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"WORLD TO-DAY SLAYS THE INDIVIDUAL"

BISHOP MOYES' ADDRESS AT STUDENT WELCOME

Geelong, Jan. 16

"The world to-day slays the individual. It is producing a mass-conditioned people, a race of men without faces," the Right Reverend J. S. Moyes, Bishop of Armidale, told the Australian Student Christian Movement conference at Geelong last week.

CONCERN OVER ANTI-JEWISH PURGE

ANGLICAN NEWS SERVICE
London, Jan. 12

The Executive Committee of the Council of Christians and Jews has stated its "sense of deep concern at the extensive use of anti-Jewish and anti-Zionist arguments in the recent trial of 14 former communist leaders before a 'People's Court' in Prague.

The resolution stated that in this new exploitation of anti-Semitism for political ends the Committee sees serious danger, first, to the Jews of Eastern Europe who have survived the barbaric cruelties of the Nazi regime, and secondly, to the people of Czechoslovakia itself who, in spite of their earlier and distinguished record of sympathy and support for the Jewish victims of Nazi persecution are now threatened with the introduction into their countries of the evils of racial discrimination.

U.S. PUBLIC APATHY ON CENSORING

ANGLICAN NEWS SERVICE
New York, Jan. 20

A Congressional Committee has completed a six month investigation into the field of salacious and pornographic literature in America.

The report of the committee, just published, states that the large scale publication of this type of literature is threatening the moral values of the nation. "Pornography is big business," the majority report said. "The extent to which the profit motive has brushed aside all generally accepted standards of decency and good taste and substituted inferior moral standards has become not only a national disgrace but a menace to our civic welfare."

A number of religious leaders had submitted statements and many representatives of religious groups had been heard by the committee during its months of investigation.

"Civic and religious organisations throughout the land are in essential agreement that concerted action should be taken against the moral filth," the majority report said.

Concluding that censorship is not the answer to the "incredible volume" of objectionable literature, the report said that only elimination of the potential market for indecent books and magazines would stem the flood.

"Lack of legislation," the report said, "is not nearly as responsible for existing conditions as failure to enforce the laws now on the books, particularly the state laws."

"To a large degree, the latter difficulty has been due to public apathy."

"This group pressure of our generation means that the individual cannot merely be an individual. He is of necessity a group man, a community man, and the only community that will allow him to be himself, and to find himself, is the community of the Holy Spirit."

"Yet man's nature remains intensely individualistic," Bishop Moyes continued, "and we react strongly against any suggestion of the importance of the church, the sacred community, and the idea that the Holy Spirit is not the free possession of the free-lance Christian."

"So we find that the Holy Spirit is remote from most Christians today."

"That lack is a tremendous gap in our spiritual experience. To quote Dr. Temple: 'The Holy Spirit is the Person of the Trinity, with Whom we are most constantly in contact.' The early Christians knew that the Holy Spirit had been given to man once and for all, and was present among them."

HOPE AND PURPOSE

"The Holy Spirit is not given to isolated individuals to leave them in isolation. It is present in a community, and that community is the Church."

"It is the hope and purpose of Christ that the Holy Spirit will work through His Body to win the world."

"This places a tremendous responsibility on its members. It is no easy task to convince the world of its sin, and of God's righteousness and judgement, and to show the folly of the wisdom of the world against the power of the spirit. "It is sheer impossibility for men to work out effective and lasting solutions to their political and social problems if they fail to make contact with this power."

"Yet the hope of the world lies in this contact—when the members of the Church can say with reverence and humility that 'the Spirit of the Lord is upon them.'"

300 ATTEND

Three hundred students and between 20 and 30 Church leaders attended the conference, which was held at Geelong Grammar School from January 7 to 15.

The conference was interdenominational. Combined services were held in the college chapel.

Speakers at the conference included, besides Bishop Moyes: Canon F. E. Maynard, who spoke on his recent tour of China and visit to the Lund conference; the Reverend W. C. Partridge, principal of the South African Teachers' College in Southern Rhodesia; and the head master of Geelong Grammar School, Dr. J. R. Darling.

Mr. Partridge was chairman of the conference and Mrs. Partridge its hostess.

Mr. Partridge said that the recent racial strife in Africa was a sign of the many changes which are taking place in practically all the colonies and protectorates there.

MAU MAU

"Troubles in various parts of Southern Africa—the Mau Mau crisis in Kenya, African opposition to the proposed Federation of Southern and Northern Rhodesia and Nyasaland; unrest in Zamangwato tribal reserve, and racial strife in the Union of South Africa—are all due to the continent-wide upsurge of African nationalism," he said.

"Educated Africans in those areas believe that if Africans can govern themselves in Liberia and the Gold Coast, they can do so elsewhere," Dr. Malan's apartheid policy makes their need for self-government more urgent.

"If they do not get it, they think the white man everywhere may adopt the South African policy."

"THE FIRST STONE"

Mr. Partridge continued: "It is absurd solely to blame Malan or the British administration in the other territories. Southern Africa is going through an industrial revolution similar in many respects to that in England 150 years ago, which makes social discord inevitable."

"We must remember, too, that all over Southern Africa there is a clash of cultures. You cannot mix Western civilisation with African tribal life without making things pretty awkward for a lot of people."

"Before casting the first stone at the white population in Southern Africa," he added, "we should ask ourselves what our racial policy would be in Australia if there were four or five times as many Aborigines as whites. Seeing that on our (Continued on page 16)



CORONATION ROBES

The Dean of Westminster, the Very Reverend A. C. Don, wearing the cope which was worn at the Coronation of Charles II, and which he will wear at this year's Coronation of Queen Elizabeth II.

ABORIGINAL SUNDAY

PRIMATE'S COMMENT

In a message to clergy and ministers of Australia on "Aboriginal Sunday," the Primate writes:

The world to-day is tragically race-conscious. The clash of races in Africa has captured the headlines a good deal in the last few weeks.

Associated with the race question is the minority problem.

In some older continents these collisions of race are being worked out in an atmosphere of tremendous tension. The answer and the solution have not yet been fully found. Please God, they will. The alternative is melancholy and full of menace.

This general and international environment is part of the setting in which Australia should look at the Aborigines. The fact that their numbers are small as compared with the white population is no excuse for a failure adequately to see the obligation this country owes to them. Whether a people is in the minority or not does not affect the obligations of humanity. The Aborigines are people, and people matter.

The National Missionary Council of Australia, therefore, again invites ministers of all churches on the Sunday of the Anniversary Day week-end to give attention to the Aboriginal questions confronting Australia. It has become customary in recent years to say that a new day has dawned for the Aboriginal. There is a sense in which this is true. There are, however, still several clouds. (Continued on page 16)

TOO FEW HOUSES

EFFECTS ON HOME LIFE

London, Jan. 10

"It is a national tragedy that so many working-class people are compelled to begin their married lives without a home," said the Vicar of St. Martin-in-the-Fields, the Reverend L. N. Charles-Edwards, at a meeting of the Conference of Educational Associations here last Tuesday.

"The working man is a member of the most important group in the country," said Mr. Charles-Edwards. "He is also often the one person who finds it most difficult to establish real, friendly relations with other individuals."

"He is always gregarious. He works and lives in crowds, either in a mass-producing factory or on the football grounds on Saturdays."

"His work is mechanical, requiring little artistry, craftsmanship, independence or initiative. And deep down in him is a bitterness caused by the memory of the days when he was exploited and hungry."

By organising men in this way, said Mr. Charles-Edwards, society was in danger of producing mass minds in which were stores of much bitterness. The only way in which these men could establish any personal relationships in terms of friendship was through the home.

"TRAGIC"

For this reason it was tragic that 60 per cent. of those who were married at St. Martin-in-the-Fields were not going to a home of their own, for this was the basic requirement for the development of beneficial human relationships.

Mr. Charles-Edwards regretted that when lecturers visited girls' schools to advise girls about careers, it was not suggested that there might be a career for the girl in the home.

He had worked in a parish, he said, where nearly all the cooking stoves were so old and inefficient that it was impossible to cook a meal properly, and the only good stove available to girls who might want to learn to cook to prepare for married life was in the domestic science classroom.

Society, in planning the new world, he said, had not yet learned that the stove played a most important part in home life.

Mr. Charles-Edwards said he thought that boys, too, should have some instruction in domestic tasks, rather than learn them the hard way when they were married. The home offered the fullest opportunities for developing the best qualities of the human spirit: friendship, unselfishness, discipline, and the joy of doing hard work for the sake of other people.

LUCKNOW CONFERENCE

The Central Committee of the World Council of Churches has been meeting in Lucknow, India.

News from the conference appears on page 3.

The letter drawn up by a special committee, addressed to all member churches and dealing with Christian concerns in the situation in Asia, appears on page 14.



The new War Memorial Window of St. Luke's, Brighton, Victoria.

Window (left) shows soldier taking leave of his wife; (centre) family group looks on war-torn world; God the Father contemplates the sinful world.

DIOCESAN NEWS

ADELAIDE

STUDENTS BUILD CLASS ROOM

Fifteen boys from Pulteney Grammar School are believed to be making history in Australia. They are spending a portion of their holidays helping to build a new class room which is to be part of a new two-story memorial wing. Several of the teachers are working with the boys and the headmaster, the Reverend W. R. Ray, will also take his turn in the work.

Mr. Ray said recently that the experiment was part of the school policy, in that it is a co-operative affair and teaches the boys to regard the school as their own. The architect supervising the work said that the boys were doing the job as well as most builder's labourers could.

\$35,000 FOR NEW CHURCHES

The organising chaplain of the Bishop's Home Mission Society, Canon M. C. W. Gooden, reports that \$35,000 will be spent this year on 14 new church halls, of which nine will be in the metropolitan area and five in the country. This will be the largest sum that the church in this diocese has ever spent in one year on buildings, but it is only the beginning of a long-range programme which will cost eventually \$250,000. An appeal to raise funds will be made to all congregations in the diocese after Easter.

C.M.S. SUMMER SCHOOL

The N.S.W. State secretary of the C.M.S., the Reverend R. C. Kerle, will be the chairman of the C.M.S. Summer School, which will meet at the Retreat House, Belair, from January 22 to 26. There will be two missionary speakers, the Right Reverend G. A. Chambers, first Bishop of Tanganyika, and Mrs. C. Cooper, also from Tanganyika.

Miss Irene Jeffreys, the S.A. Secretary of C.M.S., will be away for the first three months of this year on a visit to Ceylon, India, Pakistan and Cairo, to obtain first-hand information of the society's work in these areas.

BALLARAT

DEATH OF VICAR

The Reverend Wilfred Henry Chamberlain, who has been vicar of the combined parishes of Ballan and Bungaree since 1947, died after a long illness on Thursday, January 8.

The funeral service was conducted by the Archdeacon of Ballarat, assisted by the rural dean, the Reverend L. U. Alley, in St. John's Church, Ballan, on January 12, when many diocesan clergy and a large congregation showed the respect and affection in which Mr. Chamberlain was held.

The bishop, who was in Adelaide, sent a message which was read at the service, and which paid a sincere tribute to the "single-mindedness" with which Mr. Chamberlain had served Christ and His Church, and recorded the high standard of his teaching and pastoral care.

Mr. Chamberlain had served in the dioceses of Melbourne, Riverina, Goulburn, and Peterborough (England), before coming to Ballarat.

TIMBOON

The Reverend E. G. Beavan conducted his last services in the Parish of Timboon on Sunday, January 18. He leaves to become Victorian secretary for the Bush Church Aid Society.

CANBERRA AND GOULBURN

WORK ON NEW HALL

With the completion of the new church hall, in Cowper Street, Ainslie, Canberra, in sight, working bees have become the order of the day, and will continue for some time even after the hall is opened.

Last week-end, a number of members of the Anglican Men's Movement and others dug 479 feet of storm-water drain.

Next week-end they will complete the laying of pipes and will then go on to the washing down of the brickwork of the building.

Refreshments were provided by Mesdames H. G. Watson, W. Layton, and G. Faulkner, and men and boys who made up the work force were Messrs. T. W. W. Pye, G. D. Butler, J. R. Jenkins, L. White, S. R. Einsaar, H. G. Watson, T. C. Moore, G. Lansdown, R. Southwell, J. C. Wadie, G. Kennedy, S. Tauton, G. Genders, Masters Tony Worthy, Robert Pye, John and Peter Taunton, John Gibson, Ian McKay, Graham Butler, John Weatherston, Kevin Moore.

Working bees have saved some hundreds of pounds to date and by the time the hall is opened, the sum saved will have reached a substantial figure.

A very pleasing feature of the working bees is the fact that they are becoming more and more father and son projects, a fact which has a moral and spiritual value which needs no emphasising.

PERSONAL

Mr. and Mrs. P. Gunner, of Petersham, are the guests of Mr. R. Morris, at Narellan House, Canberra. Mr. Gunner is a parochial councillor and assistant organist of All Saints', Petersham.

The Archdeacon of Canberra, the Reverend R. E. Davies, has returned to Canberra after attending the C.S.M. Conference at Geelong Grammar School.

The Reverend J. Rose and Mrs. Rose, of Christchurch, Queanbeyan, left for their annual leave on Sunday.

MELBOURNE

SUMMER SCHOOL

The Annual Summer School of the C.M.S. in Victoria is being held at Berwick from Tuesday next, January 20, to the following Tuesday, 27th.

The chairman is the Right Reverend C. H. Granwick, and other speakers will be Bishop G. A. Chambers, formerly of Tanganyika, the Reverend Lindsay Aimey (Uganda), the Reverend T. Gee (Warragul), the Reverend H. W. Lane (Korea), Mrs. W. Oates (North Australia), Miss Lee Appleby (Kenya), Dr. Leland Wang (Indonesia), and the Reverend H. Scott Simmons (India).

Archdeacon R. H. B. Williams will be attending the Australian Citizens' Convention in Canberra from Tuesday, January 20, to the following Friday, when the problems of assimilation of migrants will be discussed.

The Youth Director, the Reverend G. A. Brown, is holidaying in Tasmania for the next two weeks.

S. Paul's Cathedral Choir have been on holiday during the last few weeks.

Their place has been filled by a choir drawn from affiliated choirs of the Royal School of Church Music in Victoria for one week, and by S. John's Fellowship choir for the last two weeks.

Mr. Mervyn Callagan has been at the organ.

TASMANIA

PARISH OF DEVONPORT

S. John's Horticultural Society is a worthwhile organisation which is drawing together garden-lovers, and at its monthly meetings is providing them with both the practical and the theoretical side of their hobby.

At the December meeting, Miss Burrows, a visitor from Launceston, gave a clever demonstration in floral art. Captain D. Russell, Devonport's harbourmaster, talked about carnations at the January meeting.

As an expert grower of these lovely flowers, he spoke of growing plants from seed, also from cuttings, and dealt with the various pests and diseases from which these plants suffer.

At the February meeting, the Rector of Ulverston, the Reverend John Atkins, is to lecture on the preparation of gladioli, etc., for exhibition purposes.

PERSONAL

Holidaying at their seaside home at Turner's Beach are the Reverend C. S. and Mrs. Brammall and family.

Mr. Brammall is the chaplain of the Hutchens' School, Hobart.

He will officiate at Evensong at S. John's, Devonport, on Sunday, 25th January.

The Reverend C. E. G. Forrest-Sale and Mrs. Forrest-Sale, of the Diocese of S. Arnaud are staying at Devonport with the Misses Lohrey.

The Rector of Longford, the Reverend F. L. Hadfield, is at Spreyton with his sister, Mrs. Brown, for a short holiday.

The Rector of Devonport, the Reverend H. A. Jerrim, and Mrs. Jerrim, have gone to Sydney en route to Canberra, where Mr. Jerrim will represent Tasmania as a delegate to the Good Neighbour Conference.

HOLY TRINITY, LAUNCESTON

A notable visitor to the parish this month is the Reverend Dr. Capell, of the University of Sydney, who preached last Sunday night on the work of the Pacific Christian Literature Society. Dr. Capell is a world authority on Pacific languages and the tongues of the Australian Aborigine and has made a great contribution to the missionary cause, particularly with regard to the training of missionaries.

The doctor is a member of the Australian Board of Missions.

The embryo company of the Comrades of S. George held a meeting on Friday, January 16, at which Dr. Capell was the guest speaker.

REMEMBRANCE SERVICES MILITARISED

ANGLICAN NEWS SERVICE

London, Jan. 19

The Church Patronage Society has withdrawn the nomination of the Vicar of S. Peter's, Ipswich, the Reverend C. P. Newell, to the benefice of Holbrook, Suffolk.

Mr. Newell said that the society told him that their decision was not based on the fact that he was a pacifist, but because of the opposition of the Holbrook Church Council to his appointment and the differences of opinion in the parish.

Mr. Newell, who has been rector-designate of Holbrook since last summer, complained last November about the "militarisation of Remembrance Day services."

The Holbrook parochial church council passed a resolution in December that Mr. Newell was "not acceptable."

Mr. Newell said last week that he felt that the people of Holbrook were entitled to some reason other than the vague one that he might bring division.

SOCIETY IS FAMILY BISHOP SAYS

FROM OUR OWN CORRESPONDENT
Brisbane, Jan. 19

On the Feast of the Epiphany the novice Rowena, of the Society of the Sacred Advent, Brisbane, made her profession vows in the chapel of the community at Albion, before the Bishop Co-adjutor of Bathurst, the Right Reverend d'Arey Collins, and in the presence of all the sisters of the community, many of the clergy of the diocese and friends of the sisters.

It was fitting that Bishop d'Arey Collins should profess Sister Rowena, for he baptised and prepared her for Confirmation while he was Archdeacon of Mackay, where her parents, Mr. H. R. and Mrs. Hart are well-known residents.

In his address, Bishop Collins said: "There are those who for the love of our Lord have detached themselves from earthly things."

"They seek no family beyond their Order; they have no possessions of their own; no freedom except the perfect freedom of obedience."

"Just as the name of Christ is to some an offence, and to others foolishness, so this life of theirs seems stupid to some and makes others angry."

"But it is a great mystery—it is a real thing. As dying and behold we live; as poor, yet making many rich; as having nothing, and yet possessing all things."

At the conclusion of the service the community entertained the visitors to morning tea, when Sister Rowena was able to greet her parents and friends and receive their congratulations.

SINGAPORE NOTES

FROM OUR OWN CORRESPONDENT
Singapore, Jan. 19

The Bishop of Singapore last month visited Christmas Island, which is a part of his diocese.

The services were held in the courtroom of the District Officer. All the races of the Indian Ocean were represented, namely, Indians, Chinese, Australians, New Zealanders and British.

The bishop also visited the school and hospital.

He then climbed the roof of the island to marvel at the flight of the sea birds and watch the phosphates being extracted. After his flight to Christmas Island, the bishop attended a reception at Bangkok.

Again the cosmopolitan nature of the Church was apparent.

Yesterday the Bishop of Singapore was chairman at the ceremonies of the opening of the extensions to, and tower for S. Andrew's School, Singapore, which is the biggest Anglican school in Malaya.

Speeches were made by the Archdeacon of Singapore, the Venerable Robin Woods, the principal, Canon Adams, and the director of the local Education Department and the Vice-Chancellor of the University of Malaya. S. Andrew's School was built by missionaries 95 years ago and its staff and old boys have contributed considerably to the intellectual and professional life of the colony.

The close link between Church and State is clearly seen every year when the annual ceremonial opening of the Assizes takes place.

On Thursday, January 15, a resplendent procession was seen at S. Andrew's Cathedral, when the judges, members of the Bar and judiciary, heads of the public services, members of the Legislative and Executive Councils of the Colony of Singapore, representatives of the armed forces and consular bodies heard the Archdeacon of Singapore read the service.

The sermon was given by the Reverend Chiu Ban It.

NEW PERTH ARCHDEACON

Perth, Jan. 3

The Archbishop of Perth, the Most Reverend R. W. H. Moline, announced that Canon R. F. Freeth, headmaster of the Guildford Grammar School for the past 21 years, would be the new Archdeacon of Perth.

Dr. Moline also announced the appointment of the Right Reverend C. E. E. Muschamp as Archdeacon of Northam.

The Right Reverend Muschamp, who is also Bishop of Kalgoorlie and Assistant Bishop of Perth, has been acting as Archdeacon of Northam for some time.

Canon Freeth will succeed the Venerable L. H. Strugnell, who will relinquish his position as Archdeacon of Perth at the end of this month.

Canon Freeth was born in Dublin in 1886, and was educated first at King's College, Wimbledon, and later at Selwyn College, Cambridge.

He was ordained in 1909 by the Bishop of S. Albans, on instructions of the Bishop of London for the Bishop of Melanesia, and in the same year went to Melanesia.

Canon Freeth's first association with schools was at The King's School, Parramatta. Later he was a master at S. Andrew's Choir School, Sydney, and the Church of England

Grammar School, North Sydney.

From 1928 to 1949 Canon Freeth was headmaster of Guildford Grammar School. He was made a canon of S. George's Cathedral, Perth, in 1941.

TEACHERS' CONFERENCE

Two of the best aids a Sunday school teacher has are behaviour and appearance. Mrs. L. Britain told a conference at Belair on the eve of her departure for Alice Springs.

The teachers' actions followed their beliefs, Mrs. Britain said. If the knowledge and holiness—and these marched hand in hand—were not present, the class would always know it.

Clean finger nails, tidy hair, clean shoes, all are noticed by the children. Neglect these and, however conscientious you are, the children will still think you "don't care," she warned.

All sorts of things can help with lessons. Posters, the Bible and Prayer Book (both often neglected in favour of "The Teacher"), hymns, and a calendar chart of the Church's year are often used.

Above all, every teacher must know why he or she is a Christian and what Christians are, Mrs. Britain warned.

[Mrs. Britain has been assisting with religious instruction in the absence of Miss N. Morrison in England. She will be doing parish work in the Northern Territory.]

Sunday school teachers have a great and onerous task. It involves considerable self-sacrifice and a lot of work.

The Reverend W. R. Ray, headmaster of Pulteney Grammar School, and conference chaplain, made this statement to the Annual Summer School for Sunday School Teachers at Belair, S.A.

Each teacher, as his or her class gathers, is responsible for leading a group of children's souls, he said.

It depends on the teacher whether they are led nearer to or further from God.

A good teacher, he continued, was the fourth corner stone in the "Temple of the Spirit" based, in each child, on the home, the day school, and the Church.

A teacher's function in the Sunday school was in some respects like that of a priest—as a leader and preacher of the Truth, he said.

HIGH AWARD FOR BISHOP'S SON

A high British award has been gained by Mr. V. D. Burgmann, son of Bishop E. H. Burgmann and Mrs. Burgmann. He shares the award with another Australian. Both are C.S.I.R.O. scientists.

They have been awarded the Bronze Medal of the British Institute of Navigation for the best paper published in the Institute's journal during 1951.

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LUCKNOW CONFERENCE THE CHURCHES AMIDST WORLD TENSION

ECUMENICAL PRESS SERVICE.

Lucknow, Jan. 16

The Central Committee of the World Council of Churches meeting in Lucknow began the New Year 1953 with a Communion service in the chapel of the Isabella Thoburn College, in order to have time both for repentance and renewal of faith before proceeding to future tasks.

