject, 'The Cross'."

"On March 31, Dr. Hebart will lead a Holy Week service in Scots' Church."

NOTICE TO READERS

Can you write a piece of poetry, or a short story, or contribute some article or report to the Youth Page?

If you can, we are introducing "Certificates of Merit" which will be awarded for all articles published. These will be worth a certain number of points each, and when the required number is obtained you may send them in to THE ANGLICAN office, and receive a cash prize.

A new competition will be announced shortly.

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S. Peter's, Adelaide, S. Aust.

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Boarding and Day Schools for Girls—K.G. to Matriculation.

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DIOCESAN NEWS

ARMIDALE

CATHEDRAL PARISH

Annual vestry meetings have recently been held in the parish and are to be held at country centres. At the annual meeting of St. Peter's Cathedral, Mr. W. S. Gerken was appointed vicar's warden, and Dr. J. H. Priestley and Mr. J. H. Adams were elected people's wardens.

The following have become councillors:—Dr. E. Kent Hughes, Dr. H. G. Royle, Messrs. R. Bailey, B. Halpin, R. E. Hoy, S. J. Humphreys, G. S. Hutchinson, H. A. Kay, P. E. Moyes, A. J. Rose, and E. Simpson. Dr. J. H. Priestley and Messrs. J. H. Adams and E. Simpson were elected representatives to Synod.

Mr. A. J. Rose has succeeded Mr. Peter Poggioni as secretary of the Cathedral Council, and the council has expressed its appreciation of the faithful and efficient services of Mr. Poggioni over the past 11 years.

Dr. C. R. Huxtable intimated that he would not be available for re-election, in view of his projected removal to Sydney, and council expressed appreciation of his services as church warden.

At the annual meeting of St. Mary's, West Armidale, Mr. H. S. Plumb was appointed by the dean as vicar's warden, and Messrs. E. D. Jackson and F. Coaldrake were elected people's wardens. Mr. A. Sewell was re-elected secretary.

DEANERY RENOVATIONS

The Cathedral Council has accepted a tender for the total renovation of the deanery at a cost of nearly £1,000. A direct appeal is to be made to parishioners to meet as much of this cost as possible by personal gifts.

LOCUM TENENS AT NARRABRI

In the interval of a few weeks before the Reverend H. J. Mills takes up his work as Vicar of Narrabri, the Reverend Canon F. Riley is acting as locum tenens and, with the Reverend Max Young, is caring for the Narrabri parish.

FELICITATIONS AT SCHOOL

The opening of the new Junior School at the New England Girls' School has coincided with the completion of 30 years' service by Miss Llewellyn Griffiths, on the staff of the junior department, of which for some years she has been in charge. The bishop, the headmistress, the registrar, and some members of the staff met on March 5 at the Junior School, and on behalf of the School Council made a presentation to Miss Griffiths a recognition of her long service.

On the same afternoon, the bishop, the headmistress, Miss West (housekeeper) and others, called in Mr. J. Kennedy, who has been a member of the ground staff for 25 years, and made a presentation to him. Miss West spoke in high terms of his service to the school.

N.E.G.S. has been saying farewell this week to Miss Monica Moyes, who leaves for England on March 18. Miss

Moyes was a pupil of N.E.G.S. and after matriculation trained at the Sydney Kindergarten College. After experiences in other schools, she returned to N.E.G.S. three years ago, and has been on the staff in the Junior Department. Miss Moyes hopes to spend two years in England.

MEMORIAL

An unusual memorial has been set up in the New England Girls' School Chapel. In a panel space in the brickwork on the western wall under the window (in memory of Miss Florence Green) the school motto, "Quodcumque facitis ex-animo operamini" has been set up in bronze lettering on a background of Queensland maple.

The whole was the conception of the late Archdeacon John Forster, and has been given in his memory by his widow.

BINGARA

On February 25 parishioners of Bingara and district assembled at the Memorial Hall to bid farewell to the Reverend A. J. Wagstaff, Mrs. Wagstaff, and family. Twenty-five speakers, representing almost every religious and public body, spoke of the Wagstaffs' many actions both within and outside the church.

Mr. Wagstaff has been transferred to St. Mary's, North Melbourne. His successor in Bingara is the Reverend S. M. Bramsen.

BALLARAT

ORDINATION

The Reverend John Greenwood and the Reverend Jack Willis were admitted to the diaconate by the Bishop of Ballarat on March 8. The candidates were presented by the archdeacon, who also preached the sermon. At the Eucharist the bishop was assisted by the dean, Dr. John Munro, the archdeacon and the rural dean, the Reverend L. U. Alley.

The bishop licensed the Reverend John Greenwood as deacon in charge of the Parish of Ballan and Bungaree in St. John's, Bungaree, on March 13. The Reverend Jack Willis will assist Canon D. I. M. Anthony at Horsham.

G.F.S. RALLY

G.F.S. members from Camperdown, Warrnambool, Ararat, Horsham and Hamilton joined with members from the Ballarat branches for the annual diocesan rally held in Ballarat during the Labour Day weekend, March 7-9. Country visitors were all billeted by the Ballarat branches.

Mrs. W. H. Johnson, the diocesan president, welcomed the visitors and introduced the leader and speaker, Sister Julian, of the Community of the Holy Name, who led three sessions on the theme, "My Faith."

A fellowship tea was held in Christ Church hall on Sunday evening, after which the conference attended Evensong in the cathedral.

A corporate Communion was held on Monday morning. The dean was the celebrant.

VACANT CANONRY FILLED

The bishop reported to the Bishop-in-Council that he had

appointed the Reverend Lewis H. Williams, Vicar of Stawell, to fill the vacancy caused by the resignation of Canon W. B. Jessop. Canon Williams will be installed at the Synod Evensong on April 20. At the same service the bishop will commission Miss Joan Ramsdale as youth organiser.

CLERGY REST RENOVATED

At the Bishop-in-Council meeting on March 12, congratulations were extended to the registrar, Mr. K. Archer, and the Vicar of Portland, the Reverend R. A. Donne, and Mrs. Donne, for the renovations to the "Clergy Rest." Both the house and cottage have been completely renovated.

BATHURST

SYNOD PREPARATION

Members of the Bathurst "Bishop-in-Council" assembled recently for their meeting in preparation for the Synod of the diocese which will take place on Monday, May 4.

A clergy conference will be held on Friday, May 1; Synodsmen will be guests at All Saints' College on the Saturday afternoon when new buildings will be inspected; Synod Eucharist will be celebrated at All Saints' Cathedral at 9 a.m. on Sunday, followed by a breakfast for the visitors.

During the afternoon synodsmen will be guests at Marsden School, where additional buildings have been also recently built. Synod Evensong will be conducted at the Cathedral at 7.15 p.m. that night.

BATHURST CATHEDRAL

Referring to the annual meeting in All Saints' Review, the Rector, Canon C. H. Copp, quoted this: "The Chinese Christian Church began an evangelistic campaign with this prayer for its slogan: 'Lord revive Thy Church—beginning with me.'"

"That is the prayer we may well make our own as we march out to another year."

"One of our greatest needs in this parish is an adequate staff. There used to be three, but for some years it has been reduced to one. I am happy to say that Father Austin, well known to many of you, is now with us, not permanently, but at least for some months, meanwhile every effort is being made to secure at least one assistant priest."

The financial position of the parish is sound, and large contributions have been made to missionary work and diocesan appeals. Large works in connection with repairs to the Cathedral, and the Verger's residence have already commenced at Bathurst.

Plans have already commenced for the Cathedral Coronation Debutante Ball to be held on Thursday, May 14 next.

ORANGE

So long needed at Orange, it is good to notice good progress now being made with a new kindergarten hall in the church grounds at Holy Trinity, Orange, whose rector is the Reverend G. Smees.

Great interest is being taken by members of all the parish youth groups as they face a year filled with enthusiasm.

For the first time for about twelve years, Orange has a priest assistant in the person of Reverend William Petersen, whose presence at the youth meetings is most appreciated by the leaders and members.

SOUTH BATHURST

Parishioners are holding together well, although they will not have their new rector until about May 1. A relieving priest recently found large congregations assembled for all services during the day.

Many gave contributions also ahead for "Children's Homes Sunday" scheduled in the diocese for October 4, next. South Bathurst parish is unique in the west, being possibly the only

parish in the diocese with one church, and no country centres for services.

OBERON

Oberon parish had a busy month of March, with a Temple Day, Floral afternoon, Mothering Sunday special services, Mothers' Union Birthday event, and Harvest Festival. It is a parish set over the hills from Bathurst, and with the Jenolan Caves on its outskirts.

YOUTH DEPARTMENT

Full lists of Secretaries for registered youth groups will be printed for issue to branches soon. The lists will finally be completed on Easter Monday next. Many excellent office-bearers have been appointed throughout the west for 1953.

RECTOR FAREWELLED

The Reverend W. A. Clint, former Rector of South Bathurst was given a farewell by members of the Church of England Boys' Society on March 10, prior to his departure that week from the parish. Leader Arthur Wright made a presentation, and thanks were expressed by John Wakley, Max Wright and Terry Bennett. Appreciation was also given to Messrs. Johnson and Wright, snr., for their help with the branch.

Y.A. QUEEN COMPETITION

Two more Young Anglican branches have nominated candidates for the 1953 Y.A. Queen contest. Heather Armstrong will represent Dubbo Y.A., and popular Nea Jordan, a former Y.A. from Gooloogong, will be the candidate for Y.A.'s at Molong.

MORE REGISTRATIONS

Among recent registrations received by the Anglican Youth Department at Bathurst for the current year, are the Y.A. branches at Molong, who have a number of Fairbridge Farm young folk in their branch, Eugowra, Dumedoo, Grenfell, Parkes, and Bathurst (Cathedral).

Former J.A. leader at Trangie, Colin McPherson, has been transferred to Springwood (Sydney Diocese), but before leaving the west registered himself as a Lone Y.A. Parishioners made a presentation to Colin recently, in appreciation for his many services to the Trangie church.

