

# THE ANGLICAN

Incorporating The Church Standard

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## THE "HERESY OF COMMUNISM"

### SIR D. COPLAND CALLS FOR RENEWED FAITH

The "heresy of Communism" was deplored by the retiring Vice Chancellor of the Australian National University, Sir Douglas Copland, during talks to two Anglican men's groups in Canberra and Sydney during the past week, on the eve of his departure for Canada.

The Primate presided at the Sydney meeting last Tuesday, when Sir Douglas spoke to the S. Andrew's Cathedral Luncheon Club.

Sir Douglas had given the same talk the preceding Friday to the Anglican Men's Movement in Canberra.

He said that it was not enough merely to attack communism and what it stood for. There was a compelling moral duty upon Australians and other people in the Western world to revive their faith in their own economic and social order.

Historically, he said, the Marxist doctrine had proved to be "utter rubbish," for instead of communist revolutions taking place in highly developed capitalist countries, as Marx predicted, they had only taken place in economically backward areas.

"Nevertheless, communism constitutes a challenge to capitalism as both an economic and moral order, and should make us pause to re-examine our own faith," he said.

#### CAPITAL FORMATION

"This is due to two basic elements of the economic and social order of the Western world.

"First, there is the extraordinary growth of capital resulting as it does in great increases in the product of man's efforts to use natural resources for higher living standards.

"Secondly, there is the great social revolution that has spread over the whole of the Western world bringing more equal distribution of the product, greater security, better health and educational facilities, social control of the economic order in the accepted interests of all people, and more leisure for more people than the world has ever known.

"Communism shares with capitalism a devotion to capital formation; indeed, this is an article of faith accepted as though it was something new and pursued with burning zeal for the cause.

"But it is achieved in the communist order by the closest control of the work force, by depressing standards of living so that resources will be available

for capital development, and by some ingredients of the police state including even slave labour."

There is nothing new in this, said Sir Douglas.

"The pyramids were built in this way, and all great monuments of the ancient world have a similar origin.

"But it would be idle to ignore the achievement of Russia in capital formation over the past 35 years.

"Accurate figures are difficult to obtain, but it is probable that over 25 per cent. of the national effort is devoted to capital formation, and this is quite high in a country with a low standard of living.

"It is about the figure attained in the free world of the West, where people exercise their own choice, whether they save or consume the whole of their income, and whether the community as a whole will devote a certain proportion of its effort to repairing and adding to its capital structure. In Australia, the proportion of fixed investment to gross product was higher than 25 per cent. last year, and it is probably higher than this in both Canada and the United States.

#### NO APOLOGIES

"So, on this point capitalism has nothing for which to apologise, and the Marxists nothing to boast about.

"Over the last 50 years the gross product of the United States has increased at a rate of at least 2½ per cent. per annum, which means that it doubles in less than 30 years, and we may take the U.S.A. as the extreme example of capitalism in the modern world."

No existing economic order can show anything better, he said.

Of course, it isn't the whole story, but it is one of the points, perhaps the main point, on which it is challenged by communism.

#### THE SOCIAL REVOLUTION

"The social revolution undertaken entirely by democratic process, though not without great controversy and soul-searching, has little or no counterpart in the communist world.

"True, there are improvements in social conditions there

as elsewhere, but they are imposed by the elite and with far less consideration of equality of opportunity and sense of social initiative than in the capitalist world.

"Capitalism has been transformed by this revolution in the last 50 years," he said.

"It takes different forms, like the Fabian doctrines in the United Kingdom, the New Deal in the United States and the Labour programme in Australia and New Zealand.

"Now it is an accepted element in the philosophy of all major political parties. The rights of property have been whittled down to conform to a developing social conscience.

"All this is contrary to the communist expectation, but it has not been accomplished without much misgiving on the part of many in the capitalist world.

#### GOVERNMENT CONTROL

"In all capitalist states some 30 per cent. or more of the national income comes under the control of the government in one form and another, and a vast range of individual actions must conform to Acts and Regulations.

"The danger comes not from the increasing oppression, by the propertied class, but from the growing power of the State, and the insistence on rights without the mechanism to emphasise obligations to a correlative extent.

"Increasing emphasis on security has its own dangers, and if capitalism as we now know it should fail us it may well be because it has been softened too much by the social revolution."

On work and human happiness, Sir Douglas said:

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Chaplain James Payne, of 78 Fighter Wing, based on Malta, distributes New Testaments to members of the Wing.

### CHURCHMAN TO TRAVEL

Mr. Stacy Atkin, Manager of the Group and Superannuation Branches of the M.L.C. Assurance Co. Ltd., has been asked by the directors of that company to visit London, Montreal and New York during 1953 to examine overseas developments in the Life Assurance fields.

Mr. Atkin is rector's warden and Lay Reader at S. Alban's, Epping, where he is also Superintendent of one of the largest Sunday schools in the diocese.



In the wider sphere of church activities, he holds the position of treasurer of the Sydney Diocesan Car Finance Board.

A keen cricketer, Mr. Atkin is captain of the "A" Grade XI at S. Alban's, Epping, and last season scored over 500 runs, in addition to taking more than 40 wickets.

Mr. Atkin, who was a director of the old "Church Standard," will be accompanied by Mrs. Atkin, also prominent in the life of S. Alban's.

### FIRE SPRINKLERS FOR S. PAUL'S

FROM A SPECIAL CORRESPONDENT

The Chapter of S. Paul's Cathedral, Melbourne, has let a contract for the installation of fire sprinklers in the Cathedral to cover every corner of the building.

Following the destruction by fire of the famous Wilson Hall at the University of Melbourne, the Chapter of S. Paul's Cathedral examined their own position.

They found that the Cathedral ceiling was built of the same heavy timbers as the Wilson Hall.

The fire in the ceiling of the Great Hall of the University of Sydney added impetus to their search for immunity.

Replacement of the Cathedral would cost £2,000,000.

Comprehensive insurance on this amount would cost thousands of pounds yearly, and the

cheapest insurance was by means of fire sprinklers.

The total cost of the sprinkler installation will be in the vicinity of £9,000.

The Chapter regarded the matter of fire prevention as being so urgent that they borrowed the money to complete the job as soon as possible.

The Archbishop of Melbourne invited Bishop Ash from Sydney to launch an appeal for funds to repay the debt.

In 10 days, more than £1,200 has been subscribed, for it is obvious that the community would not be able to raise £2,000,000 for a new Cathedral.

### QUEEN MOTHER AND THE B.R.F.

Her Majesty Queen Elizabeth the Queen Mother has graciously consented to become Patron of the Bible Reading Fellowship.

Announcing this in Sydney last week, the Rector of S. Luke's, Mosman, Canon Ernest Cameron, said that the Daily Reading Notes of the Fellowship continued to increase in circulation each month.

The Notes are issued quarterly in four booklets, graded with notes for people of all ages.

### GOVERNOR ATTENDS SILVER JUBILEE

His Excellency, the Governor of N.S.W., attended the Jubilee thanksgiving service at S. Oswald's, Haberfield, on Sunday, November 16.

The Rector of S. Oswald's, Doctor A. W. Morton, preached at the service, which was broadcast over 2CH.

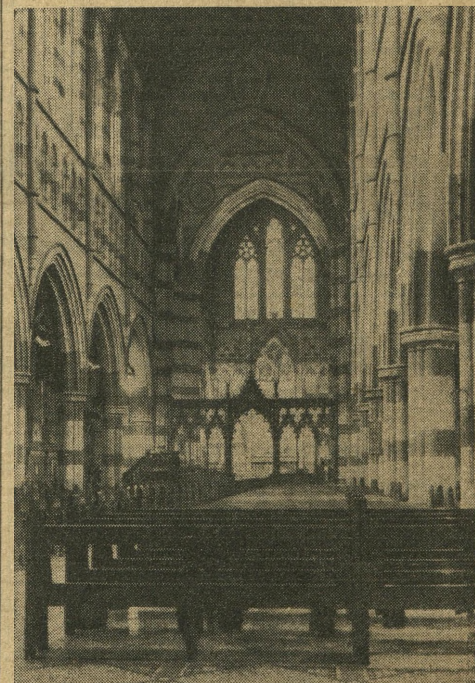
During the service, His Excellency unveiled a plaque commemorating the Silver Jubilee Thanksgiving Service.

Mr. Justice Richardson, State and Federal members of Parliament, His Worship the Mayor and Aldermen of Ashfield, Ashfield Rotarians, and members

of the Parents and Citizens' Association of Haberfield Demonstration School were allotted special places for the service.

At the evening service a reunion of past and present members of S. Oswald's choir was held, and members of Dobroyd Point Parents and Citizens' Association attended.

The Women's Guild entertained all members of the congregation at supper in the Parish Hall after this service.



The interior of S. Paul's Cathedral.







## ENGLISH CHURCH ASSEMBLY: HOUSING SCHEMES AS "CHALLENGE"

### LAITY DISCUSSIONS ON VESTURES

London, Nov. 14

The problem of new housing areas and proposed amendments to the Vesture Canon were among the major questions debated at the Autumn Session of the Church Assembly, which met in London during November.

The Bishop of Warrington (Dr. C. R. Claxton) moved that the report of the New Housing Areas Committee should be commended to diocesan conferences, for attention of diocesan reorganisation and pastoral committees.

"Surely, we shall all agree that it is unthinkable that these thousands of people—and more than five million have been rehoused on these estates since the end of the war—should be without pastoral care and that the children should be deprived of Church teaching," he said.

"For let us never forget, the children are in a majority on these estates. You have little chance of obtaining a house unless you have a family."

There appeared to be only one way of tackling the situation—the diversion, wherever possible, of manpower and financial resources to the new areas. "The plain fact is that we must deploy our resources to grapple with this growing problem," said Dr. Claxton.

#### "OTHER SIDE"

The resolution, which was approved, urged such reorganisation to be undertaken as would ensure maximum fluidity in the use of manpower and financial resources, bearing in mind the need to build up the body of Christ in places now destitute of church life.

Mrs. G. I. Proctor (Bristol) complained that the Assembly did not hear the other side of the picture. There were really live Church communities on some estates. The Church must send more priests; it must build more church schools which could also be used as places of worship.

#### "BAPTISED PAGANS"

Canon R. B. Jolly (Worcester), in a continuation of the debate, said that a race of baptised pagans was growing up in the estates.

The bottom had dropped out of Sunday school work, and in one area which he knew well, the contractors dare not put the windows into a new church, for fear that they would be broken by juvenile delinquents.

It was finally decided that the Church Commissioners should be asked to convene conferences of representatives from the dioceses, in order to keep the problem under review, and to report to the Church Assembly from time to time.

The Archdeacon of Sheffield, the Venerable D. E. W. Harrison, pointed out that the number of clergy in the new areas bore no comparison with that in the old parishes. The new housing areas were the growing point of the population. In them was the Church of the future, if the Church to-day could build it up. Men at present were not where they were most wanted.

#### VESTMENTS

The House of Laity discussed the proposed Canon concerning vesture of the clergy in church.

Two amendments to the canon were before the House. The first, in the name of Mr. George Goyder, asked Convocation to provide that any substantial change in the vestments in use should require the assent of the parochial church council.

The second in the name of Mr. O. W. H. Clark (South-west), was designed to prevent the church council from having

## CRITICISM OF "RED DEAN"

London, Nov. 14

The Dean of Canterbury, Dr. Hewlett Johnson, came under fire once again in the recent session of the English Church Assembly.

Mr. R. Reader Harris, M.P., asked the Assembly to give priority to a motion that the Assembly deplores the recent utterances of Dr. Hewlett Johnson and is of the opinion that he should resign from the position of Dean of Canterbury.

Mr. Harris said that there was more feeling about the dean among Church people and the public generally than on any other matter relating to the Church of England.

"I feel that it is up to the Church to express an opinion on the subject of the dean's activities. The Assembly is bringing the Church and itself into disrepute if it buries its head in the sand and pretends that the trouble does not exist."

"Great damage is also done in the Iron Curtain countries where the dean is able to speak with the full authority of the Church, so long as he has his official position. Great damage is done in America, where misunderstanding is caused because people cannot imagine why the Church cannot do anything about it."

#### "LAMENTABLE CASE"

Lord Grey said that the Assembly had always shown a well-founded dislike for altering the course of its agenda except for some overwhelmingly important reason such as some novel problem that thrust itself upon their attention.

It could not be said that there was anything novel about this lamentable case. On a show of hands the Assembly decided against giving priority to the motion. Since its normal place is towards the end of a long agenda, it is unlikely that the Assembly will reach it during this session.

During the discussion of his affairs, the Dean of Canterbury sat at the back of the hall and listened with a smile. It is understood that he had a speech prepared in his own defence should the Assembly have decided to debate the motion.

He voted against the motion and left the hall soon after its defeat.

## PRAYERS ASKED FOR AFRICAN CHRISTIANS

London, Nov. 20

The Provost of Nalrobi, the Very Reverend H. A. Evan Hopkins, asks for the prayers of the Church for African Christians, who, under the Mau Mau terror, sometimes face the choice between disloyalty or death.

"These are the people you should be praying for, many of them members of our congregations, in the native reserves. Some are too fearful to be seen going to church. They are indeed living in first-century times."

## ANGLICAN WORK IN ERITREA

London, Nov. 20

Anglican activity will continue in the former Italian East African territory of Eritrea, although British civil and military administration there came to an end last September.

The Royal Army Chaplain's Department was directly responsible for the dedication of All Souls' Church, Asmara which is the only Anglican centre of worship in the city.

Although the majority of British residents have gone, those who remain have formed a Church Council to ensure that the spiritual life of All Souls' shall continue.

## CHURCH AND MIGRATION

London, Nov. 14

Emigration to Australia and other Commonwealth nations has been discussed in the current session of the Church Assembly.

The Bishop of London, Dr. J. W. C. Wand, asked for a commission to consider the whole question of the work being done by the Church of England Advisory Council for Empire Settlement. It was time, he said, that the Assembly took this question seriously.

They needed a commission for three reasons.

First, because they had already set in train a whole series of organisations overseas. Immigrants were met on arrival and watched over. All this was initiated from this country. Homes had been established for children which kept and taught them until they went out as farmers and apprentices.

Second, because financial help from the Government had been lost. The Government could not now support this work.

Third, there was strong competition in the Dominions, and it was necessary to make sure that the Anglican proportion was kept up.

The Bishop of Chichester, Dr. G. K. A. Bell, said that he must pay tribute to the Australians for receiving refugees from Czechoslovakia and the Ukraine, but the Australian preference was for British immigrants.

The Roman Catholics were very active in this matter, but we did not want, and neither did the Church in Australia, that the whole religious balance should be transformed.

The motion was accepted.

## CLERICAL PLAY

London, Nov. 14

When the Manchester diocesan Sunday school teachers held their annual festival, the play, "The Zeal of Thy House," by Dorothy L. Sayers, was performed.

All the male parts were taken by clergy of the diocese. There was a clerical stage manager, and a clerical lighting expert.

Nine hundred teachers who attended the annual service in Manchester Cathedral packed the Houldsworth Hall to the doors for the performance.

## SOCIETY VALUES HOME LIFE

London, Nov. 14

The belief of the Church of England Children's Society in the value of the home in preference to an institution was stressed by the Bishop of London when he addressed the hundreds of adults and children who gathered in the Royal Albert Hall last week for the Founder's Day Festival of the Society.

The bishop said that there was a certain amount of misunderstanding about the work of the society, which was celebrating its 71st anniversary and the centenary of the birth of the founder, the late Prebendary Rudolph.

People tended to think that any distressed child of which the society came to hear was just put into an institution.

The society did not like institutionalism; it was anxious to maintain the principle that children were best in the care of their parents. Where necessary, the society provided financial aid to enable parents to keep their own children.

The society believed foster-parents to be the best substitute for real parents, and secured the adoption of about 300 children each year.

There was a great need for funds. The society's house-keeping bills for rationed foods alone had risen by £10,000 sterling in the last year.

## BISHOP'S ATTACK ON APARTHEID

### "HAS SHOCKED THE WORLD"

London, Nov. 20

The Bishop of Bloemfontein said recently that it was un-Christian and wrong for rulers to impose laws which restrict the dignity and liberty natural to men, and which fill jails to overflowing with non-criminal prisoners.

He made this statement in his charge to his diocesan synod.

It could hardly be right for any bishop, called by God to be the spiritual leader of God's people in his diocese, to shrink from saying something of the bearing of their faith as Christians upon the conditions now prevailing in their own country, the bishop said.

#### BROKEN PLEDGES

"It is a Christian duty to keep faith. The cynicism with which our rulers have driven through pledges, promises and constitution to perpetuate their own power over human lives is deeply un-Christian, and has shocked the world."

## PARISHES ON HONOUR

London, Nov. 14

The Bishop of Coventry has placed his parishes on their honour to raise the £36,000 sterling outstanding in the Laymen's Appeal by next spring.

