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THE CHURCH ORGANISES FLOOD RELIEF FUNDS

GREAT FOOD LIFT FROM NEWCASTLE CATHEDRAL

FROM A SPECIAL CORRESPONDENT

Newcastle, March 1.

The grounds, nave and vestries of Christ Church Cathedral, Newcastle, presented an amazing sight on Saturday last as an army of churchworkers and citizens prepared, sorted and packed well over eight tons of food for flood victims in the devastated Hunter Valley.

Activities commenced on Friday night when the Dean of Newcastle, the Very Reverend W. A. Hardie, and the Cathedral Chaplain, the Reverend Eric Barker, after consulting the Flood Rescue authorities, decided to appeal for food which could be issued to the flood victims without further preparation.

At 10 p.m. on Friday night Newcastle's four radio stations started flashing out the appeal from the dean, asking that prepared food be brought to the cathedral to be transported from there to the flood areas on Saturday.

Immediately all the cathedral telephones were besieged by people offering their services and supplies. The dean and the chaplain maintained an all-night vigil receiving food and making contact with the local clergy, requesting them to organise supplies in their parishes.

In the early hours of Saturday morning, contact was made with the Rector of S. Mary's, Maitland, the Reverend Max Redman, who told a graphic story of the water lapping his church; of the Rector of S. Paul's, Maitland, the Reverend Victor Pitcher, whose church was now completely flooded and who was sheltering at S. Mary's whilst his wife was at Rutherford; of 1,500 people camped in the nearby school without food, dry clothing, light, heating or blankets.

At 6 a.m. the radio stations started to appeal once more and soon supplies were coming thick and fast.

MANY HELPERS

Three cathedral wardens were required to direct the stream of traffic in and out of the grounds.

Cathedral choristers and servers and members of the Church of England Boys' Society from Hamilton and Waratah unloaded the food as it arrived.

Inside the cathedral itself members of fellowship branches and ladies from the cathedral and other parishes sorted, packed and labelled the food.

In the vestries a team of Mothers' Union members and other helpers converted bulk bread, butter and meat into sandwiches, whilst the south-west porch rapidly assumed the appearance of a warehouse as the cartoned food was packed there ready for transportation.

Planning, organising, directing and answering dozens of questions were the dean, the chaplain and Canon H. C. Lancaster, assisted by the cathedral organist, Mr. K. A. Noake, and the verger, Mr. F. Horsley.

PARISH CENTRES

From every suburban parish came rectories, alerted, some of them in the early hours of the morning, with supplies of food from their parishes where collecting centres had been established.

The headmistress and staff of Newcastle Girls' Grammar School provided refreshments and meals for the workers.

The Bishop of Newcastle with Mrs. Batty and Miss Rose Batty were early arrivals on the scene with supplies. At 7 a.m. the bishop broadcast an appeal for financial assistance for the victims.

The nearby Roman Catholic priest arrived with a large parcel of food, as did many members of other religious denominations.

After conferring with the dean, the secretary of the Church Army, Captain A. W. Batley, opened an office for the billeting of evacuees.

By noon the great volume of food had been packed and despatched to the Technical College at Tighes Hill, which had been opened during the morning as an auxiliary centre to the cathedral.

SUPPLIES ARRIVE

The relief authorities then directed that no more food be prepared owing to the difficulty in transport, the Maitland road being under water, so the workers dispersed and the cathedral was restored to its natural dignity.

It came as a great relief to hear the dean's announcement at night that the food had reached East Maitland, and half of the supplies there had managed to trickle through to Maitland itself. Then on Sunday morning came word that the remaining supplies were being parachuted to areas completely cut off.

Meanwhile the cathedral hall and many parish halls have been prepared for emergency billeting should they be needed and the church and city wait ready to answer the next call from their suffering brethren.

LARGEST SINGLE GRANT

The "LIVING CHURCH" SERVICE Milwaukee, March 1 John D. Rockefeller, Jr., has given 20,000,000 dollars in securities to strengthen and develop Protestant theological education in the United States.

The gift is believed to be the largest single grant ever made for religious training purposes.

The money was given to the Sealantic Fund, a corporation set up by Mr. Rockefeller in 1938 to administer some of his philanthropic programmes.

Plans for the use of the money have not yet been announced.

Mr. Rockefeller has made several other gifts for theological education in recent years, including grants to Union Theological Seminary and Yale Divinity School, and 1,000,000 dollars for the revitalising of the Harvard Divinity School.



This group taken at the Divinity Hostel, Sale, in 1915, provides an interesting link between the first Bishop of Gippsland and the Bishop-elect, Canon E. J. Davidson, who was then a student at the hostel. Back row (left to right): A. C. Mills, now Rector of Holy Trinity, Thornbury, Diocese of Melbourne; W. J. Reboil, Rector of S. Philip's, Auburn, Diocese of Sydney; H. R. Renshaw, killed on active service in 1917; E. J. Davidson, Rector of S. James, King Street, Diocese of Sydney; and the Reverend R. F. C. Bradley, of Sydney. Front row (left to right): The Reverend Albert Booth, Warden of the Hostel; the Right Reverend A. W. Pain, first Bishop of Gippsland; P. H. Dicker, now Canon and Rector of Holy Trinity Cathedral, Wangaratta, who was then senior student.

SYDNEY SENDS HELP TO TWO DIOCESES

The Home Mission Society of the Diocese of Sydney on Monday, February 28, sent two tons of clothing by truck to Bathurst to help the flood victims in that diocese.

The truck, which was supplied by the C.E.N.E.F. Centre, left Sydney two and a half hours after the Bishop of Bathurst's appeal was heard. It reached Bathurst at 7.30 p.m. on Monday night.

Another truck of clothing for people in the Newcastle diocese left Sydney on Tuesday, March 1.

The Chapter House, Sydney, has been made into a depot for receiving clothing, blankets and bedding.

The Bishop of Newcastle has particularly asked for blankets for the homeless people in his diocese.

The Archbishop of Sydney has opened a fund to which

FACT AND FANCY

The circulation department has made an all-out effort this week to try to guarantee deliveries of the paper to centres cut off by the floods. Some subscribers will receive their copies late, and a few bulk consignments will not get through. There will also be a few surprises, due to the fact that one of our staff is an ex-R.A.A.F. Regular who still has friends in the Service. All copies destined for Grafton and Armidale Dioceses, where many parishes are isolated, will be sent by air through Brisbane, together with some copies for Bathurst and Newcastle Dioceses.

We certainly started something with this musical bishop business. The latest addition is the Bishop of Polynesia, who has played both piano and organ accompaniments during services for many years past. This has gone so far now that perhaps it would be more simple to compile a list of bishops who have not done these things!

A reader at Benalla, Victoria, has asked us the source of the quotation, "Closer to us than breathing, nearer than hands and feet." It has us and our reference works beaten. Can anyone help?

Congratulations to the students of Ridley College, Melbourne, on issue No. 2 of their newspaper, "Ridley Reports." It has an account of a pig being carried away in a Rolls Royce on page 1, and is altogether a most professional-looking production.

The last time the Vice-Principal of S. Francis' College, the Reverend John Hazelwood, saw us, we were thirteen in a room in Daking House, before we moved to our present offices (which, by the way, are already shrinking as the paper grows). We were glad to see him last week after his two years in England.

Last week the bulk delivery to S. Thomas', North Sydney, was late. It had not arrived on Friday morning. We promptly telephoned the Post Office, who promised to see into it. The papers turned up in the afternoon—they had been misdelivered to a wine bar on the Pacific Highway!

—THE APPRENTICE.

CAMPAIGN FOR THE CONVERSION OF THE INDIANS IN FIJI

The Bishop of Polynesia, the Right Reverend L. S. Kempthorne, has announced that the diocese will make 1955 a year of prayer for the conversion of the Indian population of Fiji.

FOUR NEW CHURCHES FOR WILLOCHRA

FROM OUR OWN CORRESPONDENT

Gladstone, S.A., March 1 The church at Melrose, in the Diocese of Willochra, had served the congregation for the greater part of one hundred years and at last showed such signs of decay that it became unsafe for divine service.

On March 13 the foundation stone of a new church will be set in the presence of the bishop, the Right Reverend Richard Thomas, by Mr. Noel Twopeny whose grandfather, Archdeacon Twopeny, was rector there for many years.

A new church at Ceduna on Eyre Peninsula will be dedicated by the bishop on April 27 and a new church at Woomera on May 1.

The new church for Solomon-town will soon be under way as the amount of £8,000 is now in hand.

At Yeelanda a plan is being prepared for a new church and at Minnipa the new rectory is now ready for occupation.

Repairs are being made to several rectories including those at Port Pirie, Port Augusta, and Quorn.

The diocese is planning for a considerable increase in staff so that its chief aim in 1956 may be evangelistic work.

In Fiji, Indians now outnumber Fijians; and, so far, less than two per cent. are Christians.

The bishop says that the

diocese hopes, in 1956, to strengthen its work so as to present the Indians with a vigorous challenge.

He asks that as many people will pray for this by offering the Holy Eucharist or one of the Daily Offices weekly and a specially-prepared prayer daily, with intention for the conversion of the Indians, especially those in Fiji.

The bishop asks church people also to remember Indians in India itself as well as in many dioceses of the Provinces of Africa and of the West Indies and in Malaya.

Prayers are also asked for one Indian ordination candidate, Jivaratnam (an Indian lay evangelist in training), the obtaining of a woman evangelist from India, and the means of erecting essential buildings.

The superintendent of the Indian Mission in Fiji is the Reverend W. A. French and the priest-evangelist is the Reverend W. W. Robinson.

There are two schools, All Saints' and S. Mary's; a hostel is connected with each school.

(The prayer for the conversion of the Indian people appears on page 12 of this issue.)



A Melanesian nurse, who is working with the Diocese of Polynesia in Fiji.

W.C.C. MEETING FOR AUSTRALIA

OFFER BY CENTRAL COMMITTEE

ECUMENICAL PRESS SERVICE

Geneva, February 15

The executive committee of the World Council of Churches has decided to hold its first meeting of 1956 in Australia, on condition that the Australian member churches were agreed.

The committee made this decision at its meeting here, which ended on February 11.

The committee sent a cable to the Australian Council for the World Council of Churches. The meeting was due to be held from February 6 to 10, 1956.

The General Secretary of the World Council Dr. W. A. Visser 't Hooft, said later that the step signified the World Council's purpose to be in fact as well in name of the service of the world as a whole.

[The Australian Council for the World Council of Churches is to discuss the executive committee's cable at its executive meeting in Sydney this week.]

MEMORIAL SERVICE

On February 9 the World Council of Churches, in co-operation with the World's Alliance of Y.M.C.A.'s and the World Student Christian Federation, arranged a Memorial Service for Dr. John R. Mott, who died on January 31, at the age of 89. The service was held in the Chapelle des Maccabees within the Cathedral of St. Pierre, Geneva.

Several distinguished churchmen from Europe and the United States took part, together with representatives of the Y.M.C.A. and the World's Student Christian Federation.

Dr. Mott, born in Livingston Manor, Sullivan County, New York, and a graduate from Cornell University, founded the World's Student Christian Federation in 1885. In 1910 he chaired the first international missionary conference in Edinburgh, and later became the first chairman of the International Missionary Council. From 1926 to 1947 he was president of the World Alliance of Y.M.C.A.'s. In 1936 he became vice-chairman of the provisional committee for the World Council of Churches, and in 1948, at the first assembly of the World Council in Amsterdam, he was elected honorary president of the council.

Dr. Mott was Nobel Peace Prize winner in 1946.

PROSELYTISM

Following up the decision of the Evanston Assembly to investigate the problems of proselytism and religious liberty, the executive nominated a strong committee to give detailed study to the question and report to the central committee.

The executive committee appointed a committee of twelve to make a thorough study of rules of debate in assemblies and governing bodies of church

CHURCH PROTEST SUCCESSFUL

ANGLICAN NEWS SERVICE

London, February 23

A bill to curb the sale of "horror comics" to children has been published by the Government.

The maximum penalty on summary conviction of printing, publishing or selling such comics, will be imprisonment for four months, or a fine of £100, or both. The comics are described in the bill as "pictorial publications harmful to children and young persons."

The bill is also intended to prohibit the importing of such publications. It has already been formally introduced in the House of Commons.

Last year, the Home Secretary met a deputation from the Church of England Council for Education, led by the Archbishop of Canterbury.

The view of the deputation was that public opinion and voluntary action could not be wholly effective in preventing the sale of the publications.

organisations in various countries and of inter-governmental organisations. In the light of its study the committee was asked to bring specific recommendations before the central committee. The recommendations will involve re-framing the rules of the World Council of Churches to give precision and flexibility to the conduct of debate at future assemblies.

Two themes were set down for special consideration at the meetings of the central committee to be held at Davos, Switzerland, in early August. The themes are "The Nature of our Unity in the World Council of Churches"; "The Implications of Christian Unity for (a) Inter-Church Aid and the Problems of the Technically Under-developed Countries, (b) Inter-Racial Tensions."

CHURCH SCHOOLS DEFENDED

ANGLICAN NEWS SERVICE

London, February 28

The Bishop of London, the Right Reverend J. W. C. Wand, speaking in the House of Lords this month, strongly denied rumours that the Church was no longer interested in education.

He described such rumours as "entirely unjustified and without foundation."

The bishop said that it was the Church's lack of means which prevented her from doing as much to-day in the educational field, as she did a century ago. A number of Church schools were liable to be closed unless they were brought up to a higher standard.

Within the next five or six years, the Church had to find over five million pounds for improving certain schools and making their aided status permanent.

If churchmen to-day continued to receive the help of the Ministry of Education, they would prove that they were not unworthy of their forbears who showed such great interest in education.

The Bishop of Coventry expressed anxiety about intelligence tests in schools, on which so much depended. He said that the modern tests would eliminate from grammar-school education painters, musicians and other sensitive persons.

In the case of children who, at the age of fifteen or sixteen, were suddenly pushed into factories, there was a danger that all the influences of education and religion which had previously surrounded them would go by the board.

The transition period from school to factory presented a special difficulty.

LONDONERS TO MEET GERMAN CHRISTIANS

ANGLICAN NEWS SERVICE

London, February 28

The London Diocesan Council for Voluntary Religious Education has arranged a study-holiday week to take place immediately after Easter at Mehlem, a town on the Rhine between Bonn and Bad Godesburg.

Those who go on the trip will meet German Old Catholics, Roman Catholics and Lutherans, and discuss with them various aspects of the faith—worship and liturgical reform, Bible study and Christian witness.

Visits will be arranged to the Old Catholic Seminary at Bonn, Cologne Cathedral, a training college, and a camp for refugees.

BATTLE FOR YOUTH

EAST BERLIN CEREMONY

OPPOSITION FROM CHURCHES

ANGLICAN NEWS SERVICE

Berlin, February 26

The Roman Catholic weekly, "Petrusblatt," last week gave some details of what it expects to happen at the "Jugendweihe" ceremonies to be conducted in the spring by the East German authorities.

Jugendweihe means "dedication" of youth, and a kind of secular confirmation is apparently in mind.

There has been much propaganda about the Jugendweihe in East Germany in recent weeks, and pressure has been put on parents in an effort to ensure a good number of candidates.

This has met with determined opposition from both the Evangelical and Roman Catholic Churches.

The ceremony is intended to mark with "an unforgettable experience" the departure of pupils from elementary schools at the age of 14 to apprenticeship or to higher forms of education.

According to Petrusblatt it will take the form of a "solemn, pseudo-religious act" in which young people will be required to kneel and kiss a red flag.

This has already happened on occasions, e.g., when Young Pioneers have graduated to the Free German Youth.

The Roman Catholic Bishop of Berlin, Dr. Weskamm, has called on Roman Catholics in a pastoral letter to refuse to have anything to do with these ceremonies. "Have courage and say no," he wrote.

Communion should be refused to young persons who went through the ceremony.

The Evangelical Bishop of Brandenburg and Berlin, Dr. Dibelius, has announced that confirmation will be denied to such persons.

Reports to-day claim that only from 5 to 10 per cent. of eligible children in East Germany have agreed to undergo the Jugendweihe.

This figure appears plausible in view of the large number of young people to be seen at services in the churches of East Berlin.

"INJUSTICE" TO M.R.A.

ANGLICAN NEWS SERVICE

London, February 28

Preaching last night at Marylebone Presbyterian Church, Dr. Leslie Weatherhead, minister of the City Temple, protested against what he said was an injustice to the Oxford Group and its work of Moral Re-armament.