NATIONAL FITNESS

Clyde Cox, President of Sydney Y.A.'s, S. James, has been appointed delegate for the Bathurst diocesan Youth Commissioner on the Youth Council of National Fitness (Sydney).

TOMINGLEY Y.A.'s GIFTS

Typical of the action of many Y.A. groups in the diocese, Tomingley, Peak Hill, Young Anglicans this week forwarded to Bathurst their cheques for "Anglican Progress."

They sent £25 for the Ordination Candidates' Training Fund, £25 for the Children's Homes War Memorial Appeal and £10 for the Anglican Youth Department. Shirley McLean is the active Secretary.

MUDGE

Former Mudgee Y.A.'s, comprise most of the "red and white" town band members and when on tour always head towards the parish churches to re-new acquaintance with old Y.A. friends.

A group attended the Y.A. Ball at Leadville recently, and when in Orange a couple of weeks ago called in at the Youth Tea in Holy Trinity parish hall.

At Bathurst on March 15 they re-met many local Y.A. pals, and now are looking forward to the opening ceremony in connection with Coolah's new parish hall.

CARCOAR

Carcoar Y.A.'s, with keen Eric Ralphs as Secretary, are having quieter meetings during the Lenten season, with instructional and profitable evenings with their rector.

Their Y.A.P.O. writes excellent articles on their doings for the local Press. Ken Scott and

Barbara Cobb both gave talks at last meeting, dealing with journeys to other parts of Australia.

C.E.B.S.

With the Young Anglicans now well established in the diocese, attention is now being shown to the growing number of Junior Anglican, and Boys' Society groups.

Dubbo C.E.B.S. branch was the first of the boys' groups to be registered with the Youth Department. John Campbell has taken over the leadership from Charlie Hunt who is off on the C.E.B.S. Coronation Tour to Europe in April.

SOUTH BATHURST

South Bathurst, the newest Boys' Society branch, is also "in" officially with the Youth work of the diocese. The first group of members has been banded and registered.

They are led by a very keen young enthusiast, Arthur Wright, who has a second group of Cebbs under probation awaiting full admission.

BENDIGO

NEWBRIDGE

On March 3 the Reverend L. Marshall-Wood was inducted as Vicar of the Loddon Parochial District by the Bishop of Bendigo in the historic church of St. John the Evangelist, Newbridge.

Bishop Riley, who preached the occasional sermon, was assisted by Archdeacon Blennerhassett and Dean C. E. Hulley, of All Saints' Cathedral.

Afterwards, in the public hall, the rural dean chaired a public welcome to Mr. Marshall-Wood.

ASSISTANT REGISTRAR

Miss Lillian Doble, who has been clerk in the registry for six years, was appointed assistant registrar at the last meeting of the Bishop-in-Council.

EXAMINATION SUCCESS

The Reverend A. Harvey, who is the assistant curate at St. Mary's Church, Kangaroo Flat, gained first class honours in the recent Th.L. examination. He also was awarded the John Forster Prize for Greek.

SIMNEL CAKE

Mothering Sunday was celebrated throughout the diocese with the historic distribution of Simnel cake.

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CANBERRA AND GOULBURN

ALBURY

St. Matthew's Junior Church will shortly be electing its vestry and church wardens. It is hoped later to have a monthly Family Eucharist at 9.30 a.m. at St. Matthew's, so that members of the Junior Church may become familiar with the Holy Communion Service.

LAVINGTON

It is hoped to form a kindergarten and junior church at Lavington this year. Work among the children is at present being carried out by the superintendent, Mr. J. Tetlow.

JINDERA

At Jindera the children are to be invited to enrol in the Church Mail Bag School. Mr. Langshaw will be their supervisor.

The bishop is paying a special visit to Jindera on Sunday, March 29, to re-hallow the little Church of St. Paul's and to dedicate special gifts.

GIPPSLAND

QUIET DAY

The Mothers' Union Quiet Day and Conference will take place at Bishops Court on March 25. The speaker will be Dr. Kathleen Taylor. During the service the licensing of Deaconess Mavis J. Rogers as Presiding Deaconess will take place.

PRIMATE'S VISIT

The Primate will be the preacher at the Synod Service on April 14 in St. Paul's Cathedral, Sale. If time permits he will address the Synod the following morning.

MORWELL

The new church building at Morwell will be dedicated on March 28 by the bishop of the diocese. This is the third building to be erected in the Latrobe Valley area during recent years. It will be known as "St. Philip's on the Hill."

CONFERENCES

The Sale section of the World Council of Churches will conduct a primary producers' conference at St. Anne's School from May 8 to 11. The speakers will include Professor Wadham. A general invitation is extended to all farmers from near and far to attend.

A lay readers' conference will be held at the cathedral on May 24. At the service in the evening the lay readers will be (Continued on page 13)

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PASTORAL LETTERS

THE PART OF THE LAITY

The Bishop of Tasmania writes:-

My dear friends,—I have recently attended three gatherings in which the laity have predominated. The first was the Annual Conference of the C.E.M.S. in Tasmania. It was a live show in which men from different parts of the diocese took part.

As Anglicans in the fellowship of the C.E.M.S. they discussed two important and related subjects, viz., "The Church in Industry" and "The Church in Business."

The former subject was introduced by a young priest and the latter by a senior layman.

At this second session the chair was taken by the Mayor of the city and the meeting was open to the public. The result of that conference will not be known for some time. The members have gone back to their branches determined to do some serious study of the issues raised and to link their study with prayer, which should be related to their actions and attitudes as citizens.

The second gathering was the Church of England Council of Women which lasted for two days, including a quiet morning in the church. This council is made up of representatives from the parishes of all church work undertaken by women.

Short reports of the work were presented, giving a bird's eye view of women's diocesan activities which are many.

To administer the Sacrament to 120 women, who came from all over Tasmania, to share with them in three talks some of the deep truths of our faith and their implications for Church membership, and to lead their intercessions, was a joy and a privilege.

These two groups—the men and the women—gave me cause for thanksgiving and encouragement.

The third group in which lay folk predominated was a meeting of a Ruridecanal Conference. It was not well attended, and lacked purpose and enthusiasm, but we had some good discussions and frank speaking. The conclusion reached was that the R.D.C. could be an alive and effective body.

As you know, a Rural Deanery comprises a number of parishes in a particular area. There are eleven rural deaneries in Tasmania. The conference consists of the clergy, lay readers, church wardens, lay representatives of Synod, members of parochial councils, superintendents (and teachers) of Sunday schools, and representatives of the Church of England Council of Women, and any other church workers the Rural Dean may invite.

The objects of the conference as stated in the Year Book are:—(a) the edification of the members; (b) the maintenance and extension of the Church's work and influence within the Rural Deanery; (c) to stimulate interest in and disseminate knowledge about the diocese, its needs and possibilities.

The Church of England offers plenty of scope for active participation by the laity in association with the clergy, in the maintenance and extension of the Church's work and influence in the community.

The vestries and parish councils are elected bodies. Their functions are set out in the Vestries Act. The Ruridecanal Conference under the chairmanship of the Rural Dean extends the circle of influence to an area wider than the parish.

The Synod, which is made up of elected representatives of the parishes together with the clergy, under the presidency of the bishop, is both a consultative and legislative body. It comprises and co-ordinates the work and influence of the Church throughout the diocese of Tasmania.

It seems to me, as I have said, that this plan of widening spheres of activity offers plenty of scope for co-operative

work and witness by clergy and laity.

In the past the parish has been the unit of worship and work, and even in the rapidly changing pattern of society may continue to be so, at least in the country.

Launceston has just completed its first century of local and municipal government. It is the record of splendid progress made by citizens who have given ungrudgingly of their voluntary services to the community. The Church's system of organisation—vestry, Ruridecanal Conference, Synod—is analogous to that truly British type of self government.

Two things are necessary for the maintenance and extension of the Church's work and influence in the community.

The first is a renewed belief in and loyalty to the Church of England in which we are baptised, confirmed, married and buried, and in whose worship we learn our duty towards our God and our neighbour.



The second is a renewal of genuine and active faith in God, The God and Father of our Lord Jesus Christ. Our Father—to whom we owe obedience and worship and service and love; Who made us and the world in which we live, Who has a plan for His world and for each of us in it and a plan beyond the grave. Let our worship in Church and at our bedside be genuine, real and personal, then our organisations—vestries, ruridecanal conferences and Synod will come alive, and the Church will become the focal point in the community—the fellowship in which all will desire to participate. It is not that yet. Why not? Who's to blame? God and His plan for man? Or man in general—or you and me? "Receive Thy Church O God, beginning with me." Recall to God, 1951-1953.

Yours affectionately,

Raymond C. Gurnea

WHAT IS CHURCH DOING ABOUT....?

The Bishop of Rockhampton writes:-

As I move about from place to place in my extensive field of labour I am often subjected to a broadside which takes the form of the question, "What is the Church doing (or going to do) about this or that?"

The Church can bear criticism, but this question is not always justified.

Leaving aside the obvious fact that her manpower and material resources are painfully inadequate, and also the fact that the critics themselves usually do little or nothing to strengthen her hands, I am driven back on the fundamental question, "Is being or doing the Church's primary function?"



If I had to put an "x" in the square opposite one or the other my vote would go to the verb "to be".

I well know what S. James says about "faith without works", but many people quote him to-day as though he upheld works without faith. Nothing could be further from the truth, and this is just another example of the danger of quoting Biblical texts apart from their context.

The "Bishops' Pastorals" in the New Testament (including

S. James) are much more concerned with matters of faith and moral character than with the practical results arising from these.

In this age of Dollars and Doings the Church may be entitled to take such care over her fruits that she neglects her roots.

Perhaps I have been driven to think upon these things through my recent association with the building of new churches. I have found tremendous enthusiasm and generosity, both of labour and money, for these projects, but a disappointing use of the churches when built.

Some fondly imagine that the attraction of a new building will bring more people to church. More weddings, perhaps, more communions, I doubt it. When local enthusiasm causes a church to be built in the bush I then have the problem of finding the priest who can give regular ministrations in it and around it.

