

THE ANGLICAN

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WOMEN FOR SYNOD CARPENTARIA DECIDES

FROM OUR OWN CORRESPONDENT

Thursday Island, August 21

Nineteen clergy and fifteen lay representatives attended the Synod of the Diocese of Carpentaria held at Thursday Island on August 17 and 18.

Several important decisions were made.

An ordinance amendment was passed which removed the ban on the election of women to Synod.

The removal of S. Paul's Theological College from Thursday Island to S. Paul's Mission, Moa Island, was strongly recommended.

A committee was appointed to plan a campaign among the Torres Strait population against the excessive use of intoxicants. Another decision raised the parochial assessment for Synod from six per cent. to eight per cent. of income.

The days before Synod were occupied first in a conference of the clergy, at which the Reverend R. S. Campbell, priest-in-charge of the Gulf District, opened a discussion on Spiritual Healing.

This was followed by a Retreat conducted by the Reverend E. L. Dams, priest of the Brotherhood of S. Barnabas, Northern Queensland.

On the Sunday, the preacher at High Mass was the Reverend E. J. Wingfield, registrar of the diocese; and at Solemn Evensong, the Reverend C. L. G. Ware, Rector of Mossman.

The next morning the bishop celebrated High Mass, at which all members of Synod joined in a corporate communion.

Immediately after Synod, most of the members returned to their parishes and missions.

Some went by the ordinary plane service, others by chartered plane to Roper River, Katherine, and Darwin; others by boat to their island or mainland stations.

The most distant visitors were the Reverend D. Smith and Mr. C. Patmore from Alice Springs.

CRAFTS AND FILMS

FROM A SPECIAL CORRESPONDENT

Rockhampton, August 17

A modern missionary exhibition of the work of the Australian Board of Missions was held in S. Paul's Cathedral parish hall on August 11th and 12th.

It was under the direction of the Queensland Provincial Secretary, the Reverend Eric Hawkey, assisted by members of the Comrades of S. George and the Girls' Friendly Society.

The exhibition consisted of six courts depicting the work of the Church amongst the aboriginals of Australia, in Melanesia, New Guinea, Polynesia, Japan, Borneo and Singapore.

Sessions were held at 10 a.m., 3 p.m. and 8 p.m. for two days.

The bishop, the Right Reverend J. A. G. Housden, and the Deputy Mayor of Rockhampton were the speakers at the official opening.

The Reverend E. Hawkey explained the various Missions

and the display of the arts and crafts of the natives at the different courts.

Films were interspersed between the talks, including "Children of the Wasteland," about which there was some controversy recently.

Another interesting and powerful film was "The Last Candle," dealing with Borneo and the story of how a native boy evangelised his own people and brought them to the knowledge of the Gospel.

The exhibition was well attended.

The expenses were covered by a small charge for admission. Morning and afternoon teas were provided by the Rockhampton Women's (A.B.M.) Auxiliary.

DONATIONS

We acknowledge with deep gratitude the following donations towards the cost of our new offices:—

Previously acknowledged	£508 2 2
S. Barnabas' Ladies' Guild, Henty	1 1 0
Miss Betty Law	5 0 0
G. Greenwood	3 0 0
"Anonymously," Tasmania	5 0 0
Mrs. Jane Domaille	1 1 0
TOTAL	£513 14 2

EPSTEIN BUST FOR S. PAUL'S

ANGLICAN NEWS SERVICE
London, August 14

Jacob Epstein is to be the sculptor of a bronze memorial bust of the late Sir Stafford Cripps, which will stand in S. Paul's Cathedral. He has been commissioned by the memorial fund initiated privately by a group of Sir Stafford Cripps' friends. Mr. Atlee is chairman of the trustees.

N. QUEENSLAND'S 50th SYNOD

FROM OUR OWN CORRESPONDENT

Townsville, August 24

Our new bishop, the Right Reverend Ian Shevill, presided last week over his first synod—the 50th of the Diocese of North Queensland.

In his charge on August 20, the Bishop said:—

"The Anglican Church has for many years felt that she has a unique role to play in the negotiations towards unity for whilst sharing much of her history and tradition with the Church of Rome, she has certain ties of nationality and temper with the several Protestant denominations of the world.

"She has felt it to be her vocation to be a Via Media but it is becoming clear that this vocation is also a Via Crucis.

"During the past 12 months, two important conversations have taken place in which the Anglican voice has made its special contribution.

"These were at Lund, Sweden, and Willingen in Germany."

COMMON FAITH

Speaking of inter-Anglican relations, the bishop said: "It is of the utmost importance in the modern world where distance has come to mean so little, and where the forces

arrayed against the Church are both numerous and organised, that the closest understanding should exist between the independent and self-governing churches which are bound together by a common faith in the Anglican communion.

"Hitherto, the Lambeth Conferences held each ten years have been the chief bond but during the past year, news of two further links have come to hand.

"The first is S. Augustine's College, Canterbury, which has been opened as a post-graduate college for priests of the Anglican communion from any part of the world.

"The second inter-Anglican activity of which news has come to hand during the year is the Pan Anglican Congress to be held in Minneapolis from August 4 until August 13 next year."

"Perhaps the most significant feature in Australian church life during the past year has been the re-orienta-

A SPECIAL ANNOUNCEMENT

THE ANGLICAN, through the generosity of the Bishop of London and his publishers, Faith Press and A. R. Mowbray & Co., Ltd., will publish next month the first of a magnificent series of articles on the Church of England, her history and doctrine.

The series will include specially prepared abridgements of some of Bishop Wand's best-known works. These include: *What the Church of England Stands For*; *The Four Councils*; and *The Second Reform*. They have never before been published in serial form.

At least one article in the series will appear in each issue of THE ANGLICAN. They are planned to extend over nearly a year. They will provide readers with the most comprehensive and balanced account of Anglican doctrine and history which has ever been published in an Australian church newspaper.

The demand for the series will certainly be heavy. To ensure getting YOUR copy, fill in the Order Form on page 12 and post it without delay.

CHURCH TENT SUCCESS

ANGLICAN NEWS SERVICE

London, August 14.

A notable feature of the National Eisteddfod of Wales is the number of small tents maintained year by year by various firms and societies.

Perhaps the most striking of them at Rhyl, in the diocese of S. Asaph, this week, was that of the Church in Wales.

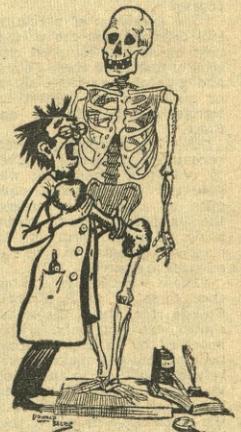
A simple colonnade, under a silver cross in a circle, outside which was displayed the coats-of-arms of the six Welsh dioceses, led into the tent proper.

There, attention was focussed on the altar with its two silver candlesticks and a silver altar cross.

Inside the tent were on view many ancient books and registers, containing names famous in Welsh history.

POPULAR MISCONCEPTIONS

That Science Has ENTIRELY disproved THE BIBLE



"We've got this bone left over, Professor. Couldn't he have been carrying it in his mouth at the time?"

Professor Skillitti Masink said "Ut last I huf found 'Missing link';"

But when they asked "Where?" The dashed "Link" wasn't there,

So he cried "De ting's MISSING, I tink."



Members of the Rockhampton A.B.M. Women's Auxiliary, who provided teas at the A.B.M. Exhibition in Rockhampton on August 11 and 12.

PERTH SYNOD

FROM OUR OWN CORRESPONDENT

Perth, August 22

The second session of the 28th Synod of the Diocese of Perth will be held on Tuesday, September 1.

The archbishop will deliver his charge following Eynson on Monday, August 31, at 8 o'clock.

Included in the agenda are the following items:—

To consider the suggested Constitution for the Western Australian Auxiliary of the Australian Board of Missions.

To consider representation of the Province of W.A. at the Anglican Congress to be held at Minneapolis, U.S.A., in 1954.

To consider the possibility of opening a Theological College in W.A. for candidates for service in the province and in South East Asia.

Among the reports received, will be those from the W.A. Regional Committee of the World Council of Churches; from the Provincial Immigration Committee; and from the Moral Standards Committee.

[A full report of the proceedings will appear next week.]

BRISBANE DIOCESAN SYNOD

FROM OUR OWN CORRESPONDENT

Brisbane Synod was held here last week. The most important items on the agenda were discussed in closed session.

In his Charge to Synod, the Archbishop of Brisbane, the Most Reverend R. C. Halse, said:—

"On this occasion we acclaim with joy and thanksgiving Elizabeth the Second, our undoubted Queen, to whom we pledge our homage and service on the occasion of her Coronation.

"We also heard with gratitude of the presentation of Coronation medals to holders of important positions in the Church in Queensland.

"The great event of the coming year to which we are all looking forward, is the Royal visit next March.

"It will be the first time in the history of this dominion that a reigning monarch will have graced our shores.

"We shall with one accord offer to Her Majesty the Queen our most loyal welcome and humble duty.

"We are proud of the fact that our Cathedral of S. John was inaugurated as a thank-offering for the long and glorious reign of Queen Victoria."

The Archbishop mentioned the resignation of Bishop Belcher from the Diocese of North Queensland and the subsequent election of the Reverend Ian Shevill to that see.

He said that the new bishop's consecration in S. John's Cathedral on April 19 was welcomed by all his friends in the province.

The Archbishop congratulated the various church organisations on the good results of their year's work.

The largest amount of financial support had been given to the Australian Board of Missions and the Home Mission Fund.

The Archbishop said: "A very important part of our Synod business is the presentation of the reports by the Church societies of their activities during the past year, and of their hopes and plans for the future.

"We have read with great interest of the success of the appeal for S. John's College building fund, so far attained by the Warden of the College, the Reverend A. C. Stevenson.

"We are grateful to the Archbishop of Canterbury for his wholehearted support of the appeal.

"From his own experience as headmaster of a great school, and as a bishop of the Church, he knows the vital importance of associating the spiritual values of a Church college, with the technological limitations of modern university courses.

"The greatness of a country still depends upon the willingness of its best-equipped citizens to transcend these bounds and give of their time, ability or service in the highest interests of the Church and State.

"In this connection every encouragement should be given to ordination candidates who have the necessary intellectual gifts or capacity, to enlarge their interests in life by graduating in some form of the classical humanities, or of scientific research.

"These candidates, when they come on to S. Francis' College for their theological course are not only greatly benefited by their preliminary training, but can make a most valuable addition to the whole intellectual and educational life of the college, and later to the community in which they live.

"Though not on the same scale, it is good to see the new wing now being built to house the ever-increasing number of

students (now 34 in number) at S. Francis' College.

"The college is a provincial one, and only bishops of the province have a right to enter students for their dioceses, but when possible we are always glad to welcome a few students nominated by other diocesan bishops.

"Last year I drew special attention to the need and importance of seeking out and fostering vocations to the priesthood of the Church, to missionary enterprise, and to the special needs of the Society of the Sacred Advent.

"These needs still have the highest claim on our prayers and practical interest.

"No parish should rest content until it expects to have continually at least one candidate for Holy Orders, one candidate for the Mission Field, and one aspirant for the Religious life.

"My regular and repeated request each year at Synod time for a Youth Centre Conference and Retreat House still holds good as being, in my opinion, the most important challenge that I can make to the Church in this diocese.

"One of the most controversial subjects at the present time is television.

"Some of those who were most opposed to its introduction have modified their opinion since the Coronation, when it undoubtedly had a tremendous influence in the right direction on millions of people.

"But the problem still remains, and will have to be faced.

"In the first place, the expense connected with its installation, its continuous programmes, and receiving sets is very great.

"We are told that in America, where its use is very widespread, there is already a tendency to lower the tone of the programmes, to attract a wider circle of listeners.

"One reason for this is that the cost of televising any spectacle is far greater than that of ordinary broadcasting, so it naturally follows that it will be more difficult to keep the balance between the lighter type of programme, which appeals to the majority, and the more serious type, which appeals to the few.

"It seems clear that careful thought should be given to all aspects of the problem before any decision in Australia is made.

"In August, 1954, each diocese in the Anglican Communion is invited by the Episcopal Church of America to send a bishop, a priest and a layman to Minneapolis, to take counsel together on the Anglican contribution to things pertaining to the Kingdom of God.

"As Metropolitan I have been asked to gather information from the provincial dioceses regarding the number of acceptances and forward it to headquarters by October next.

"The Archbishop of Canterbury expressed to me the hope that Australia would be well represented at this conference.

"Following shortly afterwards, at Evanston, the five-yearly International Meeting of the World Council of Churches will be held, and possibly at San Francisco the bishops whose dioceses are situated round the Pacific Ocean will be invited to consider the specific problems of that area.

"It may be thought desirable to formulate a resolution on this matter, and appoint a special committee to consider all its implications."

A.B.M. GOES TO THE SHOW

FROM OUR OWN CORRESPONDENT

Peak Hill, N.S.W., Aug. 24
The Church took its place alongside the side shows and made its witness amongst a carnival crowd, when the Rector of Peak Hill, the Reverend Cecil Smith and the State Secretary of A.B.M., the Reverend W. H. S. Childs, set up a tent at the Peak Hill Show, this month.

A big canvas sign invited passers-by to inspect native curios and other articles from the Pacific Islands. Inside the tent could be seen photographs of missionaries, curios, and a large assortment of missionary literature for sale, together with Bibles, New Testaments and devotional books for children.

The show lasted two days and hundreds of show visitors had a look. Many of them left a donation for A.B.M.

The rector had the space for the tent allotted rent free by the show committee. The site given was a particularly fine one.

On the day before the show the Reverend W. Childs accompanied the rector to the local school and gave A.B.M. buttons to 300 children. While he was in the town the films "Children of the Wasteland" and "The Last Candle" were shown.

The Archdeacon of Marsden, the Venerable William Arnold, visited the show on the second day.

Mr. Smith said he had always felt the Church should have some place at country shows.

A.B.M. in N.S.W. accepted the experiment as an opportunity to let a wide circle of people know something of the Church's missionary work.

INSTALLATION OF NEW CANON

FROM OUR OWN CORRESPONDENT

Hobart, August 24
The Bishop of Tasmania, the Right Reverend G. F. Cranwick, has appointed the Reverend L. S. Dudley to be Canon Chancellor.

The new Canon will be installed in S. David's Cathedral, on Sunday, August 30.

At the same service he will be commissioned as Canon Warden of Christ College.

Mr. Dudley will also be the preacher at this service.

LADIES' GUILDS MEET

FROM OUR OWN CORRESPONDENT

Swan Hill, August 21
Representatives of all Ladies' Guilds in the rural deanery of Swan Hill, Diocese of St. Arnaud, met for the first time on July 16.

Members came from Wooreneen, Nyah, Nyah West, Quambatook, Sea Lake, Berrivillcock, Trisco, Lake Boga, and Mystic Park.

Holy Communion was celebrated by the Reverend A. Mourell.

After a basket luncheon, a general meeting was held in the parish hall.

Reports from each guild were received by the chairman, Mrs. Mourell.

A discussion then took place of women's place in the church and possible representation at Synod.

It was decided to hold a Family Corporate Communion to include the guild youth organisations and the vestry.

Another such meeting is planned in six months' time at Berrivillcock.

C.M.S. FEDERAL COUNCIL

SOUTH EAST ASIA PLANS

FROM OUR C.M.S. CORRESPONDENT

Sydney, August 24

The Federal Council of the Church Missionary Society met in Melbourne on August 11, 12 and 13 under the chairmanship of the Primate.

It endorsed and made plans for the £50,000 appeal for new work in South East Asia.

The plan includes new work in Indonesia, India, Malaya, and Borneo.

It is expected that the C.M.S. Federal Secretary, Canon R. J. Hewett, will visit Borneo later this year, and will confer with the Bishop of Borneo on the proposed new work there.

The total C.M.S. receipts for the year amounted to £94,000. The budgets accepted by the Federal Council together with other branch commitments amount to about the same for 1952-53.

This is quite apart from the South East Asia Appeal.

Reports presented to the council from the Diocese of Central Tanganyika, Australia's diocese in East Africa, showed real progress, with ever-increasing numbers of baptisms and confirmations.

There is a record number of Africans training for the ministry. At the moment 40 African clergy serve in the diocese.

One of the outstanding recent developments has been the measure of self-support reached by the African Church.