At the resumed session a report was presented from the executive committee, which had met in Lucknow in December. In the course of this report it was pointed out that one of the significant characteristics of this Lucknow meeting is that the attempt is being made to combine the theoretical aspects of religious life with the practical expression in the lives of men and women who call themselves Christian.

We print below extracts from the proceedings of the conference:

INDEPENDENCE AND UNITY

In his report to the Central Committee, the general secretary, Dr. W. A. Visser 't Hooft, said: "The World Council of Churches finds itself surrounded today by an atmosphere of frustration created by disappointment over the inability of the organs of international co-operation to find solution for any of the major issues with which the nations are confronted and by the breakdown of confidence in the process of international co-operation."

"This mood of impatience characterises the life of the Church. Many feel that the Churches should do something to overcome the crisis created by the collapse of moral relations between nations."

"Others suggest panaceas which are but reflections of political schemes, the acceptance of which would lead the Churches to give spiritual sanction to one particular nation or group of nations or ideology."

"We must not go out of our way to take action for action's sake and give up our fundamental independence in order to become allies of one particular bloc or ideology."

NEHRU ON ASIAN PROBLEMS

Mr. Nehru, the Prime Minister of India, speaking as guest of the conference, offered these comments for consideration: "The balance of power in Asia and the Far East has been shaken by the emergence of Communist China. That fact has to be faced whether you like Communist China or not."

"Two great countries, both with considerable populations, the United States and Russia, confront one another today. China and India, with even greater populations, are industrially backward but potentially strong."

"In the course of 10 or 20 years when these backward countries develop, they will affect the balance of power. . . . Political or economic objectives are not likely to be gained by war. But there is the psychological problem, how to remove from people's minds the terrible fear of other countries which leads to war."

"The Korean situation is difficult."

cult for any country, especially for India. We strictly avoided any active interference, even by advice. Nevertheless, we felt that the situation is so dangerous that we must try to do something."

Mr. Nehru recalled that when the India resolution on Korea, adopted by the United Nations Assembly, was being framed, other nations were consulted in a friendly way and the attitude encountered was favourable. "In spite of what happened subsequently it was worthwhile, because without this type of resolution the situation might have become worse. It gives a kind of basis which may be explored in future for a way out."

AFRICAN SITUATION

Mr. Nehru described the situation in Africa as "an alarming situation from a long-distance point of view. I leave out at the moment our own problems - the Indians in South Africa. Very important basically and on principle is the problem of racial equality."

"In the world of today it is quite impossible for any country to carry on upon the basis of racial inequality."

"In Nigeria a limited measure of self-government has been given and I think this is a very good thing. The British Government has taken steps which are much in advance of steps taken in other parts of Africa."

"With reference to 'secret societies which have sprung up in other parts of Africa,' Mr. Nehru said, 'I think they are very badly advised to employ force that way. If you deal with them in such a way as to arouse antagonism and fear, there is danger. But the administration has to try to normalise the situation. You cannot allow murder to take place. . . .'"

CHINA AND KOREA

Explaining the absence of a representative from China at the Lucknow meeting of the Central Committee, Dr. Visser 't Hooft said that there was no longer any communication between that committee member and the World Council.

Dr. T. C. Chao, former president of the Theological Department of the Yenching University and a president of the World Council, had resigned these positions and withdrawn from all public activity into the seclusion of private life.

This was a result of his last so-called confessional statement which was found to be inadequate by the Chinese authorities, because it had referred to his belief in the oneness of the Church and in the ecumenical movement. To that extent Dr. Chao had remained faithful to his calling as a Christian and an ecumenical leader.

Dr. Visser 't Hooft said that the delegation from Korea were eager to attend, but were prevented from doing so by the

EPISCOPAL CHURCH IS GROWING

RELIGIOUS NEWS SERVICE
New York, Jan. 10

Total membership in the American Episcopal Church (all baptised persons in the Episcopal Church in the United States and overseas missions) reached a record figure of 2,715,825 in 1951 as compared with 2,643,488 the year before.

The largest parish continued to be St. Philip's, in Harlem, New York. It reports 3,764 communicants, as compared with 3,707 the previous year.

This is the second consecutive time that St. Philip's, of which the Reverend S. H. Bishop is rector, has held top place.

These figures are reported in the 1953 "Episcopal Church Annual."

Statistics in the annual are generally for the year 1951. They are gathered from records throughout the Church in 1952. Increase in 1951 giving, as reported by the annual, was more than double the increase in 1950. Contributions into the Church in 1951 climbed 11.76 per cent, above 1950 to reach a total of 91,583,112 dollars. Total in 1950 was 81,946,472.10 dollars, and in 1949, 73,844,880.41 dollars.

Other increases:
Parishes and missions: 7,954, as compared to the previous 7,851.

Clergy: 6,958, as compared to 6,805.

Lay readers: 6,971, as to 6,447.
Candidates for Holy Orders, 589, as compared to 566.

Postulants: 1,246 and 1,210.

C.M.S. GENERAL SECRETARY IN KENYA

Nairobi, Jan. 7

The Africa Secretary of the Church Missionary Society, Canon T. F. C. Bewes, reached Kenya by air from London today.

Canon Bewes was for twenty years a missionary in the Kikuyu area.

He has brought with him messages to the African Anglican Church in the Kikuyu area from the Archbishop of Canterbury and from the General Secretary of the C.M.S.

Canon Bewes told his correspondent that he hoped to meet as many representatives as possible of people and interests affected by Mau Mau activities.

He will return to London at the end of this month.

confusion which arose over visas. This impediment could not be cleared in time as there is no normal diplomatic relationship between India and South Korea.

THREE NEW MEMBERS

Applications from three more churches for membership in the World Council of Churches were accepted by the Central Committee meeting in Lucknow. At present 155 churches are members of the council.

The churches accepted are: The Church of the Province of West Africa, which is an Anglican church with its headquarters at Lagos; the Presbyterian Church of the Gold Coast; and the Russian Orthodox Greek Catholic Church of North America, with its headquarters at New York.

The last-named church consists of members of the Orthodox Church in the U.S.A. and is a completely autonomous body which recognises the Patriarch in Moscow as the spiritual head.

A fourth application was from the Southern Moravian Church in America, made through the Northern Church, which is already a member of the World Council. The central committee decided to request the Southern Church to apply direct to the central committee. All other Moravian churches in the world are already members of the World Council.

STIPENDS TO BE EXAMINED

ANGELIC NEWS SERVICE
London, Jan. 9

A Commission appointed at the request of the Joint Board of the Episcopal Church in Scotland will try to discover why members of the Church fail to provide adequate stipends for their clergy.

The commission will examine the whole question of the inadequate payment of priests.

The commission will consider ways for the collection and application of contributions and funds for the payment of clergy, and the utilisation of the available manpower to enable more adequate stipends to be paid.

It will recommend what action should be taken, and will make its report as soon as possible.

The commission is inviting the bishops, the standing and Home Mission committees of the Central Joint Board, diocesan joint boards and others with particular interests to submit memoranda.

The members of the commission are: Mr. T. P. Spens (chairman), the Bishop of Glasgow and Galloway, the Reverend M. S. Gibson, Mrs. Wolrige-Gordon, Vice-Admiral B. C. de Brooke, Mr. R. Scott Dempster and Mr. C. N. Thomson.

NEW BISHOP OF UGANDA

ANGELIC NEWS SERVICE
London, Jan. 9

The new Bishop of Uganda, the Right Reverend L. W. Brown, until recently serving in the Church of South India, was consecrated by the Archbishop of Canterbury in Southwark Cathedral on January 6.

Bishops assisting at the service included the Bishops of Southwark, Derby, Ely, St. Albans, the Upper Nile, Stepney, Woolwich and Kingston, as well as Bishops Stuart (retiring Bishop of Uganda), Willis, Kitching, Mann and Corfield.

Afterwards a reception was held at the Church Missionary Society Headquarters, London, followed by a meeting organised by the Uganda Diocesan Association.

Bishop Stuart brought recent news of the situation in Uganda. He reported that the country was virtually unaffected by the Kenya disturbances, and attributed this to various factors, one of the more important being that the Church had been progressively Africanised; it was rooted in the soil of Uganda.

Only one of the 18 rural deans was a European, and only one of the educational supervisors.

ANTI-SEMITISM IN POLAND

FROM A SPECIAL CORRESPONDENT
Paris, Jan. 8

Business men and officials who have recently returned from Warsaw state that anti-Semitism has almost reached pogrom proportions in Poland.

Since Poland's official Note last month, demanding the recall of the Israeli Minister in Warsaw because of alleged anti-Polish activities by Israeli diplomats, Jews in Warsaw and in other major Polish cities have been compelled to hold public meetings under communist pressure to acclaim the policy of the regime.

A mass meeting in Warsaw last month, 2,000 Jews were herded together and compelled to pass a resolution applauding the Polish Government's Note and condemning the "spying activities of the officials of the Israeli Legation."

Several Jews employed by the Legation have been arrested.

Two Jewish University lecturers have been dismissed in the last week. Reliable reports state that several Jewish shops in Warsaw's suburbs have been raided and looted.

SERVICE TO BE TELEVIEWED

London, Jan. 9

Evangelism in Doncaster parish church on February 1 will be televised. The Archbishop of York will preach.

DANGEROUS WAVE OF CROOKED DEALING

SAYS ARCHBISHOP OF YORK

ANGELIC NEWS SERVICE

York, Jan. 19

The Archbishop of York last week criticised what he called "the dangerous wave of dishonesty, which, if unchecked, would increase and damage the whole life of the nation."

He said that films, "comics," the two wars, the break-up of home life, unhappy home life and lack of parental discipline were some of the causes of the trouble.

"There has been a lowering of the national standard of honesty, and there was no one remedy. I am not against birching in principle," he said. "Indeed, I think some children might well be birched by their parents."

He said that the strong demand for the restoration of corporal punishment is not a demand for flogging, but it is natural that we should wish to express by physical punishment our indignation at some brutal outrage or violence.

The strongest deterrent to

law-breaking, he said, was to know that the law-breaker would be caught, and no one step would do more to reduce crime than the bringing of the police, already 8,000 short in England and Wales, to full strength.

Corrective training and preventive detention should be fully applied but prisons are terribly overcrowded and this is a real and dangerous scandal, but at the moment unavoidable.

It is a grim reflection of post-war England that the building of new prisons should have priority if crime is to be checked.

The nation must do all in its power to see that its young people were taught moral responsibility.

Welfare officers and prisons reported an almost complete lack of moral sense or responsibility among those with whom they came into contact.

The churches had a responsibility, but only a minority of children came under their care.

What was wanted throughout the nation was a revival of a deeper sense of moral obligation, of awareness of the gulf which separated right from wrong and a higher realisation of personal responsibility.

He said: "This will not come through legislation or pious exhortations alone, but through a religious revival which will make young and old see that they are responsible for making the best use of their lives."

PLAN FOR T.V. IN CHURCH

ANGELIC NEWS SERVICE

London, Jan. 9

The Bishop of Chelmsford has suggested that television sets should be placed in churches throughout Essex on Coronation Day.

He hopes that all churches will co-operate in bringing the Coronation service to even the smallest village congregations.

Already, the bishop's suggestion has met with a quick response. The Marconi Wireless Telegraph Company has offered to lend the Reverend F. A. Roughton, Vicar of Galleywood, near Chelmsford, four sets with 16-inch screens for use in his parish church. The sets will be placed at the top end of each block of pews.

Many other Essex churches are making similar arrangements. At Writtle, near Chelmsford, six local residents will lend their sets to the church for Coronation Day.

The bishop suggests that "no arrangements should be made for any special services which would prevent people from listening to the official broadcast, or watching the televising of the Abbey service."

THE CHURCH IN PORTUGAL

ANGELIC NEWS SERVICE

London, Jan. 9

With the authority of the Archbishop of Armagh, the Bishop of Lebombo recently confirmed 120 persons in four churches in Portugal, at Lisbon, Villa Franca, and Oporto, for the Lusitanian Church.

This body was formed by secession from the Roman Catholic Church of the country some years ago. It has no bishop at present, but priests have been ordained by bishops of the Church of Ireland.

The Lusitanian Church life is vigorous and combines a strong evangelical tradition with an equally strong sacramental belief and practice.

VISUAL EDUCATION

For Your Sunday School, Youth Group or Parish.

Did you know that a complete set of new film strips on the Overseas Work of the Church is waiting for your use? Complete, with commentaries, they are available for Free Loan.

From The AUSTRALIAN BOARD OF MISSIONS

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THE ANGLICAN

Incorporating The Church Standard

FRIDAY JANUARY 23 1953

THE AUSTRALIAN ABORIGINE

How often do we hear the cry, "Leave the Aborigines alone! Leave them to their native ways of living!" One writer stated: "As to the future, regardless of whatever we may do in the form of welfare, Aborigines, in my opinion, are doomed. With the best of intentions we are killing them."

Unfortunately, modern civilisation will not leave them alone. Arnhem Land, in North Australia, is one of the last great strongholds of the Aborigines, but we are being told to-day that because of the rush for war materials, and of the raw products obtainable in the North, mining prospectors may enter the great Aboriginal Reserve. If minerals are found, permission may be granted to the mining companies to commence operations, Reserve or no Reserve.

Mining companies may not interfere with tribal laws, but tribes can be quickly broken up when civilisation enters their precincts.

The Church through its representatives in the Field, is actively engaged in an endeavour to so equip the Aborigines, both spiritually and materially, that they will be able to take their place and hold their own with the march of civilisation.

The Aborigines will be the future citizens of North Australia, and our task is to train them in the ways of the growing world around them, rather than to allow them to remain in their ancient nomadic existence. Not in any way are they discouraged from their native instincts, but these are supplemented with a working knowledge of modern mechanics, agriculture, carpentry, boat work, building, cattle work, sanitation, hygiene, needlework and domestic arts. They are given a reasonable education so that they may hold their own with the white man. Financially, they can be fleeced, so they are taught the value of money. Sales stores help them to appreciate the prices of commodities and to use discrimination in purchasing.

Constant visits to the Mission Stations enable the progress of the work to be seen, and the development of the native mind in relation to the needs of modern society. So you can see the primitive native handling modern agricultural machinery with the skill of the artisan. The native saw-millers are equal in strength and skill to their white brothers of the Southern Ranges. They can steer a modern motor vessel, from a tiny chug-along to a 250 tonner, through channels which baffle the white man. In agriculture they are revealing a remarkable interest, and this is worthy of note when it is recalled that the Aborigine has never been a tiller of the soil, but rather a nomad living off the natural resources of the land.

They are capable of rising to great heights of spiritual fervour. James, of the Roper River Mission, is licensed by the Bishop of Carpentaria to preach. This man's Gospel Messages are outstanding, and his knowledge of the Bible is profound. He is a most valuable asset to the Mission. At Oenpelli recently five of the Old Men of the Tribe were baptised—a most outstanding event in tribal life. At Groote Eylandt, although the Mission is not yet ten years old, seventy full blood adult Aborigines have been baptised, and thirty of them confirmed. They could not be regarded as "Rice Christians" on this Mission where natural food abounds.

At Channel Island Leprosarium, Joshua gave a magnificent spiritual lead until the day of his death last year. He conducted Church Services regularly, although he had no licence, and once a week he was the leader of a most remarkable Bible Study and Prayer Meeting.

A short time ago a visit was paid to the Leprosarium by two of our Anglican priests. They were invited by Joshua to visit the Hospital. Joshua introduced them to a white man suffering from leprosy (now called "Hanson's Disease") and bed ridden. The response of the white man was:—"That Black Man led me to Christ." Joshua beamed. Yes, he ministered to the man, read the Scriptures to him, and prayed with him, and was his constant nurse.

On a return visit three months ago, it was learned that both Joshua and the white man had answered the call of the Master, but Joshua did not go empty handed. One more soul will enter into Life Eternal because of the ministry of an Aborigine.

Given the opportunities and the encouragement, the Aborigine is capable of rising to various capacities of leadership.



Constitution of the U.S.S.R., Article 123: "Any direct or indirect restriction of the rights of . . . citizens on account of their race or nationality, as well as any advocacy of racial or national exclusiveness or hatred and contempt, is punishable by law."

THE WARNING OF HISTORY

BY THE REVEREND GORDON T. CHARLTON, OF S. MATTHEW'S CHURCH, FAIRBANKS, ALASKA.

(By arrangement with "The Living Church")

MOST people to-day are acutely aware that a tremendous amount of history has been made in our generation. There have been a greater number of radical changes in society and geography, in science and politics, in the last hundred years than in the 15 centuries preceding.

What is more, history is being made daily. We 20th-century people have a dynamic sense of history. We know that we are making it and that we will have to live in what we are making.

However, people have not always had this understanding of history. Some ancient peoples had the idea that history was written in heaven and imposed upon the earth. They thought of the human story as an endless cycle of events, a vast repetition. There was nothing man could do to alter it; it was moving toward no goal or culmination, just repeating itself.

INTERPRETATION

Thus, they took little interest in history as such, felt little or no responsibility for it, but simply resigned themselves to whatever might come.

Perhaps they were not entirely wrong and we are not entirely right in our interpretation of history. We must be closer to the truth, for reason tells us, as well as experience, that what we do to-day will have its consequences to-morrow and we will have to live with the results of our mistakes.

On the other hand, there is much repetition in human history. Human nature hasn't changed a great deal since ancient days and history is simply the expression of mass human nature in action. Details differ, but people and nations continue to make the same mistakes and suffer the same consequences.

LEADER'S MISTAKES

That's why our statesmen and military leaders study history so closely. They are trying to profit by the mistakes of others and avoid their pitfalls. Cadets at our military academies study in detail the great battles of the American Civil War, the World Wars, the Roman and Napoleonic Wars. Weapons have changed, tactics differ, but basic military strategy has not.

It is the same with state-

craft, Mussolini, Hitler, Stalin, Peron, and Franco have defied the lessons of history. They have refused to learn the reward that follows despotic tyranny.

It is precisely this—a great knowledge and understanding of history—that makes a man like Winston Churchill the brilliant leader that he is.

GREATEST EMPIRE

He knows the historical backgrounds of friends and enemies alike. He understands them, knows how they think, what they desire and value. As a result, he has seldom been wrong in guiding his country. History is our book of knowledge. The past is our only source of light for the future.

The greatest empire ever constructed on this earth whose history is complete was the Roman Empire. It lasted for centuries. Its citizens thought it would be eternal. But it fell; it crumbled and fell.

It decayed from within and was assaulted from without, and it shattered to pieces. Now we know that no nation, no empire, no earthly structure, is eternal. We know and acknowledge with dread that two hundred years hence America may be a thing of the past.

It may be a part of a larger empire; it may be broken into smaller nations; its people may have returned to barbarism. We are anxious to prevent such things, and we are fearful that another war might precipitate just such results.

DECLINE AND FALL

I wonder if we can learn from the past. Suppose we should see that we are making the exact mistakes that brought about the fall of the Roman Empire. I wonder if we should then have the intelligence and courage to mend our ways.

Historians have attributed the fall of the Roman Empire to five causes. Americans should consider them carefully, thinking of the United States and of themselves:

(1) The rapid increase of divorce, undermining the dignity and sanctity of the home, which is the basis of human society;

(2) Higher and higher taxes, and the spending of public money for free bread and public entertainment to please the masses who were willing to feed as parasites on the national body;

(3) The crize for picasure

rising out of laziness and boredom, with sports becoming all important and people ever seeking and never finding satisfaction in excitement, drinking, and debauchery;

(4) The building of gigantic armaments to protect the empire from external enemies, while the real danger lay in the decadence of the people, in their moral laxity;

(5) The decay of religion, with faith losing its power to guide people's behaviour.

Notice that the five causes for the fall of the Roman Empire make no mention of military aggression. These deadly factors are all entirely internal. The Roman Empire was dead on its feet when the Germanic hordes swept over it. They did not crush it; they simply delivered the final blow.

FIFTH COLUMNS

Are we also the walking dead? Certainly no one can fail to see the terrifying parallel contained in these five statements. Perhaps we are not so far gone as they were, but the similarity between America to-day and Rome on the brink of her fall should be enough to awaken us.

We have an enemy without, but there is a far more dangerous and subversive enemy within. Neither Hitler nor Stalin has ever invaded another country successfully until their fifth columns have reported all the props removed from within and only a hollow shell remaining.

No amount of communist sabotage and propaganda can hurt us as badly as we are hurting ourselves through our self-seeking, moral decay, frenzied search for pleasure, and indifference to religion.

Let's look more closely at these five points.

DIVORCE PROBLEM

First, divorce. Granted that there may be justifiable cases, these hardly account for the fact that already almost one-third of all American marriages end in divorce.

The family and not the individual is the atom of which society is made. Split this atom and the whole substance and structure of society is severely damaged.

Turning again to history, we can see quite readily that those societies which were strong and vital were the ones in which the home and family were sacred institutions.

(Continued on Page 12)

ONE MINUTE SERMON

THE HOLY GOSPEL FOR THE FEAST OF THE CONVERSION OF S. PAUL

The Text:

When he was come down from the mountain great multitudes followed him. And behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed. And Jesus said unto him, See thou tell no man, but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them. And when Jesus was entered into Capernaum, there came unto him a centurion beseeching him, and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof; but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say unto this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. When Jesus heard it, he marvelled, and said unto them that followed, Verily I say unto you, I have not found so great faith, not in Israel. And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. And Jesus said unto the centurion, Go thy way, and as thou hast believed, so be it done unto thee. And his servant was healed in the self-same hour.

The Message:

Yes! We Anglicans do believe in conversion, though our complacency and our fears of emotion seem to deny it.

There are once-born people, who from the moment of their acceptance into Christ's family seem to move ahead by the Grace of God, never falling back. S. John would seem to be this kind of soul.

There are others like S. Peter and S. Paul and S. Augustine who are called twice-born men, men who have more than one crisis in their lives, men who are always struggling and never quite gaining an absolute victory. These men turn again and, maybe, once more again back to God after the stress of life pulls them "off the beam." They have their place, they are fighters for the faith, they have the special appeal of men who have been in the depths and can, therefore, understand.

Such is S. Paul and such S. Peter, about whom today's Holy Gospel speaks. He has never forgotten the cost of following Jesus—everything! He has given up property and home, and for a time it would seem his wife had left him: "What shall we have!"

You never find this in S. Paul. He has counted everything as refuse for Christ's sake—the one thing he longs for is the friendship of Christ.

Which kind of Christian am I? One who wants "a friend in Jesus" and cares not what is the cost so long as he may know Christ, or one who looks for earthly blessings and is constantly calculating whether it is worthwhile to be a Christian? So clearly does our Lord show that really to follow Him in this world can be, and often is, a costly affair—but "eye hath not seen nor ear heard nor hath entered into the heart of men the things that God hath prepared for them that love Him."

CHURCH AND NATION

A FRANK AND FREE WEEKLY COMMENTARY

Treasurer Seeks a Sanctuary

Canberra political observers agree that the Federal Treasurer, Sir Arthur Fadden, is in obvious need of the holiday which he is beginning in New Zealand this week.

But I wonder whether it was kind to send him to New Zealand. For there he will find that most of the strictly political problems that have been grating on his nerves here just don't exist there. And that discovery may arouse in him an envy that will irritate rather than soothe.

