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DUKE AND DUCHESS OF KENT

OUR OWN CORRESPONDENT

Singapore, Oct. 12

Their Royal Highnesses the Duke of Kent and his widowed mother, the Duchess, are at present visiting the Colony of Singapore and the Federation of Malaya.

On their arrival they were greeted by a cheering crowd, which included many school children. They have been enthusiastically received throughout the Colony and the Federation.

The Duke and his mother have shown particular interest during their visit in all kinds of youth work.

On Sunday, October 6, Their Royal Highnesses attended Divine Service in S. Mary's Church, Kuala Lumpur, the capital of the Federation.

On October 12, they attended Divine Service in S. Andrew's Cathedral, Singapore. The Archbishop of Singapore, the Venerable R. W. Woods, who conducted the service, said: "The Royal Family have set a fine example of Christian worship."

T. B. CLINICS

In Singapore the Duchess opened the new million-dollar building and clinic of the Singapore Anti-Tuberculosis Association. Her Royal Highness later opened a similar institution in the Federation.

During her visit to the Federation, the Duchess inspected a battalion of the Royal West Kent Regiment, of which she is Colonel-in-Chief. The battalion is fighting communist bandits in the northern part of the Federation.

She has attended a State Ball at Government House, Singapore, and a Rulers' Dinner in Kuala Lumpur.

On October 11, 20,000 school children took part in a monster demonstration of loyalty before the Duke and Duchess.

From Singapore the Duke and Duchess will travel to Borneo, where, on October 15, the Duchess will set the foundation stone of the new S. Thomas's Cathedral, Kuching.

BISHOP'S VIEW ON DIVORCE

London, Oct. 14

The Bishop of Exeter, speaking at Plymouth recently, said that it would be a very good thing to abolish the ground of desertion for divorce.

The bishop said that people should be brought back to the state of mind of Victorian times, when divorce was disreputable and a brand of failure.

"Somehow, we have got to brand these human failings which bring divorce about."

LEUCOTOMY PROPOSAL PROPOSAL ABANDONED AFTER CRITICISM FROM CHURCHES

The New South Wales Government has withdrawn the sections of the Lunacy (Amendment) Bill which sought to give power to a committee of medical "experts" to authorise leucotomy operations against the wishes of mental patients or their next-of-kin. The Government's action followed protests by leaders of all Christian denominations.

The Lunacy Act, as now amended, provides that no leucotomy operation shall be performed without the consent of the patient's next-of-kin.

If the Inspector-General of Mental Hospitals considers that consent is unjustifiably withheld he may now ask the Master in Lunacy for an enquiry.

The Master may then order the operation to be performed. If the next-of-kin object to his decision an appeal will then lie to the State Full Court.

The strength of public opposition to the original intentions of the Government may be gauged from the following remarks by Church leaders given before the Government bowed to public opinion:

The Bishop of Armidale, the Right Reverend J. S. Moyes:

"I can imagine a number of patients might by this operation be freed from mental hospitals and return to their people, but I doubt whether it is right to turn human beings into robots."

"I am not sure that it is not worse to slay a personality than to kill the body."

The Bishop of Canberra and Goulburn, the Right Reverend E. H. Burgmann:

"The personal rights of the individual need most careful protection from the tendency to impersonal action on the part of the State."

"The safeguards suggested by Professors K. O. Shatwell and Julius Stone of the Law School of Sydney University, seem to me eminently wise and desirable."

The Bishop Coadjutor of Sydney, the Right Reverend C. V. Pilcher:

"I am glad that THE ANGLICAN is taking up the matter of the proposed leucotomy legislation."

"What we object to are the compulsory clauses which seem to violate a fundamental principle of democracy in dispensing with the consent of the natural guardians."

"The surgical cutting of the brain tissue may produce permanent degradation of the personality and possibly even death. An issue of such importance to the life of an individual should not, we feel, be handed over to the State."

The Dean of Sydney, the Very Reverend S. Barton Babage:

"The Minister for Health, Mr. O'Sullivan, has said that the Inspector-General for Mental Hospitals will be directed to obtain, wherever practicable, the consent of parents or other relatives before leucotomy is performed."

"The Minister has also referred to certain practical difficulties which arise in connection with securing consent. These difficulties, however, are not insuperable. There are parallel difficulties in relation to the marriage of a minor. The normal procedure is the con-

sent of the parents or relatives concerned.

"It is ominous that, in the proposed Act, absolute power is vested, not in the hands of an independent non-specialist tribunal, but in the hands of medical experts, who, by explicit provisions, are exempt from accountability."

The Rector of S. James's, King Street, Canon E. J. Davidson:

"By dispensing with the consent of parents or legal guardians, the Bill cuts clean across a traditional democratic right. In giving a small committee of experts executive authority it betrays the whole principle of responsible government."

"This is the kind of legislation that proceeds from muddled thinking, plus kindly sentiment. It is dangerous, deceptive and capable of creating the basis for legislation utterly alien to British temperament and tradition."

ATTACK ON MALAN

APPEAL BY CANON

ANGLICAN NEWS SERVICE

London, Oct. 10
Canon L. John Collins, Chancellor of S. Paul's Cathedral, London, has attacked Dr. Malan's policy of racial discrimination in a sermon in S. Paul's.

He called Dr. Malan a "poor wretched man, hag-ridden with fear"; and appealed for "a bold and courageous stand, on principle, against racial discrimination."

The Christian, whether he liked it or not, must oppose every act against the dignity of the coloured people, from whatever direction. Canon Collins appealed to all Christians to come out boldly in support of those who were taking a stand.

The gauntlet has been thrown down. Are we to let it lie? No longer can we do what was done by so many of us during the Nazi tyrannies—pretend to know little or nothing of what is going on.

"Nor, surely, are we prepared to let Dr. Malan and his associates get away with the insinuation that those in South Africa who oppose his policy are communists and fellow-travellers."

"We need a break-away from our neutrality, a determination not to be content with words of protest."

He suggested that a message should be sent out from S. Paul's to the world, saying that Christians, and all men of goodwill in this country, were determined, by prayer and by active support, to help all those who were taking part in the passive resistance movement in South Africa.

"The only thing to do with it is to demand its complete overhaul and the inclusion in it of clauses safeguarding those human rights we have always associated with democratic government and institutions."

The Moderator of the Presbyterian Church in New South Wales, the Right Reverend Charles Keir:

"No one would or could object to the operation known as leucotomy, or any other operation designed to cure mental disorders, provided that the operation, where it did not restore the patient to a rational existence, did not rob the patient of any opportunity of receiving benefits which medical or surgical science might at some future date evolve."

"The permission to perform the operation under discussion should be granted only by a judicial tribunal which had been set up by the regular authority and which proceeds to its findings as any other court of law would."

A spokesman for the Roman Catholic Church said that there were no moral objections against the operation of leucotomy in particular cases, provided that no other known or less drastic therapy could be effective, that the hope of benefit exceeded the danger of harm, and that adequate post-operative care would be available to the patient.

The Superintendent of the Waverley Methodist Mission, the Reverend Alan Walker:

"The only peril of the new Bill is that it robs parents and relatives of the right to decide the fate of those belonging to them."

"This means that the State is claiming a greater authority than the family. This is totalitarianism. The family has been made by God, the State is only a human organisation."

The Principal of the Women's College in the University of Sydney, Miss H. E. Archdale:

"I feel strongly that our whole governmental system is based on consent. The idea of anyone having power to touch another's physical or mental being without consent is contrary to all one's thought of what is just."

"Also, I have a mistrust of the infallibility of the medical profession, and particularly of their capacity to be impartial when their own interests are involved (this mistrust I would feel for any group similarly placed)."

"The crux seems to be the question of consent, which should obviously be of the parent or guardian."

The Warden of S. Paul's College in the University of Sydney, the Reverend F. R. Arnott:

"It is so easy to advance the hypothesis that leucotomy is of benefit to lunatics, and then to follow this with the premise: 'All Jews or all Communists or all Some-other-public-enemy of the moment are lunatics, therefore all Communists should have leucotomy applied to them.'"

"This may seem an extravagant syllogism, but when once the idea of totalitarianism begins, it is all too easy for the most disastrous consequences to follow."

NO U.S. VISA GRANTED TO MICHAEL SCOTT

LONDON PRESS CONFERENCE

ANGLICAN NEWS SERVICE

London, Oct. 2

The United States authorities have not granted the Reverend Michael Scott an entry visa for the session of the United Nations General Assembly due to open in New York on October 14.

Mr. Scott had hoped to attend the session as a representative of the "International League for the Rights of Man."

Under a provision of the United States Internal Security Act of 1950, Mr. Scott was required to sign an oath that he was not nor had ever been a member of the "Communist, Nazi, Fascist, Falange, or any other totalitarian party or section, branch, subsidiary, affiliate, or sub-division of such party in any country."

On principle, Mr. Scott refused to sign the oath.

QUESTION NOT ANSWERED

At a Press conference in London on October 1, Mr. Scott refused to answer a question as to whether he could in good conscience in fact have signed the oath.

He said that to answer the question "would sacrifice the principle involved."

He said that access to the United Nations had been guaranteed to those having legitimate business there.

MISSIONS TO SEAMEN SUPERINTENDENT TO VISIT AUSTRALIA

ANGLICAN NEWS SERVICE

London, Oct. 12

The General Superintendent of the Missions to Seamen, the Reverend C. J. Brown, is on his way from England to make a tour of Australian ports.

He will arrive in Fremantle on October 29.

The dates of his arrival in the main ports are: Fremantle, October 29, Adelaide, November 11, Melbourne, November 26, Sydney, December 12.

Mr. Brown was ordained in 1927 when he was inducted into the curacy of S. Gabriel's, in the Diocese of London.

His teacher in the Seamen's Mission was the Reverend H. Foster Haire, one time of Newcastle.

He was sent to Singapore in 1931, and in 1934 was transferred to Hong Kong.

When the Japanese occupied the city he was Chaplain of the borough market where among the congregation at Southwark Cathedral on October 6 for the annual harvest thanksgiving of the business houses of Southwark.

Engineering apprentices were stewards for the offering of symbolic gifts at the altar.

BUSINESS HOUSES THANKSGIVING

ANGLICAN NEWS SERVICE

London, Oct. 13

Engineers, hop merchants, wharfingers, railway men, provision merchants, brewers, printers and representatives of Hong Kong N.V.R. and was interned in Stanley Camp.

In 1945, when he was repatriated, he became Clerical Youth Secretary of the Mission and in 1951 was appointed Superintendent.

Although he would not attend as the representative of any government, he did not consider that the U.S. Internal Security Act should be applied to him. But the Act was evidently being applied in that way.

He was prepared to give any undertakings which might be required about his movements and actions in the United States.

On the same day, Mr. Scott was assured by the American Vice-Consul in London that his case was being considered.

RESTRAINT URGED

PLEA IN SOUTH AFRICA

Johannesburg, Oct. 14

Twenty-two leading citizens of Johannesburg, including the Bishop of Johannesburg, have appealed for the adoption in South Africa of a policy that "will attract the support of educated and politically conscious non-Europeans by offering them a reasonable status in our common society."

Their statement comments on the passive resistance campaign now being conducted by non-Europeans, and says:

"We are sure no good can come from merely condemning it and denouncing its leaders. We Europeans must frame an answer and adopt an approach to the movement that holds within it constructive possibilities."

"Otherwise, we foresee a progressive worsening of race relations, and even deeper bitterness than is already visible in our country in relations between its people."

They recommend "a revival of the liberal tradition which prevailed for so many years with such success in Cape Colony. That tradition, an integral part of South African history, was based on a firm principle, namely, equal rights for all civilised people and equal opportunities for all men and women to become civilised. In our opinion, only the acceptance of that fundamental principle can provide the South African Government with the moral basis it now lacks."

TIME, PATIENCE
The statement asks the Indian and African leaders to recognise that it will take time and patience substantially to improve the present position.

A recent statement by the South African Minister for Labour, that the instigators of the passive resistance campaign were Indians, has been denied by Yusef Cachalia, joint secretary of the South African Indian Congress. The Minister's statement, he said, was "a scurrilous attack on the campaign. The campaign was originally mooted at a conference by the African National Congress in July, 1951, and it is being pursued as a result of a decision of National Conferences of the African National Congress and the South African Indian Congress."

RELIGIOUS EDUCATION IN JAMAICA

By the Right Reverend P. W. Gibson,
Assistant Bishop in Jamaica

During the past thirty or forty years the demand for education in Jamaica has increased considerably.

The elementary schools are insufficient to accommodate the children of school age; large numbers of private schools, particularly in Kingston, have sprung up, mostly as money-making institutions; two of the largest secondary schools on the island have been established and are full to capacity, and finally, the University of the West Indies.

ONE of the principal features of education in the island is the fact that the Churches own a very large proportion of the schools, both elementary and secondary.

In these schools the clergy have the right to give religious instruction of a definite nature while observing a Conscience Clause. It is doubtful, however, whether the Anglican clergy use this advantage to the full.

The Roman Catholics use theirs. It is pleaded that there are difficulties in our case. In country districts the schools may be many miles from the rectory and it requires a real act of sacrifice to fit in a visit at a stated time in view of other engagements which are equally pressing.

VALUE OF THE CHILD

In the capital, the low percentage of Anglicans in a Church school may seem not worth the while for a scheme of Anglican instruction—such have been the inroads of the sects from America! The truth is, the clergy appear to underestimate the value of the child. Although all the attention is given to the adults who support the Church financially, it is a short-sighted policy, for the congregations of tomorrow's adults are the children of today.

CHURCH AND CAPITALISM

OUR OWN CORRESPONDENT

London, Oct. 3

Mr. Howard Kershner, Editor of "Christian Economics," held a press conference in London last week.

Mr. Kershner said that there is an increasing need to apply Christian ethics to economic problems and industrial life.

The Christian Freedom Foundation is now three years old. It is non-political and interdenominational.

Mr. Kershner's theme was a plea for:

1. Economic freedom and elasticity with minimum economic activity by the State (because of the "rigidities" and cost of State action);
2. Gold-standard currencies (because of their predictability and the absence of inflation); and
3. Christian conduct by the capitalists thus set free from present frustrations.

He argued that the growth of State action in the economic field was the cause of the increased severity of slumps and unemployment in recent decades. He emphasised that his views were personal and not those of any particular Church.

BERLIN BISHOP FOR MOSCOW

ECUMENICAL PRESS SERVICE.
Berlin, Oct. 3

Bishop Dibelius of Berlin has accepted the invitation of the Patriarch Alexius to visit Moscow at the end of November.

Bishop Dibelius sent his letter of acceptance on September 26, after consulting with the Council of the Evangelical Church in Germany.

He will be accompanied by several other representatives of the Evangelical Church. One such will be Bishop Hahn, of Dresden.

RACE QUESTION IN AFRICA

REFORMED CHURCH DECISION

ECUMENICAL PRESS SERVICE.
Durban, Sept. 3.

The annual meeting of the Federal Mission Council of the Federated Dutch Reformed Churches of South Africa was held in Durban from August 28 to August 30.

These federated Churches, with some 600,000 European members, and a non-European membership of about 150,000, constitute the largest of the three Dutch Reformed Churches.

On the recommendation of Dr. G. B. A. Gardiner, the Council decided to reiterate the recommendation of the 1950 Bloemfontein conference on the race problem, namely, that total territorial separation is the only justifiable policy in race matters in South Africa.

From 50 to 100 years may elapse before this policy is fulfilled. In the meantime many non-European workers may continue to work and live in European areas.

But, it was urged, the ideal of total territorial separation in the different provinces is the only policy which will assure unlimited self-expression in the long run.

CONSECRATION AT YORK

LONDON, Sept. 30

The Archbishop of York, assisted by 23 bishops, yesterday consecrated the new bishop of Durham, the Right Reverend Arthur Michael Ramsey, in York Minster.

Bishop Ramsey succeeds the Right Reverend Alwyn Williams, who has been translated to the See of Winchester.

The new bishop was presented to the archbishop by the Bishops of Wakefield and Ely. The Principal of Ely Theological College Canon Henry Bamforth, preached.

In the procession down the Minster's vast nave passed the Dean and Chapter of Durham Cathedral, representatives of the Diocese of Durham, of Durham University, and of the Corporations of the Boroughs of Durham, Gateshead, Stockton-on-Tees, Jarrow, Darlington, South Shields, Hartlepool, and West Hartlepool.

From 1950 until his election to the See of Durham, Bishop Ramsey was Regius Professor of Divinity in the University of Cambridge. From 1951, he was Prebendary and Canon of Chelmsford in Lincoln Cathedral and Examining Chaplain to the Bishop of Lincoln.

He is the 88th Bishop of Durham. The Bishops of Durham, like those of London and Winchester, invariably may sit in the House of Lords from the day of their enthronements.

CHRISTIANS REMOULDED

ANGELIC NEWS SERVICE.
Hong Kong, Sept. 17

At a recent meeting called to discuss the need for ideological remoulding among Christians, at the Yenching University in China, one of the questions discussed was: "Which evil thoughts must Christians discard, and what true thoughts must they acquire?"

The answers given to this question can be summarised as follows:

1. Discard the ideas that Christianity is above politics and above class, or entails opposition to Soviet Russia and to communism, or fear of and admiration for America, or individualism.
2. Destroy the idea that love of country and love of Church cannot co-exist.
3. Destroy the idea that Christians are on a different footing from the mass of the people. There is no such thing as a Christian standpoint.
4. Discard the idea that we do not recognise anyone as our enemy and that we have a universal love for all men.

MISSIONARIES FOR POLITICS

ECUMENICAL PRESS SERVICE.
Bombay, Oct. 3

Christians in India have been urged by M. K. Mukerjee, president of the Christian Union in the United Provinces, "to take some interests" in the country's politics.

In an appeal to missionaries, the clergy and Christian laymen, Mr. Mukerjee asked:

"Is it no part of the Christian faith to make the world a better place in which to live? Do you really think and believe that wherever you work it is no part of your calling to help the people of the land to form good government, better housing, just laws, improvement in education, health and sanitation, proper recreational facilities, eradication of malpractices and social injustices?"

"What did Jesus do?" he asked. "He went to villages to remove ignorance, squalor and superstition, and He went through cities to remove the evils of impurity, greed and competition."

ITALIAN STATE INTOLERANCE

ECUMENICAL PRESS SERVICE

Rome, Sept. 20

The question of the relation between Church and State was discussed by the Synod of the Waldensian Church in Italy, which met at Torre Pellice from August 31 to September 5. The President of the Synod was Pastor M. Emilio Corsani. Synod adopted the following statement:

"The Synod takes cognizance of the unchanged attitude of the State concerning the respect for and protection of the rights of religious minorities. It denounces the obvious contradiction which exists between the attitude of the government and police, and the principles incorporated in the Constitution."

WAR MEMORIAL HALL IN SINGAPORE

OPENING BY COMMISSIONER-GENERAL FOR S.E. ASIA

FROM OUR OWN CORRESPONDENT

Singapore, Oct. 6

S. Andrew's Cathedral War Memorial Hall was opened here on September 12, the seventh anniversary of the reception by Vice-Admiral Lord Louis Mountbatten of the Japanese Surrender Instrument.

Among the names in the War Memorial Hall's Book of Remembrance will be those of the members of the Australian armed services who died in the Malayan campaign.

Opening the Hall, Her Majesty's Commissioner-General for South-East Asia, His Excellency the Right Honourable Malcolm MacDonald, said that Malaya and other lands would long remember the men who fell for freedom.

He announced that the hall would contain a Graham-White Memorial Library, in honour of the late beloved Archdeacon of Singapore who, after a life of service to the Church and to Malaya, perished with his wife in a Japanese internment camp.

The opening was attended by Services chaplains, members of the Memorial Hall Committee, Nonconformist representatives, and people of all races and creeds.

His Excellency, the High Commissioner for Malaya, General Sir Gerald Templer, attended the opening. It was his first public appearance since assuming office.

The Graham-White Library on the ground floor of the new hall will contain books on religious subjects, and biographies and political works.

It will be available for dramatic performances, dances and meetings.

The total cost of the hall was about \$222,000. Most of it has been paid off.

Men of all races have subscribed to the cost of the hall. Their generosity indicated the faith and friendliness towards the Anglican Church in this part of the world.

On Sunday, September 21, City Day was commemorated in the Cathedral with an impressive service.

A year ago Singapore received the Royal Charter making it a city.

At Evensong on the same day, Toc H presented the Malayan Prisoner-of-War Branch Banner to the Cathedral for custody.

The banner carries the national emblems of England, Scotland, Wales and Australia, symbolising the worldwide membership of the Branch of Toc H.

NEW BISHOP ELECTED

MORAY ROSS CAITHNESS

Edinburgh, Oct. 1

The Very Reverend Duncan MacInnes, a native Gaelic speaker and formerly Episcopal Dean of Argyll and the Isles, was yesterday elected Bishop of Moray, Ross and Caithness.

The bishop-elect served as a chaplain to the Forces during the last war. He won the Military Cross in 1944.

He has been rector of Glenoe and Kinlochleven since 1938.

