

THE ANGLICAN

Incorporating The Church Standard

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PROFESSOR MILLS DEATH IN SYDNEY

We record with regret the death in Sydney last week of Emeritus Professor R. C. Mills, a parishioner of S. Clement's, Mosman, in the Diocese of Sydney, at the age of 63.

Professor Mills was chairman of the Commonwealth Office of Education and ex-officio chairman of the Universities Commission.

He is perhaps best known to the general public as the architect of the uniform taxation system in Australia.

Born in Victoria, he was edu-



cated in the University of Melbourne, whence he graduated with honours in law. He lectured in the University in Constitutional History and Economics for some four years before going to the University of London, whence he gained the degree of Doctor of Science in Economics.

He attained the rank of captain in the British Army, was wounded, and played a notable part in handling demobilisation problems afterwards.

In 1920, he declined the Chair of Economics in the University of New Zealand in order to accept a lectureship in the University of Sydney. He was appointed to the Chair of Economics at Sydney in 1922.

Professor Mills was chairman of the Commonwealth Grants Commission between 1939 and 1945. He became the first chairman of the Universities Commission when it was set up in 1945, and played a key role in the great G.R.T.S. scheme, under which some 20,000 service men and women pursued academic and other courses of training after the war.

An appreciation appears elsewhere in our columns.

TRANSFER BEING CONSIDERED

DARWIN, Thursday.—The severe drought in the Northern Territory has become a serious threat to the work of the Roper River Mission.

The shortage of drinking water is increasing, and all crops have failed completely.

Darwin authorities are watching the situation closely, and it is possible, if the drought continues, that the entire mission will have to be transferred nearer to the Gulf of Carpentaria coast.

A transfer of the mission would be tantamount to the missionaries "going walkabout" with the aborigines.

The drought is the most serious in the mission's history.

All crops were complete failures, including 40 acres of peanuts which should have yielded a rich harvest.

Stock work is at a standstill because mustering is impossible under the drought conditions.

Until now it has never been found necessary to conserve water, because the Roper River, which provides water for drinking and washing for the aborigines, has not failed in the last 44 years.

However, during the past year, barely enough rain fell during the "wet" season to fill the mission tanks.

BRACKISH WATER

The river is a tidal one, but without rain in the upper reaches there is no flow of water, with the result that the sea tide pushes salt water upstream.

The river has gone completely brackish and is unfit for drinking purposes.

Thus, all the water for the tribe has to be obtained from a billabong about three miles away.

Because of the possibility of contamination, every drop of that water has to be boiled, and the missionaries must constantly supervise this work.

However, although drinking water has to be carried a distance of three miles, and all washing has to be done in brackish water, there are no complaints from the missionaries or the natives.

So far there has been remarkably little sickness, except for some cases of dysentery in the earlier part of the drought.

The superintendent of the mission, Mr. Colin Gilchrist, has done much to continue the mission's developmental work in spite of the trying conditions.

A sawmill has been erected, and a timber survey has been carried out with a view to providing the mill with a continuous supply of timber.

Experiments have been made in the use of ant-bed for brick-making, and it has been found that, mixed with a small portion of cement, excellent bricks can be produced.

A number of dwellings for the natives have been erected with ant-bed bricks, long grass known as "bindi grass" for the walls, and bark for the roofs.

The aborigines are co-operating wholeheartedly in the erection of new homes.

VISIT BY C.M.S. OFFICIALS

SYDNEY, Thursday.—The Reverend J. B. Montgomerie, secretary of Church Missionary Society for Aborigines, will leave Sydney on August 22, for an extensive tour of the society's main stations in Arnhem Land.

He will visit Darwin, and then fly to Oenpelli. From there he will make his way to the Roper River Mission, and later go to Groote Eyelandt in the Gulf of Carpentaria.

His tour will take about eight weeks.

The Reverend A. Morrisby, C.M.S. secretary in Brisbane, will accompany Mr. Montgomerie.



Miss Jackson shows her mother her medals.

TWO OLYMPIC MEDALS SUNDAY SCHOOL TEACHER

SYDNEY, Sunday.—World champion sprinter and Anglican Sunday School teacher, Miss Marjorie Jackson, was given a tumultuous welcome when she reached Mascot airport here to-day on her return from the Olympic Games at Helsinki.

Her first call in Sydney, after she got away from the crowds at the airport, was at the Sydney Royal Alexandra Hospital for Children, where she chattered with George Lane, a blind and crippled 16-year-old boy who has so triumphed over his handicaps as to start a highly successful fund for polio victims.

Miss Jackson then travelled by car to her home town, Lithgow, where a cheering crowd of 20,000 awaited her.

She drove through Lithgow streets in her green and gold Olympic blazer, with white skirt and hat, after being welcomed by contingents of the Scouts and Guides, the Junior Red Cross and students from Lithgow High School, of which she is a former pupil.

Miss Jackson's two sisters, Misses Norma and Beryl Jackson, are still teachers in the Extension Estate Branch Sunday School of the parish of S. Paul's, Lithgow. Miss Marjorie Jackson taught at the same Sunday School until last year, when she went to New Zealand.

Her former Rector, who prepared her for Confirmation, paid a fine tribute to Miss Jackson as an example of youth in the Church.

He is the Rev. A. E. Begbie, Rector of S. Matthew's, Manly (Sydney Diocese), formerly Rector of S. Paul's, Lithgow.

"Marjorie was always a most active member of our church

life and youth organisations," he said.

"She has shewn by her achievements that a great sportswoman can still be a good practising Anglican.

"She is a fine example both to Christians and sportsmen.

"No amount of publicity or praise will turn her head, because she comes from a good Christian home where true values are taught and practised. Her parents, I know, are as proud of her and her sisters for their fine characters as they are of them for anything else."

"Young David Hawkins is another good example," said Mr. Begbie.

"He is a member of our Young Communicants' Fellowship. He won the 400 metres swimming event at the Empire Games in New Zealand last year, and represented Australia at Helsinki this time.

Mr. Mervyn Finlay, who is a keen parishioner at S. Mark's, Darling Point, is yet another, and there are several more practising Anglican members of the Olympic team."

COUNCIL OF CHURCHES

RECEPTION FOR AMERICANS

SYDNEY, Tuesday.—The Archbishop of Sydney, as Chairman of the Executive Committee of the Australian Council for the World Council of Churches, gave a Reception last night in S. Andrew's Chapter House, Sydney, to visiting overseas delegates to the World Convention of the Churches of Christ.

The Convention, which took place in Melbourne last week, was attended by upwards of a hundred American and Canadian delegates, who flew across the Pacific in specially chartered Skymaster aircraft.

This is believed to be the first world level meeting in Australia of any major Christian denomination.

The Archbishop said that not long ago a Canadian or American felt adventurous if he travelled further afield than the Pacific Islands. A trip to Australia was a real adventure.

To-day that was all changed, largely because of the great growth of the ecumenical movement.

Christian people, he said, were doing a job of internationalism far more effectively than any other body.

"All of us who have been present at world gatherings know that the 'world mind' and the consciousness of being fellow workers for the Kingdom of God have become a most potent force for international understanding," said Archbishop Mowll.

"The strength of the ecumenical movement is exemplified by this gathering here to-night."

Dr. Jesse Bader, who is Director of the Joint Department of Evangelism of the great National Christian Council recently set up in the United States, spoke warmly of the leadership of Bishop H. K. Sherrill, Presiding Bishop of the American Episcopal Church (with whom the Archbishop of Canterbury is at present holidaying) in the ecumenical movement in America.

The Pacific Pact, designed to defend Christianity against Communism, said Dr. Bader, was an excellent thing, but it could be strengthened and made effective only through mutual understanding. Towards this, the Churches could all make a great contribution.

In combating Communism, "it is not what any one Christian in any one country can do that matters," said Dr. Bader, "but what all of us, pulling together everywhere in the world, can do."

THE ANGLICAN
has the pleasure of
printing, by special
arrangement with
their authors, por-
tions of the Pas-
toral Letters for
the month of Aug-
ust of their Graces
the Most Reverend
and Right Honour-
able the Lords
Archbishops of
Canterbury and
York.

They appear on
page 11.

We shall publish
extracts from the
Pastoral Letters of
the English Arch-
bishops and bishops
each month.

WORLD TALKS ON FAITH, ORDER

CONFERENCE IN SWEDEN

LONDON, Thursday.—Some 250 delegates from churches of different traditions and many countries will attend the third world conference on Faith and Order, which is to open at Lund, Sweden, to-morrow. About 200 of these delegates have already been appointed by 75 churches.

The Lund Conference continues the quest for unity.

After the preliminary conference at Geneva in 1920, the first World Conference was held at Lausanne in 1927, and the second at Edinburgh in 1937.

This conference differs from its predecessors only in being convened as a part of the World Council of Churches, which was founded at Amsterdam in 1948.

One consequence of this change is that it can afford to be somewhat smaller than its predecessors. The leaders of the churches have the opportunity of meeting from time to time in World Council Assemblies.

A conference specifically concerned with Faith and Order questions can therefore be smaller, and be more a gathering of those who are immediately concerned with questions of the theological differences between the churches.

SOCIAL QUESTIONS

However, it is not theological questions alone with which this Conference is concerned, nor are the delegates confined to theological experts. One of the aspects of Faith and Order which was touched on at the Edinburgh Conference and which has been growing steadily in importance as the preparations for Lund have proceeded is the influence in all these matters of social and cultural questions.

Christians have already a profound unity as they face the non-Christian world. Yet their unity is not expressed as it should be and they are divided from each other into various "churches."

The reason for the "Faith and Order Movement" is the need to overcome the divisions in belief and government which prevent the different "churches" from being clearly one Church.

Its method is to draw the representatives of the churches out of isolation into conference.

Its goal is to help the churches to agree together on the meaning of the Church in the purpose of God.

CENTRAL PROBLEM

The central problem is the different conceptions of the nature of the Church held, for example, by Eastern Orthodox, Anglicans, Lutherans, Baptists, etc. (Roman Catholics have never taken an official part in these conferences.)

Closely related are the ways of worship which have grown up in the various Christian traditions and the separations which exist between Christians regarding the Holy Communion.

Three preparatory Theological Commissions on these subjects, instituted by the Edinburgh Conference, have completed their studies and published their reports.

LONDON CITY CHURCH CLOSED

LONDON, Thursday.—The Wren church of St. Augustine with St. Faith, near St. Paul's Cathedral, has been closed. It was one of the smallest of the City churches to hold regular services three times a week.

Twelve women had been visiting the church regularly from 7.30 a.m. to 4 p.m. to keep it open.

All that remains of the church is the tower, under which the services have been held. There is room for twenty-six seats, but congregations have often been very much larger than that.

WORLD YOUTH ASSEMBLY

NORTH AFRICA MEETING

ANGELICAN NEWS SERVICE.

DAKAR, North Africa.—Delegates from 22 of the 42 member nations of the World Assembly of Youth meeting in Dakar heard the president of the host committee urge them to "build with other youths a livable world where all discrimination and fear will be banished forever."

The assembly held its annual session from August 1 until August 13.

In addition to delegates from non-Soviet countries in the Middle East, Europe, and North and South America, W.A.Y. members included Ceylon, Malaya, the Philippines, Singapore, and Vietnam. Representatives from Laos were present as observers.

Addressing the meeting, the president of W.A.Y., Mr. Maurice Sauve, of Canada, said: "The strength of W.A.Y. is based upon unity and diversity."

The World Assembly of Youth was founded four years ago on the principles contained in the United Nations Universal Declaration of Human Rights.

W.A.Y. spokesmen say their programme seeks remedies to problems common to less developed countries.

The Dakar meeting's agenda included discussions involving extension of education, elimination of discrimination, economic and social development, and more rapid accession to freedom for dependencies.

PERSIA SITUATION CAUSES CONCERN

SYDNEY, Tuesday.—The recent meeting of the Church Missionary Society Council heard reports indicating that the Church in Persia is passing through a very difficult time.

Evangelism is no longer permitted and some Persian Christians have suffered for their faith, the reports said.

They added that difficulty is being experienced in obtaining visas for missionaries to enter Persia, those issued being for medical workers only.

—H.H.M.

REBUILDING OF U.K. CHURCHES

LONDON, Thursday.—The rebuilding of the parish churches of Liverpool, Walton and Mossley Hill is proceeding as fast as the shortage of stone-masons will allow.

Three mission churches are arising more rapidly by the use of brick and cement.

The urgently needed church at Speke to serve an immense new district still awaits the final decision of the Town Planning Authorities, while the £20,000 gift of the Gladstone Family gradually decreases in value, in spite of the accumulating interest.

MISSIONARY DEPUTATIONIST

Sister Helen Barrett, of the Melanesian Mission, returned recently to her work in the islands after a long furlough spent with her parents in Brisbane.

She was engaged in deputation work in Australia, and reports enthusiasm in the work of the mission wherever she went.

WYCLIFFE HALL

ADDRESS BY DR. FISHER

OUR LONDON CORRESPONDENT LONDON, Thursday.—The Archbishop of Canterbury, Dr. Geoffrey Fisher, visited Oxford on July 29 for the 75th anniversary celebrations of Wycliffe Hall.

(Wycliffe Hall is a strongly evangelical theological college which is not part of Oxford University.)

The Bishop of Rochester, the Right Reverend C. M. Chavasse, was the celebrant at Holy Communion in St. Aldate's, the famous Oxford evangelical church.

More than 500 people attended this service, at which the Epistle was read by the Principal of Ridley Hall, the Reverend J. P. Thornton-Duesbury, and the Gospel by the Bishop of Sodor and Man, the Right Reverend J. R. S. Taylor, a former Principal.

BULWARK

Dr. Fisher said that the Church had become a bulwark against every kind of tyranny, lay or ecclesiastical, in modern times.

"In these days, there is an ever-increasing pressure upon people to conform, to fall into line," said the Archbishop.

"This is apparent even in England to-day; but it is utterly at variance with the distinctly Anglican attitude and temper of mind."

"The Church stands to-day more strongly than ever before for that charity, freedom and order which is our national heritage. Our Church of England is more catholic and apostolic than its critics know or dream possible."

GRAVE HUMOUR IN DEBATES

CHURCH ASSEMBLY

LONDON, Thursday.—The debates in the recent session of the Church Assembly in England were not without their humour.

We do not nowadays dwell on the subject of death—either as a matter for high comedy or tragedy—as did the former Elizabethans. But humour still lurks there.

The Archbishop of Canterbury, for instance, reminded the session when it was discussing legal difficulties on access to dissolved churches that legal experts had warned us about "getting too deeply involved in churchyards."

Another speaker, Canon R. L. Hussey (Manchester) referring to the report on "The Preservation of our Churches" referred to a passage in the report which said "This affection is shown by the desire of many people, who do not normally attend our services, to be married in our churches, to have their children baptised in them, and to lay their mortal remains after death in their shade."

This, the speaker said, struck him as carrying the doctrine of self-help altogether too far.

DANISH CHURCH IN LONDON

LONDON, Thursday.—The Church of St. Katherine, Regent's Park, London, damaged during the war, has been consecrated by the Bishop of Copenhagen.

Giving the address in Danish, the bishop said the Danish people thought with grief of the many churches which fell to rubble in London when their English brothers stood foremost in the fight for human freedom.

CORONATION TOUR

The Reverend Norman Fox, Sydney diocesan chairman of the Church of England Boys' Society, has been appointed leader of the C.E.B.S. Coronation Tour.

Twenty members of C.E.B.S. in Australia are leaving on the Orion in April, 1953, for a five months' tour of England and the Continent.

EXHIBITION IN LONDON

CHRISTIAN ART EARLY

OUR LONDON CORRESPONDENT LONDON, Thursday.—An unusual London exhibition of early Christian Art, dating from the 5th and 6th centuries, has been attracting large numbers of visitors.

The mosaics which decorate the Churches of Ravenna are famous, and the eminence of Ravenna has long been recognised.

This exhibition gives the visitor who cannot go to Ravenna the chance of seeing for himself what the originals must look like, for a group of artists have found a way to make exact and faithful copies.

Tracings were made of the original mosaics and the replicas were made by cutting the coloured tesserae (pieces of glass about the size of a fingernail) and matching the original design exactly.

The mosaics consist of the small pieces of glass cut, sorted according to colour, and then embedded in a bed of fresh lime.

SUPERB PICTURE

The resultant effect is a glittering, superb picture. Visitors have been surprised at the delicacy of design which such an apparently rough and ready method can produce.

But the method is equally effective in such small pictures as that of St. Peter's Denial, which is scarcely a foot square; a picture of The Last Supper, which is 4ft. by 3ft.; and a life-size picture representing the Empress Theodora and nine attendant figures in her suite.

To those interested in Church art, it is a particular value to be able to study an art which makes use of reflected light before the effects of direct light which are the key for the use of stained glass had been discovered.

CHURCH MUSIC

ROYAL SCHOOL'S BUILDING

LONDON, Thursday.—The Royal School of Church Music announces that it is in negotiation with the Croydon Corporation for a lease of Addington Palace, Croydon, as the headquarters of its work and a centre of Church Music for the whole Anglican Communion, and that it hopes to enter into occupation by the end of this year.

Addington Palace is a building of the Georgian period and was a former Palace of the Archbishops of Canterbury. It is situated in the Green Belt and can be reached in little more than half-an-hour from London.

The impending loss—at the end of 1952—of one of the two buildings held on lease in Canterbury gives the Royal School of Church Music the opportunity to move its College of St. Nicolas and headquarters nearer to London, where it will be much more accessible than it is in Canterbury.

Moreover, the Royal School will thus be able to develop its work in a way not hitherto possible.

It is intended that Addington Palace shall become a centre of Church Music where music and its use in public worship may be studied and the results of enquiry and experience made available for the Anglican Communion everywhere.

Choirs are affiliated to the Royal School in every part of the British Isles; they support its work and receive help in return. Throughout the world affiliated choirs are to be found in almost every Church of the Anglican Communion.

During recent years, students have come to the Royal School from China, New Zealand, South Africa, Canada, United States, and India.

FOUNDER OF TOC H

VISITING AUSTRALIA

The Reverend P. B. ("Tubby") Clayton, founder padre of Toc H, will shortly be visiting Australia for the first time since 1952 when, accompanied by the Reverend M. P. G. Leonard, he came here at the invitation of the then Governor-General, the late Lord Forster, to establish Toc H in this country.

Accompanying Padre Clayton and acting as his aide will be a young Toc H staff man, Peter Seymour-Price, who will remain in Australia at the end of the tour for a period of service on the Australian staff.

"Tubby" Clayton was born near Maryborough in 1885. His father came out to Queensland at 16 with three young brothers, in 1861. Clayton has a lifelong friendship with the Royal Navy, and has (as chaplain to the Tanker Fleet) been a most useful shipmate in all weathers, visiting units of Toc H ashore.

A scholar of St. Paul's School, London, and of Exeter College, Oxford, he took his First in Finals five years before World War I. At the age of 21 (in recognition of published researches within the field of Christian Archaeology) he was elected a Fellow of the Society of Antiquaries, an honour usually reserved for age.

In 1910, Clayton became a padre at Portsea under his lifelong friend, the present Archbishop of York. He worked for four years in the slums of

Portsmouth and among the personnel of the shipyards.

An Army chaplain in World War I, first with the famous Buffs, then with the Gunners, he was finally garrison chaplain in the Ypres Salient, with his headquarters in the house named after Gilbert Talbot, whose death at Hooge in 1915 removed a young man of abundant promise.

This Talbot House in Poperinghe is still standing to-day; it was the birthplace of the movement known as Toc H, throughout the British world. Toc H, which started as a Flinders nickname, suggests the acrostic To Conquer Hate.

In 1922, the oldest parish church in the City of London received him as its vicar, and he has been devoted to All Hallows-by-the-Tower and to the transformation of Tower Hill, and to the cause of Leprosy Relief, all with the keen support of his great movement.

In 1932, one of the rarest British decorations, most strictly limited to 65 members, known as the Companion of Honour, was bestowed upon him by King George V, and in 1936 he became King's Chaplain.

In 1925, he toured the United States, New Zealand, Australia, Malaya, India and Ceylon on behalf of Toc H, and in 1939 once more visited India at the invitation of the Commander-in-Chief and Air Force authorities.

N.G. NATIVES

MISSIONARY'S VIEW

HOBART, Thursday.—Preaching in St. David's Anglican Cathedral, Hobart, last week an Anglican missionary, the Reverend Eric Wood, said that many dangers stood in the path of the native in New Guinea.

Mr. Wood has been stationed at the Anglican Mission at Dwyane in New Guinea.

He was made a Deacon at St. David's Cathedral on August 3, and is to serve in the parish of Ulverstone, Tasmania, for a few months before returning to New Guinea.

Mr. Wood said the greatest danger to the native might come from what he termed "benevolent capitalism" which would use the native solely as a means of developing New Guinea in the interests of non-residents of the Territory.

He said that this type of benevolent capitalism showed an absolute disregard for the future of the native race and its advancement to a higher grade civilisation.

The problem in New Guinea was a human one which concerned a people who were committed to Australia as a trust.

S. PAUL'S LIBRARIAN

LONDON, Thursday.—Following the resignation of Mr. Gerald Henderson, the Dean and Chapter has appointed the Reverend W. M. Atkins, M.A., as Librarian, Archivist, and Keeper of the Muniments at St. Paul's Cathedral.

NATIVE PRIEST'S SON FOR ENGLAND

Ben Kirilau, son of the Reverend George Kirilau, has, with Daniel Maell, been selected by the B.S.I.P. Government to be sent to England for a six months' course at Hendon Police College. Both of these lads, ex-pupils of Pawa School, will leave Auckland shortly for England.