The bishop stated that both the Archbishop of Canterbury and himself had promised the Coventry industrialists that this would be done when they subscribed over £100,000 for augmenting stipends.

Unless the money were forthcoming it was possible that the recently announced allowance scheme for the children of clergy would have to be withdrawn.

## PRIEST DREAMS OF CIRCULAR CHURCH

ANGLICAN NEWS SERVICE

Exeter, Nov. 15

The Bishop of Exeter today dedicated the south nave of a circular church which a former rector saw in a dream some years ago. The church is S. Luke's, Milber, Newton Abbot.

The new nave marks the completion of the second stage of the church, which has been designed by Mr. Arthur Martin, an architect, and brother of the Reverend W. Keble Martin, a former rector of Combe-in-Teignhead and Milber.

The idea of a circular church occurred in a dream several years ago.

When the church is completed, worshippers will have a direct view of the sanctuary from every part of the church.

Mr. Keble Martin, who now lives in retirement at Chagford, and his brother were present at Saturday's ceremony.

After the service, the bishop blessed the new parsonage, which has been built on a site near the new church. The Reverend G. R. Waldron, formerly parish priest of Combe-in-Teignhead, has taken up residence there.

## BIBLES IN THE FAMILY

London, Nov. 20

Mr. A. J. Searby, of Spilsby, Lincolnshire, has been elected honorary secretary of the Spilsby branch of the British and Foreign Bible Society for the 50th successive year.

He continues a family tradition which has now extended over 110 years.

Mr. Searby's father, whom he succeeded, received his Bible supplies by stage coach from London when he was appointed to the office in 1842.

"It is a tragedy that when the rest of the Western world has been drenched with blood to liberate us from the totalitarian god called the State, our own South African Government should pursue the very pattern of Fascist and Communist tyranny, giving men—frail, sinful, narrow and immensely prejudiced men (as we all are in our own ways)—enormous power over their fellow men, their fellow servants of the one only Lord of the human race."

"The most un-Christian life is that of South African life as our preoccupation with the salvation of White South Africa."

#### CRUELTY, SUSPICION

"I speak to Christians. If we believe that it is worth saving, will not God save it without all this injustice and cruelty and suspicion of our fellow men?"

"It is a fundamental Christian duty to seek peace, to refuse to resist evil by violence."

"The greatest single need of our country is perhaps that the Government, whose members are all Christian men, should summon a conference of the leaders of the non-European peoples (many of whom are also Christians) for discussion together of what every group of thoughtful and responsible people in South Africa of every race desires—a way of living together which will endanger nothing that we White people value, and which will respect and honour and develop the treasures God has also given to the non-White peoples of this country."

"White civilisation has brought great blessings to Africa as well as great curses, and has still many treasures to use for God in the building of this continent and of our land."

"Let us all remember that wanton violence and bloodshed and destruction may not be Christian weapons on any side, and I pray that no member of the Church in this diocese may ever use them."

At the solemn High Mass in Bloemfontein Cathedral, the bishop celebrated before a vast congregation of Europeans, coloured people and Africans, who made their Communion at the same altar.

## "APARTHEID"

### REPLY TO CANON COLLINS

London, Nov. 20

According to a Reuter report, the Right Reverend Walter Carey, former Bishop of Bloemfontein, has sent protests to the Archbishop of Canterbury and the Dean of St. Paul's against attacks by Canon John Collins on South Africa's Apartheid policy.

In St. Paul's Cathedral on September 7, Canon Collins called upon Christians to oppose racial discrimination in South Africa.

Bishop Carey is said to have described Canon Collins as a "meddlesome and interfering man," who had no right to interfere in South Africa's affairs.

The bishop added that recently he asked the Prime Minister, Dr. Malan, whether Apartheid closed the door to Africans for all time, or whether they would be given a chance of advancement.

Dr. Malan had not yet replied.



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## LYING

There is a well-known and well-worn anecdote, much favoured by after-dinner speakers, of a boy who was asked to define a lie. His reply was, "A lie in an abomination to the Lord but a very present help in trouble."

Like Queen Victoria, we are not amused by anecdotes of that kind. Many people, however, are amused. That they should be so is a most disquieting social symptom, for one of the devil's most successful techniques is to get people to regard immoralities as a suitable subject for jest. In no connection has he employed it with greater success than in this matter of telling lies, of which he is traditionally the father.

Indeed, it would almost seem as though it is only in the hearts of an old-fashioned minority that there lingers any reverence for truth as such.

For many—perhaps for most—lying would seem to be regarded as a perfectly legitimate weapon to employ, if its employment seems promising of success. We have had recent instances of men who have taken solemn oaths to tell the truth, the whole truth, and nothing but the truth, yet who have then proceeded to tell what they subsequently admitted to be lies, deliberate, intended to deceive. It appears to be a matter for legal dispute as to whether they thereby committed a criminal offence. That they committed a moral offence is not open to doubt.

Lying is condemned by every reputable moral code. It is, in fact, the most anti-social of all immoralities. A society in which no man's word could be taken at its face value would have no prospect of survival.

Man, as Aristotle reminded us long ago, is a social animal. He develops his own personality and moral self-hood by being in right relationship to a community. Lying makes such relationship impossible. It thus destroys not only the community, but also the individual's chance really to be all that he has in him to be.

All that is true for humankind in general. It is specially true for Christians. "Wherefore," says St. Paul to his converts at Ephesus, "putting away falsehood, speak ye truth each one with his neighbour; for we are members one of another."

This injunction is closely related to the main theme of the epistle, which is God's purpose to reunite all men and all things in Christ. He has created the Church as His instrument to accomplish this purpose. The Church must therefore be united in itself. All those elements which make for enmity and mistrust must be put away. Lying is the very root of all offences against brotherhood.

In this, as in so much else, the Anglican Church Catechism is a magnificent guide. Following the teaching of the Ten Commandments, it makes it plain that lying is an offence against both God and man. It is part of our duty to God not to take His name in vain; it is part of our duty to our neighbour to keep our tongues from lying.

In the past the Catechism has probably done more than we know to produce men and women whose word is as good as their bond. It could do so again if it were generally learned and understood by all who profess and call themselves Anglicans. The Anglican priest when he baptises a child instructs the godparents that they are to bring the child to be confirmed as soon as certain conditions are fulfilled. One of these conditions is that he can answer to "such other questions as in the short Catechism are contained."

If in the past any of the clergy have been negligent in seeing that this condition is fulfilled in those whom they present for Confirmation we would strongly urge them to amend their practice. We would even with all respect urge upon our Fathers-in-God that they should enquire of their clergy as to how far they are fulfilling their obligation in the matter. The serious prevalence of lying amongst us suggests that Australia is experiencing a process of moral decay. It is the duty of the Anglican Church to take a leading part in the effort to arrest it.

# CHURCH STRATEGY IN S.E. ASIA

## THE TIDE OF HISTORY IS AGAINST US

By D. B. Hobson

By ARRANGEMENT WITH THE ANGLICAN REVIEW

In Australia to-day we are up against history.

We are confronted by the emerging nations of South East Asia with their people whom we have ignored, people whom our cousins in Europe have exploited and in some cases still exploit, people who know that they are on the right side of history and who quietly smile at the idea that Australia could defend herself.

We are confronted, too, by the challenge of Communism.

The Communists know that they, too, have history on their side, for the time being at any rate, and they exploit the historical situation, much to our discomfort.

THIS may seem to be a piece of bad fortune. But the Christian cannot view it that way, for he sees history as God's work.

How then is he to interpret what is happening in South East Asia if it is God's work? It is judgement.

The Nationalists, the Communists, are the instruments of God's judgement. It is judgement on the West for its exploitation of the East.

The Western Church is involved in this judgement, for the Church was so often the handmaid of the exploiters. (The East India Co. had its own chaplains and churches.) The Australian Church is under judgement not for any sin of commission. It merely ignored South East Asia and in particular the infant Church there bound in the swaddling clothes of the West.

### OUT OF TOUCH

When one hears people to-day—often Christians—talking in a self-satisfied way about the menace of Communism in South East Asia one realises how out of touch we are with the real issues in Asia. If this is true of the nation it is also true of the Church.

The Church as a whole in Australia has still to recognise that the pressures from the North are the pressures of God. This is one of the days of the coming of the Son of Man. He is in South East Asia now—in judgement.

As a background to missionary strategy, this knowledge of judgement is the most important factor. But at least two other factors are important. One is a change in frontiers.

A generation ago it was still possible to think of missionary strategy in terms of geographical frontiers and it is inevitable that this pattern of thought has persisted.

The geographical frontier may still be important, especially if it coincides with one or more other frontiers (as in Malaya a geographical frontier coincides with a cultural and an ideological frontier). But the geographical frontier may have to take second place.

### TWO GROUPS

These frontiers can be classified under two groups:

a. Frontiers of the oncoming society, that is, all points at which history is being shaped, especially points of actual and revolutionary tension, and these include the following realms of action and life:

(i) political and economic  
(ii) industrial and technological

(iii) cultural and educational.  
b. Frontiers of the mind, that is, all points at which ideological or intellectual forces are at work shaping the human intellect and culture, especially points of intellectual transformation and growth. These include the following forms of thought:

(i) political and religious ideologies  
(ii) the arts of literature  
(iii) natural and applied science  
(iv) social sciences.

With these frontiers the distinction between older and younger Churches mostly disappears.

The other factor is the Ecumenical Movement. Here we must try to look through the eyes of the East when working on missionary strategy. There are two prongs to the Ecumenical Movement.

One feels out towards one world and encounters the cultural and political barriers of humanity. What we Christians in the West do not always realise is that this ecumenical fellowship means a split in the soul of Eastern Christians. Because they want to feel at one with the Christians of the West and at one with their own people, they take the tensions between East and West in themselves.

The other prong of the Ecumenical Movement feels out against the denominational barriers of the Church. This often causes impatience in the soul of Eastern Christians (particularly the Indians). They feel these barriers so much more than Western Christians and tackle them with much more vigour. In this regard they often feel the heavy hand of the Western Church on them. I shall not easily forget the statement made by a leading Indian Christian visiting Malaya last year: "We have got rid of political imperialism in India, and where we find ecclesiastical imperialism we shall get rid of that, too."

### IMPLICATIONS

1. If we see in the events of South East Asia the judgement of God, then this will affect some of our attitudes and our strategy.

(a) We shall see that we did wrong in the past when we ignored South East Asia. We, as Christians, allowed other patterns of thought to dominate our strategy. We let our missionary interests be determined by national, economic and political delineations.

We were too closely involved in national policies. That showed lack of freedom. We clung to our Western cultural heritage and refused to recognise our responsibilities in the East. That showed lack of love. Now we are being forced by history to face the facts.

We have concentrated our missionary efforts on the Pacific. It is generally recognised that our missionary work there has been good and we cannot contract out of it.

But the facts are startling. The Pacific Islands in which Australia is interested have a population of a little over 2,000,000.

They are populated by people of primitive cultures. South East Asia, on the other hand,

has a known population of 156,000,000, and if India be added, 570,000,000.

Its cultures are ancient, its population perpetually at pressure point, its nationalist movements virile. The pressures that bear on us nearly all come from South East Asia, not the Pacific.

It may turn out that the key to East-West relationships, so important for the future, lies largely in Australian-South East Asian relationships, so one sees little evidence of missionary societies giving thought to South East Asia and feels that re-orientation is necessary.

This raises in an acute form the practical problem of the rival claims of the Pacific and South East Asia on mission resources. It will be a dilemma, for the extensive work in the Pacific makes great demands; but we neglect South East Asia at our peril. What we shall have to resist are the voices that would resolve the dilemma by saying that we can accept little or no responsibility for South East Asia.

### AWAKENING INTEREST

This much can be said, that there is an awakening interest in South East Asia in this country and missionary societies will be wise to capitalise on it.

(b) We shall need to be clear on the nature of our relationship with the Church in South East Asia. The phrase coined several years ago as the missionary emphasis of this decade—Partners in Obedience—still has to be generally accepted by Christian people.

The Church in South East Asia does not want paternalism. It is rightly hated. In case any should think I am flogging a dead horse, I must say that my experience has been otherwise. The old missionary propaganda based on the emotion of pity is not dead in this country and we have a long way to go in creating an informed missionary opinion in which we recognise ourselves as partners with the younger Churches in the East.

On the field, ecclesiastical imperialism and paternalism are far from dead. The experiences of the Churches in China and Indonesia, particularly, ought to make us tackle this problem with a sense of urgency. It is because I regard this matter as urgent that I am going to state my convictions in regard to our Church in Malaya, for it is probably the extreme case in South East Asia of a Church dominated by the Colonial milieu.

### PLAN FOR INDIGENISATION

I believe there should be as a start a Five Year Plan of indigenisation; that no further European vicars should be appointed after their present terms or commitments are completed and that Asian vicars should be appointed in future; that the next appointment to the episcopate should be an Asian; that an arrangement should be made with the Government to tail off all Government assistance (probably over a 10 or 15 year period).

None of this is meant as a reflection on any existing (Continued on page 6)

## ONE MINUTE SERMON

### JUDGE OR SAVIOUR?

THE HOLY GOSPEL FOR THE FIRST SUNDAY IN ADVENT

#### The Text:

When they drew nigh into Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her; loose them, and bring them unto me. And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strewed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David; Blessed is he that cometh in the Name of the Lord; Hosanna in the highest. And when he was come into Jerusalem all the city was moved, saying, Who is this? And the multitude said, This is Jesus the Prophet of Nazareth of Galilee. And Jesus went into the temple of God, and cast out all them that sold and bought in the temple; and overthrew the tables of the money-changers, and the seats of them that sold doves; and said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

#### The Message:

It is a saddening fact that the coming of Jesus into Jerusalem had to be a coming to judgement.

"He came unto His own, and His own received Him not." So often in life men cannot accept the new truth because of old prejudices or notions.

The Jews were so set on a Saviour who would deliver them from slavery of the Romans that they missed the deeper need of delivery from slavery of themselves, and they missed seeing Jesus—as Saviour.

It is still true that we are tempted to make up our minds as to what religion should do for us, putting ourselves as it were, in the centre and reaching out to take what we think we need; whereas the way of life is to receive Jesus as Saviour and let Him both show us our need as He sees it, and give us His grace as He offers it.

Let Advent be a time when we welcome Him as Saviour and King, rather than tremble before Him as Judge. And when He did judge, is it not strange to us that He judged them by their prayers?

That is a startling thought. We can picture men being judged by their deeds, that is normal, but—by their prayers! Surely conduct is the important thing in life and if prayers help it, well and good! William Temple once said, "No! Prayer is the important thing and conduct reveals what our prayer is like!"

The utter centrality of prayer in a life that is to be true! That is our Lord's claim. These Jews made prayers impossible for the Gentiles because they filled the Court of the Gentiles with animals, birds and money-changing! They did in their way the kind of thing we do in this generation with God's Holy Day, our Sunday.

We fill it with conferences, pleasuring, sport. All good things! Yes! the activities the Jews carried out in the Temple were necessary too, but Jesus' judgement was that by putting them in the place of prayer they had not only stopped it being a place of prayer; they had corrupted the whole scene of life. A den of thieves!

It is possible that Australians using the time of prayer for their games and pleasure are corrupting and making rotten Australia's life.



# CHURCH AND NATION

## A FRANK AND FREE WEEKLY COMMENTARY

### Migration Muddle

We invited them. We must always keep that foremost in mind in considering the sorry mess over migrants which is now making big newspaper headlines.

And we still need them to help us in developing our country, which should become their country, too.

Particularly repugnant is the involvement of migrants from the United Kingdom in a bitter wrangle over accommodation and employment. Doubtless there are hotheads among the British migrants, as in most other large groups. But, on the whole, we may reasonably suppose that they are less inclined than some of the New Australians from Europe to take drastic action on their grievances.

No migrant, British or European, can expect free board at the expense of the Australian taxpayer. Those who have work but have refused to pay board at the Commonwealth hostels are self-condemned.

But these are relatively few. The others complain mainly about the increase in the tariff. But no old Australian, trying to cope with still-rising costs, will be disinclined to believe that some increase is probably necessary.

As these notes are being written, the Minister for Immigration, Mr. Harold Holt, has announced the appointment of a committee to investigate the complaints of the United Kingdom migrants.

Commonsense dictates that at least a short-range solution should be speedily found. But the real problem is to assimilate the newcomers as they arrive — to provide them with work and to help them to find permanent accommodation in houses, not hostels.

When the recent unpleasantness with Italian migrants was at its height a ship arrived in the west with hundreds more. So it was this week with the arrival of 1,600 more migrants from Britain at Fremantle while their compatriots here were so

deeply stirred about their treatment that they were sending cables to the Queen, Mr. Churchill and Mr. Attlee.

