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TELEVISION, EDUCATION AND RESETTLEMENT

WORLD COUNCIL RESOLUTIONS AT GILBULLA LAST WEEK

The Australian Council of the World Council of Churches decided at its annual meeting not to enter into any financial holdings with commercial television stations.

More than seventy members from the seven member Churches, as well as observers from other bodies, attended the ninth annual meeting at "Gilbulla," Menangle, N.S.W., from February 8 to 11.

The Chairman of the Congregational Union of Australia and New Zealand, the Reverend C. Denis Ryan, was installed as the new president of the Australian Council by the outgoing president, the Archbishop of Sydney, the Most Reverend H. W. K. Mowll.

The delegates included the Archbishops of Sydney, Melbourne, Brisbane, and Perth, as well as the heads of the four major Protestant communions.

Other Anglican delegates included the Bishop of Armidale, the Bishop of Rockhampton, the Bishop of Kalgoorlie, the Bishop of Canberra and Goulburn, Bishop Clements, Archdeacon R. E. B. Williams, of Melbourne; Dr. D. Broughton Knox, of Moore College; Archdeacon W. R. Barrett, of Hobart; the A.B.C. Director of Religious Broadcasts, the Reverend K. T. Henderson; the Reverend W. G. Coughlan, the Principal of the Newcastle Girls' Grammar School, Miss M. D. Roberts; Dr. Jean Benjamin; Mr. J. Ernest Benson, and the Reverend R. F. Kirby.

The meeting was chaired by the Archbishop of Sydney, the president of the council. At the opening session he said that he regarded it as highly significant that so many very busy men should take so much time to confer about the wider work in this nation.

He reminded delegates that it was not enough to enjoy the ecumenical spirit of brotherliness during the few days at "Gilbulla," but that the situation urgently demanded a full commitment to the propagation of the same spirit in the days ahead.

The responsibility for the life of the Australian Council for the World Council of Churches must be shared by all church people, he said.

TELEVISION

The meeting decided not to enter into any financial holdings with commercial television stations.

It was agreed, however, that it would enter any agreement for advisory panels set up either by the Broadcasting Control Board or by the commercial stations themselves.

The executive of the council was instructed to investigate means of preparing television programmes for Australian broadcasting.

A television panel was re-appointed, with Mr. J. Ernest Benson as chairman, to continue preparations for a television school for the clergy and others concerned in religious television programmes.

It is the council's view that the Churches have a duty not to enter into financial relations with any particular interests; they should hold themselves free to advise any company where the opportunity is open.

Archdeacon Williams reported that the work of the resettlement department of the council was expanding very rapidly.

During the last year more than 2,900 people had been brought to Australia under the auspices of this department, most of them assisted from the Travel Loan Scheme, which at

present had issued more than £300,000 for this purpose.

"We cannot conceive of the human joy and happiness brought to thousands of people by this programme," said Mr. J. J. Dedman, the recently appointed Director of the Resettlement Department.

Mr. Dedman told how people who had been forced to rot out their existence in refugee camps in Europe and elsewhere were being given new life and hope in Australia.

A very valuable humanitarian work is being done under the Agency Sponsorship Scheme administered by Miss Kathleen Deasey.

By this means the Churches sponsor migrants who have no friends or relatives in Australia to help them; by guaranteeing accommodation and employment, the Church acts as a good samaritan in many desperate cases of need.

More than 160 needy cases have been sponsored in Australia since this scheme began a year ago.

"For the work to continue, the member Churches of the council must take more responsibility for sponsorship," Miss Deasey stated.

EDUCATION

A resolution passed by the meeting warmly commended the efforts being made by State Governments to extend public education to the children of every class in the community by multiplying rural, secondary

and technical schools, and by the provision of wireless and postal services.

The Churches called on the Federal Government to consider the whole problem of education as a national enterprise of the first magnitude, and to take the necessary steps without interfering with State responsibilities to impress this fact on every citizen in the Commonwealth.

Special mention was made of the great numbers of ministers, clergy and voluntary teachers who give religious instruction in the State schools—sometimes taking as many as ten classes a week throughout the year.

(Continued on page 12)

CONTEMPORARY CHURCH ARCHITECTURE



A new English church and hall, All Saints', Darlaston, Diocese of Stafford, designed on modern lines. Much interest in contemporary architecture for church buildings has been aroused by the current exhibition in Sydney, "The Church in America."

ADMINISTRATION OF GIPPSLAND

The Vicar-General of Gippsland, the Venerable L. W. A. Benn, will act as Administrator of the Diocese of Gippsland from the beginning of April until the enthronement of the new bishop, probably towards the end of June.

The Right Reverend D. B. Blackwood, who has acted as Bishop-Administrator since his retirement, will carry on until the end of March.

PRINCESS AT CHURCH IN GRENADA

ANGELIC NEWS SERVICE
London, February 12

Princess Margaret attended a thanksgiving service at St. George's Church, Grenada, in the Windward Islands, on February 6.

The Bishop of the Windward Islands, the Right Reverend R. N. Shaply, welcomed her to the crowded church with its red roof and yellow walls and flag of St. George flying from its tiny tower.

FACT AND FANCY

Circulation Department news: We gained another eight subscribers last week from America! Did you know that copies of this paper go each week, among other places, to Canada and the U.S.A., France, Spain, Ireland (both Irelands), Italy, Gibraltar, Germany, Switzerland, Japan, China, Indonesia, Ceylon, India, Pakistan, Panama, and a few other places which I'll save up for another occasion? Our subscribers include twenty members of the Federal Parliament, including three Ministers, a Cabinet Minister and two Under-Secretaries in the House of Commons. The politicians, incidentally, are all paid up in advance save one.

There was a certain feeling of satisfaction in the office last week when the editor was able to tell the Archbishop of Perth and the Bishop of Kalgoorlie, who both called to see us, that circulation in the West continued steadily to rise.

There was no such cheerful news for the Bishop of Adelaide, in whose diocese our circulation remains just staid; but this was tempered by the fact that it continues to rise in Brisbane, whose archbishop accompanied Bishop Robin.

Mrs. K. Bright-Parker, over from Melbourne for the A.E.M. meetings, was even more welcome than usual: this time she brought with her lunch to feed the editor, herself and another member of the staff.

We usually see the Bishop of Tasmania about the time of the annual A.E.M. meeting; but this time he is about to leave for England with Mrs. Cranswick, and we were glad to see Miss Dorothea Henslowe, former A.E.M. State secretary in Hobart, instead.

The Reverend L. G. Ball, who has been moving between Victoria and a northern State during the past year, and who is keen to found a Christian Co-operative movement, dropped in en route to New Zealand.

—THE APPRENTICE.

BISHOP COOPER LEAVES KOREA

ANGELIC NEWS SERVICE

London, February 14

The former Bishop in Korea, the Right Reverend Cecil Cooper, is expected to arrive on board the *Dunera* at Southampton on February 22.

He is travelling on this troopship of the British India Line, as a guest of the Army authorities.

DIOCESE HONOURS GENERAL MACARTHUR AT LOS ANGELES

THE "LIVING CHURCH" SERVICE

Milwaukee, U.S.A., February 14

General Douglas MacArthur received an "Award of Extraordinary Merit" at the convention of the Diocese of Los Angeles which was held on January 26 and 27.

After being presented by the Bishop of Los Angeles, the Right Reverend F. I. Bloy, with the award honouring him as a Christian statesman and soldier, he addressed the convention, speaking on the spiritual regeneration of the Japanese people under his leadership.

"Much of my life," he said,

"has been dedicated to the profession of arms. Much of my experience has been in the practice of the art of war.

"For such a one it is a rare privilege, indeed, when an occasion arises permitting construction rather than destruction, to build, not to destroy."

This was the opportunity he saw in the field of religion

when American soldiers entered Japan, General MacArthur said.

General MacArthur said the occupation forces found Japan in a state of "universal and absolute" collapse.

The occupation began, he said, in a social and spiritual vacuum in which Christianity, an accidental importation, ran a poor third to the native Shinto faith and the Asiatic Buddhism.

"I, therefore, felt that it became my duty as a soldier of God to attempt to restore and revive religion in Japan to fill this moral vacuum.

"Should I, with my full military power, arbitrarily decree the adoption of the Christian faith as a national religion?

"Their utter helplessness, their dire necessity, borne of complete disaster and dependence, would have perhaps forced an outward compliance, but it would have been only a fictitious and superficial sham, and would surely have defeated the very purpose I had in mind.

"The solution I adopted I believe you would have approved.

"It was to befriend all religions, to permit complete freedom of religious worship as individuals might choose, to free all creeds, Shinto, Buddhist, and Christian from any government control, to stop all proselytising of the church by national subsidy.

"No slave passing to freedom ever exceeded their buoyant reaction.

"The religious vacuum disappeared, and because I was Christian, and had acted so, it aroused among the Shintoists and Buddhists a great curiosity of the religion which had dictated my decision."

CANON FINNIS TO RETIRE NEXT MONTH

FROM OUR OWN CORRESPONDENT

Adelaide, February 14
Canon H. P. Finnis, who has been Bishop's Vicar at St. Peter's Cathedral, Adelaide, for twenty-eight years, has decided to retire, "because of his advancing years," on March 31. He will be 72

ROOF REPAIR MAY COST £20,000

FROM OUR OWN CORRESPONDENT

Perth, February 14

The roof of St. George's Cathedral, Perth, was in a shocking state. The Dean of Perth, the Very Reverend John Bell, said last week.

He appealed for free-of-interest loans to repair it.

Water had been seeping into the walls for years, he said, and was damaging the structure.

There were several holes in the roof and they leaked badly. Slaters had started to peel off.

The dean said that he was launching the appeal to repair the roof before the rain started.

He asked those who valued the cathedral to lend him the money for about two years.

The dean said that he had no way of knowing what the cost of repairs would be until the slates had been stripped and the damage inspected, but it could be anything up to £20,000.

The Diocesan Council has given £1,000 from its Synod Fund towards the cost.

Canon Finnis, who is a Master of Arts and a Bachelor of Music, was ordained deacon in St. Paul's Cathedral, Melbourne, in 1907, and priest in the following year. He resigned as Rector of St.



—Adelaide Sunday Advertiser—picture and block.
Canon H. P. Finnis.

John's, Halifax Street, Adelaide, to take over the post of Bishop's Vicar at St. Peter's Cathedral in December, 1927.

He was appointed organist and choirmaster in May, 1936. The three posts will be vacated.

Canon Finnis, who for many years has been Australian representative of the Royal School of Church Music, has composed hymns, descants, anthems, and voluntaries, one of which he wrote and played especially for the occasion of the visit of Her Majesty the Queen for St. Peter's Cathedral last March.

He is pleased that before his retirement he was able to see his choir of 20 boys and 12 men taking part in the Four Choirs' Festival in Melbourne last year.

He said that the aim of the Cathedral's choirmasters had been to reach the standard of an English cathedral choir both in the choice of music and its presentation.

Canon Finnis, who for some years was Chaplain to St. Mark's College, University of Adelaide, has been on the Council of the college since its inception in 1925.

CATHEDRAL IN DANGER

ROOF MAY COLLAPSE

GLOUCESTER FEARS

ANGLICAN NEWS SERVICE

London, February 14
A warning that there is a danger of the roof of Gloucester Cathedral collapsing, unless urgent work is done, was given on February 9 by the dean, the Very Reverend S. J. A. Evans.

Damage by death watch beetle, wood rot in the timber, and decay in the masonry have resulted in many weak points in the roof structure.

Collapse would also bring down the medieval ceilings of the choir, transept, and cloisters. The ceilings cover more than an acre.

The dean was announcing that the Gloucester Cathedral Appeal Fund has been raised from £100,000 to £150,000 because of greatly increased building costs.

He said that they were faced with an enormous burden of repair. The most serious feature was that so much needed doing at once.

PRIORITY PROBLEM

"It is impossible to plan priorities with any confidence. While we work on the cloister roof, we may have to drop everything and rush to the rescue of the choir roof or the transept," said the dean.

If the roofs collapsed "we should be left with the insecure shell of the most beautiful and most treasured building in Gloucestershire."

They still had a great variety of stonework to repair, the north transept to remake, and, most serious of all, the roof of the choir to repair.

"Here," he said, "some of the great trusses, each weighing several tons, are actually touching the crown of the stone vault and are a continual anxiety to us."

"They are carefully checked with glass tell-tales designed to shatter at the slightest movement and are under constant observation."

The dean said it was estimated that the cathedral was visited by at least 60,000 people every year.

NEW CHALLENGE IN THE ARCTIC

ANGLICAN NEWS SERVICE

London, February 14
The first annual meeting of the Fellowship of the Arctic took place here on February 5.

The principal speaker was Mrs. John Turner, widow of Canon Turner, who lost his life on Baffin Island.

Mrs. Turner said that priests, teachers and nurses are urgently needed in the Diocese of the Arctic.

The latest airline from Northern Europe to San Francisco will take passengers through the Arctic Circle, just missing the North Pole.

If the venture is successful the Canadian Arctic is bound to be affected by development.

Already, commercial enterprises, especially mining and fur trading, are established in the region.

Now it is expected that many more people will settle there, and the Church will have to minister to them as well as to the Eskimos.

Over a hundred years ago the Church Missionary Society sent men to the Eskimos, but even now many of them have only one visit a year from a missionary.

The cathedral is at Aklavik, and this city may be moved to a site eighty miles away. It is possible that a new church will have to be built.

CHURCHES ON NEW ESTATES

BIRMINGHAM APPEAL

ANGLICAN NEWS SERVICE

London, February 14
Faced with what is almost a "missionary task" in the great housing estates rising on the outskirts of the city, the Diocese of Birmingham will make in this, its jubilee year, its biggest appeal for funds.

The sum will be "some hundreds of thousands of pounds." The largest amount previously appealed for was £105,000, in 1934.

The diocese now holds 13 sites. Some are occupied by temporary buildings in use for both services and social events, and on one a permanent building is rising.

Negotiations are in progress for 10 more sites.

For the new areas the diocese requires 13 churches, 13 dual-purpose halls, 11 vicarages, 11 clergy houses and three halls.

The diocesan authorities, feeling that effective church life requires dignified, permanent buildings, have set their faces against the "tin tabernacles" associated with the period between the wars.

The laity, it seems, are quick to appreciate the difference, and cases are mentioned of young couples from new areas served by temporary churches who have gone elsewhere to be married "in a proper church."

At Shard End, an estate of 12,000 people, it is hoped to open in September the first single parish church—as distinct from dual-purpose building—which the diocese has built since 1938.

It is costing £47,000. Here the church and church hall are set at an angle to each other, and joined by a short cloister surmounted by a tower which, thanks to the civic authorities' co-operation, is the main feature of the estate.

REPLY TO REPORT ON M.R.A.

ANGLICAN NEWS SERVICE

London, February 14
Five delegates to the recent international meeting held in London by the Moral Re-orientation movement issued on February 6 a statement in reply to the report on the movement by the social and industrial council of the Church Assembly.

The five delegates, who include three European bishops, express "astonishment that this report seems to be principally interested in negative criticism and does not reveal any real understanding of the deep Christian inspiration that Moral Reorientation has obviously brought to individuals, Churches, and nations."

"For the sake of the whole of Christendom," the statement goes on, "we hope that our Churches will not once more, as so many times in the past, make themselves guilty of excluding themselves from the new and life-giving streams of God's Holy Spirit."

The statement is signed by Arvid Runestam, Bishop of Karlstad, Sweden; Bengt Jonzon, Bishop of Lulea, Sweden; Paul Brodersen, Dean of Copenhagen; Ruben Swedberg, member of Parliament, president of the Swedish Baptist Union; and Heinrich Rendtorff, Bishop, Professor of the New Testament, University of Kiel.

ISLAND LIGHTHOUSE

ANGLICAN NEWS SERVICE

London, February 14
The Bishop of Truro, who flew to the Isles of Scilly on February 8 to confirm Mr. K. C. Chapman, aged 23, lighthouse keeper in Round Island lighthouse, was unable to reach the lighthouse by boat because of rough seas.

DR. GARBETT

G.C.V.O.

80th BIRTHDAY HONOUR

ANGLICAN NEWS SERVICE

London, February 14
The Queen has appointed the Archbishop of York, the Most Reverend Cyril Garbett, who celebrated his eightieth birthday yesterday, to be a Knight Grand Cross of the Royal Victorian Order.

Knight Grand Cross is the highest of the five classes of the Royal Victorian Order, which was instituted by Queen Victoria in 1896 for awards to people "who, having rendered extraordinary, or important, or personal service to the Sovereign, merit royal favour."

The Archbishop of Canterbury was made G.C.V.O. in the Coronation Honours of 1953.

The late Archbishop Lang of Lambeth was so distinguished in the Coronation Honours of 1937, and the late Archbishop Davidson was also honoured.

QUEEN'S MESSAGE

Among the many birthday messages received by Dr. Garbett yesterday was a telegram from the Queen conveying her good wishes and those of the Duke of Edinburgh.

The Princess Royal, the Archbishop of Canterbury, the Prime Minister, and the Cardinal Archbishop of Westminster also sent their congratulations.

During the day Dr. Garbett preached three times in villages around York, travelling more than 50 miles. There were large congregations in each case.

At Stillington, when asked why he had chosen three country parishes for his birthday visitation, Dr. Garbett replied: "I was reared in a country parish and I knew that there I should find true reverence and peace."

At Saxton the congregation lined the footpath to greet Dr. Garbett when he left, and some people called out, "Happy Birthday." The archbishop answered: "Thank you, I am having a very happy birthday."

LESS SPENT ON GAMBLING

ANGLICAN NEWS SERVICE

London, February 14
In 1954 £550 million was spent on all forms of gambling, compared with £602 million the previous year, states the annual review of the Churches' Committee on Gambling, published on February 9.