TRANSVAAL DROUGHT

Bishop's Letter

PRETORIA, Thursday.—

Part of a recent Pastoral letter by the Bishop of Pretoria, published in his Diocesan newspaper, tells of the Bishop's impressions during a tour of drought-stricken Northern Transvaal.

The Bishop wrote:

"One thing which struck me forcibly in the course of my tour is the serious effect of the drought on the crops in many parts of the Northern Transvaal."

"I understand that in many places practically no crops have been reaped for the last three seasons."

"As I travelled through some of the Native locations I was indeed thankful that I was not a cow, or for that matter even a goat, which had to crop a living off the naked veld."

"The effect of the continued drought is having far-reaching social repercussions, and in the Native areas I noted that there were very few able-bodied men, and I heard that even the women were travelling long distances for work in order to eke out their meagre resources."

"There are Reserves in which even with a good harvest it is scarcely possible for a family to secure a livelihood. I am filled with admiration for their courage and the self-sacrifice with which the Christians maintain their churches and their assessments in the face of their difficulties."

"I want to express our deep sympathy for all who, in the drought-stricken areas are suffering hardship and, in some cases, undernourishment."

INCOME OF N.Y. CLERGY

NEW YORK, Thursday.—Bishop Donegan of New York pointed out in the course of his address to the recent New York Diocesan Convention (Synod) that half of the clergy of the diocese receive less than \$3,600 (£A1,600) a year "in an age when skilled and semi-skilled workers in industry earn wages of from \$5,000 (£A2,225) to \$7,000 (£A3,115) a year and need such wages to support their families."

The delegates voted to bring the matter to the attention of the parishes.

THE ANGLICAN

Incorporating The Church Standard

SYDNEY AUGUST 15 1952

UNITY

We report in this issue two important events. The first is a brief account of a reception tendered by the Archbishop of Sydney to visiting American delegates to the World Conference of the Churches of Christ. The second is an account of the "Faith and Order" meeting in Lund, Sweden.

Now, no Anglican's beliefs coincide exactly with those of a member of the Churches of Christ. And at Lund, no Anglican representative will find himself in complete agreement—on matters of doctrine, at least—with any one of the dozens of Churches represented. Yet, with the regrettable exception of the Roman Catholic Church, every great Christian denomination is present at Lund, and our own delegates will get on very well with the others.

This fact contains a moral, and a warning.

This is the moral: our Church, with her historic tradition of tolerance and forbearance, is well fitted to take a leading part in any ecumenical gathering. She has in these last years contributed in no small way to a better understanding and tolerance throughout Christendom.

The warning, bluntly, is this: the effectiveness of our Church as an agent for Christian unity depends utterly on how united we are, first, as Anglicans. Our Church has shown over a long time that diversity in unity is a commonsense and practicable thing. The man or woman in our Church who loses his tolerance of other men and women in our Church, by claiming a monopoly of the truth, is a traitor not only to his Church and her tradition, but to all Christendom.

If Anglicans can get along with people of other Christian Churches at Lund, then they can get along with each other here in Australia.

We record, with profound thankfulness, that this newspaper, and the policy we set forth in our first leading article, have won the overwhelming support of all sections of our Church in Australia. As the contributors to our first issue came from "high" and "low" quarters, so did our readers.

We hope, as journalists, and pray, as Christians, that this will ever be so.

How to Win Friends . . .

Most of us have what is sometimes called "a clue" about the principles and rules of cricket and football. At any rate, we are at least aware of what other people think about them.

How many lay people, by way of contrast, know anything much about the doctrine of our Church?

For the same reason that no one can discuss the rules of cricket unless he knows them, no layman can discuss theology and doctrine with a layman of another Church, unless he is "clued up" to some degree.

The Archbishop of Canterbury, during his visit this year, deplored the lack of doctrinal teaching given to lay members of our Church. He referred to England; but what he said applies here as well.

When he is preparing for Confirmation, the layman receives an amount of doctrinal teaching suitable for his years and limited experience. Afterwards, however regular a churchgoer he may be, he gets precious little. The pulpit is seldom used for the teaching of doctrine; and the foundation laid at the time of Confirmation is not built upon later.

We hear of a progressive younger Church leader who has started regular courses of doctrinal instruction for his parishioners, from whom the demand actually came. They have been so rousing a success that he has had to provide further courses to meet the demand.

To those who will say that this sounds dull, we offer this suggestion: if you want to convert a political opponent, it helps to know your own facts with complete accuracy and certainty. If you want to convert nominal Anglicans into active ones, a knowledge of what you are talking about is likely to be useful.



NEW GUINEA MISSIONS HAVE BIG TASK

By Colonel J. K. Murray

Members of the Anglican Mission did great and heroic work after the Mt. Lamington eruption. For their work, Sister Durdin, Mrs. Lane and Mr. Hart were subsequently honoured by Her Majesty the Queen.

THE catastrophe caused great losses in people and resources; but I believe that through the work of the missionaries who were in the area, and the leadership of the Bishop of New Guinea, the Mission is now stronger even than it was in the days before the eruption.

I cannot speak too highly of the service given to the native people by the missions in this area. Not far to the north of this area is the Mamberare, where Archdeacon Gill has given forty years of service to the people of Papua.

Bishop Strong's Diocese extends over the whole of the combined territories. Before a post-war conference, certain parts of the Trust Territory were the responsibility of the Diocese of Melanesia.

The Anglican Mission suffered greatly during the Japanese war.

Bishop Strong is now engaged in rehabilitating the Mission's activities in New Britain. Unfortunately, Father Thompson, who had been stationed for many years at the island of Kimbun, near Arawe (the scene of a notable battle in 1944), died recently; but volunteers to undertake the necessary work have come forward.

A great area of New Guinea in which I hope the Mission will become much interested is the Highlands.

In the high land above 5,000 ft. are some 600,000 people, and perhaps the most attractive country in the whole of the territory.

The population is more than a third of the whole.

The first contacts in this area date back only to about 1935. The climate is a sort of perpetual spring. The lowest temperature in the area between the 5,000 and 6,000 ft. contours is not below 40°F., the highest not much above 80°F. The rainfall is good—some 70 to 100 inches per annum.

Communications in the territory are difficult. The mountains run up to 15,000 feet and the annual rainfall may exceed 250 inches. Most journeys must be made by air, by small boat or on foot. The missions are expensive to maintain and need generous and consistent support.

As you will know, Bishop Strong has been concerned about the recent change in the position of Administrator, and I should like to express my appreciation to him and to the Missions generally for their endeavours to ensure that the

This is the second part of an article by Colonel Murray on the work and problems of the Missions in Papua and New Guinea. Last week Colonel Murray discussed the basic problems of the Missions and some of the work, religious, educational and medical, that they have done.

leadership of the Administration of the territory of Papua and New Guinea will always be vested in a person giving effect to the Australian Government's commitments both in Papua and the territory of New Guinea. These commitments especially concern native welfare, the social, economic and political development of the native people, and the development of the territory's economic resources.

Australia has a unique opportunity, I believe, to learn from major errors in Colonial Administration elsewhere and develop in New Guinea a happy people and a country which will be a source of strength in the preservation of the world ideals for which Christianity and the Western World stand.

Now I should like to say something of the Anglican missions in Papua and New Guinea.

To the soldier who fought in "New Guinea" the term covers both the Crown possession of Papua and the Trust Territory of New Guinea, so perhaps I may use the term New Guinea to cover the whole area.

We have, then, a Bishop of New Guinea, Dr. Strong, whose diocese covers both Papua and the Trust Territory. The head of the mission is at Dogura, near to which the first missionaries, Albert MacLaren and Copeland King, landed in 1891.

At Dogura is a Cathedral which is a magnificent tribute to the Mission, to its designers, and to the native people who did so much of the work necessary for its erection. I believe that its floor space is greater than that of St. Andrew's Cathedral, in Sydney.

It occupies a commanding headland, with glorious land- and sea-scapes, and in its vicinity are grouped the headquarters of the Anglican Mission.

SCHOOLS

St. Aidan's College, where native people are prepared for the priesthood, is nearby. Canon Brady has a group of young men whose courtesy and ability would make them distinguished people in any society.

There are, of course, schools at Dogura, including one for part-native children, for whom

the Mission has an especial care and whose lot is apt to be one of the most unhappy unless Europeans and native people are prepared to accept in the fullness of its meaning the brotherhood of man.

The Mission has numerous stations along the North Papuan Coast, extending up to Gona. The work of the Mission in fields of education and health is a great contributing factor in bringing tens of thousands of native people into close and happy contact with Christianity and Western culture.

The mission hospital at Eroro, under Dr. Blanche Biggs, is doing invaluable work.

I should like to say a special word in regard to the work of the Church in the Mount Lamington area.

Some 4,000 people had been killed. An area roughly eight miles in radius from the crater had been reduced to the appearance of a desert. All living things had been killed, and the area covered with a grey pumice.

Included in the destruction were many stations of the Anglican Mission, most important among them being Sangara, where the Martyrs' Memorial School had been erected, and where Father Dennis Taylor, his wife and family, and Father John Rautamara, son of Father Rautamara, the oldest priest in New Guinea, and many others, had been killed.

WORK AMONG LEPERS

The last report from Sister M. I. Cubitt, who is in charge of the S. Francis Leper Colony at Faunab, Malaita, B.S.I., gives the following information: Number of patients, 28—11 men, five boys, eight women, four girls; admissions during year, eight; discharges, three; deaths, five; birth, one; still-birth, one.

All patients have complete blood counts estimated every three months and more often if necessary. Haemoglobin and blood sedimentation rates, also blood smears, are taken monthly, whilst the weight of the patient is checked each month.

MISSIONARY RESIGNS

Sister C. Petrie, of the Melanesian Mission, has tendered her resignation to the Bishop of Melanesia, the Right Reverend S. G. Caulton, so that she may look after her mother in New Zealand.

Sister Petrie did a splendid job at the Hospital of the Epiphany, where she has been in charge since the resignation of Dr. Hemming.

Correspondence

COMIC STRIPS

TO THE EDITOR

Sir,—The one thing that the first edition of THE ANGLICAN lacked was a comic strip, or something like a comic strip, which would interest little kiddies, and also children aged up to 15.

Would it be possible to enlist the aid of a Sunday school teacher, say, or a good artist, to produce such a strip?

This could be a most effective way of promoting Christian knowledge amongst children.

(MRS.) R. DEEM.

Matraville.

TYNDALE'S BIBLE

TO THE EDITOR

Sir,—Your special correspondent, in the article on Tyndale's New Testament (THE ANGLICAN, August 8), says that the alleged "deliberate mistranslations" in Tyndale's work "consisted largely in the preference for the literal translation 'senior' and 'congregation' for the time-honoured (but often abused) 'priest' and 'church'."

"But no competent scholar, reformed or unreformed, would deny that these are the literal meanings of the Greek words."

He goes on to say that both types of scholars would be willing to translate them thus today!

This is curious scholarship indeed!

In the first place the word "presbiteros" cannot even literally mean "senior" for it is a comparative, and would have to be put into English literally as "more senior" (for "senior" is no longer regarded as a comparative in English).

In fact it was applied by Aristotle to the "ancients" who could be quoted with authority. Dr. Abbott-Smith, in his lexicon, tells us that it is used in papyri and inscriptions with regard to Asia Minor and Egypt, of civil and religious offices including priesthood.

In all ecclesiastical writings it implies one in authority, an officer of church or synagogue—never just the old man of the village! It is sometimes translated as "priest" and sometimes as "elder" in English.

The word "ecclesia" could be literally translated as "congregation" but to do so would be to deny the sense in which it is used in the Septuagint or S. Paul's Epistle to the Ephesians. Again Abbott-Smith points out that it is used in the Septuagint of the "Community of Israel," and would thus be understood in New Testament times as meaning the whole body of Christians.

Our Lord Himself uses the word when He says "upon this rock I will build my church"—are we to believe that he meant "upon this rock I will build my audience"?

If proof is wanted of the extraordinary lengths to which people will go to deny the Catholic sense of the church in Christian teaching, it will be found in the amazing fact that in "The Bible Designed to be Read as Literature," published by William Heinemann Ltd., the whole of St. Paul's Epistle to the Ephesians is deliberately suppressed!

Sir Thomas More was quite right in his suspicions, and the translators of our Authorised Version corrected Tyndale's "deliberate mistranslations."

T. B. McCALL,

Holy Trinity Rector, Launceston, Tasmania.

LUCAS-TOOTH SCHOLARSHIP

TO THE EDITOR

Sir,—In your report, in your first issue, of the appointment of the Lucas-Tooth Scholar, you made it appear that all the dioceses in N.S.W. were on an equal footing in the matter.

This may leave a wrong impression. The Trust Deed states clearly that the Bishop of Goulburn shall have "the first right to nominate one or more persons as a candidate or candidates for the Scholarship and such person or persons shall be given a preference by the said Trustees in awarding a Scholarship."

ERNEST CANBERRA, and GOULBURN.

CHURCH AND NATION

A FRANK AND FREE WEEKLY COMMENTARY

Unkindest Cut

On the afternoon of Budget day I found myself in the chair of my suburban barber, whom I don't have to visit so very often nowadays. As he snipped his way lightly among my thinning locks our thoughts (or, more precisely, his conversation) turned to considerations of the surprises the Federal Treasurer might have in store for us that evening.

Privately, I was prepared to believe that Sir Arthur Fadden might have it in mind to ease the load a little or, at the least, to shift it on to the shoulders of those best able to bear it (blessed phrase of the politicians of my youth).

But Friend Figaro had no such hopes.

Snipping and snapping vigorously, he contended that the Treasurer had "got away with so much last year" in extra taxes of various sorts that it was certain that he would "try it on again this time." Figaro used various other descriptive terms, with which I was not wholly familiar, and then added (and this made me glad he was not shaving me, but only trimming my hair, for he was inclined to gesticulate dangerously with his tool of trade): "I could cheerfully cut his throat."

Well, I tell you of the incident only to show how misunderstood our public men and their motives can be.

For, as all the nation knows now, that very night Sir Arthur Fadden announced the cutting (or, should I say, trimming?) of some of our taxes — including (I hope to Figaro's confusion) a reduction from 50 to 33 1/3 per cent. in the sales tax on razor blades!

A Better Budget

The Budget, I know, is being torn to tatters in the Federal Parliament this week, and even some of the second thoughts of Government supporters and sympathisers are not so ecstatic as their first.

But the general principles of the Budget must be reckoned sound.

The Budget lightens taxes to the full extent that is deemed prudent without incurring a deficit; it provides for the huge defence expenditure; and it gives further limited aid to pensioners.

It may not be quite the "incentive" Budget for which the metropolitan press has been clamouring. But it is, as a Melbourne paper put it, "a fair compromise to meet current difficulties without getting down to drastic and politically unpopular remedies."

In these days, when almost the whole of our thinking is inclined to be influenced by the economic situation, with its em-

phasis on the dangers of inflation leading into another depression, the latest Federal Budget brings a needed measure of encouragement.

We are not out of the woods, but at least the effect of the Budget is not to plunge us further into the depths of the forest. Rather, it is to turn us in our tracks to face the light in the clearing.

Necessarily, a Budget is a survey for the resolution of severely practical problems. But it was interesting to note that in his peroration the Treasurer was not unmindful of values other than those that can be set down in ledgers.

"It seems to me," he said, "that the broad conditions have never been more favourable for enterprise. At least, that is true of the material conditions. It may be that it is confidence and faith we need. If that be so, let us look once again across the face of our country."

Perhaps we should raise our gaze even above that fair prospect — as Psalm 121 enjoins.

Peace in Pacific

There is obviously one danger in the composition of the ANZUS Council, which has just held its first meeting in Honolulu. As the name indicates, the council is made up of representatives from Australia, New Zealand and the United States.

Britain has felt rather left out in the cold. But the links that bind Australia and New Zealand with Britain are so close that there is no reason to suppose that this question of keeping the Mother Country in touch on ANZUS matters will not be solved, either by direct representation later, liaison, or other form of consultation.

But the big danger inherent in the restrictive organisation must be the impression it gives that the white races are "ganging up" on the coloured races, whose ocean the Pacific also is.

This danger is recognised by ANZUS. But the nettle must be grasped.

At present, it seems, no extension of the ANZUS Council is contemplated. There was a good deal of the "we-talk-the-same-language" spirit at Honolulu. And maybe there is wisdom in the foundation of the structure being laid by nations who, because of common language and similar traditions, can get down quickly to business without translating headphones clamped to delegates' ears.

But surely the organisation will not be limited for long to three nations.

The people of the Philippines, for instance, are urging a Pacific Union. The ANZUS Council could lead naturally to that more representative concept.

We are being told by our own member of the ANZUS Council, Mr. Casey, that the new organisation must learn to walk before it can run, and that the danger of making it "top-heavy with the whole of the problems of the Pacific" must be guarded against.

That is true enough. But not less than "the whole problems of the Pacific" must be the concern of any organisation charged with the maintenance of peace within and along the shores of the world's most important ocean.

The Church, which knows no distinction of race or colour and which for more than 100 years has been engaged in missionary enterprise in the Pacific, must surely exert its influence to see that, once the foundations of ANZUS have been surely laid, other Pacific countries are brought into membership. The coining by the United States Secretary of State, Mr. Dean Acheson, of the word ANZUS seems not to have been a happy inspiration. The original name, Pacific Council, was much better.

One Church

I am not one of that band of younger journalists whose enthusiasm brought you the first issue of "The Anglican" last week.

They certainly did me the honour of asking me to write what, I fear, is proving to be a halting, elderly comment or two under the title of "Church and Nation." But there my part in the undertaking begins and ends.

But no one can stop me cheering their enterprise — and being delighted to hear of the many telegrams, letters and other messages of congratulation and encouragement which they have received since last Friday.

I know that they have been particularly pleased by the welcome the paper has received in all kinds of parishes — and, after all, our variety as a Church may be reckoned part of our strength.

Doesn't it prove that, essentially, we are one Church when a newspaper, standing "for Anglicanism in general and not for any sectional viewpoint," as last week's first editorial article explained, should be so well and practically received?

No doubt the circulation and advertising departments are not yet satisfied (they NEVER have been on any newspaper I have known). But I do know that those who have undertaken this great venture of faith at the risk of their own capital have been greatly stimulated this past week by your support.

—The Man in the Street

BUSY MONTH FOR THE UNIVERSITY OF SYDNEY

SYDNEY, Thursday.—The August vacation, which began on August 11, is an exceptionally busy time for Sydney University this year.

The International Radio-Scientific Union is holding its tenth general assembly there from August 11 to 21 and the Australian and New Zealand Association for the Advancement of Science will meet there from August 20 to 27.

From August 26 to 31 the final ceremonies and functions of Sydney University's three-year centenary celebrations will take place.

Delegates from 72 universities will be present at these celebrations.

The programme will include a reception at Government House, an oration by Dr. Ian Clunies Ross on "The Responsibility of Science and the University in the Modern World," presentation of addresses by delegates, a graduates' reunion, a centenary oration by the Chief Justice of N.S.W., the Hon. K. W. Street, conferring of honorary degrees and an Open Day.

The Open Day will be held on Saturday, August 30. All departments and colleges of Sydney University will be open for inspection by the public and there will be special exhibits, lectures, films, demonstrations and musical items.

The Sydney University Dramatic Society will present Chaucer's "Pardoner's Tale" as a pageant and the University Organist, Mr. G. Faunce Allman, will give an organ recital, both in the Great Hall.

The Fisher Library will display ancient manuscripts, early printed books, incunabula and an exhibit illustrating "Library

50 YEARS OF THE BUSH BROTHERHOOD

Life in the Bush of Australia in the late nineteenth century, when Queen Victoria was on the throne, was in many ways very different from what it is now. Horses, buggies and wagons were the means of transport. There were no road formations, or permanent bridges; no telephones or electric light; no radio or correspondence schools.

The big properties of squatters were being cut up into selections; and young married couples with a growing family to rear, were facing all sorts of isolation hardships which modern inventions, quick transport and wireless have now largely eliminated.

The question with which we are specially concerned is the spiritual outlook and condition of those settlers on the million square miles west of the Dividing Range of Queensland and New South Wales, at the turn of the century.

There were small townships growing up all along the length and breadth of this area. Railway lines were pushing their way through from the coast. The chief Christian communities were attempting to station their pastors at townships far distant from one another; and little wooden churches to hold small congregations were springing up without any sign of art or beauty!

But it is all to the credit of these early town-dwellers, mostly from the Old Country, that they were determined to reproduce, in their new surroundings, the hallowed spot known as the Village Church, which, with its school, had once been the centre of their spiritual and cultural life.

Nevertheless, it was not easy to find clergy willing and able to come and settle in these undeveloped hamlets, and it was still harder for the Church to reach the pioneering families, living scores of miles away from any centre of Church life.

In 1896, faced with these problems, Dr. Nathaniel Dawes, the first Bishop of Rockhampton, approached Dr. Westcott, the great and scholarly Bishop of Durham, in the hope of finding young and active clergy to fill these positions.

After careful consideration, Dr. Westcott absolutely refused to send any of his ordained men to fulfil a task which would separate them for months, and possibly years, from any clerical fellowship and intercourse.

At the same time he was quite convinced of the urgency of the work; so he consulted some men of wide sympathies and outlook, among whom was Arthur Foley Winnington Ingram (afterwards, for nearly thirty years, Bishop of London), and between them, they invented the idea of a Bush Brotherhood.

