

THE ANGLICAN

Incorporating The Church Standard

No. 112

No. 1 Rawson Lane, Sydney, N.S.W.
Telephone: M3994, G.P.O. Box 7002

FRIDAY OCTOBER 1 1954

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

Price: NINE PENCE

MANY FORWARD MOVEMENTS IN GRAFTON DIOCESE

SYNOD DECISIONS AND REPORTS

FROM OUR OWN CORRESPONDENTS

Grafton, September 27

The 15th Synod of the Diocese of Grafton which extends from Tweed Heads in the north to Port Macquarie in the south was held at Grafton last week.

Although it fulfilled the bishop's hope of a "tranquil synod," many reports showing expansion within the diocese were presented and many progressive motions were passed.

Tributes were paid to the Bishop of Grafton, the Right Reverend C. E. Storrs, for his leadership in forwarding the Youth and Synod Centre which will be opened by the Governor-General, Sir William Slim, on November 5.

Mr. C. W. Schaeffer, in presenting the report on the Centre on September 22, said that the greatest credit for the fine building was due to the bishop for his adventurous leadership.

The Dean of Grafton, the Very Reverend A. E. Warr, said that the bishop had had to face much opposition to the proposal; the success of the venture was due to his insistence.

The bishop hoped that the Centre would be a pride and inspiration to the Church of England people of the North Coast.

When not required by members of the Church of England, the Centre would be open for any lecture, conference or social occasion which fell within the scope of a church community centre and which, at the same time, would help to provide essential revenue.

Mr. Schaeffer reported that the total cost of the building was £31,131. Furnishings would cost about £2,000.

It was hoped that the £12,000 debt on the building would be lessened by the end of the year by new gifts.

Synod agreed the admission of women to synod was a matter for each diocese to determine for itself. It approved the removal of legislation of the barrier which denied the right of determination to dioceses.

The bishop said that in N.S.W. women could not be elected to synod. In Perth and Adelaide women had that right.

It was decided to ask General Synod to appoint a committee to investigate a suggestion that all Church donations should be allowable deductions for taxation purposes.

On the motion of the Reverend T. Baker it was decided to support the Archbishop of Sydney in seeking a discontinuance of the Sydney Show on Good Friday.

The approach will be made through the Parliamentary members within the diocese.

The need for the Diocesan Progress Fund to continue to provide for theological stud-

ents' bursaries, building projects and finance for Church work generally was stressed by the Diocesan Commissioner, the Reverend E. J. Seatree.

He said that since the fund had been launched in 1952, it had provided bursaries for three students and made grants to others.

As a result, they had six clergy working in the diocese whose services they would not otherwise have had.

In addition, four bursaries were being provided for students at college.

The fund had also made possible the appointment of a Sunday school organiser, Miss Phyllis Cullen.

Miss Cullen was complimented on her work, particularly in relation to the Church Mail Bag School.

YOUTH WORK

Two schools for Sunday school teachers had been held during the year, when a successful attempt had been made to widen the scope of the school to meet the needs of teachers of varying grade.

Mr. A. E. Singleton told synod that the Church of England Boys' Society continued to grow in the diocese.

The society had branches in nine parishes; enquiries had come from three others.

The Youth Committee report presented by Canon J. V. J. Robinson appealed for further assistance from the laity in youth work.

The report suggested that a youth organiser was needed.

The Reverend R. L. Edwards said that the diocesan missionary income for the year of £3,000 was a record.

The Women's Auxiliary to the A.B.M. also disclosed a year of progress with increased activities and membership.

Mrs. J. Robinson, who reported on the work of the women's guilds, said that nearly £15,000 was raised in the past year by the 38 guilds.

The Rector of Central Macleay, the Reverend E. H. Wheatley, stressed the necessity to check misstatements in

certain history text books on the origin of the Church of England.

He said that such errors were particularly confusing to young minds.

It was decided that any evidence on the matter be submitted through Archdeacon O. N. Manny for consideration by the Bishop-in-Council.

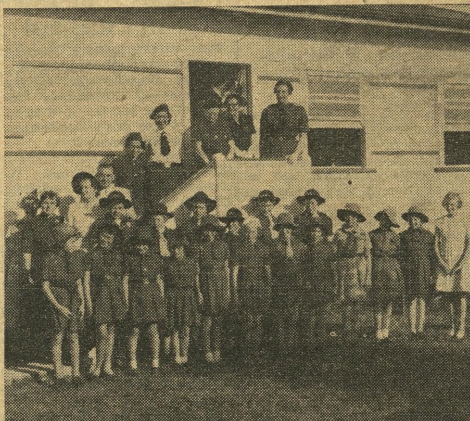
On the motion of the Reverend E. Williams synod considered the constitution of a proposed Diocesan Lay Readers' Association and approved the proposal.

Members said that the idea was to permit lay readers who performed valuable work to have an association which would permit them to meet in conference, to become acquainted with each other and discuss their work.

It was decided to ask the Diocesan Council to frame and adopt an ordinance on the lines of the constitution.

Synod adopted a motion by the Reverend T. A. Baker for the establishment of a Church of England Men's Society within the diocese.

(Continued on page 12)



—Grafton Examiner picture.

The South Grafton Girl Guide Den, which replaces the one washed away by the 1950 floods, was officially opened by the Division Commissioner of the Clarence, Mrs. C. E. Storrs, last week. Mrs. Storrs is shown here at the top of the steps of the Den after opening the door. Grafton Girl Guide officials are standing on the steps. South Grafton Guides and Brownies are in the front of the group. (See story, page 7.)

RELIGIOUS PRESS WEEK

ANGELIC NEWS SERVICE

London, September 27

Bishops support the "Religious Press Week," which will be held in England from October 10-17.

During the week, the need for a far greater circulation of all Church papers will be urged.

The week has been arranged by the Religious Weekly Press Group. All the weekly papers of all Christian bodies will be represented.

It is the first of its kind ever to be held.

The Archbishop of Canterbury and the Archbishop of York are sending special messages.

The diocesan bishops are asking their clergy to explain to their parishioners the need of the Church Press.

INDIAN PRIEST FOR ENGLAND

U.K. INFORMATION SERVICE

The Reverend M. D.

Srinivasan, of Madras, has been appointed curate of Sandal, Wakefield, Yorkshire.

He came to England last year to study at St. Augustine's College, Canterbury, the central college of the Anglican Communion. Before this he was a parish priest in Orissa.

After the course he decided he would like to obtain first-hand experience of English parish life, so became assistant to the Vicar of Sandal, carrying out the normal duties of a curate.

When he returns to Asia it will be to open a new mission in the Andaman Islands.

TASMANIAN APPEAL FOR FAMINE- STRICKEN MISSION AREAS

FROM OUR OWN CORRESPONDENT

Hobart, September 25

At the third session of the Thirty-second Synod of the Diocese of Tasmania, which ended on September 16, two motions of importance to missions were carried.

They dealt with the urgency of sending relief to the famine-stricken areas of Tanganyika and the Roper River Mission.

The Reverend F. Maling moved, "That, on grounds of common humanity, as well as political and economic desirability, in view of large and increasing stocks of wheat now available in Australia—this synod urges the Commonwealth Government to give and send substantial supplies of wheat to

the famine-stricken peoples of Tanganyika."

This motion was supported by the Reverend A. T. Cloud-sale and carried.

The Reverend F. Maling also moved: "That this synod requests the Commonwealth Government to make immediate supplies of vegetables and fresh meat available at the Roper River Mission, where the worst famine in its history has brought about a considerable deterioration in the health of our native brethren."

This motion was supported by the Reverend K. A. Kay and carried.

It was decided that the committee dealing with the question of the appointment of an assistant bishop in the diocese should present their report to the first session of the next synod.

This committee consists of the Archdeacon of Hobart, Canon K. J. Hughes, Canon L. S. Dudley, Canon I. J. B. Macdonald, Mr. R. Paton and the Church Advocate.

It was decided to provide more organisation for the expansion of the Church Mail Bag School.

Three committees are to be appointed, namely, the Youth Committee; the Education Committee; and the Church Mail Bag School Committee.

The Reverend H. G. Biggs introduced a motion asking that the Federal Government be urged to support the World Calendar. The motion was defeated.

The debate on the Constitution of the Church of England in Australia was long and interesting. The resolution, reported in THE ANGLICAN of September 24, assenting to the proposed Constitution and at the same time pointing out "the need of further consideration being given to the schedule of Permissive Variations," was passed on a division being called.

FACT AND FANCY

The Editor has given me a slight preview of what lies ahead this month. We're to publish two articles in the series on historic churches. S. Mary's-on-the-Sturt, a few miles from Adelaide, will feature next week. The first Anglican services held in the Sturt River district took place here in the primitive wattle-and-daub home of an early settler in 1839. The first church was built two years later, only four years after the proclamation of South Australia.

The humble penny-to-day may resemble the Widow's Mite. But it has proved an abundant blessing to the Vicar of Holy Trinity, Melbourne, the Reverend W. J. B. Clayden. Last May he opened an appeal for a new parish hall. I'm told that, with the help of other donations, his tactics in appealing for loose coppers has realised £1,450 since May!

An Adelaide reader, Mr. John Devonport, has drawn attention to two errors in recent editions. First, if that most cheerful R.A.A.F. Padre, Canon Franklin Cooper, runs a Moral Leadership course for women in the R.A.A.F., as announced a few weeks back, then it will not be the first of its kind ever conducted for women in any air force. Mr. Devonport says that "the R.A.F. has had such courses for many years... at Dowdeswell Court, near Cheltenham, England." Second, Mr. Devonport points out that English lads are not conscripted for two years, and not eighteen months as mentioned by "The Man In The Street" on September 17.

That excellent Melbourne body, the Mission of S. James and S. John, conducts the S. Paul's Training School for Boys on Phillip Island. These lads are wards of the State of Victoria. Many of them are there, through no fault of their own, charged in the courts and "convicted" as neglected children. Honestly, I can't understand some parents. The principal of the school is the Reverend R. Miles. He has mentioned to us that these boys are short of suitable reading matter. If you can dig up anything—bad comics barred—and send it to them they will, I'm sure, be very grateful for it. Just send it to the principal of the school, Newhaven, Phillip Island, Victoria.

Thank you all very much for your continued help with these two funds. Space is short, so I shan't tell you here some of the details about the Free Fund for Church people who cannot afford the paper—they'll wait till next week. We are, however, deeply grateful to the generous anonymous donor who has come up with £50 towards our office appeal. "I received my subscription account more than two months late," he writes. "If it will help you to get it out on time next year by installing that calculating machine I'm only too glad to help. Cheque herewith for £50."

The lists now stand as follows:—

FREE FUND	
Previously acknowledged	£176 15 3
Anonymous, Tasmania	10 0
Comrades of S. George, Kelso	1 0 0
Miss Evans	10 0
Mrs. B. E. Booth	1 0 0
Anonymous, Randwick	1 0 0
Mr. Leonard Atkins	1 1 0
Anonymous, Yallourn	1 0 0
Miss E. N. West	10 0
Total	£183 6 8

OFFICE FUND	
Previously acknowledged	£820 16 7
Mr. A. F. Curry	10 0
Mrs. B. E. Booth	1 0 0
Mr. L. E. Bath	1 0 0
Anonymous, Melbourne	50 0 0
Total	£873 7 7

—THE APPRENTICE.



—Grafton Examiner picture.

Synodsmen at the 15th Synod of the Diocese of Grafton which was held last week photographed on the steps of Christ Church Cathedral with the bishop, the Right Reverend C. E. Storrs. On the bishop's right is the Chancellor of the Diocese, Mr. A. B. Kerrigan, and, on his left, the Dean of Grafton, the Very Reverend A. E. Warr.

COMMISSION ON FAITH AND ORDER

THE MEETING AT CHICAGO

THE "LIVING CHURCH" SERVICE

Milwaukee, September 25

The 90 theologians who make up the World Council of Churches' Commission on Faith and Order met on September 3 at the McCormick Theological Seminary in Chicago for a conference on Christian unity.

The Commission is the World Council's permanent body devoted to studying matters of belief, worship, and Church organisation.

At the meeting the Commission, which represents the main streams of theology in the Council's 163 member Churches in 48 nations, discussed its recent studies both on obstacles to achieving Church unity and the progress already made in that direction.

Following the recommendations made at Lund, Sweden, in 1952, and the subsequent study of them, the meeting voted to give the status of Commission to two inquiry groups in Faith and Order.

They will be known as the Study Commission on Worship and the Commission on the Study of Tradition and the Traditions. The former will have sections in Europe, North America and Asia. The latter will operate as an international body.

The Bishop of Durham, the Right Reverend A. M. Ramsey; Dr. Joseph Stiller, of the United Lutheran Church in America; and the Reverend J. K. Chandran, of the United Theological College, Bangalore, India, were elected chairmen of the Worship Commission.

The Professor of Theology at the Southern Methodist University, Dallas, Texas, Dr. A. C. Outler, was elected chairman of the Traditions Committee.

The Theological Commission on Christ and the Church, set up as a permanent study commission in 1953, reported on its deliberations during the last year.

The co-chairman of this commission, the Lutheran Bishop Anders Nygren, of Lund, Sweden, and Professor R. L. Calhoun, of Yale Divinity School, said their group is approaching Church unity from the standpoint of Christology rather than Church organisation.

An inquiry group on proselytism raised questions as to procedure in regard to missionary work in various areas. It was decided to refer the matter to the World Council's Central Committee and to consult, also, the International Missionary Council.

It was reported that since Lund, the Commission on Faith and Order has been interested in making a study of social and cultural factors in Church

divisions. The Commission members decided to postpone discussion of this subject until the next meeting of its executive committee which will be held in Geneva, Switzerland, in July, 1955.

In another action, it was decided that regional meetings on faith and order should be the responsibility of the World Council's member Churches in co-operation with the Commission on Faith and Order.

The Commission urged that more attention should be paid to Faith and Order concerns at major Church gatherings.

The Primate of the (Lutheran) Church of Sweden, Archbishop Yngve Brilioth, was re-elected chairman of the Commission on Faith and Order.

AIR FORCE SERVICES IN ENGLAND

ANGELIC NEWS SERVICE

London, September 25

Services and other ceremonies were held in many parts of Britain on September 19 to conclude Battle of Britain Week.

Westminster Abbey was packed; and thousands stood in Parliament Square.

The Queen was represented by Air Chief Marshal Sir Arthur Sanders, and the Prime Minister by Mr. Fitzroy Maclean, M.P.

Members of the Air Council were also in the congregation. The address was given by the Rector of Wimbledon and former Chaplain-in-Chief of the R.A.F., Canon Leslie Wright.

Air Marshal Sir Dermot Boyle, Air Officer Commanding-in-Chief Fighter Command, presented a station badge to the R.A.F. Station, Biggin Hill, the famous Kent centre of "the few," at a drum-head service on the airfield which was attended by more than 4,000 people.

The Bishop of Rochester, the Right Reverend C. M. Chavasse, dedicated a Spitfire and a Hurricane, which stood on each side of the altar.

NEW DEAN OF CHESTER

ANGELIC NEWS SERVICE

London, September 25

Before a congregation which filled almost all the seating accommodation, the Very Reverend Michael McCausland Gibbs was instituted and installed into the Deanery of Chester Cathedral on September 19.

The dean-designate, formerly Dean of Cape Town, was instituted by the Bishop of Chester, Dr D. H. Crick, at the nave altar. The installation was performed by the vice-dean, the Venerable R. V. H. Burne, who accepted the bishop's mandate from the new dean.

FROM ST. ALBANS TO MAINE

ANGELIC NEWS SERVICE

London, September 27

A stone from St. Alban's Abbey will be incorporated into the altar of the church being built at Cape Elizabeth, Maine, in the United States.

The Bishop of St. Albans, who was present at the dedication of the new St. Alban's Church presented the stone to the Bishop of Maine.

WELL-DRESSING

ANGELIC NEWS SERVICE

London, September 27

Well-dressers from Tideswell, Derbyshire, who carry on a custom said to have been started by the Saxons, have been asked to erect a floral picture in St. Paul's Cathedral next Whitsun.