These frequent migration imbroglios are giving Australia a very bad advertisement. Mr. Holt has recently had the advantage of an extensive tour abroad to size up the whole problem. It is time he introduced better liaison to ensure that the problem is not aggravated by the arrival of more migrants while so many already here lack work and homes.

That is not to urge that migration should be stopped altogether. But in present circumstances it is plain commonsense — and plain humanity — not to encourage others to come here if they are depending on the State to provide them with a job and a roof. This must mean, temporarily, a more severe curtailment of migration than was imposed several months ago.

But, with an adequate breathing space to enable Australia to take up the slack, there is no reason why a policy of steady migration at a safer level could not be introduced.

flits — £2,452,000 on the railways and £3,323,000 on the trams and buses last year.

Yet when Mr. Winsor suggested approaching the court for an easing of the heavy weekend penalty wage rates there was an immediate outcry from politicians frightened of union reaction.

Mr. Shoebridge, who has cut both staff and services in an attempt to correct the financial drift in the tram and bus undertaking, has also been under heavy political fire.

Both administrators have unenviable responsibilities. But the politicians can hardly hope to escape criticism for their passivity in allowing the finances of railways, trams and buses to get so deeply "into the red" over the years. They should be prepared now to do one of these three things:

- Share responsibility with the administrators for the drastic remedies that have to be taken.
- Take the whole responsibility themselves.
- Be decently restrained until the administrators have had an adequate chance to retrieve the situation.

The criticism of Mr. Delaney seems to me to be even more unjust. He has shown his determination to overhaul every branch of the N.S.W. Police Force — a task that recent evidence before the Liquor Commission suggested was necessary. Yet, when he set about the job in workmanlike style by giving a "pep talk" to each branch and telling the members what he expected, the political critics gave tongue in caucus.

One member even feared that Mr. Delaney's instructions to the Vice Squad to take immediate action to enforce the gaming and liquor laws "could have political implications on the eve of a State election."

The election is unlikely before March. But if it were to be held tomorrow that would be no reason for Mr. Delaney to modify or cancel his instructions.

### Moresby Shows How

Australian servicemen passing through Port Moresby on their way to and from Korea are shown there that they are not forgotten men.

As the Minister for the Army, Mr. Jos. Francis, found on a visit to Port Moresby this week, the people there go to much trouble to meet every aircraft carrying servicemen, and to offer them hospitality during their brief stay. This takes such practical forms as supplying soap and a towel for a shower — and how refreshing that can be anyone who has spent any time in Papua and New Guinea can testify.

Few cheering crowds welcome Korean veterans in Australia. This may be partly due to the uncertainty or short notice given about aircraft arrival times. But can it be denied that few apart from relatives and close friends are deeply concerned about the men of our country who are fighting under the United Nations banner in Korea?

This week hopes have been raised that the Indian plan will break the deadlock on the prisoner-of-war issue and pave the way to an armistice in the two and a half years' war. But in the meantime the people of Moresby have taught us a lesson in practical remembrance.

### £2,945 Sinecure

A Government which is cutting works and sacking men must expect criticism for appointing one of its own members to a £2,945 post which is only a sinecure.

This is what has happened in New South Wales by the appointment of a member of the Legislative Council as an Assistant Minister and member of the Executive Council.

True, this is not a new appointment. But experience during the vacancy must have

## SHELTER FOR WOMEN

The Women's Shelter, one of the social activities of the Church in Brisbane, is to have a new home.

Established fifty years ago in the city itself, to give temporary accommodation to women in need, it was later moved to Spring Hill to buildings which became, eventually, no credit to



the Church of England.

The reproach is now being removed.

The Coadjutor Bishop of Brisbane, Bishop H. H. Dixon, opened and blessed new buildings on Saturday, November 22. The total cost of the buildings was £16,000, which the Home Mission Committee, helped by proceeds from Jumble Sales, raised.

shown that there was no need to fill it. It was explained that the new appointee would be "a valuable addition to the Ministry" — which is already over-strength because of a dead-heat for last place in a recent ballot, solved by appointing both contenders. One dictionary meaning of "valuable," incidentally, is "costly."

Cynically enough, it was also explained that the Assistant Minister would assist the Minister of Justice in the Legislative Council. But the Council was then just about to adjourn for at least four months, during which the Minister of Justice would seem to stand in no need of assistance in a deserted Council.

The new incumbent's former salary as a plain M.L.C. was £500. He will find himself hard put to it to earn the extra £2,445 (four times the basic wage) until the Legislative Council meets again. Even then, he won't be overworked. It is much too high a price to pay in these difficult economic days for a Cabinet Minister with no regular duties.

—THE MAN IN THE STREET.

## N. GUINEA CONFERENCE

### GRANTS TO MISSIONS

OUR OWN CORRESPONDENT

Port Moresby, Nov. 21

The grant to New Guinea Missions to educate natives should be a responsibility of the Commonwealth Government, the Bishop of New Guinea, Bishop P. N. W. Strong, told a conference of New Guinea Missions delegates this week.

Bishop Strong said that the Territorial Administration's finances were limited, and it could not afford the funds the missions required.

Grants to missions from the Administration this financial year will be £76,000.

The Anglican delegation, supported by the Roman Catholic delegation, criticised the present unbalanced grants compared with the amount allocated to Administration schools.

The delegation pointed out that, although the missions this year would receive £76,000, the 1952/53 estimates allowed for £105,000 for Administration schools.

Missions' pupils throughout Papua and New Guinea were estimated at more than 100,000, while the Administration schools had less than 10,000 pupils.

Opening the conference, the Acting Administrator, Mr. D. M. Cleland, said that grants-in-aid to missions in the Territory totalled £908,300 over the last six years.

He said, "The grants have shown a continual increase and represent a good yard-stick with which to measure the assistance missions have received from the Administration. Of the £908,300, New Guinea missions received 60% and Papua 40%."

Mr. Cleland said this figure did not include the value of free educational equipment.

"In the last two years the average grant was £69,000. Grants for medical equipment and hospital aid totalled £117,500 last year, and this year's estimates provide for grants totalling £153,000, an increase of £35,000.

"We also paid £306,900 for medical supplies and hospitals for Hansen's Disease (leprosy) and T.B. hospitals, and construction re-imbursement."

Mr. Cleland told the conference

that it was a working partnership in a special realm of human activity.

He said, "If missions and the Administration cannot come together, then it is a poor lookout."

"On the other hand I am sure you do not subscribe to the view that having passed recommendations they must be adopted by the Administration."

"Final decisions must always rest with the Administration in the light of policy, and after an impartial consideration of the factors involved."

The Minister for Territories, Mr. Paul Hasluck attended the closing day of the conference.

The conference put 13 resolutions and 15 recommendations to Mr. Hasluck and Mr. Cleland.

Mr. Hasluck told the conference that he was pleased to see "Christianity with its cost off."

He said missions were realising the practical needs of a combined approach to the cultural development of the Territory's natives.

Mr. Hasluck said the Commonwealth Government had no intention that development of the Territory would lead to a degeneration to the master-servant attitude.

In his final address, Bishop Strong thanked the Administration for the opportunity it had given Territory missions to engage in conference on common problems.

He said it had also given the missions an opportunity to get together, and that the Administration-Missions talks were probably unique and without parallel anywhere else in the world.

Bishop Strong, who was chairman of the private sessions of the conference, expressed disappointment at the small representation of Administration personnel at the conference.

## DAVID JONES



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## "WE ADORE"

A Service of Worship and Adoration compiled for use in a College Church by the General Board of Religious Education available from them or from Christ Church, Sydney.

The Service seeks to unite church and State in the Incarnation of Christ, hymns and prayers.

The narrative and prayers are and congregational hymns provide the story.

The following hymns and carols are printed on the service and are obtainable from the Diocesan Bookshops: "He Who by a Mother's Love," "O Come, O Come, Emmanuel," "Hark the glad sound, the Saviour," "Came the Archangel to a Maid," "The Magnificat," "Angels we have heard on high," "How Far is it to Bethlehem," "O Fount of Love Unbounded," "Jesu Priceless Treasure," "Hark how all the Welkin Rings."

"Carol of the Star," "Father Eternal, Ruler of Creation," "Hymn to the Incarnate Son." The final carol which forms a hitherto unpublished work of

## THE GENERAL RELIGIOUS

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## SOCIETY OF THE

Australians

SERMONS AND

The Provincial, The Reverend Keith Chittleborough, S. the Life, Aims, and the Work of the in the Training of Men for the Vocations.

Sunday, December 7—

S. MARY'S, WAVERLEY, 8 a.m.

S. JAMES'S, KING STREET, 9 a.m.

CHRIST CHURCH, PITT STREET

Chittleborough.

S. JAMES'S, KING STREET, 11 a.m.

S. PAUL'S HALL, BURWOOD, 5 p.m.

ten, The Provincial and the

S. PAUL'S, BURWOOD, 7.15 p.m.

S. ANNE'S, STRATHFIELD, 7.15

Chittleborough.

Monday, December 8—

METROPOLITAN THEATRE, PITT

Station, 8 p.m. Public meet

Elkin. Speakers: The Provincial



## CHURCH STRATEGY IN S.E. ASIA

(Continued from Page 4)

## CLEAR MOTIVE

European priests, nor the Bishop, in Malaya.

It is the principle that is important at the present stage.

Ultimately, of course, there is no reason why a European should not be in charge of an Asian congregation in the same way as an Asian in charge of a European congregation. Europeans would still be necessary in Malaya under this plan, but in specialist positions, particularly in theological training. In the interests of space, this scheme is only outlined, but I would be prepared to argue it at greater length. (The question of training ordinands will be discussed later).

It would be only a start, as the problem of indigenisation is an extremely complex one. It would mean calling on the Church of India for considerable help in the initial stages. It would mean immediate hardship. Indeed, it would mean taking one step back to take two steps forward.

The problem of indigenisation of the Eastern Churches is ultimately one for themselves, and we are limited in the help we can give. But we ought to realise how big a problem it is.

## EVANGELISM

The recent researches of Mr. Merle Davis have shown not only that the growth of self-support in Eastern Churches has been slow, but that most of the "indigenous" Churches are actually alien to their surrounding culture. And Professor Kraemer has recently written of his experiences in India, that the "indigenous" Church there is still dominated by an administrative complex.

Both of these are heritages from the West, and they will take a long while to work out.

(c) We shall need to be clear in our motive for missionary work in South East Asia. In distinction to much current thought and feeling, we shall build on trust and love, not on fear. Clear and fearless thinking is needed at this point.

We shall need particularly to be clear on our attitude to Communism in South East Asia. It is a fact that most thoughtful people in the East do not regard Communism as their deadly enemy. They regard it as "foreign," but are sometimes ready to use it to attain independence.

## BALANCED VIEW

They are likely to say: "A plague on both houses" (Imperialist and Communist). But they look beyond Communism to independence.

It is not for us to force our attitude on them, and we must resist being used in a crusade against Communism. Our main missionary obligation in this regard is to help the process of indigenisation and consolidation in the Churches in South East Asia should the evil days draw nigh. More doors may close soon. Then the remnant will be important.

2. The changing nature of frontiers has far-reaching implications for missionary strategy. In general it will mean far greater mobility on the part of missionary societies than they have been accustomed to in the past. In the days when the geographical was considered the real frontier (e.g., the vision of the Student Volunteer Movement, "the evangelisation of the world in this generation") a long - distanced developing policy was the right one.

Now quick decisions and interim policies are often necessary. One wonders whether the constitutions of some missionary societies do not need overhauling to enable them to be mobile. Many missionaries can witness to their immobility.

In particular, the changing nature of frontiers seems to me to have the following implications for South East Asia:

(a) In many places there is a need for a policy of concentration rather than expansion. The possibility of closing doors and the pressure of events demands evangelism in depth rather than extent.

This will mean more emphasis on the teaching of the Christian faith in the younger Churches. (A returned missionary from China said that if he had his time over again he would spend it teaching the Christian faith.)

It will mean that the Church should put its own house in order, particularly in relation to elimination of discrimination between missionaries and local clergy.

## GOVERNMENT SERVICES

In educational and medical work it will mean concentrating on developing perhaps one good hospital and one or two good schools in each diocese rather than trying to compete with the welfare state, which is becoming as much a reality in many missionary areas as at home. Missionary societies in the past have often depended too much on schools and to a lesser extent hospitals as agencies of evangelisation.

A critical examination would, I think, show that they fail as such, and one questions the policy of some missionary societies in sending out a great number of teachers (often of mediocre standard) to staff a number of schools that is out of relation to the purely evangelistic work going on. Educational and medical work is important and an essential part of evangelism on the mission field. But it is necessary to see what is their place.

## ASIA FOR ASIANS

They bear witness to the wholeness of man and God's care for man, body, mind and spirit. They can have a tremendous influence by their example of Christian love and care and by their high technical standards.

(b) It would seem that in this crisis situation it is good strategy to pour money into men rather than into buildings. What is the good of magnificent buildings if (as we have often learned in recent years) they are beyond the purse of the young indigenous Church?

I have often wondered whether the logical future of the lovely old Church where I ministered in Penang (entirely Government maintained) will not be government offices! A Church can get along without big buildings, but not without big men.

In this regard it must be admitted that the Church in its missionary policy in Australia is well behind the State in its external affairs policy.

## ASIA FOR ASIANS

The plan worked out by the Department of External Affairs and presented by Mr. Spender at the Colombo Conference stole our thunder!

Its genius was its conception of partnership amongst South East Asian and Commonwealth Nations. It did not envisage two sides of a contract, those who would give and those who would receive.

It introduced the principle of mutual aid with the financial burden spread amongst all the interested countries, all associated with the planning of assistance on a basis of complete equality. Probably its most important aspect, that of technical assistance, is based on principles we should have worked out years ago.

The Constitution of the Council for Technical Co-operation states that:

"The Council will organise

the provision of such assistance as the following:

1. (a) Training of personnel from countries in the area in countries where suitable instruction is available, and the despatch of missions abroad to study the latest techniques or practices.

(b) Experts, instructors and advisory missions to assist in planning, development or reconstruction, in health services, scientific research, and in the training of personnel.

(c) The provision of equipment required for training or use by technical experts in the region."

The Asian Church above all needs a good supply of well-trained Asian men. In general it can be said that it is more important now to train an Asian than send a missionary, though missionaries are still needed as "technical assistants."

Could not missionary societies work on a scheme for the recruiting of ordinands from South East Asian Churches and for "technical assistance," the interim plan being to bring what suitable students there are for theological training to Australia, the longer term plan being the establishing of several good theological colleges in South East Asia?

One wonders, too, whether it would not be possible to have Asian representation on our Mission Boards and the planning thus to be made mutual.

## LAY PEOPLE

2. A further implication of the changing frontiers is that in the work of evangelism we shall need to give more thought to the training of lay people. Evidence suggests that the clergy man-power problem is no less, if not greater, in the younger Churches than in the older Churches.

The Australian Student Christian Movement has been doing some thinking and planning about the use of lay people, especially in relation to Indonesia, with its Graduate Employment Scheme. Three Christian graduates from Australia have already taken up technical positions in Indonesia.

There is a further field, and here once again the Student Christian Movement and the Evangelical Union, working in the universities, have taken the lead. There is an ever-increasing number of South East Asian students in Australian universities and schools (between 1500 and 2000) and an attempt is being made to contact them, meeting them off boats, helping them in orientation, offering fellowship in the name of Christ.

## CHINESE REFUGEES

A good proportion of these students must be Christians. It seems a splendid opportunity for the Churches or missionary societies to work out a scheme of training courses for Asian lay workers (during long vacations).

It would be money well spent. A further field of possible evangelism is amongst Chinese intellectuals who are refugees from China. The American State Department says there are about 10,000 of these, mostly in Hong Kong.

This field is worth exploring.

3. The co-incidence in time of the Ecumenical Movement and in space of the young Indonesian Church presents a first rate challenge to the Australian Churches. The Indonesian Church above all the Churches of South East Asia calls for our active partnership.

Strategically it is our first priority. Along denominational lines (excluding the Roman Catholic Church) this challenge would have to be left to the Presbyterian Church of Australia, for the Lutheran Church in Australia is small.

Strangely enough the only missionary society that has given consistent thought to this challenge and taken action is the Church Missionary Society. It sent the Reverend Laur-

## LETTERS TO THE EDITOR

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

## THE PRAYER BOOK

## 1552 AND ALL THAT

TO THE EDITOR OF THE ANGLICAN

Sir,—In reply to Dr. Robinson I would suggest that there are two levels on which the Prayer of Oblation may be discussed. They are:—

(1) The erudite level, on which the liturgical experts can debate the view of Dom Gregory Dix that it is not an oblation in the true liturgical sense, and those who disagree with him.

I think Dr. Robinson overlooked my statement that I do not want to do this: I was not answering "Cleric" in my first letter, but protesting against statements by your Special Correspondent on another page.

