

THE ANGLICAN

Incorporating The Church Standard

No. 67

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

FRIDAY NOVEMBER 13 1953

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

Price: SIXPENCE

NEW YOUTH CENTRE FOR GRAFTON DIOCESE

PRIMATE OUTLINES £60,000 MASTER PLAN

FROM OUR OWN CORRESPONDENT

Grafton, November 5

The Primate, the Most Reverend H. W. K. Mowll, laid the foundation stone for a £28,000 war memorial youth and synod centre in Grafton yesterday.

The building, which is part of a master plan providing for further expansion, will be used for synods, clergy conferences, meetings of youth groups and church people from all the parishes between Port Macquarie and Tweed Heads.

Twenty thousand pounds has been collected for the building. An appeal was launched yesterday for the additional £8,000 needed for the contract and a further £8,000 for equipment and facilities.

The Bishop of Grafton, the Right Reverend C. E. Storrs, was the chairman. Prayer was conducted by the Dean of Grafton, the Very Reverend A. E. Warr, and a lesson read by Archdeacon O. N. Manny.

The Primate told the gathering that the project was part of a £60,000 scheme evolved by the Bishop of Grafton in 1949 for six purposes. The other purposes were:—

£11,500 for stabilising the Bishopric Endowment Fund.

£5,000 to assist pay clergy premiums to the Clergy Provident Fund.

£6,500 to provide modern equipment for those engaged in religious teaching and evangelical work.

£10,000 for the Ordination Candidates' Fund.

£7,000 for other progressive purposes.

The Primate said the War Memorial Youth and Synod Centre were the eighth milestone in the development of the Church in Grafton and the diocese. The others were:—

The appointment in 1842 of the Reverend John McConnell as itinerant minister for the North. He made the settlement of Grafton his headquarters.

The first vicarage was built in 1847 and service held at the former courthouse.

The first church was built in Grafton by the Reverend A. Selwyn in 1854.

Diocese of Armidale and Grafton was formed in 1867. Bishop Turner laid the foundation stone of the cathedral in 1875.

Diocese of Grafton under Bishop Druitt separated from Armidale in 1914.

Cathedral completed in 1934 under Bishop Ashton.

IMPORTANCE OF YOUTH

Archbishop Mowll said that the new building would be of inestimable value in the youth work of the diocese.

He said that the Queen had been president of the Church of England Youth Council in England until her accession.

They could do nothing better than put youth work on the strongest possible footing in the diocese in appreciation of her visit next year.

One of the most important things of the present day was the strengthening of the spirit of fellowship, the Primate said.

The importance of inner life and moral stability must be stressed when there was so much material wealth in Australia.

The Diocesan Finance Commissioner, Archdeacon O. C. J. Van appealed for further finance. He said that £20,000 had been collected for the building, but that the Church was committed to £28,000. A

further £8,000 was needed for the proper equipping of the top floor.

He said they must look to the youth of the Church. Buildings were necessary to provide a place for the youth to meet and feel the strength of their diocese and express their pride in it.

He was convinced that the money needed would soon be forthcoming. He had found the people eager to meet him during his term as Commissioner.

RELIGION AND EDUCATION

The Federal Minister for Health, Sir Earle Page, said the most important thing in a nation's history was the proper education of its youth.

Sir Earle said his long experience with youth work had taught him that an institution for that purpose must be the special care of some permanent organisation, preferably a religious organisation with its capacity and resources.

He was glad the Church of England was putting youth work on an organised basis and congratulated the Church on the extraordinary growth of its buildings in the diocese during his lifetime.

Mr. Aubrey Budd, a member of the Diocesan Council, said that without the influence of the teachings of organised Christian religions all that was good and precious would disappear and their civilisation would experience utter moral chaos.

The Area Director of Education, Mr. W. A. Gelfus, said education could not lay a real

foundation for life if it were purely secular and divorced from religion.

Pointing out that some youth movements in the State were subversive, Mr. Gelfus said it was gratifying to see the Church establishing its own youth centre.

"TOO MUCH FREEDOM"

The education system to-day had probably swung too far towards too much freedom for the child. As a result, children tended to grow up undisciplined. But youth centres under the leadership of the Church would train youth in the value of discipline.

The Bishop of Grafton, the Right Reverend C. E. Storrs, as chairman, thanked the Primate for the complete disregard of self shown by his attendance at the ceremony.

He had linked his great office and noble personality to the centre.

Referring to the presence of Mr. Gelfus on the platform, Bishop Storrs said he was delighted at the friendly relationship which existed between the Church and education authorities throughout the diocese.

Other speakers included: The Mayor of Grafton, the Mayor of South Grafton and the Mayor of Lismore.

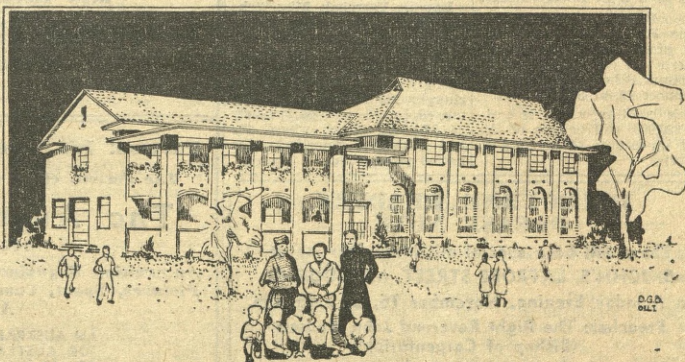
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Please remember that this is NOT just an Eastern States newspaper! You encourage us with ever-increasing circulation; but we get very little news from you!

Why hide your light under a bushel? If your parish or diocese has done anything of general interest, let us have the news either directly or through our correspondent: Bishop W. E. Eusey, 1A, Longroyd Street, Mount Lawley.

And remember: the bishop is not clairvoyant!

A WORTHY MEMORIAL



• COMMUNITY • YOUTH • & • SYNOD • CENTRE • WAR • MEMORIAL • GRAFTON •

NEW GUINEA PUPILS



Schoolboys at Agenchambo, one of the new mission stations opened since the eruption of Mount Lamington. Father Robert Porter is priest-in-charge; Miss Betty Williams is the teacher.

BISHOP HOME AGAIN

WORK IN ENGLAND

FROM OUR OWN CORRESPONDENT

Singapore, November 4

The Bishop of Singapore, the Right Reverend H. W. Balnes, arrived home from England last week.

The bishop was in close touch with the affairs of the diocese while he was on leave.

He tried to bring home to the Anglican Communion in England and Ireland the enormous task of the Church in Malaya.

At the Annual Festival of the Singapore Diocesan Association an enthusiastic body joined in worship and conference.

Those present represented missionary societies, ex-members of the diocese and business firms.

The bishop was present at the Coronation.

He also attended the S.P.G. anniversary at the Royal Albert Hall, the Foochow Diocesan Fellowship in London, and the East Asia Territorial Council of the Church Assembly.

Use—
THE ANGLICAN'S
Classified Advertisement
Columns
See rates on page 12.

AN OPEN MIND ON T.V.

ANGLICAN NEWS SERVICE

London, October 26

The Bishop of Durham, in a speech to his diocesan conference last week, said that television was still an open question.

The bishop said that he was surprised at the over-confidence of some of the clergy on the subject of commercial television.

He did not think that television, could, of itself, carry the gospel to the people.

It was very difficult to be certain whether television would be used to the better advantage of education, of religion, of all that was good and wholesome, by keeping it as a monopoly, than by admitting a degree of competition.

But he did think that some risks and dangers might be avoided by keeping it as a monopoly.

"I am startled," he said, "at the dogmatism with which some of my colleagues are certain that they know the answer, and that their answer is the one and only Christian answer."

"For myself, I want to hear more information, more informed discussion, and I want to know more about the specific safeguards the Government proposes."

OBITUARY

EUSTACE SIMPSON

We record with deep regret the death of Mr. Eustace Simpson, synod solicitor, diocesan treasurer and one of the corporate trustees of the Diocese of Armidale, last Monday.

Mr. Simpson died during a visit to Sydney. He was aged 69 years.

His death will be a sad blow to his bishop, and to the clergy and people of the diocese he served so well and long.

Mr. Simpson's father and brother preceded him as solicitors to the Diocese of Armidale. Between them they rendered remarkable service for more than 60 years.

Eustace Simpson himself was a friendly and attractive personality, a most capable member of his profession, a man of the finest character. His very wide interests included the New England University College, of whose council he was a member; St. Peter's Cathedral, Armidale, of which he was a councillor; Rotary, and the Church of England Men's Society.

He was interested as an owner in horse racing, and had wide business associations.

Mr. Simpson was educated at The Armidale School, a member of whose council he later became. He was articled to his father in the family firm of solicitors, A. W. Simpson and Co., and was the last member of his family to be associated with the firm.

The Bishop of Armidale and Canon E. J. Davidson conducted the funeral service at St. James's, King Street, in the Diocese of Sydney, last Tuesday afternoon.

The Dean of Armidale, the Very Reverend M. K. Jones, conducted a memorial service in St. Peter's Cathedral, Armidale, at the same time as the funeral service in Sydney.

Among those present at the service at St. James's, in addition to Mr. Simpson's sister and a brother, were: Mr. D. J. A. Verco, representing the Minister for Education in N.S.W., the Hon. R. J. Heffron, and the Director-General of Education, Dr. H. S. Wyndham; Mr. David Wood, representing the Vice-Chancellor of the University of Sydney, Professor S. H. Roberts; Mr. G. R. V. Baker, representing THE ANGLICAN; and representatives of the New England University College Advisory Council, Rotary, the Church of England Men's Society, the A.J.C., and other bodies.

Many personal friends travelled great distances from country areas to attend the service.

THE CHURCH'S MAJOR ROLE IN TASMANIAN CELEBRATIONS

FROM A SPECIAL CORRESPONDENT

Hobart, November 10

Final arrangements are now being made for the Second Anglican Church Congress, to be held in Tasmania from November 20 to November 26.

The theme of the Congress is "Peace." It will be covered in four sections, as it concerns

The World, Industry, The Home and The Church.

The Congress proper will be held nightly at 8 p.m. in the Hobart Town Hall during 23-26 November. It will be preceded by visits of Congress speakers to Launceston, the north-west coast and to west coast centres.

Speakers will include the Primate, the Archbishops of Melbourne and Perth, the Bishop of St. Arnaud, Dr. S. Barton Babbage, Dr. W. L. Carrington, Sister Julian and Mr. David Scott.

The programme has been so devised and balanced as to cover the interests of all groups of the community according to their ages, occupations and special interests.

The Congress has been arranged to coincide with, and to be an outstanding contribution to, the Tasmanian Sesquicentenary Celebrations.

The first Anglican Church

Congress in this State was held in January, 1894, to mark the completion and consecration of the chancel of St. David's Cathedral, Hobart.

This ceremony was performed by Bishop Montgomery, the father of Field Marshal Viscount Montgomery of Alamein.

THE BISHOP OF NELSON

THE ANGLICAN much regrets that through an unfortunate error the present Bishop of Nelson, New Zealand, was referred to as the late Bishop P. W. Stephenson in our last edition.

Bishop Stephenson is still very much alive, and is living in Nelson. He will retire officially on reaching the age limit laid down for his diocese, and will then be succeeded by the bishop-elect, the Venerable P. O. Hulme-Moir.

BROTHERHOOD CAMPAIGN IN SYDNEY

FROM A SPECIAL CORRESPONDENT

Dubbo, N.S.W., Nov. 7

The members of the Brotherhood of the Good Shepherd have just ended their Jubilee Sydney campaign, during which they placed before Sydney people the spiritual needs of the people of the bush.

The first principal, Prebendary F. H. Campion, and the first vice-principal, Canon C. H. S. Matthews, held the first campaign in the spring of 1903, just a few months after the birth of the third brotherhood in Australia at Dubbo in May of that year.

For a little over a week this year the bishop of the diocese, the bishop co-adjutor, the principal, the vice-principal and others were kept at top speed, visiting schools, addressing drawing-room meetings and preaching in a number of city and suburban churches.

Through the kindness of several hosts and hostesses, meetings were held at Elizabeth Bay, Turrumurra, Killara, Burwood, Vaucluse, Narrabeen, Manly, North Sydney, Hunter's Hill and the Women's Club.

The annual meeting was held in the Bible House, the chair being taken by an old friend of the Brotherhood, the chairman of the Australian Board of Missions, the Venerable C. S. Robertson.

The Brotherhood Eucharist was, as usual, celebrated in the historic Church of St. James, King Street. The celebrant and preacher was the Bishop of Bathurst.

The Sydney treasurer, Mr. C. H. G. Simpson, has already received a sum of over £900, and with amounts which usually trickle in by the end of the year it is hoped that the final figure will not fall short of £1,000.

The proceeds of the campaign are used for the maintenance of the Brotherhood House in Dubbo, the training of ordination candidates and for the work being done in the hostels in Dubbo, which provide homes for over 100 children coming in from the bush districts to receive their education in the high and primary school there.

CONCERT PARABLES

FROM A SPECIAL CORRESPONDENT

Kurri Kurri, November 5

Seventy children of St. Paul's, Kurri Kurri, Sunday School gave an interesting and instructive concert on September 29.

The second half of the concert was built around five parables.

Each was introduced by a chorus of senior girls who asked in modern terms the same sort of question as provoked the parable.

Junior girls mimed the Parable of the Sower, while junior boys built houses on rock and sand.

Intermediate girls played the Lost Coin, and the senior girls the Wise and Foolish Virgins.

Senior found delight in refusing the king's invitation and bringing in guests from the highways and byways.

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NEW PERTH HALL

Pert, November 7

The Archbishop of Perth dedicated the new church hall of St. Augustine, Como, on All Saints' Day.

Two years ago a handful of people were attending Communion Service once a month in the Baptist Church by the kindness of the Baptist Church community. This small congregation decided to build their own church hall. £400 only was in hand for the project. The diocesan trustees gave them £300, and they borrowed a further £1,000.

To keep costs down, the men decided to sub-contract the main part of the hall and to do as much of the work as possible themselves. A fête was held in the "shell" of the hall, at which the archbishop was present. He was so impressed with what they had accomplished that he gave them £500 from his appeal.

The hall has cost £3,000 fully furnished, and is now valued at £4,500. The archbishop last July appointed Miss Gwen Owen as parish worker, and is paying her stipend out of his £100,000 appeal.

From the time the main roof was on, the hall has been used, and before the dedication, well attended services, Sunday school, and parish functions were being held regularly.

RE-BIRTH IN W. GERMANY

Melbourne, Nov. 5

Mr. Philip Opas, an eminent Melbourne barrister, said this week that there was bitter hatred for Britain and America among the working-men of Western Germany.

He was giving a review of world affairs at a Communion Breakfast at St. Anselm's, Middle Park.

Throughout Germany, he said, it is quite common to hear people say that they would welcome a return of the Nazis, because they had never had full stomachs since the Hitler regime was overthrown.

The re-birth of Germany since the war has to be seen to be believed. Instead of clearing away the rubble of bombed buildings, the Germans had concentrated on building new factories alongside of the ruins, especially for engineering and other heavy industries, and only the present division between East and Western zones was preventing Germany from again becoming a world power.

Mr. Opas said that America was not yet fitted for world leadership because the cramping effect of the Monroe Doctrine had prevented her from gaining experience in international diplomacy before Pearl Harbour.

GARDEN PARTY AT S. JOHN'S, MORPETH

FROM A SPECIAL CORRESPONDENT

Newcastle, November 6

S. John's Theological College, Morpeth, N.S.W., held a garden party yesterday.

More than 250 people from the Newcastle and Maitland districts attended.

The aim was to awaken the interest of people of the district in the work of the college. A new interest was undoubtedly created in many minds. On the strength of that, it is hoped to inaugurate, in the coming year, a "Friends of S. John's" Association, which will concern itself with the work of the college generally, and the comfort and welfare of the students in particular.

SYDNEY MEN'S MEETINGS

FROM OUR OWN CORRESPONDENT

Sydney, November 2

The Bishop of Armidale, the Right Reverend J. S. Moyes, will address five meetings of men at different centres in Sydney during November.

The bishop is National President of the Church of England Men's Society.

CHURCHWARDENS' CONFERENCE

FROM A SPECIAL CORRESPONDENT

A conference of churchwardens of the Diocese of Sydney was held at Gilbulla, Menangle, from October 23 to 25.

The party assembled for dinner on the Friday evening and were welcomed by the archbishop and Mrs. Mowil.

Following dinner, His Grace outlined the aim of the conferences, as well as giving a brief sketch of the meaning and purpose of the Gilbulla conference centre.

Saturday commenced with a pre-breakfast devotional period in the chapel, at which Mr. Wilfred Hutchinson was the leader.

The subject of the conference that morning was "A Churchwarden in the Parish", the leader being Mr. Trevor E. G. Moon, of St. Anne's, Ryde.

Mr. Moon, after reading the Sydney Church Ordinance 1912, dealing with the rights, duties and powers of wardens, proceeded to examine in detail each clause, and then open discussion followed.

Mr. Moon presented many suggestions for making the work and office of warden more effective in the parishes, including the relieving of the clergy of much detail, which precluded them from giving the maximum effort in the spiritual ministrations to the parishioners.

The afternoon was spent in visits to the historical churches and properties in the Camden district.

The evening session was conducted by Mr. Arthur Hann, of S. Phillip's, Eastwood.

Mr. Hann dealt with the financial aspect of the work of a warden. Methods of raising finance, insurance of properties, the compilation of accounts, the envelope system, the creation of adequate reserve funds, were the main topics discussed.

The final session of the conference was led by Mr. Ernest Benson, of St. Anne's, Ryde. Mr. Benson discussed the work and influence of a warden in the wider sphere of diocesan life, and in world-wide happenings.

It was announced that further conferences would be held at Gilbulla in March and September, 1954.