WITNESS IN MILWAUKEE

A DIOCESAN THANKSGIVING

OVERSEAS BISHOPS ON EVANGELISM

THE "LIVING CHURCH" SERVICE

Milwaukee, September 25

4,500 churchpeople of the Diocese of Milwaukee attended the service of witness held in the city's auditorium here on September 8.

The witness was intended to illustrate that beyond the diocese there is a national Church and a world-wide Anglican Communion.

The preachers at the service were the heads of one of the oldest and one of the newest branches of the Anglican Communion.

They were the Primus of Scotland, the Most Reverend Thomas Hannay; and the Metropolitan of India, Pakistan, Burma and Ceylon, the Most Reverend Arabindo Nath Mukerjee.

In his sermon, the Primus of Scotland said that the Anglican Church is a dignified Church, and therefore has influence greater than its size would indicate.

He outlined the advantages of Anglicanism: continuity through worship, through Faith, and through the hierarchy which links us with the Apostolic Church.

The Primus said the Creeds should be used as a "battle-song" to meet the difficulties of the world; therefore, the Church is compelled to evangelise.

INDIAN ANGLICANS

Archbishop Mukerjee said that though progress through growth had not been spectacular in India, it must be remembered that becoming a Christian is something that is rarely done without great sacrifice on the part of an Indian—sacrifice of family, money and social position.

The Bishop of Milwaukee, the Right Reverend D. H. L. Hallock, said that the service, though on a far smaller scale, could be likened to the recent Anglican Congress at Minneapolis.

The purpose of the service, he said, was to give thanks to God for the blessings bestowed upon the Anglican Communion, and particularly for the blessing bestowed on the Diocese of Milwaukee in the successful completion of its fund-raising campaign.

The diocese had exceeded its 300,000 dollars goal for "The Builders of Christ" campaign by over 100,000 dollars.

The money will be used for work in seminaries and in domestic and overseas missions.

BIBLICAL TREASURES ON DISPLAY

ANGELIC NEWS SERVICE

London, September 25

An archaeological exhibition entitled "From the Land of the Bible" will be on view in the British Museum from October 26.

The exhibition is designed to illustrate religious and cultural developments in the Holy Land through the centuries, with particular emphasis on the Bible.

Its scope has been made possible by the co-operation of a number of British, American and other institutions interested in biblical archaeology.

The main items in the collection come from Israel.

The contents of the exhibition include some original pages from the famous Dead Sea Scrolls—the oldest known biblical manuscripts; part of the famous mosaic pavement of the ancient synagogue of Beth Alpha, showing the sacrifice of Isaac; an original bill of receipt dating from the time of King Solomon and mentioning the gold of Ophir; amulets and implements recently discovered near the Sea of Galilee and now exhibited for the first time; and a collection of glass ornaments adorned with Jewish and Christian symbols.

SEGREGATION IN THE U.S.A.

MISSISSIPPI SUGGESTIONS

ANGELIC NEWS SERVICE

New York, September 25

Now that school is open, the Supreme Court decision ruling racial segregation illegal in public schools has been receiving more reactions, for the most part favourable, from various churches in the South.

A pamphlet entitled "The Church Considers the Supreme Court Decision," published by the Department of Social Relations of the Diocese of Mississippi, throws light on the subject.

Mississippi is considering abandoning the public school system to retain segregation.

The pamphlet, however, suggests what church-people can do to "learn to live within the Court's decision."

It emphasises the importance of working with Negro leaders rather than trying to impose solutions upon them.

Parents are urged to avoid instilling prejudices in their children.

The pamphlet also takes up the problem of separate white and Negro parishes in the Episcopal Church.

It does not suggest their immediate abolishment, but urges greater co-operation between the two.

Even where separate congregations exist, members should be welcome to attend any service and should be allowed to receive Communion in any church.

This is in accord with the resolution of the Lambeth Conference of 1930: "All communicants without distinction of race or colour should have access in any church to the Holy Table of the Lord."

Every major religious denomination in the South has taken a stand in support of the Supreme Court decision, at least in principle.

Negro students have been admitted for the first time to certain Roman Catholic parochial schools in Virginia, where most public schools remain segregated.

The Southern Baptists and Southern Presbyterians, both influential in that area, have made statements favouring the decision.

The Episcopal Province which includes the dioceses from Louisiana to North Carolina has declared that "the decision of the Supreme Court outlawing segregation in the public schools is just and right."

CHRISTIANITY IN JAPAN

ANGELIC NEWS SERVICE

New York, September 18

The spread of Christianity in Japan is the greatest promise of peace in the Orient, the Presiding Bishop of the Church in Japan, the Right Reverend Michael Yashiro, said at a Press conference in San Francisco last month.

He added that Christian Japan would be in a unique position to encourage the adoption of the doctrine of Christian brotherhood throughout Asia, because Japanese was widely spoken in the Far East.

CALLING ALL "LEONARDS"

ANGELIC NEWS SERVICE

London, September 27

The captain of the M.C.C. team to tour Australia this season, Mr. Leonard Hutton, has appealed to all "Leonards" to help build the new Church of St. Leonard at Ifield.

The village church, St. Margaret's, is eight hundred years old and can no longer serve the growing population.

The new town of Crawley will increase the population of the Parish of Ifield to seven thousand.

The new church will cost £17,000.

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—Christian Science Monitor.

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—New York Times.

"Distinguished... powerful... unforgettable!"

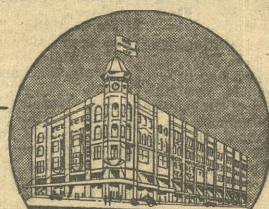
—London Observer.

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C.E.M.S. MEET IN VICTORIA

REPORTS ON EXPANSION CHAPLAIN SPEAKS ON HEALING

FROM OUR C.E.M.S. CORRESPONDENT

Melbourne, September 25
The meeting of the Victorian Provincial Council of the C.E.M.S. was held at Wangaratta on September 4.

It was attended by delegates from all Victorian dioceses except Ballarat and Bendigo, and met under the chairmanship of the Provincial Chairman, the Reverend C. L. Moyes. Apologies were received from the two non-attending dioceses and from several bishops and other members.

A telegram was received from the Provincial Secretary of the C.E.M.S. in Queensland conveying greetings to the council and members of the conference.

The chairman in his opening remarks made reference to the steady expansion of C.E.M.S. in Victoria.

The diocesan reports received from delegates amplified the chairman's report on the expansion of C.E.M.S.

In the last three months four new branches have been started in the Diocese of Melbourne, and two in Gippsland.

An increasing interest by the clergy had materially assisted this forward movement.

It had also been noted that the trend from purely parochial organisations such as men's clubs to the wider fellowship of C.E.M.S. was increasing.

Melbourne delegates reported that A.B.M. and C.M.S. representatives had addressed several meetings of C.E.M.S. members on ways of implementing the Primate's call for the evangelisation of S.-E. Asia.

Inter-diocesan visits by members of the Provincial Council and other C.E.M.S. members continue to play a large part in widening the fellowship of C.E.M.S.

A discussion took place on the granting of charters to new branches.

The secretary was instructed to write to the National Secretary in regard to the procedure to be adopted.

It was also decided that, in order to bring new branches into greater fellowship and to strengthen older branches, the Provincial Council Executive should confer with the National Secretary to devise a scheme for linking branches in different dioceses by prayer and exchanging letters and reports.

THE CONFERENCE

The conference was opened by the Bishop of Wangaratta in the afternoon.

The bishop in welcoming the members of the society drew a vivid word picture of the members of the society as "men of work."

He gave a special welcome to the speaker at the conference, the Reverend Godfrey Kircher.

In his addresses, Mr. Kircher stressed Our Lord's attitude to sickness as a disease of the mind as well as the body and showed that it was necessary to link the work of the physician and the surgeon with that of the clergy and the psychiatrist.

It was noted, said the speaker, that one-third of the people who go to doctors, suffer from emotionally induced illnesses.

Mr. Kircher pleaded for a new vision by the Church and particularly by the C.E.M.S. of the task of healing the sick.

In his suggestions to C.E.M.S. members he pointed out many cases of patients who had no visitors, or who were worried about their homes and suggested that members might arrange visiting teams to contact specific patients and assist them.

He also expressed the hope that the C.E.M.S. might endow a lectureship in Medical Psychology for clergy and arrange for hospital chaplains to give lectures to schools and societies on their work and problems.

WELCOME TO ARCHBISHOP

"A FAMILY GATHERING"

FROM OUR OWN CORRESPONDENT

Melbourne, September 21
The seating capacity of the Chapter House, St. Paul's Cathedral, Melbourne, was taxed to the limit in accommodating those attending the welcome home to Archbishop and Mrs. J. J. Booth, after four months' absence.

The tickets had to be limited severely to make the gathering fully representative of the parishes and diocesan activities.

The Bishop of Geelong, who administered the diocese during the archbishop's absence, presided.

He had received apologies from the Bishop of Ballarat, the Bishop of Gippsland, Sir Edmund and Lady Herring, the Dean and Mrs. Babbage, Bishop James, Mr. and Mrs. G. J. Coles, and many others.

He said this was a family gathering in intimate surroundings.

The senior archdeacon, Bishop Baker, and the Advocate Cr. G. C. Rigby, spoke on behalf of the clergy and laity respectively.

In reply, the archbishop thanked those who had made the trip possible, especially Sir William Angles and Mr. G. J. Coles.

He also thanked the Bishop of Geelong for his administration of the diocese during his absence and all who had helped in the welcome including the cathedral organist, Mr. Lance Hardy, the choir boys, and Mr. McGilgibby, who had rendered items.

He then gave an account of the trip touching upon the stay in England where they had the opportunity of seeing Mr. Head.

In America he was struck by the generosity of the laity who supported their clergy by giving liberally for the work of their Church. He hoped to see something approaching this in the near future in Australia.

He could assure them there was no hysteria in the American people; there was no rattling of the sabre. It was a joy to hear President Eisenhower say at the opening of the Evanson Assembly "I am one of you, I stand beside you in the Christian Church."

At the Anglican Congress at Minneapolis, where he was chairman of one of the groups, they realised the mission of the Anglican Communion with roots in both the catholic and protestant traditions.

At Evanston there was evident the intention of the Churches represented there to grow together.

At the first meeting of the assembly there were 80,000 people who paid a dollar each for a seat. It was an unforgettable experience which they were thankful they had been privileged to share.

BENDIGO C.E.M.S.

FROM OUR C.E.M.S. CORRESPONDENT

Bendigo, September 27
The Lay President, Brother S. Bryar, presided at the monthly meeting of All Saints' Cathedral branch of the Church of England Men's Society last week.

The C.E.M.S. members hope to complete the erection of the new vestries in the crypt of the cathedral before the end of the year: painstaking work has been progressing steadily for twelve months.

Members observed a minute of silence as a tribute to the memory of the late Reverend J. A. Hayes.

For the syllabus item, Mr. J. Ipsen delivered an address on "Bees."

Brothers E. G. T. Ind and C. Barnes thanked the speaker Brother J. Jewell has been appointed Missionary steward.

At the next meeting on October 18 members from the cathedral and St. Paul's branches will hold a debate, to which members from sister branches, St. Paul's, St. John's, Elmore, Castlemaine and Inglewood are invited.

BRISBANE CATHEDRAL

SUGGESTED CHANGES

MUCH CONTROVERSY OVER PROPOSALS

FROM OUR OWN CORRESPONDENT

Brisbane, September 27
The Registrar of the Diocese of Brisbane, Mr. R. T. St. John, last week released the details of extensive suggested alterations to the original plans for the completion of St. John's Cathedral.

The Dean of Brisbane, the Very Reverend D. E. Taylor, has submitted the proposals to the Cathedral Chapter.

Arguments both for and against were expressed. After preliminary discussion the Chapter has deferred further consideration until its next meeting.

Mr. St. John said that the dean had put forward the proposals only to provide for needs not envisaged when the original plans were drawn by Sir John Pearson about fifty years ago.

The proposals include reduction of the internal width of the extensions from 98 feet to 73 feet, a cut in the number of pillars, and the elimination of the western turrets facing Ann Street.

COST REDUCTION

Mr. St. John said: "It would appear that the changes, if adopted, would enable the proposed extensions to be erected at a considerable reduction in cost."

When the S. John's Cathedral Queen's Visit Appeal closed early this month almost £250,000 was in hand.

Of this £145,763/17/10 had been subscribed since February.

The dean said early this month that if £250,000 a year could be raised for the next 10 years, the cathedral would be completed.

Mr. St. John said the proposals were only tentative, and drawn plans were not yet available for publication. But he released these details which he said had been submitted by the dean.

Elimination or restriction of the south-west porch, because of the proximity of the drive to St. Martin's Hospital. The porch would be reduced to a "porch doorway."

To recess the proposed main west porch into the main structure between the two main western towers, and eliminate the western turrets facing Ann Street.

The main front would thus be 47 feet back from the property line with Ann Street, instead of 33 feet as originally proposed.

This change would make possible a drive-way across the front and would give a better view of the upper sections of the cathedral.

COLUMBARIUM

To introduce a columbarium for the ashes of the dead. This might be formed in two bays at the west end of the north side aisle.

A reduction of the number of internal pillars with a view to reducing the obstruction to the view of the chancel and sanctuary from the side aisles.

This is the most far-reaching of the suggested modifications. It would provide for elimination of five of the 10 new pillars on each side of the nave.

Some possible alteration to the design of the west front.

Possibility of a driveway across the west entrance facing Ann Street to enable cars to draw up on occasion in front of the main entrance. This had been suggested by Archbishop Halse.

The suggested driveway would enter the site from Ann Street at the north end, be graded up to a landing about midway between footpath level and the porch floor, and would continue down to link up with the S. Martin's Hospital drive.

CLERGY MEET AT MOREE

ARMIDALE CONFERENCE

FROM OUR OWN CORRESPONDENT

Moree, September 24
Twenty-five clergy of the Armidale Diocese met at Moree this month for a clergy conference.

The vicar, Canon E. T. Ormerod, billeted members at private homes and in hotels, and sessions were held in the parish hall.

Archdeacon R. I. H. Stockdale presided, in the absence through illness of the administrator, Archbishop E. H. Stammer, and preached at the opening Evensong. Each day opened with the service of Holy Communion, and after breakfast Canon C. R. Rothero led the Bible Study, in Paul's Epistle to the Galatians.

There were four main conference sessions, in addition to a "Question Box." Questions that had been put in the box were offered for answer and comment by members.

Canon Ormerod addressed the conference on the growing needs of the diocese. The Reverend Milton McGregor dealt with problems that arise out of the general laxity that prevails in the administration of the discipline of the Church.

A paper on "Christian Healing" by the Reverend J. Newton Bagnall told of the work of the committee appointed by the Tamworth Clergy Conference in 1952, and of the Armidale group of doctors and clergy and others.

The Diocesan Youth Director, Miss Effie Soury, spoke to the clergy on the work of youth and Sunday schools.

VETERAN VERGER RETIRES

FROM OUR OWN CORRESPONDENT

Brisbane, September 27
The Rector of Ihaca Parish, Brisbane, the Reverend G. R. Gibson, reports that after 25 years of loyal and devoted service to the Church, the verger of St. Paul's Church, Ashgrove, in that parish, Mr. Len Lovejoy, has retired.

Mr. Lovejoy has been at St. Paul's since that district first opened a hall for Divine Service in the days of the late Canon Garland.

He has served under three rectors and has seen the change from the hall to the present beautiful brick church erected on the property.

His ever-ready assistance has been invaluable over the years. For several months now, Mr. Lovejoy has been in bad health and consequently has had to decide on retirement from active service in the parish.

The churchwardens at the last meeting of the parochial council expressed deep regret at Mr. Lovejoy's decision and as a mark of esteem and in acknowledgement of his devoted service have granted him six months' salary. It is hoped later when Mr. Lovejoy feels better to make a public presentation to him.

WARIALDA VACATION CENTRE

FROM A SPECIAL CORRESPONDENT

Warialda, N.S.W., Sept. 27
For the second year a very successful vacation activity centre was held in Warialda during the August school holidays.

