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THE CHURCH PLAYS HER PART IN THE FLOODS

BISHOPS AND CLERGY IN ACTION

FROM OUR OWN CORRESPONDENT

London, Feb. 14

There is not a single parish hall or rectory on high ground along the whole length of the inundated areas of the east coast of England which has not been turned into an emergency centre to care for victims of the unprecedented floods which started at the beginning of this month.

The English Press has carried reports of the work of bishops and clergy for flood victims which have constituted better publicity for the Church and her work than England has seen for many years.

Four great dioceses have been most affected: Lincoln, Norwich, London and, above all, Chelmsford. The bishops of these dioceses, and the Bishop of Dover who is a Suffragan, have remained throughout with their clergy and people in this time of distress.

Many of the coastal districts which suffered most severely in the flood disaster are in the diocese of Chelmsford.

Harwich and Clacton are in the north of the diocese; and Foulness, Canvey and Tilbury are in the south.

The majority of the Canvey refugees passed through South Benfleet, where a great many spent the night in the church hall, which the vicar, the Reverend R. Henthorne, opened as a rest centre.

Leigh fishermen took their boats out to rescue people from flooded houses on Canvey Island. Meanwhile, the Rector of Leigh, the Reverend J. L. Head, with the help of his congregation, converted the church hall into a reception room.

FISHERMEN HELP

The building was well heated; food and hot drinks were prepared. When the boats landed, some of the two hundred rescued were scarcely any clothes. A speedy appeal was made to parishioners, and, within a short time, proper clothing was provided.

One mother had taken her two children into a loft for safety, as the water had poured into their bungalow and continued to rise; the furniture was floating round the rooms. They were rescued by fishermen, and when the children arrived at Leigh they were almost naked.

At Great Wakering, many people had to climb to the top of their Nissen huts. They spent the whole of the first dreadful night on the rooftops in the scantiest of covering.

The rector, the Reverend W. E. Dickinson, opened his church hall in readiness for their rescue.

GAVE AWAY ALL

According to Press reports, he did even more; he gave away all his shoes and underclothes, except those he was wearing, to the sufferers—true to the dominical command.

The Bishop of Chelmsford visited Great Wakering just when the first boatloads of refugees were beginning to arrive from Foulness, five miles away.

He and the Bishop of Colchester between them have visited most of the devastated areas in the diocese. Everywhere they have found that the churches are taking their full share in dealing with the effects of the disaster.

There have been no deaths among the clergy; but the churches and vicarages of Foulness and Canvey Island are, apparently, severely damaged.

Next day, the Bishop of Chelmsford went in an army lorry to Tilbury, where he spent an hour and a half wading through water to visit the people in their homes. Many families preferred to camp on the top floors of their houses rather than leave their homes.

The church at Tilbury is undamaged, as it stands on a concrete platform; it is hoped that the vicarage, although flooded, will not be completely ruined.

On the same day the Bishop of Colchester visited Jaywick, where the death-roll has been high.

A series of intercession services for the flood victims was held throughout the first days in Chelmsford Cathedral.

Canning Town's Holy Trinity Church has been used to store furniture, and the Church of the Ascension sent help to Canvey Island. Both churches have offered their church halls as reception centres.

The church and vicarage of S. Luke's, Victoria Docks, have been like an island. The Missions to Seamen Flying Angel hostel was flooded; their ship, the "John Ashley," did valuable rescue work at Canvey Island.

The Bishop of Dover made a survey of the Kentish coast. His first call was at Whitstable, where five hundred homeless families had passed through an emergency rest centre.

(Continued on page 16)

ENTHRONEMENT PLANS IN N.Z.

FROM OUR OWN CORRESPONDENT

Dunedin, Feb. 5

The Venerable A. H. Johnston will be consecrated as Bishop of Dunedin in S. Paul's Cathedral on February 24. He will be enthroned at evening service on the same day.

The services will be conducted by one of the largest gatherings of the Church's leaders ever assembled in Dunedin.

The Archbishop of New Zealand, the Most Reverend R. H. Owen, will conduct the services. He will be assisted by every bishop in New Zealand.

At the services the two senior bishops, those of Auckland and Nelson, will present the bishop-elect; the Bishop of Waiapu will preach the consecration service; the Bishop of Melanesia will chant the Litany; the Bishop of Christchurch will read the Epistle and the Bishop of Waikato will read the Gospel.

The Bishop of Aotearoa will assist the archbishop in the administration of the Holy Communion. Bishop Rich (Wellington) will be assistant to the archbishop.

The consecration service will be incorporated in the service of Holy Communion.

The enthronement service is incorporated in the Evensong service.

The deed of consecration will be read by the Chancellor of the Diocese, Mr. A. N. Haggitt. The sermon will be delivered by the new bishop.

The bishop-elect is to arrive in Dunedin on February 18. Bishop's House, the bishop's residence, has been extensively renovated in preparation for his arrival.

Mrs. Johnston gave birth to a daughter last month. It is their fourth child.

IMPRESSIONS OF GILBULLA

BY A MEMBER OF THE AUSTRALIAN COUNCIL FOR THE WORLD
COUNCIL OF CHURCHES

Could churchmen of 50 years ago have lighted upon "Gilbulla" last week they would have been startled.

In this Anglican conference centre Anglican bishops, clerics, laymen and women, Methodists, Presbyterians, Congregationalists, members of the Churches of Christ, of the Salvation Army and the Society of Friends, knelt side by side in the rustic chapel to pray, sat to discuss great projects, met for meals in the dining room, and slept in the small rooms of the "long house."

It could not have been done 50 years ago! To-day there is a new appreciation of each other's place in Christendom, a new charity and understanding, a growing fellowship in common prayer and in the power to pray together.

We met under the chairman-

tended the Lund Conference on Faith and Order and reported on that. He reminded us that the real division to-day was that between Catholic and Protestant—the Catholic emphasis inclining to be on God's initiative, the Protestant on man's response.

In another context he humorously pointed out that there were always those whose interests were horizontal, others whose interests were vertical, those who wanted new bathrooms and those who demanded the beatific vision.

There were reports on evangelism and education, and on the work in the various States, but most of all we were touched by the story of Inter-Church Aid—the story of 75,000,000 homeless people in Europe and Asia, being fed and clothed largely by the Churches of the world.

But not sufficiently by Australia! Our gifts—less than £30,000 in four years—are as nothing compared with New Zealand which has more than doubled our giving or Great Britain, which in its war-torn state gave £1,000,000.

We discussed television, of course, and are not afraid of it. We hope to help Australia to use it wisely and well.

We had with us our Re-settlement Officers. They are trying to help New Australians get their relatives from overseas—and it is not easy. The Government policy and administration is at times hard to understand. It seems to lack a sympathetic approach.

Mrs. E. S. Klek who had represented the women of Australia at a World Council women's conference presented in vigorous fashion the report revealing the extent and depth of women's work in the Churches and urging their claims for more recognition.

The report of the World Council of Churches International Affairs Commission, under Dr. Otto Noide and Dr. Kenneth Grubb, showed what a real influence the Churches had exercised in helping to hold the Korean war from spreading and in keeping alive efforts towards peace.

Next year at Evanston, U.S.A., the Second General Assembly of the World Council of Churches will be held. We hope to be well represented.

KING'S CORONATION RECORDED

An unusual feature in the life of a church will be the playing of the recording of the complete Coronation service of King George VI.

On Monday, February 23, the complete service will be played in S. Paul's Cathedral, Melbourne.

The playing has been arranged by the "Friends of the Cathedral" as being in keeping with the Lenten series of sermons based on "The Coronation and the Call to the Nation."

CHURCH COUNCIL PROTESTS TO DR. MALAN

DICTATES OF CONSCIENCE FIRST

Cape Town, February 13

The Christian Council of South Africa, of which the Archbishop of Cape Town is chairman, has issued a statement in which it expresses its profound sympathy with the non-European Christians of South Africa.

Many of them are deprived of the opportunity for self-development through the operation of laws and regulations which are based on racial discrimination.

"The absence of any constitutional methods by which they can find a remedy is calculated to give them a sense of frustration and hopelessness."

While understanding the motives which have led many to take part in civil disobedience, the council points out that obedience to the law is a Christian duty, and that disobedience is only justified when such obedience involves disobedience to the dictates of conscience.

The council impresses on those in authority, namely, the Government, that it is of the first importance that an attempt should be made to understand the cause of the present acute racial tension.

For this purpose it presses for consultation between the Government and representatives of the non-Europeans.

Further, there is grave danger of injustice being done as long as accused persons are deprived of the right of defending themselves in the courts.

With regard to the last point, it will be remembered that the Act for the prevention of Communism enables the Minister to denounce any one suspected of Communism without that person having the right of appeal to a court of law.

The extreme danger to personal liberty is obvious.

The influence of the Christian Council is somewhat impaired owing to the fact that the Dutch Reformed Churches, which include about half the

European Christians in S.A. are not amongst its members, nor, of course, is the Roman Catholic Church.

At the same time one of the leading Dutch Reformed ministers is a member of the council in his personal capacity.

ship of Dr. Calvert Barber (President - General of the Methodist Church of Australia)—genial, alert, humorous and just. The Archbishop of Sydney, the general secretary (the Reverend John Garrett) and the Reverend B. R. Wylie (Wesley College) had just returned from the Lucknow Conference of the World Council.

In addition, the Reverend Kenneth Henderson had at-



The Right Reverend Bishop David Hand, blessing Gwatgaga, the Holy Stone at Agupon, 3,000 feet above sea level. (See story, page 4.)

TWO LAW SERVICES BEGINNING OF THE LEGAL YEAR

FROM OUR OWN CORRESPONDENTS

The legal year opened with the customary divine service in Melbourne on February 2 and in Sydney a week later.

The preacher at S. Paul's, Melbourne, was the Bishop of Bendigo, the Right Reverend C. L. Riley.

In Sydney the Bishop of Armidale, the Right Reverend J. S. Moyes, delivered the address at S. James's, the historic church adjoining the Supreme Court.

Bishop Moyes took as his text a sentence from Galatians (iii, 24): "The Law was our schoolmaster to bring us to Christ."

He described how each life reproduced the process which the Bible describes as God's method of bringing up His chosen people to do the work entrusted to them for mankind.

"In the early books of the Bible—the first five—we have in meticulous fashion commandments dealing with all the details of everyday living—not merely the ten familiar commandments thrice repeated, but all the ceremonial requirements of Leviticus, including worship and relationship with others, in infinite detail," said Bishop Moyes.

"Passing on from these books you come to the heroic worship stage in Judges, the Kings and the prophets, where the will of God is expressed in the lives of men and women, and there are schools of prophets who will develop into leaders following whom the Israelites may learn the way of the Lord.

"And all the time is there the overshadowing of the Spirit of God, the Holy Spirit, the Spirit of wisdom who inspires individuals and who is not yet poured out upon all flesh—and cannot be until Jesus Christ the Saviour has fought His fight with death and sins and opened the Kingdom of Heaven to all believers.

"Then will young men see visions and old men dream dreams as, in the Spirit of God, sharing the victorious manhood of Christ, they come to maturity as sons of God.

"Such is the picture S. Paul has in the background of his mind in the fascinating words of his text."

NOT ENOUGH

But the rule of Law alone is not enough, Bishop Moyes said.

"It is a fence. A defence behind which we can shelter.

"Here are the rules of life. This is allowed, this is not. For frail human nature the law can be a real protector and guide!

"But no fences will transform mankind. They may keep us to the highways, but our eyes will ever turn with longing to the forbidden pastures.

"Only a trust in Him Who has battled with sin to victory and Who has overcome death unto life can give us within ourselves the victorious life. Walking with Jesus Christ, identified by Him, the law no longer frustrates nor tempts but expresses for us the mind of God which we seek to know to live.

"The law was our schoolmaster to lead us to Christ. Has it done that for you, my brothers?"

MELBOURNE SERVICE

At the Melbourne service, Bishop Riley, who is himself a Master of Laws, made an appeal for humble service in this Coronation year.

He said the Queen had set the example.

Bishop Riley said that the legal profession was not without its examples of service.

There were numerous cases where men at the bar with lucrative practices had given them up to take judgements.

Bishop Riley said man was meant to serve God and humanity.

He urged a tempering of justice with mercy. There was to-day too much of a spirit of "what's he getting out of it."

CHRISTIAN RESISTANCE IN KENYA

FROM A SPECIAL CORRESPONDENT

Nairobi, Feb. 12

Speaking in the Kenya Legislative Council last month, the Chief Secretary of Kenya, Mr. H. S. Potter, gave a general assessment of the situation in the colony.

He said: "I am not a prophet and make no hard and fast prophecy, but in spite of the continuance of shocking incidents in different parts, I do most firmly believe that there has been a continuing improvement. That is to my mind shown by the number of shocking incidents which have quite clearly been due to increased resistance to the Mau Mau movement in the area concerned."

"Furthermore, for some time now—whether this is cause or effect I am not quite sure—there has been a great increase in the information coming forward to the police, resulting in more successful investigations."

The police posts, apart from fulfilling their original function, were also providing sanctuary to the wives and families of men out on Home Guard duty in the Reserves.

He had also been informed of increased church attendances since Christmas.

"We must endeavour to do all we can to increase the availability of the good Christian spirit to instil into people who might otherwise take in the dangerous elements of Mau Mau and, where Mau Mau is driven out of the people, to put that Christian spirit in its place," declared Mr. Potter, after pointing to the resistance to Mau Mau of Christians.

IRISH BIBLE TRANSLATION

ANGLICAN NEWS SERVICE

The Hibernian Bible Society has published in Dublin at 6s. Irish price, a new translation into Irish of the New Testament.

It is entitled "An Tionna Nua" and is described as being "re-written in present-day Irish by Eamonn de Suinta, an Buchaillín Buidhe, from the New Testament translated by Uilliam O Domhnaill from the Greek in 1602."

Reviewing the book in the Irish Press, Monsignor Padraig de Brun, President of University College, Galway, said that this translation of the New Testament is marvellous value for its price.

He points out that the translator has done good work considering the document on which he worked, which must rank among the unluckily translations and which does not always display that accuracy which Uilliam O Domhnaill's claim to be translating from the Greek would lead one to expect.

The modern translator improves on the original and the Hibernian Bible Society are to be congratulated on having printed such a good and cheap modern version of the New Testament.

IRISH HEAD OF ARMY CHAPLAINS

ANGLICAN NEWS SERVICE

Canon Victor Pike, the former Irish Rugby International, who is now Anglican Chaplain-General to the British Forces, has visited the battle fronts in Korea and seen something of the jungle fighting in Malaya.

At present he is on a lecture tour of the United States to tell what he saw.

Canon Pike was born at Thurles, Co. Tipperary, in 1907, and was educated at Bishop Foy's school, Waterford, and Trinity College, Dublin.

He became a chaplain at the beginning of the War and served in North Africa, the Middle East and on the Rhine. Appointed Chaplain-General in 1951, he is in charge of administration, training and posting of all Church of England army chaplains.

CHURCH OF THE EAST

PATRIARCH'S VIEWS ON ITS ROLE

FROM OUR OWN CORRESPONDENT

London, Feb. 16

The Patriarch Mar Shimun, of the Apostolic and Catholic Church of the East, who has been visiting London, has given a considerable impetus to the ecumenical movement.

The Patriarch preached at All Saints Church, Ennesmore Gardens, Knightsbridge, last Sunday, when he spoke of the efforts now being made to re-establish and to extend "one of the most ancient branches of the Apostolic Church" in Asia.

The Patriarch is the 119th in a line of succession that goes back to the earliest days of Christianity in Assyria.

For more than 600 years the Patriarch has descended from uncle to nephew in his family. He is the twenty-third to bear the name.

He is now a naturalised citizen of the United States, where the headquarters of his Church has been established. He is returning through London from a visit to Cyprus, where his family took refuge in 1933.

His Beatitude was educated at S. Augustine's College, Canterbury, but, as he said yesterday, his community speak among themselves Aramaic, the language spoken by Christ.

Describing the history of the Church of the East, he said that by the fourth century it flourished throughout much of Asia, but from then until to-day it had suffered persecution.

"Now there are Churches in India, Persia, Iraq and Syria," he said, "as well as in the United States. Schools are being established in the villages of the Middle East to keep the Christian faith alive amongst Moslems."

In recent years, the position of the Church had improved considerably, especially in Persia.

In all, 25 village schools and a clergy training school had been opened, and more were to follow.

Mar Shimun said it was his earnest prayer that the ancient Church might once again play its part in the propagation of the Gospel in Asia, where it was better equipped for that task than most of the Churches of the West.

R.C. PROTEST ON TITO

FROM OUR OWN CORRESPONDENT

London, Jan. 30

The Federation of Associations of (Roman) Catholic Trade Unionists yesterday passed a resolution expressing alarm at "the unconditional welcoming of Marshal Tito, President of Yugoslavia, by Her Majesty's Government."

The resolution referred to the "dire consequences to the world of the unconditional acceptance of one totalitarian ally in the fight for freedom and for the rights of man," and urged the Foreign Secretary to make clear to Marshal Tito "the concern felt by so many of Her Majesty's subjects at totalitarian control of the trade union movement and the attack on religion which are a part of the policy of the Yugoslav Government."

This resolution is one of a series which have been engineered by Roman Catholics in this country since the forthcoming visit of Marshal Tito to the United Kingdom was announced last year. A T.U.C. spokesman told our correspondent that fewer than 4 per cent. of British trade unionists belonged to R.C. trade organisations.

Protests have been made by Roman Catholics in the House of Lords and the House of Commons, and by spokesmen for Roman Catholic organisations of all kinds.

The Spanish regime is not classed as "totalitarian" by these groups.

FABULOUS BEASTS FOR THE ABBEY

A UNIQUE COLLECTION

ANGLICAN NEWS SERVICE

London, Feb. 7

"The Queen's Beasts," which are to adorn the face of the Coronation pavilion outside Westminster Abbey, were yesterday "at home" to favoured visitors in the Hammersmith studio of their designer and sculptor, Mr. James Woodford.

They are as fine an assortment of animals, mythical, and fabulous, as anyone could find outside the pictures in a medieval bestiary.

There will be 10 figures, all 6ft. high, and they will stand in a row along the west wall of the Abbey annex, supporting 10 shields emblazoned with arms or badges that were used, like the beasts themselves, as heraldic devices by some of the Queen's ancestors.

Advice on the heraldry has been given by Sir George Bell, Garter King of Arms, and Mr. H. Stanford, London, another authority, and Mr. Woodford is also co-operating closely with the chief architect of the Ministry of Works, Mr. Eric Bedford.

In the outcome, learning, beauty and humour are so happily mingled that others must envy the besmoked sculptor and his five helpers the satisfaction the work is affording them.

TUDOR GREYHOUND

In the crowded studio yesterday were figures in almost every stage of construction, so that they furnished a demonstration of the different steps in the work. Tenth and last in the tabular list to which Mr. Woodford is working is the griffin of Edward III, supporting a shield adorned with the badge of the

U.N. ESSAY CONTEST

Details of the 1953 Essay Contest, conducted by the United Nations were announced in Sydney this week.

Candidates may choose one of the following subjects:

1.—"United Nations Technical Assistance and Peace; the duties of peoples and the responsibilities of international community."

2.—"The Role of Non-Governmental Organisations in the Implementation of the Principles of the United Nations."

Australians between the ages of 20-35 years are eligible for the contest, which is in the hands of the Australian National Committee for the U.N. Essay Contest. The committee is composed of representatives of the United Nations Information Centre, The Australian Association for the United Nations and two representatives of the Commonwealth Government.

The Australian contest closes on April 24, to enable judging to be completed in this country and the three best essays to be forwarded to the United Nations Headquarters for adjudication by the International Jury not later than May 20, 1953.

The Australian Committee is offering prizes of £15/15/-, £10/10/- and £5/5/- for the best three essays submitted in this country, and these will then compete in the international contest, where 10 prizes are offered.

Each entrant the winner to a free trip to the United Nations Headquarters, New York, for a month's study of a particular activity of the United Nations. As funds are provided by the United Nations, Australian contestants will not be affected by the dollar shortage.

Conditions of the Australian contest are available from the Australian Association for the United Nations in each State or from the Australian National Committee for the U.N. Essay Contest, 29 Bligh Street, Sydney.

House of Windsor. This figure is not yet begun.

The greyhound of the Tudors, with a crowned Tudor Rose in the shield, now exists as a plasticine model, only nine inches high, but completed by Mr. Woodford in perfect detail waiting to be copied full size in clay by an assistant.

Clay models not yet finished represent the dragon of the Tudors, bearing a satisfyingly Welsh expression, and the bull of Clarence, supporting a shield with the royal arms as used from Henry IV to Queen Elizabeth I. A third rough clay model is of the yale of the Beauforts.

This represents not an American university, but a horned and tusked creature, "perhaps the two-horned rhinoceros," according to the Oxford English dictionary, but by the definition to which the sculptor is working a kind of heraldic antelope.

TWO LIONS

Mr. Woodford himself takes over the full-size clay models to give them final touches before the plaster cast is made from them. Two lions—the lion of England and the white lion of Mortimer, this last with the white rose of York on its shield—have reached the finished stage in clay.

The lion of England, supporting the royal arms of to-day, will stand proudly on the right of the line, guarding the royal entrance to the Abbey.

Mr. Woodford likes it best of all the animals. It wears the crown as an English lion should—four-square, as an Englishman wears his bowler hat—and has evidently pressed it down firmly with both forepaws.

A mould of plaster-of-paris is constructed round the finished clay model, which is then removed piecemeal, after which plaster is poured into the mould. Chipping away the mould leaves the finished work. This was the stage that the Unicorn of Scotland had reached yesterday—virtually finished, with a workman cutting off the plaster shell and the head and horn of the animal already fully exposed.

Though the shields will be painted in full heraldic colours, it will probably not be decided whether to colour the animals till they have been set up outside the annex and the effect can be seen. It may be thought best to leave them stone-colour so as not to be too obtrusive. "We don't want it to look too much like a fair-ground," one of the responsible people observed yesterday.

On the other hand, it is tempting to visualise them in all the glory of silver and gold in primary tints that tradition associates with them. Whatever the decision, they can be expected to give vast entertainment to the crowds that will view them later outside Westminster Abbey.

HISTORIC LOG BOOK

FROM OUR OWN CORRESPONDENT

London, Feb. 10

Your readers may be interested to know that the Log Book of the first solo flight to Australia by Bert Hinkler 25 years ago has been found in the wing of his Avro-Avian aircraft, which has been stored in a barn near Southampton.

Aviation circles here expressed some surprise at the lack of interest in this aircraft shown by the Australian Government.

The aircraft was bought by the director of a local aero club only a few hours before it was to have been destroyed.

INTER-COMMUNION MOVE IS DEFEATED

CHURCH ASSEMBLY DEBATE

ANGLICAN NEWS SERVICE

London, Feb. 10

A motion to amend Canon Law to admit communicants of other denominations to Holy Communion was defeated in the House of Laity of the Church Assembly yesterday.

The assembly is meeting in Church House, Westminster.

The House of Laity, under the presidency of Sir Philip Williams, further considered Canon Law revision and resumed a debate opened at the last session on a motion by Mr. P. J. Powell (Southwark): "That the convocations be requested to consider so amending draft canon XXI as to provide that any person who is a recognised communicant in any Christian denomination shall be admitted to the Holy Communion."

Clause 2 of the draft canon says that "no person shall be admitted to the Holy Communion until such time as he shall be confirmed or be ready and desirous to be confirmed, except under permission of the bishop of the diocese and subject to any regulations of the convocation of the province relating thereto."

Mr. Powell had submitted that any person who was a recognised communicant in any Christian denomination should be admitted, as it would promote Christian unity and give effect to a widespread existing practice in many parish churches in the Church of England.

INTER-COMMUNION A PRACTICAL POSSIBILITY

On the resumption of the debate yesterday, Mr. J. R. C. Carter (Rochester), supporting the motion, said that an effort should be made to bring the canon into line with the world situation and regard should be paid to the cardinal principle of doing nothing to impede reunion.