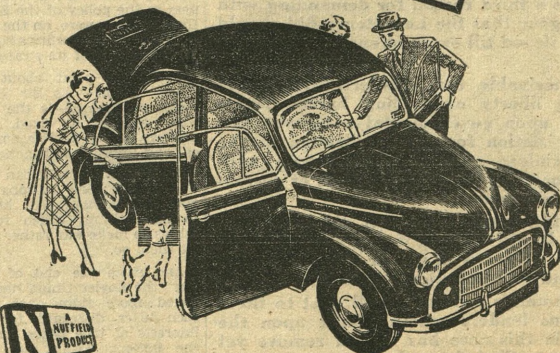


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THE ANGLICAN

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FRIDAY OCTOBER 17 1952

IT COULD HAVE HAPPENED

The Government of New South Wales has withdrawn legislation, in the form of proposed amendments to the Lunacy Act, as subversive of democratic principles as any ever devised by the fertile, if twisted, mind of the late Adolf Hitler.

The Government may have been inspired by those same motives which are said to pave the way to Hell; but there was—and still is—a strong belief in responsible quarters that the congestion in our mental hospitals, the difficulty of securing adequate numbers of competent mental nurses, and the considerable expense of maintaining mental institutions played no small part in the Government's original proposals.

The original Bill proposed to hand over the bodies of certain children and citizens now incarcerated in State mental hospitals to a consultative committee of "experts" whose decision as to what should be done with the bodies was to have been final.

If these "experts" had considered a leucotomy or any other medical or therapeutic treatment desirable it could have been given. No provision was made for parents or next of kin or guardians to have any effective voice in the decision. The edict of the consultative committee of "experts" was to have been as authoritative as Hitler's in the heyday of his untrammelled power.

There were three very sound reasons why every liberty-loving Australian should have felt a cold shiver run down his spine on contemplating this Bill.

It was, in the first place, an invasion of a field of human rights—in this case the right to bodily security and integrity—hitherto regarded by most British communities as outside the realm of State interference.

Encroachment by the State upon individual liberty in certain well-defined areas of life is obviously necessary. We accept it as the price to be paid for our corporate welfare and security. The citizen, however, is not without certain safeguards against undue encroachment or excessive interference by the State. He can appeal to legal tribunals. In the last resort he can express his will in no uncertain manner through the ballot-box.

The inmate of a State mental hospital had no such rights under the Bill. Neither had his parents or his nearest relatives. In its original form, the "Leucotomy Bill" could only be regarded as a dangerous device which nullified the whole pattern of individual liberty as we have hitherto conceived it in a democracy.

The second reason for demanding the most drastic revision of this hotchpotch of ill-conceived humanitarianism and political blindness was that it gave executive authority to a small group of men subject to no control or restraint whatsoever.

Moreover, these men were to be protected by the Bill from the possible consequences of dangerous experiment or failure. They were to be given not merely advisory functions but complete and unfettered executive authority.

Any government, however unimpeachable its motives, that cannot see the danger lurking in this departure from traditional democratic principle is either irresponsible or politically inept.

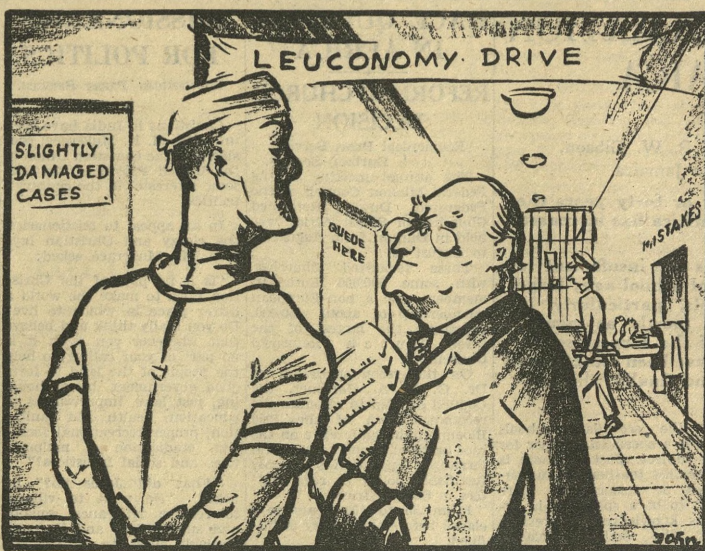
The abrogation of individual rights and the undermining of democratic institutions, however, were not the only frightening features of this ill-conceived Bill. If it had passed in its original form it would have created a precedent of the worst possible kind.

That was a third reason for demanding with the utmost vigour that the Leucotomy Bill should be sifted and sieved till every offensive clause was removed.

It is conceivable that "experts" exercising untrammelled liberty over-riding human rights could prevail upon governmental sentimentalists to initiate legislation for the sterilisation of the unfit, the painless extinction of people with tuberculosis, or even the quiet removal of certain aged and infirm persons.

This could happen here as it did in Hitler's Third Reich. It will happen if an apathetic community refuses to act with vigour when its rights are denied and its institutions threatened.

The community owes no small debt to those of its religious leaders whose attack upon the Government in this case has helped remove yet another threat to Christian values.



"When will you have this ward cleared?"

A POLICY FOR THE WEST

By SALVADOR de MADARIAGA

Some time ago a British officer on General Eisenhower's staff was credited with this witticism: "This is the year of faith. Next year will be the year of hope. The year after next will be the year of parity." Very good. And then? Are to continue the ascent towards a year of superiority? Are we to remain level? And if so, what thoughts are the heavily armed worlds to exchange on those frozen heights? Is there a Western political strategy?

Why ask?—might be argued, "Let us become strong and we shall see. A certain amount of vagueness, and even of obscurity, about our political strategy will do no harm. It will act as a smokescreen to compensate for the iron curtain." This argument would overlook the essential difference between the East and the West; that the East can fight driven and blindfolded; while the West must be free and open-eyed in order to fight.

Mr. Acheson has spoken of negotiating from strength; and Mr. Eden uttered in New York a careful phrase about mutually recognised positions of strength. These ideas would appear to express the policy of containment, a policy which seems also to inspire the conclusions published in "The Sunday Times" by Sir David Kelly. Is such a policy a practical possibility? Is it a form of escapism? Is it a mere euphemism?

SOVIET ATTITUDE

The struggle is entirely due to the will of Moscow. After the second world war was over, the West longed for peace. Moscow continued the war, shifting its objectives from the Nazis to the West. This amounted to a mere return to the situation which prevailed until Hitler's attack on Stalin, since from September, 1939, to June, 1941, the Soviet Union was at war with the West in all but name.

These shifts of allegiance were by no means due to fickleness in the policy of the Soviet Union. They were, on the contrary, a signal confirmation of the steadiness of its strategy.

The chief point about the Soviet Union—as Sir David Kelly emphasised—is the contrast between its fixed, rigid strategy and its flexible, empirical and unprincipled tactics.

No one but a lunatic can want war as war; but nations and governments have been known to want things which forced others to make war rather than let them go.

And since the end of "the war" the Soviet Union has behaved more than once with such utter disregard for the interests of true peace and of the nations within her own power, as well as for the feel-

ings and even the self-respect of the West, that a war would perhaps have been inevitable had the West disarmed less completely.

It seems plain, therefore, that the policy of containment is no policy at all, because the Soviet Union will not be "contained".

Containment can only act as the damming of a river right across its flow. It can only raise the level and the pressure of what is contained.

FANATICAL YOUTHS

Time is on the side of the Soviet, not on the side of the West. While we wait half of Europe is being regimented against us; deprived of its elites; and to a considerable extent, russified. The fifth column of once free men we still possess in those countries is dwindling; and new generations of fanatical youths, ignorant of true free life, are coming to power and office.

A gigantic war machine is being built. The masters of the Soviet Union will not use this machine for a total, spectacular world war; on the contrary, they will use it in order to risk further advances and conquests without fear of a world war, for they will be able to rely on our fear of a world war.

The West encourages the Politburo every day by its naive hope against hope. Every now and then the Politburo tests our spirit.

For instance, it has a French civil aircraft riddled with bullets, and reads with satisfaction in the Paris press that the accident must have been due to the irresponsible action of a local commander. As if a Soviet local commander would dream of taking upon himself to shoot at a French civil aircraft when even a Soviet biologist dare not breathe the name of Mendel within Stalin's hearing!

POLITICAL STRATEGY

So, what is to be done? First and foremost a change of mood. The Western policy must cease to be conjugated in the passive sense, and must change over to the active. We must dismiss Mr. Micawber from our midst. We must not hope for the best, but prepare

for the worst. We must become pessimists and see things as grim as they are. This change of mood, not merely in those who are in the know but in the public opinions at large, is the indispensable preliminary to a clarification of our political strategy.

This political strategy must be as ambitious and as positive as that of our adversary. His is to sovietise the whole world. Ours must be to liberate the whole world from totalitarianism. "Monstrous", the pacifist says. Let us see who is the true pacifist.

As between nations, no peace whatever is possible while the immense forces under the control of Moscow are in communist hands. We are at war and shall remain at war while Moscow is communist.

This is the naked truth which must be repeated and repeated again so that our spirit remains in harness. As between human beings the vast area of the world beyond the Iron Curtain knows no peace. The pistol shot on the nape of the neck, the slow death in concentration camps, are not peace.

U.N. CHARTER

How about UNO, it may be asked. The strategy here advocated would not, and should not, conflict with the Charter of the United Nations. It might, in fact, turn out to be more in harmony with it than its present policy.

At present, the Western Powers have to look away discreetly while the Soviet Union unashamedly violates the Charter by providing aircraft to the aggressors in Korea. Towards China herself, likewise, the policy at present being followed can hardly be said to tally with the Charter, owing to its lack of firmness and determination. On the other hand, firmness and determination must be canalised and controlled. The Western world would administer them within the framework of the Charter, which thereby would for the first time become truly alive.

What is wanted is more initiative and more pressure from the West; more occasions for caution through fear of war in the East. We are living in a world without freedom and without peace.

One-Minute Sermon ANOTHER CHANCE

The Text

THE HOLY GOSPEL FOR THE 19th SUNDAY AFTER TRINITY

Jesus entered into a ship, and passed over, and came into His own city. And behold, they brought to Him a man sick of the palsy, lying on a bed. And Jesus, seeing their faith, said unto the sick of the palsy, Son, be of good order, thy sins be forgiven thee. And behold, certain of the Scribes said within themselves, This man blasphemeth. And Jesus, knowing their thoughts, said, Wherefore think ye evil in your hearts? For whether is easier, to say, Thy sins be forgiven thee? or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith He to the sick of the palsy), Arise, take up thy bed, and go unto thine house. And he arose and departed to his house. But when the multitude saw it, they marvelled, and glorified God, who had given such power unto men.

The Message:

Here is the end of one story and the beginning of another, because Jesus intervened and gave a man another chance.

On the whole our lives suffer from being superficial!

We have short sight and we lack insight.

Jesus goes beneath the surface.

The man is paralysed alive in nothing but his eyes. And through those Jesus sees the real man, his longing and his loneliness and his desire for another chance.

It is not always true that a man's sickness is the direct result of his sin. Too often people have jumped to that conclusion and "comforted" their friends with unkindly comfort.

Here it would seem from Jesus' words that there was a definite connection.

The friends would have been content with physical healing.

The man must have wanted more, and Jesus answers first his unspoken prayer. "Thy sins be forgiven thee."

To the unbelieving company of scribes who saw that nothing physical had happened—it sounded like blasphemy, but what amazing joy to the friends and the disciples when Jesus does for the body what He had done for the soul, and the man rises up and goes to his home to begin again!

There are several thoughts which rise in the mind as one meditates on this story.

Psychologists, painters, poets, novelists, as well as preachers, have been trying in this generation to tell us we need to plumb the depths of life and not live on the surface.

But we continue to leave God out.

Do we even bring our sick to Jesus as we should?

How wonderful for any sick person to have friends who will bring him in combined prayer to Jesus. Are we content to pray for the healing of the body or do we always pray that the Healing Christ may touch the whole life with blessing and if needs be to give that soul another chance?

And do I need such forgiveness myself and to begin again?

CHURCH AND NATION

A FRANK AND FREE WEEKLY COMMENTARY

Do Celebrities

Deserve Privacy?

A rhetorical question this, you may suppose. Of course celebrities deserve privacy, you say. And I agree.

But others, quite obviously, don't. This is clear from the intrusion by a section of the Sydney press last week into the privacy of Mr. W. M. Hughes, when he was very ill.

I don't question the "news-worthiness" of Mr. Hughes, of course. The public has long held him in affectionate regard. And, even if it hadn't, it would still be much interested in the state of his health. One doesn't quarrel with the legitimate efforts of the press to satisfy that natural public curiosity—and to embroider the tale with all those little human bits about a very human character.

But I did think that at least two newspapers, on their own admission, exceeded the bounds of good taste in their effort to wring every drop of "human interest" out of the Hughes illness.

Firstly, when Mr. Hughes arrived about 10 p.m. at his Sydney home, having endured a trying journey from Canberra for a man who was already very sick, one newspaper recorded the "lonely vigil" of its reporter outside Mr. Hughes's home in the hope that Mr. Hughes would change his mind and grant an interview.

Mr. Hughes, according to this paper, had already "sniffed" hard as a camera flashed in his face and in a fiery blast had ordered the photographer to the "infernal regions." And earlier he had made it clear that he did not want to be interviewed, but wanted to go to bed.

The reporter could well have been as sensible instead of maintaining his "lonely vigil."

Secondly, another Sydney paper a few days later told its readers how press photographers had hoped to take a picture of Mr. Hughes in bed. At that time Mr. Hughes had only recently rallied after a coma.

But the request was sent in to Mr. Hughes. He is reported to have replied: "I'll see them in hell first." The request was pressed again. Mr. Hughes said: "No, no, no."

This is not hearsay. It is reported in the newspaper concerned. From that I judge the newspaper thought Mr. Hughes's reactions amusing. They were certainly in the traditional Hughes vein.

But, personally, I didn't find them amusing. I thought it most inconsiderate (I could muster stronger language on request) that a sick man should be so pestered.

I believe a section of the London press can be even more "inconsiderate" in these matters. This question of the right of the press to invade an individual's privacy was pertinently discussed in 1947 in the judgement of Mr. Justice Hilbery in the libel action of Lea (a press photographer) versus Justice of the Peace, Ltd. (whose journal had criticised as "ungentlemanly and cowardly" the former's action in intruding on a private wedding reception, as a result of which he was vigorously handled by the bridegroom).

"Because he was a press photographer he was determined to have a photograph," said the judge. "He does not recognise such a thing as privacy or that people's private lives can be sacred even from the illustrated press."

Although the bridegroom had been fined, on his plea of guilty, for assaulting the photographer, the latter lost his action against the "Justice of the Peace Review" for what the judge called "honest criticism" of the photographer's conduct.

I don't suggest that the incidents at the Hughes household were as serious or as provoca-

tive as the one dealt with in the above judgement. At the same time they showed a tendency which the press itself might well take action to check.

The Royal Commission on the Press in Britain, in its report three years ago, said:—"It was suggested to us that the intrusion of reporters and press photographers into the privacy of individuals, particularly of those who have suffered bereavement, is an abuse which could be corrected by legislation. . . . It would be extremely difficult to devise legislation which would deal with the mischief effectively. Methods of news gathering which cause distress to private persons were condemned in 1937 in formal resolutions by both proprietors' and journalists' organisations, and we consider that it is for the profession itself to make this condemnation effective."

Copland for Canada

Professor Sir Douglas Copland's appointment as Australian High Commissioner to Canada, announced last week, is a good one. But it is also intriguing.

His intellectual fitness for the job cannot be doubted. But it was generally assumed that he would round off his career in his adopted country (he came here from New Zealand in 1917) as Vice-Chancellor of the Australian National University in Canberra, the job he has had for the past three or four years.

I have heard two subsidiary reasons advanced to explain his new appointment. One is that the Menzies Government has rather disliked some of the professor's outspoken and gratuitous advice on politically awkward economic questions, and thinks that the new post will put a troublesome critic at a safe distance.

Not much credence will be given to that one except by the narrowest partisans. Copland has been the distinguished servant of both major political parties in Australia over the past two decades, and he has managed to steer clear of party political entanglements. A government is not likely, either, to appoint to such an important post a man of whom it disapproves.

There may be more substance in the other subsidiary reason which I heard discussed—that the appointment will put Professor Copland on the United States doorstep, which he may often be asked to cross as specialist assistant to the Australian Ambassador in Washington, Sir Percy Spender.

Professor Copland, it may be recalled, suggested Australia's negotiation of a 100 million dollar developmental loan with the United States a few months before the Prime Minister, Mr. Menzies, in 1950 did that very thing.

That, then, is some of the surmised background to the offer to Copland of the Ottawa mission. But why did he accept it?

Part of the explanation of that may be that the National University is still somewhat in the "bush" stage. I haven't been to Canberra since the war. But I notice that Lord Bruce, just returned to Australia to be installed as the University's first Chancellor, will have that dignity bestowed on him next week in the open air!

From that I judge that, as Professor Copland has wandered around the temporary buildings on his 208-acre academic estate at Canberra, watching the blasting, bulldozing and bricklaying which must tediously precede the emergence of the real university, his restless spirit, maybe, has been irked.

The chance to go to Canada may have caught him at a moment when it seemed hard to refuse the opportunity to enlarge his diplomatic experience (he has already been Australian Minister to China), and

to study the problems of a more buoyant economy.

We may be sure that, whatever the reasons were for offering this impressive, 58-year-old ex-New Zealander the Ottawa post, he will add another worthwhile chapter to the story of a richly varied and most useful career, which was really launched in this country in 1931 when he became known as "the young man behind the Premier's Plan." I know he is still being both reviled and praised for that plan. But I think he has enough equanimity of character to be little influenced by either in making his economic judgements.

Now For That

Report

After nearly 15 months Sydney has been deprived of one of its main sources of excitement and the evening newspapers of one of their most consistently best-selling stories. In other words, the Royal Commission on Liquor has finished its marathon sitting.

The next problem for the newspapers will be to get aside sufficient space in one issue to report the findings of the Royal Commission, Mr. Justice Maxwell.

But before he reports the judge is going abroad to study the drinking habits and laws in other countries. The real necessity for this is still not apparent to me.

However, it can confidently be predicted that the judge's report will be comprehensive and thorough. If the Government Printing Office is wise it will help to balance the State Budget by producing plenty of copies for sale to the public.

The newspaper reports of the findings may skim the cream. But many will expect to find in the full report no dearth of entertaining reading.

—THE MAN
IN THE STREET

BAN ON WOMEN

To THE EDITOR OF THE ANGLICAN

Sir—As I entered the church last Sunday, I noticed your headline, "Synod Upholds Ban on Women." I had just heard of the hundreds of pounds flowing into church funds from the Annual Fair, Women's Union.

A glance at the choir revealed three women to every man and a congregation with women in the majority.

The Sunday school, the only live evangelical movement in the parish, revealed men well outnumbered by women teachers.

Apparently the only serious objection raised against the motion was the fear that Synod would be "swamped" by women.

The old trite objection of "physically, temperamentally, etc.," is effectively answered by the number of women who, in these post-war years, are capably supporting their children, undertaking all the attendant responsibilities quite as effectively as any orthodox husband.

The report was really amusing, but at the same time, it was most hurtful to the faithful backbone of every parish.

Youths faithfully,

LONE WOLF.
N.S.W.

[The views expressed in the news item referred to do not represent the editorial policy of THE ANGLICAN. We merely reported the facts.—Editor.]

BISHOP DAVID HAND IN SYDNEY

Christ Church S. Laurence, Sydney, will celebrate its 107th dedication festival on Sunday next, October 19. The Assistant-Bishop of New Guinea, the Right Reverend David Hand, will be the preacher at Solemn Eucharist at 10.30 a.m. and at Solemn Evensong at 7.15.

REFORMATION A DISASTER?

To THE EDITOR OF THE ANGLICAN

Sir—The Dean of Sydney saw fit to answer my letter in your issue of Sept. 26. He said almost as many contentious things as I did. For example that: "Elizabeth's injunctions ordered the utter destruction of Rood Screens . . ."

Her injunction did not, in fact, command their destruction.

In 1561, a Royal Order directed the removal of the Rood lofts as far down as the screen's top beam. Upon this there was to be erected a "convenient crest."

Where reforming zeal had carried the screen away, a new one was to be provided forthwith.

ANGLICAN CHOIR OFFICES

The Dean challenges my remarks on morning and evening prayer.

I claimed, along with Bishop Freere, that they were essentially Medieval choir offices and suggested that, in spite of their adaptation to "common prayer," the old stalled choirs were not only retained, but were perpetuated in order that the offices might still be sung or said in the traditional place.

Evidence for this suggestion is contained in the letters of Martin Bucer and Christopher Wren.

However "reformed" they might have been, they still set out to do what the Divine Office had always done for the Church since the time of S. Benedict:—

To provide a systematic and regular reading of the scriptures throughout the year;

To provide a regular recitation of the Psalter;

To establish regular hours for daily public prayer; and

To make the daily recitation of the offices an obligation upon all clergymen.