Sixty children were in the church grounds daily from 8.30 a.m. until 6 p.m. and most returned at night for special services.

Picnics, outing and games of all kinds provided the physical side of the programme, while Church teaching by films and worship was also included.

One result has been an increased attendance at Sunday school; and several families have returned to church worship after several years' absence.

The whole programme was under the direction of Captain Roy Buckingham, of the Church Army.

Captain Buckingham certainly lived up to his title of "Pied Piper."

NEW FILMS FOR PERTH

RELEASE THIS MONTH

FROM A SPECIAL CORRESPONDENT

Perth, September 25
The Australian Religious Film Society announces the arrival of a batch of new religious films not previously seen in Western Australia.

Together with other films in the library the society now has a selection of high standard and great variety to offer to churches and Sunday schools.

The new group includes films of straight Bible teaching and background material, missionary films and topical films of modern situations from life to-day.

Members and interested friends are advised that a preview of some of the new films will be held in Perth Central Methodist Mission Hall, Murray Street, on Friday evening, October 22, commencing at 8 o'clock.

Films to be screened on this occasion will include "Birth of a Saviour," "Cain and Abel," "Jesus and the Fishermen," "Ministry of John the Baptist," "The Barrier" and "That They May Hear."

The visual method of education, whether it be by books or posters or pictures or films, is well recognised by schools and educational authorities.

If we want to hold the attention of our children in our Sunday schools to-day, we must thoroughly explore the latest methods, and be prepared to use the most up-to-date materials.

Modern talkie projectors are now installed in most of our State schools, and we are ahead of most other States in this regard, but few of our Sunday schools are themselves equipped, and we lag behind other States in this respect.

Projectors operated by youth departments are partly the answer. The Australian Religious Film Society libraries in all States, enables any church to hire good religious films, at a mere fraction of what it would cost to buy a copy, because of the co-operative nature of the society.

Many films with adult appeal are also available.

GOLDEN JUBILEE AT MINGENEW

FROM A SPECIAL CORRESPONDENT

Mingenew, W.A.,
September 27

On Sunday, September 19, the Church of the Resurrection, Mingenev, in the northern wheatbelt of West Australia, celebrated the golden jubilee of its consecration.

It was on September 18, 1904, that the late Archbishop Riley consecrated the church, which had been completed the previous year.

It is the oldest church inland of the North Midlands area. It was from Mingenev that the rector of those days travelled to take the first services held in most of the centres south and east for a distance of fifty or sixty miles, which to-day have their own churches.

The jubilee services, both morning and evening, were conducted by the Reverend J. B. Albany, who is at present Priest-in-charge of Mingenev. The visiting preacher was Canon E. G. Jaquet, who was Rector of Three Springs and in charge of Mingenev 25 years ago.

A Jubilee Gift Appeal has been launched by the priest-in-charge, to renovate and improve the interior of the church, which is built of stone.

It is planned to improve the Sanctuary by removing two steps and bringing the communion rails down to the arch, bricking up the east window and building a niche there in which to place the large memorial cross which is at present on the altar, and to install a new wooden altar and altar cross.

This appeal has a target of £200; so far £150 has come in by direct donations and from the proceeds of the Jubilee Ball.

LECTURES ON MARRIAGE

MRS. COCHRAN IN SYDNEY

FROM A SPECIAL CORRESPONDENT

"Wifehood is as holy as motherhood. Sexual passion is as right as parental love. Education in making love is as important as education in parentcraft."

These were among the provocative and sometimes paradoxical statements put before ministers and theological students in Sydney last week by Mrs. Joan Cochran, of New Zealand. She was speaking on "The Christian View of Sex and Marriage," under the auspices of the Marriage Guidance Council of N.S.W.

Mrs. Cochran, expounding the Genesis stories of the creation of man "in the image of God—male and female," said that each sex is necessary to show the nature of God, and each is necessary for the fullness of human personality and experience. "The sperm represents initiative and activity; the ovum represents what Simone de Beauvoir calls 'charged expectancy.' Both aspects of God are seen in the Incarnate Lord."

The making of two sexes was deliberate on God's part, said Mrs. Cochran; and the primary purpose is unitive—the procreative is secondary. God first saw that Adam was lonely, and gave him a mate; next he said, "Be fruitful and multiply." So sexual union and all that goes with it of pleasure and magic have value and significance in themselves. Sex is not accidental, not shameful, not something that must be apologised for, deprecated or feared. It is of God and it is good, though like all other gifts of God's creating it becomes evil and hurtful when misused.

Mrs. Cochran gave an illuminating description of the typically male and typically female characteristics in relation to sex and love. "In general, man knows Eros—the strand of desire—instinctively, and has to learn Agape—the strand of active goodwill and service."

"Woman, in general, knows Agape intuitively and has to learn Eros. Eros is essential to the male, otherwise union—and therefore, also, reproduction—would not take place."

CHRISTIAN TEACHING

The speaker went on to look at this viewpoint in relation to Christian teaching and Church attitude; showing how the genuine biblical and Christian insights had often been denied—usually, unwittingly—because of ascetic and puritanical influences arising from non-Christian sources and masquerading in Christian guises. In this context she spoke bravely and sensibly about the false identification of sex with sin, and about such practical issues as scientific contraception and sex education.

In concluding an address of rare insight and depth, Mrs. Cochran indicated some of the ways in which Christian ministers are confronted with opportunities and challenges in dealing with individuals and groups of both sexes and all ages, in the parish.

This subject will be dealt with at length and in detail by Mrs. Cochran on Monday, October 11, when she will speak to ministers and theological students at 10.30 a.m. in Wesley Chapel.

Mrs. Cochran's other October engagements in Sydney will be: Monday, October 11—6.30 to 9.30 p.m., tea and conference with youth club leaders in Main Hall of Y.M.C.A. Subject: "Boy-girl relationships and sex education in clubs."

Tuesday, October 12—1 p.m., University students in Wallace Theatre. Subject: "Sex in Society."

All meetings are under the auspices of the Marriage Guidance Council of N.S.W.

THE ANGLICAN

Incorporating The Church Standard

FRIDAY OCTOBER 1 1954

THE CASE OF BISHOP CROTTY

A letter from a Roman Catholic layman, a Mr. St. John Stevas, appears elsewhere in this edition. It came spontaneously from its writer, upon his own initiative, without any prompting or suggestion from THE ANGLICAN. It should dispel any doubt which yet may linger in the mind of any Roman Catholic—there has been no doubt in the mind of any Anglican—about the theological position and views concerning the Church of Rome held by the late Dr. Horace Crotty, one time Bishop of Bathurst and great leader of the Church of England in this country.

The events leading up to the publication of this letter may briefly be recounted. They are instructive and not without a certain quality of entertainment; but there will be complete agreement with the regret expressed by Mr. Stevas that there should have been any public controversy at all about the late BISHOP CROTTY's theological attitude, for it was all quite unnecessary.

The matter was raised some months ago when a certain Roman Catholic apologist, who has achieved an interesting position as a radio broadcaster and writer, published an unchecked (and, as it has since proved, completely untrue) suggestion that BISHOP CROTTY had embraced the Church of Rome on his death bed! Had this apologist exercised his customary care and made a full prior investigation of the facts, he would never have fallen into an error so obvious.

Happily, this apologist's pronouncements are not accorded the accolade of infallibility. When, on further information which he was able to obtain from his own Roman Catholic sources, it became clear that BISHOP CROTTY had not become a Roman Catholic at all, he properly and with commendable speed withdrew from his first false position.

Alas! instead of pursuing his enquiries to the bitter and definitive end, which would have involved complete retraction, he presumably allowed the wish to father the thought and clung mistakenly, however honestly, to a secondary position. This apologist said in effect: "I was wrong. BISHOP CROTTY was not actually received into the Church of Rome at all. There is no evidence to support my saying that he was. My own Roman Catholic colleagues have made this clear. But, despite this, I say that BISHOP CROTTY was a Roman Catholic in intention, and would have become one in fact if he had not died so suddenly!"

Part of the "proof" of this diverting proposition, this much toned-down mis-statement, was the second- and third-hand evidence of that very same Mr. STEVAS whose letter appears in this edition, and who states categorically that "the Bishop died as he lived, a loyal member of the Anglican Communion... his belief in the validity of Anglican Orders never wavered. Shortly before he died he said to me, 'No-one can tell me that I am not a bishop!'"

This, surely, from the Roman Catholic layman who, it is agreed, was in better position than any other Roman Catholic to appreciate BISHOP CROTTY's viewpoint, is conclusive. It leaves only one course for the Australian Roman Catholic apologist concerned to follow, and there is no doubt that he will avail himself of it.

Let there be no lack of charity about this matter, or any improper relish at the apparent discomfiture of the Roman apologist who erred in all good faith. BISHOP CROTTY was a true son of the Church of England above all things in his capacity for tolerance, his love of fellow Christians ranging from Salvationists to Roman Catholics.

If his generous sympathy and understanding of Rome was misunderstood or misinterpreted by some Roman Catholics, it was not by others. The fact that he has been misrepresented, that his understanding was taken for complete agreement with Rome, should not discourage other Anglicans from persevering in similar efforts.

Let these efforts at reconciliation continue: in private, if not yet in public, not only Roman Catholic laymen and priests, but even Roman bishops, deplore that portion of the policy of their Church which keeps it apart from the rest of Christendom. The difficulty is obvious: it is of the same qualitative nature as that involved in the attempt of any citizen of a democracy to reach understanding with any totalitarian form. The attempt is fraught with danger; yet it must be made. It is true that most Roman Catholics speak and use words in a sense different from ours, as communists place a different interpretation on the word "democracy." It is true that Rome appears an ever more closed autocratic system. Yet there are Roman Catholics, as there are communists, whose personal qualities may yet break their respective systems, and these every Anglican should encourage just as BISHOP CROTTY did.



A Record In Sight

The Prime Minister, Mr. R. G. Menzies, will complete a record aggregate term of office next December (if I am correctly informed). The distinction of having been longest in office belongs to the late Mr. W. M. Hughes, with the late Mr. J. A. Lyons a close runner-up. Their terms were in one piece; Mr. Menzies has had two terms, broken by eight years in opposition.

These reflections are a reminder that the office of Prime Minister is rather a hazardous occupation in Australia. The occupant is turned out much more frequently than in Great Britain, Canada, South Africa or New Zealand.

Are our politics more volatile? I think they certainly are. Even in developments not involving the rolling of heads, changes are sudden and unpredictable.

Consider this first session of the new Federal Parliament, for example. Labour cut down the Government's majority to five or six, and one would expect the Menzies Government to be hanging by a thread to office.

Instead of that, its survival is never seriously in doubt; more than the usual number of Ministers are now abroad on a variety of diplomatic and trade missions; and, if the division bells ever sound, they certainly convey no intimation of pending doom to the Government.

Indeed, there is more fighting within parties than between parties just now. This internal discord appears to be much more dangerous in the Labour Party, judging by the reports that emanate from the weekly caucus. Perhaps that is why the Government parties can afford the luxury of back-bench critics on such important policy questions as national service and television.

If such criticism were really dangerous, disciplinary or other suitable persuasive action would probably be taken.

Mr. Menzies, apparently, is not much worried by it. He has followed his long Rum Jungle-Darwin week-end by another spent partly in the

rustic environment of Camden, N.S.W., where our Merino sheep industry began long ago.

But, while it is good that he should move fairly frequently round our vast and varied countryside, he might be wise also to give an occasional advance hint on policy matters to those able, active but seemingly frustrated back-benchers who have recently been so rebelliously vocal in Canberra.

Per Ardua

My respect for the promotion system in the Air Force increased this week after a chat with a group-captain at a social function. I had the erroneous opinion that a long, tedious climb up the seniority ladder resulted in men reaching the upper rungs when they were well past their best.

The group-captain's own experience supplied one corrective. He is only 38 and has been in that rank for two years. It is good going to get four rings before 40.

Seniority, I was told, applies up to the rank of wing-commander. But those chosen for the next step to group-captain are selected on merit.

Perhaps these youngish group-captains may have a long wait before they climb the next rung to air-commodore. But promotion in every field is naturally a sort of pyramid affair with fewer jobs offering the higher one climbs.

In the Air Force, I was told, it is considered to be a good thing if the Chief of Air Staff has about three years to serve. Retiring age depends on rank. If the C.A.S. is an air vice-marshal he quits at 55; if an air marshal, at 58. But a relatively short term, many in the service believe, stimulates a man to give of his best and discourages the tendency to settle down over-comfortably in the job while the years roll by.

The Royal Air Force can give some of its rather over-aged air marshals semi-diplomatic duties. But in the R.A.A.F. the C.A.S. is the ultimate job. And so it is that those following on

like to see the incumbent slated only for three years or so in the post.

Anyway, my impression is that there is no dearth of candidates among the up-and-coming younger men to provide us with Chiefs of Air Staff of energetic calibre for the next 20 years. And the general view, I am assured, is that the right men are in line for the higher jobs.

With the increasing need for virile, clear-thinking service leaders in these atomic days, that is surely a good thing from the national point of view.

Business Promises

Living a rather cloistered life, which brings me only infrequently in contact with the business world, I am perhaps ill-conditioned to withstand the minor shocks of bad faith which, I fear, are not uncommon there.

But this was a recent experience: I wanted some cement work done in a driveway, so I sought a quotation from a firm which advertised in my suburban newspaper. A representative of the firm called, stepped out the distance and noted a few other relevant details. He said he would give me a quotation next day. In fact, he supplied it (after some prodding) 10 days later.

By that time I had become a trifle impatient and had sought a quotation from another firm, which advertised this inducement, "Prompt attention."

Sure enough, a representative called the next day. He promised me a quotation a day later. After three days without word from him I telephoned. Oh yes, he had been very busy, but would ring me with the quotation next day.

To cut a long story short, I telephoned the second contractor twice more to be given the same glib excuse. But no quotation was ever received. In the meantime the first man had submitted a price. Without further argument I accepted it.

I hope the work will be done eventually. But I know now that one must not rely on promises to be literally performed. A pity; I seem to remember a copy-book phrase, "An Englishman's word is his bond." And I had hoped that went for my fellow-countrymen as well.

Maybe it's just a small matter of business ethics. But, in spite of my double disillusionment, I'm still old-fashioned enough to think that, even in business, a promise is a promise.

Pigeon Post?

In the dear dim days, almost beyond recall, our Post Office used to have a name for efficient service.

Recently an important letter was posted from Melbourne to my suburban address in Sydney. But, carelessly, the writer omitted to mention the suburb. The address was correct on street name (an uncommon one) and number, so one might have presumed that an alert Post Office would, within 24 hours, say, have redirected the letter after consulting a directory.

Actually, the letter took another six days (a week from posting) to reach me. I wrote the Post Office a letter of mild protest. Another week later I got a formal acknowledgement of it. And three weeks after came a letter, stating, in effect, that the Post Office could not be held responsible for the neglect of correspondents to include the full address.

That is quite right. But do you remember the days when the Post Office prided itself on the prompt delivery of letters much less adequately addressed than the dropping of a suburb's name?

There seems to be "much binding" in this column this week. But that, perhaps, is the prerogative of—

THE MAN
IN THE STREET.

ONE MINUTE SERMON

THE EPISTLE FOR THE 16TH SUNDAY AFTER TRINITY

The Text:

I desire that ye faint not at my tribulations for you, which is your glory. For this cause I bow my knees unto the Father of our Lord Jesus Christ, of Whom the whole family in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God. Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church by Christ Jesus, throughout all ages, world without end. Amen

The Message:

He has spoken of his sufferings for Christ's sake. Have you forgotten; then turn back to last Sunday's Epistle and read once again. Are the Ephesians to be disheartened at the thought of his sufferings which have been for their sakes and the means of their so great blessings? God forbid! This has been Paul's share in the mighty purpose of God. Now he takes up his prayer again, begun in the 1st verse of this chapter.

Standing is the usual attitude for prayer (see S. Mark 11:25), but in his deep emotion Paul kneels to pray for them that the Father from whom all fatherhood comes may of His infinite store of riches give them in their lives the strengthening of the Holy Spirit.