A committee was appointed to organise for these conferences.

M.U. FESTIVAL IN W.A.

On November 3, the branches of the Mothers' Union of the Coastal Denary held their annual festival at St. Luke's, Cottesloe.

In spite of the cold, blustery weather, there was a large attendance of members. Canon Norwood who, after ten years' service as Rector of St. Luke's, has resigned and is returning to England at the beginning of December, was the celebrant of the Sung Eucharist at 11 a.m., and Canon Paice, the diocesan chaplain of the Mothers' Union, preached the sermon.

After lunch the members assembled in church again for the Mothers' Union Office. Canon Norwood preached.

MODERN SCHOOL AT BALLARAT

FROM OUR OWN CORRESPONDENT

Ballarat, November 9

The Primate will open the new junior school at Queen's Church of England Girls' Grammar School at Ballarat on November 12, at 3 p.m.

This building, which is costing £20,000, will be one of the most up-to-date of its kind in Victoria.

MELBOURNE READERS, PLEASE NOTE

There will be a special missionary service at S. JOHN'S, LATROBE STREET, MELBOURNE on Monday Evening, November 16, at 7.45 p.m.
Preacher: The Right Reverend John Hudson (Bishop of Carpentaria)
ALL WELCOME

OBITUARY

FROM OUR OWN CORRESPONDENT

Our Singapore correspondent reports the death in the last few weeks of three workers well known in the Diocese of Singapore.

MISS JESSIE KILGOUR

We record with regret the death of Miss Jessie Kilgour, one of the finest workers for the Anglican mission in Singapore for 27 years. As former headmistress of the C.E.Z.M., now known as St. Margaret's School, she became a familiar Singapore figure and the beloved friend of thousands of girls. She was at the forefront of the Girl Guide movement here, and as a Singapore Girl Guide Commissioner, her influence spread further. Two years ago she retired. At the farewell party given by the Bishop of Singapore she spoke cheerfully of further work in England.

For her work in Singapore, she was awarded the M.B.E. From England, she continued to edit the children's page of the "Cathedral Courier."

She died in England last Wednesday at the age of 67. Her funeral took place yesterday, and next Tuesday there will be a memorial service for her.

THE REVEREND COLIN KING

We record with regret the death of another old Malayan, who passed away a few days ago, the Reverend Colin King.

Mr. King was not a parish priest, though his influence was felt in the Diocese of Singapore. He was a Government education officer and held a number of important headmasterships of Government schools all over the country.

After leaving Malaya a few years ago, Mr. King took up parochial work in England, and still found time to do part-time lecturing at the Institute of Education, University of London.

THE REVEREND C. D. GNANAMANI

We record with regret the death of the Reverend C. D. Gnanamani, who was in charge of Indian work in Penang.

The late Mr. Gnanamani was a popular figure not only among his fellow-Indians, but also among Chinese and Europeans. His labours included Indian work in the State of Kedah. At Alor Star, Kulim and Sungai Patani, his active figure was widely known. Always fond of music, he made the Indian religious lyric a feature of his services.

ALICE WEBSTER

We record with regret the death of Sister Alice Webster of the Mitchell River Mission in the Diocese of Carpentaria.

Sister Webster first offered for missionary service in 1942 but was not accepted owing to the difficulty of stationing women in the far north during the war. In 1945 she was accepted by the Diocese of North Queensland for service at Yarrabah, where she served for some years.

Leaving Yarrabah, Miss Webster went to be matron of the hospital at Normanston, and only six months ago volunteered for Mitchell River.

She was a most faithful churchwoman who will be sadly missed by all, and particularly at Mitchell River, where she had endeared herself to the native population.



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In writing these "Five Australian Christmas Carols," William G. James and John Wheeler have presented in a new setting, and for the people of this New Land, a very old story. It is not suggested that these Carols should take the place of those which have come to us from the Old World. Familiar from childhood, they will always remain a cherished possession. But the Carols of the Old World owe much to the local background of the countries which produced them, and it is surely fitting, therefore, that we should have our own Australian Carols, with their own local colour.

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YORK FAMILY FESTIVAL

ANGLICAN NEWS SERVICE

York, November 2
The Princess Royal opened a three-day Family Exhibition at York last week.

It was organised by the Diocesan Mothers' Union to give help and guidance in the building up of family life.

Mothers' Union branches, Young Wives' Groups, the Girls' Friendly Society, and a branch of the Church of England Men's Society from towns and villages throughout the York Diocese combined to stage an exhibition in the Assembly Rooms showing all aspects of family life.

In addition, S. William's College was used for conferences, lectures and film shows, in which visitors learned how to deal with the adolescent, how to make a success of the marriage partnership, the importance of choosing a career, and the right use of leisure.

A local cinema was packed for the opening ceremony on Thursday, performed by the Princess Royal, and presided over by the Archbishop of York, Dr. Cyril Garbett.

The Princess Royal said that the part which the Mothers' Union played in the life of the Church and nation had never been greater than it was to-day. Juvenile delinquency was one of the main problems of the day, and one of the main causes was lack of religious teaching in the home.

The archbishop read a message from the Queen, patron of the Mothers' Union, in which she thanked all members of the Union assembled at the festival for their kind and loyal message.

Dr. Garbett said that they were all anxious to-day about the broken home, not only those in which there had been divorce, but also those in which there was found the quarrelling and unhappiness, the bitterness, and sometimes the unfaithfulness, which reached their logical conclusion in divorce.

Those at that meeting were convinced that the greatness of England and the greatness of the character of its people had been built up on the sound and happy foundation of Christian home life.

Home life had been threatened by many causes during the last years.

Two wars had interfered with it, many millions were for a time moved away from their homes, many since the war had had to work elsewhere, many also had had to live in overcrowded and uncomfortable conditions.

"But all of us here this morning are determined to do all we can to restore home life in all its beauty, and strengthen our country," he said.

NEW CHURCH FOR BORNEO

ANGLICAN NEWS SERVICE

London, November 2
The Society for the Propagation of the Gospel is making a grant of £3,500 from its Far East Relief Fund towards the building of a mission church and two schools at Jesselton, North Borneo.

In addition, it is lending the Diocese of Borneo a further £6,000 for this project.

During the last war, the mission buildings at Jesselton suffered badly.

The church is very small, and perched on a hill—at the top of eighty steps.

The rectory is still higher—up another eighty-five steps. The buildings are situated in a very noisy area.

An arrangement has been made with the Government, by which the Church has given up its present six acres in return for fifteen acres of first-class land four miles out of Jesselton, in an area where considerable development is taking place.

The church and the two schools will be built on this new land.

The Governor of North Borneo recently laid the foundation-stone of the new church.

SWISS BIBLE DISPLAY

OCUMENICAL PRESS SERVICE

Geneva, October 30

An exhibition entitled "The Bible, the Living Word", was opened on October 24 in Geneva, in the presence of representatives of the Government, the Protestant Churches of Geneva, Neuchâtel and Vaud, the Orthodox and Old Catholic Churches.

M. Antoine Pugin head of the Canonical Council, who is a Roman Catholic, stressed in his address that Geneva is a Christian republic whose laws draw their inspiration from the Gospel, and that without the Churches "our republic would be a body without a soul, a robot without life, a land without life."

The exhibition is a witness to the revelation of God, an assertion of His actuality.

The "Living Word" is illustrated by panels, diagrams and pictures demonstrating the manifold applications of the Word to the life of our own and other ages.

The following evening, Sunday, October 25, a meeting held at the Salle de la Reformation was attended by a very large number of people.

Representatives of the Old Catholic, Evangelical Revival, Free and Anglican Churches and of the Salvation Army spoke in turn.

BOSSEY'S SECOND YEAR

OCUMENICAL PRESS SERVICE

Geneva, October 16

Twenty-five students from Canada, Denmark, France, Germany, Holland, Italy, Japan, Korea, Sweden and the United States are attending the second semester of the Graduate School of Oecumenical Studies at Bossey, near Geneva, which opened on October 1.

The school, which was established a year ago by the World Council of Churches, in co-operation with the University of Geneva's Faculty of Theology, and forming part of the Oecumenical Institute, is led by Professor Hendrik Kraemer.

Professor Kraemer, in his opening address, described the school's task as the fostering of understanding of the general course of events in the Church of Christ and of the true nature of oecumenical aims, which found, he said, their ultimate expression in willingness to be genuine disciples of Christ in the separated Churches.

The goal must be to fulfil the great conception of the Church as the divine guardian, and thereby to convince men of its worthiness to be believed.

Professor J. Courvoisier welcomed the staff and pupils of the school in the name of the University of Geneva.

The staff in this second semester consists of theologians from various Churches of America and Europe.

They are to deal with the following subjects: Christ and the Church, Political Ethics, Evangelism and Missions.

Study of two main denominations: (a) Anglicanism; (b) the Free Churches—Pastoral Care; Comparative Liturgies; Trends of Thought in Contemporary Christianity; the World Council of Churches; history, story, structure, and function; Bible Study.

CORONATION GIFT

ANGLICAN NEWS SERVICE

London, November 2

Part of the blue and gold damask hangings used for the Coronation in Westminster Abbey will form a new altar frontal in Mersham, Kent, Church.

The cloth is the gift of Lord and Lady Brabourne to mark Coronation year and will be made into a frontal by members of Mersham Mothers' Union.

ESKIMOS AT SERVICE

THE LIVING CHURCH SERVICE

Milwaukee, November 6

The first ordination in 63 years took place on October 18, at S. Thomas' Mission, Point Hope, Alaska, when the Reverend Rowland J. Cox was ordained by Bishop Gordon, of Alaska.

The long delay is explained by the location of the mission.

Point Hope is located on a little sandspit jutting out in the Arctic Ocean; 167 miles north of the Arctic Circle; 175 miles off the coast of Siberia, and 650 miles northwest of Fairbanks, Alaska.

Bishop Gordon flew from Fairbanks to Point Hope in the district plane, "The Blue Box"—a round trip of almost 1500 miles.

The sermon and other parts of the service were interpreted to the Eskimos by Mr. Roy Vincent, an Eskimo lay-reader; and all the choral parts of the service were sung by the Eskimo choir and congregation.

Mr. Cox will continue as the priest in charge of S. Thomas' mission, and associated out-stations, Point Lay, Kivaline, Noatak, and Kotzebue.

CHOIR FESTIVAL AT S. PAUL'S

ANGLICAN NEWS SERVICE

London, October 30

A mixed choir of more than 800 voices, including 500 boys, took part last night in the annual choir festival for the London Diocese, which was held in S. Paul's Cathedral.

The massed choir, a record in number for these festivals, consisted of members of choirs, all of which are affiliated to the Royal School of Church Music, from more than 50 parishes. Many of the choristers sang at the ordinary services in the cathedral while the cathedral choir was visiting America.

The choir, which occupied the whole of the seating space below the dome, was conducted by Mr. Edred Wright, choir-master of the Royal School of Church Music.

The organist was Mr. Gerald Knight, Director of the school and a former organist of Canterbury Cathedral.

One of the anthems was Vaughan Williams' "O Taste and See," which was sung at the Coronation.

SALISBURY WINDOW

ANGLICAN NEWS SERVICE

London, November 4

Restoration of the stained-glass windows in the east end of Salisbury Cathedral was completed yesterday when the Bishop of Salisbury dedicated a window to the memory of George Herbert, Rector of Bemerton, from 1630 to 1633.

In the window, Herbert is accurately reproduced in a kneeling position from a drawing in the possession of the bishop.

A commemorative sermon was preached by Canon Lindsay Bartlett, the present Rector of Bemerton, who described his predecessor as an orator, scholar, musician, and poet.

AID FOR EARTHQUAKE DAMAGE

ANGLICAN NEWS SERVICE

London, October 30

The Archbishop of Canterbury, as president of the British Council of Churches has written to the Archbishop of Cyprus, sending £100 on behalf of the Inter-Church Aid Committee, and asking that the sum should be used towards the rebuilding of one of the village churches which had been destroyed by earthquake.

NEW OFFICE FOR BISHOP

FROM OUR OWN CORRESPONDENT

Singapore, November 4

The office of the Bishop of Singapore has been moved from Bishoppur, in the Tanglin area, to the south porch of the cathedral.

As this new office is in the heart of the city, it will be more convenient both for the bishop and his visitors.

YORK CLERGY SHORTAGE

ANGLICAN NEWS SERVICE

York, October 31

The Archbishop of York, Dr. Cyril Garbett, writing in his diocesan leaflet, says that bishops in the south of England should discourage young clergymen from the north moving to parishes in the south.

Referring to the shortage of clergy, he says: "While the difficulty of staffing our parishes is general throughout the Church, it is especially felt in the north."

"I think we are now getting our fair share of ordinands, but for one reason or another many of those ordained in the north presently make their way to the south."

"I am sure we can confidently hope that the bishops in the south will recognise our difficulties and do their best to discourage younger men coming from the north unless there is some really good reason for the move."

"At ordinary times there should be the freest exchange between north and the south, but in the present emergency care should be taken that the scales are not weighted unfairly against the north by the high stipends, the warmer climate, and the less strenuous work which the south is supposed to offer."

CHURCH CRAFTSMEN

ANGLICAN NEWS SERVICE

London, November 3

The Bishop of London, the Right Reverend J. W. C. Wand, presented medals to students awarded by the London Master Builders' Association yesterday.

The bishop acknowledged the help given by the building industry in the reconstruction of war-damaged churches.

In asserting his belief that the standard of craftsmanship in the industry was as high as at any time in the past, Dr. Wand said that churches were not only restored to their old beauty, they were endowed with beauty that they never possessed before.

The Lord Mayor, Sir Rupert De la Bere, who presided, affirmed his belief in the craftsmen of Britain as the best in the world, but said that he considered that their skills would not be preserved without an effective system of apprenticeship.

HOLY COMMUNION TELEVISED

ANGLICAN NEWS SERVICE

London, November 2

The celebration of Holy Communion in an Anglican church was televised for the first time yesterday, All Saints' Day, from the rebuilt Liverpool parish church of Our Lady of S. Nicholas.

The exterior of the church, which, apart from the spire, had been destroyed by German bombs, was first shown on the screen.

Then the camera moved inside the building to show the procession of choir and clergy.

On behalf of the congregation, a man and a woman carried the bread and wine to the altar, where they were received by the rector and celebrant, the Reverend Robert Nelson.

The camera moved up to the altar rails as members of the congregation walked forward. There was a close-up view of the back of a man's head and shoulders as he received the bread and wine.

BELLS FOR A BEADLE

ANGLICAN NEWS SERVICE

London, October 16

The bellringers at Edgbaston old church rang a peal lasting three hours, last week, in honour of Mr. Sidney Fremantle, who has completed forty-five years as beadle at the church.

INDIANS IN MALAYA

FROM OUR OWN CORRESPONDENT

Singapore, November 6

Yesterday the Commissioner-General for South-East Asia, Mr. Malcolm MacDonald, opened the new school attached to the Tamil Church of Christ Church.

The opening assembly was attended by people of all races.

In his speech, Mr. MacDonald said that in these days of materialism, he was so glad to see people finding joy in religion.

He traced the history of the mission to Indians in Malaya.

He said that a hundred years ago work among Indians in Malaya started when some Indian officers in the pay of the East India Company landed in Singapore bringing Anglicanism with them.

The Bishop of Singapore thanked the Commissioner-General.

The superintendent of Indian work in the Parish of Singapore is the Reverend S. Baboo.

FAMOUS PAINTING FOR S. PAUL'S

ANGLICAN NEWS SERVICE

London, November 3

A sixteenth-century Venetian painting showing the Virgin and Child with S. Luke with a donor who commissioned the picture, was hung yesterday in S. Paul's Cathedral.

The picture, which is attributed to Veronese or as coming from his studio, has been presented by Mr. John Underwood, in memory of his father, Mr. Eric Underwood, writer and lecturer, who died last year before he was able to make the gift.

Mr. Eric Underwood was interested during the last 15 years of his life in promoting Anglo-American understanding.

The picture is being hung, until restoration of the cathedral is completed, on the screen across the north transept by the roll of honour of 28,000 Americans who, from British shores, were killed in the Second World War.

JUBILEE YOUTH BIBLE

OCUMENICAL PRESS SERVICE

Geneva, October 30

On the occasion of its 150th birthday, the British and Foreign Bible Society is publishing a first edition of 100,000 copies of the Jubilee Bible for young people.

The new Jubilee Youth Bible is the Authorised Version, without note or comment.

It is complete, but so arranged that the Bible narrative flows on in an uninterrupted fashion. Passages, especially in the Old Testament, which are concerned with genealogies, itineraries, specifications and measurements, and other technical matter, are placed in three columns on the lower half of the page, but in their right sequence and of equal importance, yet not impeding the Bible story.

RELIGIOUS BAN ON SPONSORED T.V.

ANGLICAN NEWS SERVICE

London, October 28

The Bishop of Chichester has criticised the Government's proposition to ban religious broadcasts from independent television stations.

He said that it was surely unthinkable that a country, so strongly rooted in Christianity as Britain, should prohibit voluntary religious broadcasting from the new stations in what would become one of the greatest means of communication that the nation possessed.

He asked whether the ban was because payment by a religious organisation was thought undesirable, or because it would be difficult to decide on the proportion allotted to different denominations, or because there was a fear of the wrong kind of advertisement.

RELIGIOUS TO SECULAR CIVILISATION CHANGES

ANGLICAN NEWS SERVICE

London, November 2

Professor A. J. Toynbee discussed the change from western religious civilisation to western secular civilisation in Edinburgh on Saturday night.

He was giving the fourth lecture of his series of Gifford lectures at New College, Edinburgh.

Professor Toynbee said that the shift of interest from religion to technology in the west in the seventeenth century had two effects that changed the rest of the world's attitude towards the west.