Encouraging reports were received from the Australian missionaries in Kenya, Uganda, Sudan, Upper Nile, Egypt, Pakistan, India, and Ceylon.

The council discussed the need for increased staff at S. George's School, Hyderabad, and also for greater financial support because of the reduced Government educational grants.

A former missionary from China has now joined the C.M.S. team in Malaya, and another from China is at work in Hong Kong.

The council was told of the opening of the new C.M.S. station at Rose River, Northern Territory.

Confirmations were taken during the year at the four C.M.S. stations by both the archbishop, and the Bishop of Carpentaria.

At Roper River, the bishop interviewed four young aborigines whom he considered were ready to begin training for ordination.

The council expressed appreciation of the support received from the Commonwealth Government for the work in the North.

R.A.A.F. PADRE POSTED

ANGLICAN NEWS SERVICE

Sydney, August 21

The Reverend F. G. Stenden, an R.A.A.F. chaplain, has been posted to the R.A.A.F. Base Squadron at Momete, in the Admiralty Islands.

Padre Stenden was formerly Youth Organiser in the Diocese of Newcastle and, until recently, chaplain at Rathmines.

He will be remembered as rector of a number of Sydney parishes.

In 1942, he was associated with the building of the Parish Church of S. Faith's, Narrabeen.



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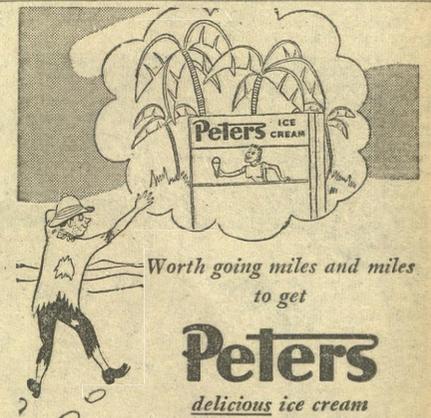
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THE AUTHORITY OF BISHOPS BAPTIST AND ANGLICAN DEBATE

FROM OUR OWN CORRESPONDENT

London, August 22
An interesting debate took place over the B.B.C. last week, when an Anglican and a Non-conformist discussed the merits of episcopacy.

The debaters were Canon G. L. Prestige, of S. Paul's Cathedral, and the Reverend E. A. Payne, a distinguished Baptist. Canon Prestige urged that some form of bishops, not necessarily that of the Church of England, was essential to the full life of the Church. He said:

"The Free Churches do not possess the episcopal element; they have no bishops.

"And Anglicans, who believe that an episcopal ministry is part of God's own plan and gift to his Church, are, therefore, unable to accept the ministrations of non-episcopalian ministers.

"That is the real crux of the matter.

"I am quite sure that Anglicans have a lot to learn from Free Churches; the interchange of graces is not a one-way traffic.

"But this particular gift of the episcopal element in Churchmanship is one that Anglicans have got and Free Churches have not got.

"And if both kinds of Churches are to be able to share fully and freely in a common Churchmanship, one need stands out — that, by some means, Free Churches should acquire the episcopal element, honourably and sincerely, without denying or destroying their own convictions and character.

"When an Anglican suggests that the Free Churches should take to themselves bishops and make their own episcopal experiments, he means what he says.

"Those of us who long and pray for a real reformation of the Anglican system in England, do not in the least want to see Free Churches turned into Anglicans.

"There is no question of their being asked to accept a mediaeval system of administration and Church law, or to adopt one particular tradition of worship or of intellectual outlook or of political direction or of fashion in clerical clothes.

"We beg them charitably to exclude from their minds all thought of Elizabeth Tudor, Archbishop Laud, the Star Chamber, and their various modern equivalents.

"We look to the Free Churches, with hope, to create new types of episcopal leadership."

Dr. Payne said that Nonconformists cannot accept the necessity for, nor see the advantages of, bishops.

In his reply to Canon Prestige, he pointed out three difficulties:—

"First we find it difficult to get from the advocates of episcopacy a clear definition of what exactly is meant.

"Secondly, when we are able to get somewhat clearer as to what is meant, we are doubtful whether we like or approve it—and that on serious religious and theological grounds.

"Thirdly, there are great churches to-day, in all parts of the world, whose spiritual forebears three or four hundred years ago broke with the historical episcopal successions of earlier centuries.

"The Free Churches — on whose behalf I am here to speak — are the heirs of the main Reformation traditions, including the more radical of them.

"The Free Churches had their own struggles with the bishops of the Church of England, who tried to deny them freedom.

"For three hundred years Presbyterians, Congregationalists and Baptists have existed without any episcopal succession.

"They have been conscious of the presence of Christ in their worship, their sacraments and their evangelistic and humanitarian service. "Undoubtedly, one of the matters which perplexes and

KIRCHENTAG IN HAMBURG

ANGELICAN NEWS SERVICE

Hamburg, August 12

The fifth German Evangelical lay assembly (Kirchentag), which is being attended by about 50,000 church people from all parts of Germany, including 10,000 from the East Zone, opened to-night with a service in the square outside S. Michael's Church, Hamburg.

Dr. Reinhold von Thadden, president of the Kirchentag and pioneer of lay participation in the work of the Church, said that this mass meeting was the answer of the congregations to invitations sent to all; it had not been "imposed from above."

The Kirchentag's mission was to serve the universal Church and the lay apostolate of the Church in this generation, he said. The fact that Germans in the Church from East and West were meeting there might contribute to an eventual reunification of Germany.

Welcoming the presence of 400 Church delegates from other countries, Dr. von Thadden expressed gratitude to the Roman Catholic lay organisations in Hamburg, who had accommodated many people attending the Kirchentag.

Dr. Adenauer, the chancellor, called on Dr. von Thadden today and assured him of the Government's sympathy with the work of the Kirchentag. The delegation from Britain includes the Reverend F. H. House, head of religious broadcasting at the B.B.C., and a group of 15 Americans.

The president of the Church in Hesse-Nassau, Dr. Niemöller, and Bishop Lilje, of Hanover, will give addresses later this week.

QUEEN'S VISIT TO WALES

FROM OUR OWN CORRESPONDENT

London, August 23
The Llandaff Parish Magazine, the official organ for Llandaff Cathedral, has deplored the lack of a religious service during the Queen's Coronation visit to Wales.

It draws attention to the religious services held during the Coronation tours in Scotland and Ireland.

The explanation given by local organisers in Wales is that "Free Churchmen would not have liked it."

"£3,000 WORTH OF FAITH"

ANGELICAN NEWS SERVICE

London, August 19

Work on repairing the 180 ft. high steeple of S. Mary's parish church, Ambleside, has started — on "nearly £3,000 worth of faith," as the vicar, the Venerable S. C. Bulley, describes it.

For more than five years the bells of the steeple have been silent because of cracks which appeared at its base. Now these cracks are being filled in with concrete.

An appeal for 5,000 guineas was launched recently by the church council and more than £2,000 sterling has been received so far. Contributions have come from many parts of the country and from Scandinavia, the United States and Canada.

The steeple is the tallest in the Lakes District and a landmark for fell walkers. The vicar hopes the repairs will be completed and that the bells can be rung again by next year, the centenary of the church.

CHAPLAINCIES IN EUROPE

FROM OUR OWN CORRESPONDENT

London, August 20

Considerable difficulty is being experienced in finding chaplains for Anglican churches in Europe.

This is particularly unfortunate when it means that churches must be closed during the summer months, when many English travellers are on the Continent.

NEW HEAD FOR A.S.C.M.

ANGELICAN NEWS SERVICE

London, August 23

Dr. Sidney S. Campbell has been appointed Director of Musical Studies at the headquarters of the Royal School of Church Music.

Dr. Campbell was at one time a sub-warden of the College of S. Nicolas, Canterbury, and is now organist and choirmaster of Ely Cathedral and organist-elect of Southwark Cathedral.

Though it is little more than a quarter of a century since the late Sir Sydney Nicholson founded the Royal School of Church Music to promote the cause of good music in the Church and by means of a college to provide practical training for Church musicians and clergy, the work already done has more than justified the support received.

To-day more than 3,000 choirs at home and abroad are affiliated. The school maintains S. Nicolas College at Chislehurst as an educational centre for young organists, choirmasters, and choir singers, and by affiliating choirs throughout the Anglican Communion guide and stimulate their efforts locally.

S.P.G. YOUTH SCHOOL

FROM OUR OWN CORRESPONDENT

London, August 14

The youth summer school of the Society for the Propagation of the Gospel, was held at S. Stephen's College, Broadstairs, last week.

Some who came were still at school or university; the rest included a male nurse, a woman engineer, a wigmaker and an undertaker.

The theme of the school was "Parish and People Overseas." Each morning, the first lecture dealt with some aspect of the "Parish and People" movement, and the second lecture related this to the work of the Church overseas.

One day, for example, the first lecture surveyed the Parish Communion movement; and the second lecture illustrated, from the Gold Coast, the Church's worship abroad.

The Bishop of Borneo acted as chairman of the school. Overseas guests came from Japan, Malaya, and the West Indies.

Visitors to the school included the Bishop of Dover, and the Archdeacons of Canterbury and Maidstone.

THE VILLAGE AND THE CHURCH

ANGELICAN NEWS SERVICE

London, August 15

The village parson was in a parlous position in the community because he no longer had the spiritual leadership or the status he had had in the past, said Mr. Victor Bonham-Carter during a lecture on "The Village and the Church" at Westham House residential college to-day.

He suggested that a parson with an energetic personality should be able to fill the breach left in village life by the disappearance of the old squirearchy.

The village parson was no longer a civil official, he said. People asked him to fill in and sign their forms, but he was not paid for it. He was looked on as a kind of "Aunt Sally" by those who wished for advice on everyday problems. Stipends were low, there were few other means of support, since parson farmers were becoming rare, and at the same time the parson often had to maintain a large house.

The basis of country life was the survival of the village as a unit of society, but society was breaking down in the village, largely for economic reasons. There was no automatic leader except the parson to whom the people could turn, but the parson could fill the gap and help to restore the social vigour of the village as a unit.

CHURCHMAN ON MODERN ART

ANGELICAN NEWS SERVICE

London, August 11

The Dean of Chichester, the Very Reverend A. S. Duncan Jones, opening an exhibition of church art at S. Leonard's Church, Aldington, near Brighton, yesterday, said: "Ordinarily educated people, as they look out upon the world of art to-day, are puzzled. Even the artists themselves are puzzled and do not know what it is they are trying to do."

"So many things are made and erected which to many people would seem utterly repulsive, and I think this is the first time in the history of Christian art in which that particular thing has happened."

"It seems to many people to-day that no tradition is being observed and no reaction against tradition, but just a groping for something — they don't know what."

"In the world of art to-day, there is really no great underlying, inspiring thought. A great deal of modern art seems to cover the picture of the disintegration of the mind of man which is taking place, and which affects people in every sphere."

"People in every walk of life are not knowing where they are. They still live but they move in their sleep; they do not see, they grope."

CANTERBURY CONFERENCE

OCUMENICAL PRESS SERVICE

Geneva, August 22

The annual meeting of the Committee on the Christian Approach to the Jews took place at Canterbury last month.

About 40 people were present, representing Jewish Missions in Europe and Great Britain, with field workers from Israel and one member of the American section of the Committee. Dean Witton Davies, who is the World Council of Churches representative for Great Britain, attended also.

The relationship of the Committee to its parent body, the International Missionary Council, and to the World Council of Churches, was considered very seriously.

There was concern that the Mission to the Jews continued to remain a peripheral interest in these two bodies.

It was agreed that continuing work in Israel must be on a co-operative basis, co-operation being indispensable if the work of Christian missions is to make any impact at all.

Practical methods of co-operation were suggested and there is to be an appeal to all affiliated bodies to give their support, particularly in the realm of education.

The need for Hebrew literature was again stressed. The new Chairman of the Committee on the Christian Approach to the Jews is the Reverend R. Clephane Macanna; the Deputy Chairman, Pastor Pernow and Dr. T. C. Leber.

CONVERSION OF MERCIA

CHURCH INFORMATION SERVICE

London, August 18

The 13th centenary of the conversion of Mercia from paganism to the Christian faith in 663 A.D. is being celebrated this year.

There will be a thanksgiving service in Repton, the one-time capital of the Mercian kingdom of Penda and his convert son, Peada.

The service will take place on September 12. Parties of pilgrims from parishes throughout the Diocese of Derby will assemble, and representatives from 15 dioceses are expected to attend.

ABBEY APPEAL

ANGELICAN NEWS SERVICE

London, August 13

Small sums, totalling £2,000 sterling, collected by people who watched the Coronation service on television have been sent to the Dean of Westminster recently as contributions to the fund for urgent building repairs to the Abbey.

EVANGELICALS AND MARRIAGE RIGHTS

OCUMENICAL PRESS SERVICE

Geneva, August 17

Spanish non-Roman Catholics have presented a petition to the Spanish Government. The petition reads in part:

"We wish to bring before you the increasingly distressing situation in which the Evangelical Christians find themselves when they wish to contract civil matrimony (previous to receiving the blessing of the Church to which they belong) when one of both of the parties were baptised in infancy in the Roman Catholic Church.

"There are fewer and fewer judges who will accept the documentary proof that they profess a form of religion other than the official one."

"Article 42 of the Civil Code lays down that canonical matrimony is that which should be contracted by all those who profess the Catholic religion."

"The words 'those who profess' have their weight. They are not the same as 'those who have professed or have been baptised'."

"The Order we have quoted . . . says, on the one hand, that the civil marriages which the judges are to authorise shall be those contracted by persons 'who do not belong to the Roman Catholic Church', but denies . . . such marriage to those who in their infancy were baptised in the Roman Catholic Church."

"We reserve for our conclusion a reference to article 6 of the Spanish Bill of Rights (which says 'no one shall be molested for his religious beliefs')."

"We petition, therefore, for a ministerial order which will restore the true sense of article 42 of the Civil Code, and by which those who declare that they do not profess the Roman Catholic religion should be allowed to avail themselves of the civil form of matrimony."

"In reality even this is an imposition, a stipulation almost unknown in the legal world of to-day."

COVENTRY APPEAL IN CANADA

ANGELICAN NEWS SERVICE

Coventry, August 19

Three members of the Coventry Cathedral reconstruction committee are to fly on a three-month tour of Canada, speaking at meetings and on radio and television to raise money towards the cost of the new cathedral.

The party, comprising the Provost, the Very Reverend R. T. Howard, the Reverend C. E. Ross, and Mr. Basil Spence, the architect of the new cathedral, is to leave London Airport for Montreal on September 7.

The Canadian College of Organists has already sent over £10,000 for the organ in the new cathedral.

CATHEDRAL ORGAN REBUILT

ANGELICAN NEWS SERVICE

London, August 23

The Willis organ supplied to S. David's Cathedral, Pembroke, in 1833, has been completely rebuilt and modernised.

Two new stops have been added to the pedal organ, a 32 ft. harmonic bass and a 4 ft. choral bass.

A completely new console has been built with new pneumatic action.

The interior views of the cathedral have been greatly improved, more of the tower arches and presbytery ceiling being made visible.

"THE BIBLE SPEAKS TODAY"

CHURCH INFORMATION SERVICE

London, August 23

Princess Margaret will attend a service in S. Paul's Cathedral on October 20, at 7 p.m., to inaugurate the campaign "The Bible speaks to-day," organised by the British Council of Churches.

THE ANGLICAN

Incorporating The Church Standard

FRIDAY AUGUST 28 1953

MORALS IN POLITICS

The state of Australian political life calls for comment more acid than that of the Bishop of Canberra and Goulburn, whose Pastoral Letter on the subject appears on another page.

To say that "Parliaments are fast losing the respect of the people" is a considerable understatement: it would have been more appropriate in the immediate pre-war years.

Parliaments in Australia have for the most part lost that respect almost completely. It may be doubted whether more than one of all our Parliaments retains it any longer—and that one is certainly not the Parliament of the Commonwealth.

The bishop says that if present trends in political morality continue, Australian politics "will no longer carry our social and economic life."

Lethargy in education, inefficiency in transport, undertakings, and corruption in municipal and State politics, however, are but symptoms of certain underlying causes which must be plain to every Anglican citizen.

The profoundly disturbing thing about the symptoms, as the bishop writes, is that people are "beginning to take such things as they take the weather." If this indicates a growing public insensitivity to moral standards, then how much more disturbing is the corollary that people are even less worried by the underlying causes of these symptoms?