We rejoice in the knowledge that the Primate and Mrs. Mowll will visit Rockhampton on April 17 for the purpose of presenting the challenge of S.E. Asia.

It is their second visit within a year, and we are most grateful to them for coming again so soon. The growing together which is apparent in the Australian Church is in no small measure due to our present Primate.

Yours sincerely,

+James Rockhampton.

ROMANS ENVY ANGLICAN LITURGICAL PRACTICE

BY THE BISHOP OF BALLARAT

"It looks as though the time is not far off when Anglicans at home, and in the New World, will have to make up their minds about aping Rome's aping of Anglicanism."

This statement is from an issue of the "Church Times" that arrived from London recently. The reference was to the Liturgy.

Our Anglican Liturgy is based upon the Order used by the Church Universal. It was reformed and translated into English under Cranmer "a supreme liturgical artist," to use A. G. Hebert's description of him.

When the Service was in Latin, and mostly inaudible, the people had grown into the habit of neglecting to follow the service. Cranmer gave us a service in which the people were to share.

"Ever since," to quote Hebert again, "The Prayer Book has held its ground firmly in the Anglican Communion by its own inherent merits."

We are thankful for the effect the Anglican revival of last century has had upon our forms of worship. It increased liturgical interest and opened up to Anglicans the treasures of other communions. But some people made the curious mistake of becoming ashamed of their own Anglican inheritance.

Most of us have met the type of person who avers that we must ape the Roman Mass because it is a living rite, while our Anglican rite has been static for hundreds of years.

It used to be not uncommon to hear this said in England. However, last time I was in England I noticed that, if it was said at all, it was said with the soft pedal on.

Father Ronald Palmer, an Anglican priest belonging to

the Society of S. John the Evangelist in America, is reported to have said dryly, when he heard of this suggestion, that it would be a shock to some Anglicans if Rome decided to meet this demand by moving the Gloria to where it is in the Anglican rite!

Another recommendation made by these Roman Scholars is that the Mass should end with the priest's blessing and that the grading of the last Gospel should be discontinued.

From France we learn that there is a longing for simplicity. There is an endeavour to make the 9 a.m. service a great "Mass of the Parish Community," with the collects, epistle, and gospel read in the language of the people, with all of the prayers spoken clearly and audibly, with the people playing a real part in the service, instead of being just listeners to something that the priest is doing at the altar.

These, surely, are some of the very principles that the English reformers worked on.

The amazing thing is that there should ever have been even a few Anglicans who did not know, as Rome seems now to be discovering, that the English reformers were on the right lines and did a pretty good job.

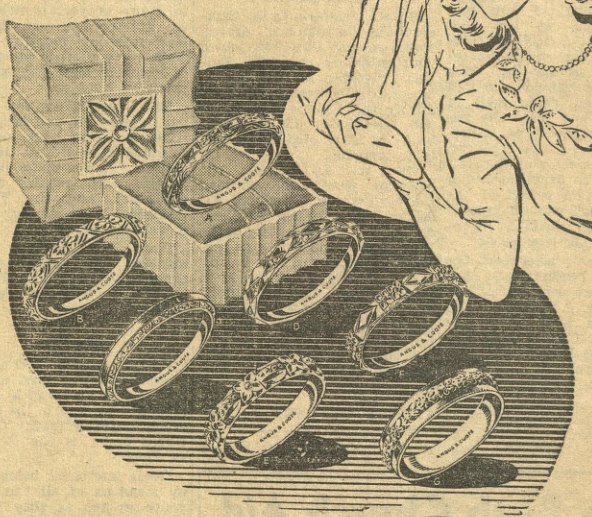
It is a sign of the times that such a paper as the "Church Times" should publish such a statement as this.

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DIOCESAN NEWS

(Continued from Page 11)

commissioned for their work and issued with the badge of office.

KORUMBURRA

The new parish hall at Korumburra was dedicated by the bishop on March 14. The attendance was about 400.

Prior to the service the builder, Mr. W. H. Fisher, handed over the building to the rector, Archdeacon H. H. Ham. The church wardens then requested the bishop to dedicate the building. It is to be known as S. Paul's Parish Hall.

The bishop congratulated the rector, wardens and vestrymen and the parishioners on erecting the best parish hall in the diocese.

GRAFTON

TEACHERS' SERVICE

A Teachers' Service was held on Thursday, March 19, at 7.30 p.m., in S. Andrew's Church, Lismore. It was sponsored by the Ministers' Fraternal in co-operation with a special committee of teachers.

The lessons at Evensong were read by Mr. Gelfins, Area Director of Education, and Mr. Searle, president of the Teachers' Federation. The Bishop of Grafton was the preacher.

This was the first occasion such a service has been held in Lismore, but it has been the practice to hold a service at the high school at the beginning of each term.

MEMORIAL LIGHT

At the invitation of the president and members of the Lismore sub-branch of the R.S.A.I.L.A., the bishop will dedicate the Perpetual Memorial Light at the War Memorial Baths to-day at 7.30 p.m.

APPOINTMENT

The Reverend Roland Bigwig, who was ordained deacon in S. Paul's Cathedral, London, last year, is expected to arrive from England after Easter. He will be attached to S. Andrew's, Lismore, as a second assistant curate.

PARISH HALL

The foundation stone of the Murwillumbah Parish Hall will be laid by the bishop on Sunday, March 22. This building is being erected at a cost of £10,000, most of which is already in hand or promised.

NEW RECTORY

The appointment of a successor to Canon W. Hopwood Evans as Rector of Tweed Heads has been held over pending the erection of a new rectory. This is now well under way and the Presentation Board has already met to consider a nomination.

NEW CHURCH

Progress is being made with the building of a new church at the seaside resort of Nambucca Heads. The old church was quite inadequate for the congregations there. The Rector of Nambucca Parish, the Reverend J. Winslow, has returned to Macksville after being on sick leave, and will take the services on Sunday. Canon Dickens, who is living in retirement at Nambucca Heads, and the Reverend L. A. Pappill, Rector of Bowraville, have been deputising in the rector's absence.

LADY DAY

The annual women's services arranged by the Mothers' Union will be held on March 25 at Casino, Grafton, Kempsey and Port Macquarie. At Casino the bishop and Mrs. C. E. Storrs will be present.

PERSONAL

Archdeacon O. N. Manny has left Coff's Harbour for a course of treatment for his war injury at 113th A.G.H. The Reverend C. R. King is acting as his locum tenens.

The Reverend F. A. Reid, Rector of Central Macleay, has accepted a living in the Bathurst diocese. He will be leaving Smithtown at the end of this

month. Mr. Reid has been rector since 1938 and was on active service as chaplain in the A.I.F. from 1941 to 1943.

The Reverend D. C. Clout has returned from Korea and is at present chaplain at the Army Training Camp, Maroubra. The Reverend L. R. Crossman, Rector of Bellingen, is still on the sick list and has not yet been able to return to duty.

Miss Phyllis Cullen was commissioned as Sunday school organiser for the diocese by the bishop in Christ Church Cathedral, Grafton, on Thursday evening, March 12.

At its meeting the same day the Diocesan Board of Education approved of Miss Cullen's suggestion to inaugurate a teachers' fellowship and to establish a book stall at Church House.

MELBOURNE

ENGINEERS

At S. Paul's Cathedral on Sunday, March 15, the annual service of the Institution of Engineers (Aust.) was held. The president of the institution, Mr. L. R. East, read the first lesson, and Mr. C. E. Moorhouse, chairman of the Melbourne division of the institution, read the second lesson.

CORONATION MUSIC

On Sunday evening at the cathedral, the Bishop of Geelong spoke on the subject of Coronation music. At the conclusion of the service a selection of Coronation music was played by the organist, Mr. Lance Hardy. The music was by Redford, Handel and S. S. Wesley.

VICARAGE, HOSTEL

On March 14 the archbishop dedicated a new vicarage at Berwick.

On Sunday at 3 p.m. he laid the foundation stone in the new hostel at S. John's Boys' Home, Canterbury.

S. AIDAN'S

S. Aidan's, Northcote, which was burnt by fire last June, had the foundation stone of the new building laid on Sunday by the Reverend J. O. Hughes. Mr. Hughes is in his 91st year. He was made curate of S. Aidan's after he retired from the Education Department in 1928.

BADMINTON ASSOCIATION

The Anglican Badminton Association had its General Meeting at S. Bartholomew's, Burnley, on February 24.

The Archbishop of Melbourne has graciously accepted the office of Patron and the Bishop of Geelong, Vice-President.

The association expects a very good season and any Anglican Parish wishing to start a club or enter a team may contact Mr. G. A. Halliday, 416 Swan Street, Burnley, telephone JB1884.

LUNCHEON

Mr. A. R. Whatmore, inspector general of the Penal and Gaols Department, was the guest speaker at the C.E.M.S. monthly luncheon in the Chapter House on Tuesday. This is the 11th year of these luncheons. Tuesday's was the first for the year.

LEAGUE OF YOUTH

The silver jubilee of the League of Youth was celebrated last week-end. At S. Jude's, Carlton, on Saturday, Dr. Hannah was the speaker in the afternoon. There was a birthday tea, followed by a Communion Service at 7 p.m. The preacher was the Reverend T. W. Hewitt, from Gippsland.

MISSIONARY LEAGUE

The Missionary Service League reunion was held at S. Hilary's, Kew, on Saturday. The speaker in the afternoon was Miss Lee Appleby. There was a service of Holy Communion at 7 p.m. The preacher was the Reverend C. H. Nash.

NORTH QUEENSLAND

YOUTH SUPPORT

The diocesan secretary has just received from the combined youth organisations of the Parish of Mackay the sum of £150, the first of the annual contributions promised by them to the Diocesan Fund for the training of Ordinands. This is a splendid achievement and it is hoped that it will bestir the young people of other parishes to similar effort.

Parishes are now getting into the swing of the year's work. Hughenden, Ayr, and Ingham will soon be building their new, permanent churches.