HYMNS AND DRAMA

The Dean cited our hymnody and drama as examples of Church leadership since the Reformation.

I cannot agree with him.

From 1539 until 1779, hymns, other than metrical scriptures, were either banned or unknown in the Church of England. The leaders of our modern luxuriant hymnody were Watts, an independent minister, and Wesley, whom our cultural Church

chased altogether out of the fold.

The two best known hymn books now in use were both received coldly.

They were produced by the Tractarians. It is impossible to say that the Church has recovered the lead in the field of drama when there are still some dioceses where religious drama is banned from the churches, whether it be Christopher Fry or the solemn ceremonies of High Mass.

The Church no longer, as "the Church," provides drama as she did in times past and as the Papists do today.

But there is an increasing band of poets and dramatists, who as Christians are writing material which evangelistic-minded individuals and groups like Friends of Canterbury Cathedral, or the B.B.C. are using, in spite of some episcopal opposition and pseudo-pietistic public opinion.

REFORMATION A DISASTER

"By their fruits shall ye know them."

1. The fact of a divided Christendom.

2. A divided and hideously national Europe that has caused many wars.

3. The suppression of the religious life which was a great loss to the Church. (It is now happily restored).

4. Intolerance and persecution on both sides.

5. It was the signal for hundreds of acts of bare-faced robbery of the Church. It was looted by irreligious, greedy men who actually received theological justification for their crimes.

6. Works of art were stolen or destroyed.

7. Holy Things were revoltingly desecrated.

8. Erastianism became a new superstition.

9. The present day chaos in matters liturgical.

10. The new ideas of free Bible interpretation gave rise to hundreds of little popes and sects.

In conclusion I would like to ask the Dean to be not too provocative in his columns on Faith and Morals which, as the circulation of the paper increases, will become a place for instruction, and not for party opinions.

I am, etc.,
JOHN HAZLEWOOD.
Holy Trinity Rectory,
Dubbo, N.S.W.

FREEMASONRY

To THE EDITOR OF THE ANGLICAN

Sir—I was recently in the church of a friend. He is the priest-in-charge in a large country town. I did not see one man in the congregation join in the service, and I was later informed that the majority of nominal Churchmen were masons.

Is it derogatory to the supreme honour due to Christ, for a Christian to participate in rites and ceremonies of a religious nature (e.g., the Hiram Abiff's death and resurrection rite of the 3rd degree, or the revelation of the "great and mysterious name of the Most High" as Jah-Bul-On in the Royal Arch) which are quite foreign to the Church, and approximate to those of ancient and pagan Egypt?

Is it loyal to our Lord for a Christian to offer to "the Great Architect of the Universe" prayers from which all mention of Christ has been deliberately excluded, with the intention of making them acceptable to people who reject His claims?

Surely since the Eastern Orthodox Church, the Roman Catholic Church, the English Methodists, the Salvation Army, the American Lutherans, the Dutch Reformed Communion in South Africa have condemned Freemasonry, it is more than high time that our Church should seriously investigate and warn her members of the grave spiritual evils of this modern heresy.

Yours faithfully,
A. PLANT.
Canterbury Rd.,
Bankstown, N.S.W.

DEAN BODE

To THE EDITOR OF THE ANGLICAN

Sir—Referring to your obituary notice in THE ANGLICAN of October 3 about my cousin, Dean Bode, the title of "Dean" was conferred on him by all the American bishops after he left Taramie.

He was always addressed as "Dean."

He was one of Mr. Trower's curates, in addition to being organist at Christ Church S. Laurence.

Yours faithfully,
(Miss) AMY BODE.
Waverley St.,
Scone, N.S.W.

DAVID JONES' for service

"Tailor-Maid" Blouses

New location,
Second Floor
Elizabeth Street Store



Pretty blouses . . . and so practical, too! California-styled with precious touches of imported organdi and lace insertions . . . superbly cut from long-wearing "Celanese" . . . easy to wash, with shoulder pads that unbutton! Four new styles, 32"-42".

SCHOOL OF RELIGIOUS KNOWLEDGE

NEWCASTLE VENTURE

During September, 1951, the Dean of Newcastle, the Very Reverend W. A. Hardie, held a series of instructional courses for adults at the cathedral hall, Newcastle.

"THE CATHEDRAL SCHOOL OF RELIGIOUS KNOWLEDGE" resulted from a demand by Church of England people to know something more about the Church and her teachings, than the scraps bits remembered from instruction for confirmation.

The first course, which had for its main theme "The Church," was held on the four Monday nights in September, last year. It started with an enrolment of 50, and the number increased each night.

The average attendance was 90 per cent. and, with very few exceptions, absence was due to sickness.

The ages of those attending ranged from 18 to 80.

The second course of the school was held in March this year, when the main theme was "The Bible, Its Making and Meaning."

Courses three and four were repetitions of the first course and were held in the parishes of Hamilton and Adamstown. In both cases there was a splendid response.

The fifth course, "The Prayer Book," has recently finished at the cathedral hall.

There is much to do about poor attendance at Church services, and lack of adequate financial support for the Church, and both clergy and laymen are often brimming over with explanations.

The Cathedral School of Religious Knowledge is a contribution towards a remedy.

In the first place, it has shown that within parishes — for the

school has already extended beyond the cathedral parish — there is a sound nucleus of men and women keen to learn what their Church is, what it teaches, and what it stands for.

It is confidently expected that the school will help create an informed congregation capable of presenting a firm witness.

The dean has not spared himself in the preparation of the courses. They have been ably presented.

Full notes of all addresses have been given to students at the conclusion of each session. The notes have proved of immense value as "refresher" reading and will be useful references for the future.

The main theme is spread over four nights. The principal lecture is followed by a short question time and an interval, then a further lecture is given on a subsidiary subject.

The last school dealt primarily with the Prayer Book under the following headings:—

Lecture 1. Looking at the Prayer Book;

Lecture 2. How We Got the Prayer Book;

Lecture 3. Principles of Prayer Book Worship;

Lecture 4. King Charles the Martyr.

Other lectures were: Christian Science; The Second Coming; The Vestments of the Priest. Those who attended the school are confident of the value accruing from it.

It has given a wider outlook and better understanding of the spiritual life of the Church.

LABOUR DAY SERMON

The following extract from the Bishop of Armidale's Labour Day sermon to trade unionists in S. Andrew's Cathedral was held over from our last issue.

The bishop said:

"Trade unions have been fighting for livelihood and have produced leaders who were fighting men. They can't go on just fighting the community. They are accepted today as an integral part of our life.

"They need today statesmen as leaders, men who will ask what the trade union and the unionist can give to the nation's life. It is not enough for unionists to claim value, they must reveal it. The day has come when the trade union should say to its members, 'We will fight your battles with the community, but you must justify us by the quality of your work and the service you render.'"

"It is not so much a question of hours, for in how many offices do clerks work even 40 hours, it is a question of honest work put in during the hours. The trade union owes it to the nation to ask its members for honest work and for their best work."

ENGLISH PRIMATE CRITICISED

"Collier's Magazine," a well-known American journal, has criticised the Archbishop of Canterbury for saying that the motives of the Dean of Canterbury were beyond question.

The magazine comments: "When the eminent Archbishop of Canterbury comes here as a guest and asks the American people to trust the dean's motives and judge him kindly, it seems to us that he is rather forgetting the considerable help that the allegedly germ-warring United States has given to his country, and that he is also carrying the virtue of charity to ridiculous lengths."

COMRADES OF S. GEORGE VISIT KELSO COMPANY

FROM A SPECIAL CORRESPONDENT

A group of five Sydney Comrades of S. George paid a three-day visit to the Kelso Company (Bathurst Diocese) on that company's invitation from October 4 to October 6.

On arrival the Sydney Comrades were met by members of the Kelso Company, who had kindly arranged for them to be billeted in private homes.

The Saturday afternoon was spent in the inspection of the Marsden Girls' School by permission of the headmistress, Miss Appel, and a visit was then paid to a Sports Day and Pete at All Saints' Boys' School.

In the evening the hosts took their visitors to Orange for the Cherry Blossom Festival and Carnival.

Sunday morning visitors and hosts drove five miles to the village of Eglington because there was no celebration of Holy Communion in the Kelso Parish Church. A picnic breakfast was eaten after Eucharist on the church lawn and a tour was then made covering the sights of Bathurst, Stewart's Mount, and Mount Panorama.

After Evensong in Kelso's historic parish church, tea was served in the hall and films of the various mission fields under the control of the Australian Board of Missions were shown by the visitors.

Monday was not observed as a public holiday in Bathurst and the hosts had to go to work.

After being entertained by the Rector of Kelso, the Venerable Archdeacon H. W. Ellis, and his wife at morning tea, the visitors spent the remainder of the morning examining

ANNIVERSARY OF EARLY CONVERSION

ANGLICAN NEWS SERVICE

London, Oct. 10

The thirteenth century of the conversion of Mercia to Christianity will be celebrated at Repton next year. At one time Repton was the capital of Mercia.

The main celebration will be a service of thanksgiving in the parish church of S. Wystan on Saturday, September 12, 1953. The Bishop of Derby will preside, and the Bishop of Southwell will preach.

Representatives of fourteen dioceses, all associated with the former kingdom of Mercia, will be invited to attend the service. The church will be flooded from Monday, June 1, 1953 (the patronal festival of S. Wystan), till Saturday, June 14.

It is expected that during the year thousands of visitors will make a pilgrimage to one of the oldest churches in the Midlands.

NEW CHURCH SCHOOL

The foundation stone of a new school was set by the Archbishop of Brisbane at Herberton, Queensland, on September 28, at an impressive service.

Readers will remember that THE ANGLICAN reported the recent fire which practically destroyed S. Mary's School.

It was mentioned that plans were already under way for the rebuilding of the gutted parts of the building.

The rebuilding of the school is taking place within a remarkably short time after the fire, and the people are to be congratulated on making this possible.

Herberton has been in the news this past month, during the celebrations of the Jubilee of the Bush Brotherhood.

The Brotherhood had its beginnings in 1902 in Herberton, and the foundation stone ceremony was the final service of the celebrations.

PROVINCIAL SYNOD IN QUEENSLAND

ROCKHAMPTON DECISIONS

FROM OUR OWN CORRESPONDENT

Rockhampton, Oct. 5

The Provincial Synod of Queensland met in Rockhampton between September 29 and October 3.

In his presidential address the Archbishop of Brisbane and Metropolitan, the Most Reverend R. C. Halse, directed the attention of the Synod to the task of evangelism, especially in the mission field and in the scattered bush areas of the province.

Synod enthusiastically received the report of the Australian Board of Missions. It highly praised the work of A.B.M. in the Province. The Comrades of S. George were singled out and commended as a valuable youth organization with a definite missionary intention.

CONSTITUTIONAL POSITION

In accordance with its constitution, the Provincial Synod considered a Canon to adopt the Determinations (Nos. 1 to 7) passed by the last session of General Synod in 1950.

The Provincial Chancellor, Mr. F. T. Cross, gave the opinion that any such Canon could have no binding force upon the constituent dioceses, notwithstanding anything to the contrary in the Constitution of Provincial Synod, because the dioceses, by their own diocesan constitutions, have no legal power to delegate any such powers to another body, even to Provincial Synod.

If passed, the Canon would be advisory only in effect, and moral in authority.

Thus advised, Synod proceeded by Canon to adopt all the Determinations, with the exceptions of Nos. 2 and 4. These were to amend the Clergy Provident Fund (A.C.P.) Determination and to establish an Episcopal Provident Fund. They were rejected.

Provincial Synod had sought to remedy its weak constitutional position in 1949 by authorising the drafting of a Constitution for the Province having legal force and effecting autonomy for the Province.

At that time there had appeared to be little chance of the whole Australian Church effecting this by the passage of a Federal Constitution.

However, the General Synod of 1950, and the visit of the Archbishop of Canterbury, had brought about a change in the prospects of the Constitution for the Australian Church.

The Standing Committee of Provincial Synod brought in a report indicating this change as sufficient reason for its decision not to implement for the time being the resolutions of the last session of Synod about an autonomous Province of Queensland.

This report was adopted after comment and criticism.

The constitutional position was stabilised for the time being by the passage of the following motion by the Bishop of Rockhampton:—

PROVINCIAL COLLEGES

"That in view of new developments and progress towards a Constitution for the Church of England in Australia, Synod for the time being defers definite action towards a separate constitution for the Province of Queensland, but re-appoints the constitution committee to continue its work; that the bishop in council of each diocese appoint three members of the constitution committee, one of whom to be resident in Brisbane, whose task shall include the scrutinising of any proposal coming forward from the General Synod Constitution Committee; any diocese to have the power to change its representatives, and that the Archbishop of Brisbane be convener."

The reports of both S. Francis' Theological College and S. John's University College were adopted.

Synod gave particularly high

praise to S. Francis' College. Tributes were paid, particularly to the work of the late Principal, Canon P. C. Nelson, whose death last year was a loss to the Province. Tributes were paid to the present Principal, the staff and students, and to the archbishop for his continued interest in and enthusiasm for the work of the College.

In moving and seconding the report of S. John's College, the vital importance of University education and the Church's part therein was stressed by the Bishop of Rockhampton and Archdeacon Bennie.

Disappointment was expressed at the rate of progress in building the new S. John's at St. Lucia.

PEACE IN THE PACIFIC

Synod rejected a motion put forward by Canon H. J. Richards. The motion commended the Colombo Plan, but called for further measures of help and friendship from the Federal Government towards our Asian neighbours.

Canon Richards held that Australia should take more positive action to prove her desire to live at peace with her Pacific neighbours than she was doing. The Church did what she could with her missions, but action on a national scale far wider than anything undertaken was needed, and needed soon.

Synod passed overwhelmingly an amendment which left the Federal Government alone after commending it for the Colombo plan.

CONVERSIONS FROM ROME

ANGLICAN NEWS SERVICE

London, Oct. 11

"Statements appear in the press from time to time about Anglican converts to Rome. It is very seldom that anything is published about conversions from Rome to the Church of England," the Bishop of Chichester, the Right Reverend G. K. A. Bell, writes in his diocesan leaflet.

"Yet such conversions are constantly taking place. A special office for the reception of such converts is in regular use in Anglican dioceses, and quite recently a revised form was issued by the convocations.

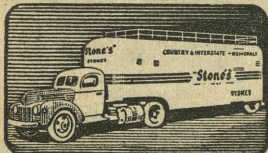
"This follows the familiar Reception Office issued in 1932 entitled 'A Form for receiving Priests or Lay People from the Church of Rome to the Communion of the Church of England, and for Reconciling those who have lapsed on their Return.'"

"In view of the regularity with which applications have reached me from different parishes in this diocese for some years past, I started in January, 1948, to make a careful record of all persons thus received.

"In the 4½ years from January, 1948, to June, 1952, sixty persons (including two ex-Roman priests received this year) have been received into the Church of England in this diocese from the Church of Rome.

"There are slight variations in numbers from month to month and from year to year, but the movement persists. I mention the fact not from any wish to count converts, but simply to assert something not so fully realised as it should be on the other side."

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FAITH AND MORALS

A WEEKLY QUESTION BOX

By Dr. S. Barton Babbage

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

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

J. E. Helper, of Adelaide, asks:

What is the Christian objection to suicide?

The Christian principle is that life is a gift of God. God can alone bestow the gift of life, and consequently He alone can revoke the gift.

If we voluntarily and deliberately terminate our lives we rebel against God's providence and we question His goodness and mercy.

The Church has always taught that suicide is a sin and for a Christian, an act of shocking rebellion. In times past Christian burial was denied to suicides, unless it was determined that the act was committed while of unsound mind.

The rubric preceding the Burial Service states: "Here it is to be noted, that the office ensuing is not to be used for any that die unbaptised, or excommunicate, or have laid violent hands upon themselves."

It is now customary for juries and coroners to turn a Nelsonian eye to the facts and to return a charitable verdict: "suicide while of unsound mind." Christian burial is then permissible.

The Christian moral system is the only one in which suicide is absolutely condemned.

The Epicureans regarded suicide with calm equanimity; to them it is merely walking out of the theatre when the play gets boring.

The Stoics, however, went further; they even glorified suicide.

The specifically Christian view of suicide is first stated

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fully by Augustine. He points out that the Christian virgins, who were ravished by the Goths, refused to commit suicide to avoid rape, not because of cowardice, but because suicide is forbidden.

It is forbidden by the Mosaic law forbidding manslaughter. Consequently, Augustine says they had not lost their honour, because they had not consented to their violation.

Thomas Aquinas gives several reasons for the "canon against self-slaughter":—

1. Suicide is "contra naturam": against man's natural inclination and against the law of charity which man owes to himself.

2. Aristotle argued that man belongs to his city and his society, and that he has no right to contract out by suicide.

3. We are God's property, as the slave is his master's property; man is not "sui juris." It is for God to decide our life and death.

Within recent years a Christian existentialist (Paul-Louis Landsberg) has suggested another argument against suicide. He says, imagine a man in tragic circumstances terribly tempted to suicide:

"If you tell him that he must live in order to obey the commandment, in order not to sin against self-love, in order to perform his duty to society and his family, and finally in order not to decide, by his own will, a question which God must decide, I ask you: is that going to convince our man in his suffering and misery?"

What we need is not an abstract argument but an example. And we have the example of Christ. We can say to a man, as we remind him of Christ's sufferings, "You must not throw away your cross."

We can remind him that suffering, rightly borne, is redemptive and a means of grace.

The modern epidemic of suicide is of considerable interest to the Christian sociologist.

T. G. Masaryk, scholar, soldier, statesman, the founder of the modern state of Czechoslovakia, was intensely preoccupied with this problem.

He maintained that suicide became a social illness in the modern era when unbelief and scepticism, intellectual confusion and moral uncertainty, drove out the former firm faith in God. A person decides to die, he says, because he has lost the meaning of life and faith in the mission of mankind. And he points out that external immediate causes—physical and economic hardships and family tragedies—are not the ultimate factors, and that under the same external circumstances a spiritually balanced person can resist.

Scepticism and unbelief not only rob the individual of his inward certainty and strength, they loosen the bonds which bind him to his fellowmen. The result is anarchic individualism.

"The statistics of suicide," says Masaryk, "form an arithmetical table of this mental and, at the same time, moral and physiological sickness."

"In Europe and America the average number of suicides is about one hundred thousand a year, the increasing proportion of child suicides being especially characteristic."

"For the benefit of those who are impressed only by big fig-

ures, we may say that, in ten years, one million, and fifty years, five million people do away with themselves.

"Yet the total of war losses horrifies us—as though the suicide of one child despairing of life and of itself were less tragic and less significant of the modern life of civilised peoples than the death of men in war! What are we to think of a society, of its organisation, of its humanity, if it can look upon this state of things with calm indifference?"

Suicide is symptomatic of the decay and disintegration of modern society: of our loss of a living faith in God.

OLD ORGAN RESTORED

ANGLICAN NEWS SERVICE

Dublin, Oct. 6

The organ of St. Michan's Church, Dublin, which is believed to have been played on by Handel, has been restored at a cost of about £2,350.

The casework of the organ dates from 1724, and it cost £470 to buy and install the original organ 228 years ago.

A service was held in the church, at which the Most Reverend A. W. Barton, Archbishop of Dublin, dedicated the restored organ. An organ recital was given by Mr. Robert Hay, organist and choirmaster of Christ Church, Bray.

St. Michan's Church dates back to the 11th century. Until the 17th century, during which it was rebuilt, it was the only parish church north of the River Liffey.

It possesses many antiquities, of which the best known, perhaps, are its vaults, with their strange powers of preservation.

But the fine old organ must be one of its most cherished possessions. In 1724 the churchwardens entered into an agreement with John Baptiste Cuvillie, a prominent Dublin organ builder of the period, to build an organ for the church, then regarded as being in the Dublin suburbs.

The wardens and the rector and his family contributed £146 themselves. A collection among the church members brought the payment to Mr. Cuvillie up to £467/7/10. On Sunday, July 18, 1725, the organ was played on for the first time. It then consisted of two keyboards and 11 stops. Three years later two more stops were added to the organ by John Byfield, and in 1787 a swell division was constructed by Cornell.

The organ was almost completely rebuilt in 1877 by Robert Benson, of Dublin.

The original wind chests of 1724 are still preserved and now, musically useless, can be seen in the north-east porch of the church. The organ case is the original one, and is a beautiful example of the wood-carvers' art, as is the panel of musical instruments on the face of the organ gallery.

DIVISION

London, Oct. 13

The Synod of the Church in the Diocese of Southern Rhodesia has decided to ask the Archbishop of Cape Town to grant a mandate for the division of the diocese.

ANNIVERSARY OF LEONARDO DA VINCI

BY A SPECIAL CORRESPONDENT

Which is the best known religious painting? I have seen many copies of Guido Reni's "Ecco Homo." But in Anglo-Saxon countries, I should say that Leonardo da Vinci's "Last Supper" is the most popular of all the great pictures of the world. This is as it should be, for Anglicanism is as true a child of the Renaissance as was Leonardo.

His was a master intelligence.