Bishop Burgmann is on sure ground when he speaks of the "blight" which appears to have fallen upon the Australian Labour Party. No one, whatever his politics, will not regard with sadness the present condition of a party whose leaders once worked "with real self-sacrifice and high ideals." This is not to say that such men cannot be found to-day in the political Labour Party; but they are clearly a minority.

It is the Labour Party whose members during the last decade have been concerned in each of the major Australian political scandals—judicially exposed or otherwise—in State or Commonwealth. The Liberals may have been dull and uninspired; but they deserve due credit as a party for their comparative honesty.

Political Labour has attracted more than its fair share of mere opportunists.

The immediate and obvious remedy is the business of the Labour Party.

But what of the underlying cause of all this? The general decay of moral standards at this time is the business of the Church: and that is the business of every one of us who call ourselves Christian. Here, surely, is the challenge which every Anglican must accept: to strain his utmost by God's grace to live the Life, at home and at work.

Women in Synod

Yet another diocese has declared in favour of making women eligible for membership of its synod. This time it is Carpentaria, as vast in area as it is small in population and resources, which has chosen to join the select number of progressive Australian dioceses now unfettered by the quaint prejudices of the last century concerning women.

Laymen and clerics of more august southern assemblies have some cause for shame that their northern brethren should have taken this lead.

The interesting position now arises that it is possible, as it is surely proper, for an Aboriginal church-woman in Carpentaria to exercise a right and to assume a responsibility denied most of her white-skinned sisters in the south.

The oft-repeated claim of Church leaders, that Christianity has done so much to raise the status of women in society, is open to the gravest doubts on historical grounds. It becomes ludicrous in the eyes of those within and outside the Church who point to the civil and political status of Australian women and compare that with their position in the Church.

Debates took place on this question at General Synod in 1950 and at the Provincial Synod of New South Wales in 1952. The tenor of the speeches, and the motions passed upon each occasion, shewed a clear majority in favour of removing the disgraceful and silly barrier against women being elected to synods.

It is high time that the several diocesan synods took appropriate action. Until they do so, the Church is being deprived of the counsel of her most active and faithful segment, which happens also to form a majority of her members.



Propriety in Public Life

It is distressingly easy to "kick a man when he's down," as the Australian idiom puts it. I don't want to be guilty of that in discussing the finding of the Doyle Royal Commission, which has resulted in the decision of Mr. J. G. Arthur, erstwhile Minister for Mines in the New South Wales Cabinet, to quit public life.

The Royal Commissioner, Judge Amsberg, in a report which was a model of lucid judicial expression, found that Mr. Arthur had acted improperly but not corruptly in some dealings with Reginald Aubrey Doyle, now serving a long term of imprisonment for fraud.

Mr. Arthur resigned his seat in Parliament a few hours after the report was tabled. His first intention was to submit himself to the judgement of the electors by contesting a by-election. But he quickly found party and public opinion overwhelmingly against him. So, on second thoughts, he decided to resign from the Labour Party and to announce that, after all, he would not contest the by-election.

It was really Buckley's choice. The Labour Party did not accept his resignation but expelled him that same night.

A man is known by the company he keeps. The finding of the Royal Commissioner emphasised that point, and Mr. Arthur knows the truth of it now by bitter experience.

But the Royal Commissioner's observations have a far wider application than to one individual only. Politics—the people's business—must be kept clean. A politician must not only be above suspicion of doubtful or unworthy conduct, he must always seem to be so. A man of no particular viciousness can drift into dangerous associations if he does not keep constantly alert. There are always unscrupulous people who want to "use" him because of his position. A man with no greater weakness than vanity can find himself quickly floundering in quicksands unless he watches out.

None of this comment necessarily applies to the findings of the Doyle Commission. But, properly regarded, the report is a warning to all men in public life to be strictly careful in the associations they form and the liberties they allow those who claim their friendship.

Asking a Lot

As more details of next year's Royal tour of Australia are revealed the impression grows that an excessive strain will be placed on the time and energy of the Queen.

To compensate for the disappointment caused by the cancellation of other tours, first by her late father and then by herself after she had actually left for Australia early in 1952, the Queen is understandably anxious to acquiesce to the limit of physical endurance in the programme being arranged for her.

Certainly we seem to have learned from other Royal tours not to impose long speeches of welcome at every wayside stop. But even with formality cut to a minimum, as we have been promised, the Queen is being asked to travel widely and long in every State. Every now and then recuperative periods have been provided in the programme. But even such times for resting will not be free from some social obligations.

It would be unfortunate if the Queen's most pleasant memory of Australia should be of the day she leaves our shores—and thus earns at last some respite from our demands that she should be almost constantly on parade, in a hundred different places, for weeks on end.

It is not good enough for Officialdom to shelter behind the explanation that the details

of the arrangements have all been submitted to the Queen and approved by her. She cannot know, until she experiences it, the arduous tour to which she has committed herself in this land of vast distances. Aircraft will reduce much travelling time, we will be told. But many of the flights will, in themselves, be a strain.

Doubtless, we are a kindly, well-meaning people on the whole. But those who do our official planning for us seem to have been thinking more about the convenience of the hosts than of the Royal guest.

Ashes Without Tears

I was afraid at one stage last week that the final cricket Test between England and Australia might develop into a "bumper-to-bumper" affair that would leave much bad feeling in its wake.

The trouble was that I paid too much heed to some of the cricket writers, who prophesied that the bumper or two bowled by England's new hope, Trueman, would encourage Lindwall and Miller to retaliate with interest when the next day's play was resumed.

But happily those forecasts proved baseless. Australia's fast bowlers did send down an occasional bumper (which I cannot help feeling in my cricketing ignorance are foreign to the spirit of the game), but they certainly operated to no vicious programme, merely because at long last England had found a man who could bowl a bumper, too.

Australia is having a thin sporting time at the moment with the defeat of its cricketers in England, the crushing victory of the Springbok footballers over our Rugby Union team in South Africa last Saturday, and the unreliable form of the young men on whose performances four months hence our hope of retaining the Davis Cup will depend.

But, however perturbed our Rugby Union and tennis enthusiasts may be, I have a feeling that most Australians are glad that England has regained the Ashes after 19 years. And the graceful way in which Hassett, the Australian captain, extended congratulations to the victors, and the proper spirit in which the cricket writers would remember that they are not war correspondents.

Unhappy Migrants

There is no point in people who do not like Australia staying here if they are able to return to their homeland or to try life in some other country. But, at the same time, it is disturbing to find that so many British families are unable to settle happily here.

Plain nostalgia is probably the greatest cause of restlessness, particularly among middle-aged migrants. Perhaps they expected to find too much here. But some of them regard a warmer climate no adequate compensation for the loss of friendships at home and the slowness in forming new ones here. Others say they are appalled by the backward state of our culture. If only they would accept that as a challenge to stay and help us to raise the general appreciation of the arts in this country!

But, of course, the truth is that there are not lacking here people, native-born, who are keenly interested in the arts. The pity is that more cannot be done to draw together those—migrants and Australians—who have these common interests.

which the more fortunate among us are able to enjoy, even though we may not be greatly blessed with wealth in the form of money in the bank or shares in companies.

I heard the other day of a church organist who is returning soon to England. In the past two years or so he has done much to raise the standard of the choir, and has given wide pleasure by his own recitals before Evensong. I do not know the reason for his decision to return, but I cannot help but feel regret that a man who has been able to contribute so much to the musical life of his new community—elsewhere as well as in the church—should be lost so soon. What can we do to hold such people?

Kinsey Report

Sex is the best-seller of some newspapers. You have only to note some billboards and the covers of some magazines (mostly issued from newspaper offices) to come to that conclusion.

And so this last week we have had plenty in most Australian newspapers about the Kinsey report on the sexual behaviour of the American female.

Now sex is, of course, a most important part of life. And I feel that such bodies as marriage guidance councils are doing a good work in helping the uninitiated or the otherwise poorly instructed in a sane, healthy appreciation of sex and its problems.

But I cannot for the life of me see that much so far quoted in the Press from the Kinsey report is meant to do other than cater for the coarser tastes of readers. I don't disparage the report as a sociological study. But then, so far as I can recall, the somewhat similar investigations of Havelock Ellis were not thought to be suitable for newspaper serialisation.

—THE MAN IN THE STREET.

CANON HOLLIS IN HOBART

FROM OUR OVIN CORRESPONDENT

Hobart, August 25
Canon Howard Hollis, of Westminster Cathedral, preached at S. David's Cathedral, Hobart, on Sunday morning.

Canon Hollis is in Australia to make arrangements for the visit in October and November of Sir William McKie in connection with the Abbey appeal.

He carried the sceptre in the regal procession and chanted the litany at the Coronation.

Canon Hollis said that the Abbey belonged to no section or group.

It belonged to everyone, especially to every member of the English-speaking world and to all who share our ideals and reverence our Christian heritage.

"It is the Queen's church. It is not a diocese, nor is it under the jurisdiction of a bishop. It is a 'Royal peculiar,' he said.

CLERGY NEWS

MCSPEIDEN, The Reverend W. L., formerly of the Parish of Stratford, Diocese of Gippsland, was inducted to the Parish of S. Luke's, Ya., Diocese of Wangaratta on Thursday, August 13.

BROWN, The Reverend R. C., Rector of Evandale, in the Diocese of Tasmania, has been appointed to the Parish of S. Paul's, Launceston.

BURNETT, The Reverend J., formerly Lay Chairman of the Diocese of Melbourne, was instituted Chaplain of Pentridge Gaol, Melbourne, on August 15.

SIDDELL, The Reverend John, formerly curate at Tamworth, Diocese of Armidale, is now full-time Chaplain to the Alfred Hospital, Melbourne.

DOWEL, The Reverend William, assistant curate at S. Paul's Cathedral, Melbourne, to be Chaplain and Superintendent of the Hobart Mission to Seamen.

ONE MINUTE SERMON

THE COLLECT FOR THE THIRTEENTH SUNDAY AFTER TRINITY

The Text:

Almighty and merciful God, of whose only gift it cometh that thy faith—¹ I people do unto thee true and laudable service; grant, we beseech thee, that we may so faithfully see thee, in this life, that we fail not finally to attain thy heavenly promises; through the merits of Jesus Christ our Lord. Amen.

The Message:

In all three Sacramentaries this collect is found. It is not unlike that of the 11th Sunday after Trinity, especially in its conclusion, which in the original literally means "that we may run to Thy promises without stumbling."

There is a real continuity between our thoughts to-day and our thoughts of previous Sundays. We have had the word "mercy" ringing in our ears for weeks, the thought of loving kindness shown even to the undeserving. And to-day we have the thought of service constantly before us. Do you remember Isaiah's vision (Isai. VI) and the angels with their six wings—wings of prayer, of humility and finally of service.

How important is the order, and this collect makes it crystal clear. So many are inclined to put service as the beginning and end of Christian life.

But service without utter humility and trust, can become arrogant and patronising—very far away from the heart of God. So we are reminded "of whose only gift it cometh that Thy faithful people do unto Thee true and laudable service." We can't serve except we have the spirit of God; we cannot serve but by the help of God. The translators showed how real this truth was to them when they added the word "only" (1549). As Jesus said "apart from Me ye can do nothing."

And how exceedingly rich is the result of this service. It means enrichment of life here and fullness of life hereafter. All other service of the world, of the self, the service of one's own desires, these become bondage, but the service of God "is perfect freedom." It issues in the development of character and personality, it gives scope for all that is in one's life as no other service can.

But yet again—mercy and service. How often are we tempted to think whether men deserve our service. How significant is the opening phrase of the collect, "Almighty and merciful God." Not only the God who can empower us, but the God who can give us the right attitude to our fellows and thus make our service to God (often wrought through service to others) both worthy, and in His sight, praiseworthy.

And remember—if you are tempted to think it selfish to pray that we may attain the heavenly promises—the reward of faithful service here is further opportunity for service hereafter (S. Matt. 25:21). For which hope let us thank God.

SCRIPTURES IN GERMANY

CHURCH INFORMATION SERVICE

London, August 23

The British and Foreign Bible Society in March of this year made a grant of 10,000 Bibles and 10,000 New Testaments, at an approximate cost of £2,000, to West German churches for distribution among refugees from Eastern Germany.

Many letters of appreciation are now reaching London Bible House.

FAITH AND MORALS

A WEEKLY QUESTION BOX

By DR. S. BARTON BABBAGE

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 be typed, 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.

CHRISTIANS IN INDIA

HOPE FOR THE FUTURE

To THE EDITOR OF THE ANGLICAN

Sir—Your thought provoking leader of August 21 states with truth that "the proportion of Christians in India is pitifully small."

It is also true that our Western preoccupation with material prosperity is no good advertisement for our Faith among people who value the things of the spirit.

But I personally feel that the cause of Christ in India is most hopeful.

In 1792 the Abbe J. A. Dubois, at the age of 27, began his Indian Mission under the auspices of the Missions Etrangères. He worked in India till 1823. His famous book "Hindu Manners, Customs and Ceremonies," is still the greatest of all Christian accounts of the *vie intime* of the Hindus.

Abbe Dubois had become one with the people he served, and even during the memory of living man he was known as "the prince's son, the noblest of Europeans." (M. Launay, "Histoire des Missions de l'Inde.")

Yet when Abbe Dubois returned to France in 1823 he gave an opinion as his considered opinion: "It is certain that for 60 years past not one proselyte has been made. Before half a century has elapsed there will not be the slightest trace of this Christianity among the Hindus."

One hundred and thirty years have gone. The Christian Church in India has eight and a half million adherents, as many people as there are in Australia, and it is the third organised religion of the land. Besides this a diffused Christianity has permeated the indigenous faiths in a most remarkable way, influencing untold millions of thoughtful men and women.

With apostolic foresight the Anglican authorities established the complete independence of the Indian Church long before secular independence was accomplished. By constitution, liturgy and ministry the Church is India's very own.

I believe that the grant of Indian Independence, without any strings, has removed any suspicion that Christianity is a foreign cult, and that Indian Christianity will flourish, among the most tolerant of all people, as natural to the air of India. Relations between India and Britain were never happier than to-day, and my own Indian letters are full of trust and affection.

Your obedient servant,
W. ASHLEY-BROWN.
(Formerly Archdeacon of Bombay).
Chatswood, N.S.W.

THE REVEREND G. TIDY

To THE EDITOR OF THE ANGLICAN
Sir—I read with deep regret of the passing of the Reverend Gordon Tidy in THE ANGLICAN of July 17.

When I was a young lad living in that lovely city of Bathurst, I remember quite well Gordon Tidy, as he was known to us all, when he was attached to All Saints' Cathedral.

When he left Bathurst to go overseas, it was said he had gone over to the Church of Rome. I was deeply pleased to read that such was not the truth.

Yours, etc.,
ARTHUR DAVIS.
Belmont.

PRESENT DAY WARFARE

To THE EDITOR OF THE ANGLICAN

Sir—A woman newspaper correspondent recently said she believed in, repelling an invader or a would-be world conqueror "to protect all we as Christians hold dear."

This means that she would be prepared to invade the homes of the enemy, pierce the hearts of the women of every household, their children and their babies, the sick and the infirm, then present the dripping sword to her Master as evidence of her defence of the Christian principles.

In carrying out her ghastly work she would be upheld by denominational ministers acting as padres.

If this was not ghastly enough, she could use jellied bombs so as to burn the skin off them alive, as is being done in Korea, or hasten the process of annihilation by an atomic bomb.

This is not imagination or exaggeration.

Pattern bombing in the last war made it actuality.

The airmen went one better and turned the buildings into rubble as well as homes into shambles.

Any children unfortunate enough to escape were reduced to wandering as starving orphans, with nothing left but remembrance of their terrible experiences.

This woman would conscript the boys to aid in the fiendish work, maiming, blinding, deranging or killing the fathers while she was dealing with the women and children.

No one in a right mind would expect Christ to approve of these dreadful doings to protect and preserve His Gospel, with its particular compassion for children, but He could be told that His theory was outmoded in these days of pattern bombing, and jellied and atomic bombs.

The airman can be excused for the holocaust they caused because everybody was war mad then, but that defence will not hold in saner times.

Although Christ adopted no violence as a member of a subject race under pagan rule to protect His ideals, we are not prepared to risk it by His methods.

Some preachers of the Gospel have been known to express the opinion that Christ would bomb the cities and the homes of women and children. The only explanation appears to be that there are two standards in this professed Christianity—one for the Founder and another for the follower.