An unprecedented increase in wealth and power was brought to the west by the late modern west's concentration on technology, while the late modern west's alienation from its own traditional religion brought with it an abatement of the west's traditional religious intolerance.

That religious tolerance made it possible for non-westerners to go to school in the west without any longer being compelled to accept western religion as a condition of being allowed to receive a training in western technology.

The sequel of the various operating influences demonstrated that a selective reception of elements of an alien civilisation was impossible in the long run.

Thus, a world which had rejected the early modern western religious civilisation found itself constrained in the end to adopt the late modern western secular civilisation unreservedly.

In thus succumbing to an eventually unfamiliar westernisation in this encounter with the modern west, the non-western world was condemning itself to participate in the spiritual crisis by which a secularised western society was to be overtaken.

ENGLISH VICAR IN MOSCOW

ANGLICAN NEWS SERVICE

London, October 30

The Vicar of S. Matthew's, Bristol, last night preached in Moscow.

With the aid of an interpreter he spoke to a congregation of 3,000 people.

He told them all Britain yearned for peace and goodwill among nations and British leaders were doing their utmost to this end.

He assured his congregation "of the interest and affection of the churches in England for their brother Christians in Russia."

Earlier, Canon Stockwood attended the library of the Russian Orthodox Church, sitting in the sanctuary with Russian priests.

During a visit to the Moscow Patriarchate to convey greetings from the Archbishop of Canterbury, he was given a pectoral cross to take back to England for the Primate.

The gift was made by the Patriarch of Moscow, Alexei.

WORKMEN AT ABBEY RE-OPENING

ANGLICAN NEWS SERVICE

London, October 30

Westminster Abbey will be re-opened to the public on Sunday after having been closed for 10 months. There will be a service at 10.30 a.m. on Sunday to which the Dean has invited all the workmen who have been occupied in the Abbey. Nearly 700 have accepted the invitation.

The Ideal Way to Announce a BIRTH, MARRIAGE or BEREAVEMENT is in

THE ANGLICAN'S CLASSIFIED ADVERTISING COLUMNS.
See Rates: Page 12.

THE ANGLICAN

Incorporating The Church Standard

FRIDAY NOVEMBER 13 1953

"DEBATE THAT EKE DISCORD..."

Many debates reach a tiresome point of stalemate, where each party has elicited and interpreted every fact he believes to be relevant, but without changing the other party's mind; two well-defined and flatly opposite opinions are left facing one another and beginning to snarl, unreconciled and (for the time being, anyhow) irreconcilable.

When a debate is continued beyond the point of stalemate, it usually degenerates into an argument, often into a squabble, and sometimes into a fight. At the best it becomes a pointless wrangle, which delights fanatics and pedants, and bores everybody else comatose.

When two parties have debated a question to the point of stalemate, their most sensible course usually is to agree to differ. If they are civilised people, any attempt to coerce one another must leave both with Oliver Cromwell's words booming uncomfortably through their consciences: "I beseech you, in the bowels of Christ, think it possible you may be mistaken."

We believe that the debates within the Church in Australia about questions of ceremonial and Eucharistic doctrine long ago reached the point of stalemate and may already be becoming uncharitable.

Mercifully, they have not so far produced serious disunity within the Church. In other words, they are not about differences so fundamental, and have not yet become so bitter, as to cause anyone to do anything very foolish about them.

But if they are pursued too far, they will achieve nothing, they will undoubtedly become a fearful bore, and they may even precipitate unconscionable coercion, disunity, and other serious consequences.

In matters liturgical the Church of England has never imposed complete uniformity.

Before the Reformation it had at least half a dozen different "uses," of which the Sarum Use became the most famous chiefly through the chance of the Bishop of Salisbury's being responsible for the arrangement of all services attended by the Archbishop of Canterbury and all the bishops of his province.

The Books of Common Prayer have never in fact imposed more than an Aristotelian unity upon our liturgy—"the unity of harmony rather than that of dead unison."

And a good thing, too; for liturgy is an art, and though art requires the discipline of form, it cannot survive the regimentation of uniformity.

As for Eucharistic doctrine... well, to our laymen's minds, there is a lot of good sense in what Queen Elizabeth I had to say about it:

"Twas God the word that spake it;

He took the bread and brake it;

And what the word did make it;

That I believe, and take it."

This is not merely a clever and equivocal epigram, though it certainly breathes the charitable spirit of compromise which has always informed the Church of England.

It asserts Christ's divine institution of the Eucharist. It suggests that mortal man cannot perfectly understand the nature and mechanics of that Sacrament, but ought to be content to "know in part." And it suggests that man would do better to try to understand the Eucharist with a faithful and charitable heart than with a sharp and contentious intellect.

The Church of England is unanimous on so many major issues, and has so much to do, that it cannot waste time and energy upon the futile pursuit of minor differences which have already been debated to the point of stalemate. Please God, we are not children bickering about names, nor lawyers splitting hairs.

Parish Pump-Handle in U.N.

On November 6, THE ARCHBISHOP OF YORK, THE MOST REVEREND AND RIGHT HONOURABLE CYRIL GARBETT, stated that the United Nations had postponed consideration of the critical situation between Israel and Jordan because of the effects it might have upon the municipal elections in the city of New York, which has a Jewish population of more than 3,000,000.

The archbishop was at once attacked by Jewish organisations throughout the United States. Even the *New York Times*, which has a high reputation for probity and moderation, attacked him.

United Nations officials have now confirmed the truth of his statement.

The world should be grateful to His Grace for exposing this deplorable interpolation of municipal politics in an international situation so grave that it threatens world peace.



Grasshoppers—and Precedence

Nero fiddling while Rome burned had a sorry modern counterpart in New South Wales this past fortnight in Commonwealth-State wrangling while grasshoppers bred.

Wendell Wilkie preached the gospel of "one world." Australian politicians find it difficult (do they really try?) to appreciate even that we are "one nation."

Loan Council bitterness, I believe, is mainly responsible for poisoning Federal-State relationships. And I don't lay all the blame at the doorsteps of the States. Certainly the N.S.W. Government had a direct responsibility to combat the grasshopper plague which threatened the north-west and central west of the State. But, in view of established Federal policy of subsidising State aid for flood relief, the N.S.W. Government's surprise at the Commonwealth Government's intention to charge for the use of service men for spraying grasshopper infested areas, while making no financial contribution itself, can be appreciated.

Surely, in view of the risk of the plague spreading widely through New South Wales and into other States, this was a national emergency, comparable to flood, bushfire or drought, in which the combined forces of both Commonwealth and State should have been swiftly co-ordinated and rushed into action.

Because of the frequency of such threats to the countryside, with big production losses, it might even be supposed that Commonwealth and State Governments would long ago have worked out standing arrangements so that, when an emergency arises, valuable time will not be lost while wrangling over relative costs and responsibilities takes place.

This unprofitable argument over the grasshopper menace, and the ludicrous situation that seems to be developing over precedence when the Queen and the Duke of Edinburgh are being received on their arrival in Sydney in February, show how party political differences, based often on purely personal prejudices, can work to the national disadvantage.

Only recently we felt inclined to agree that a more tolerant spirit was becoming evident in Australian politics. But the grasshopper episode and the unseemly talk this week of a "horse deal" between Commonwealth and State Ministers over relative prominence when the Queen is in Sydney have dashed that optimism.

Back to the Hills

The intention of Mr. Bengurion to retire from the Israeli Prime Ministership and become a shepherd in the hills, opens up an intriguing line of thought for such of our own politicians who feel the need for mental rest and a quiet, contemplative life.

But in most British countries politics so infects the blood that the politician is loth to retire voluntarily, even after the highest pinnacle has been climbed and the descent into the farther valley begun.

In our own recent history Lyons and Curtin died in office as Prime Ministers, Scullin stayed on in Parliament almost until his death, Chifley died while still very active as a party leader, and Bruce, while forsaking Australian politics, has become a member of the House of Lords.

Only two comparatively recent Prime Ministers, Hughes and Page, have, in my opinion, stayed on in politics, after vacating the highest office, with fairly obvious enjoyment to themselves. Both showed willingness to accept subordinate

office in later Ministries, and the sprightly septuagenarian, Page, indeed, is likely to be the most prominent figure in the short session which opened this week, for the main business is to pass his National Health Bill.

United Kingdom leaders have the House of Lords to which to repair when they feel inclined to lay down the burden of office (or the electors so decide for them). Thus Lloyd George and Baldwin semi-retired in recent times. Lloyd George also adopted in part the Bengurion recipe, because he became greatly interested in pig-farming. Gladstone, Prime Minister for the fifth time in his eighties, also sought rural relaxation of a sort late in life—in felling trees at Hawarden.

But, as far as I can recall, recent political history provides no parallel to the total renunciation of political leadership by Mr. Bengurion in favour of tending sheep in the faraway hills.

If his example spreads we may yet hear of Mr. Menzies chewing a meditative straw as a boundary-rider, or a be-smocked Dr. Evatt composing a pastoral poem beneath a coolibah tree—both many leagues removed from the quarrellings (not always serious) of the Harrisons and Calwells in Canberra.

Edition Times

To be first with the latest is, I understand, the aim of any enterprising newspaper. And that is commendable enough. But a recent visit I paid to a New South Wales country district about two hours' motor travel from Sydney showed me that the "latest" is not always a true description of the commodity when it happens to be one or other of the Sydney evening newspapers.

These papers, available in the country about 4 p.m., are branded "Late Final Extra," which, if words mean anything, suggests that the papers are the day's very latest. This is obviously not so when they can be bought in mid-afternoon two hours from the point of publication.

But there is plenty of internal evidence to suggest that they probably come off the press by midday. For instance, they often contain overseas items, boldly headed, which appeared in the morning papers. And I noticed that the table of city temperatures, given hourly, usually finished at 10 a.m.

It is an important ethical point that goods should be true to label, whether they be a tin of soup or a newspaper. Indeed, I think absolute truth is more important in the latter case because of the undoubted influence of newspapers and a popular acceptance that an assertion is true because a newspaper says so.

This high reputation was once deserved. But in recent years I fear that the standard of newspaper accuracy has fallen. This is evident, indeed, in the number of outright or disguised corrections, mainly concerning law cases, which appear in the press. There must be many other errors which are not corrected because there has been no pressure for such action.

In a product which is brought into being so swiftly and through so many complicated processes as a newspaper errors are inevitable. Some are merely typographical and are often self-evident. Others are doubtless due to genuine misunderstanding. But newspapers, which invariably call in their editorial columns for the highest standards of business and political morality, should be particularly scrupulous to apply the same strict code to their own affairs. I cannot think that the description of an obviously early edition as "late

final extra" is commercially honest.

Why cannot editions of papers be branded with the hour of publication and be known as "2 p.m. editions," "3.30 p.m. editions" and so forth? I believe Government legislation on the subject has been considered in New South Wales. It shouldn't be necessary. The newspapers should be strictly honest as a point of honour.

Nurses' Board

So much has been done in the past few years to encourage young women to enter the nursing profession that I am sorry to see that the N.S.W. Hospitals Commission is persisting with its decision to more than offset a rise in nurses' salaries by increasing the deduction for board.

A typical case quoted is that of a second-year sister who will get a rise of 5/- a week in pay, but will require to pay 15/10 a week more in board.

Hospitals have their costs problems, as is well-known. But it seems to be short-sighted to "take it out on the nurses," who are surely the backbone of hospital organisation.

And not all hospitals provide a high standard of accommodation for nurses. I know of one large institution where some nurses have only huts—and even these are in most unattractive surroundings close to a veterinary school and its appropriate smells. Meals are often so unappetising, I am told, that some nurses prefer to eat at a nearby establishment whenever possible.

In other institutions, I am prepared to believe, the nurses are much more fortunate, both in accommodation and meals. But those who enter this profession can usually be credited with higher motives than personal enrichment (even if that were possible on a nurse's pay). They should not, in effect, be taxed to meet hospital financial shortcomings when already they make such frequent sacrifice in hard and cheerful service over long and broken periods, and in concentrated study which often involves attendance at lectures and even sitting for examinations on nominal days off.

I understand an appeal has been lodged against the raising of nurses' board but that it will not be heard until the new year. Dissatisfaction over the increase has been simmering for several months already. Prompter dealing with the appeal would have been wiser—and juster.

Royal Progress

Some country centres, I hear, are plotting hopefully for the acquisition of improved amenities through the Queen's visit.

One town, which the Queen will be unable to visit because the airfield facilities there are held to be inadequate, still hopes Her Majesty will call if the aerodrome can be improved in time, and is vigorously pressing its views on the appropriate State Government.

Its prospects of gaining either a better aerodrome or a change in the royal itinerary are slim now, in view of the shortness of time remaining.

But a neighbouring centre is in even worse plight. The royal train was to pause there for five minutes. This set alight an agitation for a new or, at least, a remodelled railway station so that the Queen would be suitably impressed.

One does not like to think uncharitably of the State Government which was asked to foot this bill. But the fact remains that the royal train will not now stop at that station.

—THE MAN
IN THE STREET.

ONE MINUTE SERMON

COLLECT FOR THE 24th SUNDAY AFTER TRINITY

The Text:

O Lord, we beseech thee, absolve thy people from their offences; that through thy bountiful goodness we may all be delivered from the bands of those sins, which by our frailty we have committed: Grant this, O heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour. Amen.

The Message:

This collect is from the Sacramentary of Gregory. It does seem strange that after we have been thinking in terms of godliness the last two weeks we should return again suddenly to the need for forgiveness.

But you must have noticed that at intervals all through the year we return to this need of God's mercy. For as our Lord said in picture language, "He that is washed needeth not save to wash his feet."

But the needs to be done often as the dust of life comes on us. So do we need very often to be forgiven.

But sin is more than the dust of life—it is a slavery. "Whosoever committeth sin is the slave of sin." Hence the prayer begins with "absolve," i.e., loosen from.

Absolution is not merely a declaration that God overlooks and forgives—it brings freedom if truly accepted. The metaphor of slavery runs right through this collect.

Loosen from! bonds! knit together (committed)! be delivered; these are some of the key words.

The original word for "bonds" is *neqas* (the word which comes so often in the discussion of the constitution of the Church in Australia), and it is a most expressive word meaning the condition of those who had sold themselves into slavery for debt.

In the Latin the collect reads in this order "that we all from the chains of sins which in proportion to our frailty we have knit on ourselves, by Thy bounty we may be set free."

From the earliest chapters of the Bible we know how insidious sin is in its approach. From the moment we yield in weakness or by desire we have fashioned the beginning of chains of slavery.

The second fall is easier than the first. The mind becomes darkened, the affections twisted, the will weakened, the conscience deadened—the whole self enslaved.

It is good, therefore, to open the windows of the soul to the light of the Spirit of Christ and examine oneself by means of the Beatitudes (S. Matt. 5) or the Hymn of Love, I Cor. 13, or the Ten Commandments, and to wash one's feet, by honest and regular confession, of the selfishnesses that have marred life and relationships, not merely the sins done, but the duties and kindnesses left undone.

We do not deserve forgiveness, but the collect ends so beautifully—Grant this, Heavenly Father, on account of the merits of Jesus Christ our most blessed Lord and Saviour. Amen.

PRESENTATION AT MOORE COLLEGE

FROM A SPECIAL CORRESPONDENT
A portrait in oils of Archdeacon T. C. Hammond will be presented to him at Moore College on November 27, at 2.45 p.m.

A small replica of the portrait by Mr. Roy Roussel will be given to Mrs. Hammond. Personal gifts will also be made.

The presentation is to commemorate the jubilee of the archdeacon's ordination on December 20 and his retirement from Moore College this year.

Further subscriptions to the testimonial may be sent to Canon H. N. Powys, S. Michael's Rectory, 2 New South Head Road, Vaucluse.

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.

CHAPLAINS IN HOSPITALS

THE MINISTRY OF HEALING

TO THE EDITOR OF THE ANGLICAN

Sir,—I wish to support the remarks made by the Reverend Harold Marshall, in THE ANGLICAN of October 30.

This great section of the Church's Ministry is still much neglected.

We have some excellent organisations furthering the work of healing, such as the order of S. Luke and the Guild of S. Raphael.

In Australia there is no organisation to encourage and co-ordinate the work.

Individual priests and laymen in all States are doing a grand job.

In Adelaide, we are endeavouring to see that our public hospitals receive regular ministrations.

Hampered by the lack of finance, this has to be done by parish priests, who have as it were, formed a ministry within a ministry.

The great need is for those who are doing these things to get together on an Australia-wide basis, to share experiences and prayer, and to interest more and more clergy and laity.

I, for one, am prepared to share in the work necessary to establish this co-ordination.

I would be interested to hear from any readers, clerical or lay, about this.

Your sincerely,
E. J. COOPER.

S. John's Church,
Halifax Street,
Adelaide.

PARISH VISITING

TO THE EDITOR OF THE ANGLICAN

Sir,—Can anyone tell me why the old-fashioned custom of parish visiting by the rector has died out?

In my childhood I remember regular visits by our rector not only to my own home but all over the parish, to good, bad, and indifferent members of his flock.

It must often have been dull and arduous work, but I believe it paid dividends both spiritually and financially.

In my experience over the last twenty years, and living in five different parishes, four suburban and one country, it was only in the latter parish, the country one, that our vicar visited us.

I have been told that in the Roman Catholic Church, if a parishioner changes parishes, the local priest is informed and promptly visits the newcomer and his family.

It seems to me to be a habit we could well emulate. It must give one a very comforting and friendly feeling to be visited by one's own priest on arriving in a new parish.

I realise that the clergy, like most of us, lead very busy lives—nevertheless, a little more attention to fathers and mothers and a real interest in the doings of their parishioners' families might mean fewer empty pews and more members for their young people's societies, on which so much time seems to be spent.

Yours, etc.,
ELWYN BERNAYS.

The Ridge,
Corinda,
Brisbane.