Referring to the report of the Church of England Social and Industrial Council, debated during the week at the Church Assembly, he said: "This report is like sniping from behind a wall."

"It comes ill from a Church which is missing the outsider so woefully to utter criticism about things that matter less than the winning of people to Christ."

"Homes have been transformed and businesses revolutionised through the coming of a new spirit in M.R.A.," he declared.

U.S. WOMEN'S MEETING IN HAWAII

"LIVING CHURCH" NEWS SERVICE

Milwaukee, February 28

"His Witnessing Community" will be the theme of the triennial meeting of the Women's Auxiliary of the Protestant Episcopal Church of the U.S.A., to be held at Honolulu, Hawaii, from September 4 to 16.

Five hundred delegates from all parts of the United States and from overseas missionary districts are expected to attend.

HONGKONG MEMORIAL

UNVEILING AT SAIWAN BAY

ANGLICAN NEWS SERVICE

Hongkong, February 26

One of the most impressive ceremonies seen since the war was held at Saiwan Bay cemetery on February 26 when the Governor, Sir Alexander Grantham unveiled a granite memorial to Commonwealth victims in the Pacific war.

The service was taken by the Bishop of Hongkong, the Right Reverend R. O. Hall.

Ministers of other denominations and faiths also took part.

The cemetery lies on the slope of a 1,000ft. hill looking across the bay towards the mainland.

It is a naturally picturesque setting, and the new memorial takes the form of a shelter with a forecourt at the entrance of the war cemetery.

In the centre of the memorial is the Stone of Remembrance, a replica of those found in Commonwealth war cemeteries all over the world.

At the far end is the Cross of Sacrifice.

The governor in his address said that the service commemorated the memory of 2,200 persons whose names were inscribed on the panels of the memorial and who had no known grave, and also of 2,200 others buried in Saiwan, Stanley, and other cemeteries in the colony who came from all parts of the Commonwealth.

VISITORS FOR BORNEO CENTENARY

FROM A SPECIAL CORRESPONDENT

Kuching, Borneo.

February 18

The Bishop of Knaresborough, the Right Reverend Henry de Candole, has been appointed by the Archbishop of Canterbury to attend the centenary celebrations of the Diocese of Borneo as his representative.

Bishop de Candole is the brother-in-law of the Bishop of Borneo, the Right Reverend Nigel Corwhall, and has also been associated with the diocese as chairman of the Borneo Mission Association from 1932 to 1949.

Among other official visitors will be the oversea secretary for S.P.G., the Reverend A. E. A. Sulston, the Bishop of Singapore and other neighbouring bishops.

The central date of the celebrations will be June 12.

CATHEDRAL

The centenary committee of the diocese has unanimously accepted the tender of the Sino-Malayan Engineering Company for the first part of the proposed new cathedral.

This will comprise the whole of the east end and lady chapel, with five bays of the nave and the beginning of the chapter house, which will temporarily be used as vestries.

DR. MOTT'S BURIAL

"LIVING CHURCH" SERVICE

Milwaukee, February 28

Fifty honorary pallbearers representing Churches of the World Council took part in funeral services for a renowned Methodist, Dr. John R. Mott, honorary president of the World Council.

Dr. Mott, who died on January 31 in Orlando, Florida, at the age of 89 was buried on February 7 in the crypt of the Episcopal Church's Washington Cathedral.

A memorial to him will later be placed in the cathedral, of which he was an honorary canon.

Dr. Mott's body will rest not far from the burial place of Woodrow Wilson, Admiral Dewey, and Miss Mable Boardman, of the American Red Cross.



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ANGLICAN SOCIETY PLANS WELCOME ORIENTATION WEEK AT SYDNEY UNIVERSITY

FROM A SPECIAL CORRESPONDENT

Among the societies and clubs which are planning a strenuous programme for Orientation Week at Sydney University is the Sydney University Anglican Society. During this week, from March 7 to March 11, students who are new to the university will be given the opportunity of seeing the various societies functioning, and of being assimilated into university life.

Orientation Week has proved very popular in past years, and has been made so by the efforts of the clubs and societies to give it a real welcoming atmosphere.

Lectures, films, afternoon teas and short talks provide the main form of induction. At the same time, the official welcome is extended by university authorities.

First term at Sydney University commences on Monday, March 14.

The Anglican Society is appealing to all parish clergy to acquaint youthful parishioners going to the university of its existence and aims; but it also hopes to meet the "freshers" in the university grounds during the coming week.

This society is holding a mission in June this year, and is anxious to increase its numbers considerably. The activities of a mission will require a solid core of militant members.

During Orientation Week, the society will have two tables, which will be decorated in the society's colours of pale blue and gold. Members at these tables will wear academic dress.

The programme will feature an address to be given by Dr. A. Capell, the society's chaplain, on Wednesday, March 9; and the screening of the film, "The Power Within," by arrangement with the Australian Board of Missions, at the Union Hall on Wednesday, at 3 p.m.

A special afternoon tea has been arranged for Monday, March 7, at 4.15 p.m., in the Holme and Sutherland Rooms.

The Corporate Communion at St. James' Church on Thursday, March 10, at 7.30 a.m., will begin this year's academic series of devotional exercises.

These Communions are a happy means of prayer and fellowship, and have been attended well in the past year.

Evenings will be sung in St. Paul's College chapel at 5.15 p.m. on Wednesday, March 9.

FULL PROGRAMME FOR LENT TERM

Lent term will see the pre-mission campaign begin in earnest. Activities include a series of addresses on the Gifts of the Holy Spirit, given by several prominent clerical and lay figures, including the Bishop Coadjutor of Sydney, the Right Reverend C. V. Plicher, Dr. F. Arnott, Dr. K. C. Westfield, and Miss Pat Nelson.

Regular meetings for prayer and worship, both at the university and "downtown," will continue, together with the beginning of a series of Communions at St. Andrew's Cathedral.

The Dean of Sydney, the

BISHOP'S MEMORIAL BY EPSTEIN

ANGLICAN NEWS SERVICE

London, March 1

The Dean of Lichfield, the Very Reverend W. S. MacPherson, stated last week that Sir Jacob Epstein was to be the sculptor for a bronze medallion to be placed in Lichfield Cathedral in memory of the late Bishop of Lichfield, the Right Reverend E. S. Woods.

DR. GRAHAM'S AWARD

ANGLICAN NEWS SERVICE

Washington, March 1

The Freedoms Foundation on February 22 awarded a thousand dollars and a George Washington medal of honour to Dr. Billy Graham, the evangelist, for "significant contributions to the promotion of the American way of life."

THE PIALBA CONFERENCE JUBILEE IN 1956

FROM A SPECIAL CORRESPONDENT

Brisbane, February 26
During the first week of February, about fourteen of the northern clergy of the Diocese of Brisbane, met under the chairmanship of the Venerable R. B. Massey for a few days of conference and fellowship in the riverside town of Tewantin.

They said their offices and prayers, and offered the Holy Mysteries in the Church of St. Mary.

For the most part, the conference took place in the church hall at Noosaville.

In the afternoons, some members enjoyed the surf at Noosa Heads; some wasted money on hot trying to catch Friday's breakfast; and others were busy sightseeing and photographing the scenery.

The Archbishop of Brisbane, accompanied by the Principal of St. Francis' College, the Reverend I. Church, paid an official call on Tuesday morning.

EVANGELISM

On February 2 the assistant curate of Christ Church, Bundaberg, the Reverend John Grindrod, delivered a paper dealing with the subject of reaching the outsider.

Members of the conference were fortunate in hearing of the work of evangelism as it is being carried out in England, from one so recently engaged there in this work. Mr. Grindrod was able to quote from letters received from friends still engaged in this work, especially in British industry.

The Rector of Kingaroy, the Reverend R. A. Foote, prepared and delivered the paper on February 3. He chose as his subject: "The English Reformation."

In the evenings, priests discussed practical parish problems.

In 1905, Archdeacon Rivers invited the clergy of Wide Bay and Burnett for several days to the seaside resort of Pialba, near Maryborough.

Out of this invitation has grown the Pialba Conference, which priests from the northern part of the diocese attend.

The conference will take place at Pialba again in 1956, when priests hope to celebrate the golden jubilee of the conference.

PROGRESS IN THE PHILIPPINES

"LIVING CHURCH" NEWS SERVICE

Milwaukee, February 23

Growth in every station in the district was reported at the annual convocation of the district of the Philippines which met in Manila and Quezon City from January 25 to 27.

Delegates to the Anglican Congress reported to the convocation.

For the first time a Filipino layman was elected deputy to General Convention.

BENDIGO C.E.M.S.

MEETINGS FOR LENT

FROM OUR C.E.M.S. CORRESPONDENT

Bendigo, February 28

Brother S. Bryar, lay president, presided at the monthly meeting of All Saints' Cathedral branch.

Brother J. Jewell, vice-president, has been transferred to Elsternwick branch, and Brother D. Lock, formerly of Traralgon branch, was welcomed.

The dean, the Very Reverend C. E. Hulley, the diocesan representative, Brother M. Eeles, and the diocesan secretary, Brother H. O. Hillman, delivered reports on the recent Triennial Conference of the National Council held at Axedale Rotary camp, where the National President, the Bishop of Armidale, the Right Reverend J. S. Moyes, was the principal speaker.

A welcome was extended to the new assistant curate at the cathedral, Reverend A. G. McKenzie, formerly of Moore College, Sydney. Members were reminded of the Corporate Holy Communion on the first Sunday in Lent.

The annual meeting of the branch will take place on March 21, when the syllabus item will be "Personal Experiences."

C.E.M.S. is arranging a parish Open Night in April.

As an introduction to the Lenten season of introspection, the dean and chaplain delivered addresses on the duties and obligations of C.E.M.S. membership, in order to make C.E.M.S. a more effective instrument in public life and the community.

He dealt with the ministry of the laity and the Christian's vocation.

As effective instruments, he stressed the World Council of Churches, the Church Officers' Association, the Cell Movement, study groups, the General Board of Religious Education, the Lay Readers' Association, and retreats. The dean was thanked by Brothers C. Barnes and E. C. Hill on behalf of members.

W.C.C. COMMITTEE IN THE U.S.A.

"LIVING CHURCH" SERVICE

Milwaukee, February 8

The members of the Executive Committee of the United States Conference for the World Council of Churches have been announced.

Episcopal Church members are Bishop Dun of Washington, the president of Harvard University, Dr. Nathan M. Pusey, and Bishop Sherrill, who is chairman of the committee.

The committee, which was established after the Evanston Assembly of the W.C.C. last year, will serve until the next Assembly in 1960.

At the first meeting of the new committee a 68,000 dollars budget was adopted for the U.S. Conference 1955 budget.

OBITUARY

CANON P. U. HENN

We record with regret the death of Canon Percy Umfreville Henn, aged 90, at his home in South Perth on February 25.

He is best remembered as the first headmaster of Guildford Grammar School after it was taken over by the Church of England. Canon Henn was headmaster from 1910 to 1925.

Through Canon Henn's efforts, an Englishman, Mr. Cecil Oliverson, became interested in the school and donated the outstanding school chapel—at first anonymously.

From 1925 to 1930 Canon Henn lived in England—his home country—but then returned to Western Australia to be the first Warden of St. George's College, Crawley, where he held office until 1932.

As a student, he went to Worcester College, Oxford, where he gained his B.A. in 1887. He became an M.A. in 1890. He rose to the office of deacon in 1890, and from 1888-1892 he held the office as assistant master at St. John's College, Hurstpierpont.

He was chaplain from 1892 to 1895, and headmaster from 1895 to 1899 of St. Cuthbert's College workshop.

Canon Henn came to Western Australia in 1899 as Curate of Kalgoorlie, where he served for a year. He then served for two years as Rural Dean of Geraldton.

He was Rector of Northam between 1902-1905, after which he returned to England to reside until his appointment to Guildford Grammar School.

On December 20, 1941, Canon Henn celebrated the jubilee of his ordination at Chichester, England.

Canon Henn, who retired in 1935, is survived by a widow and two daughters and two sons. His two sons each passed through Guildford Grammar School, and three of his grandsons at present attend the school.

Canon W. E. Henn, one of the sons, is chaplain of Perth College, Mt. Lawley. The other son is Dr. Guy Henn, of Wembley.

ORDINATION AT JUNE

FROM OUR OWN CORRESPONDENT

Goulburn, March 1

At St. Luke's Church, June, the Bishop of Canberra and Goulburn, admitted Mr. Garnet Prince and Mr. Dudley J. Ross to the diaconate, on St. Matthias' Day, February 24.

Mr. Ross will become deacon-in-charge of the Parish of Marulan, where he has been stipendiary lay reader-in-charge since last September.

Mr. Prince will join the staff of the Parish of Albury, as assistant curate to the Venerable F. M. Hill.

It is the intention of the bishop to advance the Reverend John Hannon to the priesthood on Sunday, March 27, at St. John's Church, Wagga Wagga. Mr. Hannon will continue to serve on the staff of the Parish of Wagga Wagga.

R.S.C.M. FORMS BRANCH

PROGRAMME PLANNED

FROM A SPECIAL CORRESPONDENT

A branch of the Royal School of Church Music has been formed in Sydney.

For many years, a large number of choirs in New South Wales have been affiliated with the R.S.C.M.

Although they have received encouragement and inspiration, they have never been able to enjoy the many practical advantages of membership, which are available to choirs in Britain.

The new branch will offer just those practical facilities which have been lacking.

Members have formed a committee under the chairmanship of the Bishop Coadjutor of Sydney, the Right Reverend C. V. Plicher.

The committee includes Mr. G. Faunce-Allman, Mr. Colin Sapsford, the organist of Newcastle Cathedral, Mr. Keith Noake, Mr. William Pierce, Mr. David Barkla, Mr. Kenneth Long, and several others, as well as clerical representatives.

The R.S.C.M. will hold a meeting at St. Andrew's Cathedral, on the last Saturday in every month at 3 p.m.

The first meeting took place on February 26.

FUTURE MEETINGS

Other meetings for the year are:

March 26, course for choirboys.

April 30, the history of church music (based on the recorded anthology of church music).

May 28, second afternoon for choirmasters.

June 25, first R.S.C.M. festival service, at which members hope to have 500 singers. They invite all choirs to take part.

July 30, course for the clergy.

August 27, the organ and its use. This will include ideas for voluntaries and hints on accompanying.

September 24, church music and the layman; an afternoon for churchwardens, parish councillors, and others concerned with church music.

October 29, third afternoon for choirmasters. This will include discussion of Christmas music.

November 26, second course for choirboys.

GOVERNOR'S VISIT PLANNED

FROM OUR OWN CORRESPONDENT

Bathurst, February 28

Church and civic authorities at Bathurst have completed the programme for the visit of the Governor of New South Wales, Sir John Northcott, on March 12.

The Governor will set the foundation stone of St. Michael's Children's Home, which is a memorial to prisoners of war who died in the Far East and Korea.

Members of the Children's Homes Council and the Diocesan Commissioner will meet the Governor when he arrives at the Kelso site near Marsden School, at 3 p.m.

The Bishop of Bathurst, the Right Reverend A. L. Wyld, will then welcome His Excellency.

Inspection of the plans of the building will follow the setting of the foundation stone.

Visitors may have afternoon tea in the dining hall of Marsden School, by courtesy of the headmistress.

The Federal member for Macquarie will be among the guests at the ceremony.

Y.A. J.A., and C.E.B.S. members will attend in uniform. Y.A. branches from Condobolin, Eugowra and Orange are also sending representatives.



Clergy of the Diocese of Brisbane at the Summer School which was held at Toowoomba last month. The Bishop of Canberra and Goulburn, the Right Reverend E. H. Burgmann, who lectured on "Kingship," is in the centre of the group; the Archbishop of Brisbane, the Most Reverend R. C. Halse, is in the front towards the right.

THE ANGLICAN

Incorporating *The Church Standard*

FRIDAY MARCH 4 1955

THE FLOODS

The tragic impact of the floods which have occurred in some of the most fertile areas of the State of New South Wales will be softened for many a stricken family by the immediate and spontaneous generosity of men and women everywhere who have contributed to flood relief.

The greater part of the physical loss and destruction will still fall upon the shoulders of those who dwell in the stricken areas, whatever aid is forthcoming from State and Commonwealth Governments and from private and other sources. In the nature of things, it is probably inevitable that the man whose home has been filled with mud, or even swept away, will quickly forget his initial gratitude for the prompt and efficient aid given by the Governments of the Commonwealth and of New South Wales. His gratitude will be supplanted by bitter indignation at the failure of these two bodies over so long a period to evolve in co-operation any decent plan for flood mitigation.