It was to consist of young priests from England, going out to the Australian Bush for five years on leave of absence, living for the most part under the same roof, but spending most of their time travelling, by buggy or on horseback, with a view to visiting in rotation the scattered townships, stations and selections, and ministering the Word and Sacraments to all and sundry according to their needs.

Some of these isolated settlers had come from strong centres of Church life, where Sunday School and preparation for Confirmation had made them regular Communicants in their parish churches.

It is not difficult to imagine how a visit from one of these Bush Brothers, would not only bring back sacred memories of

Photography as an Aid to Scholarship.

Science exhibits will include "Spectacular Chemistry," "Botany for Everyman," a demonstration of methods of determining blood groupings of blood donors by the Red Cross, an exhibit illustrating uranium ores and their detection in the Geology Department, chick embryos at varying stages of development in Zoology and a small scale model of an industrial plant in Chemical Engineering.

the past, but would also renew the whole spiritual strength of the family life.

The children, after recovering from their first shock of nervous fears, would welcome Bible talks and the Catechism lessons; at the end of the day, all employed on the station would come together for "Church," in the sitting room or verandah, where a short service, with a straight talk and a few well-known hymns, would renew memories of the past or make its challenge to the careless and indifferent.

At break of day, the faithful few would meet together for the Holy Communion; after an early breakfast, farewells would be exchanged till the next return visit; horses would be saddled, and the Bush Brother would make his way across the open plains to the next home-stand, where the same programme, with variations, would be repeated.

Sometimes a shearing shed would receive a visit. Then after a substantial meal, and with the help of a kindly "Rep" many of the men would gather together under the carbide light, listen to the prayers and talk, and possibly recapture a memory of long ago which some of them, at least, had loved long since, and lost awhile. A bout with the boxing gloves as a side-line was not unknown!

And so the Bush Brother made his way back to the little township where he slept in the Vestry, and made ready for his Sunday Services, and ministered to the congregation committed to his charge.

The time had now come for the journey back to the Brotherhood House for the Quarterly Reunion. And there, for a week or more, the time was spent in a wonderful mixture of prayer, reading and conference; of meals and sleep; and relaxation in an atmosphere of smoke and jokes and games of bridge! What a life!

A simple rule of self-denial, freedom from family ties, and of going where authority sends, has always been the basic principle of Brotherhood life.

For fifty years and more, a succession of young priests, at first all of them from England, but latterly most of them from Australia, have carried on this work.

Buggies and pack-horses have in due course given way to motor transport. Greater distances have to be covered in far less time, because the population has increased. Unfortunately both World Wars played havoc with the supply of men; but nearly half the present bishops in Australia were initiated into the needs of the Australian Church through their early years of Brotherhood apprenticeship.

The English recruit chosen to have the honour of being the first Bush Brother was George Halford, who came to Longreach, Queensland, in 1897 and was admitted to the Brotherhood of St. Andrew on September 14 and was soon joined by other friends including his great friend, Walter Scott. Halford became the 2nd Bishop of Rockhampton, but spent the latter part of his life, as the foundation member of the Order of Witness, pledged to a life of self-sacrifice and to the service of those in need. He died in 1948, respected and beloved by hosts of admirers and friends.

No sooner had the Bush Brotherhood in Longreach proved its value, than other bishops began to take similar steps to meet the needs of the scattered population in their dioceses; and seeing that "imitation is the sincerest form of flattery," other Brotherhoods soon began to follow suit.

Late in 1901 at Gayndah and subsequently at Charleville, the Brotherhood of St. Paul took shape. Its founder, Herbert Puxley, died only last year; but of its first members we still have the Reverend Bertie Walker in our midst, hale and hearty after more than four score years of strenuous life.

In 1902, with its headquarters at Dubbo in the Diocese of Bathurst, the Brotherhood of the Good Shepherd, led by F. H. Campion and C. H. S. Matthews (who are still living in England), initiated its ministrations in the hinterland of N.S.W. up to the Queensland border.

In the same year the Brotherhood of St. Barnabas, led by Vaughan Williams (still living in Wales), came into existence at Herbyton, North Queensland, and soon extended its boundaries to Cloncurry, with the result that it was possible for some of us Northern Brothers in 1923 to make a journey in a model T Ford car from the Gulf country to Dubbo through bush country where the ministrations of the Church of England were entirely in the hands of four neighbouring Bush Brotherhoods.

Besides the work which has been carried on for fifty years in these bush areas by the Bush Brotherhoods already mentioned, there have also been other Brotherhoods at work in N.S.W. and Victoria, as well as in South and West Australia, but these, having fulfilled their purpose for a time, all came to an end through lack of recruits, and these areas now once again depend on parochial ministrations.

MARRIAGE GUIDANCE COUNCIL

The Chairman of the Australian Broadcasting Commission (Mr. R. J. F. Boyer) has accepted nomination as the first President of the Marriage Guidance Council of New South Wales.

The Patrons of the Council are Bishop Burgmann, Professor A. P. Elkin, and Mr. Alan Grant, a medical practitioner. Vice Presidents are Matron Edna Shaw, Mr. H. M. Rennie (a medical practitioner), Mr. Frank Grose and Mr. J. W. Staines. Mr. D. M. Selby is Chairman and Canon E. J. Davidson Vice Chairman. The Reverend W. G. Coughlan is Executive Officer.

The Council's Office, Centre and Bookstall are in Room 409 in the Assembly Building, 44 Margaret Street, Sydney.

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Youth and The Church

STORY

"SUPER-BOY"

You've heard of "Super-Man."

Have you heard of a "Super-Boy?" Do you know, boys and girls, that the father of a very wonderful Child was a carpenter and made many fascinating things out of wood?

His dad had a carpentry shop and his little Boy would come and watch him and see what he was up to.

As the years went by the little Child Jesus, growing up as we all do, gave more than an unusual glance at His dad's work and felt that He should do something to help, and His dad gave him jobs to do.

His mother Mary and His dad Joseph often could not quite understand their little Boy. He was much like other little boys but they could see that He was different.

Just to show you how different He was I shall tell you a story.

If you have read your Bibles you will know that every year the Jews had a festival called the Passover, when all Jews who were able to do so journeyed to Jerusalem to pray and worship in the temple. Jesus was only 12 years of age (in these days He would be going to high school) when He went with His parents over the long country roads to Jerusalem to the Passover.

As you can well imagine there were neighbours and friends and hosts of people joining in on the way down going from Nazareth, either on foot or on donkeys.

Jesus and all the other children were very excited (as were their elders) to be making this annual trip to the Holy City.

At last they were there. Seeing that so many people had come to the city for this important occasion, accommodation was sorely taxed but many had brought their tents and were able to camp.

After the festival had finished all made their way homewards. I said all. No, Mary and Joseph were well on the way home when suddenly they missed their little Boy Jesus. They possibly thought that He was with some of their neighbours' children.

Joseph asked Mary if she had seen their Boy and when Mary said that she had not, he inquired of the others with him. His inquiries being unsuccessful he returned to Mary who, being very much worried, said that they must retrace their steps and return to Jerusalem. So they wandered their way back anxiously asking everybody on the way whether they had seen Jesus.

When they reached Jerusalem they made straight for the temple, where they were met by a man who told them that there were strange things going on inside. "Believe it or not, there's a youngster in there talking with the wisest men of the land, listening to them and asking them the most difficult of questions. The wise men are astounded with his knowledge and the way he understands them."

Joseph and Mary were bewildered. They made their way quickly inside and at last found their Son in the midst of leaders of the Jewish Religion.

"My Child," said Mary, "why have you worried us like this? Your father and I have been worried out of our wits."

Jesus looked at His mother and answered her in a way which was so strangely different from other boys: "Did you not know that I must be about My Father's business?"

Joseph and Mary looked thoughtfully at each other trying to work out in their minds what their Son meant.

Do you, boys and girls, know what He meant?

READING UNION

The Northern Clerical Reading Union will meet at St. John's Rectory on August 19, when Archdeacon Norman will read a paper.

S. Anne's, Strathfield, Queen Competition

The young people's organisations in the Parish of S. Anne, Strathfield, are holding a Queen Competition the object of which is to raise monies to defray the expenses incurred by extensions to the parish hall.

For the same object a fair was held in the Strathfield Town Hall on Saturday last when the amount raised was £750. The original target set was £1,000, but to date £1,250 is in hand and more will come, as the Queen Competition will not be closing until August 30. It gives us pleasure to give a brief pictorial sketch of the Queen Competition candidates.



DIANA MORGAN (Left): Diana has been blind from birth but recently passed the Intermediate Certificate Examination with merit. She hopes eventually to enter the field of journalism. Diana is a Sunday school teacher.



GLENDANATHAN (Right): Glenda is the Young Anglican candidate and is studying interior decorating and modelling.



BARBARA TREGEA (Left): Barbara served in AWAS during the war and is now employed by Jaguar Motors. She is a chorister, Sunday school teacher and Cub mistress.



ROSEMARY WEEDEN (Right): Rosemary is a Cub mistress of the S. Anne's Cub Pack and is the candidate for the Scouts and Cubs.

OBERON Y.A. BALL

Even the enthusiastic joint secretaries (Lorna and Roma Rogers) had not foreseen the remarkable success which capped their work on Friday evening last.

It is some time since Oberon has seen a ball as successful as the first Y.A. Debutante Ball. The Y.A. badge was prominent on the back wall of the stage.

The official party included Miss Appel, headmistress of Marsden School, Bathurst, to whom the nine debutantes were presented; the rector of Oberon, Mr. R. C. Cotton, and Mrs. Cotton, Cr. A. E. Freer, Val Cole, president of the Y.A.'s, and the joint secretaries of the ball. The Y.A.'s are indebted to all who helped in sundry ways.

Y.A. FAREWELLED

After Evensong in S. Barnabas's, Oberon, on Sunday last, members of the Young Anglicans gathered for supper in the parish hall, when opportunity was taken to farewell Gordon Thomas who has moved to Lithgow, N.S.W.

The rector expressed his appreciation of the fine spirit with which Gordon joined in the work of the Young Anglicans and for his many acts of service, not only at meetings and socials, but more recently as popular master of ceremonies of the Y.A. ball on Friday last.

G.F.S. POEM

The following poem, written by a member of the Girls' Friendly Society in Newcastle, appeared on the G.F.S. page in the Newcastle youth paper:

"O youth to-day, think not the Lord.
For all His gentle ways
Was weak, unmuscle, and afraid
To meet His earthly days.
His enemies quailed beneath
His gaze,
His muscles left no doubt
That there was force behind
The whip
That drove the changers out.

"His early work with saw and adze
And clean wood left Him strong.
He drew a straight unwavering line
Between the right and wrong.
Oh, He had strength, that One, enough
To die for you and me,
And power to rise triumphantly
For all eternity."

BLESSING OF HOMES

ARCHDEACON'S NOTES

CANBERRA, Thursday.—The rector of St. John's, Canberra, Archdeacon R. E. Davies, writes in his Parish notes:

"Some weeks ago I was invited by one of our families to

visit and bless their new home. It was a rich experience and I do hope that many parishioners, especially the young marrieds, will seriously consider asking for the Church's ministry in this way.

"In some countries the custom of blessing the house is frequently practised. I doubt if it is widely known in Australia and it is certainly not generally practised.

"What a wonderful thing it would be if in this capital of our Commonwealth our young homemakers sought the blessing of God on their homes and thereby became the pioneers of a very worthy national custom.

"There is a lot of truth in the words of the Psalmist 'Except the Lord build the house, their labour is but lost that build it.'

"At the home I recently blessed we said an appropriate prayer at the threshold, in the sitting room, in the kitchen, in the dining room, in the bedrooms and then in the hall.

"I might mention that when I was describing to the family what form the short service would take, the youngest son said, 'Can't you bless the backdoor? I use that a lot.'

"Needless to say we said a little prayer at the backdoor which, I am sure, will be used much more than the front door, as is the custom in most of our homes."

WORK OF THE JUNE-JULY MISSION TO UNIVERSITY OF ADELAIDE

ADELAIDE, Thursday.—The organisers of the June-July Mission to the University of Adelaide say that one of the main achievements of the Mission was that it did "confront students with Jesus Christ and His Gospel."

Summing up the Mission, the organisers say that although the real results of the Mission can hardly be assessed, it was clear from the discussion at the refectory tables, in practical classes, and even on hospital ward rounds, that a lot of students were thinking hard and anxiously about the claims of Christianity.

But the main evangelistic work is still to be done, and can only be done by Christian students helping their fellow students to think these things through.

It was to this end that we prepared for this Mission for two years, the organisers say.

THE MISSION

● And here is how the Mission was planned and carried out:

More than two years ago, members of the Student Christian Movement in the University of Adelaide, after careful

and prayerful consideration, decided that their aim could best be achieved by holding a Mission to the University.

Plans were made accordingly for a Mission to be held in June of this year, and students started at once to prepare for this Mission by prayer and study.

Three missionaries were chosen. The Reverend David Read, Chaplain to the University of Edinburgh, was invited from Scotland; the Reverend Edwin White was invited from Western Australia, and the Reverend Brian Macdonald, of St. Peter's College, was chosen as the local missionary who would continue to be available after the others had left Adelaide.

Publicity beforehand was extensive—just before the Mission a personal letter and a printed booklet giving details of the programme were posted to every student at the University.

Before the Mission week a symposium was held where an atheist, an agnostic and a Christian all gave their points of view. This stimulated great interest and a good deal of discussion.

LECTURES

During the Mission itself, Mr. Read spoke to an audience of about 1,100 students in the Bonython Hall. (The enrolment of full-time students at the University is 1,900.) His subject was "The End of Agnosticism." The Immateralist (Agnostic) Society all arrived wearing black armbands!

In this address Mr. Read pointed out that Agnosticism is by no means the only "intellectually respectable" attitude, and that it is a thoroughly useless attitude as a basis for action.

About 700 students crowded the George Murray Hall the following day to hear the discussion following this address.

Mr. Read also spoke on "The Meaning of Christ" and "Jesus Christ, the Son of God, the Saviour," pointing out what this means in terms of the human situation. He spoke on the subject, "Faith of Fear," pointing out that the opposite to faith is not doubt, since faith arises out of a situation of doubt, but fear, and offering the Christian faith as a true and satisfactory faith by which to live.

Evening talks were given by the two assistant Missioners—Mr. White spoke on "How Can the Bible Help Us?" and "Christ and Our Society," and Mr. Macdonald on "Why Should We Pray?" and "Why Go To Church?"

A Service of Thanksgiving and Dedication was held in St. Peter's Cathedral as a fitting conclusion to the Mission.

Inter-Varsity Debates

The annual inter-varsity debates will be held at Sydney University from August 20 to August 28.

Teams are expected from Melbourne, Adelaide, Perth, Brisbane, Hobart and New England University College. All debates will be held in the Union Hall at 8 p.m. and subjects are:—

Wed, Aug. 20—"That Socialism Has Been Tried and Found Wanting."

Thurs, Aug. 21—"That Patriotism is the Last Refuge of the Scoundrel."

Fri, Aug. 22—"That the Independence of the States of Australia is Threatened and is Worth Preserving."

Sat, Aug. 23—"That the Press and Radio Ought to be Removed From Private Control."

Mon, Aug. 25—"That Democracy is Essential to Human Welfare and Happiness."

Thurs, Aug. 28—"That Democracy is a Refuge Rather Than an Inspiration."

INTERESTED IN STAMPS?

Well, there'll be a stamp stall at the Church Missionary Society's annual sale this year. The sale is organised by the women's executive, and Miss Frida Claydon, energetic and very busy honorary secretary, took time off to tell me about it. "This was a most popular stall for young and old, and we expect the same interest this year," she said. The sale is to be held on Tuesday, August 19, in the Lower Town Hall, official opening 11 a.m. They are to sell cakes, groceries, fancy goods suitable for gifts and, of course, these stamps! There will be lunch and afternoon tea, and the sale is open until five o'clock.

Yes, all proceeds go to the support of missionaries in the foreign fields.

FAITH AND MORALS

A WEEKLY QUESTION BOX

By Dr. S. Barton Babbage

Why is the Dean of Canterbury permitted to continue in office?

This question presumably concerns ecclesiastical deprivation.

Under Church Law there are only three types of ecclesiastical offence concerning which action may be taken: (i) Notorious immorality which scandalises the faithful; (ii) heresy, the reckless and insistent assertion of doubtful doctrine; (iii) contumacious disregard of lawful commands.

The Dean of Canterbury has not, as yet, been guilty of these offences.

If the Dean were guilty of a civil offence (such as treason), he would be open to censure and trial by the civil court.

Can you have a Christian interpretation of history?

Certainly. Christian history is ordinary secular history interpreted and made meaningful by the light of Christian Faith.

Professor H. A. L. Fisher said he could see no pattern in history; only one event succeeding another. But the Christian has a key to unlock the door, a key which is given in Christ. This is the contention of that great Christian historian, Professor H. H. Butterfield, Regius Professor of Modern History in the University of Cambridge.

A Christian who believes in God's providence in history must believe that behind all the flux and flow of historical movement, there is a divine plan and purpose.

The greatest living historian, who has tried to trace the divine pattern in the civilisations of the world, is Professor A. J. Toynbee, a devout and practising Anglican, who will visit Australia in 1954.

"What's wrong with a raffle? Has the Church expressed its mind?"

To take the second question first, "The Church" is just the fellowship of the faithful, and among the faithful different needs are to be found. In some social issues there is no unanimity of mind.

The Church is not the Bishops (God forbid!); according to one of the articles of the Church of England, "The Church" is a congregation of faithful men where God's Word is preached and the Sacraments are duly administered according to Christ's institution. "Among the congregation of faithful men," on some questions, there is an honest difference of opinion.

The question, of course, is as to whether there has been any official pronouncement of a properly constituted Synod of the Church.

In 1950, a report of the Social and Industrial Commission of the Church Assembly in England entitled, "Gambling: An Ethical Discussion," was presented. It produced acute controversy. It discussed "the conditions of permissible gambling" and "gambling as entertainment: its value and its danger."

The report was received. It was not, however, adopted. It

was published with this qualification: "This report has only the authority of the Commission of which it was issued." The Church Assembly passed a resolution which read: "This Assembly, while receiving this report as a valuable contribution to discussion, regards it as not fully representative of the mind and counselling of the Church of England as a whole."

The Assembly also reaffirmed an earlier resolution, which had been passed nem. con. in 1932: "This Assembly, views with great anxiety the great evils caused by betting and gambling, and earnestly hopes that the Royal Commission now sitting may devise effective means of checking incitements to betting and the exploitation of the gambling instinct for private profit or for charitable institutions."

Is it wrong to run a raffle? The question must be answered in relation to the whole problem of gambling. In this connection the late Archbishop Temple has probably expressed the general Christian judgment: "Gambling challenges that view of life which the Christian Church exists to uphold and extend. Its glorification of mere chance is a denial of the Divine order in nature. To risk money haphazardly is to disregard the insistence of the Church in every age of living faith that possessions are a trust, and that man must give an account to God for their use. The persistent appeal to covetousness is fundamentally opposed to the unselfishness which was taught by Jesus Christ, and by the New Testament as a whole. The attempt, which is inseparable from gambling, to make profit out of the inevitable loss and possible suffering of others, is the antithesis of the love of one's neighbour on which our Lord insisted."

"Can you prove that Jesus Christ lived: historically?"

The historical evidence for the existence of Jesus Christ, considered by itself, is as convincing as the historical evidence for the existence of every other historical figure.

The testimony of Sir James Frazer may be cited. His special subject was the worship of mythical saviour Gods of different people. "The doubts which have been cast on the historical reality of Jesus are, in my judgment, unworthy of serious attention. Quite apart from the positive evidence of history and tradition, the origin of a great religious and moral reform is inexplicable without the personal existence of a great Reformer. To dissolve the Founder of Christianity with a myth, as some would do, is hardly less absurd than it would be to do the same for Mohammed, Luther, Calvin. Such dissolving views are, for the most part, the dreams of students who know this great world chiefly through its pale reflection in books."

That quotation is from "The Golden Bough." It is singularly weighty, for Sir James Frazer was not a Christian.



"Are there any references to Jesus Christ in contemporary pagan sources?"

Tacitus, in his "Annales," speaking of the Herodian persecutions in A.D. 64, writes "To get rid of this rumour (that the fire of Rome was due to the Emperor), Nero set up the culprits and had punished with the utmost refinement of cruelty a class hated for their abominations, who are commonly called—Christians. Christus, from whom this name is derived, was executed at the hands of the procurator Pontius Pilate in the reign of Tiberius."

Pliny the Younger, writing in the Emperor Trajan in A.D. 112, about the Christians, says: "The sum of their guilt in error had amounted only to this, that on an appointed day they had been accustomed to meet before daybreak, and to recite a hymn antiphonally to Christ, as to a God, and to bind themselves by an oath not to commit any crime but to abstain from theft, robbery, adultery and breaking the faith."

Suetonius, speaking of the expulsion of the Jews from Rome in A.D. 52, writes: "The Jews were continually making disturbances at the instigation of Christus."

There are also references in the Jewish historian, Josephus.

"Why are so many Anglican Churches built in a pseudo-Gothic style?"

Gothic Churches are one of the glories of England, and their beauty has captivated succeeding generations.

The characteristic of Gothic architecture is the pointed arch and the groined vault. The weight of the vault is carried to the ground by pillars and buttresses. The walls are secondary and structurally unnecessary; the consequence is that they were filled up more and more with windows.