HELP FOR ASIAN STUDENTS

TO THE EDITOR OF THE ANGLICAN

Sir,—I wonder if any of your readers can help me with a practical problem?

This hostel was established last year by the Church of England to provide accommodation for Asian students in Sydney and to help them in any way possible. One of its important functions is to bring Asian students into contact with Australians as a means of encouraging friendship and understanding.

In this we have had a fair degree of success, and I have been particularly grateful for the interest of keen young Anglican church people and for contacts made with them.

However, one important means of contact is at present denied to us. The two best social assets that we have, our tennis court and swimming pool, are in such gross disrepair that they cannot be used.

The tennis court has been a grass court, but we wish to turn it into a hardcourt, and so reduce maintenance.

The swimming pool, which is tidal, is solidly made of stone, but it needs repairs to the sides and floor and some sort of valve to control the flow of water in and out.

We have a small sum of money in hand (raised by the students) and can supply some labour. But we cannot afford to let the job to a private contractor, nor have we anyone with sufficient practical experience to plan and supervise the work.

Is there a man or a group of men of goodwill in any parish around Sydney who would help us?

We are not asking for money (although that would help) but for the advice and assistance of men who know how to do the jobs and would be prepared to make a friendly Christian gesture to these young visitors from our neighbour countries.

I can be reached by telephone at MW2651 (on week days) or WA2010 (at nights or during week ends).

Yours, etc.,

R. R. WINTON,

Warden,

Hostel for University Students and International Friendship Centre,

76 Wright's Road,
Drummoyle, N.S.W.

"FAITH AND MORALS"

TO THE EDITOR OF THE ANGLICAN

Sir,—I crave space, as a regular reader of your paper to place on record my own appreciation of the quality of the service rendered by Dr. Barton Babbage to your paper and through it to the whole Anglican Communion through the "Faith and Morals" columns week by week.

"As a man thinks, so he is"—and the width of his vision over such a variety of subjects has evinced not only his knowledge but a profound wisdom expressed in clear and concise language.

The Church is in need of men who think both fearlessly and faithfully, and in Dr. Babbage we had one whose writings revealed both attributes "in excelsis."

Yours faithfully,

H. J. TINDALE.

Dowerin, W.A.

SCHOOL BELL FOR GUADALCANAR

TO THE EDITOR OF THE ANGLICAN

Sir,—The Reverend C. E. Fox, who is in charge of the school for catechists on the Island of Guadalcanar in the Diocese of Melanesia, is in need of a bell for the chapel.

I am wondering if any of your readers anywhere in Australia happen to know of a bell that we could send to him and would be grateful if they would get in touch with us at A.B.M., 14 Spring Street, Sydney.

Your sincerely,

T. B. McCALL,

Home Secretary, A.B.M.

HOLY COMMUNION

TO THE EDITOR OF THE ANGLICAN

Sir,—The answer, in the "Faith and Morals" column, of November 6, to a question regarding Holy Communion, neglects to point out that, by Jewish reckoning, the day began and ended at sunset, about 6 p.m.

The fact that the Last Supper was held, according to our reckoning, in the evening, is therefore irrelevant. It was, for those who were present, the beginning of the day.

An important text, in this connection, is Acts XX, 7-12. Here, we find the Christians of Troas gathered together to break bread upon the first day of the week.

Paul is present, and discourses with them, prolonging his speech until midnight.

Then, after the interruption caused by Eutychus' downfall, he breaks the bread and eats with them, and talks a long while, even till break of day.

It would seem, therefore, that the Christian assembly was held on what we should call, Saturday evening; that it continued throughout the night; and that at some time during the night—whether before or after midnight is of no importance—the bread was broken; or, as we should say, the Holy Communion was celebrated.

When, in the fourth century, Sunday became a holiday, this nocturnal assembly was no longer necessary, and the essential part of it, the Holy Communion, was transferred to what we call, Sunday morning.

Incidentally, this seems also to offer the most simple and natural explanation of the origin of the Christian Sunday.

The first Jewish Christians continued to observe the Sabbath (from sunset on Friday to sunset on Saturday, by our reckoning).

They added to it the Christian observance mentioned above, beginning on Saturday evening.

Gentile Christians, who were soon in a majority, were not required to keep the Sabbath.

They would assemble, as at Troas, on Saturday evening, for Christian worship; until, as has been indicated, this assembly was transferred to Sunday morning.

There was, therefore, no deliberate act by which Sunday displaced the Sabbath as the weekly holy day.

Yours faithfully,

ARNOLD HARRIS.

The Rectory,
Cootamundra.

AN APPEAL FROM INDIA

TO THE EDITOR OF THE ANGLICAN

Sir,—The Principal of Ridley College calls the appeal to provide assistance for two students from the Diocese of Coimbatore "... an opportunity for the Church in Australia to make a vital contribution to the Church in India ..."

A claim that is very open to question, for Coimbatore is a diocese of the Church of South India, which can hardly be called "the Church in India," since "union" has not been accepted by all in that area, more particularly in Nandayal.

As far as the Church of England is concerned, the Church in India is the Church of India, Pakistan, Burma, and Ceylon.

Not only is South India not in communion with the Anglican Communion but also there is reason for serious misgivings about the faith and practice of this Church.

At the same time, there is an urgent appeal from nearer home being made by the Reverend C. W. Whonsbon-Aston who is touring this country to awake the Church in Australia to its responsibilities for the Diocese of Polynesia.

In his addresses and in the A.B.M. Review, Father Whonsbon-Aston has stressed the urgent need for us to meet the obligations undertaken when the Australian Board of Missions first accepted the responsibility for Polynesia.

I am,

Yours, etc.,

G. H. OFFICER.

All Saints' Rectory,
Wyalong, N.S.W.

FAITH AND MORALS

A WEEKLY QUESTION BOX

UNDER THE GENERAL EDITORSHIP OF DR. FELIX ARNOTT

Ecclesiastical Courts

If a clergyman commits an ecclesiastical offence in Australia, what court is competent to try him? Suppose a bishop were to commit an ecclesiastical offence, is there a court in this country as there is in the United Kingdom to try him?

Until the Church of England in Australia has a constitution of its own, its organisation is inevitably limited to individual dioceses. There is thus no ecclesiastical court for the whole of Australia, but each diocese has its own arrangements for preserving church discipline.

Thus the Church of England Constitution Act of N.S.W., section 18, provides: "The synod of each diocese may establish a tribunal for the trial of clergy-men licensed by the bishop within the diocese for offences, and the Provincial Synod may define such offences, among which shall be included breaches of discipline and questions of doctrine or ritual; and the synod of each diocese may provide for and regulate the initiation and conduct of trials before and the proceedings under such tribunal. No sentence shall be pronounced other than suspension or deprivation of licence or office, and of the rights and emoluments thereto appertaining."

The following section provides that every such tribunal shall have the same powers as are conferred by the State of N.S.W. on arbitrators, while section 20 allows each synod to make provision for dealing with cases of "incapacity for, or inefficiency in, the discharge of ministerial duty by clergymen."

Other provinces and dioceses in Australia will have similar constitutional arrangements. In the Diocese of Sydney, there is a Panel of Triers, consisting of twelve clergy and twelve laymen, under the chairmanship of the Chancellor elected at each session of the synod.

With regard to the trial of a bishop, there is no ecclesiastical court for the purpose, until the church in Australia has its own constitutional powers.

Probably the Metropolitan possesses certain rights; at any rate, his moral authority would be such that he could almost certainly compel the resignation of a bishop who had caused scandal in the church. In the well-known Bathurst case, the action was tried before the Equity Court of N.S.W., since it was contended that the bishop's action in authorising the "Red Book" constituted a breach of trust.

The prosecution was initiated by lay appellants in the diocese, and not by higher ecclesiastical authority.

Ablutions

What is the meaning of the term "Ablutions"? Why does the celebrant wash his hands also at the offertory?

The term "Ablutions" is confined in the Liturgy to the washing of the chalice and paten when the Communion is over. The Rubric in the Prayer-Book directs: "If any remain of that which was consecrated, it shall not be carried out of the church, but the priest and such other of the communicants as he shall then call unto him, shall, immediately after the blessing, reverently eat and drink the same."

This clearly implies some act of ablution, and it is customary to pour a little wine and water over the priest's fingers, as well as in the chalice, to make sure that all particles of the Blessed Sacrament are consumed.

The practice of ablution was attacked during the ritual prosecutions of last century, under the mistaken impression that

the practice suggested a belief in Transubstantiation.

The Lambeth Judgement of 1890 declared that "the cleansing of the vessels appears to be not an improper completion of this act of consumption, which is ordered to follow the close of the service without any break or interval."

"The Rubric gives a general direction as to what is to be done in the way of consuming what remains after the service, and is not so minute as to go beyond this, our book having abandoned many over-niceties of regulation."

"If a conscientious scruple is felt as to not 'carrying out of the church' slight remnants even into the vestry, it is not the duty of this court to override it."

The Judgement recommends that the ablutions are most fittingly performed at the credence table, as is the Eastern custom, but the general practice has been to consume them at the altar.

In the Roman rite, the ablutions are taken immediately after the Communion of the people, but our Prayer Book seems to assume that the consecrated elements will remain upon the altar until after the Blessing, and we may question the advisability of following the Roman practice, which causes an unnecessary interruption in the course of the service.

The washing of the celebrant's hands at the offertory is often called the Lavabo, from the opening words in Latin of Psalm xvi, which was customarily recited privately at this point.

The washing is primarily a utilitarian ceremony to remove any stickiness that the celebrant's fingers may have contracted through contact with the wine croud or other vessel.

Symbolically, it reminds the priest of the purity of heart and intention with which he should carry out his part of the service.

Capital Punishment

Should Christians condemn capital punishment?

This is a question which cannot be answered merely by "Yes" or "No." There is no absolute test; capital punishment in the scriptures clearly exists in the Jewish law; equally, our Lord's attitude to the woman taken in adultery may be quoted on the other side.

It depends on whether one believes that punishment is reformatory, or primarily deterrent, and an answer must, therefore be given on grounds of expediency.

The war inevitably led to our civilisation placing a lower value on human life, so that crimes of violence have become more widespread, and many believe execution will alone act as a deterrent.

On the other hand, countries which have abolished capital punishment have not noticed any perceptible rise in the rate of murder, but more often a decline in crime.

The effect of an execution must be considered not only in relation to the prisoner—and here the possibility of a mistake can never be entirely eliminated even with the most admirable administration of justice—but also upon the judge and jury who pass sentence and upon the officers of the prison whose duty it is to guard the man, during his last days, a time of immense physical and mental strain!

The question of capital punishment is one which the Christian community must consider most carefully, but our mind cannot be made up on absolute Christian principles.

All of us in Australia must, however, feel uneasy when party politics may determine a man's

fate, so that he may face execution with one government, but a life sentence only with another. The time seems ripe for a discussion one way or the other by all political parties, and all States in the Commonwealth.

Canonisation

What is the method adopted by the Church to canonise a saint? Has the Church of England canonised any saints since the Reformation? Do you not think Cranmer, or George Herbert, or Charles Simcoe deserve a place in the Church's calendar?

Canonisation is a ceremony by which a Christian, already dead, is authoritatively declared a saint. In the Roman Church, the Pope since about the year 1,000 A.D. has formally pronounced certain persons canonised, after due enquiry, and often an official trial of the claims of the person whose name has been suggested.

Usually miracles, in the person's lifetime, or after death, are required in proof of the claim.

First the person is beatified, and enjoys a limited veneration; if after beatification further miracles are wrought, it is regarded as proof that the saint has passed to heaven, and can intercede and act for those who invoke him; he is then declared officially a saint of the Church.

The granting of such canonisation is now regarded as the sole prerogative of the Roman See, but such a view is not consistent with primitive practice, and local canonisation, even in the Roman Church, continued well into the sixteenth century. The Church of England has no ready machinery for canonising saints, although the matter was discussed at the Convocation in the 1920's.

With regard to the second part of the question, the 1662 Prayer Book had three red letter days, commemorating on January 30, King Charles Martyr; May 29, Charles II's birth and restoration; and November 5, "Papists' Conspiracy," thus apparently including King Charles I among the saints.

Special services were annexed to the 1662 book for each of these days by royal mandate, renewed at the beginning of each reign.

In 1859 Victoria cancelled the mandate, and an act of Parliament repealed the religious observance of these days, and the services were no longer annexed to the Prayer Book. The printers, without authority apparently, then omitted King Charles' name from the Calendar. Whether or not Charles was a suitable subject for canonisation, is a matter for historians to dispute, but he is the only Anglican since the Reformation to have his name in the Church's calendar.

No doubt there are many names that deserve consideration besides the three you mention: Laud, Wesley, Ken, Keble, William Wilberforce, Christina Rossetti, or Colendje Patteson are all worthy of consideration.

But these can all be honoured on All Saints' Day; their names can be commemorated on the days of their births or their deaths as we commemorate the other great men and women of our race, Shakespeare or Milton, Nelson or Wellington, Florence Nightingale or Jane Austen.

The calendar of our Prayer Book on the whole has confined its scope to the saints of the new testament, the martyrs, confessors and doctors of the primitive church, and those responsible for early missionary work in Britain.

The latest name to be added, except for Charles I, was Richard, Bishop of Chichester (April 3rd), who died in 1253, and was canonised nine years later.

IMPRESSIONS OF PAPUA

JOHN ANDERSEN AT BOIANAI

BY THE BISHOP OF NEWCASTLE, THE RIGHT REVEREND F. DE WITT BATTY

This is the concluding article in a series of eight by the Bishop of Newcastle, who returned from a visit to Papua in September.

A further article summing up the bishop's general impressions of Papua and the New Guinea Mission will be published next week.

OF all the stations we visited, Boianai had the greatest attraction of all, because it is served by a priest from my own diocese—John Andersen, one time a Cathedral chaplain.

And right well it is served. John Andersen seems to be a considerable linguist. He is so much a master of the language of his district that he was able, without any hesitation and with complete fluency to translate into the native tongue all that my wife and I respectively said to the assembled people.

At least, I assumed he did. The only phrases I really recognised were phrases like "the Bishop of Newcastle" and "The Australian Board of Missions." These were an exact reproduction of what I had said. We took the rest on trust!

I had always longed to visit Boianai ever since I heard its praises sung by the second Bishop of New Guinea, Dr. Gerald Sharp. He had told me of the wonderful foundation laid there by Romney Gill (later archdeacon) and of the hundreds of devout communicants who attended the Eucharist each week.

And my interest in the place was increased by the fact that Wilfred Light (an old Brisbane pupil of mine) succeeded Romney Gill in the charge of the station.

It was Wilfred Light who built the present fine cement church and who carried a stage further the work which Romney Gill had so splendidly begun.

And now another old pupil of mine, John Andersen, is in charge. We should be proud of the fact that we are so well represented in the front lines of the Church's war.

On all sides I heard testimony as to his quality as a missionary. And what I saw of Boianai made it easy to believe that testimony.

He has no other white missionary working with him, and there must be times when he yearns for the companionship of someone like himself with whom he can discuss problems and share his experiences.

The Church of England Grammar School MORPETH, N.S.W.

Eight Scholarships, valued at £100 per annum each, will be awarded to successful candidates for the year 1954 at the above school as follows:—

1. Two Scholarships for boys commencing Fourth Year, 1954, awarded on the result of competitive examination of Intermediate standard, and will be tenable for TWO years.
2. Two Scholarships for boys commencing Intermediate (Third Year) in 1954, awarded on the result of competitive examination. Possibility of renewal for a further two years at the end of 1954.
3. Two Scholarships for boys commencing Second Year, 1954, awarded on the result of competitive examination. Tenable for two years.
4. Two Scholarships for boys commencing First Year of Secondary School in 1954 awarded on the result of competitive examination. Tenable for three years.

Applications close 20th November.

For full details of entry for examination apply—

The Headmaster,
R. BRENDON GARNER,
B.A., Post. grad. (Oxon.),
C.E.G.S., MORPETH.

SOME of these experiences are distinctly remarkable. Sister Rawlings told my wife of an occasion when a native boy from Boianai brought her a note from John Andersen, saying: "I have got a man here with his inside on his outside. Come at once; don't walk."

There was no launch available, and the only alternative to walking was to travel by whale-boat. The sea was fairly rough, and it took four hours to cover the 12-mile journey.

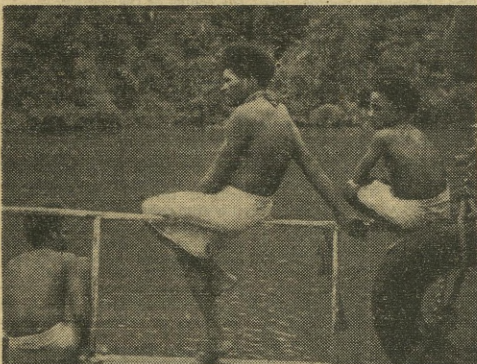
When Sister Rawlings got there she found the case was exactly as John Andersen had described it. The man had been gored by a wild pig, and the whole wall of his abdomen had been ripped open.

So, by the light of some oil lamps they got the patient on to a table. The sister instructed the priest in the art of administering an anaesthetic, and the operation began.

When it was over, the question arose as to how the patient could be got back to Dogura, whose hospital was the only place where he had any hope of recovery.

By that time the sea was tempestuous. The patient was strapped to the side of the whale-boat and the journey began.

It took 16 hours this time, but eventually the patient was landed at Dogura and safely installed at the hospital.



Some of the crew of the Mission boat, "S. Laurence."

BOOK REVIEW

CONCERNING PENITENCE

PENITENCE AND FORGIVENESS. Wilfred L. Knox, D.D. With a memoir by the Bishop of Ely, pp. 94. S.P.C.K., 12/6.

Wilfred Knox, a son of the Bishop of Manchester and a brother of Fr. Ronald Knox, is known to many through his invaluable book, "Meditation and Mental Prayer."