They should recognise that inter-communion was something which would be a practical possibility in the near future and in accordance with the Christian spirit.

Mr. P. Winckworth (London) opposed the motion, and said that what was contained in this draft canon had been part of Canon Law for centuries.

PATRIARCHATE OF MOSCOW

DECISION OF U.S. COURT

New York, Jan. 30

The United States Supreme Court has overruled an unconstitutional New York State law which had given control of St. Nicholas Church in New York to the Russian Orthodox Church of North America. This church does not recognise the administrative authority of the Moscow Patriarchate under present circumstances.

Thus this cathedral will be given back to the Metropolitan who represents the Patriarchate of Moscow.

An eight votes to one decision of the Supreme Court held that the law violated religious freedom, guaranteed in the 14th amendment to the U.S. constitution. This decision reversed a ruling by the New York State Court of Appeals in November, 1950.

The Supreme Court decision is regarded as significant, says "The Living Church," weekly periodical of the Protestant Episcopal Church, because it involved "question as to the recognition that civil authorities should give to canon law, whether real estate assumes a special character when dedicated to religious use, and whether anti-subversive legislation can be justified by foreign control of a religious group."

TREASURES OF ABBEY ON SHOW

ANGLICAN NEWS SERVICE

London, Feb. 10

An exhibition of Westminster Abbey treasures in connection with the Abbey appeal for £1,000,000 was opened this morning at St. James' Palace.

The exhibition has been organised by the Dean and Chapter in aid of the appeal.

The exhibition has many Royal associations. The history of Westminster Abbey has been bound up since its beginnings with that of the monarchy, and in a Coronation year the connection is particularly emphasised not only through the great ceremony of the crowning, but also by a subsidiary observance, whereby successive sovereigns have given a "pall or altar cloth," to the Abbey at their Coronation.

Much of the exhibition is occupied by altar frontals and dorsals made from these royal presents, sometimes in conjunction with copes that match them, coming down to the gifts of Edward VII, George V, George VI and their consorts.

Other handsome examples of modern embroidery are a dozen frontals for the altar of the Confessor's shrine, each commemorating a particular sovereign. They were designed by Mr. W. H. Randall Blacking and carried out between 1920 and 1937 by the Royal School of Needlework.

Seventeenth-century vestments include three copes made for the Coronation of Charles II, one of which will be worn by the Dean, Dr. Don, at the Coronation in June. Among the altar plates, ancient and modern, is a fine collection from the seventeenth century.

DEED CHEST

The oldest thing on view is a great deed chest of the 12th century, still fulfilling its original purpose in the Abbey. The travelling trunk of Lady Margaret Beaufort, the mother of Henry VII, stands near it.

Most famous among the few paintings displayed is the life-size portrait of Richard II, a contemporary work of the 14th century and one of the earliest portraits from the life in England. Unfortunately, the picture is not well lighted, since it was impossible to raise it high enough.

A Canaletto shows in interesting detail a procession of Knights of the Bath outside the Abbey at an installation in 1749. The Vicarinal Madonna, of about 1500, was given to the Abbey by the late Lord Lee, of Fareham.

The statuary includes a selection of Saints from among the 95 small figures below the chancel in Henry VIII's Chapel, and, by way of contrast, six busts of eminent Victorians, from Tennyson to Joseph Chamberlain.

There is also the astounding life-like plaster head of Henry VII—part of the effigy carried in his funeral procession.

Which has lately been proved to be modelled from his death-mask. A little bust of Abbot Islip, of the early 16th century, has the added interest that it was retrieved not many years ago from inside a pinnacle on the north front of the Abbey, having been put there as a filling by one of Wren's workmen.

ROYAL SIGNATURES

From the Abbey muniments, which comprise documents and deeds of all ages since the time of Edward the Confessor, has come a wonderful series of royal signatures through the centuries down to the marriage certificate of Queen Elizabeth and the Duke of Edinburgh. Among noteworthy illuminated manuscripts, early books, and bindings are a 13th century English bestiary, some early playing-cards recovered from within a vellum binding, a book with Ben Jonson's signature on the title-page, and a delightful little manuscript Bible of the thirteenth century, written on fine vellum.

ROCHETS AND ROCHESTER

FROM OUR OWN CORRESPONDENT

London, Feb. 12

Sensible Anglicans here are deriving quiet amusement from a scrap which has developed between the "Church Times" and "The Church of England Newspaper" following a report in the former paper which your correspondent sent on January 26.

Everyone interested is now awaiting the reply from the "Church Times." As far as your correspondent can ascertain, the facts are fairly accurately stated in "The Church of England Newspaper"; but there are undoubtedly many people in the parishes concerned who regret the discontinuance of vestments.

Opinion generally is that the "Church Times" has for once been caught out.

"The Church of England Newspaper" came out last week with a three-column story in which, after quoting the report in the "Church Times," it went on to say:

"Careful inquiries have revealed that there is not much to be made of these allegations. However, although this was immediately pointed out the 'Church Times' made no attempt at correction in the subsequent issue of Jan. 30."

There have recently been rumours that the "Church Times" was taking a more friendly attitude toward the Evangelical part of the Church. This incident would seem to indicate that any lapse into charity was a temporary aberration. While a quarrel about vestments may seem a small matter, the insinuation that the Bishop of Rochester is issuing directives in these questions and upsetting faithful parishioners without cause is very serious indeed. The facts are as follows.

"It has become necessary to amalgamate the parishes of St. James, Gravesend, which has a strong Protestant tradition with Holy Trinity, which is mildly 'Catholic.' St. Andrew's, a keen and energetic little mission church, necessarily comes into the scheme. Canon W. Wright, who has been officiating at St. Andrew's for some time, informs us that this is a case where compromise is necessary. There is no question of any bad feeling among the people. The church of Northfleet, which is fully 'Catholic,' is in any case, not far away."

"As regards Holy Trinity, the church warden volunteered as part of the reorganisation scheme not to press for vestments so the rector in the combined parishes could maintain a consistent practice in both churches."

HAPPY PARISH

"Blasted! The incumbent, the Reverend W. A. Cosgrove, was appointed by the Archbishop of Canterbury, who is patron. The Bishop of Rochester did not even know he had discontinued vestments. On January 24, Mr. Cosgrove wrote as follows to the 'Church Times.' No reference to the letter occurred in the subsequent issue of the 'Church Times' source of this particular piece of information, but as regards this parish there is not an atom of truth in the allegation. It is personally not opposed to vestments. . . . But on coming to this parish eighteen months ago, I decided after careful thought, that in the circumstances they should not be used. This decision was made without reference to my Diocese, nor have I had any communication from him with regard to the matter."

"Greenhith: The Reverend Charles Strong wrote on January 24 to the 'Church Times' as follows. No reference to the letter appeared in the subsequent issue of the paper. With reference to your article on this matter I should be grateful if you will correct your statement that vestments have been abandoned in this parish of Greenhith under any pressure whatsoever from the Bishop of Rochester. When I arrived here in September, 1950, this church was not fit for worship and had an average congregation of three. . . . There were 170 Communicants at the church this Christmas."

"Westerham: This parish is not in the gift of the bishop. On January 27, the incumbent, the Reverend P. K. Kirwin, wrote as follows to the 'Church Times.' No reference to the letter appeared in the subsequent issue of the paper. To many church people of differing traditions, it is a far graver matter, causing more than disquiet, that your paper, which should observe at least the standards of fair journalism, should publish as fact erroneous statements which, if this parish is any criterion, no effort whatever has been made to verify."

I am not alone in the opinion that your readiness to use such unreliable evidence as grounds for a partisan attack upon a diocesan bishop not only does harm to the reputation of your otherwise valuable paper, but also such an accusation does immeasurable disservice to the whole Church of England."

[The report from the "Church Times" referred to appeared in our last issue of February 12, on page 3, under the heading of "No Rochets for Rochester"—Editor.]

'RENOUNCE MAU MAU' CALL BY KIKUYU CLERGY

TEN LEADERS' APPEAL

FROM A SPECIAL CORRESPONDENT

Nairobi, Feb. 10

Following the lead given some time ago by Kikuyu clergy of the Anglican Diocese of Mombasa, ten African leaders of the Church of Scotland Mission in Kenya yesterday issued an appeal to all Kikuyus to renounce Mau Mau and "stop these evil acts so that the country may retain its former peace and prosperity."

"We know that a lot of people have been misled by misrepresentations on self-government, land, salary, education, religion and the like," the appeal states.

"We are convinced that the ways in which many of our people are employed in trying to get some or all of these desirable things are entirely wrong and unreasonable and cannot get us anywhere."

Signatories to the appeal are: The Reverend John K. Kigo, the Reverend Charles M. Kareri, the Reverend Meshek Murage, the Reverend Stephano Kariamburi, Mr. Stephen Njoro, Mr. Fred W. Kamwaro, Mr. Festus G. Kabinga, Mr. T. M. Kagundu, Mr. T. J. Mura-guri and Mr. C. Kihagi.

They say it is self-evident that before the coming of Mau Mau there was peace and prosperity and people were happy at home and at their work; the Government was giving great help in every field of activity and the country was progressing.

Since the appearance of Mau Mau, all social services had come to a standstill and crime and evil—for which Mau Mau was entirely responsible—had been introduced.

"The hearts and minds of

many people have changed by being deceived and they have, consequently, thrown away all the virtues they had acquired and have preferred evil ways," the statement goes on.

"All this has led to the troubles of the present time, and we are now all faced with misery, famine, poverty, persecution, hatred, jealousy, war, mistrust, murder, destruction and falsehood."

"These evils constitute a return to heathenism."

"If you examine the situation carefully and honestly, you will find there is no profit at all."

"What could it profit the man who takes another's life only to lose his own later in consequence?"

"To beat up others only to be beaten in return? To rob, and then pay heavy compensation?"

NEW REVISION OF N.T. IN SEA DYAK

ANGLICAN NEWS SERVICE

London, Feb. 8

While the Archdeacon of Sarawak, the Venerable A. W. Stinton, was in a Japanese internment camp during the war, he began to revise a translation of the New Testament in Sea Dyak, one of the languages of Borneo, which he had helped to make some years earlier.

This new revision has now been published, and the first consignment of the books has reached Borneo.

The Archdeacon, who was awarded the OBE in the New Year's Honours, has lived in Borneo since 1928.

The term "Sea Dyak" is a collective name for a group of tribes living in the north-west corner of the island.

The first scriptures in this dialect were the Gospels of St. Matthew and St. Mark, published by the Society for the Promotion of Christian Knowledge in 1864.

PROBLEMS OF REUNION

ANGLICAN NEWS SERVICE

London, Feb. 8

The Bishop of Durham addressed the Durham Chapter of the Federation of Catholic Priests on "Some problems of 'reunion' last week."

He said that church people should regard the question of reunion with patience.

The fact that leading Non-conformists were prepared to accept episcopacy showed a trend of thought for which the Church should be truly thankful.

It was one for the development of which the Church should school itself to wait.

The Bishop expressed concern about parallelism. There was the danger that a multiplicity of bishops in a diocese might continue indefinitely, thus perpetuating schism.

Until Nonconformity realised the true meaning of episcopacy and felt a hunger for it, the granting of episcopacy held dangers.

BISHOP OF HULME TO RETIRE

London, Feb. 6

The Bishop of Hulme, the Right Reverend H. L. Hornby, has announced that he will retire, probably next July.

He has been Rector of Bury, Lancashire, since 1930, and Bishop of Hulme since 1945.

IRISH DEAN SAYS UNITY HALTED BY PRIDE

ANGLICAN NEWS SERVICE

The Dean of Christ Church Cathedral, Dublin, the Very Reverend E. H. Lewis-Crosby, preached recently in the Cathedral at the beginning of a period which had been chosen by the World Council of Churches as the time when special intercession should be made for the growth of unity among Christians.

He said that during that period prayer would be made in almost all the Communions of the Church, that Christians might have that love one for another which Our Lord stated was the hallmark of true Christianity, and the best witness to Him and His Gospel.

Declaring that there were many obstacles to "unity and concord" among Christians, the Dean dwelt upon one—the claim that Churches made that the distinctive doctrines they taught, the order they had adopted, and the forms and ceremonies they used represented the whole truth.

Those Churches which, though holding the basic truths of religion, as revealed in Jesus Christ, did not adopt their distinctive tenets, were sub-Christian or even not in the fold of Christ, he said.

What was the explanation of this phenomenon, so contrary to the mind of St. Paul, so contrary to the realities of life? Whence came these claims?

It seemed to him that they sprung from that sin which a modern philosopher regarded as the worst of all sins—pride.

Not personal pride in its elemental form, but pride which clothed itself with the garments of loyalty, loyalty to the institution or communion of which it was a part, he said.

The Dean said that they must thank God for the great Ecumenical Movement and the World Council of Churches, embracing most of the Churches of Christendom.

They must thank Him that, through it, members of diverse communions had been brought to work together and worship together to His glory.

THE ANGLICAN

Incorporating The Church Standard

FRIDAY FEBRUARY 20 1953

LENT IN MODERN LIFE

Most of us have been taught to use Lent as a time of self-examination and self-discipline, and to associate this season with the need for understanding the things in human nature that made the sacrifice of Calvary necessary. We have been helped by the self-knowledge thus gained to bring our wayward impulses and turbulent passions in some measure at least under the domination of Him whose service is perfect freedom.

The average Australian is blissfully unaware of the import of Lent. We are a casual people. We are, moreover, living in a society about as thoroughly secularised as any in history. Multitudes of our people are familiar enough with those seasons of the Christian Church, such as Christmas or Easter, that are associated with the more expansive elements in human nature or, better still, are linked with great public holidays. We know how to rejoice. It is not difficult for us to understand customs that set a premium upon gaiety or enshrine the spirit of light-heartedness. But it is more than doubtful if we appreciate, let alone understand, those ancient customs and traditions by means of which the Christian Church seeks to remind us of the need of self-assessment and of discipline.

It is possible, of course, that many people who know something of Lent and its challenge to achieve a more balanced personality dimly associate the season with faintly remembered stories of stoical austerity. They have heard, perhaps, of feats of fasting or have bitter memories of the domestic disturbance occasioned by members of the family who undertook for six long, weary weeks to crucify the flesh by abstaining from sugar, smoking or entertainment. And they have learnt that it is possible to practice all the cardinal virtues—prudence, fortitude, temperance, chastity—and still remain thoroughly unpleasant. Experience has taught them that some forms of spiritual athleticism are accompanied by pride, envy, chronic irritability and uncharitableness.

The abuse of disciplinary methods of spiritual hygiene is, however, no argument against the principle of discipline. If some religious people make Lent a time of impossible austerities and a veritable nightmare to their friends we are not thereby absolved from heeding the real purpose and genuine value of the Lenten season. That purpose remains, as of old, closely associated with physical, mental and spiritual health. It emphasises the need for balanced personality, self-analysis, spiritual stocktaking and the importance of occasionally inspecting the inner springs of motive and action.

The extremely neurotic condition of most city dwellers is all the proof required of our desperate need for some at least of the disciplines associated with the observance of Lent. Modern life exposes us to the kind of noise and confusion calculated not only to impair delicate physical mechanism, but also to disturb finely adjusted mental balance. One of the privileges man once used to take for granted was silence. To-day he can no longer count on such a blessing in a world conspiring to importune his ears with emphatic demands that he shall listen to its multitudinous noises. Even the home, once a sanctuary from the city's incessant babble, has been invaded by a spate of clamour. If the unceasing battery of noise is not to make us into a race of neurotics we must learn from the rationals of old Lenten discipline, and consciously develop the ability to enter that other world where stillness brings serenity and poise.

Modern life, however, does much more than mercilessly assault our ears. It threatens us with the loss of individuality. This is the penalty exacted by our highly complex industrial civilisation. Thousands work in factories doing routine, impersonal jobs, travel in masses, think as members of massed groups or crowds and even spend their leisure compressed by masses of their fellows. Individuality, one of our most precious heritages, is slowly but surely disappearing as modern man submerges himself in the mob.

Here lies a grave national danger. A wise use of Lent, even for those who do not profess the Christian faith can provide a necessary corrective as the season assists us by its disciplines to discover the life that is hidden, solitary, closed to public view. It is in the repairing of lost identity as well as in the deepening of spiritual life that all of us, faithful and cynical alike, may profitably use a season as modern in its value as it is old in origin.

THE MISSING SHEEP



UPON THIS ROCK . . .

By THE REVEREND NORMAN CRUTTWELL

In a remote and beautiful valley, at an altitude of 3,000 ft. in the Owen Stanley Range of Papua, lies a large slab of rock called Gwatage, meaning the "Holy Stone."

Here, on October 31, 1952, were admitted the first twelve catechumens of the Bagoi tribe. As each was admitted, he was led by the priest onto the top of the rock as a symbol of his desire to build his life upon Him who is the Headstone of the Corner.

THESE were the first fruits of the Daga people for Christ, and this is the sequel to the Dedication of the Rock of Gwatage by Bishop David Hand in March.

When Bishop Hand and the writer descended from the 4,000ft. ridge of Kwapuari into the waterfall-decked Uni Valley, we were at once struck by the suitability of the small plateau of Agupon for a mission station site.

The bishop asked the chief if he might have it for the mission which the people were so anxious for us to establish.

RELUCTANT CHIEF

The chief, however, was extremely reluctant to give it, and suggested other and greatly inferior localities. When the bishop assured him that we did not wish to appropriate the land, but only to use it for their benefit and that it was to be their mission station, not ours, and when he asked him point blank if he thought he ought not to give his best to God rather than his second or third best, the chief consented. So we went up to examine the ground more closely.

While the bishop rested under a mango tree, the writer explored the area with the village policeman, a man of considerable authority in these parts.

He was chattering away in the Moki language of which the writer regrets to say he knows very little, but he did pick out one word, "nadi," which was accompanied by much gesticulation and pointing into the bush. Nadi means a stone and it seemed that there might be some stone of importance hidden in the undergrowth. So when we returned we made enquiries of the chief who told us the remarkable history of the stone "Gwatage."

No one, he said, knew who had placed this rock here, so they said that "kiki" (meaning literally, teaching) had put it there.

For that reason they had always revered the rock and had used it as their tribal meeting place.

Here, in the old days, the chief was wont to call the tribe together by beating the sacred drum, at whose reverberations

the people would come down from their gardens and valleys and assemble while the chief addressed them from the stone with his elders squatting around him. The spherical depressions where their betel nut gourds rested are still to be seen, and the little hollows for water which served as mirrors for adjusting their finery.

TRIBAL MEETINGS

Later the tribe grew too numerous and dispersed to every part of the Daga country. The stone fell into disuse and became overgrown.

It seemed to both of us that the Holy Spirit had led us to this place which God had prepared for His Holy Church.

The bishop spoke to Niona the chief and said "These are very good words which you have spoken to us. You say that you do not know who put this stone there. But we know that God put it there, and as it has been your tribal meeting place in the past, so shall it be in the future. We will dedicate this stone and ask God to bless it and here will we build the Church of the Daga people."

THREE DAYS

So we gave them three days to clear the ground and clean the stone so that the bishop could return and dedicate the stone to God.

After three days further up the valley we returned and found a clearing around the stone, which was washed and cleaned and surrounded by a crowd of 500 Bagoi tribesmen. The bishop, in cope and mitre, ascended the stone and stood where the chiefs have always stood.

The Christians among the party—a handful of teachers and coastal Christians—sang the hymns, and after prayer and praises the bishop addressed the people and told them the story of S. Peter and how our Lord had said unto him "Thou art Peter, and upon this rock will I build my Church."

This He said because Peter's heart was strong like a rock, and because he believed in Him and His teaching. So if the Bagoi people would follow Christ, their hearts must be strong like this rock and they must believe in Him and listen

to His teaching. The bishop then dedicated and blessed the rock in the name of the Father, and of the Son, and of the Holy Ghost. And he named the station S. Peter's, Agupon.

Three months later the writer returned and found the whole place transformed.

The entire plateau was cleared. Four neat houses had been erected and a large playing field levelled. The rock had been further cleared so that it now appeared about 50ft. long and was visible from all over the station.

Returning again in October he found a beautiful cross erected and flowers, vegetables and fine grasses beginning to appear.

Labau, the teacher in charge, has 141 children in his school and more than 400 hearers, coming every Sunday to hear the Christian teaching. And now, the first twelve catechumens are preparing for baptism. A site near the stone is ready for a church as soon as the first catechumens are ready to be made members of Christ.

The stone which the builders rejected has indeed become the Headstone in the Corner. This is the Lord's doing—and it is marvellous in our eyes.

THE EMBLEM OF S. DAVID

To THE EDITOR OF THE ANGLICAN

Sir,—A small congregation in an isolated corner of my country parish are about to build by working bee a small church to be dedicated S. David's.

I would be most grateful to any reader of THE ANGLICAN willing to write and tell me what symbolic design or emblem is associated with the Welsh patron saint—or if they would be willing to lend a picture of same.

We would also be overjoyed to secure the gift or purchase a picture of the saint to hang in a place of honour in what will be the first church in the diocese of Ballarat dedicated to the honour of S. David.

Yours faithfully,
LESLIE G. KENDEL.
Vicar.

Nhill, Vic.

ONE MINUTE SERMON

THE HOLY GOSPEL FOR THE FIRST SUNDAY IN LENT

The Text:

Then was Jesus led up by the Spirit into the wilderness, to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an-hungred. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down; for it is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and behold, angels came and ministered unto him.

The Message:

How can we explain the fact of evil? Jesus does not seem to have asked that question which is in the minds of many to-day. His approach was rather, "how can evil be cast out of life, how can the devil be overcome?"

And the story of the temptations is the story of the way in which he faced this problem. The temptations are not personal, in the sense they are temptations in His own private personal life. They are rather temptations as to the way in which He will meet the task of His Ministry. He is seeking to save men from evil. How can it be done? The answer He finds is not only the answer for Him. It is our answer, it gives us the key to our own lives.

Is the answer at the level of bread? If the problems of food and poverty are solved will that save mankind. And Jesus rightly answers that man needs more than bread—he needs God!

Does the answer lie in capturing men to follow His leadership no matter how He wins them to that following? And again Jesus denies the subtle temptation to exalt Himself and lead men to himself rather than to God. Man can only do God's work in God's way.

Or, finally, the world needs to be saved! Does it matter whether one follows the highest in seeking to save it? Does it matter if one does less than the best so that good may come? May I not bow down to evil in order to overcome it? No! Every time Jesus takes the questions right back to our relationship with God. God is our food. God's way is our way. God's worship is the secret of great living. God is the centre of life. "In Him we live and move and have our being." This is the keynote of Lent for each and all of us and the secret of victorious life.



Five Labour States

The change in Australia's political complexion will be emphasised for the Federal Government leaders, Mr. Menzies and Sir Arthur Fadden, when they put their legs under the conference table with the Premiers at Canberra to-day.

When the Premiers last gathered at Canberra a few months ago the Commonwealth representatives found no lack of critics among them, for the main issue was the distribution of loan moneys — and all the States wanted more than the Commonwealth was willing to concede.

But, at least, only three of the six Premiers came from a hostile political camp. The Premiers of Victoria, South Australia and Western Australia went away, like the others, dissatisfied. Victoria, under Mr. McDonald (Country Party) had even taken the initiative earlier in moving to have State taxing powers restored. Still, there was always the hope that sweet reasonableness would prevail in an ultimate showdown between the Commonwealth and those States under non-Labour leadership.

But now that Victoria and Western Australia have Labour Governments, South Australia is the sole State Government having an affinity with the Canberra Government.

There will be elections in both Queensland and South Australia on March 7. One doesn't need to be much of a prophet to predict that Labour will win again in Queensland. And, in spite of the general swing to Labour throughout Australia (now somewhat slowed down according to last Saturday's elections in N.S.W. and the West), one would expect the Liberal and Country League Government, led by Mr. Tom Playford, to survive in South Australia.

Labour, however, will doubtless make a great campaigning appeal to South Australia (as it did, in vain, once before in similar circumstances), to complete the round of Labour victories.