The new King George V. Memorial Building at S. Mary's School, Herberton, will be ready for opening in May. The new Brotherhood school at Ravenshoe, already in action, will have its buildings completed soon. The S. Anne's School League are making plans to add to the Building Fund which grew so well by their efforts last year. During the Christmas holidays, Townsville men spent many hours at S. Anne's under the direction of Mr. Smith, chairman of the league. Their work with scrapers and paint-brushes has brightened up several parts of the school.

The interior of the chapel, which was professionally painted, has also been much improved. It is felt that the work project at S. Anne's may well pioneer the way for similar ventures: the saving in labour costs makes limited funds go much further, and it allows men to have a personal share in the welfare of Church work. Blisters offered up make very good prayers.

BIOGRAPHY

The biography of Bishop Feeham is proving to be something of a best seller both within the diocese and outside it. The diocesan secretary has warned those who want copies that only a limited edition has been printed and that it would be best to order copies without delay.

NEW BISHOP

Preparations are in hand for the enthronement of the new bishop on S. George's Day, in the Cathedral Church of S. James.

This ceremony will take place on the evening of that day, and it is expected that there will be a large congregation drawn from many places in the diocese.

At six a.m. on the following day, the new bishop will be the celebrant at High Mass, assisted by the diocesan clergy. Townsville Anglicans will welcome him at a function at S. Anne's School on Wednesday of the following week.

A series of welcomes by his people throughout the diocese will be arranged as he goes round it on his first tour.

PERTH

MISSIONS TO SEAMEN

The Reverend H. W. Coffey arrived from England early this month to take up duties as Port Chaplain at the Missions to Seamen in Fremantle. Mr. Coffey was R.N.V.R. Chaplain from 1941-1947, and since then has been Rector of Milltown, Portadown, N. Ireland.

W.R.A.A.F.

Flight-Officer Brett of the Air Force station at Pearce has been chosen to lead the Contingent of W.R.A.A.F. in the Coronation Procession, F.O. Brett comes from the parish of Dardanup.

INSTITUTIONS

The Reverend H. W. Sanderson and family arrived from England on March 6. Mr. Sanderson was instituted Rector of Corrigin on the 9th.

He was formerly vicar at Chell, Stoke on Trent, Staffs, England.

The Reverend J. H. Pickering, formerly Rector of Boulder, in the Kalgoorlie Diocese, has accepted the living of Bruce Rock, a parish in the wheat belt. He was instituted at S. Peter's, Bruce Rock, early in March.

SYDNEY

C.M.S. "DISMISSAL"

The Reverend N. and Mrs. Gelding, and the Reverend R. and Mrs. Fraser will be farewelled in the Cathedral, on Monday at 7 p.m. Both families are leaving for Tanganyika.

Afterwards, in the Chapter House at 8 o'clock, a Valedictory will be accorded Mr. G. R. and Mrs. Harris, who have served C.M.S. amongst the aborigines for the past twenty years. The Reverend J. B. Montgomerie will show films of aboriginal work.

FAREWELL AT GLEBE

After twenty-five years' service as Rector of S. John's Bishopsthorpe, Glebe, the Reverend J. P. Dryland was farewelled at a combined Church and civic gathering in the Parish Hall.

Distinguished visitors were the Lord Mayor and the Federal member of Parliament for the district.

Grateful reference was made to the helpful ministry of Mr. and Mrs. Dryland, the thanks of the parishioners being expressed by a gift of flowers and a brooch to Mrs. Dryland, and a wallet of notes to the retiring rector.

On Thursday, March 19, the Reverend J. P. G. Olds, formerly Rector of Annandale, will be inducted to the parish.

NATIONAL MISSIONARY COUNCIL

The Biblical reminder, "Not by might nor by power, but by My Spirit, said the Lord," might have been the theme at the annual conference of the National Missionary Council at Gillsburg last week.

In some ways more of a retreat than a conference, this gathering is expected to mark a new beginning in missionary co-operation. A stirring paper by Bishop G. H. Cranwick brought delegates from the Mission boards face to face with the wastefulness and contradiction of divided missionary effort.

Other speakers explored questions related to the sources of our missionary message and the challenge of missions to the Church as a whole.

The archbishop appealed for support from each mission board and society for a new venture in the outreach of missions, designed to evangelise areas in South-East Asia where the opportunities and needs of the day seem to meet.

The annual conference is usually given to a consideration of the work and fields of the various missions; this year the delegates grappled with the fundamental questions of Christian missions as these are related to the situation in the world today.

ARNCLIFFE DEBT CAMPAIGN

The Rector of S. David's, Arncliffe, the Reverend C. M. Gilhespy, announces that gifts during February amounted to £36/16/- . The aim is £100 in February and March, to help in clearing off debts on the church. During the past three years over £550 has been raised for the purpose, and a further £63 is needed before the end of March.

SERVICES AT S. MICHAEL'S

The Rector of S. Michael's, Flinders Street, the Reverend R. N. Langshaw, is preaching two series of sermons during Lent. His subjects next Sunday will be: Morning Service, "Be sure your Sin will find you out," and, at the Evening Service, "Why is the World in such a Mess?"

C.M.S. OPPORTUNITIES

The Church Missionary Society is appealing for special funds, to enable the Society to answer the archbishop's appeal for an extension of its operations into Malaya, Borneo, and Dutch New Guinea.

The general budget of the Society still requires large gifts if the sum required for work to which the Society is already committed is to be secured. £29,000 of the year's budget total of £46,000 is still to be raised.

YOUTH CHAPLAIN AT AUBURN

At a Fellowship Tea at S. Thomas', Auburn, on Sunday, the Reverend Arthur Deane, Chaplain for Youth, will speak to the young people. He will also preach at the service following the Tea. Mr. Deane has recently returned from India, and has a thrilling story to tell of the World Conference of Christian Youth at Travancore.

SEAFORTH PROGRESS

At S. Paul's, Seaforth, special efforts have been made to raise funds for repairs and renovations to the Sunday school. A Popular Doll Competition raised £284 recently, and a film screening next Friday, March 27, is intended to secure further funds.

On April 18, a Horticultural Show in the school hall will be conducted with the assistance of the Royal Horticultural Society of N.S.W. There will be stalls at which goods will be offered for sale.

The energetic organiser behind these efforts is Mr. Vince Rowe, who was similarly engaged at Holy Trinity, Bexley North, before removing to Seaforth.

ANOTHER FETE AT KOALA FARM

More than £300 was raised last November for the Aborigines' Hostel Fund by the Aborigines' Advancement League, assisted by Women's Groups of the Churches, the W.C.T.U. and by the Apex Club.

The fete became possible through the courtesy and generosity of Mr. A. K. Minchin, through whom the Koala Farm, a very sympathetic and helpful staff, the camel, ponies and gate takings were all placed at the service of the League. As the event was marred by pouring rain, Mr. Minchin promised another day before the summer ended.

Now that he has been granted a further lease of the Farm area in the North Parklands for twelve months, Mr. Minchin has repeated his generous offer, to which his staff has agreed and the league has readily accepted.

Another fete will be held on Saturday, March 28, from 10.30 a.m. to 5 p.m.

Gifts of cake, sweets, produce and hand work will be very much appreciated, especially as the time is unavoidably short. They may be left at the W.C.T.U. by March 27, or at the Koala Farm on March 27 or 28.

SUNDAY SCHOOL TEACHERS' SERVICE

The third Annual Lenten Service for Sunday school teachers and all interested in religious education has been arranged by the Board of Education for Friday, March 27, at 8 p.m. in S. Andrew's Cathedral.

The preacher will be the Reverend A. A. Langdon, Director of Education, Diocese of Sydney.

This service gives Sunday school teachers the opportunity of coming together to worship, to pray for their common task, and to dedicate themselves to the Master whom they represent week by week to girls and boys in our Sunday schools.

The attendance in the two previous years has been very pleasing, and the service apparently meets a need. It is hoped it will become increasingly a source of power and encouragement in the lives of all Sunday school teachers.

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TASMANIA

CIVIC SERVICE

In connection with the centenary of municipal government in Launceston, a civic service was held last week at S. John's Church. The mayor, aldermen, and council officers attended. The occasional sermon was preached by the bishop.

LILYDALE

More than £40 was raised for the European Flood Relief Fund through the efforts of the Lilydale parish Women's Guild. The Reverend Harold G. Biggs and Mrs. Biggs, of Lilydale, are receiving congratulations on the birth of their son, Christopher James.

PASSION PLAYS

A series of four short Passion plays presented in Holy Trinity Church, Launceston, on Wednesday evenings in Lent have created much interest and have been well attended. The actors came from the parish church and the branch churches at Ravenswood and Holy Family, Invermay. The Reverend Russell Davis, assistant priest at Holy Trinity, wrote and produced the plays specially for the presentation.

S. PETER'S, SANDY BAY, HOBART

PARISH CONVENTION

A successful parish convention has just been concluded at S. Peter's, Sandy Bay. The rector is the Reverend F. Maling.

The convention leader was the Reverend Neil Chambers, and the Reverend George Christopher and the Reverend K. Skegg assisted.

The convention had as its purpose the restating of the position of the Church in the community.

Opening with a special service on Sunday night, February 22, the convention continued each night and finished at Evensong on Sunday, March 1. The Bishop of Tasmania was the speaker at the opening service.

Community representatives attended and took part. They included: the Government, Mr. A. J. White, M.H.A.; Lord Mayor, Mr. R. O. Harris; Law, Mr. Justice Gibson, LL.M.; Employers, Mr. A. R. Park, M.H.A.; University, Mr. P. Scott, M.Sc.; Police, Sgt. T. G. Stewart; Employees, Mr. C. Pelham, Secretary, Waterside Workers' Federation; State Education, Miss G. Fulton; Drama, Miss E. Gibson, and Music, Mr. E. Carson.

The week-night meetings were attended by an average of 40 parishioners.

Sessions were held on "Our Heritage in the Anglican Communion," "The Doctrinal Heritage," "Ourselves and Sin," "Ourselves and God's Remedy."

