

THE ANGLICAN

Incorporating The Church Standard

No. 50

No. 1, Rawson Lane, Sydney, N.S.W.
Telephone: M3994.

FRIDAY JULY 17 1953

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

Price: SIXPENCE

ALL CHURCHES DEPLORE NEWSPAPER GOSSIP

AUSTRALIAN BISHOPS REGRET SPECULATION IN PRESS

The Archbishop of Melbourne and the Bishop of Rockhampton have issued statements deploring the attitude of the Press concerning a mere rumour affecting a member of the Royal Family.

In England, leaders of the Church of England, the Methodist and Presbyterian Churches have deprecated the Press-inspired gossip which was brought to a head by a "popular" London daily newspaper.

The Methodist Conference in the United Kingdom, meeting at Birmingham, passed a resolution on Monday strongly condemning the London newspaper for what one speaker described as "an unwarrantable, disgusting intrusion" into the private affairs of a member of the Royal Family.

The Archbishop of Melbourne, the Most Reverend J. Booth, issued the following statement to THE ANGLICAN:

"Most people will deplore the fact that at the present time the privacy of the Royal Family is being invaded by a number of hypothetical questions which surely are their own business and should not be made a matter of discussion by journalists of any kind.

"The line suggested for the Anglican Communion was decided at Lambeth for the commendation of the Church, and generally speaking the Church in Australia does not allow remarriage of divorced persons. There are cases in which, after due consideration, some bishops give permission for remarriage on the grounds that the marriage is dead."

The Bishop of Rockhampton,

the Right Reverend J. A. G. Housden, said:

"For a long time the secular Press has been most unfair to Princess Margaret and therefore to the whole Royal Family in publishing rumours of her supposed romances.

"These statements are damaging to the prestige of Royalty which the Church is pledged to uphold and therefore we must protest against them.

"The Church's attitude to the remarriage of those who have a former partner living is quite definite, and well known to all members of the Royal Family. Further comment at this stage would be both unnecessary and obnoxious."

THE BIBLE IN TANGANYIKA

FROM A SPECIAL CORRESPONDENT
Dar es Salaam, July 2

The Governor of Tanganyika, Sir Edward Twining, praised the work of the British and Foreign Bible Society in supplying Bibles at low prices, when he spoke at the annual meeting of the Dar es Salaam, Tanganyika, auxiliary of the Society.

Sir Edward did not recommend free distribution of the Bible, as it would not then be valued, but he did believe that it should be available at prices which people could readily afford, as was the case in Tanganyika.

He regretted that people did not make more frequent use of the Bible.

"I have visited many Christian homes in the territory," he said, "and have always looked to see if the Bible is there.

"In African houses it often occupies a place of honour but in many European houses they have to look for it, if you ask for it. That is a disgraceful thing—every Christian house should have a Bible, not only on the shelves but also in use."

Sir Edward was presented with a copy of the new Swahili version of the Bible.

This version will make the Bible available to many people, from the coast to the Great Lakes. Copies are being sold in East Africa at less than half the cost of their production.

CONTRAST IN CLERICAL DRESS



The Reverend Douglas Sissenach with the Bishop of Algoma, Canada, the Right Reverend W. L. Wright, following his ordination last February. Mr. Sissenach is an Ojibway Chief (Chief Benaisivegekik, meaning "Thundering Skies"), who served faithfully for twenty years in Algoma as catechist and deacon until his ordination.

CLERGY PROMINENT IN PEACE CONVENTION

Prominent interstate clergy are among a committee of citizens who have decided to convene a national gathering next September to discuss issues of war and peace.

The New South Wales chairman, the Reverend N. St. Clair Anderson, said this week that the convention would be held in Sydney. It aimed to provide a meeting place for people of widely different viewpoints.

Delegates and observers would be able to speak, listen and discuss, and so make articulate the yearning for peace which is generally felt amongst all sections of the community, he said.

To help stimulate discussion and provide information, a number of overseas personalities have been invited to attend and address the convention.

"The genuine concern for peace demands expression, and the convention is a challenge to all people of goodwill to unite to secure peace by insisting on the paramount importance of negotiation as a means of settling international differences," said Mr. Anderson.

Mr. S. E. Wright, a senior University lecturer and one of the joint honorary secretaries, said that the number of conveners and supporters was growing daily.

The support of leading Churchmen, outstanding sportsmen, educationalists, professional and businessmen and trade unions indicated widespread interest.

Supporters include Hephzibah Menuhin, pianist, Canon David Garnsey, and tenor F. E. Maynard, Mr. Maynard Davies, the principal of the Methodist Ladies' College and 1952 president of the Methodist Confer-

ence of Victoria, the Reverend A. H. Wood, the 1952 Presbyterian Moderator of Victoria, the Reverend J. E. Owen, the Reverend Norman F. Cocks, the Reverend A. E. Giles (Presbyterian) and the Reverend Stanley Haynes (1952 president Congregational Union of South Australia), the Reverend A. Preston (Methodist), and Mr. L. Brown, engineer, of Brisbane.

Others are Professors A. D. Hope, Rogers and G. V. Portus, Mr. Gavin Casey, writer, Drs. M. R. Lemberg and J. R. Vickery, H. G. Firth, company director, and Federal secretary, Sheetmetal Workers' Union, A. McNulty.

Committees already exist in N.S.W., Victoria, Queensland, and South Australia to organise interest and discussion on the theme of the convention.

BELLS FOR HONG-KONG CATHEDRAL

ANGLICAN NEWS SERVICE

London, July 9

S. John's Cathedral, Hong-kong, is to be presented with a ring of eight bells.

It is the gift of the Hong-kong and Shanghai Banking Corporation and is to commemorate the Coronation.

The cathedral's first ring, of four bells, was put out of action during the Japanese attack at the beginning of the war.

The new tenor bell will weigh 27 cwt.

The bells are being cast and shipped by Gillett and Johnston, Limited, Croydon, who in 1906 installed a clock and a ring of five bells in the tower of the bank's offices in Peking.

This chime is still heard every quarter of an hour in the old Legation quarter there.

PAN-ANGLICAN CONGRESS

325 DIOCESES TO BE REPRESENTED

ANGLICAN NEWS SERVICE

New York, July 8

Minneapolis will be the scene next year of an Anglican Congress, a meeting of bishops, priests, laymen and laywomen from 325 dioceses of the world-wide Anglican Communion.

Dates set for this gathering are August 4 to 13, 1954, and the theme will be: "The Call of God and the Mission of the Anglican Communion."

The only precedent for such a convocation is the Pan-Anglican Congress of 1908, which met in London and was organised along the same lines.

Lambeth Conferences, held in England at intervals of approximately 10 years, are meetings of bishops only.

At the last Lambeth Conference it was felt that another kind of world-wide meeting was also needed, one which would provide an even more comprehensive voice for the Anglican Communion.

It recommended that such a congress be called soon "to wit-

ness to our common faith and to confer on matters of common interest."

As Presiding bishop of the host church, the Episcopal Church of America, Bishop Sherrill will preside over the meetings. Both he and the Archbishop of Canterbury will address the opening session.

All the dignitaries of the Anglican Communion are expected to attend. They will come from such distant places as India, Africa, Japan, Australia and Korea.

To enable as many to come as possible, a number of U.S. dioceses have volunteered to

sponsor one or more delegations.

General Convention's Joint Committee to Arrange for the Anglican Congress, under the chairmanship of the Bishop of Connecticut, the Right Reverend Walter H. Gray, is already at work making plans for the Congress.

Other members of the committee are: Vice-chairman and finance committee chairman, the Reverend John Hues; secretary-treasurer, Robert T. McCracken; programme chairman, the Right Reverend Thomas N. Carruthers, the Reverend Cornelius P. Trowbridge and Mrs. James S. McCulloh.

DONATIONS

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

Previously acknowledged	£284 6 0
S. Luke's Church	1 1 0
Concord	1 1 0
The Reverend T. S. Groser	10 0 0
Parish of Hamilton, N.S.W.	2 2 6
Mr. A. V. Green	1 10 0
Mrs. A. H. Wilcox	3 5 0
June Smith (aged 11)	5 6
Mr. R. T. R. Coombs	2 2 0
"New Zealander"	10 0 0
TOTAL	£316 12 0

FROM POLICE STATION TO CHURCH

LIVE CHURCHFOLK AT BROOMEHILL

FROM OUR OWN CORRESPONDENT

Broomehill, W.A., July 10
On July 25 will be consecrated a long-awaited church at Broomehill, a small town in the diocese of Bunbury.

It has the unusual record of having started life as a police station.

When Broomehill came into being with the advent of the Great Southern Railway, it was expected to be a town of some size, and in anticipation of this a commodious police station, among other civic buildings, was constructed.

When the railway centre was made at Katanning instead, Broomehill, had no reason to grow, and did not need its large public buildings.

There was no Anglican church there. Nor was there any longer a church at the little township of Eticut, which had "passed away" with the coming of Broomehill and the railway.

Church people of Broomehill and district wanted a place of worship but they were few in number and funds were limited.

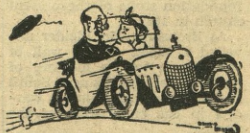
Then they had the chance of buying the unwanted police station. Some alterations and repairs have been made and some of the old Eticut church building has been incorporated—and now Broomehill will have its church.

The foundation stone was laid on April 18 by Mr. and Mrs. V. Greenslade, who had been leading workers in the planning of the church and in efforts to raise money. It was blessed by the Bishop of Bunbury, the Right Reverend D. L. Redding.

MISSION COUNCIL SECRETARY TO RETIRE

Canon J. McLeod Campbell, who has been general secretary of the Overseas Council (formerly the Missionary Council) of the Church Assembly since 1935, will be retiring from this appointment at the end of the year.

POPULAR MISCONCEPTIONS No. 3: That the Parson knows INSTINCTIVELY of all cases of sickness.



"Not so fast Henry!"

"I simply must, my Dear, SOMETHING tells me that Mr. Footing has fallen and broken his thigh."

RELIGION IN THE CINEMA

BY THE BISHOP OF KALGOORLIE

Perth, July 13

One of the immediate results of the Perth "Home and Family Week" was an invitation from the Manager of the Regent Theatre, Guildford, Mr. R. Yelland, to certain ministers of religion to speak on aspects of the Christian gospel during the time of the theatre programme.

On the night of Friday, June 5, a Presbyterian minister, the Reverend A. Edie, spoke to an attentive audience. A fortnight later a Roman Catholic clergyman, the Reverend J. Deplazzi, gave a talk and afterwards expressed his pleasure at the respectful way in which his message had been received. It was felt that a great deal of credit was due to Mr. Yelland for embarking on this singular and in some respects courageous experiment.

Last Friday night the address was given by an Anglican priest, the Reverend Ralph Thomas, who is Rector of St. Peter's, Victoria Park.

Padre Thomas, in a short but very inspiring address, pointed out that Christianity and the motion picture industry have much in common.

The cinema-goer, he said, is affected in his reaction to the hero. Small boys have their heroes and many a lad walks like his idol Hopalong Cassidy or wears a singlet embellished with the picture of some other screen star. Even adults become initiators of their heroes and heroines: Bacall's hair-do was copied by so many girls that some factories were obliged to ban this fashion in the interests of safety.

Thanks to the Hay Office, where all films are censored, no hero or heroine may ever be presented as championing a wrong cause.

If the hero is a fighter, he must fight clean. If it is a domestic picture the home life must be presented as exemplary. The business executive must be honest.

Surely this presentation of right dealing must have a beneficial effect on the community, he said.

It is here that the motion picture industry has its counterpart in the Christian Church. For the Church presents to the world the greatest Hero of all time.

Our Lord Jesus Christ has no equal for courage, devotion to duty, honesty of purpose and supreme love.

All this was borne out strikingly in the film "King of Kings," a picture which still holds one of the best box-office records for all time.

"In these days of uncertainty let the motion picture industry work hand in hand with the Church," Padre Thomas said. "Let the cinema keep a very close check on its presentation of high moral standards, and let the patrons of the cinema find in the Church the source of all morality and all goodness. Our Lord Jesus Christ, the greatest of all heroes."

SEVENTY-THIRD ANNIVERSARY

FROM OUR OWN CORRESPONDENT

The Octave of the 73rd Dedication Festival of the Parish of Christ Church, Enmore (Sydney diocese), came to an end with Procession, Evensong and Sermon on Sunday, June 28.

A number of descendants of pioneers of the parish were present.

One of these, Mr. Claude L. G. Fielder, of Cooma, was, as a boy, himself present with his father at the laying of the foundation stone of the present church in 1882.

At Evensong, Mr. Fielder unveiled a tablet on the wall of the church to the memory of his late father, Francis South Fielder, who was a church warden in the early days of the parish.

Two offertory plates, which had been given in memory of the late Dr. George Cummins, Ship's Surgeon, by his shipmates of the S.S. "Manoora", were also dedicated.

A NEW PARISH 80th ANNIVERSARY

Last week, during its 80th anniversary celebrations, the Church of St. John, Lang Lang, was raised to parish status, and the vicar, the Reverend M. F. Green, was inducted as the new rector.

Owing to the illness of Bishop Blackwood, the service was conducted by the Vicar-General, Archdeacon L.W.A. Benn, Archdeacon of North Gippsland.

Long before 7.30 p.m. more than 160 people had packed the church and Sunday school room, and despite the bitterly cold weather nearly 20 stood outside throughout the service.

The mandate for the new parish was read by the Rural Dean of Warragul, The Reverend T. Gee, and the rector's licence read by the Rural Dean of Korumburra, the Reverend P. J. Ackland.

The anniversary celebrations began with the annual "P.S.A." service in the Lang Lang Memorial Hall on Sunday afternoon, July 5. The principal speaker was the former Bishop of Gippsland, the Right Reverend G. H. Cranswick, who spoke of the early days of the Church as he knew it, and of the growth of Anglicanism throughout the world.

On Tuesday more than 120 young people from Lang Lang, Koo-weerup, Mirbo North, Poo-wong, Loch Warragul, Koo-weerup North and other centres attended a rally organised by the C.E.F. The programme was presented by the Campaigners for Christ from Melbourne.

GUILD OF C.E. VERGERS

FROM OUR OWN CORRESPONDENT

Melbourne, July 13
The Victorian Guild of Church of England Vergers has been asked to help promote a similar guild in Canada.

Communication has been made with the Dean of St. Paul's Cathedral, London, Ontario. The head verger of St. Andrew's Cathedral, Sydney, Mr. H. Ford, has been asked to form a similar guild for N.S.W. and Queensland.

The Victorian guild meets on the fourth Thursday of each month, in the Canons' Vestry, St. Paul's Cathedral. Archbishop Booth is president, Mr. J. H. Heath, head verger of St. Paul's Cathedral, chairman, and Mr. Philpott of Holy Trinity, Kew, is secretary.

FORUM ON SEX EDUCATION

A public forum on "Sex Education in Schools" will be held in History House, 8 Young Street, Sydney, on July 24 at 8 p.m.

The forum has been arranged by the New Education Fellowship and the Marriage Guidance Council of N.S.W.

The speakers will be: The Executive Officer of the Marriage Guidance Council of N.S.W., the Reverend W. G. Coughlan; Dr. Lotte Pink, N.E.F. executive member; the President of the Men Teachers' Association of the N.S.W. Teachers' Federation, Mr. J. Weston, and a chaplain-teacher of one of Sydney's Greater Public Schools.

The chairman will be the President of the New Education Fellowship, Dr. Morven S. Brown.

HISTORIC CHURCH RESTORED

A special Service of Thanksgiving was held at the Church of St. Stephen the Martyr, Penrith, N.S.W., at 3 p.m. on Sunday, July 3.

During the last six months renovations costing approximately £3,000 have been made to this historic church, the foundation stone of which was set by the first Bishop of Australia, the Right Reverend William Grant Broughton, on Wednesday, November 27, 1837. Bishop Broughton consecrated the church on July 16, 1839.

The preacher on Sunday was the Right Reverend W. G. Hilliard.

NEW CHURCH IN NORTH QUEENSLAND

FROM A SPECIAL CORRESPONDENT

Hughenden, Q. July 10

Churchpeople within a radius of 100 miles converged on Hughenden, in the Diocese of North Queensland, for the laying of the foundation stone of the new church.

The service was begun by the rector, the Reverend A. E. Turner. The stone of polished granite was laid by the Bishop of North Queensland, attended by the builder, Mr. E. J. Large.

The bishop used the same text as that used by the first Bishop of North Queensland when the original church was consecrated in 1885.

He described the rebuilding of Solomon's temple and added that the temple in the midst of the Jewish people gave a new moral force and fibre to



the whole Hebrew restoration. Tracing the history of settlement in 1862, he said that the Church of England followed hard upon the heels of the settlers. The first priest arrived only four years after the arrival of the first herd.

As the town grew, it was decided just 70 years ago to build a church. It was approximately half the size of the new building and cost £1,000.

The present structure would cost £10,000. The first church was opened with a debt of only £100—it was hoped that this would happen again.

The bishop added that the new church was to be a thing of beauty both within and without for "we shape our buildings but afterwards our buildings shape us."

During the singing of the next hymn, an altar boy held a bowl into which those taking part placed over £100.

C.E.B.S. FOR TASMANIA

Hobart, July 10

An enthusiastic Hobart meeting last night inaugurated the Church of England Boys' Society on a diocesan basis in Tasmania. The Reverend J. D. Tyson was appointed general secretary and Mr. K. H. Gordon chairman.

The meeting also appointed a diocesan executive committee, consisting of the Reverend L. Benjafield, the Reverend G. B. Lennard, and Messrs. A. Broadfield, T. Dunbabin, J. Gawler, and R. Lord.

The Bishop of Tasmania, the Right Reverend G. F. Cranswick, presided at the meeting.

DEMOCRACY AND CHRISTIANITY

FROM OUR OWN CORRESPONDENT

The annual conference of the Sydney Y.M.C.A. was held at Camp Yarramundi, near Richmond, N.S.W., on the first week-end in July.

The subject discussed was the "Y.M.C.A. and the Democratic Way of Life."

One of the speakers was Canon E. J. Davidson, who stressed the close link between democracy and Christianity.

"The democratic attitude towards minorities and individual conscience is a close link between democracy and Christianity which must be strengthened, especially as the pressure from totalitarianism, both outside and within democracy, increases," he said.

The conference was attended by fifty young men and women who are leaders in the club activities of the Sydney Y.M.C.A.

A HOSTEL FOR BOYS FROM OUTBACK

FROM OUR OWN CORRESPONDENT

Bairnsdale, July 7

In 1952, St. John's Church of England School Boys' Hostel, Bairnsdale, Victoria, was founded, for the accommodation of boys from the outback wishing to attend the High and Technical schools in Bairnsdale.

The rector of the parish, the Reverend G. F. D. Smith, raised nearly £9,000, under cash and covenant, for the purchase and alteration of the property.