We might couple him with Shakespeare. But there was not the social stability in heady Florence which Shakespeare knew in Elizabethan England, and comparatively little remains of the work of the greatest of the Florentines.

It is tragic that Leonardo's "Last Supper" should not have been as well preserved as Titoretto's comparable picture, "The Marriage Feast at Cana," in the sacristy of the Church of Santa Maria della Salute in Venice.

But the refectory of the Dominican Monastery of Maria delle Grazie in Milan stood on damp ground, and within the life time of the master his great mural, completed in the last year of the 15th century, suffered dilapidation.

PATCHES REMAIN

Patches of his original work remain.

Reverent hands attempted restoration in 1726 and 1770. From 1796 till 1815 it suffered much damage during the French occupation.

In 1800 the refectory was used as a forage room for French cavalry.

A door was actually cut through the picture.

Between 1820 and 1908, it was thrice thoroughly restored.

Leonardo himself had been worried by the dampness of the site.

He coated the original plaster with mastic, pitch, and other waterproof materials.

These he milled into the plaster with a hot iron. He overlaid this waterproof priming with a thin coating of white lead mixed with potter's earth.

How heartbreaking must have been the failure after his years of work through which he had harnessed and driven his very soul with all its genius and reverence.

The refectory was a modest room with bare white-washed walls. The dark wooden beams of the ceiling recede into actual ethereal distance created by the picture on the wall, in an illusion of an extension of the room.

THREE WINDOWS

Its three windows seem to open out on the evening lights of the Holy City.

Why has the instinct of Anglicanism claimed this ruin of a picture for its own?

There is some intuition not completely interpreted by the fact of Christ's intimation of His betrayal.

This would be satisfied by the emotions of the group on the Saviour's right.

But the group on His left exhibit another emotion altogether.

Even the gesture of our Lord's left hand differs from that of His right.

The Apostles on His left are surely not concerned as yet with the betrayal, but with the meaning of the Eucharist, an earthly vehicle of a heavenly reality.

Thus there is here, in the picture, the mystery which in Anglican eyes always obtains: the original unrepeatable sacrifice on earth, with its pleading in the Holy Eucharist before the great High Altar in Heaven.

From 1504 till 1508 Raphael worked in Florence and came under the powerful influence of Leonardo.

About 1509 in Rome he painted "The Dispute of the Sacrament," and I feel that herein he develops the theme of Leonardo's "Last Supper."

To appreciate more fully "The Last Supper," one should study good copies of the details drawn

This year is the 500th anniversary of the birth of Leonardo da Vinci.

He is probably the most versatile genius in history.

He experimented with aircraft; he was sculptor, musician, engineer, architect and painter, to name a few of his interests.

He also invented a better way of feeding horses.

It is probable, however, that as the painter of the "Last Supper," he is best known.

The following appreciation was written specially for THE ANGLICAN.

by Leonardo and now in Her Majesty's library at Windsor.

Here for instance, is the bearded head of Judas drawn in red chalk on red paper. (1495 C.)

There is a world of tragedy and despair in what should be a noble face. Leonardo added the beard in the final picture.

In July 1928, my wife and I were studying "Mona Lisa" in the Louvre in Paris. A group of American tourists spent even less time before this picture.

But they surely had something to talk about when they got back to the Middle West. Leonardo painted Mona Lisa during 1502-1506, commissioned by her husband Francesco Zanobi del Giocondo.

AN ASSESSMENT

Forty-five years later Giorgio Vasari wrote his famous description of the picture and said, "This work is painted in a manner well calculated to make the boldest master tremble."

The colouring Vasari writes of must have been truly miraculous in its rich perfection.

But in four and a half centuries these colours have evidently toned down considerably. Probably the dark ground upon which Leonardo painted has gradually worked its way through the picture. Yet it is superb.

Much fantastic nonsense has been written about it, and about Mona Lisa and Leonardo.

But he was one of those few, great artists in whose life the love of woman seems to have played no part.

5,000 sheets of manuscript in his handwriting remain, but in them he never mentions a woman except in a curt professional note.

His own aphorism seems to explain his lack of sentimental interest, "Fair humanity passes, but art endures."

"Mona Lisa" is superb, unique, miraculous almost.

But it is the triumph of Leonardo, rather than of Lisa, of the Master at the zenith of his power who painted each hair, each pore, with fearful care, who worked at this during four successive years.

JESTERS

He even brought jesters to amuse her and an orchestra to enliven the tedium of the sitting and to preserve on the exquisite lips of the beautiful Lisa that elusive, enigmatic smile which has teased the imagination of so many millions during four hundred and fifty years.

In 1911 an Italian house painter, Vincenzio Piguggia, cut the picture out of the frame and carried it away under his workman's blouse. Two years later it was recovered when he tried to sell it in Florence.

He was sent to prison. The Queen possesses a wide

selection of Da Vinci's immortal drawings, but few of Leonardo's paintings have come down to us to-day.

In the Louvre, there are, I think, seven pictures by the Master.

In some ways he has painted more of himself into "The Virgin of the Rocks" (1483-90) than any other picture I remember.

Leonardo, the great engineer and architect, painted the rocks of this background.

The poet and musician dreamed the still music of those flowing draperies.

The anatomist, whose notebook we still have, modelled the faces and bodies of those glorious children Jesus and His cousin, John the Baptist.

The great artist is still the eternal boy.

Leonardo's Italy was that of Donatello, Verrocchio, Ghiberti, Botticelli, Perugino, Andrea del Sarto, of Michelangelo and Raphael, the age of the Sforzas, Medicis and Borgias.

ANTECEDENTS

But there was nothing remarkable in his own antecedents.

Leonardo's father was Ser Piero da Vinci, a Florentine lawyer, whose love affair with a peasant girl, Catarina, produced this son whom he acknowledged.

His genius was remarkable from the outset and in keeping with great personal beauty, astounding physical strength and a spirit royal and magnanimous.

In his studies as a boy, Vasari tells us, "he was capricious and fickle, beginning many things and giving them up . . ."

We see the traces of this in his voluminous writings. His spelling was bad. I understand that his grammar always remained that of a Florentine shopkeeper.

Yet his natural gifts made up for the gaps in his formal education.

He was grown up when he realised that in his world of social life, Latin was necessary as his native Tuscan.

He learned it so thoroughly that his Latin letters are excellent.

Besides being a painter he was a sculptor, musician, engineer, and architect of transcendent skill.

His religion was very real, though in an age which destroyed Savonarola and Tyndale some itched to indict his orthodoxy.

A CYNIC

He was an orthodox Catholic, as was Erasmus, but his cynical outlook on some phases of popular religion reminds one at times of the people of the Canterbury Tales.

Men of the Renaissance were of a questioning mind. He asks, "Who are these who believe in the Son, but only build churches to the Mother?—The Christians!"

His simple morality is illustrated by his aphorisms.

"Thou O God, who sellest us all good things at the price of labour."

"Falseness is so vile that if it spoke well of God it would take something from His Divinity, while Truth is so excellent that when applied to the smallest things it makes them noble."

"Money! Dirt! O poverty of man! Of how many things do you become slaves for the sake of money!"

He had enriched an age. He died, a poor man, on May 2, 1519.

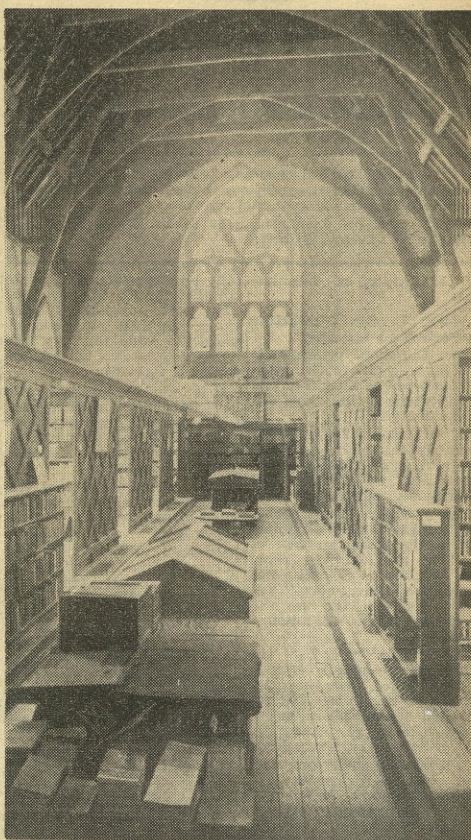
He sought truth to the end. Thompson might have written for Leonardo:

O world invisible, we view thee.

O world intangible, we touch thee.

O world unknowable, we know thee. Inapprehensible, we clutch thee.

ANCIENT COLLEGE REBUILT AT CANTERBURY:

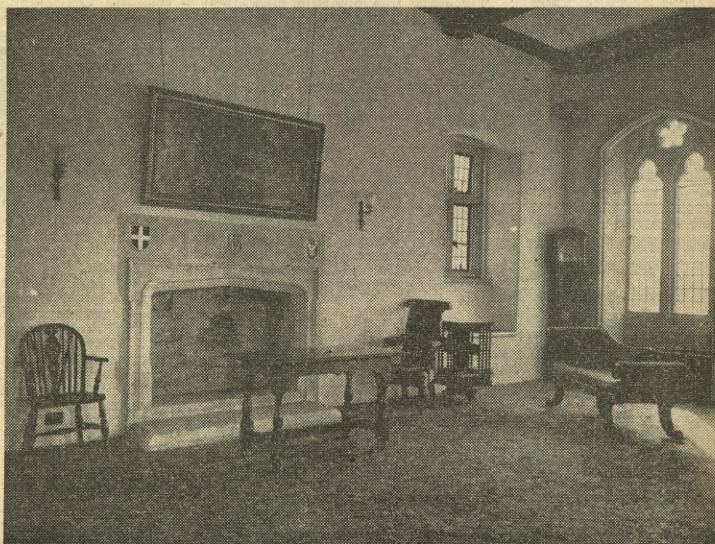


ABOVE: A view of the interior of the Library, which was formerly used as the banqueting hall.

ABOVE, LEFT: The Gate House at the entrance to the College.



ABOVE: The ancient Guestin Hall, now restored as the College Dining Hall.

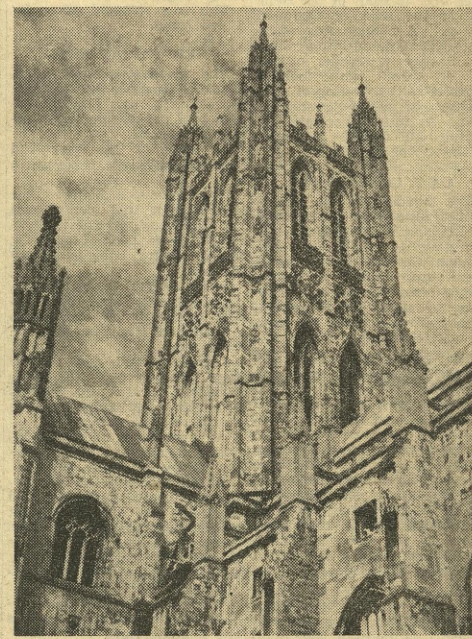


ABOVE: The Royal Guest Chamber. It is situated in the Upper Gate House.

CENTRE FOR THE ANGLICAN COMMUNION



An exterior study of the College.



ABOVE: The famous Bell Harry Tower at Canterbury Cathedral.

THE STORY OF THE COLLEGE

S. Augustine's, Canterbury, will be opened as the central college for the world-wide Anglican Communion on Wednesday next, October 22, 1,355 years after the arrival of S. Augustine in England.

Its purpose is to give unity of thought and tradition to the far-flung provinces of the Church.

THERE are already strong unifying factors: the Book of Common Prayer; the Lambeth Conference; interchange of visits; Pan-Anglican Congresses and common councils. It was felt, however, that something more was needed.

It is this that S. Augustine's, by Determination of the Lambeth Conference of 1948, is destined to provide.

The story of the Abbey is one of missionary endeavour. But it is more than that; it was also renowned as a teaching centre. Dean Stanley wrote, "S. Augustine's Abbey was the Mother-School, the Mother University of England, the seat of letters and study, at a time when Cambridge was a desolate fen, and Oxford a tangled forest in a wide waste of waters."

S. Augustine built and consecrated the first Saxon Abbey on this site in 613 A.D. When Canterbury was sacked and the people massacred in 1011, the Abbey was miraculously spared.

For the next 400 years, the Abbey existed amidst pomp and worldly splendour. Kings and Queens dined and entertained there. Then it was surrendered to Henry VIII.

It fell into decay. Even the stones of the walls were sold. Cattle grazed and pigs rooted on its lawns.

In the 1830's, there began a mass-migration to the colonies. Some of the great leaders of the Church turned their attention to the problem of ministering to the colonial Churches.

Bishop Broughton, the only "Bishop of Australia," was prominent in the activities, the consummation of which is to be achieved in the opening of St. Augustine's, Canterbury, as the Central Missionary College for Pan-Anglicanism next Tuesday. There is now a Bishop Broughton Memorial Fund in the college.

On S. Peter's Day, 1848, the restored Abbey was consecrated

and entered its great career as a training school.

In a little more than two centuries, the Anglican Communion has grown to world-wide proportions, embracing Churches of every race and colour, and with many different cultural backgrounds.

The growth of some of the members of the Communion has been rapid, but their resources are slender. Some have not had time to absorb the cultural tradition, the theological thought and experience of the Anglican Communion before the pressure of external events required that they become self-governing.

It is implicit in Anglican practice that autonomous provinces and national Churches should find their own clergy from amongst their own people.

In order to further the cause of deeper learning and wider fellowship, Archbishop Lang proposed in 1940 that the college should be devoted to these purposes.

His proposal was rudely shattered on the night of May 31, 1942, when the college was badly damaged in an air-raid which necessitated its closing down.

Both Archbishop Lang and his successor, Archbishop Temple, died before any definite decisions could be made with regard to the function of the college.

Archbishop Fisher decided to leave the matter in the hands of the Lambeth Conference in 1948.

In 1947, the King-in-Council was pleased to grant a Supplemental Charter to the original Charter.

The Lambeth Conference, in the following year, gave unanimous assent to the resolution that immediate steps be taken to establish this college.

The work of preparation is now complete. This Central College for the whole Anglican Communion will be a notable event in the history of the Church.



ABOVE: An exterior view of the Library. This has now been completely restored, although at one time it was roofless and large parts of the walls had collapsed. It contains one of the finest ecclesiastical libraries in the country.

DIOCESAN NEWS

(Continued from page 2)

given over to study of the Bible and of the Book of Common Prayer. A change was made at the October meeting, when Mr. Lambie, a teacher of the art of speech, gave helpful criticism of the reading of each member of the fellowship in turn. At future meetings Mr. Lambie will conduct a course in the art of speech.

C.E.F. CONFERENCE

The members of the newly-formed branch of the Church of England Fellowship at Orbst decided to make their Admission Service a memorable event and invited 23 young people from St. John's, Bairnsdale, to spend the week-end with them and share two days of real fellowship.

The conference commenced on the afternoon of Saturday, September 27, with the arrival of the guests, the traditional cup of tea, and introduction to the hosts or hostesses who were giving hospitality to the visitors.

Then began the conference proper, with a devotional opening taken by the Reverend C. D. H. Pilkington, rector of the parish, and a short Bible study by the Reverend W. L. McSpedden, director of religious education in the diocese.

This was followed by an introductory talk on "The C.E.F. and You" by Miss Dorothy James, the diocesan your organiser, after which discussion groups were formed to consider how best members could help each other to live up to the C.E.F. rule of life.

After a summing up Miss Evelyn Murfin then took over for a "What's Your Programme?" session.

This covered the material for the ideal plan of programmes and in it we did some group singing and practical suggestions were given.

In the evening there was a social gathering.

Sunday's programme commenced with a Corporate Communion at 8 a.m. and most of the conference members attended the 11 a.m. service. After lunch a tour was made of Orbst and Marlo. Evidence of the recent floods was seen but for the visitors at least there was the stately flow of the Snowy River, the lush green of the river flats and the blue of the ocean to compensate for the devastation still visible.

A fellowship tea with an attendance of about 50 came next and at this Miss Murfin spoke of "Jesus the Leader."

A service was held in the church at 7.30 when new members were admitted.

This was the climax of the conference and we all came away as one young lass expressed it "fighting fit."

A GROWING CENTRE

S. Luke's Kindergarten Hall at South Moe has been opened. When the Sunday school was opened on October 5, 200 children were enrolled. At baptismal services held on October 5 and 12, 30 children were baptised.

Branches of the C.E.F., C.E.B.S., C.E.M.S. and other organisations have been formed.

The Housing Commission recently completed the erection of 1,000 houses in this part of the Moe Parish where the church work is under the supervision of the curate, the Reverend Barry Burgess.

SALE OF WORK

The recent sale of work conducted by S. Aiden's Ladies' Guild resulted in £110 being

raised for church funds at Newborough.

This is a splendid effort for a new guild.

NEW PARISH HALL

The foundation stone of St. Paul's Memorial Parish Hall, Korumburra, was laid by the bishop of the diocese on Saturday, October 11.

In spite of the very bad weather conditions, there was a very large attendance.

The procession included the parish choir and clergy from the following parishes: Wonthaggi, Bass, Loch, Leongatha, Foster, Maffra, Lang Lang, and Morwell.

In his address the bishop surveyed the progress of the parish and congratulated the rector, Archdeacon Ham, on the forward move.

Greetings and good wishes were received from the Shire President, State and Federal members of Parliament and the Ministers' Fraternal.

An appeal for financial support was made by a former rector, Canon R. W. G. Phillips.

At the conclusion of the service the Ladies' Guild provided afternoon tea in the Convent Hall where opportunity was taken to express thanks to the Roman Catholic parish priest, Father Hannon, for his co-operation.

The sum of £350 was subscribed at the service towards the building fund.

GRAFTON

CORRECTION

We regret that in our last issue, under Grafton News, we referred to the Rector of Casino, the Venerable O. C. J. Van, as the Reverend O. C. J. Van.

MEMORIAL GIFTS

Relatives and friends of the late Bruce T. Barnes gathered at Christ Church Cathedral, Grafton, on October 9, for the dedication of gifts made to the cathedral in his memory.

His wife and daughters presented a pair of flags for use at Communion service in the Memorial Chapel. His friends presented a bronze memorial plaque.

Mrs. Barnes' ashes were given their final resting place in the cemetery within the cathedral.

The service was conducted by the Bishop of Grafton, the Right Reverend C. E. Storrs, who was assisted by the Dean of Grafton, the Very Reverend A. E. Warr.

MELBOURNE

DEDICATION

The Archbishop dedicated a Church Hall at S. Aiden's, Noble Park, on October 11.

BIBLE STUDIES

The Dean of Melbourne, the Very Reverend A. Roscoe Wilson, began a series of weekly lunch-hour Bible Studies in St. Paul's Cathedral.

HOLIDAY

Archdeacon R. H. B. Williams, Director of the Home Mission Fund, left last week for New Zealand on a holiday. He and Mrs. Williams expect to be away for two months, touring both islands in their car.

FAIR

The Australian Board of Missions Women's Auxiliary held their annual fair at the Lower Town Hall, Melbourne, on October 15. It was opened by Archdeacon F. T. Morgan Paylor.

CHOIRS

The Brighton and Camberwell Philharmonic Choirs presented the Oratorio S. Paul on October 15, at St. Paul's Cathedral.

SERVICE

On October 12, the annual service of Seafarers was held at St. Paul's Cathedral.

Admiral Sir John and Lady Collins attended, as well as Commodore and Mrs. Dowling, of the Navy Office, and Captain and Mrs. L. J. Gosling, of the Netherlands Navy, and the Director of Navigation, Captain and Mrs. Roskrige.

The first lesson was read by Captain C. R. O. Burge, R.N., and the second lesson by Captain W. T. L. Gibson, Deputy Master, Victorian Branch, Company of Master Mariners of Australia.

CORONATION TOUR

VACANCIES

Six vacancies are available on the Coronation tour being organised by the Church of England Boys' Society for senior boys and young men of the Church.

The tour will include four weeks in London covering the Coronation period, four weeks touring England and Scotland, and two weeks on the Continent.

Cost of the tour is £500, which includes a liberal allowance of pocket money. Any interested are asked to contact the Reverend G. T. Sambell, 163 Howard Street, North Melbourne, Victoria, immediately, for further information.

INDUCTIONS

The Archbishop of Melbourne inducted the Reverend L. I. Nash to the charge of St. Augustine's, Moorland, on Tuesday, October 7, and the Reverend H. J. Thorpe, to Christ Church, Ormond, on Wednesday, October 8.

C.M.S. BIBLE CLASS

The Church Missionary Society League of Youth Bible Class meets every Friday night in the C.M.S. Fellowship Rooms, Cathedral Buildings, at 6.30 p.m.

The Reverend L. I. Morris, vice-principal of Ridley College, is at present taking studies in the 39 Articles. A cordial invitation is extended to all Anglican youth to join in these studies.

NEWCASTLE

PARISH FAIRS

The Women's Guild held their annual fair on October 7. It took the form of an "All Nations' Fair," in which English, American, French, Dutch, Welsh and Irish nationalities were represented.