The disadvantage of the Gothic style is the reduction of space where it is most required and the multiplicity of massive pillars.

The Romantic revival of the nineteenth century was responsible for a widespread revival of interest in Gothic architecture. The result was the indiscriminate spawning of pseudo-Gothic churches.

Probably the greatest architect since the Reformation is Sir Christopher Wren. His imperishable monument is St. Paul's Cathedral. It is peculiarly designed for Anglican worship. Gothic Churches, with long and remote sanctuaries, were designed for the sacrifice of the Mass; St. Paul's Cathedral is designed pre-eminently for the preaching of the word with due regard for audibility and visibility—as well as for the administration of the sacraments.

Gothic architecture is unsuitable for Anglican worship—which is reformed and not mediaeval—and the proliferation of pseudo-Gothic churches is to be deplored.

What we want in Australia is an indigenous type of church architecture, appropriate to the Australian climate and geographic conditions, which is both theologically informed and aesthetically attractive. There is urgent need for experimentation and originality.

GOSPEL COMMENT

THIS WEEK'S GOSPEL MESSAGE

THE HOLY GOSPEL FOR THE TENTH SUNDAY AFTER TRINITY

And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground; and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation. And he went into the temple, and began to cast out them that sold therein, and them that bought, saying unto them, It is written, My house is the house of prayer; but ye have made it a den of thieves. And he taught daily in the temple.

THE MISSED OPPORTUNITY

Everybody wants peace!

Oh, no! What many want is to be left alone to go on living as they are without interference and without any troublesome results.

That is their idea of peace. Jesus said this cannot and does not happen. Peace means harmony, within the life and between lives.

It means mutual consideration by which men and groups work together, with understanding and a real co-operation.

These are "the things which belong unto your peace" or mine.

The Jews had missed these things. They were utterly self-centred, and had travelled so long and so far along the self-conscious road that they could see no one but themselves as the chosen people. Other people were enemies — therefore there must be no peace.

And queerly enough they were a religious people; but they kept their religious observances, and their daily affairs in separate compartments.

Hence, instead of their prayers transforming their business life, their business life had corrupted their prayers. Instead of a House of Prayer, there was a den of thieves.

There are still people who would tell you that you must not mix religion with business. Of course not; but men must see that the Christian faith and life transforms business, and business men. Otherwise there will never be peace.

And men of business will become thieves.

CHURCH MISSIONARY SOCIETY TALKS

SYDNEY, Thursday. — The Federal Council of the Church Missionary Society of Australia met in Sydney from July 29 to 31 when representatives were present from N.S.W., Victoria, Queensland, Tasmania, South Australia and Western Australia.

The work of the Australian C.M.S. in East Africa, Egypt, Iran, Pakistan, India and North Australia was reviewed and an overseas Budget of £47,000 was approved for the support of the work in these fields.

The Archbishop of Sydney presided at all sessions.

"T.V. — SERVANT OR MASTER"

The Rector of St. Oswald's, Haberfield, the Reverend A. W. Morton, will lecture on "Television — Servant or Master," to the Sydney Branch of the English Speaking Union on August 28, at 2.30 p.m.

DEVOTIONAL

"LET'S HAVE A CUPPA"

"Let's have a 'cuppa,'" said Mrs. Smith to Mrs. Jones, as they struggled home from market with the "doings" for the weekend.

"Well, I don't mind if I do," said Mrs. Jones. "A cuppa tea does cheer you up, doesn't it?"

Most of the womenfolk who are listening in today will agree with Mrs. Jones. I think, and even the mere man can be found hovering round when he hears the rattle of the teacups.

That little word "cup" seems at first to suggest refreshment and cheerfulness, but it has a second and more sombre meaning in our everyday talk. Even the dictionary states that a "cup" is "That which is to be received or endured." And it is of that second deeper meaning that I want to speak to you today. We shall be thinking, not of the "cup that cheers," but of that "cup to be endured," from which most of us shrink when we find it held to our lips.

"Are ye able to drink of the cup that I shall drink of?" said Jesus to the sons of Zebedee. Not long after He had warned the disciples of His approaching

light from the lamp shines on the face of Jesus and on the cup which He holds high in His hands. John is close beside Him and James not very far away. Their faces are strained, perplexed, and although the other disciples are in the shadow, their whole attitude suggests the tension of the moment.

Jesus took the cup, and when He had given thanks, He gave it to them; and they all drank of it. And He said unto them, This is my blood of the new testament which is shed for many. Verily, I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

GETHSEMANE

The background of the third panel is dim. There are olive trees patterned against a moonlit sky, throwing their dark shadows on the uneven ground, where lies a figure with face hidden and outstretched arms.

Then cometh Jesus with them to a place called Gethsemane and saith unto the disciples, Sit ye here, while I go and pray yonder. And He took with Him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith He unto them, My soul is exceeding sorrowful even unto death: tarry ye here, and watch with me. And He went a little farther, and fell on His face and prayed, saying, O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as Thou wilt. And He cometh unto the disciples and findeth them asleep.

Alas, for the brave dreams of young manhood! Their eyes are heavy, and the sons of Zebedee are asleep. They are not as they thought they were, and their failure is another bitter drop in the cup of Christ.

My thoughts go winging back over the years to Sunday afternoons in the old rectory, when we children played with our Scripture puzzle blocks on my father's study floor. My favourite was always the one of Jesus in the garden of Gethsemane, and I came back to it again and again when I'd tried all the others. I think that even then it brought home the fact that our dear Lord found it just as hard to face suffering as we do, but that He knew the way to make the best of the business. That conviction has deepened with the passing of time and colours my whole outlook, my philosophy of life.

How did Christ receive the bitter cup of shame and desertion, of physical, mental and spiritual agony?

"O my Father, if it be possible, let this cup pass from Me."

Here is no false pride, no defiant courage, just very human admission that He shrinks with all His being from drinking that cup. It is the cry of a beloved Son to a loving Father. Doesn't this show us that there is no need to put a brave face on it with God? We may have to hide our fears from others for their sake, but with God we can "let go" with no sense of shame and failure.

And this is a blessed relief to what would otherwise be an intolerable strain. Yet there is no self-pity in the shrinking of Jesus. His eyes turn from His own agony to the face of the Father and the prayer passes quickly to its climax of surrender. Nevertheless, "not as I will but as Thou wilt." This is the obedience which recognises the bitterness of the cup and is yet prepared to go on drinking it in the willing surrender of complete trust. "The cup which my Father hath given me, shall I not drink it?"

And the result of that agony of surrender was a deep inner peace which carried our blessed Lord through all that followed; through the spitting and the scourging, the stripping and the nailing, the mocking and the loneliness, to that last cry on Calvary, "Father, into Thy hands I commend my spirit."

This article is reproduced by courtesy of the Australian Broadcasting Commission, over whose national network it was originally broadcast. It is written by Sister Julian, of the Anglican Community of the Holy Name, Melbourne.

Sister Julian is a daughter of a former Bishop of Goulburn, the late Right Reverend L. B. Radford.

Passion, He receives a little deputation of three people: Salome, the mother of Zebedee's children and her two sons, James and John. Salome is convinced that her kinsman, Jesus of Nazareth, is the Messiah, coming to rule in His kingdom, and she has come to ask that her two sons may sit, the one on His right hand and the other on His left, in that kingdom.

Jesus turns away from the mother and looks at the Sons of Zebedee, those young fishermen from Galilee who were amongst His first followers. And from the depths of His loving, understanding heart He answers the mother's request with a challenge to the sons.

"Are ye able to drink of the cup that I shall drink of, and to be baptised with the baptism that I am baptised with?"

And that challenging question is answered with the confident reply, "We are able."

It is the answer which Jesus expected, the answer for which He had hoped, and he confirms their swift decision with a promise to them and a warning to their mother.

CUP OF CHRIST

"Ye shall drink indeed of my cup, and be baptised with the baptism that I am baptised with, but to sit on my right and on my left, is not mine to give." Jesus spoke truly. For James, there lay ahead the sharp blade of Herod's sword; for John, long years of tribulation for the sake of His master. For each there was a bitter cup to be "received and endured."

As my thoughts lingered on this story, I seemed to see it as part of a triptych with the title, "The Cup of Christ." This first panel is painted in bold colours against the brilliant blue of an Eastern sky. It is the brave venture of young manhood, choosing to dare all for the cause of the Kingdom reaching out for the cup of sacrifice, confident that it is able to drink it to the dregs if need be.

In the centre panel, the last faint glow of sunset can be seen through the tiny window of an upper room, and the flickering

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SCIENCE AND THE PUBLIC

The Sydney University Engineering Club War Memorial Lecture, 1952

By Sir Edward Appleton

Mr. Chancellor, I greatly appreciate the honour of being invited to address you to-night and I would like to say, at once, what a real pleasure it is to me to be here in Australia—I'm ashamed to say, for the first time—where I have so many friends and colleagues, many of them of quite long standing.

Now, I am not an engineer; but I'm what I suppose is the next best thing—a physicist.

I cannot, like most of my distinguished predecessors in this office, lecture to you on an engineering subject, so I am most grateful for the freedom you have allowed me in a choice of topic for my discourse to-night.

But although I'm merely a physicist—a natural philosopher, and not an engineer—I've had quite exceptional opportunities of seeing, at first-hand, the brilliant and effective contributions engineers have made to our common cause during the two World Wars.

I know you will join me in thinking for a moment of that gallant company of Sydney University engineers who, on the two occasions when our freedom was threatened, paid the supreme sacrifice of their lives, and to whose memory this Annual Lecture is dedicated.

Now I am sure that most of you will understand why, when the Sydney University Engineering School is mentioned, I naturally think—as a radio student myself—of my old friend, Sir John Madsen, the Chairman of the Australian Radio Research Board since its foundation as far back as 1927. I do not think it is an exaggeration to claim that the distinguished record Australia has won for herself in the field of radio science is due more to Sir John than to any other single individual.

ENCOURAGEMENT

Under his wise guidance your radio scientists have been provided with facilities for their work and, above all, with the right kind of scientific atmosphere in which their native talents could develop productively.

Among those who have worked under the auspices of the Radio Research Board are both engineers and physicists, many of them graduates of this University. Every one of them would, I know, wish to acknowledge how greatly they have benefited from Sir John's wise guidance and sympathetic encouragement in the prosecution of their researches.

Now, as you will have seen, I propose to talk to-night on "Science and the Public." And in my talk I want to do two things.

First, I want to speak about science itself, and particularly about the scientist himself, in the hope that I shall be able to make you feel that the scientist is less of a remote individual—less of a peculiar person—than you may possibly think at present.

Second, I want to examine the impact of science on our daily lives and to show how scientific progress is constantly raising new problems for the governments and the peoples of all countries.

One conclusion I shall draw here is that science is too serious a matter to be left to the scientists.

It really concerns us all. Now, first of all, a few words about science and the scientist. Here let me say at once that there is no reason to credit the scientist generally with greater ability than his fellows.

There are outstanding people and ordinary people working in the field of science just as there are outstanding people and ordinary people working in

other realms of human endeavour. The scientist is, however, specially fortunate in using a particularly powerful method of getting at the truth about things. In other words, it is science itself, rather than the scientist, that's wonderful.

Moreover, you must not think that the authority of the scientist extends much beyond his own laboratory. You will often find a scientist who is not ready to accept any scientific result of his own until it is tested with the utmost precision, but who is quite ready to voice wholly untested opinions about other matters in the most dogmatic and prejudiced way!

Sometimes a scientist doesn't even apply simple scientific principles, of which of course he is well aware, in the running of his own affairs. It is no secret that the late Lord Rutherford set up his shaving mirror in his bathroom so that the light from the window illuminated the back of his head instead of his chin!

This, you see, was quite a different weakness from that displayed by my old and much-revered professor, Sir J. J. Thomson, who used to bring traces of the same shaving operation to the lecture-room.

What is, then, this scientific method which is so potent and by which even ordinary people can do extraordinary things?

TWO HEADS

To understand this we must first realise that the activities of the scientist can be grouped under two heads: first, making experiments and observations, getting at the facts; and, second, understanding how such facts are related—that is to say, seeking generalisations that can be summed up in a theory.

The scientist engaged in either activity can make what we call a discovery.

When Röntgen, in 1895, noted that a completely covered photographic plate became fogged when it was placed near an electric discharge passing through a vacuum tube, he was making an observation which was also a discovery—the discovery of X-rays. He recognised the unexpected, and appreciated its significance. But, of course, a masterly and epoch-making observation of this kind can only be made by the prepared mind.

As an example of the second activity of the scientist—the formulation of theories—I may quote Einstein's famous theory of relativity.

Many experimental workers had previously carried out elaborate tests designed to measure the speed with which the earth was travelling through the so-called ether of space. The results of these experiments appeared conflicting and each result seemed to need a different theory to explain it.

It was the great merit of Einstein's theory that it accounted at once for all the experimental results which had previously been thought to be at variance.

REVOLUTIONARY

It contained, it is true, a very bold and revolutionary assumption, namely, that the measured velocity of light must always be independent of the speed of the person making that measurement; but, once that assumption was accepted, everything else fell into line.

But, like all important theories, Einstein's theory had other implications. It not only brought order and coherence into knowledge already won; it also suggested new possibilities which had not then been tested by the experimenter.

One of these was that, if a certain amount of matter could be destroyed, energy would be created.

Moreover, the quantitative nature of the relation—how much energy would result from the annihilation of so much matter—was actually given, too, by Einstein's theory.

The atomic bomb is one of the best-known realisations of this Einstein transformation, for, when such a bomb is exploded, about one-thousandth

of its weight is actually destroyed and a devastating amount of energy is newly generated, with consequences with which we are all, of course, only too terribly aware.

We see, then, that science is more than an assembly of facts—since it possesses its own internal order and coherence—and we can, as I said earlier, divide the activities of the scientist into the two categories of (a) getting more facts; and (b) getting more order and coherence into the facts.

FRUITFUL

Now, we get new facts by experimenting and observing.

Here the experimenter or observer may be prompted, put on the track, by a hypothesis of his own or of someone else's. And here I should like to

who were ready to recognise the unexpected.

CONFUSION

Fourthly, and this is a purely personal confession, the number of times that certain results of interest and importance have just started me in the face and I've been unable to see them!

And here I want to digress for a moment to deal with a matter about which there seems to be a certain amount of confusion in many people's minds. Sometimes you may have been led to picture the scientist as a lone worker: I won't call him a backroom boy, for that's a horrid term; and sometimes you've been led to think of the scientist as a member of a team. Often, indeed, I've heard people declare that all you need to solve any scientific problem is to get a



team of scientists and set them to work on the problem and its solution will automatically emerge.

There's both truth and untruth in both statements. Let me tell you a story. There was once a meeting of the Council of Trinity College, Cambridge, for the election of candidates to Fellowships of the College.

"FIRST WORD"

The strong claims of one candidate were being pressed by a certain member of the Council who sought to clinch his arguments by saying: "Master, I think I can best summarise the work of this candidate by saying that when he has written on the subject the last word has been said."

To which the Master, who was in the chair, replied—"That may be. But perhaps we're looking for the young man who says the first word!"

Yes, that's how it is. The start of any new development in science is usually the result of a single person. An adventure takes place in one man's mind, as a result of which either a theory emerges or a new experimental line of investigation is begun.

It is knowing how or where to start that matters. If that start has opened up a fruitful field we usually want quite an army of people to follow up and consolidate the position. It is in the later stages, you see, that teams of scientists are required.

Take, for example, the case of penicillin. It was discovered by Sir Alexander Fleming—one man. Its therapeutic properties were

first fully demonstrated by Sir Howard Florey and Dr. Chain—two men.

INVESTIGATION

That was some years ago. Nowadays there must be thousands of people working in this important field. In fact, you can often gauge the importance of a new line of investigation, opened up by one man, by noting how many people are following his work up some years later.

I may say here that we people in Britain feel that, while we may have said the "first word" about many things in science, we've not always been good at following up practical and useful consequences. However, I think we've improved a great deal in this respect, during and since the war.

But, as I said earlier, science is not just knowledge. It is organised knowledge, and some of the greatest work in science has been done by those who have identified the harmonious relationships between facts: who have seen the unity within the variety of experience.

Such generalisations do not always emerge automatically from the welter of facts. If they did, we could get some form of electronic calculating machine to deduce them for us, for mere deduction requires no creative act.

No, the most important hypotheses require imagination, for the facts do not automatically point to them.

As someone has well said, they have to be thought up rather than thought out.

I think most scientists would agree that there is nothing more exciting than the recognition of some illuminating explanation of experimental results. I think that they would also agree that such flashes of insight are likely to occur at any time—and certainly not necessarily when one is working, or brooding, over the experimental facts.

INTUITION

So, then, what qualities must we look for in our scientist of to-day?

He must be curious, for he must search for facts.

He must have a love of orderliness: for he must want to see how facts fit together.

But, in addition, he must have imagination and intuition. If he is going to be a member of a team I'd go further and point out that cheerfulness and good humour can be as useful a lubricant in research as in any other form of human activity.

I now turn to the second half of my subject, namely, the impact of science on civilisation.

It is true that science enlarges men's minds and can bring home to everyone the wonder and the beauty of the world in which we live. But I am concerned here with the utilitarian aspects of science and the problems which arise from them.

It is nowadays, I suppose, a commonplace that we live in a world already revolutionised by science. Any thoughtful person would accept it as inevitable that science will continue to enlarge the boundaries of man's mastery over his environment.

The fact is, of course, that scientific work has dual aspects—according to the motives of those who pursue it.

There are those who pay little or no attention to the possible applications of their work, and whose efforts are prompted almost entirely by the quest for insight into nature and an understanding of its ways. On the other hand, there are those who seek to harness the forces of nature to man's service.

As a French scientist has put it, this dualism of the scientific approach is one aspect of the eternal dualism between thought and action.

MARY AND MARTHA

In the Gospel story of Mary and Martha, you will remember, the characters and activities of the two sisters are contrasted. Like Mary, pure science is lost in contemplation, whereas applied science, like

Martha, busies itself with the necessary tasks of the household.

But we must remember that thought prompts action, and action prompts thought. Thus pure and applied science are inseparable, and their union and collaboration are essential for the advancement of knowledge.

These two aspects were, in fact, clearly distinguished more than three centuries ago by Francis Bacon, who spoke of scientific results, obtained from experiments, which were "useful for man's life" as well as "for knowledge."

Bacon also distinguished between *experimenta fructifera*—fruitful experiments, and *experimenta lucifera*—light-giving experiments.

Similarly the Second Charter of the Royal Society, which appeared some years later, directed the Fellows of the Society "to further promoting, by the authority of experiments, the science of natural things and of useful arts, to the glory of God the Creator and the advantage of the human race."

The history of science since the seventeenth century, when the appeal to experiment as against authority and dogma was first invoked, has indeed demonstrated the surprising way in which the most abstruse researches can eventually further man's material happiness.

PURE SCIENCE

In other words, it is often by way of research in pure science that great revolutions in applied science come about.

As my old teacher, Sir J. J. Thomson, once pointed out, if, in 1895, all the Medical Academies in the world had instituted a competition for the discovery of a method of localising metal objects in a human body, it is most likely that the prize would have been won by an inventor who had designed some ingenious form of probe. It is most unlikely that the competition would have led to the discovery of X-rays. No: the discovery of X-rays was prompted by scientific curiosity and by the quest of insight and understanding into natural phenomena.

The method of localising solid bodies, and of X-ray photography generally, was an unintentional by-product and unexpected bonus of pure science.

But I ought perhaps here to interpolate a word or two of protest against the view, often implied by the remarks of certain people, that applied science or engineering is tainted because it has its utilitarian aspects. This is a form of intellectual snobbery which has no justification. I once remember a well-known scientist claiming that his own work had this to be said in its favour: that it could never be of any practical use to anyone. As it turned out, he was completely wrong: for, years later, his work found important applications.

But if there are two aspects of science there are not—or at least there ought not to be—two types of scientists, so far as their disciplines are concerned.

Admittedly, scientists are curious creatures in many ways but, like most other human beings, they have their ambitions, and all respond to stimulus and incentive. I do not imagine that, generally their ambitions could be considered particularly worldly. Indeed, I think it can be claimed that what they most desire is the esteem and approval of their fellows in the scientific world.

STIMULUS

For stimulus, they require contact with their scientific brethren: scientific talk, "shop" if you like; the try-out of one man's ideas on those of another; criticism, and so on. I do not think a desert island is the best place for scientific research. That is why we scientists are such conference-addicts.

As for incentive, we must always remember the quickening influence and the challenge of the scientific chase. Perhaps

SCIENCE AND THE PUBLIC

(Continued)

we need not go so far as Malebranche, who once said: "If I held truth captive in my hand, I should open my hand and let it fly, in order that I might pursue it again."

But it is certainly my own experience that science, whether the objective be a greater insight into some natural phenomenon or some more practical task, can be an exciting adventure as well as a job. Moreover, the conclusions of science are always provisional, never final, and so the quest is endless.

It is, however, necessary to emphasise here that scientific knowledge is itself neutral, though the use that may be made of it can be glorious or vicious.

Moreover, the greater the scientific progress the more terrible and devastating are the consequences of its misuse.

The scientist of to-day is deeply perturbed and morally concerned about the way his work has raised, especially in recent years, international problems of a far-reaching character.

But we cannot expect, nor would we wish, the scientist to control the consequences of his work. A scientific dictator would be as bad as any other dictator.

ATOMIC BOMB

On 16th July, 1945, the first atomic bomb was exploded in the desert of New Mexico. From that moment the atomic bomb ceased to belong to the scientists and immediately became a matter of the gravest concern to everyone else as well as to themselves.