The hostel was dedicated in the same year by the Bishop of Gippsland and opened by Sir Albert Lind.

There were then 17 boys in residence. In 1953 the term opened with 27 boys in residence.

They come from all over the great hinterland of East Gippsland, including Bendoc, Cann River, Orbost, Benambra, Omeo, Swifts Creek, Tongio, Buchan, Gelantipy, Meerlieu and Bengworden.

The sleeping accommodation provides for each boy his own combination wardrobe and dressing table. There are, in addition, a comfortably furnished common room, recreation room and sick bay.

ACTIVITY IN YASS PARISH

FROM OUR OWN CORRESPONDENT

Yass, July 13

The Parish of Yass, N.S.W., has been straining every resource during the past four years to catch up on lapsed building projects.

The next objective is a new parish hall. The building, which is estimated to cost £12,000, will consist of a main hall and a smaller one for the use of the kindergarten Sunday school. It is hoped to start work by the end of this year.

Meanwhile, St. Clement's Tennis Club has built a new clubhouse, which was officially opened by Bishop Burgmann on June 27; this will be used for a variety of parish purposes.

The parish church of St. Clement's has already been restored, at a cost of £3,000. In addition, a heating system, a new bell, various articles of furniture, new choir robes and vestments for the clergy have been acquired.

Improvements to be carried out this year are a lych gate for the entrance to the grounds and a large stained-glass window, both as memorials.

Later, the parish will turn its attention to the century-old rectory, which is in a state of serious disrepair.

A great part of the money raised and promised for these building and restoration projects has come from direct gifts. Young Anglicans of the parish have made substantial contributions.

U.N. ESSAY CONTEST

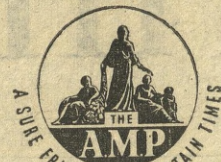
INTERNATIONAL AND AUSTRALIAN AWARDS

The results have been announced of the 1953 United Nations International Essay Contest.

Essays submitted by contestants from the following countries have been successful in obtaining a United Nations award, which consists of a free trip to United Nations Headquarters to permit of one month's study of a particular activity of the United Nations: Argentina, Belgium, Bolivia, Canada, Dominican Republic, Iraq, Israel, Italy, New Zealand, Pakistan.

Australian contestants whose essays were submitted for competing in the International Contest were not successful in gaining an award. The award for the South Pacific area went to Mrs. Nancy Allison Alexander, Wellington, New Zealand.

Winners in the Australian section of the contest are: 1st Mr. R. A. Appleyard, of Claremont, W.A. £15/15/-; 2nd Mr. W. A. Glen-Doepel, of Vaucluse, N.S.W. £10/10/-; 3rd Mr. K. S. Perkins, of Haberfield, N.S.W. £5/5/-.



A.M.P.

REVERSIONARY

Bonus Distribution £9,500,000

The A.M.P.'s Annual Distribution of Reversionary Bonuses is an important event for thousands of Australians; each year the surplus earned by the Society is distributed to its policyholders.

This year the distribution amounts to £9,500,000 in Reversionary Bonuses.

The A.M.P. Society is the largest mutual life office in the British Commonwealth of Nations. It is growing from strength to strength. The benefits available to you through membership of the A.M.P. are many and ever increasing.

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A.M.P.

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M. C. Buttfield, General Manager.

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CHURCH AND SCHOOL FURNITURE

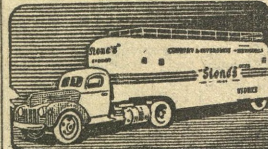
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WORLD-WIDE AGENCIES

CORONATION FILM PROFIT QUERIED

FROM OUR OWN CORRESPONDENT

London, July 8. Mr. George Strauss (Labour) said in the House of Commons yesterday that the film companies who were given concessions to film the Coronation ceremony should pay a considerable part of the profit to the Government or the Westminster Abbey Restoration Fund.

Mr. Strauss said that, as no payment was made by the film companies for actors, sets, or script writers, the films were bound to be exceedingly profitable.

The Minister of Works, Sir David Eccles, said: "Our chief concern was to see that the film was the best possible film, and these companies, to my knowledge, invested very large sums in the preparation for the film. If there is a profit made, the Chancellor of the Exchequer will get a good slice out of it."

Mr. Gaitskell asked if the Treasury were consulted before the arrangement was made.

Sir David Eccles said that he was not sure, but it was difficult when selecting only a small number of companies to put this out to tender.

Mr. Strauss said that the capital investment involved must be tiny compared with that involved in making an ordinary film. As there would inevitably be substantial profits, was it not reasonable to agree to some profit-sharing basis with the Government, or to paying part of the profits to the Abbey fund?

Sir David Eccles said he thought the Earl Marshal was right in what he did. He had to make the arrangements very early, and it was not the Government's custom to ask for cash payments for the film rights for religious ceremonies.

Mr. Gaitskell asked if the Minister would consider approaching the film companies regarding the suggestion made by Mr. Strauss.

Sir David Eccles said, "I will take a note of the suggestion and look into it."

NATIONAL APPEALS AFFECT FINANCES

ANGLICAN NEWS SERVICE

London, July 6. The financial secretary of the Society for Promoting Christian Knowledge, Mr. E. W. Bishop, said at the annual meeting of the society last Monday that sales of publications through the society's bookshops had exceeded £90,000 in the past two years. The society's income through voluntary contributions had increased, and £30,000 had been received through legacies, but the Government's decision not to allow post-war credits to be cashed had occasioned some anxiety.

The editorial secretary, the Reverend Noel Davey, said that unless additional capital should appear from some quarter, the overall rise in production costs must mean a decrease in the society's publication programme. "The society has budgeted for £10,500 for education overseas. We could make use of twice that amount to do what is open to us in Asia and Africa."

The general secretary, Canon L. E. Parsons, spoke of the effect which national appeals have had on the financial position of S. Augustine's College, Canterbury.

He said that in the past nine months, the society had had to find £1,425 to make good its promised contribution towards the maintenance of the college.

It had been hoped that new money with which to do this would be forthcoming, but this had not materialised, and payment had had to be made out of funds which were sorely needed for other purposes.

"The very position we had hoped to avoid has already arisen, namely, the financing of S. Augustine's at the expense of the society's other work," he said.

PROBLEMS IN PRETORIA

FROM OUR OWN CORRESPONDENT

Pretoria, July 6. The Bishop of Pretoria, the Right Reverend R. S. Taylor, refers in his June pastoral letter to some of the problems, spiritual and material, that exist in the outlying parts of his diocese.

There is a persistent drift of active men from the unprofitable farming areas of the Northern Transvaal, while the work of establishing Christianity rests with a few devoted men and women. He writes:—

"During the early part of May I made an extensive tour in the Zoutpansberg, Pietersburg and Potgietersdorp parishes and mission districts. I enjoyed my visits, and my one regret is that I cannot see more of the clergy and people in the outlying districts.

"This was my third visit to most of these places, and I could therefore feel that I was no longer going there as a newcomer, but as an old friend.

"The countryside was looking so much greener than it did when I was there a year ago, and after the good rains the vegetation was in places almost rank. But in spite of the improved crops, I gather that the drift of men from the native areas still continues and, indeed, the absence of young and middle-aged men is a most noticeable feature of our rural congregations.

"In the present circumstances it is difficult to foresee any appreciable improvement, for even in a year of good crops it is not easy to make a reasonable living. There are a few small but valuable schemes where irrigation has been developed, and the fortunate people who are working these can make a reasonable living, but the number of such developments appears to be very limited.

"It is difficult to see how the native areas in many of these parts can carry a large prosperous farming population.

"There is also the equally serious problem of how southern Africa can be made to produce ever-increasing quantities of food for its rapidly-expanding population. We live in a continent with many great problems, and the increase in the production of food is certainly not one of the least of them.

"In my travels I was once more greatly impressed by the sterling work which has been done and is being done by the voluntary catechists.

"It is true to say that in these rural areas the Church owes its existence to the devoted and self-sacrificing labours of men and women who have accepted the responsibility of building up a Christian congregation.

"Many of these men have accepted a life of poverty rather than desert the people whom they voluntarily serve, for the attractions of the towns."

RESETTLEMENT OF ARAB REFUGEES

FROM OUR OWN CORRESPONDENT

London, July 3

The Bishop of Jerusalem, the Right Reverend W. H. Stewart, described last week how the Church and the Jerusalem and the East Mission were helping to relieve the desperate plight of Arab refugees.

He was speaking at the annual meeting of the Jerusalem and the East Mission, at Fulham.

He said that in one village in Jordan, his wife had found twenty-two families in five caves. Fifty-five people were living in one cave.

The diocese was now building housing estates and villages for the refugees.

The bishop said that the money spent on refugee work—the total exceeded the sum expended by the mission on its own work—was raised separately.

The ordinary income of the diocese did not suffer. In fact, the diocesan income last year was bigger than ever before.

COMING OF S. AUGUSTINE REMEMBERED

CELEBRATIONS ON ISLE OF THANET

ANGLICAN NEWS SERVICE

London, July 3

Celebrations commemorating the landing of S. Augustine on the Isle of Thanet in 597 began last week at Cliffsend, near Ramsgate, when the Archbishop of Canterbury entered on the first stage of his Progress round the island.

The Archbishop of Canterbury is the ninety-ninth occupant of S. Augustine's Chair. He received an official welcome to the Isle from the civic heads of its three towns.

This is the traditional landing place of the first Scandinavian invaders, Hengist and Horsa, in 449, and on the cliff-top stood the Viking ship *Hugin*, which bearded descendants of the Danish sea-kings rowed across the North Sea in 1949, to commemorate the fifteen hundredth anniversary of the coming of Hengist and Horsa.

Close by it was a rude wooden cross, marking the centre of an improvised arena.

A procession of choir boys and chairmen from the local churches, preceded by crucifer and banner-bearers, entered the arena, while from another direction, to the strains of Grieg's *Homage March*, came the aldermen and councillors of the Thanet towns, in their robes of scarlet and blue.

Then the buglers of the Royal East Kent Regiment sounded a fanfare; the spectators sang the hymn, "Thy hand, O God, has guided"; and from one side, the archbishop led a procession of clergy into the arena; from the other came the mayors of Ramsgate and Margate, accompanied by their macebearers, and the chairman of the Broadstairs and S. Peter's Urban District Council.

The Primate, replying to the address of welcome presented by the Mayor of Ramsgate, said that, in the days of S. Augustine, Church and people were indissolubly united. But, in the last period of our history, they had grown apart.

They were still on speaking terms, but without that unity of conviction that made them one.

People had been overcome, partly by riches, partly by the cares of this world, which had blinded their eyes to the true significance of spiritual values, he said.

DR. FISHER PRAISES WORK OF PEACE COUNCIL

ANGLICAN NEWS SERVICE

London, July 9

At the opening of the new headquarters of the National Peace Council in London on Monday the Archbishop of Canterbury said that the Council had worked in a true manner for true peace for 45 years.

He said that it was a sad fact that anyone supporting an organisation with the word "peace" in its title had to be extremely careful, for the badge of the false prophet had always been the cry of peace.

Too often the ideologist cried: "Peace, peace," when all he meant was: "Submit to my ideology."

PRIEST SHORTAGE IN NASSAU

FROM OUR OWN CORRESPONDENT

London, July 3

The Bishop of Nassau, the Right Reverend S. Burton, informed the annual meeting of the Nassau Association in London last week that the diocese ended last year financially solvent.

This was made possible by a tithe scheme by which every parish paid a tenth of its income to diocesan funds.

The bishop said, however, that there was a serious shortage of priests, sisters, teachers and doctors. Nineteen priests had to serve a hundred and six churches.

U.S. BISHOP RESIGNS

DR. CONKLING OF CHICAGO

FROM OUR U.S. CORRESPONDENT

Chicago, July 12

The Right Reverend Wallace Edmonds Conkling has resigned as Episcopal (Anglican) Bishop of Chicago because of ill-health. He is aged 56.

His resignation came as a complete surprise to his diocese, although fellow-workers had noticed a diminishment in his physical strength in recent months.

The Suffragan Bishop of Chicago, the Right Reverend Charles L. Street, will be in charge of the diocese until a successor to Bishop Conkling is elected.

In a letter to his clergy announcing his resignation, Bishop Conkling said that he regretted the abruptness of his retirement, but felt that he would not be able to endure personal farewells and possible persuasions for reconsideration.

He said that he was going away immediately for seclusion and rest, and after a time would move to the south. Later, he said, he hoped to do some writing and to offer his services as a minister of the Church.

Bishop Conkling was consecrated Bishop of Chicago on February 24, 1941. He has had a notable record as diocesan. More than 25 parishes have been established, and the heavy debt left by the depression had been liquidated.

Bishop Conkling's influence has been felt not only in the Diocese of Chicago, but in the Church at large as, for example, in his forthright opposition in the 'forties to proposals then advanced for unity with the Presbyterians, as well as in the part he played in framing the present marriage legislation of the Church.

In 1948 he took an important part in the Lambeth Conference.

In 1950 Bishop Conkling made a two months' tour of the Church in Hawaii, Philippine Islands, and Japan. "to observe at close range the problems facing Christianity, its missionaries and educators in the Far East."

Bishop Conkling graduated from Williams College, and studied also at Oxford University, from which he holds the degree of Bachelor of Literature. His theological work was done at Philadelphia Divinity School and at Nashotah House, from both of which he holds doctorates.

Bishop Conkling, a fluent writer, is the author of several religious works and of a number of articles in Church magazines. He is on the board of directors of the Church Literature Foundation which, since May, 1952, has published "The Living Church," the journal of the U.S. Episcopal Church.

PLANS FOR 1954 CHURCH UNION PROGRESS

FROM OUR OWN CORRESPONDENT

London, July 6

The Church Union plans to have teams of speakers touring the country during next year's Progress.

The aim will be to bring about a fuller understanding of the Kingship of Christ, and all that it should mean in life and worship.

Sixty-six towns will be visited between May 17 and 21. In each there will be special services and at least one public meeting.

At the end of the week, there will be rallies of supporters in the Royal Albert Hall, London, and in the Free Trade Hall, Manchester.

In London, there is no central church large enough for the campaigners. The High Mass will probably be sung, therefore, in the Royal Albert Hall, in the presence of the Bishop of London, before a pageant on the theme of the Progress.

WITNESS OF LONDON YOUTH

ANGLICAN NEWS SERVICE

London, July 6

A band of pilgrims, carrying a Bible, a chalice and a paten, and bearing before them a tall red cross, marched through the fields and woods and villages of Kent, this week, on their way to Canterbury.

Each morning, they attended the Eucharist in the village where they spent the night; each evening they said Compline.

All the pilgrims are young people from the Diocese of London. They include a nurse, two radiographers, a history student, a girl who works in an Oxford Street store, and an electrical engineer from Canning Town.

The purpose of the pilgrimage is that it should be a vivid illustration of the Church's task of carrying the Gospel forward.

The Bible, chalice and paten, which were blessed by the Bishop of London at a youth service at St. Paul's Cathedral the previous week, have been given by the youth of London. Later, they will be presented to the Bishop of Bloemfontein for use in his diocese.

The pilgrims were dressed simply as modern hikers in shorts or jeans, carrying rucksacks and water bottles. But each of them wore a blue sash embroidered with a red cross. They took it in turns to lead the way through woods and fields, carrying their cross.

They have been warmly welcomed at every village along the ancient Pilgrim's Way.

The act of witness undertaken by these young people has had the effect, on all those who have taken part in it, of encouraging a wider view of the Church.

SHORTAGE OF CLERGY

R.C. CHURCH FACES PROBLEM IN U.K.

FROM OUR OWN CORRESPONDENT

London, July 10

The Roman Catholic Archbishop of Westminster, Cardinal Griffin, on Monday inaugurated a Vocations Exhibition, planned to illustrate the training and future work of parochial clergy and of 160 religious orders of men and women in this country.

The cardinal read first a letter received by him from the Pope, drawing attention to "the serious, at times alarming, lack of vocations in almost every part of the world" and the repeated appeals of Popes and councils through the centuries for "an increase in the number of priests, conspicuous for their holy lives and sound learning."

"We would here express a word of special commendation for the religious men and women teaching in your schools, who have always been a very effective instrument chosen by God to awaken and foster vocations to the priesthood and the religious life," the letter continued. "The Church owes them an immense debt."

"Their ranks, too, need to be increased and strengthened if the work of the Church in the vitally important fields of education and social service are not to be dangerously crippled."

In his sermon, Cardinal Griffin said that since Cardinal Newman preached his sermon on the "Second Spring" in 1852, the Roman Catholic population had trebled, the number of priests had increased from 800 to nearly 7,000, churches from 600 to nearly 3,000, and religious houses from 70 to 1,600.

"To-day there is a greater number of priests in this country, than we ever had before, but we are greatly concerned that even with this number we are unable to provide adequately for the needs of our people," he said.

"That is a problem facing the bishops throughout the country. The same problem faces the superiors of the various religious orders."

THE TIMES AND DR. GARBETT ON T.V.

FROM OUR OWN CORRESPONDENT

London, July 7

The Archbishop of York, Dr. Garbett, discussed the future of television and strongly opposed its use for commercial purposes when he addressed the York diocesan conference last Thursday.

"The churches, the teachers, and the trade unions are against it," he said. "Let us make the best use of television, but do not let us run the risk of its becoming a danger to the morals and culture of the nation."

"It is the very greatness of this invention that makes me afraid of its misuse, and of the disastrous results which would follow, especially among those who now belong to the younger generation, if quality is subordinated to quantity by the use of vulgarity or sordid sensationalism to attract a larger number of viewers."

THE TIMES, in a leading article of July 3, had the following observations to make:—

"Compromise is seen by anyone who understands the realities of so-called competitive television to be valueless."

"That the Government now know that they are playing with fire is seen by the proposal, outlined yesterday, for setting up a controlling body with powers to call for an advance script, to warn offenders against 'the letter or spirit,' and to withdraw licences."

"The fact is that once programmes were allowed which were broadcast with the object of selling commodities to viewers, no sanctions, however intricately drafted, no official danger line that can never be clearly defined, would save the public from a disastrous lowering of standards."

"The B.B.C. would not, as Lord De La Warr claims, be left with the present basis of its work secure. It would be faced by rivals aiming at nothing except the gathering together of as large an audience as possible and the putting of that audience into a frame of mind to buy advertised products."

"There is no parallel to this in the publishing of books or newspapers or in any other field of entertainment or enlightenment."

"There is no need to wait before seeing that true—as opposed to vested—interests would be monstrously ill-served by sponsored television."

COUNCIL OF CHURCHES ON T.V. ISSUE

ANGLICAN NEWS SERVICE

London, July 7

The executive committee of the British Council of Churches stated last Thursday that the introduction of commercial television, however stringent the initial controls might be, would be an unwise policy, not really desired by any large section of the public and fraught with graver risks and uncertainties than were justified.