For New Zealand has:—

1. No Senate to threaten a deadlock. It did have an Upper House called the Legislative Council, but it was a tame, nominee chamber and was abolished two or three years ago.
2. Only one Parliament and so no Loan Council quarrels and no uniform tax bickerings.
3. No constitution on the Australian and American model, and so no frequent upsets through High Court decisions.
4. No Coalition Government.
5. The two anti-Labour parties merged nearly 20 years ago. So there is no semi-public bickering in the Government family as there is between Liberal and Country party coteries here.
6. No quarterly adjustments in the basic wage to bring fresh nightmares to political financiers.

Indeed, so comparatively carefree is the New Zealand Prime Minister, Mr. S. G. Holland, that he is able to double as his own Finance Minister. It is true he has an Assistant Finance Minister, but Mr. Holland accepts all the main responsibilities.

New Zealanders visiting Australia assure me that their country is not without its economic problems. But inflation does not appear ever to have reached the acute stage which rattled Australia so badly last year. And although New Zealand has also cut imports, it has maintained its primary production at a much steadier volume, particularly in butter and meat.

Luckily, Australia is having a brighter production season this year through the better distribution of rain and the comparative absence of bushfires. And it gets more stimulus than New Zealand does from the recovery of wool prices.

But, generally, we have still to cut our costs and improve our output.

I hope that relaxation in the pleasant green land of New Zealand will restore Sir Arthur to health and strength to cope with these big problems of 1953—and that he won't spoil his holidays by mixing too much politics with the thermal waters of Rotorua and Wairakei.

Is Anzac Day on

The Way Out?

Is Anzac Day as we have known it for nearly 40 years in Australia on the way out?

Because April 25 will fall on a Saturday this year there is already a movement in Melbourne and Sydney to defer the observance until the Sunday. I don't say that there is necessarily no merit in that proposal. The old Armistice Day on November 11 was renamed Remembrance Day several years ago, when its observance was transferred to the nearest Sunday, and the change has proved generally acceptable.

But the motive for transferring Anzac Day to a Sunday is obviously suspect. It is inspired simply by the desire to save the loss of a sporting day.

The move in Sydney is openly for a race meeting at Randwick. And it must be conceded that the returned soldiers' organisations, who are entitled to be consulted on such a matter,

are substantially in favour of the project. The only stumbling block, as these notes are being written, is that the R.S.L. cannot agree with the three soldier disability organisations concerned about the distribution of the profits among returned soldiers' institutions.

Melbourne thoughts for Anzac Day don't seem to be running along horse-racing lines, but in favour of a professional footrace to be known as the Anzac Gift. This, it is suggested, should be run on the Melbourne Cricket Ground, probably because it is the biggest arena available, and a large crowd is expected.

This foot-race idea may seem strange to those in other States who do not know the amazing interest generated in Victoria by such contests, of which the richest is the Stawell Gift, customarily run at Easter.

I should say that there is less chance of the character of Anzac Day being changed in Victoria than in New South Wales. Victoria and Queensland make the occasion a full-day commemoration. Most of the other States hold their services in the morning, and allow hotels and theatres to open from noon.

Sydney, in fact, did not wait for noon last year to turn on the flow of beer and spirits. Heavy rain washed out the morning march, and those who like to put celebration before commemoration got away to a flying start.

Personally, I feel that remembrance and reunion can still be properly blended in our Anzac Day observance. But I feel, too, that April 25 means too much in our national history to deserve to be pushed about in the calendar for the sake of another race-meeting.

Getting the Best

From TV

The church leaders who have been urging that Australia should make sure that it gets the best and not the worst out of television have had a victory in the decision of the Federal Government this week to set up a Royal Commission on the subject.

The Government has already decided that it will permit private enterprise a part in television. But in the question of absolute nationalisation or a dual system the Church, as such, is, I should think, not much interested.

The Church will be vitally concerned, however, to present to the Royal Commission an adequate and reasoned case for the setting up of a system of television which will ensure programmes of constructive as well as entertaining quality.

It will be concerned, too, to ensure that there is no over-devastating impact of the new device on national habits to the detriment of other important factors. For that reason I should expect the Church to favour some reasonable limits on transmission hours.

I don't shudder, as some church people do, at the mere thought of the coming of television. But I can see that it could be a very profitless and even a very vicious thing if it is not properly controlled.

Some see in the setting up of the Royal Commission a convenient device to delay the introduction of television here. Perhaps the Government does not want to embark on heavy expenditure on television through the Australian Broadcasting Commission at a time when it is urging the States to curb their public works spending and, in the recent words of the Prime Minister, Mr. Menzies, to "put first things first."

But indubitably there is a valid case for a Royal Commission to enable proper preparation to be made for this great change in our social life. And if we have to wait two or three years yet for regular

television programmes, we stand to gain from the experience of other countries as well as giving adequate opportunity for the formulation of policy on our own peculiar problems.

A Vision Among the Vineyards

An arresting phrase, signifying big thinking in one part of Australia, came under my notice this week.

It was: "A million for the Murray."

Members of the Murray River Development League, discussing their plans for development along Australia's greatest waterway with the South Australian Minister for Lands, Mr. C. S. Hincks, told him that a million was their population target.

Most of Australia's too few millions live so close to the coast, huddled in less than half-a-dozen big cities, that this vision of at least one separate million of Australians living in and near pleasant towns linked by the Murray, is stimulating.

Only much planning, co-operation and energy will convert the vision into reality, even in the next 100 years. But it is a practical vision. What is more, it offers a wonderful opportunity for three States—Victoria, South Australia and New South Wales—to aid in the development of what could be built within a generation into a fine, vigorous State if the new State movement ever really does fire the imagination of Australia, and decentralisation is made a goal for practical achievement.

A million people living along the Murray? Why, they might even qualify for one of those television stations which, on an economic population basis, only Melbourne and Sydney are yet entitled to!

—THE MAN IN THE STREET.

THE "MYTH OF BETHLEHEM"

Vienna, Jan. 12

Large crowds at Czech churches yesterday and last Sunday appear to prove that the average Czech is a kind of "good soldier Schweik" in matters religious.

The Czechs have taken no notice whatever of the Christmas broadcast of their Prime Minister, Mr. Zapotocky, who told them that "the birth of the Christ child was only an exploiter's myth" and that the whole edifice of Christianity was "a mere cunning instrument of capitalist oppression."

Your correspondent saw greater crowds of worshippers at church during Christmas than before the war, and the people have continued to attend church on the two following Sundays.

Mr. Zapotocky said in his broadcast that capitalists had propagated the story of Jesus having been born in a stable because they "wanted to promote the idea that the stable is the best place for the proletariat to live."

"The Star of Bethlehem," he said, "is another vicious capitalist fable of the worst kind; but there is no longer any need for such nonsense."

"The so-called Star of Bethlehem has been replaced by the five-pointed star of Russia, which is to-day leading the whole of mankind to a new and higher destiny."

Mr. Zapotocky said that there was no room in the new Czechoslovakia for the old-style religion. The basic moral idea which should motivate children and young people in any People's Democracy, he said, was the idea of building the socialist state.

CORONATION RITUAL

FROM A SPECIAL CORRESPONDENT

The office of the Earl Marshal, the Duke of Norfolk, announced in London last week special appointments for the grand procession in Westminster Abbey at the Coronation in June.

By virtue of holding the manor of Scrivelsby, the head of the Dymoke family claimed to be King's Champion, and is now allowed to carry the Union Standard.

The claim was first asserted by Sir John Dymoke at the Coronation of Richard II in 1377.

The King's Champion used to appear fully armed on horseback at the Coronation banquet and issue a challenge to meet in personal combat anyone who disputed the King's right to the Imperial Crown.

The Coronation banquet has not been held since the Coronation of George IV, but the head of the Dymoke family has since been permitted to carry one of the standards in the procession within the Abbey.

Viscount Dudoche is hereditary Royal Standard Bearer of Scotland and his claim to carry the Royal Standard of Scotland was allowed by the Court of Claims.

The Canopy is by ancient custom held by four Knights of the Garter for the Sovereign's anointing.

PATH OF RIGHTEOUSNESS

S. Edward's Staff was originally placed in the Sovereign's hands when he entered the Abbey with the symbolical object of guiding his footsteps in the path of righteousness; now a peer carries it in procession before the Sovereign. The present staff was made for the Coronation of Charles II in 1661.

The original, which is reputed to have contained a piece of the true cross, was destroyed with the rest of the State regalia during the Cromwellian period.

The staff, which is 4ft. 7½" long, is surmounted by a gold orb and the foot is tipped with steel.

The Sceptre with the Cross, symbolising kingly power and justice, is made of gold. It is 36" long and contains the largest portion of the Star of Africa, cut from the Cullinan diamond.

Above the Star of Africa is

an amethyst in the shape of an orb which is surmounted by a diamond and emerald cross.

S. George's or King's Golden Spurs are symbols of knightly chivalry. They were made for the Coronation of Charles II and are of solid gold with straps of crimson velvet. A king is touched on the heels with the spurs by the Lord Great Chamberlain, but a Queen regnant usually touches them with her hands.

The Pointed Sword of Temporal Justice and the Pointed Sword of Spiritual Justice represent respectively justice to the laity and to the Church.

Curtana, Sword of Mercy, was first mentioned by name at the Coronation of Eleanor of Provence, the wife of Henry III, in 1236.

These three swords are of relatively simple design, with red velvet scabbards decorated with scrolls in gold braid.

DEPUTY NOMINATED

The Office of Great Steward of Scotland is vested in the Sovereign's eldest son as Duke of Rothesay. There was thus no Great Steward of Scotland at the last Coronation in 1937. The custom is to appoint a deputy to act when occasion arises.

The Office of Lord High Constable dates from the reign of King Stephen. It was merged in the Crown in the sixteenth century, when it ceased to be a continuous hereditary appointment and has since been granted only for the day of a Coronation.

The Lord High Constable accompanies the Earl Marshal in the procession and during the ceremony, and assists at the reception of the regalia.

The great two-handed Sword of State has a crimson velvet covered scabbard which is decorated with the Royal Arms, with the rose, thistle, and harp of Great Britain and Ireland, the fleur-de-lys and the portucullis badge associated with Westminster.

The Rod with the Dove is symbolic of mercy and equity. The gold shaft is embellished with three jewelled bands and terminated in an orb and cross upon the summit of which is a dove with outstretched wings of white enamel.

A sceptre with dove, signify-

ing the Holy Ghost, as well as the gentle virtues, dates back to the coronations of the twelfth century, or even earlier.

THE ORB

The Orb, a golden globe surmounted by a jewelled cross, is a symbol of the sovereignty of Christ. It is carried by the Sovereign together with the Sceptre with the Cross on leaving the Abbey.

The Office of Lord High Steward was established before the reign of Edward the Confessor, the holder being the principal officer under the Sovereign. The office used to be hereditary but became merged in the Crown in the fourteenth century.

It has never since been granted to a subject except for a few hours at a time and then only at a coronation or at the trial of a peer.

By custom the privilege is accorded to the Lord High Steward of carrying S. Edward's Crown in the Abbey procession.

Nearly all the Sovereigns of England since Charles II have been crowned with S. Edward's Crown, the Crown of England. It is of solid gold, set with emeralds, diamonds, rubies, sapphires and pearls, and weighs about 4 lb. 14 oz.

The Crown is in character the same as the original S. Edward's Crown, which was destroyed in 1649, and was made for the coronation of King Charles II by Sir Robert Vyner in 1661.

SISTER'S WORK IN "PUBS"

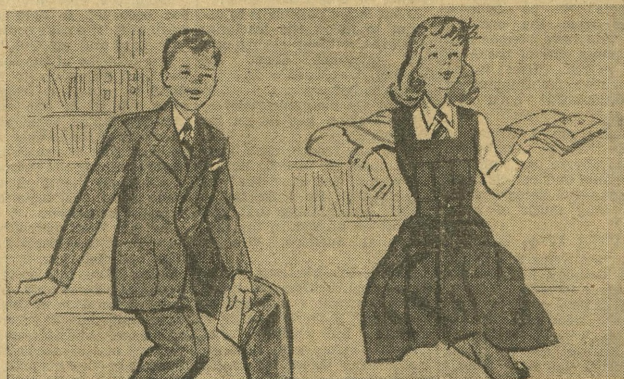
ANGLICAN NEWS SERVICE

London, Jan 9

A familiar figure will be missed from public houses in the Burmantofts district of Leeds.

Every Saturday evening for many years Sister Nellie Atkinson, of the Church Army, made a practice of visiting 14 public houses in this district to sell the "Church Army Gazette." Now she has retired after 35 years in the Church Army. Twenty-one years of her service have been spent at S. John the Baptist, Newtown, Leeds.

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for service

DAVID JONES

PASTORAL LETTERS

THE BISHOP OF ARMIDALE

My dear people,
I am just leaving Corio, Geelong.

The Australian Student Movement Conference of 300 members is over.

A wonderful time it was, with a frank facing of the doctrine of the Living God, the problems of Science, Bible study, industrial relations, sex and marriage, etc. There were addresses on questions from overseas by people who knew—Indonesia, Rhodesia, Berlin, Peking.

But I began this to mention in particular a talk Dr. J. R. Darling gave us when he was thanked for allowing the conference to be held at the Grammar School. He said that it had been to him a memorable experience to spend a few days with so vital a company and went on to say that Australia



peoples and became the nation she is, so have we the challenge and the opportunity to make these people feel at home and become one with us.

I ask of you, wherever you meet them, befriend them, try to understand them, be forbearing with their ways when they worry you—for they came from lands which have suffered as we have never suffered.

And (3) wherever and whenever we have opportunity, to help the peoples of the islands and of Southern Asia with food or friendship, whenever we are asked for self-denial for their sakes, let us respond. When their young people come as students, let us make them welcome.

It is right, neighbourly and Christian so to do. It is even expedient, to make friendship rather than alienation, for our children's sakes and their children. Peace and friendship are better than war and hate.

As we wish Australia many happy returns of the day—let us do our part to make this wish come true.

I am,

Your friend and bishop,

Mr. J. R. Darling

THE BISHOP OF CARPENTARIA

My dear clergy and people,
After my last Pastoral Letter appeared in THE ANGLICAN I received a letter from a reader outside the diocese, who told me that, in his opinion, people like me are responsible for emptying the churches.

You may remember that I wrote about the observance of Advent, preparation for Holy Communion—and for death—and the Sacrament of Penance, which I recommended you to use as part of that preparation. The writer does not single out any of these things in particular, but he evidently detects behind them a general attitude which seems to him to obscure the teachings of Christ behind a mass of creeds, church doctrines and theology.

He believes that it is these doctrines which cause all the conflicts between the different churches and also empty them.

Now, of course, it is quite possible to become involved in a mass of detail about religion and to neglect religion itself. It is possible to be an outwardly good Christian and churchgoer, but to have none of that personal devotion to Our Lord, which is of the essence of true Christianity.

What is possible is to attempt to follow the teachings of Christ without asking certain questions about the Teacher.

Who is he?
What are his credentials?
What claim has he on my allegiance?

With any teacher such questions must be asked, but in the case of Our Lord the very words which He spoke are so utterly breathtaking that they compel an answer to the fundamental question, Who is this?

Who is this who says, "Whoever shall confess me before men, him will I also confess before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven?"

Or "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name—and cast out devils—and done many wonderful works? And then will I profess unto them, I never knew you; depart from me ye that work iniquity." Or "No man can come to me except the Father which hath sent me draw him; and I will raise him up at the last day."

Sayings such as those would shock us if we were not so much familiar with them and had already answered the question, Who is this? For we know, as His first disciples came to know, that this is none other than the Christ, the Son of the Living God.

On His lips such sayings are wholly appropriate and charged with the deepest significance; on the lips of any other they are intolerable; as, indeed, many of those who first heard them found them. They accused Him of blasphemy—rightly from their point of view.

Think of some of the staggering claims He made for Himself. "I am," He said, "The Light of the world, The Way, The Truth, The Life, The Resurrection and The Life, The Bread of Life, The True Vine, The Door, The Good Shepherd. Even more staggering in the ears of a Jew, "Before Abraham was, I am."

He had used the Divine Name, the great I AM. No wonder they stopped their ears and shouted "Blasphemy" and took up stones to cast at Him. No wonder it was on a charge of blasphemy they finally condemned Him to be guilty of death. Such claims cannot be made by a man.

The only reason we do not also condemn Him as a blasphemer or regard Him as a blasphemer is because we believe the claim He made for Himself to be true.

That He was—and is—God. Not in some metaphorical sense but in sober literal fact, God.

And that is dogma. We have got back to the creeds, the doctrines, the theology. The very words of this Teacher have compelled an answer to the question.

Who is this? And whatever answer we give, we are still stating our creed. Even if we deny that He is God we are



still in the realm of creed and doctrine; it is inevitable.

From the first the Church has been led to hold to the truth of St. Thomas's confession, "My Lord and my God."

The doctrine of the Incarnation had ultimately to be defined to protect it from false ideas which in one way or another denied some part of the truth of the Gospel but the point is that the doctrine was never anything else than an expression of the mind of the Church on the facts of the Gospels themselves.

So far from obscuring the meaning of the Gospel, the doctrine illuminates it.

Even taking into account the words of Christ only, which I have so far done in this letter, it is impossible to regard Him as a merely human teacher, the greatest of the prophets. Never man spoke like this man. Either He was God or He was mad or worse.

But when all His mighty works are taken into consideration as well, culminating in His resurrection, then faith is confirmed and the Gospel picture shines out in all its truth and beauty.

It is not the picture of a man called by God to teach a high ethic. It is the picture of God

Himself made Man; taking human nature to His Divine Person in such union that He is forever Perfect God and Perfect Man.

Therefore His birth was the birth of God; His acts were the acts of God and His words were the words of God. In those words He claims the utter devotion of men to Himself, not merely to His teachings. The teachings are all the time subordinate to the Teacher. The Christian religion is not just the continual effort on our part to follow the example and teachings of Christ.

It is devotion to His person and union with Him so intimate that His life is continued in us, who are His members. It is a sharing of the life of Christ as the branch shares the life of the vine, union so close that the Bible can call us "partakers of the Divine Nature," we in Him and He in us.

He claims this complete devotion and He promises this intimate union. "If a man love Me, he will keep my words; and my Father will love him, and We will come unto him and make Our abode with him."

So then it is the love of our Lord which comes first. If we love Him we shall keep His words.

There will be the motive, the spring from which our actions will flow; always He will be first; always He will be seeking to take our wills and mould our lives and make us such that He can work through us to the glory of the Father and the good of our brethren.

But never will He force or compel us; never override our wills.

Our striving to do His will and keep His words is a striving to co-operate with Him, to allow Him His unrestricted way with us.

It is our response to Him Who is "God of God, Light of Light, very God of very God—Who for us men and for our salvation came down from heaven and was incarnate by the Holy Ghost of the Virgin Mary and was made man."

Love must tremble into worship. In the words of a Christian hymn

"Let us adore Him and praise His great love;

To save us poor sinners He came from above.

God be with you.

+ John Carpenter

THE BISHOP OF BUNBURY

Dear Church People,

In the Diocese of Bunbury we have a problem which I think is one common to almost all dioceses. It is the problem of the sudden influx of new population.

Although this is often most obvious in suburban areas and in country towns, where it is no uncommon thing for hundreds of houses to be erected in a confined area within a few weeks, the problem also extends to outback farming areas. Large tracts of country are cleared primarily for soldier settlement and in previously uninhabited country 30, 40, 50 homesteads may appear in the course of 12 months and the nearest place of worship may well be 20 miles away.

Whether it be in town or country, the problem of taking the ministrations of the Church to these new settlers is a very serious one. Some sort of a building is essential. It would seem in most cases that a church hall with a sanctuary, which can be shut off from the main building, is the most suitable proposition, so that both spiritual and social needs may be catered for.

But who is to preach the Gospel? Who is to administer the Sacraments? Who is to organise the building up of Church life?

The nearest priest is almost

sure to be an already over-worked person. He can at best only give a very little time, and that at the expense of his already established work, while these people need special pastoral care and leadership.

An occasional service is not going to capture the interest of any but the most keen Church people. And in the country the question of transport costs makes yet another difficulty.



Obviously, assistant priests or divided parishes are necessary. But who is to find the money for the stipend?—for the motor car?—for the building? Are we to wait until the new areas can themselves provide the necessary finance? If we do, we shall, in many cases, wait a very long time, and in most cases the opportunity will be lost.

If we are to beat the forces of materialism and worldliness, the Church must be "on the spot" without delay.

The only effective means of finance is for each diocese to have a large reserve fund to meet the need as it arises. In some cases in later years a district may be able to repay some proportion of the money advanced, but that is a secondary consideration to the preaching of the Gospel and the administration of the Sacraments while there is yet time.

Such funds can only be accumulated by Church people in established areas giving, and giving generously. Nearly every diocese has a fund for such a purpose, and while every contribution, however small, is welcome and appreciated, I would plead with our wealthy Church folk, and there are many such, to contribute as generously as they possibly can.

There is a great opportunity before us today; a delay of five years will mean a tremendous loss to the Church. A thousand pounds invested in your Church NOW could be the means of bringing great spiritual strength to some new and growing district.

In the Diocese of Bunbury we are seeking to commemorate our Jubilee in 1954 by raising £50,000 to enable us to do the work we ought to do. If we fall now, I doubt if those who come after will ever be able to make up the leeway of our lost opportunity; and I know there are many dioceses in a similar situation.

May 1953 be a year of progress, of reaching out into new areas throughout our Commonwealth made possible by the practical faith of those willing to invest in the future of the Church.

The Lord be with you.

Donald Bunbury

Are you a regular subscriber to THE ANGLICAN?

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There is an Order Form on Page 16.

NO IDEA OF CHRISTIANITY SAYS BISHOP

FROM OUR OWN CORRESPONDENT

London, Jan. 15

The Bishop of Barking, the Right Reverend H. R. Gough, gave an address during the closing service at St. Margaret's, Westminster, last Sunday, on "The witness of the Church to the Nation in the Coronation year."

He said that the Queen, in her broadcasts at her coming-of-age and on Christmas Day, had proved herself to be a worthy daughter of her greatly loved father.

It seemed that the emphasis in the Coronation service would be that of dedication rather than of crowning.

"The ignorance of our people concerning the elementary truths of the Gospel is profound," he said.

"It would be no exaggeration to say that the majority of English people have no true conception of what Christianity really means, nor any idea that it is an experience of God in the soul of man."

He said that the blame for such ignorance lay largely with the clergy, for many seem to have abandoned preaching the Gospel for pious platitudes and moral exhortations.

Instead of teaching the faith they offer tasty tit-bits of comments on current affairs.

"The hungry sheep look up and are not fed."

"Let us get back to preaching the full Gospel of salvation," he said.

"Let us, like John Wesley, offer Christ to the people."

CORONATION PLAY IN ABBEY

FROM OUR OWN CORRESPONDENT

London, Jan. 17

A religious play will be given in Westminster Abbey shortly after the Coronation, it was learned in London today.

The play will be staged in between the choir and the dais leading to the high altar, and the audience will see it as if from the wings.

This will be the first opportunity for the public to see the Abbey in its Coronation setting.

The play was written for the occasion by Christopher Hassell, and deals with the period from 1914-1952, but "flash-backs" into the story of the Abbey will give an opportunity for the introduction of players in mediaeval costume.

The first performance is expected to be on the evening of June 15.