Perhaps some of the defenders and followers will throw light on the enigma.

Yours, etc.,
H. TOSSELL.
Kadina,
South Australia.

BAPTISMAL VOWS

To THE EDITOR OF THE ANGLICAN

Sir—After drawing attention to the fact that godparents and others make solemn Baptismal vows "which the majority fail to keep," the Archdeacon of Albury, in an article in his diocesan magazine, concludes that our church-people need to be shaken out of complacency in this vital matter.

One might add that a rule should be made that godparents be practising church members before they take on such responsibility.

Many are not even members of the Anglican Communion; some are purely nominal adherents, yet one and all promise that they shall provide that the child learn "the Creed, the Lord's Prayer . . . and all other things which a Christian ought to know."

To use a modern idiom, one fears that many godparents "couldn't care less!"

Whilst on the subject of the urgent need for stirring up church people, might it not be a step in the right direction to insist that every infant brought to the Font be given at least one truly Christian name?

There are far too many meaningless, if not silly, names given.

Yours faithfully,
B. F. NICKSON.
Wattletree Rd.,
Malvern, Victoria.

MISSION POSTS VACANT

To THE EDITOR OF THE ANGLICAN

Sir—May I make a personal appeal to the readers of THE ANGLICAN for volunteers for the following vacant posts?

1. A nurse is needed for Forrest River Mission (Kimberleys, in N.W. Australia).

The position is critical; not only for the natives, but for the white staff as well.

The nearest doctor is forty miles away by water. There are no roads and, though in an emergency the doctor comes in by plane, yet a nurse is essential.

A double or triple certificated nurse is needed.

2. A superintendent is needed for Yarrabah.

Major Wakefield, who has done an excellent job at Yarrabah, has given notice of his intention to retire in October.

Here is an opportunity for a man with a love for native people, capable of handling white as well as native staff, and with a knowledge of running and developing a property on which agriculture, stock and timber are being developed.

Mr. Peter Lepine is leaving shortly to study for Holy Orders. A man or woman with a good knowledge of bookkeeping is needed to fill his place.

A teacher will be needed to fill the position at Yarrabah now held by Miss Pearl Duncan, who hopes to come south to continue her missionary training.

There are still vacancies for clerks, nurses, teachers, carpenters, farmers with a knowledge of stock, and men with some business knowledge.

These are urgent jobs; but above all we do need a constant stream of people to do the special training course to be ready for the vacancy when it comes.

Enquiries will be answered immediately.

Yours, etc.,
C. S. ROBERTSON,
Chairman,
The Australian Board of Missions.

14 Spring Street,
Sydney.

"CHILDREN OF THE WASTELAND"

To THE EDITOR OF THE ANGLICAN

Sir—The film "Children of the Wasteland" was shown a few days ago in Thursday Island. I should like to offer congratulations to Bishop Shevill and his associates on an excellent production.

There is just one qualification. People who saw the film may have been puzzled by the scene in which a priest, easily recognisable as from this diocese, takes an infant into his arms, apparently with the intention of baptising it, but instead performs some ceremony the nature of which is not clear.

It might be explained that, on the occasion when this scene was filmed, no baptism took place, and the scene is not an authentic representation of the manner in which baptism is administered in this diocese.

I am, etc.,
E. J. WINGFIELD.
Thursday Island,
Queensland.

THE TITLE "FATHER"

To THE EDITOR OF THE ANGLICAN

Sir—Some few issues back there appeared in THE ANGLICAN a short letter signed, B. I. It objected to some of the peculiarities of the Church; among them, the term "father" as applied to our priests.

I would like the writer to think for a while upon the courtesy terms used in civil life.

On occasions we say Sir, Doctor, your Worship, your Excellency, and so on.

In the army, they call the chaplain Padre (father).

I often think that with more thought and sincere inquiry, much prejudice could be overcome.

Yours sincerely,
"A DISCIPLE."
Toowong,
Queensland.

After Death—What?

An organist writes: "I have a friend who believes that after death we sleep until the last day." And then he continues: "Where is the Scriptural authority for our belief that immediately after death we pass into the next state (even though perhaps it may not be final Paradise)?" And then he asks: "How can these two theories be reconciled?"

Some of the difficulties arise from an unduly literal interpretation of biblical metaphors. For example, in connection with the first point, the Scriptures record that the martyr Stephen "fell asleep." The metaphor of sleep is a frequent one (as it is an obvious one): e.g., "Part remain unto this day but some are fallen asleep" (1 Cor. 15:6); "They . . . which are fallen asleep in Christ" (1 Cor. 15:18); "since the fathers fell asleep . . ." (2 Pet. 3:4).

It is on the basis of this expression that some scholars have expounded a doctrine of "Soul sleep"; that the faithful dead remain in a state of unconsciousness until the judgement day.

It is, however, a biblical principle that no passage should be interpreted in a manner that conflicts with the general tenor of other passages of Holy Scripture.

This is the teaching of Article XX. "It is not lawful for the Church to ordain anything that is contrary to God's word written, neither may it so expound one place of Scripture that it be repugnant to another."

What, then, is the evidence for the belief that the faithful dead are in presence of Christ? There is, in the first place, the promise of Christ to the dying thief: "To-day shalt thou be with Me in Paradise." (Lk. 23:43).

There is, secondly, St. Paul's perplexed confession: "I am in a strait betwixt the two, having the desire to depart and be with Christ, for it is very far

better, yet to abide in the flesh is more needful . . ." (Phil. 1:23).

And again, St. Paul writes: "But we would not have you ignorant, brethren, concerning them that fall asleep . . . For if we believe that Jesus died and rose again, even so also them that are fallen asleep in Jesus will God bring with Him." (1 Thes. 4:13-14).

The faithful dead are, then, in the presence of God.

Nevertheless, the Creeds speak of a future judgement: "He shall come again with glory to judge both the quick and the dead: Whose Kingdom shall have no end." (The Nicene Creed).

How is this to be reconciled with our prior conclusion?

It would appear that the faithful dead, although in the presence of God, nevertheless await the final judgement day.

"We shall not all sleep, but we shall all be changed, in a moment, in a twinkling of an eye, at the last trumpet; for the trumpet shall be sound, and the dead shall be raised incorruptible, and we shall be changed." (1 Cor. 15:51-52).

On this subject I cannot do better than quote the conclusion of a recent Continental scholar, Professor Oscar Cullmann, who says ("Christ and Time"):

"The alleged contradiction between the passages that speak of the resurrection of the body at the end and those that reckon with a 'being with Christ' immediately after the individual death of each Christian is resolved as soon as one has recognised that 'being with Christ' does not yet signify the resurrection of the body but does signify a closer connection with Christ which is already effected through the resurrection power of the Holy Spirit. Hence the dead likewise live in a condition in which the tension between present and future still exists. For them also the question arises, 'How long yet?' (Rev. 6:10). In fact, it is perhaps even more in place for them, in view of the

fact that they are out of the body."

Cullmann adds some comments on the 'Intermediate State' (the state between death and the last judgement and final resurrection):

"Just how this intermediate state is to be conceived the New Testament nowhere speculates . . . When anyone says something more definite concerning this intermediate state and actually makes mention of purgatory, not only are these statements arbitrary assumptions which have no foundation in the New Testament, but such an interest in the 'How' is above all things a proof of little faith."

"It is sufficient to have concerning this intermediate state of the dead the one certainty on which also everything depends, that he who believes in Christ, who is the Resurrection, 'will live even though he die.' (Jn. 11:25)."

Consubstantiation:

I have received the following question:

"Is there any biblical evidence in favour of Consubstantiation? When did it originate, and is it excluded from the Church of England by the Thirty-Nine Articles?"

Consubstantiation is the distinctive Lutheran doctrine concerning the nature of the Holy Communion. The doctrine may be defined in the words of the Formula Concordiae:

"We believe and confess that in the Lord's Supper the body and blood of Christ are truly and substantially present and are received along with the bread and wine."

Luther rejected the Roman doctrine of transubstantiation (that there is an actual change in the "substance" of the bread and wine into the Body and Blood of Christ, the "accidents" of bread and wine remaining) as a "mere sophistical subtlety."

Luther began by postulating the ubiquity (or omnipresence) of Christ's body (that is, that Christ's body is always and everywhere present), and then went on to teach that Christ must be given in and with the bread and wine in the sacrament of Holy Communion.

Nevertheless, he taught that this occurs only at the moment of reception, that it is not in virtue of the words of consecration, and that it does not continue after the reception.

The Report on "Doctrine in the Church of England" defines "the difficult Lutheran doctrine of consubstantiation" as the belief that "the substances of the Body and Blood of Christ are present in the use of the communion alongside and together with the substances of bread and wine."

The Lutheran doctrine is expressly repudiated by Article XXIX.

This Article was introduced by Archbishop Parker for the deliberate purpose of excluding the Lutheran interpretation.

Lutherans affirm that the wicked also eat of the Body and Blood of Christ in the Holy Communion. This belief is denied by the Church of England.

The Articles of Smalkald state that "the true body and blood of Christ is not only given and received by pious but also by impious Christians."

That doctrine is repudiated by the Church of England in the Article entitled: "Of the wicked which eat not the body of Christ in the use of the Lord's Supper."

The Article reads: "The wicked and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as Saint Augustine saith) the sacrament of the body and blood of Christ, yet in no wise are they partakers of Christ; but rather to their condemnation do eat and drink the sign or sacrament of so great a thing."

CHURCH SCHOOLS

To THE EDITOR OF THE ANGLICAN

Sir—Reading the letter on church primary schools in your issue of August 7, I thought it might be of interest to your readers to give an account of my experience of such schools.

It is some fifty years since St. Paul's Primary School, Ipswich, Queensland, was opened by the then rector, the Reverend L. R. Bartlett.

He had an intense love of children and a great belief in their early training by the Church.

With a very keen committee of churchmen, as sponsors, three teachers were engaged. I think they all had a sense of vocation, and the very low salary did not hinder their efforts.

The school was at once placed under State inspection, to ensure an equal standard of education.

They began with twelve pupils, and the first two years were an uphill fight.

However, after that time the school began to be recognised, and in five years there were over ninety pupils.

St. Paul's, I am sorry to say, had to be closed after seven years, for lack of interest within the church.

The chief obstacles in the present day are the lack of legacies to the Church, and the need for a Teaching Order.

However, I am convinced if the Church is to be built up and strengthened we must begin with the young children.

Yours sincerely,
WINIFRED SHEAPIRELL.
12 Booth Street,
Toowong, Brisbane.

FAIR WORDS

To THE EDITOR OF THE ANGLICAN

Sir—I would like to support "Churchwoman" and "Octogenarian" in their plea that I should call our spades by their correct names.

This story may help us to understand why Britain dare not countenance divorce or setting the kept woman above the married wife.

In the 6th century, a Gothic warrior took to himself a mistress. The king ordered that he be put to death. Many of the Goths pleaded that his life be spared because he was such a good soldier.

King Badulla asked whether they preferred to save one man or the whole nation and reminded them that when the previous king had allowed the people to be unfaithful to their marriage vows, they had lost one part of the kingdom after another because of it. God, he said, was now giving them another chance to live faithfully and loyally and, he said, as a man was so must his warfare be.

The Goths ceased to plead for the man, understanding that if the nation were to be kept honourable, the homes must first be kept honourable.

The British Empire in 1914 was regarded with awe and respect all over the world. It is not so highly regarded to-day, even though it has sought to cover its plight under the term 'The British Commonwealth of Nations.'

I do not think we can separate the fall from awe with which we were once regarded, from the lightness of our outlook to divorce.

I am, etc.,
F.J.B.
Eastbourne Road,
Darling Pt., N.S.W.

PASTORAL LETTERS

MORAL STANDARDS IN POLITICS

The Bishop of Canberra and Goulburn writes:—

My dear friends,
ONE need not be an alarmist in politics to be seriously disturbed about recent happenings.

It is rather the glaring confirmation of a trend in politics generally that is the really disturbing thing. Nor is it a matter of corrupt—on one side of the house and virtue on the other.

It that were all it would not be nearly so serious.

It is that in New South Wales and Victoria, the two most influential States of this Commonwealth, we have had glaring exhibitions of a growing insensitiveness to moral standards.

Parliaments are fast losing the respect of the people.

In Victoria we heard recently of a Royal Commission being appointed and then vanishing on a change of Government.

In New South Wales we have had two Royal Commissions with disquieting results.

Perhaps the worst thing of all is that the people generally, are beginning to take such things as they take the weather. If we go on as we are going, the moral temperature of Australian politics will fall so low that they will no longer carry our social and economic life.

Governments must set higher standards in these matters or be responsible for the ensuing chaos.

I write with a special concern for the Australian Labour Party. I have inherited a loyalty to it from the beginning of its history.

I have seen it work with real self-sacrifice and high ideals. It has done more in the past for the health, education, and the living standards of this country than any other political party.

There never was a time when it had greater opportunities than at present. But a blight seems to have fallen upon it.

It was at its best in adversity; it has not been able to take success, power, and prosperity.

Its fondness for bigger and better lotteries is symptomatic of one line of its interests.

Its tenderness to drink interests is symptomatic of another.

The public should know the origin of all party funds of every party. Until we do so we shall never know what pressure governments have at their back.

It is just plain nonsense to think that our economic system will work smoothly or efficiently in a society shot through with the passion for gambling.

Also is there any hope of sensible liquor laws if party funds are accepted from liquor interests? The same principle applies to other interests.

I do not say or wish to imply that the Australian Labour Party is any worse in these matters than other political parties.

I do not know. But the time has come for

it to sit in serious judgement upon itself.

The present occasion gives it a great opportunity.

In the British House of Commons restrictions are laid by custom or law upon Ministers of the Crown.

Is it too much to ask that a Minister of the Crown be pledged to have nothing to do with gambling?

In this country the gambling racket has got completely out of hand and it gets too close to corruption to be tolerated in responsible officers of the State.

Citizens will soon cease to trust a minister who is infected by the virus.

I know the hands of the churches are not clean but that is all the worse for the churches.

TENSIONS WITHIN THE CHURCH

The Bishop of Rockhampton writes:—

THAT there are tensions within the Church of England is a fact, self-evident, and very understandable.

If proof were needed, the correspondence columns of THE ANGLICAN alone could provide it.

This is no new thing, nor is it altogether a bad thing, except when the tensions lead to open schism or breaches of Christian charity.

In the first flush of the Faith, their ears burning with the Divine utterances of the Master, the leaders of the infant Christian Church met for their first council in an atmosphere of extreme tension.

S. Paul withstood S. Peter "to the face." The party spirit had become so strong in Corinth that S. Paul had to reprove them for it, and to pose the question, "Is Christ divided?"

Coming to more recent times, those of you who have read the Bishop of Chichester's "Life of Randall Davidson" will remember how he, as Archbishop of Canterbury from 1903-1928, faced more than once an open threat to split the Church of England into separate bodies.

By wise statesmanship, wide tolerance, and by the grace of

God, this was prevented not once nor twice.

SOME of the tensions faced by that sagacious archbishop have passed into the limbo of forgotten things, but one of them still persists. Here I am at a loss for words because "party" names are so inadequate, and "party" labels so hard to pin.

Broadly speaking, the tension may be said to exist between those who would underline the word "Catholic" or "Protestant" in their religious belief and practice.

Yet the two terms are not opposites, nor do they belong to the same category of thought. But I must not use my space in delving into terminology.

The tension exists, and will long remain, but the battle centres round the less important questions of liturgy and ceremonial, which are magnified to a position far beyond their real importance.

Sinister meanings are read into the wearing of certain garments, the use of certain ornaments, terms of address to the clergy, or the name given to the Sacrament of Christ's love.

WITHIN the limits of fundamental doctrine the character of the Church of England allows for variety of expression, and although we are entitled to our own preferences we should never urge them to the exclusion of others who differ from us, provided they are sound in fundamental beliefs.

Many of us believe that our branch of the Church has a unique place in Christendom, and a unique opportunity for bringing together in God's good time the extremities of Christian belief and practice.

We can lose this position if we allow our tensions to develop to the point where we cannot live and worship together. Ours has been described as a "Bridge Church" in this connection.

It is not always easy or comfortable to live on a bridge; and there is sometimes the tendency to push somebody else off it.

"Let brotherly love continue."

OBITUARY

ERNEST LOUIS PANELLI

We record with regret the death, on July 31, of the Reverend Ernest Louis Renard Panelli. He was aged 65.

