

THE ANGLICAN

Incorporating The Church Standard

No. 42

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

SYDNEY FRIDAY MAY 22 1953

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

Price: SIXPENCE

PRECEDENCE PROBLEM

AUSTRALIAN BISHOPS' STATEMENT

Sydney, Wednesday, May 20

Seventeen Australian Bishops to-day issued a joint declaration deploring the recent statements and counter-statements issued by Commonwealth Government officials on the question of ecclesiastical precedence during the Coronation year

The bishops' statement supported the stand taken by a Sydney daily newspaper, THE SYDNEY MORNING HERALD, in suggesting that precedence as between church leaders should be determined on the basis of the number of adherents; but that public discussion should be deferred upon the matter until after the Coronation.

A similar independent statement was issued at the same time by the leaders of the several denominations in New South Wales. The Bishop of Bathurst signed this statement on behalf of the Anglican Church, as senior Bishop of the Province in the absence of the Primate.

It is understood that an invitation to join in the statement was issued to the Roman Catholic Archbishop in Sydney, Cardinal Gilroy; but until now no reply has been received from him. The hope is expressed in some Roman Catholic circles that the Cardinal will yet subscribe to the statement, or to part of it.

Several Australian bishops who are overseas could not be communicated with in time to gain their approval of the statement.

The text of the bishops' statement is as follows:

We wish to express our appreciation and approval of the Leading Article which appeared in the "Sydney Morning Herald" on Saturday, May 16.

The line it took seems to us to be the only line which can fitly be taken at the moment. We think it most regrettable that the Commonwealth Government should just now have taken this disputable action in a matter upon which public opinion is sharply divided and can easily become inflamed.

It would, however, be no less regrettable if the controversy which has been roused were to continue at a time when, as you rightly say, all the emphasis should be on our national unity.

Of that unity, our loyalty to the throne and person of the Queen is the principal bond. We would therefore express the hope that the controversy may be allowed to lapse until the Coronation rejoicings are over.

It is then our intention to approach the Government and to press very strongly for a re-consideration of the whole matter. In this approach, we shall seek to be joined by the leaders of other denominations. We do not think it impossible that a method of deciding the matter could be adopted which would be fair to all and which would raise no serious objections.

John Williams

+ Robert Perth

+ Arnold Lucas Bathurst

Russ Newcastle

Mr. B. Muddel

Ernest Cantelano + Goulburn

W. C. Francis

A. J. Ruessia

W. G. Hilliard

+ James Rockliff

Van N. Q. Land

William Bellart

Heil Kalypodis

C. J. J. J. J.

D. B. Gifford

R. Bendigo

Donald Dunbar

A JOINT STATEMENT ON ECCLESIASTICAL PRECEDENCE.

Issued by the leaders of the Christian Churches in N.S.W.

1. There being no established church in any part of the Commonwealth, it is our unanimous opinion that the precedence of

the leaders of churches as between themselves should be determined by the numbers of professed adherents of each denomination according to the census returns.

2. It is our unanimous opinion that the Precedence accorded to the leaders of the Christian Churches in Australia in the current Commonwealth Table of Precedence is lower than it should properly be in any Christian country. None of us wishes personally to be accorded any particular place of distinction at official functions; we believe, however, that, more than ever at this stage in development of Australia, it is the clear duty of the Commonwealth Government to show that it recognises and honours the Christian faith by according its representatives fitting place in the official Table of Precedence.

3. We feel that all public controversy upon this matter should rest in abeyance until after the Coronation, when formal representations will be made to the Commonwealth Government.

ARNOLD L. BATHURST, Bishop of Bathurst, senior Bishop of the Province in the absence abroad of the Archbishop and Metropolitan.

W. C. FRANCIS, President of the Methodist Conference.

FRANK HANLIN, Moderator of the Presbyterian Assembly.

MAYNARD DAVIES, Chairman of the Congregational Union.

JOSHUA JAMES, Territorial Commander, the Salvation Army.

G. J. ANDREWS, President of the Conference of the Church of Christ.

The relevant parts of the Leading Article published by the Sydney Morning Herald on May 16 were:—

"Within the State of New South Wales Cardinal Gilroy and Archbishop Mowll have equal rank as Archbishops. But whereas Archbishop Mowll is also Primate of Australia, Cardinal Gilroy is not. As a Prince of the Church he is certainly entitled to high honour but not to precedence over the Primate of Australia.

"The Cabinet would have been wiser to draw up the Table of Precedence on some other basis than that of seniority. The obvious solution would have been to base it on population.

"But if the Anglican Church has a slight grievance in this matter no responsible Churchman would wish to dispute it now, less than a month before the Coronation and when the Queen has already approved the Table of Precedence. Anglicans may reasonably ask the Federal Cabinet to think the matter over again when next it revises the Commonwealth Table but for the moment they will surely prefer, both as sincere Christians and as loyal subjects of the Queen, to bury their differences."

THE BISHOP IN KOREA



THE BISHOP IN KOREA, the Right Reverend A. C. Cooper, has written two exclusive articles for THE ANGLICAN, the first of which we have the privilege of publishing on Page 4 of this issue.

Despite his advanced years, and the extreme ill health and fatigue from which he suffers as a result of privations in North Korea, the bishop at once accepted our invitation to write for us, and refused payment. He says that anyone who is interested may send a donation instead to the Korean Mission, 40 Seymour Street, London, W.1.

CORONATION ISSUE

Next week's issue of THE ANGLICAN will be a special Coronation Number containing exclusive features on the sacred ceremony.

Among our special correspondents in London during the Coronation we are proud now to include Mrs. H. W. K. Mowll, wife of the Primate of Australia, who will be present in the Abbey during the Coronation Service. We hope during the next weeks to publish her impressions while she is in England.

The Primate and Mrs. Mowll left Sydney by air for London on Wednesday last.

TRANSVAAL MISSIONS

FROM OUR OWN CORRESPONDENT Cape Town, May 15

The missions to be held in the Transvaal Dioceses of Pretoria and Johannesburg will begin in a few weeks' time.

In the former diocese it has been found possible for the mission to be held only in certain European parishes.

DONATIONS

We acknowledge with deep thanks the following donations towards the £600 we need to meet the cost of our new offices.

Amount previously acknowledged	£53 2 0
Deaconess Magarey	1 0 0
Anon.	5 0 0
Mr. W. Burges	20 0 0
The Reverend C. G. Brown	10 0 0
Mr. J. R. Wood	10 0 0
The Reverend R. G. B. Ashcroft	1 0 0
Mrs. M. A. Coker	2 0 0
Mr. Graham F. Whittier	2 2 0
Total	£89 19 0

£250,000 BEQUEST TO CHURCH

MELBOURNE MAN LOVED CHILDREN

FROM OUR OWN CORRESPONDENT

Melbourne, May 20

The Mission of S. James and S. John in this diocese will receive more than £250,000 under the will of the late John Connell, an octogenarian Anglican who died at the end of last year.

Mr. Connell was a former proprietor of Jonny Connell's Hotel, 37 Elizabeth Street, Melbourne. In his later years he became a grazier.

His estate has now been valued for probate purposes at £309,000. The bulk of the estate, after certain payments of legacies and annuities to relatives, will be handed to the mission.

The executors of the estate are Mr. F. T. Druce, Mr. M. J. Cody and Mrs. Harvey.

Mr. Druce said to-day that Mr. Connell, who was a widower

with no children, had always been keenly interested in child welfare.

Some years ago it was suggested to him that the Mission of S. James and S. John, which is well known for its social work generally and work for children in particular, would be a suitable body to apply any benefaction for the benefit of children.

Mr. Connell had already been a generous benefactor of the Healesville Parish, within the boundaries of which his grazing property was situated.

This property will now become a children's home, under the direction of the Mission of S. James and S. John, whose chief executive is the Reverend S. H. Burridge.

CHURCH MUST SHOW VISION ON S.E. ASIA

BISHOP LAUNCHES PRIMATE'S APPEAL IN TOWNSVILLE

FROM OUR OWN CORRESPONDENT

Townsville, May 19

On Ascension Day, the Bishop of North Queensland, the Right Reverend Ian Shevill, introduced the Primate's South-East Asia Appeal to the people of Townsville at a rally in St. James' Cathedral, which was attended by over 200 Anglicans.

He was supported by the Provincial Secretary of A.B.M., the Reverend E. E. Hawkey, who spoke of the personal contacts made by A.B.M. with students from these countries, and showed the film, "The Last Candle," which gives a graphic picture of the work and problems which confront the Church in Borneo.

The bishop warned his hearers against the old casual attitude of the British to world menaces. He said that the tempo of modern war and the integral part played by the use of ideological weapons both before and during the military campaigns has made it utterly necessary that the first battle as well as the last be won. The careful plans laid in the Kremlin necessitate equal care and forethought in the Western countries.

In the field of faith and ideas, the Church in Europe, through her world-wide missionary organisation, has, in the last few years, been taking an increasingly important part in nurturing throughout the world the only faith which is capable of withstanding the pressure of the ideas of Communism, Bishop Shevill said.

The Church has laid aside the old haphazard approach to this work, he went on. To-day, planning on the highest level is the vital factor: Rome has developed the central oversight and government of her missionary strategy by the group of cardinals who, in the College of Propaganda, have been gaining experience in this work since 1622.

In England, the great missionary societies, working through conferences like that at Swanwick, have been engaged in surveying the changing situation in the world and deciding where and how the most effective use of the Church's resources of men, money and materials can be made.

"But all this leaves out of account the problems of S.E. Asia and the Pacific area," the bishop said. "The spiritual guidance of three million people in the Pacific Islands and of 330 million in the S.E. Asian countries has been left to the Australian Church. There are good reasons why this is both necessary and proper.

"Britain and America are already fully extended and bearing their full share of the burden. Australia is the neighbour of these countries—what to the rest of the world is the 'Far East' is to us the very Near North."

Australia's national identity is the result of Christian planning in the past, he said. She is economically stable and so far has not been committed to any serious military extent in present conflicts in Korea or elsewhere. What is more, she has escaped the suspicion of masked imperialism which so mars the approach of other nations to the Asiatic peoples. (This suspicion has recently been highlighted by the response made by these peoples to the U.N.O. appeal of June 27.)

Australia is a young nation, and so are they, he said, and it is in their world that Australia has to live.

On the material level, the politicians and economists who are alive to the realities of the present situation are already embarked on one of the most enlightened "blueprints" of history—the Colombo Plan.

The bishop reviewed the birth of the plan at the Commonwealth Ministers' Conference in Colombo in January, 1950, and

its development at subsequent meetings in Sydney and London. The plan was a practical, hard-headed and realistic approach to the problems of the Asian area, he said. "However, the history of Japan in recent years warns us that the material results, though impressive, (there are 13 million acres under irrigation and cultivation, 6 million tons of extra food in the world, and a 67 per cent. increase in generating capacity), could be the foundation of a new disaster in the Pacific.

"This may happen if, as was the case with Japan, they are divorced from the Christian Faith, for it alone can put material power to the benefit of man."

The Church is faced with a great challenge, the bishop said, and it must never be said that the politicians and economists of Australia had a vision far beyond that of her Christians.

"We dare not neglect this challenge—the very safety of our nation demands clear-headed Christian planning now and, by increased supplies of men, money and prayers, the constant support of the programmes it will evolve. The Primate's appeal is a first step in this direction and commands the attention and vigorous support of all Australian churchmen."

ALBURY PLANS FOR CORONATION

UNITED SERVICES

The ecumenical spirit is alive in the City of Albury, and it will be much in evidence on the occasion of the Coronation celebrations.

On Sunday, May 31, the various Churches will hold their own services, but on Coronation Eve they will join together in a Day of Prayer in St. Matthew's Church.

After a celebration of Holy Communion at 7 a.m., devotions, beginning at 8 a.m., will be conducted each hour by Anglican, Church of Christ, Lutheran, Methodist, Presbyterian and Salvation Army clergy in turn. A constant stream of worshippers is expected to spend a time of prayer for the Queen and the Commonwealth of Nations.

At 8 p.m., members of the Churches will come together for an evening of documentary films. All the films will feature scenes connected with the Royal Family.

On Coronation Day, June 2, two united services will be held in St. Matthew's Church. The first, at 9 a.m., will be for children, when the Methodist minister, the Reverend J. U. Fullerton, will preach; the second, for adults, at 10.15 a.m., when the Archdeacon of Albury, the Venerable F. M. Hill, will be the preacher.

Large congregations are expected and provision will be made to relay the services to those who cannot find room in the church on the spacious lawns in front of the building.

PERTH PLEDGES LOYALTY EMPIRE YOUTH DAY CELEBRATED

FROM OUR OWN CORRESPONDENT

Perth, May 18

More than 7,000 young people assembled to hear the Governor of Western Australia, Sir Charles Gairdner, read a special message from Queen Elizabeth II at the Empire Youth Service on Perth Esplanade on Sunday.

A flag ceremony was also held in which countries and dependencies of the British Commonwealth were represented by young people holding flags.

Sir Charles said that this may well be a year of destiny for all of us, if we take our opportunities.

In her message, the Queen asked young people throughout the Commonwealth to "pray that God may help me faithfully fulfil the solemn vows which I shall undertake at my Coronation."

"We live in an age in which the boundaries of knowledge and power are rapidly extending and which offers great opportunities of adventure and discovery," the message said.

"It is my hope that the young members of our great family of nations will strive to fit themselves to use these opportunities with wisdom and courage for the good of all.

"Thus we shall be true to the traditions of chivalry and service which have inspired those who have laboured to create our Commonwealth."

A pledge of loyalty to God, Queen and country was then taken by the 28 voluntary youth organisations and 1,000 national service trainees in the parade.

As the flag-holders mounted the rostrum, the parade was asked to remember the youth of other countries also commemorating Empire Youth Sunday.

Groups then marched past the dais, where the salute was taken by the Governor.

After the Esplanade ceremony, services were held in St. George's Cathedral, St. Mary's Cathedral, Trinity Church, St. Andrew's Church, the Salvation Army Citadel and Wesley Church.

Each Church celebrated a common act of dedication which had been compiled by the various religious leaders.

The chairman of the Associated Youth Committee of Western Australia, Dr. J. L. Rossiter, who conducted the ceremony, said that this year Empire Youth Day had special significance because of the Coronation of the Queen.

C.M.S. NEWS: SOUTH AUSTRALIA

The C.M.S. annual tea and demonstration will be held on Tuesday, June 16, 5.45 p.m. Praise Service will be held in Holy Trinity Church, North Terrace, at 7 p.m., followed by a public meeting at 7.45 p.m. Special speakers will be Mr. Gordon Chittellborough, of Tanganyika, and the Reverend Phillip Taylor and Mrs. Taylor, who have just returned from Persia.

LEAGUE OF YOUTH

Owing to the alteration of holiday dates and consequent changes in Retreat House booking, the league week-end for the Coronation holiday time has been cancelled in favour of a one-day rally on the Saturday.

£2,500 REQUIRED

In order to meet our commitments, C.M.S. must have £2,500 by June 30. The work in Tanganyika, Egypt, Malaya, India, and North Australia must go on, and the Home Base must be maintained.

The stamp secretary, Mr. W. H. Pritchard, asks especially for the "Pod" stamps, 3d. green and 3½d. red. The following issues are also wanted—4½d. red, 6½d. brown, 6½d. green, 7½d. blue, 5d. "ram," 4d. "bear." All profits from the sale of the stamps go to missions.

STONE FROM LONDON CHURCH

A block of stone from St. Mildred's Church, Bread Street, London, was unveiled and dedicated by the Primate on Sunday evening, May 10, in St. Peter's Church, Cook's River, N.S.W.

The church was crowded. The first lesson was read by a past president of the Royal Australian Historical Society, Aubrey Halloran, and the second lesson was read by Spencer Lowe, of the National Trust. The Diocesan Faculty was read by a councillor of the Historical Society, G. A. King.

The rector, the Reverend W. Byrden-Brown, in his address, said that the stone formed a part of the sanctuary floor of the historic St. Mildred's Church.

The building dates back to at least 1170, and was rebuilt after the great fire. The more recent church was designed by Christopher Wren and opened in 1683, but was destroyed by enemy action during the "blitz" on London.

It was through the efforts of Mr. P. W. Gledhill that the stone was brought out to Australia. He is the synod representative of St. Peter's Church and a well-known Anglican Church historian.