However, the illustration of the atomic bomb is only one example, though an extreme one, of the way in which science raises new questions for governments to answer, and new problems for governments to solve.

Let us, for the time being, forget the atomic bomb and consider the way in which the progress of science affects the activities of all of us.

Now, in considering the impact of scientific development on human society, we should note the change which has come about over the last century in the function of Government; it has become less negative and more positive.

RIGHT AND WRONG

In Graham Wallas's famous phrase, a modern Government "has become engaged not merely in preventing wrong things from being done, but also in bringing it about that right things shall be done."

In other words, its operation has ceased to be concerned solely with the safeguarding of rights and liberties and the prevention of crimes and abuses.

It is now charged, in addition, with the active improvement of the welfare of the citizens of the country; and certain aspects of such improvement need scientific knowledge, some of which is already available and only needs interpretation, and some of which has yet to be acquired.

The needs of the people can be stated in terms of a Government's responsibilities which are nowadays to ensure work, food, homes and health for all. In addition, it is a Government's duty to ensure the nation's safety—safety from aggression.

In discharging all these responsibilities scientific issues arise and must be recognised as such. To an increasing extent, then, science is being used as the basis for the formulation of Government policy. I should, however, add that scientific knowledge can form only part of the basis on which Government policy is founded.

The most obvious example of a Government's responsibility is the need for scientific research as a basis for our defence measures. In this connection a Government is seen in what I may call a "single-user" role.

ARMED FORCES

Only the Government's own armed forces require war weapons and armaments. In other cases, however, the Government need not be the

only interested user. Take the case of the development of marine engineering. Here in Australia, or in Britain, there is a Government interest by way of the Royal Navy.

But the privately-owned Merchant Navy is equally interested in the same field of scientific and technological development.

Taking a still further example, the Government is interested in the development of wireless valves because of their use by its own radio stations, in both Defence and Civil Services; but so also are the country's commercial radio firms as well as every individual radio user.

Where the Government is "single-user" it is quite clear where the responsibility for the necessary scientific research should rest.

In the case of multiple-user requirements the allocation of responsibility is by no means so simple, and the question for Government is that of deciding how much of the work should be done under its own auspices, or under its own stimulus, and how much should be left to the initiative of others.

In Great Britain we have, at present, a pattern of scientific research effort which has gradually evolved over the years.

TRIANGLE

We can think of it as a triangle with the three research groups situated at the corners. These three groups are (a) Government itself; (b) Industry (including the nationalised elements of it); and (c) the Universities.

The advantage of looking at the pattern as triangular is this, that each group is seen to be linked to the other two. We must not think of any one research group as self-sufficient.

That, as we shall see, is important. Also we must remember that Government stimulus, by way of both exhortation and financial support, is applied to the research groups in both Industry and the Universities.

One further general point we must note, and that is that the Government's own research activity can be divided into (a) Defence Research; and (b) Civil Research; though Government often uses facilities in the other two groups, on an agency basis, for work on problems in which it has a special interest.

Much Defence research must necessarily be of a secret character—it would be of little value if it were not—but it must not be conducted in a mind of insulated system, lest what I may call the scientific health of those engaged in it should suffer.

It is vital that those engaged in research in this field should maintain close contact with scientific workers elsewhere. Only in that way can advances in the field of fundamental science be rapidly applied for the benefit of the Defence Services.

However, I am concerned to-night with Science for use—by the public and as an aid to administration—in Government and industry. We note first, on the material side, that human beings live in houses, travel on roads, burn fuel, eat food and drink water.

A modern Government is, therefore, concerned with housing, road building, the economic use of fuel, and so on. That is why the Department of Scientific and Industrial Research in Britain set up its own research stations for work on building, roads, fuel, food processing and the elimination of water pollution, etc.

OWN RESEARCH?

But you will naturally ask this question; you will say: "Yes, I recognise the need for research as a step to get at the facts before administrative action takes place. But, since you have also a Ministry of Fuel and Power, a Ministry of Transport, a Ministry of Works and so on, why cannot each do its own research?"

That question seems to me a perfectly proper one, and I may say at once that there are some

people in Britain who are in favour of splitting up the D.S.I.R. and giving each research station in it to the appropriate Executive Department.

There are, however, certain advantages in keeping the civil research stations together which have weighed with Ministers in the past in refusing to agree to such changes.

In the first place there can be no doubt about the economy in manpower of maintaining a station giving a central scientific service to the other "user" Departments. Problems are sometimes complex, and an attack on them needs collaboration between different groups. "This is easily achieved when those groups are under one administration. Then there are sometimes more than one interested "user."

Take the case of radio, for example.

AN INTEREST

Almost every Government executive department has an interest here, and it would clearly be wasteful for each department to set up its own special radio research station to cater for all its needs.

Then there is the question of independence. It is most desirable, surely, that the scientific aspect of any matter should be explored without any sense of administrative pressure.

Such considerations as these, then, have led to the continuance of the British D.S.I.R. as a central research organisation serving all departmental clients. But to get back to the subject of science and the Executive Departments. We clearly want science to be used in those Departments, but we cannot expect them to do this without expert assistance.

You see, the first step is to identify those problems in the work of the Department as being those on which the scientist can help. For that purpose some Executive Departments in Britain have appointed Scientific Advisers, and some, also, Scientific Advisory Councils. The duties of these scientists are, therefore, threefold:—

- (a) They identify the problem in the Executive Departments on which scientific advice is needed.
- (b) They arrange for any necessary investigation to be conducted by the various research agencies.
- (c) They advise on the application of scientific results in the work of the Executive Departments.

Let me try to illustrate how things work, by two examples. It is the function of the Ministry of Fuel and Power, an Executive Department, to formulate a national fuel policy—to decide, for instance, how our coal in Britain should be used; how much should be burnt in its natural state; how much should be gasified, and how much should be used for electricity generation.

PHYSICAL FACTS

As a basis for decisions of this kind, we must first get at the physical facts about the efficiencies with which these fuels are used.

These figures have been available for power stations for some time, but a series of researches had to be conducted by D.S.I.R., in the interests of the Ministry, to get at the facts concerning domestic and other space-heating and cooking appliances.

Here we may note that in Britain about 60 million tons of coal per year are used for domestic heating (either directly or in the form of gas and electricity). The open fire has been found to have a notably low efficiency. On the other hand, quite simple stoves have been designed with twice the efficiency of an open fire. The facts here are not now in dispute.

The question is: "What should be done about them?" Professor F. E. Simon, of Oxford, has boldly suggested what he thinks should be done. He says:—

"The immediate abolition of open fires would, in my opinion, be the greatest and easiest step towards economic recovery. They could be replaced by simple stoves designed to fit into existing fireplaces."

"I believe the Government

could not spend any money more profitably than by offering to provide and install such stoves free of charge. If only half the owners of fireplaces accepted this offer, about 10-15 million tons of coal could be saved each year at a capital expenditure which, if the enterprise were organised properly, could not be more than £30 million."

DISLOCATION

This is, of course, a strictly scientific point of view. In deciding, however, whether or not to accept such a suggestion as this, the Ministry of Fuel would have to try to assess the pros and cons of it: taking into account, for example, the dislocation of industry which would be caused by the manufacture of so many stoves, and so on, as well as the well-known British prejudice in favour of the open fire; and, in addition, as satisfying itself that the economics of the proposal were sound.

However, even if the Ministry decides against such a drastic step as this, it has to be constantly endeavouring to ensure that the new heating installations in our new houses are as efficient as possible; it has to encourage, where practicable, the inauguration of district-heating schemes by waste-heat from our power stations; it has to decide whether space-heating by electricity should be discouraged in view of the increasing demands made by industry for electric power, and so on.

From all this you will agree, I am sure, that the problems of an Executive Department cannot be decided entirely on scientific grounds.

In the case of the other example I mention, the issue is simpler, and no question of human likes and dislikes is involved.

BOARD OF TRADE

The British Board of Trade is responsible for the support of our manufacturing industries. They are, therefore, concerned that factories which need, and use water, shall find it readily and locally, and also be able to dispose of it as a harmless effluent after use.

When a proposal for a new factory is before the Board of Trade, the help of D.S.I.R. scientists is therefore often invoked. First, the Geological Survey have the task of saying whether water is available, of the right kind and of the right quality, while the scientists of the Water Pollution Laboratory can investigate how the water, when it has been used in the factory, can be disposed of without poisoning or polluting the countryside.

I now come to the end of this brief survey of the subject of science and its applications for human benefit. I am very conscious of the sketchy nature of what I have said, and can only plead that I should have had to keep you far too long if I had gone into detail into the great scientific effort which is now taking place in Great Britain to provide the administrative departments with scientific data on which official action can be based.

Before I close, I would like to add a few further words. There seems to me a great danger today in the prevalence of the conception of man merely as an "insured person."

Too often we are inclined to think that all the material things I've been discussing to-night, and to the attainment of which science, as we have seen, contributes so substantially, are sufficient to make men happy.

But we must not forget that life has many aspects in addition to those which are, or should be, the affair of the State. Man is by no means only a working and consuming animal.

To be "insured" in the sense we have been using the term tonight—assured with jobs, homes, food, health and safety from aggression—does not, by itself, make people happy.

It can prevent misery, but it can only produce an atmosphere in which happiness can grow. The seed—the source—of real happiness comes elsewhere, as we know, than from Science and Administration.

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MOONEY is the third practical way in which members of the Fellowship help forward the work of A.B.M.

FOR some of us the church is the little place round the corner with a porch, but for all of us to-day it should hold a wider vision, that of the whole body of Christ scattered throughout the world.

EACH member makes his or her own rule about keeping the obligations. You will know best yourself how much you can do.

LIKE the breeze that stirs the windmill, what you read will make you want to pray and help you to serve the Church.

LIKE the little loaves and fishes which fed the picnic in Galilee, your prayers and gifts will help others to find fellowship with Our Lord in the Church.

OTHERS may be inspired and encouraged by your enthusiasm and will want to follow your lead; or you may be able to assist and back up those who make plans in your parish for missionary endeavour.

WORK done effectively and efficiently on the home front is as important as that done in the front line, for the latter cannot survive without the former.

SO you will see it is your Christian obligation to "Send Light to them that sit in Darkness."

HOW about you joining? Send to your State Secretary for a Fellowship Leaflet, then fill in the blue enrolment form and forward it with your subscription, which is not a donation to missions, but covers cost of literature supplied to you.

IN any case, think it over. It does not mean another meeting to attend and will not be a headache to the already overburdened parish priest.

PERHAPS great things may happen if you join, though you will never know; here a little and there a little, so the Church grows and the World will soon come back to own Christ as their Master and their Saviour.

PASTORAL LETTERS

CANTERBURY AND YORK

The Archbishop of Canterbury writes:-

This century has witnessed a quite remarkable change by which the laity have entered ever more powerfully and fruitfully into the conduct of the Church affairs, the consideration of its responsibilities and the financing of its requirements.

The laity have risen to these demands so magnificently because, as I think, at the same time there has been a great deepening of the faith, devotion and determination of our people.

Every challenge has been met with more faith, and every fresh demand with a fresh sense of Christ's vocation and power. The demands have been and are very heavy, but the fact that they are met in such good heart is half the battle.

At the last meeting of the Church Assembly reports were presented which completed the survey of special financial liabilities which has been proceeding over the last few years.

There were suggestions that action should be postponed for further consideration. The Church Assembly with an objectivity and determination which rejoiced my heart refused to delay and took up the burdens resolutely. So too at the Diocesan Conference of June 27.

We were there presented with the general picture of the new financial demands for the maintenance of the ministry—by providing for the training of new recruits to the ministry and by securing as a first step a tolerable minimum stipend for the Clergy. (In passing may I say that the minimum of £500 per annum is of course not a maximum as some apparently think: while the determination is that no incumbent, apart from special circumstances, shall receive less than the minimum, we must by all means seek to increase the number who receive more than the minimum.)

The Conference had been prepared by careful consultation in the preceding months with Clergy and laity in the dioceses. The Conference, like the Church Assembly, did not try to avoid exacting but vitally necessary demands, and in good heart committed themselves in principle to meet them.

At the next conference we shall see what that means in detail. But we can take great encouragement from the resolute and faithful spirit of the laity and Clergy in the Conference.

The Archbishop of York writes:-

It is a great social advance that the holiday habit has become so widely spread. It gives the much needed change and rest from daily occupations, and no one needs this more than the women on whom fall the duties of looking after home and family.

But a holiday, if it is to be used to the best advantage, should be a time of rest as well as of change.

There are some who so overcrowd their days with a round of amusements that they return more tired than when they started.

Sensible holiday-makers will see that they have plenty of time in which they do nothing! They should also choose beforehand some book or books to take away which they can read when rain makes it necessary to stay indoors. Choice of the right kind of book may make all the difference to a holiday.

OUR PARISH CHURCHES

One holiday suggestion I would make is that visits to churches of interest should be planned.

Our parish churches, in number, variety and interest, surpass those of any other country. In England there are over 15,700 churches, and over 8,000 of these were built more than four hundred years ago.

They vary from tiny village churches to those larger than many of our cathedrals. Some

are simple and solid in construction, while in others architecture rises to amazing heights of loveliness and splendour.

In nearly all of them there are memorials to those who rendered service to parish, Church and nation in the distant past. In every old church there should be near the entrance some statement of its history and its features of special interest to guide the visitor to an intelligent appreciation of it.

But the visitor should not enter the church only to gaze, he should not leave it without a few minutes of quiet for prayer and thought.

The atmosphere of a church helps to turn the thoughts Godward. Within the church spiritual vision can be obtained which will make the whole of the holiday more refreshing.

THE ARCHBISHOP OF SYDNEY

The Editors of THE ANGLICAN have asked me to write a letter to the readers of their new paper.

A group of younger Anglicans, who are professional journalists, have gallantly undertaken all financial responsibility for the production of a weekly newspaper for the Church of England in Australia and Tasmania.

They desire that the emphasis each week shall be on "news." This will appeal to many members of the Church who feel that they do not get enough news of what Church people are doing in all parts of the Commonwealth.

The Editors hope to produce their paper in such a form that it will appeal to many who, while conscious of their membership of the Church, are not closely identified, for various reasons, with its worship and work.

I sincerely hope that the Editors and proprietors will receive the enthusiastic support they deserve, and that a wide



secured the Charter of British Freedom, Magna Carta; which translated the Bible into English and put it into the hands of the people, thus moulding the thought, language and character of our race for many generations.

"I Couldn't Care Less"

"I couldn't care less" is a phrase which is all too frequently used.

Unless we care more for the welfare of our Church, the opportunity for leadership which has been ours may slip from our grasp and we shall find ourselves under the control of forces which may rob us of our freedom to worship and to witness in our day and generation.

Members of the Church today need a wider outlook; a greater co-operation; and a fuller conception of those things which make for inner strength and spiritual power.

Misunderstandings arise when we do not understand each other's point of view.

We may use the same language, but words can have different meanings. It is by the life we live that our real motives can be the more easily discerned.

So when God wished to reveal His mind to man, He sent into this world our Lord. If we wish to rise to our opportunity, we need not only a broad outlook, but an increasing knowledge of our Lord Jesus Christ—His character, His mind, and His will. In the doing of His will is our peace.

If the Editors of THE ANGLICAN receive vigorous support in their attempt to achieve their aims, we can confidently expect that our Church, the most ancient of all British institutions, will retain its position of leadership and will be increasingly of service in extending the Kingdom of God.

I hope that each reader of THE ANGLICAN will make the paper known to others, so that it may have the widest possible circulation in the Commonwealth.

Howard Sydney

THE ARCHBISHOP OF BRISBANE

CHURCH NEWSPAPERS

People only read what they are interested in.

Most parishes have monthly parish magazines, which have a wide circulation.

Parishioners like to read about the doings of their friends and themselves, and possibly what their local rector has to tell them.

Most of them read nothing more about the church at large and its work.

Perhaps ten per cent. of Church people read their diocesan magazines; but we are told that, no matter how well it is edited, the interest of most ceases when they have read their Parish Notes and those of former rectors.

Some may glance through the Editorial and (arch)bishop's monthly letter, and scan the various articles dealing with the life and teaching of the Church at large.

Not more than one per cent. of churchgoers is interested in a weekly Church Newspaper that concentrates attention on the life and mission of the Church outside the parish and diocese.

These assertions are based on guesswork, but are believed to represent the general attitude of most churchpeople towards Christian literature and what is still more serious, to any devotional study of the Bible.

Religious interest in the daily Press is usually confined to the individual eccentricities of a disgruntled minister or of a "Red Dean." These are regarded as "news" and have long taken the place of the "Good News" of the Gospel, which is the only Rock on which the Church can be built, and

through which the world can be saved.

The question arises, is it possible to produce a "Church Paper" which can combine the news of the Kingdom of God with popular appeal?

Some of us believe it is and on August 8 there appeared the first issue of THE ANGLICAN which takes the place of THE CHURCH STANDARD, and is controlled and edited by a group of young Anglican journalists in Sydney, who have the interests of the Church at heart.

Already some dioceses have decided to incorporate their monthly diocesan papers with the new venture.

TENSION

The product of such an All-Australian Church of England newspaper, produced and edited by trained journalists, ensures the inclusion of all "schools of thought" within its compass, and thereby necessitates the presence of some form of "tension" or "stress," which is vital to the presentation of Truth in any form, and particularly to the genius and tradition of the Church of England.

We may remember that such "tensions" were not unknown in Apostolic times—St. John was worried by the presence of some "that followed not us" and was duly rebuked by his Master.

St. Paul withstood St. Peter to the face "because he was to be blamed." The views of St. Paul and St. James on the respective values of "Faith" and "Works" were by no means identical. St. Barnabas and St. Paul at one time took opposite views on the character and outlook of St. Mark.

The recordings of these and such like incidents, instead of detracting from the authority of the Gospel Message, draws attention to the importance of keeping an open mind to any light which the Holy Spirit may throw on what may be proved by Holy Scripture to be necessary to salvation.

If Tension is inevitable within the Anglican Church it does not follow that it becomes easier, when some form of co-operation is expected with those Christian Communions which seem to us to fall short of "the Faith once delivered to the Saints" as we have received it.

When this happens, the tendency is for the clergy to widen the gulf that exists between the Church of England and the "Protestant sects" and for the laity to do the same in their attitude to "Rome."

But if the prayer of Christ that "all may be one" is to be fulfilled, we must continually pray that all misunderstandings and bitterness may be removed, and without ignoring our differences, encourage all reasonable co-operation with our Christian neighbours.

This is already happening with some inter-denominational societies; to one at least we are greatly indebted.

● The British & Foreign Bible Society generously provides Bibles and Gospels in the native dialects for the New Guinea Diocese, and Testaments for Yarrabah—and thereby solicits our support.

● The Australian Student Christian Movement makes a joint appeal to all Christian students to share their religious experience.

● The National Missionary Council deals with the strategy and comity of Christian Missionary organisations belonging to its constituent members, and thereby avoids competitive overlapping.

● The World Council of Churches with its minimum creed and basis of "accepting the Lord Jesus Christ as God and Saviour" carries on its task of implementing a "Christian Order of Society," a "Faith and Order Commission," and an "Inter-Church Aid" agency for sending material help to refugee Christians in Europe and Asia.

It would be unreasonable to expect that these relationships can always be carried on, without some degree of Tension between their supporters.

But in this connection, we may well give heed to a recent statement by the Archbishop of Canterbury on the necessary Tension which all members of the World Council of Churches must feel, if the Council is to do its proper work.

He concludes by saying: "The Orthodox Churches often feel unhappy. The Anglican Communion has much heart searching about what goes on. Of course we don't feel 'At Home.' That is just why the World Council is so important. If we all felt 'at home' the unity we seek would have been already found and the World Council would give way to a United Church."

Raymond B. ...

THE BISHOP OF CANBERRA AND GOULBURN

My Dear Friends,

THE ANGLICAN has got off to a good start. People talk enthusiastically about it. When I approached the parish church on Sunday morning I noticed unusual activity at the church door.

I wondered what could have happened to the peace and solemnity of Anglicanism in such a place at such a time.

Closer inspection revealed two energetic young men selling THE ANGLICAN. They had all the keenness of salesmen who had struck a good line and were out to push it for all they were worth.

I heard them urging people to become subscribers.



That was a sound piece of advice.

THE ANGLICAN in its present form can only live on a large circulation. Please send in your subscription at once and thus show the promoters of this excellent paper that you are with them in creating something worthy of the Church's mission.

The real danger is failure of initiative on the part of many who want the Church to have a good National paper, but who passively leave it to others to carry the load.

This attitude of being carried along as a passenger in Church and State is in danger of wrecking the form of society to which we belong.

The fact that in our National life we are having more and more things done for us at public expense is in danger of cultivating in us the feeling that we should do as little as possible for ourselves. We argue that we pay taxes and thereby

should be provided with almost everything we need.

Now I do not want to go back on what we call this "welfare State."

It is a sensible thing that education and health services, that light, water, and sewerage, and many other utilities should be matters for national organisation and at public expense.

But the provision of these things needs the building up of a huge and closely-organised public service. These public servants, most of them excellent people, cannot escape the creation of a strong vested interest in the elaboration of the system whereby they control large portions of national activity.

They find themselves in charge of great monopolies with the powers and resources of governments at their back and they are tempted to pile regulation on top of regulation until the ordinary citizen and taxpayer is so bewildered that he never knows when he is or is not breaking some secularly-sacred ordinance of some department of State.