Ordained in Melbourne in 1922, Mr. Panelli served at S. Stephen's, Richmond.

He then became a travelling missionary with the Bush Church Aid Society in the Diocese of Riverina.

He was appointed to Barrow in 1928, Diamond Creek in 1930, Berwick in 1937 and became the incumbent of S. Luke's, South Melbourne, on August 3.

THE CHURCH'S DUTY TO CHILDREN

The Bishop of Gippsland writes:—

Dear friends,
I feel it a great privilege once again to pen a few lines to readers of THE ANGLICAN, even though I am on convalescent holiday in Queensland.

At such a time one has perhaps the opportunity of seeing things in a wider perspective, with time to read and think and pray.

I was deeply impressed, listening to the Synod Charge of the Archbishop of Brisbane last night, by his assurance of the spiritual results of the experience of our kinsfolk in England in the Coronation.

He said it seemed to have been borne in upon the great majority of the nation that material success and improved economic conditions were not sufficient. There was still the need for spiritual leadership and direction.

We can see the same here only too clearly. All is not well with our young Australian nation. We have made amazing advances in material things.

It was a real pleasure to go to the Brisbane Show and to see the evidences of the progress of this great State in material things—evidence of splendid work and planning to produce so many and varied "goods"—amazing displays of fruits, flowers, homecrafts, cattle, sheep, horses, machines.

Yes, our people have done great things, whereof we do rejoice.

But all is not well. One has only to glance through the daily papers to see the other side of the picture.

One reads of crime and violence and dishonesty in high and lowly places; particularly alarming is the extent of child and youth delinquency.

Are we as Christians and churchmen failing to bring our children and youth into that obedience to Christ, Our Lord, that alone can bring health and happiness to our nation?

A great deal, we know, is being done for our children and youth today. Child welfare rightly takes a prominent place in community programmes.

Education is one of the biggest items in our State budgets.

But we must learn that true education must be based on religion, and on the Christian religion.

Our mainly secular education in Australia is due, to a very large extent, to the divisions of our fathers.

It was that denominational rivalry that drove our legislators to implement the secular programme of education 100 years ago.

"Better no religion at all in the schools than the religion of a denomination to which I do not belong." Such was the attitude of many of our fathers.

Here to-day is our opportunity to reverse that sad and humbling direction our divided churches gave to our legislators. Our leading educators to-day are convinced that education without religion is a failure and incomplete.

Here is our opportunity. We are trying to implement this in Gippsland this year—"Evangelism Through Education."

We have a wonderful opportunity in Victoria to bring our Christian religion right into the programme of our State schools—primary, technical and high.

It means sacrificial service on the part of the Church and churches.

We have to provide skilled and capable instructors in greater numbers than at present.

So we must back up our "Council for Christian Education in Schools" and see that it has the needed funds and equipment.

In other States we must take much more seriously than we have done the giving of religion, both instruction and life and worship, in our day schools.

Here is an opportunity to build the Kingdom of Christ into the lives of our young people.

We have a wonderful opportunity for real evangelism

among our national service trainees, in our camps and in their training bivouacs.

Here we must release the right men as chaplains and back them up.

But still our best implement in this crusade is the Sunday school, when conducted on modern lines and closely related to the life of the Church.

We must make the Church "child-minded" and soon the child will become "church minded."

I often am concerned over the condition of our Sunday schools.

They need skilled leadership and sacrificial service.

How much does the ordinary church vestry or congregation care for the Sunday school?

A good test is "how much does it spend on it?"

Often have I noted that a vestry will spend more on cleaning the church, or on its music, or carved stalls, or stained glass, than on the children.

Let us do these things, but put first and foremost the real interest of our children and youth.

Let us re-build in Christ's Name.

Book Reviews

MARRIAGE FOR EVERYMAN

BACKGROUND TO MARRIAGE, OR THE FIRST TWENTY YEARS. Anne Proctor. Longman and Co.

HAS there ever anything been written like this before? It is fascinating—a book for "everyman." Engaged couples, young married couples, older folk with their families about them will find in this invaluable help, encouragement and wisdom.

Your reviewer read it at one sitting. It is packed with commonsense and also has its seasoning of humour.

The introduction sets the keynote. It describes children playing at "a wedding."

"Can you cook a bit of steak?" demands the youthful minister of the bride, and is assured she can. To the bridegroom he quotes the singing game which ends with "you must be wise, you must be good, and help your wife to chop the wood."

To the writer "the physical bond in marriage is the outward and visible sign of the sacrament of marriage," and its proper natural use a channel of inward and spiritual grace.

So she begins her book with a chapter on this sacramental aspect of marriage. "Marriage was not an afterthought given to man because of his sin and weakness but an extra blessing to help Adam to fulfil the purpose for which he was created."

It is an heretical view that sex is only to be tolerated as a regrettable necessity for the continuance of the human race. If husband and wife are uneasy about the rightness of their shared physical life or ashamed of their sexual desires, they will be afraid to give each other the fulfilment which each secretly desires.

There follows a chapter on "Delights and Duties." The author is sure no woman should get married unless she is ready for the responsibilities and training for "home duties." A "lady" is a "loaf-kneader." It is time woman got back to that conception of a wife's task. (And the author has seven children so she should know.)

"Frustration or Fulfilment?": "Women like men are much more than human beings who can reproduce their own kind!" A woman's talents are never, however, wasted in creating a home.

The latent motherhood in girls should be developed side by side with their academic and artistic capacities. Otherwise you may have highly educated women who find marriage and motherhood unsatisfying, and become wives who indulge in self pity.

A woman who marries relinquishes one career for another. Later on when her children do not need her she will do well to take up her earlier interests for their sakes as well as her own.

Never "let the sun go down upon your wrath." There are sure to be angry moments—but have them out. And remember if marriage is to last for life "even infidelity may have to be faced and forgiven."

"To fly to divorce as the remedy for unfaithfulness is as complete a breaking of the marriage vow as unfaithfulness."

The chapter, "Father to Son—Mother to Daughter," is full of bon mots. This mother has lived every moment of her married life.

But perhaps even more helpful is "The Parental Background" with its wise insistence on obedience. Just one quotation: "The child who tumbles over and bumps its nose on the floor is sometimes told to smack the naughty floor." This is the first step in putting the blame on someone else. The proper response is much more in the nature of "Silly me! Up again!"

A most invaluable book that has the material and the wisdom to save many a home and to enrich many more.

—J.S.A.

THE SINNER OF S. AMBROSE

THE SINNER OF SAINT AMBROSE, by Robert Reynolds; Secker and Warburg, London.

THIS is a great book. I started to read it the second time the night I finished it, and could hardly put it down. The hero, a cadet of the great Julian family, was practically contemporary with S. Augustine of Hippo who was born in 354 and died in 430. He was a Roman of the Romans.

The scholarship of Mr. Reynolds is thorough, human and Christian. His book is worth reading if only for the thoroughly realised portraits of S. Ambrose and S. Augustine. He paints an engrossing picture of the decaying Roman Empire, a justification of the old Russian proverb "a fish goes bad first in its head."

He justly estimates the suicidal rivalry between Rome and Constantinople, and the internal stresses between Catholic and Arian, between rising Christianity and dying paganism.

The march of the Goths and the siege and fall of Rome have an uncanny lesson for our Western civilisation of to-day.

People we remember from the pages of history come to life on their authentic stage. We think "just such a man was this Pelagius," while Latin sunshine gives its scenery and its religion clear cut edges of orthodoxy so the mists of Britain blur the edges of a painter's landscape and the definitions of British religion.

Gregory Julian loves and loses, deserves to lose, but finds his love again. He plays his high part in the administration of the rotting Empire and with the fall of Rome loses all but his love. But the pagan had become a Christian and finds a new life as a Christian bishop of a humble Spanish see in *partibus infidelium*.

Augustine's heresy hunt for Pelagianism outcasts him. He ends his long life very quietly, and serenely, poor but happy, teaching the Faith he never properly understood.

On every one of the 436 pages there are sentences which mean so much and are so full of beauty that one remembers them as of the taste of a rare vintage wine. But I am afraid few of the reviewers of the great papers will have the time to read and properly appreciate this outstanding philosophy of history.

One small criticism. Surely American spelling is out of place in a book published in London.

—W.A.B.

"DOG TONGS" IN CHURCH RELICS

ANGLICAN NEWS SERVICE

Dog tongs formed part of an ecclesiastical exhibition recently held in the Diocese of Bangor, North Wales, the oldest See in Britain.

These implements date back to the time when dogs accompanied their owners to church and were forcibly ejected when they disturbed the services.

The Marquess of Anglesey, who lives only a few miles from Bangor, broadcast in the B.B.C.'s Welsh Home Service about the exhibition of priceless Church treasures.

"The gold and silver alone would excite the admiration of the most sophisticated connoisseur," he said, "but perhaps the most moving of all is

ARCHBISHOP AT LUNCHEON

ANGLICAN NEWS SERVICE
Brisbane, August 19

The Archbishop of Brisbane, the Most Reverend R. C. Halse, lunched last week with eight old boys from the Hay War Memorial High School.

The old boys of the school at the luncheon were the Lord Mayor, Alderman Roberts; Queensland's Deputy Director of Health; Mr. Noel Connolly, a Brisbane bank officer; Mr. Frank Wackwitz, a former master of the school; and Mr. Douglas Murphy.

While Bishop of Riverina, the archbishop was an enthusiastic supporter of the school.

the life-size figure of Our Lord at Calvary, the famous 'Mostyn' Christ which forms the centrepiece of the exhibition."

This wooden figure has been in the possession of the Mostyn family for several hundred years.

The most ancient exhibit was a small tenth-century handbell found in the wall of Llanrhyddlad Old Church when it was demolished 96 years ago, and the most valuable the famous pre-Reformation Dolgelly Chalice found in a cave on Mynydd Garn, near Dolgelly, in 1890. This and the paten with it were classed as treasure trove and were therefore the property of the Crown, and they were later deposited in the National Museum of Wales by King George V.

It is thought probable that the chalice and paten of silver gilt may have belonged to the monks of Cymmer Abbey, near Dolgelly, and that they hid the precious plate in the cave at the time of the dissolution of the monasteries.

The exhibition contained every kind of Church property, including an eighteenth century sentry box from Beaumaris parish church which was used to guard against the ravages of body-snatchers.

There was also a collection of more than two dozen chalices of the first Queen Elizabeth's reign, the gem of the section being the splendid Tazza from Penrynnydd in Anglesey, famous as the home of the Tudors.



S. BARTHOLOMEW'S DAY

"O Almighty and everlasting God, who didst give to thine Apostle Bartholomew grace truly to believe and to preach thy Word; Grant, we beseech thee, unto thy Church, to love that Word which he believed, and both to preach and receive the same; through Jesus Christ our Lord." Amen.

The remembrance of S. Bartholomew this week and the offering once again of the collect above help to bring home to us the importance which the Church of England places upon the holy Scriptures.

It has been truly said that the Church of England is a Bible-loving Church. That is true, and we do well to remember it.

A glance at the preface "Concerning the Services of the Church" in the Book of Common Prayer, will show that the intention of the early Church Fathers was that "the clergy, and especially such as were Ministers in the Congregation, should by often reading, and meditation in God's word be stirred up to godliness themselves, and be more able to exhort others by wholesome doctrine, and to confute them that were adversaries of the truth; and further, that the people (by daily hearing of holy Scripture read in the Church) might continually profit more and more in the knowledge of God, and be the more inflamed with the love of his true religion."

Furthermore, according to the same preface, in Divine Service, "nothing is ordained to be read but the very pure Word of God, the holy Scripture, or that which is agreeable to the same; and that in such a language and order as

is most easy and plain for the understanding both of the readers and hearers."

Scan the pages of the Book of Common Prayer itself. Our services are rich in passages from the Word of God.

If any group of young people should be children of "The Book" it is the young people of the Church of England.

The message of S. Bartholomew's Day should make us ponder anew the priceless heritage of the English Bible.

—THE YOUTH EDITOR.

SOME SIMPLE HOBBIES

A few weeks ago you may have noticed an appeal on this page from the South Australian Church Missionary Society, which was requiring indoor games to send overseas, so I thought perhaps you would like to try and make something along these lines, and if you have no use for the finished articles yourselves, you could make a parcel and send to the South Australian C.M.S.

The more important hobbies and handicrafts need skilled tuition and supervision, but much simple yet worthwhile work, with easily procurable material, can be done with a little practice and originality by junior boys and girls. Here are some suggestions:

CORKS

With corks, all sorts of grotesque animals and human figures can be made. Sliced up or used in various sizes, the corks can be fastened together by pins, dead matches or thread drawn through by a needle. They take paint well and readily lend themselves to the Donald Duck type of creatures.

COTTON REELS

The same sort of grotesques can be made as with corks, though it is better to have wire or wooden skewers to fasten reels together. Spinning tops are easily made by pushing a blunt-pointed skewer through a reel.

But the most satisfying use of reels is as wheels for lorries, steam-rollers, tractors, engines. These wheels can be used in conjunction with matchboxes or cardboard contrivances. Pulleys, cranes, all sort of haulage mechanism can also be devised with reels and cardboard boxes.

IT SEEMS TO US—

To date, only one response has been received for the column, "It Seems to Us." Unfortunately, the reply was anonymous. If the writer will forward his name, the letter will be published in our next issue.

"It Seems to Us" is a column open to all young people for expressing their views on topics of current interest.

Please address your letter to "The Youth Editor," and include your name and address as evidence of good faith.

OVER TO YOUTH

YOUTH NEWS

S. Paul's, West Tamworth, Youth Fellowship was formed earlier this year and on August 16 twenty-four young people were admitted into the fellowship at the evening service.

Members meet every second Tuesday evening at 7.45 p.m. A short service is held at the church before adjourning to the parish hall. Interesting programmes have been arranged for intellectual, physical, spiritual and social activities of the branch. During the winter months some physical activity has been organised each night for the sake of warmth.

Gunnedah members were entertained at a social evening on June 9. On August 7 this hospitality was returned and a bus load left Tamworth and were able to meet Gunnedah members at home and members of other visiting branches from Manila, Narrabri and Tamar Springs.

Corporate Communion is held every first Sunday in the month.

CONDOLIN. Following the triumphal Young Anglican 1953 Queen competition crowning ball, local Y.A.s entertained their Y.A. week-end guests to a party at Glenn's on the Saturday evening, and all paraded for early celebration at the parish church before the visitors left for Bathurst and Dubbo. Among the visitors was Bruce Schultz, C.S.G. president, from Cullacrain.

TOMINGLEY. The Y.A.s at Tomingley (Peak Hill) have again registered three more badged members for their branch. They are a grand group of solid church-going Y.A.s.

ROCKLEY. News has come of the formation of the first probationary Y.A. branch for the Parish of Rockley. Many of them in this scattered hill parish near Bathurst, will be Lone Members attached to centre churches.

The Senior Girls' Group at S. Paul's, Cleveland Street, Sydney, needs a table-tennis table, and wonders if some church or club would consider giving it or selling it at a price within the reach of the group.

A telephone call to MX 2027 by anybody able to make such an offer would be appreciated.

FORBES. The Y.A.s are delighted with their 1953 win in the diocesan Y.A. Queen contest, and are quoting their saying, "Forbes Leads Again." A reunion social is planned for September 14 to show appreciation for their winning "Queen," Myrl Milton, to which many former Y.A.s will be invited.

Greetings were received from the Bishop of Bathurst on the night of the ball, and also from Geoff Wells, Lone Y.A., Mudgee. Condobolin had a window

display for the crowning ball, and pride of place was taken by a framed letter from Buckingham Palace, expressing thanks to the "Condo" Y.A.s on their expression of loyalty on the occasion of the Coronation of Queen Elizabeth.

S. Thomas's, Auburn, Fellowship (Sydney) has just spent an inspiring week-end at "Rathane," Port Hacking, under the leadership of their rector, the Reverend D. G. Livingstone, and Captain Batley, of the Church Army.

Captain Batley was accompanied by Captain Palgen and Brother Thompson. The latter is now in training for the Church Army.

There was not a dull moment in the whole week-end. Those who attended were grateful for the spiritual help which they received at the house-party.

Miss Angela Daniels, daughter of the Reverend W. and Mrs. Daniels, of Ingham, N.O., and a member of the G.F.S., was clothed as a novice in the Sacred Advent, Brisbane, Q., on the Feast of S. Bartholomew.