After the service, the president of the Historical Society, Mr. K. R. Cramp, gave a lantern lecture showing St. Mildred's Church before and after the bombing.

BLESSING OF PLOUGH IN VICTORIA

FROM OUR OWN CORRESPONDENT

Geelong, May 13

The Bishop of Geelong, the Right Reverend J. D. McKie, performed the annual ceremony of Blessing the Plough at St. Paul's Church of England, Inverleigh, on Rogation Sunday, May 10.

The bishop was assisted by the Vicar of St. Paul's, the Reverend Raymond Nicholls, and by representatives of young farmers' organisations of Geelong and Inverleigh districts.

The ceremony opened when the plough was brought to the porch of the church, and the vicar was asked by one of the farmers to accept it for an instrument of service.

Upon its acceptance, and during a hymn, the procession moved into the church, headed by the choir, then following the bishop and the vicar, 25 young farmers with their banner, and then vestrymen bearing the plough, which was placed in the chancel.

The service was conducted by Mr. Nicholls, assisted by Mr. George Earl, representing the farmers, Miss Margaret Hill, representing the senior young farmers, Mr. Ray McConachy, representing the local young farmers, and Miss Jean Peel, representing the Country Women's Association.

Standing between the plough and the altar, the bishop blessed the plough, at each corner of which stood one of the four representatives. The service concluded with a blessing by the bishop.

ORDINATION IN ENGLAND FOR TASMANIANS

FROM OUR OWN CORRESPONDENT

Hobart, May 19

Two young Tasmanians are to be ordained in England this month.

Robert Coogan will be ordained in Chelmsford Cathedral on Whitsunday, May 24, and is to be given a title for the parish of St. Andrew's, Plaistow, Essex.

Oliver Heyward will be ordained in St. Paul's Cathedral, London, on Trinity Sunday, May 31. He will serve his curacy at St. Dunstan's, Stepney.

Both will subsequently return to the Diocese of Tasmania, from which they were sent.

WHITSUNDAY MESSAGE OF W.C.C.

ANGLICAN NEWS SERVICE

The Presidents of the World Council of Churches have issued the following message for Whitsunday, May 24.

Sydney, May 16

"As Presidents of the World Council of Churches, we greet once again the Churches which participate in the World Council of Churches and request their congregations and members to join wholeheartedly in prayer for the Church Universal, trusting in Our Lord's promise that the Heavenly Father will give the Holy Spirit to those who ask Him.

"As we celebrate on Whitsunday the first coming of the Holy Spirit upon the assembled Church of Christ, let us remember especially the words of St. Paul: 'There are varieties of gifts, but the same Spirit.' These words describe an essential and God-given characteristic of the Church and of its unity.

"There is in the Church of Christ a wonderful variety. It is one of the joys of our worldwide fellowship to discover the manifold richness of God's work among men. We are meant to learn from each other and to receive inspiration from the zeal of Churches which fulfil their evangelistic mission, from the courage of Churches which render their witness in spite of persecution.

"And as our fellowship becomes more truly worldwide, we should all be enriched by the diverse spiritual gifts which God has given to the members of His family in order that they may share them with all.

"But variety is not the last word. Beyond and above variety there must be unity.

"Though all the varied gifts of the Spirit displayed in the Church Universal have their origin and power in the activity of One and the same Holy Spirit of God, yet they do not achieve their full effectiveness for Christ unless and until they operate within a fellowship, in which every division is overcome by the Unity of Christ.

"We walk in fellowship and we must pray for the fellowship which we do not yet possess. We must submit ourselves to the Holy Spirit, so that our Churches and ourselves may be renewed, so that we may be enabled, not only to stay together but to go forward together, and so that we may give a common witness to the world of the one Christ, our Saviour, and of His peace and justice which it so sorely needs.

"Let us then pray on this Whitsunday for the coming of the Spirit upon all Churches everywhere. Let us pray that we may all learn increasingly to live in the fellowship of the Holy Spirit."

AUTHORISATION OF BATHURST ARMS TO BE SOUGHT

FROM OUR OWN CORRESPONDENT

Bathurst, May 19

At the Bathurst diocesan synod, held this month, the Official Historian to the Diocese, Mr. P. W. Gledhill, was asked to speak to the members of synod on their unauthorised arms.

He informed them that, out of the twenty-five dioceses in Australia, only five were registered at the College of Arms, and all the rest, including Bathurst, were not registered.

Mr. Gledhill said he had obtained the grant of arms for the dioceses of Armidale and Willochra and had made application for Brisbane and North Queensland. He was asked numerous questions relating to certain aspects of their present unauthorised arms, together with the procedure to be adopted to retain, if possible, the present design for the official arms.

It was unanimously agreed to leave the matter of obtaining the registered arms in the hands of Mr. Gledhill.

AID FOR THE MOLUCCAS DISTRESS OF CHRISTIAN CHURCH

ANGLICAN NEWS SERVICE

Melbourne, May 18

In a Press release issued last week, the Australian Commission for Inter-Church Aid and Service to Refugees announced as part of its programme for 1953 the provision of furnishings for the Central Church at Ambon, in the South Moluccas, which is now being rebuilt.

The Reformed Church in the South Moluccas, which has over 250,000 baptised members, is in great financial difficulties at present, and has appealed to the World Council of Churches and the International Missionary Council for assistance in the rebuilding and repair of churches and institutions.

These small islands of the Pacific—the Spice Islands that Columbus set out to reach—suffered, like the rest of Indonesia, in the Japanese invasion and the trouble which followed the war.

On top of that, in 1950, came the revolt of the Republic of the South Moluccas.

It was gradually quelled by the troops of the Indonesian Government, but with great destruction and loss of life. A representative of an international relief organisation has said that, in all Asia, he had never seen such stark need as among the hundreds of refugees who weekly streamed down from the fighting area.

MISSIONARY GROUP FOR NEW GUINEA

FROM OUR OWN CORRESPONDENT

The largest batch of missionaries for some years to be sent in one group by the A.B.M. will leave to-day on the "Buloia."

Mr. and Mrs. Rod Hart and Miss M. Greenwood return to New Guinea after three months' furlough. Rod Hart is the mechanical genius of the mission and cares for all transport. At the same time, he initiates Papuans into the mysteries of the internal combustion engine.

His wife is a teacher and was on the mission some years before her marriage. Mr. Hart was awarded the O.B.E. after the Mt. Lamington disaster.

Miss Greenwood is also a teacher.

The Reverend E. Wood returns after a spell of some 18 months in Tasmania, where he has been engaged in parochial duty since his ordination. Mr. Wood was a teacher in New Guinea for some years and has only recently been ordained by the Bishop of Tasmania for New Guinea.

His wife and two children are on their way to New Guinea for the first time, leaving the comparative comfort of a South Australian parish for the exigencies of a missionary life.

Sister Helen C.H.N. goes to join the members of her community at work in Dogura. The sisters have the care of Dogura House and of girls going to Dogura for secondary education—a development which represents the beginning of a new era for Papuan women.

Mr. Brian Harding, of Victoria, having completed his diploma course at the Queensland Agricultural College, goes to New Guinea as a scientific farmer.

And the Reverend C. G. Latta, with his wife and youngest child, is on his way to take up chaplaincy duty in Rabaul. For the past five years Mr. Latta has been preacher of St. David's Cathedral, Hobart, Tasmania.

Not only are there many gaps to be filled through sickness and other causes, but many additional priests, doctors, nurses, teachers and agriculturists are needed for the work in the highlands which is being opened up by Bishop Hand.

DR. NIEMOLLER SEES SOVIET AMBASSADOR

EVANGELICALS, R.C.'s FEAR "NATIONAL CHURCH" PLAN

ANGLICAN NEWS SERVICE

Berlin, May 13

The Evangelical Church President of Hesse, Dr. Martin Niemoller, paid his second visit to Berlin in ten days at the week-end.

He had a two-hour meeting with the new political adviser to General Chukov (Mr. Yudin) at Soviet headquarters here.

The Evangelical Church representative with the Soviet zone Government, Probst Heinrich Gruber, was also present.

Dr. Niemoller declined to say anything about the meeting, save that it took place in a "good atmosphere." He added that he would see the Soviet political adviser again on his next visit to Berlin, a date for which had not yet been fixed. He emphasised that he had taken the initiative in seeking the interview with Mr. Yudin.

Before he left Frankfurt by air for Berlin, Dr. Niemoller told the Synod of the province of Hesse-Nassau that "it would certainly not be true to say that all efforts to discuss matters with leading Russian representatives are bound to be unsuccessful." Hope must not be abandoned in the peace problem, for if it were it would be impossible to carry on any activity at all, he said. "Even today God still performs miracles by His Word."

Dr. Niemoller has many personal contacts in East Berlin and in eastern Germany, and this meeting, like those which he has had in the past with East German leaders, was in the nature of a private visit.

Previously, Dr. Niemoller met the Orthodox Russian Church representative, Archbishop Boris, at Karlshorst, after failing to see the East German Chief Minister, Herr Otto Grotewohl. He drew the archbishop's attention to the growing persecution of the Christian Church in East Germany and asked him to intervene with the authorities.

Herr Grotewohl has denied that there is any persecution against the Church.

According to the Evangelical Church Press office, the State Secretariat for the Interior has written to all pastors of the "misuse of the Christian religion through the hypocritical manoeuvres of American and German warmongers."

The letter also draws attention to the recent meeting of the Evangelical Church at Essen, in which an appeal for help for refugees from the Soviet zone was decided upon—presumably as an instance of this "misuse."

Each pastor had to sign a receipt for the letter.

Dr. Niemoller expressed the opinion that Mr. Yudin was a philosopher and an ideologist, whereas his predecessor, Mr. Semionov, who has been recalled to Moscow and appointed a special adviser to Mr. Molotov, was more of a diplomatist.

The East German Government at present pursues a policy of indirect attack upon the Church, either through its youth organisations, like the Evangelical Junge Gemeinde, or by financial pressure. According to reliable reports most church land has been seized already, and church property is being systematically requisitioned even if, for the time being, the ecclesiastical authorities are allowed the use of some of it.

Church-owned farms have recently come under attack. The manager of a farm near Erfurt was accused of violating the law for the protection of agricultural workers.

S.A. CABINET MINISTER RATES PRESS AND CLERGY

FROM OUR OWN CORRESPONDENT

Capetown, May 15

The Minister for Economic Affairs in the Union Cabinet of South Africa, Mr. E. H. Louw, has made vehement criticisms of the Archbishop of Canterbury and of Anglican bishops in South Africa.

This followed a statement made by Dr. Fisher at a meeting of the British Council of Churches in Birmingham last month, in which he spoke of apartheid (separatism) as "a form of slavery."

"For Dr. Malan," Mr. Louw said, "the solemn ceremony of the Coronation will lose some of its significance when he recalls that the Archbishop of Canterbury, who plays so important a part in it, had, only a few weeks before, gone out of his way to launch a virulent attack on the Union Government and its policy and to interfere in its domestic affairs."

Mr. Louw's tirade was also directed against the overseas Press, which had, he said, indulged in an orgy of vituperation against the Nationalist Party. He attacked especially American newspapers, who were, he said, "taking the lead in this campaign of vituperation, which, as usual, is concentrated on the Union's colour policy."

"Speaking as one who has lived in America for seven years," Mr. Louw said, "I would advise those newspapers to give some attention to colour discrimination in their own country."

A few days later, Mr. Louw accused of insincerity those Anglican bishops in the Union who have attacked the Government's apartheid policy.

"Perhaps one of the bishops will explain why, in most of their churches, a special section is set aside for non-European worshippers?" he said.

WELCOME TO COMMUNICATE

CONVOCATION VOTE ON SCANDINAVIANS

ANGLICAN NEWS SERVICE

London, May 14

As a result of the discussion on the relations of the Church of England and the Scandinavian Churches in the Upper House of the Canterbury Convocation last week, it was decided to admit members of the Scandinavian Churches to Holy Communion in the Church of England.

The Bishop of Exeter, the Right Reverend R. C. Mortimer, said that the Convocation, in discussing relations with the Church of Scotland, had declined to do what was now proposed in regard to the Scandinavian Churches and, unless good reason was shown for this change of attitude, he would find it difficult to support the resolution.

Eventually, after a discussion taken in committee, the House passed the resolution in an amended form suggested by the Bishop of Exeter: "That baptised and communicant members of the Churches of Norway, Denmark, and Iceland when in England, and cut off from the ministrations of their own Churches, are to be welcomed to receive Holy Communion in the Church of England."

FRIENDLINESS OF ORTHODOX CHURCH

CLOSE LINK WITH C. OF ENGLAND

ANGLICAN NEWS SERVICE

London, May 15

"The Church of England has much in common with the Eastern Churches," the Archbishop of York, the Most Reverend Cyril Garbett, said in his address to the York Convocation last week.

"With them we have been greatly influenced by the Greek Fathers; with them we avoid over-rigidity of definition; and with them we repudiate the claims of the Pope of Rome."

"I have visited the Ecumenical Patriarch in Istanbul," Dr. Garbett said. "I have always been most anxious to encourage friendly relationships between the Anglican and the Orthodox Churches, and, with this in view, I have been able to visit at different times the Patriarchs of Jerusalem, Alexandria and Moscow, as well as other Orthodox bishops."

"It was thus with special satisfaction that I was able to visit the Patriarch, who holds the highest position in the Orthodox Churches."

"The Patriarch gave me the warmest of welcomes. He received me formally with his synod the day after my arrival, and the next day I had a long confidential talk with him."

"He assured me of his good will to our Church, and his eagerness to co-operate with us; and he asked me to give to the Church of England his good wishes and the promise of his prayers."

"His Holiness is evidently deeply concerned over the divisions of Christendom," Dr. Garbett said.

"It would be wrong to imagine that there is any likelihood of reunion, or even full communion, with the Orthodox Churches in the near future; but our ties of friendship with them are real. In special cases, we are allowed to minister spiritually to their people, and they are ready to do the same for us."

"They treat us with every courtesy. Our bishops receive an honoured place if they attend the Greek Liturgy; and we show the same respect to the Orthodox prelates who may visit us."

"One small but striking illustration will show how different is our relationship with the Orthodox from what it is with the Roman Catholic Church," the bishop explained. "During the war, the use of Orthodox churches by our chaplains was gladly permitted."

"When, on a wartime visit to Greece, I thanked Archbishop Damaskinos for this, he replied, 'I look on your soldiers as our sons.'"

EMPIRE WAR MEMORIAL IN S. PAUL'S

NEW HIGH ALTAR AND BALDACHINO

ANGLICAN NEWS SERVICE

London, May 14

Commonwealth people of all creeds and races who lost their lives in two world wars are to be commemorated in an Empire War memorial in St. Paul's Cathedral.

It is proposed that a new high altar and baldachino be built in the cathedral shall be dedicated to their memory. A committee, of which Sir Jocelyn Lucas is chairman, last Friday instituted an appeal for £20,000 towards the cost.

The Queen has signified that she is wholly in sympathy with the project.

The form of the memorial—behind which, in the apse, will be the American memorial chapel—will be in keeping with Sir Christopher Wren's original conception; for he intended that the high altar should be covered by an ornate canopy and should dominate the building. His idea was that there should be an uninterrupted view from the west end, along the nave and choir, to the high altar.

SYNOD IN IRELAND

ADDRESS BY PRIMATE

ANGLICAN NEWS SERVICE

Dublin, May 10

There was "a sense of spring in the international air," said the Primate of All Ireland, the Most Reverend J. A. F. Gregg, in his address at the opening of the Synod of the Church of Ireland last month.

"We gather from different parts of this island, with their separate jurisdictions," Dr. Gregg said. "And while those from Northern Ireland have their minds turned towards the forthcoming Coronation—an interest not wholly unshared by many of those who live in the Republic—Ireland has been observing the three weeks devoted to An Tostal (Ireland at Home Festival)."

"But the difference between these, our respective interests, is happily transcended by a series of events which cannot fail to furnish all people of goodwill with a unifying sense of gladness. I refer to the remarkable suggestions of a change of attitude on the part of the rulers of Russia, which has been manifested since the death of Mr. Joseph Stalin."