The family which has lost everything in the floods has good reason to doubt the capacity of our politicians. These doubts will be shared by any thoughtful person who sees the vital work of flood prevention and mitigation neglected in these days of luxury goods production. If Australia cannot afford a flood mitigation programme, through sheer lack of material resources, then she cannot afford to allow such nonsense as television to eat further into whatever national resources in men and money she may have.

Happily, there is another side to this picture. Whatever the flood stricken citizen may feel about his Governments, he will never forget the brave, untiring efforts made by his own townfolk, by the Police, the men and women in the Armed Forces of the Crown, by a host of organisations and private individuals, and by the Church, in his hour of great need.

Nor will he forget the fine sense of public duty displayed by the leading newspapers of more than one great city who, with the broadcasting stations, at once launched appeals for flood relief which met with a swift and heartening response from the public.

Whatever the flood victim may have lost in worldly possessions, he will be sustained and uplifted in his agony by the knowledge that a host of unknown friends, not only in his own State, or even in the Commonwealth, but from as far away as Holland, hold him in their thoughts and prayers, and have at once given whatever practical help lay in their power.

He will be uplifted by the prayers which have been offered up for him in every church throughout the land, and comforted by the knowledge that his fellow Christians have not only prayed for him, but are supporting energetically the fund opened by the PRIMATE in Sydney.

A Concrete Example

The courageous letter from two distinguished Melbourne laymen, published elsewhere in this edition, makes appear even more grave the substance of the criticisms levelled at the A.B.M. and the C.M.S. in these columns last week. It is a thousand pities that those who control neither organisation were able to pen a strong rebuttal and to controvert our strictures. The reason for the unwonted silence of the A.B.M. and the C.M.S. is plain from the sober and factual letter which we feel in duty bound to publish now.

All Anglicans will be deeply shocked to read the considered view of the two correspondents that the A.B.M. and the C.M.S. are "hot-beds of party strife." In fairness, it should be stated that this newspaper, with unusually good sources of and access to information about both organisations, has not found this to be so. There is, to be sure, a certain tinge of different churchmanship about both bodies; but speaking of their rank and file supporters, at any rate, we can aver that no evidence of party dissension has come our way. If it does, then let him who fosters it be ware: we shall expose it.

This apart, the letter provides striking confirmation of our view that the PRIMATE's splendid appeal has been conducted in half-hearted, timorous fashion—if it is not being actually sabotaged. The writers of the letter make a shrewd point when they say that the sheer lack of imagination (colloquially known as "dumbness") of both bodies means that the brunt of the Appeal falls upon "that noble band of women who have been the life blood of missionary effort in the Church."

Even now, it is not too late for the A.B.M. and the C.M.S. to bestir themselves. If they do not, then there is little doubt that "men of less fear and greater vision" will be found when General Synod meets in September.



N.S.W. Floods

The melancholy record of deaths, suffering, and damage in the New South Wales floods, has excited nation-wide concern, which has been reflected most practically in the spontaneous donation of money, clothing, and other necessities from people in faraway areas in other States and even from abroad.

At first, the disastrous scale of these floods was not appreciated. They appeared to be just another almost annual visitation, which would drive hundreds of people from their homes and cause much inconvenience for a few days.

But as the heavy rain continued, and rivers burst their banks over wide areas, the floods developed into one of the greatest civil disasters in our history.

Cannot something be done to mitigate the severity of these floods, particularly in the Hunter Valley? That question, asked in every flood-time, has an even more urgent ring to it now because of the magnitude of the current disaster.

Something is being done gradually to control the rivers like the Hunter which rise so quickly in seasons of heavy rain. But the experience of one of our larger inland cities like Maitland in this flood, with the evacuation of thousands of its residents because of the disruption of sewerage, heating, and lighting services, must surely result in Commonwealth and State authorities getting to more effective grips with this problem of protecting our communities in areas vulnerable to floods.

In the meantime, all Australians will admire the fortitude of the people in the flooded areas under their heart-breaking experiences, and the valiant efforts of the police, servicemen and civilians to succour them. It is regrettable that the floods should have taken such a tragic toll of lives, both of residents in the flooded areas and of some members of the rescue parties.

It will doubtless be found, when damage can be assessed more thoroughly, that much church property has shared in the devastation. To help in its restoration or replacement could be an appropriate thanksgiving effort by those in other parts of Australia, once the immediate acute needs of the flood emergency have been met.

Weather Wise

Can our weather forecasts be improved? This is a question of extreme importance, especially in country areas.

On the eve of last week's disastrous floods in N.S.W., the official prediction was merely for "fine, warm, and humid" weather.

Yet many areas, given that misleading forecast, were presently to be inundated by falls ranging from seven to 11 inches.

One can appreciate the difficulties of weather forecasting in New South Wales through lack of observation posts in the Tasman Sea (although aviation pioneers across those waters 25 years ago put great reliance on the forecasts of the late Mr. D. J. Mares). Superficially, one would suppose that inland weather could be more readily predicted because of the greater abundance of data from observers.

One has no wish to chide the Bureau for last week's failure to give adequate flood warnings. The difficulties of predicting our tricky climatic changes are generally understood.

But, at the same time, no expense should be spared in providing any additional facilities required to increase the accuracy of the service. The director of the N.S.W. Weather Bureau should speak up plainly if he feels that he lacks the

equipment or staff to give reasonably reliable forecasts.

A House Divided

As the split in the Australian Labour Party widens and deepens, the prospect of the Federal Conference of the Party in Hobart, this month, restoring real unity becomes more remote.

Current developments in Victoria, with two executives claiming to represent the party and one group even changing locks on doors to keep the rival one out, show how bitter the internecine strife has become.

Heads are being counted to show which faction is likely to prevail in Hobart. But it will be an empty triumph for either side unless the basis for the effective reunion of this great party can be laid. And, on present prospects, that is an unlikely outcome of the Hobart conference.

The tragedy of the situation, as this column has noted before, is that, while factionists are locked in this struggle for supremacy, or even survival, little time can be given to the humanitarian objectives of the party.

It is bad for the Federal Government that the Opposition forces should be so badly split—even as between their leader and his deputy—and it is in the highest national interest, irrespective of partisan politics, that the Labour Party should put its house quickly in order.

If that can be achieved only by the rallying of forces round a new Federal leader of moderate sympathies, such as Mr. P.

J. Clarey, then the realities of the situation should be promptly faced by the party—at whatever sacrifice to personal ambitions.

It is instructive to notice how often the Bible can provide an appropriate text for current problems. For example: "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand." (Matthew, xii, 25.)

Musical Excursions

MUSIC speaks all languages and, therefore, I was a little surprised to hear this week that some people are criticising Sir Bernard Heinze, director of the Melbourne University Conservatorium of Music, for going abroad again—this time to conduct an orchestra for a season in South Africa.

Admittedly, in his dual position as conservatorium director and orchestral conductor, Sir Bernard must find it difficult at times to encompass all his duties, and to go abroad occasionally to conduct would seem to add to the complexities of his tasks.

But we know from our own experience how stimulating to the performances of our own orchestras can be the visit of an eminent conductor. And, as we receive, so should we also give through our own musical leaders of the calibre of Sir Bernard Heinze and Mr. Eugene Goossens. They also must benefit tremendously by these exchange experiences.

I concede that there is a tendency for some of our leading men to be too foot-loose—we have five Federal Ministers abroad just now, for example—but I believe that, on the whole, the overseas travels of our cultural leaders can be well justified. Of course, those with competent deputies are the most to be envied, for that facilitates such travels. One hopes that the deputies, in their turn, will be given similar opportunities to broaden their experience.

Was It Cricket?

As the very pleasant Australian tour of the English cricketers concludes it is appropriate to notice the keen interest of many churchmen in the game.

A Sunday morning or two ago the lessons at St. Andrew's Cathedral, Sydney, were read by a former England captain, Arthur Gilligan, and a member of the M.C.C. team, Colin Cowdrey.

The Dean of Sydney, the Very Reverend E. A. Pitt, said: "It is not fanciful to suggest that Christianity is concerned with cricket, as with every wholesome avenue of life. In fact, the very word 'cricket' is used to denote a certain wholesomeness and sense of values which are part of our British tradition."

But I did read this week a story about the association between Christianity and cricket that struck me as, indeed, fanciful.

A correspondent in a current English magazine quoted the view attributed to a Lake District clergyman that cricket may be derived from a game called "cryce" which was played by monks in the Middle Ages. Three sticks, it was said, were planted in the ground to represent the Holy Trinity. This "wicket" was guarded in turn by 11 monks (representing the faithful apostles). Armed with sticks, they defended the Kingdom of Heaven against the devil, represented by another monk who bowled a wooden ball at the stumps.

Yes, but what happened when the batting side had to field? Would not that spoil the beautiful allegory—the faithful apostles presumably then becoming limbs of Satan?

—THE MAN
IN THE STREET.

ONE MINUTE SERMON

EPISTLE FOR THE 2nd SUNDAY IN LENT

The Text:

We beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk, and to please God, so ye would abound more and more. For ye know what Commandments we gave you by the Lord Jesus. For this is the will of God even your sanctification, that ye should abstain from fornication; that every one of you know how to possess his vessel in sanctification and honour; not in the lust of concupiscence, ever as the Gentiles which know not God; that no man go beyond and defraud his brother in any matter; because that the Lord is the avenger of all such as we also have forewarned you, and testified. For God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth, despiseth not man; but God, who hath also given unto us his holy Spirit.

The Message:

We cannot but notice how practical are the Lenten Epistles.

There was urgency demanded last week in our response to God's grace and mercy. And now, as to the Thessalonians so to us, St. Paul speaks of the behaviour required in Christian people. True consecration is moral as well as religious, and demands sexual purity.

It was not only in that day that converts had, as pagans, looked with indifference on immorality, but also such immorality had been sanctioned by their religious rites. Let every man respect his own wife, and learn how to appreciate her worth in holiness and honour. Surely a word worth emphasising today!

Do not, says St. Paul, treat a wife in the passion of lust as the Gentiles, nor go beyond your home and invade the sanctity of your brother's home. In a day when divorce is regarded so lightly, how relevant is St. Paul's teaching.

And he reminds us that Christ punishes fornication, adultery, unchastity, and all such uncleanness, however the world may condone it.

Consequently, since these specific commands calling us to holiness are the express will of God, remember that those who set aside these commands are not setting aside man and his standards, but God and His.

In despising morality we despise not a man but God; and indeed, the God who put His Holy and Consecrating Spirit in our lives—one by one!

How important is it therefore, as we read this epistle and examine ourselves, that we should pray the collect for this week and the collect for purity at the commencement of the Holy Communion, remembering that sin begins in our thinking, and that, apart from the presence of the Holy Spirit within us, we can never crowd out the thoughts that would despoil our souls.

CLERGY NEWS

GOLDSWORTHY, The Reverend S., has been appointed to the charge of Holy Trinity, Kensington, Diocese of Melbourne, as from June this year.

WADE, The Reverend W. R., Curate at St. Alban's, Coromandel, Diocese of Sydney, to be Rector of Mulgoa, in the same diocese.

HAZELWOOD, The Reverend John, has returned from England to take up his position as Vice-Principal of St. Francis College, Brisbane.

ARMSTRONG, The Reverend F., has been appointed Priest-in-Charge of North Midlands, Diocese of Perth. He has taken up residence at Three Springs rectory.

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, if possible, be typed, and must be 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.

A LAGGING APPEAL

ENTERPRISE NOT WELCOMED

To THE EDITOR OF THE ANGLICAN
Sir,—We are in agreement with your most excellent editorial in THE ANGLICAN of February 2, re the failure of the South-East Asia Appeal for £100,000.

We are of the same opinion as you that the A.B.M. and C.M.S. are to blame; indeed, we go further and state that because these two societies are the hot-beds of party strife, their value is much lessened. It is the saddest sight in our Church to-day to see such sectionalism in our missionary work.

We feel we are representative laymen, as we are both ex-presidents of C.E.M.S., of Melbourne diocese, elected Lay Canon of St. Paul's Cathedral, Melbourne, members of the Archbishops-in-Council, and of general, provincial and diocesan synods.

One of us is a vice-president and active member of a mission society, and both of us have been elected as two of the six laymen on the Archbishop's Election Board in this diocese.

It is necessary to tell you this because we believe the time has come for plain speaking and, if we were not representatives of the Church it would be of small avail, or you might think us as seat-warmers in the back pew, chewing gum and criticising. We feel we have earned the right to speak, "impugn it whoso listeth."

We have been gravely concerned about South-East Asia. We want it for Christ and not for Lenin, Marx or whoever is their present or future successor. We have not "shot off" our mouths about communism, as our professional training inhibits hysteria.

Last year we moved and seconded a motion that the Church of England Men's Society should hire the Melbourne Exhibition building, which accommodates 12,000 people and stage a rally of men to come to our aid to find this £100,000 for South-East Asia.

We personally guaranteed all expenses (knowing our brethren of C.E.M.S. would not let us down). The motion was accepted and we were delegated to meet the representatives of the C.M.S. and A.B.M.

This we did, giving a full afternoon to consideration of the project, which included the suggestion that the present Minister for External Affairs and his predecessor, both members of our Church, should be asked to attend and address the meeting—these speakers, we believed, would make a "full house" for the Primate to drive home the urgency of the situation.

We were disgusted at the expressions of fear by the missionary representatives. We were angered by the statement that we would be "using" parliamentarians. We were appalled that such project was considered not spiritual.

We, as delegates of Melbourne C.E.M.S. executive, reported back our executive then invited suggestions, for other means of promoting the Primate's appeal, from the representatives of C.M.S. and A.B.M., but obtained no effective response, and no evidence of initiative or even ideas. We were informed that they preferred to rely on deamery meetings only.

Therefore, it would appear that all that could be done was to bleed still further that noble

band of women who have been the life blood of missionary effort in the Church. It is because these magnificent people can do no more that the South-East Asia Appeal is falling.

We were much encouraged to find that the National Council of C.E.M.S. was alert to the threatened danger, and our National President, the Bishop of Armidale, truly led us out of a sense of despondency.

The only resolution passed at the C.E.M.S. conference at Axedale in January, 1955, was relative to the need of men to participate in missionary giving and work, and it was resolved that this present Lenten season should be the time for a special effort at that end.

There is a missionary council appointed by General Synod. Is it possible that here might be men of less fear and greater vision?

Yours faithfully,
W. J. DENEHY, M.D., M.S.
F. H. GAUNSON, B.D.Sc., L.D.S.
Melbourne.

To THE EDITOR OF THE ANGLICAN
Sir,—In your leading article last week you refer to the fact that this office has, to date, only received £1 from the Diocese of Adelaide towards the South-East Asia Appeal.

This information is quite incorrect as in fact £1,200 odd had already been received at that time, and there is more in our Adelaide office that has not yet been forwarded.

We are at a loss to understand from where you obtained your information, as it was certainly not obtained from this office.

I remain,
Yours faithfully,
T. B. MCCALL,
Home Secretary,
Australian Board of Missions,
14 Spring St., Sydney.

[The official agenda paper with the figures circulated to members of the A.B.M. Women's Auxiliary at its meeting showed that the amount received from the Diocese of Adelaide at the end of January last was £1. We have a copy of the list in this office. If the A.B.M. Federal Office now has £1,200 from Adelaide, then presumably reached Sydney after the end of January.—Editor.]

THE APPELLATE TRIBUNAL

To THE EDITOR OF THE ANGLICAN

Sir,—In reference to the comment on the subject in the review of the Christmas issue of "The Australian Church Quarterly" in your issue of February 18.

The S.P.C.K. has published under the title "The Ecclesiastical Courts—Principles of Reconstruction" the findings of a Commission on matters of order and discipline in the Church at Home.

This was reviewed in "View Review" (also published by S.P.C.K.) in November last. A comment of the reviewer's is worth quoting: "But 'reserved' cases, that is those involving matters of doctrine, are to be dealt with in an entirely novel way. There is first to be a Convocation Court of Enquiry, consisting of a bishop, two chancellors and two of the inferior clergy. If that Court decides that the matter shall go further, the trial will be before a Court consisting of the Archbishop, two diocesan bishops and two holders of high judicial office, assisted by theological or liturgical assessors."

It is to be hoped that this recommendation will be seriously considered by Church authorities here.

I am, Sir,
Yours, etc.
A.C.H.L.

Bunbury.

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Why not advertise it in the Classified section of
THE ANGLICAN?
(See Rates, Page 12.)

