

# THE ANGLICAN

Incorporating The Church Standard

No. 32

Daking House, Rawson Place,  
Sydney, N.S.W. Telephone: M3994.

SYDNEY FRIDAY MARCH 13 1953

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

Price: SIXPENCE

## THE WAR IN KOREA

### DR. GARBETT'S WARNING ON U.S. THREAT TO PEACE

London, Mar. 7

The Archbishop of York, Dr. Cyril Garbett, said at York last Saturday that as long as the war in Korea continued there was always the danger of its spreading.

Dr. Garbett, who was addressing the York Branch of the United Nations Association, said that it was useless to deny that great anxiety had been caused by recent statements on China in the United States, and by the removal of the embargo which prevented Nationalist forces on Formosa from invading or raiding the mainland.

It was only right that our American friends should know how strong was the feeling in this country against any action which would lead to war with China.

Referring to the Assembly of the United Nations in New York, Dr. Garbett said: "Though they have in front of them a formidable agenda, I am afraid that by now none of us is over-optimistic about momentous decisions being reached."

"The misuse of the veto, or the opposition of the Soviet Union, may block progress. Nevertheless, we ought to support the United Nations as the one world association on which the nations on both sides of the iron curtain and of the east and west are able to meet together."

#### PEACE WITH JUSTICE

The United Nations stood for peace, but not for peace at any price; it stood for peace with justice; it did not regard peace as the supreme good; for peace without justice between the nations would soon prove to be a temporary and hollow truce.

If the United Nations failed there would be no alternative except the rivalries and fears of nations each insisting on its complete sovereignty and attempting to protect it by armaments and a system of exclusive and rival alliances; he said.

This would lead directly to a third world war with the use of atomic and other weapons of destruction, which would ruin civilisation as we knew it.

THE TIMES in a leading article on Dr. Garbett's address published the following morning says:-

"One of the most difficult and important duties devolving on the dignitaries of an established Church is that of judicious and responsible commentary on affairs of state.

"The need for giving distinctively Christian guidance to those handling these complex affairs must always be weighed against the danger of identifying the Church with controversial opinions for which its teaching provides no authority.

"The most notable examples of the discharge of this part of

the episcopal office in recent years have been the numerous pronouncements which the Archbishop of York has made on international relations. His speech delivered yesterday to the United Nations Association in York was a worthy addition.

"The common theme of these pronouncements has been the danger of allowing ourselves to be persuaded, as Communist propaganda would have us be persuaded, into the rigid black-and-white concept of a necessary war of 'ideologies'."

"Sometimes the archbishop has emphasised that the choice facing Christians in Eastern Europe is not as simple and straightforward as it may appear from a comfortable distance, and that there are oc-

experimental stage, very little cations when the passion for social justice, which Christianity must commend, may conflict tragically with ecclesiastical loyalties. Always he has invited opinion in the West to examine its own premises, and not to invest particular liberal institutions with the same absolute claims as communists presumptuously make for their own system.

"Dr. Garbett emphasised yesterday, in due proportion, the double value of the United Nations Organisation: its potential usefulness as a means of establishing a secure world order, when the conditions of such an order are present; and its actual role as a platform on which East and West can meet, thus preventing the total segregation that could be the prelude to war.

"More specifically, the archbishop expressed, in terms which will command attention at home and abroad, the anxieties felt in this country over the implications of some recent statements of American policy towards China and the importance attached to the search for an end to the Korean war which will assure both the independence of South Korea and avoid a protracted struggle against the new Chinese Republic.

"Here in this speech was the spirit of patient realism that is the most relevant contribution of Christianity to the discussion of world politics. The lesson is not only that in a fallen world force must be met by force, but also that the occasions for using force may even now be avoided by that combination of unsparring shrewdness with inexhaustible patience which is the essence of Christian statesmanship and the first condition of a mature diplomacy."

### THE CHAPTER AGAINST THE PIGEONS

CHURCH INFORMATION SERVICE

London, March 3

Attacks by pigeons are referred to in the report of Liverpool Cathedral.

It appears that the birds roost and nest wherever they can find a lodgement and create "an intolerable nuisance." Various methods to discourage these unwelcome visitors have been tried.

A moulding, for instance, which formed a convenient ledge in an archway, was bevelled off. The battlemented terminals on either side of the main portals were re-designed so that the pigeons could not find a toe-hold; and open galleries have had to be provided with bronze grilles for the same reason.

The latest device, using recent scientific equipment, is to employ the use of supersonic radiation. "Unfortunately," the report says, "since the science of ultrasonics is still in the suitable apparatus is available."

### DR. GARBETT AND TITO

#### R.C. PRIEST'S ATTACK

FROM OUR OWN CORRESPONDENT

London, March 5

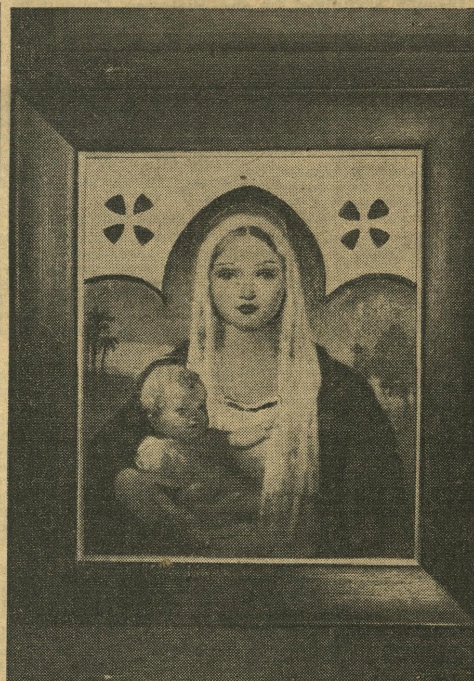
The Superior of the (Roman) Catholic Missionary Society, Dr. G. P. Dwyer, speaking yesterday at Burnley, criticised the Archbishop of York for his recent statement welcoming the visit of Marshal Tito.

Dr. G. P. Dwyer said that Marshal Tito's attitude to the Roman Catholic Church had been excused by Dr. Garbett on the ground that during the occupation there had been severe persecution of the Greek Orthodox Church by Roman Catholics, while a policy of forcible conversion, which had involved the murder and suffering of many of the Orthodox clergy and laity, had been adopted in Croatia.