"What lies behind these words and actions none of us outside Russia knows. Whether they stand for the opening of a new chapter in the relations between East and West, or whether they represent little more than the reaction of a few vigorous individuals, as they shake off the fetters in which an autocrat had held them bound, time alone will tell. The superficial indications are so pleasing that statesmen are glad to offer to meet goodwill with goodwill, but they very wisely temper any tendency to enthusiasm with a cautious reserve of judgement."

Synod paid tributes to the Government's educational policy.

The Bishop of Cork, referring to the fact that the exceptional grant from the Government for the transport of children to schools had been increased by £750, said they were very sensible of the sympathy and help they had received from the Government.

The Bishop of Limerick said that the transport system for children in Ireland was unique in the world. In other countries it was quite usual to bring children to the nearest Government subsidised school, but the system in Ireland was different. Children were brought past four, five or even six schools deriving money from the Government, to a school of a particular Church. Since the system was begun much advantage had accrued to the members of the Church of Ireland.

The Archbishop of Dublin said that the Government acted in a "most generous" way in connection with the Church of Ireland Training College, and had helped it to balance its accounts in a way that was not possible for years.

THEOCRACY FOR INDONESIA?

ECUMENICAL PRESS SERVICE

Djakarta, May 10

At a five-day Indonesian Moslem Congress in Medan, Sumatra, last month, 520 lay delegates from throughout the nation declared that Indonesian democracy must be in accordance with the laws of Islam, that all law should be based on the Koran, and that the President of Indonesia should be a Moslem.

Insmullah Khan, secretary of the World Moslem Conference, said that he favoured an Islamic State for the Indonesian Republic, but that this does not mean a theocracy. A true Islamic state, he said, allowed freedom of worship. "All non-Moslems in the same domicile enjoy equal rights with Moslems," he said.

BAPTISTS ON DOCTRINAL AGREEMENT

EPISCOPACY DOES NOT BIND CHURCH

ANGLICAN NEWS SERVICE

London, May 15

A special committee of the Council of the Baptist Union of Great Britain and Ireland last week published a Report, "Church Relations in England" (Carey Kingsgate Press, 6d.).

The conclusions of the Report are that the original pamphlet, "Church Relations in England," prepared by the Derby Committee and issued by the SPCK in 1950, does not offer a plan of development which Baptists would consider. Its proposals, in their view, are neither right nor practicable.

In an early section of the new Baptist Report there is a discussion of doctrinal agreement between Christian bodies.

The Bishop of Derby's committee suggested that all the Nonconformist bodies "acknowledged the apostolic faith as contained in the scriptures and expressed in the Apostles' and Nicene Creeds." It is now stated, however, that Baptists are among those who object to formal subscriptions to creeds.

The question of episcopacy is then discussed. The following quotation gives the Baptists' argument:—

Our main difficulty with the proposals before us comes from the fact that [the Derby proposals] bind intercommunion with episcopacy. The claims commonly made for episcopacy are, in our judgement, not proven. They cannot be substantiated from the New Testament; nor, as we think, are they borne out by Church history.

The episcopacy has not preserved either the unity or the continuity of the Church. The continuity of the Church, as it seems to us, is a continuity of life in Christ, brought into being by the proclamation of the Word and by steadfast continuance in the apostles' doctrine and fellowship and in the breaking of bread, and in prayer. It does not depend on the doubtful continuity of a ministerial succession supposed to reach back to the apostles.

Rather than stress exclusively some one form of Church order, we feel bound to put the emphasis on the continuing activity of the Holy Spirit manifested throughout the Body of Christ, on the spiritual life and service shown by Christians in all ages and in all sections of the Church.

Even if the Nonconformist bodies were accorded "the same liberty of interpretation of the nature of episcopacy and of priesthood as obtains in the Church of England," the Baptists would still be hesitant to accept a link, of necessity, with one of the historic episcopal Churches.

The Baptists' view of the ministry is that it should be properly authenticated and recognised, but this would not depend on having a special order of bishops. Baptists regard ordination as "a function of the whole Church acting through the fellowship of the local church."

"To say that someone must of necessity by virtue of his office take part in such a service, because if he does not there will be no regular or proper ordination, would be to introduce a new and alien element, a legalistic and coercive element into our Church life."

The Report expresses the Baptists' opinion that the office of a bishop should not entitle him alone to take confirmation, or similar services.

Baptism and the Holy Communion are then discussed. The preaching of the Word and the administration of the sacraments are committed by Baptists to those called by the local church for such service. They are not committed exclusively to the ordained ministry.

"We find no difficulty in allowing any Church member—man or woman—to preach and administer the sacraments on occasion." Where there is a pastor, then it is he who administers the sacraments, but many churches depend on lay preachers who can be invited to administer the sacraments. Laymen are from time to time invited to preside at unfixed Communion services.

THE ANGLICAN

Incorporating The Church Standard

FRIDAY MAY 22 1953

WORK AND WORSHIP

For many people to-day work is simply an unpleasant necessity, the thing one does to earn one's bread to get the strength to do one's work to earn one's bread . . . And yet, from the Christian point of view, work can be a blessing and not a burden. It can be a satisfying and fulfilling activity, something which is performed cheerfully and willingly.

The ancient Greeks taught that work was beneath the dignity of a gentleman. This is emphatically not the Christian point of view. God Himself is a worker. He is the Great Architect of the universe and the Master Workman. It follows that, if God is a workman, those who believe in Him cannot believe that work is degrading or fit only for slaves.

It was fitting, therefore, that the Son of God, in the days of His flesh, should have worn a workman's jacket in a carpenter's shop. Work, in the Christian understanding, is part of the good life, a divine ordinance for our common wellbeing and mutual profit. It is a duty laid on us by God. So the Psalmist says, "Man goeth forth unto his work, and to his labour in the evening." Christians are not exempt from this common obligation. S. Paul is direct and blunt: "If any man will not work, neither let him eat." There is no room, within God's Kingdom, for spivs and parasites.

Two attitudes are possible. We can either reject this duty, or we can accept it as part of God's provision for our common community life. If we reject God's good law, we defeat ourselves. What ought to be a congenial and satisfying human activity becomes a discipline and a task to be endured under the sanctions of force or fear.

God's laws are made for our own wellbeing. If we reject them we defeat the inner law of our own being, and we experience frustration and discontent. On the other hand, if we accept God's law, we can find them a path to blessing. Work becomes a means by which we are enabled to glorify God.

Dorothy Sayers has some arresting words on the Christian conception of work. "If we really believed," she says, "we should no longer think of work as something that we hastened to get through in order to enjoy our leisure; we should look on our leisure as the period of changed rhythm that refreshed us for the delightful purpose of getting on with our work."

"And, this being so, we should tolerate no regulations of any sort that prevented us working as long and as well as our enjoyment of work demanded. We should all fight for precious time in which to get on with the job—instead of fighting for precious hours saved from the job." Of course, she overstates her case. But her words are a refreshing tonic for a "work-shy" people.

Having said all this, it needs to be added that work is not the main end of life. "Man's chief end," to quote the classic words of the Scottish Confession, "is to glorify God and to enjoy Him for ever." Six-sevenths of our time may be given to work, but not all. "Six days shalt thou labour, but the seventh day is the Sabbath of the Lord thy God."

There is a "catch phrase" popular to-day about our duty to "serve the community". Nevertheless, as with many well-sounding phrases of this kind, there is a "catch." Man, in our Lord's summary of the Commandments, has two duties: to love God and his neighbour. The trouble is that all the emphasis tends to fall on the second to the neglect of the first. The "catch" is that the second depends on the first: it is love to God which gives us both the desire and the dynamic to serve our neighbour.

Dorothy Sayers has another challenging passage: "The Church's approach to an intelligent carpenter is usually confined to exhorting him not to be drunk and disorderly in his leisure hours, and to come to church on Sundays. What the Church should be telling him is this: That the very first demand that his religion makes upon him is that he should make good tables. Church by all means, and decent forms of amusement, certainly—but what use is all that if, in the very centre of his life and occupation, he is insulting God with bad carpentry?"

"No crooked table legs or ill-fitting drawers ever, I dare swear, came out of the carpenter's shop at Nazareth." This is well said, and well worth saying. There is a satisfaction in work well done: and by this we glorify God and serve our fellow man.

There is one final point. If work is to be fulfilling and satisfying, Christians must protest against work that is defiling and degrading. How can a worker take a pride in his work if the goods produced are shoddy and inferior, ugly and pretentious? Christians, then, must be concerned with the quality of goods produced; they must protest against men being required to make badly things which are not worth making.

CAPTIVITY IN KOREA

BY THE BISHOP IN KOREA

Not many years ago a talk or article on Korea had to be prefaced by an explanation of what and where Korea was. Comparatively few people had any clear idea of its size, its population, its language or its customs.

To-day, Korea is in the headlines—and alas! has been there since June 25, 1950, when the forces of North Korea crossed the 38th parallel and invaded South Korea.

By this act of aggression they violated the terms of the agreement made at Cairo and made the intervention of the U.N. almost inevitable.

I have no intention of going into details of the resulting war which has now been in progress for nearly three years. You remember how the Red army swept over Korea and was only just held by U.N. forces in a small corner of S. Korea.

Three months later they had been driven back to the extreme north.

Then, reinforced by large Chinese forces, they pressed the U.N. army back south of Seoul, the capital, only to be pushed back in turn to the 38th parallel, which has since divided the armies.

Here representatives of the U.N. and the Communists have for over a year been discussing the terms of an armistice, with little success, while border clashes and bombing still continue. Much of Korea has been laid waste and its economic and industrial life disrupted.

In such conditions the Church in Korea has carried on.

The Anglican Mission to Korea was founded in 1889 when Bishop Charles Corfe was consecrated in Westminster Abbey on All Saints' Day. He reached his diocese on Michaelmas Day, 1890, a diocese in which as yet there was no baptised Christian, no church building, nor even a house for himself.

The Church grew slowly, by design, and it was seven years before Bishop Corfe baptised his first converts.

He was succeeded in 1905 by Bishop Turner, who died in 1910, and then by Bishop Trollope (1911-1930). I was consecrated in 1931, as fourth bishop.

When the Second World War broke out there were, apart from the bishop, nine British priests, twenty-two Korean priests and three Japanese. They ministered to some 10,000 Christians in over thirty parishes. (A parish consists of a central church with up to fifteen outlying chapels.)

The war resulted in the withdrawal, or expulsion, of all British missionaries for over five years. During the war years the Korean and Japanese clergy and Christians carried on with great courage and faith, often under much sus-

This is the first of two articles written specially for THE ANGLICAN by the seventy-one-year-old Bishop in Korea, the Right Reverend A. C. Cooper, whose return to England was recorded in this paper two weeks ago. In his second article, Bishop Cooper will tell of his journey home and of the Church in Korea at the present time—all news of which had been unknown to him until his return to England.

picion and in great financial difficulties.

I was able to return to Korea early in 1946, to find with regret that three of the old mission staff had died, and three had taken up other work, leaving only three British priests. (They were soon to be joined by a new young priest.)

Much had to be done in reorganising the work, repairing property and, above all, in restarting the Theological College, for the training of young Korean men to fill the gaps caused by death or old age among the clergy. The three Japanese priests had of course been sent back to Japan when the Japanese were all turned out of Korea in 1945.

Progress had been made in all this when the bombshell of war burst on us in 1950.

One mission priest, Charles Hunt, an English Sister, Mary Clare, of the Community of S. Peter, and I were in Seoul when the Red army took the city on June 27, and we were all arrested and carried off to the north for internment. The remaining three mission priests lived away from Seoul and I hoped they had escaped to the extreme south.

Two did so, but one, Albert Lee, has disappeared and so far no trace of him has been found. Also missing are two of our most experienced Korean clergy.

After a long trek of over 100 miles on foot along the Yalu River, which forms the northern boundary of Korea, during which we had a minimum of

food and no medical aid, Charles Hunt and Sister Mary Clare died of exhaustion.

From July, 1950, till March, 1953, the group of forty civilian internees were moved to twelve different camps.

This group consisted of missionaries and people engaged in trade and other occupations. The diplomats were apart from us.

We went through some grim times, especially during the winter of 1950, when the U.N. army was pressing the Koreans back to the Yalu and all transport was dislocated. The Koreans probably gave us as good food and medicine as they themselves had, but both were poor and scanty.

As time went on our treatment greatly improved. We gradually had more liberty and no longer were we guarded by rifles and revolvers.

But through those two and three-quarter years we had practically no news of the outer world, received no letters, read no newspapers, and listened to no radio. Only by seeing U.N. planes overhead and sometimes hearing the bombing did we know that the war continued, and that the conference which we knew was meeting has produced no results.

After a move in May, 1951, we were responsible for providing our own firewood, and had liberty to wander on the neighbouring mountains to cut wood, and to bathe in a nearby river. This, with work about the camp, bridge for some, the study of languages, and so on, filled up our time in the day and made us sleep well at night.

After the death of the two members of our Mission, I was the only Anglican, but almost every Sunday we met for a short service, attended by a Salvation Army Commissioner, some American Methodist missionaries and a member of the Orthodox Church. The first part was more or less a shortened form of Morning or Evening Prayer, and it ended up as a prayer meeting.

While we were not encouraged, no attempt was ever made to stop this external practice of our religion.

ONE MINUTE SERMON

The Holy Gospel For Whitsunday

The Text:

Jesus said unto His disciples, If ye love me, keep my commandments. And I will pray the Father, and He shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless; I will come to you. Yet a little while, and the world seeth me no more; but ye see me, because I live, ye shall live also. At that day ye shall know, that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me, shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him (not Iscariot), Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him. . . . Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. And now I have told you before it come to pass, that when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do.

The Message:

It was a sad separation, almost like a death in the family, only it did not mean the loss of His Presence. They will not see nor touch Him in the old way. But to His loyal followers, utterly set on living as He wished—a Person will be present. And He will be a strengthener, and more, a guide into the truth. For the tragedy of the world is that it cannot open up to the Spirit of God—it is blind to God, has no consciousness of God. Men of the world live on the level of the senses.

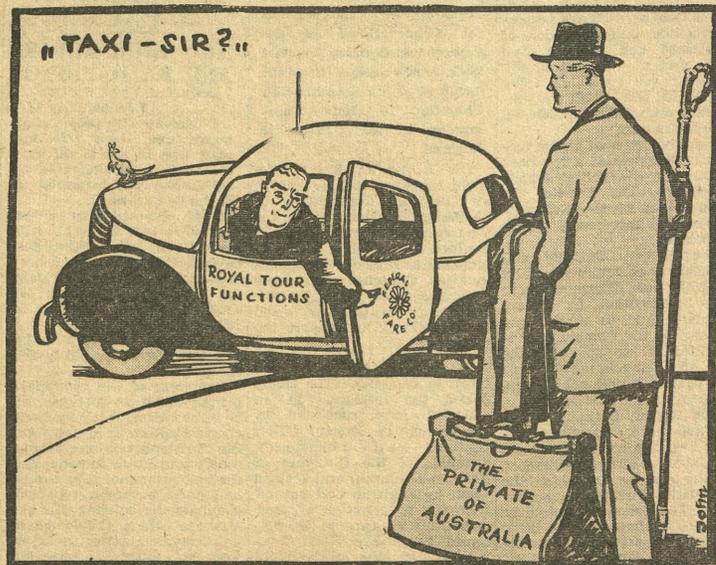
But to those who love Jesus Christ, who want Him in their lives, God will come actively, and as He lives they will live. The key to receiving this Presence is obedience! The seeking to keep the commandments of Jesus means love for Him. And to such souls God comes and shows Himself to them.

How? It is a Presence that abides, a Friend who will make God known and make God real. All the comfort and the promises of Jesus come real to souls through the Holy Spirit. More than that—Peace indwells the soul. There is a sense of victory, of harmony, of true relationship with others, a certainty of the Everlasting Arms.

It is good that the physical presence of Jesus should go, so that His victory may not be outside us and only within Himself, but that His victory may be wrought out in us by the Spirit which He has given us.

Easter Day was Jesus' resurrection day. Whitsunday is ours, in a sense the most precious day of the year for the human soul.

Be sure you meet the Saviour in the power of the Spirit at the Holy Table on that morning, that He may take of the things of Christ and give them unto us unto eternal life.