Unlike his brother he remained faithful to the Church of England and exercised a most helpful ministry to his brother clergy in Retreats and to University students. He was a first class New Testament scholar.

This small book (whose only weakness is the price) is quite invaluable for clergy and lay people alike.

The author sees the Christian life not as the attainment of a moderate standard of virtue nor a literal imitation of the example of Jesus (which is impossible), but as a growing continually in the Holy Spirit, nearer and nearer to the stature of Christ.

But man remains self-centred. His baptism does not produce in him a psychological change which delivers him from the root effects of "original sin", but incorporates him into the new spiritual order of life in Christ. How shall he meet the sin and sins that he admits into his life?

Penitence is the opposite of sin: in it the sinner turns back, with sorrow, to God. On this foundation the Christian life is built. Penitence is essential in those who are travelling towards Christian holiness. It is

"I suppose," said my wife, "that the man died." "Oh! no," said Sister Rawlings, "in three weeks he was walking about again."

That story will serve to illustrate, as well as any could, the kind of experiences a missionary must be prepared to face.

EVERYWHERE we went we were offered gifts, but nowhere were the gifts more interesting or more valuable than at Boianai. The presentation was organised by my old friend Gregory, now the village constable at Boianai.

A grass mat was laid at our feet, and the gifts were laid upon it—head-dresses, bracelets, mats, grass skirts, food bowls, baskets, and I don't know what else.

They even included the complete plumage of a bird of paradise, surely the loveliest of all God's creatures.

But this had reluctantly to be left behind. There is an absolute ban by the Government on the export of such plumage.

We said goodbye to John Andersen with mingled feelings; sorrow that we could not have stayed longer to see more of his work; in sympathy with him in his unavoidable isolation (though he never complains); and pride, that the Church in Newcastle is represented by so gallant and high-hearted a soldier of the cause of Christ.

Historic religious architecture has always been a series of wholly rational solutions of very real problems, the greatest being the necessity of sheltering a large number of people, the congregation.

The building itself has undergone many changes; during the Middle Ages, for instance, it became very high, thus expressing the loftiness of religious concepts as opposed to more earthy practicalities.

SOME practical origins of religious architectural symbolism are evident. Excepting only such elements as the cross—in symbolic Christian ornament—and as a plan determinant—and orientation to the East—characteristic of both Jewish and Christian places of worship—the architectural forms now synonymous with reverence and worship were once no more than very practical solutions of very practical problems.

To say this is not to belittle. It has meant that, in past great architectural eras, the most sincere creative effort and the greatest degree of technical ingenuity, have always been expended upon religious structures.

In the best of these historic buildings the techniques, modified and harmonised by an aesthetic perception seldom equalled nowadays and realised with craftsmanship which we cannot afford to-day still demand admiration.

THE traditional religious forms developed in circumstances which do not obtain to-day. Labour was plentiful and inexpensive. Materials more complex than small pieces of glass, some metals, and elementary mortars were not yet available.

Tremendous amounts of time and money were expended on churches; few secular buildings existed which could rival them in expense, in height, or in richness.

The practical spheres of economics, politics, science, and certainly of sociology, were only beginning to produce results capable of challenging the universal appeal of theological ideas and ideals.

In respect to all these factors times have changed. Labour is scarce and costly; the multiplicity and complexity

of building materials are great and bewildering.

The religious structure is actually dwarfed by the office building, the railway station, the sports arena, the government offices.

We have endlessly multiplied the Caracallan Baths, the Colosseum, the palaces and aqueducts of other days. We make a vast number of things, and to do so we have evolved factory buildings whose like has not previously been seen.

Among so many types of buildings, so busy and exciting it is no wonder that to many a human being the church tends to become just another building. That it does not completely lose identity is one proof of its validity.

NEITHER architects nor engineers, clergy nor church laity have more than begun to understand the application to the religious building of modern technology.

Since the day of the Greek, Roman, Byzantine, Gothic or Renaissance church we have produced and become familiar with many revolutionary building materials, steel and other metals, processed wood, reinforced concrete, substitutes for conventional masonry such as pre-cast concrete tile and plastics.

We have developed mechanical means for controlling heat, cold and noise, airborne moisture and infection.

These are revolutionary materials and equipment, not because they are still new or because they supplant the traditional; but, to exploit them fully, requires an approach to design which is unfettered by tradition, however much it may lean upon the past for true inspiration.

Can you name a single historic religious structure in which the building materials, and technique of construction, were not exploited to the limit?

To do less than one could with the material at hand has always produced inferior work. It is valid to decorate construction, but not construct decoration.

IN OTHER respects, too, the design of religious buildings is undergoing changes. We no longer need the kind of protection massive masonry affords, against an army's spears or an animal's fangs.

Nor can any physical wall that a church can build protect us against to-day's weapons.

The broadening concepts—examples can be found in all creeds—of faith embracing all men and welcoming all; of the close relation of faith to earth, water, sunlight and growing things; of the necessity for more intimate integration of religious activity with secular affairs—these leave discernible impacts upon design.

If a building is to welcome all, it cannot forbid or overawe, though it need not lack dignity.

If it is related to nature, it may open its walls to admit light and air, to permit a view of nature.

Integration with its community will mean increased emphasis on social, recreational, athletic and educational activity.

Consider the spire, steeple, belfry, or flèche—whatever its name, which has been the symbol of man's aspiration to higher things.

There is much to be said for the tower and the emotional continuity it implies. It is not the concept of the tower nor of many other traditional elements of the religious building which seems incongruous to-day; it is their architectural expression.

MODERN CHURCH DESIGN

By PETER E. NEWELL.

This is the first of two articles from a paper read by Mr. Newell, who is an architect, to a meeting of the Brisbane Metropolitan Clergy in August this year.

He deals here with the development of the church building and the influence of materials.

The second article will appear next week.

THROUGHOUT the world, many new churches are in construction or in design. Many of these are strongly traditional in form. In an encouraging number there is an attempt to integrate contemporary materials and techniques.

A very few come close to a true interpretation of to-day's design and construction potentials in religious architectural forms.

Yet considering our artistry and ingenuity when applied to other types of buildings, we have improved little upon the remote past.

Not that the traditional styles lack appropriate beauty and dignity; the originals, at least, are usually the country's finest early efforts at design and building.

The atmosphere with which the good religious building surrounds the acts of faith and worship is, of course, essential and we are accustomed to certain architectural forms as conveyers of religious atmosphere.

Historic religious architecture has always been a series of wholly rational solutions of very real problems, the greatest being the necessity of sheltering a large number of people, the congregation.

The building itself has undergone many changes; during the Middle Ages, for instance, it became very high, thus expressing the loftiness of religious concepts as opposed to more earthy practicalities.

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THOSE EXAMINATIONS!

The next few weeks will be a milestone in the lives of thousands of young people. Examinations are here again. The results will help to determine how many young people will be leaving school and university behind them for the broader fields of occupation.

This raises again the question of vocation. "Thou hast made us for Thyself," said Augustine. "Ye are not your own, ye are bought with a price," said the apostle Paul. "The kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods . . . to every man according to his several ability," said the Master.

God needs workers to-day—young workers.

How the hands of the clergy, who at present are frustrated by the immensity of their task, could be strengthened by reinforcements in the ranks of holy orders!

What are you going to do with your life, young man?

In the heart of our big cities are hundreds of families, underprivileged and otherwise, who would respond to the ministry of a deaconess, but there are not enough deaconesses to go round. How long will these families wait?

Then there are the specialists—accountants, teachers, tradesmen, social workers, nurses, engineers. There is a place for all in the church's great task of extending the kingdom of God on earth.

The times in which we live present a challenge to Christians to be up and doing. We

are on the victory side, but we need further supplies of time, talent and hard work.

Christ's army of workers needs reinforcements—now and in the days ahead.

Examinations may be the gateway into the greatest occupation that this world affords—full-time service for Jesus Christ.

"What shall I give Thee, Master?"

Thou hast given all for me—

Not just a part, or half of my heart,

I will give ALL to Thee."

THE YOUTH EDITOR.

ALL SAINTS' G.F.S. BELMONT

As part of the Patronal Festival at All Saints' Church, Belmont (rector, the Reverend W. A. Hoare), the members of the Girls' Friendly Society entertained their mothers and the members of the Mothers' Union to tea on the occasion of their 2nd birthday. Preparation of the tables and the serving of the tea were left in the hands of the girls, who were congratulated by those present.

The birthday cake was cut by Heather Marks as her first official duty as Junior Leader. Musical items were given by Helen Richardson (piano) and Rosemary Hoare (violin).

Mrs. L. Cartwright (Inspector of Infants' Schools) gave a very inspiring address and congratulated the girls on their achievements. In her talk she said she hoped the girls would always give faithful service to God in the fellowship of the Church.

At Evensong the rector enrolled 8 girls as juniors and admitted 7 girls as full members. The service of admission was most impressive as the girls made their solemn promises.

The membership of the branch is now 40, and most of the girls are members of the Junior Choir, which leads the singing at the 8 a.m. Eucharist each Sunday.

S. PAUL'S, WEST TAMWORTH, C. OF E. YOUTH FELLOWSHIP

S. Paul's, West Tamworth, Church of England Youth Fellowship have enjoyed some very interesting and entertaining meetings during the past two months, and are looking forward to some well-planned evenings for November and December.

A novel sales evening was held in September. Each member brought a small gift which they endeavoured to sell at an exorbitant price to a member of the church on a planned route between the parish hall and home of Assistant Leader Mr. A. W. Churchill, where all met for supper. Much entertainment was had at an auction amongst the group, and all goods were disposed of. An amount of £8 was raised towards the funds for the new church.

A few members were able to attend a youth rally at Gunnedah the first week-end in October, which was interesting and beneficial.

Character studies from the Bible have been subjects of talks by members John Chapman and Keith Wilson at recent meetings. These have been most interestingly given, and should help to create further and keener interest in Bible studies.

Those members who were able to hear the Archbishop of Sydney lecture on missionary work in South-East Asia found it most inspiring, and the group have decided to make an appeal for funds towards this work.

Future programmes include a concert and a Christmas tableau. A Christmas party is also planned.

Some of the male members are giving their help with the making of cement blocks for the new church on other evenings in the week. Other members help in the Sunday school as teachers.

The group have taken over the evening service on the third Sunday in each month. On the third Sunday in October they met for tea in the parish hall beforehand, when an interesting talk was given by Mr. John Chapman.

Corporate Communion is held the first Sunday in each month.

THE TRIAL OF THE SEVEN BISHOPS

THE KING BLUSTERS AND THE PETITION LEAKS OUT

EPISODE FOUR

King James II ordered the clergy of England to publish his illegal Declaration of indulgence, by which he hoped to relieve his fellow Roman Catholics of the disabilities laid on them by the Laws of England.

At first the clergy were doubtful whether or not to obey this order. They knew the Declaration to be a blow aimed at the Church; but hesitated to disobey the order, sanctioned as it was by the King's threats.

But a meeting of eminent London priests resolved to disobey the order; and six bishops of the Province of Canterbury hurried to London and signed a petition drawn up by Archbishop Sancroft, their Metropolitan. It pointed out that they could not lawfully and conscientiously take any part in reading the Declaration of Indulgence.

The six suffragans (the Archbishop was out of favour and forbidden the Court) hastened from Lambeth to Whitehall to present the petition to the King.

It was now late on Friday evening; and on Sunday morning the Declaration was to be read in the churches of London.

It was necessary to put the paper into the King's hands without delay.

The six bishops crossed the river to Whitehall.

The archbishop, who had long been forbidden the Court, did not accompany them. Lloyd, leaving his five brethren at the house of Lord Dartmouth in the vicinity of the palace, went to Sunderland, and begged that minister to read the petition and to ascertain when the King would be willing to receive it.

Sunderland, afraid of compromising himself, refused to look at the paper, but went immediately to the royal closet.

James directed that the bishops should be admitted.

He had heard from his tool Cartwright that they were disposed to obey the royal mandate, but that they wished for some little modifications in form, and that they meant to present a humble request to that effect.

His Majesty was therefore in very good humour.

When they knelt before him, he graciously told them to rise, took the paper from Lloyd, and said, "This is my Lord of Canterbury's hand." "Yes, sir, his own hand," was the answer.

James read the petition; he folded it up; and his countenance grew dark.

"This," he said, "is a great surprise to me. I do not expect this from your Church, especially from some of you. This is a standard of rebellion."

The bishops broke out into passionate professions of loyalty; but the King, as usual, repeated the same words over and over.

"3. Robert Spencer, Earl of Sunderland, Secretary of State, 'the most shifty politician in the three kingdoms,' retained the Royal favour by giving the King such advice as he wanted to hear—a miserable place-seeker."

But when Catherine was tied to the wheel a wonderful thing happened. An angel appeared and set her free and broke the wheel in pieces.

This made the emperor more furious than ever, so he had Catherine whipped and flung into a dungeon without food, and at the end of twelve days she was taken out and beheaded.

We celebrate S. Catherine's Day on November 25.—(Contributed.)

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YOUTH NEWS

Yeoval.—The probationary Young Anglican group will meet the diocesan Youth Commissioner during his visit to the parish during the first week in December. They have a surprise gift for him for the Toddlers' Home.

Stuart Town.—This is the latest parish to plan for a Y.A. branch in the Bathurst diocese. The first meeting is planned for November 21. It is expected that the probationary branches at Binnaway, Perthville, Yeoval and South Bathurst will be fully registered with the Youth Department in time for the big Anglican Youth Camp at Cowra in late January.

The first admission service of a junior branch of the Church of England Fellowship was held at S. Alban's, West Coburg, on Sunday, when some 30 members were admitted. The branch consists of young people who have recently been confirmed. The service was preceded by a fellowship tea, at which the speaker was a sister from the Community of the Holy Name.

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UP AND OVER



Willing workers help to lift some tram seats on to the roof of the C.E.N.E.F. Memorial Youth Centre, Sydney. The seats are to be painted in bright colours and fitted with canvas awnings for use on the roof recreational area.

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If so, you would like to know about S. Catherine, a clever little girl who lived in Egypt in the fourth century.

The "catherine wheel," one of the most popular fireworks, is named after her.

One day Catherine heard that the Emperor Maximus had ordered many poor people to be killed, and offered to his

gods as a sacrifice, so she went to his palace to tell him he was doing wrong.

He argued with her, but when he found that she was too clever for him he sent for some of his wise men to argue with her.

She made them appear silly in front of a great crowd, and this made the emperor very angry, so he ordered that she should be tortured to death on the spiked wheel.



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WHAT THE CHURCH OF ENGLAND STANDS FOR

By the Bishop of London, the Right Reverend and Right Honourable J. W. C. Wand.

Last week's article dealt with the two Gospel Sacraments. The bishop said that there has always been a tendency to make Baptism easy. The opposite has been the case with Holy Communion. He stressed the necessity of regular attendance at the Eucharist.

The remaining five sacraments, although not directly ordered by Christ, are especially authorised.

BUT it may be objected that it is still unethical to suggest that a person can receive divine grace without any regard to his own moral character.

Apart altogether from the character of the minister, it is suggested, surely the recipient must satisfy moral requirements.

There is a sense in which this is undoubtedly true, but here a distinction must be clearly drawn between reception and effective reception.

If we receive the outward and visible sign, we receive also the inward and spiritual grace, but unless we are in the right moral attitude this reception will not be an effective reception.

It will, that is to say, do us no good and may even do us harm, because we shall have added sacrilege to our other faults.

S. Paul makes it quite clear that in his view unworthy reception of the Holy Communion brings punishment in its train.

"For this cause many are sickly among you and some sleep."

It is for this reason that such strong emphasis is placed upon the necessity for a right disposition on the part of those who receive the sacraments.

For Baptism, repentance and faith are required.

Of those who come to Holy Communion it is required that they should examine themselves, "whether they repent them truly of their former sins, steadfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of His Death; and be in charity with all men."

Similarly in regard to all the sacraments, if we are to benefit from them it is necessary that we should have a definite belief in their value and a real determination to use the promised help.

When the Sacraments are considered in this way it becomes clear that there is no opposition between them and a completely moral interpretation of the scheme of salvation.

Indeed they strengthen that view, because without a real desire and effort on our part to lead a good life they can be of no use to us.

Further, the emphasis placed upon a right disposition and upon careful self-examination brings the need for moral goodness into strong relief, and makes the worshipper thoroughly conscious of the part he must play in his own salvation.

So far we have said little about the special importance of Ordination.

Yet it is obvious that in any sacramental system it must occupy a foremost place, because the sacraments cannot be properly celebrated without a proper minister.

The Church of England has always held that the three orders of Bishop, Priest and Deacon have come down to us from the Apostolic age, and it has attached great importance

to the unbroken continuity of the ministry.

HERE again it is clear that if you accept the sacramental principle, then it is necessary to accept the need for proper authorisation of those who are to minister the means of grace, and such authorisation must link the Church of to-day with the Church of all the ages.

The method of that authorisation is the laying on of hands with prayer by those ministers who are themselves given the right to ordain, namely the bishops.

In this sense the bishops are the successors of the Apostles, and it is through them that the due succession of the Ministry has been preserved.

The Church of England has no doubt at all that its own ministers are in that succession.

That authority we may here notice is the authority of the Holy Spirit working in and through the Church, which is the chosen instrument of God and the Body of Christ.

When the first Christian Council met at Jerusalem, as described in the fifteenth chapter of the Acts of the Apostles, it concluded its proceedings by sending out an encyclical letter to the local churches.

In that document it prefaced its decisions by saying, "It has seemed good to the Holy Spirit and to us."

It is under that same Holy Spirit that the Church still claims to exercise its authority.

THE Spirit of God still moves and works in the Church today in accordance with the promise of Christ, "I will send you another Comforter."