"Dr. Garbett is suggesting that the Roman Catholic Church was responsible for the persecution, and that is false," said Dr. Dwyer.

"The persecution and forcible conversion of the Orthodox Church during the occupation was the work of Pavelich and his puppet government of the Ustachi.

"That policy was repeatedly denounced by Archbishop Stepinac and the whole body of the Roman Catholic bishops," he said.



"MADONNA AND CHILD." A gift of the artist, Miss Esther Patterson, to S. Anselm's, Middle Park, Victoria. The painting was dedicated by the vicar, the Reverend W. F. Hart, at the midnight Eucharist on Christmas Eve.

## BISHOP OF DUNEDIN CONSECRATED

### IMPRESSIVE ENTHRONEMENT FOLLOWED BY PUBLIC RECEPTION

FROM OUR OWN CORRESPONDENT

Dunedin, March 2

The bishop-elect of Dunedin, Archdeacon A. H. Johnston, was consecrated and enthroned Bishop of Dunedin last Tuesday.

The Archbishop of New Zealand, the Most Reverend R. H. Owen, assisted by the Bishops of Melanesia, Christchurch, Waikato, Waipatu and the Bishop of Auckland, presided.

Bishop Johnston, aged 40, is the youngest bishop in the Church of the Province of New Zealand, and the youngest to occupy the See of Dunedin.

He received his theological training at St. John's College, Auckland, under Canon E. H. Strong, now of Dunedin, and two of his fellow-students, the Reverends L. W. S. Harbour

and A. J. T. Fraser, are vicars of Dunedin parishes.

The bishop's family was present at his consecration this morning in St. Paul's Cathedral—his wife, three of his four daughters (the fourth is a baby), and his father and mother. The bishop's father is a retired railwayman.

Bishop Johnston has much in common with the late Bishop Cruickshank, who was formerly Dean of St. Paul's. Both served in Dargaville, at St. Mark's, Remuera, and at Whangarei.

The procession into the cathedral was led by the men and boys of the choir, preceded by the choir cross, followed by the marshal, the Reverend L. W. S. Harbour, the parish clergy, the verger with his staff of office, and the chancellor of the diocese, Mr. A. N. Haggitt, in wig and gown.

Then came the cathedral canons, the archdeacons of the diocese, the bishop-elect, wearing cassock and surplice, the Dean of the Cathedral, the Very Reverend Percival James, and a representative of the Diocese of Polynesia, the Reverend W. S. Southwood.

The Commissary for the diocese, the Venerable R. Newcombe, preceded the bishops, each with his chaplain, and then came the Primatial Cross, borne by Canon C. E. P. Webb, followed by the archbishop and his chaplains, Archdeacon A. B. Pywell and Canon W. A. Curzon-Siggers.

During the procession the

hymn "Thy Hand, O God, Has Guided," was sung. The Mayor, Mr. Wright, was among those present.

The service took the form laid down in the Book of Common Prayer, the consecration taking place during the Communion service, celebrated by Archbishop Owen.

The Epistle was read by the Bishop of Christchurch, the Right Reverend A. K. Warren, Dean of St. Paul's, and the Gospel by the Bishop of Waikato, the Right Reverend J. T. Holland.

Following the sermon, preached by the Bishop of Waipatu, the Right Reverend N. A. Lesser, who exhorted the congregation to consecrate themselves anew, the bishop-elect retired to put on his rochet, the long-sleeved white gown worn by bishops of the Church of England, and on his return he was presented to the archbishop, seated in front of the altar, by the Bishops of Auckland and Nelson, the Right Reverends W. J. Simkin and P. W. Stephenson.

Dunedin, March 3

A crowd of 1,250 greeted the new Bishop of Dunedin, the Right Reverend A. H. Johnston, and Mrs. Johnston at a welcome function held in the Town Hall, Dunedin, yesterday.

It was presided over by Mr. A. H. Allen, prominent churchman of the city, a member of Standing Committee and the Diocesan Synod.



The setting of the foundation stone of the new church at Redcliffs, Diocese of St. Arnaud. The picture shows, L. to R.: the rector, the Reverend G. Y. Cracknell, the Bishop of St. Arnaud, and Archdeacon James Hardingham.

## ANGLICAN GIFT TO A ROMAN MONASTERY

The first consignment of classical and historical books for the restored library of the monastery at Monte Cassino is on its way to Italy.

In 1944, the Dean and Chapter of Winchester approached the authorities at Oxford and Cambridge whose colleges had Benedictine associations in the Middle Ages.

Subscriptions have been received from many bodies, including the Chapters of Brecon, Bury St. Edmunds, Canterbury, Chester, Coventry, Durham, Ely, Gloucester, Peterborough, Rochester, St. Albans, Westminster Abbey, and Worcester, and the colleges of Christ Church, Trinity, and Worcester at Oxford, and Jesus and Magdalene at Cambridge.

A donation of £200 was sent by the Church of England Commission for Christian Reconstruction in Europe. In all,

more than £1,000 was subscribed, and last year Treasury consent was given for the despatch of books.

Each volume carries a handsome book-plate with a Latin inscription (in which the Warden of All Souls, Mr. John Sparrow, and M. G. M. Young had a hand), describing the nature and purpose of the gift.

The inscription is surmounted by a phoenix arising from its ashes, the whole design being the work of Mr. Reynolds Stone.



## ECUMENICAL MEETING IN VICTORIA

### REUNION DISCUSSED

Melbourne, March 10

Eighty delegates from seven Christian Communities attended the Third Ecumenical Conference organised by the Victorian Council of Christian Education at the Y.M.C.A. Camp, Manyung, on March 6-9.

Representatives from the Anglican, Presbyterian, Methodist, Lutheran Churches, from the Churches of Christ, and the Society of Friends joined in a weekend of discussion.

In the session, "Sharing Denominational Experiences," the Anglican position was stated by the Reverend W. Graham.

A bridge between two points felt the tension at both ends, he said.

This was how the Church of England felt with regard to the movement for Reunion among the Christian bodies.

The Anglican Church contained within itself the tensions between Catholic and reformed traditions and doctrines because it recognised the truth in both approaches, and in loyalty to the truth sought to preserve them.