Gambling on horse-racing, greyhound racing and "other forms (fun fairs, etc)" was less than in the previous year, it is estimated, but there was a rise in the football pools turnover from £70 million to £74 million.

Money spent on horse-racing fell from £400 million to £350 million, it is stated, on greyhound racing from £125 million to £120 million, and on "other forms" from £7 million to £6 million.

The general secretary of the committee, the Reverend J. Clark Gibson, commenting on the figures, says that the increase in the receipts of football pools represented a rise of 6.2 per cent.

Two factors may be noted: first, the monopoly threat of this unwieldy industry—whereas in 1948 360 pools promoters were paying duty under the new tax, in 1954 the number is mainly restricted to some eight or 10 large pools organisations, with 87 per cent. of the total business in the hands of three firms.

On the other hand, the pools punters are blissfully unaffected by the fact that 50 per cent. of their stakes are taken in tax, expenses, and promoters' fees before any prizes are doled out—a fact to which attention has repeatedly been drawn by this committee in recent years.

OBITUARY

DR. JOHN MOTT

We record with regret the death on February 1 at Orlando, Florida, U.S.A., of Dr. John Mott at the age of 89.

Dr. Mott was honorary life president of the World's Alliance of the Y.M.C.A. and formerly general secretary of the Y.M.C.A.'s International Committee.

Through his efforts as chairman of the International Missionary Council, a position which he held for 32 years until his retirement in 1942, National Christian Councils, representing the different Christian Churches, were formed throughout the whole missionary field. In 1946 he shared the award of the Nobel Peace Prize.

Dr. Mott was actively associated with the formation of the World Council of Churches from the time he presided over the World Missionary Conference in Edinburgh in 1910, when there were fewer than twenty members of the younger Churches present.

When, in 1928, he again presided at the great Jerusalem meeting of the International Missionary Council (formed in 1921) half of the delegates were nationals of China, Japan, India, Africa and elsewhere.

When, in 1942, he became honorary president of the International Missionary Council, Archbishop Lang wrote to him: "Truly in a fuller sense than John Wesley's, the world has been your parish." Dr. William Temple also paid tribute to the inspiration Mott had been to the whole ecumenical movement.

When the World Council of Churches was finally inaugurated in Amsterdam in 1948, Dr. Mott was elected an honorary president. He was present at the assembly in Evanston in August last year.

BISHOP F. S. HOLLIS

We record with regret the death on February 4 at Leicester, England, of the Right Reverend Francis Septimus Hollis, Assistant Bishop of Leicester and formerly Bishop of Labuan and Sarawak. He was 70.

From 1916 to 1923 he was assistant priest at St. Thomas' Cathedral, Kuching, Sarawak, and from 1923 to 1928 priest-in-charge of the Land Dyak Mission, Quop and Tai.

He was then appointed principal of St. Thomas' School, Kuching, a position which he held until 1938.

In 1934 he was made Archdeacon of Sarawak, and in June, 1938, he was consecrated Bishop of Labuan and Sarawak.

When the Japanese overran Borneo in the 1939-45 War he was interned at Kuching. He was released in 1945, but in 1948 he had to resign his see owing to a disease of the eyes which made his remaining in a tropical country dangerous.

Upon his return to England he became Vicar of Stanford with Swinford, Leicestershire and in 1949 he was appointed Assistant Bishop of Leicester and an honorary canon of Leicester Cathedral.

FROM CHESTER TO CAPE TOWN

ANGLICAN NEWS SERVICE

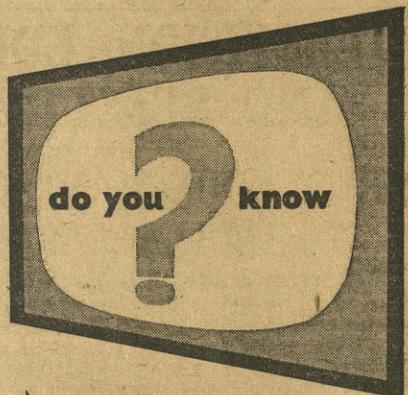
London, February 14
A seven-hundred-year-old stone, which was once part of Chester Cathedral, was shipped to South Africa, to be incorporated in the structure of the new Cape Town Cathedral, last week.

The decision to send the stone to South Africa, to form a permanent link between the two cathedrals came after the recent appointment of the Very Reverend M. Gibbs as Dean of Chester, after more than twenty-five years' work in South Africa.

He was formerly Dean of Cape Town Cathedral. The stone will form part of the south transept, which is under construction.

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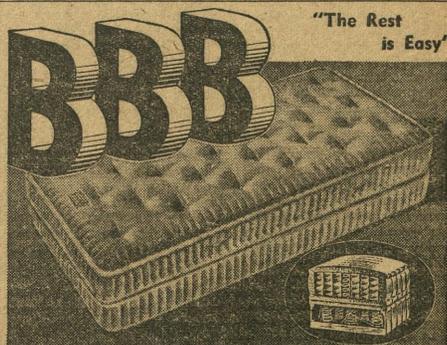
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YOUTH WORK WITH THE WORLD COUNCIL

NEW CONSTITUTION APPROVED

FROM OUR OWN CORRESPONDENT

The report of the Youth Department committee was presented by its chairman, Mr. Douglas Dargaville, to the annual meeting of the Australian Council for the World Council of Churches, held at "Gibbulla," Menangle, N.S.W., from February 5 to 11.

He pointed out that the Department had two functions. It was set up to co-ordinate the existing activities of the various Church youth departments, and to promote new projects of an ecumenical nature between the member Churches of the Australian Council.

The first task was seen to be difficult due to the fact that little Church youth work is centred on an Australian level, and so efforts have been made to establish State committees as the best means of co-operation.

New projects had been undertaken in conjunction with the Evanston Assembly of the World Council of Churches, held in the U.S.A. last year, where the department was represented by four youth consultants, Miss B. Welch and Mr. G. Charlesworth, of the Methodist Church, Miss S. Sandral, of the Presbyterian Church, and Mr. L. Williams, of the Society of Friends. These young people were now relating their experiences to the Church in Australia.

The question of local ecumenical youth groups had been discussed, and programme material was being produced for them. This was being supplemented by publications from the main headquarters in Geneva, which were being circulated in this country.

Mr. Dargaville stressed the fact that most of the ecumenical youth work had been done in conjunction with the Australian Council of Christian Education, the Student Christian Movement, the Y.M.C.A., and the Y.W.C.A., as the Australian Christian Youth Commission.

Together they had sponsored the visit of a Christian youth leader, Miss Coby Pangemanann, of Indonesia, who had spent a year training at Rolland House, Presbyterian Deaconess Training College in Melbourne.

Miss Pangemanann was returning to Indonesia to become the full-time secretary of the Ecumenical Christian Youth Council of Indonesia.

The Australian Christian Youth Commission was also planning a second Australian Conference of Christian Youth in January, 1956.

A new constitution was presented, and approved, amalgamating the Youth Department Committee and the Australian Christian Youth Com-

WOMEN'S WORLD DAY OF PRAYER

On the first Friday in Lent, February 25, this world-wide day will be observed.

At the city meeting in Melbourne, to be held in the Assembly Hall, Collins Street, Lady Brooks, wife of Victoria's Governor, will be present, as is her custom, at 2.30 p.m.

Mrs. Selleck, wife of the Lord Mayor, will also be present with other leading citizens.

The A.B.C. will broadcast portion of this service on 3LO from 3.30 to 4 p.m.

The Daily Devotional at 10 a.m. will also observe the day. Throughout the length and breadth of the land preparations are complete for Australia's share in the World Day of Prayer.

It is earnestly desired that Anglican women will join in the services in all parts of the Commonwealth.

TOWNSVILLE ORDINATION

CHINESE MADE PRIEST

FROM OUR OWN CORRESPONDENT
Townsville, February 14

The Bishop of North Queensland ordained three deacons and one priest in the Cathedral Church of S. James on Sunday, February 6.

This was the largest number of ordinands on one occasion for many years in this diocese.

Herbert Mosham, who for some time worked as accountant at Yarrabah Mission before being trained for the Sacred Ministry at S. Francis' College, Brisbane; John Ashley, educated at Halesbury, Worcester College, Oxford, and Lincoln Theological College, England, who had arrived in Australia only a week or so previously; and David Williams, until recently the president of the Anglican Society in the University of Sydney, were made deacons.

The Reverend George Tung Yep, who has served during the last year as deacon in the Parish of All Saints, Ayr, was ordained to the priesthood. He is now the only Chinese priest serving in the Anglican Church in Australia.

In the congregation were Mr. Will Bingham and his wife. Mr. Bingham met the bishop recently in San Francisco, and was accepted as an ordinand. He has made the long journey from America at his own expense, and will shortly enter S. Francis' College to be trained.

The occasional sermon was preached by the Reverend B. S. Kugelman, who stressed the essential nature of the apostolic ministry as witnessed by the Scriptures, the early Fathers of the Church, and the formularies of the Anglican Church. The bishop celebrated at the Eucharist, and was assisted by the Reverend D. Stuart-Fox, who was deacon, and the Reverend B. S. Kugelman, who was sub-deacon.

The Reverend Edward Dams who has conducted the retreat, acted as chaplain to the candidates. They were presented by the Archdeacon in Townsville, the Venerable W. P. Hohenhouse.

MANY PRESENT

A capacity congregation assisted with their presence and prayers at the service, which was inspiring in its simple beauty and the rich dignity of its ceremonial. In spite of this being the wet season in the north, the weather was kind on this day. The rain held off, and it was very much cooler than is usual. During the week before the ordination, all the incumbents and brothers-in-charge of the diocese had met at the summons of the bishop to confer on the subject of the great financial campaign, which will be a feature of 1955 in North Queensland.

It is hoped that the intensive work which was done by the clergy assembled at this time will show fruits not only in good financial returns from the campaign, but, more important, in a new conception of Christian giving.

The conference also gave the clergy an opportunity of hearing from the bishop his impressions of the American and British Churches, and, in particular, of the three congresses he attended at Chicago, Minneapolis and Evanston.

The Governor of New South Wales, Lieutenant-General Sir John Northcott will set the foundation stone of the new buildings at the Tamworth Church of England Girls' School on February 26 at 11 a.m.

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

W.A. CLERGY GO TO SCHOOL

LECTURES AND DISCUSSIONS

FROM OUR OWN CORRESPONDENT
Perth, February 12

A surprise visit by Canon James Benson to the annual Clergy Refresher School of the Province of Western Australia supplemented the excellent appraisal of the Melanesian situation given by the Reverend David Hoey, just returned from Gaudalcanal.

Twenty-five clergy attended what proved to be one of the most satisfying of the series.

In the three days' school the scholarship of Archdeacon A. C. H. Lerpiniere combined with his keen discernment of the modern situation to make the studies of I Peter an invaluable feature.

The Bishop of Kalgoorlie, who bore the heaviest portion of the programme, has that keen sense of humour which retains interest.

His talks on the recent American religious conferences helped each of us to check our own evaluation and also reveal the solid contribution of the American Episcopalians.

One of the outstanding contributions came from a layman, the lecturer in Classics and Ancient History at the University of Western Australia, Professor M. N. Austin.

In a paper on "The Study of the Gospels" he revealed some of the latest results of New Testament scholarship with a lucidity which made the subsequent discussion a relevant extension of the paper.

MEMORIAL TO PRIEST

FROM A SPECIAL CORRESPONDENT
Beechworth, Vic., Feb. 7

The memory of the late Reverend A. B. A. Brown, Rector of Christ Church from 1940 until 1952, was honoured on February 6 at the unveiling and dedication of a stained glass window installed in the church.

Mr. Brown died at Beechworth on November 3, 1952. His father, the late Dr. Francis Brown, was a direct descendant of John Wesley, and his grandfather was a priest of the Church of England, as were members of the family for several generations before.

The window depicts the figure of S. John holding a chalice and a copy of the Scriptures. In the background is the city of Jerusalem and below are the words from S. John's first Epistle: "The Blood of Jesus Christ His Son cleanseth us."

The dedication service, which was largely attended, was conducted by the rector, the Reverend R. H. Ford, and the window was unveiled and dedicated by the Bishop of Wangaratta, the Right Reverend T. M. Armour, who also preached the occasional sermon.

Father Brown, said Bishop Armour, was a faithful servant who laboured in many parishes. He came from stock which abounded with preachers and poets.

A.I.F. MAN JOINS BIBLE SOCIETY

The New South Wales Bible Society has appointed Mr. Ernest Taylor as its representative for the North Coast and Tablelands, and also for greater Newcastle.

Mr. Taylor served with the A.I.F. in New Guinea, Morotai and Borneo. An installation service will be held in S. Stephen's Church, Newcastle, on Friday, February 25, at 8 p.m.

The Vice-President of the N.S.W. Auxiliary, the Reverend B. T. Butcher, will conduct the service.

The Commonwealth Secretary of the Society, the Reverend H. M. Arrowsmith, will preach the occasional sermon on "New Guinea—the land of opportunity."

MISSIONARIES FAREWELLED

"TANGANYIKA EVENING" IN MELBOURNE

FROM A SPECIAL CORRESPONDENT
Melbourne, February 8

About 300 people attended a "Tanganyika Evening" held by the Church Missionary Society in the Chapter House, Melbourne, on February 8.

The gathering welcomed Canon C. D. Maling and Mrs. Maling, and the Reverend E. H. Arblaster, who recently returned from Tanganyika on furlough. It farewelled the Reverend G. A. Pearson and Mrs. Pearson, Miss Jean Guy and Miss Joan Rice, who are going to Tanganyika.

Canon Maling gave a vivid account of the problems and difficulties which face the Church in Tanganyika, and of the way in which the Grace of God is being manifested in the lives of the people.

He stressed the wonderful ministry being carried on at Dodoma by the African assistant bishop-designate, the Reverend Yohana Omari.

Mr. Arblaster gave a commentary as coloured slides of Tanganyika were screened.

Miss Guy is an accountant who is going to serve in the office in Dodoma. Miss Rice will work in the bookshop there.

Both of these young recruits gave a brief testimony of the way God had led them.

Mr. and Mrs. Pearson are returning to the field after furlough. Mr. Pearson gave a missionary challenge, especially addressed to the large number of young people present.

God was still giving us time to send out missionaries and He was still calling for workers for the mission field, he said.

The C.M.S. League of Youth members present sang, first in English and then in Swahili, the chorus so popular and widely sung in the Revival Movement in East Africa, "Glory to the Lamb."

The charge to the outgoing missionaries was given by the Reverend L. L. Morris.

CHURCHWOMEN'S CONFERENCE

FROM OUR OWN CORRESPONDENT
Goulburn, February 11

Over 200 women attended the second regional conference held by the Churchwomen's Diocesan Council at Gunning, on February 9. Members from the parishes of Canberra, Goulburn, Gunning, Crookwell, Binda, Taralga, Yass, Braidwood and Bungendore attended.

The speakers were the Reverend F. W. Coaldrake, who told of the A.B.M. work in Japan and the Diocesan Youth Secretary, Miss Helen Dewhurst.

The president of the council, Mrs. D. A. Garnsey, and the secretary, Mrs. Hoad, outlined plans for women's work in the diocese for this coming year. The conference was chaired by Mrs. E. Boddington, the wife of the Rector of Gunning, who welcomed Mrs. E. H. Burgmann and Mrs. K. J. Clements to the meeting. Sister Agnes Mary of S. Margaret's Hostel, Goulburn, was also welcomed.

The conference opened with Holy Communion in S. Edmund's Church, celebrated by the Reverend B. Boddington, assisted by Mr. Coaldrake.

The conference agreed to the proposal to support a woman evangelist in Malaya to work among the new villages, as a special project for the Churchwomen's Unions of the diocese.

It was also decided to assist S. Christopher's College in Melbourne, and possibly establish a scholarship for a student.

A woman's meeting during synod in Goulburn at the end of April was also planned.

The next regional conference will be held at Yass late in September.

SINGAPORE NEWS

Singapore, February 11

Last Tuesday the Reverend William R. Hogan was instituted into S. Hilda's Church by the Bishop of Singapore, the Right Reverend H. W. Baines.

He was inducted by the archdeacon, the Venerable Robin Woods, who returned from long leave last month. The archdeacon's family will join him later in the year. Katong parishioners welcomed their new vicar at a tea party.

CONFERENCE

The Bishop of Singapore left yesterday morning for Hong Kong, where he will attend a conference of Anglican bishops of South-East Asia. He will be away for about a week.

In his latest letter to the diocese, the bishop says that the reduction in the subsidy paid by the diocese to parochial funds during the last two years is most encouraging. In 1952 the figure was 71,000 dollars, in 1953 40,000 dollars, and in 1954 21,000 dollars. A further reduction during 1955 is expected.

It was a sign of the tremendous effort made by Anglicans all over the country. It brought the Church nearer to being able to meet some of the many demands made upon it, he writes.

The current expenses of the Church where the parishioners worshipped, which would include a proportion of the expenses of the diocese, ought to be made by regular contributions and subscriptions. Special efforts ought to be reserved for special needs.

FELLOWSHIP

The S. Andrew's Cathedral Youth Fellowship will stage the morality play "Everyman" in modern dress during Easter. This will be another effort to raise sufficient funds to send a large contingent to the August Youth Camp, to be held in August in Penang.

SCHOOLS

S. Andrew's House, the boarding department of the large Singapore Anglican school, S. Andrew's School, is being rebuilt. At the end of the year, the ever-popular Canon Adams will be retiring from the post of Principal of S. Andrew's School. The vacant post is being advertised in Britain, Australia and Malaya.