(Continued on page 14)

PAGEANTRY! HISTORY! DRAMA!

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THE SECOND DEADLY SIN: AVARICE

The word "avarice" means to want with terrible urgency, or "to pant after." So an avaricious person is one who is determined to get hold of something, and once he has got it, to hold it without sharing it.

The best description in literature of this kind of person is given us by Charles Dickens in his "Christmas Carol" where, you will remember, he says that Scrooge was "a squeezing, wrenching, grasping, scraping, clutching, covetous, old sinner . . . Hard and sharp as flint, from which no steel had ever struck out generous fire . . ."

That's what can happen to you when the desire to get takes charge of your life and becomes the ruling passion. The Scrooges of this world are, I hope, limited in number. But something of the spirit of Scrooge can and often does get into every one of us. And when it does it kills generosity.

Because it kills something really fine in us, avarice is rightly regarded as deadly. The wise old churchmen placed it high in the list of the Seven Deadly Sins.

WARTIME HOARDER

It is, of course, possible to want many things, to hoard them and hold them tight. Excessive desire is not confined to any one thing. We may pant after power. We may seek to hoard affection, selfishly desiring to grasp all the attention and love of a child or a friend. I have known avaricious sportsmen who so urgently wanted to collect records or prizes that they lost all sense of sportsmanship. And we are all familiar with the hoarder of wartime whose acquisitive instinct goes all haywire till he wouldn't share a packet of cigarettes with his best friend. There is no limit to the object of excessive desire.

But most of us, I think, connect the word "avarice" with money-grubbing. And rightly so. For money is the means to many other things. It gives us power.

So we had better think for a moment of avarice as it is associated with money and money-making.

MONEY

All kinds of criticism have been levelled at money from the days of Aristotle, the Greek philosopher, down to the present day, when we are probably more alive to the significance of money than, perhaps, at any other time in history. "Money talks," we say, or "Money is power." "Money is a god," says somebody else. H. G. Wells is really rude on the subject. "Money," he writes, "is a born perversity, the science is a corrupting science, and its practitioners should work with rubber gloves."

When we turn to the words of Jesus we find that he has more to say about the dangers attending the getting of money than he had to say about any other human desire. Indeed, Jesus appeared to be far more concerned to warn people about this particular danger than the did about the aberrations of sex. "You cannot serve God and Mammon," he said, and "Mammon" included the desire to get things, especially money.

We are all familiar, too, with S. Paul's warning to Timothy—"the love of money is the root of all evil," though a very frank if somewhat cynical member of my study group said he preferred to render the text: "the lack of money is the root of all evil."

One thing is certain: money is a major problem, and the desire to get it and hold it at whatever cost is fraught with all kinds of dangers both for you and me, and for our society. The deadliness of avarice reveals itself with startling clarity in our pursuit of money.

IS MONEY EVIL?

Here we should pause for a moment and ask a question: Is it wrong to want money? Is the desire in itself evil? The answer can be given easily enough if I ask another question: Is it wrong to want food and shelter? Perhaps there is

no need to spend much time answering this last question. We must have food and shelter. They are conditions of reasonably good and happy living. So we all need money.

For money gives us claims on goods and services; it is the accepted medium of exchange, a convenient instrument by means of which people carry on their activities as producers, sellers and consumers. Money is a claim on the community's resources. I know of nothing in the Bible or in the teaching of the Church derived from that book that would make us think of money as evil in itself.

The late Studdart Kennedy, a famous padre of World War I, said that "there is no greater blessing, nor anything more beautiful than a sound and stable money system."

He was right. For the wise ordering of a community's money system makes for a true appreciation of human need and human worth. No, there is nothing wrong in wanting money any more than there is anything wrong in wanting food, clothing, shelter or human companionship.

The desire is not an evil. "Your heavenly Father," said Jesus, "knoweth that ye have need of all these things."

PREMIUM ON AVARICE

We really come to grips with the problem of money—and of avarice—when we consider its true purpose. Money is the creation of man for his own use. It is an instrument, a piece of complicated machinery devised to serve human need.

Now, one of the fundamental teachings of the Christian Faith is that things are means, not ends. Things are made for man, not man for things. Money is a thing, and it is surely God's intention that it should be used for man's welfare and the satisfaction of his needs.

But what have we done with money? We have made it a god. "Instead of being considered as a mere feeder enabling a living organism to procure necessary material, equipment and replenishing, money has come to be considered the living organism, and the undertaking with its human activities as the feeder and instrument of money . . ."

In other words, the making of money has become an end in itself; man is subordinated to a thing. That, perhaps, is the greatest condemnation of our present economic system. It puts money-making before human welfare.

This is sheer idolatry of the worst kind. And it places every one of us in the invidious position where we are almost compelled to bow to the god or go out of business, or starve.

The very structure of our modern economy puts a premium on avarice. We feel we must get, even hoard, or go down. When self-preservation is threatened the fires of generosity are dampened, if not extinguished.

WORKERS EXPLOITED

This attitude towards money as a commodity to be bought and sold—like wool or coal—has placed tremendous power in the hands of those who control it.

As the present Bishop of Armidale says in his Moorehouse Lectures: "The control of money in private hands has meant exploitation of the working man, it has meant the deliberate encouragement of wars for the sake of profits, it has perverted men to put their own wealth before their country's

This is the second of a series of articles on the seven deadly sins.

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

Next week's article is "Sloth."

wealth, it has caused booms and been utterly unable to prevent depressions.

"Indeed so mighty has been the power of the human god in wrecking our modern life that multitudes have come to believe that a money system alone, if rightly devised, would put an end to all our ills."

I might add, with the bishop, that we require more than a change in our money system before we can hope to put an end to all our ills.

But I do suggest that if we are to deal with the deadly sin of avarice we must think seriously about the way we regard money, the use to which we put it, and the power it gives to a limited number of men to determine the happiness of countless millions.

BUSINESS ETHICS

The Christians of the first few centuries did some hard—and unpopular—thinking about this very thing. They refused to receive for God's service—especially the relief of the needy—anything made from morally doubtful trades, or to accept as members those who persisted in them.

Any forms of industry felt to involve over-reaching or oppression of persons were condemned. Among the forms of tainted money the Church reckoned usury, mainly having in mind the poorer class of borrower in time of distress, who could ill afford to pay the high current rate of interest, and often fell as a debtor into the power of the lender.

Later on, the Medieval Church worked out a fairly comprehensive and detailed system of checks upon the use of money. It issued a code of business ethics, fixed what was considered a just price for the payment of goods, and in other ways sought to set bounds to avarice.

I mention these attempts to create an attitude towards money because I believe that if we are to deal realistically with the present disease of avariciousness we must reckon with the social and economic structures in which you and I have to struggle to maintain a precarious hold on morality.

It's useless telling people "be good" when the very structure in which they have to live puts a premium on evil. The structure itself calls for radical overhauling. At least one way—though by no means the only way—of stopping us from becoming a nation of money-grubbers is the arousing of a Christian conscience strong enough to remove present temptations to excessive hankering after money.

Unless we bestir ourselves and do something about our attitude towards money we shall witness an increase in the growth and spread of what has rightly been called an "acquisitive society."

GAMBLING

Perhaps the most glaring example of this acquisitiveness—one you all know only too well—is found in the prevalence of gambling. This subject is a thorny one. I know that. There are, to be sure, degrees of gambling.

But no one will deny that gambling has now become so widespread as rightly to be regarded as a social disease. This disease is the desire to get something without making an equivalent contribution.

It can be defined as a transaction between two parties whereby the transfer of something of value is made dependent upon chance, in such a way that the whole gain of one party equals the loss of the

other. It is therefore getting without equivalent giving. And that leads to avariciousness. It is all very well to say that gamblers are free with their money. But it isn't their money.

They haven't given something in return for it. And there isn't much virtue—if any—in being generous with the other chap's cash!

I realise, of course, that gambling is wrapped up with the feeling of insecurity and cannot therefore be dealt with realistically apart from other social problems. But I believe that we must face the problems posed by the spread of gambling in the light of our idea of money as an instrument to be used in man's—and therefore God's—service.

If we don't tackle it firmly and wisely we shall witness the slow but sure decay of the spirit of generosity. For the spread of gambling is inevitably accompanied by a tightening of our purse-strings as we seek to get and hold and hoard.

FEELING OF DIGNITY

Now, let me bring this matter right up to our own doorstep! What can you and I do about avarice? I have mentioned the need for thinking over the things in our society that set a premium on avarice.

But what can we do as individuals to avoid falling into this deadly sin? Well, some of you may remember your Catechism—the one in the Anglican Book of Common Prayer.

Part of that wise teaching deals with our duty towards our neighbour and tells us that it is our duty "Not to covet nor desire other men's goods; but to learn and labour truly to get mine own living . . ." The cure of avariciousness is—work. Here, again, society may make it hard for us to do what we want to do.

But as far as we honestly can the duty of every Christian is to give measure for measure, work for pay (and, of course, pay for work), and to use whatever skill of hand or brain in contributing to society.

Idleness feeds the desire to get without work. The cure for diseased desire is found in a philosophy of work that gives us a feeling of dignity, a sense of responsibility, and a pride in the things we have lawfully gained by our own efforts.

DIOCESAN NEWS

(Continued from page 13)

"Overhauling Ourselves and our Christian Technique," "Plan of Reaching Out to the Folk in the Parish."

Extensive use was made of the Book of Common Prayer. The evangelistic section was especially useful.

WANGARATTA

C.E.B.S. ANNUAL MEETING

The annual meeting of the Church of England Boys' Society in the diocese of Wangaratta was held in the Wilcox Hall, Wangaratta last Friday night, February 27.

Delegates from Chiltern, Rutherglen, Shepparton, Wangaratta, Wodonga, and Yarravong were present, and the election of diocesan office bearers for 1953 resulted as follows:

Chairman, the Reverend R. North. Secretary, Mr. J. H. Hutton. Treasurer, Mr. B. F. Lynas. Executive member, the Reverend C. J. Colish.