He said that for this reason the Church of England took a leading part in Ecumenical thinking.

It would not wish to see a union of churches which was no more than a pan-protestant federation.

Neither did it seek to build a pan-Anglican Church. Anglicanism as a bridge would only cease to function in this unique capacity when the note of complete harmony sounded.

Full communion was the achievement, not the instrument of such a harmony, he said.

There were statements from the other bodies represented, and study groups to consider questions arising from the differing points of view expressed.

In some matters there emerged a greater sense of unity than many delegates expected, but differences were also affirmed and discussed.

The value of sharing denominational experience and witness found recognition in the resolution carried by the Conference "That we resolve to learn more of our own and each other's traditions; that we pray and work for increased co-operation and unity among the churches; that we strive to extend our Christian friendships, and to overcome existing denominational barriers at the parish level."

### UNCULTURED AUSTRALIANS

The four Victorian delegates to the Travancore Ecumenical Conference were present, and gave a composite picture of their experiences.

Miss Betty Evans (Methodist) talked about the unique position of Australia in relation to Asia. Australians had more in com-

mon with Asians than did Europeans.

This had been humorously expressed by an Italian delegate to Travancore: "We find difficulty in adapting our European culture and background to that of the Asians. You Australians, having no culture, find it easier."

### HOME BREAK-UP

Y.M.C.A. delegate Bob Platt, Anglican, amplified the cultural problems of the Asians in relation to their new found Christian beliefs. To become a Christian often meant the breakup of homelife for the Asian.

Anglican delegate Doug Dargaville described the parish visits as one of the outstanding events of the Conference.

Delegates went in twos and threes to the village parishes of Travancore, and shared Christian experience. Mr. Dargaville also reviewed the workings of the conference in the bible study and discussion groups, with particular reference to his own study group's discussion of "Christ and World Tensions."

Miss Nance Henderson, Presbyterian, discussed the implications of the Travancore Conference.

As Christians we must be willing to learn from Asia, and share with them problems which affected us all.

The Manyung Conference included devotions led by delegates from the different denominations.

The Lutherans sang their order of Compline;

The Anglicans used an adapted formal service patterned on Matins;

The Free churches led prayers according to their traditions. (It was noticeable how frequently Anglican Collects were borrowed.)

Sunday morning combined worship was led by the Reverend Gordon Brown, Anglican. In his address he referred to the scene in the Upper Room prior to the institution of the Eucharist.

Ecumenically speaking, the Christian Church was in the upper room, but not yet at the Lord's Table.

Like the disciples, we must let Christ wash our feet before we could go any further.

It was unthinkable that we were divided by our differing gifts of the Spirit. We were travel-stained with the dust of this world. This must be washed away but only Our Lord Himself could do it, he said.

Mrs. K. Bright Parker was the conference's gracious Hostess, and the Reverend Gordon Beatty, Presbyterian, was chairman.

## THE DEAN OF MELBOURNE TO RETIRE

FROM OUR OWN CORRESPONDENT

Melbourne, March 6

The Dean of Melbourne, the Very Reverend A. Roscoe Wilson, has announced that he will retire on June 30 this year.

Dean Wilson graduated Bachelor of Arts in the University of Melbourne (Trinity College) in 1907, and took a First Class in the Th.L. examinations the following year.

He was made a deacon in 1908 and ordained in 1909. He served at Ivanhoe and Balwyn in Melbourne Diocese until 1914, when he became diocesan director of Sunday Schools. He later served as Rector of St. John's, Caulfield; Holy Trinity, Kew; and Christ Church, South Yarra.

He became Archdeacon of Kew in 1942 and Dean of Melbourne in 1947.

## HABERFIELD MISSIONARY EXHIBITION

The new C.M.S. Exhibition is being shown for the first time at S. Oswald's, Haberfield, from Thursday, March 12, to Saturday, March 14.

There will be sessions at 2.30 p.m. and 7.30 p.m. daily.

The Exhibition was officially opened by Mr. R. Murden M.L.A., on Thursday, March 12, at 7.30 p.m.

The Exhibition comprises a number of modern units presenting various aspects of missionary work in Africa, India, China and the East, and North Australia.

Missionary speakers from Africa, North Australia and China will be present.

Films, film strips, curios will be features.

The programme is as follows:

Thursday, March 12

2.30 p.m.: Film, "Introducing East Africa." "Africa: Then and Now"—Drs. Narelle Bulard, M.B.E. (Tanganyika), Mr. A. Wilson (North Aust.) and Mr. W. J. Harbour (Home Secretary) will speak briefly from the courts.

7.30 p.m.: Exhibition officially opened by Mr. R. Murden, M.L.A., Canon Hewett (C.M.S. Federal Secretary), Colour films of North Australia—the Reverend J. B. Montgomerie, "Perilous Harvest"—Drs. Mary Andrews (China), Miss E. Louis (North Aust.) and Sister Win Preston (Tanganyika) will speak briefly from the courts.

Friday, March 13

2.30 p.m.: "Africa" Film Strips. "African Hands"—Sister Win Preston (Tanganyika), Miss Nora Dillon (China) will speak from the courts.

7.30 p.m.: Special Youth Night. Film—"New Life for Ghazi." Special Youth Programme—a C.M.S. Youth Team, led by the Reverend Walter Newmarch.

Saturday, March 14

2.30 p.m.: Film—"Towards Wholeness." "What Can I Do?"—Miss Nora Dillon, Mr. P. Leske (North Aust.) and Sister Faith Ward (Tanganyika) will speak briefly from the courts.

7.30 p.m.: Film, "Healing of M'Vondo"—screened by Mr. Perrott, of the Mission to Lepers. "Making Men Whole"—Sister Faith Ward, M.B.E. (Tanganyika), Mr. A. Wilson will speak from the North Aust. courts.

Sunday, March 15

9.30 and 11 a.m.: Sunday School and Morning Prayer. Speaker: Miss Nora Dillon (China).

7.15 p.m.: Evening Service. Speaker: The Reverend Olive Kerle (General Secretary, C.M.S.).

8.30 p.m.: The film, "Call of the East," will be screened in the parish hall.