When Christ told His Apostles, "Whatsoever ye shall bind on earth shall be bound in Heaven and whatsoever ye shall loose on earth shall be loosed in Heaven," He was using a common idiom to say that the arrangements made by them were to be regarded as authoritative.

It is important to recognise this participation of the whole Church in ministerial action because it is sometimes believed that individual members of the clergy, having once received a valid ordination, have *carte blanche* to do what they like.

This is certainly not the case. A minister duly ordained must still act within the authority of the Church.

When he has been ordained, although he has the power to minister valid sacraments, he still has no authority to do so until he has received the licence of his bishop.

It is under that licence that he proceeds to fulfil proper functions, and it is that which gives him authority to act in the particular locality to which he is sent.

That is what is meant by drawing a distinction between "valid" and "regular" ministrations.

The sacraments ministered by a duly ordained person may be valid, that is to say, capable of conveying the promised grace, but they are not regular unless they are performed under proper ecclesiastical authority.

WHEN both conditions are fulfilled the faithful can be assured that the ministrations they receive are duly authorised.

They themselves are living under authority and within the covenanted sphere of grace.

We cannot leave the consideration of the sacraments without recognizing how important and far-reaching is the principle involved.

Without the sacraments we should experience an ever-widening gulf between the material and the spiritual.

There would be no obvious contact between earth and heaven.

Once on the first Christmas Day that contact was made clear in the birth of Christ.

The doctrine of the Incarnation still reminds us that God is not far removed from the world of His creation.

He did not make it of some alien material, and then retreat from it, and leave it to function alone.

He is not only the Creator, but the Sustainer of the universe.

The laws of nature are but the expression of His Will, and the planets in their course are maintained by His power.

AS He may be said to have limited Himself by the very fact of a finite creation, so He entered into that creation in a special way when His eternal Word took human nature and was born of the Virgin Mary.

We must now consider what the Church of England has to say to its members about worship.

Inevitably the public meetings of God's family for common worship must be regulated with even more care than other elements of its common life.

If the chief end of man is to glorify God, then the purpose of his being is expressed most adequately in worship, which is an activity directed specifically to God.

It is well known how insistently S. Paul demands that everything connected with the worship of God shall be done without confusion and in proper order.

As far as the Church of England is concerned that order is laid down in the Book of Common Prayer.

The light in which the Church regards its handbook is stated quite clearly on the title page, which begins, "The Book of Common Prayer and Administration of the Sacraments and Other Rites and Ceremonies of the Church according to the use of the Church of England."

This means that what is to be found here is the historic worship of the Church adapted for the use of this country.

Behind the local church there lies the Great Church.

THERE is no intention to depart from the ancient practices but merely to adapt them in a manner appropriate to our own needs.

It was obviously intended to say in the plainest possible terms that in making this adaptation the Church of England regarded itself as being a part of a greater whole.

There can be no doubt about this intention because the phrase "of the Church" was actually omitted in the 1552 revision of the Prayer Book when an effort was being made to change English services in response to the suggestions of Continental reformers, but in full view of the discussions that had occurred and with full knowledge of what the phrase implied it was actually restored in 1559 and has remained ever since.

Therefore the general scheme of public worship and sacraments comes to us with the authority not only of the national, but of the universal, Church.

We have already seen how this view is exemplified in the rule of belief as displayed in the creeds and articles.

We have also had reason to emphasise it in the case of the

sacraments and particularly of Ordination.

The Ordinal indeed is not, strictly speaking, a part of the Prayer Book.

It was originally issued separately, but it is now generally bound up with the Book of Common Prayer and is treated as having the same authority.

THE manner in which the Church in this country set itself to adapt the great classical traditions of worship for English use is set out in the Prefaces to the Book of Common Prayer.

They are well worth studying and might with benefit be read over and over again by worshippers who find themselves in church, waiting with some time on their hands for a service to begin.

It should be realised that the first English Prayer Book was a product of the Reformation, drawn up by Crammer and his advisers, and first authorised for use under King Edward VI in 1549.

The compilers did not adopt the attitude of the Continental reformers, and of some leaders in this country, who wished to ignore the history of the Church and go right back to scriptural examples, making a completely fresh start with everything as they believed it to be practised in New Testament times.

On the contrary they recognized the importance of the early fathers, and they called them as witnesses for the tradition they endeavoured to preserve in their own compilation.

The bulk of the Book is therefore a translation of earlier forms, and where new additions are made there is an obvious and on the whole successful effort to follow historic models.

The compilers, however, were quite clear that many abuses had crept into the public worship of the later mediaeval period, and they tried to get rid of them in drawing up the English book.

The aims they had before them can be enumerated as follows: First, they wished to enable people to worship in their own language.

Secondly, the new Book is intended to establish one uniform use throughout the country.

Hitherto each diocese had had its own use, the models being taken from the great cathedrals, of which Salisbury especially had a wide influence.

No doubt those uses were closely similar to each other, yet there was enough difference to cause confusion.

IN a time of rapid change it was especially important to have one authoritative form of worship throughout the whole country.

Thirdly, the new use was to be simple. An effort was made to get rid of many of the old elaborations and complications.

Fourthly, the new Book was to be made profoundly Biblical. Much more of the Bible was to be read, particularly in the choir offices, than had been customary in the immediate past.

This was believed to be a return to early custom.

Fifthly, as has already been pointed out, the intention was to preserve and popularise the old services.

The Book was essentially Catholic, and indeed on this ground was objected to by the more extreme reformers.

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THE ORTHODOX CHURCH AT EVANSTON

By PROFESSOR BASIL IOANNIDIS

This is the fourth of a series of twelve articles on the Assembly of the World Council of Churches at Evanston, in August, 1954. They are being written by leading churchmen of various confessions from all over the world. The next article will appear in one month's time.

THE whole membership of the Orthodox Church, clergy and laity is intensely interested in the oecumenical movement, which seeks the co-operation, the rapprochement, and the final reunion of the Christian Churches.

Orthodox public opinion regards the existing disunity of the Christian Churches as a disgrace in our life.

If there is only one Saviour of us all, Jesus Christ, and if there is only one life-giving Holy Spirit in the Church, how is it possible for so many widely differing churches of Christ to exist? "Is Christ divided?" (1 Cor. 1, 13).

The natural existential condition of the Church is to be the visible incarnation of the one body of Christ. Hence, from the beginning, the Orthodox Church has taken part in and has encouraged all efforts for the healing of the existing disunity of the Christian Churches.

We can quote some official statements on this point:

"Every Christian heart must desire the reunion of the Churches, and particularly the Orthodox world warmly longs for the reunion of the Churches upon the one rule of faith and upon the foundation of the apostolic and patristic tradition and doctrine, being the foundation-stone of the same, Jesus Christ," says the encyclical of the oecumenical Patriarchate, issued in 1895 in reply to the "præclara gratulationis" of Leo XIII.

In January of 1920, reflecting the attitude of the Orthodox people, the Oecumenical Patriarch of Constantinople, sent his well-known encyclical to the Churches of Christ throughout the world, proposing to them the formation of a "League of the Churches."

In that encyclical we read: "Our Church is of the opinion that closer intercourse with each other and mutual understanding between the several Christian Churches is not prevented by the doctrinal differences existing between them, and that such an understanding is highly desirable and necessary, and in many ways useful in the properly understood interest of each one of the Churches, taken separately, and as a whole Christian body, and as also for preparing and facilitating the complete and blessed union which may some day be attained with God's help."

"Further, the Orthodox people always pray in their sacred Liturgy for the reunion of all the Churches of Christ."

In accordance with this general attitude of Orthodox public opinion towards the oecumenical movement, the Orthodox Churches since the very beginning of the movement have sent official delegates to all the oecumenical conferences.

BY common consent of all the participants in the oecumenical movement, the World Council of Churches was created and ratified in the first Assembly of the Churches in Amsterdam, in 1948.

Let us have in mind always that the World Council of Churches (1) is not a Church, but a Council of Churches; (2) nor is it destined to be a super-church or an oecumenical Church; nor (3) has it the right to interfere in the internal affairs of any Church.

Many fears and doubts and misunderstandings have risen from ignorance of these three fundamental characteristics.

The World Council of Churches is simply a council in which the opportunity is given to official representatives of all the Churches in the world to

discuss together questions of common interest.

Now, the experiment of the Churches at Amsterdam is something entirely new in Church history. It has created a unique situation not only in the life of each Church, but particularly in the relations of the Churches, which, for many centuries either ignored or attacked each other.

Hence the World Council of Churches was bound to provoke great debate everywhere, especially in the Orthodox Churches.

These debates are mostly concentrated not upon the question of Orthodox participation in the World Council of Churches or the oecumenical movement, because on that point, as we said, there is no opposition, but on the mode of collaboration in it.

There are many Orthodox theologians who would regard as irrelevant and unwise the participation of the Orthodox Catholic Church in the W.C.C. under the same conditions and in equality with religious bodies which, in the strict Orthodox sense of the word, are not Churches, for they have not the valid sacraments of Baptism, of the Holy Communion, or of Holy Orders.

But in Toronto the Central Committee stated clearly that co-operation in the W.C.C. with other Churches does not involve necessarily the recognition of them as Churches in the true and full sense of that word.

Besides, we have already said that the W.C.C. is not founded upon any ecclesiological basis.

OTHER Orthodox critics would find insufficient and unsatisfying from the Orthodox point of view, the first article of the Constitution, i.e., that the belief in Jesus Christ as God and Saviour, is a condition for membership in the W.C.C.

These would, instead, require the belief in the Holy Trinity, in God the Father, Son, and Holy Spirit.

Some Anglicans have also advocated such a change in the articles of admission to the W.C.C., and the modification can be made by a future Assembly after a proposal from one of the member Churches.

Other Orthodox scholars have pointed out the difficulty of the discussion on dogmatic questions between numerous Churches, separated from one another by the deepest issues. This is doubtless a serious difficulty.

It could be faced if the discussion of doctrinal differences were confined to conversation between Churches which stand closer to each other in matters of faith and order.

However, the Orthodox delegates, as they have already done in Lausanne and in Edinburgh, can state in a separate declaration the Orthodox point of view on the questions of doctrine which are discussed in the Commission of Faith and Order.

These are the points which are discussed among Orthodox scholars with regard to the proper co-operation of the Orthodox Churches in the W.C.C.

But, in addition to these points, which are raised by individual scholars, two official pronouncements, one from Moscow and the other from the Oecumenical Patriarchate of Constantinople, have provoked much disquietude among the Orthodox champions of the W.C.C. and of the oecumenical movement.

In my opinion, however, their fears are unfounded. First, the Russian Orthodox Church, the only Church which has had no opportunity to take part in the oecumenical movement during the last thirty years, since the communist regime has prevailed, held in 1948, just before the Assembly in Amsterdam, a conference in which the Orthodox Churches behind the Iron Curtain took part, as well as the Church of Antioch.

That conference adopted a negative attitude towards the oecumenical movement and the W.C.C. The participants in that conference were invited to

abstain from taking part in the oecumenical movement "with its present tendencies."

The oecumenical movement was accused of having lost faith too early in the possibility of union in one Holy Catholic and Apostolic Church and of seeking an "abstract unionism on social, economic and even political grounds."

THESE accusations against the oecumenical movement and the W.C.C. simply show ignorance of the matter. Furthermore, the decisions of that conference in Moscow have no important significance for the Orthodox Churches, because in communist countries there is no freedom of conscience and of thought, and we do not know whether the Orthodox people themselves would approve these negative resolutions of the conference.

Under the pressure of the communist authorities these resolutions were signed by the representatives of the Churches of Bulgaria, Rumania, Poland and Albania, though these Churches before the Second War had taken a more or less active part in the movement.

The second official pronouncement is the letter of the Oecumenical Patriarchate of Constantinople of January, 1952, to the other autocephalous Churches.

In this letter the need for collaboration with the other Churches in the world is again emphasised, but at the same time withdrawal is recommended from the Commission on Faith and Order "in as much as this commission has for its aim the union of the Churches by means of dogmatic discussions between delegates of Churches separated from one another by the deepest issues."

In this letter the other Orthodox Churches are asked to express their own opinion on this matter. The other Churches have as yet not all replied.

Hence we were surprised when we heard that the letter was read at Lund as representing the Orthodox attitude towards the Faith and Order Commission.

This discussion of this matter among the Orthodox Churches and among Orthodox theologians is still going on and we are sure that at the end of this discussion the right decision of the Orthodox Churches with regard to the Commission on Faith and Order will come out.

SINCE the W.C.C. is an entirely unique fact in the Church's history, it is natural that it raises many problems in the life and thought of the Christian Churches, and particularly of the Orthodox Church.

Many of these debated points can be settled only at the future Panorthodox Prosynod, whose resolutions will be binding for all the Orthodox Churches.

In the meantime the oecumenical ideas are spread among the rank and file of the Orthodox Churches. The Orthodox delegates took active part in the Amsterdam Assembly. They will also be present at Evanston.

Two Orthodox scholars have contributed to the Report on the Main Theme of the Second Assembly.

The writer of the present article commented in the Oecumenical Review (January, 1952, p. 171) on the First Report of the Advisory Commission.

Some of the leaflets of the Study Department dealing with subsidiary themes of the Second Assembly have been translated into Greek and distributed to competent people and to religious societies.

THE Orthodox delegation at Evanston will take part in the work of the Second Assembly with full awareness of its responsibilities, as representing that ancient Church, which has preserved unchanged the doctrine and the tradition of the one and undivided Church of the first nine centuries.

During those first centuries

the Church of Christ was one throughout the world. It was the Una Sancta. The Una Sancta has never ceased to exist because Christ is its Head and the Holy Spirit is its life-giving principle.

The oecumenical movement and the W.C.C. cannot "create" a Una Sancta which for the first time will be authoritatively oecumenical.

As Berdyaev put it: "If the Una Sancta has not always existed, if its origin does not go back to Jesus Christ, this means that it will never exist. Congresses, conferences, inter-Church meetings can be the symbols of the arising of a new oecumenical spirit in Christendom, but they cannot pretend to create a Church, which, for the first time, would be truly oecumenical."

It is unbelief in Christ and in the power of the Holy Spirit to say that the Una Sancta has disappeared and that now the oecumenical movement is going to bring it into existence for the first time.

The voice of the Orthodox Church in the oecumenical meetings and assemblies is not the voice of a local tradition, let us say of the East, but that of the ancient and undivided Christianity of the first nine centuries, when East and West belonged to each other.

The Orthodox delegates at Evanston, as in all the oecumenical conferences, will remind all Christians of their common background and of their common heritage.

BOOK REVIEW

QUEENS OF ENGLAND

THE SEVEN QUEENS OF ENGLAND. Geoffrey Trease. (William Heinemann Ltd., London.)

THIS timely and fascinating book immediately raises the query, "Why Seven?"

Six queens reigning by their own right, including Elizabeth II, are generally recognised, but one often forgotten, perhaps, because never actually crowned, is the first, and in many ways the greatest — Matilda (or Maud), Empress of the Holy Roman Empire by her first marriage and then, by birth and consent of Henry I's Council, Queen of England.

Though, after the civil war with Stephen, she renounced her rights in favour of her son, she exercised her greatest influence in Henry II's reign, which began within a couple of years. Wise, experienced, though cold and aloof in manner, she helped to mould the whole system of government, especially in the sphere of justice, and it is through this mother of the Plantagenets that the present Queen traces her descent from Alfred the Great.

If for nothing else, the author deserves credit for emphasising her rightful place in history.

The lives of the queens are skilfully set in a mosaic of contemporary events, and special attention is directed to the in-

fluences which formed their characters in childhood. The child is shown indeed to be the mother of the woman. This is particularly important in the case of the two sisters, Mary I and Elizabeth I, and also in regard to the other two, Mary II and Anne.

In dealing with the "Royal Divorce," it is clearly stated that the suit was not for a divorce, but for an annulment of the marriage of Henry VIII with Catherine of Aragon. But the author fails to observe that the point in question turned on the validity of the Papal dispensation for a marriage with a deceased's brother's wife.

In one or two other instances the rapid survey is rather inclined to distort the emphasis, but there are many helpful conjectures. For instance, did Elizabeth I refrain from marriage because she knew she could have had no child, and so, deterred by her sister's unfortunate alliance, dared not risk a surviving husband to claim the crown at her decease?

The whole story provides a background for considering the prospects of the present reign, of which there is a shrewd appraisal, and ends with a necessary reminder. No popular superstition that a new Elizabethan era awaits us can bring it to pass; it can only come by following the high calling which the young Queen has set before her people, and by God's grace.

M.E. De B.G.

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DIOCESAN NEWS

ADELAIDE

FETES

Two church fetes were opened by Lady George last week. At St. Mary Magdalene's Church fete on Friday, she was assisted by the rector, the Reverend E. W. Dillna, and a guard of honour of the kindergarten children of St. Peter's College.

Lady George opened St. Theodore's Church, Rose Park, fete last Saturday. The proceeds of this effort will go to the B.H.M.S. fund, now approaching the £12,000 mark.

RELIGIOUS PLAY

A nativity play was presented at St. Augustine's Church, Unley, by the Parish Dramatic Society last week. The play, "The Way of Bethlehem," was produced by Miss Ada Rogers, and the music was provided by the choir and organist of the church.

TWO-DAY FAIR

An ambitious money-raising effort for the Rectory Fund has been planned by the people of the Good Shepherd Church, Plympton, on November 13 and 14. A two-day London Fair will be held in the church grounds.

PRAYER BOOK CONFERENCE
Following the successful Bible Conference, held at the Retreat House, Belair, during the last two years, the committee of the house have planned a conference on the Prayer Book for next weekend, November 14 and 15. The leader of the conference will be the Reverend C. F. Eggleston. A day of prayer for the work of the Retreat House was held last week and special intercession leaflets have been prepared by the committee.