How much S. Paul dwells on the living Holy Spirit, how little modern Christians think of Him, so that our lives are weak and feeble, our grasp on truth so slight. Then translate "that Christ may dwell in your heart by faith in love; being rooted and grounded that ye may have strength to comprehend, etc."

Only as Christ in us is love shall we know with the Saints the wonders of love. There are four dimensions in it, beyond earthly knowledge. It has been said that we find them in S. John 3:16, "God so loved the world that He gave (length). His only begotten Son, that whosoever (breadth) believed on Him, should not perish (depth) but have everlasting life (height)." Thus in time and in eternity shall God take entire possession of our lives and fill them with His fulness, emptying out the selfishness that held them in thrall.

Is there any wonder that S. Paul breaks out into a doxology, as he thinks of the inconceivable greatness of God's purpose, God's power, God's love, of the manner in which far beyond our hopes, our dreams, far beyond our prayers and longings, as our lives are open towards Him, He will work in us an exceeding weight of glory.

'Yes: It would be right as we have read the Epistle to make an act of praise, such as Psalm 103 or the Gloria in Excelsis. 'Let's bless the Lord; Thanks be to God!' Alleluia, Amen.

114th DEDICATION FESTIVAL

FROM OUR OWN CORRESPONDENT
The Bishop of Riverina, the Right Reverend H. G. Robinson, will be the special guest preacher at Christ Church S. Laurence, Sydney, on Sunday, October 3, at 10.30 a.m. and 7.15 p.m., the first Sunday of the church's 114th Dedication Festival.

The guest preacher, both morning and evening, on the second Sunday of the Festival, October 10, will be the Bishop of Bathurst, the Right Reverend A. L. Wylie.

Visitors will be made very welcome.

DR. FISHER ON UNITY

ADVICE TO ANGLICANS

ANGELICAN NEWS SERVICE
Vancouver, September 25

The Archbishop of Canterbury, addressing a congregation of 6,000 at a service in New Westminster, declared that a divided and imperfect Christian Church, with different denominations living in jealousy and even in contempt of one another, was doing the world a great disservice.

However, His Grace foresaw the recovery of unity among the Christian Churches.

He also warned members of the Anglican Communion not to regard their Church as the only worthwhile one in the universal Christian Church.

"Remember only five per cent. of Christians are Anglicans," he said. "Do not throw your weight about. They are very thinly spread."

But he believed it was the most courageous Church in Christendom. "It tries to do what others see—and dodge," the archbishop declared.

The service commemorated the 75th anniversary of the founding of the Diocese of New Westminster. On Wednesday, the Primate received the honorary degree of Doctor of Law at the University of British Columbia.

DO YOU WANT TO BUY OR SELL ANYTHING?

Why not advertise it in the Classified section of

THE ANGLICAN?

RELIGIOUS BROADCASTS

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

DAILY DEVOTIONAL: 10 a.m.

A.E.T. NATIONAL.

*October 2: Canon Kenneth Hughes.

October 4: Miss Maisie Ward.

October 5: The Reverend Alan Walker.

October 6: School Service, "Stories from the Old Testament."

Episode 16—"God gives the Children of Israel Rules to live by."

*October 7: The Bishop of Geelong, the Right Reverend John McKie.

October 8: The Reverend T. F. Keyte.

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

October 3: World-Wide Communion Sunday, World Council of Churches Service conducted by the Reverend Frank Baynt.

Speaker: the Reverend Professor John Homan.

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

*October 3: "Anglicans from Everywhere," by the Reverend Kenneth Henderson.

COMMUNITY HYMN SINGING: 6.30 p.m. A.E.T. INTERSTATE.

October 3: The Combined Churches of Goulburn, N.S.W.

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

*October 3: S. John's Fellowship Choir, Melbourne.

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

*October 3: The Primate of Australia, the Most Reverend Howard Mowl.

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

October 3: "The Epilogue" No. 40, Sixteenth Sunday after Trinity.

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

October 4: The Reverend James Stuckey.

READINGS FROM THE BIBLE: 7.10 a.m. A.E.T. NATIONAL.

October 4-5: The Reverend Stephen Yarnold.

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

October 4-5: The Reverend J. Eric Owen.

WEDNESDAY NIGHT TALKS: 10 p.m. A.E.T. S.A.T., 10.30 p.m. W.A.T. INTERSTATE.

*October 6: "How can Commerce serve the Spiritual Life?" by Mr. Stacy Atwood.

EVENSONG: 4.30 p.m. A.E.T. INTERSTATE.

*October 7: S. Andrew's Cathedral, Sydney.

LETTERS TO THE EDITOR

The following letters to the Editor do not necessarily reflect our editorial policy. The Editor is always glad to accept for publication letters on important or controversial matters. Letters should, if possible, be typed, and must be double spaced, brief and to the point. Preference is always given to correspondence to which the writers' names are appended for publication. Parts of some of the following letters have been omitted.

A PLEA FOR CHARITY

THE LATE BISHOP HORACE CROTTY

A ROMAN CATHOLIC'S STATEMENT OF FACT

TO THE EDITOR OF THE ANGLICAN

Sir,—I learn with considerable regret that the theological position and the final beliefs of the late Bishop Crotty have become a matter of public controversy in Australia. The following will throw some light on the question.

For some years I, a Roman Catholic, had been a close friend of Bishop Crotty. On January 16, 1952, I, with another Roman Catholic friend, was to have dined with the bishop at the Bonnington Hotel, London.

He did not arrive, and on telephoning Church House, Westminster, I learned that the bishop had collapsed in the Robing Room after Convocation on his way to meet us. He was attended by the Bishop of Willesden who was with him when he died in the ambulance on the way to the Westminster Hospital. My friend and I at once attempted to contact his daughter at Australia House. This failed and we drove to Westminster Hospital, where the bishop was laid out in the mortuary chapel.

We were admitted, prayed beside his body and were joined by another friend, a Roman Catholic priest, who at our request came and said some prayers over the body.

There could of course be no question of a "reception" into the Church of Rome. The bishop died as he lived, a loyal member of the Anglican Communion.

His theological position as I understood it was that while he believed the Anglican Communion to be a part of the Catholic Church he also believed that the Roman Church was the principal Catholic portion of the Church.

He looked forward to a reunion of the two Churches, with the Anglican Church constituting a separate patriarchate. Although he held this latter view his belief in the validity of Anglican orders never wavered. Shortly before he died he said to me: "No one can tell me that I am not a bishop."

It would greatly pain the bishop that any doubt should ever exist as to his final belief and perseverance in the Church of England. But his love for his Church never blinded him to the spirituality of his Roman Catholic brethren.

The bishop was no sectarian; he was a Christian, and as such loved his fellow Catholics with supernatural charity.

I hope this letter will end this unfortunate controversy. Nothing could be more unsuitable than that a man whose whole life was spent in striving to promote a spirit of charity and co-operation between the Church of England and the Church of Rome should after his death be a cause of uncharitable dissension.

Rather we Anglicans and Roman Catholics should be inspired by his example. His life showed that a loyalty to one's own communion can be combined with charity and love for separated brethren. Let us learn from this truly great and holy man.

Yours sincerely,

NORMAN ST. JOHN STEVAS,
143 Harley Street,
London, W.1, England.

UNITY IN THE ESSENTIALS

TO THE EDITOR OF THE ANGLICAN

Sir,—The letter you published recently from the Central Churchman's Association was, I think, really a plea for tolerance and as broad an outlook as one's temperament permits.

Canon Knox, in a recent address, was reported to have said that we should all rejoice in the fact that in the main tenets of Christianity we are united. True indeed.

It is sad, however, to find that not alone in the Anglican Communion but in many other Churches and creeds so many leaders are not content with the "Fellowship of the Cross," but must add provisos and conditions they consider "generally necessary to salvation."

Thus the Roman Catholics do not say, "we are with you in the Apostles' Creed, but think our doctrinal interpretations are a little better"—No, with this Church the cry is "Rome—or perish."

The Seventh Day Adventists believe we are lawbreakers and liable to damnation. A hundred smaller sects are also exclusive and absolutely assured they alone hold the Truth.

These contradictory beliefs cannot be right of course. True culture bids us be reasonable in the non-essentials. Philosophy—much neglected at the moment, clearly proves that the measure of our conceit is the measure of our ignorance, a lesson Our Lord taught the Pharisees.

It is sad then to find instructors in some of our theological colleges holding this supreme confidence in their own opinions and interpretations—these they consider one hundred per cent. correct, and those of their opponents one hundred per cent. invalid. It is little wonder that we find so many of the younger clergy in Synod exhibiting this unenlightened spirit of intolerance.

One is reminded of an incident not without humour that occurred some years back at a meeting of workers chaired by that forthright old Englishman, the late Archbishop Sumner. An obnoxious German rose and purred, "I have no difficulties in my religion—if one occurs I simply open my Bible and there is the answer."

"Then you are a Pope sir," thundered His Grace, "a Pope." The unctuous one sat down—hurriedly.

"By the mercies of Christ, permit I may be right," were the words of a great Puritan—and the words of such should surely weigh with the majority of our Sydney synodsmen. What a mighty inflow of spiritual power if we all worked uncritically together—One Faith—one Church, one Lord—Yours, etc.,

L. A. CLAPHAM.

EYRE'S PENINSULA

TO THE EDITOR OF THE ANGLICAN

Sir,—I received a copy of THE ANGLICAN to-day in which appears a report of the Synod of the Adelaide Diocese, embodying the resolution to resume jurisdiction of Eyre's Peninsula. You go on to say that a similar motion was passed by the Synod of Willochra which was meeting the previous week.

I would point out that this report is incorrect. During the session of our synod no mention was made about the peninsula being resumed by the Adelaide Synod, and the matter was neither discussed nor motion submitted for this purpose.

In fairness to members of our synod I would be grateful if you would correct this report in your next issue.

Yours faithfully,
SYDNEY H. DAVIES,
Secretary.
The Rectory,
Laura, S.A.

[We regret this error. The statement, however, had been received by us from an official source.—Editor.]

Why not advertise it in the Classified section of THE ANGLICAN?
See rates on page 12.

BISHOP PILCHER'S AWARD

TO THE EDITOR OF THE ANGLICAN

Sir,—The conferring of the Icelandic Order of the Falcon First Class, upon Bishop Pilcher, one of the Bishops Co-adjutor of Sydney, is of more than passing interest, warranting, I feel, more than the brief notice of it in your "Apprentice's" column of August 27.

First of all, it was not conferred upon the bishop for his knowledge "of Icelandic sagas and all that," but it was given by the President and Government of Iceland, at the request of the leaders of the Icelandic Church, in recognition of the bishop's work in translating and expounding to English-speaking Christendom Icelandic Christian classics, in particular the great Passion Hymns of Halgrim Petrusson.

These Passion Hymns "the flower of all Icelandic poetry . . ." hold a very high place in Icelandic literature. Written in the seventeenth century, they have won an enduring place in the devotional life of that Church and their singing in the lonely homesteads of rural Iceland became a feature of Lenten observance. Halgrim was ordained priest in 1644, at the age of thirty, after a searching and transforming experience of penitence and forgiveness, and under the influence of the Lutheran Reformation set himself to sing the Passion of Christ.

There are fifty of these hymns and their quality and devotional value may be judged from the fiftieth, on our Lord's burial:—

Jesu, my last glad thought I'd lay
Where Thou didst rest at close of day;
Beside those quiet garden ways
My sons I raise.

For fear of death is lost in praise.
Deep buried in the tomb with Thee
My transgressions, Lord, I see—

Yea, plunged in ocean without shore.
As told of yore,
To be remembered nevermore.

O let Thy death, dear Saviour, slay
Vile fancy lusts in me away;
And may Thy resurrection give
Me strength to live

And ever for Thy glory strive.
Hew out within this stony heart
A room where Christ may rest apart.

And then, Spirit Divine, prepare
Faith's linen fair,
Contribution's spicy ointments rare.

That I in Thee may find my rest,
Jesu repose within this breast;
Thou deal with love, great Spirit, I pray.

This heart to-day,
That Christ may there abide
Always.

Might, glory, power through highest heaven,
Dominion, strength to Thee be given;
O Victor Christ, Thy conflict o'er.

Thy praise outpour,
Amen, Amen for evermore.

Halgrim Petrusson died a leper, in 1647, after a life of lonely hardship, and the last two verses of his last hymn reveal his dying prayer:—

Let the last psalm my voice can raise
Extol Thy kindness, hymn Thy praise;
Let the first notes my lips can frame
Amidst the glory, laud Thy Name.

First, midst and last through that bright day
I would my Saviour's grace display.
Praising, with all the ransomed host,
Thee, Father, Son and Holy Ghost.

His life overlapped that of our own George Herbert. Is it fanciful, allowing for the great difficulty of translation, to detect the same devotional ring in the hymns of them both?

Yours faithfully,
C. W. J. GUMBLEY.

All Saints' Rectory,
Hunter's Hill, N.S.W.

ASPIRIN PENCILS
ANGLO-NEW SERVICE
New York, September 25

The promotion committee of Trinity Church, St. Charles, Missouri, has a new device, "aspirin pencils" for the purpose of publicising Trinity and helping with headaches.

The pencils, with one end for writing and the other a plastic tube filled with aspirin tablets, reads: "Get rid of your headaches.—Trinity Episcopal Church, Benton and Clark Streets, St. Charles, Missouri."

I am, etc.,
D. C. WATT.

Darling Point, N.S.W.

ANGLO-CATHOLIC PRACTICES

TO THE EDITOR OF THE ANGLICAN

Sir,—I can touch upon only one aspect of the vast question your correspondent, "Puzzled" has raised, but with your permission, I will ask him to raise other points in another letter.

God is eternal and God never changes. It is impossible, therefore, for God to have had different Churches and to have discarded them.

The Church of which Melchizedek was high priest was the Church of God just as the Church of God and the Christian Church is the Church of God. We do not know anything about the government of the Church of which Melchizedek was high priest, but we do know of the government of the Jewish Church and we know that Our Lord said He had not come to destroy that Church (the law and the prophets) but to fulfil it and He fulfilled it in His Passion, Death, Resurrection and Ascension.

But God did not discard His Church. When a child goes to his primary school, he learns arithmetic; at his secondary school, he is taught algebra, and at the university he learns logic. But he does not discard the arithmetic and the algebra. They are, as it were, fulfilled in the logic. It would be impossible to learn logic (as a science) with no knowledge of mathematics. So God did not discard His Church. He fulfilled it.

Melchizedek had offered for Abraham a sacrifice of bread and wine and Abraham gave as a thank-offering one tenth of all the spoils he had taken in battle. When God gave the government of His Church to the Jews, He commanded a daily sacrifice to be offered of a lamb with oil and flour and wine and the people were to give one tenth of all they had to the Church. The oil signified dedication or consecration. The flour made the shewbread which was renewed every eighth day before the altar. The wine was for a drink-offering. The priests ate of the flesh, but were forbidden to drink the blood for in the blood is the life.

The sacrifices were of three kinds: the sin or trespass offering, the burnt-offering and the thank-offering. The sin-offering showed the desire for forgiveness; the burnt-offering for reconciliation with God and the thank-offering was given in thanksgiving for God's goodness and mercy.

Our Lord fulfilled the sacrifice of Melchizedek and the sacrifices of the Jews. He is the Lamb of God. He said, "Except ye eat the Flesh of the Son of Man and drink His Blood, ye have no life in you." He took bread and said, "This is My Body which is broken." He took wine and said, "This is My Blood which is shed for the remission of sins." We do not speak of the flesh (body) of bread or of the blood of wine, but we do speak of the body and blood of a lamb. Our Lord fulfilled in Himself the sin-offering and the burnt-offering and the thank-offering. He offered Himself for the sin of the world (the sin-offering) that man might be reconciled to God (the burnt-offering) and giving thanks He offered Himself (the thank-offering). Under the veils of bread and wine we offer His sacrifice for us in the Holy Eucharist.

Your correspondent mentions the Epistle to the Hebrews. That epistle was written to the unhappy Jewish Christians in Jerusalem about thirty years after Our Lord's death who were being persecuted. It was not written to Gentiles ignorant of the Old Covenant and of the Temple, but it explains how all they had known was fulfilled in Our Lord and how the Old Covenant which had been sealed in the blood of the earthly lambs had been ratified and sent forward as the New Covenant in the Blood of the Lamb of God.