The annual rally and athletic sports for the diocese will be held at Wangaratta on October 3.

An insurance policy has been taken out covering all Cebes in the diocese, which will provide compensation for any accidents happening to C.E.B.S. boys while in the care of their leaders at branch meetings or other C.E.B.S. activities.

SOME FLOTSAM OF REVOLUTION

AFTERMATH OF WAR

By ARCHDEACON W. ASHLEY-BROWN

At the end of the first World War I was in spiritual charge of the great Deolali military camps on the Ghats above Bombay. Through these passed a quarter of a million men associated with the various Eastern campaigns. It was a great experience of the truly Catholic possibilities of the Church of England.

In my garrison church we ministered, in their own tongues, to detachments of French-speaking Anglicans from Mauritius, Urdu, Tamil and Marathi-speaking Indian soldiers, and a body of splendid cadets from South African schools destined to be officers in The King's African Rifles.

I remember a Communion service at which were present, besides hundreds of our own English officers and men, their wives and nursing sisters, Greek, Russian and Syrian Orthodox, Marathi, Tamil, Urdu and Gujarathi-speaking Indian Christians of the services.

But the highlight of my experience was the Russian community.

This was made up of officers and their families, who had originally served with Denikin and Wrangel in the last hopeless stand against the Bolsheviks. Defeated and dispersed, they trickled through Asia in a nightmare exodus and finally became guests of the British Government in our Deolali camps.

They were all Russian Orthodox and the Archbishop of Canterbury wrote me about them. I had already made contact. They accepted me very lovingly as their own priest.

Their hutments were near the garrison church. They were sometimes an embarrassment, but they loved the baptisms and churchings, and, indeed, all services except the very early ones!

Some London soldiers during the war had presented a set of Stations of the Cross. My Ulster orderly was very scornful of the habit of the Russian ladies of burning candles before what they treated as ikons.

But on the whole the keenness of the Russians had a good influence on the more phlegmatic British Christians!

I quite enjoyed my role as Russian "pope." Then came news that the British Government had arranged their deportation to Stamboul and Shanghai.

CONFESSIONS

A deputation of officers asked for a Corporate Communion before they separated, never to come together again. We arranged this for S. Matthew's Day, 1921.

The question arose about confessions. They wanted this before communion.

A very few spoke English, but they all spoke French. I had to warn them they must speak very slowly and very, very simply. We managed.

I believe their good intention and my own sufficed, for the all-loving Saviour is the real priest in all our sacraments.

We made great preparations for the service. They rigged up an "iconostasis" before the High Altar. A "working bee" of men and women who spoke English translated the "common" parts of the English Liturgy—the Confession, Creed, Gloria and Sursum Corda—into Russian. This was duly typed and duplicated by sympathetic orderly room clerks.

It was a wonderful service. A Russian officer read the Epistle and Gospel in Russian, and interpreted my very brief sermon.

During the administration of the Sacrament three details which I knew of from my Greek experience seemed startling in actual practice in an Anglican church.

They all stood at the altar rails to receive. They held their infants up to communicate. They crossed themselves from right to left.

The service was charged with emotion. They had lost all except their honour. They were to separate into the unknown.

That evening before the troop train bore them away their senior officer and a couple of his colleagues called to thank me for their festival. The colonel was a splendid old Christian gentleman, a Baltic baron.

LETTER OF THANKS

I said to him: "My colonel, I have seen you, the only Russian, at every early communion I have celebrated in the church since you came here. But today you knelt in the back pew and did not make your communion. What was wrong?"

He smiled. "You see, Father, I am really a Lutheran. But long ago when I was at the London Embassy the Bishop of London gave me permission to communicate at your altars. It is a great and holy privilege. But all these people are Russian Orthodox. If they had seen me, a Lutheran, communicating at your altar it might have spoiled the service for them."

RUSSIAN GRATITUDE

Before they left my study he said, "As you know, we are very poor now and can only give you this letter of thanks."

I saw one of them again—a taxi driver in Paris. But I got vague news from some White Russian sailors who travelled with me to Gibraltar in 1943, in the Polish ship "Leche."

Here is the text of the Russian letter of thanks. I will not give the 38 signatures, for obvious reasons.

"From

The Russian Community, Deolali.

To

The Chaplin (sic) Deolali. Revd. Sir,

We the undersigned members of the Russian Community at Deolali beg You to accept our deepest thanks for Your paternal kindness and care which You showed us here far away from our Holy Church and beloved Country.

God bless You for Your wishes, and when that day of the Great Resurrection of Russia will come we all members of this little Community together with our thankful prayers to Lord's mercy will again remember, You Revd. Sir, who gave us a day of bright joy in our sorrowful exile far away from our native land.

God bless you.

(Here follow the 38 signatures.)

Deolali, 21th (sic) September, 1921."

TWO HUNDRED IN THE CAST!

"THE FAITH OF OUR FATHERS"

MUSIC BY BACH, HANDEL, BEETHOVEN, MENDELSSOHN

A PARSON'S DIARY

Monday

A young Roman Catholic naval rating, at home on leave, called at the Rectory this afternoon and asked to be received into the Church of England. His leave had just started, so that I was able to arrange for him to receive the necessary instruction and be admitted as an Anglican before he returns to his ship. He was anxious for these arrangements to be made because he will sail for overseas shortly and be away for a year.

Only a fortnight ago two other adults were received into our Church from the Church of Rome. The process is one that has been going on quietly for over four years in the parish. Two years ago I received into the Church a woman who brought her five children with her. Just previously she had taken two or three of them away from the local convent school.

There have been other single cases, a number of them in connection with marriage. And in all, more than thirty Roman Catholics have been married in the parish church in the period mentioned above. While the majority of those concerned have not become Anglicans, the children of each marriage have been brought to me for baptism. Some of the most regular worshippers in the parish, especially in the country centres, are ex-Roman Catholics.

To me the process has two interesting features. One is that in this district Roman Catholicism presents its usual imposing front of regimentation and solidarity. There are a Roman Catholic bishop and two priests in the town, as well as convent schools. Yet these leakages are regularly occurring.

The other point is that I have never tried to proselytize, either publicly or privately. In almost every case I have scarcely known, if I have known at all, the person concerned until he or she has come to see me in the matter.

Admittedly, a large proportion of these people have been either lapsed or indifferent Roman Catholics. Yet it surprises me that there should be so many of them in that category in one small parish. In my time, in the parish, I could count on the fingers of one hand the number of Anglicans who have been converted to Rome, despite the fact that so many of our people only acknowledge a nominal loyalty to their Church.

The trend in this matter that has been so noticeable, and surprising because of its extent, has its roots somewhere in the past history of the district, I feel sure. It would be an interesting and valuable study if one could discreetly follow it out.

The subject recalls for me a somewhat amusing experience that I had a few months ago. It was at a wedding breakfast in connection with one of these mixed marriages.

One of the men guests had been drinking freely during the day, and after the breakfast took me into a corner of the hall for a "serious" talk. He told me that he was a practicing Roman Catholic and was engaged to be married to a young woman of the same faith. After asking me what my attitude would be if the two of

them came to me to be married he proceeded to abuse his own church because of some of its laws and its generally intolerant attitude.

I stopped the flow of abuse as soon as I could, and told the man that if he really wanted to do so, he could discuss the matter with me when he was sober. The next time I met him, either his eloquence had dried up or he had not remembered the occasion.

Tuesday

The subconscious mind at work:—

To-day I was writing to a distinguished person who is coming next week to open officially our annual flower show. It is usually hoped on these occasions that the visitors will spend generously at the various stalls, and set an example to others.

I wrote that I was pleased that this person was coming, and meant to add, "I hope you will enjoy the experience." When reading the letter through I found that I had written instead, "I hope you will enjoy the expense."

Wednesday

Shortly after I was ordained I was in charge of a small mission district, part of the cathedral parish to which I was licensed.

Connected with the little mission building was a women's guild. The members of it were good workers for the Church.

The events related in this diary have not necessarily happened recently. Some of them have, but in other cases they refer to incidents that have taken place over a period of years in the parish of which the writer is rector.

but some of them were given to quarrelling among themselves and to gossip and backbiting. One or another of them was always coming to me with complaints about other members and tales of their own largely imaginary woes.

For a long time I put up with it. Then, one day, in a meeting, I had it out with them. I told them what my experience had been up to date, and declared that I was not prepared to be similarly harassed and victimised in the future. If anyone had a genuine complaint, or was in real trouble, I would be ready to listen, and to help if I could. But I was not willing to have my time wasted and my peace of mind destroyed over things that were trivial in themselves.

I remember that last phrase clearly, because it was misquoted to me by scandalised women on two or three subsequent occasions. They, and others, were indignant at an attitude which they considered ill-becoming to one in my position. The clergy had always been expected to listen to their complaints and woes, and always take them seriously. For a time I was treated as a Communist might be on wandering into a meeting of the Conservative Party. It had an amusing side, but the desired result was gained. I was seldom bothered by the same women afterwards.

The incident was not very important in itself. More important to me than what happened at the time was its later effect. As slight as the whole episode was, it does not seem too grandiloquent to give it the label, "A Study in the Development of a Young Priest." It taught me a lesson that was to shape my attitude to many of the normally exasperating happenings of a parish priest's life.

In dealing with people, singly or in groups, it is only natural that tensions will arise and clashes occur. Also, those involved will often try to blame or punish the one at the head of things for what they resent in others or in circumstances. That, no doubt, is one of the things that makes political leadership unenviable and precarious. It is a factor that can make a parish priest's life very difficult at times. A lot

depends upon the priest himself.

By nature, I am disposed to worry. Yet there are many of my parishioners who would not believe it. The reason is that, as a result of that experience early in my ministry, I have consistently tried to ignore the complaints of people who were trying to make trouble, personal or parochial, out of very little or nothing. I have not always managed to stop them, but I have usually shown my impatience and lack of interest very clearly. It is an attitude that may cause resentment, but it has its more lasting effect. The real problems of a parish priest can be serious enough, demanding as much time and thought as he can give to them, without making others.