(2) The level of the ordinary worshipper, whom we parish priests are trying to help to use the material which they have.

I have found that the words of the Prayer of Oblation "O Lord and Heavenly Father... accept this our sacrifice of praise and thanksgiving... by the merits and death of Thy Son... faith in His blood... benefits of His Passion" help them to offer worship to the Father through the Son in what the Church has always believed to be the right Christian way.

To the other correspondents, who seem to impugn our honesty, I would say:—

In my parish church we use the 1662 book exactly.

A period of silent prayer is almost universal after the prayer of Consecration; I say the prayer of Oblation then and teach people to do the same, as in Common Prayer it is better to use a prayer from the Prayer Book than private devotions.

We always use the prayer of Thanksgiving after the Communion.

When I say that in many places the 1549 type of rite is used I am first referring to the Church in America, Scotland, South Africa, and the Missionary Dioceses: a very large number of Anglicans.

But there are parishes where they say the Prayer of Oblation followed by the Lord's Prayer before the Communion.

This was accepted in England as an Interim Rite by many parishes with the blessing of the present Archbishop of Canterbury; and I have reason to believe it is the use in some cathedral churches of unimpeachable Anglican integrity.

This interpretation of our Liturgy is thoroughly Anglican. While the experts will say that it is far from perfect, and while others say that they do not like it, nobody has the right to say that it is in any way disloyal or that to use it is dishonest.

Yours, etc.,

M. d'ARCY COLLINS.

Dubbo.

ence Nash to the Theological College at Djakarta for a term.

More recently the Presbyterian Mission Board has been considering a policy.

The challenge is to work out a generous plan of technical assistance to the Church of Indonesia, particularly in the provision of lecturers and other specialists.

This is too big a scheme for the Presbyterian Church or any other Church and might well be tackled by the missionary societies through the National Missionary Council.

Is the Anglican Church in Australia ecumenical enough and big enough to respond?

TO THE EDITOR OF THE ANGLICAN

Sir,—I think it right as a layman that we celebrate the 400th anniversary of this Prayer Book. It was an improvement on '49 as was 1559, 1604 and 1662 on it, and as 1928 might have been, but the laity did not think so as it was they who sought Parliament to withhold approval, and whether Parliament be composed of Jews, Turks, Infidels or worse may it as Parliament ever help the laity.

When there is any attempt to alter the Holy Communion Service such objection may not be logical, nor founded on scholarship but such steps as in 1552 were gained were a treasure so sacred, so liable to be influenced by ceremonialists that the laity have, for the most part, resented the suggestion of a new idea as an encroachment because they know too well the value of what they have to risk the venture which might encourage those who today in our Church are re-introducing the word "Mass."

The laity might not appear as illogical as might be thought because they do know how difficult it is to express in words "a mystery," and since the words they now have are satisfying they are grateful to the compilers of the 1552 Book of Common Prayer.

Yours Faithfully,  
F. H. GAUNSON.  
501 High Street,  
Ebrahan, Victoria.

## COLOUR BAR

TO THE EDITOR OF THE ANGLICAN

Sir,—Your correspondent Mrs. G. Wilkinson (THE ANGLICAN, November 7), quoted an allegation that an Indian lady had been turned away, on the ground of her colour, from a service in Westminster Abbey.

I have received a letter from the Dean of Westminster, the Very Reverend A. C. Don, from which, with his permission, I quote as follows:

"I cannot believe that there is a word of truth in this allegation. I have made enquiries and can find no evidence whatsoever that any such incident took place, and in any event it is the custom of our vergers, and indeed of everyone connected with the Abbey, to treat with special courtesy and consideration visitors from overseas who do not happen to be of British race."

Personally I always go out of my way to greet coloured visitors, of whom there are many nowadays in London, and a number of them are in the habit of making their communion at the altar in Westminster Abbey."

Yours, etc.,

RALPH OGDEN.

The Rectory,  
Milson's Point, N.S.W.

[It is a strange story that Mrs. Wilkinson relates. No member of the staff of THE ANGLICAN knows the Abbey and the unfailing courtesy of its staff and attendants, can credit the incident referred to taking place.—Editor.]

## THE REFORMATION

TO THE EDITOR OF THE ANGLICAN

Sir,—The Protestant reformers must have seemed to the Catholic world of the XVI century what the "Jehovah's Witnesses" are to us.

They were, in fact, similar in temper, although they belonged to a different stratum of society and taught a different doctrine. Like them, they despised domination, and spoke evil of dignities.

It is true that the Reformation brought some good things with it, such as the use of the vernacular in public worship, and a more widespread study of the Scriptures by the laity.

These things can be attributed to the over-ruling providence of God, who is able to bring good out of evil; they might have been adopted by the whole Church without serious controversy if they had not been commended from so graceless a quarter.

I repudiate the suggestion that I owe any gratitude to the Reformers for the faith I have received.

It seems absurd to say that they laid down their lives for "the faith," as if any article of the Creed were in question.

They were martyrs for their own opinions on certain subsidiary, though not unimportant, points.

I am, etc.,

E. J. WINGFIELD.  
21/11/52.

## BOY SCOUTS

TO THE EDITOR OF THE ANGLICAN

Sir,—Mr. Craft (THE ANGLICAN, November 21) thinks it "pathetic" for Church youth organisations to indulge in sporting and social activities.

These are just as necessary for the proper functioning of Church youth organisations, as they are for the scout movement.

We have passed the Victorian era when communal prayer was the only medium of knowing the thoughts of our Christian friends.

By itself, there is nothing wrong with quiet discussion; but nowadays it is recognised by most people that to know one's fellows we have to live and play with one another as well. This could be, and is, done by inter-district sports, socials, camps, as well as debates and discussions on religious themes.

In most Church-sponsored troops there is a large percentage of boys who are also active members of the C.E.B.S. or Fellowship.

Yours faithfully,

J. W. WANLESS.  
Granville.

Arnott's

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# FAITH AND MORALS

## A WEEKLY QUESTION BOX

By Dr. S. Barton Babbage

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

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



G.G.T. of Willoughby, refers to the Church of South India as a notable example of organic reunion. He asks:

**Should reunion between the Church in Australia and other Christian denominations be attempted now?**

G.G.T. then asks:

**"Do you not think that it would be a good idea to make a definite move in the same direction here in Australia?"**

In the first place it is to be noted that the Church of England has pledged itself to the ideal of Christian reunion.

In 1920 the Lambeth Conference issued "An appeal to all Christian people." It was a moving document concluding with the words:

"The vision which rises before us is that of a Church genuinely Catholic, loyal to all truth, and gathering into its fellowship all who profess and call themselves Christians, within whose visible unity all the treasures of faith and order, bequeathed as a heritage by the past to the present, shall be possessed in common, and made serviceable to the whole Body of Christ."

As a basis for negotiation, the Conference laid down four points, which are generally referred to as the Lambeth Quadrilateral:

1. The Scriptures;
2. The Apostles' and Nicene Creeds;
3. The Sacraments of Baptism and Holy Communion;
4. The historic Episcopate.

The Church of South India was inaugurated in Madras Cathedral in September, 1947.

The Church is a union between the South India United Church, which was the result of a prior union between Presbyterians and Congregationalists and some Lutherans, the South India Province of the Methodist Church, and of the Dioceses of Madras, Dornakal, Tinnevely, and Travancore and Cochin of the Church of India, Burma and Ceylon.

The inauguration of this union was, as our correspondent observes, a notable achievement.

It was based on an acceptance of the Quadrilateral.

The unique feature of the union, however, is the provision of an interim period during which different forms of the ministry are permitted to exist contemporaneously.

The intention is that there shall be a gradual growth towards the unification of the ministry, so that, after a period of thirty years has elapsed, the whole ministry will be episcopally ordained.

The bishops of the Church of England have adopted an ambivalent attitude towards the Church of South India.

At Lambeth in 1948 the Conference recorded two divergent views:

"One view, held by a majority, was that such bishops, presbyters, and deacons should be acknowledged as true bishops, presbyters and deacons in the Church of Christ.

"They should be accepted as such in every part of the Anglican Communion, subject only to such regulations as are normally made in all such cases by the responsible authorities in each area.

"Another view, held by a substantial minority, was that it is not yet possible to pass any definite judgement upon

the precise status of such bishops, presbyters, and deacons in the Church of Christ, nor to recommend that they be accepted in the Anglican Communion as bishops, presbyters, or deacons."

The question is whether reunion should be attempted here in Australia at the present time. Reunion should undoubtedly be our goal.

Christ prayed that His followers should be "one," and obedience to Christ commits us to this goal.

But there is no short cut to this goal.

It cannot be achieved by the sacrifice of truth nor by the surrender of vital principles.

It can only be achieved by clear and mutual agreement on the fundamental doctrines of the Christian faith.

Discussions, at the present time, tend to revolve around questions of order.

But questions of order are secondary to questions of faith; and we should be concerned primarily with the preservation of the apostolic faith, rather than with the preservation of the apostolic succession.

The latter doctrine is, in any case, historically dubious, and the traditional view of the Church of England is that episcopacy is of the essence of the Church and not of the essence of the Church.

Reunion is not likely to proceed rapidly in Australia until there is a deeper grappling with the theological issues involved.

In the meantime we can only pray, in penitence and humility, that we may grow in our understanding of the will of God for us and other Christians.

W.K., of Adelaide, states: "The Church of England in Sydney owns a large area of slums."

**How do you reconcile the ownership of slum property by the Church with Christian principles?**

And then W.K. bluntly asks: "Why don't they do something about them instead of paying fat salaries to bishops and archbishops?"

There is, first, the question of fact. It is not strictly true to say that the Church "owns" a large area of slums.

The Church owns the land on which much slum property is built.

The land was in most cases let on a 99-year lease.

The Church is, therefore, only the ground landlord, and in law it has no control of, nor responsibility for, the property erected on the land.

This issue was raised some years ago in England.

The accusation was made that the Church owned property used for immoral purposes.

An attempt was made to have the law amended, so that a landlord had some control over the use to which the land was put.

It was ruled that the practical obstacles were so great that no amendment of this kind was practicable.

The Diocese of Sydney has, with commendable wisdom, refrained from the policy of granting further leases.

Much of this slum property is now reverting to the Church as the old leases expire.

Within the past decade some £80,000 has been spent on the

demolition of slum buildings on this property.

Modern semi-detached bungalows have been erected on the cleared land, and these have been let on weekly tenancies.

The whole project has been carried through at immense cost.

The Church deserves the highest praise for a magnificent example of moral responsibility and for a first class job of social reconstruction.

Next, W.K. refers to the "fat" salaries paid to bishops and archbishops.

W.K. is plainly and patently prejudiced.

He uses, in the first place, an uncomplimentary and evocative word like "fat" to describe episcopal salaries; and then, secondly, he makes an assertion which is utterly unsubstantiated.

It is an unworthy and irresponsible form of controversy.

It is based upon the observed fact that if you throw enough mud some will stick.

Most people would agree that those who occupy high office need a stipend which is sufficient to meet the expenses of their necessary duties.

Among these duties, for example, is that of hospitality.

This, in itself, can be a heavy burden.

It is an incontrovertible fact that today bishops find themselves in a state of acute financial embarrassment.

Their duties are many and onerous and their incomes are relatively small.

Their salaries are far less, in most cases, than those of professional men.

Our Lord enunciated a fundamental principle when He stated that "the labourer is worthy of his hire."

It is right that those who belong to the episcopate should receive a stipend which is adequate, and that they should be in a position to fulfil their pastoral functions without the worry of ever present penury.

# HUMAN RIGHTS DECLARATION

A meeting of protest against the action of the Italian Government closing down Protestant churches in Italy was held in the Chapter House, George Street, Sydney, on Thursday, November 13, at 8 p.m.

The meeting was under the auspices of the "United Protestant Association of N.S.W."

The Chairman, Mr. R. J. Martin, State President of the U.P.A., introducing the speakers, deplored the attitude of apathy in Australia and stressed the need for a realisation of the dangers to fundamental liberties because of this apathy.

The first speaker for the evening, Colonel A. W. Sheppard, M.C., expressed regret that Protestants generally did not value the liberties and heritage which had been handed to them.

He stressed the fact that he was not going to speak on "sectarian bitterness" but on the activities of the Roman Church as a political organisation.

As a body it had always claimed it would deny liberty of conscience to those who differed from it.

Colonel Sheppard quoted from a publication of the World Council of Churches on the subject of religious liberty.

He referred to the publication as a "damning indictment of the Roman Catholic Church in the field of religious freedom."

The speaker then traced the events associated with the acts of intolerance and persecution directed against Protestants in Spain, Italy and South America.

He stated that the recent action of the Italian Government against the Churches of Christ in Italy was the culmination of years of antagonism against this Protestant body.

Colonel Sheppard concluded with an appeal to all liberty-lovers to express their opposition to any act which is a denial of human rights and individual freedom, particularly in regard to religious expression.

The second speaker was the Reverend C. Oscar Lundberg.

Mr. Lundberg, who is a Baptist minister, stated that he had made a close study of international events and history.

He stated that much is being said and published about persecution of religion in Communist countries, but prior to the Russian Revolution there were only one million Baptists in Russia.

"To-day there are between six and seven million. Can you imagine an increase like that in any Roman Catholic country?"

Mr. Lundberg said that "we know Communism is terrible, but we also know that where Romanism is there is intolerance."

He then quoted incidents in Roman Catholic countries

where missionaries had been subjected to acts of persecution.

He claimed that Roman Catholics were becoming alarmed at the success of Protestantism.

"We believe in justice and righteousness. Therefore, we should protest against any act of persecution against our brethren in other countries."

The final speaker, Mr. Thos. Agst, General Manager of the U.P.A., covered many aspects of Roman Catholic intolerance throughout the world.

Quoting extensively from secular and religious papers he illustrated the need for all non-Catholics to awaken to the danger arising from the suppression of liberties.

The poverty, illiteracy and superstition existing in Roman Catholic countries could be removed, he said, by democratic ideas.

Mr. Agst also referred to the subjects of "press distortion" and foreign migration.

He concluded his address with an appeal to all Protestants to be vigilant and conscious of their duty in preserving freedom and liberty.

The Chairman then read the following resolutions which were carried unanimously:

1. This public gathering of citizens of N.S.W. expresses absolute adherence to Article 18 of the Declaration of Human Rights which guarantees to everyone the right to freedom of thought, conscience, and religion; this right to include freedom to change his or her religion or belief, and freedom either alone or in community with others and in public or private, to manifest his or her religion or belief in teaching, practice, worship and observance.

2. This gathering publicly expresses its strong disapproval at the Italian Government closing all the Churches of Christ in Italy; at the Roman Catholic Church in Columbia persecuting and closing down Presbyterian churches; and at the Spanish Roman Catholic Church's continued repressive acts against Evangelicals.

3. Public attention is drawn to the fact that here in Australia unrestricted religious freedom is given to the Roman Catholic Church, while in all countries in which organised Roman Catholicism rules through Governments, this freedom is denied to Protestant minorities.

4. In order to safeguard Australia's future the Federal Government be asked to cease immediately all Italian and other continental Roman Catholic immigration to Australia while there are ample British people available to meet the demand.

5. This public gathering enters an emphatic protest to the sponsors of "THE CALL" against the Roman Catholic Cardinal Gilroy being designated as The Archbishop of Sydney, and Archbishop Mowll as the "Anglican Archbishop of Sydney" in the organisation's official correspondence.

In referring to the resolution appertaining to "THE CALL," Mr. Agst said that designating Cardinal Gilroy as the "Archbishop of Sydney" was an insult to Archbishop Mowll and should not be tolerated in a Protestant country.

## RESOLUTION ON "OFF-COURSE" BETTING

Brisbane, Nov. 21

The following resolution was passed at a meeting of the Brisbane Diocesan Council on November 20:

"This Diocesan Council definitely opposes any legalisation of 'off-the-course' betting, particularly because it believes that, if it is legalised, there will gradually grow up the idea that, because it is legal, it is not only lawful but morally right, and it will thus attract and invite the young, and endanger the standards of those upon whom the future of the nation rests."

## NEW HOME FOR AGED SICK

Sydney, Nov. 25

The Archbishop of Sydney will dedicate "Chesalon," a hospital for the aged sick in Prospect Road, Summer Hill, N.S.W., next Sunday at 3 p.m.

This hospital has been purchased by the Home Mission Society and is a continuance of the excellent work that has been carried on in the Sydney Diocese by the parish nurses for the past nine years. Sister Symonds, who sponsored the work, will become the Matron of the Hospital.

The dedication service will be conducted by the chairman of the committee, the Reverend Norman Fox, and the Rector of Summer Hill, the Venerable Archdeacon Hume-Moir, and the secretary of the Home Mission Society, the Reverend R. G. Fillingham, will take part in the service.