I am, etc.,
D. C. WATT.

Darling Point, N.S.W.

FAITH AND MORALS A WEEKLY QUESTION BOX

UNDER THE GENERAL EDITORSHIP OF DR. FELIX ARNOTT

Altar Lights

A country parson has asked for information on the following questions:—What is the origin of altar lights? Is the use of altar lights legal in the Church of England? Is there a limit to the number of candles that may be used? What is the significance or symbolism of altar lights? Is an Anglican altar without altar lights incompletely furnished?

Some weeks ago I answered a question on the Ornaments Rubric which may throw light on a number of the questions here raised.

1 The Origin of Lights. It is known that a seven-branched candlestick and the carrying of lights played some part in Jewish worship. We also find that as soon as the church was allowed to develop freely after the cessation of persecution, lamps were regularly hung in a canopy in front of the altar and in other positions in the church and there is a record of lamps being given to Constantine to the Basilica of the Lateran.

S. Jerome records that lights were lit at the recitation of the Gospel as a sign of joy, and a fifth century ivory at Trier shows candles being carried in a ceremonial procession. In

the mediaeval church these lamps survived.

The use of lights on the altar does not seem to have become general until the thirteenth century, ancient illustrations showing that the former practice was to hold a torch near the altar to supply the light required at the Mass or for the church to have candles in a hanging receptacle above.

2 Legality. With regard to the legality of altar lights, the Lambeth judgement in Bishop of Lincoln's case in 1890 declared that the presence of two lighted candles on the Holy Table during the Communion service was lawful, providing that there was no lighting or extinguishing of these during the service. Previously the Court of Arches had declared them legal in the case of Westerton against Liddell, but they had been condemned as illegal by the Privy Council in the case of Martin against Mackonochie, and in some subsequent cases.

After the Lincoln judgement an appeal was made to the Privy Council, which evaded the issue by declaring that there was no evidence to show that the bishop was responsible for the lighting of the candles under dispute. Consequently, it is possible for those who declared them legal to have some case, and equally for those who say they are illegal. For the last 100 years the use of two candles on the altar has become widespread.

3 Number of Candles. From the thirteenth century onwards it would seem that two candles only was the general rule in England. For example, in the injunctions of Archbishop Walter Reynolds it is stated, "at the time when the solemnities of Mass are performed two candles should be lighted" and one of the injunctions of Edward VI allows "two lights upon the high altar before the Sacrament," a phrase which seems to indicate that these were altar lights and not lights before the reserved sacrament.

The general practice in the East is still also to use two lights only on the altar, though others may be used around it. The use of six candlesticks, whether on the Table or on a shelf behind it, is an entirely modern Roman practice, a break with Anglican tradition and is also artistic. Some people have quoted inventories of mediaeval churches, which often ordered more candles for the Feasts, but these were used round about the altar and only two still remained upon it.

The two standard candlesticks at the foot of the steps to the Table are a survival of this practice and there is no artistic objection to them, provided they are well made and the sanctuary is large enough to hold them without crowding.

4 Symbolism. Light of any kind is a very ancient religious symbol and in the Christian Church has usually been taken to symbolise Our Lord's proclamation of Himself as the Light of the World.

5 This is a question difficult to answer. Though the custom of altar lights never seems to have completely died out in the Church of England, yet the practice was not altogether common between the middle of the seventeenth century and the nineteenth century, and there could hardly be any suggestion that during this time the altars were incompletely furnished. On the other hand, as our review will have shown, the practice is an ancient one, with symbolic significance, while there is the final fact that a burning candle, especially if real wax is used, can be a thing of great beauty and helps to provide a focus of concentration for those at prayer.

The view that the individual takes of the legality of candles will affect obviously the answer that is given to this last question.

I am,

Yours sincerely,

F. G. GLADEN.

Chatswood, N.S.W.

THE DRAFT CONSTITUTION . . . 7

OUR DIFFERENCES CAN BE SURMOUNTED

BY BISHOP G. H. CRANSWICK

AT THE RECENT Pan-Anglican Conference at Minneapolis the Holy Communion was celebrated each day by a representative of one of nine provinces of the Anglican Communion — each using the rite of his own province. When the first Pan-Anglican Conference met in 1908 this diversity of rite had scarcely been born. What a striking development to come in 46 years! Yet no Australian Churchman at Minneapolis could be given this interesting distinction; for the Australian Church has not kept pace with the great majority of the provinces of our Communion in general constitutional development that has taken place. For this and other reasons a great welcome should be given to the present draft of a proposed Constitution for the Australian Church, even though its obvious limitations are apparent.

On reading the draft the first impression made upon one is its likeness to its predecessors from 1926 on. In particular there is the same tendency to a rigidity which may embarrass our successors as they meet the situations of their age. This is most evident in the sections that govern alterations of the Constitution. Indeed so cumbersome are these rules that amendment would seem to present a well-nigh insuperable task. Does this imply lack of trust not only in the guidance of the Church by God the Holy Spirit, but also in the loyalty and judgement of our successors?

In addition, so evident is the character of compromise in this legal document that the spirit of adventure is noticeably absent. For instance, there are no declarations regarding the authentic functions of bishops or priests or deacons. These, we may imagine, are to be derived from the Ordinal. Again there is no attempt to define the position and function in the Church of God of the laity. This last is particularly serious in view of present-day situations.

Again there is no express statement declaring the identity of the Church as a voluntary organisation to be the same after as before the acceptance of this Constitution; nor is there a statement as to the relationship of the Church to the civil government, nor to the spiritual freedom to be claimed by the Church within that relationship. This is a consideration of outstanding urgency.

Of the serious absence also of any guiding sections regarding the unity and oecumenical relationships of the Church I will speak later. Most of these contingencies mentioned above are included in other modern Church constitutions. But surely the question presses with urgent insistence as to whether such omissions as these are wise in an age characterised in national affairs by the pressure of the planned economy of the Welfare State, and in the international field by the menace of aggressively hostile secularist totalitarian despotisms. Such principles as liberty of conscience and freedom for the exercise of religious functions are far more likely to be misunderstood and to meet with prejudice and hostility in the future than in the past.

FOR TWO reasons it is surprising to find that this draft is so similar in general character to its predecessors, and that it is not more exact in definition and more liberal in temper. In the first place, it has been produced by a largely

new generation. An examination of the group photograph of the 1926 Constitution Convention in Sydney shows that very few of its personnel are on the scene to-day. In those days party feeling was very tense. The 1926 Convention and its leader, Bishop Long, were in consequence severely handicapped by a widespread fear and suspicion complex. In the thirties Bishop Hart was similarly burdened. The remark was not infrequently heard that the Constitution would have to await the advent of a new generation.

HAS the generation of to-day greater freedom because less manacled by the distrusts and suspicions that are the products of organised partyism? It certainly should have. We should be able to look to it for more confident enterprise and less timidity than its predecessor in its leadership of this young Church. For, in the second place, to-day's generation is the heir of a new understanding and trust, a fusion of the contributions of men of differing traditions who love the Lord Jesus Christ—a synthetic movement of which the whole Anglican Communion is conscious.

Although this coalescence is only now coming to maturity it was given its chief impulse at the 1926 Lambeth Conference. Before that conference the attention of the whole Church had been concentrated on an act of inter-communion in an approach to Church vision in East Africa, known as the Kikuyu Movement. As a result of this act that apostolic firebrand, Dr. Frank Weston, Bishop of Zanzibar, excommunicated Dr. Willis, Bishop of Uganda, and Dr. Heywood, Bishop of Mombasa—and, a little later, Dr. Hensley Henson, Bishop of Hereford, afterwards translated to Durham.

In the years immediately before the conference there was also a series of Anglo-Catholic Congresses attended by exhibitions of the most fantastic extremes in the celebration of the Holy Communion. Feeling was running very high. When the bishops came to Lambeth even the London *Times* suggested that they were about to "rend the Church in twain." The sequel is well known. Under the presidency of Archbishop Randall Davidson, of inspiring memory, and with the Unity Committee chaired by Archbishop Cosmo Gordon Lang, we witnessed one of those unifying works of God the Holy Spirit, which occur from time to time in Church history. As the five weeks of Conference proceeded there emerged the famous "Appeal to All Christian People," the work of the drafting of which was largely shared by Hensley Henson and Frank Weston, sitting side by side, and which was passed by the whole Conference with almost complete unanimity. What had happened was that devoted lovers of the Saviour had been drawn to one another in a recognition of their mutual oneness in Christ. That process has been one of the continuing features of the life and experience of the Anglican Communion to this day.

Surely then from this new generation of Australian Churchmen, with its spiritual inheritance of these last decades, a Constitution reflecting this spirit should be looked for. The experience of the guidance and unifying influence of God the Holy Spirit among the 1926 Lambeth Fathers need not be an isolated experience. Why should it not be repeated here

in Australia in the diocesan synods and the forthcoming General Synod as they consider this draft of a Constitution for a Church in a new land and in a new age, facing new situations and conditions?

A further consideration rises from an examination of this draft. The most significant and important factor of contemporary Church history is the fusion of the missionary expansion of Christianity in the nineteenth century with the twentieth century oecumenical movement. The Christian Church has become at length, what it has always been in aspiration, universal. It now remains for it to realise its unity. Because the challenge to the Christian tradition to-day is world-wide, led by the anti-Christian offensive of contemporary totalitarian states with their unprecedented means of fashioning and moulding public opinion, it is the conviction of many leaders that for victory over the principalities and powers and rulers of world darkness the uniting of the Churches is essential. Indeed its inevitability would seem to be inescapable. In addition unity is and always has been the desire of the world's Saviour. It is extraordinarily difficult, therefore, to understand why in the draft now before the Australian Church there is not one reference to this urgent question. This is all the more striking when it is remembered that it has a central place in other recent Church constitutions.

ACTUALLY, however, a constitutional principle is involved. This century's history of the Church union movement in Scotland shows that long and expensive litigation could have been avoided if clear statements concerning the question of Church union had been included in constitutional documents. For it was found that unless the identity of a Church entering into union with one or more other Churches could be proved to remain the same its property rights disappeared.

"The result is that in its 1929 'Basis and Plan of Union' the 'Articles Declaratory of the Constitution of the Church of Scotland in Matters Spiritual' include the following:—

"The Church of Scotland, believing it to be the will of Christ that His disciples should be all one in the Father and in Him, that the world may believe that the Father hath sent Him, recognises the obligation to seek and promote union with other Churches in which it finds the Word to be preached, the Sacraments administered according to Christ's ordinances, and discipline rightly exercised, and it has the right to unite with any such Church without loss of its identity on terms which this Church finds to be consistent with these Articles."

The same section is significantly given a place also in the Church of Scotland Act, 1921. Even more arresting is the fact that in a young Church of the Anglican Communion, viz., The Church of India, Burma and Ceylon, Declaration 9 of its Constitution, entitled "Of the Unity of the Church reads thus:—

"It is the will of God that His Church should be one. That unity ought to be expressed, as it was in ancient days, by the unity of all the Christians of one place in one holy society. The regional Church of India, Burma and Ceylon ought thus to include (Continued on page 10)

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CRISIS HOUR FOR YOUTH

This week's news of world affairs has brought forth a fresh crop of "warnings," "crises," "atom plans" and "treaty moves."

Wherever we turn, the trend of current affairs underlines more and more forcibly as the weeks go by the need for some clear and tangible answer to the question of insecurity which is facing the world to-day.

Our statesmen, with all their ability and experience, don't seem to have it. That is not being critical, but real.

The post-war efforts to make friends and influence people on an international level, reflect the fear and insecurity of our times.

Looking out to their open north, the people of Australia have heard this week a call from the Chinese Premier for a gigantic navy, army and air force. We don't have to ask "what for?"

Russia, we are told, is now turning out a new submarine every week (or is it every day?).

A jet plane has flown from Melbourne to Sydney in just over forty minutes.

Indonesia's economy is causing grave concern.

We do well to read the signs of the times, with the book of Daniel and the latter chapters of the New Testament in our hands.

The Church's voice must be heard. But this can only be done through her members.

These are the days for Christian youth to call to the youth outside the Church and point them to the truth as it is in Christ.

And what is the message that they are to bring? Let's have a look at it:—

1. God—His power, holiness and love.

2. Man—his lost and hopeless state and inability to renovate himself.

3. Sin—its reality, its nature in relation to God, its effects, its scope.

4. Judgement — its inevitability, its justice, its nature.

5. Christ—the revelation of God, the sinner's substitute, the lamb of God who takes away the sin of the world. Christ

crucified for men, Christ risen and reigning over sin and death.

6. Faith—the commitment of ourselves to God in Christ, in willing trust.

7. Holiness—God's plan for the transformation of every believer by the risen Christ through the Holy Spirit, by faith.

8. The Church—the God-appointed company of all faithful believers, witnessing to the world.

9. Christ's Return—personal, visible, ushering in the consummation of this present age.

The world to-day needs an instructed, believing and evangelising Church.

If youth is to be evangelised, youth in the main must do it. But they must be youth who really know their God and understand His truth. Those who lead them must be the same.

— THE YOUTH EDITOR.

1,600 CHILDREN ATTEND PERTH FESTIVAL

FROM OUR OWN CORRESPONDENT
More than 1,600 school-children attended their annual festival service in S. George's Cathedral, Perth, on September 18.

Before the service the children marched through the streets in a colourful procession.

The procession was headed by the Church dignitaries. Then came the Scouts, G.F.S., C.E.B.S. and C.E.G.S.

The fact that this year marks the 125th anniversary of the State suggested the idea of portraying the progress of the Church during this period. In place of the usual address, the story was unfolded in eight tableaux, each preceded by a symbolic banner, beginning with the arrival of Captain Stirling in 1829.

The Service was conducted by Canon R. Davis. The Commentary was read by the Dean of Perth, and the Blessing was given by the Right Reverend W. E. Elsey.

It is estimated that at least 1,900 children and parents participated. Many who could not find standing room in the cathedral crowded around the doors.

The Governor, Sir Charles Gairdner, and Lady Gairdner were present.

A similar service was held at S. John's, Fremantle, on the following afternoon, where again the church was packed to its fullest capacity.

NEWCASTLE YOUTH NEWS

FROM OUR OWN CORRESPONDENT
Newcastle, September 24
There was a record attendance of 700 girls, representing 24 branches, at the annual sports day of the Newcastle diocesan branches of the Girls' Friendly Society this week.

An outstanding feature of the day was the care given to the uniform worn by the contestants. The judge of the marching commented that not one branch lost points for uniforms.

The March Past was won by Mayfield, with Hamilton and Raymond Terrace in second and third places.

The Intermediate Cup and Aggregate Points Shield were won by Bellbird, competing for the first time. Bellbird also won the junior section and Mayfield the senior.

CONCERT

G.F.S. and C.E.B.S. Branches are working very hard in preparation for their annual concert to be held in the City Hall, on October 4.

MELBOURNE C.E.F. FESTIVAL

FROM A SPECIAL CORRESPONDENT
Melbourne, September 26

The fourth annual Church of England Fellowship Festival was held at the Prahran Town Hall, Melbourne, this week. The local branch, Christ Church, South Yarra, won the competition banner.

S. Paul's Cathedral took second place, and a newcomer, Holy Trinity, Thornbury, came third.

The adjudicator of the choral section, Mr. Selwyn Hooper, said:

"Each year the standard of the choral rises and at times reaches outstanding proportions in musicianship and presentation. The work to-night was a pleasure to hear, and I am happy to have been asked to judge. The chanting of Christ Church was a fine example of what chanting should be in our parish churches—but seldom is of so high a standard."

"The work for the Church this year is a joy to see, and shows just how great an influence for good the fellowship has in the life of the parish," said the Melbourne chairman, Mr. R. W. Jones. "From the list of fine achievements in the parish and in social service to the community there is no doubt whatever that a strong branch can greatly further the work of the Church and of the community as a whole."