The temptation for the citizen is this retreat into passivity, the steady drying up of initiative, which is easily observable among us, and will be our ruin unless we can do something about it. If we are not alert our beloved democracy will arrive by another route at the same place as our totalitarian brothers. We shall build up a bureaucracy from below which shall meet the totalitarian bureaucracy created from above and we shall all go into slavery together.

The important thing is to see the danger. The day is not lost yet. It need never be lost if the church shakes off its lethargy and rediscovers the resources within her. Above all, laymen must be encouraged to become active. We need a vigorous lay apostolate carrying the Christian witness into places where people live and work.

There are signs that our laymen are waking up. The ordained ministry should welcome every sign of such awakening. Our laymen will begin as amateurs. They will seem to some of us to be ill-informed and awkward. We shall be tempted to damp down any signs of excessive zeal, to quench the fire of any spirit that might tend to make us uncomfortable.

At times we priests and bishops are a definite danger to the work of Church and we should watch ourselves carefully. We should know more, and in many cases we do know more, of the history and mission of the church than the average laymen. We should use this advantage to train and direct and encourage with patience, sympathy, and imagination the efforts of those laymen who sincerely feel the spirit of Christ impelling them to spread His gospel.

It is useful to remember that Christianity began as a layman's movement.

The church to which Jesus belonged did not treat him kindly. Churches, just because they have enormous responsibilities, have also many subtle and deadly temptations.

Yours ever,

Ernest Cullen, Goulburn

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BOOK REVIEWS

A COMPANION TO S. JOHN'S GOSPEL. The Right Reverend J. Stephen Hart.
Melbourne University Press, 12/6.

It is as rare for a sound theological work to come from an Australian pen as it is for a well printed and attractively got up book to come from an Australian press.

The book is divided into two parts: (1) The Controversy, and (2) The Commentary. Part 1 does not weary us by going over all the old arguments, but provides a new approach. The attack on S. John, so the author tells us, was based on "two erroneous assumptions. The first was that the Christian doctrine of the Incarnation can no longer be held by rational thinkers; the second, that the Gospels are incredible because miracles do not truly happen." This, then, was the real foundation of German scholarship, not cold scientific research, but clever, destructive criticism based on prior assumptions. Dr. Hart proceeds to deal with these two assumptions in his own inimitable way.

It is interesting to recall that the author lived from 1866 to 1952, and was therefore alive during the whole period of the Johannine controversy in England. How the German scholarship got a hold in England is told in an extremely interesting paragraph.

"In my boyhood, German goods were regarded as cheap but nasty. Germans were individually unpopular. If any copies are extant of William Black's novel, 'The Strange Adventures of a Phaeton,' they are worth reading as a faithful picture of prevalent opinion about the other nation. In the 'nineties all this was changed. (Indeed, nobody could find fault with my Zeiss microscope, or my Lipp piano.) Following the shock of the defeat of France in 1871, there was indeed a new respect and a good deal of anxiety about the progress of Germany, which overflowed into the libraries of our theologians."

The English scholars ultimately regained their balance, however, but owing to a misreading of Papias, and their strange love of compromise, fixed on the theory of the two Johns—the Apostle and the Elder—with the latter as the author of the Gospel. Only in the last decade have any serious English scholars (since Westcott) upheld John the Apostle as the author of the Gospel.

The commentary fills by far the greater portion of the book (177 pages out of 215), and gives us the fruit of many years' patient study and meditation—one might say a lifetime, for the author was 82 when the work was completed!

It would be an impertinence to comment on this, the main section of the work—those who knew the late bishop will find here all the old fire and tremendous spiritual depth that they are accustomed to, with—just now and again—traces of old age and weariness. In 1949, he wrote to the present reviewer "I have finished my small commentary on St. John's Gospel . . . I am not satisfied with its literary style, which seems to me much below that of 'Spiritual Sacrifice.' But the matter of it is good, and much of it new."

His own estimate is true—"Spiritual Sacrifice" remains his masterpiece—but this work is well worth having on one's bookshelves, and is suitable for "all people of ordinary education," as the author states in the preface. No Australian priest can afford to be without it.—J.B.McC.

CHURCH QUARTERLY REVIEW—APRIL-JUNE, 6/- (Sterling).

This issue is a rich mine—but not everybody's mine. The brief editorial discusses Communism in China and the general danger of Communism, where there is "an intellectual vacuum" or the lack of any real knowledge of the Christian Faith.

The first article, "The Return to Realism," using the term politically rather than philosophically, shows the pragmatic impact of Communism on the Western Powers and the manner in which they have been compelled to try and "contain" its "armed doctrine."

In Communist countries the ideal and real make an organic whole, there is complete concordance between theory and practice. This is not so in Western countries, and realism has had to reassert itself at the expense of idealism. The tragedy with Western political idealists is that mainly they believe man is his own master—hence they find simple solutions. But, as Professor Butterfield has written, "It is essential not to have faith in human nature."

Other sections of the issue give the address of the Archbishop of Canterbury at the service of thanksgiving for the life of the late King, an interesting article on "Modern Approaches to the Doctrine of Immortality," a stiff article "Philosophy as Analogy," a sketch of "William Forbes, First Bishop of Edinburgh," a discussion of the Council of Chalcedon and its influence on the position of the Papacy, and a set of book reviews.

A very rich mine!—J.S.A.

OUR LADY OF THE SUNSET. Dorothy Reynolds.

Faith Press, Church Stores, Sydney, 7/6.

Sister Maria Theresa was a Sister of Mercy in a convent somewhere in England. Standing at a window at night, watching the sunset, she became an inspiration to rough men and rough women outside the convent—and likewise on her visits to the market. In the long run, "everything proves the love of God," is her philosophy.

There is a beauty and tenderness with a holy and joyous faith through every page of the book, and many a tired woman would find blessing in its reading.—J.S.A.

WEEK BY WEEK: A YEAR'S REFLECTIONS. W. R. Matthews, Dean of St. Paul's.

Faith Press, 7/6 (Sterling).

These brief meditations appeared as Saturday articles in the London DAILY TELEGRAPH, and would indeed be useful to anyone as Saturday evening readings in preparation for Sunday. They carry the incisive thought and depth characteristic of the dean.

CARCOOLA. Nouma Handford. Dymock's.
SPEAR AND STOCKWHIP. Richard H. Graves. Dymock's.

These two books, of present-day life in the Australian bush, are suitable for the fiction shelf of the middle-school library. It is a pity, though, that their inferior bindings and poor quality paper, will make their stay there, inevitably, a short one.

"Carcoola"—a story for girls—deals with the first experiences of twin schoolgirls from the city of life on an out-back station. Their ex-serviceman brother has obtained it under the closer settlement scheme; the hostile reactions of the former owner to this are part of the story.

The girls' adventures are bound up with their family's difficulties of drought and flood and their brother's romance with the squatter's daughter. The most sharply drawn character is the mischievous Rory Pepper, who contrives, by the most annoying irritations, to widen the feud between the neighbours.

In its portrayal of family life, "Carcoola" is comparable with the tales of Ethel Turner and Mary Grant Bruce, so popular with girls of a generation ago.

"Spear and Stockwhip"—"Spear" refers to the attacks of the aborigines against the heroes, and "Stockwhip" to their droving activities.

The characters, especially Darkie, sensitive and courageous, and Barroopa, ever resilient, are most clearly delineated. The other four boys each makes his own special contribution to the task of reaching the Roper River after their leader has been killed. Among their exploits is the discovery and capture of cattle thieves which lead to rich rewards for them all. The action tends to become over-dramatised, but no more than is undoubtedly expected by adolescent boys. In this it shows traces of a "Western."

The sense of the loneliness and the immensity of the Northern spaces pervades the book. This is especially so in the scenes of camping at night.—J.M.J.

THE SPIRITUAL BASIS OF DEMOCRACY. Henry T. Gillett.

Seal Blackwood, Oxford, 8/6 (Sterling).

This little book of 82 pages is written by a Quaker who is a doctor of medicine. It comes from a rich experience of life and the ripe wisdom of a sincere and able member of the Society of Friends.

Canon L. W. Grensted, until recently a Professor of the Philosophy of the Christian Religion in the University of Oxford, writes a foreword to the book, in which he cordially commends it. He feels that he can do this in spite of the fact that he is a convinced member of the Church of England, in which views are held "about the interpretation of Scripture, about the origins of the Church, and about its present ordering, by no means all in agreement, at least in the letter, with some of the opinions here put forward."

Canon Grensted goes on to say that "Neither in England nor in America has democracy found fuller appropriate institutions. But the ideal is there, and the importance of its background and inspiration in the Christian tradition cannot be too strongly emphasised."

Dr. Gillett sets out to sketch the formulation of this Christian tradition in his first three chapters on "The Source of Life," "The Gospel of Christ," and "Authority and Heresy." In these the Anglican will find many fresh insights into the Scriptures and different slants on history.

It matters little that agreement does not always come readily, but there is always stimulants and healthy challenge. Anglicans could absorb much of the Quaker method and point of view with great profit. We rest in our institutional set-up and avoid spiritual disturbance. It is good to meet a Jehonadab the son of Rechab and feel his direct and personal zeal for the Lord.

In his last three chapters, "Personal Experience," "Faith

and Life," and "The Spirit of Democracy," Dr. Gillett states clearly the need for personal commitment to the law of Love, as experienced in devotion to the spirit of Christ, both in individual and social living, as the only sure foundation for democracy. Sanction for democratic behaviour cannot really be found elsewhere.

This little book is a powerful appeal to take this literally and put it into action. Its contagious appeal is the real hope for a true democracy.

The book abounds in quotations from wide reading, but they are always relevant and illuminating. They come from everywhere. Here is one from a Chinese source:

If there is righteousness in heart, there will be beauty in the character.

If there is beauty in the character, there will be harmony in the home.

If there is harmony in the home, there will be order in the nation.

If there is order in the nation, there will be peace in the world.

And here is one from an American source:

"Governments, like clocks, go from the motion men give them; and as governments are made and moved by men, so by them are they ruined too. Wherefore governments rather depend upon men than men upon governments."

It is fitting that this little book should end on a recurrent Quaker note, and a rich one:

"The letter fails, and systems fall,

And every symbol wanes;
The Spirit overbrooding all,
Eternal Love remains."

—E.H.B.

THEATRE

T. S. Eliot's THE COCKTAIL PARTY. playing at the Independent, is a word to the play-farer about salvation and—in a solution of gin and water, with a garland of garish small talk—presents the author's views about Atonement.

It is not an easy play as Doris Piton's thoughtful painstaking production showed. A husband and wife have fallen into a mire of matrimonial dullness. Married without love, they find in love affairs with mutual friends no solace, no love, but rather an enervating sense of disillusion and futility. It is with their efforts, and the efforts of their friends, to find a new basis for living that the play is concerned. It is presented in poetry of paradox, it seeks to link the seen and unseen worlds. To fulfill the author's intentions both the poetry and the unseen world must be presented. This was not always evident in Russell Jarrett's Edward. His was an over-restrained performance—meticulous but unmoving. Occasionally he realised the full value of his lines (in his disclosure to the Unidentified guest) but for the most part the poetry escaped him. This was true of the production as a whole.

CLEVER VACUITIES

Gillian Bunning's Julia, though lacking the touch of malice necessary, was good; very much at home in the clever vacuities of the cocktail party. She was less at ease in the consulting room disposing of the destiny of her friends—as though her chatter had been choked by her metaphysics.

John Kingsley as Peter Quilpe achieved an earnest undergraduate air that fitted his part well and Madge Ryan brought a refreshing asperity to her accomplished playing of Edward's wife. D. Bisset as the Baronet—specialist achieved for the most part, good balance between the physician and the priest—like counselor, though he was at times perfunctory.

SENSE OF SIN

Verity Marina as Celia Copplestone, the girl pursued with a sense of sin, suggested more than anyone else the reality of the unseen world with which the play is ultimately concerned. There were no great emotional depths in her performance, but by a delicate

FILMS

I do not expect for a very long time to see a better film than **VIVA ZAPATA**. Nor do I hope, for an even longer time to see a finer piece of acting than Marlon Brando's Emiliano Zapata.

The real Zapata was a pure Morelos Indian who led revolutionary forces in the Mexican Civil Wars of 1909. You need to know no more about the film than this—except to remind yourself that it was Zapata who coined a phrase that later had very wide currency: "It is better to die on your feet than to live on your knees."

What the film does is disquieting. It suggests in its action what many people have been tempted to think—that peace has problems that only war can solve; that war reduces the complexity of life to a simple choice between black and white, and for this reason if for no other it is the lesser evil.

Brando's Zapata is as elemental as the earth—and as articulate. He is the apostle of the oppressed, the spokesman for those who can only express themselves in terms of the good life. His face is the mirror for the doubts and struggles of an honest mind in the presence of the sophisticated and the selfish. He is a fighter and no scholar. On his wedding night his bride finds him staring into the darkness of the night, distraught, unhappy. She tries to learn the cause of his unhappiness, and he confesses in an agony of shame: "I cannot read."

It is magnificent acting that never falters, that bears the stamp of real art. Elia Kazan's direction is a triumph of sense and sensibility. There is, for example, a sequence of 10 minutes or more in which not a single word is spoken. The tension mounts steadily as a group of peasants fall in behind their captured leader on his way to execution. The way in which this tension is resolved, without very much happening at all, is one of the many fine things in a film that has not one false note.

Anthony Quinn and Joseph Wiseman head a large cast that gives wonderful support, but it is Marlon Brando's picture—and it is magnificent. "Viva Zapata"—Viva!

THE GLASS MENAGERIE is an account of the life of a small family living in a frowsy, back-alley tenement. Mother is poor—but rich in memories of a gay, pampered past that is her own invention. She is, therefore, all the more apprehensive of the future; her daughter must marry, her son must succeed.

The daughter is an introvert, happy in the world of her small glass animals, an unhappy stranger in the larger world of life where her physical deformity is the only reality. There is then the son; sensitive, helplessly, helplessly selfish, working out his days in a job that he loathes; spending his nights in the suffocating atmosphere of mother's memories and anxious ambition. Into this heavy gloom there comes a fresh wind—the happy extrovert who gives to the girl a confidence in herself by tact and understanding. Kirk Douglas does this with ease, and with a masculine grace that is wholly convincing. Jane Wyman as the girl is adequate, although she is not free enough to make us believe in her menagerie, and she is shaded by Arther Kennedy, whose performance as the son is very good. Your reviewer's acting honours go, however, to Gertrude Lawrence, whose wonderfully sustained performance as Mother is memorable. Proud, foolish, hardworking, indomitable, she is Mother to the life.

The film leaves some ends untied, but it is a sensitive heartfelt presentation of Tennessee Williams' play.

shading of tone and manner she made credible her choice of martyrdom.

It was a neat touch by Peter Sainthill to use as background music, Kol Nidre; Jewish music for the Day of Atonement.

THE BIBLE TRANSLATED BY NATIVES

SYDNEY, Thursday.—The British and Foreign Bible Society has accepted for publication a translation of the complete Bible by a group of comparatively uneducated Solomon Island natives.

The translation into Ulesaghi, a language spoken by thousands of natives who live on islands surrounding the Marovo Lagoon in the Western Solomons, has been accomplished by three Seventh-day Adventist native teachers and an Australian missionary.

In October, 1949, these natives, Pana, Tasa, and Rini were brought to Australia to complete the work begun before World War II.

Collaborating with Australian Pastor A. R. Barrett, a veteran Adventist missionary of more than 25 years' service in the Solomons, the whole Bible is now completed and the first 3,000 copies are soon to be printed, the manuscripts having been flown to London.

During the war years the New Testament was completed, and a number of copies were distributed among native teachers left to care for the mission during the enforced absence of the missionaries.

To finance this undertaking, Adventist natives in the Solomons have worked long hours to raise extra funds, and have sacrificed much to meet the complete cost of translation, according to Pastor R. Haré, Seventh-day Adventist Mission Board representative in Sydney.

"The expense covering several years has been gladly and courageously made by these people who have held to their self-appointed objective," said Pastor Haré.

... AND INTO AMELE

The Commonwealth Council of the British and Foreign Bible Society in Australia has published I. and II. Thessalonians and I. and II. Timothy in the Amele language.

This language is spoken in the Madang district of New Guinea and is the mother-tongue of some 4,500 people. These portions were first translated by the Reverend Jacob Welsch, of the Lutheran Mission in Madang, who served in that area from 1913 to 1943. He was killed during the war. This work of translation was assisted by two native helpers, named Botik and Ud.

These were mission-trained teachers and have since been commissioned as native pastors. The printing of these epistles represents the first publication of a full Book of the Bible in this language. Certain selections of Holy Scripture were published as far back as 1919.

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Women's News

1880—
OR 1952?OLD AND NEW
FASHIONS

I suppose a lot of you have seen the exhibition in David Jones' entitled: "A Hundred and Fifty Years of Fashion," and admired the exquisitely embroidered fabrics that fashioned a ball-dress or a morning coat for our grandmothers and great-grandmothers. Did you see those carved fans and the big red and cream splashed Cashmere scarf? I wonder if you, too, noticed that scarlet off-the-shoulder model with the black stole, and couldn't believe that it went to a party in 1880? And those slim furred umbrellas with the long handles, almost identical with those twirled nonchalantly along Martin Place by many a fashion-plate of 1952?

The lovely black velvet ball-dress of Queen Victoria's reign owed up perfectly at the top of the steps. "Every woman who looks at that can picture herself in it," laughed Miss Imogen Whyse, who is exhibiting her colourful collection to raise funds for Sydney Legacy. "My own favourite is this tiny baby's dress, embroidered and hand-stitched as you see. Do you know, I always feel I can sense the love which went into the making of this dress whenever I handle it." The section displaying children's clothes was arranged by Miss Whyse with the aid of Mrs. Jean West, Legacy worker in Sydney.

In a special interview with THE ANGLICAN, Miss Whyse told of her travels all over Europe and America giving recitals to raise funds for war orphans. For Miss Whyse, collecting and exhibiting fashions is only a hobby. Her real interest is in her work. She has specialised in drama, particularly as a discus. She told me that she has given dramatic presentations of the psalms, and passages from Isaiah, as well as of her own poetry, in churches abroad, besides her work in the theatre. As she is an active member of the Church of England, she has naturally preferred to assist her own church by her skilled performances. She dresses for her recitals of religious poetry in a plain flowing dress, and works without any musical accompaniment.

Imogen Whyse plans to form a group of young people to study poetry and its dramatic presentation while she is in Sydney. Her next recital-tour will be in India and Pakistan, where she will aim to raise money for the needy in these lands.

"Your readers would be interested to hear that before this exhibition was opened prayers were said at a gathering of the helpers here asking that God's blessing might rest upon our efforts. All I do in my work is for the glory of God."

I enjoyed talking to this brilliant woman, talented and gracious, and her story is fascinating indeed. I wish you could all have met her, too.

WANTED—A GOOD
BOOK

On the anniversary of V.P. day—August 15—the Red Cross will launch an appeal for books for the military and repatriation hospitals, which Red Cross (and V.A.D.'s in particular) have always been so keen to assist. So they are asking you to look on your shelves and see if your family could spare a good modern book—most in demand are fiction, Westerns, biographies and detective stories, also "Life" and "National Geographic" magazines, and copies of "Saturday Evening Post." Make it a gift from your family circle and send it to Red Cross House in Jamieson St., Sydney.

ABOUT THIS
PAGE

We have already received many enquiries about the Women's Page, and we are encouraged by the helpful comments we have heard. In a letter from Bishopscourt, Armidale, Mrs. J. S. Moyes, wishing us "God-speed," writes: "I may be able to appoint a special correspondent for the Women's Page of your paper." What a good idea that is! Some of our correspondents are anxious to know if we are interested in news from every State, or if we are limiting ourselves to New South Wales. "The Anglican" is distributed in all parts of the Commonwealth and New Guinea, so we have readers everywhere, and the Women's Page will be read in thousands of homes. We invite contributions on any topic of interest to our readers, from anyone who would like to write to us. Address your letter to The Women's Page, "THE ANGLICAN," Daking House, Rawson Place, Sydney.

"FROM CABIN
BOY
TO CAPTAIN"

This could have been the title of the address Captain James Bissett gave at the annual meeting of the Harbour Lights Guild on August 6. Captain Bissett, who began his service in the Royal Navy as a very junior member of the crew more than fifty years ago, told of his life at sea and his voyages to all corners of the earth, until he achieved his life-long ambition when he received his command of the "Queen Mary."

Did you know that the Harbour Lights Guild is the women's auxiliary of the Sydney Mission to Seamen, conducted by the Church of England to provide comforts and "a home from home" for seamen from all over the world who come into Port of Sydney?

COOKERY

Raisin Patties

Ingredients:

2 eggs, 1 cup shortening, 2 cups S.R. flour, 1 cup sugar, 1 cup milk, 1 cup raisins. If desired: Warm icing, chopped nuts for decoration.

Method:

Separate the eggs and beat the yolks. Add a dash of cold water to the whites and beat (if you are going to ice the cakes, keep part of the beaten whites). Cream shortening and sugar, and beat in the egg yolks, then the egg whites. Sift the flour and add the raisins, then add it to the other ingredients, stirring lightly. Stir in the milk quickly. Bake in greased tins or paper patties in a good oven. When cold the cakes can be decorated with warm icing and nuts.

Gravy in the Pressure
Cooker

After cooking the meat as instructed in the special cookery book, lift it out and brown in the oven if you want it to have the appearance and taste of a roast. Pour the liquid from the cooker into a basin and set aside. Then pressure cook the vegetables while the meat is browning. By this time the fat will have risen to the top in the gravy basin and can be lifted off. Then thicken the liquid in the usual way and the gravy will be full-flavoured without being too greasy.