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## BOYS' SOCIETY IN MELBOURNE

### 2,000 MEMBERS

Last Friday, November 14, a party of 40 boys, members of the Church of England Boys' Society, went to Melbourne to attend the Church of England Boys' Society Rally and Service in the Melbourne Town Hall.

The boys came from Sale, Moe and Maffra.

The bus left S. Paul's at 2.30 p.m. on Friday afternoon, and picked up Moe boys en route.

The opening part of the rally was a service.

The stage of the Town Hall looked very impressive with the centre of the organ gallery filled with robed choristers and on either side of them branch banners held by members.

During the service the Bishop of Geelong, the Right Reverend J. D. McKie, spoke to the boys on the motto of the Society, "All in One."

After the service, the Society formed a procession at the head of which was a Cross bearer, followed by the choristers, clergy and the banners and the attendants.

The next part of the programme consisted of the presentation of trophies by prominent citizens of Melbourne, who included the Chief Commissioner of Police, Mr. Duncan, and Bill Hutchinson, captain of Essendon football team.

A gymnastic display was

## GOVERNOR INSPECTS SCOUTS

The Governor of Victoria, Sir Dallas Brooks, and Lady Brooks attended the morning service at Christ Church, Warrnambool, last week.

The Bishop of Ballarat, the Right Reverend W. H. Johnson, assisted the Rector of Christ Church, Canon N. S. Fettel.

The Governor read the second lesson, and Mr. A. H. Stone, lay reader, the first.

Mr. R. W. Mack, State Member for Warrnambool, and representatives of Local Government and Shire Councils, and their wives, were present. Representatives of other churches also attended.

Prior to the service, the district commissioner for scouts, Mr. A. K. Browne, introduced the Governor, who is Chief Scout for Victoria, to a parade of scouts, cubs, guides and brownies.

The guide commissioner, Mrs. J. O. Tate, introduced Lady Brooks to the guides and brownies.

## NARRABRI NEWS

From Narrabri comes this report of the Youth Work being carried on in that part of Armidale Diocese:

Although we have not a very large Youth Group in this parish, we feel that the 30 members of our Senior Youth Group have put much time and effort into the work of the Church over the past nine months.

Under the leadership of the Reverend K. A. Patfield and Mr. Kevin Clifton, our work as a youth group has been knit together in many ways. We have followed out in all our activities the four-square programme.

Spiritually, we have been taught the importance of Church work, firstly as a group and then as individuals. Our meetings are always opened with 20 minutes of devotion and instruction, our discussion nights have answered many of our doubts concerning our faith, and our films (though they be few) have shown us the glorious traditions of the Anglican Church.

Our three Sunday schools in the parish are completely staffed and worked by Fellowship members, and each Sunday school has its own superintendent. During Lent we held our practical missionary effort, and in turn we sent many helpful articles to the Reverend C. Kerle, of the C.M.S., Sydney, and raised money for the work of A.B.M.

A little over 12 months ago our tennis courts were a wilderness, but now we have two tennis courts which have given us many hours of fellowship. In addition to this, we have a basketball field, and through our leader we have had lights installed on this area. Our neighbouring youth group at Wee Waa, some 25 miles away, have joined us in this activity.

Intellectually and socially, we have tried to develop ourselves as much as possible.

Some weeks ago we decided to hold a "Queen" competition in conjunction with our annual fete and raised £262. Of this we gave £100 to our General Church Fund, and with the rest intend to light a tennis court.

During the year we have had trips away to Gunnedah, Wee Waa and Boggabri, and now we look forward to our Christmas with these branches. Our final effort for the year will be a concert to raise money for Sunday school prizes.

This is our work over the past year, and we feel it has been done all in the spirit of Christ, and for His Church.

—N.B.

## C.E.B.S. IN SYDNEY

Sydney, Nov. 25

Branches of the C.E.B.S. throughout the Sydney Diocese crowded the Chapter House for the annual rally last Friday night.

Among the guests were the national secretary of the C.E.B.S., the Reverend Lyle McIntyre, from Melbourne, representatives from the Newcastle Diocese, and many parents and friends of the boys.

The archbishop, who is president of the society was unable to be present. He sent greetings to the boys and was represented by the Reverend Alan Begbie, Rector of Manly. The programme dealt with the "four square programme" of the society: "Spiritual, Physical, Mental and Social." The chairman, the Reverend Norman Fox, presided.

A presentation was made to the retiring chief commissioner, Mr. John Alcorn, who for many years has been a leading figure in C.E.B.S. both in Victoria and N.S.W. Because of indifferent health he has given up his position.

When Mr. Alcorn stood to respond he was given a rousing cheer by the boys who had grown to appreciate his worth and work.

The new chief commissioner, Mr. Bob Hawkins, was welcomed to his new office. The whole programme was organised by Mr. Reg. Platt and the details of the evening arranged by the secretary, Mr. Alan Vitnell.

Because of the continued growing interest in the Society it was announced that next year it would be necessary to hold the rally in a much larger hall, and that the Assembly Hall had already been "booked" for the occasion.

## COMRADES OF S. GEORGE

### Annual Conference

The date of the C.S.G. Conference at the Girls' Grammar School, Canberra, is December 27 to January 2, and not December 30 to January 6 as advertised previously.

Accommodation is still available and information can be obtained from the Youth Secretary, Australian Board of Missions, 14 Spring Street, Sydney.

The theme of the conference is "The Faith that Conquers," and speakers include the Bishop of Goulburn and Canberra and lecturers from the National University.

## QUEENSLAND CONFERENCE

Brisbane, Nov. 15

The need for more unification in the administration of the C.E.B.S. "Four Square" programme called forth the C.E.B.S. Leaders' Conference, held at Margate, near Brisbane on October 25 and 26.

The conference was set two tasks: Firstly, to reach a decision on the universal use of the handbook; and, secondly, to form and adopt a Queensland C.E.B.S. uniform.

The chairman, Mr. C. G. Bruce, stressed in his opening address that the necessity for more men to come forward from parishes and accept positions as leaders and executive officers was now most imperative, and any rapid advancement of the society would be governed primarily by this objective being attained.

It was decided that the handbook in its present form, with minor amendments to be appended, as suggested by the conference, be adopted as the official guide to be used in all branches for instruction of the society's aims.

The uniform adopted was based fundamentally on the national uniform, but alterations were made not only to meet climatic conditions, but also to provide a dress uniform which every boy could obtain, no matter what his station in life.

The uniform will consist of a royal blue shirt with long sleeves, two flap pockets, and epaulettes. On the left breast pocket an embroidered C.E.B.S. badge is to be worn and stripes denoting the member's rank, if any, will be attached to the epaulettes.

Tabs showing the name of the member's church and district are to be sewn at the top of each sleeve. A maroon woollen tie with a C.E.B.S. tie badge will be worn.

The navy blue forage cap piped in red and with a C.E.B.S. cap badge will be the official headwear, and navy serge knickers with a black leather belt, navy blue socks with maroon striped tops, and black leather shoes complete the official uniform.

## BARBECUE

The Adelaide Companies of the Comrades of S. George will take chops and steak to the home of Mr. R. and Mrs. Schneider at Burnside, tomorrow, Saturday, November 22, for a barbecue and camp-fire in the garden.

Thirty members are planning to go to Canberra at Christmas time for the 4th Australian Conference of the Order.

## CONFERENCE AT TRAVANCORE

FROM OUR OWN CORRESPONDENT

Singapore, Nov. 23

Miss Alice Parashody will represent the Singapore Anglican Youth Fellowship at the World Conference of Christian Youth, which begins at Travancore on December 14, 1952.

The delegates will be largely Asian, although there will be others from many countries outside Asia.

India, Pakistan, Japan and Burma, among others, will send delegates.

The conference theme is "Christ, the Answer."

Travancore is the home of the Mar Thomas Church founded, according to popular belief, by S. Thomas soon after the Crucifixion of our Lord.

Miss Alice Parashody is a teacher in a local government school. She graduated with distinction from the local Government Teachers' Training College.

She was first in her year.

A keen church worker, Miss Alice is the president of the S. Paul's Youth Fellowship.

She will reach Kottayam, India, on November 27.

She will spend Christmas, the last day of the conference, at Travancore.

Within the theme of "Christ, the Answer," she will discuss the uniqueness of Christ, towards a personal concept of the Church; the aspect of personal relationship in family and social life, and the Christian concern for political and economic justice.

## WARTIME CHAPLAIN HONoured

### LIFE VICE-PRESIDENCY FOR ARCHDEACON

Canberra, Nov. 23

The Archdeacon of Canberra, the Venerable Archdeacon R. E. Davies has accepted an invitation to become a vice-president, for life, of the 450 Squadron Association ("Desert Harassers").

The invitation was extended in recognition of the archdeacon's service with the squadron, a fighter unit, in the Middle East and Mediterranean war theatres.

Archdeacon Davies, who was the first Allied Air Force chaplain to land in Italy after the Allied invasion, and was in the landings at Sicily, Italy, and Southern France, said he felt that the invitation to accept such an office of honour was a tribute to the work of the Church not only in 450 Squadron but throughout the forces.

## DAVID . . .



Only one can come out of this struggle alive.



"A blow from those claws and I would be torn to shreds."



"When I call upon Thee, then shall mine enemies be put to flight."



—So David returns to his work among the sheep.



# JUNGLE DOCTOR AND THE WHIRLWIND

By Paul White

## The story so far:-

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

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

A flashy, wealthy young African called Maradadi appears on the scene. He is rude and menacing to the Jungle Doctor, and asks to buy unguine and other medicines for his private use. Just then, an African woman appears on the scene, with her baby. The baby is dying and can only be saved by an urgent operation.

Daudi helps the Jungle Doctor in the crisis. The operation successfully done, Daudi sees Maradadi beckoning him outside the hospital.

Now read on.

## CHAPTER FOUR

### Sowing a Whirlwind

I collected the surgical instruments that I had just been using and put them into a steriliser that was boiling on top of the primus stove. Daudi was standing looking out of the window of our jungle operating theatre. Slowly he undid the tapes that held the gauze mask in place over his mouth. I could see his whole face in profile. He was utterly miserable and looked it, his eyes following the over-dressed figure of the African, Maradadi, who had recently come to the village and brought with him all manner of trouble.

Daudi pumped up the primus. He spoke.

"Bwana, I have come back to the hospital that I might collect my wages and also the shillings that I have put away in the savings account."

"Come up to the office, now, and I will fix it up."

I knew it was no time for arguing or even asking for explanations. Something I did know, Daudi was completely miserable. I opened the theatre and we walked out together and almost stumbled over an African lad who was sitting on the step wrapped in a blanket and shivering in such a way that you could hear his teeth rattling. He was one of those obvious cases of malaria that you could diagnose ten yards away.

"Hongo," I said, "you have been bitten by mosquitoes. Have you not followed the words of wisdom taught you at the school and slept under a net?"

"Uh, uh," said the boy, shivering. "Bwana, I have not been bitten by mosquitoes. I have been very careful."

"Hongo," said Daudi, "he does not speak the words of truth. Do I not know? Do I not live near him? Do I not know the way they carry on? Is he not one of the children who refuse to break the pieces of clay pot round about his house where the mosquitoes breed?"

"Kah, Bwana," said the child. "Heh, these are words that are not true."

"Kah, Bwana," said Daudi, "he's got malaria all right."

"How do you know, Daudi?"

A slow smile came over the

trained African's face. "Bwana, the symptoms, they stick out like the ears of a donkey. See, he shivers on a hot day. Behold, he perspires." He pushed the blanket aside and ran his fingers over the boy's abdomen. "Behold, his spleen, Bwana, as big as a pumpkin."

I put my hand on the boy's shoulder. "Come with us. We will take a drop of your blood and look for the vidudu, the little creatures that grow on the nose of izuguni, the mosquito. When he has bitten you, they raise many families inside your body and feed upon your blood and thus bring fever and sickness and misery."

"Heh! We know all right by watching you. We can tell by how you look and what you do."

With a piece of cotton wool dipped in methylated spirits, I swabbed his thumb, then jabbing with a sharp needle I collected a drop of blood and put it on to a glass slide.

"Hongo, Bwana," said Daudi, "let me do that."

He prepared the slide for

palit incinerator. Then I saw its owner appear. I recognised him at once as Maradadi. He peered furtively this way and that. I watched his hand with a huge signet ring upon it go into his pocket. A slip of paper was produced. This he hurriedly slipped under a clay cooking pot. And then stealthily he made his way away from the hospital kitchen and slouched through the door of the hospital outpatients room as though coming in for an afternoon dose of medicine.

Daudi looked up from the microscope. "Kah, Bwana," he said, "I was right. See this."

I looked down the microscope. The film showed scores of tiny red circular affairs. In some of them were purple little rings. It was a typical picture of malaria.

"See," said the African, "see, I was right, Bwana. I recognised the symptoms."

"Then you had a look inside. Heh, he had it all right."

He wiped the oil off the lens of the microscope and put it back in its box.

"Daudi," I said, "you recognised malaria because of its symptoms. Behold, do I not recognise that you, too, are

On my way to get what he asked for, I produced two pills, and a drink of water, and handed them to the small boy with malaria.

I counted a number of East African shillings into Daudi's palm. "There you are, my friend, and I cannot say how sorry I am that you're going away from us."

We stood at the door together. You could see right over the plains, stretching up towards the equator and Mt. Kilimanjaro. At that time of the year you could see the corn waving in the slight breeze of late afternoon, and I said:

"Daudi, it was a day like this that once Abrahamu and Loti, his relative, stood looking from the side of a hill over plains just as we are. There had been trouble between their herdsman and they had decided to part. Abrahamu said, 'Choose which way you will go.' Loti, the young man, looked. He saw the plains, well watered, river running through them. It was the place for crops, for herds. But he knew in his heart that it was a place where evil was very common. He had heard stories that made his skin creep. But then he looked up to the hills. It was a place of rough paths, of little comfort, a place of poor crops, not a place to feed herds unless you faced much work and hard days.

"For a moment he stood, making his choice, then he pointed to the plains, and in the choosing he lost everything. Not at first. Behold, he had riches for a time, and a fine house and many things which brought joy to his heart. But, Daudi, suddenly and unexpectedly came the other side; the end of the story was tragedy, tragedy, tragedy. He chose wrongly and as he chose, he knew that he had picked the easy way, the seeming good way, but he knew it was the wrong choice and he found out later on."

"Kah, Bwana, I'm going. I know what I want and I'll get it."

As he said this, one of the nurses, Hefsi, came to the door.

"Bwana, may I have the key of the store?"

As I reached up to the nail to give it to her, I saw a look pass between those two Africans which was completely eloquent. It was as though the whole jigsaw puzzle fell into place. I watched the girl swing away with the key in her hand. Daudi gazed after her.

"Daudi," I said, "there was a great one of my country who wrote these words which are very true. He said, 'The sins that we sin two by two, we pay for, one by one.' Would it not be better for both you and Hefsi to acknowledge that you have made a mess of things. You have brought, open shame, not so much on yourselves, as on Jesus who is your Chief. You can't sin and go away with it. You have to grain, remember, but you must with you a harvest from your sowing."

For a moment he pondered this and then swung round at me with smouldering anger in his eyes. "Kah, Bwana," but before he could speak I moved through the doorway.

"Listen, you're on the wrong pathway. You can no more hide sin than you can hide an abscess. Remember that abscesses throb, throb, throb. Sin always makes you miserable."

Daudi suddenly swung on his heel and walked down the path past the hospital. As he went under a great baobab tree, I saw a yellow-shirted figure fall into step behind him. Maradadi I knew was up to no good. Then I thought of the letter that I had seen him put under the clay pot, and I went to see what new mischief was brewing.

(To be continued next week)

## CORRECTION

We regret that a letter under the heading "C.W.A. and Religion" in our issue of November 7 was wrongly attributed to Miss J. Newton. The writer was Miss J. Newth, of Lindfield, N.S.W.

## POETRY

(It is reported that Bishop Muschamp is seeking a railway carriage in which to minister to the scattered Anglicans on the East-West railway—see last pastoral letter to THE ANGLICAN.)

Bishop Muschamp  
Simply must camp  
In a train  
On the Nullabor plain.  
Bishop Collins  
Is saving up florins  
To buy a brette  
That is brighter and better  
(Or subject to the approval of  
the Bishop of Gippsland)  
To buy liquor  
For his Vicar.  
The Bishop of Tasmania  
Has a positive mania  
For conducting researches  
Into the Council of Churches.  
The Reverend Father Oddie  
When offered a hot toddy  
Said "No! I'd be sunk,  
You forget I'm a monk."  
Bishop Hand  
Took his stand  
He didn't look sour  
But he spoke for an hour.  
The Reverend Howard Guinness  
Sure has some finesse  
He spurns the stout  
That makes men shout.  
The Archbishop of Perth  
Keeps a check on his girth  
By looking at the others  
His episcopal brothers.  
Bishop Armour  
Is a charmer  
When not at Wangaratta  
He's up at Tallangatta.