CHURCH AND NATION

Court Not Geared To Age of Speed

The withdrawal of Mr. Justice Foster last week from the hearing of the basic wage and standard hours case surprised my non-legal, man-in-the-street mind on these two points:—

1. That five judges of the Arbitration Court could not carry on the task.

2. That the hearing should already have lasted nine months and that the end may not be reached until next year.

On the first point it is being recalled that three judges heard the basic wage case in 1946 and 1950. But on the second point we should, perhaps, have been warned by the experience in a previous standard hours case, which occupied the court over 22 months.

No sensible person doubts the importance of these judicial inquiries into matters which vitally affect the daily lives and daily bread of so many of us.

But it can be very pertinently urged that the machinery of inquiry should be drastically overhauled to produce quicker results. Otherwise, the outcome of the whole cumbersome, costly and, apparently, leisurely process will be to produce an out-of-date answer to the question: What is a fair wage to-day?

I stand willing to be convinced to the contrary. But I cannot see why the hearing should not be so streamlined as to reduce the time required to find the answer to three months.

The Court should be given authority to throw responsibility on the two main contending parties—employers and employees—to marshal their evidence and submissions to avoid needless duplication and canvassing of side-issues.

A just balance on such matters as opinions about the true economic state of the nation could be sought by the court itself calling independent expert witnesses. Certainly the parties should be required to bring all their witnesses to the one place—say Melbourne—to save the time of the court in moving from capital to capital.

It seems to me that in both the legislative and judicial fields Australia is frustrated or, at the best, delayed by too many slow, outmoded practices.

One sighs for another Dickens to awaken our lawmakers and our law-givers to the need for reforms with his satire on those "mistily engaged in one of ten thousand stages of an endless case, tripping one another up on slippery precedents, groping knee-deep in technicalities, running their heads against walls of words."

And, if you think that quotation from "Bleak House" too far-fetched for present application, just remember — on the last point, at least — that since the Arbitration Court began its hearing of the wages and hours case last August, there have been given in evidence 1,300,000 words.

Deputies in Charge

With all the Commonwealth and State leaders now headed for London and the Coronation, Australian political affairs are cheerily in the hands of deputies, as this week's Loan Council meeting at Canberra emphasised.

But most of the deputies, of course, were well briefed in their job because they have frequently attended previous Loan Councils as assistants to their chiefs, while the acting Prime Minister, Sir Arthur Fadden, as Federal Treasurer, is always there.

There was never much risk, therefore, of any serious deviation in the old technique of diamond-cut-diamond in the arguments about the amount of the year's loan programme for works and housing.

But with the Coronation now

less than a fortnight away, national rejoicings should put aside for a while political wranglings.

Australia's celebrations will be centred on Canberra, where our new Governor-General, Sir William Slim, will make his first important public appearances at that time.

I hear a suggestion, however, that fewer Parliamentarians than might be expected will be in Canberra for the celebrations. Not unnaturally, perhaps, they feel that Coronation functions in their own electorates have a greater call on their patronage.

Unfinished Job

A "showdown" in the long dispute between Commonwealth Hostels and a section of British migrants over charges and conditions is predicted for this week.

But no proper settlement can be achieved until homes are found for those who came to this country with great expectations of beginning a new life and have been disappointed.

I am far from urging that all the faults are on one side. Indeed, a statement I saw last Saturday, issued in Sydney on behalf of the British Migrants' Welfare Committee, greatly prejudiced its case in my eyes because of the insulting references to the Minister for Immigration, Mr. H. E. Holt.

But it is undeniable that this complex problem of transplanting thousands of our own kith and kin from Britain to this land has not been as dexterously handled as all of us would have liked. And, unfortunately, there have been those who have been more than ready to make political capital—particularly, I think, Communist capital—out of these difficulties.

Mr. Holt's first job on his return from abroad should be to have a thorough, sympathetic look at this problem, and particularly to tackle its solution actively from the angle of housing.

It would be unfair to give migrants preference over Australians in housing. But I feel that the resources of Australia and the initiative of our Governments, Commonwealth and State, should be sufficient, eight years after the end of World War II, to see that all deserving families—old or new Australians—are properly housed.

We want more population. We have put considerable enterprises under way to get it. Let us finish the job.

Trans-Pacific, 1923

Fading into history now are the remarkable flying achievements of Charles Kingsford Smith and Charles Ulm. But no recent Australians have a surer place in our history.

It is proper, therefore, that the 25th anniversary in a few weeks of their historic three-stage flight in the Southern Cross from Oakland (California) to Brisbane via Hawaii and Fiji, should be suitably remembered.

The flight began on May 31, 1928, and ended on June 9. The Australians were accompanied by two Americans—Harry Lyon, navigator, and James Warner, radio operator.

Nowadays regular aircraft bridge the 7,000-mile gap between Australia and the United States in a couple of days, which the trick of the international date-line makes appear even briefer one way.

I hear that the old Southern Cross, dismantled at Kingsford Smith Aerodrome, Mascot, Sydney, may be put together and brought into public view again for the silver anniversary.

There is also a suggestion that Kingsford Smith's son, Charles, who has spent most of his life in the United States, should be flown to Australia as guest of honour on this anniversary occasion.

Eventually the Southern

Cross is to be placed on permanent show at Mascot, an aerodrome with which much of its stirring history was associated. Thither it made its last memorable flight with Kingsford Smith and P. G. Taylor in May, 1935, when, crippled in mid-Tasman Sea, it turned back and, incredibly, on two out of three motors, reached Australia — thanks to the heroism of Taylor in making a series of cat-walks to transfer oil from one motor to another, and to the superb airmanship of Kingsford Smith.

I like to remember that Kingsford Smith, Taylor and their radio-operator companion on that perilous flight, John Stannage, attended a service of thanksgiving at S. Mark's, Darling Point, Sydney, on the Sunday after their great deliverance, when the rector, Canon Howard Lea, preached on the most appropriate text from Psalm 139:—"If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall Thy hand lead me and Thy right hand shall hold me."

You Could Have Heard a Pin Drop

Clerics and cricket often have an affinity—I notice that the new Dean of Sydney, the Very Reverend E. A. Pitt, just out from England, hopes to play cricket here—so think I can count on an understanding readership for this description from "The Times" of London of a disaster which lately overtook one of the northern counties of England:—

"Hutton out for nought in Yorkshire's first innings, bowled fifth ball by Lindwall, the old enemy. That surely was the event of the day that shook most of the petals off the white rose. For here were Yorkshire, all out for 145 in just over three hours, following on to the Australians. The ball that bowled Hutton moved in from the off slightly low to beat a half-cocked back stroke made late, and it found the middle stump to bring down the master from his lofty pedestal. In effect it was more than an event. It was a calamity for the proud north and evoked as telling a silence as we can remember."

And, with five test matches to be played, sterner trials yet may await the English in this summer, which began for them with hopes so high!

But we may have our trials, too. We cannot rely always on Hutton declining to score.

—THE MAN IN THE STREET.

FIRST PRINTING OF BIBLE IN ISRAEL

ANGLICAN NEWS SERVICE
Jerusalem, May 14

The first edition of the first Bible ever printed in the "land of the people of the Book" will be on sale in Israel in a fortnight, it was announced at a Press conference held by the Hebrew University last Sunday.

The idea of a Jerusalem Bible was conceived many years ago by the first president of the university, Dr. J. L. Magnes, who secured the co-operation of a professor at the University of Florence, Signor Umberto Cassuto, who was an authority on biblical research. After Professor Cassuto's death, his place was taken by another scholar of Italian origin, Professor E. S. Hartom.

The task that Professor Cassuto set himself was to preserve the traditional Masoretic text, introducing only those emendations in spelling and vocalisation which his research into manuscripts in the Vatican and in Leningrad, Cairo, London, and Syria showed to be necessary.

The first edition will be 10,000 copies.

H. G. Wells and God

Some years ago Bernard Shaw wrote a short story entitled, "The Adventures of a Black Girl in Search of God."

I have been asked by some students at Melbourne University to say something about the adventures of H. G. Wells in search for God.

H. G. Wells was a typical product of late nineteenth century liberalism and rationalism. His attitude to the Christian faith is one of patronising condescension.

For example, the doctrine of immortality, according to Wells, is something bourgeois and pathetic, and faintly ridiculous. Take this quotation from the "Anatomy of Frustration":—"When Mrs. Bloggs sits in her back pew and hears the blessed hope of immortality coming from the pulpit, it is Mrs. Bloggs herself, body and soul, thirty-five, a little faded, kindly, and tending to put on weight, who is to live, she understands, eternal in the heavens. Dressed rather differently, perhaps, more in the bridesmaid style, but otherwise the same."

H. G. Wells is dominated by the conceptions of scientific progress, of optimistic liberalism, of human perfectibility.

He sings lyrically of the inevitable progress of man. In the closing chapter of his "Short History of the World," he writes:

"Can we doubt that presently our race will more than realise our boldest imaginations, that it will achieve unity and peace, that it will live, the children of our blood and lives will live, in a world made more splendid and lovely than any palace or garden that we know, going on from strength to strength in an ever-widening circle of adventure and achievement? What man has done, the little triumphs of his present state . . . form but the prelude to the things that man has yet to do."

In his scientific romances Wells describes (to use one of his own titles) "The Shape of Things to Come." In "The Food of the Gods" he pictures bigger and better men. In book after book he speaks of the inevitable progress of man: of a planned world, of eugenics, of mechanised labour, scientific diet, scientific education.

As Norman Nicholson says: "Gradually the picture of the planned world of the future became more and more luminous; it was a world of skyscrapers, airships, gliders, propellers, racing motor cars, streamlined

EDUCATION IN JAPAN

ECUMENICAL PRESS SERVICE
Tokyo, May 14

This spring 72 Christian schools opened the doors of their nearly 200 departments to 103,000 students to continue the tradition of Christian education in Japan. All of these schools are filled to capacity, says the "Japan Christian Activity News."

Though the secular curriculum and standards of these Christian schools are the same as the Government schools, their religious programme distinguishes them. Through regular chapel services, a programme of worship designed to provide an understanding of the Christian faith is given.

The total student body of these 72 schools is only about 18 per cent. Christian, and one of the current programmes of these schools is to draw the students into a closer affiliation with the local churches and their programmes so that they will feel their identity with the Christian Church, not just with a school which they attended for a few years of their lives.

FAITH AND MORALS

A WEEKLY QUESTION BOX

By DR. S. BARTON BABBAGE

trains, pylons, neon lights, men in shorts, girls with fair hair."

And yet, despite his contemptuous and cavalier rejection of the Christian faith, Wells found he could not do without religion.

In "Mr. Britling Sees It Through" he describes how Mr. Britling received spiritual illumination.

"Never had it been so plain to him that he was a weak, silly, ill-informed and hasty writer, and never had he felt so invincible a conviction that the Spirit of God was in him . . . and for the first time clearly he felt a Presence . . . so close to him that it was behind his eyes and in his brain and hands. It was no trick of the vision: it was a feeling of immediate reality. God was beside him and within him and about him."

Mr. Britling's religion (through whom Wells is speaking) is only the religion of the natural man before the wonder and mystery of the universe of which he feels himself to be a part.

It is the religion of pantheism.

In "First and Last Things" Wells speaks more directly. He drops the mask of fiction. He speaks auto-biographically:

"If I am confessing, I do not see why I should not confess up to the hilt. At times in the silence of the night, and in rare lonely moments, I come upon a sort of communion with myself, and something great that is not myself. It is perhaps poverty of mind, and language obliges me to say that then this universal scheme takes on the effect of a sympathetic person—and my communion, a quality of fearless worship. These moments happen, and they are the supreme fact of my religious life to me, they are the crown of my religious experience."

This frank confession is profoundly revealing. There is no reason to doubt its honesty: it bears the hall-mark of utter sincerity.

It is, however, only natural religion: and the tragedy with natural religion is that it neither answers our intellectual questions nor satisfies our moral needs.

H. G. Wells was to discover, by painful experience, the inadequacy of natural religion.

His outlook throughout his life was one of irrepressible optimism. The experiences of the Second World War, however, brought him to the verge of despair.

"But quite apart from any bodily depression, the spectacle of evil in the world—the wanton destruction of homes, the ruthless hounding of decent folk into exile, the bombings of open cities, the cold blooded massacres and mutilations of children and defenceless gentle people, the rapes and filthy humiliations and, above all, the return of deliberate and organised torture, mental torment, and fear, to a world from which such things had seemed well-nigh banished — has come near to breaking my spirit altogether."

Wells discovered that his reserves of optimism were exhausted. In "The Fate of Homo Sapiens" he offers cold and cheerless comfort:

"In spite of all my disposition to a brave-looking optimism, I perceive that now the universe is bored with him, is turning a hard face to him, and I see him being carried less and less intelligently, and more and more rapidly . . . along the stream of fate to degradation, suffering and death."

It is arresting to compare the reactions of another agnostic to these same catastrophic circumstances.

Professor C. E. M. Joad writes: "Like most of my intellectual

generation, progressive, optimistic, left wing, I had been trained to regard evil as a by-product of circumstances, of economic circumstance and of psychological.

"I can believe this no longer. The evil in the world to-day is too widespread and obtrusive, our noses are being rubbed too firmly into it, to enable us to take any longer so easy a view of its nature and origin.

"Evil, then—there seems no regard even to the conclusion—is endemic to the heart of man. But to believe in the reality of evil and to have no recourse against it save such as lies in the sporadic efforts of one's own will and the slender integrity of one's own judgement, that is, for me, a frankly intolerable position.

"There must, one feels, be some outside source from which assistance can be invoked. 'So there is,' says religion, 'there is God, and if, believing, you pray to Him, grace will be vouchsafed, whereby evil may be resisted.'

"Hence arises the paradox, that one is driven to believe in the existence of a benevolent and participating God, precisely because of the fact of evil."

C. E. M. Joad was led, by the fact of evil, to God and the Church; H. G. Wells was led, by the fact of evil, to black despair.

In the despair of H. G. Wells we see the bankruptcy of secular humanism in a day of crisis and catastrophe.

Prayer and Human Psychology

A correspondent (P.S.T.) complains of the "childishness" of prayer. She says that it clearly implies "an infantile mentality," and she adds that the whole conception suggests an attitude of "bringing servility" which she finds "unworthy and unmanly" (or does she, I wonder, mean "unwomanly"?)

An important study on the psychology of the American soldier in time of war has recently been published.

It embodies immense research. It analyses exhaustively the behaviour of the American soldier. It reveals, among other things, that most soldiers were accustomed to pray.

In fact, those soldiers who did not pray were found to be men who, for some reason or other, did not react normally to the dangers with which they were confronted. They were, to a greater or lesser extent, abnormal.

Those who did not pray were pathological.

This conclusion is the more interesting in view of the question which has been asked.

This scientific study shows that prayer is natural to normal men.

Prayer, far from being an example of infantile regression, is a natural instinct implanted in all men.

It is akin to the instinct of worship. And this instinct is universal.

A man, then, most truly realises his manhood when he prays.

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A WHITSUNDAY PASTORAL

THE BIRTHDAY OF THE CHURCH

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

My dear people,—A few weeks ago my pastoral letter was all about "journeyings". This one is a fireside talk, for in most of the homes in the diocese now we have turned again to our winter fires. How sympathetic we must be for the unhappy city dwellers who know not the joy of sitting in front of a real log fire!

May 24 is Whitsunday. In the Acts of the Apostles this day was called Pentecost (50th).

Pentecost was a Jewish feast possibly commemorating the giving of the law, and therefore was the birthday of the Church of Israel. It was also the Jewish Harvest Festival.

It was the day chosen of God as the birthday of the Christian Church.

For ten days the 120 followers of our Lord Jesus Christ had waited at Jerusalem, and on this day the Holy Spirit had come upon them knitting them in the unity of the Church and, so inspiring them that S. Peter's preaching added 3,000 to their number that very day.

This day is of first importance to us Christians, and unhappily we fail to observe it and are the poorer therefor.

It does seem strange that our Lord's presence with His disciples during the time of His ministry made so little difference to their lives. They were still self-assertive, afraid, and capable of disloyalty and denial.

He was with them and yet outside them. They did not let the quality of His life get into their lives. It was only after He had died and risen again that the Holy Spirit was given. Then the Spirit repeated, in a sense, in their lives what Jesus had done in His, and they became changed men, courageous, powerful, inspired and inspiring.