RENOVATION OF SHEFFIELD CHURCH

London, Jan. 9

A scheme to give the congregation a better view of the chancel and altar has just been completed in St. Hilda's, Sheffield, which is a modern church. The heavy oak chancel screen supporting the organ gallery has been removed, and the main supports have been converted into slender pillars.

On these rests an eighteenth-century organ which was taken from the war-damaged church of St. James's, Sheffield, and installed in St. Hilda's 10 years ago.

The renovations were recently dedicated by the Bishop of Sheffield at the parish Communion.

The bishop, in his sermon, said that the old chancel screen had been the one regrettable feature of the church in the past, because it cut off the altar from the body of the church.

This was not really a good symbolism of the idea of Christian worship.

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FAITH AND MORALS

A WEEKLY QUESTION BOX

By Dr. S. Barton Babbage

Each week Dr. Babbage, who is Dean of Sydney and a well-known writer on religious topics, answers readers' queries on matters of faith and morals.

All questions should be sent to Dr. Babbage at S. Andrew's Cathedral, Sydney.

THE CHURCH

A N.S.W. correspondent writes, inter alia:

"My loyalty is to Jesus. Yours to the Church."

This is a false and unreal dichotomy. Loyalty to Jesus is not incompatible with loyalty to the Church; on the contrary, loyalty to Jesus necessitates loyalty to the Church.

Jesus said: "Ye are my friends if ye do whatsoever I command you."

And Jesus gave His followers two Sacraments which He commanded them to keep: Holy Baptism and Holy Communion. And these Sacraments are alone observed in the fellowship of the Church.

Those who claim to be the followers of Jesus are simply disloyal, as well as disobedient, when they fail to observe and keep these Sacraments which He commanded.

If we exclude ourselves from the fellowship of the Church, we exclude ourselves from the Sacraments which He instituted.

There is a strange delusion in the minds of some critics that the Church is a fabrication of the ecclesiastics.

Jesus, however, founded the Church. The old Israel after the flesh had failed; it was the work of Jesus to create a new Israel after the Spirit.

There were twelve tribes in the old Israel; it is significant that Jesus, with deliberate intent, chose twelve Apostles as the foundation of the new Israel.

The Church, then, is the new Israel, the fellowship of the faithful:

"From heaven he came and sought her"

To be His holy bride.

With His own blood he bought her

And for her life He died!"

If we despise the Church we despise Jesus Christ; if we are loyal to Jesus Christ we are also loyal to the Church.

My correspondent continues: "I consider the Churches are a hindrance and not a help." The Church is a society of ordinary men and women who have been redeemed. They are not sinless. They are subject to temptation; they sometimes

fall and they sometimes err. Nevertheless, they are bound by a common allegiance to Jesus Christ.

Jesus did not promise that His followers would be exempt from the temptations and difficulties of life.

It follows that the Church itself is not exempt from trials and temptations. At times, it is true, the Church has failed and has been a hindrance and not a help.

Nevertheless, we dare not despise the Church. It is the body of Christ, and the instrument for the fulfilment of God's purposes in the world. It is the frail vehicle of God's grace to men.

We have, however, "this treasure," as St. Paul puts it, "in earthen vessels." We dare not despise the earthen vessel lest we also despise its treasure.

Our duty, then, is to remain practising members of the Church so that we can make the maximum contribution with the maximum sense of responsibility.

THE MALINES CONVERSATIONS

C.I.J. of Brisbane, asks for information concerning the Malines Conversations.

The Conversations (which were strictly unofficial) took place during the primacy of Archbishop Randall Davidson, and are fully described in the Bishop of Chichester's memorable biography of the Archbishop.

In 1921 the Abbe Portal suggested to Viscount Halifax that they should both visit Cardinal Mercier, of Malines, for the purpose of discussing the Reunion of Christendom.

The suggestion immediately commended itself to Lord Halifax. The Cardinal (who was an ardent advocate of unity) received them both with the warmest sympathy.

It was suggested that informal Conversations should subsequently take place. At the first Conversation Lord Halifax was accompanied by the Dean of Wells, Dr. Armitage Robinson, and the Superior of the Community of the Resurrection, Mirfield, Dr. Walter Frere. This first conversation was essentially exploratory.

The second Conversation, fifteen months later, was held with the cognizance of both the Anglican and the Roman authorities: with the knowledge of the Archbishops of Canterbury and York on the one side, and of the Roman See on the other.



A third Conversation took place at which Bishop Gore and the Warden of Keble, Dr. Kidd, were also present. The subject for discussion was the primacy of Peter.

The discussions were made public at Christmas, 1923. There was a storm of controversy.

The Archbishop of Canterbury made it clear, however, that the Anglican theologians were "in no sense delegates or representatives of the Church as a whole." And speaking in the Upper House of Canterbury Convocation, the Archbishop said: "There have been no negotiations; there have been private conversations about our respective history and doctrines and nothing more."

The Cardinal had also to defend himself from intense criticism, especially from the English Roman Catholics led by Cardinal Bourne.

Nevertheless, a suggestion was made that a fourth Conversation should be held. The Archbishop of Canterbury was hesitant and reluctant. Cardinal Mercier was eager and impatient.

The Conversation was held at Malines in May, 1925. Plans were made for another Conversation the following year, but in January Cardinal Mercier died. With the death of the Cardinal the main inspiration of the Conversations came to an end.

The official Roman attitude quickly changed. On January 6, 1926, Pope Pius XI, who two years previously had expressed his satisfaction and gratitude for these conferences, launched his Encyclical, *Mortalium Animos*, which repudiated the doctrine of papal supremacy in unmistakable terms, and which condemned many Churches and many movements towards unity.

A few weeks later the Osservatore Romano definitely announced that the Conversations were to cease.

C.I.J. asks: "Why were these Conversations so abortive?" The answer is simple: the intransigence of the Roman Church.

The differences between the Church of England and the Roman Church are deep and wide. These differences are not simply questions of polity and administration; they concern certain fundamental matters of the faith.

Bishop Gore reported after the Fourth Conversation that the Roman Catholics showed a surprising conciseness in matters of organisation, but were adamant on dogmatic issues.

Since 1926 the Roman Church has become even more rigid and unbending and its attitude towards co-operation and fellowship with other Christians has become increasingly one of hard and uncompromising opposition.

The Lambeth Conference of 1930 expressed "its appreciation of the courage and Christian charity of Cardinal Mercier in arranging the Malines Conversations," although it hastened to add that they were "unofficial and not fully representative."

It is difficult to see what useful purpose can be served by further discussions until, within the Roman Church, there is a spirit of greater humility and penitence, and the accomplishment of a real reformation both in faith and morals.

And to this end, in obedience to our Lord's expressed prayer, we must not cease to pray.

LETTERS TO THE EDITOR

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

FRIENDLINESS IN CHURCH

TO THE EDITOR OF THE ANGLICAN

Sir,—I am so glad someone has brought up the subject of friendliness in church.

I heartily agree with your correspondent "A.G." (THE ANGLICAN, January 9). I have lived in five States; the story is the same in each. I have attended the same city church regularly for two years and more, and never know a soul at church.

How does one get to know the people of a parish? I, too, feel the church would be filled if there were more friendliness in the congregation.

I know quite a few who do not go to church, young as well as old. Their excuse is the same—no one speaks to you.

I know we go to church to worship God, but a friendly smile or word helps.

Yours, etc., McK.

Hobart.

TO THE EDITOR OF THE ANGLICAN

Sir,—In your issue of January 9 you published a letter on "Friendliness in Church" by "A.G." of Melbourne.

It would appear to me that "A.G." is looking for a social club, rather than a church. He seems to hold two entirely false conceptions of the reason for church going.

First, it is not quantity (in numbers) that is wanted, but quality of spiritual development.

Second, I think most sincere clergy would prefer a small (financially speaking) really spiritual congregation, rather than a large (and therefore financial) collection of unspiritual people.

To say that many people neglect church attendance because they "don't know anyone there" is absolute rubbish. They would soon get to know people if they kept going. I think, also, that our churches attract adequately for the younger people with weekly social functions without having to have "get togethers" after divine service.

Finally, in reply to his last paragraph about "sermon tasting," may I remind him that a rolling stone gathers no moss—similarly, a rolling "Christian" gathers no friendship.

It strikes me that "A.G." is out for something, rather than the desire to give something (in the form of his fellowship) to the Church.

Yours sincerely, IAN L. THOMAS.

Melbourne.

CHILDREN AND CHRISTMAS

TO THE EDITOR OF THE ANGLICAN

We do well to count our many blessings of the Christmas season with thankfulness. Should we not also consider some of our failures?

Christmas Day was celebrated in Anglican churches by throngs of communicants. As many as five communion services were held in some churches and were well attended by those who wished to offer worship in the highest form we know.

But what of the children? Judging by the advertisements of services those suitable for children were few and, in some cases, did not come on till the evening.

In THE ANGLICAN of December 19, the Christmas Day services to be held in 20 cathedrals and churches in Australia were set out. There were 54 Communion services, two Matins, one family service, and two children's services.

There is no festival in the Church's year that is more the Children's Day than the Feast of the Nativity, yet it is a day on which they are excluded from most of our churches.

Some say let them attend the Eucharist with their elders. But this would not be said seriously

by anyone who has taken young children to a Communion service.

After they have been required to kneel for 10 minutes while words are spoken which are far beyond their understanding it is necessary to take them out to relieve their boredom.

They may attend the evening service? Yes, but after a day of excitement and good fare they are much too tired for an hour and a half at a service which in some cases begins at 8 p.m.

The children deserve of our best at all times and should have their own special Christmas service, to which their parents should be encouraged to bring them. And this should be in the morning and in the church—they should not be fobbed off with a service in the church hall.

"Suffer little children..." We can picture the little ones coming to our churches with the question, "May we come in and sing 'Once in Royal David's City'?" only to get the answer, "No, there is no time for you to-day, run away and play with your new toys."

I am, Sir, Your obedient servant, R. VINE-HALL.

North Sydney.

DISSOLUTION OF MONASTERIES

TO THE EDITOR OF THE ANGLICAN

Sir,—Dr. Barton Babbage (THE ANGLICAN, November 7) could hardly avoid being somewhat unfair in trying to deal with the Dissolution of the Monasteries in two short sentences.

Under the influence of the Humanists, such as Erasmus and his English friends, the ascetic ideal lost the general admiration that it had once enjoyed.

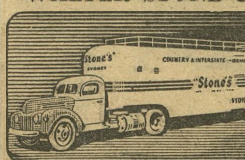
With the closed order of mediaeval society disintegrating, men naturally began to question the usefulness of a life confined in a cloister. Thus the Dissolution was favoured by a diversity of groups: Latimer and those wishing to use the monastic wealth to further education; the envious lay-folk, thirsting for wealth; the needy, extravagant king; and the House of Commons, as ever, glad of a means of avoiding a grant.

In fact, Wolsey had already set the precedent in dissolving certain houses to build colleges at Oxford.

We may summarise the losses attendant upon the suppression as follows:

(a) The prayers.
(b) The buildings—without doubt they were glorious, and a few still remain to us. Shakespeare best expresses the pathos of this in his famous image in Sonnet LXXXIII.

Yours faithfully, IAN L. THOMAS.



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NATIVES NEED CARE AND ATTENTION

PROBLEM OF LIVING STANDARDS

BY A SPECIAL CORRESPONDENT

In this State of New South Wales there are almost 12,000 full-blood and mixed caste aboriginal people.

The Aborigines Welfare Board which watches over the interests of these people, men and women, young and old, has a big responsibility. But these people in their turn must help the Board, and more importantly themselves . . . by active and willing co-operation.

The native people of this great land should be proud of their heritage and the fact that they are aborigines.

When they take their place in the white man's world, and press for acceptance as his social and spiritual equal, they must bring with them those inherent qualities that are theirs by right of birth.

The Aborigines Welfare Board has been empowered to deal with the material needs of the aborigine—too often regarded as an unwanted section of our community—and to assist him in his own efforts to prepare for ultimate assimilation into our general community.

This is not an easy task, particularly when it is realised that the aboriginal section of our population consists mainly of four groups.

The first group live on Government station settlements, often wrongly referred to as missions.

Many of this group are dependent on the Government for their sustenance and support.

The second group live on aboriginal reserves and are endeavouring to fend for themselves.

The third group prefer to live

Of the 6,000 or 7,000 aborigines who live away from the supervision of the Board, it is estimated that about 10 to 15 per cent. live privately and at a relatively good standard and could be really regarded as assimilated. The remainder, who represent some 600 or 700 families, exist in sub-standard dwellings in squalid circumstances, usually on the outskirts of country towns or in the slum areas of Sydney.

These are the people who need practical help from both the Government authorities, and their fellow white men.

Truly, some of these people may not want help, but anything that can be done to uplift them should certainly be attempted, particularly in the interests of their children who will be the aboriginal men and women and Australian-citizens—of to-morrow.

These are the people who should have the practical help, guidance and advice of local committees.

Within recent years the Board has been training young men to take up appointments as District or Area Welfare Officers, to watch over and assist aboriginal people living within the district to which they are appointed.

These men are chosen because of their sympathetic outlook, their goodwill towards native people, and a practical approach to social problems.

The Board feels that the white community in those places where aboriginal problems exist, has a responsibility towards its local group.

It should foster goodwill towards the aborigines and extend to them a helping hand

of sub-standard nature—often in bag humpies and tin shacks—on the outskirts of country towns.

In most instances the menfolk earn good wages and have opportunities equal to the average working man to buy or rent a house and improve their homes.

Unfortunately they squander their money on useless trivialities with the result that many of them never have any capital with which to acquire a home or purchase home comforts.

The aborigines have proved themselves brilliant artists, sportsmen and singers.

With a little encouragement they can make their way in the world, even in to-day's mad world of hustle and bustle and uncertainty.

Modern homes are being erected for them throughout the State. Schools are being provided, with teachers specially selected and well versed in the modern techniques of education; bursaries and University scholarships are available



A typical squalid hut, unclean and unhealthy—a reproach to white Australians.

for the youngsters who are willing to work. Indeed every effort is being made to help our aborigines in every possible way.

Assured of the encouragement, the assistance and the

friendship of the white man, our aborigines are slowly but resolutely discarding their old primitive ideas of yesterday and looking eagerly forward to the new ideas and conditions of the future.

the oversight of the mission: a chaplain, for the spiritual ministrations; teachers, white and black; a nurse; an agriculturist; a mechanic; a storeman; and an accountant; a matron-housekeeper; and a cattleman.

Of recent years, the Commonwealth and State Governments have co-operated and it is possible that medical and educational work, as well as a large part of the agricultural, will be in the near future under the

MISSIONARIES ASSIST OUR NATIVE PEOPLE

BISHOPS SUPPORT ABORIGINAL WEEK

BY A SPECIAL CORRESPONDENT

"THE Church's work for the Aborigines has been, and is, on a pitifully small scale."

This remark by the Bishop of Carpentaria in an article on the Church and the Aborigines published in THE ANGLICAN last week is true, but the work that has been done is an admirable one.

Visitors to the missions all

it is the Government's place to provide.

The work amongst the Aborigines can be divided under three headings:—(1) That being done on the reserves in the north and north-west of Australia; (2) work amongst the mixed bloods in hostels; and (3) amongst the almost whites on the outskirts of the towns.

their assimilation into the white population.

These hostels are proving conclusively that it is possible for the native peoples to learn to live as we live; and to live amongst us in our towns and in our cities working side by side with us and taking their place in our white way of life.

More hostels of this type in key places in Australia would help tremendously to atone for the harm done to these people which we have permitted in recent years.

ON RESERVES

Amongst full bloods on reserves in the north and north-west of Australia, the Church of England has nine missions in this area, of which six are the responsibility of the Australian Board of Missions.

All but two of these nine missions are in the diocese of Carpentaria. They are Mitchell River, Edward River, Lockhart River, Cowal Creek, all on the Cape York Peninsula.

The three C.M.S. missions, on the opposite side of the Gulf, are Oenpelli, Groote Island, and Roper River.

Another mission is in the diocese of North Queensland at Yarrabah, nine miles by water from Cairns; the ninth is at Forrest River, 40 miles from Wyndham in the Kimberleys.

On these missions the staff consists, usually, of a superintendent, who is responsible for



Sister Stanley

control or guidance of Government officials.

It is quite evident that unless the Australian Church inspires its people to give much more efficiently than heretofore the missions of all denominations will be forced to ask the Governments to provide financial aid for their work.

SUPPORT BY BISHOPS

THE ARCHBISHOP OF PERTH

On Sunday, January 25, the Festival of the Conversion of St. Paul and the eve of Australia Day, the Church is asked specially to remember our Christian obligations towards

(Continued on page 9)



Esther, who comes from the Murrumbidgee aboriginal station 500 miles west of Sydney, watches Ted King and Victor Proctor tightening the guy ropes of their tent at a camp at La Perouse. 56 aboriginal children from inland areas spent a 14-day holiday on the shores of Botany Bay. For very many of them it was their first sight of the sea.

away from the Government reserves and controls.

The fourth, and final group, is that small section who have successfully assimilated themselves into the general community and who are very creditably taking their place side by side with their white brethren.

These people have accepted civic responsibilities and social obligations and they represent the objective to which all aborigines should aspire.

when necessary, and more particularly, to extend to them the genuine hand of friendship.

These aborigines are a simple race—a gentle race, and they respond more readily and more quickly to a little friendship and encouragement than to all the rebukes and restrictions in the world.

Those aborigines of the third group who live away from the Government Reserves and controls are our greatest problem. They live, generally, in homes



Our aim: that all aborigines shall have modern and pleasant homes such as these little aboriginal children are living in.

express their great admiration for the self-sacrificing and efficient work being done by those who do it out of love for our Lord Himself and the desire to carry His message of love to all peoples.

There is another thought. It is the churches who have, down through the century, pioneered the way in social, educational, medical, as well as spiritual work, for these people who are the responsibility of the whole nation.

It is true that of recent years the Governments, Commonwealth and State, have realised their responsibility, and much valuable help is being given to-day to enable the missions to do the work more efficiently, and yet neither Church nor Government is doing the job as well as it should be done.

Experience has proved that the Government needs consecrated personnel that only the Churches can provide, and the Church needs the finance which

Strangely enough, the last is being done mainly by the State Governments.

The Aborigines Protection Board in N.S.W. and Queensland are doing an excellent work in caring for the health and education of these people and provide opportunities for the various parish priests and clergy to provide the spiritual ministry to them.

This, in so many cases, is not being provided by the Churches and the Church of England is in danger of losing completely the opportunities that have been waiting to be seized, and other denominations are stepping in to provide spiritual help.

ALICE SPRINGS AND ADELAIDE

The establishment of two hostels by Archdeacon Smith in Alice Springs and Adelaide for the mixed blood children is generally looked upon as one of the finest experiments and pieces of work we have done for the care of these native children, and for



A group of real aboriginal sportsmen. Left to right, Bevan Nicholls (footballer), Elley Bennett (boxer), Harold Bux, Doug. Nicholls (ex Fitzroy sprinter and former champion sprinter) and John Cameron (ex rodeo rough rider, now a tracker stationed at Bundoora).

(Continued from page 8)

the aboriginal people of Australia.

The record of our dealings with these people in the course of the last 170 years is not a chapter in our history of which we have cause to be proud.

I believe there are signs that at long last the Australian conscience is awakening to this aspect of our national duty, but nothing less than a complete conversion of public opinion will serve.

Australia Day is an occasion when we reflect with humble gratitude to Almighty God upon the achievements of pioneers and the progress of our country since Foundation Day, 1788.

As we give thanks for the great blessings bestowed on our country, we should pray that we may be worthy of our heritage.

On the eve of such an occasion it is fitting that we should resolve by God's grace to remedy the failures of the past and to consecrate ourselves afresh to the service of these people who have been committed to our care.

+ Robert Pent

THE BISHOP OF WILLOCHRA

In response to the request I have received, I state that I am in full agreement with the observance of Sunday, January 25, as a Day of Penitence, etc., on behalf of the Aborigines of Australia.

It is little use regretting our deplorable attitude in the past to the welfare of the Aborigines, unless we are prepared to make amends and act generously on their behalf without delay.

In Australia there is abundance of spare country which could be reserved for the Aborigines and, in doing this, we should even then do no more than cede what rightfully belongs to them.

We should hand over to them as a permanent reserve, undisturbed by white men, at least



Deaconess Eileen Heath with some of the S. Mary's Hostel girls during a holiday camp in Adelaide.

half a million square miles of suitable land in Western Australia, the Northern Territory, South Australia and Queensland, where they shall be guaranteed freedom to live their life undisturbed by the menace of our decadent white civilisation.

Acts of penitence, intercessory prayers and pious resolutions will avail nothing worth while unless they are accompanied by determined and vigorous action on behalf of our Aborigines to whom we owe so much, and for whom we have done so little. And let us remember that the extent of our generosity will indicate the depth of our penitence.

+ R. Willochra.

THE BISHOP OF GIPPSLAND

I am glad to support the appeal to the Clergy of Australia to observe January 25 as Aboriginal Sunday, issued by the leaders of the Australian Board of Missions and the Church Missionary Society.

I feel this is a very urgent and important matter that should be laid upon the consciences of us all, especially of all Christian people in our land.



Boys of S. Francis playing on the lawn of a neighbouring house with school friends. The boys attend the ordinary state schools, mix in social activities and have a reputation as good athletes.

We have an Aboriginal Settlement at Lake Tyers in this diocese and, thanks to the co-operation of A.B.M., C.M.S. and the Aborigines' Protection Board of Victoria, we are able to provide regular ministrations to them—the chaplain and our deaconess working amongst them.

I personally feel that we should be able to take the adolescent boys and girls into our Church Boarding Schools or Hostels, and give them the opportunity of really assimilating our way of life and training for making their own living and qualifying for full citizenship.

We have driven them into the least fertile parts of our continent, and what we do for them today, we must do in penance for the sins of our forefathers.

There are great Christians such as Gribble, of Palm Island; and Chapman, of the Edward River Mission, who have devoted their whole lives to helping them spiritually, mentally and physically.

From my own personal experience at Mitchell River Mission, and at Darwin, I have grown to love them.

I, therefore, add my word of exhortation to all Australian Church people to join in this day of penitence and prayer, and to follow it up with an effort to improve their lot through the agency of the missionary societies which work among them in your name.

Governments admit that the Church is the best agency for helping them, and you are the Church.

+ James Rockhampton.



A group of the youngsters at Alice Springs.

among the Aborigines themselves.

I trust we shall all have this important work on our hearts and consciences as well as in our prayers.

D.B. Gifford

THE BISHOP OF ROCKHAMPTON

We call them "the remnant that is left."

What a pitiful title! They do not have the romantic appeal of the fuzzy wuzzy angels of New Guinea, nor even of the Torres Strait Islanders who dive for pearl in the clear waters around Thursday Island.

Yet these affectionate, child-like people are our prime responsibility.

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"For every one whom the Master of the household sendeth to be steward over His own house, we ought so to receive as Him that sent him. Plainly therefore we ought to regard the bishop as the Lord Himself" (Ephesians 6:1).

And writing the Magnesians Church he said:

"It becometh you also not to presume upon the youth of your bishop, but according to the power of God the Father to render unto him all reverence, even as I have learned that the holy presbyters also have not taken advantage of his outwardly youthful estate, but give place to him as to one prudent in God; yet not to him, but to the Father of Jesus Christ, even to the bishop of all" (Magnesians 3:1).