## NELSON'S FLAG

ANGLICAN NEWS SERVICE

A banner carried for the first Nelson memorial service in 1805 was borne in procession to Madron church, on Sunday, when the people of Penzance met to commemorate Britain's greatest sailor.

Penzance was the town that first heard of the victory of Trafalgar and of Nelson's death.

## JUNGLE DOCTOR BROADCASTS

Listen in to the Jungle Doctor on the following stations:

SUNDAY	
4 KQ—Brisbane	7.30 a.m.
4 GL—Geelong	8.15 a.m.
5 AD—Adelaide	8.45 a.m.
5 P—Port Pirie	8.45 a.m.
5 MT—Murray Bridge	8.45 a.m.
5 SE—Mt. Gambier	8.45 a.m.
2 WL—Wollongong	9.15 a.m.
3 UZ—Melbourne	2.30 a.m.
7 RO—Robart	10.45 a.m.
6 KG—Kalgoorlie	12.30 p.m.
4 RO—Rockhampton	2.30 p.m.
7 BS—Bathurst	3.00 p.m.
2 CK—Cessnock	4.00 p.m.
2 NZ—Inverell	4.45 p.m.
2 GZ—Orange	5.00 p.m.
3 CH—Charters	5.35 p.m.
2 QN—Deniliquin	6.30 p.m.
2 X—Cooma	6.30 p.m.
6 B—Perth	6.30 p.m.
7 WB—Warrnambool	6.30 p.m.
6 MD—Merridun	6.30 p.m.
2 MO—Gunnah	6.30 p.m.
3 MA—Mildura	10.15 p.m.
MONDAY	
3 YB—Warrnambool	3.00 p.m.
3 SR—Shepparton	4.15 p.m.
7 QT—Queenstown	6.00 p.m.
7 BU—Burling	9.45 p.m.
THURSDAY	
7 AD—Devonport	8.45 p.m.
FRIDAY	
3 AK—Melbourne	3.00 a.m.
7 BH—Broken Hill	10.40 a.m.
3 UL—Warragul	2.00 p.m.
2 DU—Dubbo	5.00 p.m.
2 LF—Young	5.15 p.m.
SATURDAY	
2 MW—Murrumbidgee	9.00 a.m.
3 CV—Maryborough	9.00 a.m.
3 TR—Sale	9.15 a.m.
4 MK—Mackay	9.45 a.m.
2 LF—Young	9.45 a.m.
2 LM—Lismore	11.45 a.m.
7 EX—Launceston	11.45 a.m.
7 DY—Derby	8.30 p.m.

## CHILDREN'S FAIR IN BRISBANE

FROM A SPECIAL CORRESPONDENT

The four metropolitan companies of the Order of the Comrades of S. George combined to run a "Children's Fair" in the grounds of Bishopsbourne on Saturday, November 8.

The proceeds from the function are to be divided between the Australian Board of Missions and the fund for the Youth Camp and Retreat House for the Diocese of Brisbane.

The companies responded well to calls made on them, and on three Saturdays between 20 and 30 young people were present at working-bees.

As a result, when the day arrived, the grounds were spick and span and the stalls loaded with all sorts of things, including dressed dolls, toys and novelties.

Coconuts from the mission station of Yarrabrah made the "Coconut Shy" one of the main attractions.

Pony rides, a Punch and Judy show, hoop-la, and other games of skill, plus a display of dancing by the pupils of S. Michael's School, and tap dancing by a member of the C.E.B.S., helped the enjoyment of those present.

The tuckshop, sweets, dips, etc., came in for the usual popularity.

The Reverend W. S. Southward, the secretary of the New Zealand Anglican Board of Missions, was present and gave a short talk on the importance of Youth Auxiliaries.

Other guests included Mrs. H. Alwyn, from Pakistan, and a young woman from Ceylon.

The children were intrigued by the beautiful saris of these two ladies.

An A.B.M. court was also the centre of much interest.

Unfortunately, the heat wave, which was already twelve days old, ended in a cloudburst at 3.30 p.m.

With dampened feet and clothes, if not hearts, the youthful organisers salvaged the stalls.

However, in spite of the fact that the washout occurred an hour after business had commenced, almost £100 was netted.

Perhaps the best compliment was a question asked by one of the older people who supported the effort: "Did the young people do all this work themselves?"

The answer, of course, is YES.

## NEW MEMBERS OF J. M. NEALE SOCIETY

The following have been received into membership of the Australian Branch of the John Mason Neale Society: Mr. A. J. Thomas and Miss G. Bushby of Enmore; Mrs. A. E. Bachold of Blackheath; and the Reverend A. S. Bryant, Upwey Rectory, Dorset, England.

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# 

(Continued from page 2)

compelled to remain in Port Moresby for a time for medical treatment and will be returning to Dogura at a later date.

In his staff notes, the Bishop of New Guinea writes, "I have appointed the Reverend Hugh Andrew to succeed Mr. Gill as Priest-in-charge of Mamba district."

"His place at Eroro is to be taken by the Reverend Stanley Ray."

"Our special intercessions will be offered for both Mr. Andrew and Mr. Ray."

"Mr. Andrew's work at Eroro has been greatly blessed and there is to-day a virile life in the Eroro Church."

"Another resignation that I grieve to announce is that of the Reverend Stanley and Mrs. Margaret Purcell."

"On account of the condition of their child revealed to them after they had reached England, they have decided not to return to New Guinea."

"They will be greatly missed at Taupota, where both won the hearts of the people and made an impression on the life of the Church."

"New arrivals are the Reverend Stanley Ray and his wife, Sister Lorna Heath, Mr. Lionel Lucas and Mr. Allan Brady."

"We were very sorry that Sister Sara's illness has necessitated her return to Australia."

"The Community of the Holy Name have sent up Sister Penelope to replace the gap in the C.H.N. branch house here in New Guinea."

Mr. Verco Cook, who is in charge of the "Dennis Taylor Farm School" at Popondetta, has had to return to Australia at very short notice, owing to the sudden and serious illness of his father.

It is expected that he will be able to return very shortly.

The bishop, writing of recent visitations, said, "My next visitation was to Agenehambo, in the Mt. Lamington area."

"I had the great joy of dedicating the new church which has been built there and confirming some 200 candidates."

"Here, too, was ample cause for thanksgiving."

"One saw the fruits of the patient labours of Mr. Porter and those who have been fellow workers with him in gathering together Christ's flock which had been scattered abroad after the Mt. Lamington disaster."

"During the July, August and September visitations I confirmed over 700 candidates."

### SISTER DURDIN

Sister Patricia Durdin will be a passenger on the Bulolo this week. She is returning to Australia for a well-earned leave.

It will be remembered that

Sister Durdin was one of those who performed such heroic work at the time of the Mt. Lamington eruption, and for which she was awarded the O.B.E.

She will not be present at the Investiture that is to take place at Popondetta on Monday, November 24.

Arrangements have been made for her to receive the award at Samarai before the departure of the Bulolo, when the Acting Administrator and the Minister for Territories will be at Samarai.

## NEWCASTLE

### MISSION DISTRICT OF CHARLESTOWN

The annual fair of St. Alban's, Charlestown, was held at the home of Mr. and Mrs. Vidal, Charlestown, on Saturday, November 8. The fair was organised by the Women's Guild, assisted by the Mothers' Union, C.E.B.S., G.F.S., and many others. It was opened by Mrs. W. A. Hardie, wife of the Dean of Newcastle. The fair raised £156 towards the Building Fund.

In this experimental district, where at present a second-hand house, taken over in 1920, serves as a parish church, hall and rectory, five blocks of land have been purchased by the diocese at a cost of over £900, and a brick-veneer rectory is being erected at a cost of over £5,000, to be followed by a brick church and hall.

Land has been acquired in Mt. Hutton and Kahibah and church halls will soon be erected in these centres, where at present public halls are in use for services and Sunday schools. In the new Housing Commission settlement of Windale, land 300 ft. by 160 ft. has been obtained. At present, an open verandah serves as a church.

The Lands Department is also making land available at Gateshead, where for nearly seven years Sunday school and some services have been held using various buildings, including two verandahs, two garages (one with a dirt floor), a bathroom-laundry, and rooms in houses.

The diocese has also provided £30 for the painting of St. Mary's Church, Dudley, which, although dedicated in 1927, still has a debt of £287. (At one stage, the total income for 12 months was less than £5.) A house-verandah is still in use in the village of Oakdale for Sunday school and services.

### DORA CREEK

The annual fair of the parish of Dora Creek, conducted by

the Women's Guild, was held on Thursday, November 20, in the Memorial Hall, Morisset. The Reverend R. J. Heuston, Rector of Cardiff, who declared the fair open, praised the work of the Women's Guild.

Visitors from all local centres, as well as from Newcastle, Sydney and Warialda, attended. The takings were a record. Dora Creek, Morisset, Wyee, Martinsville and Bonnell's Bay each provided stalls.

## NORTH QUEENSLAND

### NEW MEMBER

The Reverend Archie Briggs has offered himself and been accepted as a member of the N. Queensland Bush Brotherhood.

Mr. Briggs has been an S.P.G. missionary in North China since 1947, and will be a most welcome accession of strength at a time when the Brotherhood badly needs it.

He expects to sail from England early in the new year.

### ORDINATION

The Bishop of Carpentaria, acting under Letters Dimissory, will ordain at the parish church of St. John's, Cairns, on Sunday, December 7, the Reverend John Lancaster Roderick to the priesthood, and Mr. Bruce Clifford Tidy to the diaconate.

Father Roderick will serve as assistant priest in the Parish of Ayr, and Mr. Tidy will serve his title at Cairns.

### MISSIONARY COLLECTIONS

The diocesan secretary has announced that missionary contributions in the diocese till the end of October amounted to £980/5/10.

This is a considerable improvement on the sum collected during the same period of last year.

### S.S.A.

A special celebration of the Eucharist at St. James's Cathedral on Saturday, December 13, has been arranged to give friends and old pupils of the Sisters' schools in the diocese are helping to provide the jubilee "feast."

Fathers of St. Anne's pupils and other Townsville men are organising themselves into squads and will undertake various repainting projects among the school buildings in the summer holidays.

### BISHOP'S DEPARTURE

The Bishop, Mrs. Belcher, and their niece, Miss Rosemary Courage, will leave Townsville on the Brisbane Mail on Monday, December 1, at 8 p.m.

On Sunday, November 30, all the parishes in Townsville will gather in St. James's Cathedral for Evensong, which will be on the eve of the feast of St. Andrew.

At each of the parish churches a Watch of Prayer will have been kept from the morning Eucharist until shortly before 7.30 p.m., on behalf of the missionary work of the Church.

At Evensong, all these intercessions will be summed up together, and the bishop will preach his last sermon in the diocese.

Afterwards, in the synod hall, there will be a farewell party for him and Mrs. Belcher.

## ROCKHAMPTON

### DIAMOND JUBILEE

On Sunday, November 23, the Diocese of Rockhampton celebrated its diamond jubilee.

The diocese was legally constituted in August, 1892, and on St. Andrew's Day following, the Right Reverend Nathaniel Dawes, Coadjutor Bishop of Brisbane, was enthroned as the first Bishop of Rockhampton.

He held the See until 1908, when ill-health compelled him to retire.

There have been five Bishops

of Rockhampton in the 60 years. The present Diocesan is the Right Reverend J. A. G. Housden, who was consecrated in 1947.

The Most Reverend R. C. Halse, Archbishop of Brisbane, visited Rockhampton for the jubilee.

On Sunday, the Bishop of the Diocese celebrated at 7 a.m. At the Sung Eucharist the celebrant was the archbishop.

The Rector of the Cathedral, Canon J. E. Dale, acted as deacon, and Canon R. B. Davison, diocesan registrar, as sub-deacon.

The preacher at this service was the Bishop of Rockhampton.

The service was broadcast by courtesy of the A.B.C.

In the evening the preacher was the Archbishop of Brisbane.

The congregations of the Rockhampton parishes attended the cathedral for Evensong, and the clergy took part.

The jubilee was observed on the same day in the country parishes.

### PARISH OF NORTH ROCKHAMPTON

The Archbishop of Brisbane officiated at a stump-capping service at Simpson Street, North Rockhampton, on November 22. A church hall is to be built on this site, largely by voluntary labour.

A large number attended the service, held in the open, and remained for the fete, which was held by the building committee immediately afterwards.

The site of this church hall, which will be used for services as well as Sunday school and social purposes until a church is built, is opposite the site chosen for the university which it is proposed to build at Rockhampton.

The rector, the Reverend H. J. Mills, has gathered together a group of keen workers, and for some time a Sunday school has been held at a private house in that locality.

## SYDNEY

### ROSEVILLE APPEAL

Next Sunday, St. Andrew's Day, is a Festival Sunday at St. Andrew's, Roseville. A Temple Day appeal for £1,000 for the War Memorial Fund is to be received. The preacher in the morning will be Dr. A. W. Morton, and in the evening Major-General the Reverend C. A. Osborne. Dr. Morton is to be one of the missionaries in the parish next April.

### CLEVELAND STREET

#### CONFIRMATION

The archbishop will visit St. Paul's, Cleveland Street, on Sunday night for the annual Confirmation service. It has become traditional in the parish for the Confirmation to take place on the first Sunday in Advent, when the thoughts of the people are engaged with the fact of a new Church year. Candidates have been gathered into the youth organisations of the parish, and their allegiance to the Church has already been proved.

### FILM AT MANLY

Mr. Eric Norgate, of the China Inland Mission, will show the new film, "Flower of Tibet," at the evening service at St. Matthew's, Manly, on Sunday. Mr. Norgate, who has recently returned from China, will preach first on the challenge of missionary work today.

### LINDFIELD FETE

The Golden Jubilee Fete will be held at St. Alban's, Lindfield, on Saturday, commencing at 11 a.m. The aim of the parish is to secure £1,000 to help in the cost of repairing the wall and the grounds.

### HOME MISSION SOCIETY

The Advent Sunday appeal by the Home Mission Society will be made on Sunday. A pastoral letter from the Archbishop was read in all churches last Sunday, emphasising the urgency of the need for money to meet the many commitments of the society. It is the custom in the diocese for the offerings at all services on the first Sunday in Advent to go to H.M.S. This

year the need is so great that special generosity is asked for.

### RECORD "FETES"

The Rector of Merrylands, the Reverend W. F. Carter, reports record fetes at parish centres this month. At Holroyd £276 was raised, at Greystanes £72, and at Merrylands £320.

### MUSIC AT SUMMER HILL

On Sunday night a special presentation of the "Song of Thanksgiving" will be given at St. Andrew's, Summer Hill. The "Messiah" will be performed two weeks later—on December 14.

This Sunday is patronal festival day at St. Andrew's. The preacher at the morning service will be Archdeacon Bidwell, the previous rector.

### G.S.S.

The next meeting of the Sydney Chapter of the Guild of the Servants of the Sanctuary will be held on Monday, December 1, at St. Andrew's, Lakemba, at 8 p.m.

All those interested in guild activities are invited to attend this meeting.

### CHRISTMAS CONCERT

There will be a Christmas concert by the Sydney Diocesan Mothers' Union Choir in the Chapter House, St. Andrew's Cathedral, on December 5.

### ST. ALBAN'S, EPPING

The annual parish fete organised by the Women's Guild of St. Alban's, Epping, is an "all parish" effort each year. Particular assistance on each occasion is given by the young people, who invariably conduct a competition.

This year the competition took the form of a "Cricket Test Match."

Six teams, made up of a captain and three team-mates, competed.

The object was to score as many runs as possible before the fete, which was held on Friday and Saturday, November 7 and 8, each 1/- raised equalled one run.

A score board was placed in a prominent position in the parish hall.

Money was raised by various methods, such as house parties, theatre parties, socials, dances, etc., and also by the selling of cash orders for 1/- each, redeemable by the purchaser at the annual fete for good to the same value.

The competition was launched by Mr. Sid Barnes on May 31, when the teams were given their colours and "sent in to bat." It concluded on Friday, November 7, at 8 p.m., when Mr. Bert Oldfield made a presentation to the winning team.

Altogether, the competition was enjoyable and successful, too; a total sum of £393/11/- was raised by the six teams.

The Women's Guild worked hard for the success of its fete and twice a month met in the Parish Hall at 10.30 a.m. to make articles for sale.

Members brought their own lunches with them and, as well as the good work achieved, they also enjoyed a real sense of fellowship and friendliness.

### QUIET DAY

The chapel and grounds at St. Gabriel's School, Waverley, provided the setting for the first Quiet Day held by the Chapter of the Transfiguration, Sydney, of the Guild of Servants of the Sanctuary.

About 30 servers from various parishes throughout the Diocese of Sydney were present. The day began with a celebration of Holy Communion at 8.30 a.m. and concluded with Solemn Guild Office at 4.30 p.m.