## TEACHER FOR DOGURA MISSION FIELD

Mr. Harry T. Baker, a prominent young churchman of the Riverina Diocese is leaving for the Islands shortly to take up work in the mission fields for the A.B.M.

Mr. Baker has for the past six years been closely connected with the Parish of Coolamon, N.S.W.

Mr. Baker, whose home is in Botany, N.S.W., came to the Riverina some time ago as schoolmaster at Rannock, one of the outlying centres of the Coolamon Parish.

He was a licensed lay reader and a member of the parish council. He also gave aid to the parish as an executive of the Parochial Scholarship Scheme, whereby young people are encouraged to take examinations in Th.A. and in the Commission to Teach Certificate of the G.B.R.E.

When it was decided to form a branch of the Young Anglicans in the parish Mr. Baker helped establish the group.

Mr. Baker served in the 2nd A.I.F. He is in his early thirties. He is to be a lay teacher at the A.B.M. College at Dogura, under Canon O. J. Bradie.

## CHURCHMEN BUILD OWN HALLS

FROM A SPECIAL CORRESPONDENT

Lismore, March 9

The Church people of East Lismore, in the Diocese of Grafton, N.S.W., have nearly finished building their own church hall.

The work of planning and building began about six months ago.

The aim is to have the whole building erected free of labour costs.

The scheme had been under discussion for many years. A site had been purchased some years ago, then sold, and a new site, more central in a growing district, was bought. A group of people had formed a committee and this gradually accumulated more funds, then the whole scheme lapsed.

Last September the rector called a meeting to bring the matter again into action. At the meeting it was decided to build.

Mr. K. Crandon was asked to prepare plans in co-operation with the committee and a plan has been adopted and approved by the bishop.

Teams of Churchmen began digging the foundations, and as many as 25 were present on some Saturdays. Once the trenches were dug, the work of bending and wiring the reinforcement steel began for the concrete.

A number of concrete mixers were borrowed and the pouring of the foundations were completed in two or three Saturdays.

No effort has yet been made to seek money for the project, but spontaneous gifts have been paid for the foundations and to date 15,000 bricks have been given.

The bricklayers decided to lay the bricks gratis. A number of carpenters, electricians and plumbers have offered their spare time to the completion of the hall. The hall will be used as a Church—The Sanctuary being screened off—a Sunday school and kindergarten.

The new building when finished will serve the people in a new area in Lismore where houses are continually being built.

### GOONELLARAH CHURCH PROJECT

The people in the Goonellarah area of the city of Lismore are also working with the object of building a church hall. The guild has purchased a fine piece of land in Rous Road, and is preparing for the day when work will be able to begin.

Altar frontals, coloured veils and burses are being made. Church ornaments have been and are still being given towards the day when they will be able to move from the public hall, where services are being held weekly, to their own building.

The intention is to build with volunteer labour.

### NORTH LISMORE

At North Lismore, where St. Luke's Church is within flood area, Church people have recently purchased a more central and higher piece of ground and intend to move the church completely.

As soon as the present fund which is growing steadily, has reached sufficient proportions the church will be moved into the new block of ground. Volunteers are ready to give their time and labour to see this brought about.

### ANGLICAN ARMS

Sydney, March 2

Mr. P. W. Gledhill, vice-president and Fellow of the Society of Australian Genealogists, gave an illustrated talk on the use of authorised and unauthorised Coats of Arms last month to the society.

He traced the history from the granting by Royal Warrant of the Arms of the Diocese of Australia in 1856. He is engaged at present in getting the Arms of several dioceses registered by Letters Patent at the College of Arms.

## R.S.L. BRANCH VETOES ANZAC DAY SPORTS

### "DISAPPROVES EXECUTIVE RACE PROPOSAL"

FROM OUR OWN CORRESPONDENT

Canberra, March 7

The Goulburn sub-branch of the R.S.L. has voted unanimously against conducting sporting functions on Anzac Day.

It also approved a motion expressing concern at the action of the R.S.L. Executive associating itself with a proposal for the conducting of races on Anzac Day.

Both motions were sponsored by the Reverend John Baskin.

## RIDLEY COLLEGE OPENS

FROM OUR OWN CORRESPONDENT

Ridley College, Melbourne, whose Principal is the well-known Dr. Babbage, opened last Monday with a record enrolment of theological students.

Students are being obtained for the dioceses of the Province of Victoria, as well as for the Dioceses of Tasmania, Perth, Bunbury and Singapore.

There are three Malayan students in residence.

One student, Luke Ooi, is being sponsored by the Young Anglicans of the Diocese of Canberra and Goulburn, another student, Charles Lee, by the Fellowship of St. John's, Latrobe, Melbourne.

The third student, Ralph Daniels, is a son of the Chancellor of the Diocese of Singapore.

It is hoped that there will shortly be a student from the Diocese of Colima in South India.

The college makes provision for secular students as well as theological. Among this latter number are ten Asian students studying for different professions.

There are two notable athletes in residence: Christopher Turnbull, Australian champion skier, at present competing in Vienna for the World Championship, and Dennis de Pyle, Victorian Junior Weight Lifting champion.

Turnbull is a son of the Minister for Health in the Tasmanian Government, and is studying engineering; de Pyle is studying for the ministry.

The teaching staff this year consists of:

The Principal, The Reverend S. Barton Babbage; The Vice-Principal, The Reverend L. L. Morris; Lecturers, The Reverend C. H. Duncan, J. A. Thompson, Esq.; Lecturer and Librarian, The Reverend L. L. Nash.

The Organist of St. Paul's Cathedral, Mr. Lance Hardy, will be responsible for choral training and musical appreciation. Dr. W. L. Carrington will give a series of lectures on Pastoral Psychology.

## MARRIAGE GUIDANCE MEETING

FROM A SPECIAL CORRESPONDENT

The Annual General Meeting of the Marriage Guidance Council of New South Wales will be held on March 20 at Social Hall, Bathurst Street, Sydney.

A film screening, "Marriage Today," shown at 8 p.m., and "Family Circles" at 8.30 p.m. will precede the Business Meeting.

"Marriage To-day" illustrates some of the problems of marriage of two marriages. "Family Circles" shows the interplay of the home and school influence on the development of children.

The president of the council, Mr. H. L. Harris, will chair the meeting.