The Principal of the Anglican Girls' School in Kuala Lumpur, Miss Florence Carpenter, has gone on leave.

The Principal of S. Margaret's, Singapore, Miss Nora Inge, is leaving soon for a vacation in England.

The Principal of S. Gabriel's, K.L., the Reverend E. Curie, is now back in harness.

Australia may soon get a popular priest from Singapore. He is the Reverend J. Meakin, who has put in three years' hard work as Port Chaplain in Singapore.

Padre Meakin and his wife are well liked not only among the maritime community, but also among all Singapore Anglicans. He has visited ships, made friends with officers and sailors, arranged games and outings, and he has helped at the services at S. Andrew's Cathedral.

A young unmarried priest from Australia has volunteered to help in the work among English-speaking Asians in the Parish of Selangor.

MRS. CECIL WILSON

FROM OUR OWN CORRESPONDENT
Adelaide, February 8

Mrs. Cecil Wilson, widow of the late Bishop Wilson of Bunbury and Melanesia, and daughter of the late Archbishop Julius of New Zealand, passed through Adelaide on Sunday last on her way to Melbourne and her home in Napier, New Zealand.

She has been visiting three of her children in West Australia.

Mrs. Wilson spent her time in Adelaide with the Reverend R. P. A. and Mrs. Hewgill at Walkerville. She attended Holy Communion at S. Andrew's, Walkerville, where her late husband was for some years rector.

THE ANGLICAN

Incorporating The Church Standard

FRIDAY FEBRUARY 18 1955

LENT AND THE CLIMATE

There is one specially attractive feature about the approach of SIR WILLIAM SLIM to his high office: his occasional and vigorous comments upon the Australian outlook and character. Last week His Excellency is reported to have made a statement the metaphorical significance of which is indisputable, and the importance of which should not be overlooked at this season in the Church's year. "Lying on Bondi Beach with a blonde alongside will not help the nation's advancement!" he said. This racy observation contains a profound reference.

The Climate! How many of our habits and our failings have been put down to the climate! We are a workshy people. We prefer the out-of-doors, and at times we are very successful on the playing fields of life, if only we take the trouble to concentrate and train! For the very climate which provides the opportunities is also enervating and a handicap. We are lazy in speech, do not open our lips. Our vowels are flattened. That acute observer of the Australian scene, the late HECTOR WINNING, attributes even our manner of speech to the climate. And our social reformers have never ceased to blame the climate in a measure at least for our extravagant drinking habits — though possibly no complaint would be made were it not that "drinking" means to so many Australians "strong" drink.

Are we, then, just puppets who dance to the pull of the sunshine? There are determinists who put down all our character fashioning to the environment—economic, political, climatic. What a poor crowd we must be if this is true, that we are so much the slaves of a glorious climate that we cannot work well, cannot be temperate, cannot speak properly our noble mother tongue, that we are become superficial materialists without a religion.

Even Lent comes for us in the wrong half of the year, just when the climate is at its worst, and the discipline of this age-long forty days is hard indeed to bear. But what an opportunity this offers to young Australia! Here is a chance to prove the gloomy prophets wrong, to give the lie to our detractors, to shew ourselves men, not scantily clothed brown skinned serfs of the sun. Lent is our chance, by God's grace, to shew ourselves masters of our lovely environment, capable of taking from it health, joy and vigour. Lent is our chance, despite the heat and humidity, to shew the power of mind over matter, to shew that we can work, that we can discipline our minds, that we can control our emotions, and that we are not children tossed to and fro by the call of the waves, the song of the crooner, week-end pleasures or cocktail parties.

Let us have a rule of life this Lent wherein we shew mastery over environment; indeed, mastery over ourselves. Such a rule of life as this that follows might well be a new beginning for many of us—

First, I dedicate to God a time for worship every Sunday, and a time for prayer each day.

Second, I promise to read my Bible daily and some other book of spiritual aid, that I may think on "things that are excellent".

Third, I shall spend my money not just on myself and my own pleasures, but give it to spread Christ's Kingdom in the Southern Seas, and in South-East Asia, and in helping Refugees.

Finally, God helping me, I shall win control over climate and over self, by forgetting self in others.

For never was there a truer saying than this, He that loseth his life shall save it.

HOSPITAL WARD DEDICATED

FROM OUR OWN CORRESPONDENT

Hobart, February 14

The Bishop of Tasmania, the Right Reverend Dr. G. F. Cranwick, on Saturday dedicated and opened the first children's ward at S. Luke's Hospital, Launceston.

S. Luke's is run by the Church.

The ward was built at a cost of about £1000, and furnished by members of the S. Aidan's auxiliary of S. Luke's Hospital.

Speaking at the ceremony, the bishop said that the ward would be a great comfort to parents, and would also facilitate nursing of young patients.

The ward, consisting of three beds and four cots, is attractively furnished in pastel tones, with juvenile patterns for screens, curtains and cushions.

NEGROES ELECTED FOR CONVENTION

THE "LIVING CHURCH" SERVICE

Milwaukee, February 8

At least three southern dioceses have elected Negroes as alternatives to the 1955 General Convention at Honolulu in September.

The three men elected are all presidents of schools.

Two of the dioceses, Alabama and Texas, elected Negroes for the first time.

They are the president of Tuskegee Institute, Dr. Luther H. Foster, Jr., and the president of Texas South University, Dr. F. O'Hara Lanier.

The president of Okolona Junior College, W. Milam Davis, was elected as an alternate by the Diocese of Mississippi.

The diocese had elected him to the same position for the 1952 General Convention.



Vision in Canberra

Some illuminating and disturbing evidence about the haphazard growth of Canberra is emerging from the evidence being given to the Senate select committee, which is inquiring into the development of the national capital.

Two architects were particularly caustic. One trenchantly criticised the fear of the Treasury and particularly of the Auditor-General which, in his words, "frustrates vision" in the planning of worthy public buildings in Canberra.

The other architect condemned the system of annual budgeting for public buildings instead of budgeting according to projects. He said departments felt they had to spend all funds available each financial year, although these might not correspond with the rate of spending which projects required.

Surely it is time to ensure the development of Canberra according to an orderly programme, not subject to the fits and starts imposed by annual votes. One does not advocate the reckless throwing around of public money on grandiose schemes. But we should make certain that Canberra becomes a national centre of which we can be thoroughly proud. Its development should not be limited or altered at the whim of petty despots, bureaucratic or otherwise.

Might it not be a good idea to appoint trustees, charged with the responsibility of guiding that development and ensuring in particular that no departure is made without adequate cause?

I do not advocate the diminution of Parliament's general authority over the development of the national capital. But I feel that a panel of five or six trustees, with the arts strongly represented and perhaps with the Chief Justice of the High Court as ex officio chairman, might be the best custodians of Canberra's planning. If men of real talent and imagination are selected, Parliament should find little cause to interfere. But it should, of course, have the right to do so and even to change the trustees if necessary.

Canberra, I was surprised to read this week, is now Australia's fastest-growing city. It has a population of about 30,000, and in 10 or 12 years from now is expected to be larger than all Australian cities except the State capitals and Newcastle. The rapidity of its growth makes more urgent the need for vision in its development.

Education Trends

Are some Australian schools over-emphasising the academic to the detriment of the practical? From the tenor of a recent A.B.C. national forum, with four educationists as the debaters, one would suspect that that is happening, especially in secondary schools.

One speaker declared that many children leaving school at 16 do not know how to send a telegram or to get information from an encyclopaedia.

Perhaps those were extreme examples. But certainly it is important for children to develop at school the spirit of inquiry if they are to take their places satisfactorily in adult life.

Another tendency one speaker in the forum noted was "the appalling number" of secondary school children who are taking mathematics and science. In an atomic age one would think that such subjects had a severely practical application for later life. But apparently many of these science students do not take history, geography and social studies.

That does seem to be alarming, for those latter subjects have an obvious value as a background in adult life.

One would think that the secondary school stage of education is rather early for such marked specialisation as the dropping of subjects like history and geography—or even a modern language like French—to concentrate on science and mathematics.

All of this gives point to my bold declaration last week that education is properly a matter to be dealt with on a Federal basis. By such advocacy I do not want to see education stamped with dull uniformity. But I believe that Federal administration of it would impart a richer variety and permit the introduction of new methods on a wider scale. And teachers would be stimulated by the exchange of ideas with their fellows in other States.

Far and Wide

Perhaps you may have noticed that this column is inclined to beat the national drum on the slightest excuse. That is because I am inclined to think that we are too State-conscious in Australia. Not that I would belittle State pride. But it is proper that we should be Australians before we are New South Welshmen or Victorians, for example.

Our newspapers, particularly in the populous eastern States of the mainland, are to blame for encouraging this myopic view. They take very little note, except in sport, of events outside their own State.

How many people in Sydney, for instance, know through their newspapers that a general election will be held in Tasmania tomorrow? And if they have seen an odd reference or two to the subject how many could name more than one Tasmanian political figure—probably the Premier? And on what system is the Tasmanian Parliament elected? And who would be Premier if Labour were defeated? (You know, of course, that Labour is in power there?)

One aspect of the Australian Broadcasting Commission's programmes which seems to me to be of prime importance is their creation of a national consciousness.

This is done directly by the Australia-wide cover given by the news bulletins, but subtly and none the less effectively in other programmes, such, for

CLERGY NEWS

NANCARROW, The Reverend K. C., Vicar of Moe, Diocese of Gippsland, to be Assistant Secretary of the Church Missionary Society in Victoria. He will take up office there in March.

MAWSON, The Reverend Robert, Rector of Holy Trinity, Wollongabba, Diocese of Brisbane, to be Rector of St. Peter's, Gympie, in the same diocese as from the beginning of March.

BUNN, The Reverend George A., was licensed by the Bishop of Bunbury in S. Paul's Cathedral, Bunbury, on February 6, as Priest-in-Charge of the Diocese in succession to Canon H. H. Tassel.

BEYNON, The Reverend E. L., Vicar of Adlestone, Surrey, England, to be Priest-in-Charge of the Parochial District of Gnowangerup, Diocese of Bunbury.

BOXALL, Canon F. J., has resigned the charge of the Parish of Boyanup, Diocese of Bunbury, as from February 28. Canon Boxall, who will live in Bunbury, hopes to be able to help his brother priests as opportunity offers.

HARDING, Canon J. A., Rector of Belmont, Diocese of Perth, is returning to England in March.

SANDERSON, The Reverend W., Rector of Corrigin, Diocese of Perth, has resigned to return to England.

GILLMAN, The Reverend C. D., is acting as Locum Tenens at S. Mary's, West Perth, Diocese of Perth until the arrival from England of the Rev. rector, the Reverend A. Macdonald.

BROWN, The Reverend J. L., Rector of Gosnells, Diocese of Perth, will shortly be proceeding to England on leave. During his absence the Reverend R. D. Gibson will be in charge of the parish.

BALL, The Reverend L. G., of Melbourne, has left for New Zealand to study the work of the Riverside Community at Lower Moutere, near Nelson.

That does seem to be alarming, for those latter subjects have an obvious value as a background in adult life.

It is always to me a heartening reassurance of the widespread strength of the Church in this land to note that this programme loses nothing in robustness whether it comes from the far west of Queensland, from the delightful Dandenong Hills near Melbourne (as it did last Sunday) or from the pleasant Hobart suburb of Sandy Bay (as I believe it will next Sunday).

Sportsmen's Wives

The M.C.C., I thought, took a very understanding view in allowing the wives of several English cricketers to join their husbands in Australia for the concluding stage of the tour.

Englishmen who took part in the West Indies tour last year, who played cricket throughout the last English summer and who are now in Australia have had to miss a lot of home life, and such compensatory action as the M.C.C. has taken is to be commended.

Will the Australian Cricket Board of Control be equally considerate when our cricketers go to England next time?

Sport should not be such a grim affair that men's domestic lives should be sacrificed to it.

The tennis player, Mervyn Rose, felt so keenly on this issue that he decided not to be available for selection in the touring Davis Cup team because his wife would not be allowed to accompany him.

A happy compromise could surely be found in most cases of this sort — by allowing "cricket wives" to join the official party late in the tour and by allowing "tennis wives" to be at least in the same country as their touring husbands, even if it were felt desirable that the wives should not be with the official party.

Accent on Drink

After only a fortnight's trial it is too early to forecast the long-term outcome of the extension of hotel closing hours in New South Wales from 6 p.m. to 10 p.m.

But it is already clear that "civilised" drinking is not an unmixed blessing. The General Storekeepers' Association is complaining of loss of trade among its members; people living near beer gardens are complaining of the radio shrieking and community singing which are the cacophonous accompaniment to most evening drinking; and tough, masculine drinkers are complaining about being obliged to quaff their ale on the footpath because lounges and beer gardens are crowded out by family parties, with women predominant.

I don't argue that the old 6 p.m. "pig-swill" was a good thing. But it is obvious that 10 p.m. closing also has its ugly aspects.

During the referendum campaign, N.S.W. electors were invited to contemplate the quiet, homely aspect of the English "local," with its club-like atmosphere and games of darts.

So far, darts have been conspicuous by their absence from Sydney hotels, either because the bars at night are too crowded for dart throwing to be safe or because of a melancholy disposition among drinking Australians to bet on any sport.

The Church may well find its social work increased by the encouragement to greater drinking given by the extended hours in N.S.W. But until the "reform" has had a wider trial, it is difficult to tell whether tendencies now evident will be perpetuated. The pattern should be much clearer in a year's time.

—THE MAN IN THE STREET.

ONE MINUTE SERMON

THE EPISTLE FOR THE SUNDAY CALLED QUINQUAGESIMA

The Text

Though I speak with the tongues of men and of angels, and have not charity, I am become a sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, it profiteth me nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh not evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity.

The Message

How fitting as we near the season of Lent and the story of the love of Christ Jesus revealed in His temptation, ministry, suffering and death, we should read as our Epistle, S. Paul's "Hymn of Love," which has been called S. Paul's picture of Jesus Himself, in poetry.

No doubt the picture is called out from him by the contrast between the way the Corinthians use their great gifts and the way our Saviour used His. So he describes for us these facts:—

1. The uselessness of all other gifts without love (1-3).

2. The characteristics of love as seen in action (4-7).

3. The eternal duration of love (8-13).

You will find yourself tracing this division as you read. Speaking with tongues was the gift the Corinthians prized most of all. "Just noise," says S. Paul, "without love."

Prophecy and faith! Our Lord Himself had emphasised these. But the possessor of these, without love, is an empty shell. How beautiful are the characteristics of love—kindness, appreciation, joy in others' success, good manners, not given to hoarding grudges, forbearing, loving, hoping!

So rich is love in the quality of the Christ life that it will never perish, and in the final Kingdom of Christ, when faith and hope will still abide, love will abide as the greatest of them all.

How one could meditate on this chapter through Lent, taking the divisions for a fortnight each, and one short sentence every day.

BISHOP FOR HOUSE OF LORDS

ANGLICAN NEWS SERVICE

London, February 14

The vacancy in the House of Lords caused by the resignation of the Bishop of Chester will be filled by the Bishop of Manchester.

LETTERS TO THE EDITOR

The following letters to the Editor do not necessarily reflect our editorial policy. The Editor is always glad to accept for publication letters on important or controversial matters.

Letters should, if possible, be typed, and must be double spaced, brief and to the point. Preference is always given to correspondence to which the writers' names are appended for publication.

Paris of some of the following letters have been omitted.

CHRISTIAN UNITY

A SUGGESTION FROM A METHODIST

To THE EDITOR OF THE ANGLICAN

Sir,—How good it is that the Methodist organisers of the National Christian Youth Convention held recently had the co-operation of ministers and members of other Churches in its work. Co-operation in work and witness will help to re-awaken dormant Christians and to impress the unchurched.

Such witness is needed to-day in Australia where we have hardly begun to talk seriously among ourselves of re-union. Sharing in worship, too, is necessary. As a Methodist I should like to draw attention to the Covenant Service prepared and first used by John Wesley exactly 200 years ago. This service has become an annual part of the worship of the (ex-Anglican) Cathedral of Dornakal in the Church of South India.

Anglicans, on their side, have the treasures of The Book of Common Prayer and its 1928 Revision, together with other orders of service. In various ways I have been able to enter into this heritage; and I believe that Anglicans can further the coming of the Great Church by taking every occasion that presents itself to reveal to others the treasure they hold.

In my travels as a missionary deputation I have found places where Anglican priest and Methodist minister occasionally join in the saying of Morning and Evening Prayer. But when in one town I ventured to suggest this to the parish priest he declared it impossible because "it would be uncanonical," a statement whose inaccuracy he must since have recognised.

Moreover, how are others to learn the beauties of liturgical worship if in brotherly actions they are not shown them in shared action. And if it is known in any place that ministers are thus worshipping together what effect will that have on people round about?

Perhaps Anglicans can go even further. In 1951, 1952 and 1953 it was my privilege to attend the Annual Retreat of the Cambridge Brotherhood of the Ascension in Delhi. This is a small brotherhood of celibate priests of which C. F. Andrews was a member. To share in its retreat is to experience the heights of worship.

It is a silent retreat beginning at Compline on a Monday night and ending after Matins, Prime and Holy Communion on the following Friday morning. Each day the full daily Office is said, including the Lesser Hours, and the conductor gives a brief address each morning and evening.

Anglicans in Australia, as they revive the practice of making an annual retreat, could perhaps take along with them such non-Anglican ministers as would be able to enter into such worship.

I ask leave to quote two things said at the Anglican Congress by the Reverend Professor J. P. Hickenbotham:—

1. "We should treat Church relations as a matter of discipleship, not of diplomacy."