MOTHERS' UNION

The annual general meeting of the Diocesan Council of the M.U. was held on Tuesday. All departmental reports were read and new officers elected.

ARMIDALE

GLEN INNES

The Right Reverend d'Arcy Collins visited Glen Innes for the Parish Festival on November 1. Large congregations from every centre of the Parish attended the services. Solemn Eucharist was celebrated by the vicar, Canon C. R. Rothero, with Canon M. L. Cooke as deacon. Mr. R. J. Thompson as sub-deacon.

The festival concluded with Evensong and a parish social at which Mr. J. R. Windyer welcomed Bishop Collins on behalf of the parish.

TAMBAR SPRINGS

A feature of the Tambar Springs annual Spring Fair is the Wool Competition, with presentation of silver cups to the winners. This year's competition and the gift of fleeces is expected to add about £500 to the church funds.



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BATHURST

O'CONNELL

When the parish car was found to need extensive repairs, mainly in engine renewing, to an extent of over £100, the work had to be done. But when the rector went to see about the bill, the parish agent handed him a receipt. The account had been paid by a parishioner who remains anonymous.

OBEBRON

The D.C. conducted all services in the vacant parish on November 1, and a baptism was arranged. It was pleasing when the mother asked for the additional Prayer Book service of "Churching," the "Thanksgiving for Women After Childbirth."

Large attendances were experienced at all services in the parish church and at Beaconsfield, with excellent support also for the "Toddlers' Home." Cheques for £100 and £25 were added to regular collections for the appeal to bring Oberon into a favourable position in the 1953 diocesan donation list.

BEACONSFIELD

The little country church of St. Aidan now has a stained glass window of its patron saint in the sanctuary. It was dedicated on November 1 to the memory of Ernest Herbert Stevenson, for twenty-four years warden of this church in the Parish of Oberon. Relatives and friends attended from several parts of the State. Local parishioners by voluntary labour have been painting the church. A picnic afternoon tea was served in the church grounds following the service.

TODDLERS' HOME

The first South Australian donation has come to hand for the Australian Prisoner of War Memorial "Toddlers' Home." All States in the Commonwealth have now associated themselves with the project. An ex-P.O.W. who is in charge of a boys' home in New Zealand, has forwarded £10 sterling. East Orange seems certain to break a record this year. With promise of more donations to come they will probably exceed their giving over any previous year. The Parish of Bathurst also seems in a grand position this year. To date they have given more than the previous four years put together. By the end of the year may possibly extend the total amounts, of all past five years. The Homes Commissioner would appreciate the return to him of any surplus Children's Homes coin boxes, labels and envelopes.

GILGANDRA

The verandah on the northern side of the Gilgandra rectory will be an accomplished fact before the end of the year. Work on this much-needed addition is now being carried out. The new work will cost about £500 and one grader "started the ball rolling" with a donation of £100. The appeal which has gone out for the additional money needed for this work is receiving a ready response.

GRAFTON

MARRIAGE

The Curate of St. Andrew's, Lismore, the Reverend W. A. Doak, will be married to Miss Una Bulmer on November 14 at St. Mark's, Casino. He will later take up his appointment as Vicar of the Upper Clarence.

MELBOURNE

READERS' DRIVE

The Honorary Readers' Association of the Diocese of Melbourne has been organising for some weeks a special drive at St. Gabriel's Church, East Oakleigh, and members of the association have been active in visiting the area. The special services commenced on

Sunday, the secretary of the association, Archdeacon Williams, was the preacher at 7 p.m. On Wednesday Mr. F. J. D. Syer answered the question "When is a Person a Christian?" and to-day Mr. F. R. Manley, the lay chairman of the C.E.M.S., will speak on "Must a Christian Belong to a Church?" Next Sunday night a religious film will be shown.

R.S.L. SERVICE

The Archbishop of Melbourne preached at the cathedral at 11 a.m. on Sunday at a special service attended by members of the R.S.L. The first lesson was read by Vice-Admiral Sir John Collins and the second lesson was read by Major General Sir Julius Bruche.

CONFIRMATION

The archbishop conducted a Confirmation at St. Margaret's, Eltham, on Sunday night.

C.E.F. CAMP

The C.E.F. held a camp at the Retreat House, Cheltenham, last week-end. The chaplain was the director of the Melbourne Diocesan Centre, the Reverend G. T. Sumbell. Three films from the Visual Education Library were shown and activities included drama, musical appreciation, handicrafts and folk dancing.

MISSIONS

The chairman of the A.B.M., the Venerable C. S. Robertson, was at St. James', Ivanhoe, at a Sunday Breakfast, at 8 a.m. on Sunday and preached at 11 a.m. He preached at Christ Church, Hawthorn, at 7 p.m. State secretaries of the A.B.M. also preached in or around Melbourne at services on Sunday.

Miss Linda Rivers left Melbourne by the "Strathairn" on November 10 to return to her work at St. George's College, Hyderabad. Miss J. Meyer and Miss B. Davidson will arrive from Tanganyika by the "Strathairn" on Wednesday.

CHRIST CHURCH, SOUTH YARRA

This year the Hospital Sunday collections at Christ Church, South Yarra, amounted to over £115, and as is customary, the St. John Ambulance Brigade paraded at Evensong. The Mayor and Mayoress of Prahran, the town clerk and councillors attended this service.

The annual service of Christ Church-Grammar School was held on Sunday, November 8, at 7 p.m. An anthem was sung by the school choir.

NEWCASTLE

MISSIONARY EXHIBITION

Representatives of the Australian Board of Missions and the Church Missionary Society combined for a four-day exhibition in the Parish of Adamstown. The Reverend R. C. Kerle (C.M.S.), and the Reverend W. H. Childs (A.B.M.), preached at the services in the parish on All Saints' Day, and Miss Nora Dillon, from China, addressed the children.

The session on Monday evening was opened by the Bishop of Newcastle.

Tuesday night was largely attended by young people and the speakers gave addresses on the vocation to serve in the missionary work of the Church.

About two hundred women attended a Mothers' Union service on Wednesday, at which the Reverend R. C. Kerle preached.

The Dean of Newcastle presided at the final session on Wednesday night.

CRICKETER BECOMES CHURCH WARDEN

Mr. Reg Beattie, a well known personality in first grade cricket in the Newcastle district, who has represented the State of N.S.W. in Sheffield Shield matches, was recently elected one of the people's warden of the new church of St. Botolph, Highfields, in the Parish of Adamstown.

PERTH

TEACHERS' FELLOWSHIP

At a meeting held in the Burt Memorial Hall, Perth, on Sunday, October 11, 1953, it was decided to form an Anglican Teachers' Fellowship, W.A.

The aims of the fellowship are:

1. To promote a wider knowledge and experience of the Faith among members.
2. To deepen the sense of vocation among teachers and to attract others to qualify for this important task.
3. To promote a spirit of fellowship among members and to take counsel about common problems.

The fellowship plans to meet again early next year.

RIVERINA

RAILWAY TOWN, BROKEN HILL

On October 14, friends gathered in Hanson Hall, Railway Town, to say farewell to Mr. and Mrs. Bool and their daughter Margaret. Mr. Bool, who is station master at Crystal Street, has served as a warden of St. Philip's Church for the past three years, and is leaving Broken Hill to become station master at Muswellbrook.

At the last meeting of the Church Council it was decided to hold a queue competition early in 1954. The competition will be held to provide funds for the lining and improvement of Hanson Hall, Railway Town.

Those church bodies who now use Hanson Hall and who would benefit from these improvements are the Sunday school, the Church of England Boys' Society and the Women's Guild.

SYDNEY

BALMAIN

In St. John's, Balmain, a "Garden of Remembrance" was set up in the church on All Saints' Day. Flowers were brought by parishioners over the week-end and placed in the church in memory of loved ones.

At the conclusion of the festival, all the flowers were taken to the District Hospital in Balmain.

A LOT OF ICE-CREAM
We see from St. Paul's, Redfern, place, which raised £500, that the drinks, ice cream and sundae stall brought in £124! That certainly is a lot of ice-cream.

BONDI

The Reverend J. R. Noble of St. Matthew's, Bondi, has entered hospital for the removal of his tonsils. He will be absent from parish duties for about 3 weeks.

ANNUAL CRICKET MATCH

The annual match between the clergy and Moore College will take place on St. Paul's Oval, Sydney, at 10 a.m., Monday, November 23. Clergy who wish to be included in the team should ring the Reverend Leo Buckman, LL1773 as soon as possible.

MERRYLANDS

Mr. Richard Thurston Johnson has been appointed organist and choirmaster of St. Anne's, Merrylands, and a full time lay helper in the parish, which also includes St. Matthew's, Holroyd and St. Aidan's, Greystanes.

The rector is the Reverend W. F. Carter.

DOONSIDE

The Archbishop of Sydney dedicated the new church hall at Doonside, Diocese of Sydney, on November 1.

CLERGY NEWS

DAVIES, The Reverend J., Rector of Moruya, Diocese of Canberra and Goulburn, to be Diocesan Commissioner in the same diocese. He will take up duties on February 1, 1954.

PICKBURN, The Reverend P. de M., Diocesan Commissioner of Canberra and Goulburn, to be Rector of Moruya, in the same diocese. He will take up duties on February 1, 1954.

CHURCH CAREERS FOR LAYMEN

A SUGGESTION FROM THE ACTS OF THE APOSTLES

BY THE REVEREND G. KENNEDY TUCKER, OF THE BROTHERHOOD OF S. LAURENCE.

At present, with few exceptions, the only avenue of vocational service for life offered to young men by the Church is that of the priesthood, and to such work few are called.

This means there is a vast reservoir of Christian talent untapped by the Church at a time when the Church's responsibilities are being greatly added to.

In parish and diocesan work, the priest is forced to devote a large part of his time and energy to tasks outside the work for which he was ordained.

That the problem is not new is shown in the Acts of the Apostles: 6; 1-6.

The method by which it was tackled then might well present a solution to-day.

This is recorded in verses 2-4:

Then the twelve called the multitude of the disciples unto them and said: It is not reason that we should leave the Word of God and serve tables.

Wherefore brethren, look ye out among you the seven men of honest report, full of the Holy Ghost, and wisdom, whom we may appoint over this business.

But we will give ourselves continually to prayer and to the ministry of the Word.

The Church to-day has little to offer in the way of a career to men trained for business or a profession.

Yet consider for a moment what these men, in the role of deacons, could offer the Church.

The task of the parish priest is to administer to the spiritual needs of his people, yet a great amount of his time is taken up with office work, organising, raising funds and attending to the financial administration of the parish.

A deacon trained as an organiser could relieve the priest of numerous tasks and so enable the priest to devote all his time and energy to the work for which he has been called and trained.

The deacon could be responsible for raising funds through direct giving and the envelope system.

He would assist in editing and circulating the parish paper, and by reason of his training have the knowledge of news-gathering and editing needed to make the parish paper a lively, readable journal to attract those outside the direct influence of the Church.

He would have training in the art of publicity, which could be used to great advantage locally and in accordance with the dignity and functions of the Church.

In the extensive field of diocesan activities, we again find priests shouldering responsibility for jobs for which they have not been trained.

A deacon, trained as an organiser, could be responsible for special appeals.

He would organise drives for establishment of new schools, hospitals and homes, and could act as assistant and organiser to the Youth Welfare Department and the Home and Foreign Missions.

General publicity and the editing and managing of the

provincial paper would also come within his scope.

Social service work is becoming more and more a matter for the specialist.

As church welfare organisations expand their work, more priests are called away from their ordained tasks to become managers of homes and institutions.

In some cases, organisations are unable to proceed with plans for expansion because of lack of trained staff.

The management of homes and institutions could be left in the hands of deacons trained for managerial positions.

Others with training as social case workers and probation officers would relieve priests of these tasks.

The deacon I have in mind would not be an assistant curate.

He would be given deacon's orders but not with a view to ensuring priesthood, and the licence he would receive from his bishop would be for his sphere of work—business and administrative, rather than spiritual.

At the same time, he could assist the priest in the administration of Holy Communion.

TO-DAY, the Church is challenged on all fronts.

To meet these challenges, it needs organisers inspired with Christian ideals and equipped with training and experience to rally together the people of good-will who are concerned about the social as well as the spiritual problems of the day.

Inter-church work could be developed.

Proposals to finance hospitals by means of lotteries in Victoria have been attacked by all the non-Roman Church bodies, but because of lack of someone to organise such a campaign, the protests will not be effective.

In many fields, the Church is carrying on work that is of vital national importance, work which is the responsibility of the community as well as the Church, yet because of lack of organisation and organisers, the full support of the non-Church people is not being gained.

In Queensland, the Warden of St. John's is touring the country to raise funds for a church college at the Brisbane University.

In the parish of Bairnsdale, Victoria, plans are being drawn up for a cottage housing project for old folk. The task of organising will again fall to the already over-burdened parish priest.

In every diocese and many parishes, there are similar tasks waiting to be tackled, waiting for Christian laymen with vision, vigor and training.

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SEGREGATION IN SOUTH AFRICA

FROM OUR OWN CORRESPONDENT

The Reverend R. E. Raynes is the Superior of the Community of the Resurrection at Mirfield, England.

He was for ten years a missionary in South Africa. He has recently visited the country again and is in constant touch with his own community's members there as well as with people of many classes and points of view.

At a meeting in New York last week, Father Raynes was asked in connection with South African racial policy, "What can the Church do?"

This is his reply:

FATHER RAYNES emphasised the importance of the calm and dispassionate presentation of the facts which he believed would speak for themselves.

By doing this all over the world the Church might rouse a Christian conscience which by sheer weight of moral persuasion can prevent a further deterioration in the situation.

Above all, we must "stop sewing buttons on a fog"—we must get the facts out into the open.

The first fact is the importance of the history of the Union's population situation. About 2,000,000 Europeans live in the midst of 12,000,000 to 14,000,000 non-Europeans. Of the Europeans, 65 per cent. are of Dutch descent, and the remainder are largely of British descent, and most of them of post-Boer War British descent.

Amongst these two peoples the Boer War continues to be a live issue.

The native population—and "native" is a legal and technical term for the pure African—is all of one race, but there are several tribes and languages. Moreover, the urban Africans have tended to become a race apart and to be very much influenced by European customs and culture.

Most of these urban natives speak English and some of them Afrikaans. The general hostility of the natives to Dutch people, language, and customs is a fundamental factor in the situation to-day. The preference for English, a language considerably harder than Afrikaans, is an example of this.

Father Raynes told us of an occasion when, after he had proposed to conduct a catechetical service in Afrikaans, he was howled down by the congregation.

THE coloured people—and this, too, is a technical and legal term for what one loosely called "half-castes"—have by now tended to become themselves a distinct race possessed of their own culture.

The Indian population, originally imported as cheap labour at a time when it was believed that the Kaffirs would be unsatisfactory, has retained its Indian culture and religious outlook, although 93 per cent. of these people have never been to India and their connections with India are very loose.

There are also about 100,000 Chinese miners in the Dominion.

This situation in itself does not then predispose towards sound racial relationships. This is aggravated by the determined policy, at least since the Union, that the white race should dominate.

The old marriage regulations of the Transvaal, which in effect still hold good, indicate a general attitude. The preamble to these regulations begins: "In order that there shall be no equality in Church or State between European and non-European..."

AS a part of this policy, the disenfranchisement of non-Europeans has steadily gone on. By the late thirties the old order had been replaced by Special Representation, which allowed the urban dwellers to vote for three Europeans to re-

present them in the lower house, and the country natives to vote (through their chiefs) for three representatives in the Senate.

Father Raynes was glad to say that in his experience these representatives had been men, and in one case a woman, of the highest integrity, who had the interests of their constituents at heart.

Their influence—three men in a lower house of almost two hundred—is, however, negligible.

Recent legislation has made similar arrangements for the Indian and the Chinese minorities. None of these peoples, however, has ever had local government representation, although, of course, apartheid never has objected, nor does it now object, to collecting taxes from non-Europeans.

Every door to what is called "progress" has been shut in the faces of the natives. The Government would say this is not so. True, there is no law which actually prevents a native from engaging in a skilled trade, but there are several laws which jointly operate to that end.

A native who wishes to engage in a trade must, for example, serve an apprenticeship, but to do so he must first be accepted by the Apprenticeship Board.

IN Father Raynes's experience, the chances of this is "99 to 1 against." It is as a direct result of this sort of action that native housing is in such a deplorable condition. Housing areas are, of course, segregated by law, and the local authorities are supposed to be responsible for building better houses.

In Johannesburg alone, there are 50,000 houses short for people who have been waiting over ten years. The local authorities, of course, are forbidden to use native labour, and white labour for this task is both scarce and expensive.

Meanwhile the shanty towns grow—in one such camp there are 260,000 people—and from their humpies the frustrated Africans watch the slow process of the housing projects, knowing all the time that they can build houses, but are forbidden to do so.

The result is a sullen, smouldering resentment.

Father Raynes was himself forbidden to build 2,000 houses with native labour, and they remain unbuilt to this day. The trades union movement, and the "so-called" Labour Party in South Africa are, in Father Raynes's own words, "nothing more nor less than a Whites' Protection Society."

OF Apartheid as a policy, much could be said practically and morally. It is at least an arguable case. But in South Africa the Government never really means complete separation to allow development on the Natives' own lines.

Always both in speeches and legislating the policy is qualified, in Dr. Malan's words, by the phrase, "under the dominance of the Europeans."

Always excepted from apartheid is the pool of native unskilled labour.

The promises to set aside more land for native reserves remain unfulfilled and, as a result, present reserves are horribly overcrowded, and the lands are unable to support the population.

Soil erosion is an acute problem requiring drastic action, but the issue is ignored by the Government.

When a Government commission examined the health of the natives in one large reserve, it was discovered that 72 per cent. of the population were suffering from some disease of the eye, and these diseases are attributable directly to malnutrition and lack of water.