Without the Holy Spirit, Christianity is a story without the last chapter, a drama without the last act.

But Holy Spirit is here! He came into the group of Christians on that first Whitsunday. And he lives in the family of the Church of God. Through Him each of us was born anew in baptism, and He gave us gifts and grace in our confirmation.

Why then are Christians so casual a company? Why do we

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lack vitality and influence? Because the words of our Lord are still true: "According to your faith be it unto you." And we do not realise we have a Friend, a living Friend, who helps us to pray, who speaks through our consciences, who opens up the scriptures, who feeds us through the Sacrament.

We still think of God as afar off, when indeed He dwells with us and in us. He is not just a kind of energy but a Person. As someone has said:

If the Holy Spirit is a power I shall try to use that power.

If the Holy Spirit is a person He will want to use me.

If the Holy Spirit is a power I shall seek more of that power.

If He is a Person He will want more of me and I must make room for Him in my life.

The fact that we think so little of Whitsunday and that only a fifth of our people, as compared with Easter and Christmas, come to the Holy Table on that day, so that the Holy Spirit may take of "the things of Jesus and give them unto us," means poverty in our lives and character.

We have not known that the Saviour wishes not only to be an example but to dwell in us and we in Him through the Spirit.

I ask every communicant to prepare and be present at the Holy Communion on Whitsunday, and all of you who are not communicants to ask His guidance as to the disposition of your lives, that we may be a people "filled with the Holy Ghost and with power" for the work that lies ahead.

Your friend and bishop,

John S. Moyes

BOOK REVIEW**WHY I AM NOT AN R.C.**

WHY I AM NOT A ROMAN CATHOLIC. Kenneth N. Ross. Mowbray.

THE important thing in this book is the showing of the positive position of the Church of England in matters of doctrine.

There is a seemly reserve in all her statements which has saved her from the danger of arrogance in claiming to know truths which have never been revealed. She strives to keep before her the promise of our Blessed Lord that the Holy Spirit will guide the whole Church into all truth, and so she is not emboldened to say, whenever a picturesque theologian has a striking brain-wave, "This is true; now we won't discuss the matter any more; the matter is closed."

Although it suggests a negative attitude, you find in fact security in the best tradition of that rather abused thing, "Protestant", the reason being that you protest "for" as well as "against".

The Church of Rome once also believed in that freedom. There was a time when scholars argued with all the zeal of good Christians and good Catholics, and were not so anxious about decisions as about the truth.

THE EAST WINDOW OF YORK MINSTER**OLD REPAIRS AND PATCHES CORRECTED AND RESTORED**

ANGLICAN NEWS SERVICE

York, May 21

The work of restoring the great stained glass east window in York Minster from the place of safety to which it was removed during the war is nearly completed.

It will be dedicated on S. Peter's Day, June 29, at the annual festival of the Friends of the Minster.

Much rearrangement, patient sorting and bold conjecture have been necessary to make intelligible pictures in some parts which had become mere patchwork jumbles over the centuries.

The window has ninety panels depicting the Apocalypse and twenty-seven illustrating the Old Testament, besides nine of ecclesiastics, kings, and armorials, twenty-eight canopy heads, and one hundred and forty-four tracery compartments, of which one hundred and three contain figures.

Crossing to it from the predominantly seagreen Five Sisters window, the visitor comes upon a spread of colour. "Beauty, nay, splendour, on an unflinchingly high level" is the dean's description.

The window was designed, wrought, and inserted by John Thornton, of Coventry, between 1405 and 1408.

During the centuries, and particularly after the fire of 1829, it suffered "repairs" which were often merely muddles and misplacements. Here, as with other window restorations described by the dean in THE TIMES on February 19, 1949, and February 8, 1951, some astonishing corrections have had to be made.

"The thousands of patches were wholly unintelligent," said the dean. "Anything was shoved in anywhere. Nor did the patchers, as they releaded the lights, show any careful respect for the designs they were patching, so that much of Thornton's own glass went astray in its panel or strayed to others."

The picking out of missing pieces depended a little upon luck, but more on detailed knowledge of the biblical text, of medieval history and literature (both Church and secular),

and of the glazier's art six centuries ago, he explained.

In the Old Testament series, the eleventh panel has Noah's Ark as subject. "Here," says the dean, "the top half of the panel, with the sails and rigging (excessively rare features in a medieval ark), the head and shoulders of Noah and his family, and the dog on the stern, were in perfect condition.

"The bottom half registered nothing but a meaningless jumble. One lead line alone indicated the original stern-line of the ark.

"That enabled us to replace the ark conjecturally with brown planking removed from the sky of Jacob's ladder (panel 16) and from the coverlet of Isaac's bed (panel 15), whence he blessed Jacob."

"The brown patches in those incongruous sites were, it is true, late fourteenth-century glass from the borderings of the neighbouring vanished clerestory windows, but, conjecture or no, the ark has reappeared where it cannot but have been, in the shape of contemporary illustration, and in glass only 25 years older than Thornton's work.

"One of the pieces which made up Noah's red hat turned out to be the head of a small red cow! Undoubtedly this was the only survivor (except the dog) of the original animals in the ark; so we placed it looking out of the ark's windows."

To illustrate the process from the Apocalypse series one picture shows how literally the text of Revelation was adhered to throughout the series. The

(Continued on page 11.)

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YOUTH

THE SWANS' OF WELLS DINNER-BELL

Have you heard of the pretty story that is often told about the swans in the moat of the palace of the Bishop of Wells, England? The old gatehouse, with its grey, ivy-grown walls, still stands, and the swans sail up and down the dark waters of the moat, which centuries ago was a defence of the castle.

The peculiar thing about these swans is that they ring a dinner bell whenever they are hungry—and expect to have it answered at once!

A long string hangs out of the gatehouse window and, as the story is told, when the swans are hungry, the leader swims gravely up to the bell rope, pulls at it, and then waits quietly for the lodge-keeper's wife to bring out her basket of bread.

It is said that over fifty years ago the daughter of the bishop who lived there then taught the swans this trick with great patience and care. The swans that have come since then have apparently in turn learned the secret of the bell rope so that one who is able to perceive the connection between the pulling of the string and the appearing

of the bread-basket has always been among them.

That the swans communicate their demand for bread to their leader, who is always the one to ring the bell, is shown by the fact that after the black swans were introduced into the moat the ringing became so frequent that the housekeeper had to take the string in to secure herself a little peace.

Evidently the newcomers were hearty eaters.

We all have a right to pray, "Give us this day our daily bread." We are taught, "Ask and ye shall receive." Let the swans teach us this lesson—the lesson of prayer.

BATHURST YOUTH NEWS

DUBBO

Y.A.s, J.A.s and C.E.B.s. lads gathered in the parish hall for a youth tea prior to Evensong on May 10. Many of the senior Y.A.s were loyal enough to hurry from their social hockey at Narromine to get back for the gathering.

Dubbo Y.A.s held a successful social at Morigrigy, in support of their queen competition candidate. Keen interest is being taken in this 1953 diocesan contest, and first returns are being called for May 31 from the ten Y.A. girl candidates, to give all an idea how progress is being made. Condobolin has already made big plans for the Coronation Ball for the Y.A. Queen on August 14.

CHURCH OF ENGLAND BOYS' SOCIETY

The Bathurst diocese now has the following registered C.E.B.s. branches: South Bathurst, Dubbo, Oberon, Parkes, and Orange. The cathedral C.E.B.s. boys have been, for the moment, linked with the J.A. group, as their leader has joined the Church Army. There are also two unregistered Boys' Society branches at Forbes and Cowra, and these will soon be linked up with the Anglican Youth Department.

THE RALLY

This week-end Forbes will have many Y.A.s, J.A.s and C.E.B.s. members in their parish for the Anglican Youth Rally on Sunday, May 24, when the first "Regional Zone Anglican Youth Council" should be formed during a youth conference on Sunday afternoon. The bishop of the diocese will attend, and it is expected that a street procession of youth will be held prior to Festal Evensong at S. John's Church, (rector, Canon A. E. White).

COMPETITION RESULTS

PETER'S PROBLEM

There were many interesting entries in this competition. The Junior Grade answers were much better than those of the Seniors, perhaps because the problem is one already faced and solved by older boys and girls, and hence no longer interesting to them.

Most competitors agreed that Peter must tell either his parents or his teacher (or headmaster).

Some realised that the over-ambitious father and uninterested teacher were partly to blame for Peter's trouble. Some pointed out that the problem was a spiritual as well as a practical one. Here and there someone thought mother would be the best one to tell.

I was most interested to find a few Seniors who thought Peter could wriggle out of his difficulty all by himself, but I am sure no child of his age would have succeeded in carrying out the complicated plans suggested.

I feel strongly, too, that even if Peter had managed to avoid confession of his foolishness, and had not asked help, he would have continued in his deceit. He might have avoided punishment, but the results of deceit would have marked his character.

I was quite proud of the many Juniors who stated so clearly and frankly that Peter must confess his fault, take his punishment, and start again.

Undoubtedly the best entry was from:—

Rosemary Sharp, "Stratford," Church of England Grammar School, Lawson, N.S.W.

Rosemary is in the junior grade. She is awarded a 5/- cash prize, and congratulated on a clear cut and most thoughtful answer.

Two certificates of Merit (5 points) in this grade are awarded to John Webb, 11 Gratton Street, Hawthorne, Vic., and K. Booth, Ettrick P.O., via Kyogle, N.S.W.

In the Senior Grade, the 5/- cash prize is awarded to Beth Turnbull, P.O. Box 89, Brewharrina, N.S.W., and the two Certificates of Merit to Wendy Clarke, 47 Pacific Avenue, Penrith, N.S.W., and Esma McEwan, 125 Holden Street, Ashfield, N.S.W.

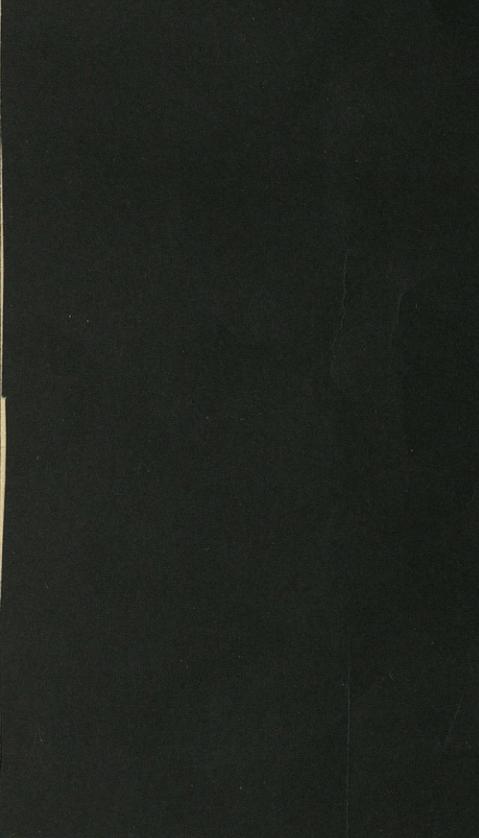
Watch out for a new competition, to be published soon.

TWO Y.A.s TO TRAIN FOR CHURCH ARMY

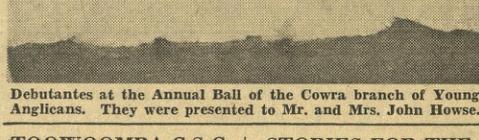
Bathurst, May 10
Two boys from Bathurst diocese have been accepted for the Anglican Church Army in the past month. They are Reg Moore, of Bathurst, N.S.W., and James Grimmett, of Parkes.

Both are keen members of their local branches of Young Anglicans. Reg was also leader of the Bathurst C.E.B.s.

They go to Stockton College, Newcastle, for their training.



Debutantes at the Annual Ball of the Cowra branch of Young Anglicans. They were presented to Mr. and Mrs. John Howse.



TOOWOOMBA C.S.G. ENTERTAIN

Last week-end 13 members from various Brisbane C.S.G. Companies paid a social visit to Toowoomba, where they were billeted by Comrades and entertained with great hospitality.

The main events for the week-end were: the inter-city softball match, which played "a La Comrade," was won by Brisbane to the tune of 29 to 14; the social evening on Saturday night in S. James' Parish Hall; the Corporate Communion at S. James' on Sunday and a picnic in Webb Park, which is right on the edge of the range.

STORIES FOR THE LITTLE ONES

This booklet, published by the General Board of Religious Education, 241 Flinders Lane, Melbourne, Vic., has been revised and is now in print once again.

The little book contains 24 lessons, with pictures, specially prepared for very little children, to be used in the home, kindergarten or Sunday school. It is now only 3/- a copy.

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THE SMALL ONE

By Toni Morgan

Make sure you do not lose the silver my son, you have my blessings.

I won't take you to the tanners, but sell you to some kind man who will look after you.

So Benalla and Small One set out on the long dusty road to Nazareth. People wondered why the little boy was crying, they did not know that the old, bony donkey was his playmate and had to be sold.

On the way they came upon some children yudi, look at this bag of bones, I think it is supposed to be a donkey.

R.A.F. CHURCH

TRADITIONS TO BE PRESERVED

ANGLICAN NEWS SERVICE

London, April 24

For more than 1,000 years S. Clement Danes, in the Strand, has served usefully as a church in London and in converting it into the Royal Air Force church the Air Council is assuming responsibility for preserving many ancient traditions, as well as for creating something new.

Every effort will be made to encourage recognition of the best features of both the new and the old lives of this church.

The restoration is expected to be as much in keeping with the history and traditions of the church as possible. When rebuilding is completed and the church handed over to the Air Council it is expected that stained glass windows, commemorative plaques and memorials, altar plate, pews, and other furnishings showing the association with the R.A.F. will be presented.

Other items may be placed in the church from forces like the Air Training Corps, the Royal Observer Corps, and the Dominions' air forces.

One of the reasons for choosing S. Clement Danes as the R.A.F. church is that it is near Adastral House, the former headquarters of the Air Ministry, which is still used by the Ministry.

With the church, the Air Council acquires a saint whose patronage has been variously claimed by seamen, tanners, blacksmiths, and anvil smiths. But most famous of all is the association the church has with the nursery rhyme "Oranges and Lemons." Before the war a festival service was held annually to commemorate this association.



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TRIBUTE PAID TO ANZACS IN COTSWOLDS

FROM A SPECIAL CORRESPONDENT

Leighterton, May 11

What has now become an annual feature in the village of Leighterton, Gloucestershire, England, an Anzac Commemoration Parade and Service, was held this year on April 19.

The service took place at the cemetery, on the edge of the village, in lovely spring sunshine. The setting was impressive; the site is rather exposed, there are very few trees, but numerous interesting lines of wall in grey Cotswold stone. But all about were fields with ewes and lambs and the spring corn showing.

The cemetery itself is mown grass, like a lawn, with beds of daffodils and other spring flowers, and rows of well-kept service graves.

Over the graves flew a flag, presented by the R.A.A.F.A. to the people of Gloucestershire.

A special form of service, incorporating the Anzac Commemoration Service, was used. It was conducted by the Rector of Leighterton, the Reverend Philip Hobbs. The address was given by the chaplain to the Gloucester Old Contemptibles' Association, the Reverend D. Daven-Thomas.

After the service, a short speech was made by the Duke of Beaufort. He brought greetings from the Australian High Commissioner in London, Sir Thomas White, who was present at the service last year. The Duke said, "I assured Sir Thomas that we shall continue to hold this simple parade and service and esteem it a noble task to remember these men who gave their lives for King and country."

THE WORK OF BUSH BROTHERS IN THE NORTH-WEST

Much of the pastoral work of the Church in the thinly-populated "out-back" areas of Queensland is done by the members of the Brotherhood of S. Barnabas, the "Bush Brothers". Here is an account of a typical journey made by two northern brothers. It is told by Brother Les Whereat, of Cloncurry.

LEAVING the comfort of our modern, western, air conditioned train, "The Inlander," the brother from Mount Isa, Archie Briggs, and I were soon motoring towards Nelia.

After driving 42 miles over a fair earth road, we did not refuse a cold beer from our host at the Nelia Hotel. After tea we visited the residents and railway fitters, telling them of the service and films.

Some 15 people came and seemed to enjoy the film strips on: "This Our Sacrifice" and "The Church and the Aborigine." At 6.30 a.m. there were five communicants present in the hotel's dining room.