That is strong language from an experienced bishop who was unflinchingly facing death for his Christian faith.

The Episcopal Church is a democratic part of the One, Holy, Catholic and Apostolic

BISHOP'S SYMBOLS

By Special Arrangement with the Living Church

We reprint the address given by the Bishop of West Missouri at the Consecration of the Bishop of Milwaukee in America, on January 6.

IT is highly appropriate that a bishop should be enthroned on the Epiphany, the day we celebrate the manifestation of Christ to the Gentiles, for a bishop is supremely one who safeguards the Faith and spreads its life-giving message far and wide.

And so I take as my first text a passage from the writings of that greatest of all first-century apostles and missionary bishops, S. Paul.

In the 12th and 13th verses of the fourth chapter of his first epistle to young Bishop Timothy, S. Paul writes:

"Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine."

And the second text is from the second epistle to Timothy, the fourth chapter, verses five, six and seven:

"Endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith."

Scholars disagree as to the authorship of these two letters, but there is general agreement that they were written during the last 40 years of the first Christian century and that the Church accepted them and incorporated them into the New Testament as accurately representing the Church's teaching and practice.

Therefore, I want to bring to your attention the two great responsibilities of your Risen, Donald Hallock, as eighth Bishop of Milwaukee: first, to preserve the Faith once delivered to the saints; second, to be the leading evangelist in your diocese.

And I shall try to do this by means of the five external symbols of your office: the throne, the mitre, the pastoral staff, the ring, and the pectoral cross.

THRONE

A year ago this week, January 10, 1952, you were consecrated a bishop in the Church of God. Then spiritual powers were bestowed upon you.

Today you have just been enthroned as Bishop of Milwaukee, and certain definite jurisdiction and authority is now vested in you, that, God willing, your head and heart and hands will minister over the flock for years to come.

The bishop's throne is the outward symbol of this power and position. You are a ruler, under God, over this diocese. You represent God Himself.

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The Episcopal Church is a democratic part of the One, Holy, Catholic and Apostolic

Church of Jesus Christ. You were elected bishop by the democratic process.

That is good in these modern democratic times.

But you received your apostolic power, not from the ballot box, but from God Himself at your consecration. And God expects you to rule his Church with loving firmness and diligence.

Most of us these days, both clergy and laity, want to be popular; we dislike to rule; we prefer to be easy-going good-fellows to everyone, offending nobody.

Yet popularity is not once mentioned in the Holy Bible as one of the goals or requirements of the Christian. You are expected so to rule that the Faith may be preserved and strengthened on the one hand, and on the other may be spread, not thin, but far and deep in your diocese.

This will sometimes—perhaps often—take qualities of leadership that can only be exercised by a ruler, not by the chairman of a committee.

During times of controversy or attempts to water down the Faith of Jesus Christ it takes the courage of the martyrs to stand fast. And to plant the Church in new places takes the vigour and forcefulness that one looks for in a ruler.

The ancient name for the bishop's throne is cathedra. And the church in which the bishop places his cathedra becomes the cathedral of the diocese.

No one else, not even the presiding bishop or the Archbishop of Canterbury, should ever sit in that throne while you are Bishop of Milwaukee.

For the ancient, primitive faith and practice of the Apostolic Church, which this Church of ours still maintains, is that within each diocese the bishop has complete, final, supreme authority and unsurpassed jurisdiction as long as he is not guilty of heresy or schism.

The presiding bishop or the Archbishop of Canterbury in their respective spheres have precedence of honor, but they are only first among equals.

No one else but you, under God, has jurisdiction in the diocese of Milwaukee. See that you rule over your diocese without fear and without pride.

MITRE

The second symbol of your office is the mitre. The diocese of Milwaukee has a truly honorable history of leadership in the defence, promotion and extension of the Catholic faith of Christ. During the period following the Reformation some of the external symbols of the faith fell into general disuse. The mitre was one such.

It is pleasant to recall that the first bishop of our Church in this country to restore the use of the mitre was my grandfather, the third bishop of this diocese (1874-1888), and the first to use the title, Bishop of Milwaukee, after the diocese was renamed.

My grandfather and some of his contemporaries fought for symbols as outward evidences of the great doctrines of the faith. That battle has been largely won. Today, even our Presbyterian and Methodist and other Protestant friends have adopted many of the external objects and ceremonies which caused so much heart-burning in the Episcopal Church 50 or 75 years ago.

They have holy tables that look like altars; they use candles and vested choirs and architecture generously.

The real struggle today is not for these things, but for the great, basic doctrines of the faith.

The mitre stands for the gift of the Holy Spirit in and through the bishop at Confirmation, Ordination and Consecration. The very shape of the mitre reminds us of the

Bible account of the descent of the Holy Ghost upon the first Apostles on the first Pentecost—in "cloven tongues like as of fire."

The mitre constantly reminds the faithful of the special power of the Holy Ghost indwelling the bishop. And the mitre reminds the bishop of his possession of the guidance of the Holy Spirit into all truth, according to the promise of Christ Himself to the first Apostles.

This precious power is essential in the work of the bishop as he safeguards the faith. And the power of the Holy Ghost is exercised in the area of evangelism through gift of the Holy Spirit in the laying on of hands in confirming the new members and ordaining the new clergy to bring in the harvest.

In the power of handing on this apostolic power to new bishops, the mitre symbolises the Apostolic Succession.

STAFF

The third symbol of the jurisdiction of the bishop is the pastoral staff or crozier. It reminds us that the bishop is not only a ruler but a pastor. He is a pastor of the pastors of the flock; a chief shepherd.

The staff is a walking stick, and as such emphasises that the bishop does not spend all his time sitting on his throne or behind a desk.

A modern bishop is too heavily weighed down with details of business administration. The staff is a wholesome and refreshing hint—even a warning—that he must get out among his sheep.

The present Archbishop of York often walks with a wooden pastoral staff over miles of his archdiocese, in some of the rural areas.

An American bishop has too great distances to contend with, to say nothing of the danger of sudden death from a motor car even on the back roads, to have much chance of covering his diocese on foot.

But cover the ground he must, and his pastoral staff should go with him, in his unending pastoral and evangelistic labours.

RING

The bishop's ring anciently was merely a sign of authority. It has come to mean also that the bishop is wedded to the Church, and in more recent times has had the seal of the diocese carved in the stone.

Thus the authority is visibly imprinted upon the seal affixed by the bishop to certificates of ordination and the like.

Not only is the authority in matters of preserving the faith witnessed, but in direct evangelism, too.

Last October I conducted a revival in the Ozarks. A successful conductor of Baptist revivals, recently ordained to the priesthood, advised me to offer a prize for perfect attendance at the revival.

This old custom got a new twist for, at his suggestion, the prize given was a printed card bearing a wax impression of the seal of my episcopal ring.

CROSS

The fifth symbol of the episcopate is the pectoral cross. The symbol of our Lord's passion sums up everything. It is the crossing out of "I"; it is the taking up His Cross and following Him patiently through suffering and defeat, joyously through struggle and victory. It is an inescapable, daily, yes even hourly, reminder that the bishop is completely God's man, dedicated and consecrated and empowered to defend the faith and win the world for Christ.

The word shepherd has always been a synonym for loyalty and sacrifice—which may account for the fact that in no other business is a man of the herder's calibre entrusted with assets representing so

(Continued on page 11)



YOUTH REVIEW



NEWCASTLE C.E.B.S. ANNUAL CAMP

The 18th annual camp of the Newcastle Diocesan section of the Church of England Boys' Society, which began on Boxing Day and concluded on January 3, was the best attended camp held by the Society in the Diocese of Newcastle.

More than 150 boys from 22 branches attended.

Parishes represented were: S. Paul's, West Tamworth, Diocese of Armidale; All Saints, Singleton; S. John's, Cessnock; S. Mary's, Maitland; S. Luke's, Telarah; S. Peter's, E. Maitland; S. Aidan's, Hamilton; S. George's, Hamilton; S. Stephen's, Adamstown; S. Philip's, Waratah; S. Aidan's, Argenton; S. Thomas, Cardiff; All Saints, New Lambton; S. John's, Lambton; S. James, Wickham; S. Mark's, Islington; S. Thomas, Carrington; All Saints, Belmont; S. Paul's, Birmingham Gardens; S. Deostans, Kotara; S. Alban's, Newcastle; and S. John's, Newcastle.

The camp was under the supervision of a staff of trained leaders. Mr. H. L. Arkell was Camp Commandant; Mr. H. Blair, Assistant-Camp Commandant; the Reverend W. A. Hoare, Chaplain.

The Bishop of Newcastle and the Archdeacon of Newcastle made an official visit to the camp on Sunday.

The Bishop celebrated Holy Communion in the Camp Chapel at 7 a.m. and later had breakfast with the boys.

The Diocesan chairman of C.E.B.S., the Reverend M. W. Williams, also made an official visit to the camp on Monday.

The programme, which was a varied one, included swimming, hiking, mock battle, individual stalk, campfire concert, picnic, fishing and games.

Despite the inclement weather, there was not an idle moment during the week and the programme was enjoyed by all.

The day commenced at 5.30 a.m. and a swim at 6, followed by prayers at 7 a.m., breakfast, parade and inspection. At 9 p.m. a full day was ended.

During the week the boys consumed 420 lb. meat, 18 cases of tomatoes, 280 loaves of bread, 260 lb. of potatoes, 47 lb. butter, 110 gallons milk, 30 lb. cheese, 46 lb. luncheon sausage, 35 tins jam, as well as large quantities of groceries, vegetables and other items.

The meals were prepared by the boys under supervision, no two meals being alike.

Twenty-two tents housed the boys, and in addition there were the headquarters, first-aid and quartermaster's tents.

Visitors were frequent throughout the week, and these included the Reverend L. Stubbard, Hamilton; Mr. J. Shawyer, Sydney; the Reverend K. J. Steel, Baradine, and many of the boys' parents. The official visiting day was Sunday, December 28.

Competition was keen in the usual competitions conducted. All Saints, Singleton, won the sand modelling contest; S. Philip's, Waratah, the campfire concert and tent inspection; and All Saints, New Lambton, the sports carnival.

The Bishop's Banner for the most outstanding branch in camp was awarded to All Saints, Belmont, and the McCulloch Flag for general efficiency went to S. Philip's, Waratah.

The camp was held at "Yondalo", the C.E.B.S. camp site situated 34 miles on the Sydney road south of Swansea.

MERRY FERRY CRUISE

The Order of the Comrades of S. George, which is the youth organisation of the Australian Board of Missions, is established in a number of parishes in Sydney. It is not as well known that in addition to the parochial companies there also exists a Central Company.

This Company exists for the benefit of all those who have no Company within their parish, and membership is open to all communicant members of the Church between the ages of 15 and 30.

As with parochial companies, members strive to assist the missionary work of the Church through the Australian Board of Missions.

From this small but enthusiastic Company has come a number of clergy and missionaries. Last year, two members entered college to study for the priesthood and a third went to Yarrabah as a missionary.

Three more members are entering college to train for the priesthood when the term commences this year.

The Company offers fellowship and opportunities for assisting the extension of the Church. Meetings are held in the Federal Offices of A.B.M., 14 Spring Street, Sydney, each alternate Wednesday at 6 p.m., and any prospective members will be warmly welcomed.

Further details may be obtained by contacting the A.B.M. Offices in Sydney.

Members are at present busy preparing their Company's part in what promises to be one of the greatest Anglican social events yet organised—a big "Merry Ferry Cruise" to be held on board the Showboat, "North Head," on Friday evening, January 30.

It is hoped that well over 1,000 people will be present on this occasion. The evening is being run jointly by Central Company and the other Sydney Companies of the Order.

TWO TALES FOR TINIES

1. THE PONY ENGINE

Once upon a time a little freight car loaded with coal stood on the track in a coal-yard.

The little freight car waited for an engine to pull it up the hill and over the hill and down the hill on the other side.

Over the hill in the valley people needed the coal on the little freight car to keep them warm.

By and by a great big engine came along, the smokestack puffing smoke and the bell ringing, "Ding! Ding! Ding!"

"Oh, stop! Please stop, big engine!" said the little freight car. "Pull me up the hill and over the hill and down the hill to the people in the valley on the other side."

But the big engine said, "I can't, I'm too busy." And away it went—Choo! Choo! Choo! Choo!

The little freight car waited again a long time, till a smaller engine came puffing by.

"Oh, stop, dear engine, please stop!" said the little freight car. But the engine puffed a big puff and said, "I can't, you're too heavy." Then it went, too—Choo! Choo! Choo!

"Oh, dear!" said the little freight car, "What shall I do? The people in the valley on the other side will be so cold without any coal."

After a long time a little pony engine came along, puffing just as hard as a little engine could.

"Oh, stop! dear engine, please stop and take me up the hill and over the hill and down the hill to the people on the other side," said the patient little freight car.

The pony engine stopped right away and said, "You're very heavy, and I'm not very big, but I think I can. I'll try. Hitch on!"

All the way up the hill the pony engine kept saying, "I think I can, I think I can, I think I can!" quite fast at first.

Then the hill was steeper and the pony engine had to pull harder and go slower, but all the time it kept saying: "I think I can! I think I can! I think I can!" till it reached the very top, with a long puff—"Sh-s-s-s-s!"

It was easy to go down the hill on the other side.

Away went the happy little pony engine, saying very fast: "I thought I could! I thought I could! I thought I could. I thought I could!"

Don't forget the lesson, boys and girls. Think you can. Never think you cannot. In your Christian life, too, you have a right to feel the same assurance, because you have a right to say with the Apostle Paul: "I can do all things through Christ, which strengtheneth me." Depend on God's strength and think you can. "I can."

"Through Christ." God will honour that faith and confidence.

2. THE ANGER TREE

In Idaho (U.S.A.), we are told, there exists a species of the acacia tree which is entitled to be classed as one of the wonders of plant life.

This tree attains a height of about eight feet. When full grown it closes its leaves together in coils each day at sunset, and curls its twigs to the shape of pistils. When the tree has thus settled itself for its night's sleep, it is said that, if touched, it will flutter as if agitated or impatient at the disturbance.

It is averred that the oftener the foliage is molested the more violent will become the shaking of the branches. Finally, it is further alleged, if the shaking is continued, the tree will at length emit a nauseating odour quite sufficient to induce a headache in the case of the person disturbing the tree.

In Idaho, it is called "the anger tree," and it is said that it was discovered by men who, on making camp for the night, placed one end of a canvas covering over one of the sensitive bushes, using it for a support. Immediately, the tree began to jerk its branches sharply.

The motion continued, with increasing "nervousness," until at last came a sickening odour that drove the tired campers to a more friendly location.

Curiosity prompted an investigation. One of the "anger trees" was dug up and thrown to one side. It is said that immediately upon being removed from the ground the tree opened its leaves, its twigs lost their pistils, and for something over a couple of hours the outraged branches showed their indignation by a series of quakings, which grew weaker and weaker, and ceased only when the foliage had withered.

It is evident that anger is not a very wholesome thing either for children or for a tree. The agitation of the little tree is not a moral fault, but when a big person or a little one gets so angry that he "shakes himself to pieces" it is a great evil. One of the things the Bible tells us to do is to "put away anger." "But now ye also put off all those: anger, wrath, malice..." I think that both children and older people can learn a good lesson from the little "anger tree."

Both stories adapted from "One Hundred Children's Sermons."

YOUTH CLUB LEADERSHIP HINTS

(No. 1)

The Rector who "Just Looks In"

A problem to youth clubs and their leaders is the rector who habitually "looks in" on meetings. He is a particular problem when he expects to chair the meeting for a period, and then, without warning, decides to retire. The meeting is then (quite often at an awkward stage) thrown back into the arms of the lay leader.

These clergymen seem to forget that the reason meetings are orderly and efficient under their chairmanship is mainly because of their authority and prestige in the Church, helped by age and experience. The young club leader has none of these qualities and can rely on little more than strength of character and resolute purpose to carry him through.

The rector unintentionally may upset a finely worked out time-table and programme by allowing his "brief remarks" to extend over a quarter of an hour, or, without warning to the group leader, he brings up an important parish matter which causes the meeting to fall hopelessly behind schedule.

Feeling satisfied with his endeavour, the rector bids everyone good evening and leaves the harassed club leader to decide whether the play reading or debate, which had been planned to last one hour, can be rushed through in half the time or whether a "spot programme" can replace it.

It is not suggested that clergy should absent themselves from youth groups. But if they don't attend full time, they should consult the lay leader if they intend to bring important matters before the group.

Further, clergy who do not intend staying for the full period of a meeting should not expect to chair such meetings, unless special circumstances warrant it.

RULES FOR COMPETITION

Please write your answer on a sheet of paper in your neatest handwriting, and then add:—

Your name

Address

Age

School

and post to the Youth Editor, THE ANGLICAN, Daking House, Rawson Place, Sydney, to be received at the office not later than January 30, 1953.

A prize will be given for the most correct and neatest entry.

FOR BUDDING AUTHORS, ARTISTS AND OTHERS

Now is your opportunity to show us what you can do. Can you write a story, a poem, a limerick, or can you draw? The Youth Page is your page, so let us see what you can do to make it more interesting for other people to read. Would you like to make some suggestion as to what the Youth Page should contain?

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

Y.A.'s FOR MISSION FIELD

The Ordination Candidates Training Fund is much in the mind of Y.A.'s in the Bathurst Diocese.

COWRA

A "round-up" of Anglican young people has been planned by Cowra Young Anglicans for Australia Day, January 26, at that town. All Y.A.'s, J.A.'s and C.E.B.S. members, as well as any other Church of England young folk are invited to spend that holiday at Cowra to give a welcome home to Padre Harry Thorpe after his tour of the Far East, and also to give honour and presentations to the 1952 Y.A. Queen candidates, who did so well in last year's diocesan contest.

DAVID . . .



And Samuel said unto Jesse: "The Lord hath not chosen these."



Jesse replied: "There remaineth yet the youngest."



So David is brought before Samuel,



And is anointed in the midst of his brethren.

JUNGLE DOCTOR AND THE WHIRLWIND

By Paul White

The story so far:-

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

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

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

Daudi deserts the hospital and goes off with Maradadi.

In the distance they see a cloud of dust. The Jungle Doctor is making preparations for a dysentery epidemic. Suddenly a willy-willy sweeps on them and breaks up part of the hospital. A woman and her child knocked down by the wind are being treated for cuts when the Jungle Doctor realises that the epidemic has arrived.

Now read on:

CHAPTER XI

Ambulance Safari

"Yoh," said the African woman; "behold, I will stay no longer in this hospital. My child is bewitched." She tossed her head and pouted her lips.

I couldn't help noticing the radiating scars on her cheekbones, long lines of skin carefully raised up into a puckered scar. This she regarded as highly ornamental. My views differed somewhat.

"Hongo, why do you think that your child is bewitched?" "Bwana, he screams and screams and screams."

I picked up the six-months old baby who lay on the ground clad entirely in a string of red beads. I held him carefully over my shoulder and stroked up his backbone with two fingers.

"Hongo," said the woman, "behold, heh, he is a white man and he knows how to hold a baby."

"Heh, heh," said Sechelela, "behold, has he not got two of his own? Does he not know the way? Is he not the one who brings good medicine to us?"

"Yoh," said the woman, "it is not medicine that the child needs, it is a charm. Behold, he screams and screams and screams."

Suddenly the infant produced a highly explosive sound, sighed, and then almost at once closed his eyes. A minute or two later when I put him into Sechelela's arms, he was asleep.

"Yoh," I said, turning to the woman, "if you feed a child on porridge, his stomach will have discomfort. Does he not swell like a dead lizard on a hot day? Feed him right and his stomach will sink and will not cause him to have pain and absence of joy."

A voice came at my shoulder. "Bwana, there is a katakilo—a native policeman—here from the chief at the village of Iloilo. He brings a letter from the clerk of the chief."

Printed very neatly in pencil was a letter which read like this: "To the Doctor of the C.M.S. Hospital, Greetings. I am well and those of my village are well. But many of them are sick." (I grinned at this particular example of the African way of saying things. You always say you're well, even if you're at the point of death. I turned back to the letter.) "There are many in our village who are suffering from the stomach that jumps. Behold, Bwana, their strength is gone. Their skin is stretched tight on their bones as the covering of

a drum. There are seventeen of them, Bwana. There are not enough men in the village to carry them in. Will you come that they might be carried to the hospital in your mutuka?" Mutuka was what they called our dilapidated truck.

I gave hurried instructions that beds were to be got ready and all arrangements made for dealing immediately with these people whose lives were critically in danger. Mattresses were hastily put into the truck so that the whole of the back was covered. Mackintosh sheets and a large mosquito net were all stowed in too. While the radiator was being filled with water and the tyres pumped to the appropriate pressure with a foot pump, I made a final survey of the hospital.

I looked in at the children's ward and could hear a hiss, hiss, hiss noise. Round the door I could just see the back of a broad-shouldered lad named Jumbo who, three years before, had been carried into this ward so ill with pneumonia that his people thought it was a waste of time to bring him. How little it was a waste of time was indicated by this thoroughly muscular African youth who was squirting insecticide vigorously over the wire gauze of the window. He turned round to see me, his very white teeth showing in a broad smile.

"Bwana," he said, "that's the bed." He pointed with his chin to one in the corner.

"Heh," I said, "I remember. Do you remember the injections, Jumbo?"

"Yoh," He rubbed himself tenderly in the least patched portion of his shorts. "Yoh, Bwana, will I ever forget, and how busy the ward was then. Behold, Bwana, now six empty beds!"

I nodded. "Heh... heh... but in two hours' time, Jumbo—up went my eyebrows and he nodded. On the back of an envelope I jotted 'six.' To find seventeen beds suddenly in a small jungle hospital is nothing short of a conjuring trick. In the women's ward were three beds, neatly made, covered with patchwork quilts, making the whole ward colourful with its whitewashed walls and scrubbed grey concrete floor. In the sterilising room of the operating theatre, I could hear the roar of a primus. In one corner Yacobo was carefully supervising an apparatus for distilling water, while a series of wide-mouthed bottles were cooking merrily in half a kerosene tin.

"Bwana," said the African dispenser, "in an hour's time I will have twelve pint bottles filled with sterilised glucose solution. The needles and the rubber tubing will all be ready when you get back."

"Right, we'll need it. Yacobo! We must be prepared for working like slaves. It is more than probable that we won't even get to bed tonight."

Then I went and checked over the sanitary arrangements of the hospital, which were in the charge of a fierce-looking old man who rejoiced in the name of Thowe, which means "the crow." He was no called because of the glittery look in his eye. It was vitally important that his part of the proceedings should be thoroughly efficiently run. I left a series of definite and strongly worded instructions for him. Then came the toot of the horn. "Don't forget," I urged, "you've got the biggest job in the hospital now, Thowe." The old man nodded his head. He understood, but whether he would carry out instructions was another matter.

A minute later I was behind the wheel of the truck which was an ambulance and our transport service, from whatever angle you cared to look at the thing. It was only four miles to Iloilo, but what a four-mile drive! There were no main roads; only a track, with five rivers to cross; all of them about a hundred yards wide;

all of them filled with soft sand which made driving a nightmare. After I had crossed the second one with great difficulty and many skids, I said to the African policeman beside me: "You must get out here. There are two spades. Get local people, and cut much of the salt bush that is beside the river. Put this in each of the river beds where you see the wheels of the truck have gone. Make it strong that we may travel back with speed."