S. Mary's, Maitland, branch of the C.E.B.S. recently celebrated its 25th birthday with a banquet and social evening.

C.E.B.S. representatives from Singleton, Cessnock, Wickham, Charlestown, Carrington, New Lambton, East Maitland, Telarah and Dudley were among the guests. Members of the Anglican Men's Society, Mothers' Guild, Junior Choir and S. Mary's Vestry also attended.

Members of the C.E.B.S. at S. Peter's, East Maitland, paraded at a special service of admission on August 29.

Twelve boys were advanced from associates to full membership of the society.

The Reverend Arthur Deane, Chaplain for Youth in Sydney Diocese, has visited more than fifty different churches in recent months, making contacts with local fellowships and young people and speaking at fellowship teas and services.

This week-end he will be at Campbelltown, Minto and Appin.

Sydney's Port Hacking properties are busy this week.

A G.F.S. camp is in progress at "Chaldercot," and a teen-age house-party is being held at "Rathane."

Christ Church Company of the Comrades of S. George is holding its annual revue, this year entitled "Strictly Off the Record" at the Metropolitan Theatre, above Christ Church Hall, 505 Pitt Street, Sydney, on August 31 and September 1.

Tickets may be obtained from either the N.S.W. or Federal Office of A.M.E.B., at 375 George Street, and 14 Spring Street respectively, or from Mr. Keith Stamford at MX3347 (business) or FX6696 (home).

TWENTY-FIRST BIRTHDAY

C.E.B.S. CAMP, FRANKSTON

Many members of C.E.B.S. throughout Australia have pleasant memories of happy times spent at the C.E.B.S. permanent camp, Frankston, where, during September, the Melbourne executive committee will be celebrating the 21st birthday of the camp's foundation.

A varied programme of functions has been planned to commemorate this event.

The chief activities will be:— August 29 to September 7.—Schoolboys' camp, including church parade and thanksgiving of the campers at S. Paul's, Frankston.

September 5.—Field day and thanksgiving service at the camp.

September 18.—21st birthday dance (organised by Camp Guild), S. Luke's Parish Hall, North Fitzroy.

September 24.—Birthday dinner at the camp, given by the executive to parliamentarians, Frankston shire and business representatives, together with other friends and helpers.

A cordial invitation is extended to all C.E.B.S. members and church people interested in the youth of the Church to attend the field day. The programme will include a tree-planting ceremony, a full-scale display of camp activities, the presentation of a hot water service and recreation room. It will terminate with a thanksgiving service in the open-air chapel.

It is hoped that a start will be made by the field day on the Memorial Gates, which will be erected to the memory of the late chairman, Canon P. W. Robinson.

G.F.S. IN VICTORIA

September promises to be a busy month for Victorian members of the Girls' Friendly Society.

One hundred girls and twelve leaders will be enjoying the Junior and Intermediate Camp at Toc H Camp, Port Lonsdale, from August 29 to September 5. Unfortunately, the applications of fifty other girls could not be accepted.

The "Back to G.F.S." and Australian tea at G.F.S. headquarters on Saturday, September 12, is to be opened by Mrs. J. J. Booth, Victorian provincial president.

The Reverend Gordon Brown, Director, Youth and Religious Education, will be the preacher at the annual festival service in S. Paul's Cathedral on Sunday, September 20, at 3 p.m.

The Anglican Youth Choir will lead the singing.

The Commonwealth vice-chairman and honorary secretary, Mrs. K. H. Bright-Parker, will visit the G.F.S. in Sale, Diocese of Gippsland, on September 22.

ABBOTTSLEIGH

WAHROONGA (12 miles from Sydney on the North Shore Line).

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Both Day Girls and Boarders are admitted.

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FOR SMALL PEOPLE

THE SHEPHERD PSALM—(2)

The first verse of the 23rd Psalm teaches us that if we love God we will trust Him and we will not worry nor be afraid.

The second verse says, "He maketh me to lie down in green pastures."

In the Holy Land sheep graze from about half-past three in the morning till about ten o'clock. Then they lie down and rest for three or four hours. While they rest they chew the cud and grow strong and fat, so the good shepherd starts his flock in the early morning hours where the grass is hard and difficult to eat, moving on slowly to softer, greener pastures so that while the sheep rest they are lying happy and contented on the soft, green grass.

That is just how our Good Shepherd leads us. Our Lord

said, "I am the Good Shepherd."

We all know how hard it is when we are very small learning to say "No" to ourselves. It is so much easier to be selfish than to be unselfish, and so much easier to disobey and do as we like than to obey quickly and pleasantly.

Sometimes we think that only children have to obey and that grown-ups can do just as they please.

It is all very hard and difficult, and we cannot see why we must do as we are told and why we must do our duties and why we must consider anyone else except ourselves.

But as we grow older we begin to understand more and learn more. We learn that we must all obey, whether we are children or grown-up, that we must all do our duties whether we like them or not, and that we must all consider other people and try to be kind and gentle and unselfish.

That is the only way the world can be the happy world God wants it to be.

So, when we say, "He maketh me to lie down in green pastures," we mean that, although it was so hard learning to obey, to do our duties and to consider other people, yet those were only the rough, hard grasses we had to eat at the beginning of our day's journey through life.

Now we are old enough to know that that road was the road along which our Lord, our Good Shepherd, was leading us. He has led us now to the place where we can see that He knows all the road and all the things we have to learn. So it does not matter how hard it will be to learn some of those things, for we know "The Lord is my Shepherd; I shall not want."

He will lead us and guide us and help us to learn. And we can trust Him.

Claremont College

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From the Exodus to the Exile . . . 2.

GOD'S CHOSEN PEOPLE

By THE REVEREND GABRIEL HEBERT

LAST Sunday I was speaking about the Exodus as a real event, and how this event in history is tied up with the affirmation of our faith that God really did choose Israel to be His people. Today we come to the question: What difference did it make to Israel in the subsequent history that it was God's chosen people?

But first a word must be said about a difficulty which many people feel. How could God, the Lord of the whole earth, have one chosen people? Surely He cares for all nations, and it must be wrong to think of God as having favourites. When we men have favourites, we spoil them. To this I would say that the whole Bible shows that God does not do that.

When God sent into the world His only-beloved Son, our Saviour, His vocation was to suffer the death of the cross; and similarly in the Old Testament, God called His chosen people Israel to a wonderful but terrible vocation of suffering. We will be thinking of this next week, when our subject will be the sufferings that Israel went through in the Exile.

But today we are concerned with the period covered by the books of the Judges, Samuel and Kings. What difference did it make that they were God's chosen people? It did not mean that they usually enjoyed success in war and temporal prosperity, except during the reigns of David and Solomon.

Before that time, they suffered heavy defeats at the hands of the Philistines; and after it, in their many wars against their Syrian neighbours, they usually got the worst of it. They did not excel in the arts of civilisation; as regards architecture, for instance, it appears that Solomon's splendid temple was built with the help of the skilled artisans of Hiram, king of Tyre.

From the point of view of the secular historian, they were quite an ordinary nation.

Even in regard to their religion, the outward form of their sacrifices resembled that of other nations; and all the nations had their tribal gods—thus Rimmon was the god of Syria and Chemosh of Moab, just as Jehovah or Yahweh was the god of Israel.

YES, Israel was an ordinary nation, like the others; and several passages in the Prophets suggest that it is right to lay some stress on this, and hold that it was the purpose of the Lord God to choose for His own

This is the second of a series of four articles on "The People of God from the Exodus to the Exile," by Father Gabriel Hebert, of the Society of the Sacred Mission. The articles were originally delivered as talks over the A.B.C., by whose kind permission they are being published by THE ANGLICAN. The third article will appear next week.

nation, a nation like the others in its culture and civilisation, that at last in Abraham's seed all the nations of the earth might be blessed. The prophet Amos, for instance, says emphatically that God does care for the other nations, while Israel is the nation that He has known.

Well, then, where does the difference come in? We ought to answer: Precisely in the fact that Israel was His chosen nation; this was what was unique. In the pictorial manner in which the Bible expresses these things, the other nations thought of their gods as related to them by a sort of tie of kinship; but the prophet Hosea and the others after him spoke of the Lord God of Israel as the Bridegroom or Husband of His people.

PUT in our language, this means that the tribal gods of the other nations were in effect personifications of the genius of the tribe, something like the figure of Britannia which is depicted on a British penny piece. But the God of Israel was different; He had chosen Israel to be His people. He stood over against them, He judged them. He chastised them for their sins.

There is a real and deep difference here, which we see reflected in the view that the Old Testament takes of the office of the king, that is to say, in its theory of politics. The Old Testament writers do not indeed draw up treatises on political theory, for that is not the Biblical style; but the points are all there, presented in a concrete and pictorial manner.

They come especially in the accounts of the accession of Saul, the first king, in I Samuel, chapters 8 and 12.

Three chief points are brought out. First, the people come to Samuel and, second, that the Lord God Himself is Israel's true King.

Samuel asks them in I Sam. 12:12 why they wanted a king, "when the Lord your God was your King."

Third, that this Divine Kingship gives the key to the function of the temporal ruler; Samuel goes on to say that the Lord has given them a king, and that if people and king obey the Lord's voice, all will be well, but if not, the result will be disaster (I Sam. 12:13-15).

WHAT does this phrase mean, "a king like all the nations"? It means the typical oriental monarch, the absolute ruler. We see in the history that follows that it was the continual temptation of Solomon and the kings after him to desire just this, and say in effect, "The Lord God has His temple where the sacrifices are duly offered; let Him be pleased with that, but let me have the control of domestic and foreign policy."

We see also in the history that follows something happening that happened in no other nation; prophets go to the kings and tell them in God's Name that they are doing wrong. When David falls in love with another man's wife and makes arrangements for her husband to fall in battle, the prophet Nathan stands up before king

David and makes him see and confess that he has sinned against the Lord.

In the same way, when king Ahab has coveted the vineyard of Naboth and secured it by a judicial murder, Elijah stands up to him and pronounces God's judgement on him; Micaiah, the son of Imlah, stands up to the same king over the matter of a military expedition to Ramoth-gilead.

Amos gave similar offence by prophesying in the royal sanctuary of Bethel; Isaiah stood up similarly to king Ahab, and king Hezekiah. When Isaiah denounced as a policy of expediency and opportunism the seeking of an alliance with Egypt—

"Woe to the rebellious children, saith the Lord, That take counsel, but not of me,

That walk to go down into Egypt, but have not asked at my mouth" (Isaiah 30: 1, 2),

he was denouncing the foreign policy of Hezekiah; and Hezekiah was a king who should have known better.

In doing this, the prophets risked being put in prison and even forfeiting their lives. They did it because they believed that the true King of Israel was the Lord God, and that the earthly king was answerable to Him; Micaiah, the son of Imlah, had seen the Lord God sitting upon His throne (Kings 22:19).

Isaiah says in the account of his great vision in chapter 6, "Mine eyes have seen the King, the Lord of Hosts." The essential idea here is the same that was stated by our Lord when He said, "Render unto Caesar the things that are Caesar's, and unto God the things that are God's"; which means at least this, that the earthly ruler is not absolute, that there are things that are not Caesar's.

The same thing was expressed in the Coronation rite two months ago, in the words spoken to the Queen at the delivery of the Orb: "Receive this Orb, set under the Cross, and remember that the whole world is set under the power and empire of Christ, our Redeemer."

WE see, then, that there was a real and deep meaning in the insistence that Israel was not to have a king "like all the nations."

Israel was different, because it was the chosen people of the Lord God; it was a nation like the other nations, but chosen from among them that it might learn lessons which were at last to be made available for all nations. It learnt these lessons above all through the prophets who spoke in the Lord's Name.

The word of the prophets to God's chosen people covered the whole range of the national life. They believed that He was the Lord of the whole earth, and the true King of His people Israel, and therefore the Judge of His people's sins.

They fixed on three things in particular: First, the sin of forsaking the Lord God and going after "other gods," that is, the nature-religions of the Canaanites whose land Israel had possessed; second, the sin of offering to the Lord God a merely formal and false worship, as though by offering sacrifices people could take out a kind of insurance policy against the consequences of their misdeeds; and third, the sin of social injustice and the shameful exploitation of the poor by the rich and powerful.

For all this, the prophets said that the Lord God was sitting in judgement on Israel, His chosen people, and intended to punish them; and they indicated the form that the punishment would take—defeat at the hands of the great militaristic empires of Mesopotamia, and wholesale deportation of the people to a foreign land.

It was thus that the prophets interpreted the international situation of their time.

We shall see next week how terribly these predictions were fulfilled.

BOOK REVIEW

GORDON: THE STORY OF A HERO, by Laurence and Elizabeth Hanson.

TIME was when people read Peter Pan and eagerly turned the pages of the Life of General Gordon. There was poetic justice in that—having Peter and Charles George together. Both were fantastical, both spirits hovering through the somewhat foul and filthy air, neither of them really of this world. And there is yet a closer link; Peter was permanently young, Gordon lastingly adolescent.

I began by saying time was. Can it be otherwise if people can see the Disney Peter without revolting? Is anyone interested now in Gordon; apart from elderly evangelicals once duped into believing that Gordon was the epitome both of a Christian and a hero?

Laurence and Elizabeth Hanson have written a book which suggests that interest in him might revive. They do not believe in Gordon the Christian hero any more than Lytton Strachey does. They cannot believe because the hero and the Christian in Gordon were opposite polarities of his nature.

His intense pleasure in a soldier's profession was, he thought, a great disloyalty to God. Being a hero meant diminution in the glory of the Almighty. He was a Christian in spite of his inner experience, the victim of the theology of his time—the body is a tomb.

As "Hymns A & M" have it: "Here in the body pent."

One year he wishes his sister a happy Christmas, but "I will not say many of them for our joy is in the Lord and we cannot wish many years will pass before He comes to deliver us from our contemptible bodies and infirmities."

This is a skilfully conceived book, realising much of the romance that Englishmen saw in Gordon's globe-trotting; the fabulous character of his success, especially in China. More than this, they have drawn a person far more real than the Christian hero of fable, a man to be pitied as well as admired, to weep over and to laugh at.

Gordon went to see Dr. Temple, the Bishop of Exeter, before going to the Sudan. "The fact was, he was fairly certain he could win over many Sudanese from the Mahdi if he could promise them three wives. That was less than the Mohammedan allowance, but he thought it would do. It was also two more than the normal Christian allowance, but still, with so much at stake, could not a point be stretched?"

The Hansons' book can be confidently recommended as the most approachable and readable history of Gordon now available.

—P.F.N.

THEATRE

A GREAT ARTIST

What on earth is wrong with Melbourne, that this city of a million people could not find 1,600 to fill the Tivoli Theatre in Bourke Street for the gala opening night of the National Opera Company's performance of *La Boheme*?

Naturally this young company has not yet the poise and finish of a fully professional company, but it is producing really great artists and in the New Australian star Tais Taras (as Mimì) there is one who in a few years will rank with the best who have played this part.

Ronald Dowd is not completely at times in the part of Rudolph, but nevertheless his was an outstanding performance and his diction and acting were excellent.

The orchestra, under Tibor Paul, seemed at times to overpower the singing, but this may have been due to the peculiarly crowded nature of the Tivoli Theatre.

This N.S.W. company is certainly one which everyone in Melbourne should go to see and hear.

—W.F.H.

AUSTRALIAN MUSIC EXAMINATIONS BOARD

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

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Full particulars and Manual from Organising Secretary, Telephone 8056, extn. 2318.

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COMMERCIAL TELEVISION THE CULTURAL ATOM BOMB

By HARRY WOOLF, MANAGING DIRECTOR, GOLDBERG ADVERTISING (AUSTRALIA) PTY. LTD.

In a year or so, in the main capital cities of Australia, television shows will be building up into a routine part of the nation's cultural and entertainment life.

With what results? Since my return from overseas, I have been asked many times for a balanced and reasoned account of television advertising. As an advertising man, I will try to define T.V. from that specialised viewpoint.

WITH commercial interests seemingly certain to control many T.V. programmes for free enterprise interests, the question arises, will T.V. advertising serve a high-minded purpose and sell important and necessary things better? Or will it, as some fear, introduce a lot of cheap news-clip into national salesmanship? I answer without hesitation that, in my opinion, based on actual experience overseas and with a knowledge of the way in which commercial interests in Australia are shaping up to this new challenge, advertising on T.V. screens will introduce all of us to countless emphatic new truths and solid critical factors. These will spread useful knowledge about commodities on sale in the Australian community. In other words, I am saying that T.V. will be a vital new sales force.