2. "When the parson and his congregation, and the parson and congregation of different churchmanship in the next parish, and the Methodist minister and his congregation down the road, and the Orthodox priest and his congregation across the way, are no longer content with occasional civilities; when they are giving time, trouble and imagination to get-

ting to know and understand each other, to praying and working together within the quite generous limits allowed by the strictest ecclesiastical rules, then and then only will Christian unity and Christian relations be seen as an issue which touches the real life of the Church rather than as principally an impersonal affair of constitutional or theological correctness."

Yours sincerely,
(The Reverend)
AUSTIN JAMES.

Ivanhoe, Victoria.

PENSIONS

To THE EDITOR OF THE ANGLICAN

Sir,—I am disappointed and somewhat concerned to find no letter in your current issue supporting that of Archdeacon James May and J. W. Bethune in your previous issue regarding pensions for politicians about pensions. Perhaps it is a little early!

I consider it is opportune and fair to ask our Parliament's representatives to face up to what is now clear to be an injustice to the aged, invalids and widows. Desiring to know the reason why the last budget did not make provisions for an increase in these pensions, I interviewed our representative this week and was told that the Government considered those on the borderline of eligibility should be considered.

I replied, "Maybe, but not at the expense of present pensioners." I was then told that the economy (!) of the country could not stand the extra millions. It would seem, therefore, that something should be done, and I sincerely hope the Southern States will follow Tasmania's example. I am planning to do what I can up here.

Perhaps I ought to state my own position. I have served continuously in the Ministry for over 40 years in the Rockhampton Diocese. I am now retired and augmenting my age pension by assisting at the cathedral, of which I am still a canon. My wife is not yet eligible for the aged pension, but receives 35/- per week.

We are under the circumstances expected to live on £5/5/- per week, plus what we may be able to earn. As I am over 72 years of age, this field is naturally limited. With the still rising costs of living, I am wondering how others not so fortunate as myself are faring.

I am, Sir,
ARTHUR A. FELLOWS,
Nth. Rockhampton,
Queensland.

"OPEN FORUM" AT HERBERTON

To THE EDITOR OF THE ANGLICAN

Sir,—In your issue of January 28 you printed an article on the Diocese of North Queensland's Youth Conference, held at Herberton.

You finished the article with a reference to the Open Forum which was held on the closing night. In this article you inferred that Roman Catholics, unbeknown to the others present, entered the hall with intent to disrupt the proceedings with premeditated questions. This accusation is entirely false.

Roman Catholics were present—four to be exact—but they came on the invitation of various members of the conference, who knew them well. They did ask questions—but only in defence of certain aspects of the Roman Catholic religion which we as Anglicans, cannot tolerate.

All the clergy present admired this minority for their courage to stand up in defence of their faith in a hall full of Anglicans.

I might further point out that every one present knew they were Roman Catholics and their presence and participation contributed to, rather than detracted from, the success of the evening. As leader of the Open Forum under discussion, I feel it is my duty to defend these Roman brethren by explaining the situation.

Yours faithfully,
DERMOT HOFFMAN,
Mount Garnet,
North Queensland.

A PERMANENT DIACONATE

To THE EDITOR OF THE ANGLICAN

Sir,—I feel qualified to comment on the office of a permanent deacon as I have experienced the services of the same man both as a lay helper and a permanent deacon.

The Reverend L. L. Nash has completely overlooked the value of the deacon's ordination service, in which the special gift of the Holy Ghost is given. To doubt the use of the office of a permanent deacon is to doubt the power of the Holy Ghost.

The Reverend C. F. Harris is a deacon attached to the Church of St. Stephen (the first deacon) at Adamstown. He is a working man, and some of my brother priests have told me of the way in which the Bishop of Newcastle's action in ordaining him was applauded by the men in some of the big industries. It is a wonderful witness to the laymen.

The value of Mr. Harris to this parish is far greater since his ordination than before.

Every Sunday he takes the deacon's part in the Solemn Eucharist. Mr. Harris enables me to do more work, by sharing the work of the parish in his spare time. In the name of the Church he has visited the sick in the hospital and in their homes, conducted funerals and baptised.

Yours faithfully,
W. E. WESTON,
The Rectory,
Adamstown, N.S.W.

To THE EDITOR OF THE ANGLICAN

Sir,—I am sorry "Suburban Reader" this week did not see fit to give his name, as I am always ready to learn more and would like to get in touch with him, as my knowledge only goes back to A.D. 180.

I had no intention of continuing a controversy in the over-worked columns of THE ANGLICAN, so I invite him to write to me.

THE ANGLICAN, on June 16, 1953, published an article of mine on the history of Bealers, but I know there are no more copies available, as I bought up all unsold copies two months later, but I may be able to find one for him.

My article was based on the research work of Bishops Wordsworth, Gore and Jacobs (the praise of whose learning is in all the Churches) and a large committee appointed for the purpose.

Yours faithfully,
H. W. ROGERS,
35 School Parade,
Marrickville,
N.S.W.

A BROTHERHOOD NEED

To THE EDITOR OF THE ANGLICAN

Sir,—May I be allowed to bring before my Brethren of the Clergy one of our needs. We are seeking the services of a priest to assist in our work here at Carrum Downs.

Besides acting as chaplain to the some 130 residents on the settlement and to the people of the surrounding district, he will be required to assist in the administration of the settlement and to act as welfare officer.

We have a small but well-appointed chapel. A sanctuary is to be part of a hall now being erected. This will be used on those occasions when the chapel is too small for the purpose.

We feel that we have an opportunity of demonstrating how best the work of caring for the aged should be undertaken. Our people have comfortable homes, the majority are happy and are taking an active part in the welfare of the community of which they are part. We cannot do what we should for them until we have a priest who can devote all his time to the work.

A comfortable house and an adequate stipend will be provided for the priest and for his family should he have one. I should be glad to give further particulars to any who might be interested.

G. KENNEDY TUCKER,
Brotherhood of St. Laurence,
Carrum Downs Victoria.

FAITH AND MORALS

A WEEKLY QUESTION BOX

UNDER THE GENERAL EDITORSHIP OF DR. FELIX ARNOTT.

Moral Behaviour

A country boy who has just completed his first year away from home has asked me to deal with this problem of his.

"Many of the people at work and where I live delight in stories which portray sex and religion in a crude and disgusting manner. Swearing and blasphemy are practised among women almost as much as men, and parents are not hesitant about swearing before their children. These things apply to quite a number of practising Anglicans and also other Christians. My question therefore is, what is the Christian to do about such matters, and when he has to live in an environment such as this, what is to be his reaction?"

The problem of a Christian in a non-Christian society is a very old one, as well as a very difficult one. It is clear from a study of the first chapter of St. Paul's Epistle to the Romans that the apostle was most conscious of the dangers that threatened the Christian disciple in an environment where licentiousness, cruelty and drunkenness were common features.

In later centuries it was the apparent evil of the world that often was a stimulus driving men and women to monastic life as a protest against the lowering of moral standards in the Church.

Now, whilst we have the greatest reverence for those who have adopted this specifically religious life, yet we doubt whether this kind of escapism is the right solution for the problem raised by our young friend. Religion has always been weak when it has attempted to retreat into an ivory tower. It is far better to win people from bad habits by our own consistent Christian behaviour and by the use of suitable reproof wherever possible.

I think it is, however, important to remember that very often the so-called blasphemous language of the Australian really means very little. We cannot excuse it, but very often it is the sign of lack of education rather than irreverence.

I have known people for whom the word "bloody" is 'he only term they know to express either approval or disapproval, and the man who exclaimed "What a bloody sunset" was not referring to its redness, but was genuinely and profoundly moved, and simply could not think of any more suitable epithet to employ.

We are reminded of a famous couplet in Massfield's "The Everlasting Mercy":

"I'll bloody burn his bloody six,
I'll bloody burn his bloody ricks."

It is, of course, particularly regrettable to hear women

swearing, but I am not sure whether we help the situation by becoming primly shocked. The Christian must first of all take care he does not let himself become affected by the loose standards of his environment.

He should then, quietly and without ostentation, and exercising the Christian virtue of charity, make it quite plain that he will not tolerate or associate with people who behave in so irreverent and uneducated a manner. He is not shocked by silly talk about sex or religion but, as Archbishop Temple used to say—the Christian who believes that the essence of God is creative love, will, because of this, no more dream of making unseemly jokes about sex than he will about the Holy Communion.

A quiet, but courageous stand can very often moderate the talk and behaviour of other people as Bishop Coleridge Patterson discovered when, as a school boy, he told a village cricket team, with whom he was fond of playing, that he would no longer remain a member if the talk afterwards took disgusting forms.

Finally, the Christian should, to the best of his ability instruct his children, and as many fellow Christians as possible, as to the importance of upright and seemly behaviour. If my correspondent would like to discuss the matter further as to his particular difficulty I shall do my best to deal with it privately.

Versicles and Responses
A Sydney reader has asked if we will kindly explain the following:—

"Endue Thy ministers with righteousness
And make Thy chosen people joyful.

O Lord, save Thy people,
And bless Thine inheritance."

He goes on to ask "In making our prayers as above to whom do we refer? Who are the "chosen people"? "Thy people," and the "inheritance"? Do they have a special reference to a certain people, such as the ministers? Or do they refer to the People of Israel, as the Chosen people of God and His Heritage? Is there any reference between the last response and the latter part of verse twenty-five of the nineteenth chapter of the book of Isaiah?"

The versicles and responses of Morning and Evening Prayer are nearly all taken from the older breviary of the Western Church, and are translations from the Latin, in turn of course, being based on scriptural passages usually from the psalms.

Thus "Endue Thy ministers with righteousness, and make Thy chosen people joyful" is a

literal translation from the Latin version of verse 9 of Psalm 132, which, in our Prayer Book version runs "Let Thy Priests be clothed with righteousness, and Thy saints sing with joyfulness."

Similarly, the next response, "O Lord save Thy people," comes from Psalm 28, verse 10 which, in the Prayer Book version runs "O save Thy people, and give Thy blessing unto Thine inheritance, feed them and set them up forever."

The phrase, "inheritance," probably goes back to Deuteronomy IX:29, cf. XXXIII:9. "Yet they are Thy people and Thine inheritance, which Thou broughtest out by Thy great power and by Thy stretched out arm."

I think this is the background rather than Isaiah XIX:25, although this latter passage has a similar idea. It is quite clear from these Bible passages that the reference is to God's great deliverance of His people at the Exodus. God had chosen a particular people—the Jews—to be the means of His revelation to the world until the time was ripe for the revelation in Jesus Christ.

This chosen people, through the chosen servant, Moses, was led out of slavery, in safety through the waters of the Red Sea and so into a Promised Land where a covenant was made on Mt. Sinai between God and the people. He had set apart to be His Own. Consequently the Jewish race has always been conscious of its special mission in the dispensation of the Living God.

In the New Testament, Christians like Stephen and Paul saw that the privileges of the Jewish race as the chosen people of God had been transferred to the Christian Church, which is the New Israel. The chosen people are no longer a people chosen because they are of a particular race and soil, the children of Abraham; God's inheritance now knows no limitation of race, colour or culture; all alike can through Christ, be the children of God and enter into their inheritance.

This seems to be much more certainly the context of thought behind these versicles and responses, rather than the suggestion that the clergy are the chosen people of God in a sense in which the rest of God's people are not.

In Psalm 132 the word "saints" is equivalent to Israel, the whole people of God, just as the term "saints" in the introduction to so many of St. Paul's Epistles means the whole Church at Corinth, Rome or Thessalonica.

The Priests, of course, here particularly refer to the Temple Priests, and the prayer of the Psalmist is that those who minister in the Sanctuary may be worthy servants of a righteous and moral God, fit representatives of a righteous nation. The white priestly garments were symbolic of a righteous character. Cf. Isaiah XXXVI:2 and Revelation XIX:8.

And so as we, day by day, at Morning and Evening Prayer, use this versicle and response, we pray that God may make the clergy He has chosen faithful shepherds to their flock and sound examples, so that through their ministrations the Church, the people of God may go about its task with the fullness of joy.

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(See Rates, Page 12.)

LECTURES IN THEOLOGY

To THE EDITOR OF THE ANGLICAN

Sir,—May I seek the courtesy of your columns to remind your readers that the Sydney Preliminary Theological Course lectures will re-commence on Tuesday, March 8, at 6.30 p.m., in Deaconess Hall, Carrillon Avenue. The lecturer in the first term will be Canon M. L. Loane, M.A., Principal of Moore Theological College, who will lecture on the Book of Joshua.

For the small fee of 7/6 the course may be taken by correspondence, wherever your readers may live, the closing date for enrolment this term being March 15. Further particulars may be obtained from Secretary, S.P.T.C., Moore College, Carrillon Avenue, Newtown, N.S.W.

Yours faithfully,
H. BATES,
Moore Theological College,
Newtown, N.S.W.

MENTAL HOSPITAL CONDITIONS

To THE EDITOR OF THE ANGLICAN

Sir,—It was with disgust I read the Reverend John Baskin's letter. I can assure him the Senior Sister knew what she was writing about.

My 85-years-old blind mother-in-law was put into Kenmore and was only there about six weeks when I went and took her out.

The treatment she received was too horrible, and the lack of care was so devastating that my doctor had to call each day for nearly a month to treat her.

If Mr. Baskin's observation had been as keen as mine he would hesitate to defend Kenmore, and I would say without any fear, it would be unkind to send a mad dog there.

Yours faithfully,
DAUGHTER-IN-LAW,
Sydney.

PAPUANS BECOME CHRISTIANS

OF THE JAJORA AND THE BROTHERS GAU

OLD GAU SMILED, and I think sighed, rather wistfully at the conclusion of one of our many tales.

He had been telling of the last battle between the Jajora and the Aiga people, and of how he had notched his spear with the fourth mark then of a man he had killed.

And now there could be no more of all that—these were peaceful days, and one was learning to be a Christian—old ways were passing; and the smile was, I think, that the new are really better. One could at least sleep safely at night without jumping to spear and club at every fall of a coconut, or some blustering pig through the "ambi."

Ah but one must also sigh for those memories of youth. They were great days! The carefully planned raid and the training for it; the stealthy cunning of it; the immediate preparations; and the long, silent journeys off and away from the few jungle tracks, through the night; and the unsuspecting village surrounded, an hour or so before dawn. Then! the signal and!

Aa Geel Aie!! Aie Yea! Aie yea!! the bashing and the thrusting of it; of club and spear, and spear and club; until all men, and the old women are killed, and the youngsters lined up as prisoners.

Then the happy cooking of bodies, and the long rest before the conquering caravan sets out on the return journey to the beach. Prisoners carrying portions of the feast for those who had had to stay at home.

As those triumphant returns home. What a moment for a man! Yes those notches in the fine old spear told many stories.

And in such wise did my good friend gain Mekoda, who was later to become the gentle Viola Manck.

There were three sons. Three Brothers Gau; who, when I first knew them were already Christians, part of that splendid fruiting of the first baptism at Gona in 1930. There were only 38 at that first baptism, and actually the first to be baptised was Micael Angari, later to die in the eruption of Mt. Lamington, a faithful teacher in God's Holy Church.

Gabriel Gau was the second—so the Archangels had much care for the Church at Gona from the very first. Ambrose and Nicodemus complete the Gau family; apart from the two daughters, both of whom are married to teachers, and are each splendid heroic women with a great record during the tragic days of war, and since.

BUT IT IS with the brothers—especially Ambrose and Nicodemus—that we are concerned—Gabriel, the elder, has poor eyes; and must keep close to village and garden. He is a good man, and wise, and industrious—a leader in the Christian Co-operative Movement, and an Ogababada, i.e., Churchwarden.

Ambrose was beginning his work as a pupil teacher, and Nicodemus was a lad in Standard II when I first met them. Later Nicodemus developed an aptitude for carpentry and building; and we had great times together in the workshop and on various jobs. But it was as interpreters that the two of them proved their metal. Gona has always been well served with fine intelligent interpreters. There are the Brothers Ambo, and the Uiaris, and the Michael already referred to, as well as the Brothers Gau.

The clan "Gau" is part of the tribe "Jajora," whose chief village is Gona proper. The totem is "Ingaba" the crocodile; which means of course that no Jajora man would kill

This is the first article in the series, "Papuan Become Christians," by Canon James Benson, which will deal with present-day personalities, exciting adventures in the pioneer days, Papuan legends, stories of migration, sketches of the war years, a description of the Christian Co-operatives in action and a glimpse of a possible autonomous New Guinea Church of the future.

The concluding part of "Of the Jajora and the Brothers Gau" will appear next week. It will be followed the next week by "The Bapa Saga and the Brothers Ambo," which will tell of the Mount Lamington eruption and its sequence.

a crocodile; and they do claim that this consideration is reciprocal, so that only under provocation would a crocodile savage a Jajora.

And, curiously enough, though we have had lots of crocodile bites at Gona hospital, I cannot remember a Jajora victim.

So I was not surprised to learn from Ambrose that the Jajora paradise is in that maze of miles of waterways formed by the delta of the Amboga River behind Bakumbari.

One day going to Papoda with Ambrose poling the canoe in the long silent smooch sweeps of the expert "Gina Embo," the canoe man; as we slid across the mirrored picture of fantastic tangled jungle walls, in and out of sunshine and shadow, he quietly said; "There father, down that lane to the right, is the Jajora paradise. There are many many crocodiles, I think, hundreds of them; and no Papuan man would kill one of them, even though he be not a Jajora. It is the place of the spirits of my fathers, and a few years ago my people would make regular offerings to them."

HE TOLD me of how, at the time of his third Kotoppu, i.e. his initiation into the tribe, his father, Gau, had taken him there and introduced him to scores of crocodiles, all of which seemed docile, and several of which, he affirmed, bore a distinct family likeness, carrying the characteristic hooked nose of the Gau.