Will Labour, now so strongly in control in State politics, tell Canberra it can keep all taxing powers?

Pretty obviously, the States don't want to take back their own tax powers. They cannot be very confident of their ability to levy taxes at a rate which will give the taxpayer any relief. And the taxpayer himself, in spite of the burden he is carrying, probably sees some advantage in uniformity.

It is still open to the Federal Government, of course, to insist on returning their tax powers to the States. That is the line the Commonwealth has been taking for some months now. But will it be politically wise

to persevere in that course if the States remain un-Barkis-like—and the taxpayer is likely to blame Canberra for the resultant confusion?

It is a tricky issue—with the odds, I should say, against any change.

Counting Our Blessings

Never have I seen the eastern part of Australia looking so lush and green at this season.

An agriculture expert counted our blessings for me one day this week: Sheep are cutting heavier fleeces; the wheat yield is high in spite of the smaller area planted; dairying production is the best in memory; there is a meat export surplus for the first time since the war; and vegetables are plentiful and cheap.

There have been practically no big bushfires; throughout the spring and summer the rain has fallen exactly at the right time. And all this with a minimum of intrusion on those week-ends, dedicated by so many to sport, surfing and sunbaking.

One of our poets has sung of "a sunburnt country, A land of sweeping plains, Of ragged mountain ranges, Of droughts and flooding rains."

In this land of great distances there must also be great climatic contrasts. Only in the past few weeks has the area from Alice Springs, reaching up to the Barkly Tableland, had heavy rain to break a drought which caused heart-breaking stock losses.

And even now parts of North Queensland are experiencing "flooding rains," which have brought hardship and loss to people in some isolated communities, who have had to abandon their homes and seek higher ground on which to pitch tents for temporary accommodation.

Yet, for the generality of Australians it remains true that their favoured country has seldom been so blessed by a bountiful Providence as it is to-day. I wonder if we are as truly thankful as we should be.

The Doyle Affair

Not since the Liquor Commission went out of the headline business in Sydney has there been so much newspaper commotion on one subject as arose from what can most conveniently be called the Doyle affair.

The alleged association of a State Minister with one Reginald Aubrey Doyle gave the final week of the N.S.W. election campaign a much more exciting flavour than it ever looked like generating on its own. For meetings were poorly attended, publicity was confined almost exclusively to modest advertisements in the newspapers, and it was possible to walk around the city or one's own suburb without any visible reminder that the fate of a State was in the balance!

Apparently the voters were not much influenced by the Doyle affair. The prompt decision of the State Premier, Mr. Cahill, to set up a Royal Commission, seems to have been regarded as a proper and adequate answer.

And the Minister whose name was linked with Doyle's was returned by his electorate with almost a two to one majority.

However, the political implications remain to be sifted. What is of more concern in a British community is, I feel, the effect of so much adverse publicity on Doyle himself. He is now on remand on charges of scrip forgery and attempts to defraud, involving the police say, £72,000.

Doyle and his wife, I notice, have told one Sydney newspaper what has been billed as their life story. And to that extent it may be inferred that

Doyle is not averse to newspaper publicity. I have no means of knowing the answer to that. But it could reasonably be inferred that Doyle was persuaded to tell his "story" as some sort of counter to the columns of uncomplimentary (to put it mildly) publicity about him which flooded the newspapers, particularly before he went voluntarily to see the police.

No one wants to see "trial by newspaper" introduced into Australia, as occurs sometimes in the United States. But the treatment of the Doyle affair by some newspapers seemed to me to show a disturbing trend in that direction.

Is all still far in love and war—and politics?

Three Delayed Cheers for the Selectors

How groundless are our fears so often proved—even in so important a matter as the choice of an Australian cricket team to tour England.

For months the three hapless selectors have been criticised on the strength of the teams they had put in the field from time to time to represent Australia against the South Africans.

What a howl there was when, after Australia's defeat in the second test, the selectors chose the same team for the third test! But the selectors were vindicated. The third proved to be one of the two tests Australia won.

There was, however, another dark stain on the records of the selectors. None of them represented New South Wales. Surely that would mean that N.S.W. would not get adequate representation in the team, particularly for its promising young players.

But seven out of the chosen 17 are from N.S.W.—the biggest representation of any State. And these include Craig (17), Benaud (22), Davidson (23) and de Courcy (25).

All is forgiven the selectors now. There are some doubts whether from the 17 they have named there can be chosen a team sufficiently strong to defend the ashes against a resurgent England. But nearly everyone agrees that they have chosen the best 17 from those available.

Headline

Smartest headline to come under my notice recently was used by the "Sun News Pictorial," Melbourne, over an action picture of Jack Hill, surprise bowling selection for the Australian cricket tour of England.

The headline (based, in case you don't know, on the title of a recent best-selling Australian novel and having a gambling significance about which I hope readers of this column to be ignorant): "Come in, Spinner."

—THE MAN IN THE STREET.

BAHAMAN BISHOP

FROM OUR OWN CORRESPONDENT
S. John, Antigua, Feb. 2
The Archdeacon of the Bahamas, the Venerable D. R. Knowles, was consecrated Bishop of Antigua on January 25, the Feast of the Conversion of S. Paul.

He is the first native-born Bahaman to become a bishop. The chief consecrator was the Archbishop of the West Indies, the Most Reverend A. J. Knight, who was assisted by the Bishop of Honduras, the Right Reverend G. H. Brooks, and the Bishops of Nassau, the Windward Islands, Barbados, Cuba, South Florida and Puerto Rico, and the Bishop Suffragan, of Kingston.

The new bishop was enthroned in his cathedral yesterday.

SHAKESPEARE WAS AN ANGLICAN

BY THE REVEREND BAYARD H. JONES,

BENEDICT PROFESSOR OF ECCLESIASTICAL HISTORY, UNIVERSITY OF THE SOUTH, SEWANNE, TENN., U.S.A.
By Arrangement with "The Living Church."

WILLIAM SHAKESPEARE was born in 1564, six years after the accession of Elizabeth I, and died in 1616, in the 13th year of James I. He was baptized, married, and buried, and baptized his children, in the Church of England. The natural assumption would be that he was a conforming Anglican.

This assumption is challenged by the book, "Shakespeare and Catholicism," by two German professors, H. Mutschmann and K. Wentersdorf. The thesis of this study is that Shakespeare was brought up in the "old religion" (i.e., Romanism); that a majority of his friends and associates were likewise; and that his works display a flawless presentation of the Catholic faith of his times, with a corresponding distaste for Puritanism.

All this is argued with Teutonic thoroughness, as well as with a surprising amount of interest. To be sure, the elaborate investigation of the religion of Shakespeare's friends is somewhat dull, as well as inconclusive, anyhow—especially when one man is put down as probably a Catholic sympathiser, because he once took a trip abroad to Italy and Spain instead of France and Germany!

The value of that sort of thing is chiefly as an evidence of good faith, in "leaving no avenue unturned and no stone unexplored," as the young man said; or perhaps what is more to the point, in a demonstration that there were many at that time who openly or secretly favoured the traditional faith.

Otherwise, the treatment is full and as far as could be expected. Without, indeed, in the least going out of its way to seek offence, the presentation of Anglicanism is naturally not sympathetic and, therefore, not too intelligent. Equating Anglican doctrine with the 39 Articles is a natural mistake—there are Anglicans alive who still make it.

Bracketing Puritanism with Anglicanism is perhaps more annoying; though one must admit that at that period Puritanism was still an integral part of the Anglican scene.

The book opens with a chapter on "The Situation of the Catholics in Shakespeare's England," which is a lucid, objective and valuable contribution to the writing of Church history.

For example, it begins with the moves from the 12th century on, for securing autonomy for the national Church, and freeing it from the papal supremacy, and treats the royal divorce as the occasion rather than the cause of the revolt.

For a whole generation after the initial break in 1534, most Englishmen attended their parish churches; it was not until the Council of Trent that adherents of the "old religion" were forbidden to do so. Then followed the invasion of Jesuit missionary priests, secretly administering the sacraments with one hand, and stirring up rebellion with the other.

It is made very plain that the survivors of the old Roman parish clergy and their followers were strongly against this invasion, and thoroughly loyal to their Queen and country, as the stirring days of the Armada witnessed. But eventually these crypto-Catholics were forced into a position of open "recusancy"—a refusal of the ministrations of the Established Church.

The obvious lesson of this account is that the actual working religion of a whole country is not changed by an act of parliament or the adoption of a new Prayer Book.

We talk fatuously of "the Elizabethan Settlement"—as if anything whatever was settled

then! The Reformation was not complete, and stable, until after a century more of struggle between Puritan and essentially Catholic forces for the soul of the Church of England, which continued unabated until the Restoration. Outside the active partisans so much in evidence on both extremes, the great inarticulate bulk of the members of the Church in the days of Shakespeare were just what most Anglicans are now—conservative (if muddled) Catholics at heart.

There is no room for doubt as to the nature of Shakespeare's religious upbringing. His mother's family, the Ardens, suffered active persecution for their pro-papal stand.

His father enjoyed a distinguished municipal career, rising to be mayor of Stratford, but withdrew from all public office at the time that Bishop Whitgift set himself to root out all crypto-Catholics in the region. He left a "spiritual will," which makes it unmistakable that he was a convinced and thorough-going proponent of the "old religion."

Indeed, in his latter days he was repeatedly fined, and nearly ruined in estate, for open recusancy. And he lived until only 15 years before William Shakespeare's death.

Accordingly, it is not surprising that a comprehensive analysis of the ecclesiastical allusions in Shakespeare's works reveals a complete harmony with this background. The clergy, the sacraments, the dogmas, the popular customs, even the difficult arcana of the Moral Theology of the old Church, are systematically set forth with unvarying correctness—very often by way of glancing allusion and metaphor, in such a way as to bar the hypothesis that these were conscious archaisms, and to compel the conclusion that they were expressions of the personal standpoint of the author.

As the writers say, "when we repeatedly come across references to Catholic dogmas, ideas and customs, when we repeatedly meet with evidence of a predilection for Catholic ecclesiastical and their ministrations, at the same time as we notice an aversion to Protestant preachers and teach-

ings, and all this not merely in a handful but in scores of passages, we are in every respect justified in accepting these as irrefutable testimony of the poet's personal views, views which are quite clearly pro-Catholic and anti-Protestant."

This thesis of the essentially Catholic character of Shakespeare's mind and heart may be conceded to be demonstrated. And therefore the book is of real importance to those who would rightly understand the religious aspects of his work.

Nevertheless, what is not proved is that he was not a conservative Anglican. The facts as to his Anglican baptism, marriage and burial are undisputed, and cannot be nullified by argument that they mean nothing. It is equally clear that in any event he carefully and successfully avoided the position of a declared recusant which impoverished his father.

His familiarity with the Prayer Book is barely mentioned, but not explored at all. And to say that he had been brought up in the traditional faith, and was disposed to favour it, is actually more or less of a truism, which would apply equally well, perhaps, to a majority of the Englishmen then alive.

It would seem a far more accurate description of the facts to say that Shakespeare was undoubtedly a Catholic—but an Anglo-Catholic.

To claim him for the Roman Church as it stands at present would not be true at all. Obviously, he had never heard of the supposed infallibility of the Pope, the speculative metaphysics of the Immaculate Conception, or the unblushing mythology of the Assumption.

It is actually the remarkable fact that there is not a single expression in his works which does not make itself perfectly at home in the mind of an Anglo-Catholic today. And in the development of Anglican faith and worship, the elimination of an intruding Puritanism, and the restoration of the riches of its own ancient heritage, the amiable winningness of Shakespeare's presentations of the Catholic Religion, as it stood at the dawn of our modern age was surely an important factor.

ANNUAL BALL

THE CANBERRA GRAMMARIANS' ASSOCIATION

wishes to notify all ex-students of both Canberra Grammar Schools and their friends that the first annual ball will be held at the "Sky Ballroom," Phillip Street, Sydney, on Wednesday, 8th April (Easter Show Week). Tickets £1/1/- are available from Miss D. Kelsey, Room 14, 76 Pitt St., Sydney.

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PASTORAL LETTERS

ARCHBISHOP OF CANTERBURY

MINIMUM STIPENDS

After the October Diocesan Conference, I sent a letter to every parish explaining as clearly as I could what the Conference had decided with regard to the Budget and the Laymen's Fund and what was in consequence asked of parishes.

I emphasised that in addition to what was needed for the Budget, it was of first importance that every parish should do its share in providing the Laymen's Fund with the amount needed (£6,500 in all) to secure for Incumbents a minimum stipend of £550 after payment of rates and dilapidations.

Before this letter appears, it will have been announced that wherever a diocese has reached a minimum stipend of £500, the Church Commissioners will be able to make a grant sufficient to raise that minimum to £550. This is good news indeed. I shall now send another letter to each parish explaining what this means. The essential point is this. In this diocese the Laymen's Fund has to raise £2,500 to secure the minimum of £500 which has to be maintained before we can profit by this extra gift from the Commissioners.

Since we have received so great help, it is up to every parish to show its gratitude by sending to the Laymen's Fund its share not only of the essential of £2,500 but also of the further £4,000 accepted at the October Conference. If all do that not only shall we qualify for the Church Commissioners' grant and reach a minimum of £550; we shall also reach £750—a long way on towards the further target of £600 which I set before the Church Assembly.

DR. HOPKINS AND MR. GERALD KNIGHT

I had the good fortune to see a good deal of Dr. Hopkins, the new Cathedral Organist, when I was Bishop of London and he was in charge of the music as Deputy Organist of St. Paul's through the terribly difficult days of the war. I most cordially welcome him to Canterbury; but he will well understand if I say here what a grief and loss it is to us to lose Gerald Knight from the Cathedral. The choir at the Ordination and at Christmas sang better than ever; and as always, they so sang not only as to delight the ear but also as to speak to the spirit the things of God.

Gerald Knight's greatest gift, springing from his own dedicated spirit, is in making choir and music not merely reverent but full of the spirit and power of worship. It was both fitting and moving that his last appearance as Organist in the Cathedral, on New Year's Eve, should have been as after a procession he knelt at the head of the choir, in the midst of the choir, for the blessing. From Addington Palace, after the R.S.C.M. has moved there, he will still exercise his stimulating influence in the diocese; and will be able to extend more widely the grand evangelistic work which the R.S.C.M. does here and overseas for the Church.

TWO RESIGNATIONS

I grieve to announce that the Reverend W. Sellers, so recently appointed Rural Dean of Sandwich, has been ordered by his doctor to curtail his activities and has had to resign the office. I have appointed the Reverend C. G. Stapley, Vicar of Sholden to succeed him. We shall all rejoice to receive Canon Sinclair back into the diocese. I

took him away from Ashford in 1937 when I made him a Canon of Chester.

After great work in Chester, and then as Provost of Guildford, he comes home and for the second time I have made him a canon, now as Honorary Canon of Canterbury. I must here mention an old friend of mine and of the diocese.

Forty years ago, when I first met Dr. Lightfoot at Wells, he became an Examining Chaplain to the then Archbishop of Canterbury; and has remained in that office ever since, adding to it the office of Six Preacher. Now, to our grief and loss, ill-health compels him to surrender both offices; but our gratitude to him remains.

Geoffrey Cantuar.

THE BISHOP OF RIVERINA

My dear people, I have recently been visiting in a neighbouring diocese with, I doubt not, more pleasure to myself than benefit to my gracious and generous hosts and hearers.

As I travelled I could not help thinking of the work of the Church in these scattered regions. "So much to do, so little done!" And it seems to me that it will remain so until a spiritual earthquake shakes the religion of our people; and turns them into worshipping



communities again. In all parts of the country dwell some of the finest people this world produces.

They have endured hardship, isolation, and many economic and cultural disadvantages. Better communications and economic conditions, and new facilities and the application of scientific and technical knowledge are removing many of these disadvantages and some of this isolation. The holiday in the hot period of the year is quite common. Vast distances are covered to attend sporting fixtures and social functions.

But the number of people who travel on a Sunday in order to meet their fellow church men and women and, all together as a family, to wait upon God, and to receive His Sacramental mercies and blessings, and to experience the joy and encouragement of congregational worship remains pitifully small and unworthy.

The priest arrives to celebrate the Holy Mysteries, and to deliver the Gospel message, and he finds only a small fraction of God's people present to partake and hear. For the rest of the week, after he has attended to sick folk and hospitals, taught in schools, attended meetings and conducted services, given instruction to Confirmation candidates, said his prayers and attended his studies and reading and preparation, the priest must

try by visitation to carry his Gospel to homestead and cottage, in township and countryside.

The expenditure of physical labour and time is tremendous and wasteful. Much more could be done if the people would only assemble themselves together at the right time and in the right place.

We must become again a church-going people if our church is ever going to be the force and influence for righteousness that it should be in the Commonwealth.

The non-worshipping nominal member is a source of weakness and embarrassment.

I am aghast to find so many who consider that they belong to the Church and talk about the Church, but who never go to it; and it is well nigh impossible patiently to abide their attitude or their views. No human society would suffer at the hands of bad members what God's divine Society, the Church, patiently endures.

Anglicans must regain their church-going habits, and the sooner they do the better for the Church, themselves, and the common good.

It must not be thought that I do not set value upon the visits of priests to homes and their ministrations therein. There is real apostolic precept for it and in remote places there is actually no substitute for it. It is some of the best work we do, and we do it better than is generally known. But large areas of our country and bush are no longer remote; and the old excuses of distance and time are no longer valid, and should be discarded.

It was part of the experience of this visit to drive over nearly 700 miles of various kinds of roads and, out of that, over less than 50 miles of bitumen sealed road. This last is an unusual pleasure to me, but I began to understand some of the attractions of dust-free motoring on good roads.

For the rest, part was metalled and in fair order, but over hundreds of miles an approaching vehicle was known by a towering cloud of dust long before it could actually be seen. This indicates a road, often a highway, between important towns, which is blowing away in fine weather and rapidly becomes a bog and impossible in the wet.

When it becomes too rough for endurance the grader appears and scrapes it into heaped up dust, which once again blows away, or turns into viscous mud according to circumstances. We have kept on with this method, which is now expensive, of providing main roads for a long time and have little to show for it. Some good, safe, all-weather highways are stretching out from the metropolis in some directions for hundreds of miles. But so far nothing like that has occurred in these regions.

The people of the outback deserve good main roads which may be travelled by any moderate driver without anxiety under all reasonable conditions. They have been treated poorly for far too long.

It is true that costs are now very high, and metal often far from the place where it is required. But it was not always so costly, and nothing was done then. Nor will anything be done in the future unless every one in the country is determined that a change must be effected. These roads should be well marked and fingerposted for the benefit of the stranger; for it is easy to get out of country which you know into places which you don't know at all.

In the far west where there are literally no roads, only tracks through the bush, the

good people have in some cases put up their own very elegant fingerposts, and I can testify to the gratitude of travellers who find such information on their journey and the joy that they feel when they find themselves on the right road, or are saved from going further astray.

Which things are an allegory. For God through His Son Jesus Christ, who is "the way," has set before us the road which leads from this City of Destruction to the Celestial City, the path which leads to salvation, the way of everlasting life.

This is the Way of the Church, and it is marked by warnings not to stray—the rules of the Ten Commandments—and fingerposted by the truths of the Creed; and along it there stand the places of refreshment, reinvigoration, and repair—the Sacraments. "This is the Way. Walk ye in it." I give you all that text as a motto for your religious practice always. Let this year mark the beginning of that spiritual revolution which will make our people once again a God-serving, Christ-loving, Church-going people; and this Lent, a closer and more determined effort to walk in God's way humbly and dutifully.

A. J. Ruermina

THE BISHOP OF WANGARATTA

My dear people,

Every year at this time it is customary for our clergy to give notice to their parishioners of the approaching season of Lent. The very regularity of this announcement seems to have created in many minds the idea that Lent can be taken for granted.

The average churchgoer has come to regard the observance of Lent as "a custom more honoured in the breach than the observance." Yet it is essential to-day for everyone of us to make the effort to keep Lent.

LENT

In her wisdom, the Church has ordered that the forty week-days immediately preceding Easter shall be "Days of Fasting and Abstinence," and shall be known as the Season of Lent. "Fasting" and "Abstinence" have always been the first requirements of "Training." St. Paul, in his First Epistle to the Corinthians, emphasised the self-control and discipline as shown by the Greek athlete.

The competitor in the Olympic Games allowed himself no indulgence during the period of his training, but practiced vigorous self-discipline. Comparing the physical training of the athletes with the spiritual training of the Christians, St. Paul went on to say: "They do it to obtain a corruptible crown but we are incorruptible."

The aim of the athlete is to become, in his day and generation, the best exponent of the sport he has adopted. This is true of most of our life to-day when so much time is spent in special training. We have accepted this as essential in the making of the athlete, the soldier, the sportsman, and the musician; in fact, in the following of any profession which demands more than the mechanical exercise of our talents.

Anyone who wishes to be proficient in the way of life he himself has chosen must be prepared for hard training. So the Christian, if he has set himself to be a better Christian, must be prepared to undergo strict training. There is no easy road to success in this direction.

To believe that anybody can be a thorough Christian without any effort more than that of belonging to a congregation,

is as erroneous as to expect a man to become a champion athlete by merely joining a sports club.

The Christian religion requires much more than an interest in the general fellowship of a local congregation. It demands the giving of oneself to the wider and greater life of the whole Church of God.

It seems to me that anyone who goes in for special training has a definite aim. He really wants to achieve something out of the ordinary. He has caught a vision of something greater than the general average of life around him.

THE PERIL OF ORDINARYNESS

The peril of our modern life is that of "Ordinaryness." It is so very easy to fit into a crowd or sink into a background.

I remember years ago speaking to a Bush Brother who had remained in an old bush mining town when depression had set in, and his only remaining parishioners were a few unemployed. "What is your greatest difficulty?" I asked him. Promptly he replied, "It is the danger of 'living down' to the conditions around me."

"Living down to" was a new phrase to me but I came to understand its meaning.

There does not seem to be any difference in "living down to" and "becoming ordinary." The effect, of course, is that eventually man as a unit is destroyed and obliterated. Even individual action becomes impossible, and life assumes a drab, effortless level. The faults which once belonged to a few have become the characteristics of all. The man is the crowd, and the crowd is the man.

The aim of the Christian life is to be "Extraordinary." Christ was no "ordinary" person. He lived no "ordinary" life. He died no "ordinary" death. His disciples stepped from the "ordinary" into the "extraordinary" life. Yet for many of us the following of Christ has become an "ordinary" experience.

Lent tests our aim. What do we want to be? Surely we want to be something more than just the "ordinary" sort of Christian. In fact, there is no such being as an "ordinary" Christian. We instinctively think of a Christian as one who aims at an ideal, and through his striving to reach that ideal, influences others to choose a better way of life.

Surely this was the experience of the Saints of past ages. They became "extraordinary" in their life and in their influence on others. It can be the experience of Christians to-day.

HAPPY DISCONTENT

Are we content to be accepted as practising Christians and remain just as we are? Are we, in our hearts, content with ourselves and what we are making of our own lives?

Everyone of us would answer "No," but very few of us have the strength of will to make the effort to be better. In the words of a popular song, "You can be better than you are.—Do you want to be better than you are?"

Happy are we, discontented with our present selves, if we are prepared to use the approaching Season of Lent in such a way as to emerge from it truer and better disciples of our Lord.

Every good wish.

Yours affectionately,

Thomas Wangaratta

W.A. STUDENT GUEST OF DR. FISHER

ANGLICAN NEWS SERVICE

Bruce Rhodes, West Australian Rosier Scholar for 1950, will be the guest of the Archbishop of Canterbury and Mrs. Fisher at Canterbury for a week at Easter.

Bruce was their guest at luncheon at Lambeth Palace last year.

He recently took a First Class at Oxford in Theology, and continues to be one of the stars of the Oxford lacrosse team.

SAVOY CHAPEL

ROYAL GIFTS

London, Feb. 9

Four new windows are to be installed in the Queen's Chapel of the Savoy, Strand, thus completing the restoration of the chapel's war damage.