Better sales mean stronger production policies, and more successful factories.

And national strength rests on healthy production forces.

ONE of many astonishing television programmes I saw in the U.S. was of a politician being literally cross-examined by a certain youth group.

Some of the questions asked him seemed most embarrassing to the politician.

Viewers throughout the country were actually watching their candidate shape up to a cross-examination of his promises and performances. It must have been of first-class value in enabling them to reach a judgement concerning his competence as a politician. I saw something similar in

SCHOOL FOR CLERGY

Two schools for the clergy of the Sydney Diocese will be held on the week days of next week and the week following, at Tudor House, Moss Vale.

The lecturers will be the Dean of Sydney, the Very Reverend E. A. Pitt, and Dr. Leon Morris, of Ridley College, Melbourne.

There are still some vacancies for the second week. About 90 of the clergy are expected to attend each school.

London where four politicians, two each from the two main parties, in effect, mentally slugged it out on issues of moment.

This was political advertising of a vital new kind.

Competitive T.V. advertising must inevitably acquaint the shrewd buying public with an altogether revolutionary set of values and facts.

ONE extraordinary fashion in which American T.V. has expressed its power is shown by a study of the Hollywood movie industry. Picture theatres have closed down all over the country.

To make up for this colossal loss of income, the picture companies have made it possible for television viewers to see any listed films they want to by putting a coin into a teletimer and pressing the right button to get their particular film.

This development has concentrated and developed family life in an altogether amazing fashion.

Previously, it was well-nigh impossible for, say, parties of several separate families to go along to a movie.

In the U.S. you cannot book seats at a movie before the show, so several families would have to queue up and chance getting together inside. They would be faced with transport difficulties in getting to the theatre, and finding parking space for cars.

Today, family parties to see televised films are arranged in private homes by means of the teletimer. This is making for an entire re-casting of social habits, with better understanding and interlocking of human interests throughout the country.

WHEN advertising matter is used over American T.V. sets much more vital and realistic values have to be given viewers.

Tastes become much more critical. It is harder, if not impossible, to hide faults.

There is a personal touch about T.V. salesmanship. The sharp guy, the fool, the fumbler, and the fraud are easily spotted. Accent is on honesty and high standards.

I noted from the many Americans I talked to about T.V. a critical awareness about

these things that was healthy and vigorous.

I feel sure that behind T.V. advertising campaigns much more thoughtful values have to be worked out before they can be sold successfully to television viewers.

Admittedly, I found that children seem to sit around tele-

Our editorial policy has been consistently opposed to the introduction of Television in Australia, for reasons of which our readers are aware.

There is, of course, another side to the question. The article on the left, written specially for us by the head of one of Australia's largest advertising agencies, puts frankly the viewpoint of a thoroughly reputable commercial advertising man.

The article on the right is published by arrangement with the American Medical Association, in whose Journal it first appeared.

vision sets for long periods. One might have felt they would have been better running around out of doors.

THERE is the compensating thought that T.V. screens are producing so many marvels and so many important educational values, that the child cannot be blamed for being over-impressed with this new and amazing entertainment medium until he gets his sense of proportion and takes it in the right doses.

I think these thoughts 'boil down to this: Television has in it illimitable new and explosive forces for education and entertainment.

With a powerful array of important free enterprise manufacturing forces behind it, a sweeping influence is about to be set loose in Australia through this medium.

But, as has been shown in hearings before the Royal Commission, there is a critical and very enlightened community awareness which will make short work of false values if they appear on television screens.

It is not possible to deny the progress of T.V. into our Australian way of life.

I am sure that the sound minds steering its formative stages, will make it as sensational as it has been overseas, and possibly, more sensible and educative in every way.

TELEVISION AND THE CHILD'S HEALTH

DISTURBING STUDIES IN THE UNITED STATES

EVER since the number of television sets in the United States zoomed from 10,000 in 1945 to 17,000,000 in 1952, the cumulative effect of television crime- and horror programmes on the health of American children has become a source of mounting concern to parents, teachers, and the medical profession.

That this medium of mass communication exerts a potent, time-consuming influence on the younger generation is indicated by surveys, which show

judges, lawyers and law officers are dishonest, incompetent, and stupid.

In terms of creating visual, acoustic and psychological impressions on children, the portrayal of crime on radio and in the movies differs little from that enacted on television, since the dramatisation of crime and horror in all three mediums of communication is distilled from identical ingredients. Unfortunately, astonishingly little research has been done on the medical and psychological impact of television on children.

Many questions require answering, immediately and continuously, and would aid the orderly growth of television. Although Preston's study of the reaction of 120 boys and 80 girls, aged six to 16, to movie horrors and radio crimes was reported in a pre-television period, a number of years ago, the findings apparently apply equally well to television. She found the effects of habitual exposure to vary in the group as expressed by its general health, sleeping and eating habits, fears, and nervousness.

that children five and six years old are among the most constant viewers, often watching television for four or more hours a day. Many pupils in the seven to 17 year age group average three hours daily, while some watch television 27 hours a week, almost as much time as they spend in their school classes.

The calibre of crime programmes seen by television audiences is the subject of comment by the editor of "T.V. Magazine," who supervised a study of crime programmes televised by Los Angeles stations. During the week May 24-30, 1952, six monitors tabulated 852 major crimes, in addition to innumerable saloon brawls, stuggings, assaults and other "minor" acts of violence.

Their findings also included 167 murders, numerous robberies, jail-breaks, murder conspiracies, false murder charges, attempted lynchings, dynamitings, and an attempted rape in a crime "western" for children. Seventy-eight per cent. of the crime deluge was presented on programmes for children, with 85 per cent. of the programmes televised before 9 p.m.

The overall impression gained by the monitors from the majority of television programmes for children was that life is cheap; death, suffering and brutality are subjects of callous indifference; and that

consequent inability to gain weight, troublesome dreams, restless sleep and scholastic difficulties at school.

Such unfavourable effects as lack of appetite, increased irritability, and malaise were observed in many children. As early as the seventh year it was noted that habitual exposure of young children to crime-and-horror programmes often produced a callousness to the suffering of others and an atrophy of sympathy and compassion toward those in distress.

Whenever possible, treatment consisted of eliminating or markedly restricting the exposure to crime-and-horror programmes and the substitution of other, more healthful activities.

BISHOP FAVOURS SPONSORED T.V.

ANGLICAN NEWS SERVICE

London, August 20

"I find myself unable to join the chorus of protests against the proposals for 'sponsored' or 'commercial' T.V.," writes the Bishop of Oxford in his diocesan Magazine.

"I think that in this, as in other matters, monopoly is, in principle, a bad thing (not the least of all where the monopoly is indirectly, at all events, under a considerable amount of Government control), and I believe that the competition of private enterprise tends to raise standards and promote healthy expenditure.

"Television is beyond one of the major factors in the whole intellectual environment of today, and presents problems of the first importance in the moral, psychological, and educational spheres.

"This is all the more reason why the experimental possibilities of private enterprise should not be stifled by public monopoly, however benevolent and progressive it may desire to be."

BISHOP OF KILLALOE TO RESIGN

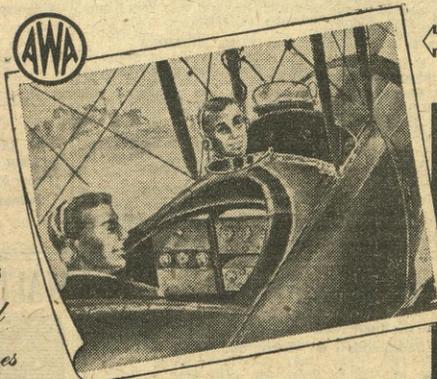
ANGLICAN NEWS SERVICE

Dublin, August 18

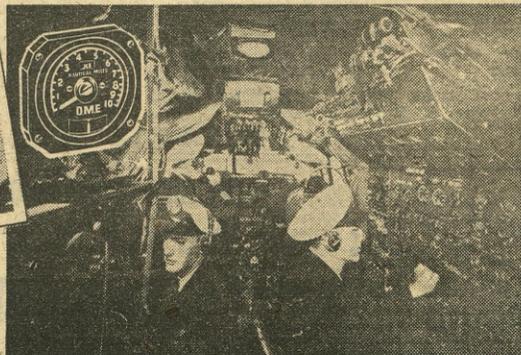
The Bishop of Killaloe, the Right Reverend Hedley Webster, has announced that he will vacate the see on October 1.

FORTY YEARS OF WIRELESS EXPERIENCE

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A.M.M. CONFERENCE IN CANBERRA

FROM OUR OWN CORRESPONDENT

Canberra, August 24

The third annual conference of the Anglican Men's Movement was held in the Canberra Grammar School last week-end.

In his presidential address the Bishop of Canberra and Goulburn, the Right Reverend E. H. Burgmann, pointed out the need for highly trained men in the Ministry and for first-class facilities for training candidates for the ministry.

The report presented by the honorary general secretary, Mr. T. W. W. Pye disclosed that steady progress had been made by the movement during the year, and indicated that a number of new branches are to be opened shortly.

He urged the necessity for the Church to be publicity minded and asked delegates to make a special effort to keep the Church papers, particularly THE ANGLICAN, supplied with news.

Concluding his report, Mr. Pye said, "This period of the Church's history is one of very great challenge, in which we find the Church, with her forces only partly mobilised, striving to meet many grave problems while the majority of her men dissipate their energies in the service of one or other of the non-church, humanistic, oftentimes selective, organisations or brotherhoods.

"Against this background of

a Church almost denuded of men, having regard to the number of nominal Anglican men in the community, the mission of our Anglican Men's Movement is clearly defined," said Mr. Pye.

Conference proceedings commenced on Friday evening, when the A.M.M. Radio Forum discussed the subject, "That the Church should keep clear of politics." The affirmative case was taken by the Reverend F. P. McMaster, Baptist minister, and Dr. C. A. Price, Research Fellow in Demography



Archdeacon Davies.

in the Australian National University. The negative case was taken by the Rector of St. Paul's, Canberra, the Reverend R. Borden, and Mr. D. Webster, of the Canberra University College.

Addresses were given by the assistant secretary of the Department of External Affairs, Mr. J. Plimssoll, who spoke on "Some Aspects of World Affairs." Mr. N. Deschamps, formerly an Australian diplomat in Moscow and head of the Australian Military Mission to Berlin for some years, spoke on "Communism and Freedom of Religion."



Bishop Burgmann.

CHRISTIANITY AND COMMUNISM

"The Christian and democratic faith of Western man will survive the present dangers, and ultimately outlast the Communist world," said Mr. Deschamps.

"Christianity strenuously denies that man is merely an automaton conditioned entirely by his material background, reacting automatically to material stimuli. It contends that he requires the discipline of a moral law, a clear recognition of good and evil, right and wrong. By rejecting traditional moral and spiritual standards the materialist opens wide the door to the most monstrous aberrations and distortions in human conduct, particularly on the group level.

"The restraints are removed from the more elemental impulses, such as the urge for power. The values which Christianity has fostered—human dignity, freedom of conscience, a sense of individual responsibility, a sense of right and wrong—are endangered and often lost.

"We do not adequately realise the extent to which what we have come to know as Western civilisation is based on Christian concepts. Even those who reject Christianity hold, for the most part firmly, if unconsciously, to the Christian ethics."

The executive council will meet in Murrumburrah-Harden, during the anniversary week-end.

The conference decided that the executive council, which



Mr. T. W. W. Pye.

consists of the general officers and one delegate from each branch, would hold meetings as part of a general gathering of the movement, at various large country centres between annual conferences.

The conference elected the following office-bearers:

General president: the Bishop of Canberra and Goulburn; vice-general presidents: the Co-adjutor Bishop of Canberra and Goulburn, the Right Reverend K. J. Clements and Mr. M. Scott, of Cootamundra; honorary general secretary: T. W. W. Pye; assistant honorary general secretary: S. H. Pyne; honorary general treasurer: L. Backen; chaplain-general: the Archdeacon of Wagga, the Venerable R. E. Davies.

The closing service of conference was conducted in the school chapel by the conference chaplain, the Reverend H. Hunter, who took as his theme, "The Manliness of Christianity." The service was rebroadcast over Station 2CA, Canberra.

BIBLE SOCIETY PAGEANT

CHURCH INFORMATION SERVICE
London, August 18

The opening proclamation of the Bible Society's year of Jubilee will take the form of a pageant-play.

The pageant has been designed and written by John Stirling and will be presented in Southwark Cathedral, by permission of the Provost and Chapter, from December 1 to 5.

THE KELHAM FATHERS

By THE REVEREND F. L. OLIVER

For most of us there can be few psalms with greater attraction than the 121st—"I will lift up mine eyes unto the hills, from whence cometh my help."

To those who live in Adelaide, the Mt. Lofty ranges have long been a joyous means of escape from the summer dust and heat of the city, and few drives can be more rewarding in the unfolding beauty of the road and countryside than a trip "to the hills."

Now, however, in very deed may the Church lift up its eyes unto these same hills; for, in them, in the unparalleled beauty of its cyclic-like home stands the Australian House of the Kelham Fathers with its Theological College.

Here, in St. Michael's House, all the riches of the wisdom of dedicated, skilled craftsmanship, well tried over a period of more than 60 years, is brought to the service of the Australian Church in moulding and training the best possible material offering for the sacred ministry.

A short while ago, I had the privilege of spending a fortnight's holiday in the House, as it is called, and thus had a unique opportunity of appraising at first hand its valuable contribution to the life of the Church in this country.

As a former member of the Theological faculty of an Australian University College, as well as an old boy of a now extinct diocesan theological college, I can well remember my sense of the complete inadequacy of the training received in both establishments, and my hunger for the "something more" so vitally necessary to transform the possessor of University degree or theological diploma into a dedicated craftsman, one into whose hands could be placed with less trepidation the care of a soul for whom Christ died.

AS compared with the other professions, we stand woefully condemned. Seven years theoretical and practical training are required for a medical practitioner, with further post-graduate years of an intensely practical nature for specialist qualifications.

For a priest—a physician of the soul—two years' collegiate study, comparatively recently lengthened to three, is all that is demanded.

Even then, the majority of us have been turned out merely as men who have passed, by examination the lowest academic requirements demanded by the bishops for ordination. From personal knowledge I can say that never once, neither in college nor in ordination-retreat, was I questioned about vocation or fitness.

Of the ordained, shortly to go out and lead others in prayer, it was never once asked, was he himself familiar with the art of praying? Of the priest, so soon to lead others to the reality of Christ in the Sacrament of the Altar, it was never once inquired whether he himself found Christ there.

In Kelham, as the Australian House is so generally termed, these things are important and, as far as may be, are taught. For the members of the Society, prayer and meditation are constant exercises; for the students, they are only slightly less frequently so. But the art of both is taught.

Having been made aware of the suspicion with which some folk regard the incursion of Kelham into Australian Church life, and having been so gratefully and thankfully impressed by what I experienced while working, playing and living as "one of them," it seemed to me that if any picture could be painted which would help to resolve doubts, and bring into true focus the nature of what is being done at St. Michael's, it should be attempted.

IT was in 1891 that Fr. Herbert Kelly, in conjunction with the parish of St. John's, Kensington, and with the blessing of the newly consecrated Bishop of Korea, began the work of the Society of the Sacred Mission in England. He began with two men.

In its origin—and hence its name—the Society intended to train missionaries for the diocese of Korea. This, in time,

This is the first of two articles by the Reverend F. L. Oliver describing the foundation and work of the Australian branch of the Society of the Sacred Mission.

Mr. Oliver, who is senior chaplain to the Victoria Missions to Seamen, spent some time at St. Michael's House, Crafers, South Australia.

The work he describes is under the direction of Father Herbert, the author of our series of articles on "From the Exodus to the Exile."

broadened into training for the Anglican ministry in general.

Although it has developed and branched out in many other directions, as Roger Lloyd says in the first volume of his *Church of England in the Twentieth Century*, "it has never once held any other function to be its central purpose."

In 1897 the Society moved to larger premises in Suffolk and, again, owing to these being outgrown, to Kelham, in 1903.

After the 1914 war, the number of students (apart from members of the Society) rose to 90. "Thus, in 30 years, Kelham had become the largest theological college in the Church of England, and the only one of its kind" (ibid).

So much for the growth; but what of its intentions? First and foremost was the recognition of the imperative need for the Church to be free to draw its clergy from an area not less wide than the entire range of British boyhood.