The fair was opened by Mrs. J. H. Howard, of Mayfield.

A musical programme arranged by Mrs. Edden and the Misses Helen and Margaret Nikolas, was presented. Items were also given by the Fellowship and C.E.B.S.

S. Mark's, Islington, annual spring fair was held on October 8 in the parish hall.

The function was opened by the Lady Mayoress, Mrs. Armstrong, who congratulated the organisers on the results achieved.

The Reverend J. A. Smith, the rector, presided, and among the guests were the Archdeacon of Newcastle (the Reverend A. N. Williamson) and the Reverend P. W. Bramble.

Archdeacon A. N. Williamson opened St. John's, Lambton, church fair, on Saturday, October 5.

The Reverend R. R. Sansom, rector of the parish, congratulated the Women's Guild, who organised the fair, on their work and efforts in making this function successful.

LADY ELGIN OPENS FETE

The Countess of Elgin and Kincardine opened the cathedral fair at Tyrrell Hall, Newcastle, on October 7.

Lord Elgin was unable to be present owing to a temporary sickness.

Lady Elgin said that there were many points of resemblance between Newcastle and the industrial areas around her home in Scotland.

There were many bonds between Australia and the Old Country, and the strongest of these was the Common Faith.

The Bishop of Newcastle, the Right Reverend F. de Witt Batty, said that the opening ceremony was unique. This was the first time that a

distinguished visitor was "imported" to open the cathedral fete.

The Dean of Newcastle, the Very Reverend W. A. Hardie, said this was a notable year, not only as one in which they expected a record fair, but also as one in which they were celebrating the jubilee of the cathedral. It was 50 years almost to the week since the foundation of the cathedral.

In a few weeks they would have the jubilee service.

Strangely enough, 50 years before, they had had a visit by the Earl of Jersey, who set the foundation stone of the Cathedral, he said.

Bouquets were presented to Lady Elgin, Mrs. Batty, Mrs. Hardie, and Miss Rose Batty, sister of the bishop, who recently returned from England.

Later, the dean stated that the proceeds of the fete would almost certainly exceed £1,000.

RELIGIOUS FILMS

The first of the series of "Facts and Faith" films entitled "God of Creation," was shown recently to parishioners in the parish hall at St. John's, Camberwell, Melbourne, after Evensong. These are remarkably fine technical films dealing with the wonders of the world of nature.

The commentator emphasises the power and majesty of God in creation.

A very interesting speaker recently addressed a men's social evening in the parish hall.

He was Mr. Norman Harper, lecturer in American history at the University of Melbourne.

Recently returned from the United States, he took as his subject, "The American Scene, 1952," and gave some very illuminating descriptions of various aspects of the great American republic.

SPIRE RESTORED

In the presence of the Governor of Victoria, Sir Dallas Brooks, and Lady Brooks, Sir Edmund Herring, Chief Justice, and members of the Vice-regal party, the Vicar of Christ Church, South Yarra, Archdeacon J. A. Schofield, conducted a short dedication service at the foot of the spire.

The Governor, in his short address, spoke highly of the depth of vision and energy of the vicar in his task of raising the much-needed money for this task.

"It may be a coincidence," said his Excellency, "but only 10 days ago I heard of the formation of the 'Historic Churches Foundation Trust' in England, where there is goodwill in every walk of life towards our churches."

Continuing, he added that the need to preserve the beauty of these buildings was of infinite importance in the Christian community.

"This spire has the responsibility of leading us to Church, for we are among a community which believes in the Christian faith. Long may it continue to beautify this fair city of Melbourne, and in so doing continue to realise the significance for which it stands."

To the singing of the hymn, "The Church's One Foundation," the choir and the Vice-regal party entered the church for the remainder of the service. The lesson, taken from Hagga 2, 1-9, was read by the Chief Justice.

In his sermon, the vicar spoke of the planning which had gone into the beautiful spire, which served as a landmark in the district leading us to God. "It was regrettable," he said, "that the use of unsuitable stone had necessitated the removal of the top 30 feet, and at such considerable expense if it were to be returned to its full pride once more. That in itself is a moral to us. Like the vessel of clay which was broken and remoulded, so might we be remoulded and brought to the will of God. Not once, but often. Here is the lesson of life. For there is always the second chance for us to be reshaped by the Master Potter."

The archdeacon emphasised the fact that in spite of the heavy expense involved, there was no talk of shortening the spire or in any way making a makeshift job of the repair.

The one desire was to restore it to its full glory.

This was the feeling of the managing body of the church and the people of the parish also, as was evidenced by the amount which had already been contributed towards the cost of £7,000.

The service concluded with the singing of the hymn, "Church of God."

NEW GUINEA

The Bishop of New Guinea returned last Saturday to Port Moresby after a brief visit to Australia. He spent a few days in Sydney conferring with representatives of the Australian Board of Missions. The balance of the time was given to Provincial Synod held at Rockhampton.

The Bishop will be at Dogura until October 17. He will conduct a Retreat from October 12-17, for the Sisters of the Community of the Holy Name, who are working at Dogura.

VETERAN PRIEST RESIGNS

Archdeacon S. M. R. Gill has resigned as priest-in-charge of the Mamba district of Papua, in the Diocese of New Guinea.

He has been stationed there for more than 30 years, and has 44 years' service in the New Guinea Mission.

His first appointment was Bolanal, in 1908. From there he went to the Mamba district.

His departure is a great loss, for no one else has such a wide knowledge of the customs and language of the New Guinea tribes.

His departure will be felt most keenly by the native people, who regarded him as something in addition to a spiritual father.

In a letter just received from the Reverend Hugh Andrew, there is conveyed the deep feeling of the native folk.

Archdeacon Gill's church at Dewade is an unusual design. It has a central altar and the people gather around it.

People came from far and near to bid the archdeacon farewell. He was busy every night, for the last few weeks until 1 o'clock in the morning, holding interviews or packing.

The archdeacon's intention was to return to the Mission, when a younger man took over, to translate the New Testament and the Prayer Book into the Binandere dialect.

Archdeacon Gill and his wife, Olive Gill, who is a physician, will make their home in England where the archdeacon hopes to continue his translations.

They leave from Port Moresby by M.V. Bulolo, about October 13.

NORTH QUEENSLAND

On September 25, past and present Brothers and parish clergy from all over the diocese gathered at All Souls' School, Charters Towers, to celebrate the completion of 50 years' service by the Brotherhood to the people of North Queensland.

Festal Evensong was sung in the school chapel by the Reverend P. V. C. Allen, chaplain of the school. He is attached to the Brotherhood.

The Archbishop of Brisbane presided, and the lessons were read by Brother Warsop and Brother Simpson, teaching Brothers.

The choir, under the direction of Mr. Heyworth Stocks, sang the anthem, "The Heavens Are Telling."

Following Evensong, a public meeting was held in the school pavilion. The Archbishop of Brisbane presided at the meeting.

The Bishop of North Queensland and the Assistant Bishop of New Guinea were present. Many senior local representatives attended.

The chairman of the meeting was Canon Hurt, who welcomed the Mayor and all the visitors. The Mayor congratulated the Brotherhood on the occasion of its jubilee, and welcomed all the visitors on behalf of the city.

The Bishop of North Queensland said that he was a member of the Brotherhood from 1924-1930, and was the only Bush Brother to have the distinction of coming back, as Bishop, to the diocese in which he had served as a Brother.

He appealed to all to catch for the future the spirit of the last 50 years and to make a "New Elizabethan" Age of Progress.

The Reverend Denys Brown, head of the Bush Brotherhood of St. Paul, attended for the celebrations of the Brotherhood of St. Barnabas.

He spoke of the need for priests for the Brotherhood and suggested that New Guinea had "stolen" one of their priests.

Bishop Hand, interjecting, said, "on permanent loan," not "stolen."

In his address, Bishop Hand referred to the boys in the school from New Guinea.

He said that they would return there as traders or as officers of the Administration or as missionaries. They could deal with the natives in a Christian or in a pagan way.

The training they received from All Souls' School would determine their attitude.

Bishop Hand apologised for the absence of the Bishop of New Guinea, who was unable

(Continued on page 13)

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EPISCOPAL CHURCH CONVENTION

TEST SHELVED ON ROLE OF OUTSIDE CLERGY

Boston (Mass.), Sept. 23
In a surprise bit of strategy, the House of Deputies of the 57th General Convention of the Protestant Episcopal Church in the United States last month silenced all debate on the controversial question of non-Episcopally ordained ministers participating in the sacraments of the church.

This was expected to be a lively argument, at the very least, and local interest in it was heightened by the fact that the Right Reverend Norman B. Nash, Bishop of Massachusetts and official host to the convention, was one of the six men unofficially "accused" by some groups of being too liberal toward clergy of other denominations.

He had permitted, it seems, a prominent minister of the Dutch Reformed Church to participate in the ordination of the latter's son in Trinity Church, Boston, last May.

It was decided, a spokesman said, that such discussion would accomplish nothing useful for either side, and three deputies who had introduced resolutions on the subject unexpectedly mounted to the platform in Symphony Hall yesterday and asked leave to withdraw them.

Leave was voted without a dissenting "No" in all three cases.

MARRIAGE CANON

A proposed change in the canon relating to Holy Matrimony had also been placed on the calendar of the House of Deputies for discussion, but later a message came from the House of Bishops suggesting that a resolution adopted at the 1949 convention covered the subject adequately.

The bishops unanimously rejected this year's proposed amendment.

It read, "It shall be the duty of a member of this church intending to marry a member of another religious body not affiliated with this church, to refrain from entering into any pre-marital agreement as a condition of such marriage that the children of such intended marriage shall be brought up in the religious faith of any religious body other than this church."

BUDGET

The 1949 resolution read, "This convention earnestly warns members of our church against contracting marriages with Roman Catholics... especially as these conditions involve a promise to have their children brought up in a religious system which they cannot themselves accept;..."

BELLS ACROSS THE MERSEY

ANGELICAN NEWS SERVICE

London, Oct. 10

The bells of S. Nicholas, Liverpool, which were removed to Loughborough for safe-keeping in 1941, have been recast by Messrs. John Taylor and Company, of Loughborough, into a ring of twelve. They are now claimed to be one of the finest rings in the world.

Part of the metal for the recasting of the bells has come from two bells which belonged to the completely demolished church of S. Martin-in-the-Fields, Liverpool. The weights have been added to forty-two hundredweights and a "flat sixth" has been added, making, in all, thirteen bells in the tower.

A small sanctus bell, which was brought from S. Peter's Cathedral, Liverpool, when that building was pulled down, has been recast into a bell of about three hundredweights.

It will be used during celebrations of the Holy Communion, and also as a service bell on weekdays. The main ring will be heard on Sundays and on other occasions.

CEYLON WANTS CHRISTIAN LITERATURE

London, Oct. 14

The Bishop of Kurunagala appealed for more Christian books, when he addressed the members of the General Committee of the United Society for Christian Literature in London recently.

The bishop, who is president of the U.S.C.L. Ceylon Committee, described how Christian literature had gone forward in Ceylon after a "dignified somnolence" of half a century.

He emphasised the need for more books in Sinhalese, explaining that literature in English and Tamil came in from outside.

"You do not realise what treasures you possess in your printing presses and paper machines," he said.

"Because of the shortage of our Sinhalese literature, our people have not developed the reading habit. We went on with the rather laborious method of writing on palm leaves. The great revival by our people has been due to increasing literacy."

WAITING FOR AUTHOR

The bishop explained that it had been difficult to obtain writers: Sinhalese was not very alive in the Christian sense. It was largely built up on Buddhism, and the Buddhists were also seeking authors.

"We have to wait until we have a Christian author of the first rank. It would be fatal to put out anything in Sinhalese that is second-rate. The whole business of writing tracts needs a new technique. They should be light and not forbiddingly moral."

YOUTH FESTIVAL IN TASMANIA

The Anglican Youth Festival, which began on September 19, ended on Sunday, October 5, when young people met for Communion breakfasts and fellowship teas.

The festival was organised chiefly on a parochial basis, and outstanding events included a G.F.S. Exhibition at Launceston and Hobart at which

The branch shield was won by S. John's, Launceston. Individual winners were: Senior, Miss Barbara Finch, S. George's, Launceston; intermediate, Miss Judith Thompson, S. George's, Launceston; junior, Miss Ann Davis, S. David's, Coee.

Mrs. Bright-Parker was the special festival visitor and toured the diocese on behalf of the Girls' Friendly Society.

At S. James's, New Town, 110 young people attended the Corporate Communion and afterwards met for breakfast in the parish hall.

BIBLE COLLEGE MEETINGS

The Sydney branch of the Melbourne Bible Institute has arranged a brief itinerary for the present president of the Institute, the Reverend J. W. Searle.

After an old students' welcome tea, a public meeting will be held on Friday, October 17, at 7.45 p.m., in the Bible House, Bathurst Street, Sydney.

A former student of the Melbourne Bible Institute, the Reverend Alan Begbie, will chair the meeting, at which the film, "Flower of Tibet," will be shown.

On Sunday, October 19, Mr. Searle will preach at the Ashfield Baptist Church at 11 a.m. and S. Barnabas's Church, Broadway, at 7.15 p.m.

Mr. Searle will be the guest speaker over "Church in the Wilderness" session on 2CH at 9.30 p.m.

On Monday, October 20, at 1 p.m., Mr. Searle will deliver a luncheon address, "The Christian Message for a Changing Age," at the Bible House, Bathurst Street, Sydney. Dr. Paul White will be the chairman.

CANADIAN SYNOD

FROM OUR OWN CORRESPONDENT

London, Ontario, Oct. 10
Preaching to the General Synod of the Church of England in Canada recently, the Most Reverend Harold E. Saxton, Archbishop of British Columbia, said that the amazing growth of the Anglican Church during the past 200 years should be a real cordial for those pessimists who think the tree of faith had reached an era of decay.

"Nothing could be further from the truth," said Archbishop Saxton.

"Take our own country. There was only one diocese in Canada in 1787, Nova Scotia—another, Quebec, being formed in 1793. Toronto and Newfoundland were established in 1839, Rupert's Land in 1849, Montreal 1850, Huron in 1857, and British Columbia in 1859.

"And although we have not taken full advantage of every opportunity, the growth of our Canadian Church, despite difficulties and setbacks, is an indication that the tree of Christian faith is full of life, and therefore rich in growth."

"It is the same elsewhere. Do you realise that just before Queen Victoria came to the throne, the great continent of Australia was just an archipelago, under the jurisdiction of the Bishop of Calcutta? And today there are 25 dioceses in that great country, with such a strong and vigorous Church life that every diocese, excepting the missionary areas of New Guinea, arpentaria, and North-West Australia is self-supporting."

"Look elsewhere, and you see the same story. Think of the progress in Africa today, where we have eleven native bishops. In India the Metropolitan is a native of the country, whilst nearly all the bishops in China and Japan are natives—one of whom, Bishop Yashiro, of Kobe, ranks as one of the most devoted and self-sacrificing Christians in our world of today."

"We may be proud and thankful as we read the record of our Church's growth and expansion, which, in part, was due to the fact that she followed the flag, the prospector, the explorer, and the trader."

"VIA MEDIA"

"And so far as our brethren of the chief Protestant denominations are concerned, it can be said that each of them has a banner, and a camping ground of its own, within the broad area of the Church of England."

"So the vocation of our Church in the world of today is to prepare the way for ultimately effecting the reunion of Christendom. A divided Church cannot minister to a divided world, and the influence of the 'Via Media' is fostering a growing desire not only in Canada, but all over the world, for mutual understanding, closer unity, and eventually for reunion. Our Church is an indispensable factor in Christendom."

"It is the only Church that is able to reach out in all directions, Catholic and Protestant, and so to fulfil its special vocation as God's instrument for the restoration of the visible unity of His whole Church."

PROCEEDINGS

The General Synod met in London, Ontario.

Among the many subjects discussed were a proposal to change the name of the Church from "The Church of England in Canada" to "The Anglican Church of Canada," and a proposed revision of the Office of Holy Communion. Both these proposals were left in abeyance.

It was decided that the minimum stipend for clergy in assisted dioceses be 2,000 dollars per annum (£A930), and it was recommended that, if possible, the stipends be raised to 2,400 dollars (£A1,116) per annum.

The pension of retired clergy was brought up to 900 dollars per annum (£A418), whilst the widows of clergy will receive 600 dollars per annum (£A280), and larger allowances were authorised for dependents.

OXFORD DIOCESE TO CUT ITS STAFF

ANNOUNCEMENT BY BISHOP

London, Oct. 11

The Bishop of Oxford outlined a scheme earlier this month, whereby the number of parish priests in his diocese will ultimately be reduced by ten per cent. in order to raise the standards of those who remain in their benefices.

The Bishop, who has oversight of the largest diocese in England, in terms of the number of its churches (875 parish, district and mission churches are under the pastoral care of 533 incumbents, and there are 50 public institutions), said that there was a gap between the available income and the number of working priests.

This could be represented either as a deficit of at least £40,000 a year, or an excess of at least eighty priests in the diocese's maintainable clerical manpower.

PARISH ROBBERY

The bishop suggested that it was morally wrong to encourage a priest to accept a benefice where an adequate professional income from all sources cannot be guaranteed. The diocese of Oxford aimed at ensuring for all incumbents an

average net stipend of £600, with a house free of rent, rates and dilapidation charges.

"In the past fifteen years we have reduced our numbers of priests by sixty; no drastic means have been employed. The changes have been brought about at times of preferment, retirement or death. A new priest has not been appointed for certain benefices, and the work has been pooled.

"This has meant that we have had a hundred and twenty fewer cases of need on our books. We are distressed at the fact that the diocese must, regrettably, rob a parish of a resident priest, especially in places where the people have enjoyed a resident priest for centuries.

"For the time being, our problem would be solved if we could reduce our numbers by another ten per cent.

PRECARIOUS LIVING

"There are men who are willing to present themselves as candidates for holy orders, but it is beyond question that those who advise them on the choice of a career are bound to say: 'In the present circumstances the Ministry is precarious; you will find that it will bring you face to face with many financial problems which will not occur in similar employment.' These advisers are often churchpeople, anxious to serve God; but until we pay our clergymen properly they feel bound to utter this cautionary word."

The Bishop agreed that in many places it would be hard for the laity to accustom themselves to services whenever a priest could come to them, rather than at the traditional times. He did not think that further reductions in the number of beneficed clergy would have the disastrous effect which some people feared.

PLURALITIES FAVOURED

The bishop told reporters that the method of plurality would be employed wherever possible. "I dislike schemes of union," he said.

"We are still undoing some of the mistakes of the past as best we can. One can never tell what developments may come in a particular area. Plurality is a useful temporary expedient."

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PEDDLING PARSON

ANGELICAN NEWS SERVICE

London, Oct. 10

Parishioners of Hadstock, near Safron Walden, Essex, may soon be buying their bootlaces, razor blades, and other oddments, from their rector (the Rev. Joseph Holmes).

He has obtained a pedlar's licence, and intends to travel the district, selling his wares from door to door.

In this way he hopes to raise a further £450 for urgent repairs to his Saxon church. Sometimes Mr. Holmes will be accompanied by his churchwarden (Mr. H. Peck).

Mr. Holmes will wear his cassock; his one concern will be to get his foot in the door. "I have learned the job from genuine pedlars, and I think it will be great fun," he says.

BOOK REVIEWS

THE EXPOSITORY TIMES.

July, 1952.

In an article on the Epistolary Form in the New Testament, Emeritus Professor Archer, by relating Jerome Carapino's book on Cicero's Letters to the New Testament, points out that in the providence of God an eccentricity of Seneca and the Roman admiration for Cicero's style gave us nearly half our New Testament.

Professor Fraser Mitchell examines the subject of Preaching and the Techniques of Contemporary Culture.

Preaching as we know it dates from the occasion of our Lord's Ascension, and until the Reformation remained closely connected with literature. But after that great event it reverted in many quarters to the Jewish custom of commenting on and discussing Biblical passages.

The general trend of modern literature is to present the world as one writer sees it, not to attempt an interpretation.

Modern poetry is not concerned with certitudes, but whispers its own misgivings.

The Press, the cinema and broadcasting proclaim nothing, affirm nothing, neither argue nor persuade.

None of them offends the psychological prejudices of the partially educated, nor against the class-consciousness of those who recognise no elders and betters, and refuse to be told what to feel or think or do.

Yet these powerful influences are arousing the emotions, moulding the opinions and inspiring the conduct of those people with whom the preacher has to deal.

All preaching depends on two possibilities—being arresting or attractive, and being persuasive or effective—two elements that are inseparable, and, as Bossuet said, the ultimate test for a sermon is that it should make the hearer do something.

Professor Metzger, by examining the minutiae of recently published fragments of the Greek New Testament, adds to our store of textual criticism and points out that, instead of supposing that the Alexandrian family was a narrow and slender rivulet in the broad expanse of the transmission of the New Testament text, we can see that this text family was widely prevalent in Egypt and extended also to Southern Palestine.

There are the usual valuable book reviews, including a warning that Dr. Robinson's book on The Body may get us into deep water and "play into the hands of the Marxists."