"The committee recognises," it was stated, "the great responsibility and authority entrusted to the B.B.C., but believes that the corporation is protected from any of the dangers inherent in a monopoly system by being in a position which ensures that it is extremely sensitive to public opinion."

"The committee is strongly of the opinion that the experience of the last 30 years is not to be lightly disregarded, and that it would be most unwise to allow an influence so powerful and so pervasive as television to fall even partially into the hands of the few who can pay for it."

"The committee trusts that the Government will take note of the widespread disquiet aroused in all parts of the country and in all political parties by proposals which, in the judgement of many well-qualified to express an expert opinion, are only too likely to result in a general lowering of moral and cultural standards."

THE ANGLICAN

Incorporating The Church Standard

FRIDAY JULY 17 1953

PRESS AND PRINCESS

Barely a quarter of a century ago the term "journalist" was one of opprobrium, and self-respecting citizens thought twice before inviting journalists to dinner. That this is not so to-day may be due to one or both of two causes: either journalists have become more respectable, or self-respecting citizens generally less so.

One of the main reasons for the low estate into which journalism had fallen was the misplaced zeal of the late LORD NORTCLIFFE of evil memory. This unfortunate man, lacking the background which would have enabled him to see the fundamental fallacies upon which the American Press of his day was based, was so impressed by the newspapers of New York that he imported into England what has since been known as the "yellow" or "American" type of journalism. This description, let it be said, is to-day hardly proper to be applied to such organs as the *Christian Science Monitor*, *The New York Herald-Tribune* and other such newspapers.

Inspired by this regrettable example, the miserable LORD NORTCLIFFE sought to increase circulations of the journals which he controlled by lowering their intellectual and moral content to the level which, as he conceived, would make them irresistible to the masses, the half-educated, of his time—and ours. The effect upon English society of his time was unfortunate; the long-term effects of the Northcliffe-imported disease may well prove disastrous, for if *The Times* survived it, and still seems healthy, all the rest of the British Press has been affected in some degree until now even *The Manchester Guardian* has been stricken.

The most detestable aspect of modern "yellow" journalism is the impudence and utter callousness, the complete disregard for the rights of the individual, with which it invades the privacy of the private lives and feelings of the great and the unimportant alike. No considerations of good manners or of common decency are allowed to stand in the way of a "human interest" story—unless it be the proprietor of a newspaper who personally is concerned.

That the least reputable of the London daily newspapers should earlier this week have conducted a "poll" of its readers to ascertain whether a member of the Royal Family should "be allowed" to marry a divorced person need occasion no surprise. It has long been the habit of this and other newspapers, in England and Australia, to be kind enough to tell the Church and THE SOVEREIGN what their business is, and how to set about it.

That *The Manchester Guardian*, a sober journal whose writers have a firm grasp of constitutional practice and propriety, should suggest a course of action to THE SOVEREIGN and, at the same time, should tilt at what it pleases to call "organised religion" would be a graver matter, were it not leavened by the unintentional humour implicit in the phrase "organised religion." For if the Body of Christ on Earth is not organised, then what is it? Many a hearty clerical chuckle must have been caused by that leading article.

The Australian Press has for the most part followed the example of the Press in England in printing in their news columns the current "human interest" story. Certain of the senior metropolitan journals have even published slightly ridiculous leading articles upon the matter: these include the *Brisbane Courier-Mail* and *The Sydney Morning Herald*.

The *Courier-Mail* simply stated the facts about the attitude of the Church in a certain eventuality, wished the royal personage well and, with admirable tact, sought to criticise none. *The Sydney Morning Herald*, whose controllers apparently pride themselves on their grasp of the theology, took occasion not only to misrepresent the Anglican attitude on divorce, but to perpetrate a paragraph which is surely amongst the funniest of this year. "The Church of England," according to this Sydney newspaper, "has, wisely, been forced to adopt this policy" (referring to the fact that some bishops in certain circumstances permit marriage of divorced persons) "because its official view is not accepted by the great majority of its adherents."

The Sydney Morning Herald deserves the thanks of all Anglicans for revealing what the majority of us believe (it is inconceivable, of course, that it could be mistaken). More, it deserves our thanks for revealing so kindly that the bases of our faith are not what are contained in the Gospels, the Prayer Book and the tradition of the Church but, are in the minds of a "majority" with which that newspaper, alone, happily is in touch. This is strange Anglicanism indeed!



All Hope Abandon Ye?

A lively correspondence in a Sydney newspaper about the punishment meted out to 10 convicts for an attempt to escape from the Grafton gaol demands the attentive study of the N.S.W. Minister of Justice and his Cabinet colleagues.

Admittedly these convicts are desperate and dangerous men. At the same time there are a few thoughtful people in the community who would agree that the imposition of long terms of solitary confinement and a drastic curtailment of rations and privileges are likely to do other than increase the bitterness these men feel against society.

The problem of punishing the offenders with due severity and yet not destroying all hope of reforming them, in part at least, is admittedly most difficult.

Yet it is shocking to discover from the particular punishments imposed on these men at Grafton that the official attitude toward crime and punishment in New South Wales (except for the suspension of the death sentence for murder) is still founded to such an extent on the harsh and brutal practices of other days.

There are disquieting signs from time to time that reforms are badly overdue in both gaols and mental hospitals in most States of Australia. The first step necessary in both instances is a change in our way of thinking toward the unfortunate inmates of both types of institution. Cure, wherever humanly possible, should be the dominant aim.

Here, surely, is a great human problem which the Church could give a valuable lead in probing. Through its prison chaplains and the clergy, in close touch with mental institutions, the Church must have a mass of first-hand evidence about what goes on within the grim buildings which seem to symbolise in their very design the cold, unbending attitude of officialdom to their inmates.

I know that a more enlightened policy is being followed in some States toward the treatment of mental patients.

I have heard particularly encouraging reports from Victoria. But our gaols of the Pentridge and Grafton types do not reflect progressive social thinking. Nor do many of our institutions for the mentally sick.

It's Up To The Army

I cannot help feeling that each unforgiving minute in a national service training camp is not being filled with 60 seconds' worth of distance run.

Complaints in the Press about time wasted in gardening, preparing for camp concerts, and just plain "spine-bashing" have been too frequent and too well authenticated for them to lack all basis.

On the other hand, 14 weeks does not seem too long a period for giving basic defence training to our 19-year-olds. But if the Army is not able to fill that time adequately, it should give sympathetic consideration to suggestions by university students' organisations to reduce the training period.

Most of the lads entering camp, whether destined for trades or professions, are at a stage in life when waste of time is frustrating to the eager spirits or demoralising to the naturally indolent. If the Army, through lack of instructors or lack of preparation, gives these boys the impression that time is of no consequence, some will go back to civilian life with the same unfortunate notion.

Far better to reduce the main camp period to eight or 10 weeks, crammed with interesting, worth-while work, than to spin out the period to 14

weeks with much time-wasting, inconsequential activity which has no real bearing on the task in hand—of fitting these boys to use arms in defence of their country if the need should arise again.

It is tragic enough that this sort of training must be given. It breaks into an important part of a youth's life—the second year at university for some. Boys of the right spirit realise the necessity for this sacrifice of their time in the national interest. But it is only right that the time should be spent as usefully as possible.

Pillar-box "Red"

Why can't the Post Office be made to pay? Official figures issued last week announced a loss of £51 million, and the inference seemed to be that this was a very good result because a reminder was given at the same time that the estimated loss at the beginning of the financial year was £71 million.

I can understand Commonwealth and State railway losses. Those departments, in addition to big wage increase commitments in recent years, have to meet intense competition from private enterprise, which, incidentally, seems to operate at a satisfactory profit, in spite of road taxes and heavy overtime wage rates.

But there is no competition in the post and telegraph business. And, in all conscience, Australian postal rates are high enough—tenpence, for instance, for an airmail, compared with Britain's sixpence.

Yet, according to the Auditor-General, Mr. J. Brophy, even recent deficits are smaller than they should be because he says that the Postal Department claims credits for services to other departments, which are taken contrary to law and cannot be certified.

I had had the suspicion that rather the contrary procedure must have been followed—that the Post Office accounts had been pretty regularly "raided" to bolster other accounts.

Not being an accountant, or the son of an accountant, I had been unable to confirm this suspicion. I am all the more astounded, then, by Mr. Brophy's disclosure (given last week to that most valuable of Parliamentary bodies, the Public Accounts Committee) because it shows that, on strict accountability principles, this monopolistic, high-charging department should be shown as losing several more millions in addition to the £51.

Yet, when one considers the stability of traffic, it is amazing that such losses should be incurred—more amazing, indeed, than the inability of some cities, with trams and buses

crowded to capacity, to do other than contract yawning deficits—yawns that grow wider each year.

With that touch of facetiousness which is part of the less attractive side of our nature, we might say that the Post Office each year is getting deeper "into the red"—yes, the pillar-box red.

Electoral Bounds

The Federal Government, with an eye on the general elections about next May, is reported to be giving some private study to the re-distribution of electoral boundaries.

Some re-adjustment is doubtless due because of shifts in the population. Some electorates greatly exceed their quota (about 45,000 in a city constituency), while others have fallen below it.

This necessary reshuffling offers the opportunity for adroit moves to eliminate the seat of a political opponent, and to provide another elsewhere in territory not so favourable to the party of the eliminated member. It is to be hoped that "jiggery-pokery" of a kind that is evident in some States, is not allowed to invade the field of Federal re-distribution.

Victoria decided recently to base its State electoral boundaries on the Federal pattern according to a two-to-one plan. In other words, each Federal electorate in Victoria will be divided into two State seats. This sounds like a fair and sensible arrangement—and much less confusing for the elector.

Queensland and South Australia still have State electoral boundaries which heavily favour the Labour Party in the former State and the Liberal Country League in the latter. It may not be feasible for those two States to adopt the Victorian plan and still be fair to country electors. But, from what I hear, some substantial adjustments would be justified. A party in office and enjoying the benefit of gerrimandered boundaries is, however, notoriously hard to convince about the need for adjusting boundaries in any way which is likely to be disadvantageous to it.

Wanderer's Return

The Federal Labour leader, Dr. Evatt, whose wisdom in coming home leisurely from the Coronation I commended last week, has decided now to return to Australia almost immediately, thus curtailing his sojourn abroad by about a month.

I thought he was showing remarkable powers of resistance in staying away as long as he has done. He knew that his opposite number, Mr. Menzies, was also making a leisurely return. But now Mr. Menzies is homeward-bound from Cape Town, a Federal by-election is pending, and the Budget is in course of preparation. Presumably all these have combined to speed Dr. Evatt home ahead of schedule.

Apart from Mr. Menzies, Australian Parliamentarians who attended the Coronation have had remarkably little publicity. The State Premiers, for instance, appear to have "gone into smoke."

This long respite from the active prosecution of politics in the narrow Australian sense has surely been good for everyone. I hope, a little optimistically perhaps, that our Federal and State leaders will return with a broadened vision of their duties. They should be refreshed by their travels and reinforced with new ideas from the countries they have visited. Their hardest task on return may be to encourage their left-at-home followers to lift their eyes, too, to new horizons, and to keep their minds attuned to progress.

—THE MAN
IN THE STREET.

ONE MINUTE SERMON

The Holy Gospel for the Seventh Sunday After Trinity

The Text:

In those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them, I have compassion on the multitude, because they have now been with me three days, and have nothing to eat; and if I send them away fasting to their own houses, they will faint by the way; for divers of them came from far. And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness? And he asked them, How many loaves have ye? And they said, Seven. And he commanded the people to sit down on the ground. And he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people. And they had a few small fishes; and he blessed, and commanded to set them also before them. So they did eat, and were filled: and they took up of the broken meat that was left seven baskets. And they that had eaten were about four thousand. And he sent them away.

The Message:

True love will always express itself in action. Emotion without resultant action is a soul-destroying fact. The poverty of the people of our Lord's time was a real and terrible fact, and His compassion failed not, it was in action in every time of need. But how? That was the problem. Here He faces 4,000 hungry lives while the disciples despairingly look on.

From whence? And how? "Give me all you have," said Jesus! There is the first answer. Put into God's hands what we have and there is always enough to meet the needs of men. But how many are willing to give and to trust? Yet it is the only way. It is hopeless to give God a little, and keep control of the rest of our lives for security's sake. Whoever can know the lift of the ocean waves if he tries to swim with one foot on the ocean floor. So can no man know the effectiveness of God who trusts in half measures.

And the loaves were put into God's hands. The very thanksgiving of Jesus is a token of this. For thanksgiving is looking beyond the gifts of the Giver, beyond things to the Life whence they came. So, in the moment of thanksgiving, the bread is linked with God, and is He who makes it sufficient and satisfying for the multitude, so that all are filled and there is still enough for the ministering disciples who had fed the others first.

What a rich fact is thanksgiving. It not only brings gifts to us, but friendship, the friendship of God. For that is God's way and will, not merely to give us bread and sunshine, rest and home and health—but to give us, through Jesus Christ, Himself, and that He can do through our thanksgiving as we see Him in all His works.

RELIGIOUS SHORT STORY QUEST

The first national Religious Short Story Quest will close on July 31.

Thirteen prizes are being offered: 1st prize, £100; 2nd, £50; 3rd, £25; nine prizes of £5 each; and a prize of £50 for the best Christmas short story.

It is hoped to publish the winning stories in time for Christmas. Prizes will be awarded on November 1.

Entries may be sent to the Reverend G. L. Oliver, 39 Jamieson Street, Granville, N.S.W.

A Symposium on the word "Mass"

THINGS MATTER, NOT NAMES

Catholic Presbytery.

Jumbleup.
The Reverend Blank,
S. Botolph's Church,
Tumbledown.Dear Reverend Sir,
I noticed in the newspaper that "Midnight Mass" is to be broadcast again this year from S. Botolph's.

Quite a few Catholic people who have heard the broadcast in past years have asked me: "Does the Anglican Church believe in the Mass?"

I am expecting to be asked the question again this year, so would be grateful if you could find time to answer what to others and myself is a difficulty.

I have a copy of Dr. Bicknell's *Thirty-nine Articles*. On page 26, he states that today candidates for Ordination are required to assent to these articles. Now, the 31st of these articles reads as follows:—

"The offering of Christ once made is the perfect Redemption, Propitiation and satisfaction for all the sins of the whole world, both original and actual, and there is none other satisfaction for sin but that alone."

"Wherefore the sacrifices of masses, in which it was commonly said that the priests did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables and dangerous deceits."

The difficulty then is: How can those Anglican ministers who believe in and offer "the Mass" reconcile their beliefs and practise with their pre-Ordination declaration of assent to the *Thirty-nine Articles*?

I have never had a chance to discuss the matter with an Anglican minister.

As far as I know, the Anglican rector here does not have "the Mass" in his church. I would welcome an explanation of your side of the matter, when you have a moment to spare.

About two years ago you and I were relieving at the same

THE MASS

A CORRESPONDENT writing from Mundubben, asks: "What is the meaning of the word 'Mass' and to what extent is it used in the Church of England? I have heard people say they do not like the word 'Mass', but do not know what it means."

Ambrose is the first writer to use the word "Mass" as a technical expression for the Holy Communion.

It is derived from the word "missa," a Latin word meaning "dismissal."

In the early Church catechumens were permitted to attend the first part of the service of Holy Communion, but they were dismissed before the solemn mysteries of the faith were celebrated. At the end of the first part of the service the phrase "Ite, missa est" was used as a signal of dismissal.

Eventually, however, the term "missa" was used as a designation for the Communion service itself. To begin with it was used in the general sense, so that we read of the "Missa Catechumenorum" and of the "Missa Fidelium." But in process of time, it became increasingly restricted to the Sacrament itself.

The use of the word "Mass" has nothing to commend it. It lacks scriptural support, and it is not a Prayer Book term. It is, in relation to the Sacrament, simply meaningless.

It does indeed appear in the Prayer Book, in the Articles of Religion annexed to the Prayer Book proper, in which we read that "the sacrifices of Masses, in which it was commonly said, that the priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables and dangerous deceits."

Fortunately, we are obliged to adopt neither the archaic language nor the unscriptural doctrines of the Roman Church. And the word "Mass" has associations which we rightly repudiate.

This symposium arose from a question sent to Dr. Babbage. His answer appears at the foot of the left hand column. In addition to Dr. Babbage's reply, we publish one from the Warden of S. Paul's College within the University of Sydney, the Reverend F. R. Arnott. We received by chance from an Anglo-Catholic bishop two imaginary letters from and to a Roman Catholic priest, dealing with the same topic. The three approaches serve to show that unity in diversity which marks the Anglican genius. —Editor.

time at Underdown, but I didn't have the pleasure of meeting you.

Trusting that you will not consider my request an impertinence and wishing you every blessing and happiness for Christmas,

I remain,
Yours sincerely,
JOHN O'BLANK.S. Botolph's Vicarage,
Tumbledown.Dear Father O'Blank,
Thank you for your kind letter.

I know that you will agree with me that it is things that matter, rather than the names of things. If by "Mass" people mean a service in the Latin language, then we do not have it in the Church of England.

But if by "Mass" one means the offering of the Eucharistic sacrifice, or the Lord's Supper, then of course we do have it, though many people may prefer to call the thing by one of its many other names, e.g.:—

1. The Eucharist, which is sometimes used to mean the Blessed Sacrament, as well as the Holy Service itself, and is therefore ambiguous.

2. The Holy Communion. The same ambiguity appears here; for example, I gave two sick people Holy Communion this morning before I said Mass at 7 a.m., and four other sick people were given Communion afterwards. They received Communion, but were not at Mass.

Some who came to Mass did not receive Holy Communion. All this is familiar to you, and I would apologise for mentioning it were it not for the fact that it illustrates my point about names often being ambiguous, and even misleading, unless all concerned agree about meanings.

3. The Lord's Supper. "Coena Domini" is a good old name for the service; likewise the scriptural name.

4. Breaking of Bread.

During the Middle Ages, some corrupt ideas about the Eucharistic Sacrifice arose, some of them suggesting that the Sacrifice of our Blessed Lord on the Cross was incomplete, and that the sacrifices of masses added to the Perfect Sacrifice.

The Roman Catholic Council of Trent corrected these erroneous ideas, but not before the Anglican Church similarly condemned them.

When our 31st Article condemns the "sacrifices of masses," we are not condemning the Sacrifice of the Mass. Indeed, the "sacrifices of masses" has no more to do with the Catholic Doctrine of the Sacrifice of the Mass than the loves of the gods has to do with the Love of God.

We must make people realise that the Sacrifice of Calvary is an eternal event (cf. the reference in the Apocalypse to the "sacrifice of the Lamb as it had been slain from the foundation of the world").