Two of the windows will be presented by the Queen, one in memory of her father and the other in memory of the Duke of Kent, who lost his life in an air crash in Scotland in 1942.

The third window will portray references to the altar plate which King George VI and members of the Royal Family presented to the chapel for the use of the Royal Victorian Order, and the fourth will bear reference to the history of the chapel itself, with heraldic emblems of the famous men connected with it.

The first of the four windows will show the Commonwealth Arms and the insignia of the Monarchy—the Royal Arms. The second—on the south side of the altar—will show the Arms borne by the Duke of Kent, with a reference to the Royal Air Force. In the centre there will be a representation of the memorial erected in Scotland where his Royal Highness lost his life.

AMERICAN FRIENDSHIP

The third window will be American in its basic representation. It will portray the Royal Victorian Order altar plate which was lent to America and displayed at the World's Fair as an example of British art.

Accompanying the portrayals of the plate will be a religious reference—the whole being intended to represent the close and friendly relations between both countries.

The fourth window will be representative of the history of the chapel. Incorporated in it will be heraldic emblems of John of Gaunt, who enlarged the Savoy Palace; Wat Tyler, by whom it was burnt down; Chaucer and Wycliffe and Gilbert Sheldon, master of the hospital which was then part of the Palace and chairman of the conference on the Book of Common Prayer at the "Savoy Conference" (1661); and others of more recent date.

It is hoped that the windows will be completed and ready for installation before the Queen and the Duke of Edinburgh leave for Australia this year.

MAKING HISTORY

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Beryl Williams
(Intermediate High School, Marriekville)



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

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FAITH AND MORALS

A WEEKLY QUESTION BOX

By Dr. S. Barton Babbage

Each week Dr. Babbage, who is Principal of Ridley College and a well-known writer on religious topics, answers readers' queries on matters of faith and morals. All questions should be sent to Dr. Babbage, Ridley College, Melbourne, N.S.



Mormonism

An anonymous correspondent, who uses the nom-de-plume "Curious," relates that she has recently been visited by two persistent Mormons.

She asks: "How did Mormonism arise, and what are its distinctive tenets?"

The official designation of this faith is "The Church of Jesus Christ of Latter-Day Saints," but its followers are popularly called Mormons after "The Book of Mormon," the textbook on which the religion is based.

The founder was Joseph Smith, who was born at Sharon, Vermont, on December 23, 1805.

The historiographer of the Mormons says that Joseph Smith was "but poorly educated"; his fellow-townsmen, more bluntly, described him as the "illiterate son of an ignorant father."

Joseph Smith suffered from epilepsy. In one of his fits, which was described as a "trance," he received a "divine call" as a Prophet of the Most High. At the time he was aged 15.

Three years later he was visited, according to his own testimony, by a "glorious messenger" from the presence of God.

He related the message, "The angel said there was a book deposited, written upon plates of gold, giving an account of the former inhabitants of this continent and the source from whence they sprang. He also said that thefulness of the everlasting gospel was contained in it, as delivered by the Saviour to the ancient inhabitants. Also, there were two stones in silver boxes deposited with the plates, and the possession and use of these stones was what constituted seers in ancient and former times, and that God had prepared them for the purpose of translating the book. While he was conversing with me about the plates, the vision was opened to my mind that I could see the place where the plates were deposited, and that so clearly and distinctly that I knew the place again when I visited it."

Four years later, at the angel's command, he dug them up "on the west side of a hill, not far from the top, about four miles from Palmyra, in the county of Ontario, and near the mail road which leads thence to the little town of Manchester."

The gold plates were "nearly eight inches long by seven inches wide, a little thinner than ordinary tin, and bound together by three rings running through the whole. The volume of gold plates was altogether about six inches in thickness, a part of which was sealed."

The unsealed part was written or engraved with small hieroglyphics or characters in an unknown language, which the Mormons call "Reformed Egyptian."

Along with the gold plates in the stone box Smith found an instrument which he named a peckstone: something similar to a pair of spectacles, by means of which, when he looked through them, he could read the unknown language, Reformed Egyptian. By the aid of these mysterious spectacles, which he called "Urim and Thummim," he was able to translate these indecipherable records.

He carried the gold plates home and began to translate

them by means of the magic spectacles. He sat behind a blanket or curtain with the precious gold plates in his hands, and dictated through the curtain his translation to scribes on the other side, who took down his words. This document is known as "The Book of Mormon."

The original manuscript, taken down at his dictation, has disappeared; only a duplicate made by Smith's principal scribe, Oliver Cowdery, now remains, containing, however, Smith's preface with its original mis-spellings, bad grammar, solecisms, and vulgarisms.

As soon as the translation was completed the angel returned in person and took away the gold plates back to heaven. There is no record of what happened to the spectacles, although presumably they also went heavenwards with the plates. All that remains is the copied account made by the scribes from Smith's translation from behind the blanket.

Joseph Smith gives us this summary of the contents of "The Book of Mormon," which he claims he translated from the gold plates by means of the magic spectacles.

"We are informed by these records that America in ancient times has been inhabited by two distinct races of people. The first were called Jaredites, and came directly from the Tower of Babel. The second race came directly from the City of Jerusalem about six hundred years before Christ. They were principally Israelites, of the descendants of Joseph."

The Jaredites were destroyed, about the time that the Israelites came from Jerusalem, who succeeded them in the inhabitation of the country. The principal nation of the second race fell in battle towards the end of the fourth century. The remnant are the Indians, who now inhabit the country.

"This book also tells us that our Saviour made His appearance upon this continent after His resurrection; that He planted the Gospel here in all its fulness and richness and power and blessing; that they had apostles, prophets, pastors, teachers, evangelists; the same order, the same priesthood, the same ordinances, gifts, powers, and blessing as was enjoyed by the Eastern Continent; that the people were cut off in consequence of their transgressions; that the last of their prophets who existed among them was commanded to write an abridgement of their prophecies, and to hide it in the earth, and that it should come forth and be united with the Bible and for the accomplishment of the purposes of God in the last days."

The implications are clear: (1) The American Indians are the lost ten tribes of Israel. (2) Jesus came in person after His resurrection and brought the full Gospel to the ancient people of America.

(3) These American Indians, in old days, thus evangelised by Jesus Himself, had all the orders of apostles, prophets, pastors and teachers, and possessed full Christian civilisation.

(4) All this civilisation, so rich and full, was none the less lost and submerged in utter darkness and ignorance.

(5) Mormon, the last of these Christian prophets, wrote down on plates of gold this

amazing record in indecipherable hieroglyphics—Reformed Egyptian—and then buried them in a hill, in a stone box, along with a pair of magic spectacles.

(6) Centuries afterwards, an angel revealed this secret to Joseph Smith, who was chosen to be Mormon's successor.

(7) By the miraculous aid of the spectacles Joseph Smith translated this hidden record of the past from Reformed Egyptian.

(8) This record and revelation is united with the Bible as God's revelation to man, and as the equal and necessary supplement to the Bible.

I must reserve for another occasion an account of the subsequent history of Joseph Smith, and of the religion which he founded.

Paganism

An anonymous correspondent, who describes himself as "a Sydney Pagan," sends me a booklet by Dr. L. Rumble entitled, "The Religion of Anglicans."

It is a clever piece of controversial argument by a renegade Anglican.

We shall discuss some of the erroneous pre-suppositions which vitiate Dr. Rumble's argument in a later issue.

In the meantime, it is of interest to note my correspondent's ironical appropriation of the word "pagan."

A pagan is strictly a heathen, one who does not worship the true God. It is a word which can rightly be applied to many of our contemporaries. The fact is that many of our contemporaries have never known God. They know little or nothing of the Christian faith, and God is a dimension outside the range of their thinking. They are unenlightened and uninformed, in a state of heathen darkness.

Pagan, however, is not a term that can be used of those who make some form of Christian profession. Those who, having known the Christian faith, repudiate it or deny it, are apostates.

Historically, those who denied the Catholic faith were termed heretics.

It is inaccurate to use the word Protestant as the antithesis of the word Catholic: the antithesis of Protestant is Papist, as the antithesis of Catholic is heretic.

It is not necessary to add that the Roman Catholic Church has no monopoly of the word Catholic.

Roman Catholics are, however, papists: whether they are also true Catholics is perhaps a question delicate to ask and imprudent to answer.

It is true that to-day there are both heretics and papists in our midst: there are many more, however, who are simply "plain pagan."

CEREMONY IN MALTA

Valetta, Feb. 9

Following a custom dating back to the days when the Sovereign of the Maltese Islands was the Grand Master of the Order of S. John, the parish priests of Malta presented candles to the Governor, Sir Gerald Greasy, at the Palace at Valetta last Tuesday.

The candles had been blessed in churches during Candlemas Services on Monday.

LETTERS TO THE EDITOR

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

ANOTHER VIEW

BOUNDARIES OF DIOCESES

TO THE EDITOR OF THE ANGLICAN

Sir,—May I suggest most humbly to the writer of the article in your issue of 13th February re the advisability of the reshuffling of diocesan boundaries, that the whole matter be left until there is first a revision of the Prayer Book, and with it some definition of the duties of the episcopate?

In the present Book of Common Prayer the form for the Ordering of Priests begins with the words addressed to the bishop, "Reverend Father in God." If these words were altered to "Administrator General" and the duties of a bishop were defined as those of administration, a more effective government of the Church might follow by abolishing, say, the Dioceses of North-West Australia and Kalgoorlie and incorporating them in the Diocese of Perth. Ultimately we might arrive at a still more compact scheme with the whole Church of Australia administered from Canberra by an archbishop, two co-adjutors and a clerical staff resident in the Federal Capital. But so long as the Prayer Book assumes that a bishop is to be a Father in God to his clergy and laity, the smaller numbers committed to his care the better. What opportunity would a priest at Forrest River Mission have of that personal contact with his spiritual father in Perth?

Further in the form of Consecrating a Bishop appear the words "heal the sick." Some folk may argue that such a direction refers to the ancient custom of consecrating the oil, but most people would incline to a wider interpretation. What opportunity could a Bishop of Perth have of fulfilling this sacred duty if his diocese included one-third of the whole of Australia? Of course, we could have more bishops co-adjutor, but would it not be better to have smaller dioceses with greater personal responsibility and the truer fatherly spirit? Are not even the Archdioceses of Sydney and Melbourne too crowded for the cultivation of truly personal relationships?

E. PATTISON CLARKE.
S. Mary's Rectory,
Waverley.

EDUCATION AND THE STATE

TO THE EDITOR OF THE ANGLICAN

Sir,—Your issue of January 9 included an article headed "State and Education," from which I quote: "The Catholic Church in particular would never agree to any kind of common syllabus of religious instruction in State-controlled schools. Many Protestants naturally feared that if they agreed to such a syllabus among themselves, the Catholics might be left in the position of a privileged minority."

It should not be necessary to point out that this sample of journalism is written in a style acceptable to Roman Catholic propagandists, and usually found in the secular Press.

I suggest that subscribers are entitled to know if "The Anglican" will continue to accept and print articles written so, or may we look forward to a style of journalism designed to support and not hinder the claim of the English Church to be a true and living part of the "whole Catholic Church of Christ?"

Yours, etc.,
L. E. SEARLE.
West Geelong, Vic.

[We regret that because of a printers' error the word "Catholic" did not appear in quotation marks. —Editor.]

THE DEAN OF S. PAUL'S

TO THE EDITOR OF THE ANGLICAN

Sir,—In his review of a recent volume, "Christian Belief Today," (THE ANGLICAN, Jan. 30), your reviewer T.B.M.C. asserts that Dr. W. R. Matthews "has travelled a long way since he was a prominent member of the Modern Churchmen's Union."

As a result of this spiritual pilgrimage we are told that he has now become "orthodox" without the loss of intellectual honesty.

May I crave space to point out that the Dean is still, and has been for many years a vice-president of the Modern Churchmen's Union, and that as recently as June, 1951, he preached a sermon before that body (published in the "Modern Churchman") which vigorously defended Liberal Christianity in general and the union in particular? On this occasion the speaker affirmed his conviction that his views, as he was about to express them, would prove acceptable to the vast majority of modern churchmen.

In view of these facts I feel that your reviewer's remarks are misleading, and do scant justice either to the Dean or to the Modern Churchmen's Union.

I am, Sir,
Yours, etc.,
J. C. STONEHOUSE.
Barham, N.S.W.

RECORDED CHURCH MUSIC

TO THE EDITOR OF THE ANGLICAN

Sir,—The article "Recorded Church Music" (THE ANGLICAN, January 23) contains several statements subject to correction.

1.—Orlando Gibbons did not set a single word of the Latin rite. The Agnus Dei on LB.91 is from William Byrd's Mass for four voices, as are the Sanctus and Benedictus on the other side of the record.

2.—Only two Purcell titles by Westminster Abbey were included in the first series of records. The second series includes their recording of the Latin psalm, "Jehova, quam multi sunt hostes," on LX.1384. "Rejoice in the Lord" is usually considered to be a verse anthem rather than a motet.

3.—The Wesley represented in the first series is Samuel Wesley (1766-1847), and is not to be confused with his more famous son, Samuel Sebastian Wesley (1810-1876), who is represented in the second series.

4.—LX.1379 contains only the ninth of the Post Communions from Merbecke's "Book of Common Prayer Noted" (1550). In addition to the Creed from "At the Communion," this record also contains the Benedictus from Merbecke's Latin Mass for five voices.

5.—The three Weekes anthems, which are all on one record (LX.1383), were recorded by the choir of King's College, Cambridge, and not by the Abbey choir.

6.—S. S. Wesley's verse anthem, "Ascribe unto the Lord" (recorded with the counter-tenor, Alfred Deller) consumes three whole sides. Thus, the correct numbers are LX.1386/1387.

Yours faithfully,
J. L. REEVE.
Ivanhoe, Vic.

THE APOSTOLIC SUCCESSION

TO THE EDITOR OF THE ANGLICAN

Sir,—I am deeply interested in the contest of wits between Dr. Babbage and Mrs. Gilbert. The former seems buoyed up by the 10 authorities he quotes; but if such a question is to be settled by such methods, I could give him an authority that would put all those he quotes into the shade. I refer to Bishop Wilberforce.

Anyone who reads his biography can find it for himself, but I could not include the quotation in this article, as it is such an intemperate attack upon the Catholic Church as to be quite unacceptable to modern readers.

As I read his defence I was reminded of an experience of my youth when, in my ignorance of the effect of a thaw, I ventured out on my skates to cross a frozen lake, and was sped upon my way by the sound of chunks of ice splashing into the water in my rear. But I cannot remember that there was anyone on the other side witnessing my discomfiture. Dr. Babbage is not so fortunate.

The Doctor's chief defence is a refuge in a tunnel, but may I point out that present-day theologians, while referring to a period in the history of the Church as a tunnel, accept the Nicene Creed as compiled by bishops who were not so handicapped.

We have to go through a tunnel to reach the days of King Arthur, but not those of James I. We know his mind as we may be sure the compilers of the Nicene Creed knew the mind of the primitive Church when they altered the Apostles' Creed so as to leave no doubt that there is but "ONE Catholic and Apostolic Church."

It is not a question of what we think, but what they knew. Yours,
E. H. PEPPERCORNE.
Launceston.

TO THE EDITOR OF THE ANGLICAN

Sir,—Dr. Babbage will surely fail to convince many when he endeavours to clear himself of Mrs. Gilbert's charge that his remarks "are most definitely partisan," on the subject of the Apostolic Succession.

The list of authorities quoted by Dr. Babbage is surely a rather partisan one.

One misses all reference to the works of Bishop Gore. Or doesn't Dr. Babbage consider him worthy of a place in the field of scholarship? Also, one would like to ask Dr. Babbage if he has weighed the arguments advanced in two recent works by Dr. Felix L. Cirlot, head of the New Testament Department of Nashotah House, a Theological Seminary of the Episcopal Church in the U.S.A. These books are "Apostolic Succession and Anglicanism," a work of 430 pages; and "Apostolic Succession. Is It True?" a work of over 600 pages.

Yours, etc.,
T. O. SHADFORTH.
Bathurst

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



YOUTH REVIEW



PURPOSE OF ANNUAL C.E.B.S. CAMP

Our Lord said, "When two or three are gathered together in My Name, there shall I be in the midst of them." And so it was as 86 lads of the Church of England Boys' Society knelt in the silence of the evening amidst the surrounding sand hills at Point Peron, a part of the rugged coastline of W.A., about 21 miles south of Fremantle, being led in prayer by their Commissioner, Mr. P. E. Prior.

Impressive? ... Sincere? ... Yes! And to what purpose? For the purpose of teaching boys to live closer to God, and to practise in their daily lives the way of life Christ has prepared for them.

Not through prayer alone. It is prayer as the foundation and permeating element in their Christian lives. For a spiritual person can be detected by the way he lives. His prayer life radiates through his daily life.

THE CHRISTIAN WAY OF LIFE

To-day there is a vital need for a Christian way of life. Strange one should have to say such a thing in a so-called Christian country, but nevertheless it is true. Have a good look around and be sure the eyes are not deceived. Satan can make a slum look like a palace through the eyes of spiritual blindness.

Thus the boys in this small Christian community were learning—learning about Christian brotherhood; learning the faith their Church teaches and, above all, how to pray in order to help widen the trail still more by the manifestation of their own Christian attitude.

They were taught to be clean in thought, word and deed, and outdoor activities contributed to this: Swimming, running, physical training, gymnastics, tennis, softball, cricket and numerous other games. A body is healthier if it is both physically and spiritually contained.

Obedience. Discipline is necessary for the development of a good Christian life, and is effectual when placed in the hands of trained leaders.

A WELL-BALANCED CAMP PROGRAMME

Early rising—early retiring. Compulsory one hour rest daily. Good food, exercise, e.g., indoor and outdoor sports. Spiritual instruction, kitchen duties, such as the preparation of food, and many other responsible jobs.

Religious instruction. Trained leaders guided the boys in their understanding of the Faith of the Church, and endeavoured to answer the many questions asked by the conscientious lads.

Administration. Junior leaders were selected from among

the C.E.B.S. members to assist the seniors in the running of their camp. Three juniors attended their own meeting, which was chaired by the camp chaplain, the Reverend J. C. W. Watts, and offered suggestions for the improvement of camp life. It was their camp and their suggestions that made it worth their while. Responsibility is one of the highest elements in the boys' training.

Camp Services. Holy Communion, Matins, and Evensong comprised the Sunday services, and corporate prayer was offered each night before the boys retired. The devotions on the Saturday evening consisted of a corporate preparation for the Holy Eucharist, which was led by the chaplain and attended by C.E.B.S. members, staff and camp mothers.

The inspiration gained from the camp Eucharist was unfathomable. A stretch of green lawn formed the nave, where wooden forms replaced pews. The sanctuary was simple, yet fitting to represent the throne of God; a piece of rising ground was surmounted by a linen-covered altar whose cross and lights were silhouetted against a background of blue sky and sparkling ocean. The sanctuary lamp was the early morning sun, whose light foreshadowed the everlasting glory of its Creator.

Seagulls, green hills and white clouds replaced the stained-glass windows. The organ was the swish of the sea on the rocks below, while the choir was the gentle wind sighing in the surrounding trees. The only other sound was the voice of the celebrant and the clear responses from the body of the faithful. At the conclusion of the Agnus Dei, small bodies with wind-tousled heads knelt to receive the spiritual Body and Blood of Jesus Christ.

Here, then, they learnt that corporate worship is the binding element of all activity, and the crowning action of the camp life.

—Extracts from a report sent by the Reverend F. C. ARMSTRONG, S. Hilda's Church, North Perth, W.A.

ORANGE C.E.B.S.

Mr. Bill Underwood has been elected governor of the C.E.B.S. branch at Orange, with Mr. Barry Close as branch leader. Other 1953 office-bearers include Mr. E. Kelly, Colin Cross, Bill Leers, Jim Halls, Les Carr, Max Lewis, Max Stewart, Kevin Kingston (secretary). They have invited the Youth Commissioner to visit them in March.

Ex-senior student of Marsden School, Yvonne Press, has been accepted as a trainee at Bathurst Teachers' College.

PROGRAMME PLANNING

In a few days now most youth groups will be in full swing again after the Christmas recess, and committees and leaders will be searching for new ideas to augment programmes already in mind. The following is an idea for a:—

LITERARY PROGRAMME

There are many ways in which a talk on the life and works of a great literary figure can be made alive and interesting. Below we give the outline of a talk on "Oliver Goldsmith," with suggestions for methods of presentation.

This type of programme requires a principal speaker, but involves the co-operation of several other Fellowship members in the acting and in the prose and verse speaking.

OLIVER GOLDSMITH

Poet, playwright, novelist, essayist.

(1) Account of Goldsmith's life—illustrated by autobiographical passages from poems, essays, etc. (read by other members) e.g. "The Village Schoolmaster," Goldsmith's own schoolmaster; passages from "The Vicar of Wakefield," a picture of Goldsmith's father and his home life.

(2) Goldsmith as a novelist. readings from "The Vicar of Wakefield" by other members.

(3) Goldsmith as a poet—readings from "The Deserted Village" or "The Traveller."

(4) Goldsmith as a playwright—scenes from "She Stoops to Conquer," acted by Fellowship or Club members.

RETAINING INTEREST

It is important to make the talk entertaining as well as instructive. Care should be exercised in the choice of subject. It is probably best to deal only with fairly light literature in this type of programme, and to leave the work of profound writers to the more studious. The presentation of the programme can be varied more easily if the writer is famous in two or three different spheres of literature.

Care should be exercised, too, in the choice of illustrations. It is not easy to listen for long periods to verse speaking.

Passages chosen should be short and to the point. And the same applies to readings from essays and novels, unless there is narrative to hold the audience.

Scenes taken from plays and acted, if possible in costume, provide a contrast to other parts of the programme, and thus give added interest.

They should be lively and entertaining. It is a good idea to connect them with a short account of the plot.

Suggested works to be dealt with in the same way:—Galsworthy, Shakespeare, Scott, Keats and Oscar Wilde.

INTEREST IN LOCAL AFFAIRS

It is entirely wrong to think of religion as a means of escape from the world's problems, or as merely a consolation and comfort for the hard knocks of life. In reciting the Charter of "The Young Anglicans," the climax is reached when we say, "I, on my part, desire to serve." The scope of this service includes not only a useful life in the Church, but active and intelligent citizenship based upon the standards of the charter.

Members of youth groups will find in their studies and discussions many important social questions will demand consideration and, often, decisions. The problems of men and women in industry, dead-end jobs, unemployment, the ill-repute of the liquor trade, the neglect of public hospitals and educational facilities, housing conditions, the State lottery and other matters bear upon the lives of us all, and are the concern of the Church. Broadly speaking, these problems are outside the sphere of party politics, and their solution depends upon the pressure of enlightened public opinion and action. The only practical method of approach is through an active interest in local affairs.

If club members will take note, they will see that very few of the young people who vote at municipal elections attend a meeting of their town council. The majority complain and criticise, sometimes justly, but often without a full knowledge of facts, when things are not done to their liking. What do branch members know about the housing conditions in their towns, the needs of local hospitals, and the matters of parks, playgrounds and day nurseries for their district? Have they any idea of the work being done by the Parents and Citizens' Association in their parishes?

It is suggested that members might occasionally attend meetings of the town council in a body, and at the next meeting of the branch have a discussion on civic affairs and their management. Enquiries might be made at the local hospital and other public institutions regarding the possibility of club members doing voluntary work from time to time.

—From "A Handbook for Young Anglicans."

DUBBO

Young Anglicans and Junior Anglicans handled £800 during 1952. This was disclosed in their statement of receipts and expenditure forwarded to Bathurst headquarters recently.

They made large donations to the Children's Homes Appeal, Youth Department, Ordination Candidates Training Fund, the cost of their new South Dubbo Sunday school hall, and other Anglican appeals, diocesan and parish.