"ALMS AND OBLATIONS"

To THE EDITOR OF THE ANGLICAN

Sir,—I am not anxious to "gate crash" the "Alms and Oblations" controversy in its latest outbreak as between the Reverend G. H. Officer and your correspondent, D. C. Watt, in which it seems to me, Mr. Officer has the honours. There is, however, one aspect of D. C. Watt's letter I feel I must touch upon. He writes, inter alia:—

"We know that one of the earliest names for the Eucharist was 'The Oblation.' . . . We know, too, that when the Prayer Book was being compiled, the puritan party was very powerful and was determined to eradicate all traces of Catholic doctrine from it. . . . We know, too, that the Catholic party was equally determined that that should not be done, and prevented it by a careful choice of words which, while satisfying the narrow outlook of the puritans, yet left the Catholicity of the Prayer Book untouched."

And later:—"We can see, therefore, that under the three carefully arranged words, 'Alms, Oblations, Prayers,' is hidden the whole doctrine of the Eucharist as the offering of our Lord's sacrifice for us, and that the word 'Oblation' can only refer to the elements which are the veils under which that continual sacrifice is offered for us."

Apart from its questionable Eucharistic doctrine and quaint history, this can only mean that the doctrine of the B.C.P. is an esoteric mystery, apocalyptic in the fullest sense, only to be understood and expounded by the group to which D. C. Watt, presumably, belongs.

This, to me, seems utter nonsense, as does the assumption that the divines D. C. Watt stigmatises as puritan were so ignorant of theology, Holy Scripture and the niceties of the English language, so naively innocent in matters of theological controversy, that Catholic brilliance could thus easily have pulled the wool over their eyes.

The tragic thing is that in so many circles this sort of dangerous rubbish, this contention that the fullness of Christian teaching can be, and is, possessed by any one party only, is that upon which so many of our young people are being—save the world—nurtured.

If it is a question of clear definitive English I would suggest an unprejudiced consideration of the sober, forceful, unequivocal words of the Anglican Prayer of Consecration. . . . "Who made there (by his one oblation of himself once offered) a full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world," and a comparison of them with our Lord's words and New Testament evidence, more than with that of vague and little-known sections of the early Church, the members of which in so many cases were struggling to free themselves from age-long, subconsciously-held heathen traditions.

I am, Sir,
Yours faithfully,
C. W. J. GUMBLEY,
All Saints' Rectory,
Hunter's Hill, N.S.W.

A SUGGESTION FOR RIDLEY

To THE EDITOR OF THE ANGLICAN

Sir,—We read in the Melbourne Age of February 19, that the Ridley College extensions appeal is well under way, and that no less than £4,246 is already to hand, with a promise of a further £1,828, a total of £6,074. How encouraging!

At this rate the required £50,000 should be reached in about five years.

Mind you, it's hard not to compare this effort with that of our Roman friends down at Garvock in the western district. They built a magnificent new church of cathedral proportions down there, and it's hardly a "one-horse" town, but what is more they raised £2,000 in 15 minutes one Sunday morning. Might be an idea for the organisers of the Ridley appeal to take a trip to Garvock!

Yours truly,
L. HARRISON.
Ormond,
Victoria.

FAITH AND MORALS

A WEEKLY QUESTION BOX

UNDER THE GENERAL EDITORSHIP OF DR. FELIX ARNOTT.

Mortification

Some time ago a reader asked what the Church meant by "Mortification."

This seemed a particularly good question for Lent, and consequently I postponed it until now. The word "mortify" means, as the Oxford dictionary points out, to bring the body into subjection by self-denial, abstinence or bodily discipline.

It is a word which passed into English usage in the late Middle Ages, but the theme is one which is constantly emphasised by New Testament writers, including Our Lord Himself, with His teaching on the narrow path, on the taking up of the cross, the forsaking of the world, the drinking of the cup, etc.

Similarly, St. Paul speaks of buffeting his body and bringing it into subjection, of our old man being crucified with Christ, and in the well-known passage which forms the Epistle for Easter Day he urges, "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinance, affection, evil concupiscence, and covetousness, which is idolatry: For which things sake the wrath of God cometh on the children of disobedience."

Mortification, therefore, goes closely with fasting, but is not necessarily identical with it. Nor need it necessarily involve, as some ascetics have suggested, the infliction of actual bodily pain or suffering.

It acknowledges the need of self-discipline in order that the soul may grow in its spiritual life, just as the trees or roses in our gardens at times need drastic pruning if they are to

produce fine blossoms. So the process of pruning from time to time, and especially in Lent, forms a part of our own spiritual discipline.

Consequently, we should not think of "mortification" as some unhealthy masochistic legacy of the mediaeval monk, but realise that what Christian moralists have called "mortification" is really necessary to all serious life, Christian or otherwise. It is more and more becoming realised that uncontrolled self-expression can endanger the personality and produce lives of frustration and failure.

Any professional man who hopes to accomplish anything, physician, lawyer, scientist and artist, must endeavour, both during his student days and his early professional life, to abstain from many harmless delights and keep himself physically and mentally fit if he is to pass examinations and make his name.

In the same way, the undisciplined soul cannot be the vehicle of the Holy Spirit in the way that God wills, and mortification is essentially the means towards discipline.

Suiting the Individual

Mortification, like other disciplines, must be devised for the individual. Sometimes it must be severe, sometimes it must be light. Its aim is detachment from distracting things and persons.

So St. Ignatius of Loyola says, "Man was created to praise, reverence, and serve God and thereby to save his soul. Hence it follows that man should

make use of creatures so far as they do help him towards this end, and should withdraw from them in so far as they are a hindrance to him in seeking that end. Hence it is necessary that we should become detached in regard of all created things."

Mortification has well been defined as the daily denial of self and the bearing of the cross. This means discipline of the senses and the appetites, "our members which are upon the earth," rooting out the desire for self-gratification and putting in its place loving self-surrender to the will of God.

For some this may involve a certain amount of bodily austerity, fasting, the denial of certain amusements and pleasures.

It may mean the deliberate and hard control of our tempers or our pride, by refusing to put ourselves in certain positions where these will be obviously aroused. It may involve extra hours of prayer or worship in addition to those in our normal rules. It may demand a new challenge to meditation.

Each man must discover for himself where his weaknesses of character lie, and strengthen himself precisely at that point, but with mortification, as with fasting, we must remember that the aim is to lessen the power of self and to grow in the knowledge and the love of God. It is all too easy for self-discipline to become self-pride, and in that case the last state of the man may be worse than the first.

Bishops In The House of Lords

I have been asked whether all the bishops in England have seats in the House of Lords.

Until comparatively modern times this was the case, but when the constitution of the House of Lords was modified at the beginning of the century, the number of bishops was confined to twenty-six, namely, the Archbishops of Canterbury and York and the three senior Bishops of London, Durham and Winchester, all five of whom hold their seats by reason of the sees they occupy, and twenty-one bishops, according to the seniority of their consecration.

The Welsh, Scottish and Irish bishops are excluded owing to the disestablishment of those Churches and, although the Diocese of Sodor and Man is included in the province of York, yet its bishop has no right to be included among the twenty-one in the House of Lords.

In the present House of Lords two benches are set apart for bishops, one of whom is always responsible for the taking of prayers at the opening of each day's session.

Many of the bishops find difficulty in attending regularly, and some take little interest in the affairs of the House, except when matters of direct importance to the Church or moral questions arise.

Others, like the late Archbishop Randall Davidson and the present Archbishop of York, make frequent and valuable contributions to the debates.

LONDON VICAR IN AMERICA

ANGLICAN NEWS SERVICE
London, February 28
The Vicar of St. Martin-in-the-Fields, the Reverend I. M. Charles-Edwards, is paying his third visit to the United States during Lent.

He will return again before Palm Sunday.
The vicar will conduct a week of teaching at Chatham, Virginia, and preach in the Cathedrals of St. Louis, Pittsburgh and Washington—where he will also preach at St. John's, Lafayette Square.

SINGLE BOTTLE LICENCE

To THE EDITOR OF THE ANGLICAN

Sir,—Several points should be made in answer to Mr. Brown's letter dated February 4, replying to my article of January 14.

1. Mr. Brown's letter follows, in a courteous and restrained form, the line liquor propaganda which, in turn, takes a leaf out of the book of our writers, the communists. When they work for aggression, they call it defence, and they defend tyranny in the name of democracy. When "the trade" says it is spending thousands of pounds in the interest of temperance, moderation and restraint, it is seeking to increase the sales of liquor and is doing it pretty effectively.

2. Does not Mr. Brown in part answer his own argument? If the poor brandy-seeking woman is discouraged by the absence of the single bottle licence, is not that same absence some small protection to the young people seeking liquor to take to their parties? Or will the brandy that makes sauce for the goose, not make it for the goslings? We can't have it both ways.

3. The statement that "Plonk" is sold by hotels and wine shops rather than by grocers, needs some correction. In the first place, whatever the position may be elsewhere, grocers in Victoria cater for all tastes and pockets, and our Licensing Court does not agree with Mr. Brown. It has more than once given as one of its chief reasons for granting an hotel licence in a particular locality, the Court's experience that the hotel reduces the sale of "plonk." (The language used was, of course, more judicial.)

4. The main question for consideration is: Do we wish to streamline the sale of liquor or check it? Do we not agree with scientists and other experts of the United Nations? By its trade organisation (G.A.T.T.) that body strives to increase the flow of goods in general. By its health agency (W.H.O.) it warns us that to reduce the stream of alcoholics, severe restrictions are needed.

Yours, etc.,
J. W. S. WROLAND.
Euroa,
Victoria.

THE M.R.A. REPORT

To THE EDITOR OF THE ANGLICAN

Sir,—I was astonished when I read the resume of the report issued in London by the Social and Industrial Council of the Church Assembly, and found its several adverse conclusions to be quite contrary to my own first-hand experience of Moral Re-Armament.

In 1947, my wife and I attended for 14 days the M.R.A. World Assembly at Caux, in Switzerland. We saw there statesmen, leaders of labour and of industry and commerce, churchmen, servicemen, professional men—in fact, men and women in most walks of life and from many nations and of many creeds finding there together a uniting ideology. It was impossible not to be impressed by the tremendous impact which this assembly was having upon the hearts and minds of those attending.

As for myself, I experienced an awakening sense of my own drift away from the Church which had occurred in the 30 odd years of my life since leaving a Church school. Caux brought me up with a jolt, and not only showed me the way back but impelled me to take it.

I believe M.R.A. to be a force not at variance with nor undermining the Church, but a valuable ally.

In a considered statement on M.R.A. the Metropolitan of India, Pakistan, Burma, and Ceylon said: "I know at first-hand the work of these people, and I am convinced that a personal experience of the living Christ and dedication to His service and to the guidance of the Holy Spirit are the inspiration and impetus of their work."

May I appeal to fellow Anglicans everywhere to seek and find the real truth about Moral Re-Armament. They will not be disappointed.

Yours faithfully,
U. EWART,
Air Commodore, R.A.A.F.
(Rtd.)
Healesville,
Victoria.

PAPUANS BECOME CHRISTIANS

THE BAPA SAGA AND THE BROTHERS AMBO

By Canon James Benson

THE BAPA SAGA reached its greatest heights on the night of January 21, 1951, when Mt. Lamington in North-East Papua was blasting all its northern and eastern slopes and valleys, with devastating explosions; and it was later found that nearly four thousand people had been killed; chiefly in the villages around the Government headquarters at Higturu, and the Sangara Mission station.

On that night Simon Peter Awoda, son of Joh. Oliver Ambo, of the Bapa people, stood on the beach at Cape Killerton with Sister Nancy Elliott, of the Anglican Mission at Gona, and made his decision.

Cape Killerton is the end of the famous Kokoda Trail of the war years; still used to carry stores and people the twenty-five miles inland to Government and Mission in the hills.

A truck was there, which had brought a message to be taken by foot, over the four miles of beach track and coral spurs, to us at the Mission station, Gona.

It was the first we knew of trouble in the hills. Old man Lamington had been flashing some extra sparkling fireworks for some nights now, but we at Gona were fairly accustomed to all that. Also the wind apparently was from the north-east and we heard no particular explosions, neither was there pumice dust nor rubbish; that was to come to us later.

We were finishing dinner in the evening when the runner came, sweating, with the message from Popondetta:—

"Dennis Taylor here badly burned; come at once with plenty of dressings. Haste—Maddy."

Rodd Hart, our Mission engineer, and Madeline Swan, our teacher, had been married only a week before, and were honeymooning in a sort of Peter Pan house—almost in the tree tops—at Jegarota, near to Popondetta. What could have happened?

Nancy Elliott, our splendid Gona nurse, with half a dozen young men carrying the necessary medicines, was off within half an hour, and had covered the 15 miles to Killerton by eight o'clock.

In the darkness, a poor bewildered group of people from the nearer hill villages told dazed stories of terrible happenings. Clearly the ancient spirits of the Orokaiva peoples inhabiting the fastness of Mt. Lamington—the Doriri, Boro-Red—had blazed out in some abominably fierce anger.

BUT THERE was the truck, its dark shadow looming darker against the jungle walls of the road end.

"Come on, we can't stand talking here; hop in, we must get up to Popondetta to help them," said Nancy.

And the boys led her to the rough store verandah, pointing silently in the dark to fifteen poor writhing, moaning bodies, four of them already still, that had been brought down by the truck.

So, as she scribbled a note to me back at Gona, Nancy sent Simon Peter to find the native truck driver.

"Me!" said the driver, "me go back to that hell where the spirits are so angry they are slaughtering their own people—whole tribes of them; what would they do to me, a Buka man? No! I never go back there. Besides, there is no petrol in the truck."

"Then," said Nancy, "of course we must walk to Popondetta."

Now, I shall never hold it as cowardice against that half a dozen young Christian men of Gona that they were afraid to go with Sister that night; all save Simon Peter Awoda.

It was a pitch black night, and there was a twenty-mile walk—nothing to them, really,

This is the first part of the second story in the series "Papua's Become Christians." The concluding part of "The Bapa Saga and the Brothers Ambo," which tells of the Mount Lamington eruption and its sequence, will appear next week.

As to physical fear, I don't think it particularly entered into their calculations.

Only about a week before, when Kingsley, a powerfully built young teacher in a mad frenzy of cerebral malaria had gone berserk through the Mission station and three villages, with a tomahawk in one hand and a great eighteen-inch bush knife in the other, had not Raymond Kobaba gone calmly up to him bare-handed and disarmed him, and tied him up with bush bark rope until Sister could get some shots of morphia into him?

NO, THESE men did not lack courage; they had been under shell and bomb and machine gun fire in the war, and would stand up to danger.

"But these topling mountains; these are spirits' doings; it is all in a different category. We coastal men of the Bapa, Jajora, Jega, Garara, we are the old traditional enemies of

the Doriri and the Orokaiva, the hill people.

"This place, Mt. Lamington, is the home of the departed spirits of all those hill peoples for ages and ages past; just as Mitre Rock, near the mouth of the Mambare River, or the crocodile glades behind Bakum Bari are the spirit homes of the coastal folk.

"So who of us can go in there with an hope of coming out on a night like this?"

They did not say all that, of course; but that is what they were thinking; all save Simon Peter Awoda. All the others said was, "Please, Sister, we cannot go."

Quietly Simon Peter said to his friends: "Very well, my brothers, if you cannot come, you do your best work for God here—help these poor wounded people; and tell Father when he comes that we are gone to the help of Father Taylor." Then taking up two of the

cases of medicines he strode out for Popondetta, through the darkness in the steps of Sister Nancy Elliott, a truly and quite unconsciously splendid hero.

"To be afeared of a thing, and yet to do it. Makes the prettiest kind of a man."

THEY WERE joined next morning by Sister Jean Henderson, and a jeep load of medical orderlies from the Mission hospital at Erero.

Rodd and Maddy, and the three other Europeans at Popondetta—Jack Scourough, a d. t. manager and assistant of Sangara Rubber Estate—had been working through the day and through the night, in the fogs and the dust of the sulphurous smoke, driving trulchs and jeeps, like so many figures in the inferno.

And so began the epic work of rescue and healing, in which the Government officers so magnificently shared, when they were able to get in two days later by plane from Lae and Port Moresby.

Dennis Taylor died only about half an hour before Nancy reached him at three o'clock in the morning; and I made a coffin and brought the dear body down to the beach, and round to Gona by canoe; where we buried him in the evening, beside the war cross of the Mission; that cross which had stood when all lay in wreck and ruin around it, through the three battles of Gona.

So is history made; and Simon Peter Awoda, striding through the darkness, facing the rage and terror of the spirits in Boro-Red, is as it were a "Sura" in the Saga of his people, the Bapa.