It is one of the planks of the Society that no single young man with a vocation to the priesthood must be denied a chance to test it because of straitened means at home.

In order rightly to administer this, Fr. Kelly had to formulate as an explicit principle that Kelham existed for the sake of the Church and not for the sake of its students.

As he said: "We neither could nor ought take any man for any personal reason whatever, we could take him only for the sake of the Church; therefore, we could take a man only so far as we believed the Church could not do better than take him, and we could keep him only so long as we believed the Church could not do better than go on with him."

As may be seen, this entails a very real testing of vocation. There has to be in an accepted student the possibilities, at least, of a man skilled in prayer and in the things of the Spirit, as well as of one with the intelligence to learn from whence he came and whither he was going.

The final acceptance or the final rejection of a candidate for Holy Orders, however, is the responsibility of the Church in the person of the ordaining bishop; the Society can only express its own judgement, and act upon it in so far as its responsibility for recommending men to him extends.

It was in 1946 that, at the almost unanimous invitation of the Australian bishops, the Kelham Fathers established a branch of the S.S.M. at St. Michael's House, Crafers, on nearly the topmost point of the hills behind Adelaide.

The venture began with three priests—Fr. Oddie, Snell and Elsan—who were reduced to two (as was the case with the mother house in Kensington), when the last-named priest had to return to England through ill-health after only a brief stay.

Now, after seven short years, the household of St. Michael's numbers 50. This includes the members of the Society, consisting of seven priests, two lay-

brothers, and a novitiate of 11, with four aspirants.

Three Australians I have been professed since 1946, and four more hope to be this year. These figures alone show that the S.S.M. has made a very definite appeal to the manhood of this country.

When, too, it is considered that, at the end of this year, there will be in every State, priests who will have received their training at St. Michael's, it will be seen how deliberately the Australian province is geared to work on a Commonwealth footing, and not merely as a local diocesan appendage.

In trying to describe the life and routine of the House, I would like at once to say the dragon of exotic Romanism to which so many critics resort when, finding themselves a little out of their depth, they are faced with a venture like this.

MY pleasurable surprise was to find how Anglican it all is. There are no birettas (they are not worn in the Society), no multi-canded altars, the 1662 prayer-book is used—including "the Church Militant here on earth," and the full recital of Matins and Evensong on Sundays.

Of course, the teaching is Catholic—as Catholic as is the Church of England when she professes belief in "one Catholic and Apostolic Church," and when she says in the Athanasian Creed "the Catholic faith is this . . ."

The propagation of peculiar cults at either end of the ecclesiastical scale is not encouraged, however, and, under the wise guidance of the Provincial, Fr. Oddie, the sanity of a united and decidedly happy family is brought to bear on any would-be exotic growth.

Fr. Oddie was appointed by the Director of the Society to be the first Prior of St. Michael's, and the first Provincial of the Society's Australian Province.

Previously he was responsible for the building and the founding of the Society's College for native higher education at Modderpoort, in the Orange Free State; then during his 14 years as Prior at Liverpool he was, among other things, Chaplain at the University of Liverpool, and one of the bishop's examining chaplains.

HE served in the British Army

for a number of years, and was through the first World War, and in the second World War he served as an officiating chaplain in the Royal Navy.

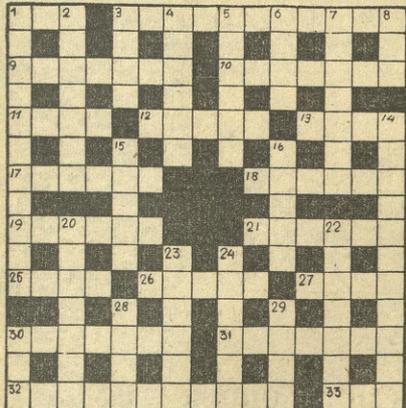
Under his leadership the staff of St. Michael's consists of eight men, all of whom have done either the whole of the essential parts of the Kelham Course (the latter group are graduates who came to the Society after Ordination).

Amongst them is Father Gabriel Herbert, who joined the Australian Province this year, and of whom it has been written: "Father Herbert's scholarship and his profundity of thought have already established his reputation as one of the most important—as well as one of the most readable—theologians."

In addition to the normal work of the House, the members of the Society at times do outside lecturing. They also reinforce the work of the parish priest, when the need arises, by preaching, conducting retreats, and at times filling the gap made by illness.

Of the venture as a whole, it has been said, again, by Bishop Batty: "It is the opinion of very many that the coming of the Kelham Fathers will be a definite and considered help in raising the standard of training for the ministry . . . and their own example of self-forgetful service leads many of us to believe that the products of their college are likely to be of high quality."

ANGLICAN CROSSWORD—No. 55



- ACROSS:
- Slangy shot for a slangy cup (3).
 - Praise for Gladstone (5, 3, 3).
 - It's burglary now, not house-breaking (2, 3).
 - Club fellow, associated with Phillip (7).
 - Colour of one held in explosive (4).
 - Shakespearean Athenian (5).
 - As an afterthought, these are poisonous (4).
 - He talks hot air (3-3).
 - About to yield? Draw back (6).
 - Bluffs put over by governesses (6).
 - Do this and you'll be sorry (6).
 - There's a word for this space, and this is it (4).
 - It picks up the run-down (5).
 - Vegetable the indigent don't possess (4).
 - Naustic as the man who plays with words (7).
 - Autumn in America recalls Eden (3, 4).
 - Problem with a bit of string. Cut it (7, 4).
 - Jack or Margery (3).

- She a dressmaker? Times do change (7).
- One might imagine this good lady didn't exist (3).
- A well-known lullaby, like the war-time sugar ration (5, 3, 3).
- Who's responsible for the rise in bread? (5).
- Smooth down and up (5).
- A spider is, and many a Lancashire lass (7).
- Ireland's gem? (7).
- Often found where one has to melt (6).
- "—I thought should be living in this hour" (Wordsworth) (6).
- A prefix back in Roman times. . . . (4).
- And an amphibian back in the Twenties (4).
- Clothes hang well on her (3).

SOLUTION TO CROSSWORD

- No. 54:
- ACROSS: 1, Cheapside; 10, Ethiopia; 11, Assisine; 12, Steps; 14, Tar; 16, Small; 20, Well I'll be hanged; 21, The teeth of a gale; 24, Marts; 27, Bet; 29, Astrir; 31, Reimned; 32, Pat-ball; 33, Mendicant.
- DOWN: 2, Hoots; 3, Alert; 4, Stair; 5, Dries; 6, Seesaw; 7, Shae; 8, Riga; 9, Feiled; 13, Paleot; 15, Ale; 17, Manages; 18, Sleep; 19, Shute; 21, Timber; 22, Hoe; 23, Eerily; 25, Rift; 26, Sings; 27, Bedad; 28, Topic; 29, Acton; 30, Trap.

THE BIBLE SOCIETY

JUBILEE APPEAL

By the Reverend H. M. ARROWSMITH

WHEN the society was formed on March 7, 1804, the Scriptures were only available in 72 languages. To-day the total has grown to 1154.

Furthermore, the society is adding a new language every four weeks to the list which the Scriptures speaks.

Since 1804 the British and Foreign Bible Society has distributed on an average 10,000 Scriptures every day. This has brought an aggregate circulation so far by the one society of 95 millions of books.

The British and Foreign Bible Society has been the parent of all other Bible societies, of which there are now 23 operating in various parts of the world. These are merged together into a fellowship called the United Bible Societies.

BY means of this association the whole world is now zoned to avoid duplication of administration and also to ensure that no part of the world is neglected in the distribution of Scriptures.

Australia is responsible for Scripture production and distribution for the South West Pacific. Already there are 170 languages in this smaller zone in which some part of the Scriptures are available. Ten editions are now going through the press in Australia for areas in the Pacific.

In July the society published 4,000 New Testaments in Roviana for the Solomon Islands—the first time that the people who speak this language have had a New Testament.

All the missionary editions of the society are sold to the native peoples below cost

price. In some cases a New Testament costing 12/6 is sold for 2/6. On one recent occasion the Gospel of S. Mark for a language in Papua was published at a price of 5/3, but sold for firewood and butterflies.

It is the society's firm policy that anybody in the world who is able to read should not be deprived of a copy of the Scriptures in his own language simply because he cannot afford to pay.

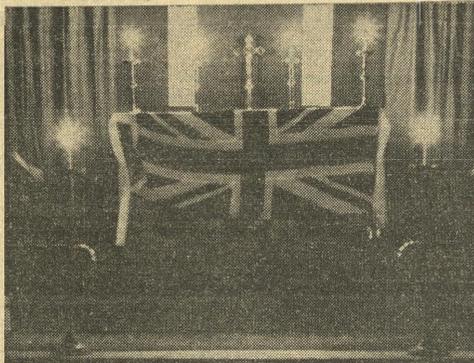
During this year of Jubilee, therefore, the society is emphasising two major themes:—

- (a) The theme of thanksgiving for the English Bible, and
- (b) That a thank offering be given to the Bible Society to enable the further propagation of Holy Scripture.

The society has established a Jubilee Fund to which all thank offerings made in this connection will be credited. The society is applying its Jubilee funds to new and urgent tasks which lie before it. The society in Australia is appealing for £50,000 for this Jubilee Fund objective.

The appeal will be launched in the Sydney Town Hall on August 31. The Governor of New South Wales, Sir John Northcott, will be present. At this meeting there will be unveiled a new twenty-four-sheet poster focusing upon the relevance of the Bible and the importance of Bible reading. The festival music for the occasion will be presented by the Hurlstone Choral Society and at this meeting a special Third Jubilee Hymn will be sung for the first time.

SNAPSHOT COMPETITION



The winner of our snapshot competition this week is Mr. R. S. Cooper who, using only the light of the six candles, took this photo of S. Paul's Church, Temora, at the time of the death of George VI.

A CONTRAST IN DESIGN

There has been much news of building this year: both of new churches and of restorations to existing ones.

Below are designs for two new churches.

On the left is the proposed S. Martin's, at Kensington, Perth, W.A. On the right is a new Sydney church about which an article will shortly appear in THE ANGLICAN.

Building restrictions delayed the commencement of work until now in Western Australia.

The church will be modern in design with a high-pitched roof with glass at the apex of the east end.

It is planned to place a white neon cross in the facade of the west end.

The plans allow for the inclusion of a tower and vestries later.

The Rector of Kensington, the Reverend J. R. Precious, reports that great enthusiasm for this new church is being shown by the parishioners.

In asking for gifts towards the building cost or for use in the new church, the Vestry has exhorted the people to keep in mind these lines from Axel Munthe:

"What you keep to yourself you lose; what you give away you keep forever."

"What is the good of hoarding your money? Death has another key to your safe."

LAST DAY OF FESTIVAL

PRESENTATION OF DRAMA

FROM A SPECIAL CORRESPONDENT

Sydney, August 25

The last event in the 127th Dedication Festival at S. Anne's, Ryde, was a religious drama presented on Sunday.

The Reverend M. J. Newth, of S. Andrew's Cathedral, conducted Evensong.

The lessons were read by the Reverend Alan Langdon, the Diocesan Director of Education.

During the singing of a recessional hymn, the choir and clergy led the very large congregation to the adjoining parish hall.

Some 350 persons witnessed the players, under the able direction of a parishioner, Mrs. N. F. Barratt, portray in seven scenes some of the culminating episodes in the life of our Lord, including the Betrayal, the Crucifixion and the Resurrection.

The musical accompaniment was given by the choir of S. Anne's, under Mr. David Barkla, from records which had been made the previous week.

There were large congregations at both of the morning services.

The preacher at 11 a.m. was Canon R. J. Hewett, of the C.M.S.

It was appropriate that the second lesson included the verse which the Reverend William Henry used at the first service—Acts 13, verse 38.

During the historical inspection in the afternoon, the Sunday school children laid wreaths of remembrance on his grave.

RELIGIOUS BROADCASTS

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

DAILY DEVOTIONAL: 10 a.m. NATIONAL.

August 29: The Reverend George Nash, Qld.

*August 31: Miss Lilian Gillespie, N.S.W.

September 1: The Reverend Alan Walker, N.S.W.

*September 2: The Reverend James Stuckey, Vic.

September 3: The Reverend E. H. Shepherd, Tas.

*September 4: The Reverend Brian MacDonald, S.A.

September 5: Canon E. J. Davidson, N.S.W.

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

The speaker in this session on the six Mondays, August 24 to September 28, inclusive, will be the Reverend James Stuckey.

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

"Anglican Heritage," arranged by the Reverend Felix Arnott, read by the Reverend W. E. Ray, and Reverend Brian MacDonald, and produced by Stafford Dyson.

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

*September 6: Dr. W. L. Carrington, 10 p.m. A.E.T. NATIONAL.

September 7: W. T. Dowsett, COMMUNITY HYMN SINGING: 6.30 p.m. INTERSTATE.

September 8: Combined Methodist Churches of Geelong, Vic.

*EVENING MEDITATION: 1.30 p.m. A.E.T. INTERSTATE.

Week commencing September 7: The Reverend Frank Sorland.

*READING FROM THE BIBLE: 8.10 a.m. A.E.T. NATIONAL.

The Reverend Edwin White will conduct this session during the five weeks, Monday, July 27 to Friday, August 28, inclusive.

CLASSIFIED ADVERTISEMENTS

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

FOR SALE

STOLES, bookmakers, etc., made to order. Prices from Miss E. Kewish, 3 Glenferrie Road, Malvern, Victoria.

BIRTH

TO Mr. and Mrs. Desmond Bay of Auckland, on August 16, a son (John Egerton).

POSITIONS VACANT

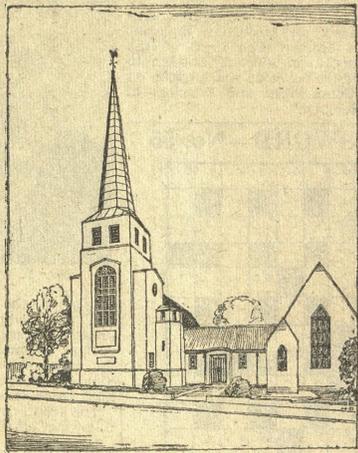
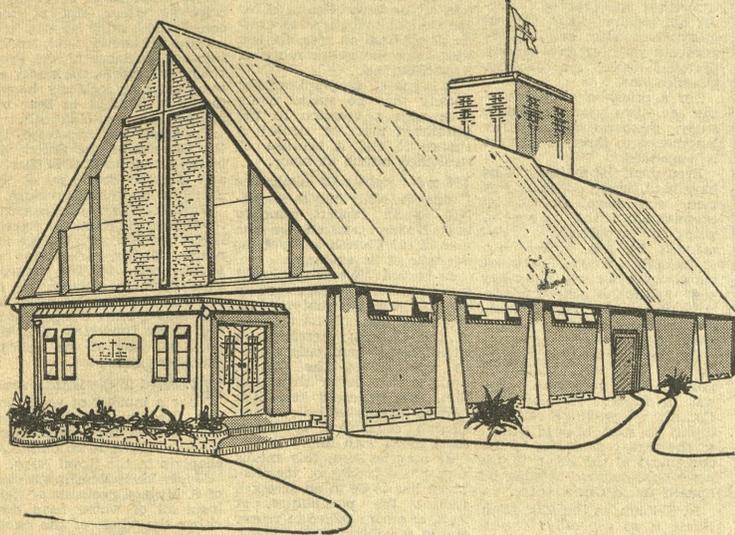
THE WELLINGTON Diocesan Youth Council invites applications from young women for the position of assistant-adviser in Sunday School and Youth Work, in the Diocese of Wellington, New Zealand. Applicants should state age and qualifications. The Council may provide a period of training for a suitable person. Applications should be addressed to the Secretary (Miss Helen Sewell), Wellington Diocesan Youth Council, Box 1370, Wellington, New Zealand. Closing date, October 15.

APPLICATIONS are invited for the position of Registrar of the Diocese of Gippsland. Priest with business and administrative experience, or qualified layman. House available. Applications close 18th September, Diocesan Registry, Box 23, Sale, Victoria.

WANTED van salesman about 25, experience not necessary, must be keen and willing to work; our own panel vans used, country work essential. Phone LL1914 for appointment.

ONE PRIMARY, one Secondary Mistress required for 1954. Apply Sister-in-charge, S. Mary's School, Herberton, via Cairns, North Queensland.

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