On a later visit to Papoda when time was not so pressing, Ambrose and Nicodemus took me into the "Jajora paradise," and there were certainly far more crocodiles lolling around than I had ever seen, or wish to see again; though they certainly seemed docile enough. Ambrose with a chuckle pointed out two gnarled old monsters with great hooked noses, who, he said, must certainly be his grandfather and grandmother.

I doubt if ever the belief was really seriously held, and certainly the Jajora to-day—while keeping his totem idea—has higher and truer ideas of human destiny.

Another incident in the early years of Ambrose is worthy of record. Away in the Aiga country, i.e. between the Kumusi and the Ope Rivers, passing through a series of native gardens I remarked the single great blossom of Amaranthus, giant Cockscomb, which is always found among the taro and nowhere else.

"Ah," said Ambrose. "I think, Father, that here is a lovely Papuan parable; and I used it in teaching my children in school the other day. That flower is in our language 'Ririgo,' and when the New Guinea man plants his 'Bere,' the little shoots from the mother taro, he does it when Ririgo is in full flower and great beauty; and he says to each 'Bere' as he puts it in the ground; 'You must grow like Ririgo!'"

"I think it is a picture of how God the Father gave us His Son Jesus, to come to us on earth, living the perfect life in this sinful world to show us what life should be. Also, of course, we know that in our baptism, and in all the sacraments, He gives us His strength so that we may live that life. So I said to the children of my class 'As our

fathers say to the Bere, 'You must grow like Ririgo,' so I must look to Jesus, and I must say; 'Ambrose you must grow like Jesus, and you Martin, you must grow like Jesus. Peter, you must grow like Jesus; and Jennifer, and Marjorie, and Molly, and all of us. We must grow like Jesus.'"

Lovely, don't you think? and from the soul and mind of a stone-age lad.

Well of course Ambrose went to S. Aidan's College, was trained; and became one of our best teachers.

Nicodemus meanwhile was a pupil teacher; and as an interpreter went all over the Gona district with me for several years. Do you wonder that I began to call him "Nick," for there was no getting out by the use of the village name, as one sometimes may. In his case it is "Umbusuba," and the two together, Nicodemus Umbusuba, is quite impossible for every day use.

"Nick" it was until the day came when I had to remark dear, happy Nick's developing grumpiness. After a few lays of suffering this, I finally said: "My dear Nick, what has come over you this last week or two? You were so happy. Now you are always cross and sad and grumpy. Are you sick? Do you have fever?" "No father," came the proud reply; "I have no fever. My body is strong; but I am angry because my name is Nicodemus, and you always call me Nick!"

SO NICODEMUS he was again, and joy and peace reigned once more in our many camps as we wandered the land together.

Later came the war, and Nicodemus in the Papuan Infantry Brigade became "Nick" again of course, and still is to hundreds of his friends.

I wish I could tell you the whole story of Nicodemus Umbusuba in the war against the Japanese.

He became the first, and I think the only, Papuan to attain the rank of First Class Warrant Officer—others of that rank in the P.I.B. were Australians, as were all the officers. Nicodemus was decorated for bravery in the field, and the Commanding officer, Colonel Elliott Smith, who never tires of telling the splendid story of the Brigade war service in Papua and Guadalcanal, and later in Northern New Guinea, repeatedly reverts to the theme of Nick; his complete dependability, his complete lack of self-consciousness, his cool, calm courage.

To a cynical worldling of officer's observation that, "Of course native Christians would be utterly useless as soldiers," Colonel Elliott Smith replied; "This is what I think of native Christians as soldiers, I say take all the heathen out of the brigade and leave me the Christians, and I'll fight the battles with them alone."

When the Japanese had been driven out of Papua the brigade was shipped to Guadalcanal—a new sort of fighting—heavy artillery etc.—so different from the familiar jungle warfare the P.I.B. were adepts in. And the lads, hearing of the prospect, asked Nicodemus to ask the Colonel's permission to have some prayers together before going into battle.

"There on the wharf at Gaudalcanal, says Colonel

Elliott Smith "as the troops were coming off the boat Nick came to me, saluted and said in his simple manly way 'The boys have heard Sir, that this is to be real fighting. Is that so, Sir?' " "Yes, Nick, the real thing this time." "Then, Sir, the boys wish to pray to God before we begin." "Good, Nick," said the Colonel, "certainly, you carry on."

So there on the wharf, American and Australian soldiers hurrying around; guns coming ashore and all the bustle. Young Nicodemus called the Papuan Brigade to attention; told them of the Colonel's answer to their request, and said; "Let us pray." They all knelt, the Colonel and officers, of course, with them, Australian and American soldiers, seeing what was doing, came and flopped on their knees too; as Nicodemus Umbusuba in simple words in the Wedman and Motuan languages, asked the Father's blessing upon his children, that they may behave as worthy sons.

IT WAS ALL over in a few minutes, they were on their feet again; brigade, to attention and handed over, carried on. In that action I think there were six decorations won by members of the Brigade.

All this time Ambrose, the elder brother, was either at S. Aidan's College; or teaching at the Southern end near Dogura. But as soon as the war was over the bishop sent him to work with Father Dennis Laylor, first at the lovely new station of Sasembata, of which it may almost be said Ambrose Burugo was the Apostolic Founder. Certainly the spirit of Ambrose still broods over the beautiful place. Later he was called to the post of assistant teacher at the newly formed Martyrs' Memorial High School at Sangara. As such he was of course doing a work quite new to a Papuan.

There is a government official who tells a lovely story of Ambrose at Sasembata. Said the Government Officer, "Of course you are happy working here in this lovely place and only one-day's journey away from your home at Gona. But suppose the bishop should send you to some far off, wild place; what then?" "Just the same," said Ambrose, "Shall the spade say where it will dig, or the axe where it will cut?" A perfect sense of Divine Vocation was the secret of the quite unconscious greatness of Ambrose Burugo.

VETERAN SOLDIERS AT CHURCH

FROM OUR OWN CORRESPONDENT
Hobart, February 14

A service that reminded many of events that happened over fifty years ago was held at S. Mary's, Moonah, last night, when the South African Returned Soldiers' Association met for their annual service.

The president, Mr. Ward, presented the chaplain, the Rector of S. Mary's, Canon I. MacDonald, with the flag of the association, which has inscribed on it the dates of the campaign, 1899-1902.

About twenty-five members were at the service, together with their families. Sister Robertson, who was in the nursing service during all the South African campaigns, was present.

The theme of Sexagesima Sunday—"Trust in God"—was particularly relevant for the occasion. The preacher, the Reverend N. Sommers, who had been made a deacon at S. Mary's only the week previous, emphasised in his sermon that trust in God was alone the hope for the secure future of the world.

The members were entertained to supper in the social room at the conclusion of the service.

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OECUMENICAL YOUTH MOVE

At the recent conference of the Australian Council of the World Council of Churches at "Gilbulla," near Sydney, consideration was given to the formation of a federal oecumenical youth council for Australia.

The move has a certain amount to be said for and against it.

There is certainly a great advantage in being able to speak on certain issues with a united voice.

Again it is desirable that in our overseas contacts some focal point should be established in Australia through which certain information of mutual benefit to Christian youth can be channelled.

This need not overlap with some of the work being done already in the youth departments of the various churches.

But the proposal is open to the same danger which besets other central organisations. That is that the council might (even unconsciously) seek to justify and maintain its existence by trying to devise all sorts of oecumenical functions.

It's the old problem of "here we are, now what do we do?" If the proposed council becomes a reality and follows that line, it is doomed to failure from the start.

The danger is even more real in this case than in some others, because the ideal of unity has such a strong appeal to some minds.

The justification for such a body could easily be based on a nebulous need for unity instead of certain definite situations which call for a united Christian front.

Much is made at times of our Lord's prayer, "that they all may be one." But we need to complete the passage we are to discover its real meaning: "That they all may be one; as thou, Father, art in me and I in thee, that they also may be one in us; that the world may believe that thou hast sent me" (John 17:21).

The significant word is "in." It speaks of such an inner-ness between Christ and every

believer that each believer bears the likeness of Him who is the brightness of the Father's glory, the express image of His person.

It is the union expressed in the parable of the vine and the branches (John 15). It is walking in the light as He is in the light (1 John 1-7).

We can only enjoy this oneness with each other when we are individually one with Him. When we are one with Him, we do enjoy such fellowship, regardless of our church affiliations.

But to pursue unity for unity's sake is to miss the point entirely. It will only add to our distractions and become a playing with a few.

—THE YOUTH EDITOR.

MELBOURNE G.F.S.

84 members of the G.F.S. were in camp at Point Lonsdale, Diocese of Melbourne, in January. According to Mr. and Mrs. Gordon Anderson it was the best G.F.S. group there yet. There were 101 present at the annual Melbourne branch secretaries' meeting. This was a record gathering, both for numbers and enthusiasm.

G.F.S. WORLD TOUR

13 GIRLS TO LEAVE

FROM OUR G.F.S. CORRESPONDENT

Melbourne, February 14

Thirteen girls from nine different dioceses will leave on the "Strathaird" for the G.F.S. world tour this year.

The Strathaird will leave Sydney on February 28 and Melbourne on March 2.

The girls, who are in charge of Miss B. Gerdes, of Sydney, are:

Miss Joan Bale, New Lambton (Newcastle); Miss Beverly Barclay, Wangaratta (Wangaratta); Miss Dorothy Chase, Rockhampton (Rockhampton); Miss Barbara Cowley, Scarborough (Brisbane); Miss Ethel Endacott, Daylesford (Bendigo); Miss Mary Fisher, Browns Plains (Wangaratta); Miss Joy Fox, Killara (Sydney); Miss Betty Lack, Coburg (Melbourne); Miss Aline Lee, Oakleigh (Melbourne); Miss Barbara Mulier, Wooloowin (Brisbane); Miss Marlene Ramage, Violet Town (Wangaratta); Miss Teresa Richardson, Gladstone (Rockhampton); Miss Hazel Wade, North Perth (Perth).

HARVEY BOYS' CAMP AT BINNINGUP BEACH

FROM A SPECIAL CORRESPONDENT

The first Church of England camp on the site at Binningup Beach, in the Parish of Harvey, Diocese of Bunbury, which was given about eighteen months ago by Mr. and Mrs. N. Jones, was held from January 24 to 31, when thirteen boys from six different places in the parish took part.

Being a virgin block, the camp was all under canvas except for a shade-house thatched with peppermint bushes which had been built by some of the young men and boys who came forward to help.

This served as kitchen and dining-room, the cooking being done in the open-air at a stove effectively improvised in real bushman's style.

To both boys and staff the camp was an inspiring experience and the difficulties of providing transport and accommodation, wood and water, in circumstances which demanded hasty improvisation, could only be overcome by an adequate and willing staff being prepared to guide and supervise the boys.

The rector, the Reverend B. P. Wrightson, was assisted by Messrs. B. Henn and D. Compton, of the Harvey Junior High School; Messrs. J. Ellis and R. Pearce, of the Crusader Movement; and Mr. G. Stone, of Brunswick Junction, as cooks.

The theme of the camp, "Jesus, the Boys' Hero," was expressed in a series of daily talks by the rector, beginning with "Jesus, the Leader," and reaching the climax on Sunday afternoon when, with thirty-two visitors to share in worship with the boys, the subject was "Jesus the Saviour."

Camp ended on Monday morning when, around the breakfast table, the thought for each boy to take home was, "Jesus with us always."

In keeping with the theme, Mr. B. Henn led an activity talk each afternoon on various aspects of Palestinian life. Model making providing a creative stimulus to the subject presented.

Short Bible study periods in groups were led by Messrs. J. Ellis and R. Pearce, who captured the younger boys' interest and so strengthened the teaching and devotional objective of the camp.

This first boys' camp at Binningup promises well to be the beginning of a far-reaching movement among the youth of the parish and beyond.

Already as well as next year's boys' camp there is talk of a girls' camp.

Blueprints are in hand for the first buildings which, in the future, should lead on to the establishment of a permanent camp in ideal surroundings, capable of accommodating mixed groups of at least fifty.

The work, begun in a day of small things, now depends on the faith, co-operation and vision of Church people in the wider sphere.

S. MARK'S GOSPEL

THE PILGRIM BAND

BY WILLMA TERRY.

WE KNOW THAT if the branches of our Youth Organisations are to flourish we must have leaders. One man alone can do very little, but have a group working as a team, then much can be accomplished.

"And he goeth up into a mountain, and called unto him whom he would; and they came unto him." (3:13) S. Luke tells us that He spent the night in prayer before He called the Twelve. (Luke 6:12.)

You might like to compare Mark's list with that given in the other Gospels. We are given the reasons for the selecting of the Twelve in verses 14 and 15. Jesus must have been watching the men who had been with Him.

Now that the time for narrowing down the band had come, He knew who had certain qualities of leadership which could be developed, certain gifts which could be used to bring in the Kingdom of God.

The crowds are still with Him. What number did the Apostles consider a crowd? These people apparently left their homes and jobs at a moment's notice at times so that they could be with Him. Amongst them this time were some of His own kinsfolk from Nazareth.

Jesus made it plain that true kinship with Him is spiritual, and those who work with Him that the Kingdom of God may come, are His family. So we in the Anglican communion should be proud of our kinship with our brothers across the seas.

Ask yourself if you give all the assistance you can to help our overseas missions. There are so many ways in which we can show what our brotherhood in Christ means.

For the first time Mark has gathered together some of the stories Jesus told. How the crowd must have loved the Parable of the Sower (Ch 4:1-8). When Jesus and the disciples are alone they ask Him for the explanation. "And he said unto them, Know ye not this parable? and how then will ye know all parables?" (4:13.)

IN MARK'S Gospel alone do we find Our Lord criticising the disciples for their slowness in understanding His message. Jesus summed up His answer in v. 24 and 25.

It would seem that Jesus must have been observing the ways of the countryside at that time, because two more parables of seed time and harvest follow. (4:26-29; 30-32.)

Both parables are stories of growth. The first is only recorded by Mark. Perhaps the disciples wish great things to be happening, but Jesus assures them that neither anxiety nor effort on the part of the sower

were necessary for the seed to grow.

He sowed, thereby fulfilling his part, the rest is God's business, but at the harvest the result of the patient effort will show.

Very often we think that the work of God's Kingdom is not being done as quickly as we would like, but every effort we make adds to the growth of the kingdom.

The Twelve are now sent on a Mission. (6:7-12.) Perhaps the failure of His preaching in the synagogue at Nazareth where He "could do no mighty work" (6:5) showed Jesus that something more than His own preaching was needed to bring in the Kingdom, and led indirectly to the Mission of the Twelve.

MARK and his readers would be very interested in the instructions which Jesus gave His disciples. The wandering philosopher was a well-known figure in their days. Later these evangelists sometimes abused their position.

Later still, His instructions were to be emulated by the wandering bands of friars and monks. "And the apostles gathered themselves together unto Jesus, and told Him all things, both what they had done, and what they had taught." "And he said unto them, Come ye yourselves apart into a desert place, and rest a while". (6:30-31.) It had been a great experience of fellowship. "All that they had done had been the outpouring of the Holy Spirit."

Jesus knew that it is impossible to carry on unless one's spirit is dedicated to the task. He knew too that we can fail to recognise that the power we have been using has come from God.

So to-day, if we are wise, we shall "go apart" and in the quietness draw nearer to Our Lord. Then, refreshed, we shall be ready for any fresh challenge which awaits us.

DUBBO Y.A.s

With contributions from Dubbo Y.A.s through their efforts, and generosity of the local people with gifts of food, it is expected that £160 and more, the cost of a year's training for the Bathurst Diocesan S. Christopher's College candidate, will be the 1955 camp surplus amount.

Many who remember the excellent work done by Laurie Medcalf at the Dubbo camp as transport officer with many other good works, will join in sympathy with Laurie, his mother and her three young children, in the sad drowning of his father and 14-year-old sister at Dubbo last week.

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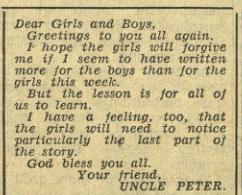
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WORD-PICTURES FROM THE BIBLE



Dear Girls and Boys, Greetings to you all again. I hope the girls will forgive me if I seem to have written more for the boys than for the girls this week. But the lesson is for all of us to learn. I have a feeling, too, that the girls will need to notice particularly the last part of the story. God bless you all. Your friend, UNCLE PETER.

A tent is one of the oldest types of homes that man has ever known.

From earliest times, people have lived in tents. Even today some people have to use them.

People like Abraham and Isaac had tents as their homes in far-off Bible days.

The main difference between a tent and a house is that a tent is used by travellers. It can be put up and taken down quite easily. It is a home which is only meant to last for a certain time.

A house will last much longer than a tent.

The Bible says that your body is a tent. Read 2 Corinthians 5:1 and 2 Peter 1:13-14. "Tabernacle" in the Bible means "tent."

Why do you think your body is called a tent?

ADELAIDE C.E.B. CHOSEN FOR OVERSEAS TOUR

FROM A SPECIAL CORRESPONDENT

Adelaide, February 14

Kerry Rogers, a Junior Leader of the Brighton C.E.B.S., Diocese of Adelaide, has been chosen to be the representative of the Brighton district in the Adelaide Advertiser-Sun United Kingdom tour for 1955.

He leaves on April 12 and will return in August.

He has been a member of the C.E.B.S., a server and a Church lad for more than four years.

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ORGANISTS ARE A DYING RACE

By DONALD F. WHITE

IT WAS INTERESTING to see "Organists are a Dying Race" appear in THE ANGLICAN. I do not know who the special correspondent was who sent it but originally it was the result of general conversation at the dinner table while I was on holidays.