Our Lord pleads this Sacrifice continually in heaven, and the Church, which tries to do God's will on earth "as it is in heaven," re-presents the Perfect Sacrifice continually in the Mass. The Eucharistic Sacrifice is the re-presentation on earth of the Eternal Sacrifice of Calvary which happened once on the first Good Friday, but is "going on" eternally in heaven "from the foundation of the world," and will go on until the end of time.

All this is as familiar to you as it is to us.

The XXXIX Articles are very sound when you look at them a second time and you remember

ber the circumstances in which they were written. Many Roman Catholic theologians have found nothing in them contrary to the Roman expression of the Catholic Faith.

Of course, the whole point about whether the Anglican Church has the Mass depends on whether she has a priesthood. But, as Kipling (or someone) said, "That is another story." I should be glad to discuss that with you if necessary. If you have no valid priesthood, then you have no valid Mass, which means no Mass at all, and no Holy Communion at all.

If someone other than a priest goes through the motions of celebrating Holy Communion, he effects nothing, though the devout "communicants" may well be regarded as making an act of spiritual Communion, provided they are in a state of grace or desire to be in a state of grace.

Let me return to my first point. It is the thing that matters; people may have prejudices against names, and some Anglicans have a prejudice against some of the names given to our Lord's Service.

For example, I have a prejudice against the name "Lord's Supper," because of certain Protestant misconceptions about the service which, in my mind, are associated with that name. But I realise that it would be wrong to abandon the name "Lord's Supper" altogether; we might thereby forget an important aspect of the Mass.

So, if your local Anglican priest does not use the name "Mass" in describing the Lord's Service, you would be mistaken if you were to conclude that either he or the Church of England does not believe in the thing, and believe in it as I have expressed that belief.

I am,
Yours sincerely,
PERCIVAL BLANK.

"MASS"—

THE word "Mass" was first used by S. Ambrose in the Fourth Century, and is usually thought to be an abbreviation of the blessing at the end of the service: "Ite, missa est," "Go, it is dismissed."

Later it came to be used, not only for the service of Holy Communion, but also for matins and vespers.

Its exact meaning is obscure; its popularity is probably due to its brevity, and possibly also to the fact that it has no special significance, whereas communion stresses the act of reception, Eucharist the note of thanksgiving, the holy sacrifice, the sacrificial aspect and so on.

The word "Mass" is still used as a title for the Lutheran service of Holy Communion in Sweden and Denmark, and is preserved also in our own Prayer Book in the calendar under Christmas, Michaelmas, Lannas.

On the other hand, the word is not scriptural.

Communion, Eucharist, Liturgy, Breaking of the Bread, the Lord's Supper, are all to be found in the New Testament, and it is difficult to see why any further term is necessary, especially one commonly associated with particular theories of the Eucharistic presence and sacrifice held in the Roman Catholic Church, and condemned by Anglican formularies.

It is, however, unnecessary to be frightened at the word, which in itself is so void of doctrinal significance; many of those who employ it do so for convenience whilst they are perfectly loyal to the doctrinal teaching of the Church of England.

It is "the sacrifice of masses" rather than the term "mass" which the articles rightly assail.

I prefer to avoid the word myself, because it can be so easily misunderstood and arouse the unfortunate flames of controversy, and to use the other terms which are both scriptural and hallowed by Anglican usage.

FAITH AND MORALS

A WEEKLY QUESTION BOX

By DR. S. BARTON BABBAE

"Spirits that Peep and Mutter . . ."

I have been sent a copy of the "Psychic News," which claims to be "The Spiritualist Newspaper with the World's Largest Circulation." As the number of spiritualist newspapers is not large, we need not be unduly impressed by this claim.

The issue which has been forwarded to me has a leading front-page article denouncing the Archbishop of York for his comments on spiritual healing.

I have been asked to make some comments on the whole subject of spiritualism. What are the basic tenets of spiritualism? How did it originate?

F. W. H. Myers in "Human Personality and Its Survival of Bodily Reality" defines spiritualism as follows: "A religion, philosophy, or mode of thinking based on the belief that the spirits of the dead communicate with living men."

Spiritualism has a very ancient history. From earliest times men have believed that the human spirit was detachable from the body, and that it survived death. They thought of these disembodied spirits as roaming free, and they believed that they could be "tapped" or controlled by suitable people—for example, by the medicine man or the wizard or necromancer—and that these spirits could visit and express themselves by their own will and desire.

The story of Saul and the Witch of Endor (I Samuel, 28) is the classic example in the Bible. The prophet Isaiah also refers to those that have familiar spirits and to wizards and to spirits that peep and that mutter. (Isaiah 9:19.) It is significant that the Bible regards the whole subject as illicit, dangerous and devilish. The practice is forbidden and declared to be against the will of God.

Popular interest in the subject dates from 1847. In that year, Mr. Fox and his family lived in a house in the town of Hydeville in the State of New York. His two daughters, Margaret and Kate, aged 12 and 9 years respectively, were the first individuals recognised as "mediums" in whose presence and by whose agency many of the phenomena now common to spiritualistic practice took place.

The children heard mysterious noises and rappings in the old house, and, with the help of their parents and friends, they devised signals for spirit responses—three raps for "Yes," one for "No," and two for "doubt."

From the widespread interest which gathered around this family began most of the arranged sittings or seances which are now so usual a part of the daily, or rather nightly, practice of spiritualism.

Modern spiritualism, with its elaborate and more or less scientific attempts to investigate and test the presence and control of spirits, is the outcome of the interest aroused by the Fox family.

The climax of the new and serious investigation of spiritualism was the formation of the "Society of Psychical Research" founded in 1882. The work of the Society has been published in numerous volumes where their tests and experiments are fully recorded.

Since the two world wars, and the anxious longing of bereaved people to know about their own dear dead, the interest in spiritualistic activities has greatly increased.

Modern spiritualists claim that, through their seances, communications are received from those who (to use their own euphemism) have "passed over."

These communications, we are assured, either by agreed signals or direct speech, take

the form of intelligible assurances regarding the survival and identity of those who have died. It is asserted that the disembodied spirits of the dead are continually and anxiously striving to reveal themselves to us, and to tell us the conditions of their new life.

Their ability to communicate is dependent on the availability of an attuned person, generally called a medium, with the necessary gift of receptiveness.

Here is one of the main differences between ancient spiritualism and its modern version. Originally, a spirit was supposed to produce effects in virtue of its own powers, whereas to-day a medium is always necessary. Consequently, to-day, modern spiritualism centres round the personality of the medium; his or her receptiveness, quality, passivity, trance-power, personal attributes and honesty.

Sir Oliver Lodge quaintly admits that the average medium is a person of "low" intelligence; in his own words, "as a rule not particularly able or highly educated folk." It is difficult to understand why spirits, presumably purified from the clogging influences of the body, should choose to manifest themselves only or mainly to people of this sort. If they manifested themselves to saintly souls, or to those who live on a higher spiritual or mental plane, it would be more reassuring.

Christians will reject the claims of spiritualism for a number of cogent and convincing reasons.

(1). There is no proof but only unwarranted assertion and inference. Apart from the word of the medium there is no reason to believe that the spirits of our dead visit us, and especially that they can only do so through the trances of such people.

(2). Such physical effects as spiritualism generally favours—materialization, apports, voices, levitations, photographs—cannot possibly substantiate a spiritual fact. The spiritual fact is that the faithful dead do live by God's power alone, and that they are with God from whom they came. It is this power which raised Christ from the dead.

(3). Our Lord Jesus Christ has shown us that no "messages from the dead" can be of any spiritual value, or can supplant or buttress a living faith. In that striking parable of Lazarus and the Rich Man, Jesus pictures the Rich Man asking that a messenger be sent to his brothers on earth to warn and influence them about the reality of the future life. But the answer is: "They have Moses and the prophets, let them hear them. . . . If they hear not Moses and the prophets neither will they be persuaded though one rose from the dead." The people of Christ's day had "Moses and the prophets," and that was enough. We have infinitely more. If we will not accept this as our final assurance, all the miraculous appearances from the dead and all the assurances of the spirits will be of no avail.

(4). Even if, for the sake of argument, we accept the results as verified, spiritualism only suggests continued existence, and not the permanence of personal identity. The reported messages have uniformly been trivial and inconsequential, and there has never been a message of spiritual or moral value.

(a). That fine thinkers who were deeply concerned about the future life, while they lived among us, should speak such commonplace trivialities is almost unbelievable.

(b). That they should so have degenerated in every mental and spiritual quality of their real personality is even more unbelievable.

(c). Some convinced investigators were so anxious to broadcast to their friends from

beyond the grave, and thus establish the fact of spirit communication, that they left sealed envelopes here with recorded messages, which were to be opened and compared when a message should be received. In no case has there been any correspondence whatever between the sealed and received message.

Some of the messages received—for example, from Raymond Lodge—are not only trivial but crude and false. Raymond tells his father that he lives in a "house of brick" among trees and flowers, and that the ground on which he stands or walks is solid. Others tell us that their homes are designed by those who were architects and are built by capable workmen. Another record comments on the weather of "this summer land," and adds, "You have only to breathe your desire and the thing is created."

All this crude materialism, in a world of spirits who are assumed to have left behind them all that is earthy and material, is grotesque and ridiculous.

The singular thing about all these messages is—how little there is in them about God. From the messages received one might well imagine that He did not matter, or perhaps did not even exist, instead of being the only conceivable source and guarantee of any sort of continued existence beyond the grave. Without the power of God our present life can only be as the beasts that perish. This singular absence of any mention of God, or indeed of any reference to the concerns of the spiritual life suggests that the one thing that spiritualism lacks—in spite of its name—is the "spiritual."

All the crude messages about the "material" conditions of the new life suggest that this creed may be merely a subtle materialism. One scholar relates how, when present at a seance, he was asked whether there was anyone from whom he would particularly like to hear, he replied: "Jesus Christ." His request was met by heavy silence. To the Christian it is really ominous that in the alleged messages from the spirit world which is guaranteed only by the power of God, there should evidently be no reference to God at all.

It is also strange that the spirits should speak so constantly of fleshy frailties; of being tired, or unhappy, or cross-tempered, working, walking, or doing things, building, eating, sleeping, drinking. Such an existence seems little different from the crude ideas of the ancient pagans; it suggests a kind of modified Valhalla or Mohammedan Paradise. No Christian, at any rate, can accept these messages as evidence of the conditions of the life to come.

Spiritualism is a snare and delusion. Dabbling in spiritualism is as useless as it is dangerous; useless, because it can prove nothing; and dangerous, because it can unsettle a nervous person's reason and faith.

Christians will do well, in these circumstances, to heed the words of St. Paul: "In the latter days some shall give heed to seducing spirits and doctrines of devils."

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LETTERS TO THE EDITOR

The following letters to the Editor do not necessarily reflect our editorial policy. The Editor is always glad to accept for publication letters on important or controversial matters.

Letters should be typed, double spaced, brief and to the point.

Preference is always given to correspondence to which the writers' names are appended for publication.

Parts of some of the following letters have been omitted.

THE MISSION FIELD

DOUBTS ON OUR STRATEGY

TO THE EDITOR OF THE ANGLICAN
Sir,—I am pleased that the Reverend T. B. McCall has written assessing my article "Christian Missions on Trial," published in THE ANGLICAN Review in May, 1953.

My criticisms and appreciations of the S.-E. Asia Appeal Plan arose out of principles which I set out in two articles in THE ANGLICAN Review (Nov. 1952, and May, 1953).

I said that in missionary enterprise today we are faced with new "frontiers." The geographical frontier, that is, the extension of Christ's kingdom in every corner of the earth, though it still has its importance, is given lower priority in missionary strategy by the emergence of new historical forces.

The new frontiers that have emerged are chiefly cultural and political. Put in more popular terms, the felt needs of the masses in Asia are the need for Community and the need for Responsible Society. The pressures that we feel to our North are the pressures of history, which means they are the judgement of God. We Christians in Australia should "meet" these pressures and not run away from them.

It was a great joy to me to hear that A.B.M. and C.M.S. were turning towards S.-E. Asia; but I was disappointed as soon as I heard of what I shall call the "Borneo Strategy," because fundamentally I believe it is an escape from the pressures of history that are confronting us to our North.

It is the one country in S.-E. Asia where these pressures are not vital.

Looking at the Borneo Strategy a little more closely I believe it has something to say for it (as I said in my article). This is because the geographical frontier still has its importance. The work we do amongst the more backward peoples will probably bear great fruit in years to come.

For that reason, whilst pressing for interest and action in S.-E. Asia, I have never advocated retrenchment in places like New Guinea, Melanesia, Polynesia or Borneo. I agree with Mr. McCall—let there be advance. I am sure we should do all we can to help the growth of the indigenous Church in Borneo.

Where I disagree with the proposed S.-E. Asia Plan is on the question of putting such a large proportion of the money to be raised into Borneo, to the comparative neglect of India, Malaya and Japan. In regard to this proposed plan, I think we should take the following further considerations into account:

1. The picture of Borneo as the centre of Christian influence in S.-E. Asia after the storm breaks and has subsided (say in 50 or 100 years' time) leaves me a little perplexed.

I should like to know how Borneo Christians would better weather the storm than, say, the Indian Church, which numbers about 8,000,000 and already has some outstanding leaders. I should like to know how people of mostly primitive culture could even then evangelise effectively those of ancient cultures. It seems a rather too severe Remnant Strategy.

2. Can we be so sure that Borneo will remain open to our

help should other countries in S.-E. Asia be closed? This is surely a risky assumption.

I suppose the most likely fate of countries east of Indonesia, should they become closed to Western influence, is that they would come under that of China. It has to be remembered that 25% of the population of British Borneo is Chinese, and that they are the more progressive part of the community. I cannot see that we could bank on Borneo staying out for long.

3. The assumption that the best place to build up a Church is in a place that is politically backward and under a sympathetic regime seems to me to need careful examination.

I have seen at close quarters some of the problems that arise in the East today when a Christian mission works under the patronage of a paternal government. I doubt whether they are less than in a mission which works under a less sympathetic government.

The stimulus of virile political movements can be healthy.

4. An even more serious consideration is the problems that arise out of a close association of a mission with a colonial government.

Haven't we learned anything from the history of Christian missions in China?

Of course, we can't help associating with colonial governments in Malaya and Borneo at present. But there is a world of difference between this inevitable association and using a colonial government as a cloak, which the Borneo Plan seems to envisage.

Have we thought of the effect it will have on non-Christian opinion in the East, especially on already suspicious Asian nationalists? They may well regard it as the Church in league with the last outpost of imperialism if we put most of our eggs in the Borneo basket.

The other point which arises from Mr. McCall's article is that of putting so much money into buildings.

The principle I have maintained is that it is more important now to put money into men than into buildings.

But some buildings are necessary—for example, the Theological Training College in Borneo. Some churches are needed, too, though I should hope they would be modest, in keeping with what a Younger Church can afford.

The question here revolves around Church schools. I am not opposed to them. I have argued before that they have an important function in witnessing to the "wholeness" of life. They should be few in number and of a high standard.

I am not impressed with their value in practice: producing recruits for the teaching profession and the priesthood. My observation is that they not only produced few but they too often take students out of their natural milieu and make them dependent on a foreign one. In his book "Christian Missions and the Judgement of God," David Paton carefully examines the failures of Church schools in China. I haven't much doubt that the really dynamic evangelistic work on the mission field today is being done, not amongst English-speaking Christians, but in Churches which worship in their native tongue.

One of the humiliating facts coming out of Communist China is that the people who have stood loyally to the Gospel have been mostly those of narrow sects. Many of the liberally educated have been confused. I am sure our main approach should be in training recruits from the native Churches for Christian work in their own tongue.

I have the S.-E. Asia Appeal very much at heart and I am prepared to assist it if I can. I wish it every success. But I do hope that A.B.M. and C.M.S., whilst going ahead with the appeal, will give second thoughts to the strategy they adopt.

Yours sincerely,
D. B. HOBSON.
The Rectory,
Berridale, N.S.W.

CHURCH SCHOOLS

TO THE EDITOR OF THE ANGLICAN

Sir,—Your leader on schools is apposite. A review of our traditional education policy is now needed. The theory of secular education in a religious setting is difficult but, without a religiously disposed staff, impossible.

Few boys' schools in fact justify the money and energy spent by the Church. Some have been of less value than many a State school; others in practice cultivate a school religion little connected with the corporate life of the Church at large.

My experience with confidences is possibly typical. I prepare boarders from three large schools who, fortunately, do worship each Sunday in our parish church.

School 1: One teacher only ever comes to worship on Sunday, accompanying 50 children.

School 2: No teacher ever comes; 60 children.

School 3: Head keen; teachers come on Sundays.

In none of these schools is encouragement given for any boarders' attendance on any festival other than Sunday and Good Friday, apart from daily morning prayers.

In none is any guidance given or anything else done to facilitate private prayers, Bible reading, and so on. To "Do you say your prayers?" "Yes," usually means being at morning assembly or (occasionally) "in bed after lights out."

Today the educational energy of the Church is best channelled into diocesan stimulation of parochial youth work and hostels with adequate sports facilities, staffed primarily by well-paid home-makers; with educational qualifications where possible, charging a full fee for the facilities offered. An existing "Church" school or two might well be converted to this purpose.

Yours,
N.T.N.M.
Perth, W.A.

A STALE IDIOM

A reader from Wellington, N.S.W., has sent us a letter under this heading. We are unable to publish it because the last page is missing. If the writer will kindly inform us of his identity we shall be obliged.

CHURCH MUSIC

TO THE EDITOR OF THE ANGLICAN

Sir,—I would like to support and uphold the opinions expressed by Leonard Fullard, of Christ Church, South Yarra, both in his excellent articles and also in his letter of July 3.

It is quite obvious (when acquainted with all types of church music) that much of Stainer and Maunders is unworthy to be sung as an offering to God.

When there is such a wealth of worthy music to be found—and as Mr. Fullard reminds us, this does not mean difficult music—it behoves all church musicians to spend a little time searching for the best.

It is so easy for choirs (yea, and choirmasters!) to get lazy and just make do with an easy Caleb Simper Anthem, when, quite possibly, in their own anthem cupboard are residing anthems by Gibbons, Weelkes, Attwood, Palestrina, Bach, Boyce, Farrant, Stanford, Byrd, Tallis, many of which are quite simple; all of which are devoid of that objectionable cheapness of the "Victorian era."

As regards speech rhythm pointing of the psalms, anyone who has heard choirs using the "Parish Psalter" method, and the "Anglican Thump" method must admit the former is more logical.

Even choirs which have to use the "Cathedral Psalter" can improve their chanting immensely by simply doing away with the pause (i.e., the thump) and singing the recitative, at least, in each verse as it would be, when said.

Yours faithfully,
IAN L. THOMAS.
Holy Trinity,
Brighton Rd.,
Melbourne.

THE WEAKNESS OF NUMBERS

ARE WE "RELIGIOUS ILLITERATES"?