G.F.S. CAMP IN HOBART

Passers-by in Macquarie Street outside Church House, Hobart, at 2 p.m. on a Monday in January, found plenty to interest them in the twenty-two girls, surrounded by suit cases, kit bags, boxes of vegetables, beach bags and sundry odd parcels to make up the equipment for the G.F.S. Camp at Seven Mile Beach.

By the generosity of the Congregational Youth Fellowship, we were given the use of their camp, which was to be our home for five days.

Set in glorious bush surroundings, with the beach "just over the way," the spot is ideal. The girls came from S. David's, Cocee, S. Martin's, Queenstown, S. Alban's, Claremont, and S. Paul's, Glenorchy, and were under the care of Miss Posa, the Diocesan Youth Organiser, and Mrs. L. Benjafield, the Diocesan Secretary.

Morning prayers, led by one of the girls, opened the day, followed by breakfast. The morning was given to a Bible Study period on the subject of Prayer; and a hand-work session.

The afternoon was used for recreation—swimming, ball games, etc. The evening programme varied from folk dancing, a concert, a trail in search of the "Ossel bird" and a Camp Fire to the Ceremony of Light, which was enacted on the last evening.

Each day closed with evening devotions, again led by one of the girls.

One of the most cherished memories of the camp is that of the Holy Communion Service, celebrated for us by the Reverend W. L. Verrall on a glorious morning in the lovely open air chapel.

Visitors to the camp included Misses Pat Bumford, Olga Clark, who conducted the Camp Fire, and a party of C.E.B.S. from S. Paul's, Glenorchy, who, accompanied by the Rector (per car), had been on a bike hike down the East Coast.

This was the first intra-state camp we have had and it is hoped it will be the fore-runner of many more.

BATHURST Y.A.s

Max Ingersole is 1953 president of the cathedral branch, with Beverly Boyd as secretary. They arranged an "Asian Night" in the Cathedral Hall on Friday evening last, February 13.

FOR BUDDING AUTHORS, ARTISTS AND POETS

Now is your opportunity to show us what you can do. Can you write a story, a poem, a limerick, or can you draw?

The Youth page is your page, so let us see what you can do to make it more interesting for other people to read. Would you like to make some suggestion as to what the Youth Page should contain?

The Youth Editor would be very pleased to receive your contributions, sent care of THE ANGLICAN office.

MELBOURNE YOUTH DEPT. NEWS

TEACHER TRAINING COURSES FOR 1953

Each year the Melbourne Youth Department organises a number of training courses for Sunday school teachers and leaders.

In previous years the courses have been very well attended.

The introduction of modern methods of teaching, especially the new "Assignment" method being introduced by the General Board of Religious Education, means that more and more demands will be made on the teacher.

The following courses will begin in March:—

Kindergarten Course (Teaching in the kindergarten, The Bible, and The founders of the Church) (7/6), commencing March 2 (10 weeks).

Commission to Teach (Faith of the Church, Teaching method, child study) (7/6), commencing March 3 (12 weeks).

Higher Teaching Course (Old Testament, teaching method, Church history) (12/6), commencing March 4 (14 weeks).

Th.A. (Associate of Theology) (Old Testament, methods of teaching, doctrine) (17/6), commencing March 5 (5 months).

Lectures will include practical work and visual aids. Films will be used extensively.

Text books will be available for each subject at a small added cost.

Entry forms for the above courses are available at the Department of Youth, 2nd Floor, Cathedral Buildings, Flinders Lane, Melbourne, C.I.

In addition to these central lectures a Commission to Teach Course is being conducted at All Saints, Greensborough, and any parish wishing to have local lectures may arrange for a course, if there is a sufficient number of enrolments. Correspondence courses are also available to those who cannot attend the lectures.

BROOKLYN MIGRANT CAMP

The Youth Department is responsible for a Sunday school held in the camp from 2.15-3.15 p.m. each Sunday. Staff is urgently needed for the growing numbers who attend. In addition to British children a number of Dutch migrants attend the Sunday school.

DAVID . . .



When the Philistine saw David, he looked down on him, for David was but a youth, and ruddy, and of fair countenance.



Then David said to the Philistine: "Thou comest to me with sword, and spear, and shield—



"But I come in the name of the Lord of Hosts, the God of the armies of Israel whom thou has defied."



When the Philistine arose and came to meet David, David ran forward to meet the Philistine alone.

RESULTS OF COMPETITION

Two prizes have been awarded in the competition of January 16, 1953:—

Senior: Diana Woodger, Canberra C. of E. Girls' Grammar School, for a very thoughtful answer, neatly written and well expressed.

Junior: Gillian Doyle, the Rectory, Nowra, whose answer was a very sensible one.

Prizes will be sent out during the week.

BLAYNEY Y.A.s

An admission service for eight new Young Anglicans of Blayney branch was arranged for Sunday, February 8. Blayney also has a group of Junior Anglicans, many of whom attended the recent "Anglican Youth Day" at Cowra.

JUNGLE DOCTOR AND THE WHIRLWIND

The story so far:

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

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

A flashy, wealthy young African called Maradadi appears on the scene. He is rude and menacing to the Jungle Doctor.

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

The Jungle Doctor sets out to fight the epidemic. While fighting the epidemic he is praying. And while the fight is going on Maradadi lurks dangerously in the background.

Now read on:

CHAPTER XV

Cramp

Yacobo was peering intently down the eyepiece of the microscope. I tapped him on the shoulder: "I hear my friend Simba is round about the villages these days. I want you to send someone out to find him because, behold, many of our people are getting better from this disease of dysentery, and as yet they have small strength in their bodies. We should give them proteins."

"Yoh, Bwana. Behold, I hear many times the words 'proteins' and 'fats' and 'carbohydrates'. Fats I understand. Yes, and carbohydrates." He rolled his eyes. "Heh, Bwana, they are porridge and sugar; but proteins—"

I laughed. "Proteins are the stuff which help you to repair damage in your muscles. They are most important for growth and you find lots of them in milk, in meat, and quite a lot of them in eggs, so I want Simba to go round the villages and get all the eggs and milk that he can. Give him a large bag of sugar to carry on his back and he can exchange sugar—carbohydrates—for proteins—milk and eggs, and if possible, meat."

Yacobo nodded, smiling all over his face.

"Tell him to be very careful about the eggs. See that each one is placed in water, and if it stays on the bottom, he takes it. If it floats—"

"Heh. If it floats, Bwana, heeh—make sure that its shell remains uncracked." Yacobo wrinkled up his nose and lifted his eyebrows.

As I moved away to do the routine hospital round, I saw the flying figure of an African nurse, her bare feet making short work of the distance between her ward and myself.

"Bwana," she panted, "I know you told us never to run unless there was fire, or haemorrhage, but Bwana, I don't know what this is. Quickly, it is great trouble."

I followed her at the double to the ward where a woman lay, her face tortured in agony—her legs pushed out taut and awkwardly.

"Eeeeee," she groaned. "Oooooo . . ." Then a prolonged "Yoh . . ."

All around the ward frightened faces were peering above the blankets. Two of the patients were drastically ill and this sort of thing was going to do positive harm. They slept

By Paul White

very little, and all this noise was the worst thing that could possibly happen.

I went across to the woman and said, "Quickly, what's up? What's all this noise for?"

She continued with her "ooooooooo" and "eeeeeee." I pulled aside the blankets, and I could see that the muscles of her legs were bunched up. She had an acute cramp.

"Come," I said, putting the palm of my hand against her foot. "Push your heel down, go on, push." She pushed, and her face relaxed.

"Yoh—yoh—the pain of it." Suddenly her face twisted once more in agony. "It's coming again."

I turned to the African nurse. "Sala, do what I'm doing; push against her foot and tell her to stretch it out. I will go and get medicine which will stop this very quickly."

A voice from over the ward in a husky whisper came "Yoh . . . I have fear. Behold, this is the work of a spirit. See how it drags on her."

I turned round to the woman. "This is not the work of a devil as you think. Behold, it is that in these days of her sickness she has lost much salt from her body, because of the way she has perspired and perspired and perspired. Behold—" I turned to the woman who was ill—"is not this so?"

"Yoh, Bwana," she said, "every night, yoh, it was as though I had been standing in the rain."

"Right," I said, "now push harder, and I'll be with you in a minute."

I went out to the hospital kitchen and took a handful of crude salt and also a handful of African porridge that had just been made. It isn't like our porridge. It is something like soft steamed pudding. I mixed the two together and rolled them out into pills about half the size of a marble, and placing them all in a piece of gourd which happened to be handy, walked back to the ward. The woman was still making oooooo noises and Sala was having quite a vigorous time urging her to push her leg straight. Suddenly the cramp arrived in the other leg, making things a little more complicated. She was so interested in the noises she was making that she had no time to swallow the pills that I brought her. In the end, however, I got her to take six of them. She screwed up her mouth.

"Yoh," she said, "it's salty." "Truly, it's salt that is doing the work. In those pills there is nothing but salt and ugali—porridge—to stick it together. Behold now drink water."

She drank deeply. "Kah," she said disgustedly, "that will do me no good."

Up went my eyebrows. "Hongo, we shall see."

Sala had put her legs back on to the bed and covered them up. The woman said:

"Yoh, there's another one coming—"

"Stretch out your heel then," said Sala. The woman did so, and a smile came over her face:

"That one didn't have the same strength as the others."

Half an hour later back in the same ward, I heard a most enthusiastic report from the African nurse.

"Bwana, behold, that is medicine. That was a thing that brought great understanding to the women of the ward. Behold, salt they know, and porridge they know, and sweat they know and can understand. Behold, Bwana, they understand why it happened. This has made them see that our way is truly the way of wisdom. Salt, why put it into porridge?"

"Heh, and if you put it into pills like those pills there, they would not relieve cramp if it hadn't got strength and bite and taste in it."

"Kumbe," said the girl, "but Bwana, what does it all mean?"

"Those are the words of

Jesus, and He speaks of the people who belong to Him, who are members of His family, not people who just call themselves Christians. That sort of person is like salt with no taste. They are not fit for anything; they do nothing useful in life. The only Christian who has the real right to live is the one whose life has taste about it. That taste speaks of usefulness, of kindness, of love, the things that are maintained by two things only—"

"Yoh," said the girl, "what are they?"

"Behold, when a person talks to God, not just sometimes, but often; behold, their life becomes salty, salty in the way that Jesus spoke of. And when a person reads the Words of God, I tapped the New Testament on the cover, 'reads them and lets them sink into their lives.'"

"Hongo, Bwana," Sala rolled her eyes, "those are words of difficulty."

"Kumbe, you have watched a woman weaving mats?" She nodded.

"Let the words of God be even as the coloured threads; weave them into your life's pattern. That makes you salty."

"Heh," said the girl, "behold, salt with a tang works. Look at her now."

The woman was sitting up in bed looking a different person.

"Yoh, Bwana, there was strength in that medicine. Not only has my pain gone, but I feel better, better somehow."

At sunset that evening I went around past the native kitchen and found Sala delivering a very strong discourse to a whole lot of people on salt. Sitting on a wooden stool in the corner I noticed Simba. When he saw me, he got to his feet and came across.

"Mbukwa, Bwana," I took him firmly by the hand.

"Mbukwa, Simba, what is the news of many days?"

"Yoh, Bwana, the news of today is that I have brought many eggs. Behold, much milk will be coming in. Also, Bwana, I have news of Maradadi."

"Have you? What's he been up to now?"

"Koh, Bwana," he said, "behold, he is muovumbi—an evil one. Behold did he not cause great anger and have a great quarrel with the chief of the town, called Nghulabi? Yoh, he is a vicious one. Behold . . ."

Simba went on to give me a string of the doings of Maradadi which, even allowing for a little colour in the telling of them, were a striking recital of malevolent viciousness.

"Yoh," said Simba, "behold, the chief had great anger. He called for his katikilo—armed guard, and ordered that Maradadi be given ten lashes with the hide whip, kiboko, as we call it. Bwana. So great was Maradadi's anger against this, that he went to the Kaya—the house where he was living and took another kiboko, and with it he thrashed his woman companion until she fell to the ground and fainted."

"Kumbe, Simba, did nobody attempt to stop him?"

"What was the good? When the people had come, behold, his evil work was over. Koh, Bwana, you know this girl. Was she not a nurse at this hospital? Is her name not Hefsi?"

"Hongo; poor Hefsi. She was a bad girl all right, but she didn't deserve that."

"Bwana," said Simba, "when I saw how dreadfully ill she looked, behold, I arranged that she was to be carried into the hospital. She will be arriving not long after midsi—the hyena—starts his evening song."

As if taking up the challenge, from the tall grass behind the hospital came the long-drawn, mournful cry of a hyena.

"Yoh," said Sala, "behold, that is an evil sound."

Simba grinned reassuringly and held his spear in a particularly capable hand. "Heh," he said, "it is indeed. But do not have fear, although there are strange things happening these days."

(To be continued next week)

THE ROOTS OF CRIME

FROM OUR OWN CORRESPONDENT

London, Feb. 16
The latest shots in the correspondence in THE TIMES on the roots of crime has been fired by the Rector of Skegness, Lincolnshire, the Reverend G. R. Sandsbury.

Mr. Sandsbury contends in his letter that the vital factor in the juvenile crime wave is "the unwillingness of a large number of modern parents to exercise any discipline in matters of religion and sometimes also of conduct."

"This is surely a new phenomenon," he writes.

"We have always assumed that every civilisation from ancient Sparta to modern Hinduism passed on to the younger generation whatever it believed to be true; we can no longer make this assumption on the Western world."

"It is an Article of Faith with some and an unconscious belief of others, that a child should choose his own religion, decide for himself about going to Church and to Sunday school (and, if he goes, to choose his Church and denomination, and find out his own standards of right and wrong)."

"Where the reasons for this attitude are thought out, it is often sincerely held that religious education will produce too strong or dogmatic a faith, deprive children of freedom of thought, and leave them without that impartial detachment which is valued so highly in the modern mind."

"It is often forgotten that a young person can hardly have an informed opinion without knowledge, and that youth cannot, in fact, grow up with an open mind, for if God does not become the centre of authority, then films, comics, and the ordinary contacts of life will supply other idols and ideals."

"Deterioration in standards of conduct inevitably flows from lack of an absolute in life."

"Everything becomes shifting and relative; the only thing that is wrong is being found out."

"Equally serious is the unwillingness of some modern parents to use any coercion in matters of conduct, on the grounds that it will produce psychological repercussions, and that a child is inherently good and will develop on satisfactory lines given the right stimulus and environment."

"Such people think that it is mainly required of them as parents to be open-handed and unresponsive. It is significant that the headmaster of an approved school recently stated that parents often complained: 'I cannot understand how my boy came to be here when I never denied him anything.'"

"Christianity alone reaches the roots of crime by teaching a true philosophy of life—namely, that we come from and go to God and are at all times and in all places answerable to him, and that by reason of the frailty of our nature we cannot always stand upright, and only by redemption, discipline, and training can we overcome self, waywardness and inertia which beset our path."

QUATERCENTENARY OF CHRIST'S HOSPITAL

London, Feb. 14

The Archbishop of Canterbury will preach in St. Paul's Cathedral on May 19, when a special service will be held to mark the four hundredth anniversary of Christ's Hospital.

Before the service the 1,100 boys and girls of the two Blue Coat schools will parade through the streets of London. A festival dinner will be held in the Mansion House on May 19; the Lord Mayor of London and his sheriffs will visit the school on June 19.

The Duke of Gloucester, president of the school, will be the principal guest at a luncheon in the main dining-hall of Christ's Hospital, Hove, on June 26.

Scenes from the school's history, written by Edmund Blunden, will be staged by former scholars at the Fortune Theatre, London. A book, written by former pupils, will be published soon.

OXFORD HONOUR FOR SIR EDMUND HERRING

London, Feb. 11

Convocation at Oxford yesterday decided to confer the honorary degree of Doctor of Civil Law upon the Lieutenant-Governor and Chief Justice of Victoria, Lieutenant-General Sir Edmund Herring, who is also Chancellor of the Diocese of Melbourne.

WANDERING JEWS

London, Feb. 10

Special facilities for emigrating into the United Kingdom and other Western countries are sought by Jewish refugees from Eastern Europe.

An appeal has been addressed by the Executive Committee of the World Jewish Congress to the Governments concerned.

BEER AND PICKLES FOR BISHOP ON MISSION

London, Feb. 11

The Bishop of Coventry accompanied by his canon-missioner, Canon E. Moore Darling, is taking part in an evangelistic campaign "to get among the people on their own ground."

They visited "the local" at Edgell last month, and discussed current topics with 30 men from the farms.

NEW S.C.M. SECRETARY

London, Feb. 13

It is announced that the chaplain of Marlborough College, the Reverend J. S. C. Miller, will become general secretary of the Student Christian Movement in Schools from September 1 this year.

VISUAL EDUCATION

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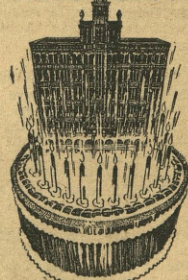
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DIOCESAN NEWS

ADELAIDE

BARBECUE

The old austere Retreat House was transformed last week by floodlighting and festoons of coloured lights for the "Barbecue Square Dance." Crowds of young people from parishes all over the city thronged to Belair.

The proceeds will help the work of the House.

NEW RECTORY

There was a big crowd, including several of the clergy, at the blessing of the new rectory at Loxton on Saturday, February 7. Archdeacon A. L. Bulbeck performed the ceremony. The building, although not yet complete, is set in a fine garden of trees laid out and planted by the parish priest, the Reverend H. F. Willoughby. Mr. Willoughby has been living in part of the parish hall while waiting for the rectory to be built.

FILM PREMIERE

The C.M.S. has invited all who are interested to a premiere of a new "Jungle Doctor" film at the Adelaide Town Hall on Monday, February 23, at 7.45 p.m.

MOTHERS' UNION

Part of the less publicised work of the Mothers' Union in Adelaide is hospital visiting. All Anglican patients at the Royal Adelaide Hospital are visited by a band of workers every Friday. The Queen Victoria Maternity Hospital is also visited, and names of mothers who would like their new infants baptised are sent to the parish priest concerned. Some 70 or 80 names are sent in by the visitors each month.

The migrant hostels are also visited by the members and social afternoons are arranged for the women there.

S. MARK'S COLLEGE

Renovations to the newly acquired property adjoining S. Mark's University College will be completed in time for the new university year, and will provide a residence for the vice-master, a lecture room, and accommodation for 11 students. There will be 104 students in residence this year, including a number of men from overseas and other States of the Commonwealth.

BALLARAT

ORDINATION

The bishop will hold an ordination at Christ Church, Ballarat, on Sunday, March 8. Mr. Jack Wills and Mr. John Greenwood will be made deacons. Mr. Wills will assist Canon D. I. M. Anthony in Horsham, and Mr. Greenwood will serve in the Parish of Ballan and Bungaree.

CRESWICK

The Rector of Creswick, the Reverend F. Downing, on medical advice, has asked the bishop to relieve him of parochial duties. The bishop has arranged for the Reverend F. H. Symonds to take over the pastoral care of Creswick during March.

OBITUARY

We record with regret the death of two laymen who over a long period of years have given to the Church faithful service.

Mr. Clem Gange was one of the pioneers of the Western district, and it was largely due to his enthusiasm and support

that a church was erected there last year. His funeral service in that church on Sunday, January 11, was conducted by Canon E. S. Yeo.

Mr. Thomas Speak died at his home in Hamilton on Saturday, February 7. For 15 years he was secretary of Christ Church, Hamilton, a member of the vestry, and a churchwarden. Mr. Speak was for 45 years a member of the Postal Department. He was a past president of the Hamilton sub-branch of the R.S.S.A.I.L.A. and was a distinguished and active member of the Masonic fraternity.

BUNGAREE

The parishioners of S. John's, Bungaree, have erected a porch at the west end of the church as a memorial to the late William Trigg and other pioneers of the parish. The bishop has promised to dedicate it on February 22, at 2.45 p.m.

BATHURST

BINNARAY

Binnaway had a good "Harvest Festival." Many helpers worked to beautify S. Andrew's, and standing room only was available for the congregation of country folk who gave of their produce for the glory of the Lord of the Harvest.

Young Anglicans from Coonabarabran journeyed the 22 miles to attend the service at the main sub-centre of their parish. Christ Church, Coonabarabran, was also completely filled with worshippers on Sunday, February 8, when five children were baptised prior to the early celebration of Holy Communion.

The congregation joined in the service of Holy Baptism as the new Christians were admitted to the family of Christ's flock. The Reverend R. Harley Jones will relieve in the parish for Sundays, February 22, March 1 and 8, and the Bishop of Bathurst will visit for services and annual meetings in all centres during the following week.

SCHOOLS' PARTY

As a first term get-together for all the students at All Saints' College and Marsden at Bathurst, the bishop gave a happy party for the 300 pupils in the Cathedral hall, Bathurst, on Monday last, February 16.

Young Anglicans of the Cathedral branch arranged supper. It was a happy and unusual evening for the twenty Asian students at All Saints' College.

Some of these lads from Singapore, Malaya and Thailand had only recently arrived in Bathurst by plane from the Far East and were quickly made welcome by the Australian boys and girls of both Church schools.

COONABARABRAN

Parishioners gave the Diocesan Commissioner £100 as an early 1953 impetus for the "Homes and Youth" work of the diocese during his recent visit to the parish.

Main donor was Mr. D. M. Saunders, who gave a cheque for £70 for the "Children's Homes" appeal. The vestry voted £5/5/- towards the work of the Anglican Youth Department and local Y.A.'s £10/10/- for the "Homes".

GULARGAMBONE

Gulgambone, in the Gulgambone B.G.S. parish, is a promising township—a fine church, lively school and progressive

business. The young bloods, and including many of the aboriginal boys, are keen on boxing tournaments.

A memory of former Orange C.E.B.S. versus Molong C.E.B.S. bouts in 1939-40 when funds of the branches benefited by the sport.

BRISBANE

S. JOHN'S COLLEGE

The Reverend A. C. Stevenson, Warden of S. John's College, in the University of Queensland, has been commissioned by the Archbishop-in-Council to appeal throughout the diocese for funds for the erection of S. John's College on the site provided at the university.

POMONA

A "Young Citizens' Centre" has been opened at Pomona, in the Noosa Parish, of which the Reverend Eric H. Smith is the parish priest. The centre is under the direction of the Anglican, Roman Catholic and Methodist clergy, and is open to boys and girls of 14 years and over.

KILKIVAN-CUM-MURGON

The Rector of Kilkivan-cum-Murgon writes: "Returning from a holiday in Brisbane I was overwhelmed with joy to find that Christ Church, Murgon, had been painted after certain necessary renovations had been made. The work was duly supervised by Mr. Gedde, the people's warden for the Murgon centre, who travelled 100 miles to borrow and return an extension ladder."

BUNBURY

APPOINTMENTS

The Reverend J. A. Judge has been appointed Rector of the new Parochial District of Boyup Brook. Mr. Judge comes from the staff of S. Jude's, Southsea, England, and will be instituted on Tuesday, February 24.

The Reverend L. G. Manger, who has been assistant-priest in the Parish of Manjimup, and in charge of the Pemberton District, will be instituted as Rector of the Lake Grace Parochial District on Friday, February 27.

This Parochial District extends from Kuerin in the west to Ravenshorpe and Hopetown in the east, a distance of 150 miles. From 1906 to 1914 Ravenshorpe, which was then a flourishing mining district, had its own rector and there was a rector in charge of Lake Grace up to 1934.

Later the whole district was treated as a Mission District and was supported by a grant from the Society for the propagation of the Gospel and ministered to by the Rector of Wagin periodically.

Since World War II ministrations through the district have been spasmodic and recently various priests from the diocese have visited the district at quarterly intervals.

Wheat and wool are the mainstay of the district and it is good news that now the residents are able to maintain their own priest, as well as provide the expenses of a car for travelling through the vast area.

A third appointment which has recently been announced is that of the Reverend L. G. Whent to be Chaplain to the Fairbridge Farm School, Pinjarra, and Priest-in-charge of the Holyoake Mission District. Mr. Whent has been Rector of Jinjira since 1942. He will be taking up his new work from May 1 next.