The Reverend W. G. Coughlin will talk on "What we can do about broken marriages" at the Lyceum Theatre at 3 p.m. on March 22.

This meeting was postponed from February 22.

a former army padre, who was successful in including in his second motion the fact that the sub-branch registered disapproval of the Sydney executive's action.

Discussion on the subject of sporting events on Anzac Day, which will be observed on a Saturday this year, arose when letters were received from the Goulburn Show Coursing Club and the City Council stating that the Coursing Club would not be holding a meeting on Anzac Day and asking whether the league desired the use of the Recreation Area for any function on that day.

Moving that the sub-branch views with disapproval any attempt to conduct any sports on Anzac Day, Mr. Baskin said that he felt strongly about the decision of the central executive to allow a race meeting to be held on Anzac Day.

He felt that it would have a "disintegrating effect" on Anzac Day.

"Any of these functions held with the approval of the R.S.L. will help to destroy the significance of the day we honour," he said.

"I am very hopeful that the majority of members will feel that the small amount of profit for charity will be small gain compared with the great loss in connection with the significance of the day."

He said Anzac Day was wonderfully balanced, with ceremonies in the morning and reunions in the afternoon for ex-servicemen.

He added, "I am very much opposed to anything of the type suggested this evening being held in Goulburn or anywhere else."

## AID SOUGHT FOR FLOOD VICTIMS

The Australian secretary for the World Council of Churches Inter-Church Aid Commission, the Reverend Frank Byatt, has received a graphic picture of the havoc wrought by the floods in Holland from the Geneva office of Inter-Church Aid.

Over 650,000 acres have been submerged. 40,000 people are rendered homeless. 1,500 lives were lost and 30,000 head of cattle perished. Twelve church institutions— orphanages, old peoples' homes and hospitals—are rendered useless and 200 pastors and their families are among the homeless.

Food, clothing, bedding, kitchen requirements, have been rushed to meet the immediate needs and negotiations are in progress that 20,000 people may emigrate as soon as possible to Canada.

The Reverend Robert Tobias, of Geneva, and Mr. O. W. Hellding, the Netherlands Secretary for Inter-Church Aid, have sent the request to World Council of Churches offices round the world that relief should be sent through the Inter-Church Aid fund direct to Holland.

In Victoria, the Lord Mayor of Melbourne opened a fund for English and Dutch flood relief. This commission will, with his full approval, be the channel through which contributions sent to the Lord Mayor's appeal from churches or specially earmarked will be forwarded overseas for general relief and aid to pastors and church institutions. The Dutch Inter-Church Aid Committee will, on the spot, determine how most effectively gifts can be used.

### TAMWORTH

Church of England  
Girls' School

BOARDING AND DAY SCHOOL  
Kindergarten to Leaving Certificate. Special opportunities for Physical Training and Sport. Excellent health record.

For prospectus apply to the

Principal:

Miss A. I. S. SMITH B.A. Hons  
(London)  
Tel.: B 254

### ABBOTSLEIGH

WAHROONGA (12 miles from Sydney on the North Shore Line)

Church of England  
School for Girls

Both Day Girls and Boarders are admitted.

Illustrated prospectus on application to the Head Mistress

Miss G. GORDON EVERETT,  
M.A.



## BISHOPS UNDER FIRE REPLY TO ATTACK

### "CHRISTIAN LAW FIRST"

FROM OUR OWN CORRESPONDENT

#### BISHOP OF JOHANNESBURG

At a National Party meeting at Maitland, Cape Province, on Thursday of last week, the South African Minister of Labour, Mr. Ben Schoeman, asserted that the Bishop of Natal, the Right Reverend Vernon Inman, the Bishop of Bloemfontein, the Right Reverend C. W. Alderson, and the Bishop of Johannesburg, the Right Reverend Ambrose Reeves, were allies of the United Democratic Front, and were also pleading for non-White equality.

The Minister alleged that the bishops were openly supporting the defiance campaign.

The United Democratic Front, formed last year, consists of the United Party, the Labour Party, and the Torch Commando, who have pledged themselves to overthrow Dr. Malan's National Party Government.

On Tuesday, the Bishop of Johannesburg issued a statement in which he denied the Minister's allegations.

He said that he had not supported the defiance campaign, but he had expressed the opinion that some laws against which the campaign was directed were unjust.

It was the duty of all churchmen to encourage obedience to the law, and to assist in the maintenance of order in society.

"If we are persuaded," the bishop continued, "that certain laws are unjust, it is our duty to say so, even though, in a day when there is a danger of the State becoming a semi-religious cult, it may be deemed a crime to criticise existing laws."

"But this does not mean we are declaring that therefore disobedience to unjust laws is automatically justifiable. Indeed, there may well be occasions when such laws ought to be obeyed, especially if there is danger that disobedience will provoke civil disturbance."

At the same time, the bishop said he believed it was a grievous error to demand absolute obedience to human laws which properly ought only to be given to God.

Mr. Schoeman apparently saw the issue merely in terms of condemning or supporting the Defiance Campaign.

"He must surely realise that this campaign is merely a symptom of something much more serious. Even if in face of penalties now proposed this movement ends to-morrow, as it may well do, bitterness and resentment remain in the hearts and minds of masses of people in this country."

Concerning Mr. Schoeman's allegation that he was pleading for non-White equality, the bishop said that he took his stand on the resolution of the Conference of Anglican Bishops at London's Lambeth Palace in 1948.

This resolution stated that discrimination between men on race grounds alone was inconsistent with the principles of Christianity.

#### ABBAY TV TEST

Television tests for recording the Coronation were carried out in Westminster Abbey yesterday under the supervision of the Duke of Norfolk. They were watched by the Archbishop of Canterbury and the Dean of Westminster.

Special lighting is to be installed in the Abbey and the suitability of certain systems for colour photography is being checked.

**Are you a regular subscriber to THE ANGLICAN?**

**If not, will you help us to give you a bigger and better paper?**

**There is an Order Form on Page 16.**

#### BISHOP OF MASHONALAND

The Bishop of Mashonaland said last week in Salisbury, Southern Rhodesia, that Africans had the right to respond to a White Rhodesia Association with a Black Rhodesia Association, but that both ways were hideously wrong.