TO THE EDITOR OF THE ANGLICAN

Sir,—I should like to comment on Mrs. Fordham's letter to THE ANGLICAN of May 8, following on the article "I was a Seventh-day Adventist."

When writing the article I hoped that it would encourage consideration of how the Church can minimise the leakage to heretical sects. And I hazard a guess that the Anglican Church is a heavy loser in Australia, if only because of its large numbers.

Mrs. Fordham's letter suggests one reason for the leakage in that the fellowship of the local Anglican Church is often inferior to that characteristic of the small sects.

The Church certainly is not a social club, but a church should be "the fellowship (koinonia) of Jesus Christ," and its members are bound together by ties richer and stronger than those merely of proximity at service-time. Those (and I include myself with Mrs. Fordham) who enter or re-enter the Anglican Church frequently, detect a coldness after the friendly warmth of some small sect.

The largeness of the Anglican Church makes such warmth more difficult to achieve. However, we must be careful that we do not become small because we have not overcome the disadvantages of size.

A rich fellowship can be built up within the church community by inner groupings of children, young people, men and women. Such divisions seem of special importance in large parishes.

Yet it is not only smallness which tends to enrich the fellowship within these sects. Primarily, I believe, it is because members are united by a common task which, all are convinced, is of tremendous importance. We Anglicans, faced by a nation largely apostate from our own Church, need to wake up to our common task of tremendous importance. When we do, our fellowship will be faultless. At this time of threatening calamity to our Church, we need not huddle together for warmth but we must close our ranks for conquest.

I feel that the Church is also a heavy loser because within our ranks there are a large number of religious illiterates—unlearned in the fundamentals of the Faith.

It seems to me that one of the most pressing needs for the moment is for our Church to launch a mass educational campaign. For want of knowledge many of Christ's flock are at the mercy of heretical wolves.

I've recently been impressed by the General Board of Religious Education publication "Fellowship Studies—Book A"—for young people's study groups.

Is there something similar for adult groups?

What a difference it would make if each of our churches had such groups meeting weekly! Surely the devil himself would tremble. Perhaps a correspondence course for the average layman who finds private study more convenient would be of use.

A final point: If anyone wishes a detailed examination of the case against Seventh-day Adventism, a cheap abridgement of Canwright's "Seventh-day Adventism Re-nounced" has been published in Australia.

Canwright was associated with the founders of the sect and became one of its leaders. The abridgement is entitled "The Lord's Day or the Sabbath."

Yours sincerely,
ALAN DWIGHT.
The High School,
Muswellbrook, N.S.W.

ANGLICAN UNITY IN DIVERSITY

TO THE EDITOR OF THE ANGLICAN

Sir,—I would like to say how sorry I was to read the letter written by Mr. F. Adams in the last edition of THE ANGLICAN.

I wish Mr. Adams had thought a little before writing, and asked himself, "What good will this letter do?"

Surely then he would have realised that all it can do is to start a controversy. Today the Anglican branch of the Catholic Church is very much divided, and it is the duty of its members to do their best to try unite it. I am certain that we will not do it by such letters.

I am probably of the same churchmanship as Mr. Adams, and live within the diocese under discussion, so I feel myself competent to write on the matter.

The attack upon Moore College was not called for. I have met a number of students from the college, and although they differ to me I have found them sincere men, working for the propagation of the Gospel of Christ the same as you and I.

I prefer to be at a Eucharist where I can hear the ring of the sanctus bell, smell the burning of incense and see the lighted candles upon the altar, but this does not hinder me from WORSHIPPING in a church where the celebrant goes to the north end wearing a black scarf.

I would like to point out that such people as Mr. Adams, and those who recently argued in THE SYDNEY MORNING HERALD about the Eucharistic congress and church ceremonial do a lot more harm than good. That such people could use a secular paper to criticise their brother Anglicans is deplorable.

Finally, the Church will never be united by such bigotry. There are only two ways: To start praying instead of criticising, and to "Love one another, for love is of God."

Yours sincerely,
A.C.

Sydney.

ON THE ART OF PREACHING

TO THE EDITOR OF THE ANGLICAN

Sir,—Mr. F. Adams has done a great service in drawing attention to the neglect of the Eucharist as the basis of worship, life and teaching in our Church.

He is, however, not a "voice in the wilderness."

Many priests are fully aware of the implications of their Ordination vows, and are striving all the time to put first things first. We are handicapped by irresponsible Anglicans, both in orders and lay, whose main purpose seems to be to make the Church of England as non-conformist as possible.

It is often claimed by such people that they have the monopoly of evangelistic zeal. In the long run, nothing can have a greater and more abiding evangelistic value than "the glory and wonder of the Eucharist" to which Mr. Adams refers.

Yours sincerely,
J. L. A. PRICE.
The Vicarage, Colac, Vic.

RECTORS AND VICARS

TO THE EDITOR OF THE ANGLICAN

Sir,—Regarding the answer given by Dr. S. Barton Babbage about the difference between a Rector and a Vicar, it may interest your readers to know that there were two classes of tithes: Rectorial and Vicarial.

To quote John Lane's *Illustrated Notes on English Church History*: "Tithes were of two classes: Great and Lesser. The Great or Rectorial were tithes of produce, from such things as grow out of the earth, such as corn; and the small or Vicarial were tithes of produce from such things as are nourished on the earth, i.e., sheep, pigs and poultry. Hops, fruit and other so-called extraordinary tithes are also 'lesser' and Vicarial. They were quite 'ordinary' until A.D. 1836."

I am, etc.,
M.J.L.
Sydney.

MEMBERSHIP OF THE CHURCH

TO THE EDITOR OF THE ANGLICAN

Sir,—The judgement of an English Court delivered by Mr. Justice Vaisey, reported in your last issue, to the effect that membership of the Church of England is a conception so obscure as to have no certain legal meaning, appears to be wrong in law and likely to cause scandal and even offence within the Church.

The visible Church of Christ is "a congregation of faithful men in which the pure Word of God is preached and the Sacraments are duly ministered."

The Church of England is "that part of Christ's pure and reformed Church established in England." A member of the Church of England is any faithful person who is one of the congregation of the Church of England—whether in England or elsewhere, for the Church has overflowed from the Realm.

The test, therefore, of membership of the Church of England, where this is not apparent and is in dispute, is a test of faith and of association: in law this may be made and determined according to the laws of evidence, which suffice for the purpose.

Participation in the Lord's Supper was "ordained for the continual remembrance of the sacrifice of the death of Christ," but participation at a particular time is not, as the judge suggests, proof of membership of the Church of England; nor is non-participation proof of non-membership.

Yours faithfully,
JOSEPH ANDERSON, JNR
Neutral Bay,
N.S.W.

THE STATUS OF WESLEY

TO THE EDITOR OF THE ANGLICAN

Sir,—I am surprised that you, Sir, should describe Wesley as the founder of Methodism, for it was after his death and contrary to his dying wishes that his disloyal followers set up their schismatical organisation.

You quote the Methodist Conference President as saying that Wesley was regarded by distinguished historians as "perhaps the greatest Englishman of all time." That word "perhaps" saves us from one of the most ridiculous statements of all time, for any school-child could mention a hundred names of greater glory and eminence than this man who flouted episcopal authority and was narrow-minded to a remarkable degree.

To say that Wesley "combined in his person the sense of tradition of a true churchman and the liberty-loving adventurousness of the nonconformist" is utter nonsense, for he denied the one by his actions, and rejected law and order by the other.

The Church of God is undergoing great tribulation in our times. One of the contributing factors is the fruit of these bodies which broke away from Mother Church. We can be, and should be, charitable to all men, but charity does not consist in condoning schism.

Yours, etc.,
H. W. GRIFFITHS.
Beautesrd, Queensland.

INSURING CLERGY'S LIVES

TO THE EDITOR OF THE ANGLICAN

Sir,—Recently the rector of a suburban parish explained to me that in the event of his death his wife would be left with three young children and the allowance she would receive from the Clergy Provident Fund was very little.

Everybody knows that a rector must cover many miles in the course of his duties and the possibility of a fatal accident must be considered. Might I suggest that parish councils should pay the small annual premium involved to insure the rector against death resulting from an accident.

Yours faithfully,
S. ROY MCGIE.
Five Dock, N.S.W.

OVER TO YOUTH

MELBOURNE YOUTH WEEK

Anglican Youth Week is being observed here this week, with many special events in city and suburbs.

The motto of the week is "Christ for the World," symbolised by the Coronation Orb and Cross. This symbol has been reproduced on Youth Week buttons, which have been distributed to 10,000 young Anglicans, to bring to public attention the work and witness of the youth of the Church.

A broadcast from 3DB on Sunday, July 12, began the week. The session included talks by Canon Bryan Green and the Archbishop of Melbourne.

On Wednesday, July 15, the annual Church Schools' service was held at St. Paul's Cathedral. The preacher was the Archbishop of Melbourne.

Highlight of the week will be a Youth Rally at the exhibition next Sunday at 3 p.m. The world famous missioner, Canon Bryan Green, who is paying a flying visit to Melbourne, will be the special speaker.

The enthusiasm of the week will be carried on when the Church Drama Society presents the modern miracle play, "Noah," in the Chapter House, St. Paul's Cathedral, from July 23 to 26.

Q'LAND COMRADES OF S. GEORGE

Sixty members of the Comrades of St. George attended the annual meeting of the order in the Province of Queensland in Brisbane early this month.

A continuous six-hour programme—the singing of the office in the cathedral, the annual meeting with reports from companies from Cairns to the N.S.W. border, tea community singing, and a social hour, kept the members occupied.

FOR SMALL PEOPLE STORIES JESUS HEARD

I thought this week you might like to know of a small book that dad or mum could give you for your birthday or a Christmas present. It is called "Stories Jesus Heard," and it is written by Bertha C. Krall.

The Jewish boys and girls in the time of our Lord—and long before them—were made familiar with the stories of their nation from their early days. It was their parents who usually undertook the task of telling them, and parents and teachers of to-day will enjoy reading and telling these same stories.

The Old Testament is a storehouse of stories for young and old. From them you can learn about the manners and customs, the thoughts and hopes and actions of these ancient seekers after God.

The stories are by a number of different writers, who are all experts in the field of Christian education and in the art of story-telling. Many of the

stories are also intended for the older children in the home or at school.

After each story there are suggestions on "Something to do." I think you will enjoy doing these things—especially making a picture book of the stories Jesus heard.

You can buy this book of stories in Sydney for 6/-, plus postage. If you would like to know more about it, please write to me.

A "STUNT" FOR THE YOUTH CLUB

If you search through any collections of longer poems, and especially of English and Scottish ballads, you will find many stories which are ideal for "stunt" presentation.

The idea is for somebody to read the poem from the wings, while the actors portray the scenes on the stage.

Exaggerated gestures and action are the things to aim at. Some poems will lend themselves more readily to real burlesque than others.

Good ones to use are: John

YOUTH NEWS JOTTINGS

Bathurst Y.A.s arrange many interesting evenings. For the latest, held last Wednesday, notices were scrolled on parchment paper: "You are requested to attend as a Juror at a Mock Trial to be held in the Cathedral Hall . . ."

The Molong Y.A. "Snow Ball" on July 3 was a novel (and successful) effort. With a crowded hall, snow-man (quite alive), and gently falling paper snow, it was a great night. Belle of the Ball was Shirley Baker, a visitor, who is the Y.A. Queen contest candidate from Manildra.

The Forbes Y.A. ball on July 7 was the occasion of a picturesque presentation of the local Y.A. Queen candidate,

Dawes on her 21st birthday, and then the crowded hall cheered at the announcement of her engagement to Y.A. Ray Peasley.

Parkes Y.A. publicity officer does a good job in local Press write-ups of their meetings. They have held a debate on "That television should be introduced to Australia."

At a Y.A., J.A. and C.E.B.S. tea recently, Mrs. Turnbull gave an exhibition of "Flannel-graph" work.

Carcoar, Millthorpe and Blayney Young Anglicans combined on July 6 for a successful party at Blayney. Father Austin welcomed the visitors and in reply Father Clark said



The Church of England Fellowship of Maffra, Victoria, arranged this float for the local Coronation procession. It represents the four aspects of the C.E.F.—intellectual, social, spiritual and physical.

Myrl Milton, to the public. Trumpeter, page-boy, flower girls, and Y.A. ladies-in-waiting led the candidate on to the Town Hall stage. Myrl and her friends are working very hard for the competition, as are nine other Y.A. girls in the diocese. At midnight, congratulations were offered to Y.A. Alison

that the young people of Carcoar were giving a lead in the life of the Church.

Popular staff worker, Mr. Alan Patrick, of the Sydney Youth Department, leaves on July 31 to become bookroom manager at C.M.S. House, Sydney.

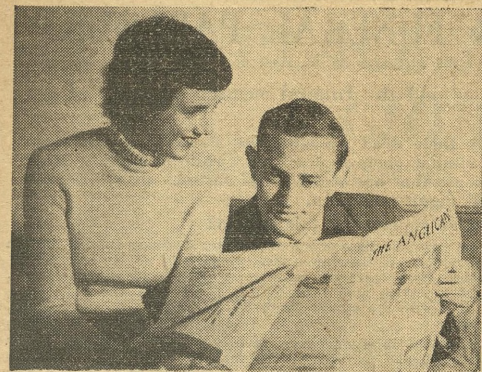
A farewell evening for Mr. Patrick will be held in C.E.N.E.F. Auditorium, 201 Castlereagh St., on Tuesday, July 28 at 8 p.m.

Windsor, N.S.W., will be the venue for a combined youth rally to-night, July 17. A team from the Sydney Youth Department will join with young people from Richmond, Windsor and neighbouring churches. The speaker will be the Chaplain for Youth, the Reverend Arthur Deane.

The Church of England Fellowship at All Saints', Nowra, had a most interesting evening when Mr. Harry Monaghan, a former field officer of the Leeton Cannery, spoke on "Problems in Peach Production," and Mr. Colin Sutherland showed coloured lantern slides of New Britain which he had made during his two years' stay at Rabaul.

The children of the Bomaderry Sunday School, in the parish of Nowra, under the leadership of Deaconess C. A. Carter, held a work and play afternoon on the new church block. They cleared sticks and stones from the site of the proposed new church and then enjoyed a game of football.

By Toni Morgan



DO YOU REALLY PRAY?

"I often say my prayers,
But do I always pray?
And do the wishes of my heart
Go with the words I say?" . . .

Well, there's a thought. It's something to be able to say honestly that we often say our prayers. But do we always pray? asks the hymn-writer.

Praying is never an easy occupation. Often when we have the time we haven't the inclination, and when we have the inclination we are not prepared to find the time.

The first step, then, in learning to pray is to make time to pray. The writer of Ecclesiastes said there is a time for most things. Make sure that there is a time for prayer in your private programme.

Having made the time, it will pay you to be systematic to make the best use of it. This is not to suggest that prayer become a rigid thing—a bondage. Far from it.

But remember that true prayer means that you are on speaking terms with God. Communion (fellowship with God), intercession (pleading on behalf of others), petition (your own and other needs)—let all these have their place in your prayer-life.

The true spirit of prayer is not "Lord, gimme," but "Lord, take me."

To help your intercession, keep a prayer-list. I find the following system a great help:

For a small sum I purchased fourteen quarto-size envelopes, which I keep in a binder—one for each day for a fortnight. In each envelope I have two or three cards (5" x 4"), on which I note individuals and organisations for which I should pray.

On the card I jot down the particular need. It helps to be definite. Then, in the "quiet time" I can pray for them. It's "the little bit often" that wins the day.

With the petitions, too, leave room somewhere to note when they were answered. God means

Claremont College

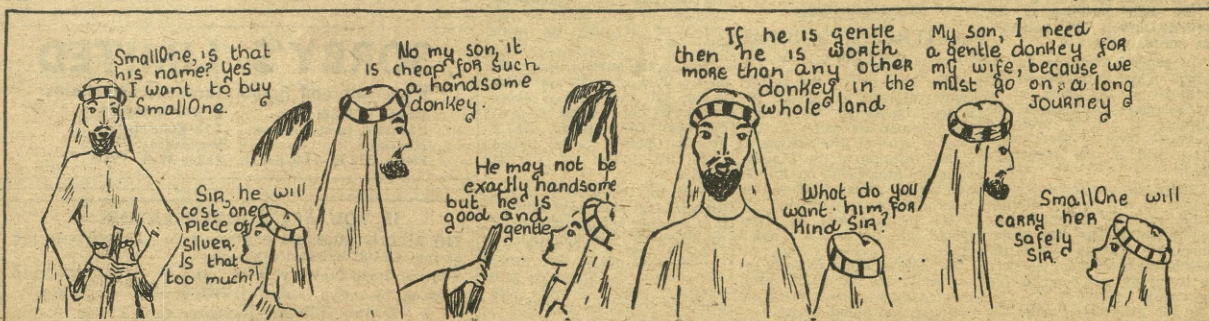
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PARSON, PULPIT AND PEOPLE

BY THE REVEREND F. RILEY

THE ANGLICAN has already shown high purpose and fine character in opening its columns to the free discussion of all problems interesting to Church folk. True to its name, it has kept to the middle of the road, while steadfastly looking forward to the distant goal.

Apples of discord are never in short supply, and I venture to roll one into the circle of your readers as succulent as the one in Eden or the famous one of Mt. Ida. It is high time we had an argument about the sermon—a subject on which all are experts and all are eloquent.

As the sermon has run in double harness with civilisation, it is fitting that we treat it as we are warned to treat of life itself, that is, to see it steadily and to see it whole.

Sermonising has been a favourite pursuit of humans ever since the Fall revealed its possibilities, and in the domestic circle it has never ceased to engender the strife of tongues.

Throughout the ages the sermon has been the sport of the world, the butt of the cynic, the scorn of the indifferent, the target of the wit, and the jest of the comedian. Yet its spotted character, like the leopard's skin, only serves to hide a lively and vigorous personality.

It still occupies an important position in the eyes (or ears) of men, though owing to modern circumstances it has slipped from the first to the sixth order of priority.

The ancient world offers us some magnificent specimens of sermons, if we may include in that category discourses on patriotism and personal morality. Nowhere shall we find loftier sentiments than in the speeches of Demosthenes and Pericles.

Plato was the world's master in the art, followed closely by Cicero, Seneca, Epictetus and Marcus Aurelius.

In the days of the early Fathers, sermons do not seem to have been delivered so frequently as in modern times, but they were probably more effective for that reason. Some sermons of S. Augustine are still extant, and dry reading they are, yet we may believe that the personality of the Bishop of Hippo imparted to them a fascination few could resist.

S. John of the Golden Mouth is reputed to have been so eloquent that the congregation could not restrain their applause. When rebuked for their unseemly behaviour, the eloquence of the rebuke itself called forth more cheering.

In every generation the pulpit had its stars, though one star differed from another star in glory. England had a galaxy of great preachers in the eighteenth century, and John Wesley and Whitefield have their own special claim to distinction.