He and his brother George are now preparing to be priests of God; so the Bapa Saga, which began ages ago, and rather heathenly, seems destined to follow on to the most lofty Christian heights, and such a story you will agree is well worth the telling.



Two teachers of the New Guinea Mission at Sangara.

DARE WE NOT SHARE OUR CULTURE WITH THE HAPPY CANNIBAL?

By the Reverend E. E. Hawkey

A FEW months ago I had the experience of visiting a place which was entirely heathen. It was the island of Santa Catalina at the southern end of San Cristoval in the Solomons.

The day was beautiful, the sky blue and the sea green, with a long rolling surf breaking on a golden beach.

We anchored about half a mile from shore and set out in the motor launch. There were no welcoming canoes filled with happy, laughing people. In fact it would be hard to find a greater contrast to our welcome here from that of the neighbouring island of Santa Anna, where the native has not been afraid to accept our culture.

Having negotiated one or two large breakers, and finding a good spot to land, we saw the first inhabitant who came out of the bush to warn us away, pointing to a spot some distance up the beach. The place we had chosen was "Tabu." In fact, we were to find that there were very few places which were not.

Having landed, we began to make our way along a narrow, dark path towards the village. It was here that I began to notice the strange smell which is one of my most vivid memories of that place. It would be hard to say what it was, but it seemed to be a mixture of death, decay and general lack of any kind of sanitation.

PITIABLE NATIVES

The village was dirty, there were none of the bright garden plots or neatly-swept areas

The Reverend Eric Hawkey is the organising secretary of the Australian Board of Missions in Queensland and chairman of the Queensland section of the National Missionary Council.

about the huts, so familiar elsewhere. Of clothing there was very little. This did not worry me. Few natives on mission stations wear very much, but clean, sore-free brown bodies never look naked, but here the bodies were very often disfigured with large and running tropical ulcers, many showing the strange flaking of the skin caused by the disease known as Bakua.

"TABU"

We had a nursing sister with us, but owing to the rule of "Tabu" there was little she could do and, in any case, most of the diseases would need long treatments of injections or regular dosage with quinine or other drugs.

Most pitiable were the very old or the very young. We saw quite a number of old people, perhaps very near to death, lying under just a lean-to made of a few palm leaves at the side of a hut; and one in indescribable filth in a hollow log in a dark and fetid annex to one of the houses.

Almost all the children were suffering from yaws, and we examined one whose whole mouth had erupted and then healed, leaving only the smallest of openings. It goes without saying that the little body was only skin and bone

These islands have been noted for infanticide, and although the Government tries to keep a check on such practices, it is well known that they happen from time to time. The method, I was told, was for the baby to be buried alive in a shallow grave on the beach, which was then covered over with sand, after which one of the parents, usually the father, stamped on it till death ensued.

Such islands as Catalina are rare in the Solomons, and it is the policy of the Christian missions not to force its humanitarian work or its religion on those who do not want it. The Catalians, or at least their chief, do not as yet want the Church and its ministry, but there are indications that the day may not be far distant when the same happiness, health and wholeness of body and mind may be enjoyed by them as one finds in the hundred or so other islands dotted about these southern seas.

SECRET BRITISH CHRISTIANITY

CHURCH INFORMATION SERVICE
London, February 28

Experts who have examined Roman finds unearthed at Caereleon, Monmouthshire, have found evidence of secret Christian worship. The dotted pattern on the base of a small oil lamp made of clay has been identified as a secret symbol used by early Christians to reveal their faith to fellow converts.



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A LESSON FROM THE FLOODS

The disastrous floods which have devastated the Central Coast and Western areas of New South Wales during the past week have evoked a magnificent response for urgent aid from all over the Commonwealth.

It is in these times of national crisis that we discover afresh a fundamental unity in our concern for the needs of those in distress.

We can thank God for that. It is possible to act in concert in matters where our different approaches to life can find a common meeting-place. This is all the more remarkable when we note that the most obvious and valuable occasions for such action are found in our practical concern for other people.

The conviction of these needs comes to us in simple ways. The newspaper and wireless perhaps play the largest part. Moreover, those needs come to us in terms that we understand. The facts of the situation, together with the possible consequences of that situation, move us to act.

Have we not here serious food for thought when we recollect that the church's primary task is to meet people's spiritual needs?

There seems to be very little concern these days for the spiritual condition of the people we meet.

How we need some old-fashioned "concern."

Why is there not the same desperate effort on the part of laity and clergy alike to "rescue the perishing" from spiritual death?

The answer is to be found in the fact that we are not altogether convinced of the need. We don't believe, we've not been seized with the fact, that man's natural state is a desperate one.

C.E.B.S. LEADER RESIGNS

The S. Mary's, Perth, branch of the Church of England Boys' Club suffered a severe loss when their leader, Richard Marris, told the boys he would have to hand in his resignation last month.

Richard, who is now working in a city office, will be taking exams for the next few years and will need all his spare time for study.

Richard first joined up with the group in 1949—only a week after it had been formed.

COLOURED WORKERS

ANGELICAN NEWS SERVICE
London, February 21
The Birmingham Council of Christian Workers on February 16 described as "un-Christian-like" any action to limit the numbers of coloured workers entering the city transport undertaking.

MERIDEN CHURCH OF ENGLAND GRAMMAR SCHOOL FOR GIRLS STRATHFIELD, N.S.W.

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- Perth College, Perth, W.A.

SEVEN YEARS' WORK

FROM OUR OWN CORRESPONDENT

Bathurst, February 28
The seventh year of "Homes and Youth" work for the Diocese of Bathurst has ended, and figures have proved very encouraging.

Youth groups, omitting their generous gifts to the two departments concerned, handed £32,000 additional during the period.

The Youth Department raised £10,860; Children's Homes appeal for S. Michael's P.O.W. Memorial, £30,528; Y.A. Magazine account, £69; S. Christopher's College training account, £323; car replacement account, £1,702; talkie projector account, £412; and the Austin utility (purchased in April, 1954) is valued at £800.

The seven years meant a handling of £76,000 new money in the diocese and it seems that 1955 will be far from a year of famine for the work, as it enters its eighth year of working.

The appeal for 1955 is for the final £10,000 to enable S. Michael's Children's Home to be opened free of debt.

perate one and that he needs to be saved.

Or perhaps we've been lulled to sleep by the Devil's delusion that because the mass of the population has been baptised in infancy its eternal welfare is assured.

There will be no concern, no urgent effective action by the Church in this supra-national tragedy until the authority and content of the Scriptures are rediscovered and the ministry of the Word restored to its rightful place in the congregation.

Floods by themselves were not sufficient to move the nation's heart and stir it into action. A personal appreciation of the facts was needed too.

The same rule applies in the spiritual realm.

There will be no soul-saving without "soul-concern."

—THE YOUTH EDITOR.

SYDNEY YOUTH CONFERENCE AT GILBULLA

FROM A SPECIAL CORRESPONDENT

The beautiful surroundings of "Gilbulla" were chosen for a Sydney youth conference held during the week-end, February 18 to 20.

Under the chairmanship of the Director of Education, the Reverend A. A. Langdon, with the assistance of the Reverend Arthur Deane, representatives of many youth organisations met together.

They were the B.C.A. Young Peoples' Auxiliary, C.M.S. League of Youth, Comrades of S. George, Church of England Fellowship (Sydney Section), Church of England Fellowship, Diocese of Sydney, and the Girls' Friendly Society.

It was hoped that representatives of the C.E.B.S., Y.A.s, Boys' Brigade, and Christian Endeavour would be present, but unfortunately these movements could not send representatives.

The conference proper began

BOOK REVIEW

HELPING CHILDREN WITH THE BIBLE

BIBLE READINGS FOR BOYS AND GIRLS. Selected by Margaret G. Rhodes. S.P.C.K. Price, 1/5.

This booklet contains the references for helping children to read the Bible with understanding.

"The History in the Old Testament" is broken up into twelve sub-headings with suggested readings.

There are also six readings from the Psalms, six readings from the Prophets, twenty-four from the Gospels, and six each from the Acts of the Apostles and the Epistles.

The section on the Prayer Book should prove most helpful to the child who has just begun to read well for himself. It deals with Morning and Evening Prayer, the Litany, the Holy Communion, Baptism, Confirmation and the Catechism.

—J.M.S.
(Our review copy came from Church Stores, Sydney.)

BISHOP'S VISIT TO GERMANY

ANGELICAN NEWS SERVICE
London, February 14
The Bishop of Sheffield spent six days in Germany from February 4 to 10.

He talked with German churchmen under the auspices of Inter-Church Aid.

He spent the week-end at Bonn as guest of the British High Commissioner, and conducted services there.

with morning prayer in the chapel on Saturday morning.

The first discussion was entitled "Meet Your Youth Organisations," and each society represented gave a resume of its rules, activities and its particular emphasis and contribution to the life of the Church.

The afternoon was free for members of the conference to meet one another, and later in the afternoon a film entitled "Children on Trial" was shown on the problem of juvenile delinquency in England.

On Sunday following a celebration of the Holy Communion, another discussion was held on the subject "How Can We Help One Another?"

The afternoon session was entitled "Let's Talk It Over," which gave those present an opportunity to share ideas and problems in that very important phase of the Church's work amongst young people.

The final session dealt with the subject "How Can The Youth Department Help You?"

The main purpose of the week-end was to give those of the various youth movements in the Church the opportunity of finding out more about each other, and the main achievement was the spirit of fellowship and goodwill which characterised the discussions.

At the close of the conference on Sunday evening, everyone agreed that the week-end had been a profitable one and this should become an annual event.

FOR SMALL PEOPLE

NIGHT

One of the things which boys and girls of every land can enjoy is night-time.

Night is the time for sleep. But if we had to stay awake and play and go to school at night-time and sleep in the day what a different place the world would seem to be.

You would always have to carry a light—a torch or perhaps a candle. Otherwise things would be hidden away in the dark, and you would be unable to see them.

The people who like the darkness most are those who

S. MARK'S GOSPEL

"ALL HIS GLORY"

BY WILLMA TERRY

LET US THINK of the Christian community among whom Mark lived. Every day their lives were in danger while the persecution of the Christians lasted.

Mark knew that to his readers the idea of discipleship meant the bearing of the Cross after Jesus. So, into the events of the last weeks of Our Lord's ministry, he sounds the call to arms.

"And He began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again" (8:31). Peter, with his ideas of an earthly kingdom in which he will have an elevated position, cannot help but exclaim, Jesus, knowing He is the Messiah, knew that it was impossible to save Israel.

All His teaching of repentance has not been heeded as it should have been, there is only one way now—and He must take it, even though it leads to a Cross.

Instead He issues a rallying cry to His disciples: "Whosoever will come after me, let him deny himself, and take up His Cross and follow me" (8:34).

Six days later Jesus chose Peter, James and John to go with Him to a mountain top. S. Luke tells us He was praying (Luke 9:29). It is apparent that He was in very close communion with God.

The disciples could hardly understand what was happening. To them the presence of Moses and Elias ratified Peter's confession that He was the Messiah.

The glory of Jesus had been revealed. It was even a foretaste to those early Christians of the glory to which they would pass after their own suffering for His sake. Is it any wonder then that Peter suggested they build three tabernacles? (9:5).

There will be times when our Christian experience leads us to catch a vision of God's glory, when we will wish, like Peter, to stay on the "mountain top."

IF WE ARE true to our vision, we will, like Jesus and His friends, descend to the plain below, and there, amidst the sufferings and longings of men, take up our cross.

There had been an argument as they trod the highway. Perhaps they thought Jesus had not overheard. We can imagine they were shamed when He put the question to them, "What was it ye disputed among yourselves by the way?" (9:33).

To show them, and us, how important we are, He took a little child in His arms. (9:36.) In performing the humblest piece of service to our fellow men we are carrying out His command.

Yet we expect to receive much ourselves, so that some-

times we fail to carry out that service, and the world makes a judgement on Christ. We may even, like the young man (10:17-22) turn away because He demands too much of us.

As they progressed towards Jerusalem, Jesus once more predicts His death. Even yet the disciples failed to understand what Jesus meant.

Their thoughts of a kingdom ended in their glory, too. "Grant unto us that we may sit one on thy right hand, and the other on thy left hand in thy glory" (10:37), said James and John.

THEN JESUS asked them whether they would be able to endure all that He is to endure. They were very sure of themselves. "We can," they replied (10:39).

We think we can, too, until our failure to seek God's guidance results in disaster. Then we realise that only His grace can strengthen us "to drink of the cup that I drink of; and with the baptism that I am baptised with" (10:39).

Those who have given themselves wholeheartedly into the service of Our Lord, know that whatever the suffering, their lives are full of the joy of victorious living.

There were many following Jesus as He journeyed to Jerusalem, and they were ready to join together to give Him a royal welcome. "Blessed be the kingdom of our father David that cometh in the name of the Lord." The people were chanting a psalm of welcome as they did to welcome those who came up to some great religious festival.

The end of the Triumphant Entry was marked by a visit to the Temple. "And Jesus entered into Jerusalem, and into the temple; and when he had looked around about upon all things, and now the eventide was come, he went out unto Bethany with the twelve" (11:11).

The crowd may have expected Jesus to perform some great deed then and there, but the time is not yet. Instead, He goes to Bethany, where we know from the other Gospels lived Martha and Mary, and rested.

What a mighty day followed! We can imagine the crowd commending His action in cleansing the Temple. Many of the devout Jews among them may have wished it had been done before, but they lacked the courage.

BATHURST Y.A.s PLAN RALLY

FROM OUR OWN CORRESPONDENT
Bathurst, February 28
Y.A.s will hold a rally at Camden from April 23 to April 25.

Members still remember with enthusiasm the camp at Dubbo, and are planning more active Church work during the year.



WORD-PICTURES FROM THE BIBLE

Dear Boys and Girls,
Hullo to you all.
Let me tell any of you who have been caught in the dreadful floods that I have been praying for you. I am sure that our other Youth Page friends have too.
This week's story is one that you might like to read in bed.
When you have, look up in your Bible 1 Thessalonians 5:5, Revelation 21:25, and Psalm 91:5.
God bless you all,
Your friend,
UNCLE PETER.

do not want to be seen. I am sure you do not want to be like them. The Bible says that we are

children of the day, not of the night.

That means that we should have nothing to hide from God. We should not want to hide ourselves from God either. Like the sunshine, God sees everything. Nothing is hidden from Him.

What a happy thing it is to know that we want God to know and see everything we do and to be pleased about it.

Don't be a night-child. Don't try to hide from God. He loves you. He will fill you with His love and joy like the warm, happy sunshine. Ask Him to do it now.

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HELPING THE CHURCH IN THE BUSH

BY THE REVEREND T. JONES,
Organiser Missioner of the Bush Church Aid Society.

AFTER WORLD WAR I many churchpeople of the cities felt that they should do more for their brethren living in the bush and outback of Australia. Various organisations were already at work, but there were a great many gaps which needed filling if a more effective ministry were to be performed.

So, on May 26, 1919, a group of people met in the Chapter House of St. Andrew's Cathedral, Sydney, to consider ways of helping the Church in the bush. They decided to form a new organisation which, under the ideal of "Australia for Christ," would endeavour to help all those who were striving for the full development of this country. This organisation they named the Bush Church Aid Society.

The Reverend S. J. Kirkby, who later became so well known as Bishop Coadjutor in the Diocese of Sydney, was appointed secretary with headquarters in Sydney. He commenced his work by personally investigating actual conditions. He did this by rolling his swag and travelling on foot through different parts of New South Wales and Victoria. Wherever he went he received a sincere welcome and many requests for clergy to minister regularly to the lonely settlers. He returned to Sydney and other cities to plead for men, women and money to supply this urgent need.

The first mission of B.C.A., known as the West Darling Mission, with its base at Wilcannia, in Western N.S.W., opened in 1920 with the Reverend Fred Harvey as priest-in-charge.

This parish includes all the north-west corner of N.S.W., except Broken Hill. There are several other towns—Menindee, White Cliffs and Tibooburra—all over 100 miles from one another. Numerous sheep stations, also some miles from each other, mean that the missioner has to spend long periods from his base, visiting these centres and houses, conducting services and carrying out all the work of a parish priest.

Since 1920 B.C.A. has accepted the responsibility of a number of other missions in northern and southern N.S.W.; east and south Victoria, in Gippsland, Otway and Heytesbury Forests, as well as the north-west corner of that State; the greater part of western South Australia, along the shores of the Great Australian Bight, the Nullarbor Plain and the Transcontinental Railway line.