"Our culture and our civilisation," the bishop continued, "can only be preserved and enriched in partnership."

"Both our races live in an age of grave responsibility."

"We are not likely to get far in the direction of improved race relations until we come to see one another as human beings, with the claim to equal respect and the recognition of the dignity and worth of every individual."

"Thus alone shall we get rid of the widespread sense of frustration and of impotence which haunts the lives of many cultured and progressive Africans."

"The African must often feel that the European, with his superior education, uses the African's lack of education against him."

"This he rightly resents, for his lack of education is not his fault. This lack places a great responsibility upon the ruling race in any part of Africa."

"Civilisation has been defined as the ability of people in society to work together effectively, and to live together harmoniously."

If this is true, then civilisation in Africa is a bad way. It has been said that the difference between the baboon and the human is that at least the baboons know how to live and work together.

"That may not be a quite fair insinuation, but it should give us furiously to think. The adjustment of human relations means far more than an adjustment of economic power, or of housing and land and employment."

"It means a progressive removal of the colour bar, a wider and more generous recognition of culture and of the cultured African."

"It implies a greater willingness and a greater sacrifice to enable a great advance in the cultural development of the African, and readiness to open avenues for his progress and for the use of his gifts and abilities."

"We should not be surprised if there is a certain restlessness in the ranks of the more thoughtful Africans. Rather should we try to appreciate their aspirations, and help them to a wise and patient realisation of them."

"There is a tendency to label as subversive every non-communist movement for the improvement of their position and the realisation of their aspirations. There is a real danger in the attitude."

"Rather should the white population set to work to prove itself capable of fulfilling the aspirations aroused in the African through his contact with Western civilisation," he said.

The bishop said that he was a member of a body which was trying to establish an interracial club in Salisbury.

#### TREASURES

Many church treasures of the Diocese of Bangor are to be placed on view early in March to assist the Welsh Church laymen's appeal.

Among them will be the altar cloth and corporal at Conway, which are 450 years old, the mazer bowl of 1480 from Clynog, several Elizabethan chalices, paten covers, and communion plate.

There will also be parish registers, maps, photographs and engravings.

A search is being made in the diocese for early Welsh and English religious books and manuscripts.

## YUGOSLAVIA PROPOSED LAWS ON RELIGION

ECUMENICAL PRESS SERVICE

A proposed law governing the status of religious communities in Yugoslavia has been published and explained in the official journal "Politika," (February 12, 1953) appearing in Belgrade.

The Churches have the opportunity of expressing their desires for changes in this law before it is submitted to a popular vote. Certain amendments have so far been proposed by several Churches.

Essential passages of this proposed law are:—

1. "The citizens of the Yugoslav People's Republic enjoy freedom of conscience and may celebrate any type of worship. All cults and religious communities enjoy the same rights."

4. "In order to insure freedom of conscience for all citizens, teaching in the schools is secular and based solely on freedom of thought and the discoveries of science. Religious education is forbidden in the schools, as well as any preaching expressing religious concepts or convictions. Religious education is permitted only in churches; it may be given without previous authorisation . . ."

6. "Religious communities have no right to influence any citizen (a) to become a member of a religious community; (b) to remain a member; (c) to withdraw from membership . . ."

13. "Heads of religious communities, members of the clergy, employees and professors of theological institutions must possess Yugoslav nationality, unless they have obtained the special consent of the Federal Executive Council or the People's Government."

18. "Minors are allowed to be baptised and receive communion only by the express consent of the parents or guardians; if the child is able to express his desire, his consent is also required . . ."

23. "Religious teaching, catechetical instruction, etc., is authorised only in churches and religious buildings. It is forbidden in private houses." The draft law would also permit the establishment of religious schools but require that they be under the surveillance of civil authorities."

## SOUTH INDIA IN BRITAIN

ANGLICAN NEWS SERVICE

London, Feb. 20  
The Church of South India Council was inaugurated in Great Britain on February 12.

It was felt that there ought to be an authoritative body representing the Churches concerned. It will act as representative in Great Britain of the C.S.I. and seek to further its interests and to interpret it to the British public and in particular to help people to understand that the C.S.I. is truly a Church and not merely a venture of co-operation in missionary work.

It will seek to promote serious theological study of Church union in the light of the experience gained in South India. It will also seek to provide liaison between the Churches of Great Britain and Ireland and the Church of South India, and will continue the function of the previous committee in co-ordinating the work of the missionary societies having interests in South India.

## SOCIALIST CLERGY AND KENYA

ANGLICAN NEWS SERVICE

London, Feb. 20  
The Society of Socialist Clergy and Ministers, at its annual meeting last week, passed a resolution declaring that there can be no settlement of the present disturbance in Kenya which does not deal with the fundamental questions involved.

The society urged the introduction into Kenya of an equal democracy of Black and White people, and a just solution of the land question.

## SERVICE MEN CONFIRMED IN MALTA

The Bishop of Gibraltar, the Right Reverend Douglas Horsley, last week visited 78 Wing, Royal Australian Air Force, based on Malta.

The bishop was on his annual episcopal visitation of the Island of Malta.

He was received at Wing Headquarters by the Commanding Officer of 78 Wing, Group Captain B. A. Eaton, D.S.O., D.F.C., and the Wing Chaplain, the Reverend J. R. Payne, of the Diocese of Grafton, N.S.W.

The bishop was then conducted on a tour of the station and the 20 pilots of the Wing were presented to him.

Nearly all of these pilots are Korean veterans and the bishop displayed great interest in their decorations (which are legion).

Group Captain Eaton personally showed the bishop over some of the jet planes which are flown by the Australians and pointed out the Meteor jet in which the Wing Chaplain is flown to various parts of the Mediterranean in the course of his duties.

Afterwards, the bishop and his private secretary, Mr. V. Sainsbury, were entertained at luncheon in the station wardroom. Those present included Group Captain B. Garing, Commanding Officer of R.A.A.F. Overseas Headquarters, London, and Chaplain D. Arter of the Royal Navy.

#### RECEPTION AT SLIEMA

During the bishop's visit, a special reception was held in his honour at Holy Trinity House, Sliema.