The introduction of a new section, "Floral Art," brought a small entry, but of a very high standard. Mrs. Don Cameron, the judge, and Mr. Douglas Allen, a world authority on floral art, said, "For a first attempt your young people have achieved a very high standard and will, I am sure, find great pleasure in demonstrating their skill for the benefit of themselves and for the Church."

Contests in photography, teaching display and drama also formed part of the festival.

BATHURST NEWS

FROM OUR OWN CORRESPONDENT

Bathurst, September 20
It seems that 1954 will prove a record year for finance amongst young Anglicans of the Bathurst Diocese.

During 1953 the youth groups handled more than £7,000 of new money, a steady increase year by year since formation of organised youth work in the west in 1948.

Over the six years the youth groups, Y.A.S., J.A.S. and C.E.B.S. handled £32,336, bulk of which was distributed to parish and diocesan appeals.

Two Y.A. groups are fully supporting students at a theological college.

FOR SMALL PEOPLE

I WAS THERE - (42)

A HAPPY MOTHER

I shall never forget the day when with Jesus and many of His friends I visited the town of Nain.

Many who were there will always remember it I know.

It was much the same as many other towns and villages that we had passed on the way. But as we came near to the city gate, a sad sight met our eyes.

A great crowd of people was strung out along the road. Many of them were looking back to the entrance to the town, and as we watched we saw coming towards us, a woman, with her head bowed.

She was weeping bitterly. Jesus was so sorry to see her so sad that He walked over to her, and with wonderful kindness said to her, "Don't weep so."

GRAFTON GUIDES REPLACE FLOOD LOSS

FROM OUR OWN CORRESPONDENT
Grafton, September 20

The new Girl Guide Den at South Grafton was officially opened on Saturday afternoon by the Clarence Division Commissioner of Girl Guides, Mrs. C. E. Storrs, the wife of the Bishop of Grafton.

Chairman at the function was the president of the South Grafton Girl Guide Local Association, Mrs. W. B. Bailey-Tart.

She said it was a very great moment for South Grafton Guides and Brownies, whose Den was washed away in the 1950 flood.

The association was most grateful to all the people who had worked so hard for so long to establish another den.

Mrs. Storrs said she remembered the first official function she attended as Division Commissioner had been in the first den.

It was only a matter of weeks later that the den disappeared in the rush of floodwaters.

There was a great appeal to the young in small things, and the Guides and Brownies would treasure their den.

She congratulated the team of older people who had come together to give the girls their home.

A vote of thanks was moved by Mr. C. G. Wingfield, M.L.A., who paid a tribute to the Guides of the Movement.

BOYS' RALLY AT CHILTERN

FROM A SPECIAL CORRESPONDENT
Wangaratta, Sept. 21

Next Saturday boys representing a number of parishes within the Diocese of Wangaratta will meet at Chiltern to hold their annual rally.

The day will commence with Evensong and Procession in the Parish Church of S. Paul at 1.30 p.m. The bishop of the diocese will be the preacher.

The diocesan chairman of the Church of England Boys' Society, the Reverend G. M. Browne, of Wodonga, will, during the office of Evensong, lead members in the Renewal of Vows.

A two-hour athletic sports programme will be held on Chiltern Reserve, commencing at 2.30 p.m.

The national chairman of the Society, the Reverend Canon M. W. Britten, of Melbourne, will have an opportunity of meeting parish priests and branch leaders and discussing with them the work of the society.

YOUTH NEWS

S. Christopher's School, Brookfield, Diocese of Brisbane, was the scene for a Sixth Form Conference for boys from senior and senior forms of the various schools during the week-end, September 24 to 26. The arrangements for the conference were made by the Australian Board of Missions, Brisbane. Archdeacon B. Roberts, former Head of Slade School, Warwick, but now headmaster of the Martyrs' School in New Guinea, was chairman. This first-class venture has many possibilities which promise well for the future if it is continued annually.

The Rector of Holy Trinity Parish, Fortitude Valley, Diocese of Brisbane, the Reverend R. E. Wicks, was the special preacher at the Annual Inter-Parish Service of the Girls' Friendly Society held in S. John's Cathedral, Brisbane, on Sunday afternoon, September 26. A large congregation attended the service, which began with a procession, which included three members from each parochial company with their respective banners and the clergy present. The service included special thanksgivings and intercessions.

As well as being one of the outstanding social events of the season, the Roma Annual Ball held on Friday, September 17, returned a clear profit of over £325 for the parish. The Archbishop of Brisbane, the Most Reverend R. C. Halse, received the debutantes. Mrs. S. J. Cosart, of Brisbane, acted as hostess for her brother, the rector, Canon A. F. H. Ewa.

The first Bathurst Diocesan Council for the Church of England Boys' Society was elected at a meeting last week. Main officers are:—Patron, the Bishop of Bathurst; President, the Youth Commissioner; Chairman, the Reverend J. J. Goodman (Rockley); Vice-Chairman, Mr. W. Underwood (Boremore); Secretary-Treasurer, Mr. D. B. Close, 65 Byng St., Orange.

Forbes Y.A.s will hold a "Forbes Zone" week-end on October 9 and 10, for Grenfell, Condobolin and also Dubbo Y.A.s. Eugowra and Parkes Y.A.s will join them on the Sunday for the programme.

Youth Week is being held throughout the Diocese of Bendigo, commencing on September 26, and through the following week. The special guest missionary is the Secretary of the Church Missionary Society, Sydney, the Reverend George Pearson. All the youth organisations of the diocese are taking part.

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C.E.F. ATHLETICS CARNIVAL

The C.E.F. Athletics Carnival for the Diocese of Sydney was held at S. Paul's Oval, Newtown, on September 11. This year there were 18 branches competing—including over 300 members.

Concord West was the winning branch with 100 points. Second was Enfield with 66 points, and third was Parramatta with 49 points.

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Dear Girls and Boys,
Our days are not always happy, are they? Sometimes they are sad.
Isn't it grand to know that we can count upon Jesus to be with us and help us on the sad days as well as the happy ones?
God bless you all,
Your friend,
UNCLE PETER.

Then behind the woman we saw the cause of her deep sorrow. A young man was being carried on what looked like a flat bed.

He had died and was being taken out of the town so that his body could be laid to rest.

Someone near me said, "Isn't it sad? He was her only boy. His father died some time ago, and now she is all alone."

Just then, Jesus walked across to those who were carrying the young man. "Be still

for a moment," He said pleasantly to them.

Then, looking at the young man lying there, Jesus said, "Young man, I, Jesus, say to you—get up!"

We were afraid to move. I have never seen people look so surprised in all my life.

The young man opened his eyes and propped himself up on his right elbow.

Then, standing up on the ground he looked at Jesus.

But the Master turned with a soft smile to the young man's mother: "Here is your boy," He said.

When I have met other people who have had to part with their loved ones for a time, I have told them what happened at Nain.

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THE CHURCH OF ENGLAND IN AUSTRALIA 8

GOULBURN'S FIRST BISHOP

By A SPECIAL CORRESPONDENT

MESAC THOMAS was consecrated first Bishop of Goulburn in Canterbury Cathedral on the Feast of the Annunciation, 1863. The appointment was made by the Crown, under Letters Patent.

Bishop Thomas was the last colonial bishop to be appointed in this way and Goulburn was the last town to be raised to the status of city by the same means.

The new diocese was the third to be formed in New South Wales. It stretched at that time to the western boundary of the State and included much of the present Diocese of Riverina. The clergy are said to have numbered eleven and there were seven districts or parishes vacant.

Even in the parts around Goulburn the clergy sometimes rode as much as forty miles on a Sunday and preached five times. There were no railways within the diocese and few roads. Hundreds of square miles were still unprovided for by the Church.

The new bishop lost no time in assessing the situation, and set to work with tremendous energy. Within a year of his arrival in Goulburn he had covered some 2,600 miles—the first of many long and difficult journeys. He travelled in some kind of horse-drawn vehicle and was usually accompanied by Mrs. Thomas and a driver.

The first ten years of his long episcopate were spent in the initial organisation of the diocese and in the securing of men, land and buildings. In the second decade (1874-1884) the bishop was chiefly occupied with the building of Goulburn's lovely cathedral.

THE last eight years (1884-1892) were overclouded by the long and bitter "Cathedral Dispute," which did great harm to the Church and hastened the bishop's last illness and death. From his deathbed he wrote (pathetically) that he bore in his body the marks of the Lord Jesus.

Mesac Thomas was of Welsh origin, educated at Shrewsbury and Cambridge, well acquainted

This is the seventh article in a series which highlights some of the persons, movements and ideas which have worked within the Church of England in Australia and have left their mark upon Australia's development and life.

Next week's article will commence a series dealing with educational agencies within the Church.

through his work in England with the leading personages of the Church at home, and one who moved naturally in the higher ranks of society. The title "Lord Bishop" became him well. His wife was known around Goulburn as "Lady Thomas."

The "palace" he built for himself and his successors on a spur overlooking the Wollondilly outside the city, is one of the finest buildings in the district. Not all of his ideas were really suited to the Australian scene. Yet it might be said that he did great things in a great way.



Bishop Mesac Thomas.

AS A CHURCHMAN he was an Evangelical, who boasted that the diocese was "free from the follies of the Confessional and the puerilities of Ritualism." As an ecclesiastical statesman, he was wise and far-sighted. As a ruler, he was apt to be autocratic. As a bishop and a man, he was loved and respected. The "History of the Diocese of Goulburn" speaks of his "pleasing and courtly manners, his kindly natural dealings with all classes of people,

his genius in remembering faces and people, the grace and dignity of all his acts, and his open and charming hospitality."

Goulburn Cathedral preserves many reminders of its founder. The redos was given by Mrs. Thomas in his memory; his pectoral cross can still be seen mounted in the stonework against the east wall. The small chapel to the left of the chancel is also in his memory and he is buried close to this, outside the cathedral. His books form the nucleus of the Diocesan Library.

The entry in the Cathedral Register recording his death reads as follows: "At Bishopthorpe on the 16th day of March, 1892, at 2.45 a.m. Mesac, the first Bishop of Goulburn, entered upon that rest that remaineth for the people of God. His end was 'perfect peace.' After an arduous episcopate of 28 years, richly blessed by the great Head of the Church, he now rests from his labours and his works follow him."

THEATRE REVIEW

"ARSENIC AND OLD LACE"

"Arsenic and Old Lace" will be at the Arrow Theatre, Melbourne, until October 9.

The two dear old aunts are not only experts in dressing in ancient lace floor-length frocks, but also in the ancient art of lacing the guests' elderberry wine with the right proportions of arsenic and strychnine "and just the tiniest bit of cyanide."

It is all done in Christian charity, of course, and only to elderly gentlemen who have no friends or relatives to look after them, and, for preference to Methodists or Baptists and not to Anglicans!

Their happily-mental brother disposes of the bodies by burying them in the cellar, in the belief that he is President Roosevelt engaged in digging the Panama Canal.

It is delightful fun and a thoroughly enjoyable show. The set is very good and the costumes and lighting first-class and there is a wealth of talented acting by John Edmund as the old ladies' nephew; Letty Craydon and Jessica Noad as the two aunts; Ron Shand as the gentleman who thinks he is Roosevelt; Kenrick Hudson and Ernest Leitch as two really nasty bits of work not long out of gaol.

This is easily the best performance that the Arrow company has done yet. Of course they are fully professional, with years of stage experience. Letty Craydon took the same part in the production of this play at the Comedy Theatre in Melbourne twelve years ago, and is even better in it now than she was then.

—W.F.H.

MISSIONARIES ALL

London, September 20
"Personal conversion is not enough. Unless we feel responsible for all that is going on in the world and become missionaries in the sphere in which we live, we are not yet really converted." This was the keynote of an address by one of the speakers, Dr. C. G. Schweitzer, of Germany, at a recent conference of International Christian Leadership at Noordwijk, Holland.

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PASTORAL REVOLUTIONS IN THE DIOCESE OF ADELAIDE

By THE VENERABLE M. C. W. GOODEN

MANY SQUARE miles of the southern portion of the Diocese of Adelaide have long been considered unproductive because of the sandy nature of the soil, and in particular that vast area situated between Lacedpede Bay and its curious partner, the Coorong, and the Victorian Border. This area is traversed by the Overland railway between Adelaide and Melbourne and has been known in South Australia for many years as the "Ninety-mile Desert" — a descriptive title indeed until recently. (A reference to the map of South Australia should be helpful here.)

The area in question is by no means flat nor is it devoid of growth, and there is a good rainfall. In places the sandhills rise to a fair height and are covered with scrub.

The deficiencies in the soil have, of recent years, been thoroughly investigated by the scientists of the C.S.I.R.O. and as a result, trace elements such as copper sulphate, cobalt, etc., as well as superphosphate, have produced an amazing metamorphosis.

Scrub paddocks have been cleared, and clover and grasses planted and closer settlement has begun.

Country that carried sheep at 10 acres to the sheep now carries 1 to 2 sheep to the acre. This is indeed a pastoral revolution.

The influx of new population constitutes a challenge to the Church and a vast challenge it is indeed, and will need to be

Archdeacon Gooden is the Organising Chaplain of the Bishop's Home Mission Society in the Diocese of Adelaide.

A further article by him on suburban development in the diocese will appear later.

mei with a mobile Church unit. At present, the Rector of Bordertown, the Reverend D. Wallace, is endeavouring to cope with the situation in addition to the demands of his parish, but it means considerable mileages to minister to the newcomers.

Another glance at the map will show the following towns situated on the railway: Keith, 28 miles from Bordertown; Tintinara, another 23 miles further west. Services are held here regularly each month.

IN THE COUNTRY surrounding these two towns the A.M.P. have begun a development settlement scheme covering some 500,000 acres, whilst private enterprise accounts for a large acreage also.

There is a small church at Tintinara, a town which is on the move; and Keith will be erecting a new church this year. £1,500 is being loaned to Keith to help with their building. This latter town is developing very fast.

The writer can remember the days when it was quite an adventure to motor from Bordertown to Adelaide. There was no metal on this main road, just two ribbons through

the sandy area, and it was nothing unusual to find difficulty in negotiating the sandhills. There was very little traffic and the telegraph poles and lines accompanying the railway seemed friends indeed in a lonely waste.

To-day the Duke's Highway is a bitumenised road enabling the traveller to leave Adelaide in the morning and have 'unch' at Bordertown. What a contrast!

Such places as Coomandook, Ki Ki, Culburra and Coonalpyn were but railway sidings for years, but now are towns growing in size and population every month.

At present there are three priests adjacent to this new development. They live at Bordertown (already mentioned); at Meningie (98 miles west) and at Pinnaroo, which is 174 miles from Bordertown by road, and 90 as the crow flies, but who wants to fly like the crows! A road is planned from Bordertown to Pinnaroo and this should open up more country.

Both the clergy at Meningie and Pinnaroo have vast areas in their Mission Districts and it is hoped that this large area of "no man's land" so far as the Church is concerned will be able to have an itinerant priest before long. (He will need the constitution of an ox, the heart of a lion, and the endurance of an elephant.) The welcome he will receive from the scattered settlers will more than compensate him for the hardships. Truly a man-sized job awaiting a man-sized man, and requiring generosity so that the work may begin.

KANGAROO ISLAND is a place where a similar revolution is taking place, and under the war settlement scheme 300,000 acres is in course of being cleared and prepared for closer settlement by returned servicemen.

Kangaroo Island is 90 miles in length from east to west, and about 40 miles in width at its widest part, although the inlet known as American River nearly cuts the island into two parts, there being barely a mile between American River on the north and D'Estree's Bay on the south.

Kangaroo Island figures largely in the early history and discovery of Australia. Here the Church has one priest, who lives at Kingscote, where there is the Church of S. Alban. The other church is S. Columba's, situated at Penneshaw, a town overlooking Backstairs Passage and the mainland.

The Government has planned another town in the centre of the island, 26 miles west of Kingscote, to be known as Parndana; and the Home Mission Society has purchased two allotments here for a church and a future residence for a second priest some day.