Scotland, if she was not the home of the modern sermon, was certainly a warm-hearted foster mother, and the hillside listeners revelled in the long-winded theological arguments and in the fanciful (often fearful) quasi-philosophical dissertations offered to them.

Among us, to-day, the pulpit is choked with dross, and scant indeed is the pure metal of verbal challenge. Preaching has fallen on evil times. But why?

WE may assent first, *namine contradicente*, that there is far too much sermonising. Twice every Sunday, sometimes thrice, and again during the week, kept up throughout the year, brings on a malaise in the preacher's mind which is likely to end in spiritual death. [This, according to old Bishop Temple, is known to the congregation two years before the "patient" himself is aware of it.]

In the first four centuries the sermon was restricted mainly to the leaders of the Church.

The routine practice of preaching, apart from catechetical instruction, probably began with S. Augustine, some of whose sermons are reported to have lasted but ten minutes.

In pre-Reformation days they were both few and short. In the thirteenth century the clergy were ordered to preach four times a year, and in the next century once every Sunday and on feast days. Even

In this, the first of two articles, Mr. Riley analyses, with many a backward glance, the nature and cause of the failure of the sermon in the present age. In the second article, he will offer suggestions for amending the case.

the people were known to complain of the length of services and sermons.

But it was the "saints" of Cromwell's time who opened the flood gates of wild oratory which altered the course of the river of church life, removing landmarks and leaving a trail of devastation. The sands of time have swallowed up some of these torrents and steadied the flow of some that remain.

Optimi corruptio pessima. The good that has followed upon wise and loving exhortation cannot indeed be measured, but equally beyond computation is the damage arising from the dithyrambic outbursts that have passed for sermons.

Another danger to be feared is hidden in the dullness that attacks the pulpit like dry rot in the lifeless repetition of platitudes, in the wearisome drone of commonplace remarks—and that, concerning a subject which knows no limit of grandeur and thrill!

Treasures, human and divine, are the preacher's for the taking; he is furnished with the purest romance and liveliest adventure; he may travel every road of human endeavour; rich and poor, great and small are his meat; truth is ready to guide him to the gates of the Kingdom and the grace of the Holy Spirit is the promised and sure answer to his prayer.

And yet he is dull! It becomes ever more clear that the subject is too great for him. He nibbles at the edges of life, as a mouse nibbles at a big loaf—and spoils it.

BUT all is not well within the walls of the city of God.

Nothing can be more disturbing than the reluctance of many clergy to proclaim the Catholic Faith, still less to practise it. Yet such is the inescapable truth.

The unspiritual controversies of the past four centuries have borne bitter fruit; the children's teeth are indeed set on edge.

Out of my early years, I cannot recall one sermon on any article of the Faith, though I attended practically every service in the parish church. Even at Oxford, in the college that bears the honoured name of the author of *The Christian Year*, no mention above a whisper was ever made of church tradition and teaching.

The same spiritual famine prevailed at the beginning of my ministry. We had pleasant talks which made no ripple, there were denunciations of Turkish wrongs and rebukes of neighbours' follies and sins, airy nothings, but never a word of the basic doctrines of the Catholic Church. The calendar was our only teacher.

The general avoidance in the sermon of any reference to the Eucharist or the Mass, or to any sacrament, indicated the existence, if not of profound ignorance, then of some deep-seated fear in the preacher's mind.

(There was one fortunate exception to this dreary nothingness: the catechism was well taught in the church day school, but that again was the work of the day school teachers, the clergy did not bend to that lowly task.)

As for catechising after the second lesson at Evensong, why, that was obsolete and not to

be thought of. There were many who did not know how to set about it.)

Is it any wonder that the strange sects that abound are mainly recruited from the lost, twice-ten tribes of Angeland?

The hint may be helpful that in many churches a sermon or sermons on the Catholic Faith would be an arresting novelty; we could do with fewer talks on subjects that are "off the centre."

IT remains an obscure point why many clergy take so few pains over the delivery of the sermon. It may be good in itself, but the speaker has still to put it across.

In the industrial world, the problem of distribution is said to be of equal magnitude to that of production. Shakespeare did his part in writing the play, but only when the actor puts it across the footlights can it come to life.

Though the sermon may have lost its driving power, and the preacher even have lost some of his faith in it, yet it remains part of the nature of things, like the sea and the sky, the clouds and the rain. We therefore, cannot escape the duty of making the best of it and making it the best.

Yet, like the precision weapon issued to the soldier, the sermon is no better than the man who employs it.

It may be sound in doctrine, perfect in construction and sparkling with bright thoughts, but if it be delivered with harsh mannerisms, or raucous speech, or weak, piping utterance, or with hurried, babbling sounds, the sure result will be that irritation drives out interest and damage is already inflicted on many an unorned discourse.

IT is not only from within, however, but also from without, that the sermon is beset. It requires some courage to face the facts. It always did.

Fifty years ago the Church had few rivals. Sunday was a dull day and people had nothing to do and nowhere to go. As a result, the congregations at Mattins and Evensong were large, sometimes very large. (The churches that, years ago, boasted congregations of one thousand and more, refer to the hundred in attendance nowadays as "quite good.")

Enemies that Voltaire never knew for allies have stormed and occupied positions the Church had held for centuries, enemies with new banners and strange devices—Communism, the motor car, the radio, the cinema, outdoor sports, and the long week-end, all these offer irresistible attractions to the unresisting mind.

Add to these the science, often falsely so called, percolating to the lower levels of the common mind, and a wider but shallow reading of history and philosophy, and we may dimly estimate the army the Church must face.

LECTURES IN CHORAL TRAINING

The Director of the N.S.W. Conservatorium of Music, Mr. Eugene Goossens, has invited Mr. Norman Johnston to deliver a series of five lectures in choral training in the Conservatorium Small Hall on July 22 and 29, and August 5, 12 and 19, from 5.30 p.m. to 6.30 p.m.

The lectures will be illustrated with the help of a small choir.

Mr. Johnston has recently returned from England after having taken courses in choral training and allied subjects.

Tickets may be purchased at the Conservatorium office.

CHURCH OR FUNERAL PARLOUR?

BY THE REVEREND W. P. HART

Westerners regard as odd the funeral customs of many of the world's peoples.

Certain islanders bury their dead upright, the Parsees expose them to the vultures; these and similar customs leave us (while respecting other outlooks) with a satisfied sense that our own funeral customs are restrained, appropriate to the essential dignity of death.

Are we entitled to feel so superior on this subject?

One development of recent years, which leads me to wonder if we are, is the so-called funeral parlour service, which is becoming more and more fashionable.

We do not call undertakers "morticians," as they do in America. But we are not free of the curious gentileisms that seem to be characteristic everywhere of the business of disposing of the body when the soul no longer needs it.

Ours include the description of undertakers' establishments as "funeral parlours," and these "parlours" have "mortuary chapels."

Now, I do not deny that undertakers as a craft are actuated in such refinements by a genuine desire to soften the shock of death and bereavement. Moreover, relatives have come both to accept and expect the draperies, furnishings and settings of the average modern funeral.

The Reverend W. P. Hart has been for some years Rector of S. John's, Maroubra, N.S.W. He was ordained deacon in 1937 by the Bishop of Grafton and priest the following year. This article first appeared in the S. John's, Maroubra, parish paper.

The fear of a "pauper's funeral," for example, possesses many ageing people to such a degree that to avoid what they apprehend as a final humiliation they often deny themselves little comforts that would ease their declining years to put aside from their pittance contributions designed to ensure decent burial, to use their own term.

Whatever younger and more fortunate people may think, this is all part of what I have suggested is the human approach to the dignity of death.

And it is undeniably the vocation of the undertaker, to the extent that those concerned can reimburse him for his skill, to provide that measure of stateliness considered by people in all walks of life to be as indispensable to the mechanism as to the rites of burial (in which term I include cremation) if the last sad journey is to be distinguished from the putting away of some animal.

I DO quarrel with undertakers, however, for confusing with the material arrangements for burial the rites which fittingly accompany it.

There is an increasing tendency in the larger Australian cities for these to be divorced from their true setting, which, for the original portion of the service, is in a proper church.

With adherents of older denominations particularly, the well-meant facilities of the undertaker's "mortuary chapel" are an intrusion. They belong, not to some jobbing clergyman who is on the panel of the enterprising undertaker, but to the parish priest, or to the minister of the church which the deceased has customarily attended, or with which he was associated, if only by mere adherence.

That is the ancient usage. Of course, it is not always practicable in vast cities, where cemeteries are situated at great distances from them, for a deceased person to be buried from his parish or district church.

Even so, the answer is not the so-called mortuary chapel—it is another regular church of the deceased's denomination.

"Ah, yes," says the cynic, "the rector is annoyed with mortuary chapels because they compete with the churches."

That isn't so, of course. Even where funerals are not held

from a regular place of worship, better mortuary chapels "on the premises."

I think regular church-goers must be insensitive indeed not to be affronted with the picture theatre atmosphere, and the background of canned music and coloured lights, lowered and heightened to what a hidden hand judges to be the correct emotional tone.

How can the clergy lend themselves to the pathos of these displays?

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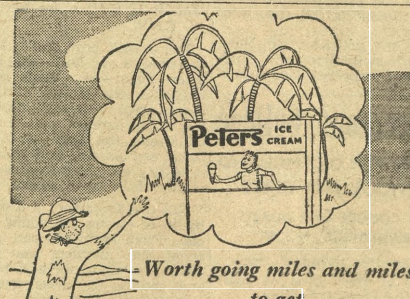
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IS MY PLACE IN THE CHURCH'S MINISTRY?

MORE MINISTERS ARE NEEDED

IT is well known that at the present time, both here in Australia and in many other parts of the world, there is a pressing need for more men to join the Ministry of the Church.

The reason is probably that this is a very materialistic age. "There was no open vision in those days," it was said of the time when Solomon was raised up as a prophet in Israel.

So, now, religion is not held high by the vast majority.

Many men, of course, come forward of their own accord, but, as in the case of volunteers for the Queen's forces, others have to have the need shown them and the call put to them.

The thought might otherwise never occur to them, and thus valuable men might be lost to the service.

The Church, or Christian society, is spoken of in the Bible

as "an elect race, a royal priesthood, an holy nation, a people for God's own possession."

So the worship and services of the Church are by no means a sort of extra. Every Christian has his priesthood, his privilege and responsibility of offering homage to God in love and gratitude, and of interceding for those who need succour and love. This priesthood is exhibited in the private prayers and public worship of faithful people.

Some, the clergy, the ministers, are authorised to "stand before the congregation," to administer the sacraments, to bless, to absolve.

The clergy are no different in kind from the rest of the people of God. The only difference is that they are ordained for special functions in the priestly work of the Church as a whole.

WHAT THE MINISTRY IS

BY THE Ministry is meant those who are set apart, authorised, and empowered, as bishops, priests and deacons, in the Church of God.

The Church is described in the Scripture as the Body of Christ. Every member has his part in the life of the whole body: the Ministry may be regarded as being to the Church what the hands or eyes or lips are to the human body, members with special functions yet in themselves no more essential than the other members of the body.

The expression, being called to the Ministry, betokens, in one sense, the strong conviction that men must have before they can do any work well. This conviction grows. In its earliest form it can be recognised by recurring interest.

In another sense it refers to the fact that men do not appoint themselves to the Ministry, but that God through His Church sets them in their place and office.

Above all, the Ministry is the service of Christ.

The words are still true which were uttered by the aged bishop who was going to his death for refusing to give up his Master: "Eighty and six years

have I served Christ, and He hath done me no wrong. How, then, can I speak evil of my King Who saved me?"

Another had it this way:

The Diocese of Melbourne has printed a small pamphlet on the Ministry of the Church, explaining its function and its meaning, the work that is to be done; and the men that might find in it their vocation. In this article are reproduced the main facts it presents.

"There stood by me an angel of God whose I am, whom also I serve, saying, Fear not Paul."

The Church of God has a greater and older tradition than that of the British Navy or any other service or institution in the world, and it is every Christian's heritage.

Such tradition strengthens men for better service and is valuable as an inspiration to people seeking to master present problems and to grasp future possibilities.

Every day of their lives the clergy are made conscious of it by the words of the Bible and Prayer Book, by the pageant of history which the daily calendar presents, by the customs which attend their ministrations — even by the very garments they wear at the services.

TRAINING FOR THE WORK

THE training begins at home and at school, where the foundations of character are laid, and where life-long habits of industry and piety (duty) are formed.

After that, there are normally two types of general training for those who present themselves as candidates for holy orders:

For young men passing straight from school the course consists of three years' university education, which will help to equip them for teaching-work, and a two years' course in theology.

For more mature candidates who offer themselves later and who may have valuable experience other than a university training, the three years' course in theology will be held to suffice.

Such education is not to be had cheaply, and so scholarships and bursaries are available; for the Church, like the State, has a responsibility for the equipment of the men who

so render a splendid service by contributing towards such facilities. At the same time, candidates must be prepared to make sacrifices if need be, and to help themselves.

Some years of general training are spent in a resident college, where men have the benefit of the ordered life of a community.

On the completion of this general course, a candidate is recommended for ordination by those responsible persons who have had opportunities of observing his character and suitability, and, if approved by the bishop, he is made a deacon.

Orders are conferred with prayer and the laying on of hands (in the manner of a confirmation), just as it has always been since the first days of the Church.

The deacon is really an apprentice. He assists at services and learns the work of the Ministry in actual practice, under the supervision and with the help of an experienced priest.

After twelve months a deacon is further examined, and, if approved, is made a priest. He now has full authority and office in the Ministry; but his apprenticeship must continue until he is capable of being set in a place of sole responsibility.

These preliminary years are as important to the young man in holy orders as the hospital work is to a newly-graduated medical man.

SOME OTHER PROBLEMS

IT is often asked whether a man can live on the income the clergy receive. The answer is, Yes. For a married man with children, it is true that his position may not be easy, but conditions have improved and are improving.

A man cannot expect to marry young in this work, but that is the necessary lot of nearly everyone who enters a learned profession. Clergy do not undertake such work expecting to "make money."

Another thing which makes many men, especially young ones, hesitate is the preaching of sermons. "How could I possibly do it?" they say.

A "first sermon" is indeed a trying experience, but so are many other first experiences. Some men, it is true, never find the preaching part of their work easy (although often these are they whose efforts are most effective). But before a man is called upon to preach he will have had both training and experience.

An engineer builds bridges because he is trained to do so. A teacher is trained to his work, and experience usually makes him skilled. So with this matter.

The Church gives the clergy the material to teach. Daily life, mixing with men and women, makes them wish to say many things which illuminate this material. Training, experience and conviction do the rest.

As for the work a minister will be called upon to do, it is the bishop of the diocese who has the duty of appointing clergy to their tasks. This he does according to the necessities of the Church and the capacities of the individual.

It ought to be clear that men do not seek ordination on condition of being set to this or that work which they think best.

The implications might then be that the candidate did not so much wish to serve God as to please himself. In the same way, men do not make conditions when enlisting to serve their country.

For those who do choose this as their vocation, there is endless encouragement to be found — in the willing response that a faithful Ministry always finds;

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THE WORK OF A MINISTER

THE work of the Ministry is to care for people, to look after their welfare.

Our Lord called Himself the Good Shepherd, and "went about doing good." The Good Shepherd laid down His life for the sheep. So the Church and every member of it must serve and help mankind.

The work of the Ministry is not to order and compel, but to care for others and assist their needs, to render personal and public service.

If a man has a will to serve his fellows, the Ministry will provide him with unique and enviable opportunities.

And the work of the Ministry is as varied as the types of men who are to be found in it. The scholar, the "practical

man", the leader, the orator, the "man's man", the teacher, the bush-man, the social worker, the manager, the organiser, the man "good with boys", the shy man, the family man, the sportsman, the musician, the artist, the conservative, the liberal, are all to be met with in the Ministry.

They are to be found in many places—in city and country, as parish-clergy among rich and poor; in the mission-field far and near; in the outback; teaching in schools, colleges and universities; as members of brotherhood; and communities; as hospital and gaol chaplains; or as chaplains to the forces; as missionaries in "tough" places; and at headquarters in various capacities.

THE QUALITIES REQUIRED

THE work requires a man's whole capacity and application. It is, in fact, the dedication of his every faculty to the task God has set him to.

It is literally a full-time job, and no one who does not look forward to constant hard work ought to seek ordination.

Honesty is needed; not only, of course, in not being dishonest, but positively, in character. God cannot use a man who is not frank and open, conscientious in word and deed, seeking only to do his task and not out for personal gain.

Self-effacement, self-control, patience, forbearance, courtesy and loyalty are also implied.

These are the sound qualities which enable men to work in harmony with their fellows; for the work of the Ministry is essentially team-work.

Reverence is another of the qualities needed.

This is not a matter of merely doing the right thing in church. Reverence is a quality of character—it is mostly respect.

It shows itself in a high appreciation of goodness wherever it is to be found; in respect for the personalities of other people; in giving place to older folk and little children; in caring for animals; in being aware of nature; in always being a learner.

Without such qualities it is hard to imagine the possession of the highest sort of reverence, the fear of God.

Capacity for hard work, honesty, reverence, are not abnormal qualities. All are desirable and possible to everyone; many possess them already.

A PASTORAL LETTER

SIDE-TRACKED

The Bishop of Gippsland writes:—

I FEEL it a privilege to be able to pass on to you a message through the good offices of our splendid Church of England paper, THE ANGLICAN.

Since I last wrote I have had an experience of six weeks' hospital treatment and some weeks of convalescence.

This can be very trying, especially when I had planned so many engagements connected with the Coronation Celebrations, the commissioning of our lay readers, and the Farmers' Conference, dealing with the sacred trust of the soil. These other events I had to forego. As Dr. Boreham puts it in one of his lovely books, I was "side-tracked"—like a train left behind at a siding.

But there are compensations and blessings in such a time. One gains a deeper sympathy with all sufferers and those laid aside by sickness. It was good to see the Christ-like spirit of kindly sacrificial service given so unstintingly by doctors and nurses.

And above all there came to me in those rather trying days the wonderful sense of God's Love and Power overshadowing one, and the real upbearing of the prayers being made for one. I am very grateful to all who remembered me. Thank you.

EVANGELISM THROUGH EDUCATION

We have a big programme in this diocese this year. Our theme: Evangelism Through Education. Glad to note that our C.E.M.S. branches—and they are increasing in numbers—are getting down to it in study and practical help to our Church Mail Bag School.

I have had time during this "side-tracked" period to do some solid reading and thinking. The G.B.R.E. very kindly gave me a little book, "Your God is Too Small," by J. E. Phillips. I commend it to you all. He shows how God revealed "focussed," he calls it in Christ the key to life. But we need to learn of Him, in our Bible studies, in our worship, and in our fellowship in His Church.