Thursday

I was both flattered and disconcerted to-day when the bishop quoted to me an opinion I expressed some years ago, and which in the meantime I had completely forgotten.

The opinion was expressed at a time when the Holy Communion service was being published by the diocese in booklet form, for use by congregations. The service was a combination of the 1662 order and that of 1828. When the printer's proofs were being read I chanced to see them and commented to the bishop that a small part of the service, taken from the 1828 order, would be better omitted. I referred to the mutual salutation, in which the priest says, "The Lord be with you," and the congregation responds, "And with thy spirit," between the Comfortable Words and the Sursum Corda.

I knew that there was good authority for its inclusion in that place, but I argued that it broke the logical continuity of the service and upset its balance of feeling. It seemed to me to be perfectly natural after saying the Comfortable Words to go straight on to the Sursum Corda: "Lift up your hearts." "We lift them up unto the Lord." I felt that the proposed interpolation would serve no good purpose and was merely an example of liturgical fussiness.

All this I expressed to the bishop with the assurance of one whose knowledge of such matters was, and still is, extremely limited. The bishop disagreed with my contentions, maintaining that the mutual salutation provided a desirable transition at that point in the service. It was retained in the order.

To-day the bishop mentioned that a new edition of the service was being prepared and

that the only probable change he had in mind was to leave out the mutual salutation. Not only had I forgotten my previous objections to its inclusion; I had got used to it and wondered why it should be left out. I told the bishop so and started to argue in favour of it being retained.

While I was speaking the bishop smiled, and suddenly I had that uncanny feeling that what was happening had happened before. Until the bishop reminded me of the stand that I had taken on the earlier oc-

casions I could not understand the feeling. This time I argued successfully; the mutual salutation is being retained. The bishop was only half decided against it, anyhow.

Friday

This afternoon I conducted the funeral service for a man whom I, after four years in the parish, had never met.

When the service was over the widow indirectly apologised for her late husband's lack of interest in the Church. As a kind of afterthought she added

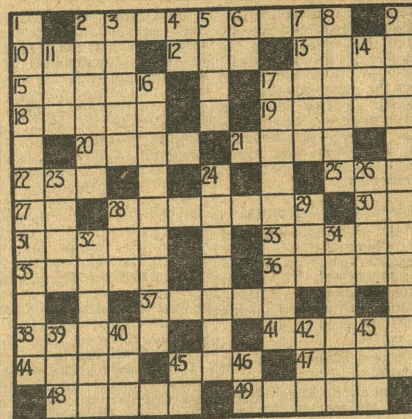
encouragingly, "But he used to read every word in the parish magazine."

AUSTRALIAN TO BE ORDAINED IN JAPAN

FROM OUR OWN CORRESPONDENT
Tokio, March 13

Mr. J. Lawrence Topp, formerly of Sydney, is to be ordained to the diaconate at Sapporo, Hokkaido, Japan, on May 27.

THE ANGLICAN CROSSWORD—No. 33



ACROSS:

2. Abolished dated upon the images of Chaldeans "pour-trayed" on the wall in this pigment, according to Ezekiel.
10. One of things in which, according to Pliny, "you will see the living fire of the ruby, the glorious purple of the anarchy, the green sea of the emerald."
12. Before.
13. Job says there is one which no fowl knoweth, which the vulture's eye hath not seen, which the lion's whelps have not trodden, which the fierce lion has not passed.
15. Upon the sound of this, every body was expected to fall down and worship Nebuchadnezzar's golden idol or be thrown into a fiery furnace instead.
17. Persian.
18. Son of Midian, or concubine of Caleb.
19. Famous broadcaster, formerly organist and choirmaster of St. Paul's Cathedral, Melbourne.
20. Russian emperor.
21. Nebuchadnezzar's came with him against Jerusalem on the 10th day of the 10th month of the 8th year of his reign.
22. French king.
23. Pronoun.
27. It was consumed by a fire gone out of Babylon, a flame from the city of Babel.
28. African river.
30. 1,050.
31. Biggest Ben in Scotland.
33. Odour of an Eternal City as its inhabitants know it.
35. One of the Levites—he made a sound with cymbals—who was appointed by David to minister before the ark of the Lord and to sing psalms there.
36. Japanese city adds nothing to a Zola novel.
37. Chamols of the Pyrenees mentions what the wizard and the lizard have in common.
38. Place on the edge of the wilderness where the Israelites pitched camp during the exodus.
41. Oxygen.
42. Haman's ten were slain during the Jewish rising engineered by Mordecai.
43. Who thought Hannah was drunk when she was only weeping about her own barrenness?
47. One of Abram's confederates on the expedition to rescue the captive Lot.
48. Two-footed.
49. Among men, Adam was this.

DOWN:

1. Fruit brought back from the brook of Eschol, with grapes and figs, by Caleb and the other Israelite spies in Canaan.
2. Ahasuerus made Esther his queen in succession to whom?
3. Elijah.
4. Pronoun.
5. What was the bedstead of Og, King of Bashan, made of?
6. French article.
7. Precious stones.
8. Jezebel so framed him that he was stoned to death, and his

- property was thereupon seized by her husband.
9. King of Elam who smote the Rephaim in Ashteroth, Karnaïm, the Zuzims in Ham, and the Emims in Shaveh Kiria-thaim.
 11. Whelp.
 14. Football score.
 16. Seraph begot Joab, the father of the valley of what?—so called because they were craftsmen.
 17. Musical direction requiring force and sudden emphasis.
 23. Mineral-bearing rocks.
 24. The widow of Nabal whom David married.
 26. Jane Austen novel.
 28. Kind of fastener.
 29. Sankey's Christian name.
 32. Samuel's first-born, called Joel in one place, and this in another.
 34. The Israelites wept that there was only manna to eat, while their minds dwelt upon fish, cucumbers, melons, leeks, gartlick, and these.
 39. Jephthah's legitimate step-brothers drove him out of their father's house, and he fled to this land.
 40. Serpent.
 42. Persian metre.
 43. It contained 153 fish but did not break.
 45. The children of Reuben and of Gad called their altar this.
 46. Kipling poem.

SOLUTION OF CROSSWORD

ACROSS: 1. Nicolaitans (Revelation ii, 1-6); 10. Purga (Acts xii, 13); 12. Ash; 14. Endor (I Samuel xxvii, 7); 15. Des; 17. Lesh (Genesis xxxi, 17); 19. Tor; 20. Barn (Job xxxix, 12); 21. Eared (Deuteronomy xxi, 4); 23. Laban; 24. Married (Proverbs xxx, 23); 27. Cane (John ii, 1); 28. Doge; 30. Cain (Genesis iv, 12); 32. Each; 34. Tut; 35. Camon (Judges v, 5); 38. Toe (Exodus xxxi, 20); 39. Or; 40. Ar (Numbers xxi, 28); 41. Ragau (Luke iii, 35); 43. Baal (Hosea ii, 18); 45. Zeon; 46. Adramelech (II Kings xix, 37).

DOWN: 2. Ithar (II Samuel v, 15); 3. Open; 4. Lent; 5. Ardour; 6. Igor; 7. Tar; 8. Nadab (Exodus vi, 25); 9. Malefactor (Luke xxiii, 32); 11. Sennacherib (II Kings xviii, 13); 13. Sea (Exodus xiv, 16); 16. Era; 18. Heman (I Kings iv, 31); I Chronicles vi, 33, and xiv, 5; 20. Badge; 22. Dan (Genesis xxx, 5-6); 23. Leo; 25. Raca (Matthew v, 22); 26. Iddo (Ezra v, 1); I Chronicles xxvii, 21; 27. Cit; 29. Eat; 31. Aura; 33. Coal (Isaiah vi, 7); 35. Chusa (Luke viii, 3); 38. Merom (Joshua xi, 5); 37. Nabal (I Samuel xxv, 3); 42. Gad (Genesis xxx, 11); 44. Curve; 46. Em; 47. NE.



Mrs. B. Thrifty says:—

"Getting married this Easter?"

You will make numerous new friends.

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The Pageant You Will Want To See Again!

"THE FAITH OF OUR FATHERS"

SYDNEY TOWN HALL, APRIL 3, 4 & 6, AT 8 P.M.

BISHOP GREER WELCOMES FREE CHURCH CONGRESS

ECUMENICAL PRESS SERVICE

London, March 13

A warm welcome is to be given to the Free Church Federal Council Annual Congress, when it meets at Manchester from March 17-19, says the Bishop of Manchester, Dr. W. D. L. Greer.

Writing of the congress in his diocesan bulletin the bishop says: "I would wish in the name of the Church of England to welcome very cordially the congress to our city and to express the hope that its deliberations may increase the understanding between our several Churches.

"We are all at times disheartened by the slow progress towards Christian reunion in this country, but a recent reading of visitation charges of my great predecessor, Bishop Fraser, gives me new heart when I reflect how entirely the atmosphere has changed in the last 80 years. The bitterness and recrimination which he so deplored has given place to co-operation and mutual trust. The time is opportune for a fresh advance towards the goal—not of uniformity—but of visible unity."

CLASSIFIED ADVERTISEMENTS

The classified advertising rate of THE ANGLICAN is 6d. per word (payable in advance). Minimum: 4/- per advertisement. A special rate of 3d. per word will be charged for "Positions Wanted" insertions.

Advertising will be classified in the following sections:—
Accommodation To Let.
Accommodation Wanted.
Births.
Deaths.
Educational.
For Sale and Wanted and Exchange.
Holiday Resorts.
In Memoriam.
Marriages.
Positions Vacant.
Positions Wanted.

WANTED

COMMUNICATION receivers, any model, any condition, purchased for cash. Ring UJ8042 (Sydney exchange).

FOUR dozen Prayer Book and Hymnal Companions required for parish church, Riverstone, N.S.W. Good second-hand copies acceptable. Also organ copy of Hymnal Companion. Write to the Reverend W. Hayward, Riverstone.

WANTED urgently, the gift of a piano or cheap price, for Sunday school and youth work in industrial, waterfront parish. Ring BU2664 (Sydney exchange).