We drove 33 miles to Maxwellton where we parked the Austin till our return from the entrenchment of our bishop.

The mixed train, "42 up," got us back by midday, Saturday, April 25. The schoolmaster, an Anglican, gave us much help, and allowed us to hold the services underneath the school. After Evensong about a dozen people, mostly children, saw the missionary film strips on the Church's work in Japan and with the aborigines. We used the car battery and school projector.

So that we could celebrate at Artesian Downs Station, we offered the Holy Sacrifice at 6.30, with the assistance of two communicants.

Artesian Downs was the first of ten stations we visited along the roads north of Maxwellton. In the congregation of five were two aboriginal ladies from Palm Island. Breakfast over, directions received, and refuelled, we set off for the Mansons' home at Clutha Station, 16 miles away. They were pleased to see a Bush Brother, and would have liked to have received their communions but we had to press on to the next station for the night.

It is nearly two years since these people have been visited and it is well nigh impossible for them to go to church in town. Richmond is the nearest town, and it is 60 to 80 miles away. A priest visits there once a month for services.

ON Monday afternoon we arrived at Saxby Downs, the last station on the mail run, and the first of the large cattle stations extending 40 miles into the Gulf country. Mrs. Muirhead was pleased we called, "or that night we baptised Dennis, a five-year-old, and on Tuesday she worshipped at the Holy Eucharist. She could not remember a Bush Brother coming at all in the 8 years she had been in that lonely spot.

At places where we were not able to hold a service they would ask us to say a prayer or we would ask if they would like to join in saying Mattins with us.

On Tuesday afternoon we had reached Gracedale Station where we had the opportunity of seeing the shearers at work and inviting them to come to Evensong. Two of the nine came and joined the Forster families at the service.

That night we reached Nonda Downs in time for dinner, and we had a service in our room the next morning when four of the staff attended, three of whom were Yarabah Mission youth. After teaching in the school and visiting the four Anglican families at the siding, we had finished our trip.

WITH only two Brothers to minister to the vast area between Maxwellton and the border, which includes 14 small towns of from 30 to 100 people, two bigger towns, Julia Creek and Cloncurry, of 500 and 1,500, and Mount Isa of over 3,000, with about 70 stations, how can we minister to all the needs?

The people do welcome us and are responsive but we need at least six more priests to do a proper job in the North-west. The climate is not pleasant, except for a few months, and the work is strenuous.

Who are the young Australians who will come and give five years for Our Lord and His flock out here? We have relied upon the splendid efforts and devotion of Englishmen in the past 50 years. It is up to us Australians to do our share.

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THE SIXTH DEADLY SIN: LUST

By FRANK T. BORLAND.

The word is LUST—L-U-S-T, just four letters, but there isn't an uglier word in the dictionary.

Yet love has four letters, too, and, despite the way in which it has been degraded and cheapened by sentimental crooners and producers of "B" class Hollywood films, it is still a strong and gentle word.

Love and Lust—how near, and yet what worlds apart.

Do you know that game of changing one word into another, one letter at a time? In an idle moment I tried it with Love and Lust. It took three steps only—L-O-V-E--love, L-O-S-E-lose, L-O-S-T-lost; and then L-U-S-T-lust. Rather neat, isn't it? And h w true. When Love loses itself and becomes lost, there's only Lust left.

WHETHER you like it or not, Love and Lust are inseparably linked. You see they're both inseparably linked with our destiny as human beings. If we're not human, if man's no better than a dog or a monkey, then both love and lust are words without a meaning.

There's no such thing as lust among animals—only desire. And the meaning of love among animals is simply desire also.

Desire in animals isn't a bad or an ugly thing. It's just a natural thing; and to us who believe in God as the Creator of all things, natural things are good things. The desire of an animal for its mate, resulting in the propagating of their species, is a fitting and proper thing in a natural order which calls forth our wonder and awe.

We can't help realising that in a modified, yet still mysterious way, God has seen fit to share with the lowliest member of His animal creation, something of the creative purpose behind all life. And as we look on the natural functioning of sex in animals we acknowledge that it is good.

And to go a little further, we also agree that in the human realm the natural desire of a man and woman for one another is equally good. In this desire, which we call instinctive, God has laid the foundation of His most sublime human institution, the family.

Every system of morals and of religion must recognise sex as a divine gift, and reckon with it before it can claim to give a fully rounded interpretation of the universe in which we live.

Some religions have glorified sex, and have usually ended up by glorifying the animal at the expense of the distinctively human side of human behaviour. Some have tried to ignore sex by denying it and exalting the hermit ideal of rising above all desire to a heaven of exalted emptiness which has sometimes been called "Nirvana."

Other religions again have condemned sex as evil, and tried to fight it with rules and embargoes, and have only succeeded in increasing the power of a natural impulse by driving it underground.

Tonight we are trying to face sex and assess it from a Christian standpoint. I firmly believe that the Christian religion is unique (except possibly for the Jewish faith) in its approach to sex.

On the one hand, it affirms sex as a positive principle and rejoices in it as God-given. On the other hand, there is no religion more uncompromising in its condemnation of what has always been called Lust.

There is, in fact, no hope of compromise with Lust a ny more than with any other of the deadly sins—because Lust is the lie about sex, just as Love is the truth about it.

The whole thing for us goes back to our view of human nature. Is a human being just an animal? Or is he an animal

plus something called a soul, which sets up a conflict between soul and body? Or, yet again, is he a unique creation, sufficiently kin to the other animals to be ranked in the animal kingdom, yet sufficiently different to be subject to quite different laws?

There's no question in my mind that this last is the Christian view of human nature. Man is a unique creation, sufficiently kin to other animals to be ranked in the animal kingdom, yet sufficiently different to be subject to quite different laws. And I should explain that when I say he's subject to different laws, I don't mean the kind of laws that are imposed from above, moral laws, or the laws that are interpreted by judges and magistrates.

I mean that man is subject to natural laws which describe how human nature functions, just as physical laws describe how matter and energy function. There are natural laws to which human beings are subject—and they are different from the natural laws to which dogs and monkeys are subject. This may seem to some of you very dull. To others it may seem elementary. To others again it may sound nonsense. I can't help it. It's the Christian view about sex that I'm trying to get at, so that we may see what is meant by lust and why it is a deadly sin.

Let me illustrate. You'll all agree, I'm sure, that in the mind of a man (and of a woman) there normally arises impulses towards unrestrained sexual activity. If such an impulse leads to action, some people say that the whole plane is on the same simple plane of instinctive action and satisfaction as when hunger is satisfied by eating bread, or thirst quenched by drinking water.

Yet the similarity is quite misleading, and the comparison isn't a fair one at all.

THE point is that if we were dogs or monkeys the comparison would be fair. It is only in man that the sex instinct isn't on a par with the instincts of hunger and thirst. To give two examples:

Probably you have all known of an obvious case of physical attraction between a man and a woman resulting in a hasty marriage, and you've observed how badly it has turned out. They've soon come to live a cat and dog life—and in not a few instances, they've come positively to hate one another.

The reason is that both of them quite unconsciously expected a great deal more from their union than its purely physical satisfaction. And because there wasn't any more, each blamed the other, equally unconsciously of having let him down.

The other example is from my own experience. In the Darwin area during the last war, word went around that the Women's Services were coming into the Northern Territory to carry out certain specific duties.

Many were the doubts expressed, especially among high-ranking officers, concerned with discipline among the troops. It was said that men in camp were rough characters, that much of the language and many of the stories were unfit for mixed company. (And that was true enough, though I'd add that they weren't fit for men's company, either.)

It was also said that with a soldiery starved for sex, under the exigencies of war, there were bound to be many regrettable incidents when women came on the scene.

Well, the gloomy forebodings were never realised. I got around a good deal, and never once did I hear of any incident prejudicial to discipline. On the contrary, the women were

a wonderfully good and civilising influence from the beginning.

Up till that time visiting concert parties had been able to get away with shows that substituted jokes and scenes of doubtful character for genuine humour. When women were in the audiences, not only the fortunate few who were their escorts, but the great majority of the men became hostile to any extreme examples of bad taste among the performers.

There were never nearly enough women in that area to make a balance of the sexes, and most of the men realised that for them, the joys of love and courtship were still a long way off; yet there was no jealous wrangling, and no unseemly behaviour. There couldn't be a better illustration of the fact that on the human level, sex isn't on a par with hunger and thirst.

Can you imagine in the middle of a desert, parched and hungry, being brought a limited quantity of bread and water. What would they do?

If they were well organised they'd divide it round evenly between them. If unorganised they'd probably have some kind of a struggle with the spoils going to the strong.

The one thing I can't imagine is the bread and the water remaining untouched, but being there on view for everyone to see.

YOU may still, perhaps, miss my point. I would say that the human sexual instinct in the soldiers in the Darwin area was better satisfied by the civilising influence of a small number of women than if there had been equal numbers of men and women and all had behaved exactly like any other kind of animal.

Now, perhaps, we're getting near to the point of what we mean by Lust.

A human being who heeds the lie about sex and thinks that the laws that govern the behaviour of animals are good enough for him is giving way to lust.

And he incurs the natural penalty of lust—not the condemnation of people whom he respects, though he may get that, too, but the degeneration of his own nature into something which is a lot lower than that of the other animals.

No animal but man could possibly plumb the depths of unnatural depravity of which man is capable. The dregs of human society that you can find out about by a visit to the law courts, are proof of that.

Just as man is capable of fiendish cruelty undreamed of among the lower animals, so, in the realm of sex behaviour, the word "bestiality" can most truly be applied, not to the beasts of the field, but to "beasts" of human parentage.

I happened just now to speak about cruelty. Well, cruelty and lust have a great deal in common. They both treat other human beings as if they were things to be used, abused, and thrown away at will.

Now it is quite arguable whether a man should even use things in that way. The man that wilfully cuts down a tree, or defaces a work of art, is known as a vandal; but the vandal who treats another human being as a naughty child tears to pieces a book or a doll, is the worst vandal of all. He's a cruel beast, isn't he? And cruelty is sin in any language.

The lie about sex which I'm calling Lust is that inhuman view of sex that is shared by the wowsler, the cynic, and the hard-boiled individual who prides himself on calling a spade a spade—if nothing worse.

The wowsler (and I'm using the term in its plain Australian

This is the sixth of a series of articles on the seven deadly sins.

The articles were originally broadcast by the Australian Broadcasting Commission, with whose permission they are reproduced in THE ANGLICAN.

Next week's article, the last in the series, is "Gluttony".

sense as the person who frowns on natural human delights) contributes to the lie about sex by appearing to agree that sex in humans is the same as sex in animals—that it's something low and not respectable enough even for a father to talk courageously to his own children about.

That kind of attitude has contributed as much as anything else I know to the pre-dominantly unhealthy view of sex prevalent among Australian boys and girls, whose ugly and often lustful outlook is the direct result of ignorance and normal but unsatisfied curiosity. The recurring attempts on the part of sections of the community to forbid the spread of healthy sex knowledge, are themselves pandering to lust.

The cynic also does his bit with his nasty suggestion (if it's a male cynic) that "every woman has her price," and the equally nasty one (if it's a female) that "all men are out to get all they can from a woman." The experience of countless thousands of decent people of both sexes gives the lie to all such cynical under-estimations of the quality of human nature as distinct from animal nature.

The individual who calls a spade a spade, is sometimes heard to say, "you can't get away from it, it's only human nature, and you can't expect a man who's been away from his wife for any length of time to remain faithful. Might as well call a spade a spade, and admit that, while human beings are human beings, lust has to be looked on with an indulgent eye."

What, then, is the Christian answer to all these lies? Briefly, it is this:

Sex among normal human beings is never purely physical. Human love between man and woman has physical desire as a sweet and thrilling under-current that gives to man some dim consciousness that God has given him a share in the creative process; but it is very far from being purely physical.

It is a vast complex of emotions and affections that can only reach its highest powers when it has been built up between two fully adult human beings. That kind of broad and deep and true harmony between two people is a life-time enterprise, always improving and developing with the years, and in no way diminishing as physical powers decline.

Perfect love of this kind casts out Lust. But it can never be achieved without self-control, since it depends all the time on mutual adjustment to one another's desires, moods, and circumstances.

It meets all the requirements of the kind of love Paul spoke about in his famous 13th chapter of Corinthians. Yet it is quite compatible with a full and gloriously free sex life.

The physical is never purely physical, and the spiritual always has a earthly means of expression. Our bodies are "Temples of the Holy Spirit."

I firmly believe, don't you, that the Christian answer is the one sure and certain bulwark against every assault of lust.

BELL RINGING ART

CHURCH INFORMATION SERVICE

Bells have been made and used from distant times, but bellringing, as we know it to-day, and particularly the art of change ringing, is less than 400 years old.

Change ringing is a peculiarly English practice and originated with the ancient ringing societies which used church bells for their pleasure and exercise without any very close connection often with any purpose of worship.

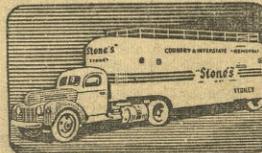
Among the ancient ringing societies and guilds, there are the Brethren of the Guild of Westminster, who were granted privileges and money by Henry III in 1254.

Others were The Deykins of Coventry (1462), the Guild of S. Paul's (1507), The Schollers of Chepeyside (1603), and the Western Green Caps (1683) were the forerunners of societies like the Ancient Society of College Youths, the Union Scholars, the Cumberland Youths, and numerous other bodies formed in the seventeenth and eighteenth centuries for the practice of change ringing and for the social life so naturally associated with the exercise.

Among the most influential of these societies was that of S. Martin's Youths of Birmingham, whose records date from 1755.

That Society was amalgamated with another to become the S. John's Guild for the diocese of Birmingham and is still going strong.

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DIOCESAN NEWS

ADELAIDE

CORONATION PLANS

There will be special Coronation services at all churches in the diocese on Trinity Sunday, May 31, following the form of service authorised by the Archbishop of Canterbury. The preachers at the cathedral services will be the Reverend R. R. Harley and the Reverend W. R. Ray, at 11 a.m. and 7 p.m. respectively.

On Coronation Day itself a special service will be held in the cathedral at 10 a.m. Civic leaders will be present and admission will be by ticket only. Each parish will be issued with a number of tickets. Many of the clergy are expected to take part in the service.

VALEDICTORY

The Reverend Alan Daw and Mrs. Daw, with their family, were farewelled at a valedictory Eucharist at the cathedral on Tuesday, May 21, at 7.30 a.m. prior to their leaving for missionary service in New Guinea.

QUOTA FILLED

The distinction of being the first church to reach its B.H.M.S. quota goes to the mission at Parilla in the Pinnaroo Parish. Reports from many parishes indicate that the appeal for £35,000 has been taken to heart by churchmen and earnest efforts are being made to fill parish quotas.

BALLARAT

ARARAT PARISH BALL

The Ararat Parish Ball was held in the Ararat Town Hall on Thursday, May 7, when the hall was decorated with flags in honour of the Coronation. The official party included the vicar, Canon E. S. Yeo, and Mrs. Yeo; Archdeacon R. E. Richards and Mrs. Richards, who later received the debutantes; and the Mayor and Mayoress of Ararat. The ladies provided an excellent supper and the function was successful both financially and socially.

PORTLAND DEDICATION ANNIVERSARY

The 97th anniversary of the opening and dedication of S. Stephen's, Portland, was celebrated over the week-end May 10 and 11. The Bishop of Ballarat and Mrs. Johnson visited Portland for the occasion.

On Sunday at 8 a.m. a Corporate Communion for the ladies of the parish was held, followed by a Communion Breakfast organised by the men of the C.E.M.S. At the meal the bishop and Mrs. Johnson both spoke to the ladies and congratulated them on their contribution to the life of the parish.

The bishop presided at a Choral Eucharist at 11 a.m., when the vicar, the Reverend R. A. Donne, was celebrant, and in the evening the bishop administered the rite of Confirmation.

Monday was observed as Temple Day and during the day parishioners presented their gifts to the vicar. The gifts were offered and dedicated by the bishop at Festal Evensong on Monday evening, when the Vicar of Warrnambool, Canon N. S. Fettel, and the Vicar of Coleraine, the Reverend W. J. Tame, took part in the service.

A Parish Tea preceded the service and a Social Hour was held afterwards.