These missions are staffed by clergy and deaconesses who volunteer specially for this work. They do a hard and exacting job, and they do it extremely well. The ministry which B.C.A. makes possible in these areas is a major factor in the development of these places, for by its means the church members—and many others as well—are given the spiritual strength which helps to develop the qualities of courage, fortitude and patience so much needed by those facing the great problems of the inland.

THE MAIL BAG SUNDAY SCHOOL

From these missions have grown a number of other activities. One of these is the Mail Bag Sunday School of the B.C.A., which sends many thousands of lessons to inland homes. For many children this is the only Christian education they ever receive, and it means much, not only to them but to their parents and to the welfare of the country as a whole.

For instance, a man who is now a priest of the Church first had his thoughts turned to the ministry by the lessons he received from the Mail Bag Sunday School when he was a

child on the North Coast of N.S.W.

It is interesting also to note that many parents who were unable to attend Sunday school in their youth now delight to do the lessons with their children; as one put it, "to make up for lost time." The Confirmation notes of the B.C.A. are also widely used through the Australian Church and for the preparation of men in the armed forces.

THE HOSTELS

It was quickly realised that B.C.A. could help Church and country by providing the opportunity for the children of lonely homes to share in the education provided by the State schools. Even to-day many children live very long distances from their nearest school.

In an effort to help with this problem the B.C.A. has established hostels in some N.S.W. and South Australian country towns, to which these children come. Not only are they thus enabled to attend school, but they live within the influence of a Christian home and all that that means.

Many children who have gone from these hostels to

train for careers or professions, or have proceeded to agricultural colleges and thus contributed to the development of Australia, would never have been able to do so if these hostels had not been available.

THE HOSPITALS

Another great need of the inland is adequate medical treatment. This is still a very real problem in many parts, but it was even worse thirty years ago when B.C.A. first commenced work in South Australia.

The people of western South Australia had great difficulty in obtaining proper medical aid, and appealed to B.C.A. The society opened a small cottage hospital at Ceduna, on the Bight, and this has since grown into a modern hospital on which are based five others on the Transcontinental Railway line and other districts.

These hospitals are very well equipped with modern scientific aids, and are staffed by doctors, nurses and other assistants who serve in them as Christian missionaries inspired by the idea, "Australia for Christ." These hospitals and the medical and evangelistic work associated with them,

have been a very big factor in the development of that part of the country. Many people live on there only because the medical assistance provided by the Church is available for them.

The daily prayers, the hymn singing and the weekly services, as well as the Sunday school in each hospital, mean that not only have lives been saved but that many souls have been won for God and His Church.

Two Flying Medical services, complete with short wave radio station, managed and entirely financed by the Church through B.C.A., link all these hospitals together and provide swift transport for medical staff and patients whenever it is required.

This, too, has meant the saving of many lives and souls. As a patient put it on one occasion: "When I was lifted into the plane I was lifted into a new and higher life, because the plane brought me not only to the hospital but to God through the ministry of His servants in that hospital." Thus the Church through the B.C.A. is playing a vital and essential part in the development of this country.

THE COLLAPSE OF HUMANISM

BY THE REVEREND B. P. WRIGHTSON

THE OLD TENSION that exists in the minds of men as to whether mankind ideally lives his life as centred in God or man has again become explicit in the provocative views put forward by Mrs. Margaret Knight in the cause of scientific humanism.

In reply it is necessary for the believer in the God-centred life to enter the field of psychology which, whether defined as the science of mind or of behaviour, needs to take note of the religious consciousness of man in its bearing upon the subject.

The bearing of the religious consciousness upon mind and behaviour remains a factor, and an important one, quite apart from any questions as to the validity of religious belief. (In fact, a false belief may be quite important in its psychological implications.)

It is not necessary to follow James Drever in his dismissal or by-passing of the religious issue when he says: "If we begin to speculate about the human soul, its nature and its destiny, then we have passed over into another field, and one where the scientist as a scientist is not at home" (Brochure on Psychology to the International University Society Reading Course, p. 50).

Admittedly the speculation about which Drever writes, takes us into the realm of philosophy, but speculation may have far-reaching psychological implications, and the neat way of disregarding the bearing on life of religion of the foregoing example has been tried successfully too often to always pass unnoticed.

SCIENTIFIC METHOD

We are on surer ground when with religion defined as a "felt practical relationship with what is believed in as a superhuman being—beings" we begin to study the religious consciousness and religious behaviour with the method of science—the study of the facts which come within their province in an objective and impartial manner. (Robert Thouless: Introduction to the Psychology of Religion, pp. 4, 5.)

In the psychology of religion the "wishful thinking" explanation of belief in God which is often put up as sufficient to account for the dismissal of the belief becomes, by its power to rationalise experience, a support for the truth of belief in God.

As belief in God rationalises various kinds of human experiences, so yet stronger support for the belief is in fact forthcoming.

If the God revealed by religious experience is found to be the God revealed in historical Christianity, and so on, the probability of a real insight into objective reality become proportionately great. (Thouless, pp. 73, 282.)

Although some students may be led astray or weakened by a secular approach to psychology, in fact the Christian view has nothing to fear in academic circles which treat, without by-passing, the effect of religion on mind and behaviour.

However, the test, "by their fruits," is the one which will help most people.

PRINCESS' VISIT TO JAMAICA

ANGLICAN NEWS SERVICE
Jamaica, February 26

Princess Margaret attended divine service to-day with a West Indian congregation of 2,000 at the Cathedral Church of S. Jago de la Vaga in Spanish Town.

She was received at the cathedral by the Bishop of Jamaica, the Right Reverend B. M. Dale, who conducted her to her pew in the light-walled, raftered building.

At Kingston yesterday 150,000 Jamaicans welcomed the Princess as she arrived in the royal yacht *Britannia* for a five-day visit. Among the crowd were islanders of Chinese, Negro, and Indian descent.

At the memorial park named after King George VI, the Princess placed a wreath of poppies flown from Britain on the war memorial, watched by a detachment of Jamaican ex-servicemen.

Later, under a gaily decorated sun shelter nearby, she received an address granting her the freedom of Kingston, and was presented with the keys of the city by the mayor.

LAZONBY STONE FOR CATHEDRAL

CHURCH INFORMATION SERVICE
London, February 28

Masons are using Lazonby stone from Cumberland quarry, in paving new staircases in Liverpool Cathedral.

The Romans almost certainly worked these same quarries, when they built the Roman Wall.

DR. FISHER AT DOVER

ANGLICAN NEWS SERVICE

London, February 28
The Archbishop of Canterbury on February 20 dedicated the great east window at the Church of S. Mary the Virgin, Dover.

A large congregation included the mayor and corporation, representatives of Trinity House, Dover Harbour Board, and local organisations.

During the war the many bombs and shells which fell close to the church blew out its windows and did other damage.

This new stained glass window has cost £1,500, borne by the War Damage Commission.

BIG TOM TO BROADCAST

ANGLICAN NEWS SERVICE

London, March 1
While Big Ben is being repaired the strokes of the hour will be broadcast from Big Tom, the clock tower of S. Paul's.

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DAVID JONES

SIR HENRY DE MEL: A GREAT CEYLONESE CHURCHMAN

By the Reverend G. E. MORETON

DURING my visit to England in the year 1911 I had the pleasure of meeting at the Leeds parish church the late Sir Henry and Lady De Mel, accompanied by their son, Henry Lakdasa.

I was much impressed by their personal charm, outstanding personality and friendliness. During our sojourn in London my wife and I spent many happy hours with them sight-seeing, forming lifelong friendships.

On our return voyage to New Zealand, via the Suez Canal route, we were met by Sir Henry and his young son, Henry Lakdasa, at Colombo, who motored us to their delightful home at Mount Lavinia, Colombo, where we enjoyed their charming hospitality.

As Chaplain and Rover Leader of the New Zealand Boy Scout contingent at the International Jamboree held at Birkenhead, near Liverpool, in 1929 to celebrate the coming of age of the Scout movement, I had the pleasure of renewing our friendships on the return voyage and in 1937 during an extended furlough I again met Sir Henry at Colombo.

My first enquiry was about his son, Henry Lakdasa, who was in charge of the Baddegama Mission, having taken his degrees at Oxford University

The late Sir Henry De Mel, of Ceylon, the father of the present Bishop of Kurunegala, who was an outstanding personality at the Minneapolis Congress and who is expected to visit Australia next year, was a devout churchman and a Ceylonese philanthropist.

This article is written by the Reverend G. E. Moreton, late of the staff of S. Paul's Cathedral, Dunedin, New Zealand, and a Chaplain of the Venerable Order of the Hospital of S. John of Jerusalem.

activity in the sphere of business, Sir Henry took a lively interest in civic, political, religious and social welfare activities. He was a member of the Colombo Municipal Council for eighteen years. A street is named after him.

Sir Henry represented the Low Country Products' Association in the Legislative Council of 1924, and during his period of office he made valuable contributions to debates on business and agricultural matters. In the 1931 State Council he was elected representative of Puttalam constituency, in which he possessed considerable landed interests.

HONOURED BY KINGS

During the World War he rendered valuable service to the Imperial Government, particularly in raising funds for Red Cross purposes, for which he was made Commander of the Order of the British Empire in 1918.

The Belgium Government, too, made him a Chevalier de l'Ordre de la Couronne of Belgium in recognition of work done by him in organising a relief fund for the Belgians.

He also received the Order of Danebrage from the King of Denmark.

More recently he became an active member of the League of Nations Society of Ceylon, of which he was president. He was a Justice of Peace for the Island.

His earlier honours were culminated in 1931, when His Majesty the King conferred on him a knighthood.

Sir Henry was a prominent member of the Diocesan Council of the Church of Ceylon and of its predecessor, the Anglican Synod.

MISSION INTERESTS

The Baddegama Mission, of which his son, the Reverend Lakdasa De Mel was in charge, also claimed his special interest.

He was associated with the Y.M.C.A. for over a quarter of a century and was at one time president of the association of which for a number of years he was one of the directors.

A Ceylonese Christian philanthropist and devout churchman, his many benefactions included the founding of the Moratuwa Free Library and giving a number of scholarships for poor students of Moratuwa.

Sir Henry was the chief benefactor in founding a hospital for incurables in Colombo and in the building of a gymnasium for the Y.M.C.A.

Sir Henry was an old boy of S. Thomas' College and the Royal College.

His tragic death removed from the Church Militant a loyal and devout servant of God, and his untimely death prevented him from witnessing the consecration of his son as Bishop of Kurunegala.

FATHER JACK WINSLOW

EYELIDS OF THE DAWN, Jack Winslow. Hodder and Stoughton, London. Australian price, 15/9.

IT was 1918. I had come down to Bombay from the Persian Gulf in an Indian Ambulance Transport. Late at night I found my way to a dormitory of the Byculla School, and on tip-toe sought the bed reserved for me by Bishop Palmer's chaplain among the sleeping clergy. Indian and English, assembled for the Bombay Diocesan Council.

When I awoke to the cawing of the Indian crows, I saw on the counterpane of the next bed a black spade beard. Sleepily I asked, "Are you Father Rasputin?" A voice, Eton and Balliol, coldly replied, "My name's Winslow." Thus began a long friendship.

I might explain that in our ship we had brought down to Bombay a young princeling, one of the Russian officers who had destroyed the infamous Rasputin. His graphic story was still in my mind.

In *Eyelids of the Dawn*, Jack Winslow gives us his "memories, reflections and hopes" in exquisite English. Indeed Father Jack's eloquence, crystal thought and perfect language was so outstanding that whenever Winslow preached in one of my garrison churches the most unlikely people came to hear him. This present book has all the charm of his spoken word.

There are glimpses of a vanished world in the stately rectory life of Winslow's boyhood, of Eton in the 'nineties, of the Windsor Castle of Queen Victoria; and the Oxford of William Temple's undergraduate days. He was so fortunate as to read for "Greats" under the tuition of Edward Caird, Strachan Davidson, and J. A. Smith. Philosophy gripped him at a time when philosophic realism was all the vogue in the Oxford lecture rooms.

Winslow spent three years with Bishop Knight at S. Augustine's College, Canter-

bury, "the very cradle of English Christianity," training young men for ordination and for work overseas. He rejoices in its establishment as a central college for the whole Anglican communion.

HE CAME to India in January, 1914, to work in the Bombay Diocese under his old Balliol friend and teacher, Bishop Palmer. The best of this book covers his work during the next 20 years in Western India.

The Indians loved him. He understood them. He brought his brilliant mind to learn thoroughly Marathi, the great and difficult vernacular of Western India. He lived as an Indian. He studied the ancient Sanscrit classics of the Brahmins and shared the humble life of the peasants.

Father Jack had so won the hearts of the Hindu intelligentsia and peasants alike that an immeasurable victory was gained when he converted and baptised a distinguished Brahmin pandit and his community still maintained fellowship with their fellow who now followed the lowly Nazarene. Formerly, this had been impossible.

Father Winslow's great work was in India. He may forgive an old friend and admirer saying it is a pity he has not continued in the vocation of Indian service, which through 20 years, was so pre-eminently magnificent. There are many who could have done the work in the Home Church which he has been doing in England, as parish priest, mission preacher, in the Oxford Group Movement (through which he shaved his beard!), at Lee Abbey, and more recently in his family living. (He is a restless soul.)

At seventy he might now be thinking that India draws inspiration from the graves of those she loves. For in India our Father Jack is accounted a saint and a sage.—W.A.B.

(Review copy from Church Stores, Sydney.)

BOOK REVIEW

HORSE AND WAGGON DAYS

"THE CHILDREN WENT TOO," Kathleen Monypenny. Angus and Robertson. Pp. 169. Price 12/6.

This is a most attractively produced book for children between the ages of 10 and 15 years.

It tells of the early days in New South Wales and Victoria up to the time of the gold discoveries in 1851.

The 12 chapters make 12 different stories with the same background—the courage and enterprise of pioneers in a new land.

This book is written for children and the most vivid characters in it are the children who are portrayed so naturally that young readers have no difficulty in imagining themselves in their place.

The journey of Elizabeth Hawkins and her eight children from Sydney to Bathurst in 1822; the children of Georgina McCrae combining lessons with planting potatoes and carting wood; and the devoted work of Caroline Chisholm are but three of the adventurous stories in which children will delight.

The book often has recourse to diaries, records and letters of the period; in some cases as told by a child.

The book is profusely and delightfully illustrated by Irene Maher. The cover jacket alone is sufficient to stimulate a child's interest in the early days of his own country. —J.M.S.

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 Beginning of Silence.
 9.15 a.m. Breakfast.
 10.00 a.m. Office and first address.
 11.00 a.m. Morning tea.
 12.00 noon Office and second address.
 1.00 p.m. Lunch.
 2.45 p.m. Office and third address.
 4.00 p.m. End of Silence.
 Afternoon tea.
 4.20 p.m. Thanksgiving in church.

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The late Sir Henry De Mel

and been a fellow student at Cuddesdon Theological College with the Right Reverend A. K. Warren, Bishop of Christchurch, New Zealand.

After his ordination, Lakdasa served his curacy at S. John's, Kennington, London, before returning to Ceylon, where he gave outstanding and devoted service, ably supported by Sir Henry, his father, who was responsible for building many churches and mission halls.

Sir Henry was born on January 21, 1877, and trained to be a lawyer, and practised his profession for some time until he forsook the law for business.

The eldest son of a prominent merchant, the late Mr. Jacob De Mel, Sir Henry, on his father's death in 1919, took full control of large plumbago and business interests.

PIONEER MERCHANT

He later formed the firm of H. L. De Mel and Co., of which he was senior partner. As a pioneer Ceylonese merchant, Sir Henry was instrumental in the formation of various business associations, of which in many cases he was the moving spirit.

He was the founder of the Low Country Products Association, of which for many years he was chairman. He was also the founder and chairman of the Ceylon Merchants' Chamber, had controlling interest in the Colombo Pharmacy Co. Ltd., of which he was managing director and was also interested in insurance and banking.

Apart from his crowded

GABRIEL IN SEARCH OF MR. SHAW

BY THE BISHOP OF BALLARAT, THE RIGHT REVEREND W. H. JOHNSON

RECENTLY THERE was a national broadcast of Bernard Shaw's "The Adventures of A Black Girl In Search of God." When this work was published a quarter of a century ago it proved to be provocative, as Shaw meant it to be.

The recent broadcast also proved to be provocative. It provoked Ariel to say in the Melbourne Press that it was a revolutionary act by the A.B.C., because Shaw's work was a "satire on orthodox religion and an obvious tilt at the Old Testament."