ACCOMMODATION TO LET

SEASIDE holiday cottage to let; accommodates six. Particulars: Griffin, 27 Cross Street, Port Macquarie, N.S.W.

THE COVENTRY CATHEDRAL — A TRIUMPH OF THE HUMAN SPIRIT

(Continued from page 8)

back the first pair of windows on either side are to be composed in tones of green and yellow representing youth; the next, pink and red, representing adolescence and the age of passion; the next, the age of experience, multi-coloured; then the age of wisdom—the windows are deep blue and purple; and finally, the windows nearest the altar are of golden glass. "As in life, the colour of the windows is revealed only as you reach each stage—the past is known, the future is not. Only when the altar is reached the whole range of colour is seen for the first time," Mr. Spence says.

ALTAR

"The altar is the heart of the new building" (Basil Spence). The nave is so designed that the whole congregation can see the altar (15), even when the cathedral is quite full. The pillars are not thick enough to obstruct the view. All the light is directed towards the altar. Upon the altar will be the traditional cross or crucifix. Within as without, the incarnate Son of God is "openly set forth crucified."

PULPIT AND LECTERN

The altar will be accompanied on left and right by the pulpit and lectern visible to all the people (16 and 17). The pulpit is to be constructed of Portland stone with a wood sounding-board designed to be acoustically correct.

The lectern is the traditional brass eagle.

The Church of England desires that the whole congregation should be gathered into the Holy Communion, and also that the reading and preaching of the Bible should be given an equal emphasis with the Sacraments.

By the majesty of the altar-table in this new cathedral, by its availability to all the people, and by the prominence of the pulpit and lectern, the sacramental nature of our religion will be clearly demonstrated, and at the same time the necessity of teaching and preaching the Gospel to the people will be assured.

BISHOP'S THRONE

The bishop's throne will be situated in the chancel. It will be in a prominent position, where as many as possible of the people can see it. Thus, the function of the cathedral as the bishop's seat will be fulfilled.

The clergy and choir stalls will also be in the chancel.

ORGAN

The organ is planned by the architect to be placed on either side of the tapestry high up in the spaces at the end of the aisles (22). The placing of the console and of parts for the organ in other positions is a matter for later consideration.

The cost of this organ (i.e., the extra above war damage com-

pensation) will be borne largely by the generous gift of £10,000 collected in Canada by the Canadian College of Organists.

TAPESTRY

The whole of the "east" wall will be covered by a great tapestry as the setting in which the altar will continually be seen by the congregation (18). The nave has been designed as one unit of space with the sides tapering slightly inwards, in order to concentrate the attention of the worshipper and the visitor upon the altar and the subject of the tapestry.

The tapestry will take the place of both reredos and "east" window. The best known medium for reflected light without dazzle is tapestry, and it will never therefore throw the altar and priest into the shade.

Mr. Graham Sutherland, the most eminent and widely honoured of our younger painters, has been commissioned to design the tapestry. The Edinburgh Tapestry Company, a school of tapestry workers unsurpassed in its skill by the tapestry makers of any time, has been commissioned to make it. The latest modern dyes will last up to 500 years.

The subject of the tapestry will be Christ the Redeemer seated in the Glory of God the Father. His hands and feet showing the signs of His Passion; surrounding Him the hosts of Heaven, especially St. Michael, helping us on earth; and below, the Church, represented by the Apostles, receiving from Christ the gift of His Spirit.

It will be for the artist to submit himself to this truth and translate it into a form which can be embodied in tapestry. It will be the largest tapestry ever made, 60 feet high, 40 feet broad. It will declare the Christian Gospel in pictorial form to millions of people in the years and generations to come.

FONT AND BAPTISTRY

After the altar the next most important object to be seen on entering the cathedral is the font on the right (19). It has an extremely graceful font-cover, "a tall tapering form designed after the manner of a fir cone," as Mr. Basil Spence puts it, made of light stainless steel sheeting, running right up to the roof.

"On the top of it is a crown, representing the crown of Christian glory. Under it the child will be baptised. The font stands for two things: with its soaring height over the place of baptism and Christian rebirth it symbolises the rebirth of the Christian Faith needed in Warwickshire among us all and the rebirth of the Church in Coventry out of its ruins; and it represents the point where all Christians start and meet: all accept baptism."

Behind the font is the baptistry window composed of 195 lights. As children come to be baptised, through parents or others a tiny window may perhaps be given. The architect

would like to build it up with pictures in glass of all the Saints imagined as children.

"So the child will be baptised, and the parents gathered under a window from which will look down this communion of the birth of Christian children into and among the Saints," the Bishop of Coventry says.

CHAPEL OF UNITY

Opposite the baptistry, on the left of the nave, is the Chapel of Unity, entered through a door in a bronze grille (20). This is a building of such great importance that a separate section has been allotted to its description.

TEN HALLOWING PLACES

These are a new thing in cathedral design, though the idea behind them is ancient.

In the old cathedral all round the church there were a number of guild chapels for the "hallowing" or "making sacred" of the various industries of the city—tailoring, dyeing, drapery, and so on. In the new cathedral there is to be one Guild Chapel for all these old guilds, some of which survive, and for all present-day associations of employers and trade unions.

After the destruction of the Guild Chapels the idea has been carried on in the ruins in a new form by the building of eight low open-air enclosures situated in a series round the walls, each one representing the hallowing of some activity of our daily life through the worship of God and the offering of that part of our life to God in the Holy Communion. These "Hallowing Places," as they have come to be called, have been a source of very great inspiration and interest to visitors to the ruins.

In the new cathedral the idea of "Hallowing Places" is to be continued. Along the wall on both sides there will be small "places" in the angles between the "cliffs" of stone and the windowed walls (21). Each one is to represent some part of the daily life of Everyman as he lives it out in the world—work, home and recreation are three of the most obvious.

At that spot he will be helped to remember that that particular part of his so-called secular life is sacred to God, and that to worship God in it is as important as worshipping God in church.

Since the "Hallowing Places" each and all lead up to the high altar (they are each really a part of the sanctuary of that one altar) he will realise that his life at home, at work, at play, is to be brought to the altar and there offered up to God in Christ in the Eucharist, and that his worship at the altar gives him the power to live worshipfully in the world.

The sculptures on the walls will be from scenes in the life of Jesus, God incarnate in the daily life of man on earth; each scene showing our Lord Himself fulfilling some activity of

ordinary life; and underneath in subordinate size will be sculptured symbols of that activity as it is performed today.

Each "Hallowing Place" is provided with a low shelf for flowers. These ten sculptured walls, lit up and coloured by the stained glass windows, will form a kind of all-embracing reredos moving up on either side into the tapestry.

CHAPELS

Behind the east wall of the nave with its altar and tapestry will be the Lady Chapel in its traditional position (23).

It will seat 70 people.

A large north window will light the interior, and it is suggested that this should be filled with the fragments of fine mediaeval glass saved from the old cathedral. The roof of deep concrete beams will be brightly coloured in rich mediaeval colours of green, red, white, black and gold.

On one side of the Lady Chapel is the smaller Children's Chapel (24), entered through a wrought iron screen composed of a pattern of flowers and animals, and, above the transome, the firmament, with the Virgin Mary and the Infant Christ set in an area of Golden Stars.

On the other side is the Chapel of the Resurrection (25). The Guild Chapel (6) will take the place of all the guild chapels in the old cathedral. It is suggested that it should have windows representing the arms of the various ancient guilds and all the trades of the city and diocese.

The existing fourteenth century Crypt Chapels under the ruins will be preserved and entrances provided through doors in the outer wall of the ruins under the porch (26).

OTHER MATTERS

The floor of the cathedral will be of patterned stone of different colours. The heating will be by a hot water system mainly under the floors. The lighting will be from the columns, probably directed upwards to be reflected down from the roof. The seating will be chairs.

COVENTRY CATHEDRAL SCHEME OF UNITY

THE idea of a Chapel of Unity was conceived as far back as 1942 and was published to the world in 1944. The following year a Joint Council was set up consisting equally of members of the Church of England and the Free Churches, with the bishop as chairman.

It is this body which possesses and administers the Chapel of Unity and the Christian Service Centre, while the cathedral is possessed and administered by the Church of England Chapter and Council.

EXISTING CHAPEL OF UNITY

Since 1945 there has already been a Chapel of Unity in Coventry Cathedral.

It is in a mediaeval crypt

which has been temporarily given away to belong to all Christian people who believe in Jesus Christ as God and Saviour, from every country of the world and of every communion, in order that they may come there and pray together for the Universal Church and for the peace of the world.

All its purposes and inspirations will be transferred to the new Chapel of Unity when it is built.

FUNCTIONS OF THE CHAPEL OF UNITY

The Joint Council set out the purposes of the Chapel of Unity in the following terms for the competing architects:—

"We attach a fundamental spiritual importance to the Chapel of Unity within the cathedral plan... The function we would give is that of a place of intercession for the World Church. It will have two aspects—a looking outward now on the World Church, and secondly a looking forward to unity.

"Furthermore, the building will embody the thought of the descent of the Spirit upon the waiting Church. Liturgically it will have its centre in Pentecost, and will be the Chapel of Unity and of the Holy Spirit. That will give it a very specific function in perpetuity within the cathedral and within its liturgical meaning."

NEW CHAPEL OF UNITY

In conformity with this, Mr. Basil Spence set out the description of his design for the Chapel of Unity thus:—

"As the life of our Lord commenced with a star, the first element of the cathedral plan is the Chapel of Unity, star-shaped.

"The chapel's shape represents unity; in elevation it is shaped like a crusader's tent, as Christian unity is a modern crusade.

"The air breathed in the cathedral is the same as in the Chapel of Unity, as no glass or solid material divides the chapel from the open nave; the legal division of ownership is represented by the open grille.

"The star pattern of the floor will be of golden stone filled in with blue marble. The central symbol of the Holy Spirit (the dove of love and peace in the centre of the floor) is of mosaic."

The furnishings and their positions will be determined later by the Joint Council.

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