In England, I see that two archbishops are calling all our people to an intensive Bible reading campaign from October this year to March next year. What guidance, comfort and strength we may find in God's Holy Word! Try it out; in family reading and prayer together.

COMING EVENTS

Let us look ahead to two great events of 1954.

First, the "Anglican Congress," August 4 to 13, 1954, Minneapolis, U.S.A. This is carrying out a resolution of Lambeth, 1948, that there should be, between Lambeth Conferences, a gathering of bishops, clergy and laity of the whole Anglican Communion, to take counsel together. The theme of this congress is "The Call of God and the Mission of the Anglican Communion."

Following this congress, there is to be held the second assembly of the World Council of Churches at Evanston, Ohio, U.S.A. Its theme is, "Jesus Christ our Lord, the only Hope of the Church and the World." Will you pray for these two epoch-making gatherings from now on? I have been doing some work for the latter conference in my "side-tracked" time. Yes, Christ our Lord is the only Hope for the world, through His Church. Let us pass on that living hope.

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DIOCESAN NEWS

ADELAIDE

THE BISHOP

The Bishop and Mrs. Robin and two of their sons are at present holidaying on the Italian lakes, their last trip before they leave for home. The bishop writes that both he and Mrs. Robin were in the Alps for the Coronation, he himself being only a few yards from the Throne.

LEGAL MEN AT CATHEDRAL

Members of the legal profession, who are in Adelaide for their annual All-Australian Conference, attended special service at the cathedral last Sunday. The Archbishop of Adelaide, the Venerable T. T. Reid, was the occasional preacher.

MISSIONARY'S VISIT

The Reverend C. W. Whonsbon Aston, who has been a missionary in the South Pacific for many years, is visiting this diocese on behalf of the Diocese of Polynesia. After a tour of the south east of the State, he preached last Sunday at Port Adelaide, Semaphore and Plympton. This week he will speak to university students and is going to visit the River Murray towns.

WILLOCHRA APPEAL

Next Sunday the annual appeal for the Diocese of Willochra will be made. The Rector of Goodwood, the Reverend C. G. Hogan, will preach the appeal at the cathedral at 11 a.m. Canon H. P. Fennell will preach at 7 p.m.

SQUARE DANCING

Many parishes are taking advantage of the current square dance enthusiasm, and the B.H.M.S. Appeal, as well as parish funds, is being supported with the informal dances with the gramophone records as well as the more elaborate dances in numerous parish halls.

ARMIDALE

RURAL DEANERY MEETING

The clergy of the Inverell Rural Deanery met from July 7 to 8 at Armidale. On July 7, Evensong was sung and the sermon preached by the Reverend Robert F. Kirby. The Reverend John Sullivan was the celebrant at the Sunday Eucharist on Wednesday morning, July 8.

The first morning session was devoted to business. It was decided to hold the next meeting at Inverell in March, 1954.

The Reverend J. L. Sullivan presented a paper on "The Place of the Church of England in Relation to Rome and Nonconformity."

BATHURST

STORE CREEK

Mr. and Mrs. A. A. Stanford, of "Glenroy," presented the Diocesan Commissioner with £500 Memorial Appeal when he visited the property. They also contributed petrol and smokes for the journey and made the diocesan utility dustproof.

STUART TOWN

The Reverend Fred Loveless and Mrs. Loveless are settling in to the parish work and are being given much encouragement. There has been an average of 33 communicants every Sunday since their arrival—and Stuart Town is small indeed.

A new stove has been installed at the rectory and the tank has been reworked.

Tenders are being called for important improvements there. Electricians have also been at work on the church.

PRIMATE'S TALK

The recorded address of the Archbishop of Sydney given at Dubbo on "South East Asia" is now moving around the diocese. The five double-sided records were played during evensong on Sunday, July 5, at Molong, and on July 12 at Stuart Town.

WELLINGTON

Wellington Anglicans have added nearly £50 for an early impulse for Children's Homes Sunday on October 4 next. The Diocesan Commissioner on his last visit, gave six addresses during the day to good congregations; he spoke to the senior Sunday School, and at a Y.A. J.A. welcome tea. The Y.A.s gave £10 for the Homes' Fund—their second donation this year. One Y.A. girl gave £5 and a Y.A. boy gave £1, at their personal contributions for Anglican progress and the cause of children.

WIRRIWINA (FORBES)

Early this year county folk at Wirriwinia held a meeting and decided to build a church for the little township. With 200 acres, £1,200 was promised (nothing under £500); they agreed to raise the amount to £2,000. At a ball at Wirriwinia the amount rose to close on £4,000 through the efforts of two "Queen" candidates, Pam

Reid and Gwen Toole—and no raffles or the like were needed.

FORBES

The second Forbes candidate with two years for Holy Orders, Dudley McGrath, has been accepted also for the Brotherhood of the Good Shepherd. He will have experience in the Brotherhood area before going to college.

BUNBURY

PARISH OF KOJONUP

A well organised popular queen competition, in which the various centres of the parish competed, terminated in a grand Coronation Ball in Kojonup at which the winning queen was crowned.

The financial result amounted to over £1,000.

This will be most useful in wiping off a debt which the parish has as a result of enlargements and improvements to the rectory.

PEMBERTON

The district of Pemberton, which was to have become a separate parochial district and to have its own rector, has suffered a great disappointment in that the rector from Northern Ireland, who had accepted the parish, is not now able to come.

As a temporary measure, the bishop has appointed Mr. Edward Gibson as stipendiary lay reader to the Parish of South Bunbury as a voluntary lay reader. He expects to go to Theological College next year.

CANBERRA AND GOULBURN

ALBURY A.M.M.

The Chaplain-General of the Anglican Men's Movement, Archdeacon R. E. Davies, will be guest speaker at a men's tea arranged for September 13, as part of the Parish Patronal Festival.

S. MATTHEW'S, ALBURY, MOTHERS' CLUB

Over 100 guests attended the sixth birthday party of the club. The cake was made by Mrs. Wenham, iced by Mrs. Reis, and cut by Mrs. Havercroft.

"SAVE THE CHILDREN" FUND

Already a number of parcels of children's clothing have been in response to the appeal made by S. Matthew's, Albury, Sunday school for the above fund.

JUNEE A.M.M.

Mr. R. F. Buman has been elected honorary secretary of the Anglican Men's Movement in succession to Mr. F. Mead, who recently left for Sydney.

The branch will hold its next dinner on September 20.

GUNNING A.M.M.

The Gunning branch of the Anglican Men's Movement recently introduced a volunteer transport service for the purpose of conveying elderly people to church wherever necessary.

The branch expects to hold its next dinner on September 16.

KAMERUKA

Recently a tablet in memory of Arthur Rigby, late A.I.F. (first World War) was consecrated in St. Peter's Church, Camello. The president of the local branch of the R.S.L., Mr. J. West (who is also a warden) assisted the rector.

SILVER JUBILEE

The S. John's Women's Guild held its 55th annual birthday party yesterday.

Members of all women's church organisations in Canberra were invited. Foundation members and members of the guild in the early days attended.

SUNDAY SCHOOL AND J.A. FETE

All Saints', Ainslie, Sunday school and J.A.s will hold a junior fete on August 8, in All Saints' Hall.

ALL SAINTS', AINSLIE

Among a band of faithful parishioners who are playing a part in the responsibility of building up Church life the All Saints' section of the Parish of St. John's, Canberra, are M. W. C. Pryce, Sunday school superintendent; Mesdames E. Long, A. Jeffries, teachers; Mrs. A. Gibson, kindergarten superintendent; Mesdames B. Taunton, G. Jarman and J. Stevens, M. R. O'Sullivan, Junior Anglicans' superintendent, and Miss A. Jeffries, parents and friends; Mesdames G. Faulkner (president) and M. Lonsdale (treasurer-secretary).

The cleanliness of the building is assured by the labours of Mr. and Mrs. C. Mays and Mr. G. Butler. In addition to attending to the flowers and brass, Mrs. M. McNelly is at present making a set of vestments for the use of the assistant priest at Ainslie.

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The parish paper is prepared for distribution to the Annale portion of the parish by Mr. and Mrs. G. Kennedy.

Lay readers are Messrs. G. Kennedy, R. O'Sullivan, W. C. Pryce and C. W. Fry.

However, the work to be carried out is of such a nature that recruitment must be of a continuing nature, and there are still plenty of vacancies for those who care to make the effort to carry their share of responsibility.

GIPPSLAND

C.H.N. SISTER AT DROUIN

Christ Church Ladies' Guild, Drouin, were hosts on July 8 to visitors from guilds at Jindivick and Longwarry, the Drouin West Mission Group and many other ladies from Labertouche and Drouin.

The guest speaker was Sister Margaret of the Community of the Holy Name, who is sister-in-charge of the Darling Bibles' Home. She spoke of the work that the Community of the Holy Name has done over the past 60 years and is doing to-day in the Mission to Streets and Lanes, in the slums, goals and hospitals and among orphan and neglected children.

MELBOURNE

NEW CHURCH

Archbishop Booth dedicated the new Church of St. Mark, Beatty in the evening, on Saturday afternoon. The new building is an addition to the original hall, which was transferred from St. Mark's, Camberwell, when the Parish of West Preston was inaugurated in 1928.

CONFIRMATION

His Grace the Archbishop conducted Confirmations last Sunday at Holy Trinity, Kensington, at 11 a.m. and at Christ Church, Brunswick, at 7 p.m.

KALLISTA AND BRUNSWICK

All Souls', Kallista (in the Dandenongs) and Christ Church, Brunswick, joined in an act of fellowship on Sunday, July 12, when 17 communicant members of All Souls' left in cars at 8 o'clock to attend 9.30 Sung Eucharist at Christ Church, Brunswick, the church of their former vicar, the Reverend Bowak, who went there nine months ago.

The cure of souls in the Parish District of Kallista involves a wide area embracing three other churches—All Saints', Sassarraf, St. George's, Monbulk; and Christ Church, Silvan.

NEWCASTLE

REGISTRAR'S ILLNESS

The registrar of the diocese, Mr. C. A. Brown, underwent an operation in the Maitland Hospital on Friday. Latest reports indicate that the operation was successful.

TAREE

On July 8 the bishop and Mrs. Batty visited the Parish of Taree to receive the delegates at the annual parish ball. Twenty-one young ladies were presented to the bishop. It is estimated that there was an attendance of 100 and the proceeds, which will be devoted to the general fund of the parish, amounted to £300.

On the following night, Thursday, at the "Maitland Ball" was held at which the Archdeacon of Newcastle, Archdeacon Williamson, represented the diocese. The occasion was the crowning of the winner of the queen competition. The treasurer of the parish reports that the total of £2,511/4 was realised as the result of the competition, and £100 from the proceeds of admission. The successful candidate was Miss Margaret Hayter, of Taree.

S. DROSTAN'S, KOTARA

On Sunday, July 12, the bishop dedicated a new parish hall at Kotara in the Parish of New Lambton, prior to the dedication Evensong was said in the church. The Archdeacon of Newcastle accompanied the bishop as chaplain.

SYDNEY

SOCIAL HOUR AT HOLROYD

At St. Matthew's, Holroyd, this Sunday, an after-service social hour will be held, when films of local interest will be shown. This is a new venture; in the other church of the parish, St. Anne's, Merrylands, a similar innovation was introduced on the first Sunday in July.

MISSION AT S. PAUL'S, CLEVELAND STREET

The Reverend Alan Begbie will commence his eleven-day mission at S. Paul's, Cleveland Street, at the evening service 7 o'clock on Sunday. During the week the evening mission services will be

held at 7.45 p.m., and children's afternoons at 3.45 p.m.

Some of the subjects the missioner proposes to deal with are: Can Human Nature be Changed? Will God Listen to a Good Excuse? Can a Christian be Certain? Does Faith Really Work? He will also answer questions sent up from the congregation.

S. Paul's Church may be reached by an easy four or five minutes' walk from either Central or Redfern stations. It is situated adjacent to the railway line, at the Cleveland Street bridge (S. Paul's Place).

NEW GUINEA FESTIVAL

S. Thomas', North Sydney, will hold a "New Guinea Mission Festival" in S. Thomas' Church, at 8 p.m., next Friday, July 24. The festival has previously been held in the Cathedral or at St. James', King Street. The special preacher will be the Reverend Robert Porter.

CORONATION FILM

The Rector of Nowra, the Reverend H. E. S. Doyle, made news last week by screening pictures of the Coronation in the parish church of All Saints' a week before the local picture theatre, "Coronation Review," brought the story of the Coronation to Nowra. Church people, and a retiring collection was given for the Westminster Abbey Restoration Fund.

At Holy Trinity, Huskisson, the rector first showed a special colour film, "The Meaning of the Coronation," with a recorded commentary by the Archbishop of Canterbury, and followed this with "Coronation Review." Gifts

there were also for the Westminster Abbey appeal.

Plans are now in hand for screening a sound version of the Coronation film in country centres in the near future.

BOMADERRY GUILD

The Bomaderry Women's Guild, Parish of Nowra, at its last meeting, voted a further sum of £50 to be paid off the cost to the land for the proposed new church. This is the second amount of £50 paid by the guild for this purpose during the year. In addition, the guild has met the cost of a front fence on the land, and has purchased an organ and other items of church furniture.

At an earlier meeting it was agreed to raise at least £30 per year towards the stipend of the deaconess.

EXHIBITION POSTPONED

The exhibition of branch work which the secretaries of the branches of the Sydney Women's Auxiliary to the Australian Board of Missions had arranged to be held in the C.G.N.F. auditorium on July 30 and 31, has been postponed.

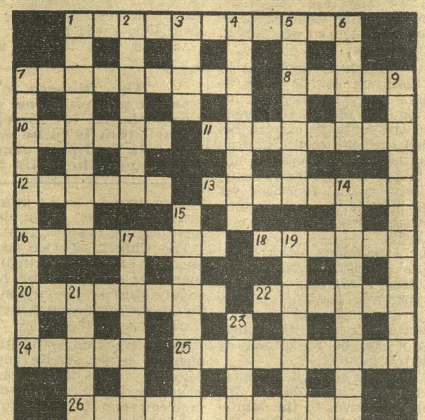
TASMANIA

FAREWELLS TO A.B.M. ASSISTANT

Rae Townsend, who has been assistant in the Australian Board of Missions office, Hobart for four years, has now left for a working holiday in New Zealand.

She was prominent in all church youth work in Hobart, and was diocesan secretary for Comrades and Herald.

ANGLICAN CROSSWORD—No. 49



ACROSS:

- The Russian race (11).
- Sailors don't go egg-hunting (9).
- Piano songs put on the stage (5).
- For ticket I'm finding every where (6).
- Can you see her true bent? (8).
- Show me the steep and — way to heaven? (Hamlet) (6).
- It causes a stir in the hard-metal business (4, 4).
- Jenny Wren, perhaps, with her insect fare (8).
- Sneers at Baden-Powell's idea (6).
- It may be scolding or scolding (3, 5).
- Old Nova Scotia (6).
- Dress material constantly in the papers (3).
- It's clever to finish with O.D.s (8).
- Buchan's coloured wear (11).

DOWN:

- Underhand? It's under yours (9).
- A sitting job for M.P.s (7).
- 3-toed goddess (4).
- Transport worker "on the wagon" (8).
- "Blue Riband" bow of the crack liner (7).

- Human organ containing another (5).
- Fine vessel, but not a destroyer (4).
- Occupation of astronomers and film fans (6, 5).
- Not necessarily a fitting place for (5, 4).
- A nastier sort, such a well (8).
- Did better than draw, this Scot. He wrote poems (7).
- It's a fair knock-down (7).
- Night turn (5).
- Famous Indian city finished by a known artist (4).

SOLUTION TO CROSSWORD

No. 48

- ACROSS: 8, Renounce; 9, Tackle; 10, Leap year; 12, Ailing; 13, Tenderloin; 18, Ace; 21, Manx cat; 22, Hangmen; 23, Oust; 25, Breakwater; 28, Liquor; 30, Blighter; 32, Rumble; 33, Eternity.
- DOWN: 1, Delette; 2, Torpid; 3, Anne; 4, Pearl; 5, Strain; 6, Scylla; 7, Glen; 11, All-star; 13, Cleaner; 14, Tomfool; 15, Nones; 16, Each; 17, Ishmael; 19, Comet; 20, Know; 24, Traumb; 25, Badger; 26, Athene; 27, Events; 29, Iron; 30, Brew; 31, Ices.

CHURCHES FORUM OF THE AIR

Subject: "ARE POLITICAL AND RELIGIOUS DIVISIONS HINDERING AUSTRALIA'S PROGRESS?"

Speakers: The Hon. Richard Thompson, M.L.C., Mr. John Gander, Associate Tutor, Henry Lawson Labour College. Mr. W. A. Dove, Director of Australian School of Social Science. The Reverend G. A. Woolcock, Pitt Street Congregational Church, Sydney.

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REVIEWS OF CURRENT BOOKS

A RATIONALIST REGAINS BELIEF

THE RECOVERY OF BELIEF. C. E. M. Joad. Faber and Faber, London.

THIS year has seen the passing of one of Britain's most distinguished philosophers, but we rejoice that he was spared long enough to record in his latest book his progress from agnosticism to acceptance of the Christian faith and the Christian interpretation of the universe.

No more valuable book could be put into the hands of young students who, fresh with the zeal of youth, come suddenly to grips with those intellectual and philosophical difficulties which so commonly confront the undergraduate.

"Per ardua ad astra" is the road that confronts anyone who plunges into the depths of philosophy, but unfortunately many flounder in the morass seeking for truth in a labyrinth that admits light that is at times but darkness visible.

Of more personal interest to Church of England folk is that Joad rediscovered the faith of his childhood within the "framework of the Anglican Church" in a village church wherein the beauty of the setting and the beauty of the liturgy calmed his spirit and prepared him "albeit unconsciously, for a change of heart." The whole book is suffused with the quiet humility of the truly great scholar, for he claims to have become but a "diffident and halting Christian."

"The immediate occasion of the writing of this book" was the series of broadcasts in 1950 by the Cambridge astronomer, Mr. Fred Hoyle.

Fifty years ago science appeared to exhibit the universe as "essentially material, and human life as a sort of outside passenger travelling across a fundamentally alien environment." Sir James Jeans's arguments had postulated a definite event or series of events of creation at some time or times infinitely removed. The ingenious arguments of Mr. Fred Hoyle appear to invalidate this theory, for he pictures the universe not as empty space wherein stellar systems pass on their orbits but as containing inter-stellar gas consisting mainly of hydrogen atoms. Hydrogen is continually being converted into helium and other elements in a one-way process, and "unless hydrogen were being continuously created it would all have been used up long ago. Matter is not therefore infinitely old" but new matter is being constantly created.

What a vast change has taken place in scientific thought since the days when T. H. Huxley claimed that even the thoughts he was uttering were but the "expression of molecular changes in the matter of life."