Much could be said about Shaw's understanding or misunderstanding of the Christian religion and his ignorance of the nature and value of the Old Testament with its progressive revelation of God.

But what I want to do is to recall the humour and neatness with which Dr. W. R. Matthews, Dean of S. Paul's Cathedral, London, replied to Bernard Shaw in a book with the title, "The Adventures of Gabriel In His Search For Mr. Shaw."

THE MAN WITH A DRUM

Dr. Matthews pictures the Archangel Gabriel coming to earth in order to try to discover and to understand the true Bernard Shaw.

Gabriel finds this venture a very baffling experience. First of all he discovers a tall, thin man with a red beard turning white, busily engaged in beating a drum which was almost as tall, and considerably broader, than himself.

Gabriel spoke to the drummer asking if he were Mr. Shaw. This polite advance received the reply: "Why, of course. Who else could I be?"

When asked why he was making such an infernal din, Mr. Shaw replied to Gabriel: "I should have thought any fool could have seen that I do it to call attention to myself."

As the conversation proceeds Shaw condemns Gabriel as old-fashioned and lays it down that "The golden rule is that there is no golden rule."

MAKING LOVE

Secondly, Gabriel finds the same tall, thin man with a white beard making love to a girl. Gabriel apologises for intruding on his privacy and says he will retire to a more suitable occasion.

"Not at all," says Mr. Shaw. "I prefer to do this kind of thing in public. The ridiculous old romantic superstition about privacy has been exploded. If you like to stay you will have an illustration of the proper way of making love."

Gabriel learns that Shaw holds that there is no such thing as the emotion which poets like Shakespeare and similar antiquated word weavers used to call "love."

Shaw has outstripped Shakespeare and all the rest. He has discovered that our individualities are of little importance.

The only thing that matters is Life Force, and when Life Force has finished with us we will laugh at ourselves and forget each other.

At this point the girl awoke and exclaimed: "What a funny dream! I dream that a perfect lamb of an old gentleman was making love to me. But goodness, how the old dear did prose." Mr. Shaw leapt from his seat with a roar of rage and vanished.

A WAX-WORKS

Thirdly, Gabriel found Mr. Shaw in a wax-works dealing with a crowd of bishops, doctors, lawyers and others whom he had manufactured himself. He was jabbing them with a worn-out, bent hat pin.

He mocked them for their "fatuous muddle-headedness, their sheep-like slavery to fashion in words and thoughts, and their disgusting worship of good form." He scorned their company, and said: "I could never feel really at home ex-

cept in the company of supermen."

Addressing a bishop, Mr. Shaw says: "You bishops go about preaching about a deity whose proper name is 'Nobodaddy.' You probably know very well that the Bible is a collection of ancient and now unimportant legends."

"When I write a little tract to show that the myths of your creed are not plausible enough to take in an intelligent black girl, either you don't read it, or if you do, you keep very quiet about it. You are a dangerous encumbrance."

A GIGANTIC PULPIT

Fourthly, Gabriel found Mr. Shaw in a gigantic pulpit. In place of the Bible there was a pile of books bound in pale green.

Mr. Shaw was saying: "I have proved that the religion of our forefathers is incredible to any intelligent modern man. But we need religion. There is nothing we need more. We are perishing for lack of it. We are losing all the values of life."

"We are becoming a race of people to whom happiness means champagne, cigars and motor cars. The old Bible has ceased to reveal God to us. But we have the beginning of a new Bible, and modern sacred stories, the greater part of which I have written myself."

"Perhaps I may borrow the words of my friend, Mr. Wells, who expressed my ideas in a phrase: 'We can be satisfied to feel that we have been instruments of the Life Force.'"

As he was explaining that the new God would be Life Force in place of the Nobodaddy of the Bible, Mr. Shaw was inter-

rupted by Gabriel, who asked if Life Force knew where it was going.

Mr. Shaw's answer was: "Certainly not, that's the point. It doesn't know where it's going but it goes." Mr. Shaw got very annoyed when Gabriel said it sounded like a worm.

From his gigantic pulpit Mr. Shaw thundered: "I will answer you with one of my pregnant paradoxes. What would you say if I replied in the words of one of my latest contributions to the new bible of the human race: 'I am a preacher with nothing to preach: I must go on preaching, but I have no message.'"

Gabriel went away saying to himself that Mr. Shaw was nothing but a bundle of contradictions. Was the quest impossible? Was the real Mr. Shaw to remain for ever unknown?

Then, unexpectedly, he stumbled on a tiny object on the ground. He looked at the moving speck. It was the real Mr. Shaw. "Now that I have found you," said Gabriel, "I should be glad to know something of you. Could you tell me what are your chief interests and aims?"

THE REAL SHAW

"Well," replied Shaw, in a voice which had a penetrating power quite out of proportion with the size of his body, "I have a consuming interest in drama. It has always seemed to me that the power of the great dramatist was like that of God."

"He can create human beings, and, by his art, can make them reveal the profound mysteries and delicate subtleties of the

human soul. To me the gift of the dramatist is one of the greatest of all. He is more than an artist; he is an interpreter and a revealer."

"I have the conviction that we must, at all costs, think of the foundations of our life. The old traditions are partly worn and partly dim by reason of the change in language and ideas which has come since they were fresh and living."

I have felt contempt for those who repeat formulas without meaning, in the name of religion, but an equal contempt for those who suppose that we can get on without religion."

"I have been filled, too, with a rage, which is hard to control, against the unreason and injustice of human society. I am overwhelmed by indignation and despair at the cruelty and folly of our society. I have hoped that I might arouse the complacent to think what might be, and to take the world in hand like rational beings. Such, in brief, have been my interests and aims."

Gabriel thought deeply, and then said: "Thank you. Your opinions seem to me most sensible. But, if you will permit a personal question, how is it that you are so small?"

Mr. Shaw replied: "How can I get any bigger? Those other fellows who live on me—I mean the man with the terrible drum, the philanthropist, the man with the waxworks and the bore with the gigantic pulpit—these fellows have prevented me from growing any bigger."

Gabriel replied: "I fear that you have been unnecessarily kind to them. . . . I am afraid we can hardly expect you to grow much bigger now."

THE STORY OF YIM

EARLY IN 1953 five Red Cross teams each comprising one nurse and one welfare worker left Australia for Malaya.

Their task in Malaya was to help the health and welfare of half a million Chinese, Malays and Tamils who had been "settled" in new villages away from the area of combat.

One of the most serious problems which faced the Australian and British Red Cross nursing and welfare teams in Malaya was the language.

Dealing with mixed populations of Malays, Tamils and Chinese, most of whom spoke little or no English, retarded the health work in the villages and made instructions almost impossible.

In every case it was necessary to provide interpreters, and again it was necessary for the interpreter to speak not one but many languages.

One of the most successful of these interpreters to the teams proved to be young Yim Yut Chan—now the Assistant Nurse to Nancy Frith, a former New South Wales nurse.

Yim was a pupil of the local Anglo-Chinese School when the British Red Cross teams first came to Sungei Siput in the north-west of the Malayan peninsula. That was more than two years ago.

Being the eldest of a family of five, Yim was about to leave school at Standard J (about second year High School) and was suggested to the team by the Principal of the School as a suitable interpreter. She was then 17 as her schooling had been retarded during the Japanese occupation.

There was certainly no doubting her ability as an interpreter for, in addition to her native tongue (Cantonese), Yim also speaks two other Chinese dialects, as well as a fluent English, Tamil and Malay.

She learnt English at school, but the other languages came from playing with children of these races.

This is rather exceptional for although there is such a mixture of races in Malaya, their way of life is very different, and few of the people amongst

women the teams work know any language apart from their own and perhaps a little Malay. Yim, being a friendly soul and quick to learn, became one of the exceptions.

WHILE WORKING as interpreter, Yim showed great interest in all procedures in the clinic and was soon doing dressings, bandaging and other minor treatments.

When the teams were asked by the State Medical and Health Officer to train suitable girls from among the native population as assistant nurses instead of having interpreters, Yim was an obvious choice. She applied to stay on and was accepted.

After she has done a year with the teams as an assistant, she will do a further year in a Government hospital.

Yim is only one of the many natives of Malaya who are being trained to look after the sick among their own kin.

This selection and training of these girls represents a big advance in medical help in the area and foreshadows the day when many of these people will be able to help themselves in the important questions of health and hygiene—the day when all Malayan Red Cross teams will be at work in a healthier and happier Malaya.

Side by side with this training of adults is the Junior Red Cross programme in the area which is teaching the children the importance of cleanliness and health and preparing them for the day when they will be able to lead and set an example to their communities.

OBITUARY

BISHOP W. J. CAREY

We record with regret the death on February 17, at Eastbourne, England, of the former Bishop of Bloemfontein, the Right Reverend W. J. Carey.

Though he resigned from the see of Bloemfontein in 1933, he continued a most active life in the Church, with the Society for the Propagation of the Gospel, as chaplain at Eastbourne College, with the Village Evangelists' movement, and, finally, at the age of 75, doing missionary work in Kenya.

After two years as warden at Lincoln Theological College he was consecrated Bishop of Bloemfontein in 1921. The diocese comprised an area as large as England and Wales.

Besides Europeans it had a million Africans mostly in Basutoland. Intent on securing racial harmony, he early set himself to bring about friendly relations with the Dutch.

On his return to England he was appointed "chief messenger of the S.P.G.," a position that was newly created.

Among his published books are "My Priesthood," "The Church of England Vindicated" and "Goodbye to My Generation."

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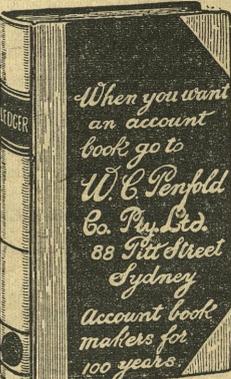
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RED CROSS MONTH

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C.E.M.S. NEWS

FROM A SPECIAL CORRESPONDENT

Melbourne, February 25
The Melbourne executive of the Church of England Men's Society, at its monthly meeting on February 17, made final preparations for the two most important annual events of C.E.M.S. in the diocese.

The first of these, the annual Corporate Communion, will be held in S. Paul's Cathedral on March 14 (Labor Day holiday) at 7.45 p.m.

The Archbishop of Melbourne will be the celebrant and he will be assisted by clerical members of the executive. As the Town Hall is not available for the annual breakfast following the service the breakfast will be held at All Saints' Church, Chapel Street and Dandenong Road, East St. Kilda.

The speaker at the breakfast will be the Reverend J. Waterman, formerly Chaplain to the Royal Military College, Duntroon, who was appointed Vicar of All Souls', Sandringham, recently.

The Tramway Board has arranged for special trams to run directly from the cathedral to Gregory Hall, All Saints'.

The annual meeting of the diocesan council of C.E.M.S. will be held in the Chapter House, S. Paul's Cathedral, on March 17.

The Archbishop of Melbourne will preside and will install Brother W. Brady as lay chairman for the coming year. Brother Brady, a bank manager, has been associated with the society for many years and is widely known for his activities as chairman of the C.E.M.S. Social Services Committee in the diocese, and nationally as business manager of the "Australian Churchman."

The diocesan treasurer, Brother C. W. Moore, who was one of the delegates to the conferences at Minneapolis and Evanston, is expected to report to the council on his impressions of the American Church.

It is expected that over 200 delegates will attend the annual meeting.

S. JAMES', EAST MALVERN

The annual meeting of this branch was held on February 8, when Brother W. McCann presented the annual report.

The report stated that the branch's effective membership throughout the year had been over 20 members, and that the average attendance, apart from group meetings, had been 14 members.

S. PAUL'S, FAIRFIELD

Office-bearers at this reformed branch are: President the Reverend G. Tooth; Lay Chairman, Brother J. Meates; Secretary, Brother W. J. Tucker. An energetic programme has been drawn up and several new members already admitted.

DIocese of WANGARATTA

The diocesan council is making plans for the visit of the national president, the Bishop of Armidale, in July, to southern States. It is hoped that the bishop will address three group meetings in the diocese.

THEATRE REVIEW

"Twelfth Night"

THE Government subsidised company at the National Theatre, Melbourne, has followed the English tradition in opening a Shakespearean season with a comedy, and their current performance of "Twelfth Night" is very well produced and acted and dressed. The timing is excellent and the set very good indeed.

Acting honours go to Robert Eastgate as Sir Toby Belch, and Joy Grisold as Maria, with very good performances by Lewis Fiander as the clown, Claude Thomas as Sir Andrew Aguecheek, Maurice Ripper as Fabian, and Marcella Burgoyne as Olivia.—W.F.H.

DIOCESAN NEWS

ARMIDALE

TAMWORTH
At the Education Service at S. John's, Tamworth, the choir was formed from the Tamworth Church of England Girls' School. As an anthem they sang, "Thou art the Way, with organ and recorder accompaniment. The Reverend John Rymer of Armidale presided.

BATHURST

CHURCH RE-OPENED
The church at Yetholme was re-opened for services on February 27, after a thorough renovation. The Rev. W. G. Arnold and the Reverend H. Barratt took part in the service.

FORBES
During the illness of the rector, the Reverend L. Crowe, the Reverend D. R. Shearman has carried out his duties at S. John's Church.

At the parish annual meeting on March 4, the wardens' report praised the Y.A.s, but pointed out that they needed assistance. The wardens appeal for leaders to commence C.E.S. and J.A. groups in the parish.

CONDOLIN
The D.C. visited the parish on February 19, for the sixth birthday celebration of the Y.A.s. He preached at both services in the parish church.

Y.A.s from Forbes, Parkes and Quambone attended the dinner on February 19.

As a result of the D.C.'s visit, parishioners hope to form a C.E.S. branch, which a Y.A. boy will lead.

EGUOWRA
Eugowra Y.A.s gathered together 30 other Y.A.s from Canowindra, Grenfell, Gowra and Forbes for a rally.

Y.A. admissions took place on February 20.

MORE GIFTS FOR HOME
At the invitation of the police constable in charge of the Bathurst Police Boys' Club, the D.C. went into the boxing ring and was introduced. The boys threw coins into the ring for S. Michael's Children's Home.

SCHOOL SOCIAL
Senior All Saints' boys and Marsden girls were guests of the bishop at a beginning of the year social in the cathedral hall.

CRICKET SUCCESS
Brian Booth, Rockley Y.A., did well for New South Wales against the M.C.C. team.

CANBERRA AND GOULBURN

YOUNG
On Sunday, February 13, the rector, the Reverend W. E. Boydew, presented the bishop's licences to four honorary lay readers, Messrs. Allan Cole, Henry McGregor, Ray Webb and Arthur Harris. This brings the total of active lay readers in the parish to eight.

GUNDAGAI
The president of the Churchwomen's Diocesan Council, Mrs. D. A. Garnsey, spoke to a gathering of women of the parish on Sunday, February 13, on the aims and ideals of the Churchwomen's Union of the diocese. After tea the women joined in a service in which the headmaster, Canon D. A. Garnsey, spoke on the Canberra Grammar School and the individual attention and emphasis on personal development which the school tries to give to each boy.

BRAIDWOOD
Farewells to the retiring rector, the Reverend E. M. Cutcliffe, and his family were the order of the month of February. A combined farewell to which representatives from all parts of the parish were present, was held in the parish hall, and the rectory family was also invited to similar functions at Major's Creek, Araluen and Ballalaba. Mr. Cutcliffe left here last week for Braidwood upon his exchange of cures with the Reverend A. A. Smith of that parish.

MELBOURNE

MISSIONARY'S TOUR
The Reverend Frank Coaldrake, missionary in Japan since 1947, is making an extensive tour of Victoria to speak on the work of the Church in that country. He began his work in an industrial area near Tokyo, but his grasp of the Japanese mind and language was so remarkable that the Bishop of South Tokyo has entrusted to him work in the important rural areas of the Izu Peninsula.

Mr. Coaldrake will visit S. John's, Camberwell, on March 4, at 8 p.m. On March 6, he will preach in Bundo at Holy Trinity, at 9 a.m., at All Saints' Cathedral, at 11 a.m., and at S. Paul's Church, 7 p.m. He will meet the clergy in conference on Monday afternoon, March 7.

Formerly in Melbourne, Mr. Coaldrake was a member of the Brotherhood of S. Laurence, and for a time served on the staff of S. Paul's Cathedral.

LENTEN SERVICES
A special series of services is being conducted at S. John's Church, West Brunswick, each Sunday evening during Lent. At the end of each service, a sound film featuring Billy Graham, will be shown.

The vicar, the Reverend S. S. Viney, has arranged the services

so that they will be less formal than usual. There will be plenty of hymns, a short address, and questions are invited.