—E.P.C.

BOLIVAR. Salvador de Madariaga. Hollis and Carter, 45/- (Sterling).

In a long philosophical and historical essay on the Spanish empire in America, published five years ago, Don Salvador de Madariaga, who had already written biographies of both of Columbus and of Cortes, showed himself deeply concerned to vindicate the empire against the charges of its foreign detractors.

His new book seems to reflect a similar anxiety, though this time the enemies to be confuted are not external but internal. They are the revolutionaries, or separatists, as Don Salvador prefers to call them, who destroyed the empire in the first quarter of the nineteenth century and founded on its ruins the modern Spanish American republics.

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Two of them, San Martin and Bolivar, stand pre-eminent; each, from his own day to this, has suffered from extravagant eulogy and extravagant abuse, and of Bolivar, who, whatever else he may have been, was certainly a man of genius, Don Salvador's interpretation is, in effect, the most sustained indictment that has yet appeared.

Whether it is just another question, Don Salvador, of course, knows his sources. Unlike Herr Ludwig, he has visited the archives of two continents and is familiar with the printed documents and the secondary literature—except, apparently, that which has been produced in the United States.

From him we expect to find, and do find, brilliant and penetrating passages, though, for the general reader, a book of more than 700 pages, weighing nearly two and a half pounds, and full of intricate (and sometimes confusing) detail, is no light dose to swallow.

But an uncomfortable doubt constantly obtrudes itself. Has not Don Salvador found what he wanted to find?

The history of Bolivar, he very rightly observes, is "bound to be a history of difficulties." But does it help to solve them when he repeats, with obvious relish, what he half admits to be a quite preposterous anecdote which is greatly to Bolivar's discredit, or when he dismisses simply as "imaginative propaganda" one of the most notable of Bolivar's political pronouncements? And what confidence are we to place in Don Salvador's judgement when he apparently expects us to believe that the last great battle of the wars of independence, costing, incidentally, hundreds of lives, was no more than a "comedy"?

Or when he tells us that Spanish America, "opulent while Spanish," sold away its "economic independence as soon as its political independence allowed it to do so?"

"Sentiment, idealism, drama, flamboyance, sensuality, eloquence, egotism, realism, brutality, mercy, compromise, courage, generalship, vision, and statesmanship," all of these, it has been said, were present in the man who was the Liberator of half a continent.

It has been reserved for Don Salvador to deny to Bolivar this last great title and to discover that the sole impulses which actuated not only Bolivar but also San Martin were "Napoleonic ambition and mestizo"—a question-begging word—"vindictiveness." And, really, Don Salvador knows no moderation. "It so happens," he tells us, "that neither Bolivar nor San Martin can be understood until they are both recognised as replicas of the Napoleonic archetype... one episode may well be singled out which in both lives outshines the others: the crossing of the Andes."

"In both cases, there were topical reasons sufficient to explain the operation. But deep down, the original impulse was the passing of the Alps by the secret archetype of both," Don Salvador doubtless knows this.

But, for ourselves, we find the topical, or topographical, reasons sufficient. It is indeed a pity that so interesting a book, constructed on such a scale, should be marred by such serious faults.

THE TRAITORS. Alan Moorehead. Hamish Hamilton, 12/6 (Sterling).

On September 5, 1945, a young cipher clerk, named Igor Grouzenko, who worked in the Russian Embassy at Ottawa, betrayed the trust placed in him by his government.

He stole a sheaf of papers which contained the details of the Russian secret service organisation in Canada and included the names of some of their contacts.

Allan Nunn May was one of them.

He and Klaus Fuchs betrayed to the Russians such knowledge as they had about atomic research, which, in the case of Fuchs, amounted to information about the making of the

atomic bomb. Grouzenko thought the Canadians were having a raw deal; May and Fuchs thought that the Russians were being kept in properly in the dark.

May and Fuchs are "traitors," but the word is not applied by Mr. Moorehead to Grouzenko. The moral problems, on which Mr. Moorehead pronounces with engaging simplicity and conviction, are complicated.

Of the three "traitors" Bruno Pontecorvo can be put on one side. We do not know for certain where he is.

He was last heard of in Finland and everything points to his having crossed, willingly or otherwise, the Russian frontier. Apart from the tantalising details about his visit to Italy in the summer of 1950, his strange reservations on the aeroplane to Sweden, and the fact that both he and his wife avoided their parents, his case is uninteresting because so many alternative hypotheses can be entertained with equal plausibility.

May and Fuchs on the other hand, are more significant. We live in an age in which there are secrets really worth having, and in which there are moral issues that engage the profoundest emotions.

The notion that our age is lacking in moral fervour is one that can only be accepted by those who are completely out of sympathy with its aspirations. The communist ideal, complicated as it is by the problem of Russian imperialism and by the methods which must be employed if it is to be put forcibly into operation, is a real issue, and May and Fuchs were caught up in it.

May's case is fairly simple because he refused to say very much. He was torn between "making sure that the development of atomic energy was not confined to the U.S.A." and something else—perhaps loyalty.

The Grouzenko affair put Security on his track and he collapsed at once. He had already decided to give up collaboration: "the whole affair was extremely painful," he said.

Fuchs, the battered refugee, the brilliant scientist, the man who had never known friendship, was more informative. After a good deal of hedging and denial, he and William Skandora, the officer who was sent to investigate him, entered into that mysterious realm of artificial confidence where the spirit of the hunted is broken and he confesses to the hunter all he knows.

Two factors seem to have operated: disillusionment about Russia and the ties of friendship he had formed with his colleagues at Harwell. Fuchs was in a moral dilemma, which strikes Mr. Moorehead—and, indeed, struck Fuchs himself—as pathological.

On the one hand he thought the Russians were going to build a better world, on the other he had doubts about their sincerity and found that devotion to an abstract ideal may mean the betrayal of concrete friends.

The issue is not new, and to call the experience "pathological" is simply misleading. Fuchs was entangled in one of the most serious moral difficulties of our time.

Mr. Moorehead, as might be expected from so distinguished a journalist, tells his stories admirably, and they make fascinating reading.

His judgements, however, are less compelling. What he complains of is that May and Fuchs both acted as their consciences bade them, and that, according to Mr. Moorehead, will never do. Fuchs and the early Christians "were so convinced of their rightness that they were prepared to destroy the State in order to have their way."

And, says Mr. Moorehead further, "there is no place for such men in an ordered community. They belong where Fuchs now is, sewing mailbags, in Stafford Gaol." One cannot help wondering which way Mr. Moorehead will jump if, and when, we are "liberated."

FILM REVIEWS

Two more American "Cathedral Films" turned up in the last Australian Religious Film Society preview. I am sorry to say that they are no better than the others. The usual faults are apparent—the lack of definition in colour (supposedly black and white), the terrible accents, the trite dialogue and an over-economical use of bit players. By now I would know these guys in any guise.

To business, with AMOS. This provided the actor who played the name part with the chance to wear a hessian burrito and to quote two verses from the book of the prophet. It also provided, alas, director and producer (a clergyman, too) with the opportunity to give us another "human interest" story. Here it is. The King's first Minister (a cruel grasping wretch) has a son who plays with the son of very poor parents, poor because father is sick. Father also happens to be behind in his taxes. Soldiers arrive for the debtor and his family and take of the Minister's son by mistake. The Minister, in great distress, finds his son just before he is to be sold as a slave. This near tragedy, together with a remonstrance from Amos, recalls him to higher values and the fade out.

SIMON PETER fares a little better—it is almost tolerable. The centre of interest in the film is the domestic life of Simon the fisherman. He has a wife, Concordia (was Peter really married to a Gentile?), and a small son. He also has a mother-in-law—"It's so nice to have your mother staying with us, Concordia." No realism here.

We are shown the healing of the sick, Jesus going out early in the morning to pray and Peter's farewell to his wife. The presentation of these episodes constitutes the best part of the film.

The picture was marred for me by the use of the actor who portrayed our Lord as a small-part player in the film before.

The last preview was a Swedish production of missionary endeavour, I AM WITH YOU. The difference in film craft between this and the Cathedral Unit was at once apparent. Here the photography was uniformly fair throughout, the acting competent and the dialogue credible.

The original Swedish soundtrack has been excised and an English counterpart substituted. It is a fine piece of synchronisation and the English voices fit perfectly.

The story is simple. A young man, conscious of the call of God, goes to Africa, taking with him his young wife and child. Those at home do not believe that Africa is the place for their loved ones so far from help and encouragement. But they go—and die within the year. The husband is almost demented; their death is his spiritual—he blames himself for what has happened. For a time he gives up the work and the faith until a native woman helps him to see again the imperishable love and power of God.

This is not a great film—there is an emotional insincerity at times on the part of the actor who plays the young missionary and the hand of Hollywood is apparent here and there. Nevertheless, it is a forthright piece of work and good for us at the home base to remind us of the words of the Apostle: "That we must through much tribulation enter the Kingdom of God." Recommended.

It has been said that Stanley Kramer can produce a film on a shoe-string. Whether this is true I know not but I can say that if there was a shoe-string in the film it would be significant. Your review of HIGH NOON is favourable then? Most certainly.

It begins with a beautifully stylised opening that sets the mood for the whole film. Three

horsemen meet, one by one, in a valley. Before you know it the credits are finished and the tempo of the music fits exactly the steady rise and fall of men in the saddle making for the town. Not a word has been said and yet everyone knows that a drama has begun.

The canvas covered by the film is a small one and this makes possible a wonderful attention to detail. A bad man "sent up" by the Marshal of an insignificant dust-bowl town returns with three henchmen to wreak revenge. Three of them come back on the day—within the hour of the Marshal's wedding and his resignation. Officially, then, he has no status. He leaves town with his bride only to return at once; he is the kind of man that will not, that cannot, run away. The killer's reputation has travelled even faster and the Marshal finds to his hurt surprise that he has great difficulty in raising special deputies to meet the challenge.

All this time the three gunmen have been waiting at the railway depot for the fourth, who is to arrive by the noon train. The minutes tick by and one by one the Marshal's prospects fade and disappear behind feeble excuses and stout doors. Alone he walks down the utterly deserted street, the sun stands up in the heavens—it is high noon.

The black and white photography of this picture is a delight, its use almost poetical. In the blinding sunlight everything resolves itself into one or other of these colours. The humpy railway depot stands black and gaunt against the sky—the railway line disappearing like black thread into the far-bright distance. The hotel clerk wears a high white starched collar and a black tie and the clock hands which point the strokes of impending doom stand luminously dark against the white face.

Dimitri Tiomkin's music is fine. His tune, "High Noon," is, like most cowboy tunes, a successful mixture of the litting and the lachrymose.

With a producer of genius and a director of distinction (Zinneman) little need be said about the acting. It's good. Gary Cooper is the Marshal and he and the four gunmen (the most consummate villains I have seen) dominate the picture.

I sweep my sombrero to the western of the year.

I don't think I'll remember I'LL NEVER FORGET YOU for long. It's f.a.q. entertainment, but no more—which is a pity. The theme is always an interesting one, to go back into the beyond; to see time past as time present, to live and love in an age more attractive than one's own. Which one would you have?

Tyrone Power is an American nuclear physicist with a penchant for England of the 18th century. For him it is the age of reason, of grace and ease, which makes me suspect that his reading of the period must have been restricted. But he does get back—into the year 1784, when London streets were a mixture of cobble and slime and life rather like that, too. This part of the picture is in colour, some of it memorable, especially the scenes of the house in the square. Elsewhere the film falls signally to capture the spirit of the age. The London hussies are made to look like members of the Moulin Rouge (most Americans being exiles from Paris apparently) and the fops like simpering cissies, which they were not. An opportunity is even given the hero to cheek Dr. Johnson (and Boswell).

Tyrone Power and Ann Blyth are the two leads. Mr. Power looks as distraught as a man ought to who has just jumped back almost two hundred years in time. Miss Blyth does better than anyone else as the love lost in time and infuses some feeling and sentiment into a

film which is mostly emotionally colourless.

The support, "Mickey," is inoffensive, but tedious.

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(Continued from page 10)

to attend. The Archbishop of Brisbane said that he was a representative of the Stone Age as far as the Brotherhood was concerned, as he joined it 40 years ago.

He described how he had selected Charters Towers as the place for the school, and told stories of its earliest days.

He pointed out that the school had a chapel before it had a dormitory. He told of his attempt to start a school in Herberton in 1913, which was discontinued because of the first world war, and how the experience gained there was invaluable when he started All Souls'.

It pleased the archbishop very much to return to the school which he started with 11 pupils, to find it flourishing with over 300 boarders and a fine record in scholarship and sport.

After breakfast was served in the school hall, the official party set out on a tour of Townsville, Ingham, Tully, and Innisfail.

Damage to the steering gear of the car in which the Reverend L. Wherret was travelling nearly caused an accident, but the car later returned safely.

On the following morning, the archbishop celebrated the Eucharist at S. Alban's, Innisfail. Later the party visited the famous beauty spots at Crawford's Lookout and Beatrice River.

At Ravenshoe, the archbishop unveiled a plaque at the new school, which the teaching brothers are building.

At Herberton next day, the archbishop again celebrated the Eucharist at the Church of the Holy Trinity.

Later, he set the foundation stone of the new school conducted by the Sisters of the Society of the Sacred Advent. The main building of the school was burned down earlier this year.

The celebrations were more interesting to the archbishop, he said in an address later, "because he had conducted his first service in the diocese in the very church where he celebrated to-day."

Bishop Belcher thanked all those who had helped after the fire.

He praised the work of Sisters Jean-Marie and Clare, who had carried on so bravely.

Bishop Hand again stressed the Church's imperative need for more Sisters, more teachers, more priests, and more nurses.

The Jubilee celebrations ended on a note of triumph: that in spite of the small numbers in the Brotherhood, they are pressing forward to new ventures.

CHARTERS TOWERS

SCHOOL SPORTS

At the recent Annual Sports Meeting of boys' secondary schools at Charters Towers, in which five schools took part, All Souls' School gained distinction.

The school won trophies for the Aggregate score, the Open division, the under 16 and under 15 divisions. Peter Foldi won the under 16 championship and John Gavin the under 15 championship.

Ellis Huddy broke the under 16 high jump record, and John Gavin the under 15, 90 yards hurdles.

All Souls' Church is a Church of England Boarding School for boys conducted by the Bush Brotherhood of S. Barnabas.

PERTH

A.S.C.M.

A three-day conference of the Australian Student Christian Movement was held at Buckley, W.A.

The Archbishop of Perth was the chairman, and about 70 people were present.

Most of those present were from the University and the Teachers' College.

The Reverend David Reid, Chaplain of Edinburgh University, gave several addresses.

Most of the members were Christians, but there was a sprinkling of communists and agnostics.

The A.S.C.M. is an inter-denominational movement and aims at showing the way of Christ.

Conferences, social evenings, study groups and chapel services are held.

RIVERINA

GRIFFITH

S. Alban's annual Fete and Flower Show was held on September 13, and more than £400 was raised for church funds. Stalls included work, cake, jam, flower, and soft drinks and entertainments, a fish pond, pony rides, hoop-la, penny-pool and view pictures.

CHURCH ARMY

The Church Army mobile picture unit has been visiting centres throughout the diocese. The unit was staffed by Captain Steep and Captain Podgen.

ARIAH PARK

The Reverend D. Newell has been appointed Rector of Arian Park. He and Mrs. Newell, who have taken up residence in Arian Park, were previously at Barham, where Mr. Newell was rector.

BROKEN HILL

The bishop was present at the Parish of Broken Hill's Temple Day on October 5. While in Broken Hill he dedicated the clergy house, Sulphide St., the residence of the assistant-priest, in memory of the late bishop of the diocese. The residence will in future bear the name "Murray House."

NARRANDERA

On October 26 there will be a men's Communion Breakfast at S. Thomas's, Narrandera, and in the evening of the same day the "Lightbearers' Pageant," followed by supper in the parish hall.

GOLDEN WEDDING

The Venerable Archdeacon and Mrs. J. Rawling, of Narrandera, celebrated their golden wedding on October 14. They were married in S. James's, Wilcannia, by the late Bishop E. A. Anderson.

Parishioners and citizens of Narrandera, together with clergy from neighbouring parishes, met in S. Thomas's Parish Hall, Narrandera, to congratulate them and wish them well.

A surprise feature of the evening was the presentation of a cheque and the installation of a refrigerator in their home whilst they were at the gathering.

ROCKHAMPTON

APPOINTMENT

The Reverend Richard Miles, late of the Brotherhood of the Good Shepherd, Dubbo, has been appointed vicar of Emerald. He expects to begin his duties at Emerald towards the end of November.

NEW CHURCH

A new church has been built at Tambo, in the Parish of Blackall. The first church was blown down in a cyclone some years ago. Arrangements have been made for the Bishop of Rockhampton to dedicate the church, in the name of S. Michael and All Angels, on Sunday, October 19.

CHURCH HALLS

At Springsure, a new war memorial church hall is nearing completion. S. Peter's Church was destroyed by fire some years ago, and since then a temporary chapel has been in use in portion of the rectory. The new hall has a sanctuary with folding doors, and will serve as both church and hall until such time as a new church can be built. The bishop will dedicate the new hall in December.

SYDNEY

SUMMER HILL

Next Sunday will be observed as Sunday School Anniversary at S. Andrew's, Summer Hill. The services during the day will be at 8 and 11 a.m., and at 7.15 p.m., with a fellowship tea at 5 p.m. On the following Saturday the Sunday school picnic will be held at Gunnamatta Bay. A fete is to take place early in November, and a Temple Day on November 29.

PARRAMATTA

A market day will open at S. John's, Parramatta, at 10 a.m. on Saturday. Proceeds will be shared between the Home Mission Society, the C.M.S. and parish funds. The fair will be held in the church grounds.

WEEK-END

Twenty-one members of the Church of England Fellowship spent the Eight Hour week-end at a house party at Avoca Beach. The chairman was the Reverend Roy Wotton, and the study periods were devoted to the early chapters of S. John's Gospel. The party attended the church at Avoca for morning prayer on the Sunday, and conducted their own service in the evening.

The Fellowship will conduct a concert at the C.E.N.E.F. Auditorium on October 24, to raise funds for their work.

ASHFIELD

The Women's Guild at S. John's, Ashfield, will be holding their annual luncheon on Thursday next at 12.30 p.m., in the parish hall. Mrs. W. H. Cullen, a State vice-president of the Country Women's Association, will be the speaker.

EPPING

At S. Alban's, Epping, on Sunday, the rector, the Reverend W. Noel Rook, will conduct a medical service at 11 a.m. V.A.'s, Red Cross workers and members of hospitals' staffs will be present; the lessons will be read by physicians, and Dr. G. N. C. Aitkens, of Westmead, is to be the guest preacher.

HOLROYD

A fete to mark the diamond jubilee of S. Matthew's Church, Holroyd, will be held on Saturday. The official opening is to be at 2.30 p.m. Holroyd is one of the centres in the parish of Merrylands, of which the Reverend W. F. Carter is the rector.

PALLISTER

At Pallister Girls' Home, Greenwich, on Saturday afternoon, a fete will be held to raise funds towards the cost of conducting the home. It will be held in the grounds of the home.

BROADCAST

Dr. M. A. C. Warren, General Secretary of C.M.S. in England, will broadcast in the "Plain Christianity" session next Sunday night at 7.30. It will be a national broadcast over Station 2BL. Dr. Warren visited Australia three years ago.

MATRON SHAW

Matron Shaw will open the Blue Bird Fete at S. Paul's, Cleveland Street, on Saturday, at 3 p.m. This will be one of her last public appearances before her retirement from Crown Street Hospital. £100 of the fete proceeds are used for the partial support of S. Paul's own missionary, Sister Beryl Evennett, in Tanganyika; the balance goes towards the support of the Deaconess in the parish. Thus the fete is fully missionary in its character.

N.S.W. RED CROSS MEETING

The annual meeting of the N.S.W. Division of the Red Cross will take place at the Assembly Hall, Margaret Street, Sydney, on October 21 at 8 p.m. The principal speaker will be the Chairman of the Australian Broadcasting Commission, Mr. R. J. F. Boyer.

The Principal Commandant of the V.A.D. in N.S.W., Miss Elizabeth Northcott, will be present, and the Vice-Chairman of the Australian Red Cross

Society, Mrs. G. C. Scantlebury, will also speak.

C.E.B.S. EXECUTIVE RESIGNS

At the October executive committee meeting of the C.E.B.S., the resignation of the Chief Commissioner, Mr. J. G. Allcorn, was received.

Mr. Allcorn has been Chief Commissioner since 1938, and now finds that owing to ill-health he is unable to carry out his duty as he would have it done.

The meeting decided to open a testimonial fund, which will close on November 1.

The executive appointed Mr. R. G. Hawkins, of Manly, to succeed Mr. Allcorn.

MEMORIAL

A number of S. Alban's parishioners have decided to place a memorial in S. Alban's Church to perpetuate the memory of the late Reverend J. F. Chapple. The memorial is to take the form of ornamental glass doors at the west end of the church.