The new settlers and their families are greatly appreciative of the services rendered by the priest-in-charge, the Reverend R. O. Nichols, a young married man, and are keen to get their new church building erected. The Home Mission Society is lending them £2,000 for 10 years at 1% to assist, and a considerable amount of work will be done by the people themselves. It is thrilling to know that those who have been settled on the island for many years are keenly interested in this new venture and are helping in many practical ways.

The island is on the move, despite the heaviness of "the sea-side air!"

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FILM REVIEW

"MARTIN LUTHER"

Many controversial statements have already been made as to whether the film, "Martin Luther," gives a true picture of the Reformation in Europe. The answer is that it does not nor does it intend to.

The film deals only with the life of Martin Luther and his particular protest against the abuses of his Church and the effect which his teachings had in certain sections of Germany. Luther didn't intend to leave his Church any more than John Wesley intended to leave his.

The acting is very good; the scenery excellent, and the dramatic presentation well above the average.

The picture was produced in Western Germany by Louis de Rochemont Associates in collaboration with Lutheran Church officials.

The players were chosen not only for their acting ability, but for their resemblance to the characters in paintings, wood-cuts and drawings of the sixteenth century.

The picture does not condemn the Roman Catholic Church—it only points to certain secular abuses of "the dark ages" which have disappeared with an educated laity.

"Martin Luther" will open at the Esquire Theatre, Sydney, on October 7.

—J.M.S.

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THURSDAY, OCTOBER 7th, at 7.45 p.m.

THE LITURGICAL MOVEMENT IN THE ROMAN AND ANGLICAN CHURCHES

BY THE REVEREND P. MAYHEW, M.B.E., OF THE BUSH BROTHERHOOD OF S. PAUL, CHARLEVILLE
(Headmaster of Slade School, Warwick, Queensland)

THIS article has been chiefly prompted and influenced by the publication by Messrs. Mowbray for the Alcuin Club of a small book named "The Liturgical Movement—Its Origin and Growth" by the late Dr. J. H. Srawley, formerly Chancellor and Prebendary in Lincoln Cathedral. It will be remembered that the outstanding liturgical knowledge of this internationally celebrated scholar was generously recognised by the late Dom Gregory Dix in "The Shape of the Liturgy."

Many of us Anglicans first became aware of the existence of the Liturgical Movement in the Roman Church when we read that epoch-making book of Father Hebert, S.S.M., "Liturgy and Society," published in 1935. Our whole attitude to Holy Communion was altered as a result of reading that wonderful book. The presence of Father Hebert, now ministering and teaching in this country, is a great privilege for the Church of England in Australia. The Anglican Liturgical Movement in England, known as "Parish and People," was founded several years ago by Henry de Candolle, now Bishop of Knarlesborough, Patrick McLoughlin, Gordon Phillips, and others. It has been supported enthusiastically both by Anglo-Catholics and Evangelicals. The person who most inspired and helped it in its early stages was Father Gabriel Hebert himself.

I only propose to deal with aspects of the Roman Liturgical Movement which seem to be relevant to our own (Anglican) Church. Pope Pius X, "The Peasant Pope," is chiefly responsible for instigating the Roman Liturgical Movement. In an encyclical issued three months after his elevation to the Papacy in 1903, he asserted that the faithful must be brought back to "active participation in the Holy Mysteries and in the public prayer of the Church." This was, and still is to some extent, very necessary in the Roman Church. It is also necessary in the Anglican Church, whenever, for example, a priest says the whole of the early Communion service with practically nothing but a whisper or mutter from the congregation present. It is likewise true where a choir performs with a priest before the silent people at a later service. These things are contradictory to liturgical tradition, which allots to the "People of God," the laity, a definite and important part in the service, the so-called "liturgy of the laity."

The stimulus of Leo X resulted in a movement for the study of the liturgy by the clergy and for the encouragement of the laity in the understanding of its significance, led by Dom Lambert Beauduin and the Benedictine monks of Mont Cesar Abbey, Louvain. The Abbey of Maria Laach, near Bonn, has been associated in the work of publishing literature to encourage understanding of the liturgy. Since the Second War, there has been co-operation between the latter Abbey and the recently founded centre of Liturgical Study in Paris. The "Histoire du Mouvement Liturgique," by O. Rousseau, O.S.B., has been published by the Editions du Cerf (of Paris).

THE Movement in the Roman Church tends towards a demand for the increased use of the vernacular language in addition to, or indeed in place of, Latin. It also asks for the right to say the whole of the Mass audibly. This latter is something which many Anglican priests might well take to heart. We may not say things "secretly" like the Romans, but all too often we mumble things quite inaudibly or too rapidly, and are bitterly offended if our people venture to ask that they shall be allowed to hear plainly the priest's part of the divine liturgy.

The Liturgical Movement

stands for the simplification of parts of the liturgy, for example of some of the collects (and for the reduction of the number used, to improve concentration and comprehension). The first fruit of the Movement in official Roman regulation is the new Easter Vigil Rite, introduced two years ago. Here is a real attempt to reduce and to simplify, so as to make more comprehensible. This is the beginning of the end of the age of liturgical rigidity. Temporarily at least, the Roman Church and the Anglican Church have both had to allow a good deal of freedom for "para-liturgical," or the addition to the official liturgy of various prayers and explanations and directions, to help people to understand and to join intelligently in the spirit of the liturgy.

A PRIEST or instructed layman standing in the midst of the people during the Parish Communion and reverently giving them a lead, aiding them to kindle and express their devotion in the language of today, is often a wonderful help to the priest at the altar and to the congregation.

In France, Germany, Belgium, America and England, many reverent and edifying experiments in para-liturgical have been made. Both Romans and Anglicans must recognise the fact that Mass and Holy Communion have tended to become what they never were in the New Testament and Primitive Church. Instead of being a great corporate act, in which Christians expressed and realised anew their incorporation in Christ and with one another, they have become for some the instrument of an individualistic religion, of a relationship "between me and my God." Both the Roman who goes to "his" Mass that he may fulfil "his" obligation and make "his" prayers to "his" Lord, and the Anglican who goes to "his" early Celebration where he can kneel in quiet so that he can get on with "his" devotions in undisturbed peace and receive "his" Communion, are far, far away from the eucharistic spirit of the Church of the Apostles and Fathers, from the great corporate sense of early Christianity.

In the Christian Mysteries the People of God take part on behalf of all the Church and all the world, for the living and the dead, in the saving work of Christ. In the Eucharist we are one with Our Lord and with one another in the offering of His one oblation of Himself once offered. We must take care not to "divide Christ" by trying to define the distinction between His Mystical Body and His Sacramental Body.

S. Augustine wrote: "Since you are the Body of Christ and His Members it is the mystery of yourselves which lies upon the Lord's table; it is the mystery of yourselves which you receive." Both need emphasising in the Eucharist, both were emphasised in the primitive Church, both are still emphasised in the Eastern Church, and both ought to be emphasised in the Western Church. The Roman Catholics and the Anglo-Catholics tend to over-emphasise the Sacramental Body in the Eucharist; the Evangelicals and Protestants tend to over-emphasise the Mystical Body, the offering of ourselves. Certainly there is room in Western Christendom for a revival of ceremonial and prayer which will clearly proclaim that in the Eucharist we do offer ourselves, our souls and bodies. This self-oblation has been traditionally and ceremonially represented especially at the Offertory, that is to say at the offering at the altar of the bread and wine into which men's work has gone and which stand for the working lives of the congregation present.

In the Roman Church, and more especially recently in the Anglican Church under the

influence of the Liturgical Movement, the primitive Offertory Procession has been in many churches revived. Whereas in the early days of the Church all the congregation seems to have joined in the bringing of bread and wine up towards the altar, in its revival chosen representatives of the congregation bring up the elements to the sanctuary steps. I think that this is best accompanied by a prayer led from the midst of the congregation, reminding the people that it is their working lives which are being symbolically offered as the little procession goes forward with the bread and the wine (and the water). Often where there is an Offertory Procession, the people themselves place the bread in the ciborium before the service begins: each one's wafer representing his life offered.

Pius X, in 1905, issued a decree in support of frequent Communion. Anglicans find it difficult to realise how many Romans have been in the habit of going to Mass frequently and of receiving Holy Communion infrequently. Dom Laporta, another writer of the Liturgical Movement in France, ardently recalls in his "Pieté Eucharistique," the traditional Catholic and Biblical teaching that Communion is the consummation of sacrifice. If the Eucharist is the reproduction of the divine action of the Crucified Christ, the sacrifice is only completely participated in by those who receive Holy Communion. For us Anglicans, the old-fashioned 11 o'clock Sung Eucharist, in which only the priest (and perhaps the aged and infirm) communicated, is being more and more replaced by the Parish Communion in which all, except the very young, make their Communion. This, of course, has its dangers. There may be unprepared Communions and irreverent reception. But in a "live" parish, the priest is quick to realise these dangers, and does his best to guard against them.

THE Parish Communion will be a service which is normally sung, but the music will be such that all the people can join in the singing. A wise priest will endeavour tactfully to see that all his congregation sit closely together. This is important, for if they are scattered, they will give to one another and to the stranger the impression of a divided and unloving Church. Sometimes, especially in France to-day, the priest celebrates standing on

the east of the altar, facing the people; thus the sense of community is quickened as priest and people are gathered around the altar like a family around its dinner table at home. Certainly, I am sure that for a Parish Communion the altar should be very close to the people. There should be no obvious gap between priest and servers on the one hand and the congregation on the other. In France to-day, one finds that a good many "high altars" have become mere decorative museum pieces, while a simple table (or even a carpenter's bench) has been put at the east end of the nave immediately in front of the people. The sense of community, so carefully fostered in the arrangements for the Eucharist, is often further developed by the feeding of the people together at a simple Parish Breakfast in the hall or school-room immediately after the Parish Eucharist.

Lastly the Liturgical Movement has strongly stressed the primitive role of the preaching of the Word, the exposition (as a true part of the Liturgy itself) of the Word of God which has been proclaimed in Lesson and Gospel. I personally am convinced that the expounding of the Word should take place in its primitive place, i.e., immediately after the proclamation of the Gospel. Thus, very frequently, the Gospel which has been proclaimed (perhaps facing the people, after a dignified Gospel Procession) is then expounded, its meaning and relevance to life rammed home, before the congregation gathers up all its Faith in the recitation of the Creed. In some French churches there is a short expounding of the Word of God in every Sunday Mass from 6 a.m. onwards, whether the Mass be "Low" or "High," said or sung. Incidentally, High Masses have tended to decrease in France, for there has been a desire for a simplification of ceremonial, or rather a reduction of it to that amount of which the meaning and symbolism is obvious. Some of us Anglicans are busy putting on humeral veils (of which the meaning and symbolism is not obvious) about the same time as many of the Romans are taking them off.

If anyone cares to seek for further information, there is abundant literature and a regular publication available from the Secretary of "Parish and People," the Reverend Kenneth Packard, Penny Compton Rectory, Leamington Spa, England.

THE DRAFT CONSTITUTION

(Continued from Page 6)

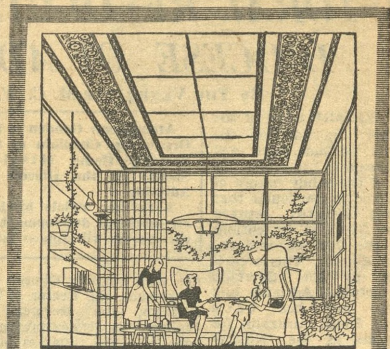
all the Christians of those countries. The prayer and effort of the Church of this province will ever be directed towards this ideal, and it will seek to enter into union with any bodies of Christians in those countries which are not now in communion with it, provided always that by such union the inheritance of truth and grace which it has received with its Catholic Faith and Order be not impaired but rather established and strengthened. And the Church of India, Burma and Ceylon further declares that it has the right to enter into any union with any other Church or Churches without loss of its identity on terms which this Church, by resolution of the General Council, has declared to be consistent with its principles.

As the oecumenical movement has gathered momentum in these recent years the Anglican Church—holding, as it does, a unique balance between authority and freedom—has in all parts of the world occupied a central place, and its influence has been effective. Very great opportunities for similar leadership lie before the Church of England in Australia. Can it

dare to contemplate embarking upon an independent constitutional life at such a time as this without stating plainly its dutiful convictions concerning the will of our Lord in relation to the unity of His Church, and without making certain that in any approach it may make to union with other Churches it shall be free from embarrassment concerning its property rights?

The diocesan synods and the General Synod are about to give themselves the solemn task of deciding afresh the nature of the legal foundations of the Church's life. Their labours and deliberations are indeed a call to all the faithful to pray increasingly that the members of all synods may assemble as free and courageous men and women, unhampered by party politics or so-called party loyalties, and intent on one thing only—the discovery of, and the meaning of, obedience to the will of God for His Church.

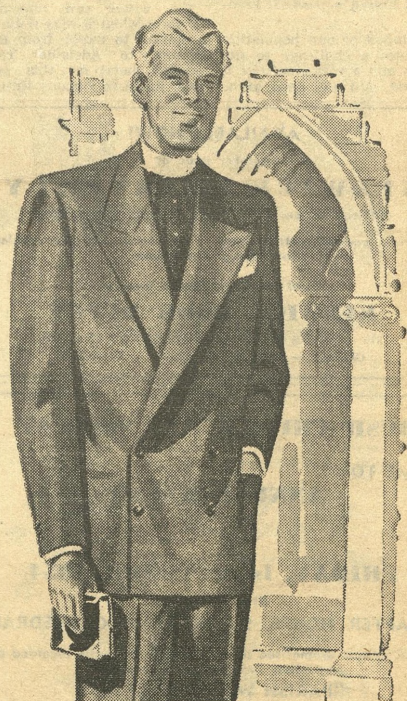
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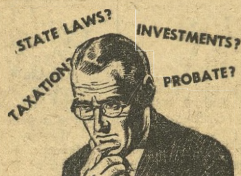
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DIOCESAN NEWS

ADELAIDE

ANGLICAN GROUP
At the annual general meeting of the Adelaide University Anglican Group last month, the following officers were elected:
President, Mr. George Waterhouse; Secretary-Treasurer, Miss Ellenora O'Moore; Committee: Messrs. Wilfred Dennis and John Hawker.
Past President, Mr. Nicholas Wilson.
The group continues to meet every Tuesday at lunchtime, when the saying of an office precedes a talk by a visiting priest.

ARMIDALE

A.B.M.
The annual A.B.M. Fete raised more than £200 for missions. The Presbyterian minister, the Reverend Neil McLeod, was guest speaker, and spoke on "Wide Horizons." In the absence of the president, Mrs. J. S. Moyes, the Vice-President, Mrs. M. L. Armstrong, read a letter of greeting written from America by Mrs. Moyes.
Mrs. G. C. Watkins was secretary, and stall convener were Mrs. F. M. Wilson (cakes), Mrs. Walton (work), Mrs. M. L. Armstrong (sweets), Mrs. W. A. Ferris (lans and produce), Miss Pickup (Heralds' stall), Mrs. M. Jones (afternoon tea), and Mrs. Burnham (door).

CATHEDRAL PARISH
The annual spring ball was an outstanding success. About 600 people were present. There were 28 debutantes, who were presented to the Vice-Chancellor of the University of New England, Dr. R. B. Madgwick, and Mrs. Madgwick, by the matron of honour, Mrs. F. Woods. The Town Hall had been decorated by Messrs. Peter and Charles Soury assisted by the Young Wives' Group. Proceeds will be about £350.

BATHURST

PARISH NEWS
Bathurst Cathedral Women's Guild are to hold a Mannequin Parade on Wednesday next. Molong Y.A.s held a Fashion Parade on September 23. Wellington Women's Guild hold a Jumble Sale on Tuesday next; they also hope to arrange a Sales Table to assist the South-East Appeal, during October. A five year old "Michael" has made a birthday donation to S. Michael's Children's Home appeal. Holy Trinity Mothers' Union, Orange, also handed the D.O.C. £213/- for the appeal, results of a social afternoon. Tonight Hobby's Yards (Rockley Parish) will hold a ball in support of S. Michael's. The D.C. will meet Y.A.s at Portland and preach at all services in that parish on Sunday next, which is "Children's Homes and Youth Sunday" for the diocese. On Wednesday next, the archdeacons of the diocese will present their reports to the bishops at a meeting in Bathurst.