It shows how careful we have to be. You never know when or where what you say may turn up. The man at my table happened to be the editor of a country newspaper who asked me what I did for a living.

I feel that something further should be said on the subject insofar as church people are concerned in order that there may be no misunderstanding.

I often have a vicar come to me and ask me if I can find him an organist. On one occasion a vicar of a Melbourne parish explained to me that he wanted a good organist who could give recitals.

He would have to be young, and be able to train boys well. He wanted a man who would "get on well" with the choir men and be amiable with the ladies. He desired good choir concerts to raise money for choir expenses and so evade musical expenses for the vestry.

He wanted choir socials and a man who would be a social success. An ability to run choirs for adults and boys would also be an advantage. I did not ask him if he expected his new organist to be good-looking as well.

I TOLD HIM that I would not be perfect at all these things myself and that I did not think that the Archangel Gabriel or S. Cecilia were available.

The vicar concerned has not had an organist for six years and I do not think that he will even find one to suit him in a hundred years. People can be far too fussy when appointing an organist or a vicar.

From the economic point of view can a man of professional ability do what is really required for £75-£100 each year? Can he be expected to train boys twice weekly, take a combined practice and have the obligation to be present twice on Sundays?

Even £150 per year would not pay the rent of a man who would not live in the country and it would take him at least a year to build up a teaching practice in a large town.

Most organists step from small churches to large ones. My most valuable experience has been in a small church. If the supply is not kept up in smaller parishes the standard of our cathedrals and larger churches, who should set an example of Anglican tradition, must inevitably fall.

Under the present conditions men of ability cannot accept an appointment, owing to financial difficulties. I know of a fine church musician who was forced to resign when he was married, owing to finance. He was soon employed by the National Theatre, J. C. Williams, and the Borovansky Ballet.

I will not mention his name but many reading this article will know the man I refer to. This to me was a tragedy which I have never forgotten, as he never at that time desired to relinquish his church appointment.

I HAVE a pupil who is quite good as organist of a Melbourne suburban church whose salary does not pay the cost of lessons and music. You may say that the organist has his wedding fees, but can he be expected to give up his Saturday afternoon for one guinea?

Generally he does not even know the couple to be married. Even organists, you know, like to play tennis, and cricket, or go swimming, especially in weather like this. Wedding fees provide very little as there are very few in the average church.

Of course he may take pupils, but how many people with serious musical minds want to learn the organ. There is no future in it for the serious musician.

Mr. White, who is the Organist and Director of Music for Brighton Grammar School and for S. Andrew's Church, Brighton, Diocese of Melbourne, has written this article to explain the report of his statement on the scarcity of organists which appeared in our issue of January 28.

I know that there are many who do even fine voluntary work for Christ and His Church, but there will be no or-

ganists of first-rate ability if we do not do something about these matters.

We all know that the problem is financial, but even so, I think both clergy and people could "play the game" with church musicians a little more than they do at present. If we want organists we should be able to afford them, otherwise do without.

I am not complaining about my own appointment, as I have a good vicar, a good choir, and a fair salary. However, I seem to be the exception to the rule.

STREET PIANOS HAVE BEEN HIS LIFE-TIME HOBBY

B.B.C. NEWS SERVICE

London, February 5

Ever since he was a boy in 1889, Canon Algernon Wintle has been fascinated by street pianos, or barrel organs, and has devoted much of his spare time to them.

In a talk in the B.B.C. General Overseas Service last month he played on some of the old street pianos that he has in his collection, a venerable assembly of these now out-moded instruments which he holds in great affection.

He played one tune on a little forty-hammer piano which he had built from the good parts of two or three old wrecks, and others on a forty-eight-hammer piano on which he had been setting tunes for more than forty years.

It might well have been the first street piano he ever heard, for it was certainly more than sixty-five years old and still one of the sweetest-toned that he had come across.

There must have been about a dozen such pianos that came round Kensington in his youth, and he loved them so much that he took to following them about, and formed a great friendship with one old man who possessed three or four dilapidated instruments.

In return for some of his father's cast-off clothing or a little tobacco, the child was regaled with many glamorous stories of playing before royalty, and when the old man was ill with pneumonia the kindly boy badgered the cook for delicacies to take to his friend.

"I think it was then that I felt the first spark of the desire to be a clergyman and to minister to people like him," said the canon.

Britain's first organ grinders were peasants from Italy, who found they could make a good living in England. Wintle knew and loved them, and the fascination exerted by their pianos grew stronger year by year.

He served his first curacy in Manchester, and there discovered Simon Rabin, who had a small factory where street pianos were made and repaired. He begged Rabin to teach him to set tunes, but Rabin refused, for such trade secrets were kept strictly within the family.

Canon Wintle determined to find out the secret for himself, and at last he discovered a second-hand organ at the pawnbrokers, dismantled it and eventually solved the mystery of its working.

In 1910, when he went to Norfolk, he found that there were outbuildings in the parsonage and he turned them into workshops and started setting tunes for organ grinders.

"I soon became quite good at trills and arpeggios and runs and variations and transposing, though I've never had a music lesson in my life. Even now I buy old organs that won't play, and heal their wounds and cure their diseases, and send them out into life again, sweet and lovely," said the canon.

The inside of a barrel organ was an intricate business. They were really small upright pianos on wheels with the wires for the notes strung across a sound board.

"The hammers stand poised in a silent row. But under what ought to be the keyboard, there are no keys," went on the

canon. "There is just a hollow cylinder of poplar wood covered in little nails or pins.

"These are the tune. As the handle turns and the cylinder revolves every pin in its proper rotation approaches the toe of the right hammer and lifts it away from the wires, the barrel rolls on, the hammer is released and bang! there is the note. When the hammer strikes the note depends entirely on where the pin is stuck in."

He finished his talk by indulging in his favourite pastime and gave his listeners a wonderful programme of tunes played on several of his best pianos, a selection that ranged from Scottish reels, old music-hall songs, ballads and modern songs to part of Mozart's "Eine Kleine Nachtmusik."

At the end he said enthusiastically, "Can I hope you will like those tunes as much as I do? I want to keep these lovely instruments on the streets by re-building them and setting fresh tunes, as long as I live."

FILM REVIEW

"THE WILD ONE"

"The Wild One" is at the "Majestic" Theatre, Melbourne. In ancient Rome murders and mayhem and the like were usually investigated by the application of a test question—"Cui bono?"

Or, in other words—"Who benefits from this crime?" Find out who it will benefit and you probably have the culprit.

But if you apply this test to this Marlon Brando masterpiece—"The Wild One" it will leave you completely in the dark; for a more inane and purposeless film I have never seen.

Brando leads a gang of thirty larrikins on what they call "motor sickles" into a quiet American town one Sunday afternoon, and they proceed to get drunk in a cafe and wreck the place, and the police order them out of the town, and they go. And that is all there is in it.

Brando's share of this gem of film artistry is to sit or stand about looking dumb, and when he gets into a brawl it is with a fellow cyclist who is maudlin drunk to begin with.

If there is any purpose in this film it must be to show us how not to behave when riding a "motor sickle."

The Columbia studio must have dug down to the bottom of the barrel to find the supporting film—"The Pathfinder."

It is an ancient yarn about the French fighting the English in Canada and neither side knowing from day to day who the Red Indians were fighting for.

It is supposed to be drama but it is really funnier than a Marx Bros. comedy.

—W.F.H.

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(See Rates, Page 12.)

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THE SISTERS CLOTHE THE POOR AND RESCUE THE DESTITUTE

BY A SISTER OF THE COMMUNITY OF THE HOLY NAME.

AS ITS NAME implies, the Diocesan Mission to the Streets and Lanes of Melbourne, with its emphasis on social service work, arose out of the need to combat the vice and the iniquity so rife in Melbourne in the latter part of the last century.

Some social service work was begun in the year 1886 by a small band of voluntary helpers, but it was not until 1888, when its direction was undertaken by Caroline Silcock, that an organised Mission came into being.

Caroline Silcock (Novice Esther, C.S.M.V., Wantage, England) visited Australia on a health trip after a serious illness, intending to return to her community on her recovery. With her zeal for souls she became interested in the work being undertaken by the diocese, and was prevailed upon to undertake its direction, even if only for a time.

It soon became apparent that it was God's will for her to fulfil her vocation in this new land, and she received the permission and blessing of her Community in England to remain in Australia.

Recognising that it was only through lives entirely dedicated to the glory of God, and given to serve among His children, that His purposes could be fulfilled, she early conceived the idea of beginning a Religious Community in this country. Her enthusiasm and fervent love of God inspired others to join her in her labours, thus forming the embryo from which the Community of the Holy Name was formed.

The Community of the Holy Name was the first religious order to be established in the Church in Australia, and its growth and development are indivisibly entwined with the growth and development of the mission. To-day, over sixty years later, the work of the mission is still being carried on and directed by the Sisters of the Community.

Little could Sister Esther have imagined of the progress that her small work would make when she established her headquarters in the worst lane of the city in 1888. Giving unstintingly of their time and energy, her little band began the ministrations which brought the love of God into many lonely hearts, bread into the mouths of the hungry, clothes onto the backs of the destitute, and new hope into lives which had lost all hope. It became a Mission to the Streets and Lanes in very truth.

To-day, its arms have spread wide to include, not only rescue and direct miss on work, but Homes for Little Children, Hostels for Girls, a Retreat House, and a Home for the Aged.

RECEIVING its Charter from the Archbishop of Melbourne in 1912, the Community now had the seal of authority, and official recognition by the Church of its status as a Religious Community.

With its own Rule and Constitution and under the vows of Poverty, Chastity and Obedience, the Community could cultivate that inner life of prayer which is the only solid basis for the performance of external works of mercy.

This organised Community of women, dedicated body and soul to the glory of God, became the living realisation of an ideal—an organism through which the power of God may flow out to His children and to the enrichment of His Church. Works of mercy in conjunction with prayer and intercession, whereby souls as well as bodies are healed, formed the warp and woof which the Community was weaving.

The aims of the Community, as laid down in the Rule, were for active mission work in the Church for the honour of our Lord Jesus Christ and the per-

fection of those called to serve Him in this way. Provision was also made for the undertaking of any additional service of prayer and active work, whether in the mission field at home or abroad. The active mission work included rescue work among women and girls, the care and religious education of children, and the care of the sick—which has latterly developed into the care of the aged.

The present Mother House at Cheltenham was built some twenty years ago to meet the growing needs of the expanding Community. This is the administrative centre from which the Mother Superior directs both the various works of the mission as well as the lives of the Sisters.

The period of novitiate, the preliminary training and testing of those aspiring to the religious life, is largely spent at the Mother House. It is also the home of those aged Sisters for whom the time of active work is over. The Sisters come to the Mother House for rest and spiritual refreshment and find, in the peace of the chapel and the gardens, new vigour for their labours of mercy and love in the Branch Houses.

THE MISSION HOUSE in Spring Street, Melbourne, for so long the Mother House, became a Branch House when the new Mother House was built at Cheltenham, and may shortly have to move to a new location to make room for the expansion of Government buildings.

The proposed new site is in one of the poorest and congested of the nearer suburbs and much better situated for the mission's work than its present location, for, with the growth of the city, the slum areas have been pushed out of the city proper into the nearer suburbs. The nature of the work in this house is very similar to that begun in the earliest times.

At the police courts and at the gaol the work proceeds with increasing vigour in this age of child delinquency. The quiet influence of the Sisters is invaluable in guiding the lives of those that have strayed into sin, back into the channels of good citizenship. The weekly mission services begun in the women's section of the gaol by the Mother Foundress still continue unchanged—now, in addition, there is a monthly service of the Holy Communion.

How difficult is the correct readjustment of personality, is known only to those who know the deadening effect of a prison sentence on the souls of these women. Girls, indulging in crime only for the sake of excitement, are frequently confirmed in this life, after incarceration with hardened criminals for a prolonged period.

Regular visits to the wards of some of the public hospitals, the visiting of the poor, in addition to the care of unmarried mothers, and the arranging for the adoption of children into Christian homes, are some of the activities of those working in this house.

The clothing of the poor and the comforting of those in distress remains as ever an integral part of this work. The slum area of Camp Pell, arising from the overcrowding of an old military camp during the housing shortage after the war, has been a particular care of the mission. Much has been done both to alleviate distress and in bringing Christianity into the lives of these people.

The Retreat House, begun some years ago, in the building previously used as a home for delinquent girls, has fulfilled a great need in the diocese. It is used as a conference house by religious bodies of other denominations, and has made possible the inauguration of a retreat movement in this State. A development which

could well be fostered to the benefit of all sections of the Church's life. To the youth groups and organisations it has become a valuable asset and is extensively used by them.

THE NEWLY-REBUILT Home for Little Children at Darling, replacing the Babies' Home, and opened last May, provides the latest in accommodation and equipment for the training and care of little ones. It is built to take forty children between the ages of one and five years, and includes kindergarten rooms, playgrounds and separate dormitories for each age group. With its modern and attractive chapel it caters for all aspects of the needs of the growing child.

One of the earliest branch houses to be established was the Children's Home in Brighton. Commenced as early as 1897, it has provided for the care of fifty children between the ages of five and fourteen years through that period. Closely connected with it is the hostel for older girls, where girls may live whilst starting out on careers, either until they become independent or until they marry.

"Elerslie," the Mission's Home for Elderly Ladies in Auburn, was purchased after relinquishing of the work of St. George's Hospital. The original house has been extended to accommodate twenty-one elderly ladies. On the same property five flats have been built to house elderly couples, in addition to a house for the resident chaplain. The chapel from St. George's Hospital was re-erected in the garden, comprising in all a composite group of buildings in a setting of beauty and dignity.

Additional to the direction of the Diocesan Mission to the Streets and Lanes, the Sisters conduct branch houses in other parts of the Commonwealth. In Goulburn, St. Saviour's Home for Children and St. Margaret's Hostel for girls are administered by the Sisters under the direction of the diocese.

The Hostel of the Holy Name in Adelaide is run by the Sisters for business and school girls for the Diocese of Adelaide.

The latest development of the Community's work has been to the mission field of New

PLEA FOR PRIVATE PRAYER IN CHURCH

ANGLICAN NEWS SERVICE
London, February 14

A plea for the greater use of churches for private prayer, as well as public worship, was made by the Bishop of Lichfield on January 30, when he preached at a centenary service at Oakengates, Shropshire.

"I wish, in this country," he said, "that we would develop the habit of using our churches not merely for worship at stated hours, but also as places to which we could drop in for a few minutes, in order that we could kneel down and remember God's presence.

"This is a lesson we could learn from some of our fellow Christians on the Continent.

"When you go into their churches, it is rare if you do not see a few people kneeling there saying their prayers.

"If we could develop that habit, we should find that it would help us very much."

ANNIVERSARY OF S. BONIFACE

ANGLICAN NEWS SERVICE
London, February 14

The centre of the Northern Province's celebrations of the 1,200th anniversary of the death of St. Boniface, will be the parish church of Bunbury, Cheshire.

The Archbishop of York will preach at Bunbury on June 6, and the festival will last several days.

Guinea. Here the Sisters have been responsible for the running of Dogura House and the care of native girls since 1951. The work of the mission has seen change and development over the years, but the nature of the work remains much the same as it was originally.

The mission is under the direction of a council, over which the Archbishop of Melbourne presides, the Mother Superior of the Community acting as the manager of the various institutions.

GOD'S PASSPORT

This volume of devotional readings for the year—prepared for Her Majesty the Queen by the People's Coronation Society of New Zealand, and presented to her in Christchurch last year—is now on sale in Australia. Meditations on readings from the Bible. 113 pages. Price 8/6. All profits devoted to Church work.

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The Discovery of Coal...

The man mainly responsible for the development of the Australian coal industry—and in particular the Newcastle and Hunter River fields—was Lieutenant John Shortland, R.N. However, in playing his part in the discovery of coal, Shortland gave Australia more than a new industry, for his early discoveries were instrumental in creating the vast industrial area we know to-day as Newcastle.

On the fields Shortland discovered now stand the huge steel mills and other heavy industries which have been nurtured by the rich black coal mined there—and which have played so vital a role in the healthy economic growth of this nation.

In June, 1796, a fishing boat's crew returning to Sydney, reported that they had found pieces of coal in a bay south of Port Stephens. No attempt was made to investigate this discovery until 1797, when Lieutenant John Shortland entered that unnamed bay in a whaleboat in search of some convicts who had stolen a colonial vessel. Shortland did not find them, but during the voyage—on September 9, 1797—he discovered the Hunter River, and brought back pieces of good coal found at the present site of Newcastle.

It was therefore, almost by chance, that the immense potentialities of the Newcastle area were first brought to light.

The name of Shortland is written frequently into the pages of British naval history, and no fewer than three members of this remarkable family came to Australia with the first fleet.

John Shortland the elder entered the navy in 1755. In 1872 while a lieutenant, he had charge of transporting troops for the relief of Gibraltar. His success in this capacity led to his appointment as naval agent on the transports of the First Fleet. He brought with him his two sons—John, as midshipman on Governor Phillip's flagship, the "Sirius," and Thomas George as second mate of his father's ship, the "Alexander."

John, junior, remained with the "Sirius" under

Captain Hunter. He returned to England with Captain Hunter, and on the latter's appointment as Governor of N.S.W., came with him as First-Lieutenant of the "Reliance," in which he served in Australian waters for five years until 1800. He died from wounds received in an action against four French warships in 1810.

In October, 1799, a shipment of coal from the coalfields Shortland had helped discover was sent to Bengal, beginning our coal export trade. The peak of this export trade was reached in 1907, when more than 2,500,000 tons were sent abroad. To-day, we use almost all of the 18,500,000 tons of black coal produced yearly by the 27,000 men employed in the industry in Australia.