Personality of the Week

As Sunday, August 17, is being observed as Red Cross Sunday, I interviewed as this week's personality Miss Kathleen Riach, Divisional Secretary of Junior Red Cross in N.S.W.

Her interesting but exacting job takes her on tours of country districts to meet young people in J.R.C. groups, to opening ceremonies of innumerable fetes and exhibitions, to backyard concerts and bazaars, to the three children's homes maintained entirely by the efforts of J.R.C. members, to school assemblies and to holiday camps. As if this were not enough for one woman, Miss Riach has begun a young people's club in Redfern, and she personally supervises it each week.

This energetic, efficient young woman has the responsibility of organising and directing Junior Red Cross activities throughout the State. She is ultimately responsible for everything. Her special pride is the work of the chil-

Miss Riach also conducts the J.R.C. country broadcast from GZ, as well as broadcasts from other stations during the year. On Red Cross Sunday, she will watch members form part of the guard of honour for the Governor of N.S.W. and Lady Northcott, who is the State President.

Her busy life gives Kathleen Riach little time for outside activities. She has already given up her leisure-time work with an amateur dramatics group. "Sport? Well, I used to play golf, but lately—" With her family, she attends the tiny Church of England at Asquith.

Here is one career-woman who loves her job, is keenly interested in meeting people, and above all in young people's work, and who, despite a strenuous daily programme, is bright and alert, tolerant and friendly. In short, an excellent ambassador for a movement which preaches and practises the value of friendship.



From the Parishes

S. CLEMENT'S, MOSMAN

A new President was welcomed, and a faithful worker congratulated, at a special luncheon arranged by the Women's Guild of S. Clement's, Mosman, on July 31st last, the most outstanding meeting of the year.

The new President is Mrs. F. H. Dillon, formerly of Holy Trinity, Adelaide, whose husband has recently been appointed Rector of S. Clement's. On behalf of her new Guild, Mrs. Dillon made a presentation to the Treasurer, Miss L. Elrlington, in appreciation of the interest and efficiency she has always shown in her duties. Since the outbreak of World War II, when S. Clement's like so many parishes, was working hard to support C.E.N.E.P., and for Miss Elrlington the position of Treasurer was a completely new field, she has done her job capably and well. During the war years, Mrs. Dillon said Miss Elrlington handled literally thousands of pounds, without any previous knowledge of book-keeping, and has since given tireless service in her work for the Guild.

S. MICHAEL'S, FLINDERS ST.

On Monday evening, August 4, S. Michael's Senior G.E.S. arranged a lecture-recital on "The Theatre Through the Years." Speaker was parishioner Mrs. Irene Tucker, Australian stage and film actress, who has had the experience of seeing her own musical play,

"INSTRUMENT OF PEACE"

SUPPORT FOR U.N.

Twenty U.S. women's organisations, representing 26 million members, recently declared their positive support of the United Nations as "an instrument of peace."

The formal declaration was presented to Ambassador Ernest A. Gross, Acting Chief of the United States Mission to the U.N., by a delegation of women leaders from all sections of the country.

In the statement, the women endorsed the new U.N. Disarmament Commission and expressed their faith in the principles of the United Nations. "We recognise," the women said, "that armaments, necessary as they are until greater security against aggression has been achieved, will not of themselves bring about peace and stability. Increasing emphasis should be placed on moral and spiritual values."

The statement went on to say: "In the belief that measures for economic and social betterment contribute to peace, we commend the U.N. programmes for equitable land reform and economic aid to under-developed areas."

The clubwomen ended the declaration by saying: "One of the basic policies of all our organisations, which have long worked for peace, is support of the United Nations as a means of strengthening world peace and freedom. We realise that a peaceful world cannot be built in a day or a year. We are fully aware of the obstacles which lie in the path of inter-

national co-operation and of the need for patience, for understanding of the views of others, and for unflinching efforts towards just and peaceful settlements. These obstacles shall not discourage us, but they shall serve as a challenge to the faith in the principles of the United Nations."

The role of women in achieving world peace was discussed by four distinguished speakers, Mrs. Eleanor Roosevelt, Dr. Lillian Gilbreth, probably the most renowned of all American women engineers, Dame Caroline Haslett of England, also a woman engineer, and Miss Margaret Hyndman, the first woman member of the Queen's Council in Canada.

These four women have all achieved notable personal success and professional recognition in their various fields. In addition, they have contributed greatly to the improvement of conditions for women the world over.

Mrs. Roosevelt said that she believes the first thing a woman must do in her efforts for peace is to inform herself fully about what her country is doing along that line. She must find out how well her government is co-operating with the United Nations.

"If we really want to further understanding among the peoples of the world," Mrs. Roosevelt said, "the best machinery we have for that is the United Nations. It is the role that each of our own nations play in the U.N. which determines how effective we are in furthering peace."

Mrs. Roosevelt pointed out that women are a potentially powerful force in any country—a force that is growing in ability to influence governments and public opinion. Along with their new opportunities and influence, however, women must assume greater responsibilities.

Mrs. Roosevelt said: "We can no longer afford to sit back and say, 'Oh, that matter is something my government has to take care of; I have no influence, therefore I have no interest in it.' When people are really aroused, governments pay attention."

"We women are anxious to see an atmosphere created in the world where peace can grow. We know that can happen only where understanding exists. That's why we must see that every avenue of communication is opened up. Radio—the printed word—the spoken word—all these must be used."

"Women's organisations should be encouraged to publish their own publications containing information about international affairs. Big and small newspapers in cities and towns must print stories about the United Nations and what it is doing. The world to-day is a small world and what happens anywhere touches the lives of all of us."

Dr. Gilbreth is almost as famous for her 12 children as she is for her work as a pioneer in industrial engineering. All her children now are grown and have successful homes or careers of their own. Dr. Gilbreth, in her 70's, is still looking for new ways to make life easier for workers in homes, offices and factories through her time and motion studies. She spoke about the great service women can do in the field of volunteer work.

"Blue Heaven," produced in Sydney this year. Members of the cast presented for us an excerpt from the play, with Mrs. Tucker supplying the musical score on the piano!

Mrs. Tucker spoke of her experiences as playgoer and actress in the theatre of the nineteen-thirties and forties in England and Australia. She was a keen member of the Adelaide Repertory Group, and is a founder of the Australian National Theatre.

Slim, fair-haired and very energetic, Mrs. Tucker told us: "I do most of my composing at home. A favourite time is after I get dinner on—I smell the onions cooking and then go and compose something romantic!"

S. JOHN'S, BEECROFT

The Rector, the Reverend J. R. L. Johnstone, has organised a team of baby-sitters from his senior Fellowship so that both mothers and fathers can attend the Young Marrieds' Fellowship. In a big area with two outlying centres, where new residents are arriving each month to settle, Mr. Johnstone has found it a good plan to arrange socials at intervals to welcome new parishioners.

Talking of S. John's reminds me that their Women's Guilds recently held a successful Peddlers' Evening. If you're looking for ideas, this is something novel, especially if you're out to raise funds for that Spring Fair. Girls, dressed as peddlers, old-style, peddle their wares from trays, each article on a tray beginning with a certain letter of the alphabet, and you limit each girl to, say, one or two letters. The dressing-up definitely adds to the occasion. Try it.

WHY NOT?

Why not send me some news from your own parish for this page? Wouldn't you like to see yourselves in print?

Arnott's famous Biscuits

There is no Substitute for Quality.

CANBERRA AND GOULBURN

MEMORIAL WINDOW

A beautiful stained glass window depicting S. Oswald, King and Martyr, who is patron saint of the Church of England Men's Society, installed in the tower of S. John's Church, Canberra, was dedicated at Evensong on Sunday last.

The window was dedicated to the memory of the late Donald Percy Israel, who was closely connected with the Church for almost 15 years.

He was a foundation member of the Canberra branch of the Church of England Men's Society, and just before his death was appointed rector's warden.

Mr. Israel was also a member of the Masonic Movement, and secretary of the Canberra district Boy Scouts' Association for approximately 10 years.

An old friend of the Israel family, Archdeacon C. S. Robertson, dedicated the window and preached the occasional sermon.

The service was conducted by the rector of S. John's, the Venerable R. E. Davies.

BUILDING PROGRAMME

It is hoped that the new All Saints' Church Hall which is being erected in Cowper Street, Ainslie, will be ready for opening before the end of the year.

All Saints' Hall is the first unit in a building programme which provides for the erection of the hall, a church, rectory, and tennis courts.

A Commonwealth Jubilee Commemoration Stone which was set by the Archbishop of York, last November, has been incorporated in the fabric of the building.

The completion of the hall will mark a definite step forward in this rapidly growing suburb.

ANGLICAN SELLS OUT

There was a heavy demand for THE ANGLICAN in Canberra churches on Sunday morning last, and readers are generally very optimistic concerning the future of the paper.

With the exception of a few copies reserved for the Anglican Men's Movement dinner on Friday night, there is not an unsold copy in Canberra.

PRIVATE SCHOOLS

The Canberra branch of the Anglican Men's Movement recently set up a sub-committee to study and report upon State aid for private schools.

The report should be available for publication very shortly.

ASSESSMENT FAIR

The All Saints' Annual Assessment Fair which is conducted by the Ladies' Guild, will be held on Saturday, October 25, 1952.

OLD-TIME DANCE

Two Ainslie pioneers — Mr. and Mrs. H. G. Watson — are organising an old-time dance to be held in the Masonic Hall, Canberra, on Friday, September 5, 1952.

The function is the first of a series to be held in aid of the All Saints' Building Fund, and those who, in the past years, had the pleasure of attending similar functions organised by these two good friends of the Church, are looking forward to the revival of these functions.

CLERGY MOVEMENTS

The Reverend A. Gibson took over at All Saints', Ainslie, on Monday, August 11, from the Reverend C. Sheumack, who will carry out the duties previously carried out by Mr. Gibson in the growing suburb of O'Connor.

The best wishes of all parishioners will be with both Mr. Gibson and Mr. Sheumack as they go to their new duties in these two important sections of the Parish of S. John, the Baptist.

ANNIVERSARY

The 13th anniversary of the dedication of S. Paul's Church, Canberra, is to be celebrated from August 10 to August 17. Special services have been arranged. On Sunday, August 10, the celebrant at the 8 a.m. Eucharist will be the Venerable R. E. Davies.

At 10 a.m., the 200 children

who regularly attend the Children's Service will sing the Eucharist to Merbecke's setting as their older brothers and sisters partake of the Sacrament. At night there will be a "Festival of Music," when the choir will render special music.

The guest speaker at the festival dinner organised by the Anglican Men's Movement will be the Reverend W. H. Orton, vicar of Christ Church, Luton, England, who is the British delegate to the New Zealand conference of the C.E.M.S.

Twenty-two adults, including nine married couples, will be among those presented to the Assistant-Bishop of Canberra and Goulburn, the Right Reverend K. J. Clements, for Confirmation on Saturday, August 16, at 7.30 p.m.

Miss Mavis White, Federal Youth secretary of the Australian Board of Missions, will address a gathering of youth at the festival youth tea on August 17 at 5.15 p.m., organised by the Young Anglicans.

The festival will conclude with Festal Evensong and "Te Deum."

ST. ARNAUD

The Diocesan Synod will meet in St. Arnaud, September 29-30, beginning with Festal Evensong on the eve of Michaelmas Day, Sunday, September 28. The Bishop's Charge will be delivered on the afternoon of the 29th, and the Garden Party will be held at "Bishopsholme," on September 30.

The Diocesan Council will meet on Wednesday, August 27, starting at 1.45 p.m.

C.E.M.S.—The National President, the Right Reverend J. S. Moyes will speak at the following centres in the diocese in his tour: Mildura, August 28; Swan Hill, August 29; Sunday, August 31, morning at Watchem, evening at Maryborough; and at St. Arnaud on Monday, September 1.

BATHURST

PARISH OF MILBORNE

The historic parish hall has been restored to good order after extensive repairs and renovations, and the old piano has been replaced by a newer instrument.

CONFIRMATION

The Church of S. Barnabas, Oberon, was crowded to capacity on the evening of Monday week last when the Bishop Coadjutor of Bathurst, the Right Reverend M. d'Arcy Collins, administered the Rite of Confirmation to 34 adults and children.

The bishop, in his address, spoke of the sevenfold gifts of the Holy Spirit, and advised the candidates to be loyal to the Church, regular in their worship and faithful in their witness.

After the service the bishop and candidates were the guests of parishioners in the parish hall.

FLOODS AT KELSO

The old parish Church of the Holy Trinity, Kelso, stands upon a sharp hill, overlooking about a mile of river flats to the Macquarie River, with the City of Bathurst on rising ground on the western bank. Scattered over the river flats are a number of houses, and this is the area most seriously affected by the record flood on Sunday evening, July 27.

The vast majority of people in the flooded area were completely taken by surprise, in the first place by the rapidity of the rise in the water, and secondly that the houses in this area had never been flooded before.

An attempt to rescue people from the flooded area was rendered difficult or impossible by reason of the depth and swiftness of the water and also because it was dark.

Many travellers on the Western Highway were stranded at Kelso all night; the parish hall was opened and a small and willing band of Churchpeople turned out and worked till early the next morning to provide what was possible in the way of food and warmth.

When the flood had passed

it was found that many houses were silted up to the depth of several feet. On the following Saturday some of the Kelso parishioners, including the Comrades of S. George, gave up their time to help householders to restore some sort of order in their homes.

CARPENTARIA

CONFIRMATION IN TORRES STRAIT ISLANDS

The Bishop of Carpentaria will be giving Confirmation during August in the Eastern Torres Strait Islands.

Here, in the far Eastern group, which contains Darnley and Murray (Mer in the famous Idriess "Drums"), where there has been a serious outbreak of malaria causing a number of deaths and the recent visit of no less than four doctors, the bishop's movements will be somewhat impeded by the necessity of taking continuous medical precautions to enable his visit to be carried out with any sort of safety.

Darnley has a prevailing South Sea tone reminiscent of Tahiti, and is distinguished by the west coast by the large memorial cross the islanders have erected to celebrate the first coming of the Christian "Light" to the Straits at that point in 1871.

To-day on the furthest eastern point stands the beautiful lime Church of All Saints, described by Major Raven in his book, "The Happy Isles," as worthy of Brittany.

NATIVE BUILDS MODEL BOAT

Here is a letter which a native deacon in the Torres Straits, the Reverend Waiaka Jawai, wrote about a model boat he was preparing for the small son of the principal of the Theological College returning home from school at mid-winter.

It was written to the child's mother, and may be of value in indicating what a native feels about his religion and those albeit of another colour who bring it:

"I am very sorry because of holding the boat too long with me. I hope boy Francis will see the boat in perfectly good condition, which he expected so long, including you, Baba and Angela, even Christine. So let me tell you all about of what I feel."

"As you know, the day we were in college how we love your kiddies and out of all of them we love boy Francis very much. So I don't like that boy when he will come back on holiday he will see his boat not in condition of used. I want that boy Francis will see his boat in good condition, and, as he can understand things, he will bring his memory back to the days when he was small and can think of the days and of young boy that spent his time with his father in college. So the boat will also now being built, not in the days when spent in college, but newly built by me in the same type and model. So I would say that this boat is all new, sails, mast, rigging, rope, body of the boat, etc."

"That is to say that we love Francis not only when we in college and his parents can see how we loved him; not only Francis, also his parents and his sisters. That is my deep feeling and thought. When I live here at S. Paul, my mind's always with him, just like his own son. So I have to show him my deepest love by doing extra good work on boat, so that he can see for himself the love from me to your son Francis. And, as you know, these loves is the branches of the tree, but the vine is God Himself. So we, His children, should share God's love to our friends."

"I think I would ask you if you can tell boy Francis to write to me with his own hands. I will be very grateful if he do write to me."

"Yours sincerely,

"The Reverend W. JAWAI.
"P.S.—Cheerio boy Francis and his sisters."

THE BISHOP OF ST. ARNAUD

THE MINISTRY

Easily the most urgent need in the Church today is for a ministry adequately trained, numerically sufficient, and equipped physically, mentally, and spiritually, for the great task of winning souls for the kingdom and service of our Lord Jesus Christ.

"The harvest truly is plentiful, but the labourers are few."

The position in the state of Victoria is, doubtless, little different from that in the rest of the Commonwealth.

In 1913, there were 369 clergy of the Church of England in Victoria, in 1938 411, and the position has changed very little in the intervening years, if it is not worse.

But—and here is a significant fact—to maintain the proportion of clergy to the Anglican population as it was in 1913, we should have had 512 clergy.

It means then that we are short by one hundred of the number that obtained forty years ago.

And we were not overstaffed then. But the need is not only for more clergy, but better clergy. It is not enough simply that the numbers should grow, and that the Church should take all who offer.

The work of the ministry is a tough job when it is rightly fulfilled. It is not for the world's weaklings or for the "fool of the family." Only the best are good enough.

What kind of men are needed? First of all, they must be men of God who have an utter trust and belief in Him, with a strong devotional life, and who demand nothing but that His will and purpose may be fulfilled in and through them.

Secondly, they must be men of integrity who by the sincerity and reality of their own life will challenge the world, yet with it, humble enough to recognise their own sinfulness and to try again with a true repentance to grow in grace.

Thirdly, they must be competent in the technique of their craft, and able to bear witness intellectually for the faith that is in them to the best of the abilities that God has given them.

Fourthly, they must be able to stand up to the physical strain that arises from intensive spiritual work.

And with it all, finally, they must have a capacity for self-sacrifice and be ready to face a task that is richest in its spiritual rewards, but too often entailing manifold material hardships.

Very often the laity complain of the quality of the clergy. But the clergy do not come from some mysterious supernatural source. They come from the laity.

In a sense there is a great deal of truth in the saying that a people gets the clergy it deserves.

How far do we as a Church set the standard high? How far do we set the ministry before the boys and young men of our Church as a vocation that calls for the best?

The Church in her loyalty to her Lord, to her scriptures and to her early tradition, has directed that at four times in the year at least her people should give themselves to prayer concerning the ministry.

But it would seem that, generally, we have not obeyed her command.

In how many parishes, in how many cathedrals in Australia, do any appreciable number of people gather for this purpose? In how many Confirmation classes do clergy set forward the idea of "vocation," i.e., the idea that God calls men and women to his own particular task for them, and that only in a ready response to God's call lies the real road to happiness?

How often is the ministry regarded in the average Anglican family as an avenue of service in which one of its sons may

find his way of life?

What a sad commentary on the relevance and reality of religion it is to read that one of our Bishops was approached by a layman in his diocese to do his best to discourage his son from the ministry?

Let the Church focus her attention on these clamant needs in the matter of the ministry. Let the corporate prayer of the children of God go up as Holy Scripture and our Prayer Book bid.

An Australia-wide observance of the September Ember-days might well be the beginning of a growth in the ministry that will match the times and the opportunities of today.

Let the people of God highly esteem "the office and work of a priest in the Church of God," which, rightly fulfilled, can be the highest task to which a man may dedicate his life.

Alfred St. Arnaud

WINDWARD ISLANDS

A SPECIAL CORRESPONDENT.

The Bishop of the Windward Islands, British West Indies, the Right Reverend Ronald Norman Shapley, M.C., F.R.C.C., has produced a pamphlet on his diocese which has been circulated among the World Anglican community.

He says:—

North of Trinidad and South America there are exactly a hundred islands associated with such names as Christopher Columbus, Christophe de Haiti, Captain Bligh, and other doughty adventurers. Mostly the islands are small and uninhabited, but the inhabited ones constitute three British Colonies, and form the Anglican diocese of the WINDWARD ISLANDS.

S. VINCENT, population 65,000, has parrots, and almost a world monopoly of arrowroot (used as a basis for face-powder), and sea-island cotton, the most expensive of cottons.

GRENADA, population 95,000, has monkeys, and produces cocoa and spices. Here can be found the world's largest nutmeg estate.

S. LUCIA, the home of that fierce snake, the fer-de-lance, grows sugar and tropical fruits and vegetables. Here is the American lease-land base of Vieux Fort.

The GRENADINES, a string of smaller islands, lie between the larger ones. Some like Carriacou and Union Island are part of the Colony of Grenada; others, like Bequia and Mustique, form part of the Colony of S. Vincent. Some of them are so far out of the world that their children, who may have seen warships, and aeroplanes, have not yet seen either a motor-car or a horse!

THE PEOPLE

There are 250,000 of them, and they are for the most part of mixed blood. There are few English people; a few Americans at the naval base; some white West Indians, who are chiefly planters and merchants; "Poor Whites," descendants of the Cromwellian and Monmouth Rebellion exiles; pockets of East Indians; some Caribs, the original inhabitants of the Islands; and, the majority, coloured folk, descendants of the slaves brought to the Islands from West Africa in the days of the slave trade. The language they speak is English though in S. Lucia most of the peasants converse in a French patois, a relic of the early days of French settlement.

THEIR CHARACTERISTIC

These are as mixed as is their blood.

About 70 per cent. of the children are born out of wedlock. This tragic state of things is not surprising when it

is remembered that only just over a hundred years ago in many places the slaves were not allowed the Sacrament of Christian marriage, but were expected to be promiscuous—to produce more slaves, more property for their owners. The clergy are proud to be allowed to work among West Indians because they believe themselves to be occupied in the most Christ-like work on earth, the work of Repatriation—the making up to the slave descendants, as well as to the good God, of the enormities of our forebears in the past. But at least 50 per cent. of the children go to no school or church, not seldom for lack of clothing.