CLERGY WEDDINGS, WARRNAMBOOL

A double wedding took place at Christ Church, Warrnambool, on May 2, when the vicar, Canon N. S. Fettel, officiated at the marriage of his two elder daughters. The bridegrooms were Mr. Ian Tregonning, of Mildura, and the Reverend P. S. Prentice.

On April 18, in the same church, the Reverend G. G. Garner was married to Miss

Beverly Wines. Mr. Garner was formerly curate of Christ Church. The ceremony was performed by the Vicar of Timboon, the Reverend P. Cooke.

BATHURST

FUND-RAISING

The Molong Church of England Ball meant a profit of £120, and the Young Anglican Ball at Dubbo cleared £100. The Cathedral Coronation Ball was held on May 14; the Ungarie (Wyalong) Debutante C. of E. Ball is to-night, and the always successful Narramine Anglican Ball is scheduled for Friday next, May 29.

CRICKET

The Dubbo Anglican Cricket Club won the season's competition in that area. At Wellington the Anglican cricket club were also on top in the main competition.

MARRIAGE

One of the Y.A. girls at Dubbo, Dot Herring, was married to Terry Gore (R.A.A.F.) at Holy Trinity Church on May 9. Many newly married Y.As from Dubbo and Wellington were present at the ceremony.

ALL SAINTS' COLLEGE

The new chaplain, the Reverend E. B. Glazebrook, and his wife (who is now the matron), have taken up residence at the college. The chaplain received a welcome during synod recently at Bathurst.

DUBBO

The diocesan commissioner spent a very happy and useful five days in the parish giving 12 addresses to congregations, youth groups and more than a thousand Anglican senior young people at the schools in the parish.

Dubbo parishioners heard two talks on "South East Asia" on Tuesday, May 12. The first was a lunch-hour gathering for the Primate. The Primate told of the urgent need for Christian action and support for the millions of Asians who are our near neighbours. The address was recorded for later use in other parishes.

That evening the hall was again filled when the diocesan commissioner told of life to-day in Singapore, Malaya and Thailand. The speaker recalled a remark of the Archdeacon of Singapore: "There are more Chinese and Indians desiring to be Christians than we can cope with even in Singapore."

NARRMINE

The rectory at Narramine is surrounded by large empty packing cases as the Reverend and Mrs. G. N. B. Lennard prepare to leave the parish, at the end of May, for their new work in Hobart.

Y.As and other parishioners gathered at Narramine and Trangle last week for a hall meeting in each town in support of the Children's Homes War Memorial Appeal. They gave more in the two evenings than the parish had given in the whole of 1952. It is felt that Narramine parish as well as many others will be giving much support for the proposed Toddlers' Home when "Children's Homes Sunday" comes around on October 4.

MEMORIAL

Two large brass candlesticks and a pix have been given to Holy Trinity Church, Dubbo, in memory of Trevor Constable, who died following a road accident in the town. The headstone for his grave has the words "A short life well spent" and in the midst of the sentence is the "Young Anglican" badge.

A.B.M.

The Narramine Guild raised £50 for missions with a street stall. The "Trangle Women's Guild also recently gave honour to several of their workers: Mesdames Geo. McAnally, E.

Lindsay, E. Smith, J. Carman, G. Herbert, V. Dennis, and the Misses B. Sykes and R. Winton as a mark of appreciation for their services to the guild and All Saints' over many years.

GIPPSLAND

GENERAL

The majority of parishes are arranging for special services in connection with the Coronation.

There will be collections for the Appeal for the Restoration of Westminster Abbey.

United services, at the request of civic authorities, will be conducted by ministers' fraternals as follows: Bass, Warragul, Yarram, Trafalgar, Morwell, Lang Lang, Mirboo North.

THE BISHOP

The bishop, the Right Reverend D. B. Blackwood, is at present in the Masonic Hospital, Melbourne. He will be absent from the diocese for some time.

TRUCK FOR MISSIONS

All parishes and districts have been assessed to provide for the purchase of a truck for the Reverend Philip Taylor, for use in the mission field. Donations for this purpose should be paid to the clergy or forwarded to the Diocesan Registrar, Box 28, Sale.

VISIT TO ENGLAND

The Dean of Sale, the Reverend C. B. Alexander, will visit England for six months, and hopes to leave early in July. He will be accompanied by Mrs. Alexander. The Reverend A. Gearing will act as *locum tenens* at the cathedral.

IMPROVEMENTS AND CHANGES

Considerable progress is reported from the Parish of Maffra, where plans are being considered for the extension of the church and general improvements to the property. Extensive repairs and additions are also to be made to the property at Bundalguah, and the church building at Loyalong is to be removed to Boisdale.

STANDING COMMITTEE

The Standing Committee of the Diocese will meet at 3 p.m. on Monday, May 25.

GRAFTON

SYNOD PLANS

The next session of synod will be held in Casino beginning on S. Matthew's Day, September 21. The Rector of Casino, the Venerable O. C. J. Van, requests that members and their wives requiring accommodation will advise the diocesan registrar before May 31.

BALL

The Debutantes' Ball at Casino on Thursday last was held in a Coronation setting. Mrs. C. E. Storrs received a large number of debutantes.

The rise in the basic wage, to which synod two years ago attached clerical stipends, has increased the minimum rates, from May 1, to the following scale:—

Rector, £674/16/-, with residence; vicar, £574/16/-, with residence. Assistant ministers: Priest, £549/16/-; deacon, 1st year, £474/16/-; deacon, 2nd year, £499/16/-.

BOXER'S FUNERAL

Johnnie Stockie, the lightweight boxer, was buried at South Grafton Cemetery on Friday last after his death in Sydney. The first part of the burial service took place at S. Matthew's, South Grafton, where he and his wife were married. The rector, the Reverend E. C. Hancock, officiated here and at the graveside. The lesson was read by the Reverend M. E. de B. Griffith, rector of the neighbouring parish.

MELBOURNE

PUBLIC SERVICE SERVICE

Members of the public service attended a service in S. Paul's Cathedral last Sunday morning. Archdeacon R. H. B. Williams was the preacher. Representatives of most Federal and State Departments attended and also many from municipal offices within the suburban area.

DEDICATION

The archbishop dedicated a new porch at S. James, Dandenong, on Sunday morning. He preached at 7 p.m. at S. John's, Bentleigh.

A.B.M.

Miss Mavis White, federal youth secretary of the A.B.M., was kept busy last Sunday. In the morning she visited the Sunday school at S. Oswald's, Glen Iris. At 3 p.m. she spoke at Christ Church, Essendon, C.E.F., and at 5.30 p.m. she spoke at S. Andrew's, Brighton, Missionary Prayer Fellowship.

MARRIAGE

The marriage of Miss Mary Bolitho (formerly of S. Andrew's, Brighton) to Dr. Norman Powys (formerly of Sydney) took place at the Cathedral of the Holy Spirit, Dodoma, Tanganyika, at 10.30 on Saturday, May 16. The Right Reverend A. Stanway officiated. Both Miss Bolitho and Dr. Powys are missionaries of the Church Missionary Society. At 6 p.m. on Saturday a service was held at S. Andrew's, (Continued on page 11.)

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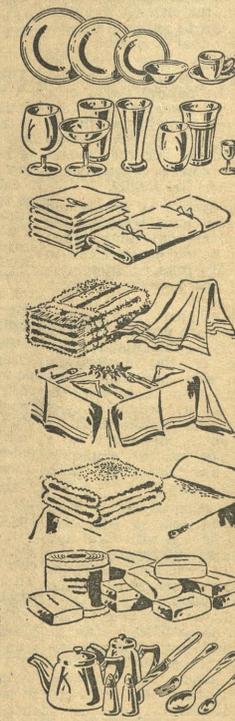
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DIOCESAN NEWS

(Continued from page 10.)

Brighton, for friends of Miss Bolitho—simultaneously with the marriage service in Tanganyika.

C.E.M.S.

On Tuesday, May 19, the monthly luncheon of the C.E.M.S. was held at the Chapter House, S. Paul's Cathedral. The speaker was Dr. S. B. Babbage, principal of Ridley College. He spoke about Persia, where he was resident for some time.

The Dean-elect of Sydney, the Reverend E. A. Pitt, accompanied by his wife and three boys, were welcomed in Melbourne on their arrival on the Orontes on May 13 by the Dean of Melbourne, representing Archbishop Booth. With Archdeacon Williams, the dean took them for a tour round Melbourne, including a visit to the Melbourne Grammar School and the University. They were the guests of Dr. Babbage and Mrs. Babbage at Ridley College for lunch.

NEWCASTLE

WALLSEND

The work of renovating and painting of S. Luke's Church has now been completed, at a cost of £500. The interior of the church has also been beautified. A start will be made shortly to form a concrete path to the vestry.

Repairs to the parish hall roof and kitchen will be undertaken in a few days' time.

NORTH QUEENSLAND

BISHOP ON TOUR

Civic welcomes have been given to Bishop Shevill by the shire and town councils of many

cities in the diocese. The bishop is at present visiting many corners of his new charge. At Townsville, Ingham, Innisfail and Hughenden he has commended the amazing material progress that he has seen, and expressed the hope that spiritual progress will keep abreast of it.

The bishop finds that much energetic work is being done by the Church. Mission Stations are dealing with problems of race relations, the three girls' schools and two boys' schools of the diocese are ably tackling the education of children from the outback, seamen are well cared for at the Seamen's Mission, and the Diocesan Youth Council is actively at work.

SYDNEY

CHATSWOOD CONVENTION

Dr. F. H. Rayward will preach at a service at S. Paul's, Chatswood, on Tuesday, June 2, at 11 a.m., to inaugurate the convention, which will then follow. The service will be one of prayer for Her Majesty the Queen.

The convention, which will be the forty-seventh held at Chatswood, is to be chaired by Archdeacon R. B. Robinson.

The afternoon speakers at the session commencing at 2 p.m. will be Archdeacon T. C. Hammond and the Reverend E. G. Mortley. At the later session, at 4 p.m., the Reverend I. S. Stebbins and Mr. E. W. Norgate will speak.

There will be a cup of tea provided at 12.30 p.m. for those who desire to bring lunch with them after the morning service and remain for the convention sessions.

BELLS AT VAUCLUSE

An electrically-operated bell-tolling mechanism is to be dedicated on Sunday by Bishop

Pilcher, at a special service, at S. Michael's, Vacluse.

The mechanism, which will be dedicated to the memory of the late King George VI, was financed by an appeal subscribed to by parishioners in September last year, and was manufactured, as were the bells themselves in 1939, by Gillett and Johnston, of Croydon, England. The bells included a "Loyalty Bell" given in memory of the late King George V. There are eight bells in the peal.

PROGRESS AT SUMMER HILL

Reports submitted to the annual vestry meeting of S. Andrew's, Summer Hill, showed that the number of communicants during the twelve months had improved by 12%, and that weekly offerings were £340 greater than the previous year. In addition, £700 for the memorial hall had been given during the last nine months of the year.

BIBLE SERVICE AT CAMMERAY

At All Saints', Cammeray, on Sunday evening the special preacher will be the Commonwealth Secretary of the British and Foreign Bible Society, the Reverend H. M. Arrowsmith. There will be a retiring offering for the society.

Mr. Arrowsmith will also speak at the Young People's Fellowship tea at 5.30 p.m.

JUNGLE DOCTOR MEETINGS

Jungle Doctor No. 1, Mr. Paul White, will be farewellled, and his successor, Mr. Wellesley Hannah, welcomed at special meetings in the Assembly Hall on Friday and Monday, at 7.45 p.m. On Monday the Jungle Doctor film will be shown.

Miss Faith Ward and Miss Narelle Bullard, both of whom have recently been accorded the award of M.B.E. for meritorious

service in Africa, will also be congratulated upon receiving this recognition of their work.

MASONS AT ROSEVILLE

A Masonic service will be held at S. Andrew's, Roseville, at 7.15 p.m. on Sunday, sponsored by Lodge Roseville. The Jubilee Masonic Choir of over sixty male voices will sing.

The chairman of the A.B.M., Archdeacon C. S. Robertson, will be the preacher.

CONCERT AT ARTARMON

Uncle Frank, of station 2CH, will comper a radio concert in the hall at S. Basil's, Artarmon, on Tuesday next at 8 p.m. Radio personalities will be present, and proceeds will be divided between S. Basil's Church and the Radio Community Chest.

S. PAUL'S, CLEVELAND STREET, YOUNG PEOPLE

The young people of S. Paul's, Cleveland Street, enjoyed a day of unbroken success last Saturday, when five teams, competing in various competitions, won their matches.

The Girls' Group basket ball team, playing for the first time in basket ball competition, defeated their opponents. The young men of the church, playing in the churches' soccer competition, and two Boys' Brigade teams, playing in the B.B. soccer competition, returned victoriously; and the Life Boys' soccer team, playing in the Life Boys' competition, won by a forfeit.

Sport, worship, and fellowship are the prominent features of the young people's activities at this church; and the boys have also the discipline of the Boys' Brigade movement.

TASMANIA

MOONAH

S. Mary's, Moonah, branch of the C.E.M.S. held its annual meeting on April 16, with 12 members present. The secretary, Mr. A. A. Farlie, reported a successful year, with an average attendance of nine members.

Highlights of meetings have been parish discussions, film evenings, forum night, and religious discussions.

The Federation Rally in November was well attended.

Two Corporate Communions and a men's tea were held through the year.

Officers elected for 1953-54 are as follows: President, Mr. A. A. Farlie; secretary and treasurer, Mr. E. A. Glover; vice-presidents, Mr. M. McMaster, Mr. W. Nutting; job master, Mr. W. Ling; caterer, Mr. W. Nutting; chaplain, Canon I. J. B. McDonald; assistant chaplain, Reverend John Collings.

YORK MINSTER

(Continued from page 6.)

left-hand bottom quarter of the panel, "God on His Throne," was a mass of small incoherent scraps meaning nothing.

"We played about with them, seeking coherence. At last they began to join up, till they became the head of S. John looking through the trap-door." And then follows the text from the first verse of chapter 4—"And, lo, a door was opened in Heaven."

At the very bottom of the huge window is a row of panels—four of kings, four of bishops, and a central bishop, "obviously the window's donor," kneeling at the altar.

The donor is now confirmed as being Walter Skirlaw, who was bishop successively of Lichfield, Bath, and Durham. He died while the window was being inserted.

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CITY MUTUAL LIFE

Annual Meeting—Record Year Reported

The 74th Annual General Meeting of The City Mutual Life Assurance Society Limited was held at the Head Office in Sydney on Wednesday, 13th May, and before proceeding with the business of the Meeting the Chairman of Directors, Mr. Walter P. McGrath, said:

"It is with deep regret that your Directors record their sense of irreparable loss in the sad passing last August of a capable colleague and sincere friend in the person of Dr. R. J. Taylor—a past Chairman—and a Director of twelve years' standing."

"In moving the adoption of the Annual Report and Balance Sheet as at 31st December, 1952, the Chairman said:

"The Accounts for the year 1952 have been placed before you, and it is again my pleasure to state that they relate to the most successful year since the establishment of our Society in 1878. The continued steady progress of our Society is a source of great satisfaction to the Board of Directors, and I am sure it is shared by all Policyholders, who now total more than 122,000.

NEW BUSINESS RECORD

"Another record was established during 1952 by the issue of approximately 10,000 new Policies for sums Assured exceeding £11,000,000 at an average Sum Assured of £1,126 per policy.

ASSETS

"Reference to the printed Accounts before you will disclose that our Society's Assets now approximate £231 millions, which are invested in Commonwealth Government, semi-Governmental and Government guaranteed loans, real property first mortgages, preference and ordinary shares in public companies, mortgage debentures in established commercial undertakings, freehold properties and miscellaneous other assets, all of which have been carefully selected.

"It will be observed that the Asset 'Mortgages' increased during 1952 by more than £11 millions, due substantially to the continuance of the Society's policy of assisting those desirous of acquiring their own homes.

INCOME

"It is my pleasure to report that our Society's total income during 1952 exceeded £31 millions—a new record in the Society's history.

INCREASE IN INTEREST RATE

"It is also gratifying to report a further increase of 1/6d. per cent. in the net rate of interest earned on the mean fund held to meet claims as they arise. The gross rate for 1952 was £4/6/1 per cent.; even after reduction of rates and taxes the rate was £4/0/8 per cent.