In spite of the discovery of oil and uranium in Australia, coal is likely to remain one of our most essential raw materials for a long time. Currently, it provides more than 80 per cent. of all fuel and power consumed in the Commonwealth. And it has many other uses. U.S. scientists estimate that coal has more than 200,000 by-products. Important among these are aniline dyes, bitumen and several key chemicals.

Australia now has 270 black coal mines of which 4 are open cuts, but the immense importance of the early discoveries made by Shortland and others is shown by the fact that more than three-quarters of the nation's total coal output is drawn from N.S.W.—and much of this from the fields Shortland drew attention to.

Footnote: In issuing a stamp to commemorate the 150th anniversary of Shortland's discovery of Newcastle, the Commonwealth Postal Department used the portrait of John Shortland senior, instead of that of John Shortland junior. This error is now a philatelic curiosity.

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MORE PRIESTS SHOULD GO TO S. AUGUSTINE'S

By Canon A. W. HARRIS

"WHAT DID YOU get out of S. Augustine's?" the Editor asked as I sipped my cup of THE ANGLICAN tea, last week. I can perhaps answer that question by a reference to the Lambeth Conference Report of 1948.

It was that Conference which resolved that "the establishment of a Central College for the Anglican Communion is highly desirable and steps should immediately be taken to establish this College, if possible at S. Augustine's College, Canterbury."

The Central College was opened in 1952 and has lately completed the second year of its life.

Its first aim is "to provide a place to which men may come for further study in subjects relating to the evangelisation of the world, and to the growth and welfare of the Church." (Lambeth Conference Report, p. 91f.)

There are many parts of the Anglican Communion, and Australia is no exception, where the opportunities and facilities for clergy training are less adequate than they should be.

To build theological colleges and staff them with expert teachers in every part of the Anglican Communion would be a colossal task. And even if it could be done, not every candidate for Holy Orders is equipped to take advantage of higher standards of theological education.

S. Augustine's College is a place in which those who have proved their intellectual ability and who would profit most by further study, those who may be leaders of the Church in their own lands in days to come, may be equipped with a fuller knowledge of the Christian Faith and of its application to the tasks and problems of the twentieth century.

Its staff of resident Fellows and visiting lecturers is representative of the younger theologians and scholars of the Church in England and many of them have had experience in other parts of the Anglican Communion.

The Warden, Canon C. K. Sansbury, was formerly a professor at the Central Theological College, Tokyo, and Warden of Lincoln Theological College, England.

The Reverend G. F. S. Gray was a Professor at Huachung University, Wuchang, China, and the Reverend R. F. Jettlinger, a Professor of Wycliffe College, Toronto, Canada.

There is usually a Visiting Fellow on the staff and among those who have filled this office are the Reverend Howard Johnson, Canon Theologian of New York Cathedral; the Reverend Dr. R. L. Howe, of

Virginia Theological Seminary; and the Reverend Dr. C. W. F. Smith, of the Episcopal Theological School, Cambridge, Mass., U.S.A.

Visiting lecturers include Canon A. O. Standen, of Canterbury Cathedral, a distinguished Old Testament scholar; and the Reverend B. J. Wigan, Secretary of the Henry Bradshaw (Liturgical Text) Society, and a noted liturgiologist.

Among others who lectured during my stay at the College were Dr. Leonard Hodgson, Dr. E. L. Mascall, and Dr. F. W. Dillistone, whose names will be sufficient indication of their standing among contemporary Anglican theologians.

To hear Dr. Hodgson on "The Doctrine of the Trinity," Dr. Mascall, on "The Eucharist," or Dr. Dillistone, on "The Atonement," was to drink from the very fountain-head of modern Anglican theology.

A SECOND AIM of the College is "to be a centre in which men from all parts of the Anglican Communion can meet each other, and in fellowship and guided discussion learn something of the life and ways of the wider Church." (L.C. Report, p. 92).

The Anglican Communion has spread so widely that there is a very real danger lest its parts should become isolated from one another and lest the links which bind us together should become weakened. It is good that we should have opportunity to meet and get to know each other and it has been a wonderful experience to share, as I did at S. Augustine's, in a fellowship which transcends the divisions of race and language and colour.

I was seldom conscious of the fact that Nathaniel Sasaki is a Japanese; Mano Srinivasar, an Indian; Francis Mendis, a Sinhalese; and Lapese Ladipo, a Nigerian; but only that they were fellow-Anglicans.

In the few months during which I was in residence at S. Augustine's, I met bishops from East Africa and South India (a bishop of the Mar Thoma Church); priests from Japan, India, Ceylon, West Africa, Canada, the U.S.A., the West Indies, Egypt and Palestine; and ordinands from South Africa, Mauritius and Nigeria; all of them nationals of the lands from which they came.

In our worship together, in guided discussion, and through informal conversation, we learned a great deal about the life and ways of the Church in one another's lands.

In the Chapel services, each priest was free to use the Prayer Book of his own national Church; and, if he wished, his own language; so that we had services in Chinese, Japanese, Sinhalese and, once, the Liturgy of the Mar Thoma Church, in Syrian.

We worshipped according to the Use of the Episcopal Church in the U.S.A.; the Church in Canada; and the Church of India, Pakistan, Burma and Ceylon. So we learned, "by doing," something of the ways of worship in other branches of the Anglican Communion.

In our discussions and conversations we learned of the problems which face the Church in other lands; of the pressure upon the Church in Ceylon from a resurgent Buddhism; of the challenge to the

Church in India from Hindu nationalism; of the power in Africa of Mohammedanism.

What better place could there be for such a centre than Canterbury, the cradle of English Christianity? Within the College grounds are the ruins of S. Pancras Church, the heathen temple which King Ethelbert gave to S. Augustine and which S. Augustine converted to Christian use.

There are the stones of an altar at which it is believed that S. Augustine himself celebrated the Holy Mysteries. There are the ruins of the great Abbey Church of S. Peter and S. Paul and of S. Augustine's Monastery, which was for more than five hundred years a place of sacred learning.

The College buildings are those of the former Missionary College, which from its foundation in 1848 until its closure because of war damage in 1942, trained and sent out more than 800 men to serve in the Church overseas. Many of them came to Australia.

The names of those who have died and of the dioceses in which they served, with the dates of their enrolment in the College and of their deaths, are inscribed upon the walls of the Memorial Chapel.

ONE MAY READ there, between the lines, many a tale of heroism; of men who went out to die within a year or two in some remote and fever-ridden outpost of the Church's frontier; of others who lived and served for many years, at the ends of the earth.

The Central College is the inheritor of all these traditions; the ground on which it stands is holy ground, and one cannot but be conscious of the godly heritage which is ours.

There are other, incidental, advantages to be gained from a stay at S. Augustine's. Just across the street and within the City Wall, is the Cathedral Church of Christ, Canterbury.

It would be impossible, within this article, to begin to tell of its beauties and of the history which is enshrined within its walls; but one can at least pay testimony to the dignity of the worship which is offered there, to the excellence of its music, and to the splendid witness which is being offered to the thousands of tourists who visit it during the summer months.

No charge is made for admission to any part of the Cathedral; a group of priests is on duty each day to guide the visitor; and there are conducted "Pilgrimages" to the places of most importance, each afternoon. The whole Anglican Communion can be proud of what is being done at Canterbury Cathedral.

The City of Canterbury has much, besides the Cathedral, to show the visitor. To step into its narrow, winding streets is to step back in time into the Middle Ages and it is full of historic buildings.

And it is set within the county of Kent, "the Garden of England." I saw much of the surrounding countryside and had opportunity of ministering in many of the parish churches, both in the city and the villages.

The College is not yet securely established, financially. The cost of its foundation and of the reconditioning of the buildings has been very considerable and it has had to withdraw from its initial ambition to offer all advantages free of cost to the student or his diocese.

But its greatest need is for more students. It has not yet been filled to much more than half its capacity, and it could house twice as many students without any substantial increase in its staff or costs of maintenance.

It is to be hoped that many more Australian priests will endeavour and be enabled to undertake a course of study at the Central College. I shall be happy to advise any who may think of doing so.

BOOK REVIEW

MANY TOPICS

The Australian Church Quarterly, Christmas, 1954.

THIS issue of the A.C.Q. has been delayed "by a financial crisis due to the large number of unpaid subscriptions and a rise in printing costs," but the interest of its contents is up to its usual standard.

Father Hebert's "The Resurrection Narrative in Saint Mark" is, to this reviewer, a mere discussion about words. The Dean of Adelaide writes interestingly about "Ecclesiastical Heraldry," an appropriate subject when Australian dioceses are busy rectifying their illegal arms.

The editorial is a timely reminder to all who value the Catholic and Apostolic nature of the Anglican Communion of the serious departure from this tradition in the Draft Constitution for the Church in Australia and Tasmania. This is the failure to recognise the Catholic rule that the bishop is the final authority in matters affecting the Faith of the Church. It is suggested that diocesan synods "return the present Draft to the Constitution Committee" with the firmly stated request that the appellate tribunal, where it considers matters of doctrine, should consist of the House of Bishops, advised by theological and legal assessors.

"After Christmas, What?" by the Reverend L. C. Baily, is an excellent exposition of the significance of the three feasts on the three days immediately following Christmas, whilst the Bishop of Rockhampton has written an interesting article on "The World Council of Churches."

VALUABLE ARTICLES

The two most valuable articles are "The Worshipping Community," by the Reverend E. Carr Rowland, and "Liturgy and Unity," by the Reverend P. Mayhew. Taken together they show the way which the Church should follow (the way of the B.C.P.) in her worship—with emphasis on the corporate nature of Church membership and worship, and the more excellent way towards "intercommunion" as the goal of re-union rather than the essentially ineffectual efforts of Amsterdam and Evanston.

Father Mayhew's experiences with French clergy show how the way of charity is doing more towards achieving an understanding with "separated brethren" than conferences, with their endless discussions.

There are two remarkable photographs entitled "The French Church," showing "The Liturgical Mass," with the celebrant in the "Basilican (or Westward) Position" facing the congregation, and "Priest-workman at his work" depicts a Mass being celebrated in a private room, with the faithful gathered around as is so often the case in Australian country centres.

Two letters to the Editor, an appeal for the Parish of S. Philip, Thompson Estate, Brisbane, which lost its church, hall and most of the rectory in a disastrous fire, and "Notes on the Calendar," to March, 1955, complete the issue.

It would be a great loss if this excellent periodical were forced to cease publication because of financial difficulties. At 10/- per year it is well worth the price.

—G.H.O.

CONSECRATION OF TWO BISHOPS

ANGLICAN NEWS SERVICE

London, February 12

The Archbishop of York, in York Minster on February 2, consecrated two new bishops to the Diocese of Blackburn.

They were the Vicar of Aldershot, the Reverend A. L. E. Hoskyns-Abraham, as Bishop Suffragan of Lancaster; and the Vicar of Darlington, the Reverend G. E. Holderness, as Bishop Suffragan of Burnley.

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AUSTRALIAN MUSIC EXAMINATIONS BOARD

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

Entries close on 2nd March for examinations to be held from mid-April to early May. Theory examinations on 27th April, 1955. Scholarships and Exhibitions to the value of £750, the A.M.E.B. Shield.

Full particulars and Manual from Organising Secretary, Telephone B 056, Extn. 2318.

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

C.E.M.S. NEWS

SOUTH AUSTRALIA

Adelaide, February 14
January is usually a quiet month, when most of our branches go into recess and the executive council takes the scriptural injunction to "go and do likewise."

Our energetic and indefatigable lay secretary, Brother Merlin Dunn, however, has no inclinations on his part to call a halt and relax, but journeyed across the border to be present at the National Conference, at which gathering he made his usual contribution to all matters under review.

Much sympathy for lay president, Brother George Lovelock, in the recent loss of his wife, has been extended to him from many of the brethren who have learned to respect him for his earnestness and devotion to the cause of the society.

QUEENSLAND
E. B. PEARS' MEMORIAL BURSARY

This bursary, which has been instituted by the Queensland executive as a memorial to the late Edwin Barnett Pears, one of the original members of the first branch at Toowong, has been awarded to Alison Smith, younger daughter of Canon E. H. Smith, of Kelvin Grove.

Alison, who gained 85.75 per cent. in the recent State Scholarship examination, was a pupil of Kelvin Grove State School and is now attending the Brisbane Girls' Grammar School.

It is intended to present the bursary to the winner at a public function at the Kelvin Grove State School on Monday afternoon, March 7, and it is hoped that a cine-sound recording of the presentation will be made.

The bursary will be awarded again at the end of this year and is open to sons or daughters of C.E.M.S. members or to members of C.E.B.S. in Queensland.

CORPORATE EVENSONG

The first of a series of quarterly Evensongs will be held at Holy Trinity, Fortitude Valley, next Sunday (Quinquagesima), February 20, at 7.30 p.m.

The lessons will be read by C.E.M.S. members, and the rector, the Reverend R. E. Wicks, will preach.

These corporate services have been instituted as a means of extending the fellowship of members through meeting together and of making an effective witness through public worship as a body.

PROCESSION OF WITNESS

At the last meeting of the executive, further details of the annual Procession of Witness and service to be held on Good Friday evening were finalised.

It was agreed that, in view of the unsatisfactory result in previous years, no bands would be engaged this year and that the procession would be a "silent witness" and would, perhaps, be more effective to those who "stand and watch" in the streets of Brisbane.

The Rector of Grovely, the Reverend C. E. Thomas, was appointed to conduct the open-air service in King George Square, and the Rector of Fortitude Valley, the Reverend R. E. Wicks, will give an address.

A Passion play, "The Way of the Cross," by Henri Gheon, will be staged in the City Hall following the procession and service.

This drama is based on the five principal stations of the Way of the Cross, and an experienced cast has been chosen. These are: Reciter, Mrs. W. J. Galvin; pilgrims, the Reverend G. A. Lupton, Eric Newcombe, Mrs. Vivienne Newcombe, and Yvonne Hooper.

By a unanimous decision of the executive, the whole of the net proceeds of the collection in the City Hall will be given to S. John's University College building fund.

DIOCESAN NEWS

ADELAIDE

NEW APPOINTMENT

Miss Joy McLennan has taken up her appointment as Diocesan Social Welfare worker. An annual statutory school welfare work will be made on Quinquagesima Sunday, which this year falls on February 20.

BALLARAT

NRILL

The Bishop of Ballarat will dedicate the war memorial kindergarten at S. George's, Nrill, on February 27, at 2.30 p.m.

Preparations are now well under way for this memorable event. Meanwhile, a priest sent a birthday gift of £5 for the home; an Orange C.E.B. boy sent two 10/- notes as his little gift, and a school boy from Ootha posted his 10/- to help.

BATHURST

S. MICHAEL'S

The State Governor, Sir John Northcott, is to set the foundation stone of our Children's Home, at 3 p.m. on Saturday, March 12. Preparations are now well under way for this memorable event. Meanwhile, a priest sent a birthday gift of £5 for the home; an Orange C.E.B. boy sent two 10/- notes as his little gift, and a school boy from Ootha posted his 10/- to help.

Dubbo Y.A. campers made a round-up presentation for the Home and handed it to the Commissioner, who is sending it to a retiring collection during the camp week-end. A West Australian Apex member, in sending his personal gift, said "The contribution of the P.O.W. is not fully realised, far apart from his prior service as an active combatant, his passive resistance as a subsequent P.O.W. has often been of such a kind as to pin down additional enemy forces to keep order. The brickwork at S. Michael's has now commenced."

PARISH DOINGS

Dubbo parish has an Anglican cricket team which is doing well. South Bathurst church was the scene of a service of admission, and saying of the Office of the Guild of the Servers of the Sanctuary last week. Servers from other parishes attended.

Friends of the Y.A. holidays functions at Condobolin this weekend, and will call at the Trundle and back to Bathurst. Many parishes have publicised the diocesan instructions concerning marriage regulations during Lent, from February 22 to April 10. Cathedral A.B.M. boxes have been coming in nicely, whilst the Women's Auxiliary is kept busy with afternoon teas in the hall.

Miss Mary Leavers has forwarded a generous parcel of linen, which the cathedral group will send with other articles to Carpentaria and New Guinea. Dubbo annual statement of receipts and expenditure is very healthy, with a nice credit balance. Generous parish donations were made to Children's Homes, missions, and ordination candidates' training fund.

ANNUAL MEETINGS

Most parishes are now holding or planning their annual meetings. There is the question of giving encouragement to the young people of the parishes, and the increasing number of postulants for Holy Orders and the subsequent heavy training bill. The B.G.S. offers its largest pay out for the C.E.B. fund, but this order should not be embarrassed with such a state of affairs. It is good that men are answering their call.

BRISBANE

ORDINATION SERVICE

At an ordination service held in S. John's Cathedral, Brisbane, on February 7, the archbishop admitted to the diaconate the Reverend Ivan Alfred Lacey, the Reverend Gerald Hamer Taylor, and the Reverend Geoffrey Frederick Walker.

CANBERRA AND GOULBURN

ALBURY

Three men from the Parish of Albury are now in training for the ministry: Messrs. Ron Moon, ...

NEW SCHOOL AT KEIRAVILLE

FROM A SPECIAL CORRESPONDENT
Wollongong, February 14
450 people attended the official opening and dedication of the Sydney Church of England Grammar School for Girls at "Gleniffer Brae," Keiraville, on February 5.

The official opening was performed by the Archbishop of Sydney, the Most Reverend H. W. K. Mowll, who also installed Miss K. L. McCredie as headmistress.

The archbishop congratulated the school council on being able to secure such a fine property for a new S.C.E.G.G.S. school.