THE DIOCESAN ARMS

The arms of the Diocese of Bunbury have now, like those of Melbourne, been recorded, approved and granted by the College of Arms in England.

THE DIOCESAN JUBILEE APPEAL

This appeal for £50,000 by the time of the Jubilee of the Dio-

cese in 1954, is slowly making headway and up to the middle of January had reached a total of £7,500. The Diocesan Commissioner, the Reverend A. H. Tassell, is hoping that the appeal will gain a good deal of momentum during this year, as he is able to get round the diocese and explain the urgent need of the money.

NEWS FROM THE PARISHES

The keynote of the letters from the rectors to their parishioners in the parish supplements of the diocesan magazine, "The Messenger," is that of the importance of a well-kept Lent. Of the seventeen supplements, all except one—which shall be nameless—emphasise the value of the strict observance of Lent.

The Boyanup notes record the dedication of Memorial Gates at the entrance to St. George's Church, Boyanup, "To the Glory of God and in loving memory of William Hurst, Eva Ellen Hurst, Isobel Hurst."

The Bussellton Notes refer to a very beautiful poem which has for its theme the century-old Church of S. Mary, Bussellton. This has been written by a resident of the town and written out in illuminated style by Mr. Spreadbrow, of Cowaramup, in the neighbouring parish of Margaret River. He has also framed it and the work will shortly be hung in the Church porch.

The Parish of Harvey is holding its parish picnic on Saturday, February 14, at the Collier River Bridge, on the Leschenault Estuary. On Mothering Sunday they have arranged an evangelistic week-end to be conducted by the Reverend R. Gibson, of the C.M.S.

The Sunday school children of the Parishes of S. Paul and South Bunbury combined for their annual picnic and travelled in three buses to the attractive beach at Bussellton, a distance of 30 miles from Bunbury, on Saturday, February 7. A large number of adults travelled with the children, and in ideal weather everyone had a most enjoyable day.

The Bishop of the Diocese spent the whole of Sunday, February 8, in the Parish of South Bunbury. He celebrated the Holy Communion at the parish church of S. David at 8 a.m.

At 10.30 a.m. he preached at the Holy Communion Service held in the Church of S. John the Divine, Burekup, 12 miles from Bunbury, the service being that of Thanksgiving for Harvest.

In the afternoon a second Harvest Thanksgiving service was held in the tiny church of S. Nicholas, Australind, the smallest church in Western Australia. Here, the bishop was the preacher.

His fourth service was Evening in the church of S. Patrick, Rathmines, which is the eastern suburb of Bunbury.

This, too, was a Harvest Thanksgiving service. The fruit and vegetables given at these three services were sent to the Convent of S. Elizabeth of Hungary, South Bunbury, for the use of the Sisters.

A quantity of tinned goods is being sent to Anglican Homes for Children, which are situated outside Perth.

The parish of Katanning is sending out 300 special Missionary envelopes for Lenten Offerings, and the note about it in their supplement reads: "300 envelopes—£300 for Missions?"

CANBERRA AND GOULBURN

YOUNG

New Appointment

Miss Nan Tait, a trained youth worker, from Inverell, is to take up duty as parish assistant.

Miss Tait will assist the Rector, the Reverend W. E. Boydew, in many routine jobs, including visiting, but her main work, for some time at any rate, will be amongst the young people, for which work she is specially trained.

KINDERGARTEN

S. John's, Young, Kindergarten Sunday school has had a most successful and progressive year, from both the religious and fellowship side.

This is revealed in the annual report of the superintendent, Miss S. Walton.

Attendances have reached as high as 122, and much benefit has been derived by the children from the church services which they attended with the senior school during the year.

Other features of the year's work were the Sunday School Bonfire, Fancy Dress Juvenile, and the Christmas Party.

The results achieved are a tribute to the leadership of Miss Walton, the support given by parents, and the keen interest the teachers have shown in their work.

A.M.M.

Recently at the S. John's, Young, branch of the Anglican Men's Movement, one of the branch members, Colonel C. G. W. Anderson, V.C., M.C., gave a talk on the decline in churchgoing over the last generation, considered from the viewpoint of an interested layman.

He said that the increase in comforts and means of pleasure resulting from the new discoveries of the past century had caused a growth in materialism, with a consequent decline in the time spent in considering spiritual values. The problem was how to renew man's realisation of his need for God, and the interdependence between the democratic way of life and the Christian faith.

A tea was held on Sunday, January 25, at which some important points were discussed.

The members of the branch have started their round of parish visits with the intention of compiling a complete roll of all Anglicans in the parish and also of stimulating a keener interest in church affairs in the hearts of the careless and indifferent.

An A.M.M. admission service will be held during Evensong on Sunday, February 15.

DEPARTURE

Miss Fahy King, who has carried out valuable work in connection with the parish magazine, is leaving, and her work will in future be attended to by Miss Nan Tait.

S. PAUL'S, CANBERRA

S. Paul's, Canberra, Tennis Club office-bearers as elected by the recent annual meeting are: President, The Reverend Ross Border; senior vice-president, K. Goodwin; honorary secretary, C. Oakes; honorary treasurer, Mrs. J. Dean.

S. PAUL'S WOMEN'S GUILD

At the first meeting of the year, the S. Paul's, Canberra, Women's Guild decided to form an A.B.M. Society. It elected Mrs. Poole as honorary secretary of the new society.

It was also decided to give active support to the Yarra Yarra Church of England Women's Guild Fete, to be held on February 21.

S. JOHN'S, CANBERRA

The interior of S. John's School House has been transformed by a "working bee" led by Jack Penny. The church grounds, cemetery, lych gates, etc., have had attention from a team of parochial councillors. The harvesting of the potato crop in one area of church land has absorbed the labours of both teams.

A.M.M. FORUM

The next Anglican Men's Movement Forum will be held in the 2CA Theatre, Canberra, on Monday, February 23. The subject for discussion will be: "Should Comics Be Banned?"

Speakers for the affirmative case will be the Reverend John Baskin, Rector of S. Nicholas's,

North Goulburn, and Mr. C. W. Davis, headmaster of Ainslie, Canberra, Primary School, while the negative case will be put by Mr. A. D. Fraser, member for Eden-Monaro in the House of Representatives, and Professor A. D. Hope, Professor of English, Canberra University College.

The forum will be rebroadcast over Radio 2CA, Canberra, immediately after the boxing broadcast on February 23.

MELBOURNE

PASCOE VALE

The Bishop of Geelong, the Right Reverend J. D. McKie, dedicated a new church hall at S. George's, Pascoe Vale, on February 15. Also on that day he preached at S. Paul's Cathedral at 11 a.m. Schoolmasters and schoolmistresses attended this service.

On February 16 the Friends of the Cathedral had a meeting in the Chapter House. The speaker was the Reverend S. Barton Babbage, Principal of Ridley College. His subject was "The Cathedral's Role in the Life of Today."

On Ash Wednesday, at S. Paul's Cathedral, the cathedral organist, Mr. Lance Hardy, gave a luncheon organ recital. Music included the "Good Friday Spell" from "Parsifal" by Wagner, and works by Bach and Otto Malling.

PERTH

NEW TRUSTEE

Mr. Lewis Beasley has been elected by the Diocesan Council as a diocesan trustee to fill the vacancy created by the resignation of Mr. M. T. Padbury.

THE CHURCH MAIL BAG SCHOOL

The growth of the "Mail Bag" is ever expanding, and Perth's Sunday school organiser, Mrs. L. M. Evensen, is delighted to report that she has 11 new pupils at the Cocos Islands. These islands came under the jurisdiction of the Perth diocese a few months ago.

What the Commonwealth owes to the late Miss Warren Thomas, the founder of the "Mail Bag," can never be estimated.

G.F.S.

The annual Corporate Communion service of the Girls' Friendly Society will be held on Saturday, February 21, in S. George's Cathedral. The archbishop will be the celebrant.

PRE-ELECTION SERVICE

At the evening service in S. George's Cathedral on February 8, the archbishop preached on the responsibilities of citizens and politicians in the State election, and prayers were offered in that connection.

Special invitations were sent to political parties and their leaders, and the Premier and a number of ministers, members and candidates attended.

SPORTS TROPHIES

Miss Shirley Strickland will present the trophies to the winners of sporting events organised by the Anglican Youth Fellowship over the last few months. The presentation will be made at a social gathering in the Burt Hall on February 25, when Miss Strickland will show some films of her recent visit to the Olympic Games in Helsinki, when she represented Australia.

YOUTH RALLY

A combined Youth Rally will be held in Trinity Church, Perth, on Saturday, February 21. Guest speakers will be Mrs. Mary Box, Mr. Bob Hawke, Mr. Brian Heydon and Mr. Neville Watson, who have all returned during this last month from the Travancore Conference in India.

(Continued on Page 14.)

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CHRISTIANITY IN CHINA

MISSIONARY STATES POSITION

FROM OUR OWN CORRESPONDENT

Canberra, Feb. 10

"The day will come when the yoke of Communism will be shaken off the neck of China. China owes much to Christianity," said distinguished Chinese churchman Dr. Leland Wang, founder and president of the Chinese Foreign Missionary Union, in Canberra last night.

Dr. Wang, who was speaking in S. Andrews, Canberra, at a special service arranged by the Canberra Ministers' Fraternal, is visiting Australia in the course of a world-wide missionary tour.

Dr. Wang said: "My country is torn by war and millions of my people are behind the iron or bamboo curtain, and millions are sitting in darkness without a ray of light of the Gospel. The trouble to-day is that people are well informed, but, worse still, some are over-informed and misinformed due to propaganda."

"I would like to make myself clear from the start that my tour around the world this time is a missionary tour, and I thank God for giving me this unusual privilege of visiting Australia for the first time."

"The Lord has wonderfully opened the door of preaching for His unworthy servant, and helped me to find favour, not only in the sight of Christians of Australia, but also before the rulers of this great land."

"I had the honour of meeting the Governor of Victoria, the Prime Minister of Australia, and many other distinguished people."

"I am not a diplomat nor a servant of the Chinese Government, but a preacher of the Gospel, which I am not ashamed of."

"I told the Prime Minister, Mr. Menzies, last week that I preached 52 times in January, and he said, 'You are as bad as a politician.'"

"I love preaching, and am ready to preach, and would rather preach on the 'Truth of Christ' than the 'Truth about China.'"

THREE BAD IMPORTS

He said that although China was the oldest civilisation in the world and had exported such nice things as the first paper and printing, bank notes, the compass needle, tea, etc., she had imported three things which had done her great harm: "Buddhism, with idol worship, in the Han Dynasty; opium in the Chin Dynasty, and now Communism in our generation."

Buddism gives the wrong idea of God and our relationship with Him.

Opium takes the vitality out of the system of the people and makes them lazy, and it is Communism, with its subtle propaganda and revolutionary teaching, that makes people crazy.

Also, false religion makes people sad; opium makes people bad; Communism makes people mad; and he believed only the Gospel of Jesus Christ can make people glad.

Referring to Communism, Dr. Wang said: "Now the world is fighting a cold war, or a hot

war, whatever you like to call it, but to me it is a 'thought' war, war on the nerve, war on philosophy, a spiritual war. 'Communism has neither fear of God nor respect of man. It is a religion itself."

"Its missionaries are spreading the doctrine of hate instead of love; sowing the seed of discord, suspicion and doubt instead of faith; building people's hopes on the theory of Marx and Lenin instead of on the Word of God."

MARXISM AND PARENTS

He said that Communism has no respect for parents. There is a generation that curse their father, and doth not bless their mother, sows discord among brethren and forces Christians to accuse one another.

Little wonder the name of the devil is called "the accuser of our brethren."

Missionaries by the thousands had to leave China—is that freedom of religion? Some Christians disappeared to appear in His presence; some went to prison, some were put under great restrictions.

The thing we esteem most is freedom of religion, which is lacking behind the Iron Curtain. Religion must come in terms with the State—always the State first, then the Church.

Dr. Wang said that we are told that the policy of the communist toward the Church in China is called the "three-head policy": first, nod the head; second, shake the head; thirdly, chop the head.

One Christian was asked to give up his God and was told, "If you must have a God, then choose one between Lenin and Stalin." People are taught to believe that Russia is their best friend and the U.S.A. is their worst enemy.

There are 13 Christian universities in China, and now all are under communist control. The head of all Christian institutions, colleges, hospitals and orphanages is a communist—an unbeliever, he said.

THE KOREAN WAR

Referring to Korea, Dr. Wang said: "The war in Korea is a most unpopular war, and one thing I cannot understand is why should Chinese communist soldiers go as volunteers to Korea to fight the war outside China against the United Nations, when there is not one Russian soldier there."

"Of course, Russia supplies the mechanical weapons, while China supplies the men to carry out this communist programme. Do not think for one moment that Chinese Communism is different from the Communism in Europe; it is all the same."

"Some give credit to the Communist Government in China, that the streets are cleaner, trains run on time, new roads are built, etc. Now read with me Matthew 12: 43-45:

"When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest and finding none." Then he saith, 'I will return into my house from whence I came out; and when he is come, he findeth it empty, swept and garnished. Then goeth he and taketh with himself seven more spirits more wicked than himself, and they enter in and dwell there; and the last state of man is worse than the first. Even so shall it be also unto his wicked generation.'"

"Who cares to live in a beautiful house with seven wicked spirits? It is better to stay out. Who cares to travel on a train which runs on time with the demons in it? I would rather walk."

"The day will come when the yoke of Communism will be shaken off from the neck," Dr. Wang said.

Turning to Christianity and its contribution to the life of China, Dr. Wang said that China owed so much to Christianity. The first girls' school was started by a Christian mission.

Two great statesmen in modern Chinese history, one Dr. Sun Yat-sen and the other Generalissimo Chiang Kai-shek, are both Christians—at least by profession.

TWO STATESMEN

Once I was asked by a bishop at a big Rotary club in Texas, U.S.A., "Dr. Wang, please tell me whether Generalissimo Chiang Kai-shek is a really born-again genuine Christian?"

I replied, "Bishop, will you tell me whether President Truman is a really born-again Christian?"

The bishop said, "Let us stop there; I understand what you mean." So, "Let angels' mind enquire no more."

Tracing the development of missionary activity in China, Dr. Wang said that the first missionary, Dr. Morrison, landed in China in 1807. Less than a century later—1900—the Boxer rising started, when 200 Protestant missionaries laid down their lives and 30,000 Christians died as martyrs with the martyred missionaries.

Seven years later it was found out that for every missionary killed there was an increase of one thousand Christians; the blood of the martyrs is the seed of the Church.

In 1925 the anti-Christian movement broke out when many missionaries had to leave their shores; but in Shanghai there was a great revival, when many souls came to the knowledge of the Saviour.

THE JAPANESE INVASION

In 1937 the war with Japan started, many churches had been bombed, and schools moved to West China, but from 1937 to 1947—in those ten years—the number of Christians in China increased from 500,000 to a million. God gave the increase.

Now this tribulation has come upon China and missionaries all had to leave.

Still, there are 7,000 who have not bowed the knee to Baal; and the Word of God, the incorruptible seed, is still there, and he prayed it may grow and be multiplied, he said.

Outlining the founding and development of the Chinese Foreign Missionary Union, Dr. Wang said that he heard the call to go to the South Sea Islands through Acts 8-26, "Arise and go towards the south."

"I realised that China had received missionaries from other countries for hundreds of years. The time had now come for Chinese Christians to catch the missionary spirit and get a vision of the needs of other parts of the world, especially where many Chinese had gone abroad," he said.

Dr. Wang said: "Friends, pray (1) For our work of the Chinese Foreign Missionary Union. Pray

(2) For China that God in His wrath remember mercy, and that peace and righteousness may kiss each other in our land. Pray

(3) For the Christians in China that God may keep them as the 'apple of His eye,' and 'hide them under the shadow of His wings,' and deliver them from the hands of unreasonable and wicked men, that the word of Christ may still run and be glorified."

Dr. Wang said, "The mill of God grinds slowly, but it grinds exceeding sure. Sirs, be of good cheer, for I believe in God."

PLAN TO AID MIGRANTS

FROM OUR OWN CORRESPONDENT

Newcastle, Feb. 14

In a recent radio interview, Mrs. F. de Witt Batty, wife of the Bishop of Newcastle and president of the Mothers' Union in the diocese, outlined proposals for members of the union to assist migrant families.

The Mothers' Union, which represents about 1,000 families in the diocese, has decided to take up this work of assisting migrant families because the protection of family life is the basic task of the Mothers' Union.

The addresses of migrant families living in the area will be obtained from the New Settlers' League and forwarded to the secretary of branches of the union in various parishes. It is intended that members of the branches would then approach these people, not as an organised body, but to make the approach in a friendly manner.

One of the main purposes is to try to help the children of the migrant and "Old Australian" families to be friends, thus leading in a natural way for the families themselves to meet and be friends.

Mrs. Batty said that she knew this effort to approach migrants and offer them friendship has been made in the past by many people, but perhaps if the response was poor it may be that it was not done in quite the right way.

The Mothers' Union branches go far into country districts, and it is in these districts probably that this effort to help migrants is most needed. It is hoped not only to help the migrants, but to give them opportunities of helping us, thus getting the co-operative spirit and no feeling of being patronised.

Mrs. Batty said that the Mothers' Union was primarily a religious organisation of mothers, whose aims were to preserve the sanctity of home and family life and to assist mothers in the care and religious training of their children.

It was hoped that this particular work would go forward very well. All members were very keen to help. The first big difficulty would be the meeting of migrant families, but when that was done it was thought these efforts would help them to settle more happily with the community.

HINDU UNION HAS PADRE AS SPEAKER

GANDHI ANNIVERSARY

FROM A SPECIAL CORRESPONDENT

The Hindu Union at Nwanga, Lake Victoria, Tanganyika, invited the local chaplain to be their speaker on January 30, the 5th anniversary of the assassination of Mahatma Gandhi.

None of the local Indian population of 3,000 is a practising Christian.

The padre confessed frankly how often nominal Christians obscure the vision of Christ.

Telling his hearers, who included students and children of the Indian Public School, the Parable of the Two Sons, he likened Gandhi to the son who refused to do his father's bidding, but set about doing it nevertheless.

In his "experiments with Truth," in his campaigns for unity and honesty, in his pioneering methods of non-violence, he had shown to individuals and nations a new power of "soul-force."

Recalling how at his death many non-Christian spokesmen had likened Gandhi to Christ, he appealed to the audience to follow him, looking beyond the "likeness" to Christ Himself.

Though Moslems were invited to attend the commemoration, none did so.

PRIMATE'S VISIT

The Primate of Australia will visit S. Oswald's, Haberfield, on Sunday, February 22.

Archbishop Howl has just returned from the Indian World Conference. He will be preacher at the 11 a.m. service.

CO-OPERATIVE APPOINTMENT

FUND OPENED

Sydney, Feb. 17

The Reverend Alfred Clint, whose work in connection with the Christian Co-operative in the New Guinea mission is well known to most Anglicans, has taken up his work as director of Christian co-operatives in Australia and the Pacific.

Since his return from New Guinea in February, 1950, Mr. Clint has been Rector of South Bathurst.

This appointment by the Australian Board of Missions is regarded as another step forward in the Church's conception of its responsibility to help the natives and to develop their own resources in the most Christian way.

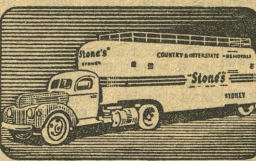
A fund has been opened under the name of the Papuan Co-operative Fund for the purpose of maintaining and extending the co-operative and educational work in Papua. Mr. Clint has been able already to send £370 to the Bishop of New Guinea for scholarships for the farm and co-operative training of Papuans.

The main work will be the establishment of producing and consumer co-operatives in villages within the mission areas.

The Reverend Edgar Wood, late of the Brotherhood of the Good Shepherd, Dubbo, is the first recruit for this work. During the next 12 months he will undergo special training in the University of Sydney and with the co-operative societies of N.S.W.

Mr. Wood is the third member of the Brotherhood of the Good Shepherd to go to the New Guinea Mission, and the first to go direct as a Bush Brother.

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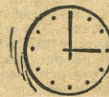
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BOOK REVIEWS

THE ART OF MARRIAGE
—Dr. Mary Macaulay. Delisle, London. Australian price 12/6.

Not every book about marriage is well written, worth buying and acceptable to those who deal with problems of personality.

This one by Dr. Mary Macaulay is all three.

Dr. Macaulay is B.M.A. representative on the Medical Advisory Board of the National Marriage Guidance Council; vice-chairman of the Medical Sub-Committee of the Family Planning Association; Senior Medical Officer of the Liverpool Mothers' Welfare Clinic, and, apparently, a lot more.

She also sits on the Juvenile bench and the matrimonial courts. So she ought to know what she writes about. And she does. Her book is brimful of facts, simply stated, and of inestimable value to those already married as well as to those contemplating what she describes as "the most satisfying and delightful state in which human beings can live."

Marriage, however, is more than a state. It is, as the author points out, an art. For its proper practice it requires like any other art a clear understanding of facts, the possession of certain techniques, and moral insight. We no longer baulk at knowledge about the physiology of sex. This does not mean, however, that we always get the truth, or that it is given us in a manner suggesting that the physiology of sex requires to be given its proper psychological and moral setting.

Dr. Macaulay rightly places importance upon the understanding of sex both for the married and the unmarried. Her book contains much useful information on facts that may be regarded as primary and essential. She knows not only from her store of medical knowledge, but from her clinical experience and her work as a magistrate that many a marriage is threatened by ignorance of the physiology of sex.

Those who foolishly believe that you can muddle through marriage without this knowledge or reach its sublimest heights with piety alone as a guide will not find support from Dr. Macaulay. She makes it clear that factual knowledge is essential to the art of marriage.

Many books stop at this point, their authors revealing a poor understanding of the acute problems arising out of the attempt of two young people to live together as man and wife. Marriage, after all, has other bases than the physiological.

"The art of marriage at its finest is a harmony of body, mind and spirit." It requires an understanding of the need for common interests, the exercise of courtesy and mutual consideration, and a knowledge of the causes of friction and irri-

tation met by people with the best of intentions.

Dr. Macaulay lists many of the things that are likely to threaten the harmony of marriage, and gives sound advice to husband and wife as to how to meet and overcome possible causes of trouble. This book would prove a much more useful and fitting wedding present than some of the gifts we give engaged couples or the "young marrieds."

If more people read it there would be fewer bewildered and unhappy couples trying desperately, and often without success, to understand what has gone wrong with their marriage.

Those who approach marriage as a sacrament will want to know whether this is the kind of book that can be placed in the hands of their young people, or whether it is only another manual deficient, like so many, in moral insight.

Dr. Macaulay leaves no doubt in her reader's minds that she subscribes to the Christian view of marriage.

She takes it for granted that Christian values and Christian attitudes, especially towards sex and its many problems, are basic to robust and healthy personality. Consequently Dr. Macaulay gives some sound advice on such knotty matters as pre-marital promiscuity, contraception and artificial insemination. The facts so candidly faced and stated are never divorced from their moral implications. This cannot be said of many manuals purporting to give authoritative advice to young people.

There is, moreover, a healthy optimism pervading the book. It does more than carry authority. It suggests that marriage is an art well within the compass of ordinary people if only they will take the trouble to understand what they are doing when they marry, and therefore prepare themselves for doing it wisely and well.

The book also proves, if such proof were needed, that marriage guidance is one of the most needed subjects in any sound scheme of pastoral training.

The reader cannot escape the conclusion that Dr. Macaulay owes a great deal of her knowledge and insight not only to her specialist training, but also to her close association with the work of the National Marriage Guidance Council—a body with its counterpart now functioning in this country.

Her book serves to illustrate the useful work this and kindred organisations are doing, and suggests that many men and women will find themselves greatly helped by seeking the assistance of marriage guidance clinics.

—E.J.D.

THAT MAN PAUL.—Canon Edward Carpenter. Longmans, 3/- Sterling.

This is the Bishop of London's text book for 1953, and he writes the introduction, pointing to S. Paul as one of "the finest spiritual guides of all time."