Those present were the Governor of Malta, Sir Gerald Creasy, and Lady Creasy, Admiral Sir Hugh Davis and Lady Davis, the Fleet Chaplain of Malta, Canon Peter Williams, and Mrs. Williams, the Royal Air Force Chaplain on Malta, the Reverend H. Wilson, and the Royal Australian Air Force Chaplain, the Reverend J. R. Payne, and Mrs. Payne.

#### CONFIRMATION

A special Confirmation service was held in the Cathedral Church of St. Paul at Valletta, when some 50 candidates, prepared by various chaplains of the Services, were presented.

On the previous evening a Confirmation service was held at Holy Trinity Parish Church, Sliema.

## REPAIRS TO SEAMEN'S CHURCH

ANGLICAN NEWS SERVICE

London, Feb. 25  
The copper model of a fully rigged ship, nearly six feet long from bowsprit to stern, which for more than 100 years has stood as a weather vane on the steeple of a seamen's church in Dock Street, Whitechapel, has been lowered to be repaired and regilded.

Recently it became stuck and refused to rotate.

Repairing the weather vane is part of a scheme for restoring the church, particularly the roof. An appeal for £2,500 (Aust.) was launched recently.

The seamen's church was built in 1846 to replace the seamen's floating church, the sloop H.M.S. Brazen, which was moored by the Tower of London.

The weather vane was made by a workman named Harwood, who had been in the American Navy.

"Hence," state the records, "the American touch in the make of the bowsprit."

## FROM ROME TO ROCHESTER

ANGLICAN NEWS SERVICE

London, Feb. 27  
The Bishop of Rochester states, in the "Rochester Review," that the number of converts from Roman Catholicism received into the Church in his diocese during the five years 1948-52 totalled 118. They included one priest.

## DEATH OF BISHOP HODUR PRIME BISHOP OF POLISH NATIONAL CATHOLIC CHURCH

FROM OUR OWN CORRESPONDENT

New York, Feb. 21

You will regret to learn that the prime bishop of the Polish National Catholic Church, the Most Reverend Francis Hodur, died at his home, the Rectory of St. Stanislaus' Cathedral, Scranton, Pennsylvania, last Monday.

He was aged 86 years.

Although he had been blind for eight years past, Bishop Hodur still remained active. He preached his last sermon in his cathedral on Feb. 8.

He was born in the village of Zarki, near Cracow (scene of recent Communist trials of Roman Catholic clergy). Poland. He studied for the priesthood in Poland, but was ordained priest in the United States in 1893, and became assistant pastor of a south Scranton Roman Catholic Church.

In 1897 he became leader of the Polish National Catholic Movement, and soon after was elected first bishop of the Polish National Catholic Church.

He was consecrated to the episcopate by the then Archbishop of Utrecht, the Most Reverend Gerard Gul. Organisation of the Church was the result of dissatisfaction with Roman Catholic administration in many Polish parishes.

The Reverend Frank L. Carruthers and the Right Reverend S. Harrington Littell said of the movement last year:—

"With Polish immigration to this country rapidly increasing, and the establishment of large Polish Roman Catholic churches in many American cities, misunderstandings and disputes developed between the predominantly Irish ecclesiastical authorities and the communicants of the Polish parishes."

The Polish National Catholic Church is, along with the Old Catholic Churches, in communion with the see of Utrecht (which is in communion with Anglican Churches), and its bishops are counted in the Old Catholic episcopate.

The Church now has close to 200 parishes, over 200,000 communicants, and five bishops in the United States. There are also several congregations in Canada, and a large diocese in Poland, now under severe communist restrictions.

It is said of Bishop Hodur by one of his priests that "his unselfish devotion to Christian truth enriched the lives of Polish people in America and Poland" for over half a century.

## CHURCH AND STATE IN POLAND

ECUMENICAL PRESS SERVICE

Warsaw, Feb. 12

The official organ of the People's Republic of Poland of February 10 published a decree of the National Council concerning the appointment of clergy by the Church authorities.

According to this decree, such appointments must be restricted to Polish citizens. New appointments, dismissals or removals must receive the approval of the local civic authorities. The same applies to the creation of new Church officials, their dismissal or removal to another church, and to alterations in the work they do.

Any person who enters upon church office must take a solemn oath of allegiance to the Polish People's Republic. This oath must be taken at the Office of Religious Affairs or made to the President of the "Wolwod" National Council.

Finally the law decrees that persons working for the Church whose activities are contrary to the law and to public order, or who may support, condone or cover such activities, will be removed from their office by the Church authorities or at the request of the State.

The law makes no mention of difference in the treatment of the confessions.

## SUPPORT FOR CHAPELS OF UNITY

ANGLICAN NEWS SERVICE

London, Feb. 23

The English Church Assembly last week rejected a motion that chapels of unity were undesirable and "did a grave disservice to the cause of unity."

The mover, Mr. Laurence King, Chelmsford, said that chapels of unity were "a monument to disunity." They represented ideas not commonly accepted among themselves and therefore became a cause of division in their own Church.

The Church of England was the true spiritual home of all Christian people in this country and the ideal would be to bring all the people into the Church of England. There was to-day "a woolly opinion" that there was no difference between the denominations.

Seconding, Mr. H. Montgomery Campbell (London) said unity might not be achieved for centuries, but when it came they would all worship together and the Chapel of Unity would be unnecessary.

The Provost of Coventry, the Very Reverend R. T. Howard, said that the Chapel of Unity in Coventry Cathedral was the origin of the whole idea.

In war-time Coventry there grew up between clergy of all denominations a great friendship and a desire for greater unity and the opportunity of praying together. Both the Diocesan Conference and the Cathedral Chapter endorsed the scheme and the Free Churches were enthusiastic.

The purposes of the chapel were threefold. First, it was a visible symbol of the unity which already existed between the various communions of Christian people, a unity which existed over a wide area and was very deep and real.

Secondly, it was the forerunner of the complete and final unity of God's Church. When that day came their chapel of unity would be integrated into the new Cathedral in the same way as any other chapel.

Thirdly, it was a spiritual agent by which complete unity could be attained.

## THEOLOGIAN RETIRES

### DR. R. H. LIGHTFOOT

The Archbishop of Canterbury has announced the retirement of Dr. R. H. Lightfoot, who has been Examining Chaplain to successive Archbishops of Canterbury for 40 years.