Official visitors included Mr. and Mrs. Rex Connor, Mr. and Mrs. F. Cowburn, Mr. and Mrs. T. Armstrong and Mrs. A. S. Hoskins.

LAKE BATHURST

On February 4, approximately 200 parishioners of the Lake Bathurst area met in the parish hall to farewell the Reverend C. E. Nagle, who has ceased to be in charge of the area since it was formed into a separate parochial district. Warm appreciation of his faithful ministry was expressed and he and his wife were presented with a wallet of notes.

At the same time, Mr. Lawson James was welcomed as stipendiary lay reader in charge of the district. The assistant bishop, the Right Reverend K. J. Clements, spoke to the meeting, asking for the same loyal support of parishioners for Mr. James as had been shown in the past.

CANBERRA GRAMMAR SCHOOL
Two pupils of Canberra Grammar School, Peter Curran and Nicholas Webb, have been awarded Commonwealth Open Scholarships.

MELBOURNE

MISSIONARY GIVING

S. Mark's, East Brighton, has done well in the collection for C.M.S. £92/6/11 to A.B.M., and £23/14/5 to the B.C.A.S.

ILLNESS OF PRIEST

The Reverend P. A. Wisewood, who is living in retirement in Burwood, is in S. George's Hospital suffering from pleurisy.

B.S.L. JUBILEE

A service of Holy Communion will be held in Christ Church, South Yarra, on February 24, at 9.30 a.m., to mark the silver jubilee year of the Brotherhood of S. Laurence.

At 2.30 p.m. on the same day, Sir George Knox, will be the chairman of a meeting of Friends of the B.S.L. in the Lower Hall of the Melbourne Town Hall.

BADMINTON

The annual meeting of the Anglican Badminton Association was held on Friday, February 25, at 7.45 p.m., in S. Bartholomew's Parish Hall, Burnley. The association was formed two years ago for promoting Anglican membership is by approval of the vicar only. All Melbourne clergy are invited to attend this meeting; there are vacancies in the committee for them.

HEADMASTER COMMISSIONED

On February 15 at S. Mark's, Camberwell, the archbishop commissioned the Reverend T. H. Timpon as Chaplain and Headmaster of Camberwell Grammar School. Mr. Timpon is an old boy of S. Mark's and of Camberwell Grammar School, having attended the school when it was situated in Burke Road.

The service was attended by headmasters and representatives of other schools, boys from Camberwell Grammar School, the school council, parents and old boys, as well as the Mayor and Mayoress of Camberwell, the town clerk and the city engineer.

ANNIVERSARY

On Sunday the Rural Dean of Hawthorn, the Reverend C. R. C. Tidmarsh, who is Vicar of S. Mary's, South Camberwell, will celebrate the thirty-fifth anniversary of his incumbency in this parish. This event is nearly a record for the diocese for long incumbencies. In only two instances has it been approached—by the late Josiah Tyssen's incumbency of 33 years at S. George's, Malvern, and by the Reverend B. A. Evens' incumbency of S. Peter's, Brighton Beach, of 34 years.

Archbishop Booth will recognise the occasion by preaching at the 7 o'clock service on Sunday. Mr. Tidmarsh is an active member of the Church of England Men's Society, in which he holds office on both a diocesan and a national level.

C.M.S.

The Reverend G. A. Pearson and Mrs. Pearson and family and Miss Jean Guy left Melbourne by the "Stratheden" on February 15 en route for Tanganyika. They will be joined at Fremantle by Miss Joan Rice, who is also going to Tanganyika with the Church Missionary Society.

BUSH CHURCH AID

The Bush Church Aid Society will hold a devotional service in S. Paul's Cathedral at 11 o'clock on February 15.

SYDNEY

ANNIVERSARY LUNCHEON

Major-General, the Reverend C. A. Osborne, will be the guest speaker at the Anniversary Luncheon of Sydney Legacy, to be held at the Trocadero on February 24.

SPIRITUAL HEALING

As there has been such widespread public interest since the announcement last week of the bequest of £5,000 to the Reverend John Hope for spiritual healing, and it is impossible to see everyone separately, a class will be held in Christ Church S. Laurence, each Wednesday at 11 a.m. in preparation for spiritual healing. This course of instruction will be given to prepare people before

they present themselves for sacramental healing.

THE MOTHERS' UNION
A conference and demonstration of work based on the theme "Christian witness in and through the Mothers' Union" will be held in the Lower Chapter House, S. Andrew's Cathedral, on March 3 and 4. There will be three sessions each day: 10.30 a.m.; 1.30 p.m.; and 7.30 p.m. A ticket covering all sessions costs 2/6. All women are invited.

R.S.C.M.
There will be a meeting of the R.S.C.M. at S. Andrew's Cathedral on the last Saturday in every month. The first meeting will be on February 26, at 3 p.m., when a refresher course for choirmasters and choir members will be held.

TASMANIA

S. MARY'S, MOONAH

The famous Hobart Regatta ended on Tuesday, February 8, when all the South had a public holiday. Thousands attended the Domain, from where most of the events were seen. Two out-centres in the Parish of Moonah, S. Anne's and S. Christopher's, made money out of the thirst of "regatta viewers." Parishioners at stalls sold drinks, sandwiches, ice-creams and hot dogs, all proceeds going to church funds.

S. DAVID'S CATHEDRAL

The Chaplain of H.M.A.S. *Vengeance*, which is in Hobart for the Royal Hobart Regatta, preached last night at S. David's Cathedral. The chaplain, pointing out how the next three Sundays were a preparation for Lent, urged the congregation to prepare special reading for that period, suggesting that inspirational books would prove of great value. He mentioned as particularly valuable a book by an American author, "The Power of Positive Thinking."

C.M.S. NEWS

The Reverend Arthur Cloudsdale leaves for Queenstown, on the west coast of Tasmania, on February 15, and will do deputisation work in that parish for several days. Mr. Cloudsdale, who is on furlough from Tanganyika, also hopes to visit the Parish of Zeehan, which has been vacant for several months.

HOBART MISSION

The first part of a mission being conducted in the Parish of Holy Trinity, Hobart, concluded on February 6, at the branch church, S. Margaret's. From the previous Wednesday, meetings of an evangelistic nature had been held, the missioner being Captain John Gheoghegan of the Church Army. Slides of the crucifixion were

shown on the Friday night, while mission addresses were given on the Wednesday and Thursday. On the Sunday, at the service of Evensong, several adults responded to the challenge to follow Christ, and as well as being given decision cards by the captain, were counselled by the rector, the Reverend K. Skegg. It is intended to form a Bible Study group amongst those who are interested.

The mission continued on February 13 at Holy Trinity, when the captain gave the opening address at Evensong. Meetings will be held each night, with the exception of Saturday, the concluding service being on Sunday, February 20, at 7 p.m.



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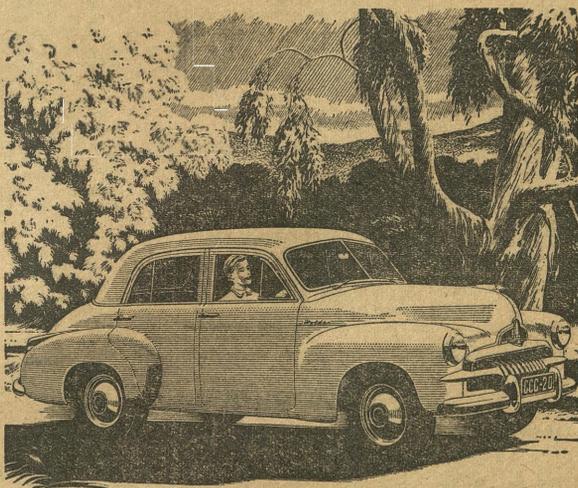
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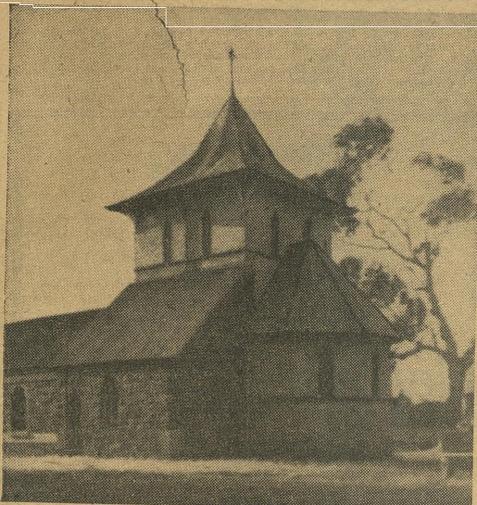
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SNAPSHOT COMPETITION



The winner of our snapshot competition this week is Mrs. R. I. Powell, of Parkville, Victoria, who sent us this picture of a small church built by a Captain Dumaresq on his estate at Illawara, Tasmania, over 100 years ago. The other part of his estate was at Patena, where the family lived; they crossed the river to attend services, one of the sons being a lay reader and his wife the organist. They conducted Sunday school and services at both Patena and Illawara alternately. Captain Dumaresq died at the age of 103; a great-great-grandson still lives on the estate.

FILM REVIEW

"THE CAINE MUTINY"

"THE CAINE MUTINY" is at the "State" Theatre, Melbourne. The story of an American Navy officer who has an inferiority complex and consequently blusters and bullies his crew in an attempt to bluff himself that he is really a better man than he is.

While covering the landing of American troops on a Pacific island he loses his nerve and withdraws his ship, leaving the troops to their fate.

Later, during a typhoon—one of the finest film sequences yet seen in Australia—when the ship is about to either break in halves or founder, his nerve goes again and, somewhat reluctantly, his chief officer takes over command and saves the ship, but is court-martialled for mutiny.

The court martial scene is particularly well done, especially the moment when an officer who had first suggested taking over command from the captain, denies this on oath and leaves his friend to take the blame.

But under a merciless cross-examination by counsel for the defence, the neurotic captain

breaks down and shows unmistakable symptoms of insanity in the witness box and the accused is found "Not guilty."

Humphrey Bogart gives a first-rate performance as the neurotic captain of the *Caine*, and Van Johnson as the accused mutineer, and Fred MacMurray as the man who suggests the mutiny and later denies it, and Jose Ferrer as counsel for the defence.

Passed by the censor as suitable for adults and adolescents, it is a film to which you can take the whole family, although the male members will probably appreciate its excellence most.

The romantic interlude between the ship's most junior officer and a nightclub singer was the weakest part of the book, and strikes an entirely false and unnecessary note in what is purely a drama of the deterioration of human character under the strain of war, and this false note is not made any less false by the love-making being given a background of the scenic grandeur of the Yosemite Valley in California.

—W.F.H.

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THE WORLD COUNCIL MEETING

(Continued from page 1)

It was recommended to the various States that the Churches should consider and comment upon the system of religious instruction being used locally, comparing it with the highly co-operative Victorian system, and that operating in Britain. In Victoria all the non-Roman Churches have united to teach an agreed syllabus.

THE MESSAGE

At the conclusion of the meeting, the delegates issued a message, the first part of which addressed to the Churches, reads as follows:

"The unity in Christ so profoundly discovered and so richly charged with meaning by the Evanston Assembly of the World Council of Churches has inspired us to write to you urging you to discern afresh for yourselves this ecumenical movement as the chief revitalising force for our day.

"In that Second Assembly, 163 Churches from 48 countries were drawn together, but more important to us even than this impressive figure was the depth and breadth and quality of the agreements achieved as to what we should believe and do.

"These we commend for your study, believing that this study can best be done by local groups drawn from member Churches of the World Council. This study should be prefaced by a reading of the assembly's great message.

"We have learned that ours is no mere abstract and sentimental unity. We all wait upon one Father, through one Holy Spirit. We all read the Holy Scriptures and proclaim the Gospel from them. We all receive the ministry of the word and sacraments. We are all called to be imitators of Christ.

TOWARDS UNITY

"We have come to appreciate the immense range of common practice and intention that we share. Divisions in the Church have been caused in times past by sincere concern for the Gospel. To-day it is concern for the Gospel that is drawing us together.

"Ways are opening to the increase and fulfilment of our unity. First, we must consider now whether we should not act together in all matters except those in which deep differences of conviction compel us to act separately.

"Second, we must listen together to our one Lord speaking through the Holy Scriptures, and study the significance of our particular traditions.

"When we come upon disagreement we should make a special effort of mutual respect,

sympathetic imagination and common effort in doing God's will for His children, and bearing witness to the truths we hold together.

"We must study humbly that which divides us and thankfully that which holds us together.

"We must remember that the measure of our concern for unity is the degree to which we pray for it. We cannot expect God to give us unity unless we prepare ourselves to receive the gift by costly and purifying prayer."

The second part of the message is addressed to the Australian people:

"Christianity is the judge of all social systems and political parties and the servant of none.

"Australian social and political life is dominated by-groups organised for their own interest. These groups are inevitable. But they threaten the judgement, integrity and freedom of the individual citizen.

"These qualities are being lost because our people are forgetting the supreme loyalty that they owe to God.

"The strain of striving for a level of conduct higher than self-interest is more than unaided human nature can bear. Those who by God's help can bear it are those who serve their country best.

"The State, by reason of its great power, carries special responsibility for conserving the freedom of its citizens.

"By seeking to extend social welfare and economic security it has added greatly to the real freedom of large sections of the people.

"However, the citizen must be vigilant lest the State, in reaching out to perform these duties, should trespass on the essential liberties of the people.

"The two greatest threats to freedom are communism and the forces of reaction provoked by the fear of communism.

COMMUNISM MAY HELP RE-UNION

FROM OUR OWN CORRESPONDENT

Perth, February 12

The disunity of Christendom had been due largely to the rise of the wrong kind of capitalism, the Bishop of Kalgoorlie, the Right Reverend C. E. B. Muschamp, said on February 4.

He was addressing the Rotary Club of Perth on the subject, "The World Council of Churches and Re-union."

The bishop said that re-union would probably come about because of the wrong kind of communism.

Disunity, he said, had been brought about in the heat and anger of the moment largely as a result of the semantic use of words.

Semantics dealt with the meaning of words as distinct from their derivation.

The word communism had suffered semantically; originally it probably meant sharing one's goods with one's fellows, to which most Rotarians would subscribe.

But it now meant something quite different and was to be repudiated.

The World Council of Churches was beginning to approach the problems of disunity and rectify them. It was looking for common ground among the divisions.

INDIAN BISHOP

ANGLICAN NEWS SERVICE

Bombay, February 8

Philip Parmar was consecrated as the first Indian bishop of the missionary Diocese of Bhagalpur (Bihar State) in S. Thomas Cathedral, Bombay, on January 16. The Metropolitan of India, the Most Reverend Arabindo Nath Mukherjee, who consecrated the new bishop, was assisted by the Bishops of Colombo, Kurunegala, Bombay, and Nagpur.

The Bishop of Bombay, under whom Philip Parmar has been working for a number of years, preached the sermon.

Much of the new bishop's labours will be devoted to pastoral and evangelistic work among a group of aboriginal people known as the Santhals.

"We are winning the internal battle against communism, but there are signs that freedom of speech and social criticism in Australia are being curtailed by a nervous public opinion and governmental fears.

"The Christian answer to communism consists not only in an exposure of its obvious errors, but in constant self-criticism of our own society in an unceasing effort for social justice and personal service.

"Christianity is an unremitting attempt to extend the field of Christ's influence in human life. Therefore, we call upon all citizens to study thoroughly the course of foreign affairs.

ASIAN QUOTAS

"They should know more of the work of agencies such as the United Nations, which exist to promote the cause of peace and international welfare, and support them.

"As Australians we stand at a point of decision in our history. How shall we meet the people of Asia who are our neighbours? We must not depend merely on a defensive military policy.

"Our Government is beginning a right liaison in the Colombo Plan, and in the introduction of Asian students.

"It is a small beginning towards meeting a great need. We must respect the aspirations of neighbouring peoples for a better life, and be wary lest any policies of our own country do them injury.

"Our friendship must be positive; an increased Colombo Plan; an effort to know these people that we may treat them as equals; a willingness to admit quotas to our land and citizenship. We cannot be content merely to help them with material goods, but must share with them the truth of God."

SCHOOLS' SERVICE AT BUNBURY

FROM A SPECIAL CORRESPONDENT

Bunbury, February 12

A very impressive service was held in S. Paul's Cathedral, Bunbury, on Sunday morning, February 6.

The rector Canon A. H. Tassell, had invited the boys and girls returning next day as boarders to our Church schools to attend with their parents.

There was a splendid response to his invitation.

The Eucharist was sung to Merbecke, the rector being the celebrant, assisted by Archdeacon Lerpiniere. The Bishop of Bunbury presided.

The rector gave a most appropriate address based on the Epistle for the day: "I therefore so run not as uncertainly; so fight I, not as one that beateth the air."

As the post-Communion hymn, "Soldiers of Christ Arise," began, the boys and girls came from their seats and knelt in the chancel.

At the end of the second verse, during a pause in the singing, the bishop blessed them, and when they then stood and the hymn continued:

"Stand then in His great might
With all His strength endued,
And take to arm you for the fight
The panoply of God,"

one felt that these boys and girls were leaving home surrounded and strengthened by the prayers of the faithful.

U.S. MEMBERSHIP RISE

CHURCH INFORMATION SERVICE

London, February 7

Encouraging statistics for 1954 are announced by the Episcopal (Anglican) Church in the U.S.A. Membership (baptised persons) increased by 116,386, from 2,790,935 to 2,907,321. This is all the more striking as in 1953 it had gone up by 75,110.

The total number of baptisms, 12,457, shows an increase of nearly 8 per cent, over the previous year, and confirmations have increased by nearly 10 per cent.

CLASSIFIED ADVERTISEMENTS

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