He nodded, and I drove the truck up the unspeakably rough track that climbed the hundred foot hill to the village where the epidemic of dysentery had broken out in its full ferocity. The whole village was in a turmoil. Outside one long African mud and wattle house were a group of people groaning, and some of them every now and then lifting up their voices in that miserable "Ooooo-eeee" which I knew spoke of death.

With the chief by my side, I went from house to house making a rapid survey of those whom we were to take to hospital. I gave injections and doses of medicine. The filth, the squalor, the stench and the flies were overpowering. Soon I had ten women and children packed like sardines in the back of the truck. The mosquito net had been put up and it was literally black outside with flies. There was not another inch to put anybody else in. Suddenly a woman rushed up to me.

"Bwana, Bwana, have pity; take my child also. Will he not die if you leave him here? Take him now that he may have medicine quickly."

I leaned out over the wheel and said, "Be at peace. Take things quietly. I will return before long, and your child will have medicine."

Then I slipped the truck into gear and drove away. Manoeuvring between two great baobab trees, I prayed. The job in front was a drastic test of our hospital in every way—staff, equipment, and endurance. When I thought of the problems that had arisen in the last week or so, I began to feel weak in that area of my anatomy which was just beneath the lower rim of the steering wheel. I swung the truck into the first of five river beds, thankful of the row of bushes which gave the wheels a chance to bite into the sand. There they were, lying directly in the track of the wheels. They brought to my memory a verse from God's Book, which I had frequently used as a claim on my Heavenly Father! "I can do all things

through Christ who strengthens me."

(To be Continued)

BISHOP'S SYMBOL

(Continued from page 9)

great amount of capital. Our Lord's story in the Bible of the Good Shepherd takes on fresh meaning to those of us who have had the privilege of seeing modern shepherds in action in Wyoming or Montana.

The wife of a Montana shepherd tells this story:

"One of our shepherders, who shot himself accidentally while cleaning his gun, could have reached the ranch in an hour had he deserted his herd to do so. Instead, he drove his flock in and arrived at the ranch four hours later, on the verge of collapse from loss of blood. We rushed him to the nearest hospital, and when he had had a blood transfusion my husband asked him how he managed to travel that far? The herder told him quite cheerfully that he had crawled the last half mile. And he told the truth. We found his loyalty patterned in crimson ribbon on the snow along the trail."

Donald, my brother: God has given you much and He expects much from you. You are your father's son; I can say nothing finer. You will already have found in your year as coadjutor bishop the tremendous and ever-increasing pressures upon your 24 hours a day allotted by God.

Not one of us clergy wants to be thought lazy but, like our Lord Himself, we must regularly put aside the demands of physical action in order to replenish the sources of vision and spiritual strength. This you must do or suffer spiritual shipwreck. [At this point Bishop Welles departed from his text to warn Bishop Hall to slow down.]

You will constantly cultivate the practice of prayer and sacrament, Bible reading, meditation and study.

Thus armed, you will be ready, eager and able to preserve the faith once delivered to the saints and with winsome persuasiveness evangelise the unconverted.

Doing that you can make your own my second text, which the third Bishop of Milwaukee had framed on the wall of his office:

"I have fought a good fight; I have finished my course, I have kept the faith."

through Christ who strengthens me."

I thought of this as I negotiated river after river and realised that, since I was doing the job that God had given me and this was one of the problems that had cropped up on that job, I could safely see this emergency through because He had promised to supply the necessary strength.

(To be Continued)

ADULT BAPTISM AT S. PANCRAS

ANGLICAN NEWS SERVICE

London, Jan. 5

The old church at S. Pancras, where S. Augustine admitted many of the early inhabitants of London to the Christian faith, was the scene of an unusual service on December 15.

The Bishop of Willesden baptised two adult members of the congregation of Old S. Pancras. Immediately afterwards he confirmed them, together with 28 candidates, all but two of whom were adults.

The bishop, vested in cope and mitre, walked in procession from the vestry to the baptistry, where two women awaited the administration of the sacrament.

After the women had been baptised, the bishop took his seat behind the altar. The accompanying priests then assembled round him in a semicircle.

Among the confirmation candidates was a nurse from the Royal Free Hospital. Other groups came from S. John's Wood and S. Michael's, Wood Green.

PROFESSION OF FAITH

The bishop said, "This service is a reminder that baptism and confirmation are together the full rite of initiation by which members of the Church are admitted. From earliest times, those who have desired membership of the Church have been called upon to profess their faith."

"As full members of the Church they are enlisted into the army of God to fight a great battle here on earth."

"So often, people think that to be a Christian is something rather smug, ordinary and dull, that it is self-satisfying and respectable. But Christians are called upon to seek out evil wherever it is to be found, and to attack it with all the weapons in the Christian armoury."

"We live in an enquiring world, among people who understand little about the faith which we profess. When we hear the faith attacked or criticised, we must be able to give the true answer for the hope that is in us."

CIVILISATION WORTH SAVING

London, Jan. 8

The Regius Professor of Moral and Pastoral Theology in Oxford University, Canon V. A. Demant, told a meeting of the Council of Christians and Jews in London last Friday that Western Civilisation was worth saving, because, with all its defects and concessions to expediency, "in some way it represented the fullest flowering of culture in history."

CANON SLATES MEAN GIFTS

London, Jan. 5

Canon L. J. Collins, who has never yet preached a dull sermon in S. Paul's, said some hard words yesterday to people who "use the opportunity of Christmas to turn out their lumber rooms as though anything was good enough for the poor," and to place unwanted articles on the Christmas Tree outside S. Paul's Cathedral.

During his sermon, Canon Collins dangled a pair of old threadbare socks over the pulpit, and asked: "Who would want an elderly person to receive those? They were handed in unwashed and so worn and darned that they would hardly bear another stitch of wool on them."

He held up a dilapidated and almost empty box of children's paints, and asked: "Who would want a child to receive this Christmas Tree present?"

"I could show you hundreds of other things like that, sent by people who thought that any old junk would do, just because it was for poor children and poor old people who cannot afford to buy the nice things of this world."

Canon Collins said that charity did not mean giving of one's abundance, but of one's want.

"To be charitable is to be personal," he said, "to put ourselves in the other man's place, to sympathise and understand him in his needs, his difficulties, his weaknesses, and his misfortunes."

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THE WARNING OF HISTORY

(Continued from Page 4)

History's courageous fighters have been those who fought in their defence. How can the child of divorce, whose whole concept of family life is that of impermanence and unreliability, cherish any such ideal?

Second, taxes and the spending of public money to satisfy society's parasites.

Again we must grant that there are many legitimate welfare programmes and that there are those people who need and deserve help. But these are not to be confused with those misappropriations of public funds which are called "pork barrel projects."

These expenditures are voted by politicians because we approve of them. We clamour for them and demand them.

Every man and every group is a lobby, seeking gain without regard to its cost to the nation as a whole. Even such sacred cows as veterans' benefits fall into this category.

Our government has spent far more than necessary for benefits to able bodied veterans, often under the pressure of the very men who cry the loudest over governmental waste. It's our fault, we approve it, we permit it; we have even brought pressure to bear on our legislators on behalf of it.

This not only weakens our economy, but it deprives our people of initiative and incentive. We have become soft and security-conscious.

Third, the craze for pleasure. This one convicts us all without exception. We've lost our ambition to do great things, to create, and to render service. We work for money pure and simple. We work as little as possible for as much as possible, in order to seek pleasure with our earnings.

We have lost our sense of purpose and our sense of re-

sponsibility. We are guilty of aimless living. The resultant boredom leads us eventually to some form of addiction, be it alcohol or be it golf or bridge. And the sense of purpose and responsibility left us with the neglect of religion.

Fourth, the building of armaments against an external enemy with no attention given to the enemy within the walls.

Perhaps here we can report some progress. We have lately discovered that there is moral corruption at every level of our society. Some of us are aroused. But again, we must never forget that it is our fault that such things exist.

No politicians could accept a bribe, if no citizen offered one. Gamblers could not buy control of City Hall without the vast amounts of money they win from the man in the street.

The building of armaments is necessary even though it is a serious strain on our economy, but it is futile unless we become strong again within ourselves. This is a matter of moral responsibility, also called integrity, the child of religious faith.

And fifth, the decay of religion.

This hardly need be mentioned because it so obviously underlies all the others. It is the loss of a dynamic and living faith in God that leaves a man without aim or purpose except the gratification of his own desires.

It is precisely this satanic selfishness that causes divorce, the parasitical leeching off of others, the craze for pleasure, and graft and greed in business and government. When faith means only a formal observance or nothing at all; when it lays no claim on a man's life and behaviour; then we are truly the walking dead, waiting to be pushed over.

Yes, we are making history. There can be little doubt that our interpretation on this point is correct. And history need not repeat itself as the ancients thought.

But history does repeat itself all too frequently because people cannot and will not learn from the mistakes of the past—nor even from their own.

History has a lesson for us; the past cries out a warning. Will we heed? I pray God for the sake of our helpless children that we will, for, if we do not, the outcome is sure. It's a matter of record, down in black and white. History proves it.

LETTERS TO THE EDITOR

(Continued from page 7)

MASONRY AND THE CHURCH

TO THE EDITOR OF THE ANGLICAN

Sir,—I have read with a certain amount of regret the correspondence on the above subject in THE ANGLICAN. It is my privilege to belong to the Masonic Order and I think it can be said that I have gone further into the study of Masonry than most of my fellow clergy.

I have never at any time found it conflict with my loyalty to my Church, rather has it strengthened my faith—increased my love both for God and man and has ever enriched my worship.

Masonry makes no claim to be a religion or a religious body. It instructs its members that they must not allow their practice of its Masonic rules to interfere with their civil, moral, or religious duties.

I believe there are many within Freemasonry who would have lost their faith completely had this wondrous brotherhood not existed. And there is no limit to the help it gives to those in distress both within and without its ranks.

I cannot understand how any can criticise; rather do I wonder why they do not heed the words of the great Master of men, "Go ye and do likewise."

Yours faithfully,
C. S. ROBERTSON,
Archdeacon.

Sydney.

TO THE EDITOR OF THE ANGLICAN

Sir,—As a Christian I have read with interest Mr. Walton Hannah's book "Darkness Visible."

After reading the rituals, signs, grip and words—also, obligation and lectures of the first, second and third degree, installation of the worshipful master, the Royal Arch ritual, etc. I am ashamed that the Anglican Church not only tolerates, but allows her members to participate in the masonic oaths.

If any of your masonic readers have not read the book I must advise them that the "uninstructed popular world" is no longer uninstructed.

Yours sincerely,
A CHRISTIAN from Carlton.

TO THE EDITOR OF THE ANGLICAN

Sir,—In common with your correspondent, Mr. H. Bloomfield (THE ANGLICAN, Jan. 2) I deplore that fact that our church paper has seen fit to publish attacks on Freemasonry by people who are ignorant of the subject.

To paraphrase a saying of Leo Tolstoy, "They accuse us of believing in the things we have never believed in, and of not believing the things we have always believed in."

I have no doubt these same people would resent the Craft making space available in its powerful journals for attacks on the Church by Masons who are non churchmen (a thing, of course, which could never happen), and we Christians who are Masons resent our paper being thrown open to attacks on Masonry by non-Masons.

Your special correspondent's statement, "any Anglican who engages in sub-Christian worship is committing a spiritual crime" has no sense when applied to Masons, for no act of worship in any shape or form takes place in a Masonic Lodge. We don't go to Lodge to worship, we go to church to worship.

He refers to the conduct of some Masons in the lodge room and at their social functions. That there are some unworthy Masons it were foolish to deny, just as there are some unworthy Christians, but no just or sensible man judges any organisation by its unworthy members. I can only say that from my own experience as a Mason for fifteen years, and a churchman all my life I have found the conduct of Masons both in the lodge room, socially, and in their private life, to compare very favourably with

their counterpart in the Church.

The strength of Freemasonry is that it deals with fundamentals only. All a Mason must believe in is the Fatherhood of God and the brotherhood of man. When I as a Christian hear the name of God invoked in lodge, I naturally think of Him as revealed in Christ Jesus, the brother sitting alongside me may (through an accident of birth) be a Hindu or any other religion, but it is still the same Father, an' he is my brother.

I suspect that your correspondent, when he uses the words "mumbo-jumbo," refers to the Masonic ritual. Now, every Mason knows that our ritual is based on legend. Does your correspondent believe that the parables used by our Saviour were true stories? They were used to illustrate and give point to moral teaching He was trying to impress on his hearers. Masons make use of legends in the ritual to give point to moral teaching, they have no other significance.

We Christians who are also Masons resent having either our intelligence or the purity of our motives brought into question. Masonry has always attracted the best and wisest amongst men, and the presence in our midst of such an illustrious array, from kings and presidents, clergy and laymen, men of science, letters, music, law, etc., who have served both the Church and mankind nobly, should be a guarantee to well meaning but misinformed and misguided people who have been attacking the Craft, that Masonry could not be anything that was not good and honourable, and which is a powerful influence for good in the world.

I trust therefore we have seen the last of this useless correspondence.

Yours faithfully,
STANLEY A. TAYLOR.

Sydney.

TO THE EDITOR OF THE ANGLICAN

Sir,—There is certainly not a very large number of members who claim Freemasonry to be a religion, and the complete answer is "Freemasonry is a system of morality," the official definition of the Craft.

Because masons are urged to read the Bible—does this make a Bible Reading Fellowship a religion? Possibly others can be guilty of straw splitting.

Does the Reverend Neil Glover realise that the Level and the Plumb? Hence the Church does require what these have come to stand for in common language—as the Craft requires that awe and reverence due from the creature to the Creator. This is inter-relationship in essence.

"The devil" whose policy is divide and conquer, realises very well that the Church and the Craft are complementary. The Church's emphasis is the Life in God, while the Craft stresses integrity of character. The Church's emphasis is patently on worship, and that of the Craft on personal integrity—and neither should forget or quarrel with the other.

The roll of Freemasonry is the complete answer to these attacks.

My bishop for over twenty years, and very dear friend, died in a Masonic hospital. At the Church's funeral service of a past Grand Master, the hymn chosen to express her reaction to his sixty years of service as choir-master, lay reader, churchwarden, synod member and so forth, was "Now thank we all our God." He combined in himself what is best in both Church and Craft. Because I tried to do the same in a diocese hostile to what the Craft stands for I am,

"SHIPWRECKED."

TO THE EDITOR OF THE ANGLICAN

Sir,—In your issue of November 28 I was most impressed by the objective reasonableness of the letter by "Perplexed Observer" concerning Freemasonry.

However, the article on page 14 of the same issue, headed "Freemasonry and Christianity," is evidently an attack on the excellent and pleasantly written description of Freemasonry

entitled "Darkness Visible," by the Reverend Walton Hannah, a book which in no way is a "violent denunciation" and which does not attack the good faith of Freemasons who happen to be Christians.

Anyway, the writer of this article against this book or some other book of the kind is careful to attack nothing or nobody by name, and to be himself veiled under the title of "A Special Correspondent."

In his article may I draw attention to the following fallacies:

1. Paragraph 4—Argumentum ad hominem. He attacks his opponent and not his opponent's argument. A man's argument and its truth do not depend on whether or not he is "void of all moral (or, sic, 'mortal') worth."
2. Paragraph 5—Petitio Principii or begging the question. He assumes what he is supposed to prove, viz, that his opponent's disclosures are only "so-called"—if he can.
3. The fifth paragraph from the end—Special pleading, because "Darkness Visible" mentions the Roman condemnation of Freemasonry in a summary fashion. It quotes at length the condemnation by the Greek Orthodox Church and also mentions the condemnation by English Methodism and other Christian bodies. Your Special Correspondent's attempt to imply that his opponent is only a blind follower of Rome is dishonest as any special pleading always is.

I hope your readers can by this letter of mine be helped to judge which has the greater worth—a book by a priest, who gives his name, or an article by one who neither gives his name nor the name of his opponent nor the name of his opponent's book.

I am,
Yours faithfully,
(Rev.) HAROLD E. EVERS,
Church of The Ascension,
Morningside,
Queensland.

[Our correspondent has it all wrong. It has been the policy of THE ANGLICAN not to descend to the use of "bye-byes" in the manner of the popular Press, but to indicate simply that articles are written by members of the staff ("By a Staff Correspondent") or by an independent contributor ("A Special Correspondent").

The author of the article referred to is a distinguished priest of the Diocese of Brisbane, who was quite prepared for his name to be used above the article. There is no question of his hiding his identity.

We should like to know whether readers prefer us to give "bye-byes" to our correspondents and special contributors. We do suggest, however, that the contributor's name tends to distort the reader's judgement: if the writer is famous, or a strong exponent of a particular kind of churchmanship, then his writing will tend to be judged not on its intrinsic worth but upon the man's reputation.

This topic has been marked, on the whole, with a deplorable lack of Christian charity from expounders of each point of view. To this general observation, which we offer as a statement of fact, there have been notable exceptions; but in general the correspondence has involved an inordinate amount of blue pencilling.

The correspondence is now closed.—Editor.]

FLAGS IN CHURCHES

TO THE EDITOR OF THE ANGLICAN

Sir,—Dr. Barton Babbage agrees with me (THE ANGLICAN Nov. 14) that flags are not permitted to be hung in churches as "ornaments." But he states "they are allowed as decoration."

He is wrong. The "Ornaments Rubric" defines all things in the church as "ornaments" including the vestments of the officiating clergy.

God's house should be a house of tranquillity. The flags stand for the State, and bring into the church an atmosphere of irreverence. For me the services are spoilt.

Dr. Babbage writes: "It is God's will that there should be national churches." In what part of the sacred Gospels does Dr. Babbage find this?

Our Lord is for His whole creation and not for any particular nation. He is not a tribal God. Nationalism in the churches is opposed to His teaching.

Yours faithfully,
L. F. MAUNDER,
King's Cross.

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ARE OUR BISHOPS NECESSARY?

We all have questions constantly put to us, as we go about the world, concerning our Christian faith.

We are posed with these questions by other people, and then we find that we need to pose them very seriously to ourselves, before we can give an answer that is a real answer.

I myself am about to attend the Faith and Order Conference at Lund, and I am trying to think of the questions which I shall have to try to answer there.

There will certainly be this one: Why do I believe in episcopacy and the apostolic succession?

Why am I an Anglo-catholic? But that is an objectionable term, for more than one reason, so I will use "Anglican catholic" instead.

No cut and dried answer will suffice, no mere statement of a position.

Father Kelly used to say to us, when we were going to the students' conference at Swanwick, that we though we should be expounding there the theology of the Church and sacraments, but that in fact we should chiefly be explaining what it meant to believe in God; and that is what it usually comes to.

RIGHT OR WRONG

But the questions that I am asking are about the Church first of all.

The answers will have to be given to people who do not share the tradition of belief and still more the tradition of worship in which we have grown up.

They will not be directed to prove that we Anglican catholics, or we Anglicans, are wholly right and everyone else wrong.

As the S.S.M. book of "Principles" says, "the revelation was given to the Church, which alone has the Covenant"; the catholicity of the Church means "wholeness," that wholeness which belongs primarily to the Holy Ghost, from whom come many "diversities of gifts" (I Cor. xii).

In the so-called "undivided Church" there existed diverse traditions; in our divided Christendom today there are diverse and conflicting traditions, and none of them has a monopoly of the truth of God.

CATHOLICITY

In this divided Christendom it is the duty of Christians to endeavour to hold to the wholeness of a true catholicity, in faith, in worship, and way of life, according to the forms in which they have received it.

As for us Anglicans, we can truly say that the lot is fallen unto us in a fair ground and we have a goodly heritage.

The Church of England to which we belong has behind it the tradition of the ancient Church to which it has always appealed, with the catholic forms of belief, order, and liturgy.

It has behind it the Reformation, and the Caroline divines, and the Evangelical revival, and the Oxford movement and its sequel, by which in the last hundred years we have been brought to living sympathy with, and understanding of, the Roman Catholic and Orthodox traditions.

It has behind it the tradition of sound learning and critical investigation, that which we

APOSTOLIC SUCCESSION UNDER DISCUSSION

By A SPECIAL CORRESPONDENT

call, in the good sense of the word, "liberal."

Of all this we, as Anglicans, are heirs.

As Anglican catholics, we are heirs of a tradition within the Church of England.

What has this tradition meant to us?

I speak for myself, but I am sure I am expressing what most of us mean, when I say that I found in it, first of all, a reality of objective worship.

COMMON WORSHIP

Not words and phrases and other people's religious experiences, but an action performed, an action in which one knew oneself to be joining in the common worship of the Church of God, in the presence of his divine majesty.

This sense of a "givenness" of worship rested on a givenness of faith, a divine gospel, "from heaven and not from men."

Here Father Kelly came in; it was he above all who taught us about the reality of God, and showed that what we thought about God mattered infinitely less than what God himself was doing with us and with his world.

We, no doubt, would like to be able to work the salvation of the world in our own way, according to our pet ideals.

In fact God has himself taken in hand the salvation of his own world in his own way, without consulting us first as to the best way of doing it. Corresponding to the objectivity of God's action in redeeming the world was the objectivity of his presence and his gift in the sacraments.

"AM I SAVED?"

Here was a refuge from the preacher's beautiful ideas, often so unhelpful, and from the anxious self-questioning of "Am I saved?" in the objective facts of the baptismal washing, and of the eucharistic sacrifice and feast.

I would not say a word to depreciate the preacher's office; the ministry of the word is as vitally important as that of the sacraments.

But the preached word comes right only when it rests on that sense of "givenness" to which the sacraments bear witness.

Similarly in confession and absolution, we are not left to save our consciences by acknowledging, in general terms and without going into detail, that we are miserable sinners.

Instead say this: "I confess to God Almighty . . . and to thee, Father, that I have sinned exceedingly in thought, word and deed, and by omission."

"Particularly since my last confession, which was . . . I remember these sins . . ."

I confess all the sins that I know, I wait for what the priest will say about them, and then for the word of absolution which he speaks in Christ's Name.

With all this, apostolic succession coheres.

But how?

In our life in the Church, we all recognise that the Church has certain necessary marks.

Anglicans reckon these as the faith of the gospel, formulated in the baptismal creed, the

scriptures which contain the story of God's saving action in history and the apostolic interpretation of it in the *kerygma*, and which remain as the norm and standard of all exposition of the faith, the sacraments of grace, and the apostolic ministry, to which the guardianship of the faith and the stewardship of the sacraments are committed.

Here we see the necessary outward form of the Church.

But if episcopacy comes in here, it is intelligible only in the context of the whole life of the believing and worshipping Church.

The forms are necessary, but it is the Spirit that gives life.

The written word of scripture, for instance, remains a dead word till the Holy Ghost interprets it and makes it live for us.

QUICKENING

When thus the Spirit interprets and quickens to life all the forms of the Church, the result is that "fullness of the Church" of which S. Paul speaks in *Ephesians*.

The apprehension of the love of Christ in its length and breadth and depth and height; that is, "wholeness" or "catholicity."

In the existing Church this "catholicity" is realised very defectively.

The divisions of Christendom have been the result of this.