C.M.S. FAREWELL
Miss Ethel Clifford, who has been for six years on the staff of the Anglican Youth Department, will leave for the Chapter House on March 1. Miss Clifford is leaving for Malaya, where she will be a member of the staff of the Church Missionary Society in Kuala Lumpur.

Sister Mary Crawford, who is leaving to minister to the aborigines in Arnhem Land, was also farewelled.

A valedictory communion for Miss Clifford and Sister Crawford was held in S. Paul's Cathedral on March 3.

The Bishop of Geelong was chairman of the meeting. A welcome was also extended to Miss W. F. Williams, who has returned from Japan.

PERTH

LAY WITNESS

Several prominent Perth laymen and one woman will speak at the annual meeting of the Christ Church, Claremont, on successive Sundays in Lent.

The theme of each address is: "The World's Need of God; and Your Need."

KENSINGTON

The S. Martin's branch of the C.E.M.S. recommenced their activities with a pre-lent social, attended by about 50 people. The president of the branch, Mr. J. Dorcott, took the opportunity of bidding farewell to the branch treasurer, Mr. J. Bullwinkel. Mr. and Mrs. Bullwinkel have been workers at the church since their arrival here some months ago from the Eastern States, and Mr. Bullwinkel has been associated with the C.E.M.S. from its inception.

He is being transferred to Sydney where he will be working with the Commonwealth Bank.

NEW HALL

A church hall has been started in the Parish of Hilton Park.

ABORIGINAL SCHOLAR
An aboriginal boy who is being educated at Christ Church Grammar School, Irwin Lewis, has passed his junior certificate in seven subjects. He has settled down very well at school and is doing well, both in the sporting and academic spheres. He will be at school for another two years before taking his leaving certificate.

A.B.M.
Miss Dorothy Tomkinson, who has worked for A.B.M. for the last nine years, will be leaving her work on April 7. She will be married shortly afterwards at West Leederville to Mr. J. Gouldens.

SYDNEY

RETIRED CLERGY
The annual meeting of the Sydney Association of Retired Clergy will be held in Committee Room No. 2, at Diocesan Church House, at 2 p.m. on March 14. The honorary secretary advises that the annual subscription of 2/6 is now due.

WAVERLEY
A Service of Thanksgiving for the re-roofing of the church was held at S. Mary's, Waverley, on February 20. The Archbishop of Sydney preached the sermon.

MEMORIAL WINDOW
A beautiful window was unveiled and dedicated at Holy Trinity, Concord West, on March 27. The window, which is in the north transept of the church, represents the Ascension of our Lord. Friends of the late Herbert George Chivers donated the window. The Reverend H. G. Chivers was rector of Holy Trinity from 1926 to 1940.

It is a remarkable tribute to his memory, that although he had retired fifteen years ago, his work should still be so much appreciated. The Reverend R. Havelly-Jones dedicated the window.

A.C.U. MEETING
The next general meeting of the branch will be held in Christ Church Lower Hall, 505 Pitt Street, Sydney, at 8 p.m. on Tuesday, March 8. The Reverend C. M. Gillespie, Rector of S. David's, Arncliffe, will speak on "The Church's ministrations at death." Visitors are welcome. The committee will meet in Christ Church Clergy House at 7.15 p.m. before the general meeting.

The Reverend E. A. W. Wotton will conduct a Quiet Day at S. John's, Gordon, on Saturday, March 12. Participants are asked to bring their own meals. Tea will be provided.

MOTHERS' UNION
The Sydney Mothers' Union will hold a conference and demonstration of work based on the theme, "Christian Witness in and through the Mothers' Union," in the Lower Chapter House, S. Andrew's Cathedral, on March 3 and 4. There will be three sessions each day: 10.30 a.m., 1.30 p.m. and 7.30 p.m. Tickets are 2/6.

PUBLIC SERVICE FELLOWSHIP
The Commonwealth Public Service Anglican Fellowship will hold its Fellowship Sunday on March 20. There will be a corporate service of Holy Communion at S. Andrew's Cathedral at 8.30 a.m., when the Archbishop of Sydney will be the celebrant. This will be followed by a Fellowship Breakfast at the C.E.N.E.F. Centre, when the guest speaker will be the chaplain to the Missions to Seamen, the Reverend Colin Craven-Sands.

FILM REVIEW

"HOBSON'S CHOICE"

"Hobson's Choice," at the Melbourne Athenaeum Theatre, is as good a film as we have seen for years. It tells how Maggie, his eldest daughter, worsted Hobson the bootmaker by marrying his best workman and putting Dad out of business by starting up in opposition to him.

John Mills is priceless as Willie Mossop the meek and timid workman to whom Maggie has to make love, and Brenda De Banzie's staccato talent enables her to give an excellent performance as the hard-headed Maggie.

Charles Laughton hardly makes the grade as Henry Hobson, the heavy father of the family, but a minor part, Mrs. Figgins, is delightfully done by Madge Brindley.

Passed by the censor as suitable for adults only, probably because of the drinking scenes the film is excellently produced and photographed, and is a good evening's entertainment.—W.F.H.

REPAIRS "IN FULL SWING"

ANGLICAN NEWS SERVICE
London, February 14

The chairman of the executive committee of the Historic Churches Preservation Trust, Mr. Ivor Bulmer-Thomas, said on February 5 that the work of putting ancient churches back into good repair was now in full swing.

Programmes to a total value of £2,750,000 had been initiated in the 450 churches to which the Historic Churches Preservation Trust had so far voted grants.

"The main credit for this work must go to the parishioners themselves, who are making efforts almost beyond what was thought possible," he said.

Mr. Bulmer-Thomas was speaking at Northampton, where a meeting was held to inaugurate a Northamptonshire Historic Churches Trust which will be affiliated to the Historic Churches Preservation Trust.—W.F.H.

THEATRE REVIEW

"NIGHT MUST FALL"

"Night Must Fall" is the play by Emyln Williams at the National Theatre, Melbourne. A brilliant example of the playwright's art, this is a study in tension, excellently performed by this Melbourne professional company directed by Gertrude Johnson.

The author uses the familiar device of allowing the audience to hear the Court of Criminal Appeal dismiss the condemned man's appeal against the sentence of death before the curtain rises, and the play is really a flash-back of what led up to the two murders for which he was hanged.

Reg. Gillam gives a masterly performance as the murderer and Pamela Greenall as a niece of one of the dead women.

As the first play of this company's 1955 season this one augurs well for the Shakespearean and Gilbert and Sullivan series that is to follow.—W.F.H.



Hey, Fellers!

What is stronger than steel?

My Dad says a fibre of wool is diameter for diameter, stronger than steel — I don't know what diameter means but my Dad's a scientist, and he knows. Because this is so, my Mother *always* buys **Stamina** for me, for **Stamina** clothes are made from these strong pure wool fibres.

My Dad says *all Stamina* clothes are made from pure wool Crusader cloth — and that's why they wear so well. **Stamina** clothes are comfortable to wear. They keep their colour, and they keep their shape, too. **All Stamina** clothes are good.



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Stamina Boys' Suits

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SNAPSHOT COMPETITION



The winner of our snapshot competition this week is a student of S. John's College, Morpeth, who sent us this picture of the sanctuary in the college chapel. The chapel is noted for its artistic blending of mediaeval colours and cedar furnishings.

MUSIC REVIEW

BEETHOVEN FESTIVAL IN MELBOURNE

The Victorian Symphony Orchestra under the baton of Sir Bernard Heinze continued its Beethoven Festival with two more concerts last week.

At the first of these, a programme consisting of the "Prometheus" Overture, the Violin Concerto, and the "Eroica" Symphony was presented with remarkable variation in musicianship.

The overture suffered from a general complaint which also was to be found in the Violin Concerto—too little use was made of the deeper string section, and a lack of depth in the performance was the outcome.

Miss Hakendorff's virtuosity is beyond question; but she lacked tone in much of the first movement. This was to some degree compensated by the second movement, which provides all that any soloist could desire to exploit in beauty.

But the true Beethoven emerged after the interval, in the Third Symphony. No lack of depth here—both staccato and drawn accent were used freely.

The orchestra seemed to realise the dramatic portent of the situation and rose splendidly to the occasion to give us substantial tone and music with a soul.

The programme presented on February 26, contained the best solo performance to date in this series, namely, that of the Adelaide pianist Lance Dossor, who created moments of rare beauty in the First Piano Concerto.

It is perhaps unfortunate in some respects that Arthur Schnabel bequeathed to posterity such a monument as exists in his recordings of the five Beethoven Piano Concertos, because it sets an incredibly difficult standard of performance to which later virtuosi may aspire.

With the exception of the Rondo movement however, which lost a little in clarity and tone due to a rather excessive tempo, I feel that Schnabel would have had few complaints on the manner in which this particular work was handled by Mr. Dossor.

The remaining item was the Fifth Symphony, which opened in a heavy ominous style, and some of the decisive, vital nature of the movement was lost when bridge passages and occasionally thematic material were slurred over.

There was a tendency for sustained notes to be lost amid a rising tuff, especially with French horns. But the performance improved a great deal in the Second Movement, when cellos were allowed to come into their own in particular variations.

The remaining movements met with rather mottled success—individual instruments would excel, only to be followed with less effective orchestral backing. Pure tones of hope, which should pervade the Finale were surrendered to mass-effect, and Beethoven's vision of the future was submerged in Tchaikowskian gloom.

—N.F.R.

APPEAL FOR KENYA

£50,000 TO HELP KIKUYU

ANGLICAN NEWS SERVICE

London, February 28

An appeal for £50,000 for the Christian Council of Kenya's Kikuyu rehabilitation programme was announced at a Press conference on February 17 at Church House, Westminster.

The appeal is being launched by the British Council of Churches' Inter-Church Aid Department, at the request of the Christian Council of Kenya.

Miss Janet Lacey, who recently visited Kenya, said last night that the Kikuyu was a deeply religious people.

Those who had abandoned a religious faith for Mau Mau, only to abandon Mau Mau also, had need of something to fill the void.

Thousands were returning to the Christian religion or seeking another faith.

Ten per cent. had been martyred because they refused to take the Mau Mau oaths.

NAIROBI CENTRES

Members of the Christian Council of Kenya had already started to build community centres in Nairobi, where there were still some thousands of Kikuyu.

Projects had been undertaken by the Church Army, the Church Missionary Society, the Church of Scotland, and the Methodist Missionary Society jointly, the Salvation Army, and the Society of Friends. They needed money and helpers to carry on the work.

A major scheme in camps and villages was being developed, and the following were needed:

A team of Europeans and Africans for the training of Church leaders; a team of two Africans and two Europeans to train youth leaders; a team of four Europeans and four Africans to specialise in women's work; European leaders to help supervise African rehabilitation officers in the newly-established villages; and trained Africans to co-operate with Europeans in the training of village elders.

The Society of Friends and the Christian Council of Kenya were already assembling teams for women's work and work in the villages.

The scheme should be regarded as a two-year or three-year programme, and would cost at least £50,000 a year.

RE-ARMAMENT ISSUE

GERMAN COMPLAINT

ANGLICAN NEWS SERVICE

Berlin, February 19

A warning has been issued by an Evangelical churchman, Dean Asmussen, of Kiel, that unrest is being increased among members of the Evangelical Church in Western Germany by inconsistencies in the official attitude to re-armament.

Dean Asmussen has sent an open letter to about 300 Church and political leaders in Western Germany, including the chairman of the Church council, Bishop Dibelius.

The letter says that, while the Church leadership has advised clergymen to exercise extreme reserve in public remarks on the re-armament issue, one group of churchmen, including some of those who advocated extreme reserve, has ignored this advice, notably at the national rally against re-armament held at Frankfurt last month.

The dean said this had happened many times in the past few weeks.

Such resolutions, and he recalled that the most recent had been taken at the Hanover church conference, must be observed by all or not at all.

The only people who had exercised reserve were those in favour of the Paris treaties.

What did the Church leadership intend to do to win back the lost confidence of those who supported the treaties?

Groups which rejected them on grounds of conscience were coming dangerously close to politico-religious doctrines.

The situation which the Church was now facing closely resembled that confronting it in 1933 and 1934, when the question posed by Hitlerism split its ranks.

"FORWARD FROM EVANSTON"

CHURCH INFORMATION BOARD

London, February 28

Immediately after Easter there is to be a conference of Christian Churches in Sussex under the title, "Christ, the Hope of the World—Forward from Evanston."

It will be held, by permission of the college council and the headmaster, at Brighton College. Delegates and speakers will stay in hotels and guest houses as near the college as possible. Worship, sessions, discussions and all meals except breakfast will be in the college itself.

Representation at this conference, which may be the first of its kind, is to be on the same lines as at the British Council of Churches. Anglicans will have 60 delegates; the Free Churches will send 46, comprising 20 from the Methodists, 10 Congregationalists, 10 Baptists, 6 Presbyterians; the Salvation Army and the Society of Friends will each have four places. In addition each Christian Council in Sussex may send two members. A number of delegates will be invited to represent education, industry and the Press.

It is hoped that these delegates will be divided equally between clergy and laity.

PRAYER FOR THE CONVERSION OF THE INDIAN PEOPLE

Eternal Father,
Source of all perfection,
Who, by Thy Holy Spirit,
Hast given to the Indian peoples
Many excellent gifts,
Grant, by our prayers,
That they and their gifts
May be brought to the sacred feet
Of Thy dear Son,
So that, in Thy holy Church, and
Through her faith and sacraments,
They may find their fulfilment,
Rest, and peace.
Through the same Thy Son,
Jesus Christ our Lord,
Who liveth and reigneth with Thee
And the same Holy Spirit
Ever one God world without end.
Amen.

(See Story, Page 1)



The three deacons, the Reverends John Beaverstock, Nat Sommers and Athol Broadfield, who were ordained at S. Mary's, Moonah, Diocese of Tasmania, on February 6. The Bishop of Tasmania, the Right Reverend G. F. Cranswick, and the Reverend H. Butterley, who was the bishop's chaplain, are with the deacons.

WHITE MISSIONARIES IN WEST AFRICA

ANGLICAN NEWS SERVICE

London, February 21

The seven African bishops in the Province of West Africa, at the Provincial Synod at Mampong in the Gold Coast, this month, issued a statement regarding the need of white missionaries in the rapidly changing conditions in West Africa.

The bishops express their gratitude to the missionary societies which have helped them hitherto, and go on to say: "While our indigenous strength is being built up for the task, it will be suicidal to say that European missionaries are no more wanted."

"Some of us have been lately in Europe and America, appealing for help in men and money to enable us to respond to the several calls and needs of our developing Church Province."

"We feel we should aim at the harmony which the pressing of black and white keys together can produce."

"The more we realise the greatness of our needs, the more we feel grateful for what has been done for us in the past, and what can still be done in the future."

"In view of the spirit of nationalism, whose wave is rising high in West Africa, and which may likely show itself in some irresponsible statements, we feel we should send this note as the considered opinion of us, the present African members of the House of Bishops of the Province of West Africa."

The signatories are the Bishops of Ibadan, Niger Delta, Ondo-Benin, and the Assistant Bishops of Sierra Leone, Accra, Lagos and Ondo-Benin.

GENERAL LEE IS SYNODSMAN

ANGLICAN NEWS SERVICE

Washington, February 26

General John C. H. Lee, former war-time deputy commander of the European Theatre, and post-war U.S. Commanding General in Italy, continues to hit the newspaper headlines here—but in a different way.

A prominent lay member of the Episcopal Church, he is vice-president of the Brotherhood of S. Andrew and a member of Washington, D.C., Provincial Synod.

ABOUT HEADGEAR

THE "LIVING CHURCH" SERVICE
Milwaukee, February 26

The Reverend James W. Kennedy, who had been installed a week earlier as Rector of the Church of the Ascension, New York City, introduced at his first principal service a custom which he described as a revival of the ancient practice of "prone."

"This took the form of a brief instruction on the customs of the Church which preceded the rector's sermon."

Dr. Kennedy's first "prone" was a brief talk about headgear, inspired, he said, by the fact that a member of the congregation had asked him why he wore a biretta when greeting visitors at the door.

The biretta had, he said, no "esoteric meaning" but was used merely to keep the head warm.

He said he would sooner have worn his black fedora, which he held up for the congregation to see, but that it did not go with his vestments.

He also displayed a skullcap, and was greeted with laughter when he said he was not yet sufficiently bald to wear it.

As to the Canterbury cap, worn by the women of the choir, he felt he could not do it justice.

After the service, the congregation was disappointed to find the rector bareheaded at the door. He had forgotten his biretta.

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