NURSING HOME

The Home Mission Society has purchased a home in Prospect Road, Summer Hill, as a nursing home for the aged sick. An inspection of the home, before the extensive alterations are carried out, was made on September 20, and a short service, conducted by the rector (who is chairman of the committee), assisted by the general secretary of the H.M.S., the Reverend R. G. Fillingham, and Reverends H. Davison and G. Gerber. The address was given by the Venerable Archdeacon Hulme-Moir, rector of Summer Hill.

The archbishop will dedicate the home on November 29.

C.E.B.S. RALLY

The annual rally of the C.E.B.S. will be held in the Chapter House of S. Andrew's Cathedral, Sydney, on November 21.

Fennants, cups, and certificates will be awarded to prize-winners at the rally.

LECTURE AND FILMS

Mr. J. Robson, director of the Father and Son Welfare Movement, recently gave a lecture on the "Facts of Life" at Nowra, to mothers and daughters.

The Parents and Citizens' Association arranged the meeting in the super room of the Nowra School of Arts.

Churches and other public bodies in the town assisted with the arrangements.

Mrs. A. E. S. Doyle, wife of the Rector of Nowra, introduced the speaker. She said that the proper place for children to learn the "facts of life" was in the home.

Many parents, however, felt they were not qualified to do the job adequately.

As Christians, it was the parents' duty to see that girls learned of the matter in the best way. She said that she regarded Mr. Robson as most helpful. Several high school students had stated this after Mr. Robson's previous lecture.

During the evening, Mr. Robson screened some sound-films, including "Brother For Susan," a new film shown in public for the first time in Australia.

A vote of thanks to the speaker was subsequently proposed by Miss Beth. Jordan, a high school student, who spoke appreciatively of the advice and help given by Mr. Robson. She remarked that most of the 200 people present were "teen-agers."

QUIET DAY

A quiet day arranged by the Sydney branch of the Australian Church Union will be held at S. John's, Ashfield, Sydney, on All Saints' Day, November 1. The conductor will be the Reverend C. A. Osborne.

The day will commence with a celebration of Holy Communion at 8.30 a.m. and will conclude with Thanksgiving in Church at 4.20 p.m.

Breakfast will be provided but not lunch. Churchpeople are asked to bring their own lunches. Tea will be provided.

MATRON F. I. CLAYDON

Matron F. I. Claydon, of the Home of Peace, Petersham, Sydney, has been elected a Foundation Fellow of the New

South Wales College of Nursing.

CONFIRMATION

The Bishop Coadjutor, the Right Reverend C. V. Pilcher, administered Confirmation to 25 candidates in All Saints, Nowra, last Sunday.

NEW CHURCH AT BLAKEHURST

The new school-church of S. Martin, Blakehurst, was dedicated by the Archbishop of Sydney on Sunday, October 5.

More than 500 people attended the service, which was conducted by the rector, the Reverend W. A. Brice.

The building is of modern design and cost approximately £7,500.

In his address, the archbishop said that amidst all the pleasures of this life, people sometimes forget that they should so attend God's House on the Sabbath Day. His Grace exhorted those present to hold to their Church and to support it in every way.

PARISH ANNIVERSARY

The 93rd anniversary celebrations of the setting of the foundation stone of S. Luke's, Concord, will begin on Saturday next, S. Luke's Day, and will conclude on Sunday, October 26.

TASMANIA

QUEEN CARNIVAL

Beaconsfield Church of England received £551 from the queen carnival which concluded with a ball in Beaconsfield Theatre on September 30.

Three queens took part in the carnival.

Door takings at the ball were approximately £129.

Beauty Point representative, Miss May Byrne, who raised £215, was crowned queen of queens.

The rector, the Reverend E. J. Viney, extended a welcome to the Bishop of Tasmania and introduced the organiser of the ball, Mr. H. K. Maguire.

Mr. Maguire presented each queen with a cameo pennant as a memento of the occasion.

CROWNING CEREMONY

The crowning was performed by the bishop, who congratulated the queens.

Miss May Byrne was attended by Miss Judith Crow and Miss Kay Newson, and escorted by Mr. Robert Haslam.

The other queens and their attendants were:

Beaconsfield queen, Miss Beverley Barrett. She was attended by Miss Kay Bilson and Miss Lynette Shaw, and escorted by Mr. Kerry Seen; Exeter queen, Miss Gladys Stephenson. She was attended by Miss Phyllis Stephenson and Miss Jeanette

Listen to the Churches' Forum of the Air: Forum. 71.—"WHAT DOES YOUR THINK OF THE CHURCH?" Speakers: Mr. Hedley Bull, Miss Margaret Smith, Mr. Cyril Ohlston, Mr. John Gander.

SUNDAY, OCTOBER 19, AT 3 P.M. Chairman: The Reverend Alan Walker, M.A. Secretary: The Reverend S. G. Cloughton, B.A. Broadcast 2CH from the Waverley Methodist Mission. (Community Centre Auditorium). Telephone Questions FW 1100.

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WOMEN'S NEWS

Personality of the Week

AN ABORIGINAL GIRL'S AMBITION

An aboriginal girl whose main ambition is to qualify as a fully trained teacher and then return to her own people to share her knowledge with them, makes a fascinating personality portrait this week.

Miss Evelyn Robinson is very young yet, but not too young to show a surprisingly mature determination to fulfil her ambition. She wants to be appointed to an aboriginal school, preferably in the Tabulam area near where she was brought up. Then she hopes to go inland to a mission school directed by the Aboriginal Welfare Board. At the end of this year she will graduate from the Sydney Teachers' College as a trained primary teacher and will leave Sydney immediately. The women's warden of the college, Miss E. Bannan, says that she has proved herself to be adaptable and hard working and expects that she will acquire herself well in her job.

BORN IN GRAFTON

Born and educated in Grafton, N.S.W., Evelyn Robinson had never been to Sydney when she came to the city two years ago after matriculating from Grafton High School.

She says now that the idea of helping her people by becoming a teacher was put into her mind by her headmaster.

She likes Sydney and especially her life at college and the Church of England hostel at Croydon where she is staying. She speaks appreciatively of the companionship, of the help she has received from her lecturers.

She has attached herself to the Fellowship group at S.

European in her speech and mannerisms, she has an air of stillness about her which we do not often meet.

When she says that she has proved for herself that Australian white people do not easily accept aborigines you understand that it has been a difficult road. Her shining eyes and ready smile testify to her complete satisfaction with the life she has chosen.

Like any other college girl, she has short straight hair, brushed till it gleams, wears little make-up during the day, and favours simple skirts and blouses and comfortable shoes.

Naturally reserved, she can talk confidently and well. Her voice is pleasant, warm, and low pitched.

She is conscious of the big task she has ahead of her, but is willing to face it and very eager to start. But out on the hockey field or on the basketball court she is just one of the crowd, a slim enthusiastic figure full of the excitement of the moment.

PLACE IN SOCIETY

Evelyn thinks her people can be shown how to take their place in a white man's society, and is glad that artists like the Namitjiras and nurses, doctors, teachers and others are leading the way.

She is not at all resentful that aborigines should have to



Miss Evelyn Robinson with some handcraft work.

Matthews, Ashbury, and enjoys the meetings. She is a member of the College Evangelical Union and has taken part in several house parties arranged for young people.

Hiking, music, films, reading—all the interests of alert young people of her own group absorb her spare time, besides dressmaking and the bookbinding and basketwork she is learning at college.

EXPRESSIVE EYES

Her attractive little face with its most expressive eyes lights up when she talks about her family to whom she is very much attached.

She herself hardly knows a word of the aboriginal languages, but she wants to learn all she can when she does go inland to the age-old remote parts of the continent where her forefathers lived.

She is keenly interested in finding out all she can about the culture, art and music of her people.

Though she is thoroughly

fight for their positions. It isn't easy to get yourself accepted, she says, but once you do white and aborigine get on very well together. The breach between the two is very unfortunate, but since it has already happened it is the task of everyone to repair it now.

Not many aborigines have continued their education as far as Evelyn Robinson, but there is every hope that more and more will do so.

A charming person like her is one of the best ambassadors we can have.

MALAYAN NURSE IN PERTH

Miss Masie Cheah, a parishioner of S. Andrew's Cathedral, Singapore, is a student nurse in Perth.

Like her elder sister, Miss Alice Cheah, she won the R.S.S.A.I.L.A. scholarship for Chinese-Malayan girls to study advanced nursing in Australian hospitals.

CHURCH NEEDLEWORK

Bookmarkers and pulpit-cloths in the liturgical colours can be made and embroidered as a lovely gift for the church. Materials are rather expensive, but it is an enduring gift.

Most churches find it necessary to replace worn articles from time to time, and a spare set would always be useful. If possible, of course, sets could be made, and of the Consular wear and tear.

The material for the book-markers is corded ribbon, costing about 4/6 a yard. You need two widths—one and a half inches for the Holy Communion table and three inches for the lectern and prayer desk.

The markers for the big books should be about a yard long finished, for the smaller books two feet. You need one for the Bible on the lectern, one for the prayer book on the reading desk (both wider and longer ribbons), and one for each of the books on the Holy Table. Gold fringe is about 4/6 a yard, white and variegated slightly cheaper.

If you embroider the crosses, you could use satin stitch successfully. Be sure to put them on alternate sides to allow for the position of the marker in the book, viz., one on the back and one on the front.

You can buy gold crosses ready to stick on at about 7/6, but I recommend that you use these for pulpit cloths, which are not handled as often as the markers.

Pulpit cloths require half a yard of special brocade at about 47/6 a yard of 42 inches. Prices vary for these materials. If you line it with some cheaper material, it will, of course, reduce the cost. The cloth must be double or it will not hang well.

Two tapes at each end at the top are enough to fasten it securely to the stand in the pulpit.

It can be edged with matching silk cord.

FETE AT MENANGLE N.S.W.

Despite the wet weather, the fete held at "Gilbulla" Menangle, N.S.W., on the Six-Hour Day Holiday was a very happy and memorable occasion.

Crowded stalls and grounds testified to the real interest "Gilbulla" has aroused in the Diocese of Sydney.

The lovely countryside looked fresh and green after the rain and the view from the big window in the log-chapel, rapidly becoming famous in Australia, was declared by many well worth the trip to see just that.

Many Sydney people went by car or bus and many more by the fast train service that puts "Gilbulla" within convenient distance of the city, although it is one of the serenest country spots in New South Wales.

The organisers of the fete, though naturally disappointed in the weather, felt that their efforts had been rewarded by the obvious interest of the visitors.

Y.A.'s TO HOLD SNOWY HALL

Adaminaby, Oct. 12
The Snowy Mountains Authority Commissioner, Mr. W. Hudson, will officially open the Young Anglican Hall here on October 17.

The Snowy Mountains Hydro-Electric Authority was officially opened at the old Adaminaby dam site three years ago, on October 17, 1949.

This is the third annual ball arranged by the local Y.A.'s. Debutantes will be presented to Mrs. Hudson.

Where does our Church Music come from? . . . 2

HYMN SINGING

If we examine the Prayer Book we shall find that it contains only one hymn. Yet hymns have come to form an integral part of our worship. They are rightly regarded as the congregation's part in church music, even through the Prayer Book gives no authority for their use.

THERE was a time when no hymns, as we know them, were sung in our Church. To trace the history of the hymn we must go back to the ninth and tenth centuries.

At about this time we find the monks singing plainsong hymns in Latin. Most of the singing hitherto had consisted of the chanting of Psalms. Now we find the Office Hymn for the day making its appearance.

As the services were not standardised yet, different centres would have different "Uses." Even when the services had become more uniform the various centres developed slight differences in the tunes. That is because, at first, the music was not written down, but passed on orally from monk to monk as in the manner of folk-song—from generation to generation.

It is not surprising, therefore, that different versions of the same tune evolved in different countries. There grew up in England the Sarum Use, in Germany the Ratisbon Use, while there were other traditions at Rouen and Rome.

This accounts for the difference between the versions of

the plainsong hymns in the English Hymnal and in Hymns, Ancient and Modern. They follow different Uses.

Until the Prayer Book appeared in English, everything that was sung in churches was in Latin. With the advent of the English Prayer Book a new field was opened up.

As mentioned above, there is only one hymn in the Prayer Book. This is "Come, Holy Ghost," and it is in the Ordinal—the service for the ordaining of priests and deacons. It was translated, from the Latin, by Bishop Cosin.

TYPICAL

This is typical of the many old Latin Office Hymns, and it is to be regretted that more did not find their way into our Prayer Book. The reason is that Archbishop Cranmer, who was responsible for translating the greater part of the Prayer Book from the old Latin Breviaries and service books, was not a good translator of verse. He excelled at prose, and therefore kept within his bounds and did not include these lovely Office Hymns.

However, there are plenty in our hymn books. There are over thirty in each of Hymns, Ancient and Modern, and the English Hymnal. Two of the most beautiful are "O Come, O Come, Emmanuel," which is sung in Advent, and the Communion hymn, "Now, my tongue, the mystery telling."

When the services were first conducted in English the singing consisted entirely of the sung parts of the Communion Service, Psalms, Canticles, and Anthems. The congregation had little or no part, as in the Roman Church to this day. After a while the Presbyterians and Independents came along, bringing with them the modern hymn.

In the first instance the hymn began to develop in two places at about the same time. In Germany, Luther invented the Choral by translating and versifying Latin Sequences and fitting them to an adaptation of the old plainsong melodies. The pause developed at the end of each line, and so we have the Choral.

The other development occurred at Geneva. Here the Swiss reformers Calvin and Zwingli got busy and their followers adapted the Psalms to metre for singing. They were paraphrased and put into verse.

The tunes were something like the German Choral, but much plainer, and in unison, and it was not permitted to use an instrument to accompany them.

SCOTTISH PSALMS

Here we have the beginning of the Scottish Metrical Psalm, the Presbyterians embracing the idea and carrying it to Scotland. These were actually the first hymns that were sung in English.

Some of the better of these metrical Psalms have found their way into our hymn books, the most familiar being "All people that on earth do dwell." This is a paraphrased version of Psalm 100. The tune is called the "Old 100th," and is one of the most beautiful we have.

It stands solid as a rock on four-square harmonies. This was composed by Louis Bourgeois, the compiler of the Genevan Psalter. Another fine example is the tune "Old 124th," by the same composer. In Hymns, Ancient and Modern, it is set to the words "Here, O my Lord, I see Thee face to face."

In Hymns, Ancient and Modern there are twelve of these tunes, while the English Hymnal contains seventeen. When

one sees at the top of a tune "Old 100th," this means that originally the tune was used for Psalm 100. The "Old 124th" would have been composed for Psalm 124.

Though some of these paraphrases are good they were not all as fine as the above examples, and it is fortunate that our Church has escaped this method of Psalm singing, for it is nowhere near as satisfactory as our Anglican method of chanting Psalms, which in modern times can be sung very beautifully to speech rhythm methods.

In the paraphrased metrical Psalms only a small number of verses could be sung at a time, because each verse being of the length of the verse of a hymn, one can at once see how impossible it would be to sing a complete Psalm. There are very few Psalms with less than even twelve verses. Yet in Anglican chanting we can aspire to forty-three verses, as, for instance, Psalm 107, which is often sung in church.

ANGLICANS SHY

For many years people in the Anglican Church were shy of hymns, it being generally thought that hymn-singing savoured too much of non-conformity. There is on record an incident of Dr. Johnson giving a coin to a poor woman at the church door. She was clad in her nightdress, and holding a hymn-book. The incident was recorded not so much because of the nightdress but on account of his giving a coin to somebody who had a hymn-book.

However, soon people began singing hymns in their homes, and it was not long before popular opinion forced them into the church. Once there, the art of hymn-writing and singing flourished, and nothing held it back until there was soon produced a vast literature which was to take its place in our regular worship.

[A further article in this series will appear next week.]

CLERGY NEWS

APPOINTMENTS

BROMLEY, the Reverend F. to the oversight of the Parochial District of West End, Diocese of Brisbane.

SHARWOOD, the Reverend A. L., Rector of Cleveland, Diocese of Brisbane, to be a residential canon of S. John's Cathedral, Brisbane.

SMITH, the Reverend E. H., Rector of S. James's, Kelvin Grove, Diocese of Brisbane, to be an honorary canon of S. John's Cathedral, Brisbane.

MACDONALD, Sister Jean, began full-time staff duty at S. Thomas' Church, Rozelle, Diocese of Sydney, on October 5.

RUTTER, the Reverend A. P. L., Priest-in-charge of All Saints', Ballarat and Sebastopol, Diocese of Ballarat.

COWLING, the Reverend C. C., Priest-in-charge of Lismore, Diocese of Ballarat.

KEMP, the Reverend J. R. K., to be Rector of Nimbin, Diocese of Grafton. Induction on October 24.

MOSS, the Reverend S. C., to be Vicar of Kallista, Diocese of Melbourne.

CHANDLER, the Reverend D. H., to be Vicar of Belgrave, Diocese of Melbourne. Induction on October 23.

DUNCAN, the Reverend Collin, Vicar of S. Columba's, Hawthorn, Diocese of Melbourne.

BATES, the Reverend Harry, Vicar of Varwell, England, has accepted appointment to the lecturing staff of Moore Theological College, Sydney. Mr. Bates was a former rector of Eastwood, Diocese of Sydney.

RESIGNATION

WATKINS, Canon Samuel, Rector of Holy Trinity, Fortitude Valley, Diocese of Brisbane, and Canon of S. John's Cathedral, Brisbane.

OBITUARY

HEATH, the Reverend C. M. P., first Bush Brother in charge of Bourke, N.S.W. Death occurred in England.

Arnott's famous Biscuits

There is no Substitute for Quality

A PARSON'S DIARY

Tuesday

It was after midnight when I got back to the rectory last night. There had been a long meeting, followed by some talk over supper at the home of a couple who were present. My wife was in bed, but with the light on and only half asleep.

"You've got to go out again," she told me. "Don J. has phoned three times. The last time he said that no matter when you came in he wants you to go and see him. It's important."

When I arrived at J.'s place, at the other side of the town, there was a light in the hall. Don heard the car and met me at the door.

"Come into the lounge room," he almost ordered me, in his curt way, "if you don't mind"—an unusual piece of courtesy from Don—"we'll do without a light in here."

In the half light from the hall I saw his wife seated in a corner of the room. She had her head resting in her hands, with her elbow on her knees, and barely looked up as I entered. There was a heavy air of constraint in the room. I took a chair Don pushed towards me.

"I've asked you here," he said, raising his voice with every word, until he was almost shouting, "to tell Joan in front of you that if she leaves this house to-night I'll never have her back."

"For God's sake keep your voice down," his wife snapped, and I knew she was close to hysteria.

"Is that all you asked me here for, Don?" I spoke calmly and quietly, in an effort to control the storm I realised was coming.

"No, it isn't," Joan interjected fiercely. "He asked you here to try and patch up our marriage, and he isn't man enough to say so. He's afraid I'm going to walk out and leave him with the children."

Her husband started to reply, but I interrupted.

"But why me, Don?" I asked, deciding it was better to hold them in check as long as I could and also to get one or two things clear for a start. Joan comes to church occasionally, but Don's opinion of almost everything related to religion is unprintable. That, at least, is his pose.

"Because I think you might be able to knock some sense into Joan," Don replied explosively, resenting the interruption. "And because you're about the only person in this (adj.) town I've got any time for."

"Don't tell him the truth about himself," Joan said to me wearily, "or he won't have any time for you, either."

So it went on, and by degrees I got the story.

Some of it I knew already, but I had to listen to it again.

The rest was nothing more than the latest development. It had started with a trifling matter, which in a normal household would have passed over in a few minutes. A disagreement over the behaviour of one of the children had led to an uncontrolled argument and then to scuffling.

The wife had packed a couple of suitcases, and threatened to leave.

After a lot more argument and recrimination they had agreed, at Don's suggestion, to send for me.

Waiting for me to arrive they had sat in the half-darkened room, dragging on the quarrel and both refusing to admit that they were growing ashamed of themselves.

On my arrival their feelings flared up strongly again, with an attempt at self-justification on the part of both.

By the time I had heard it all, with many bitter digressions, the hour was late and the three of us were almost unbearably tired. The hardest thing of all had been in trying to

keep Don to the point and to get him to let either Joan or myself say a word.

Finally, on the grounds that he had sent for me to mediate, I insisted that I be heard without interruption.

"That's all right with me," said Don, although I knew it wouldn't be. "If you think I've been an (adj.) fool, say so."

"As a matter of fact," I told him, "that's partly what I am going to say. So far as this particular quarrel is concerned, I think you've been entirely in the wrong. Joan has the children much more than you have, and you've admitted that she's a good mother and looks after them well."

"You had no right to speak to her as you did. If it was the real point, I'd try and convince you that some of your views about the training of children are cock-eyed. But, unfortunately, there's much more to it than that. These silly arguments will continue until you and Joan do something about your marriage."

"Marriage!" Don said, exploding. There was a heavy air of constraint in the room. "You know a lot about these things. Can you tell me of any marriage in this town that's a success? They're all made in hell."

"I could tell you of many," I assured him, ignoring the last part of his remark. "But don't think that other couples haven't got their problems, too. The difference is that I don't believe that you and Joan have ever made a real attempt to face yours sensibly. You both know that there's much more to it than either of you have admitted to-night."