On the basis of its own promises and declared policy, the present Malan Government stands condemned before the world. They have done nothing

to support or develop the native peoples, nor does it appear likely that they will do so—for two reasons.

THE first is that the unskilled white labourer presents a problem to the Government. These "poor whites" cannot find work, as Africans are both cheaper and better labour.

These whites then have to be kept by the Government—kept as the dominant race! As long as this group continues to grow and to exert a not inconsiderable pressure, there is little hope of carrying out any policy for the betterment of the natives.

Significantly enough all schools for non-Europeans have been transferred from the control of the Minister of Education to that of the Minister of Native Affairs.

This official now has power to close any school, and current legislation proposes to give him the same power over churches.

In a recent speech the Minister made clear the criterion he will adopt in exercising his new powers. All such institutions must now be conducted so that natives will never be led to suppose that on any grounds they can ever be the equals of Europeans.

The second reason is theological; for no real appreciation of the situation is possible which ignores or under-estimates the passionate sincerity of Dr. Malan in his beliefs.

The Dutch Reformed Church in South Africa is thoroughly Calvinist in its approach to these problems. The Boers are the elect of God and all others, especially non-Europeans, are the servants of the elect.

Father Raynes is certain of Malan's sincerity, but is equally sure that he is surrounded by unscrupulous men who are using Malan's religious motives for their own nefarious ends.

AS a general rule, all non-Europeans are becoming increasingly anti-white, rather than anti-Dutch. Inter-racial strife between Indians, Chinese and Africans has largely gone as they have united before a common enemy in a common cause.

Popularly, even white priests are considered untrustworthy. Equally real is the sense of fear in European minds and hearts.

We must remember, too, that these Europeans are not colonists—they have for the most part nowhere else to go and they all have souls to save.

Fear and frustration face each other; in between them stands the Church.

We have considerable cause to feel proud of our own Church for the stand which she has taken and we must be equally sure that if she continues to take that stand then she will suffer persecution and the loss both of persons and property.

The Church must keep the law of charity in her pulpits. She must strive to see that things which are good and right for man shall be given to all men.

"Keep innocency, and take heed unto the thing that is right, and that shall bring a man peace at the last."

The outcome is difficult to see. Father Raynes thinks that eventually some sort of general strike is likely, with complete chaos as its only result.

In the face of this the Government will either be forced to capitulate or use force to drive the Africans back to work.

In such a situation only a miracle would prevent a racial war.

As distressing as affairs in South Africa is the newspaper and official silence in England, which indicates, in Father Raynes's opinion, that considerations of defence and commerce and an evaluation of South Africa's gold and uranium deposits have over-ridden any moral considerations at all.

BOOK REVIEW

OF ESCHATOLOGY

ESCHATOLOGY. William Manson, G. W. H. Lampe, T. F. Torrance and W. A. Whitehouse; *Scottish Journal of Theology Occasional Papers, No. 2.*

"THE Society for the Study of Theology" was inaugurated at Cambridge in 1952, and this monograph contains the reports of the first lectures.

The aim of the society is "the scholarly study of Christian Theology in all branches of the Church with a view to fresh historical, dogmatic and constructive work in the field of theology to-day."

The inauguration of this society is an event of major importance. Two older societies have rendered outstanding service to the cause of Christian scholarship, "The Society for Old Testament Study", and the "Studium Novi Testamenti Societas"; the institution of a "Society for the Study of Theology" is a cause for both thankfulness and encouragement.

The president of the new society is the Very Reverend

John Baillie, and the secretary is the Dean of Queens' College, Cambridge, the Reverend Henry Chadwick. The Bishop of Durham, the Right Reverend A. M. Ramsay, and the Reverend Professor G. W. H. Lampe, two eminent and notable Anglican scholars (the one an Anglo-Catholic, and the other an Evangelical), are both members of the committee.

This initial study on the subject of eschatology is of considerable interest.

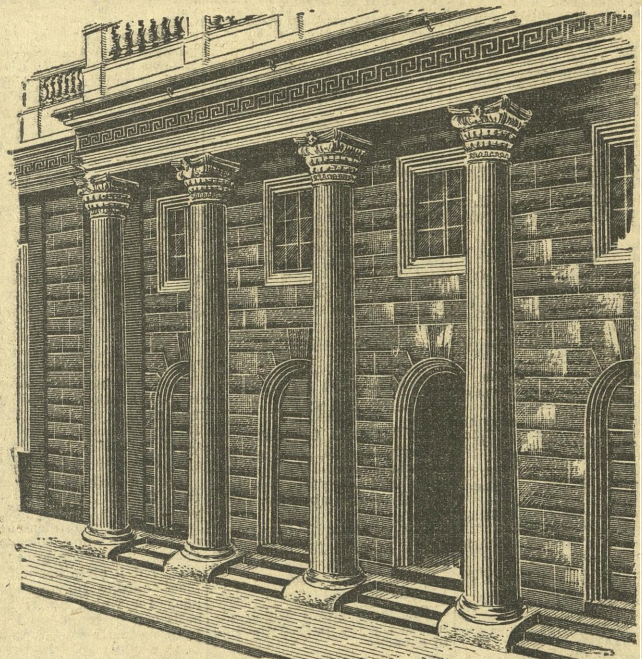
It is not unfair to say, however, that it poses the problems rather than answers them.

The authors review the subject both biblically and historically. In this connection they amass a weighty body of relevant material, an essential prerequisite of any attempted reconstruction. Professor T. F. Torrance's contribution of "The Eschatology of the Reforma-

The problem is, as Professor A. W. Whitehouse points out, to interpret the biblical teaching truly in the context of contemporary thought-forms.

"It is not safe for the Church to seek a statement of its message which is only suggested by the New Testament, and which for the sake of accommodation to the 'modern mind', exhibits dilutions and accretions of which in fact Biblical theology is intolerant."

Again, Professor Whitehouse writes, "To what extent is it possible to transcend the conflict between those systems of eschatology which we call 'contingent' (cf. Schweitzer), 'realised' (Dodd), and 'fulfilled' (Hoskyns), and to affirm an eschatology which may perhaps be labelled 'inaugurated'?"—S.



"The Old Lady"

SHE stands at the busiest street junction in the busiest city in the world, with her skirts drawn around her and her head in the air. To the Londoners who hurry past she is known affectionately as "The Old Lady," but to the rest of the world she is The Bank of England, one of the greatest financial institutions in the world.

The Bank was founded in 1694 to meet an urgent national need, under the style of the Governor and Company of the Bank of England. Money was required to finance the war against Louis XIV of France, and a Scotsman, William Paterson, put before the Government a successful plan for raising £1,200,000.

Although the Bank of England had exercised many of the functions of a State Bank, it remained a private company until 1st March, 1946, when it passed into public ownership by Act of Parliament. The Management is now in the hands of a Governor, a Deputy Governor and sixteen Directors, all of whom are appointed by the Crown.

The building is a magnificent one spreading over about 4 acres, with fine balconies, canopied windows, colonnades and cornices. Its walls are an impressive and harmonious blend of the old, of Sir Robert Taylor and Sir John Soane and the new, of Sir Herbert Baker.

The bronze doors of the Bank are a striking feature; the main doors weigh 6 tons and Charles Wheeler designed the panelling.

The doors of the Threadneedle Street entrance bear various symbolic designs. On the central doors Latin inscriptions, each placed round a lion's head, record the dates of the foundation of the Bank and of its rebuilding, and the symbols on these doors indicate the contrast in methods of communication at the dates mentioned.

To steal anything from the Bank borders on the impossible, for it has most elaborate devices for preventing theft. Since 1780, when an attack was made on the Bank by those concerned in the Gordon Riots, a military guard has been in attendance at the Bank each night.

In addition to being a Bankers' Bank, it is the Central Reserve Bank of the United Kingdom and manages the National Debt.

This "Doorway" Series is presented by Tucker & Co. Pty. Ltd., N.S.W. distributors of . . .

CHATEAU TANUNDA

SPECIAL HOSPITAL BRANDY

A PRODUCT OF THE HOUSE OF SEPPILT.

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SNAPSHOT COMPETITION



The winner of our snapshot competition this week is Mrs. S. M. Mortin, of The Rectory, Otlands, Tasmania, who sent us this picture of St. Peter's Church, Otlands, taken in the snow. The church was built in 1837.

RELIGIOUS BROADCASTS

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

DAILY DEVOTIONAL: 10 a.m. NATIONAL.

*November 14: The Reverend Brian Macdonald, S.A.

*November 16: Miss Rita Snowden, N.Z.

*November 17: The Reverend Bernard Judd, N.S.W.

*November 18: School Service—"The Story Without an End."

*November 19: The Bishop of Newcastle, the Right Reverend Francis de Witt Baty.

*November 20: Father Michael Scott, S.A.

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

The Reverend T. C. Debenham.

PLAIN CHRISTIANITY: 7.30 p.m. NATIONAL.

November 15: The Reverend J. Arthur Lewis.

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

Week commencing November 16: The Right Reverend Christopher Storr.

READING FROM THE BIBLE: 7.10 a.m. NATIONAL.

The Reverend Norman Cocks.

SUNDAY AFTERNOON TALKS: 3.45 p.m. NATIONAL.

November 15: "The Synoptic Gospels"—3. "Life in the Kingdom of God (Matthew)". Professor J. Davis McCaughey.

PRELUDE: 7.15 p.m. NATIONAL.

November 15: The Adelaide Singers.

COMMUNITY HYMN SINGING: 6.30 p.m. INTERSTATE.

November 15: Wesley Church, Perth.

*EVENING: 4.45 p.m. A.E.T. INTERSTATE.

November 19: S. Peter's Cathedral, Adelaide.

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

November 15: "The Epilogue"—S. Epiphany Season.

DO YOU WANT TO BUY OR SELL ANYTHING?

Why not advertise it in the Classified section of THE ANGLICAN?

See Rates: Page 12.

MODEL SERVICE FOR CHILDREN

ANGLICAN NEWS SERVICE

London, November 2

The first of a series of broadcast children's services was broadcast from Norwich Cathedral in October.

Standing at the cathedral door, the dean welcomed listeners and then the precentor described the architecture of the cathedral and gave a brief account of the functions of a cathedral.

This was followed by a simple explanation of the cathedral's place in a diocese, given by the Bishop of Norwich; and the broadcast ended with a service conducted by Canon Edwards.

Those who heard the programme are agreed in describing it as a model of its kind: the audience of children was kept in mind; there was no "talking down"; and there had clearly been careful thought and preparation.

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WHY NOT A FAMILY ROSARY?

BY THE DEAN OF ARMIDALE, THE VERY REVEREND KENNETH JONES

TRADITIONALLY, the Rosary had its origin in the 13th century. The Virgin is said to have given it to S. Dominic, circa 1216.

The use of beads in counting prayers goes back to primitive times, and is used by Mohammedans, Buddhists and other pagan sects.

S. Paul, the Hermit, c. 300, is said to have said 300 prayers daily, and to have used stones to count as he prayed.

One's first criticism of the Rosary as a means of family, or public devotion, is that there is the great danger of "vain repetitions" against which our Lord spoke, and the counting of beads would tend to make the calculation of numbers more important than the desire to reach the heart of God.

You will realise that it is just as easy to use our beautiful Anglican Liturgy in a similar way so that it becomes formal and meaningless. Repetitions are, of course, not necessarily vain.

The more important reason emerges from the form which the Rosary takes. It is essentially a prayer of the Virgin Mary. It is Mary who is reputed to have told Dominic: "The Rosary will be the inexhaustible fountain of every blessing."

"I am the Lady of the Rosary," she is stated to have said to the child Fatima, in Portugal, in 1917.

"I have come to warn the faithful to amend their lives and ask pardon for their sins. They must not offend our Lord already so deeply wounded: THEY MUST SAY THE ROSARY."

It is but 100 years ago since the doctrine of the Immaculate Conception of the Virgin was defined as an article of faith, and but recently a new doctrine, that of the Assumption, has been so defined.

These doctrines, unknown to the Church Catholic, have given to the mother of our Lord, not a place unique among women—the whole Church has always gladly acknowledged that; but it gives her a unique place outside human womanhood, for which no scriptural basis can be found—and takes from motherhood and womanhood a glory which the Incarnation of our Lord brought to it.

The Rosary so positively directed to the Virgin, repeated so frequently, must still further elevate the Virgin and, by inference, delegate our Lord to a lesser place, or place him

beyond the direct approach of his children.

Prayer "in my name," which Jesus has bidden us make, has become prayer "in her name."

Having said this by way of criticism, I would say something which has been impressing me as I have been thinking over the events of the week.

The call of the Roman Catholic Church to family prayer is an important and significant event in our Australian life.

EDDIE CANTOR, a prominent movie star, says that in 1944, on Normandy Day, he was swept into the great Cathedral of S. Patrick in New York.

"When I think of that morning," he says, "I think of Father Peyton, of Los Angeles; he created the slogan: 'The family that prays together, stays together.'"

It is this Roman Catholic priest who to-day in Australia calls his people to family Rosary. As part of the publicity, use is being made of the call of Pope Pius' appeal.

"Never has the world been so direly in need of prayer as at the present time when a dangerous form of materialism tends to undermine man's relations with his Creator and with his fellow men, and to destroy the sanctity of family life."

"The most powerful antidote against the evils which threaten human society is prayer, especially collective prayer."

"What form of prayer," he asks, "could be more simple and yet more efficacious than the family Rosary?"

While we would disagree with the form of prayer suggested, we cannot disagree with the basis on which the appeal is made; and we must be thankful to God that He has, through the Roman section of His

In 19's article, the Dean of Armidale comments on the Roman Catholic Family Rosary Crusade at present being conducted in this country by Father Patrick Peyton, C.S.C.

He is calling on all Roman Catholic families to pledge themselves to say the daily Rosary.

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While we would disagree with the form of prayer suggested, we cannot disagree with the basis on which the appeal is made; and we must be thankful to God that He has, through the Roman section of His

Church, called the world to prayer within the family life.

It is something for which we should be thankful, if tens of thousands of Roman Catholics find the way back to the acknowledgement of God in the family.

God, who is the great interpreter, will get at the heart of the prayer in whatever form it is offered, whether in the form of the Roman Rosary, with its features so unacceptable to us; or in some Anglican form; or the freer method of approach of other non-Roman Churches.

If Father Peyton, whose slogan: "The family that prays together, stays together," caught the imagination of Eddie Cantor, is calling his people together, dare we simply allow the occasion to pass—perhaps with caustic criticism—without accepting its challenge to us to renew the once common practice of family prayer, using prayers suitable to our own religious faith?

I ventured to write to the local paper, reminding people that at 6.45 a.m. the bell of S. Mary's called their people to Mass, and that our bell at S. Peter's called our people to Holy Communion, both intended to invite a larger community to the remembrance of God at those hours.

What a fine thing it would be if at those hours we all called our families together, they using the form their Church bids them use, and we using such prayers as are contained in our own book of prayer.

THUS at the same time prayers would ascend, different in form to the one God and Father of our Lord Jesus Christ.

Let us not stop at criticism, though in charity and fairness we must at times do that; but let us use all that comes from her that is good.

The Saints of God are not exclusively Anglican nor Roman, and the prayers of the Saints are not necessarily to be confined to one pattern.

The glory of the Church Catholic is its unity in diversity. This is one way in which we can unite for the good of the Kingdom of God.

ANGELICAN CROSSWORD—No. 66

ACROSS:

- How it's raining, pets! (4, 3, 4).
- Vinous old ammunition (9).
- Strangle! It sound like a big lake (5).
- No line for a football score (3, 3).
- Things in the ear (8).
- Listed as a ship (6).
- It's not content with just telling us the time (8).
- He doesn't know, so he believes (8).
- Stupid word. Use half of it (6).
- Tyres on cars (8).
- "—crowned," as the pope (6).
- What the charwoman does with the undergrowth (5).
- Knock in 22 rhyme (3, 3, 3).
- Beneath which Sherlock Holmes took shelter (on the moors?) (11).

DOWN:

- Camel, eh? No, lizard (9).
- Tim's message—to be called for (3, 4).
- Colour of a random throw (4).
- Quavered, and finally got in the red (8).
- Superintendent? That's finished. Understand? (7).
- One may get worsted in this (5).
- Expletive of satisfied astronomers (4, 7).
- Something bigger as Greenmantle might have been (11).
- Sole instrumentalist in a band of elephants (9).
- Birds bit others (8).
- Falter, or worse if headless (7).
- For cricket spectators to do it is legal torture (7).
- Paid for, but not bought (5).
23. Water in French, thanks, lady (4).

SOLUTION TO CROSSWORD No. 65.

- ACROSS: 8, Runagate; 9, Rounds; 10, American; 12, Organs; 14, Drinkwater; 16, Odu; 21, Tirre; 22, Raiment; 23, Hyde; 25, Bridlepath; 28, Detour; 30, Imperial; 32, Tissue; 33, Cast iron.

- DOWN: 1, Rummer; 2, Barren; 3, Tide; 4, Bean; 5, Ardour; 6, Budget; 7, Odu; 11, Amateur; 13, Stretch; 14, Ditched; 15, Tiled; 16, Keel; 17, Earlom; 19, Omega; 20, Eve; 24, Egoism; 25, Barbel; 26, Parkin; 27, Teapot; 29, Exit; 30, Inch; 31, Past.

FAMOUS BELLS TO BE RE-CAST

BE RE-CAST

The famous bells of S. Clement Dances in the Strand ("Oranges and lemons, say the bells of S. Clement's") have been taken down for re-casting.

Eight of the ten bells were cracked when the church was bombed during 1941; the church was reduced to a shell, and the bells were taken down and buried in sand under the church porch.

The church was built in 1681. When it is restored, complete with re-cast bells, it will be a central focus for R.A.F. religious services.

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