The addresses and devotions during the day were led by the Guild chaplain, the Reverend A. Capell, whose talks were of great help to those who share in the privilege of assisting at the offering of the Holy Sacrifice.

The next Guild Office of the

Chapter will be sung at St. Andrew's, Lakemba, on Monday, December 1.

### GRADUATION

The Sydney Bible Training Institute will hold a graduation service in a marquee on the lawn of the institute at 15 Chalmers Road, Strathfield, at 3 p.m. on November 29.

The preacher will be Canon Marcus Loane, vice-principal of Moore Theological College.

There will be a youth rally at 7 p.m. The speaker will be the Reverend A. W. Morton, Rector of St. Oswald's, Haberfield.

### FAITH HEALING

A series of four talks on Spiritual Healing will be given by The Reverend Charles L. Oliver at 8 p.m. at Christ Church S. Lawrence, Sydney, commencing on November 28, when he will speak on the origin of Spiritual Healing. December 5: "Spiritual Healing in an age of medical science." December 12: "Some modern ideas on the origin of sickness and disease." December 19: "Modern Methods of Spiritual Healing and their Efficacy."

### A CHRISTMAS CAROL

Mr. H. J. Ford will present Charles Dickens's story, "A Christmas Carol," at the Chapter House, on Tuesday, December 2, at 8 p.m.

The choristers of St. Andrew's Cathedral will sing carols and will give musical items.

A donation of 2/- will be taken.

## TASMANIA

### S. LUKE'S HOSPITAL

The annual report of S. Luke's Hospital, Launceston, just presented, shows that after incorporating the Launceston Homeopathic Hospital twelve months ago, the committee has completed their first year of management, which has been difficult from the financial point of view, but encouraging because so many have given practical support.

It was reported that S. Luke's Hospital Benefit Association is meeting with satisfactory success and that a steady stream of applicants is applying for cover.

### CHILDREN'S HOMES

The American tea and fair organised by the members of the Church of England Council of Women in Launceston and near country parishes, and held in St. John's Hall, raised more than £154 for the Diocesan Children's Homes.

### CHURCH SCHOOLS

The Reverend G. F. Parker, Chaplain of Launceston Grammar School and headmaster-elect of Morpeth Grammar School, Newcastle, speaking to the members of the Northern Tasmanian Clerical Union, said that Church schools needed the support of the home and the closest links with the Church if their Christian witness was to be effective. Without this

(Continued on page 11)

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## BRITISH & FOREIGN BIBLE SOCIETY

### STATE SECRETARYSHIP, NEW SOUTH WALES

Applications are invited for the position of State Secretary in New South Wales. Applicants should preferably be in Ministerial status and should not be over 45 years of age. Applications will close on December 31, 1952.

Details as to duties, terms and conditions of appointment are available from the Commonwealth Secretary, to whom applications should be addressed.

The Reverend H. M. ARROWSMITH,  
Commonwealth Secretary.

95 Bathurst Street,  
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Fulton Ousler has read and re-read and digested these books, we would think for years.

He has tried to see, as in a panorama, the whole as one story, and then has written it as a narrative, fitting each book into its place and giving each its emphasis.

For many, this book will give a clearer picture of the story of the Hebrews than they have found in the Bible itself, which they have never read from end to end, but only heard, a chapter here, a chapter there.

The language, even at times the interpretation, will not always please.

But the book represents an herculean effort and a reverent effort to give to the ordinary man in a form and language he can understand, the story of God's chosen people. It starts from the earliest times to the end of the prophetic era, some 300 years before the coming of our Lord Jesus Christ.

He closes with an epilogue which bridges the gap from Malachi, through the Maccabean age and the rise of Roman power, to the birth of Christ.

—J.S.A.

**MORAL PROBLEMS.**—Questions on Christianity with answers by prominent churchmen. Mowbrays, p. 124.

"The Church of England is often accused," says the Bishop of Croydon in the preface, "of being evasive."

This book has been compiled in connection with a Mission to the R.A.F. in 1952.

Thirty questions on matters of Christian doctrine, marriage and its problems, suicide, communism, pacifism, morality, unbelief, gambling, Sunday amusements, are asked and answered at some length, thoughtfully and persuasively.

Here is a book immensely helpful to clergy and thoughtful laymen.

Clerics and laymen, men and women of note are to be found amongst the 24 authors.

—J.S.A.

**ENVOYS OF PEACE.** — The Report of the Bible Society for 1951.

The first impulse for many people when such a report comes to hand is to put it in the waste paper basket.

There are so many reports.

Do not treat this report so.

It is full of interest and of information about the countries concerned and their religions.

Who would have thought that



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F. M. Wildash, Secretary.  
Telephone: FA 1987.

scribing the people.

They practised various rituals; they held prayer meetings to address various gods; they declared certain taboos, but also they made rules as to cleanliness, for the sake of the gods; they accepted in some measure medicines and injections provided by modern science.

Hence, with all the evidence he could gather he draws his conclusions.

Magical elements are present in all cultures, not equally prevalent in all.

Where the culture is primitive and beliefs in gods and spirits are strong, modern scientific medicine has to compete with the spirits.

In the culture of America, on the other hand, "science and its technicians are believed to provide people with all answers about the unknown."

Science and workers in science have dethroned priests and the supernatural.

The tone of the book is naturalistic.

Religion is largely equated with magic.

The author holds that religion will not disappear altogether as long as "man lives and needs love, aspires to heights he cannot reach, will die and be in distress, etc.—, so long will religion have a place in human culture.

The author has limited religion to natural religion and seems never to have heard (to understand), an historical faith such as Christianity, nor of the modern studies on the relation of psychology, religion and healing.

—J.S.A.

**THE ROUND TABLE, No. 168.**

This issue begins with a most interesting article on the Coronation and the Commonwealth, suggesting ways of intensifying for the peoples of the Commonwealth the significance of the occasion.

Following this are articles on a recovering France and the decline of Communism therein, and on Germany as an ally of other Western powers.

The most interesting pages are those devoted to "education for a scientific age."

The article develops the idea that "the degrees and diplomas granted by technical colleges will be recognised as of the same, or better, value as an arts degree in a university."

Should we apply to such a statement the saying of Francis Bacon, "In the declining age of a State, mechanical arts and merchandise do flourish"?

The usual articles from correspondents in the Commonwealth countries complete the volume.

—J.S.A.

**DANGEROUS SNAKES OF AUSTRALIA.** — Eric Worrell Angus & Robertson, 10/6.

This is a small book of 64 pages, in which 20 pages are beautiful illustrations of Australia's chief snakes, and methods of dealing with snake bite.



## MISSION IN FAR EAST

FROM A SPECIAL CORRESPONDENT

Singapore, Nov. 22

At the conclusion of his mission to the R.A.F. in Singapore, the Bishop of Lichfield will take a rest with his son the Archdeacon of Singapore.

The latter has been permitted by S. Andrew's Cathedral Parochial Church Council to accompany his father to Hong Kong, the next stage of the bishop's mission in the Far East.

They will return to Singapore on December 13, and on the following day the bishop will meet all Anglican youth organisations.

He will present a special scroll to the Anglican company of the Boys' Brigade from an English Boys' Brigade company.

## DISCIPLES IN CHURCH

The Bishop of Liverpool has appointed 25 clergymen to conduct schools of Discipleship, which will be held in the parishes in the coming year.

The conductors were present at an experimental school last week at S. Aidan's College.

The aim of these schools is to help church people to accept their membership of Christ in His Church as the central fact of their lives.

The Liverpool Diocese has entered the third phase of the two-year purpose which started in Advent, 1950.

The results of this forward movement have been very encouraging; many parishes report increased congregations at all services and especially at Holy Communion.

## FLAGS IN CHURCHES

TO THE EDITOR OF THE ANGLICAN

Sir,—The Dean of Sydney suggests (THE ANGLICAN, Nov. 14) that flags in churches indicate the dedication of the nation to God.

It is difficult to see what effect they would have on the nation. Surely flags indicate, not that the State is dedicated to God, but that the Church is tied to the State.

Yours faithfully,

P. J. DOWE.

Punchbowl, N.S.W.

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# CHURCH AND FAITH HEALING

## THE CHURCH AND THE MEDICAL PROFESSION

During the past few years, in all parts of the world, there has been a revival of the Ministry of Healing.

When he was Archbishop of Canterbury, the late William Temple, with far-seeing wisdom, called together those who felt a special concern for the promotion of Christian healing and thus formed the Churches' Council of Healing.

This council, now under the chairmanship of the Bishop of Coventry, consists of many leading British doctors and churchmen of various denominations.

The functions of the Council of Healing are to unite healing movements in prayer and co-operation; to afford a recognised basis for the functions of clergy and doctors in their respective contributions in the work of healing; to establish common centres of healing under adequate medical and clerical supervision and to bring the work of healing into closer relation with the regular work of the Churches.

The Council has the full support of the B.M.A. and the following is an extract from a report which was printed in the British Medical Journal.

### MATRONS' MEETING

"It has become clear that the Council of Healing is doing valuable work.

"There exists a field for legitimate and valuable co-operation between clergy and doctors in general and between the Council of Healing and the B.M.A. in particular.

"Such co-operation is often necessary and desirable and would help to prevent abuses which have arisen through the activities of irresponsible and unqualified persons.

"Medicine and the Church working together should encourage a dynamic philosophy of health based on moral principle and on sound knowledge of the factors which promote health and well being."

I personally think that the ideal for which the Church

should strive is not merely co-operation with the medical profession, but that every doctor and nurse should feel that he or she is a minister of God's healing.

I know some doctors who do believe this and I know that they pray for their patients, particularly before an operation.

The Council of Healing is doing much to bring this about, and in 1949, in conjunction with the B.M.A., the Council organised a meeting of matrons in charge of all London hospitals.

One hundred of fifty matrons were addressed on the subject of Divine Healing by clergy and doctors. As a result of that meeting Spiritual Healing is now a subject in the training course for nurses in the London hospitals.

On many tombstones of the last century, we find "Thy Will be Done," and often the grave is that of a child.

### MEDICAL PROGRESS

Perhaps the child died from the effects of pneumonia but had he lived to-day, his life would have been saved, because the medical profession has discovered a cure for pneumonia.

That cure has always existed, but it was God's will that man should co-operate with Him and discover the cure.

I believe that the more the medical profession becomes a part of the Church, the cures

This is the second of five articles which outline the approach of the church to spiritual healing. They are written by a clergyman of the Diocese of Newcastle at the request of his bishop.

which are yet undiscovered will be found for every disease which afflicts mankind.

To-day, through the use of plastic surgery, doctors are making men rise up and walk, who have no legs at all.

So often I have found that, after a patient has received the Ministry of the Church, he either responds better to the medical treatment or his doctor discovers a new treatment.

Last year I stayed at Milton Abbey in Dorset and while I was there a nursing sister, in charge of four operating theatres in a county hospital came in as a patient.

### PATIENT'S MIND

I shall describe Milton Abbey more fully in the next article. It is a home of Divine Healing and is visited regularly by doctors and employs a full nursing staff.

This sister had been told by her doctor that a serious operation was necessary.

However, she feared that if she were to have it, she would have to give up nursing and so she came to Milton Abbey, hoping that by faith and prayer she might be spared to continue to serve God as a nurse.

She suffered great pain and a month later she returned to her hospital feeling that the operation must be faced.

When she returned, another doctor examined her, he gave her an injection and in ten minutes she was completely cured and has not had a pain since.

She hopes to come to Australia this year to continue her service to the sick on this side of the world.

Every doctor will agree that the state of a patient's mind is most important and in this sphere the clergy can render valuable service to the sufferer.

A woman in England asked me to visit her. She told me that she had suffered from arthritis for the past seven years.

been fortunate in being able to get the services of these "China" missionaries.

If they cannot at present serve Chinese in China, they can serve Chinese in Malaya.

## OBITUARY

### ARTHUR BLAIR BROWN

We record with regret the death of the Reverend Arthur Blair Brown, Rector of Christ Church, Beechworth, in the Diocese of Wangaratta, on November 4.

He was the son of the late Dr. Francis Brown and a direct descendant of John Wesley. His grandfather was a priest of the Church, as were many others of his forbears.

Fr. Brown's great-uncle, Admiral Brown, founded the 'Argentinian Navy'.

The Bishop of Wangaratta delivered the panegyric and conducted the service at the graveside on November 5. Many of the Wangaratta clergy and Christ Church parishioners crowded into the church for the service which preceded the burial service.

MR. M. B. GRIFFITH  
We record with regret the death of Mr. Matthew Bryant Griffith, brother of the Rector of Ulmarra, the Reverend M. E. Griffith.

He was aged 58. Mr. Griffith was educated at Brighton Grammar School and served in the A.I.F. in the 1914-1918 war.

The funeral service was conducted by the Rector of Brighton, where Mr. Griffith was vestryman.

## FLYING DOCTORS

Two new Australian doctors are making a great contribution to the development of Australia in the isolated country around the Kimberleys, Western Australia.

The story comes from Mr. Harry Sawyer, who had it from a friend visiting Melbourne from the North-West.

The two doctors are operating at Wyndham, where, under Western Australian law, they are licensed to practice.

"These two men operate the local hospital with 20 beds which are always full," says Mr. Sawyer.

"They also supervise the leprosarium at Derby, run the Flying Doctor service over thousands of square miles, and attend to all the medical and accident cases throughout the large area that always gravitate to Wyndham.

"They are probably doing the most strenuous job of any medical men in Australia, and have earned the confidence and love of everyone up there."

## ALMSGIVING: "CHANGE FOR BETTER"

London, Nov. 20

The Archdeacon of Warwick told a recent meeting of the Coventry Diocesan Conference that there had been a change for the better in almsgiving.

It used to be said that chapel people gave, and church people did not, said the archdeacon. That was no longer true.

He marvelled at the response of the small villages. Not only had virtually every parish made its full contribution to the budget, but the diocese had for the first time remitted its quota in full to the central fund.

The Bishop of Coventry spoke encouragingly about his recent tour of the north of Warwickshire, where, he said, without calling for help from central funds, the parishes were themselves handling the big influx of over a hundred thousand souls.

He was cheered also by a gift of £3000 sterling to the Candidates for Ordination Fund from Mr. C. B. Odell, of Leamington. The conference, in approving the budget, pledged itself to

## MEMBERS ONE OF ANOTHER

A cynical newspaper Editor once said that it was impossible to under-estimate the intelligence of a newspaper reader.

What he meant was that everything published should be couched in the clearest, most lucid and most unmistakable terms. Otherwise, someone was sure to misunderstand.

That is, of course, true.

The capacity of some people to get things wrong has always been the bane of public men, speakers, writers.

But such people are not necessarily stupid or ignorant.

It is often that they are highly intelligent about or 'skilled' in their own specialties, but are not informed on the subject which they misunderstand.

They are members of the community, but not all of the community.

Further, they contribute to the community. It is the sum total of what everybody contributes that goes to make up the community, and the individual has a duty toward it.

Thus, the newspaper reader who gets things wrong may be a misfit in one direction, but he is probably an asset in other ways.

He should not be judged by one failing.

The Remembrance Day Call to the People of Australia said:

"We remind all Australians that we are members one of another, dependent even for our daily bread on the work of many."

"From the community we have our livelihood, culture, protection in a reign of law."

"To the community we owe a just return of loyalty and service."

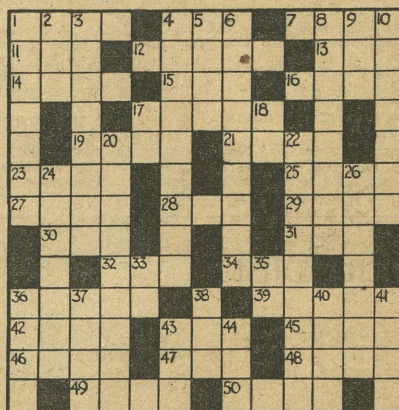
It is a truth that some people tend to forget.

### REORGANISATION

The Reverend R. T. Murray presented a report on pastoral reorganisation of the diocese. He said that Warwickshire was being treated far less ruthlessly than other parts of the country.

The committee had set out to be cautious and thorough in its early work, and to remedy mistakes before they were embodied in any provisional proposals.

## THE ANGLICAN CROSSWORD No. 17



### ACROSS:

1. Saul's father.
4. Fish.
7. She drove a nail in Sisera's temple.
11. Age.
12. Son of Japheth.
13. Born.
14. Transported and part rearranged.
15. Of whose kindred was Elihu the son of Barachel the Buzite?
16. Arab state.
17. Tavernier is more on the inside.
19. Joseph's brethren expected this of him when their father died.
21. Twaddle.
23. The prophet that teaches lies is this, according to Isaiah.
25. Lout mixes a South American balsam.
27. The labourer is worthy of it.
28. Here (French).
29. It is his job to lift us up and take us down.
30. A source of revenue.
31. How changed is the relative pronoun.
32. Balaam's saw the Angel of the Lord standing in the way with drawn sword.
34. Health resort in Belgium.
36. Macbeth was this before he was king.
39. Tradesman who may often be declared black.
42. Retained.
43. James in brief.
45. Additionally.
46. Seem muddled for this girl.
47. The tares are the children of the wicked what?
48. Town in N.S.W.
49. He speaks a Semitic language.
50. Son of Ham.