ONE of the most interesting chapters in the book is on "The Significance of Evil." The view of evil implied by Marxism, expressed by Bernard Shaw and maintained by modern psychotherapy, the view that evil is a by-product of circumstances which circumstances can, therefore, alter and eliminate, is intolerably shallow, whereas the contrary view, especially in its Christian form, that evil is endemic in man, is expressive of a deeper insight into human nature.

The Rationalist optimism in which the author tried to live the greater part of his life brought him disappointment upon disappointment. True socialism failed to achieve its purposes; the tastes of the masses continued to be vulgar; nations and politicians suffered shipwreck; the threat of war was ever recurrent. But Chris-

tianity offers strength and assistance — a comfort that must come from without as we realise through our failure and that of others the ineradicable and intolerable nature of human sinfulness.

Thus Joad has given a refreshing re-interpretation of the doctrine of original sin quite satisfying the modern mind, and he has completely routed Kant and his theory of "purely natural causation."

This book from one who was for many years a valued and distinguished member of the B.B.C. Brains Trust touches upon so many branches of philosophy and ethics that in any review one can but select certain portions for comment. Not everyone would agree with every detailed argument, but the Christian philosopher must be grateful for the clarity of his refutation of many current trends of thought, and appreciative of the many suggested lines of thought. This book has been written for the ordinary man and is quite free from abstruse thinking and involved writing. Some of the subjects touched, such as Pantheism, have in Western philosophies been for some long time abandoned, but are still very much alive in Eastern countries.

The multiplicity of subjects touched upon necessarily means that only a general survey can be made of the many subjects.

IN his consideration of the "Body-Mind Problem" Joad shows that the philosophies congenial to science are those of materialism and behaviourism, that it is inevitable that the tendency of science should be determinist, rejecting the possibility of free-will. If the mind is not a part of the body then the mode of body-mind interaction becomes a mystery.

Science, however, cannot admit the intrusion of a free and

spontaneous will in a world which it explores and so is bound to treat human beings mechanically. The scientific account of the world is naturally selective and even if the religious view of the universe is a projection of or an imaginative picture painted by the human mind, so too is the scientist's account of it and therefore science provides no valid grounds for discrediting religion. Man is a member of two different orders or realms of being and science can give no account of the impact of the supernatural order upon the natural and cannot disprove that God may be immanent and active in nature.

We recommend the book as a whole to every serious student of philosophy and science, to every student who is assailed by doubts and difficulties. The one-time Joad heard so often on the B.B.C., sometimes self-important or even arrogant in his views, often so self-satisfied in his opinions, has changed to the open-minded searcher after truth, sure in the knowledge that he has, but humble and reaching out into the knowledge that is more worth while, happy and joyful in the discovery of the light that has illuminated the darkness of unbelief.

—E.P.C.

MARRIAGE AND THE CHURCH

THE STATE OF MATRIMONY. Reginald Haw, pp. 214. S.P.C.K., 35/6.

The author, who is Vicar of Humberstone, Lincolnshire, and whose degrees include those designated M.A. and B.C.L., has produced a book that is a mine of information concerning the relationship between ecclesiastical and civil marriage in England after the Reformation and up to the present day. He also considers in detail the various laws on the matter that have been enacted.

There is a real cleavage between the Church of England and the State concerning what marriage is. The Church sees it as "an holy estate", a status; the State, or at least the modern lawyer, sees it as "a legal contract", which is therefore violable.

After the Reformation, the administration of marriage law remained in the hands of churchmen, the secular powers did not trouble the question. But from 1753 onward, by various Acts, the State intruded, at first sometimes to advantage, but later not to advantage, into the field.

"The medieval church had failed lamentably to lift men's eyes to a pure and noble vision of the sacrament of marriage, because of its multiplication of fanciful and artificial restrictions," so that there was real necessity for the Church of England to consider the whole question.

How she did so this book tells in its discussion of Henry VIII's marriage tangles, the "Reformatio legum ecclesiasticarum", the Canons of 1603, and the Church's pronouncements from 1857 to to-day.

The last chapter, setting forth the possible action of the Church of England in the present situation, is immensely valuable, being positive and constructive. Indeed the whole book is so full of matter that it should be on the shelves of all those who study this question and who are concerned with the Church's action with regard to marriage.

—J.S.A.

(Our review copy came from Church Stores, Rawson Place, Sydney.)

ART REVIEW

"SAILING TO BYZANTIUM"

To do justice to a most exciting exhibition of Michael Kmit's paintings, opened in Sydney last week at the Macquarie Galleries, one would desire to have the tongues of angels, or implore, with W. B. Yeats in a famous poem,

"O sages standing in God's holy fire

As in the gold mosaic of a wall,

Come from the holy fire, perne in a gyre,
And be the singing masters of my soul."

In Michael Kmit, the splendour of the great Byzantine tradition lives on, and in these thirty or so pictures there is a grandeur of colour and a boldness of conception that is breathtaking in its directness.

The Byzantine masters were inspired by a deep, transcendental, almost mystical sense of the world: they were the first impressionists, seeking to convey a sense of power rather than prettiness, using broad, bold, and often exaggerated drawing to produce an intensity of feeling. They concentrate on speaking one word to the holder, so despising the merely natural and irrelevant adornments of background.

The great twentieth century of French painting is the legitimate child of the Byzantine tradition, and Michael Kmit finds his inspiration here, not merely as a pupil following the most dynamic of contemporary trends, but as one who has been born and bred in the Byzantine culture, which still continues vital in the countries of Eastern Europe.

We owe a very great debt to the new Australians who have so enriched Australian painting, music, and theatre in the last twenty years.

For too long our artists have been satisfied with the spindly whiteness of gum trees against blue hills, or the intense glow of the rocks of the centre against a burnished sky.

Michael Kmit, in this exhibition, introduces many fields of experience—the theatre, the circus, the ballet dancer, the figures who each day through the streets of a great city, a harlequin distorted to the shape of the wine bottles she serves, the pageant of shipping below Darling Point, a family off for a day in the country.

But each subject, in its colour, where greens and blues predominate, and in its strong emotional intensity is fixed in a moment of eternity. We are caught up in the joys and sorrows of his subjects, and not distracted by endless experiment with artistic problems.

This timeless quality comes out most clearly in the religious painting. His large picture of "Peter and Paul" shines with the gorgeous richness of light through old Venetian glass; here is the splendour of the mosaics of the early basilicas, combined with a truly modern technique.

His head of Christ has been improved since first shown at the Blake Prize exhibition, by addition of certain contrasting colours, especially round the Saviour's neck, and is now a most moving work. The blaze of light in "Bear Park," the pathos in the face of the clown, the joyous otherworldliness of "Mardi Gras" deserve high praise.

Michael Kmit won the Blake Prize this year, and obtained second prize last year, and this exhibition reveals immense promise for the future of Australian art.

—F.R.A.

FILMS

ARTISTRY AND FINE ACTING

MISS JULIE is an outstandingly beautiful film. It is the story of a woman's tragedy and a man's failure, a double ruination foreordained by the past and made certain by the present.

The swift, relentless action takes place against a background of peasant life that is slow-moving and ponderously contented.

Miss Julie is the daughter of the manorial count and Jean is the most attractive of her male servants. She is a lonely young girl whom life has soured without satisfying, who has no wants except love and friendship.

Her engagement has been broken off and father is seeing the suitor home.

It is Midsummer Eve, when night is without darkness yet still keeping all its enchantment, together with the heady, languorous intoxication of midsummer. The peasants, as full of sap as any Bruegel ever painted, dance, drink and make love.

But the count's daughter is far above all these things, far away from the warmth, the heartiness, the vulgar generosity of these people.

Midsummer says, "Come!" and she steps down from the heights and dances with Jean the servant. She wants to believe that the familiarity and desire which Jean can offer is love which can bridge the gap society has placed between them. Love, she trusts, can be had for the looking.

She is terribly wrong. She is prepared to sacrifice her class and station in this life-hunger, only to find that these very things make her failure twice as great.

Anita Bjork is a splendid Miss Julie, the repressed child become the impulsive, capricious woman. Her search for what is missing in her life is reflected in the actress's features, which suggest sharp-

GRIM EPIC OF THE SEA

Monsarrat's great epic, "The Cruel Sea," is a grim and relentless book: the film version follows it with such integrity that what has been left out does not matter.

The audience (predominantly male and under forty years of age) that packed Melbourne's Odeon Theatre, where it is now showing, was gripped by its intensity.

Acting and photography are both excellent.

Jack Hawkins gives an admirable performance as Commander Ericson, the skipper of the "Compass Rose," particularly in the tense scene in which he has to make a decision as to whether or not he shall drop depth charges amongst survivors of a British ship in an attempt to kill the German submarine.

The only Australian in the book, First-Lieutenant Bennett, is so detestable a type that one is heartily pleased when a duodenal ulcer removes him from the scene quite early in the story.

The brief tragedy of Morell and his useless wife is brilliantly done, but the story of Julie Hallam and Lockhart contributes little to the film.

This is easily the best sea film yet seen in Australia, and it is to be hoped that our younger womenfolk will crowd to see it. It will give them a clearer idea of what war really means to the men who are taking part in it.

—W.F.H.

FINE MUSICAL FILM

AFTER running for two years as a play on Broadway Irving Berlin's delightful musical comedy CALL ME MADAM is now showing at the Regent Theatre, Melbourne, as a film, and a very good film, too.

It is done in breath-taking colour by Technicolor and the dancing, particularly "The Ocarina" by Vera-Ellen and ballet and two dance sequences by Vera-Ellen and Donald O'Connor, are probably the finest yet seen on the screen in Australia.

Ethel Merman as the American ambassador to the Grand Duchy of Lichtenburg leads an hilarious riot of song and dance numbers. She is well supported by George Sanders as the foreign minister.

The supporting films are an unusual miniature of Greek art, and a superb film of the English countryside entitled TRAVEL ROYAL.

—W.F.H.

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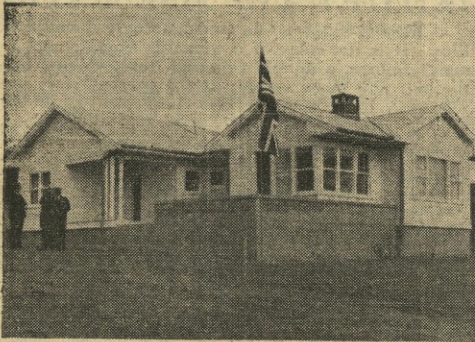
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SNAPSHOT COMPETITION



The winner of our Snapshot Contest this week is the Bishop of Armidale, who sent us this photograph, taken by the Reverend C. J. Eldridge-Doyle of Quirindi, of the new vicarage at Nundle, N.S.W.

TWO REGISTERS OF BAPTISM FILLED

FROM OUR OWN CORRESPONDENT

The Parish of Busselton, in the Diocese of Bunbury, W.A., has just filled its second baptismal register in 123 years. It was started in 1866.

Although the Church of S. Mary, Busselton, was not built until 1845, the first baptismal register commences with an entry of a baptism at Augusta in 1830. The first settlers in the district landed at Augusta on the south coast but later moved to the district which has now become the town of Busselton.

This register contains 766 entries, covering a period from 1830 to 1866 and representing the early days in Augusta and the subsequent removal of the settlement to Busselton, with other places in the Vasse district and the counties of Sussex and Nelson.

An entry records that the parish church was opened by the Colonial Chaplain, the Reverend John Ramsden Wollaston, on April 11, 1845. It was consecrated, according to the deed, by the Bishop of Adelaide on November 4, 1848.

An entry in the second register records:

"The Sacrament of the Lord's Supper administered for the first time on April 13, 1845. The Sacrament of Baptism administered for the first time on April 11, 1845. Rite of burial administered for the first time on June 29, 1845. The rite of marriage administered for the first time on April 27, 1846. — Inserted here by William A. Darling, Rector of Busselton, April 11, 1953."

The present rector, the Reverend R. E. Davies, has himself recorded 980 baptisms in this book.

A CORRECTION

We regret that through an error the article on the Home of Peace in our issue of June 26 was wrongly attributed to Deaconess G. Hall, who did not write the article but kindly gave us information about this admirable institution.

GLASTONBURY PILGRIMAGE

ANGELICAN NEWS SERVICE
London, July 3

Probably for the first time since the dissolution of the monasteries, a solemn Eucharist was offered within the choir of the ruined abbey at Glastonbury, on the occasion of the annual pilgrimage there last Saturday.

The special intention was for the return of the religious life to Glastonbury.

This was the twenty-fifth of the pilgrimages arranged by the West of England Pilgrimage Association. The Bishop of Bath and Wells led the great pilgrimage procession in the afternoon and was present at all the services.

Pilgrims came from all parts of the West Country and further afield; one party of Bristol men walked the last seven miles from Wells, halting for stations on the way.

U.S. CHURCH BUYS HOSPITAL

ANGELICAN NEWS SERVICE

New York, July 5

The U.S. Episcopal Church has acquired the 75-bed S. Andrew's Hospital in Minneapolis, by accepting outstanding liabilities of about 30,000 dollars.

S. Andrew's, founded by German Lutherans, has recently been operated by a non-profit independent corporation.

RIGHT OF OPINION REQUESTED

CHURCH MOVE IN N. RHODESIA

ANGELICAN NEWS SERVICE

Ndola, June 25

The Christian Council of Northern Rhodesia, which represents all the Churches except the Roman Catholic and Dutch Reformed, issued a resolution to-day, after a meeting at Kitwe, recognising the primary right of every Christian to hold his own views on the issue of federation, in the light of his own conscience.

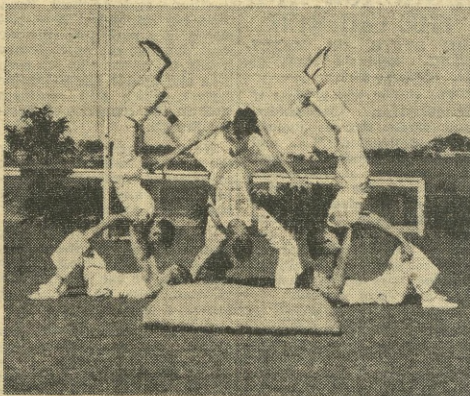
The resolution went on to express "deep concern that the Government has found it necessary to proceed with federation while African opinion remains so strongly opposed to it."

"The council respectfully requests such a declaration of rights for all men within the territory as shall remove all doubts as to their future well-being within the State," it ran. "The Christian Council hopes Africans will be given an increasing share in the educational, industrial and political life of the State."

GIFT OF £1,000 FOR HISTORIC CHURCHES

The proprietors of "Hymns Ancient and Modern" have made a donation of £1,000 to the Historic Churches Preservation Trust.

CARLINGFORD GYMNASTS



The Church of England Homes Company of the Boys' Brigade, known in N.S.W. as the British Empire Boys' Brigade, performed an outstanding achievement recently when it won all events on two gymnastic championship programmes.

A remarkable feature of this performance is the fact that the oldest boy in the Boys' Homes Company is only 15 years of age—they competed against boys of ages up to 18 years.

This is the first time that any one company has won all five events outright during the two championship sessions.

The events competed for were physical training exercises, sports and senior mat work, box horse and parallel bars. The championships were open to all companies within the Sydney Battalion, B.E.B.B.

The judges were Mr. Wilson, an official of the Australian Gymnastic Association, who accompanied the Australian team to the last Olympic Games at Helsinki, and other members of the N.S.W. Amateur Gymnastic Association.

The winning company has been enrolled since December, 1951, and is now soundly established at the Boys' Homes, Carlingford.

OBITUARY

THE REVEREND G. TIDY

We record with regret the death, on April 30, of the Reverend Gordon Tidy, aged 91 years. Mr. Tidy was buried at Upton Magna, W. Shrewsbury, England.

He came of a distinguished army family, and was educated at Wellington College. After a brilliant pass in his army examination, he was appointed Queen's cadet for the year. He then served as an officer in the 8th King's Regiment in India.

In 1892, Mr. Tidy came to Australia. He later decided to offer himself for the ministry and was ordained by the then Bishop of Bathurst, Bishop Camidge. He served in many parishes in the west of New South Wales, including All Saints' Cathedral, Bathurst, Kelso, Condobolin, Nymagee and George's Plains, and for a time he was assistant priest at S. James's Church, Sydney, when the Reverend Carr Smith was rector.

He returned to England before World War I and held various livings in the county of Wiltshire until his retirement a few years ago.

Mr. Tidy had exceptional wit and literary ability, and published several volumes: *Surtees on Fishing, Something about Leech*, and a long preface to an edition of Newman's *Dream of Gerontius*.

A small, spare man, with penetrating eyes, usually seen with books under his arm and wearing a large clerical hat, he made a deep impression on all who knew him. He was both clever and witty, a vastly entertaining companion, and very friendly.

THE REVEREND G. C. GLANVILLE

We record with regret the death, on June 23, of the Reverend George Corrie Glanville, at Shoalhaven District Memorial Hospital, Nowra, after a brief illness.

Mr. Glanville was Vice-Principal of Moore Theological College from 1922 to 1934.

He was an honours graduate of the Universities of Sydney and London, and of Moore College. He was ordained in 1902, and served in several parishes in Sydney and in England before being appointed to the Vice-Chancellorship of Moore College.

SISTER FLORA COLE

We record with regret the death of Sister Flora Gertrude Cole, one of the first deaconesses to be ordained in the Diocese of Melbourne, at the age of 86.

Sister Flora, as she was generally known, worked for a considerable time in the parishes of S. Stephen's, Richmond, S. Mary's, North Melbourne, and S. Phillip's, Collingwood. She met with considerable success during her ministry and did splendid work amongst the younger folk of the parishes where she was stationed.

RELIGIOUS BROADCASTS

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

DAILY DEVOTIONAL: 10 a.m. NATIONAL.

*July 18: The Reverend W. R. Hay, S.A.

July 20: Miss Lilian Gillespie, N.S.W.

July 21: The Reverend A. C. Prior, N.S.W.

July 22: School Service — "The Story Without an End."

July 23: The Reverend A. P. Campbell, N.S.W.

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

The speaker in this session on the six Monday mornings, July 13 to August 17 inclusive, will be Major-General the Reverend C. A. Osborne.

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

July 19: Religious Drama: "The Prodigal Father," by the Reverend Joseph McCulloch.

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

July 19: The Reverend T. L. Dunphy.

WEDNESDAY EVENING TALKS: 10 p.m. A.E.T. NATIONAL.

*July 22: "What do I mean by God?" Dr. J. R. Darling.

COMMUNITY HYMN SINGING: 8.30 p.m. INTERSTATE.

July 19: Combined Lutheran Choirs of Tanunda, S.A.

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

The week commencing July 20: The Reverend Edwin White.

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

*This session will be conducted by the Reverend John Bell for the four weeks June 29 to July 24 inclusive.

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

July 19: "The Epilogue"—31: The Seventh Sunday After Trinity.

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