There is defect of catholicity in those parts of Christendom where the formal element is more firmly held to not least in Roman Catholicism.

Others are defective in regard to the formal element, as when there is such fear lest a merely formal, orthodox should replace a living faith that definite standards of faith are not imposed.

And so, we say, many Christians are defective as regards the proper form of the ministry, which we believe to be the episcopal.

"UN-CHURCHING"

But, note this, when we say so we are not "un-churching" all non-episcopalians.

For it follows from what has been said that the elements which make the Church to be the Church are manifold and diverse.

If, for instance, the Presbyterian Church of Scotland lacks something, according to us, in not being episcopal, it nevertheless can, and does, actualise in many interesting ways "that which makes the Church to be the Church," ways which we Anglicans largely miss.

Here I am parting company decidedly with those who speak as if episcopacy in the apostolic succession were the decisive form by which those who belong to the Church are distinguished from those who do not.

But to return: episcopacy and apostolic succession must be seen in the whole context of the life of the believing and worshipping people of God.

OUT OF CONTEXT

It is absurd, therefore, to hold that one can accept episcopacy without any doctrine or theory of it, thus taking it out of the context with which it has meaning.

We must indeed insist that no one is really accepting episcopacy who accepts it as a mere form of church government.

Episcopacy is a thing so great and wonderful, so great a *mysterium*, that no doctrinal statement can express its context.

In accepting it, one is taking it in its context within the sacramental order of the ministry of grace.

Thus the bishop, and the priest ordained by him, are the proper ministers of the sacraments.

It is true that, according to the Church of England, baptism may be administered by anyone in case of need.

But we think of confirmation, with first communion, as the

completion of Christian initiation.

In confirmation, each one of us, having been baptised, is brought before the chief pastor of the (local) flock to have his initiation completed.

Why do we regard the bishop or priest as the only proper minister of the eucharist?

It is because in the form of the visible Church, we see the bishop as the centre of unity of the flock of the diocese, as the parish priest is of the parochial flock, and the eucharist is the sacrament of the unity of the flock.

But not only of the local flock.

For in the eucharist we participate in the universal offering of the sacrifice of Christ.

We are in truth gathered together "with angels and archangels and the whole company of heaven," and with all God's redeemed people everywhere, those of all generations throughout the Christian centuries and those in every land today.

At the altar we are "with" the holy angels, S. Peter and S. Paul, S. Augustine, S. Bernard and all the saints, and we are "with" the faithful souls departed, and "with" our fellow-Christians, known and unknown to us, in Africa, India, Japan.

"The blessed company of all faithful people" must mean all this.

WHAT AUTHORITY?

And the minister, who is set to do this action, to do in the Lord's name that which he commanded us to do in remembrance of him, what is his authority to do it?

Not any personal worthiness of his own, not any spiritual gifts, only a commission given to him in the Church.

This commission is given in ordination, by one who has received authority to give it.

And the universal character of the action would seem to demand that the commission should go back, by succession within the Church, not to a Wesley, a Knox, a Calvin, a Luther, but to the apostles whom our Lord sent out.

But since episcopacy is a badge of unity and continuity, it is stultified when it becomes the badge of a denomination.

It is indeed seen even now as something glorious, when in South Africa, torn by racial antipathy and racial fear, white and black Christians alike look up to a bishop, as for instance the Bishop of Bloemfontein, as their common father-in-God.

But it is not at all glorious that in Bloemfontein the cathedral is attended by few of Dutch extraction.

MEANING OBSCURED

Similarly in England there are the various "churches" existing side by side in each place, and the bishop is the head of one of them.

The meaning of the bishop's office is grievously obscured when he is not the father-in-God of all the Christians in that place.

But I cannot believe that those to whom episcopacy is a stumbling-block would have us Anglican catholics offer them a low doctrine of episcopacy, weakening its meaning and breaking down the fences, as though we thought it an unsaleable commodity unless prices were cut.

It must be the real thing. Not indeed that which is symbolised by the bishop's palace, but very much that which is symbolised by the cope and mitre and the pastoral staff.

We, for our part, if we believe that episcopacy is a God-given thing, must see (as we do not always see) that we are denying all that we really stand for if we treat it as something exclusive to ourselves.

It is not something that marks us off and "un-churches" others.

If we see the apostolic succession as the symbol of the unity and universality of the Christian ministry, we must long for the day when it will become so in visible actuality through being shared by all Christian ministers.

We must pray, "Lord, bid my brother that he share the inheritance with me."

JET PROPELLED PADRE



The Reverend James R. Payne, Anglican Chaplain with 75 Fighter Wing, Royal Australian Air Force, based on Malta, receives final instructions from his pilot, Flying Officer Lyall Klaffer of South Australia, before they take off by Meteor jet for Tripoli, North Africa. Chaplain Payne makes regular visits by jet plane to North Africa to conduct services there. Later this month he will fly by jet to Cyprus to visit R.A.A.F. members in that area.

FILM REVIEW

ROMAN SCANDALS

Was Nero really revolting? Seneca as dry as he sounds? Petronius as wicked as depicted?

Every reader of Roman fact and fable must have paused in study to ask questions like these. MGM have tried their hands at giving you the answers to your queries and much more besides in "QUO VADIS."

At the end of this two and a half hour epic opus I understood how the Lilliputians must have felt when they found Gulliver sprawled across their sands—this is much too big to ignore.

As a spectacle it has few serious competitors. It is not, however, that the fire of Rome is bigger than any previously filmed, or that the cast is larger than huge, but that the crowds themselves impinge upon one's consciousness and become people and not just extras.

Once or twice it was memorable—the look of orgiastic hatred upon the face of one of the women crying for the blood of the Christians, or in the pathetic patch of red sunburn on a prisoner being dragged to Rome. Much of the spectacle was distinctly unglorifying and I can recall the stark horror of seeing a "live" representation of Peter crucified upside down.

The approach was so violently physical that the spirit of Peter's humility in refusing to be crucified in the way of our Saviour was lost entirely.

Now for the cast, in order of importance. Peter Ustinov's Nero is a masterpiece of caricature and therein lies its weakness.

Nero was demonic and Ustinov for the most part makes him only morose.

He is rarely that crazed, egotistical monster of reality, he is always Peter Ustinov playing Nero for all he's worth.

Even so, it is an acting tour-de-force and as such is never without compulsion and interest.

Leo Genn is good as Petronius. He fits well as Nero's foil; he is clean cut physically and clear cut in his lack of metaphysics as contrasted with the sentimental slobberings of his Pontiff.

The leads, I must pass over without enthusiasm.

Deborah Kerr is cloying and unsatisfying as Lygia, the Christian maid, whose Christian sentiments are in need of some of the robustness of the Salvation Army.

Robert Taylor shows up

little more than he did in "Ivanhoe," except a pair of hairy legs suitably untanned. Connecticut accord ill with the Capitol, but I have to admit that he drives a chariot like Apollo and would bear favourable resemblance to that worthy.

Christians will be interested in that part of the film, particularly, that deals with the Faith and its heroes.

Findlay Currie, as Peter, more than anyone else, suggests the Apostolic power, and in one scene particularly he makes credible his Christ before he returns to Rome and to death.

Paul is disappointing. You would never dream that this was the man who wrote Galatians and Corinthians.

His obvious second fiddling to Peter has no part in fact (this is a fault of the book and not of the film) and the overall impression is that of a Rabbi turned professional.

The sets are more magnificent than one would expect, and the life of Rome is made real.

The color is very good and the photography competent except where once or twice it rises to something much better.

The flash back in Peter's mind of the Lord's Last Supper is focussed small on the Michelangelo setting.

The dimensions, colour and composition of that picture are used until one can almost believe it to be a facsimile.

Then the picture breaks as the figures move.

Another memorable scene, used in earlier Continental pictures, is that of the square outside the Imperial palace. The picture is taken at night when the marble square looks like an enormous chess board.

Cries are heard and the guards, like chessmen, resolve into action as the shadows of the furious citizens are thrown across it like a descending storm.

I left the theatre reflecting on the feebleness of our faith compared with the vigour and selflessness of those early Christians.

And that, I felt, was a good mark for Quo Vadis.

I may have come to sneer but now find myself within the ranks of Tuscany and can scarce forbear to cheer.

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PROBLEMS OF ASIA

WORLD COUNCIL LETTER TO THE CHURCHES

ECUMENICAL PRESS SERVICE

Lucknow, Jan. 16

A letter to the member Churches of the World Council from the Central Committee was presented at its concluding session at Lucknow. This document, drawn up by a special committee appointed to watch the trend of the discussion, deals with Christian concerns in relation to the situation in Asia, and reads:

"Brethren:

"The Central Committee of the World Council of Churches has held its first meeting on Asian soil. While conscious of needs in many parts of the world, here at Lucknow we have been confronted with some of the vital problems of Asia to-day.

"Through our contacts with leaders of Church and State, through the reports of the East Asian Study Conference organised by the World Council prior to our own meeting, and in discussion together, certain concerns have come to us with a new sense of urgency. We desire to share with you, the member Churches of the World Council, considerations which surely mean increased responsibilities for the Church both in Asia and elsewhere.

"We are grateful for the fact of the ecumenical movement because it helps us to face the situation within a world-wide Christian fellowship. The fact that we are members one of another, and confront these difficulties together, places new obligations on us all.

"As the servants of One Who speaks to us of the cup of water and daily bread we must recognise that we are confronted in Asia by whole peoples in desperate need of food, clothing and shelter. We must support the efforts of all those working for material and social welfare.

"The people of Asia are also seeking well-ordered political life and true community. Above all we see their need for an ultimate faith by which to live and for knowledge of Christ who alone can impart this.

"The struggle for, and the attainment of, national independence, the break-up of the old village structure of society and the attempt to build up a society based on industrial techniques, the challenge to old customs and traditions through new conceptions of fundamental rights, the transformations in the status of women and the pattern of the family, all these indicate the vast dimensions of the revolution.

1. THE IMPERATIVE NEED OF SOCIAL JUSTICE

"Our meeting has brought home to us the poverty and distress of these peoples as well as their efforts to grapple with their problems. They are demanding social conditions which are worthy of human beings.

"Churches all over the world must ask how they can help the people of Asia in their efforts to attain a standard of living which meets basic human needs, and in their search for a more just social and economic order.

"The Church in Asia has the crucial task of helping to provide the true moral and spiritual dynamic for the peoples longing for social justice and peace. Without this dynamic their longing cannot be realised and may easily be betrayed by false hopes.

"To meet these needs, the full support of the Christian community in under-developed countries must be rallied behind the efforts of their governments and peoples to tackle their own economic problems. The churches in the more developed countries must urge

their peoples and governments to do everything possible to strengthen programmes of technical assistance, without which such efforts in Asia cannot succeed.

"This assistance will be effective and welcome only when it expresses a concern for man and his needs wherever he lives, and is a manifestation of human solidarity. It must therefore be given with sensitivity to the economic, political and social goals of the peoples of Asia.

"Rearmament and military tension seriously reduce the resources available for industrial development in Asia. They also create an attitude of mind which leads to national and international policies in which positive programmes of social reconstruction tend to be neglected.

"The Christian churches must help their peoples and governments to reckon with the threat to the social development of these countries, which is created by tensions and power rivalries.

2. THE CHRISTIAN BASIS OF POLITICAL FREEDOM

"These countries which are attempting to construct political institutions that give form to their new sense of freedom are forced to look for the cultural and religious foundations of responsible social life.

"In this situation the churches of Asia must continue to make clear that the fundamental rights of man will only be firmly grounded in so far as these are related to the Christian view of man as a child of God in Christ. Freedom can only be retained in a society which is based on the integrity of the individual.

"The Christian understanding of man is directly relevant to the search for new foundations for society. Churches rooted in Eastern soil must be helped in making this witness real and effective. Only as the Church can offer actual demonstrations of the creation of Christian character, of community living, brotherly service and reconciling fellowship will it fulfil its redemptive task in the midst of the changes taking place in all aspects of Asian society. Here the local congregation of the church has an indispensable part to play.

3. THE CALL TO MISSIONARY OBEDIENCE AND UNITY

"The missionary task of the Church is more important than ever in Asia to-day. Amid elemental hunger, the uprooting of life and the struggle to rebuild, the fundamental need is still man's need for God. It must be known that within the events of our time His Presence is to be discerned in judgement and blessing. Christ alone makes this knowledge possible in all its redemptive power.

"To preach Him and bear witness to Him amidst the claims of other faiths is a task of burning urgency. Yet we have scarcely begun to encounter and understand the other great religions of Asia on their own ground.

"Again, the fulfilment by churches of their missionary task brings particular responsibilities in Asia. The churches

NEWS FROM S. AFRICA

CAPE TOWN TO CARACAS

FROM OUR OWN CORRESPONDENT
Cape Town, Jan. 10

The Reverend R. Hudson, a brother of the Bishop of Newcastle (England), who for eight years has been rector of S. Mark's, Cape Town, in one of the poorest districts, has been appointed Honorary Chaplain of the British Embassy in Caracas, Venezuela, and chaplain to the Anglican community, both American and English.

Mr. Hudson takes up his new appointment immediately. Whilst in Cape Town he has raised £45,000 for the building of a community centre in his parish, a new rectory, and for the renovation of the parish church.

The greater part of this large sum has been given by the parishioners, who are almost all coloured people.

The Sunday Sung Mass is attended by almost 1,000 people, and on Christmas Day the communicants numbered 2,300.

ORDINATIONS

Ordinations in the Church of the Province last year numbered 45, a decrease of eight on the previous year's figures. Nineteen of the ordinands were deacons, and of the total number 22 were Africans.

BISHOP OF UGANDA

ANGLICAN NEWS SERVICE
London, Jan. 20

The Archbishop of Canterbury consecrated the Reverend Leslie Wilfrid Brown as Bishop of Uganda in the Southwark Cathedral last week.

Bishop Brown was presented by the Bishop of Ely and the retiring Bishop of Uganda, Bishop Stuart.

The consecration marks the first occasion on which a member of the Church of South India has been admitted as a Bishop of the Anglican Communion.

are called to make their life a witness to social justice and political freedom. Only so can they find an evening in the hearts of these peoples for the greater treasure entrusted to the Church.

"The overwhelming evangelistic task in Asia is the concern of the whole Church. This responsibility now falls primarily upon the churches in Asia. But the Western churches need to redouble, and not slacken, their missionary endeavour in Asia.

"Yet this contribution from the West must be undertaken in a spirit of partnership with the younger churches, and along lines which will strengthen them for their own missionary obedience.

"No one can enter to-day into the Asian scene without realising at every hand the urgency with which many of the churches and Christian people are crying for unity. Where Christians find themselves as a small minority in the midst of vast communities of non-Christian peoples the call of God to all of us to seek for unity is powerfully reinforced by the demands and circumstances of the situation, and by their own task of witness.

"There are dangers in this very sense of urgency which cannot be disregarded. Unity may sometimes be looked upon as a solution of all problems. It may be sought without due regard for truth in doctrine and soundness in order.

"But, having said this, we feel bound to state that the churches of the West are called to show great understanding and a readiness to give full freedom and continuing support to their brethren in the East as they seek to find God's purpose for them in their own time and place.

"Prepare ye the way of the Lord, make His paths straight."

NATURE OF MINISTRY

New York, Jan. 16

One clergyman of another denomination who would be willing to be re-ordained by an Anglican bishop "if the time ever comes when the question of apostolic succession is the only remaining barrier to unity" is a Minister of the Church of Christ.

He is Dr. D. R. Lindley, President of the Atlantic Christian College, and a leader of the Church of Christ in North Carolina.

Dr. Lindley made the following statement during the State convention of the Church of Christ in North Carolina last week:

"The delegates at Lund were in agreement on a common core of Christian faith. Our Christian disunity lies mainly in ecclesiology, or the discipline of the various churches.

"One fact emerged with unmistakable clarity. We cannot be united until we are ready to be changed. Each religious body must ask itself the question 'In what respects are we ready to be changed in order to answer the prayer of our Lord that we might all be one?'

"The delegates at Lund were split down the middle at the nature of the Christian ministry.

"LIVING CHURCH"

"Those of the Catholic tradition held that a valid ministry must be one which stands in the line of an apostolic succession. The Disciples of Christ and the other 'free' churches hold that the ministry is created by the living church.

"The Disciples of Christ pride themselves on our tradition of free democratic action. Those who know me know how much this democratic tradition means to me. Yet I am aware that the greatest barrier to Christian unity is our unwillingness to be changed, and I want to go on record as saying that if ever the time comes when the question of apostolic succession is the only barrier to unity I for one will be willing to kneel before an Episcopal bishop and be re-ordained.

"We must be ready to die as a separate religious body in order that the cause for which we were born can live.

"I will welcome the day when the Roman Catholic Church dies, when the Protestant Churches perish, when the Disciples of Christ cease to be, if out of the ashes of those ruins there can rise the true united church of Jesus Christ."

A reliable source from North Carolina reports that although, as Dr. Lindsay said, the Church of Christ is a democratic body, and no statement from him necessarily connotes agreement on the part of other Disciples, his remarks, made in that setting, produced a considerable impression, and no subsequent speaker expressed anything but agreement with him.

S. RICHARD OF CHICHESTER

CHURCH INFORMATION SERVICE
London, Jan. 6

This year the Diocese of Chichester will celebrate the septuagenary of the death of S. Richard, who was a bishop of Chichester.

On April 3, 1253, S. Richard died at Dover while preaching a Crusade for the recovery of the Holy Land.

He was famous throughout England for the sanctity of his life, and the utter devotion of his witness, even though at times it brought him into conflict with King Henry III. He was early canonised, and his name has kept its place in our Church's Calendar, from the first Prayer Book of King Edward VI to the present day.

The diocese was planning a worthy celebration of S. Richard's septuagenary in 1953 before King George VI died. Now the association of S. Richard's Year with the year of the Coronation gives a new stimulus to that dedication.

RECTOR PROPOSES LAY EVANGELISTS

CONGREGATIONAL RECRUITS

ANGLICAN NEWS SERVICE

London, Jan. 20

NO MEANING TO "ANGLICAN"

ANGLICAN NEWS SERVICE
London, Jan. 20

The meaning of the term "member of the Church of England" was the keynote of a judgement delivered by Mr. Justice Vaisey last week in England.

A testator gave certain property in Pembrokeshire, after life interests, "to the eldest son" of a nephew "who shall be a member of the Church of England and adherent to the doctrine of that church."

His Lordship said that the gift failed for uncertainty.

It was difficult to say that the expression "a member of the Church of England" had any settled meaning.

It might mean almost any parishioner, who had rights of baptism, marriage, and burial.

It could also mean one who was a regular churchgoer who was on the electoral roll.

Further, it was difficult to see the meaning of "adherence to a doctrine"; quality and degree of adherence was uncertain, and the doctrine of the Church was a body of beliefs covering the whole of human experience and Divine revelation.

It was not capable of being reduced to the certainty of a code.

CANTERBURY PILGRIMS

CHURCH INFORMATION SERVICE
London, Jan. 6

This year will see a revival of the Canterbury Pilgrimage.

It is to open with a service of dedication in S. Paul's Cathedral on June 25. Each parish will be invited to send a representative group of young people accompanied by their parish priest.

The Bishop of London will deliver a Coronation year message and at the end of the service will commission the pilgrims and bless their journeyings.

All those who are making the pilgrimage will go out of the cathedral in procession down Ludgate Hill and across the river to Southwark.

Next morning, the Bishop of Willesden will lead the first day's journey through South London. The pilgrimage will be entirely on foot and once clear of London the party will follow the ancient Pilgrims' Way as nearly as possible.

The proposed route lies through Caterham, Westerham, Wrotham and Wye. The average mileage of the party will be 13 miles a day and it is expected that Canterbury will be reached on July 2. On July 4 there will be a culminating service in Canterbury Cathedral.

APPEAL FOR OLD CHURCH

London, Jan. 16

The Archbishop of Canterbury has sent out a letter commending an appeal for funds to repair Boughton Aluph Church.

It was damaged during the war by incendiary bombs and the massive old tower is in danger of collapsing.

AUSTRALIAN MUSIC EXAMINATIONS BOARD

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

Scholarships and Exhibitions to the value of £780, the A.M.E.B. Shield.

Full particulars and Manual from Organising Secretary, Mr. S. A. Russell. Telephone BO 56, extn. 2318.

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

The Rector of All Souls', Langham Place, the Reverend J. R. W. Stott, at the Islington Clerical Conference, in London, last week, proposed a scheme for forming a band of lay workers for lay evangelism.

They would be used for systematic, evangelistic, house-to-house visiting throughout the parish.

The theme of the conference was "Training the laity in evangelism," and Mr. Stott said that until every Christian became an enthusiastic for his church work as every Communist was for his party's propaganda, they would not see this country evangelised.

He said that the scheme which he visualised had the advantages of being biblical, natural and healthy, and practical. The bare bones of a plan for nation-wide evangelism already existed.

The manpower was there—"slumbering drowsily in the pews."

SIMPLE EXAMINATION

He advocated a long-term, five to 10-year, planning policy.

They might begin, he said, by gathering from the congregation a group of potential leaders for training; setting high standards, insisting upon regular attendance, and disqualifying absentees.

These leaders would take a simple examination and it should be made clear that there was only one door, training and commissioning, through which the layman could enter the service of the Church.

District superintendents would be appointed for liaison between vicars and lay workers, commissioned workers would bring their "contacts" to guest services and there would be "nursery classes" for new converts.

Objection might be raised that "we have not got the laity," he said. "We must go out and get them."

It might be said that parishioners would object to lay visitors. The visitors must be taught discretion and courtesy.

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Where Does Our Church Music Come from . . . 10

Recorded Church Music

By A SPECIAL CORRESPONDENT

THE person of to-day who is interested in church music enjoys an advantage which our forefathers never knew in the accessibility of this music through the gramophone.

The highly developed art known as English Cathedral Music can only be found in very few centres.

This is at once apparent when one considers what goes to constitute a choir capable of singing such music—daily practices for the boys, highly qualified men singers, constant practice of singing together, thorough familiarity with our services, and all the work done with a spirit of loving devotion.

These factors can only operate at very few places in Australia, mostly because our churches are not endowed with sufficient funds to provide all the facilities necessary.

Therefore to the music lover who is a keen churchman the gramophone record comes as a great boon, for it brings English Cathedral Music into the very home, where it can be heard again and again, thus providing a real education in this branch of musical art.

Then, when one hears the music "in the flesh" during an actual church service, the understanding of it is greatly enhanced.

A series of records of English Cathedral Music was recently issued under the auspices of the British Council by Columbia. It is entitled "Anthology of English Church Music," and is in two sets, each containing twelve discs. The sets may be purchased separately, but each must be bought as a complete set.

In this is a wealth of the most beautiful music composed for the English Church. All periods are represented, the sixteenth, seventeenth and eighteenth centuries down to modern times.

This music is sung by the most famous Cathedral Choirs

of England. Westminster Abbey, York Minster Cathedral, St. Paul's Cathedral, London. King's College, Cambridge, New College, Oxford, and St. George's Chapel, Windsor.

For the sake of those who may wish to order these records the catalogue numbers of some will be given. They may be obtained from any dealer, but would probably have to be ordered from England for the customer. LX 1238 contains an Agnus Dei by Fayfax.

The other side has a motet by Tallis, "O Nata Lux."