"How do you know?" Don asked aggressively. "I suppose Joan's been running to you with tales."

"I have talked things over with him," Joan admitted quickly, "but I've not told him any more than's been said here to-night."

"That's true," I agreed. "But I'd have to be a fool not to know that there's more to it than these arguments that start about nothing. If you don't feel inclined to, I don't want you to tell me what the real trouble is. But I suggest that you go to bed now and talk it over. I'll come and see you again to-morrow."

"What about it, Joan?" her husband asked, and for the first time in our lengthy session together he sounded reasonable.

"If it will do any good," answered Joan, "I'll try anything."

"Right," I said, "and for once don't start arguing."

But Don had to have a last word, which resulted in a harmless anti-climax.

"Anyhow," he said to his wife, "where were you going to-night when you were threatening to walk out? You'd have had a job getting anywhere to stay at that hour."

"If you want to know," Joan informed him, "I was going to the rectory."

The three of us started laughing, which seemed a good note on which I could depart. The air was keen with frost clinging to the darkened town, but it was hard to keep awake as I drove home.

"What did Don want you for?" my wife asked sleepily as I got ready for bed.

"Lots of things," I said, and was asleep within five minutes.

ABORIGINAL MISSIONS

Aboriginal Missions Remembrance Day will be observed in the Bible House, 95 Bathurst Street, Sydney, on Tuesday, October 21, at 2.30 p.m.

Mrs. H. W. K. Mowll will be the guest speaker and will give an account of her recent visit to the Yarrabah Mission in Queensland.

HOW GOOD IS YOUR YOUTH CLUB?

BY A SPECIAL CORRESPONDENT

The question, "Are youth clubs worth while?" may seem strange and almost heretical in a society which has grown to accept mixed youth clubs as an integral part of the social system.

Most Churches have a youth club as an essential part of their work. Club leadership has become a recognised profession requiring special training; so has the post of youth organiser.

With all this expenditure of money and man and woman-power, do youth clubs achieve any constructive work which is not being, or could not be, equally well achieved by evening institutes and such organisations as Rovers, Rangers and others of similar types? In other words, "Are youth clubs worth while?"

The worth of a club depends on whether it has a definitely Christian basis, and whether the leader has a real vocation for the work, a real love of humanity and particularly of the "black sheep" section, a sympathy with youth, and a capacity for being a leader and not merely a secretary.

We reprint this stimulating article by special arrangement with the "Church Times."

Although it deals specifically with youth clubs in England, many of the author's comments and questions are relevant to youth clubs in Australia.

In establishing a Christian basis, three pitfalls need to be avoided.

One is compulsion—"All members must be regular attendants at Church or Bible class, or communicants."

The second pitfall is bribery and corruption—"Such a nice Sunday tea if you will come to the Bible class."

SUGARED PILL

The third pitfall is the powder in the jam. This is singularly reminiscent of nursery methods—"See what nice jam Nannie has given you; now do take your powders just to please her"...

None of these methods will make for a genuine Christian basis. What really appeals to youth is the attitude: "We enjoy the dancing and fun (or it may be the classes) as much as you do. But there is something still better which we want you to learn to enjoy."

Then make Vespers very short—one prayer only and that a very simple one—and attendance optional.

Any club talk needs also to be very short and simple, and to connect religion with everyday matters—bad language, dishonesty, selfishness. Church, too, should be spoken of as something to enjoy.

Let us hope that the particular church services are of a type which they can enjoy. Modern youth dreads boredom.

The ideal role for the leader of a youth club is that of a host or hostess entertaining a number of young people.

There will be no list of rules hanging on the wall, but the leader's aim will be the creation of an atmosphere in which any questionable behaviour between the sexes—bad language, cheating, bad manners, displays of selfishness—will be unthinkable, because they are members of this club, and its standards are Christian and will never be lowered.

A club with these standards and ideals, showing young people that they are thoroughly consistent with social enjoyment and fun, is surely eminently worthwhile.

Unhappily, there are many youth clubs which are most emphatically not worth while; those where the leader has no vocation for the work, and merely looks upon it as a job, where there is no definite Christian basis, and Sunday is of no account.

These clubs are mostly of two kinds.

In one, the whole club is enmeshed in rules and red tape, the members regimented into classes or groups, under the apparent impression that a full and varied "programme" makes a good club.

The other type is that where the leader is a mere secretary, often spending most of the evening in the office, and letting the members do precisely as they like, with no character training, no ideals in conduct and manners set before them, and no well-kept attractive premises to have a civilising influence on the rough ones.

Anyone who has worked in a youth club knows the immense importance of this last point.

MUST YOUTH LEAD?

Then there is the strange fallacy, now current in some quasi-educational circles, that only youth should lead youth.

Certainly, the ideal for every club is a young assistant or voluntary helper who can take an active part in games, hiking and camping.

But the actual leader, the host or hostess of the club, should not be very young. Youth subconsciously respects and feels security with someone who has had experience of life.

When help or advice are needed it is to an older person they will turn. This, of course, carries out the "family" idea of a club.

What a real power for good a youth club on the lines which I have suggested can be has been amply proved by experience. The people of many happy homes could testify that much has been due to the influence of such a club.

ADMIRALTY PRAYER

"O ETERNAL Lord God, who alone spreadest out the heavens, and rulest the raging of the sea; who has compassed the waters with bounds until day and night come to an end; Be pleased to receive into thy Almighty and most gracious protection the persons of us thy servants, and the fleet in which we serve. Preserve us from the dangers of the sea, and from the violence of the enemy; that we may be a safeguard unto our most gracious Sovereign Lady, Queen Elizabeth, and her Dominions, and a security for such as pass on the seas upon their lawful occasions; that the inhabitants of our island may in peace and quietness serve thee our God; and that we may return in safety to enjoy the blessings of the land, with the fruits of our labours, and with a thankful remembrance of thy mercies to praise and glorify thy holy name; through Jesus Christ our Lord. Amen."

The rubric directs that this prayer is "to be used in Her Majesty's Navy every day."

Every day! Every day for 291 years. It has been familiar to generations of fighting seamen, not only the great leaders, but also the unknown multitudes. It has been "familiar in their mouths as household words."

It may reveal to landmen a great phase of their own

To mark Trafalgar Day, October 21, we publish this special article on the Admiralty Prayer, which was used on the first Trafalgar Day by the fleet off Cape St. Vincent.

worship—"at all times and in all places we give thanks to Thee."

This great petition is one of the many hidden treasures of the Book of Common Prayer.

The average Churchman hardly so much as sees it. Yet, in its own sphere, it has probably exerted as great an influence on the minds and hearts of men as any prayer in the Anglican Liturgy.

These Sea Prayers were composed in 1661 by Robert Sanderson, Bishop of Lincoln, for the Prayer Book of 1662.

It is thus the work of an old man who had grown to manhood in the evening glories of the Elizabethan era, and who, as a royal chaplain, had his own personal experience of strife and disaster in the Civil War.

It is the work of a man, not only, "of distinguished moral integrity, good sense, and learn-

ing," but also of a man saturated in Holy Scripture.

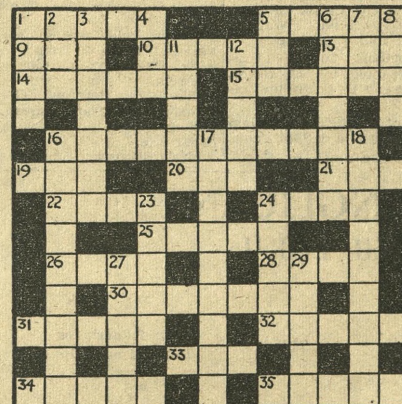
To this the prayer owes its beauty of phrase and its noble serenity of spirit. See, for instance, how the opening address is compounded of the three verses, Job XI:8, and XXVI:10, and Psalms LXXXIX:9. Other phrases and ideas come from Deut. XXXIII:27, Psalms LXV:7 and LXXX:12 and CXXVIII:2, also from Timothy II:1 and 2 and Ephesians V:20.

Naval use of the Book of Common Prayer did not originate in 1662. There is abundant evidence that most of the great Elizabethan seamen (e.g., Sir Francis Drake) used it daily at sea. In Cromwell's time also, when the Prayer Book was illegal, it continued generally in use in the Navy, "though," as the Government complained, "for many weighty reasons abolished."

But if the 1662 Book did not initiate naval use, it did provide a distinct naval usage, which was thereupon enjoined by the first of the Samuel Pepys' "Articles of War": "Officers are to cause Public Worship, according to the Liturgy of the Church of England, to be solemnly performed in their ships, and take care that prayers and preaching by the chaplains be performed diligently, and that the Lord's Day be observed."

In this Article, as in this prayer, is surely epitomised the best and highest of that which the Royal Navy has contributed to Christian civilisation these three centuries past. It is a tradition never more needed than to-day.

THE ANGLICAN CROSSWORD PUZZLE No. 11



ACROSS:

- Where Jacob boarded the ship for Tarshish.
- Son of Jephunneh whom Moses sent to spy out the land of Canaan.
- Melody.
- Surplice.
- Beverage.
- He was fed by ravens and taken up to heaven in a whirlwind.
- The musketeer who became a cleric.
- Jewish temples.
- Bottomless one is mentioned often in Revelation.
- Hubbub.
- Your.
- Neighbour of the ancient Persians.
- He driveth furiously.
- Manasseh reared up altars for Baal, and also made this.
- Moses was advised to take the sword by this.
- Greek portico.

DOWN:

- She hammered a nail into Simeon's head.
- Micah asks: Will the Lord be pleased with 10,000 rivers of this?
- A country's highest ranking bishop.
- Son of David whose "heart was perfect with the Lord all his days" and who reigned 41 years in Jerusalem.
- Vehicle.
- Address of the Archbishop of Canterbury's London residence.
- He died upon hearing of the Philistine victory in the great battle of Ebenezer.
- Most superior.
- Riding means this in Yorkshire.
- Rebekah's brother.
- Disciple, son of a Greek and a Jewess, whom Paul described as "my workfellow."
- Influential Pharisee who was convinced of the divinity of Jesus.
- Another name for Abishag, "fairest among women."
- King of Moab who was a very fat man.
- Father of David.
- Ancient British people of Queen Boadicea.
- Object regarded by primitive people with reverential awe.

SOLUTION OF CROSSWORD No. 10:

- Across: 1, Annas (John 13 xviii); 6, James (Acts 2 xii); 11, Beor (Genesis 32 xxvii); 12, Job 11 vii; 14, Beth (Genesis 15 x); 15, Item; 16, Ode; 17, Idea; 18, Lake (Luke 1 v); 20, Late; 22, To; 23, Goliath (1 Samuel 17 xvi); 24, Ur; 25, Der; 26, Hoe; 28, Abode; 30, Optic; 31, Darius (Leviticus 39 xlii); 32, Ago; 34, Ena; 37, Iona; 39, Alas; 40, Ado; 41, Coptic; 44, Oer; 46, Vasthi; 47, Thomas; 48, E.N.E.; 49, Sense; 50, Imp.
- Down: 1, Abiathar; 2, Net; 3, Noel; 4, Amageddon; 5, Nod (Genesis 16 iv); 7, Ahitophel; 8, Mede; 9, Ete; 10, Shadrach; 12, Joel; 13, Bela (Genesis 32 xxvii); 19, Korea (Glossar is the old name for it); 21, Athos; 25, D.D.; 27, Et; 29, Ekron; 32, Aidan; 33, Goose; 35, Namol; 36, Assam; 38, Acts; 39, Ache; 40, Ave; 42, Oer; 43, Ite; 45, Asp.

DIOCESAN NEWSMEN

THE ANGLICAN has appointed the following diocesan correspondents.

Adelaide—The Reverend Ian Stuart, 87 Oval Avenue, Woodville, S.A.

Armidale—The Reverend Newell Hagnall, The Rectory, Armidale, N.S.W.

Ballarat—The Venerable Archdeacon R. E. Richards, 215 Wendouree Parade, Ballarat Victoria.

Bathurst—The Right Reverend d'Arcy Collins, The Rectory Dubbo, N.S.W. (Acting Correspondent).

Bendigo—The Venerable Archdeacon R. P. Blennerhassett, Diocesan Registry, Mitchell Street, Bendigo.

Brisbane—The Reverend V. H. Whitehouse, 45 Riverview Terrace, Auchincloss, S.W.I. Brisbane.

Bunbury—F. E. Platell, Esq., 4 Barker Avenue, Como, W.A.

Canberra and Goulburn—Mr. T. W. W. Pye, Anglican Men's Society, 12 Angus St., Ainslie, Canberra.

Carpentaria — The Venerable Archdeacon A. P. B. Bennie, Cathedral Vicarage, Thursday Island.

Gippsland — The Reverend Canon R. W. G. Phillips, The Rectory, Morwell, Vic.

Grafton—The Reverend M. E. De Burgh Griffith, The Rectory, Ulmarra, N.S.W.

Kalgoorlie—F. E. Platell, 4 Barker Avenue, Como, W.A.

Melbourne — The Venerable Archdeacon R. H. B. Williams, Diocesan Registry, Cathedral Buildings, Flinders Lane, Melbourne, C.I.

Newcastle—F. A. Timbury, Esq., P.O. Box 459 E., Newcastle.

New Guinea—The Reverend H. Randall, S. John's Rectory, Port Moresby.

North Queensland—The Reverend Basil Marsh, S. Peter's Rectory, Townsville.

North-West Australia — F. E. Platell, Esq., 4 Barker Avenue, Como, W.A.

Perth—F. E. Platell, Esq., 4 Barker Avenue, Como, W.A.

Riverina—The Reverend M. L. Redmond, Church House, Binya St., Griffith, N.S.W.

Rockhampton — The Reverend Canon R. V. Davison, The Registrar, P.O. Box 116, Rockhampton, Qld.

St. Arnaud—The Right Reverend the Bishop of St. Arnaud, Bishop's Registry, McMahon Street, St. Arnaud, Vic. (Acting Correspondent).

Sydney — The Reverend R. A. Hickin, S. Paul's Rectory, Cleveland Street, Redfern, N.S.W.

Tasmania—Hobart: The Reverend H. D. Ikin, The Rectory, Woodbridge, Tas. Launceston: The Reverend L. N. Sutton, S. John's Rectory, Launceston, Devonport: The Reverend Canon McCabe, Day Spring, Devonport.

Wangaratta — The Venerable Archdeacon W. J. Chesterfield, P.O. Box 84, Wangaratta.

Willochra — The Venerable Archdeacon R. M. Dunn, The Church Office, Gladstone, S.A.

DIOCESAN NEWS

(Continued from page 13)

for leaders of Burnie and Coee parishes.

After Evensong in S. George's, Burnie, a social was held for members of the G.F.S. in the parish hall.

Mrs. K. Brighton-Parker, Commonwealth secretary, J.G.F.S., was guest speaker at the social and tea.

ULVERSTONE C.E.F. RALLY

On September 26, a C.E.F. rally was held at Ulverstone. A service in the Holy Trinity Church preceded the meeting.

One hundred and fifty members from Sheffield, Devonport, Ulverstone, Penguin, Burnie, and Wynyard took part.

Miss R. Posa, district youth organiser, presented the Battalion Shield to Ulverstone.

YOUTH SERVICES

Fellowship boys took the office and state prayers at the service in S. George's, Burnie, on September 28.

Fellowship girls read the lessons and collected the offering.

Captain Broadfield preached.

C.E.B.S. RALLY

Members from Coee and Burnie took part in a C.E.B.S. rally at Burnie on October 3.

Films were shown on a projector screen, which earlier the Burnie branch of the C.E.B.S. had presented to the branch.

The money for the screen was raised by the boys themselves. They did odd jobs, which included cleaning the parish halls.

YOUTH FESTIVAL CONFIRMATIONS

The Bishop of Tasmania, the Right Reverend G. F. Cranswick, has just concluded a series of visits to parishes in the North Central Deanery.

Confirmation was administered at S. Luke's, Launceston, on September 28.

In the afternoon a visit was paid to the historic church centre at Northdown, under the guidance of the rector, Archdeacon W. Walters.

The Reverend A. A. Jerrom presented 51 candidates at S. John's, Devonport.

Adults were presented on Friday, October 3.

Candidates were from Devonport, Spreyton, and Sheffield.

On October 1, the Reverend J. E. Atkins presented 55 candidates at Holy Trinity, Ulverstone, and the Rector of Penguin, the Reverend C. Warren, presented four candidates.

At Sheffield, 30 candidates were represented by the rector, the Reverend E. L. Phillips, on October 2.

While at Sheffield, the bishop opened a fair and daffodil show. He was welcomed by Coun-

BANNER DESIGN FOR SYDNEY CHURCH



A BANNER of S. George painted by Mr. V. Zenalis for Holy Trinity Church, Millers Point, Diocese of Sydney.

Mr. Zenalis was born in Greece. He trained as an artist in the Technical College of Western Australia.

In 1950, he visited North-West Australia with the Bishop of North-West Australia to study aboriginal art and to put some of it on canvas.

collor C. R. Morris and Mr. E. Lillio, M.H.A.

RURIDECANAL CONFERENCE

The Rural Dean, North Central Deanery, the Reverend J. E. Atkins, presided at the conference held in S. John's Parish Hall on Friday, October 3.

Rectors and representatives were in attendance from Ulverstone, Devonport, Launceston and Sheffield.

The Right Reverend G. F. Cranswick gave an address on various aspects of Church and parish life.

Lively discussion followed the

address.

DEVONPORT

The Dedication Festival on Sunday, October 5, was marked by record attendances at all services.

The newly confirmed attended the 8 a.m. Eucharist, when there were 180 communicants.

At 11 a.m., the Archdeacon of Hobart, the Venerable W. R. Barrett, preached to a full congregation, which included the senior Sunday school.

At 7 p.m., the archdeacon was again the preacher.

We announced on the front page of our last issue that we were compelled to tighten our printing schedule of that issue on account of the Six-Hour Day public holiday. Under the circumstances, it was inevitable that the issue would contain typographical and other errors.

We regret, therefore, that we inadvertently omitted to mention that the matter appearing under the heading of the Bishop of Bunbury's Synod Charge represented extracts only from Bishop Redding's Charge.

JUNGLE DOCTOR

For the first time in the history of the W.A. branch of the C.M.S., Mr. Paul White, widely known as the "Jungle Doctor," held a Birthday Rally on October 4 in the Burt Memorial Hall, Perth.

On Monday night, October 6, the Rally was held in the Assembly Hall.

Some hundreds of "Jungle Doctor" books were sold.

The focal point of the Rally was the showing of a film. This showed an outline of the medical, educational and the spiritual work of the Church in the diocese of Central Tanganyika. Mr. Paul White is a lay canon of S. Andrew's Cathedral, Sydney.

He preached at S. Margaret's, Nedlands, and later addressed a gathering of young people in the parish hall, Guildford.

At Evensong, he preached at S. Matthew's, when he mentioned the work of the Mvumi Hospital in Tanganyika.

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:—

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ACCOMMODATION TO LET

COUNTRY students, Accommodation is available at the Girls' Friendly Society Hostel, 29 Arundel Street, Forest Lodge, Sydney, commencing March, 1953. Tariff £2 per week. Apply WARDEN.

LADIES. Spend your holidays at the Girls' Friendly Society Hostel, 29 Arundel Street, Forest Lodge, Sydney. Vacancies from 20/12/52 to 14/2/53.

BUSINESS, board, refined private home. XL 4642 (Sydney Exchange).

BIRTHS

LESLIE—To Isabel, wife of the Reverend E. K. Leslie, S. John's College, Morpeth, September 15, a son.

ELLIOT — The Reverend J. S. and Mrs. Elliot, of Richmond, N.S.W., on September 23—a son (Nicholas John).

FOR SALE

STOLES, Bookmarks, etc., made to order. Prices from Miss Kewish, 8 Glenferrie Road, Malvern, Victoria.

"HISTORY of the Expansion of Christianity," by Latourette. 7 volumes, new condition. Price 12s. Replies to: No. 762 THE ANGLICAN.

WANTED

VICAR desires use Sydney rectory in return Sunday duties January. Sullivan, Warialda, N.S.W.

POSITIONS VACANT

TEACHERS required for 1953 at Guildford Grammar School, Guildford, W.A. — a resident housemaster, single, salary not less than £750 plus free board and lodging. Also assistant-housemaster, single, resident. Apply with details of qualifications and experience to the headmaster.

S. ANNE'S SCHOOL, Townsville, N.Q., requires two mistresses for 1953 to teach Mathematics, Science, History and Geography. Apply: Sister-in-Charge.

WANTED KNOWN

SYDNEY READERS. Come and hear Matron Shaw, O.B.E., Chapter House, Wednesday, October 15, 8 p.m. Musical Items, supper. Come and bring a friend.

GARDEN FETE to be held at C. of E. Boys' Home, Carlingford, Sydney, Saturday, October 18. Official opening by Mrs. Alan Fort at 2.30 p.m. Stalls, gymnasium display. Buses from Epping, Parramatta, Pennant Hills.

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