The author's introduction reminds us that he writes for Londoners, for townsmen. And S. Paul was a townsman, and despite buses instead of of chariots, and despite wireless and telephones, he would soon be at home with the modern man.

He would be, however, a little disconcerting to the modern man because of his habit of talking of things that matter. He would weary of small talk, and would want to speak of men and the God Who made them.

Thus the writer tries to introduce us to Paul's triumphant faith—the faith we need in this tempestuous century so different from 100 years ago.

So we have sketched for us vividly the life story of S. Paul, his moral struggle, his religious history, the victory over frustration; and that came not by harrising Christians but by a surrender to Jesus Christ. This is a remarkable book.

Of late, some of the Lent Books have been disappointing, academic, and with little spiritual appeal. No one can read this without finding a message for his own inner life, without seeing not merely Paul, not merely the Church, but the Christ who made them through His spirit.

This book is a good gift to the Church.

THE ROUND TABLE. Number 169.

The first article in this issue is on the Coronation and the Commonwealth.

It is remarkably interesting in its suggestions that some of the functions might be shared by the English peerage with overseas Governor-Generals, and that overseas prelates of the Church of England might assist the Archbishop of Canterbury and the Dean of Westminster.

It is also suggested that when the peers do homage, delegations from the overseas government should do likewise, and also that members of overseas legislatures might have a place with the members of the House of Commons.

President Eisenhower and the New Republicanism have several pages in an article which looks for "a further acceptance of American responsibility in a challenging world."

An essay on Soviet imperialism discusses the attack of the Soviets on the faith of peoples in their own civilisation and their national pride. It is addressed to the Moslem neighbours of Russia to think in time lest they follow the way taken by China.

Very interesting essays on Persia and the oil dispute, the Egyptian Revolution, the social transition in Kenya, and the usual articles on the various peoples of the British Commonwealth.

THE ACTS OF APOSTLES.—H. A. Guy. Macmillan & Co., 6/- Sterling.

A divinity master learns with the years the questions and difficulties which arise in the mind of the adolescent boy as he reads and is taught the New Testament.

This book is written around such experience. After an introduction dealing with authorship dates and documents, we are given a kind of running commentary on the text, with headings and sub-headings to help the reader keep the outline of happenings and the general history of the Church.

Without doubt, the writer really tries to face all difficulties, e.g., the speaking with tongues, the release of Peter from prison, the death of Ananias and Sapphira, and his comments are enlightening and vivid, even if at times they do not command immediate assent.

For those concerned with teaching the adolescent (as well as for private study) this is a most useful small commentary.

JOHN OLIVER NORTH QUEENSLAND.—James Norman. Published by G.B.R.E. for the Diocese of North Queensland.

This long-awaited biography of one of our greatest leaders is something of a landmark in the history of the Australian Church. Not only does it deal with a remarkable personality, but as one reads through its 238 pages, it is with a sense that the treatment is remarkably well done.

So often biographies are either entertaining and inaccurate or accurate and deadly dull.

This book falls into neither category for, whilst the material has been marshalled with scholarly care, the personality of the subject intrudes in all its splendid spiritual power.

It tells the story of a bishop who has become a beloved legend in our history, sketching his boyhood in a remote English parish, his youth, spent in the conventional educational

atmosphere of the period, and his work in the slums of London.

Coming to Australia, he noted in his diary on his first Sunday, "Matins much glorified at All Saints', Holy Communion much degraded."

Pungent comments such as this which punctuate the book and give it much of its life, continue throughout the story of his work with the Brotherhood of the Good Shepherd.

His long and memorable episcopate began on S. Mark's Day, 1913. From that day until his death 34 years later, he worked tirelessly travelling, founding schools, teaching boys and girls in the bush, working for missions, especially amongst the aborigines, and taking a leading part in the conversations towards a Constitution for the Church in Australia.

This book is a worthy memorial to a remarkable figure, to tell its story would spoil the enjoyment of its pages, which should be read by every Australian who calls himself an Anglican.

CHRISTIAN FAITH AND THE SCIENTIFIC ATTITUDE.—W. A. Whitehouse. Oliver and Boyd, Edinburgh, 12/6, Stg.

I read it twice before I realised fully its value.

It is written for laymen and perhaps the canvas is too large, but there are intensely valuable insights on many pages, and it will help many readers. The chapter on "Belief in the Holy Spirit" is of special value.

The writer was first a mathematician and later a theologian, and he bends his efforts to uphold "the integrity of the Christian faith" in the face of the critical scientific mind.

The laymen whose lives have been cast on the scientific side of life will find the book abundantly helpful.

—J.S.A.

EVERYMAN'S GOAL

By Rebecca Beard

The author of this book has made a great reputation for herself not only as a writer but also as a speaker and teacher.

She is a Doctor of Medicine and was in general practice for twenty years until she discovered a wider sphere of service in the study of the influence of thoughts and emotions upon the physical body.

Above all things she acknowledges Jesus Christ as the great spiritual physician who reveals His power through the lives of those who are consecrated to His service.

Everyman's Goal is truly inspired by the Holy Spirit. There would be few people who, having read this book with an open mind, could fail to see the channels of Love and Power which so few realise are available; yet how simply Rebecca Beard shows how they may be used.

The book should open up a new sphere in the Ministry of Healing—both medical and spiritual.

The writer's knowledge of her subject is thorough and is beautifully illustrated by examples taken from the lives of ordinary people. She makes no claim which is not supported by practical evidence of it having happened.

The subject matter is deep indeed, yet it is so attractively presented that it makes entertaining reading.

Everyman's Goal is a sequel to Everyman's Search and the keynote of it is sounded in the first chapter, The Expanding Consciousness. "The expanding consciousness is a growing awareness of God as the only Presence and Power."

"To be thus consciously aware every moment of One Power is to lose negativism and fear, bringing instead a sense of oneness with the Infinite, releasing creative powers hitherto dormant within us, charging us with a smooth and tireless energy, filling us with inner harmony and peace. Everyman's Search is a Search for God. Everyman's Goal is the

THEATRE

GIDDY

Metropolitan's latest is the revue, **METROPOLITAN MERRY - GO - ROUND.** Although it boasts items of individual excellence, it is not a first-class show as a whole. One was too conscious of the fact that there were 31 items, some of them unnecessarily make-weight. Others did not rise above University revue standards, and from the cast assembled we are entitled to expect much more.

Why then its success? A success it fairly will be. Part of the answer is found in the title, "An Original Intimate Review." The word original can be ignored; no revue could ever be called original. No, it is the "intimate" that really means something. This intimacy is that of a family; this indeed is a family show. Radio fathered most of these actors and they would not be human (or actors) if they did not seek opportunity to take the old man off: to say things that their scripts, alas, never allow; to gibe at Mercury and Macquarie, and Independent things.

This they do—they let down their hair and tell their private jokes, and the audience enjoys the sight either as fellow-actors, fringe, or fans. They are prepared to be amused, and they give of their best in listening. This is the real reason for the success of the revue. Of course, it goes without saying that a great deal of skill has gone into the show. The satires on the Mercury Theatre and Macquarie Broadcasting are quite outstanding. Prominent and notorious figures in Sydney theatrical life are pilloried, including a critic, in the sketch, "Please Mr. Browne." To use a word he might easily have coined, attackery in this case is the sincerest form of flattery.

Hugh Hastings provides a skit on his own play, "Seagulls Over Sorrento," from which it is easy to appreciate that the humour is much the same in both.

Outstanding in the cast are Leonard Thiele, Diana Davidson, David Netheim, and Alastair Duncan. Leonard Thiele is not my idea of a juvenile singing lead but the rest of his work is good. In particular his "Sunday in the Domain" quite transcends a rather trite script and is really an inspired piece of foolery, quite the best of the night. Diana Davidson's Blanche in "A Streetcar Named Perspire" was wickedly apt. Alastair Duncan and David Netheim's parts in the two sketches already mentioned were executed with skill and caudish good humour. It was a pity that Mr. Duncan threw away an amusing Russian sketch on the great Australian adjective.

Shirley Brindley was responsible for some fresh, attractive singing and Lance Mulcahy's music was very good.

William Orr's production was unflagging and accomplished wonders in a small space. Despite its defects—a show to see.

expanded consciousness which should come through that search."

Coming from the pen of one who is a Doctor of Medicine, the chapter headed Tumors and Cancers should make many revise their ideas about these things. The case, verified by hospital records, of the five-year-old boy, given twenty-four hours to live with an extensive cancerous growth across the base of the brain, who was so wonderfully healed through prayer and love should touch every heart, especially those who are parents.

The title of the book is Everyman's Goal. It does not give the formula of a spiritual life possible only for a small minority but rather it shows how the Love and Power of Jesus Christ is a goal attainable by every man and every woman.

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Illustrated prospectus on application to G. A. Fisher, B.A., B.Sc.

AROUND OUR TOWN

By A SPECIAL CORRESPONDENT

"BLACK SUNDAY"

The early celebration was over, breakfast I had enjoyed. Walking back to the church I met the cub mistress. "Good morning, Vicar," she smiled at me pleasantly. "How are your Cubs going?" I asked, not really seeking information. "Good!" she replied with enthusiasm. "We're having an investiture on Friday night; we'd like you to come." My attendance was promised and I went over to the parish hall to let her in.

Before we opened the door we sensed the worst; there was that smell again, and what that meant we knew only too well. The hall was a shambles. Two empty bottles of "Royal Purple Plonk" and two spiritless bottles of "metho" proclaimed past festivities. There were cigarette butts ground into the tables, chairs, and the floor, and copies of Saturday's papers lying where they had been slept on. But the kindergarten was worse, much worse; in a way I must leave to your imagination.

I felt I could weep from sheer anger. This was the third time in three weeks. Always on a Sunday. Kindergarten met in 20 minutes and there was this to clean up! "You had better change in the vestry, Akela," I said. When she had so done she returned, rolling up the sleeves of her uniform. "You're certainly not doing anything about this," I said. "Here, give me that broom!" said she, ending all argument.

Elisabeth put the jug on and we later sluiced the floor down. Kindergarten was wet but clean by the time the first children had arrived and the bottles were stacked away from view.

Sunday school was fairly uneventful except that some of the girls complained that they were being eaten alive by fleas. "Don't be silly, there are no fleas in this Sunday school," "No," replied Janice, "but there's an awful lot on Stripey here." There was Stripey, the black and tan dog owned by the Rogers boys, panting under the seat. They put him out with an air of offended innocence and listened in pleasure to the moanings he made for the rest of the lesson.

Miss Hibbett looked at me sourly as she came in to play for matins. "I don't think the congregation will like this hymn," she said, pointing an osseous finger at the form of service. "We've practised it, you know, Miss Hibbett, and I think that we will all learn to like it." "Whatever you say, Mr. Manning," said she, swinging into "Hearts and Flowers."

We reached the psalm. Miss Hibbett played an indescribable tune that caught us off our guard. I hugged the coast of the set chant and the choir followed suit, save for Mrs. Parrett, who believes that music is all things to all men. "She launched out bravely into the deep and was left suspended on a note near high C. The congregation squirmed in discomfort until verse five, when Miss

H. came in with the right chant. We reached home, faint but exhausted.

At dinner I wielded a sharp carver appreciatively on Ellsabeth's piece heroique—a roast of beef. In the lounge afterwards I slipped into that delightful comatose condition that heralds parsonical peace. A violent scream ravished my rest. "Pertaters! Pertaters! Pertaters!" The voice was almost hysterical. I rushed to the window and peered out from a discreet break in the curtain.

Upon an old truck painted government brown was heaped up a pile of dubious tubers. "Pertaters!" the voice quivered with rage at the still deserted street. "Pertaters! Two pound for two bob. D'ya think I'm stayin' here all b—afternoon?" A few old ladies in worn out slippers snuffled out of dark doorways. Slowly the truck rattled down the street. Five minutes later the P.D. car arrived and off went the pertater man inside. His wife walked back along the road, smoking philosophically. The truck drowsed in the afternoon sun, unconscious of the treasure it supported.

Archdeacon Tobey was the preacher for evensong, and a good congregation was present to hear him. I was greatly relieved—one does like to see things going well for archdeacons.

Imagine my horror, therefore, to see a drunk in the back seat! During the course of the sermon he gyrate from one side of the church to the other, offering the Nazi salute. I sat in torment until the sermon was over. It had made very little difference to Archdeacon Tobey, I thought, consulting my watch.

As we were processing out of the church the drunk, taking hold of the font, raised himself to a semi-standing position and solemnly saluted in democratic fashion. "Good on yer, General!" he chorled.

I breathed freely now. The day was over—and what a day! On the way home I bumped into Mrs. Parrett. She was staggering under a load of "dead marines." To my gasp she replied, "I'm taking these bottles home, Mr. Manning. It would never do to leave them here; people would be bashing each other with them, and I'm taking the temptation away." After that, I decided that it hadn't been such a bad day after all.

BOOKS FOR INDIAN CHRISTIANS

London, Feb. 16

The United Society for Christian literature has received £2,400 towards the £5,000 needed to start the Christian Students Library to provide text books for Indian students in their own languages.

The sum includes £900 from the Church in Scotland; £500 from the Methodist Missionary Society (which has promised a further £500); £500 from the London Missionary Society; and an anonymous donation of £500.

OBITUARY

CAPTAIN E. A. KALLEND

We record with regret the death of Captain E. A. Kallend at Hobart on January 25.

Captain E. A. Kallend has left to the world the greatest and best memorial it is possible for a man to leave—that of a life of devoted and unselfish service and of a work nobly done.

For nearly a quarter of a century, Captain Kallend was superintendent of the Kennerley Boys' Home, Deloraine, Tasmania, and there, with his devoted wife as Matron, he performed a noble task, surpassed by none and equalled by few. Moreover his service was given at small remuneration and with no thought of fee or reward.

The many boys who were privileged to come under the care of Captain and Mrs. Kallend, all remember them with genuine affection. For them this devoted couple were never superintendent and matron of an institution, but "Dad and Mum" of a Christian home. It is impossible to estimate the value of their influence on the many young lives committed to their charge.

Captain Kallend had a fine record in the South African and World Wars 1 and 2. He served with a Kentish Regiment and was commissioned in the field and mentioned in despatches, but not even this faithful record surpasses his unselfish work for the boys of the Kennerley Boys' Home.

To his wife and son the deepest sympathy of very many will be extended.

May God comfort them in their bereavement, and may their sorrow be lessened by the remembrance that their loved one must surely hear from the lips of the Most Gracious of all: "Well done—good and faithful servant; enter thou into the joy of thy Lord." J.W.B.

KATHLEEN MACDONNELL

We record with regret the death of Kathleen Macdonnell, widow of the late Reverend G. N. Macdonnell, of S. Chad's, Cremorne, at "Hillview", Turramurra, Sydney, on February 5.

Mrs. Macdonnell was for many years a member of the Harbor Lights Guild of the Missions to Seamen, a member of the Women's Auxiliary of the Bush Church Aid Society, and of the Girls' Friendly Society.

During the war, when her husband was chaplain on the training ship, H.M.A.S. Tingira, Mrs. Macdonnell organised and personally packed the first public donation of gift parcels to the men of the R.A.N.

Mrs. Macdonnell is survived by two daughters, Mrs. L. F. Ferris, of Turramurra, and Mrs. Lance Stamper, of Hornsby.

ARTHUR WILLIAM NITTELFELD

We record with regret the death of Arthur William Nettlefeld, of Baden, Tasmania, on January 23.

He was a son of George and Mary Nettlefeld, pioneers of what was known at first as Rumley's Hut.

When the question of changing the name of this centre arose it was Arthur Nettlefeld who suggested Baden, for he had only recently returned from service in the South African War with the Tasmanian Bushmen and had served under Colonel Baden-Powell.

The funeral, conducted by the rector, took place at St. Peter's Church, Oatlands, when there was a large number present. Arthur Nettlefeld was an enthusiastic follower of cricket. Among his most valued possessions was an autographed copy of Sir Donald Bradman's book given to him by the author.

SUSAN DOBSON

We record with regret the death in Nairobi on Monday, January 19, of Mrs. Susan Dobson, widow of the late John Dobson, of Hobart.

Mrs. Dobson was 71 years of age.

Mrs. Dobson had made her home in East Africa for some years, first in Tanganyika, then in Kenya.

One of her daughters is the wife of the Reverend Neville Langford, and the second is a Tanganyika Missionary.

BISHOP BATTY ON TELEVISION

The Bishop of Newcastle in his February pastoral letter said that he greatly regretted that the Television Commission would not consider the question whether commercial stations are to be licensed.

"That question appears to have been foreclosed," he said.

"It is obviously a question of considerable importance.

"I am not an advocate of indiscriminate nationalisation of public services," he said.

But in this instance it should be most carefully considered as to whether it would not be the wisest and safest policy to leave the control of this powerful medium of mass propaganda in the hands of those who are not at all influenced by motives of commercial gain.

There is much to be said on both sides, and we understand that members of neither political party are unanimous on the point.

Is it too much to hope that when the matter comes up for discussion in Parliament members on both sides of the House will be left free to vote as their conscience and good sense directs them.

It is surely significant that a resolution passed by the British Council of Churches last September with the Archbishop of Canterbury in the Chair, should have ended with an expression of the Council's satisfaction "that these programmes are to remain under the sole control of the British Broadcasting Corporation."

It is perhaps part of our inheritance of original sin that most of us begin by liking inferior things.

Some go on doing that all their lives. There is a well-known story of Dr. Butler, famous as a Master of Trinity College, Cambridge, and also as having a very caustic tongue.

He was told of the death of a certain dean, who had been a very popular but somewhat flamboyant preacher. "Ah! dear F.," he said, "A man of so much taste . . . and all of it bad."

Bishop Batty said that this aspect of education has been much in his mind as he read of the approaching introduction of television into Australia. It was ferociously important that so powerful a medium of propaganda should be rightly used, not to paper exclusively to existing taste, but to seek also to raise the standards of taste.

Broadcasting has already done that, in music, in drama, and in literature.

Television could do even more.

"I have never forgotten an experience I had in Brisbane many years ago when the first broadcasting station was established there," he said.

"I was then in charge of Brisbane Cathedral and the manager of the new station called me into consultation about the broadcasting of religious services.

"I took the opportunity of telling him of certain ways in which I thought the radio could be used to the best advantage of the listening public. Presently he interrupted me.

"Mr. Batty," he said, 'you've got this all wrong. I'm not here to educate the public; I'm here to give the cows what they want.'"

"That may have been so, but it was clearly important that he should envisage a sufficiently large herd of cows, and that they should not all be of the same type, and provided that he was doing his best, as every good dairymaid would to protect the cows from a diet which would do them positive harm."

Bishop Batty said that he was glad that the Government has decided to appoint a Royal Commission to enquire into every aspect, with one important exception which he regretted, of the matter, and to invite the opinions of the representatives of religion and education amongst others.

It was good to have this evidence that the Government are approaching the matter with very great care, and a full sense of the serious responsibilities which it created.

OUR CHURCH SCHOOLS IN MELBOURNE DIOCESE

REOPENING OF ACADEMIC YEAR OF 1953

The opening of the school year was marked by a special service of Holy Communion at St. Paul's Cathedral on Sunday, February 15.

The preacher was the Bishop of Geelong, the Right Reverend J. D. McKie.

Teachers belonged to a most important and influential body of people, said the bishop.

Without teachers the world would revert to barbarism within two generations.

A teacher's enthusiasm would lessen without a sense of dedication, and an acceptance of the belief that his profession was a following out of the plan of God.

BOARD OF EDUCATION SURVEY

The Diocesan Board of Education reports that a total of 5,276 girls and 4,262 boys have enrolled at the 18 Melbourne Church Grammar Schools.

The following facts and figures indicate the progress that is being made in this vital work of Christian education.

GIRLS' SCHOOLS

MELBOURNE C.E.G.G.S.

This is the jubilee year of the school and a week of celebrations will be held in August. The main functions of the year will include a jubilee service at St. Paul's Cathedral, a garden party, a jubilee ball, and a play presented by the Old Grammarians' Dramatic Society. Scholarships included a Janet Clarke Hall Scholarship, a shared Biology Exhibition, a Women's College Scholarship, four studentships for the Teachers' College, and 10 Commonwealth Government Scholarships.

CAMBERWELL C.E.G.G.S.

The school has a new tack shop and a new classroom in the course of construction. The main project of the year will be the raising of funds for the extension of the science laboratory. One Commonwealth Government Scholarship was gained, three nursing bursaries and two other scholarships.

CHRIST CHURCH GRAMMAR SCHOOL

This school is co-educational and is one of the few remaining schools in Australia which are closely related to the parish church (as in England), with the vicar acting as principal. The curriculum includes dancing—square dancing, folk dancing and ballroom dancing.

FIRBANK C.E.G.G.S.

The parents are working hard

Church of England Girls' Grammar Schools

	Primary	Secondary	Total
Melbourne C.E.G.G.S.	206	561	867
Camberwell C.E.G.G.S.	206	124	330
Christ Church Grammar	177	20	197
Firbank C.E.G.G.S.	570	430	1,000
Ivanhoe C.E.G.G.S.	220	200	420
Korowa C.E.G.G.S.	324	366	690
Lowther Hall	200	200	400
Shelford C.E.G.G.S.	250	120	370
S. Michael's, C.E.G.G.S.	120	360	480
S. Peter's, Murrumbidgee	99	18	117
Tintern	205	200	405
TOTALS	2,677	2,599	5,276

Church of England Boys' Grammar Schools

	Primary	Secondary	Total
Melbourne C.E.G.S.	602	830	1,432
Brighton C.E.G.S.	200	350	550
Camberwell C.E.G.S.	258	204	462
Caufield	270	520	790
Ivanhoe C.E.G.S.	197	229	426
Malvern C.E.G.S.	154	106	260
Trinity C.E.G.S.	192	150	342
TOTALS	1,873	2,389	4,262

The Board commends this survey to members of the Church in the Diocese of Melbourne, and appeals to those who can help by service and gifts to ensure the continuation of the remarkable progress which the church schools have made over the past 20 years.

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MISSION TO THE UNIVERSITY OF OXFORD

BY THE REVEREND B. R. MARSHALL

Oxford, Feb. 8

THIS is written on the last night of the eight-day Mission to the University of Oxford. After dinner and a hasty cup of coffee there is just time to get from one's college through the cold, wet streets and join the throngs that have been nightly pouring into the Sheldonian Theatre, where the main talks are being given.

To anyone who has not seen the Sheldonian it is a very difficult building to describe. It was built during that odd period of licence and propriety which followed the Restoration of the Stuarts in 1660, and was designed to provide a secular setting for the riotous hilarity which had accompanied the annual degree-conferring ceremonies in the nave of the University Church of St. Mary the Virgin.

Pump cherubs gambol and cavort across the great painted ceiling, an architectural wonder of its time, and on the organ case their gilded, plumper brethren blow their trumpets in perpetual abandon; from the open centre floor rise semi-circular tiers of seats and classical pillars, with their gilded capitals, uphold the precipitous gallery.

The seats are hard, backless and, for the short in leg floor-less. In sharp contrast to all this Grecian rigour, the chancellor's throne, with its shabby red plush, stands out as a lonely concession to the weakness of ageing flesh.

And here for 300 years the University has conferred its degrees, listened to the interminable prize poems and essays, watched the great men of the land receive their due reward to the sound of fulsome Latin compliments, heard musicians from Handel and his "lousy crew of foreign fiddlers" to Beecham and the London Symphony Orchestra, and in later years been treated to a triennial Mission to promote the Christian Faith.

MUCH PREPARATION

There has been a tremendous lot of preparation for this Mission. Every college had its own programme of activities, ranging from nightly prayer meetings to heavy weekly talks and discussions on points of doctrine and methods of evangelism.

Hundreds of undergraduates out of touch with any form of Christianity had been personally canvassed by the college's quota of Christians (convinced and marginal alike), plied with tea, and privately prayed for; it had been a tremendous effort.