ORANGE
Plans are now being made for a week of celebrations in 1955 for the centenary of the visit of Bishop Broughton to Holy Trinity Church, Orange, during September, 1855. On September 19, four new members were admitted to the Mothers' Union and the branch bazaar received and dedicated. During the last hymn at Evensong, members of the C.E.B.S., M.U., and choir, moved in procession around the church interior to climax a wonderful service. Orange C.E.B.S. had had a special rally week-end with good results. The new super-frontal recently given by guild member gave the sanctuary a glorious appearance. Many members attended the Mothers' Union rally and conference at Parkes on September 23. The D.C. visited Orange J.A.s and heard of the farewell given to one of their former leaders, Mrs. Fring, who had devoted much time to the group as assistant to Mrs. Peters. Orange Y.A.s are very grateful to the Women's Guild, Mr. Armstrong, and Mr. and Mrs. V. Campbell, for help during the recent Queen competition.

WELLINGTON
A snap visit by the parish for a Malayan Night on September 21 aroused further parish interest in the work for Homes and Youth. The D.C. met a vigorous probationary J.A. group, gave the address to all high school students at a combined commencement of term service, and also to three groups of primary school Anglicans. The new kindergarten hall is almost ready for tilting of the roof, and a large new kitchen is being added to the rear of the Parish Hall. At the recent Confirmation of 42 candidates, it was noticed that there were more men and boys than women and girls presented to the bishop. Arch-

deacon H. Graham has never a dull moment in Wellington Parish. The Blossom Ball, organised by the Women's Guild, attracted nearly 800 people to again prove itself the leading social event in the district.

KANDOS
The S. Lawrence Springtime Ball of Kandos was held successfully in the Memorial Hall, Elystone, through courtesy of the local rector, the Reverend K. Lashford. To-night, October 1, the diocesan will administer the sacrament of Confirmation. Special services will be held on Sunday next ("Homes and Youth" Sunday) during the "Back to Kandos" Spring Festival. The festival will end on October 3 with S. Lawrence Flower Show and Dance.

CANBERRA AND GOULBURN

BEGA
During the last few weeks, S. John's, Bega, has lost two of its most faithful officers. Early in August, the verger, Mr. Harry Artundel, sustained a heart attack and did not recover. He had filled his position most creditably for more than 10 years.

The second loss is of the organist, Mr. Ron Barr, who has been moved to Nowra after five years service at Bega.
The Archdeacon of Wagga Wagga, the Venerable R. E. Davies, and the Reverend G. D. Griffiths, of Canberra, have promised to conduct a parish mission in June during Lent, 1955. Preparations are being made for a careful plan of campaign.

PERSONAL
On September 2, a son, Peter Jonathan, was born to the Reverend and Mrs. John Bennett, at Colchester, England. Mrs. Bennett is Dorothy, the youngest daughter of Bishop and Mrs. Burgmann. Mr. and Mrs. Bennett have one other child, a daughter, Margaret.

NORTH GOULBURN
A memorial has been dedicated to the memory of Miss Hilda Browne, who served the parish of North Goulburn for many years, until her death two years ago, as District Visitor. The memorial is a handsome maple chair matching a prayer desk in the chancel, and is the gift of her many friends in and beyond the parish.

BENDIGO

DEATHS
This diocese has been hard hit in recent days through the deaths of two priests, namely the Vicar of Kangaroo Flat, the Reverend Leigh Gildon, who died on August 31; and the Reverend of Eaglehawk, the Reverend John Arthur Hayes, who died, after a sudden illness, on September 19. Memorial services were held for both, by the Vicar-General, Archdeacon R. P. Blennerhassett.

Great sympathy was extended to the bishop and Mrs. Riley on the death of their son, Owen, who lost his life saving others from drowning.

INDUCTIONS
The Vicar-General, in the absence of the bishop, inducted the Reverend R. A. Lally to the Parish of Heathcote, and the Reverend L. Marshall-Wood to the Parochial District of Mooropna.

ANGLICAN BALL
A combined Anglican Ball was held in the Bendigo Town Hall on Wednesday, September 15. Fifteen debutantes were presented to the Vicar-General and Mrs. Blennerhassett, in the absence of the bishop, who is away on chaplaincy duties. The ball was a great success.

GIFT FENCE
A very beautiful stone fence is being erected in front of S. Paul's, Bendigo. This is the gift of a parishioner.

MELBOURNE

C.M.S.
The annual meeting of the Victorian Branch of the C.M.S. was held in S. Paul's Cathedral Chapter House, on Tuesday. Archbishop Booth was chairman, and was welcomed on his return. A welcome was also given to Mrs. E. H. Arblaster (nee Mary Baker), Canon R. J. Hewitt was the special speaker, and a film entitled "To-morrow's World" was shown.

G.F.S.
The annual Girls' Friendly Society service was held in S. Paul's Cathedral on Sunday, at 3 p.m. The preacher was the Reverend C. M. Kennedy. The lesson was read by the Reverend H. H. Hammond. There was a procession of branch banners, and the girls of the Girls' Friendly Society's choir led the singing.

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SNAPSHOT COMPETITION



The winner of our snapshot competition this week is Mr. R. W. Morris, of Concord, N.S.W., who sent us this picture of the choir boys of S. Mary's, Concord North, Diocese of Sydney.

THEATRE REVIEWS

DOLEFUL DRAMA

"The Eagle Has Two Heads," by Jean Cocteau, is now being presented by Sydney's Metropolitan Theatre. It is a play about a Ruritanian Queen and a poet, framed in a background of revolution and heavily dosed with death.

The first act seemed endless. One character (the Queen) held the fort (and the play) by the simple device of speaking solo, for fifteen minutes, some of the dullest, flattest prose I have ever wriggled through.

The second act was a little better, now there were two people to share the long verbal stretches. The prose was still flat, but now and then there would be a pause while one of the two speakers delivered themselves of one of M. Cocteau's intellectual platitudes which, having fallen on to the air with a dull thud would roll across the stage winking glassily.

By this time a sensible person might have recovered normality by taking two aspirins and going home, but I was attracted by a programme note which announced the Ruritanian National Anthem. For this I waited, accommodating myself to the play's growing and impending pile of clichés, its "poetic" stuff - and - nonsense about death, its unashamed manipulation. But not even the anthem could disguise the fact that Ruritanian was not only the setting of this play but also the place for it.

In the light of this dispraise it may seem superfluous to mention the acting. This is not quite true. I prefer my villains tuppence coloured to the colourless sarcasm offered by John Maxim. Gwen Harrison, as the false friend, bent on being purposeful attained only

archness and a heavy matronly air.

Lesley Lindsay's part in the play (which she also produced) is an extremely large one although not necessarily rewarding. I doubt whether Miss Lindsay is capable of much elan, but she had, by the end of the play, invested her role with considerable warmth and colour.

Her voice, and her delivery of it are of the kind that sound rhetorical rather than impassioned, but her clarity in this respect should provide an objection lesson for the poet-revolutionary, played by Cyril Keightley. This young man throws away many lines by speaking too quickly and by dropping consonantal endings. There is some promise in his work.

-P.F.N.

A POT BOILER

Now at the Union Theatre at Melbourne University, "The Hasty Heart," is a disappointing play for such a good company to put on. It looks like a "pot-boiler" produced to fill in time while they are rehearsing something better.

It is the story of a mixed bag of soldiers in a military hospital in Burma during World War II.

The medical officer in charge informs them that another patient has only six weeks to live, and he is putting him into this convalescent ward to let these fellows cheer the dying man up. A highly improbable thing for any doctor to tell outsiders and none too convincingly played by anyone in the cast.

Ray Lawler in particular, as Lachlan, the dying Scotsman, is very wooden and uninspired.

-W.F.H.

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MISSIONARY PRAISES N.G. NATIVES

FROM OUR OWN CORRESPONDENT South Grafton, September 20

Canon James Benson, a missionary from New Guinea, preached to a packed church at the S. Matthew's, South Grafton, Patronal Festival, last night.

Canon Benson, speaking on "Vocation," said that when the New Guinea natives became Christians they sensed their vocation and were willing to sacrifice mercenary gains for the sake of preaching the gospel to their own people.

The New Guinea native had no fear once he became a Christian, placing himself wholly and solely in the hands of God.

Canon Benson appealed to members of the congregation to use their vocation in the glorification of God and as an influence on the lives of others to rid them of the paralysing fear which seemed to be taking the world in its stride.

HEADMASTER RETIRES

FROM OUR OWN CORRESPONDENT Melbourne, September 23

The headmaster of Malvern Memorial Grammar School, Mr. A. J. Marsden, is to retire after 31 years as headmaster.

Mr. Marsden was appointed by the council which took over from the founder and proprietor of the Malvern Grammar School, the late Charles McLean, and has since guided it through difficult times, especially the period of the depression.

He will remain in office till his successor is appointed. It is not certain when that will be, as the council is most anxious to obtain the services of a head who will be worthy of the traditions established.

GEN. CARIAPPA TALKS ON INDIA

FROM OUR OWN CORRESPONDENT Canberra, September 24

The High Commissioner for India, General K. M. Cariappa, was the speaker at an Anglican Men's Movement dinner in the parish hall at Gunning, N.S.W., on September 20.

Other official guests were Mr. and Mrs. Singh, Mr. and Mrs. Sehti, of the High Commissioner's staff, and Mr. Walter Alvarez, the general's chauffeur.

General Cariappa spoke on "Life in India since 1947." After questions, which the general answered freely and frankly, four documentary films on modern Indian life were shown.

BOOK REVIEW

JOSHUA WATSON, HIGH CHURCHMAN

JOSHUA WATSON, 1771-1855. A. B. Webster; S.P.C.K.

THIS life of one of the really outstanding laymen of the Church of England has been published by the S.P.C.K. on behalf of the Church Historical Society.

It is a scholarly work of history, with notes of the sources and authorities for the statements made in it, and with a very useful bibliography for those whom this introduction to a fascinating subject may prompt to further reading. Students of history will value it for the many cases where material hitherto unpublished and not easily available is here printed; but it is not a book only for the historian. It should make a real appeal to the general reader.

It is well printed on good paper, the author's style is easy and lucid, and his subject of absorbing interest, not only from the rich and lovable character of the man who is described, but also from the central position which the question of the layman's place in the life of the Church has taken in the thinking of our day.

Joshua Watson devoted his many and considerable gifts to the welfare of his Church and nation. He is among those of

whom it can be truly said that "their works do follow them." The National Society, the S.P.C.K., the S.P.G., the Additional Curates' Society, all now flourish to no small degree because of the soundness of his architecture in their early days.

The very expansion of the Church of England into the great world-wide Anglican Communion which we know today, was in a considerable measure fathered by this layman, who was the friend, confidant and helpmate of missionary bishops in India, Canada, the United States, Australia and New Zealand.

In Australia, in particular, he assisted Bishop Broughton in his struggle to establish the Church of England here against the very real opposition of secularising governors and religious and political sectarian interests, in the founding of the method of government by synod with which we are now familiar, and other ventures.

A mark of his particular attachment to the Australian Church is to be seen in the bequest of a large part of his theological library to Sydney diocese, where no doubt the centenary of his death will be commemorated next year with more than ordinary affection.

Watson was one of the main members of a small group of devoted High Churchmen, known as the Hackney Phalanx. Perhaps the best known were the Poet Laureate, Robert Southey, the poet William Wordsworth, and Jonathan Boucher, the friend and teacher of George Washington.

To some the vigour and initiative of these High Churchmen, and the vital part they played in the affairs of the nation, may come as something of a surprise, as they are all too often represented as merely the preachers of long, learned, and often dull sermons, divorced from the present needs of their day, with little knowledge of or sympathy with the working class.

The life of Watson shows them on the contrary as the authors of more constructive philanthropy than any other group inside or outside the Church of their day.

The Australian price is 25/-, or roughly twopenny a page. On any showing each page is a very good twopenny worth, and it is to be hoped that it finds many buyers and readers.

-B.R.M.

[Our copy from Church Stores, Sydney.]

GRAFTON SYNOD

(Continued from page 1)

It was decided to ask the Bishop-in-Council to consult on the necessary steps to appoint a diocesan secretary and to have the society literature sent out so that branches could be formed.

On the motion of Archdeacon O. C. J. Van, synod carried a resolution expressing gratitude at the establishment of THE ANGLICAN and that wholehearted support be given to it by the diocese.

In his charge to synod, the bishop said that a diocese must have an outlook as well as an outlook.

Bishop Storrs said that such wideness of vision is all-important in the present international situation.

He stressed four ways in which the Church can help the world.

The Church could undergo worldly-wise motives with deeper and more Christian motives. The Church must stand out against fatalism, which gripped so many people to-day.

The Church must hold up continually before the world its confident reliance upon the eternal Kingdom and the gift that was offered of eternal life.

Fourth, the Church must recover its belief in miracles and persuade the world that they can come to pass.

MISSION HAS SUCCESS IN ARMIDALE

FROM OUR OWN CORRESPONDENT Armidale, September 27

Captain Roy Buckingham, of the Church Army, concluded a successful mission in S. Mary's, West Armidale, yesterday.

Captain Buckingham had spent a week in the parish before the mission, visiting the homes of the people.

Despite rain, the meetings, both in the afternoon and evening, were attended by large congregations.

Plans are already made for a branch of G.F.S., and it is hoped to recommence C.E.B.S. as a result of the mission.

The missionary used films to great effect. A question box drew many questions, which were dealt with at the beginning of each service. A book-stall also brought many inquiries for further reading.

ADELAIDE CHOIR FESTIVAL

FROM OUR OWN CORRESPONDENT Adelaide, September 28

The Festival of Choral Music, arranged by the Royal School of Church Music to celebrate the Feast of S. Michael and All Angels last Wednesday drew a large congregation to S. Peter's Cathedral.

Before Evensong was sung the organist of S. Francis Xavier's Roman Catholic Cathedral, Mr. James Gowenlock, played one of his own compositions "Canzona" which he has dedicated to the organist of S. Peter's Cathedral, Canon H. P. Flinn.

Canon Flinn later played "Fanfare Fantasia" which he composed on a theme from the Handel Anthem "Zadock the Priest" in honour of the Royal visit.

The choir, which was composed of over 160 voices from 12 parish choirs, sang Evensong and four anthems. The service concluded with a procession.

CLASSIFIED ADVERTISEMENTS

THE ANGLICAN classified advertising rate is 6d. per word (payable in advance). Minimum 4/- per advertisement. A special rate of 3d. per word (minimum 2/6d.) is charged for "Positions Wanted" insertions.

Classified advertisements are accepted under the following headings:-

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AUTHORS invited to submit MSS all types (including poems) for book publication. Stockwell Ltd., Elm Court, Hfrcombe, England, (Est. 1898.)

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FOR SALE, privately. Linen vestments, brass cross and candlesticks, two cottas, sacred vessels, etc. Enquiries to No. 785 THE ANGLICAN.

POSITIONS VACANT

ASSISTANT PRIEST wanted for the parish of S. Barnabas, Orange East, N.S.W. Apply to Canon J. S. Richards, S. Barnabas' Rectory, Orange East.

CHOIR MASTER - ORGANIST wanted for S. John's Church, Devonport, Tasmania. Good opportunity in growing town of eleven thousand for teacher of music and singing. Particulars from the Rector, Devonport, Tasmania.

A CHRISTIAN STAFF of Cook-Housekeeper, Wardmaids, Qualified Nurses Urgently Required for OUTBACK HOSPITALS

BUSH CHURCH AID SOCIETY, Church House, S. Andrew's Cathedral, George Street, Sydney.

YOUTH ORGANISER required Diocese of Tasmania. Priest, layman or laywoman. Salary will be in accordance with qualifications and experience. Appointment will commence from January 1, 1955. Will those interested please communicate with the Bishop of Tasmania, Bishopscourt, Hobart, prior to October 31.

Printed by The Land Newspaper Ltd. 37-59 Regent Street, Sydney. For the publishers, Church Publishing Co. Ltd., No. 1 Rawson Lane, Sydney, N.S.W.