These are sung by the choir of St. Paul's Cathedral, London. LB 91 is of a Sanctus and Benedictus by Byrd and an Agnus Dei by Gibbons, sung by the choir of King's College, Cambridge. LB 92, "Hosanna to the Son of David," by Gibbons, and the same composer's "O Lord, in Thy wrath rebuke me not," both sung by the choir of King's College, Cambridge.

The above are all excellent examples from the Golden Age of Pure Choral Music (unaccompanied)—the sixteenth century.

Westminster Abbey is represented by three motets of Henry Purcell—LX 1235, "Rejoice in the Lord Alway," and LB 93, "Hear My Prayer."

On the other side of LB 93 is "Remember Not, O Lord, our offences," by Purcell, sung by the choir of New College, Oxford. There are also several records of music by Boyce, Wesley, Crotch, Stanford, Charles Wood and Alan Gray.

An outstanding record is that contributed by St. George's Chapel, Windsor—the Te Deum in G by Vaughan Williams—LX 1289. All of the above are in Set 1.

Set 2 is compiled on similar

lines. On LX 1379 Canterbury Cathedral Choir sing the Creed and Post Communion from Merbecke's Service. This is sung unaccompanied as was done in Merbecke's day.

LX 1381—The Nunc Dimittis from The Great Service of William Byrd, sung by the choir of New College, Oxford; and the anthem, "O God, Whom our offences have displeased," by William Byrd, sung by the same choir.

LX 1382—Anthem—"This is the Record of John," by Orlando Gibbons, sung by the choir of Westminster Abbey.

LX 1383—Anthems—"Hosanna to the Son of David," and "Let Thy Merciful Ears," both by Thomas Weelkes, sung by the choir of Westminster Abbey.

LX 1383—"O Lord, arise into Thy resting place"—an anthem in seven voice parts by Weelkes, sung by the choir of Westminster Abbey.

LX 1385—"Salvator Mundi," of John Blow, and The Burial Sentences of Croft, sung by the choir of New College, Oxford.

LX 1386—the great anthem of S.S. Wesley—"Ascribe unto the Lord."

LX 1388 contains the popular Magnificat in B Flat of Stanford, and "Let all mortal flesh keep silence," by Bairstow, sung by the choir of York Minster.

There are other records in each set. The above is sufficient to give an idea of what they contain. While every choir sings perfectly, it is most interesting to note the different tone of choir boys of the various choirs, due to different methods of training.

For instance, there is a marked difference in the tone of the boys of Westminster Abbey, and those of New College, yet both are lovely.

All the recordings were made in the cathedral or chapel of the choir concerned.

SERVICE FOR CALCUTTA MISSION

ANGELIC NEWS SERVICE

London, Jan. 9

Two City of London bank workers, a chartered accountant, and a brewery accountant, were among those who left their offices at midday on Tuesday to assist in the annual sung celebration of the Eucharist for the Oxford Mission to Calcutta.

The service is held each year in St. Ethelburga's, Bishopsgate, the smallest church in London.

An address on the life of Fr. Shukchund Parol, known as Fr. Shukli, who died just under 20 years ago, was given by the Reverend G. W. Hawker, Vicar of Christ Church, East Greenwich. Mr. Hawker returned in 1934 from Calcutta, where he had been working among students in the university.

He described how Fr. Shukli left his post as a schoolmaster to become a cook, in order to be near the church at Barisal, and its services.

In later years he influenced many lives by his unsparing and fearless work for the Mission. "It is because the Oxford Mission Brotherhood and Sisterhood of the Epiphany can produce men like that—and there is no way to produce them except by example—that we feel we should do anything we can for this mission."

SINGAPORE MEMORIAL SERVICE

FROM OUR OWN CORRESPONDENT

One of the saddest services held in S. Andrew's Cathedral was held last Wednesday when the Bishop of Singapore held a Memorial Service for the late Bishop of Lichfield, the Right Reverend Edward Sydney Woods, who died last Sunday.

Bishop Woods had just concluded his R.A.F. Mission to the Far East.

His wife died three months ago.

Among the large congregation were members of the R.A.F. stationed in Singapore, who had come to look on the Bishop as a friend.

Air Vice-Marshal H. L. Patch represented the Commander-in-Chief, who was away from the colony.

DEVOTIONAL QUEST FOR TRUTH

By A SPECIAL CORRESPONDENT

One of the outstanding features of this modern age is man's search for Truth, and in every department of human activity and thought the word "research" is in constant use.

Everything that man discovers about the world in which he lives, and his own place in the world, may be of incalculable value.

But knowledge can never be regarded as an end in itself for everything depends upon how it is used. It may be used, as the modern world has realised only too tragically, for purposes of evil as for those of good.

It can easily become "folly except grace guide it," or "like a headstrong horse that throws its rider."

The need of our time is not primarily that of more knowledge. It has often been remarked that man's knowledge has outstripped his moral development; that he has become the slave of the machine which he has himself created.

But knowledge is dangerous only when it is in the hands of those who have no moral principles to guide them in their use of it.

It sometimes appears in the parables of Jesus that his very purpose in using the method of the parable was to make it difficult for his hearers to understand more than they had the will or the spiritual capacity to respond to.

"That seeing they might not see, and hearing they might not understand." He would lay upon them no impossible burden of responsibility.

Knowledge is linked with conduct in the Collect which asks "that they may both perceive and know what things they ought to do."

This is no mere academic desire for knowledge; it asks for knowledge in order that they may be guided to do what is right.

Science, when rightly used, endeavours to apply the results of its researches to human need; its question is "how can this be used for the enrichment of life?"

So with the knowledge that comes to men through their search for God and the under-

standing of his purposes; its real value will be found in its effect upon character.

The pragmatic test must always be applied. "To sin against light is more grievous and reprehensible than to do wrong in ignorance."

To the Pharisees Jesus said, "If ye were blind, ye should have no sin; but now ye say, We see; therefore your sin remaineth."

In the Epiphany season—a season which draws attention to the self-revelation of God, it is especially appropriate to remember the responsibility that accompanies knowledge.

The Collect's prayer for guidance and illumination does not end there; it continues with the petition for "grace and power faithfully to fulfil the same."

The star seen by the wise men in the story was to be followed; it was not a mere spectacle to be gazed upon. God has made himself known in Christ in order that men may serve him, and serve him with understanding.

The purpose of his self-revelation is not merely that men's knowledge may be enlarged, even their knowledge of himself, but to make real communion with him possible.

The greatest mystics have always understood that their awareness of God imposed upon them exceptional responsibility.

The knowledge which has come to them by direct intuition has never been thought of as an end in itself; the end has been that of a transformed personality which, in some degree, might be a reflection of the character of Christ.

To ponder again at this season of Epiphany the relation of knowledge to responsibility may serve more closely to integrate religious belief with conduct, and so to translate what is known into terms of daily life and service.

CLERGY NEWS

WOODGER, the Reverend F. A. G., relieving duty at St. John's, Maroubra, Sydney, during January while the Reverend W. P. Hart, is holidaying at Katoomba, will be available for other relieving duty as from the end of January.

OBITUARY

THE BISHOP OF LICHFIELD

We record with regret the death of the Right Reverend Edward Sydney Woods, since 1937 Bishop of Lichfield, at his home at Lichfield, England, on Sunday, January 11. He was 75 years of age.

Bishop Woods will be remembered for the part he played in what is known as the Croydon Experiment in 1932.

Under the provisions of the Sunday Entertainments Act, Sunday picture shows were permitted to be shown. The conditions were that the employees were to have a day of rest and that part of the profits were to be allocated to charitable purposes. A referendum approved the issue in 1932.

Bishop Woods was chairman of the committee which considered the programmes for public exhibition. He claimed that he had eliminated films which made a special feature of crime, cruelty, and loose morality.

Every programme which passed the board contained some educational "short." He was well known for his emphasis on The Ministry of the Word.

Edward Sydney Woods was born at Hereford on November 1, 1877, the son of the Reverend Frank Woods. He was educated at Marlborough, at Trinity College, Cambridge, and at Ridley Hall, Cambridge, whence he was ordained in 1901 as curate of Holy Trinity, Cambridge, and chaplain of the Cambridge pastorate.

He was vice-principal of Ridley Hall from 1903 to 1907. About this time, he learned that he had contracted tuberculosis, and was told that his only hope lay in another climate.

He became chaplain at Davos Platz (1908) and then at Lausanne (1913-1915). During World

War I, he was a temporary Chaplain to the Forces, and Chaplain to the Royal Military College, Sandhurst.

In restored health, he returned permanently to Cambridge in 1918 as vicar of his old parish of Holy Trinity, where he remained until 1927. In that year he was appointed vicar and rural dean of Croydon and honorary canon of Canterbury.

During his ten years in Croydon which is a detached portion of the Diocese of Canterbury, situated in Greater London, he displayed remarkable powers of pastoral and civic leadership. He was particularly noted for his work among youth, and for the "Croydon Experiment" mentioned above.

As Bishop of Lichfield, he proved himself a reasonable administrator, always ready to weigh all sides of any dispute. His enthusiasm for evangelism and religious education was a perpetual inspiration.

He was the author of a number of publications, including "Everyday Religion," "Modern Discipleship," "A Faith That Works," and "What Is This Christianity?"

Bishop Woods was a younger brother of the late Dr. Theodore Woods, for many years Bishop of Winchester.

He returned from a visit to Malaya less than three weeks before his death.

COLONEL T. H. B. FOOT

We record with regret the death of Colonel Thomas Harry Brunell (Allan) Foot in Sydney on December 24, aged 48.

Colonel Foot was a prominent member of Toc H, at the time of his death he was Honorary Area Commissioner for New South Wales.

He was a member of the Sydney Diocesan Synod, a member

of the World Council of Churches, a church warden at St. James's Church, Turramurra, and a member of the board of Barker College.

Colonel Foot represented the archbishop on the committee of "The Call" and he represented Toc H on the committee of the New Settlers' League.

His father was Brig. Gen. C. H. Foot, who was Chief Engineer of the Australian Corps during the 1914-18 war.

Colonel Foot went through Duntroon Military College.

After Duntroon, he studied at the Sydney University, where he received in 1927 the degree of Bachelor of Civil Engineering.

In the succeeding years, until the outbreak of war in 1939, he served with various militia units and at Army Headquarters. For medical reasons he was not able to serve overseas and he remained on the staff of the 1st Australian Army. Health reasons caused his retirement from the Army in 1945.

He is survived by his widow, Mrs. Bethia Foot.

U.S. RELIEF

ANGELIC NEWS SERVICE

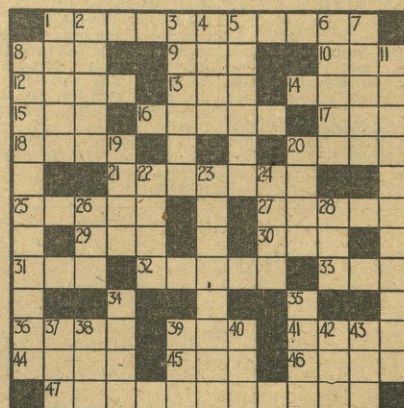
New York, Jan. 20

Anglican, Protestant and Orthodox Churches in the United States will supply approximately \$2,000,000 worth of emergency relief supplies to the destitute people of Europe during 1953.

They will operate through the Church World Service, central department of the National Council of Churches.

Germany, Greece, Austria and Yugoslavia will receive major portions of the relief materials. Refugees, their numbers swollen by those escaping daily from behind the Iron Curtain, and other displaced persons, constitute the bulk of needy who will be ministered to through the programme.

THE ANGLICAN CROSSWORD No. 25



ACROSS

1. It's mentioned in Colossians ii-19.
2. Forty winks.
3. The seat of a bishop.
4. River islet.
5. Father of Peleg and Joktan.
6. Into what did the seventh angel pour out a vial of wrath?
7. Where is the Taj Mahal?
8. Tin.
9. Companies.
10. Battlefield where Sibbechai the Hushathite slew Saph.
11. Noted for her dream in Revelation.
12. Mixed French.
13. The valley of Hinnom where the Israelites sacrificed their children to Moloch.
14. Who went with Paul to Syria and Cilicia while Barnabas and Mark sailed into Cyprus?
15. A new and beautiful one can be heard in S. Andrew's Cathedral, Sydney.
16. Turkish commander.

17. Who defeated Zerah the Ethiopian and his host of a thousand?
18. Boy's name.
19. Of whom did David write to Job thus: "Set ye him in the forefront of the hottest battle, and retire ye from him, that he might be smitten, and die?"
20. French peer.
21. The mount to be cursed, when Mount Gerizim is blessed.
22. Belgian hatched resort.
23. Palm.
24. Girl's name.
25. Noted military force (initials).
26. Timothy's grandmother.
27. Paul received a thorn in the flesh so that he would not be exalted above measure through an abundance of these.

DOWN

1. Abigail's husband.
2. Begins the team's innings.
3. Son of Amoz.
4. A mount in Edom.

5. Alternative name for Mount Zion.
6. One of the ancestors of Jesus, according to Luke.
7. Austrian province.
8. Paul took pleasure in infirmities, reproaches, persecutions, distresses for Christ's sake, and these.
9. Peter suggested that three of them should be built on the mountain where he saw Jesus with Moses and Elias.
10. King of the Amalekites whom Samuel hewed in pieces.
11. God of War.
12. A cunning hunter, a man of the field.
13. The empire of Achaemenus extended from this to India.
14. Arkwright.
15. Boy.
16. One of the tribes of Israel.
17. An eastern European.
18. Nimbus.
19. Obstruct the way.
20. French measure of area.
21. Salt girl's name.
22. To the rear of the ship.
23. Study.
24. Pronoun.

SOLUTION OF CROSSWORD

No. 24

ACROSS: 1. Sheshazzar (Ezra 1-7-11); 2. Zoar (Genesis xix-30); 3. Ion; 4. Eric (AMERICAN); 5. Ulna; 6. Stry; 7. Bega; 8. Roast (Genesis xli-1); 9. Setan (I Chronicles xli-1); 10. Epode; 11. Intimates; 12. Relit; 13. Amna (Cantic iv-8); 14. Icen; 15. Donor; 16. Nebat (I Kings xi-26); 17. Dan; 18. Aze; 19. Aze (I Kings xv-19-19); 20. Hopes; 21. Les; 22. Bit (Psalms xxxii-9); 23. Minceuses.

DOWN: 1. Solo; 2. Hanani; 3. Eras; 4. Ely; 5. Etoimless Pit (Revelation ix-1); 6. Any; 7. Zeba (Judges viii-21); 8. Aretas (II Corinthians xi-32); 9. Riga; 10. Zurichdadi (Numbers i-5); 11. Canaanites (I Chronicles ii-3); 12. Tetrarch; 13. Settings (Exodus xxviii-17); 14. Pie; 15. Dal; 16. Moss; 17. Anna (Luke ii-36); 18. No (Nahum ii-5); 19. Ce; 20. Ebal (Deuteronomy xxvii, 4-5); 21. Nave; 22. Obi; 23. Ete; 24. Ma; 25. As.

STUDENT CONFERENCE

(Continued from page 1)

few Aborigines here (who create practically no social or political problem for us) we impose legislation almost as repressive as that of Dr. Malan, have we got a leg to stand on?"

INDONESIA'S FUTURE

Mr. Don Anderson, a recent visitor to Indonesia on behalf of the S.C.M., spoke of the present and future situation of Indonesia.

"Although Indonesia gained its political freedom in the nationalist revolution against the Dutch, it still has enormous tasks in raising the standard of living and literacy of its 80 millions," he said.

"Indonesia is forced to look overseas for economic assistance and technical aid. There is an acute shortage of teachers, scientists engineers and doctors who are required for this purpose.

"Whereas Australia has about one doctor for every thousand people, Indonesia has one doctor for every 70 thousands. In addition, the incidence of disease there is much greater.

"This situation provides a unique opportunity for Australia to build up goodwill with its nearest northern neighbour by supplying trained people for social and technical reconstruction."

"NOT HOSTILE"

"The Indonesian Government would welcome such assistance," Mr. Anderson continued. "The popular idea that Indonesia is hostile towards Australia is incorrect. While the New Guinea question and the White Australia policy have caused suspicion, Australia's sympathy during the revolution and the attitude of Australian troops there during the war have not been forgotten.

"Another misconception is that Indonesians are a primitive and purely illiterate people. One of the major plans in reconstruction is the anti-illiteracy campaign. In 10 years, the Government hopes that the whole population will be able to read and write.

"While this seems unduly optimistic, the enthusiasm for education amongst all ages and classes is refreshing to a teacher from Australia.

"Indonesia is one of the latest to join the free nations of the earth. She is looking for encouragement and genuine assistance from her neighbours. This is a clear challenge to Australia and Australians."

STOP PRESS

"SUFFER THE CHILDREN"

A little girl of 9½ years needs to live for some time in a dry climate for health reasons.

The lass has for some time been ill, and now needs to spend some time convalescing where she can attend school.

She is quite capable of looking after herself, but for the reasons stated her mother would like to find someone to board or look after her.

This child is an excellent help in the house, and from having spent so much time in bed, is widely read beyond her years. She is intelligent and gentle.

If you can help, or if you know of anyone who can, please contact THE ANGLICAN office.

MUSIC

In the December issue of "The Musical Times," Alan Bush describes his method of teaching musical composition. He points out how the impact of modern music from 1920 onwards threw into confusion the traditional methods of teaching, and by 1930 students "were subjected either to the idiosyncrasy of the particular teacher or to the dogmatism of one or another of the new systems of composition. Some teachers contented themselves merely with trying not to interfere with the students' individualities; the latter were taught no traditional disciplines. . . ."

In his method, Bush starts, not with 16th century music, but with Gregorian plainchant, proceeds through organum and English discant to 15th and 16th century polyphony. English folk music is introduced from the beginning of the course of study. The next stage is the study of Bach's chorales, thence to the "inventions," leading on to the study of fugue. After which the formal principles of the Vienna classics up to and including Beethoven, must be mastered.

Geraint Jones writes an article on: "Is the Organ a Musical Instrument?" and Gerald Hayes tells of the Galpin Society—a society that caters for the scholar, maker, player and collector of early instruments. A criticism of David Moule-Evans's prize-winning Symphony in G, describes it as "conventional, banal and boring."

—C.S.

FIND NEAR CHURCH SITE

London, Dec. 5

A 2,500-year-old bronze founders' hoard has been uncovered near the site of the parish church at Gorleston, Norfolk.

An archaeologist at the Ministry of Works has examined the find, which he has reported would be "a really magnificent collection."

MISSIONARY TELLS OF PAPUAN WORK

FROM A SPECIAL CORRESPONDENT

Rockhampton, Jan. 17

The Reverend N. E. G. Crutwell, of S. Bartholomew's Mission, Menapi, Papua, spent a week in the parish of S. Barnabas, North Rockhampton, during which time he renewed acquaintance with Rockhampton friends of the Mission.

Great expansion is taking place at Menapi Mission. Father Crutwell said that the Menapi Mission was launching out in the highlands of the Daga district.

Two new stations had been opened in March last year, and one in October.

These stations would cater for 1,400 people. Three new schools had also been opened, each with a college and a trained Papuan teacher.

One of the schools was situated 3,500 feet up in the hills on the border of North and South Papua.

To a representative gathering at S. Barnabas' parish hall, Fr. Crutwell illustrated his address with colour films which he had taken while visiting these parts of his district.

He left Rockhampton on the next stage of his journey to England, where he will spend his leave.

ASIAN AID

ANGLICAN NEWS SERVICE

Lucknow, Jan. 9

The Central Committee of the World Council of Churches called upon the churches of the world to help Asia improve its living standards.

The committee said that the churches in the more developed countries should call upon their members and governments to do everything possible to strengthen technical assistance programmes for the free countries of Asia.

The committee on Thursday concluded a nine-day meeting of representatives of world Protestant Churches.

WARNING BY DIBELIUS

ANGLICAN NEWS SERVICE

Berlin, Jan. 8

Bishop Otto Dibelius, of Berlin, in a New Year message, said that practically everything had become worse in the past year.

"If people from foreign countries tell us Germans to look to the future with confidence, we note this with respect, but it does not find an echo in our hearts. All our struggles for peace, German unity, and the return of our prisoners of war were in vain.

"All our attempts to penetrate the cloud of hatred, misunderstanding and violence, to reach the atmosphere of gallantry and love, have failed. No one believes that there will be a change next year—at least, no one in Berlin."

The bishop called for confidence in the Christian Gospel, and for further efforts to achieve the reunification of Germany, which could not be split for ever.

CHURCH GROUPS RIVAL COMMUNISTS

ANGLICAN NEWS SERVICE

London, Jan. 19.

The communist youth publication "Junge Welt," last week demanded that Evangelical Church youth groups be dispersed.

It also attacked the Bishop of Eisenach and other members of the clergy.

As yet these are threats only, but action has already been taken against the only youth magazine published by the Evangelical Church.

It has been told to cease publication because of "the newspaper shortage."

The only groups rivaling those of communism are organisations of the church.

FAMOUS ARTISTS REBUILD CATHEDRAL

ANGLICAN NEWS SERVICE

London, Jan. 20

Mr. Jacob Epstein, the noted sculptor, and Mr. Stanley Spenser, the artist, have accepted an invitation to assist in the work of restoring the bomb-damaged Cathedral of Llandaff.

The Dean announced last week that it was proposed that Mr. Epstein should make a figure of Christ in Majesty, and Mr. Spenser should paint a picture of the Last Judgement.

The exact place of these works in the restored Cathedral, has not been finally settled.

"Both these great artists have already visited the Cathedral and were profoundly impressed by the majesty and power of the ruined nave," the Dean added.

In inviting them to contribute to the Cathedral's restoration, the Dean and Chapter are following the example of their nineteenth century predecessors, who called in to assist them the leading artists of their day, including Dante, Gabriel, Rossetti, and other members of the Pre-Raphaelite movement.

QUEEN'S CHAPEL

ANGLICAN NEWS SERVICE

London, Jan. 14

Holy Communion was celebrated in the Queen's Chapel, S. James' Palace, on the Feast of the Epiphany.

The customary offering of gold, frankincense, and myrrh was made on behalf of the Queen by Lieutenant-Colonel Henry de Satge and Rear-Admiral Sir Arthur Bromley, Gentlemen Ushers to Her Majesty.

ABORIGINAL SUNDAY

(Continued from page 1)

which are dimming the brightness of that day's shining.

There is occasion for satisfaction at the sympathetic recent governmental approach to what we have come to call The Aboriginal Problem. The association of Church and State has been productive of much good in Aboriginal welfare. In order, therefore, to focus attention again on this matter, the National Missionary Council hopes that by pulpit references on January 25 (or on a Sunday near by if such is better for local convenience), the value of the church as an instrument for informing public opinion may be strongly cultivated.

Then, too, on such a Sunday's observance, the more excellent way can be followed by means of public prayer and intercession for the Aborigines of this country.

JOHANNESBURG MISSION

ANGLICAN NEWS SERVICE

Johannesburg, Jan. 9

The Reverend E. W. Carlile, chief secretary of the Church Army, will take part in the Johannesburg diocesan mission later this year.

He will be the missionary for the heavily industrialised parishes of Rosettenville, Benoni and Klerksdorp.

Another of the missionaries will be the Reverend C. C. Tugman, Rector of S. George's, Parktown.

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