Throughout the Mission week afternoon tea meetings had been arranged to enable, not to say compel, the suspicious and the unwilling to meet their college missionary, usually an outside priest, or to hear of the relationship between Christianity and their own interests. This was done at the faculty gatherings, at which some Christian layman would hold forth.

It is against this background that one has to view the great nightly meetings in the Sheldonian, crammed from ceiling to floor with university people. Here and there in the crowd one saw an odd priest, a little group of Franciscan friars, a Mirfield father, a Kelham monk or a Wantage sister.

But mostly, if you except a sprinkling of dons, it is entirely an undergraduate audience, predominantly male. Groups from this or that college were easily identifiable by the rows of hectic scarves tossed casually about the neck or draped across the gallery rail.

NO HISTORICISMS

From the first night it was clear there were to be no historicisms. From a knobby Jacobean lectern on a small dais, Dr. Roy Lee, the Australian vicar of the University Church,

The author of this article, the Reverend B. R. Marshall, is the Lucas Tooth Scholar for 1952, and is now studying at Oxford University, in accordance with the terms of the scholarship. He is well known in the Diocese of Bathurst as Brother Timothy, of the Brotherhood of the Good Shepherd.

simply read a few notices, introduced the speaker and retired discreetly into the background; the Bishop of Durham, Dr. Michael Ramsey, began.

As the week went by one looked forward night by night to see this purple-cassocked figure, to hear the words of sweet reasonableness and to be completely won by his sanctity and charm and courtly wit. He commenced with a firm but gentle plea that there was such a thing as a Christian language and that, in using it, one could talk about the things of God and be really saying something; and further, that the point once conceded meant the beginning of a life of discovery and adventure.

THE ATMOSPHERE

He had rightly sensed the climate of philosophical opinion: while the Christians basked, the philosophers were flattered, the sceptics grew well-disposed, and only the sensation-mongers went empty away.

It would, however, be quite wrong to convey the impression that the unbelievers came in hundreds. They obviously did not. The vast majority of the audience were at least Christians in name, and as the nights went by, the inescapable conclusion dawned that the bishop clearly had the interests of the majority very much at heart.

Now, this was contrary to expectations; it was not so in the last Mission, about which one spoke with reverential dread.

The last Mission, so one was told, resulted in the netting of some scores of infidels, and collegiate organisation was a model of Fabian efficiency: in the afternoons little processions of people bearing pots of tea and plates of food had radiated from the various central points to the scattered meetings in the colleges. Everything arrived on time, with an agreeable absence of technical hitch.

But even in this mundane respect the last Mission was clearly not disposed to repeat itself. This time some college meetings found themselves tealess and cakeless, but with two large plates of sullen sandwiches; others, richly blessed with two monumental tea urns for a dozen people, were quite bereft of food at all, while yet others, sandwichless, were threatened by a mound of horrific pastries.

And through all this the Christian found that the bishop was talking to him. Slowly, relentlessly, but ever so pleasantly, as night succeeded night, his Lordship, using the one or two quaint and rather wooden gestures in his repertoire, unfolded in no kindergarten manner the fullness of the Catholic Faith and how it is applied to life.

THE CLIMAX

He spoke of Revelation and what we know of God: of the Atonement and the need to confess our sins; of the Resurrection and the fellowship of the Holy Ghost; of the Church and the need for the eirenic frame of mind; and then on Saturday, the last night but one, there came what seemed to be a climax.

Hitherto it had been safe for even the most rarefied college Christian to attend; there had been nothing to offend, no disgusting play upon emotions, no sickening show of enthusiasm, no hoarse cries for penitence, all redolent of evangelistic

tents, harmonica and petrol lamps.

The game had, in fact, been played with due regard for the Englishman's feelings and the inherent privacy of religion. The bishop was speaking about the "Last Things" and he spoke of those who sin against the Holy Ghost, for whom there is no forgiveness.

"But where, you ask, are such creatures to be found?" guilelessly enquired the purple figure in the centre of the arena, with a wooden, penguin-like waving of the arms. "These are they who come out of an eight-day Mission and commit the whole matter to further talk and thought. Thought and talk, talk and thought; happy in the knowledge that it does not really matter how long we go on talk-talk-thinking, provided we keep it at the academic level."

THE HAMMER BLOW

The kindly uncle had most treacherously struck at the very heart of Oxford's faith; there was a ghastly pause and one could hear smothered exclamations and sharp intake of breath.

But the worst was yet. "... And so the days turn into weeks and the weeks turn into months and the months turn into years, and still we do not make up our minds ... thinking, thinking, talking, talking ... and then" (so gentle and so kind), "one day we wake up and find that we have made our choice, and it has been the wrong one."

The last night was quiet and pleasant, with something of the air of a social occasion. The bishop reviewed the ground he had covered and suggested a number of ways in which one could respond.

Then a final prayer and a blessing, and the Mission was over.

FRENCH LEARN ABOUT ANGLICANISM

ANGLICAN NEWS SERVICE

London, Feb. 12

Two hundred and fifty people attended a series of meetings at Caen and Le Havre last month on the subject of "Anglicanism."

The meetings were organised by the Norman groups of Amicitie during the Octave of Prayer for Christian Unity.

Amicitie is a fellowship of university professors, lecturers and school teachers of both sexes. It was founded 30 years ago as a fellowship of Protestant students eager for Roman Catholic contacts.

It developed into a nationwide association of teachers, most of whom are Roman Catholics. It is the spearhead of the reunion movement in France, and is fully acknowledged by both Roman Catholics and Protestant authorities.

The speakers at the recent meetings were Canon H. A. Moreton, of Hereford; the Abbot of Bec; and M. A. Paul, of Paris. The papers were followed by lively and friendly discussions. On one Sunday, a service was held in which both Roman Catholics and Protestants took part; hymns were sung in Latin, French and English.

The Anglicans who attended the meetings received touching hospitality. They were deeply impressed to see so many young intellectuals so well informed and so eager to prepare the way for Christian reunion.

N.Z. CORONATION SERVICE IN LONDON

London, Feb. 14

The Archbishop of Canterbury will preach at a New Zealand service of Thanksgiving for the Coronation, which will be held in St. Paul's Cathedral on June 5.

WHERE DOES OUR CHURCH MUSIC COME FROM? ... 14

THE PALM SUNDAY HYMN

BY LEONARD FULLARD

In a few weeks it will be Palm Sunday and we shall be singing the hymn "All Glory, laud, and honour." This hymn, which is a great favourite the world over, has a very interesting history.

THE words were written by S. Theodulph of Orleans.

Theodulph was an Italian Goth who was carried away from his own country by the Emperor Charlemagne on one of his expeditions.

The emperor had a very high opinion of Theodulph's powers, for he saw that he became Bishop of Orleans about 785 A.D. and later Abbot of Fleury as well. All went well until the death of Charlemagne, when Theodulph fell under suspicion of plotting against the new Emperor Louis. The charge was probably false; nevertheless

Theodulph was cast into prison in 818 A.D.

While in prison at Angers between the years 820 A.D. and 821 A.D. he composed the hymn "All Glory, laud, and honour," and it had its first performance in the latter year from the open window of his cell as the Palm Sunday procession passed in the street below.

The procession this year was of more importance than usual, for the Emperor Louis was taking part in it. As the procession approached, Theodulph's voice rang out, and it not only carried to the marchers, but

the King heard it and stopped the procession that he might hear more.

He was enraptured, and the story goes that Theodulph was released from prison and restored to his bishopric.

The original hymn had 78 lines. The tune that "Theodulph" sang was most likely of his own composition. This is the plainsong tune that appears in our hymn books, though it is very rarely sung now. More often it is sung to the tune by Melchior Teschner, a German cantor in Fraustadt about 1615.

Very soon after its composition, the hymn became a regular part of the Palm Sunday procession. For liturgical use, a number of verses were dropped. One of these may be regarded as a child's prayer—

Be thou, O Lord, the rider,
And I the little ass.
That to God: holy city
Together we may pass.

When the hymn was sung at Salisbury in the middle ages, the first four verses were sung by seven choir boys in a high position near the South door.

At York a temporary gallery was erected over the door. From here the boys sang the first four verses. After each of the first three verses the rest of the choir sang the first verse as a refrain, and it was sung kneeling. At the fourth verse the choir stood and sang the refrain, the boys in the gallery singing it too.

At Hereford the procession went to the gates of the city, which were shut, and seven choir boys went to the top and sang the hymn.

At Tours and Rouen it was sung at the gates of the city. This tradition of singing it in an elevated position evidently originated as a tribute to its first performance by Theodulph high up in his cell.

Nowadays it is usually sung in a procession in which palms are carried. Whatever the manner, it is certain that it will be sung in Anglican churches throughout the world when we come once more to Palm Sunday.

EDUCATION IN IRELAND

ANGLICAN NEWS SERVICE

Dublin, Feb. 16

The Bishop of Limerick, the Right Reverend E. C. Hodges, paid a tribute to the system of education in Ireland last month when he spoke at the annual distribution of prizes at Villiers School, Limerick.

In many countries vast sums of money were being poured into education, said Bishop Hodges. Schools were being turned into factories to turn out whole races of "yes-men"—men and women who would do just what they were told.

In this country, this was not the case; a great deal more money might be spent here, particularly on secondary education. Nevertheless, the existing system had the great merit that the schools were free of State control. The schools did not exist to turn out good little communists or good little conservatives.

The individuality of the child must be respected, and he should be led to make the best of himself, having, at the same time, due regard for the rights of others.

LINK WITH COEUR DE LION

ANGLICAN NEWS SERVICE

London, Feb. 9

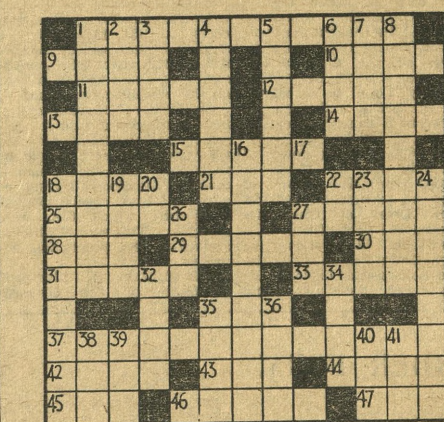
The Parish Church of Salehurst in Sussex, for which an appeal has been issued, contains a font, traditionally given as a thank-offering by King Richard Coeur de Lion in gratitude for the part played by Abbot William of Robertsbridge Abbey in procuring his release from the Castle of Dornstein in Bavaria.

Abbot William (the remains of whose Abbey at Robertsbridge are a hundred yards from Salehurst Church) was commissioned by Parliament to search for the King, and when the place of his imprisonment was located the Abbot negotiated his release.

Richard died in 1199, before the completion of the present church on the site of an older Saxon church mentioned in Domesday Book.

Lord Milner's grave is in the churchyard, with a memorial tomb by Lutyens, which is an object of much interest to South African visitors.

THE ANGLICAN CROSSWORD—No. 29



ACROSS:

1. A king of Judah who, with a king of Israel, went into battle against the king of Syria whose forces mistook him for the king of Israel.
2. To what Egyptian did the angel of the Lord say: "I will multiply thy seed exceedingly, that it shall not be numbered for multitude."
3. One of those which, according to the 22nd psalm, have compassed me and gaped upon me like a ravening and a roaring lion.
4. Irish Gaelic seer is muddled.
5. Peter, or the tanner with whom he lodged in Joppa.
6. Samson carried away the doors, doorposts, bar and all, of this city.
7. How Pharaoh's chief butler and chief baker looked because they had dreamed a dream, and could find no interpreter of it.
8. Wife of Lamech, or wife of Esau.
9. It helps to absolve one from suspicion in police inquiries about a crime.
10. Friendliness and goodwill.
11. Sign of the Zodiac.
12. Brother of Abram.
13. Unit of electrical resistance.
14. David's firstborn, son of the Jezreelite, Abimelech.
15. Sacred book of Islam.
16. The man sick of the palsy was urged to take this up and go into his house.
17. Two epistles were directed to these.
18. Most famous centre of ancient Celtic Christianity.
19. Eldest brother of Bunah, Oren, Ozem, and Ahijah.
20. Horse's gait.
21. Bounder.
22. Second son of Jacob and Leah's maid, Zilpah.
23. River in Germany.

DOWN:

1. Nehemiah finished its wall on the 25th day of the month mentioned in 2 down.
2. See 1 down.
3. Zion is the name of one in Jerusalem.
4. One of the seven churches in

- Asia to whom the Revelation was to be sent.
5. The Philistines took the ark of God from Ebenezer to here, Abimelech's chamberlain and keeper of women.
7. The 12th month of the Jewish Calendar according to Escher.
8. The gubernatorial office of Nebuchadnezzar.
16. The cave in Ephron's field wherein Abraham sought to bury his dead, and where Abraham was himself buried later.
18. Pertaining to the Milky Way.
19. Jerusalem.
20. Month of the Jewish calendar.
22. Part of the verb To Be.
23. Fashion designer.
24. They write sacred music.
26. Tavern.
27. History's most famous gopher-wood construction.
32. Mountain upon which Pelion is proverbially piled by exaggerators.
34. Death.
35. When David was at Keilah, Saul thought he had trapped himself by entering a town with gates and these.
36. A feature of St. Paul's London.
38. A call to excite attention.
39. Finish.
40. Exist.
41. French name.

SOLUTION OF CROSSWORD

No. 28

ACROSS: 1. Mesopotamia (Judges iii, 8); 10. Nod (Genesis iv, 16); 11. Tabor (Judges iv, 14-16); 12. Yim; 14. Ite; 15. Hyena; 16. Adam; 17. Canon (Judges x, 3-5); 19. Uplaz (Jeremiah x, 9); Daniel x, 5; 21. Gideon (Numbers i, 11); 22. See; 23. Asa (1 Kings xv, 19); 25. Ethel; 27. Hamor (Genesis xxiv); 28. Moe; 30. Ami; 32. Moor; 33. Upe; 34. Of; 35. Habergeon (Exodus xxvii, 32); 39. Sal; 40. Lie; 41. Bid; 43. Face; 44. Item; 45. Cherithes (1 Samuel viii, 18).

DOWN: 1. Mona; 2. Edam; 3. Othniel (Joshua x, 17); 4. Pay; 5. Obed-Edom (1 Samuel vi, 11); 6. Ton; 7. Ararat (1 Samuel xiv, 25); 8. Irah (1 Kings xix, 13); 9. Aida; 10. Nicodemus (John iii, 2); 13. Mazzaroth (Job xxviii, 21); 16. Opec; 20. Pisa; 22. Sheshach (Jeremiah xxv, 26); 24. Ammonite; 26. Top; 28. Of; 30. Abel (Genesis iv, 2); 31. Page; 36. Alec; 37. Riot (Peter ii, 13); 38. Obit; 39. Sac; 42. Des.

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COUNTRY Students, Accommodation available Girls' Friendly Society Hostel, 29 Arundel Street, Forest Lodge, Sydney, commencing March, 1953. Tariff £3 week. Apply Warden.

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EXPERIENCED parish worker seeks position, suburban or country. Specially trained in youth and women's work including schools and clerical duties, Alice Driver, Th.A., 6 Buller Road, Artamon, N.S.W.

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EIGHTEEN Australian Psalters, as new, 10/- each. Reply to Canon Harris, Box 37, Cootamundra, N.S.W.

POSITIONS VACANT

APPEAL organiser. Service of competent organiser required by the Anglican Church to organise appeal for funds for new children's home to be built shortly. Salary at rate of £500 per annum plus commission and expenses. Reply to Registrar, Diocese of Newcastle, Box 459E, G.P.O., Newcastle, N.S.W.

WANTED, woman with knowledge of cooking. Good conditions. MA 9620 (Sydney exchange).

APPLICATIONS are invited for the position of Home Secretary. Qualifications should include some experience in journalism, youth work, visual education, and administration. A missionary vision is essential. Further details from the Chairman, Australian Board of Missions, 14 Spring Street, Sydney.

MOTHERLY woman wanted, fond of children, cooking, small girls' home. UJ 4228 (Sydney exchange).

LATE NEWS

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

GOVERNMENT OF THE
CHURCH

THE PART OF THE LAITY

London, Feb. 12

A commission to consider how clergy and laity can best be joined together in the synodical government of the Church of England is to be set up by the Archbishops of Canterbury and York as a result of a motion passed by the Church Assembly yesterday.

The motion was debated at the afternoon sitting of the second day of the Assembly's spring session, held at Church House, Westminster. The Archbishop of Canterbury presided.

Mr. Goyder (Oxford) moved that the Assembly request the archbishops to appoint a committee to consider how, in the light of the recommendations of the 1902 report of Canterbury Convocation on the position of the laity, the clergy and laity could best be joined together in synodical government of the Church.

They wished to preserve the tradition of Convocation, but the existence of a tradition was not a reason for resisting change, and the course he proposed was in accord with the developing needs of the Church and tradition, he said.

The revision of canon law was being effected to re-establish order and to secure more freedom for the Church, and it would be unrealistic of the Convocation to formulate the new canons on the basis of a greater freedom for the Church without taking into account the necessity for a corresponding adjustment of the position of the laity.

If the laity were to exercise an increased responsibility with intelligence they should participate in the discussion of matters that were the concern of the Church as a whole.

SHARE IN AUTHORITY

Canon G. W. O. Adeshaw (York) seconding, said he believed it was right that the laity should share in the ancient authority given to the Convocations.

Canon A. F. Smethurst (Salisbury) moved an amendment which suggested the setting up of a commission as an alternative to the appointment of a committee.

He said he hoped that a strong commission would be appointed. He thought the commission should have representatives of the Convocations. There was a strong desire that the laity should be associated with the bishop and clergy in the work of canonical legislation, but it would be dangerous to give the laity the power of final veto over the House of Bishops and the House of Clergy on matters of doctrine.

The Dean of Chichester favoured the appointment of a commission. They should be able to find a way in which the three houses—the bishops, the clergy, and the laity—could

work together in terms of equal trust. Lord Selborne (Portsmouth) said he would vote against both the motion and the amendment. He could not see that the laity needed anything more than they already had because they had got the Church Assembly wherein they could make their views known and no single House of the Assembly could overpower any other.

The House of Laity could effectively object to any measure and it had a power to make its views known that it had never had before. The bishops and the clergy had spiritual authority and a life training and learning. What was proposed by Mr. Goyder would not help the Church and it might be a stumbling block in the way of ultimate Christian reunion.

SERVING USEFUL PURPOSE

Mr. Goyder, replying to the debate, said that it had shown that the commission or committee would serve a useful purpose. As the result of a consultation it had been agreed between himself and Canon Smethurst that a substantive motion should read:-

"That the Assembly respectfully requests the archbishops to appoint a commission including representatives of the Convocations to consider how the clergy and laity can best be joined together in the synodical government of the Church, and to report."

The Assembly gave leave for this new motion to be submitted and it was carried by a large majority.

The Archbishop of Canterbury said that the Archbishop of York and he himself would gladly accept the request that was made to them.

At the morning session the Assembly received a report of the Central Board of Finance framing estimates for 1954 so that the demand on the dioceses in 1953, 1954 and 1955 should be stabilised at £182,000 a year. This involved a general saving of about £14,000 a year on the preceding triennium.

Sir Richard Hopkins, chairman of the board, said the Assembly had previously accepted the view that there should be reductions on the demands made on the diocese having regard to heavy special obligations with which they were struggling. This sum of £182,000 seemed to be a practicable objective.

The Bishop of Liverpool, chairman of the Overseas

EX-EDITOR OF
"CROCKFORD"

FROM OUR OWN CORRESPONDENT

London, Feb. 9

The Oxford University Press has maintained a discreet and slightly embarrassed silence about Major E. P. Newman, former Editor of Crockford, who has now entered a Roman Catholic monastery.

Last week, his wife, Mrs. Eileen Newman, obtained a divorce on the grounds of desertion.

The judge stated at the hearing that it was quite clear that Major Newman, who was the father of two grown-up sons, had no intention of living with her again.

The only statement issued by the Oxford University Press was last November, when it was stated that Major Newman was employed in his capacity as a journalist, not as a theologian. It was pointed out that his duties consisted solely in editing Crockford, and that the famous prefaces were always written by prominent Anglican Churchmen.

NEW CHURCH AT
BALGOWNIE

The Venerable H. G. S. Begbie set the foundation stone of the new brick church of St. Aidan's, Balgownie, N.S.W., on Sunday, February 8.

Balgownie is a very old coal mining village in the Parish of Corralim on the South Coast of New South Wales.

The new church is being built to replace the old weatherboard building erected in 1908 and seriously damaged when blown off its piers by gale force winds in June last year.

Council, moved an amendment that the vote for this council should be £5,600 instead of £5,360. After the amendment had been seconded by the Reverend M. Bruce (Guildford) it was defeated and further discussion on the report was deferred.

CHURCH MEMBERSHIP

A report entitled "The Duties of Church Membership" was presented by the archbishops on behalf of the Convocations of Canterbury and York in response to a request by the House of Laity that the Convocations should prepare a summary "of existing minimum obligations which are imposed on all lay members of the Church of England."

This report says that all baptised and confirmed members of the Church should be regular in daily private prayer, read the Bible carefully, attend church every Sunday, receive the Holy Communion regularly, give personal service to Church, neighbours, and community, and give money for the work of parish and diocese and for the Church at home and overseas.

The report was referred to the House of Laity for discussion before final authorisation by the Convocations.

THE CHURCH IN THE FLOODS
(Continued from Page 1.)

At Tankerton, the Church Army holiday camp has been opened as a rest centre. Clothing has been sent to the flood areas from Church Army headquarters in London.

The emergency was not confined to the South Coast. Vast areas of low-lying land in Lincolnshire were inundated.

The Bishop of Lincoln, after a visit to Mablethorpe and Sutton, told the Press that the scene "reminded me of the war."

"Yet the people were amazingly cheerful," he said.

SITUATION IN HAND

When evacuation began in the early hours of the morning, the clergy, the Civil Defence people, and the Women's Voluntary Service had the situation in hand in no time.

"They provided them with clothing and food, and settled them in rest centres very quickly. The generosity of the ordinary folk is moving and overwhelming."

Skegness church people pro-

vided a typical example of prompt help for the stricken. Evacuees from Ingoldmells soon began to stream into the town.

The Rector of Skegness, the Reverend Graham Sansbury, opened his parish hall as a rest centre immediately.

Councillor F. Williamson, manager of the Derbyshire Miners' Holiday Centre, and a parochial church councillor, received as many evacuees as he could muster, after they had been given clothing and food.

"Congregations in church were very thin on Sunday," said Mr. Sansbury, "but we made an appeal to our people for the most urgent necessities such as bedding, and there was a good response."

The parish priest at Ingoldmells, the Reverend J. Woods, was taking "a spiritual leadership" course at North Tyne when he heard of the disaster. He returned home immediately and was with his people early next morning.

BISHOP OF NORWICH

The Bishop of Norwich was engaged in visiting his people in their distress when the Queen came to inspect the damage in Norfolk. The bishop went to Sea Palling, one of the smallest seaside parishes in his diocese.

"This has been a terrible experience," he said, "yet flooded churches are as nothing compared with the loss of life among the people. American Servicemen and their families have been living in places along the Norfolk coast-line, which would, in normal times, have been empty at this time of year. Many have perished in the floods."

At Lowestoft, waves crashed through a new sea-wall. Tree trunks two feet thick and forty feet long went swirling down the streets like battering rams. Forty children were having a party in St. John's church hall. As the waters rose, they were evacuated into the church. A pianist played to keep their spirits up. Later, he broke a window to attract attention and call for help.

When the police arrived, they were able to row boats through the nave of the church, and remove the children to safety. Some of the smaller children were crouched on the altar.

BISHOP OF

S. EDMUNDSBURY

The Bishop of S. Edmundsbury and Ipswich said that his diocese had been more fortunate than most. Like his brother bishops, he has been in constant communication with his priests.

At Ipswich, where he has his official residence, a hundred and sixty people had to be evacuated from their homes in face of the rising tide. Felixstowe, Aldburgh, and Southwold have suffered considerable damage.

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