### DOWN:

1. Judas was from this town.
2. First name of the hymn-writing Sankey.
3. Wife of Ananias.
4. A centurion of the Italian band in Caesaria.

5. Arab state.
6. Silversmith who made silver shrines for Diana and found business spoilt by Paul's conversions.
8. Solomon told Abiathar the priest to go to this place.
9. Always according to poets.
10. One of the twelve apostles.
17. Pronoun.
18. One of the artificially made "universal languages."
20. Paul told Timothy that this coppersmith did him much evil.
22. They aim to travel without paying their passages.
24. Dropped by unassuming speakers.
26. Ezekiel's answer to: What is thy mother?
33. South-east.
35. Postscript.
36. Godly boy's name.
37. Soulful girl's name.
38. Tribe of Israel.
40. Hoshai's father.
41. Job found his days to be swifter than this.
43. Jemima's father.
45. Dry.

### SOLUTION OF CROSSWORD No. 16

ACROSS: 2, Alpheus (Matthew x-3, Mark ii-14); 8, Agur; 9, Eel; 10, Told; 11, Avarice; 14, Lamb; 17, Canal; 20, Trey; 21, Mahl; 22, Her; 23, Philo; 25, Boar; 26, Aorta; 27, Psalm; 28, Pl; 29, Passe; 32, Li; 33, Ma; 34, Ohm; 35, Ark (Genesis vi-14); 36, Be; 38, Og (Deuteronomy xxxi-4); 39, Omega (Revelation i-8); 41, Am; 42, Yip; 44, Silas; 45, Emu; 46, Eton; 47, Boar (Psalms lxxx-13); 48, See; 49, Tamar; 50, She.

DOWN: 1, Tabitha (Acts ix); 2, Arab; 3, Pez; 4, Herodias; 5, Eli (I Samuel iv-18); 6, Steam; 7, Adullam (I Samuel xxi-1); 12, V.S.; 13, CC; 15, Areopagite (Acts xvii-34); 16, Merri; 18, Nahai; 19, Abiathar (Genesis xxxvi-2-5); 23, Patmos (Revelation i-9); 24, Operas; 30, Ammi (Hosea ii-1); 31, Saga; 32, Moses; 37, Emure; 40, Elam (Genesis xiv-1); 43, Poe; 45, Eos.

## REFORMS IN PRIVATE PATRONAGE

London, Nov. 11.

The current session of the Church Assembly yesterday received a report by the Patronage Committee which suggests certain reforms in the system of private patronage of benefices.

It deferred for further consideration a motion that where the rights of patronage belong to persons who are not Christians they should appoint a communicant member to act for them. A motion was accepted permitting Roman Catholic patrons to give a right of patronage.

## JOHN MASON NEALE SOCIETY

The annual meeting of the Australian branch of the Society took place at Christ Church Rectory, Enmore, on Wednesday evening, November 5, when the Bishop of Willochra presided.

With the following newly-elected members, the Society now has a membership in Australia of thirty-nine:—Mr. A. J. Thomas and Miss G. Bushby, of the Parish of Enmore; Mrs. A. E. Bachold, of the Parish of Blackheath, and the Reverend A. S. Bryant, A.C.K., of Dorset, England.

A special feature of the meeting was the Bishop's address, in which he dwelt upon the wonderful command Dr. Neale had of the Holy Scriptures.

He said how Neale, in a few words, conveyed so much to his hearers

## MEDICAL CLINICS IN MALAYA

FROM OUR OWN CORRESPONDENT

A social revolution is being made at present in the new villages situated all over Malaya.

The villages are a practical contribution to the fight against Communism.

The terrorists are finding it ever more difficult to get food.

The villagers can do with all the help the Church can give, which is why the medical clinics founded by the Church Missionary Society are so valuable.

Many of these clinics are run by missionaries who have left China.

By mixing with the villagers in every possible way these missionaries are bringing the new meaning of Christianity to local Chinese.

The barriers are steadily being broken down. For the first time local people are seeing Europeans living among them according to their own standards.

Mrs. N. Carpenter, a typical worker, said that rules of hygiene are being learnt by many Chinese mothers through example.

These new villages vary considerably in economic stability.

Some of the villagers live near places of employment where they can earn a good living wage, while others find life very difficult indeed.

The uprooting of families and mass migration inevitably bring much hardship in their train.

The Church of England has



# A PARSON'S DIARY

## Saturday

As a rule, I do not encourage affectionate embraces in the vestry after a wedding. They can be embarrassing for the on-lookers, as I was again reminded today.

A woman whose life has been hard and unhappy was married at the parish church. Immediately after the service she was really tremulous with happiness, and seemed unable to believe that what she had least expected for years had actually happened. Her eyes shone brightly through tears of joy.

By contrast, the bridegroom appeared unnaturally calm and self-possessed. In the circumstances I felt justified in saying to him: "Aren't you going to kiss the bride?"

I wished that I hadn't!

The bridegroom fondled the bride in an embrace that would have made a Hollywood lover protest in unbelief. It was startling both in its intensity and duration. In the end, I had to tap firmly on the bridegroom's shoulder, to get them to sign the papers.

## Tuesday

A friend of mine, the rector of a nearby parish, recently caused a stir by writing in his parish magazine on the subject of men and women arriving at church to be married under the influence of liquor. The article has been featured in the city newspapers and widely commented upon.

It would be unfortunate if the article left the impression that drunkenness on such occasions is common. The writer told me that it has happened in his parish two or three times lately, but agreed that normally it would be rare. Of the many couples I have married, I cannot recall one person the worse for liquor at the service, otherwise there would have been no marriage with either of them in that condition.

Apart from the sanctity of the occasion, it appears to me that the legality of a marriage could be questioned where one of the contracting parties was drunk at the time. As the person who officiates at a marriage is also responsible to the State to see that a proper legal contract is made, it is doubly important to insist on sobriety.

In my experience, it has been the best man or the bride's father who has arrived for the service the worse for having had a few drinks beforehand. Even so, I have never known a man or woman to be actually drunk, although one would have preferred those concerned not to have had any liquor at all. The offence is mitigated when it is observed how much of a strain it is to some men to do their job at such times.

Many Church marriages are undesirable to a great extent for other reasons not so easy to define. At least half of those

who come to me to be married appear to do so in no spirit of seeking the Church's blessing on their union. To them it is not Holy Matrimony; it is merely a "wedding" in traditional circumstances and surroundings. It provides the opportunity for display and fuss not possible at a registry office.

The parties have no apparent interest in the Church either before or after the event. The attempt to impress them with the meaning of Christian marriage often seems quite hopeless, although occasionally it does succeed. I know one priest who has amazing success in the matter, but few of us have the same gifts for the task. Yet to send people away when they want to be married in the Church is too easy a solution of the problem, and in the long run an evasion of responsibility.

There have been many couples I would have preferred not to have married. But in every case I would not have been happy, either in respect to myself as a priest or about the possibility of eventually gaining the couple for the Church if I had declined to marry them. If I do not break the Church's laws in the matter, I am sure that I should not enforce them too harshly. Where the motives of others are in question it is a risky thing to be too positive of one's own judgement.

With the exception of occasions when divorce was involved, I have only declined to marry two couples. In the second case I relented shortly afterwards.

In the first case, one of the parties was an avowed atheist, and the other was not an Anglican. The decision was easy. The second case concerned a brazen chit of a girl who, though she was marrying a man much older than herself in circumstances that did her no credit, was both rude and arrogant in the first interview she had with me.

I cannot recall how it came about, but half-way through the interview she remarked: "Of course, I don't want to be married in the Church. I'm only doing it because my parents want it that way."

"In that case," I said, standing up from behind my desk and walking to the door, "you'd better go somewhere else to get married."

She hastily apologised, and while she was speaking I realised that my dislike of her manner had got the better of me. I went back to my desk and sat down again. For 10 minutes I talked to the young woman in a way that I imagine was entirely new to her. The man she was to marry was present and at the end there was a hint in his manner that he, at least, appreciated it. It may have given him an idea for the future.

One more interview had been arranged, but that evening I made it two, using both to teach them as much as possible about

the Church and Christian marriage. So far as I know it did little good, but both of them took it surprisingly well at the time. Which could have indicated that the young woman was not, after all, as indifferent to the Church as she had professed.

Because so many aspects of human relationships are revealed in the approach to marriage (often unwittingly) it is seldom that the priest's part in it is without interest. To every couple their particular marriage is naturally of supreme importance. That, and the fact that in preparing a couple for marriage he will often learn more about them than he could in any other way, is the priest's opportunity. The accepting of it in most cases requires experience, wisdom and a skill in handling men and women for the highest purposes that few of us possess.

I am sure that the power of the Church would be increased and the lives of countless men and women enriched if more of us could make better use of our opportunities through marriage.

That we don't, is often due to the fact that we become too easily discouraged by the numbers of couples who come to us with no apparent conception of the sacredness of the step they are proposing to take. Which, to be honest, only proves some previous failure on the side of the Church.

Attempts at rigid discipline are not the answer. By some other means, more in the spirit of Him Whose sacraments we administer, we should strive to impart to men and women a knowledge and an understanding that they lack, often through no fault of their own. The fact that it is not easy, should not be a final discouragement.

## Friday

A hale widow of a few weeks was met in the street today by another woman. The latter had not seen the former since her husband's death.

After offering the widow her sympathy, in melancholy tones and phrases, she added, by way of consolation: "Never mind, dear, you'll soon be with him."

## NATIVE CO-OPS IN PAPUA

FROM OUR OWN CORRESPONDENT

Delegates of all missions at the Missions - Administration Conference this week expressed full approval of the Administration's efforts in fostering Native Co-operative Movements.

The Registrar of Co-operatives, Mr. John Miller, told the conference that he had a staff of 16 Europeans, 28 trained Natives, and three co-operative schools.

He said that the capital of co-operatives throughout the Territory was now £30,000.

Last year the movement's turnover was more than £250,000.

## NEW GUINEA MISSIONS CONFER ON NATIVE WELFARE

FROM A SPECIAL CORRESPONDENT

A conference of all New Guinea Missions, held this week in Port Moresby, discussed social and economic problems of the natives.

The conference passed a resolution urging the Territorial Administration to register Christian marriages in the Territory of New Guinea.

Christian marriages in Papua are registered under legislation. The conference passed its resolution in an endeavour to bring the Trust Territory of New Guinea into line with Papua.

More than 40 delegates of Christian Missions in the Territory attended the conference, which discussed with Administration officials common problems.

Missions representatives said they desired that Christian marriages throughout the Territory should be recognised.

## "THE HERESY OF COMMUNISM"

(Continued from P. 1)

"We are a long way from realising the aims of the day, the socialists who looked forward to an era in which operatives would accept responsibility for management."

"It is not easy to attribute responsibility for this state of affairs; it may rest with an unimaginative management not desirous of being involved in the intangible problems of human self expression, it may be the fault of the unions through undue concentration on the advancement of material standards."

"It may simply be that large masses of people do not wish to accept responsibility."

"But whatever be the cause it remains true that on the whole both public and private enterprise has accepted the wage contract as the easy way out, and has given insufficient thought to the important human problems involved in giving to a man a personal attachment on moral grounds to his main job in life."

"The economic order has greatly improved the opportunities for family life, for good homes in pleasant surroundings, for outlets for leisure, for educational and cultural life, for provision against the normal hazards of ill health and age, and in all these respects it must have contributed much to the sum of human happiness."

"But the task of giving man a feeling that he is playing a constructive part in the affairs of a mammoth economic unit has so far proved elusive."

"Perhaps this is one of the reasons why we appear to lack faith in our achievement in other respects, why we fall a prey to the blandishments of others who have really less to offer towards building up the new way of man."

"It is a moral defect that should not be beyond the art of industrial administration to remove, and as such is a task for all of us."

Chief London Missionary Society delegate, the Reverend D. E. Ure, told the conference that natives in the Port Moresby district were paying up to £1,000 for a wife.

He said that the old native custom of exchanging gifts of kind as the bride price had degenerated into a commercial transaction.

He added that this was indicative of the breaking down of old native traditions, and was a turn for the worse.

The conference expressed concern at the breaking-down of tribal family life, by natives remaining in the towns after their terms of employment had ended.

Several speakers said that because natives were paid off in towns they remained until their money was spent.

When they had no money they took other jobs.

The conference urged that the old system of paying off employees in their home villages should be reintroduced.

In many cases natives spent up to seven years away from their districts.

Speakers said that a native's non-return to his village and the subsequent spending of all his savings led to crime.

The Roman Catholic delegate, Bishop Wade, said that in Port Moresby alone, there were 13,000 natives and a white population of slightly more than 4,000.

He said that all of the natives could not possibly be employed, and those unemployed were turning to crime.

He added that if Moresby were industrialised, it could easily become another Johannesburg.

Bishop Wade said two types of natives should be recognised.

These were: Those chosen by Administration, commercial and mission bodies from students who show aptitude to go on to higher things; and the vast body of natives who should be forcibly required to remain at school until 16 years of age.

Bishop Wade said, "Those in the second category should contribute to development by going to work from 16 to 19 years. The only efficient way for this is regrettably by contract. The first contract should be for three years, and all protective laws policed to ensure that they are faithfully kept by employers."

"At the expiration of contract a native should be returned to his village."

Bishop Wade said that after six months in his village, a native could sign on again, but this time for two years, and after returning to his village for another six months could sign on again for another two years.

"Subsequent contracts should be for only one year," he said

## CLASSIFIED ADVERTISEMENTS

The classified advertising rate of THE ANGLICAN is 6d. per word (payable in advance). Minimum: 4/- per advertisement. A special rate of 3d. per word will be charged for "Positions Wanted" insertions.

## POSITIONS VACANT

S. ANNE'S SCHOOL, Townsville, N.Q., requires two mistresses for 1953 to teach Mathematics, Science, History and Geography. Apply: SISTER-IN-CHARGE, ORGANIST required for S. Paul's Cathedral, Sydney. Two manual organ. Apply: RECTOR. COOK wanted for station home. Kitchen duties only, one day per week off, wages £4 clear with full keep. Position offers good home for widow or single woman. Write, forwarding references, to MRS. TULL CULTS, "Mount Desmond", Blayney, N.S.W.

ACCOMMODATION TO LET COUNTRY students. Accommodation is available at the Girls' Friendly Society Hostel, 29 Arundel Street, Forest Lodge, Sydney, commencing March, 1953. Tariff £3 per week. Apply: WARDEN.

LADIES. Spend your holidays at the Girls' Friendly Society Hostel, 29 Arundel Street, Forest Lodge, Sydney. Vacancies from 20/12/52 to 14/2/53.

HOLIDAY at G.F.S. House, 198 Moray Street, New Farm, Brisbane. Vacancies (dormitory) 12/12/52 to 26/1/53. Apply: MATRON.

## ACCOMMODATION WANTED

RAILWAY officer transferring from country December requires block land, also house or flat to rent with house building, Rockdale-Cronulla, N.S.W. area. L. G. CONNOR, Railways, Dubbo, N.S.W.

## FOR SALE

STOLES, bookmakers, etc., made to order. Prices from MISS KEWISH, 8 Glenferrie Road, Malvern, Victoria.

YOUNG Anglican married couple urgently require a small self-contained flat or maisonette in Sydney. Any suburb. Furnished or unfurnished. Rental up to £4 p.w. 267, C/O THE ANGLICAN Office.

## POSITIONS WANTED

THEOLOGICAL students urgently require employment in industrial or rural occupations from December 1st to early March. Apply: "244," C/O THE ANGLICAN Office.

## "CHURCHMAN" NEEDS FUNDS

The latest issue of "The Australian Churchman," official organ of the Church of England Men's Society in Australia, announces that the "Churchman" must cease publication unless finance can be raised.

The society is making a special drive for donations, new subscriptions, and for the payment of subscriptions now outstanding.

These may be sent to: The Hon. Business Manager, "The Australian Churchman," C/O C.E.M.S. Office, Flinders St., Melbourne, Victoria.

## BUNYAN IN GAELIC

Gaels in the Highlands and the Western Isles will soon have their own edition of Bunyan's "Pilgrim's Progress." The United Society for Christian Literature has decided to reprint its Gaelic edition, which was last published in 1929.

Printed by The Land Newspaper Ltd., 57-59 Regent Street, Sydney, for the publishers, Church Publishing Co., Ltd., Darling House, Rawson Place, Sydney.

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