On the other hand West Indians have a charm unrivalled by others. They have undoubted gifts. They have powers of oratory and writing, and litigation appeals strongly to them. Their generosity is quite outstanding. They have many trials to bear. Earthquakes are not serious, but the damage which they do on occasion takes a long time to repair when cents are the rule rather than dollars. Hurricanes are not as frequent as in some places, but generations pass before their ravages can be put right. In one Island years ago many Church schools were lost and few could be replaced, with tragic loss to the religious and moral standards of the people. The loss of a Church school is more grave than the loss of a church or rectory. Eruptions in S. Vincent are infrequent, but when they occur some thousands of lives are lost.

Obeah, a pale form of Voodooism, persists in most of the Islands. It is a religion of fear, of course, and exercises a subtle and baneful influence. Also the devotees of American "fancy religions" pour their "literature" into the Islands spreading every variety of heresy and schism.

Poverty is our bugbear. Numbers of our people live in shacks that are not fit for animals. The rate of pay for plantation labourers varies, but 52 cents (2/2) a day in S. Vincent (for seasonal work) is typical. The late David Lloyd George called the West Indies "the slums of Empire." Many consider the Diocese of the Windward Islands to be the poorest in the Anglican Communion.

OUR RELIGION

THE FAITH is taught and practised everywhere and perhaps half the Islanders owe allegiance to the Anglican Communion.

Holy Baptism: Almost without exception children are brought to the font.

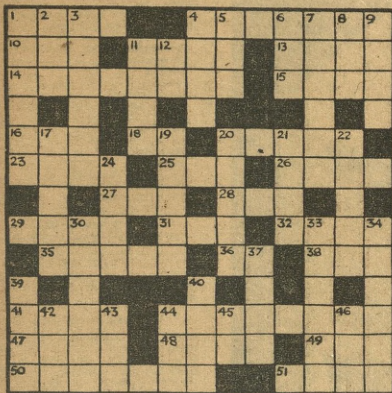
Holy Confirmation: Confirmation Day is normally the loveliest of all days in the life of a West Indian. The Service is usually held in the early morning when it is cool, and is followed by the First Communion. The gift of the Holy Spirit, the gift of the very life of God, means so very much that often there are pleasing Confirmation customs, like the Confirmation cake, and the "blessing of the table."

Holy Communion: The latest mission to be opened has now over 200 Communions made each Sunday. The Islanders often walk five miles in the tropical sun to be present at Sunday morning worship. A number of churches have well over a thousand names on their Communion rolls.

Holy Matrimony: This is a problem. Owing largely to the slave background, promiscuity is rife, and lack of means to provide what are thought to be fitting wedding garments, and other local conditions, make marriage appear to many to be difficult of accomplishment. Nevertheless there are many couples who have brought up a family, and have remained faithful to one another for years, and an attempt is made to induce these to come to church to receive the Church's blessing on their union.

Holy Order: The staff of the Diocese is normally fifty per cent. West Indian. West Indians make priests with genuine devotion to Our Lord and Holy Church, who show real vocation: men who are self-sacrificing and of converting influence.

THE ANGLICAN CROSSWORD PUZZLE No. 2



ACROSS

1. Scriptural murderer.
4. An ancient people of Palestine.
5. A tree that does not grow in Palestine despite Isaiah xlv, 14.
6. Return of one's Maker.
7. Where Alexander overthrew Darius.
8. Card game.
9. Bountiful sovereign who used the Crown tithes and first-fruits to help poor livings.
10. Appropriate.
11. Book of the Bible.
12. 1,001 with Military Intelligence.
13. When Joseph's feet were hurt with fetters, "he was laid in . . ." (Psalm 105).
14. Governor of Judea under Artaxerxes.
15. Black.
16. S. Joan was of this.
17. Negative.
18. Opera House in Milan.
19. It grew abundantly in Canaan.
20. One of the Holy Lands.
21. The difference between the real and nominal value of money.
22. Mexican Indian.
23. An ancient mariner.
24. An Olympian goddess, wife of Zeus.
25. Not clerical.
26. Where Samson died.
27. Priest of the Temple of Shiloh.
28. French king.
29. It forms a dam and waterfall.
30. The land of Jacob's descendants.
31. Seven.
32. Portent.
33. She saved Moses from murder.
34. Enoch's relationship to Abel, if Abel had survived.
35. American Indian sounds like an address to a wise man.
36. Like.
37. Prophet.
38. Unlikely state of water in the Inferno.
39. Where is the Hospice of St. Bernard?
40. Son of Jacob and Leah.
41. Rachel's sister.
42. Cathedral city of Cambridgeshire.
43. Boy's name.
44. Patriarch of unshakeable faith.
45. Concerning.
46. Exist.
47. Entreaty.
48. Bowling spell.
49. French surface measure.
50. Tables of contents, or courses of study.
51. Seabird.

DOWN

1. The Promised Land.
2. Passenger in the Ark.
3. Hometown of Ulysses.

(Solution will be published next week.)

PERTH

Late News

Now that the Cocos Islands have been added to the Diocese of Perth, the Archbishop is trying to make arrangements for his priests regularly to visit the islands. Negotiations are now in progress.

The Rev. J. A. Harding, of Canterbury, Kent, who recently visited the islands on the liner Somersetshire which called with stores for Royal Australian Air Force personnel and Qantas officials, has written to His Grace describing the island's church. He said:

"Since the islands are in your diocese I thought you would like news of the Anglican Church built by the Royal Air Force. It was erected to the design of an R.A.F. Chaplain and dedicated to St. Christopher.

"It would seat about 50 and is well roofed with side walls 4ft. high on three sides. The east end has a wooden altar and above it a large plain cross has been cut out of the timber east wall and filled up with frosted glass. It is most effective. The pews are ordinary barrack forms.

"There is only one Chaplain with the R.A.A.F., Padre Wright, who is a Methodist. He reports that he gets little response to his Church services as the 500 R.A.A.F. personnel are working six days a week and Sunday is their only free day. A leading Roman Catholic, I gather, takes the Rosary and Devotions for the R.C. personnel.

"The R.A.A.F. expect to leave by September at the latest. Possibly some 28 families will remain on the west island, which belongs to Qantas. Cable and Wireless have seven Europeans on Direction Island and the British Admiralty have a small British staff."

SOLUTION TO PUZZLE No. 1.

ACROSS—1, Mark; 4, Curates; 10, Ode; 11, Pop; 12, Laban; 14, Waders; 16, Verona; 17, Aramaic; 19, Neo; 20, Lang; 22, Obi; 25, Sinai; 27, Lazarus; 28, Sloop; 29, Tom; 31, Beef; 34, Age; 37, Nemoral; 39, Gleason; 41, Senior; 43, Nero; 44, Ted; 45, Ham; 46, Ananias; 47, Luke.

DOWN—1, Mowli; 2, Ada; 3, Redan; 4, Cosmo; 5, Up; 6, Alec; 7, Tar; 8, Ebon; 9, Sane; 11, Fra; 13, Naomi; 16, Vil; 18, Absalom; 21, Abel; 22, His; 24, Nap; 25, Sun; 26, Ape; 28, Stag; 29, Ten; 30, Moses; 31, Ban; 32, Elihu; 33, Forme; 35, Gina; 36, Eden; 37, Noon; 38, Red; 40, Era; 41, Sea; 42, Oak; 44, Ta.

NEWCASTLE

CONFIRMATIONS

The Bishop of Newcastle, the Right Reverend Francis de Witt Batty, will be holding Confirmations this month at New Lambton, Telerah, Christ Church Cathedral, Mayfield, Terrigal, Woy Woy, Lambton, West Wallsend, and Raymond Terrace.

ARMIDALE

GUYRA, N.S.W., COMMUNICANTS' GUILD

The Young Communicants' Guild at St. James's, Guyra, meets on the second and fourth Fridays of each month, and is proving a most useful centre for study and social life for the young people of the parish.

They have recently made visits to the Fellowship at Glen Innes and the Young Anglicans' meeting at Armidale.

TWO RETREATS

Two Retreats are being arranged by the Brisbane committee of the Order of the Comrades of St. George. That for young women will be conducted by Canon Perry at St. Michael's school from Friday, 15th August, till Monday, 18th; and that for young men at St. Francis's College by the Reverend Bryan Ward from 12th till 15th September. Young men and women other than members of the order will be welcome, and they are asked to get in touch with Miss Betty Johnson at the A.B.M. Office, Church House, Brisbane.

NEW Y.A. BRANCH

A meeting of the recent Confreres of St. Augustine's, Stanmore, decided to form a branch of the Young Anglicans, at Stanmore. The secretary is Wendy de Beyer.

HANGING ROOD

S. PETER'S CATHEDRAL

The beauty of the Adelaide Cathedral is to be enhanced by the gift of a hanging Rood, which will be suspended from the great chancel arch.

A Rood consists of a Crucifix which figures of Our Lady on one side and St. John on the other, and such representations of the Redemption of Man are to be found in many English cathedrals and churches.

VETERAN MISSIONARY

Mrs. E. Sprott, M.B.E., who served for many years with the Melanesian Mission and retired last year so that she could receive medical attention in England for her eyesight, is enjoying good health and is now residing at the Convent of the Good Shepherd, Twyford, Berks.

VISIT TO AUSTRALIA

The Australian Council for the World Council of Churches has received advice that Bishop Sumitra, Deputy Moderator of the Church of South India, will be in Australia during September and October.

SPECIAL NOTICE

BALLARAT

Subscribers to the BALLARAT CHURCH CHRONICLE receive this issue, as they received our first issue, under a special arrangement made by THE ANGLICAN.

We hope that these two issues will enable you to form an opinion of THE ANGLICAN.

If you like the paper, will you now please place your order? There is an order form on page 16.

AN OPEN LETTER

TO THE SUBSCRIBERS OF "THE NEWCASTLE DIOCESAN CHURCHMAN"

With this issue of the "N.D.C." and for six weeks you will receive a copy of the "Anglican", which, we hope, you will carefully read.

It is a new Pan-Anglican Weekly Church Newspaper which we wholeheartedly commend to all church people.

In order that the continuity of the delivery of the "Anglican" and/or the "Churchman" may be maintained, it is important that we receive an expression of opinion as to which paper you would like to subscribe.

As suggested by the Bishop in his letter last month, there are three alternatives:—

1. That you place your order for the "Anglican" to be posted to you each week at the cost of 30/- a year, which you will pay to the Sydney office or local agent; this will include the Newcastle supplement each month;
2. that you place your order for the "Anglican" to be posted to you once a month (including the Newcastle supplement) at the cost of 7/- a year, which you will pay to the Sydney office or local agent;
3. that you place your order for the "Newcastle Diocesan Churchman" at 3/- a year, which you will pay to your Rector, Vestry, or local "N.D.C." Secretary.

Please make your decision on or before September 1, so that the Postal Lists can be altered accordingly.

FRANCIS NEWCASTLE, Bishop and Chairman of the "N.D.C." Board.
CARLOS STRETCH, Hon. Secretary, "N.D.C."

Please detach and forward immediately to:

Rev. Canon Stretch,
S. Paul's Rectory,
Maitland, N.S.W.

Please note that I have marked No. as my preference for future issues of the Diocesan publication.

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DIOCESAN NEWSMEN

THE ANGLICAN has appointed the following diocesan correspondents.

All diocesan news may be sent either direct to our office or to the correspondent concerned.

Adelaide—The Reverend Ian Stuart, 87 Oval Avenue, Woodville, S.A.

Armidale—The Reverend Newton Bagnall, The Rectory, Armidale, N.S.W.

Ballarat—The Venerable Archdeacon R. E. Richards, 215 Wendouree Parade, Ballarat, Victoria.

Bathurst—The Right Reverend d'Arcy Collins, The Rectory, Dubbo, N.S.W. (Acting Correspondent).

Bendigo—The Venerable Archdeacon R. P. Blennerhassett, Diocesan Registry, Mitchell Street, Bendigo.

Brisbane—The Reverend V. H. Whitehouse, 45 Riverview Terrace, Auchenflower, S.W.I., Brisbane.

Bunbury—T. E. Platell, Esq., 4 Barker Avenue, Como, W.A. Canberra and Goulburn—Mr. T. W. W. Pye, Anglican Men's Society, 12 Angas St., Ainslie, Canberra.

Carpentaria—The Venerable Archdeacon A. P. B. Bennie, Cathedral Vicarage, Thursday Island.

Gippsland—The Reverend Canon R. W. G. Phillips, The Rectory, Morwell, Vic.

Grafton—The Reverend M. E. De Burgh Griffith, The Rectory, Ulmarra, N.S.W.

Kalgoorlie—T. E. Platell, 4 Barker Avenue, Como, W.A.

Melbourne—The Reverend H. D. Campbell, The Vicarage, Somerville Road, Kingsville, Melbourne.

Newcastle—F. A. Timbury, Esq., P.O. Box 459 E., Newcastle.

New Guinea—To be appointed.

North Queensland—To be appointed.

North-West Australia—T. E. Platell, Esq., 4 Barker Avenue, Como, W.A.

Perth—T. E. Platell, Esq., 4 Barker Avenue, Como, W.A.

Riverina—The Reverend M. L. Redmond, Church House, Binya St., Griffith, N.S.W.

Rockhampton—The Reverend Canon R. V. Davison, The Registrar, P.O. Box 116, Rockhampton, Qld.

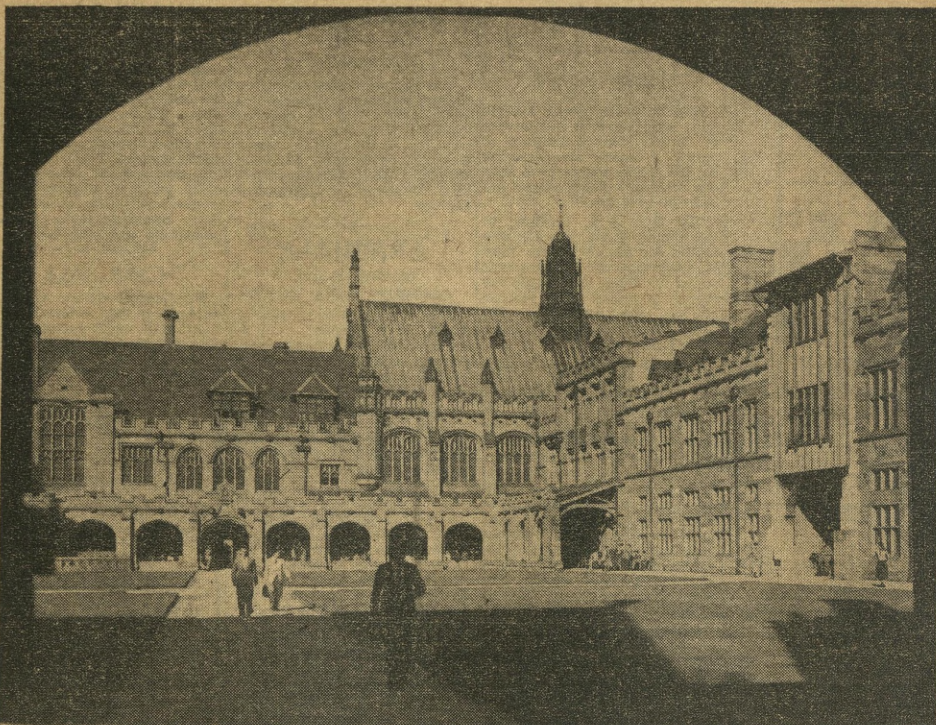
St. Arnaud—The Right Reverend the Bishop of St. Arnaud, Bishop's Registry, McMahon Street, St. Arnaud, Vic. (Acting Correspondent).

Sydney—The Reverend R. A. Hickin, S. Paul's Rectory, Cleveland Street, Redfern, N.S.W.

Tasmania—Hobart: The Reverend H. D. Ikin, The Rectory, Woodbridge, Tas. Launceston: The Reverend L. N. Sutton, S. John's Rectory, Launceston, Devonport: The Reverend Canon McCabe, Day Spring, Devonport.

Wangaratta—The Venerable Archdeacon W. J. Chesterfield, P.O. Box 84, Wangaratta.

Willochra—T. E. Platell, Esq., 4 Barker Avenue, Como, W.A.



The main quadrangle, Sydney University, facing Fisher Library

HERALDS OF THE KING

After a period of two years during which there has been no "Herald" activity, the Parish of S. Alban's, Griffith, once more has a group of young people praying and working for the A.B.M.

Four meetings have so far been held, with an average attendance of 20.

The weekly programme begins with a short devotional service followed by a film or a lecture on some aspect of work in the mission fields. Following this, the girls spend the rest of their meeting making scrap-books, sewing and knitting for the missions.

This group is working under the leadership of Mrs. M. L. Redmond, assisted by Merle Hathaway and Leila Moses.

Armidale Priest for Cape York

The Reverend N. J. Eley, assistant priest at S. Peter's Cathedral, has been appointed priest-agriculturist at the Lockhart River Mission, in Cape York Peninsula, Diocese of Carpentaria.

Mr. Eley will leave Armidale at the end of September, and after his marriage with Miss Margaret Young at Quirindi on October 6, will leave for the Lockhart River.

TASMANIA

Mr. H. R. Dobbie, P.M., a Synodman for the Parish of Devonport and rector's warden for many years, is in ill-health and has had to give up active work.

His place as Police Magistrate for the North-West Coast of Tasmania is being temporarily filled by Mr. L. C. P. Wilson, who was for many years rector's warden at Burnie, Tasmania.

A.B.M. SECRETARY

The Reverend W. H. Childs, N.S.W. secretary of the Australian Board of Missions, will spend next Sunday in the Parish of Smithfield, Diocese of Sydney, and will speak on the contribution of the Church of England to missionary enterprise in the dioceses of Borneo, Singapore, Japan, New Guinea, Polynesia, Melanesia, and among the Australian aborigines.

CHURCH ARMY COLLEGE

The Church Army Training College, which has been established at Malden Erleigh, Reading, for some years, is being moved to Bryanston Street, Marble Arch.

WILLOCHRA

B.C.A. STAFF

Sister A. Butler, of West Australia, joined the Bush Church Aid Sudana Hospital on July 14.

On July 22 Sister S. Ellis arrived on the Orontes from England to take up work with the Bush Church Aid Hospital at Wudinna, S.A. She was deputy superintendent at Islington Hospital, and is a member of the Queen's Nursing Order.

Sister R. Portch, who is the present matron of Wudinna, is also a member of the Queen's Nursing Order, and came out from England in 1948.

S. OSWALD'S, HABERFIELD

The parish hall of S. Oswald's, Haberfield, took on an academic look lately when the Women's Guild had finished decorating it with the colours of Oxford University to provide an authentic background for a lecture on "Oxford Life—Grave and Gay."

The speaker was the Reverend Dr. A. W. Morton, whose account of his post-war visit to England very much appealed to his large audience, present at the invitation of the Guild. Mr. Morton painted for his listeners a vivid sketch of life in England's famous and historic University town.

W.A. PARISH QUOTAS

Two more parishes have reported that their quotas in the Perth Diocesan £100,000 have been assured.

Perth's S. Hilda has its quota in cash and promises of cash, and the country parish of Meckering-Cunderdin has secured promises of wheat acreages over two seasons and, providing two good harvests are experienced in the district, the quota will be reached.

Campaign officials describe the news as heartening. The total of cash and promises rose by £3,000 in the past week to a total of £20,000.

This £20,000 is by no means made up of large donations. Although some generous gifts have been received much of the money has come by way of small donations.

The children in the parish of S. Paul's, West Perth, sent in £1 in a beautifully printed envelope worded: "For New Churches and Sunday Schools, From S. Paul's Kindergarten."

CLASSIFIED ADVERTISEMENTS

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

Advertising will be classified in the following sections:—
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PREFERMENTS AND APPOINTMENTS

HAMMOND, The Reverend C. K., of the Diocese of Sydney, to be vicar of S. James's, Heyfield (Diocese of Gippsland).

GREEN, The Reverend M. F., to be priest-in-charge of the Parochial District of Lang Lang, Victoria.

HAWKINS, The Reverend R. R., rector of Riverstone, Diocese of Sydney, is acting as locum-tenens at Lakemba, and The Reverend W. F. Hayward is relieving him for six months.

BENNETT, The Reverend Walter G., rector of S. Paul's, Taringa, Q. WELLS, The Reverend W. A. J., assistant-curate at All Saints, Charleville, Q.

SMYTHE, The Reverend C. D., rector of S. Mary's, Killybeg, N.S.W., to be rector of Cessnock, N.S.W.

HAMINGTON, The Reverend R. V., rector of Braxton, N.S.W., to be rector of Raymond Terrace, N.S.W.

MOORE, The Reverend A. W., rector of Dungog, N.S.W., to be rector of Braxton, N.S.W. GRAY, The Reverend Arthur J., vicar of Linton and Skipton, Victoria, for the past three years, to be vicar of Mortlake, Victoria.

ORDINATION

At an ordination held by the Archbishop of Brisbane in S. John's Cathedral, Brisbane, Mr. William A. J. Wells was admitted to the diaconate.

RESIGNATIONS

SEWELL, The Reverend F. C., vicar of S. Peter's, West End, Q., to take effect on September 3.

ELLINGTON, The Reverend E. D., rector of S. Paul's, Cleveland, to take effect on September 1.

JENKYN, The Reverend V. H., vicar of Mortlake, Victoria, will be retiring at the end of September.

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