SURPLUS AND BONUSES

"The valuation of our Society's Policy liabilities has again been made on a strict net premium basis assuming interest at the rate of 2 1/2 per cent. per annum and the Actuary reports a surplus of £594,968. After appropriations totalling £51,677 there remains £543,291, from which, on his recommendation, £480,343 has been allotted to provide Reversionary Bonuses for 1952 on the increased 1951 scale and £62,948 carried forward to 1953.

PAYMENTS TO POLICYHOLDERS

"Claims by death and accident and Endowment Assurances maturing in 1952 approximated £921,500, whilst the total since the establishment of our Society is now approaching the £15,000,000 mark.

EXPENSES

"The ratio of total Expenses to total Income was 14.2 per cent., which was the same as in 1951. The amount of Expenses increased during 1952 by almost £60,000, but as approximately £34,500 was caused by compulsory salary increases arising from the cost of living, the Board feels gratified with the result, particularly in view of the larger volume of New Business obtained.

TRIBUTE

"I desire to express appreciation of the work of the Local Boards in each State and to pay tribute to the loyal and efficient service rendered by the Management, Clerical and Field Staffs at Head Office and the Branches throughout Australia. I look forward to their continued co-operation during 1953, which I am confident will be yet another record year."

CONCLUSION

The Annual Report and Balance Sheet were unanimously adopted, the retiring Directors and Auditors were re-elected unopposed and the meeting closed with a vote of thanks proposed by Sir Thomas Nettlesford, Chairman of the Local Board for Victoria.

THE ANGLICAN CROSSWORD — No. 42

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- Pott-pherah was priest of this place.
- Indefinite article.
- Daniel describes Nebuchadnezzar's demand for interpretation of his dreams as such a thing.
- Vengeance shall be taken sevenfold upon whosoever slays this slayer.
- The leader of the philosophers who, with the "Stoics," regarded Paul as a babbler, and took him to Mars Hill, where he told them they were too superstitious.
- Son of Sereah, brother of Rakem, father of Bedai.
- Amalekite king to whom Samuel, just before beheading him in pieces, said: "As thy sword hath made women childless, so shall thy mother be childless."
- Saul's father.
- Goliath's height was six cubits and a what?
- King of Judah (contemporary of Isaiah) who bought the assistance of the King of Assyria against the King of Syria and the King of Israel.
- Minor prophet, father of Isaiah.
- Exclamation commonly used by Flanagan and Allen to point up a faux-pas.
- Pronoun.
- Chinese mile.
- Thanks.

SOLUTION OF CROSSWORD No. 41

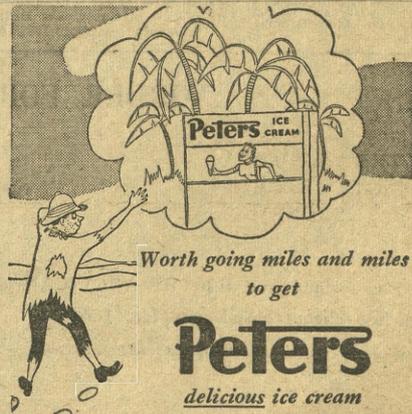
ACROSS: 1. Barak (Judges iv, 6-9); 6. Peleg (Genesis x, 25); 10. Ida; 11. Italy (Acts xviii, 1-2); 12. One; 13. Ram (I Chronicles ii, 25; Ruth iv, 19); 14. Gon; 15. Tree (Matthew xiii, 31-32); 17. Ache; 18. Bust; 20. Sapphires (Song of Solomon v, 14); 21. Roses (Song of Solomon ii, 7); 23. Tom; 24. Ezer; 25. Ibsen; 28. Arson (Isaiah xv, 1); 29. Go; 30. Enoch (Genesis v, 21); 31. Me; 32. Heber (Genesis iv, 17); 35. Aches; 38. Alb; 39. Baa; 40. Ecu; 41. Two; 43. Ira; 45. Pool (II Samuel ii, 13-17); 46. Noph (Isaiah xix, 13; Jeremiah ii, 16; xviii, 14, 19; Ezekiel xxx, 13, 16); 48. Inn (Luke ii, 17); 49. Abner (II Samuel ii, 18-23); 50. Des.

DOWN: 1. Birthright (Genesis xxv, 33); 2. Adar (Ezra vi, 15); 3. Ramesses (Genesis xvii, 11); 4. El; (II Kings xvi, 8); 5. Bartholomew (Matthew x, 3); 6. Fyx; 7. Locusts (Leviticus xi, 22); 8. Hos; Genesis iv, 26); 9. Gentleness (II Samuel xviii, 1, 36); 10. Ease; 17. Apt; 18. Eln; 19. Beer (Numbers xxi, 16); 22. Obey; 25. Rome (Acts xix, 21); 27. Nerl (Luke iii, 27, 28); 28. Ahab (I Kings xvi, 30, 31); 33. Bacon; 34. Eul (Nehemiah vi, 15); 36. Cain (Genesis iv, 21); 37. Harod (Judges vii, 1-3); 40. Eon; 41. Tob (Judges xi, 5); 42. Owe; 44. Ape; 45. Pi; 47. He.

- Whitsuntide.
- S. John the Divine heard a great voice, as of a trumpet, mention this final letter.
- Its queen came to prove Solomon with hard questions when she heard of his fame.
- His herdsmen and Abram's quarrelled, so they separated, he journeying east to take all the plain of Jordan.
- How many shekels a year did Micah agree to pay the young Levite who became his priest?
- Pass away.
- He was slain by Dinah's brethren because his son had outraged her.
- Father.
- Capture in a snare.
- Pertaining to the place where an ecumenical council considered matters of Christian controversy in 325 A.D., and promulgated a form of the Creed.
- Chinese dynasty.
- Vehicle.
- A chief of the tribe of Naphtali, whose name means "brother of iniquity."
- Device upon which a door swings.
- Place for driving off.
- Compass point.
- One of the fellow-labourers whom Paul asked Philémon to salute on his behalf.
- Judas was a treacherous signal.
- Pull.
- Continent.
- Whose dreams enabled Joseph, as interpreter, to rise from captivity to great power?
- The body, as distinct from the psyche and the pneuma, reverses 39 down.
- Drinking vessel.
- Singing voice.
- The tiger-wolf.
- Son of Joram, and father of Jehoram, according to S. Matthew's genealogy of Jesus.

DOWN:

- Ether's foster-father.
- Benniah the son of Jehoiada, was over these public couriers among the troops or guards of David.
- I.
- Gulleless Israelite who asked Philip: "Can there any good thing come out of Nazareth?"
- Eau.
- Jeremiah lamented that "the daughter of my people" is become cruel, like these birds of the wilderness.
- Pronoun.
- Moses ruled that a woman who would not adventure to set foot on the ground for delicateness and this, "her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter."
- Mary Magdalene at first supposed Jesus to be this workman when, at the entrance to the empty sepulchre, he said: "Woman, why weepest thou? Whom seekest thou?"
- Preposition.
- Welsh equivalent of Mac.



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delicious ice cream

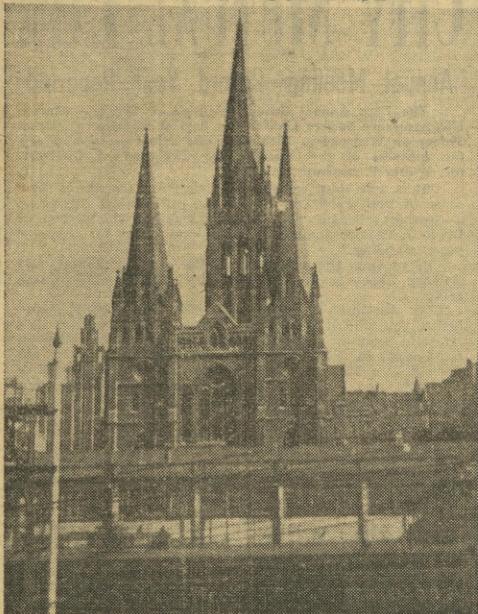
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SNAPSHOT CONTEST



The winner of our Snapshot Competition this week is M. D. Robinson, of Glenelg, S.A., who snapped S. Paul's Cathedral, Melbourne, from an excellent position somewhere across the railway tracks. Even our Melbourne readers, used to looking at their Cathedral from Swanston Street, will no doubt be surprised at its beauty from this vantage point.

Don't forget, you too can win a weekly prize of 5/- and be a competitor for the larger cash prize at the end of the year. Send your favourite snapshot in to us—now!

OBITUARY

THE REVEREND R. H. SIMMONS

We record with regret the death of the Reverend Rupert Horton Simmons. Mr. Simmons had been Rector of S. Cuthbert's, Naremburn, N.S.W., until Easter, 1952, when a breakdown in health made it necessary for him to retire. This was followed by 12 months of critical illness.

Mr. Simmons had trained as a teacher in Tasmania, where his father was secretary of the British and Foreign Bible Society. He received his theological training at Ridley College, Melbourne, under Dean Aicken, and served in the Diocese of Bendigo, Melbourne, Tasmania and Sydney. While Rector of S. Stephen's, Lower Sandy Bay, he served as honorary secretary for Tasmania of the Church Missionary Society, and in recognition of his work he was made an honorary life governor of C.M.S., London. While living in Sydney he was a keen member of the Tanganyika Committee of C.M.S.

The funeral service was held at S. Cuthbert's, Naremburn. The Archbishop of Sydney gave the address.

Printed by The Land Newspaper Ltd., 57-59 Regent Street, Sydney, for the publishers, Church Publishing Co. Ltd., Daking House, Sydney.

The archbishop based his address on the Gospel for the First Sunday after Easter, and spoke of Mr. Simmons's devotion to his parish work and of the enthusiasm and zeal which he had contributed to missionary work.

The archbishop was assisted in the service by Archdeacon A. L. Wade, Archdeacon H. G. S. Begbie, the Reverend R. C. M. Long, and the present Rector of Naremburn, the Reverend C. M. Kemmis.

The rector arranged a memorial service on the evening of Sunday, April 26, when the preacher was the Reverend R. C. M. Long, Rector of Christ Church, Gladesville, and a close friend of Mr. Simmons throughout his 40 years' ministry.

Mr. Simmons is survived by Mrs. Simmons, his sons Geoffrey (chaplain on the Hawkesbury River) and Raymond (S. Julian's School, Carcavelos, Portugal), and by two daughters.

BISHOP CAREY TO RETURN TO ENGLAND

FROM OUR OWN CORRESPONDENT

Cape Town, May 15
Bishop Walter Carey who, with his wife, has been living for the past few years in Kenya, is leaving shortly to settle in England, on account of their advancing age and ill health.

Bishop Carey was Bishop of Bioemfontein from 1921 to 1935.

READERS' CHOICE

What do you like most to read in THE ANGLICAN? Let us know and we shall try to publish it for you—if the majority of our readers agree!

Below is a list of our chief departments. Just place the figure 1 against what you like best, then 2 against your next favourite department, and so on through the list to No. 23.

Post your form to THE ANGLICAN, Box 7002, G.P.O., Sydney, N.S.W., and mark it "Quest" on the bottom left hand corner.

Individual replies will not be answered; but the result of the survey will be published in four weeks' time.

- PASTORAL LETTERS
- LEADING ARTICLES
- LETTERS TO EDITOR
- AUSTRALIAN NEWS
- OVERSEAS NEWS
- DIOCESAN NEWS
- CROSSWORDS
- BOOK REVIEWS
- FILM REVIEWS
- THEATRE REVIEWS
- MUSIC REVIEWS
- CHILDREN'S PAGE
- CHURCH AND NATION
- FAITH AND MORALS
- PICTURES
- CHURCH MUSIC
- ONE MINUTE SERMON
- MISSION NEWS
- PARSON'S DIARY
- AROUND OUR TOWN
- WOMEN'S NEWS
- CLERGY NEWS
- GENERAL ARTICLES

RELIGIOUS BROADCASTS

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

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

May 23: The Reverend Alan Watson, Vic.

*May 24: Sister Julian, Vic. May 26: The Reverend Frank Hamby, S.A.

May 27: School Service — "The Story Without an End." May 28: The Reverend John Douglas, N.S.W.

May 29: The Reverend Leo Dalton, N.S.W.

*May 30: The Archbishop of Brisbane, the Most Reverend R. C. Halse. EVENSING: 4.45 p.m. A.E.T. INTERSTATE.

May 28: S. John's Cathedral, Brisbane. *FACING THE WEEK: 6.40 a.m. A.E.T. NATIONAL.

*The speaker in this session on the six Monday mornings June 1 to July 6 inclusive will be the Reverend John Bell.

RADIO SERVICES: 9.30 a.m. A.E.T. INTERSTATE. Service from Wesley's Chapel, Bristol. A celebration for World Methodism. Preacher the Reverend Eric Baker.

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

*May 31: The Bishop of Newcastle, the Right Reverend Francis de Witt Ratty.

SUNDAY AFTERNOON TALKS: 3.30 p.m.—4 p.m. A.E.T. NATIONAL.

May 24: "Two Great Poems"—selections spoken by John Casson.

WEDNESDAY EVENING TALKS: 10 p.m. A.E.T. NATIONAL.

May 27: "Typical Telegrams"—Application successful please start earliest," the Reverend E. Gwyn Miller, 7.15 p.m. A.E.T. NATIONAL.

Music will be supplied by the Elizabethan Singers, conducted by Archie Hamilton, in this session on the five Sundays April 26-May 24.

COMMUNITY HYMN SINGING: 6.30 p.m. INTERSTATE.

May 24: Memorial Congregational Church, Hobart.

May 17: Combined Churches of Traralgon, Victoria.

*READINGS FROM THE BIBLE: 9.10 a.m. A.E.T. NATIONAL.

During the six weeks, May 19 to June 27 inclusive, this session will be conducted by the Reverend Stephen Yarnold.

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

(The speaker on this session for the week commencing May 25 is Professor S. M. Wadham.)

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

B.B.C. transcription for Whit-Sunday.

CLASSIFIED ADVERTISEMENTS

The classified advertising rate of THE ANGLICAN is 6d. per word (payable in advance). Minimum: 4/- per advertisement. A special rate of 3d. per word will be charged for "Positions Wanted" insertions.

Advertising will be classified in the following sections:—

- Accommodation To Let.
- Accommodation Wanted.
- Baptisms.
- Births.
- Deaths.
- Educational.
- For Sale and Wanted and Exchange.
- Holiday Resorts.
- In Memoriam.
- Marriages.
- Positions Vacant.
- Positions Wanted.

FOR SALE

BRONZE church bell, 11" across, nice clear tone, £20 or best offer. Percy's Garage, Ryde, N.S.W. CASSOCKS, surplises, etc., made to measure. Mrs. Cooper, 47 Mount Street, North Sydney. XMC294 (Sydney exchange).

POSITIONS VACANT

ORGANIST—choirmaster, Cathedral Church of S. Mary, Auckland, C.4, New Zealand. Particulars from the Dean.

SCHOOL chaplain required; accommodation for single man. Applications to Headmaster, Ivanhoe Grammar School, Ivanhoe, Melbourne.

OWING to the promotion of the chaplain at the Seamen's Mission, Townsville, the Bishop of North Queensland would be glad to hear from any priest who is free to consider this type of work so that his name and qualifications might be included in the deliberations of the committees in London and Townsville.

WANTED: Christian couple—cook and gardener for Church of England Hostel. Separate quarters. TA1293 (Sydney exchange).

LAUNCESTON CHURCH GRAMMAR SCHOOL, TASMANIA

(Founded 1846)
Position of Headmistress of the Preparatory School. Applications are invited for the position of Headmistress of the Preparatory School of the Launceston Church Grammar School.

The Preparatory School has 130 boys and is situated in its own grounds in the centre of Launceston. Details may be obtained from the Headmaster, Launceston Church Grammar School, Mowbray Heights, Launceston. Applications close on June 30, 1953.

TREE PLANTING IN TASMANIA



A tree-planting ceremony at Lower Smig, Tasmania, on the site of the proposed new Youth Hostel at Montgomery Park. Left: The Bishop of Tasmania, the Right Reverend Geoffrey Cranswick, and Mr. Robert Ward, who represented the C.E.F. Above: A group photograph taken during the bishop's opening speech.

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