Dr. Lightfoot will be well known at least by name to every Australian clergyman, and to not a few philosophers. He was educated at Eton and Worcester College, Oxford, whence, after one of the most distinguished academic careers recorded of any churchman in this century, he went into ordinary parish work for some years. He was then appointed successively Lecturer, Vice Principal, and Principal of Wells Theological College.

Dr. Lightfoot became a Fellow and Tutor of New College in 1921, and Professor of Exegesis of Holy Scripture in the University of Oxford in 1934.

He is well known for his views on higher education for the clergy.

His successor as Examining Chaplain will be the Dean of Clare College, Cambridge, Dr. J. A. T. Robinson.

## U.S. AID TO FLOOD VICTIMS

The Episcopal Church in the United States of America, through its Presiding Bishop, the Most Reverend H. K. Sherill, has sent to the Archbishop of Canterbury a sum of 4,000 dollars to be used as a discretionary fund to relieve special distress in the dioceses affected by the recent flooding disasters.



# THE ANGLICAN

Incorporating The Church Standard

FRIDAY, MARCH 13 1953

## CREEDS AND LIBERTY

There appears to be a hazy popular impression that to declare one's independence of creed or dogma—that much abused word in more senses than one—is to perform an act which is in itself meritorious, and which stamps its agent as one standing out from the common level of humanity. The exact relation between liberty of thought and fixed statements of religious belief opens questions which must always be faced, and which perhaps no generation can finally settle in such a way as to bind posterity. On the one hand is the danger of an obscurantism which would numb thought and cramp belief within cast-iron limits. Revolting from this Scylla, we are confronted by the Charybdis of a liberalism so vague and uncontrolled that its professors shade off through mists of higher thought into rationalism or agnosticism. The necessity for some positive standard of belief must surely be arguable if Christianity is not a philosophy but a revealed religion. The exact content of that standard, and the extent to which it is open to re-interpretation, will be matters on which there will be far less ready agreement.

For Anglicans these debatable questions are, in their ultimate sense, already finally decided. The great facts of the Christian religion, crystallised by the undivided Church under the guidance of the Holy Spirit, and affirmed by that Church throughout the centuries, even in her temporarily severed branches to-day, must be held fast. Not for one moment are we to be understood as sympathising with destructive "modernist" tendencies because we express the view that there is yet room for churchmen to decide on the true relations of modernism and orthodoxy.

Conservative as is the obscurantist temper, it really is apt to enlarge the Creed instead of maintaining it in its integrity: for its tendency is to claim for pious opinions and the legacies of uncritical ages a sacrosanct authority equal to that of any article in the historic Creeds. We see the most obvious example of this spirit in those parts of the Church which are subject to Papal jurisdiction.

With what sometimes appears a reckless and wanton defiance of modern knowledge, matters which the Church in her wisdom has left open are suddenly made articles of faith: and just when an opinion which has been fairly generally held in less critical or more ignorant ages is becoming discredited in the light of more accurate knowledge, it is established and made binding on loyal sons of the Papacy by a professedly authoritative pronouncement in the name of the Church.

The result must inevitably be to weaken respect for the historic and fundamental doctrines of the Church, if it is found that unessential and plainly erroneous matters are defended with equal vigour and regarded as equally removed from criticism.

By rigid discipline and strict use of an authority which exacts submissions like the famous recantation of Galileo, a seeming external unity can be maintained: but diversity of inward opinion will remain, and like a fever in the physical frame, will be far more dangerous because its symptoms are suppressed.

Papalism presents the most obvious example of the obscurantist spirit. We are far from imagining that other examples are not to be found nearer home. In one sense, perhaps, we are particularly liable to see it in our own Communion.

Where an authority exists which claims the right to decide questions of every kind in every sphere, with all the weight of an infallibility as to which none can certainly say whether or not it has been exercised in any given instance, it is at all events clear that if this authority has not spoken on any particular point, thought on that point is free—even though the passion for definition may have left very few such matters remaining.

But where no single and readily evoked authority claims such a right, there is a danger lest the popular prejudices of any given decade should exalt themselves into so many Papacies, claiming almost equally unrestricted range, and clothed with infallibility of ignorance.

It is here that our special danger lies; and here that, as usual, the observance of the golden mean is fraught with difficulty.

We have to remember that our part of the Church has always been careful to avoid over-definition, and not to include more in her fixed formulae of belief than the witness of the undivided Church in the Catholic Creeds has handed down to her.

## ONE MINUTE SERMON

### THE HOLY GOSPEL FOR THE FOURTH SUNDAY IN LENT

#### The Text:

Jesus went over the sea of Galilee, which is the sea of Tiberias. And a great multitude followed him, because they saw his miracles which he did on them that were diseased. And Jesus went up into a mountain, and there he sat with his disciples. And the Passover, a feast of the Jews, was nigh. When Jesus then lift up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? (And this he said to prove him; for he himself knew what he would do.) Philip answered him, Two hundred penny-worth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley-loaves, and two small fishes; but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took loaves, and when he had given thanks he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. When they were filled he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with fragments of the five barley-loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world.

#### The Message:

This story marks the climax in the ministry of Jesus. It is the time when the people thronged Him most, the time when they would have taken Him and made Him King.

A great company! How can they be fed? And even yet the disciples can only think in terms of this world, its weights and measures, its money and bread. All that He has done has failed to make them conscious of God and of His relation with God.

This is still true of us, is it not? We are much more conscious of this world's powers than of God's power. Some distance the disciples have come! They trust Him! What have you? Five loaves and two fishes! Give them to me! Make the men sit down in lines and rows! And now the work goes on. He blesses and breaks and they distribute, till they all have (not just a little as Philip had suggested, but) "as much as they would." And the utter trust and utter giving, keeping nothing back, means they have more at the end of the task than when they began.

This is like life where one trusts God utterly, and puts all one is and has at His disposal. Nothing less than complete surrender and complete trust will do. Then God takes us and uses us beyond all we could ask or think.

What a thrilling sign and wonder this is! What hope and joy it provides for us as we face a world with all kinds of needs.

They can be met—and with something to spare—if we respond to Jesus as did the disciples.



## What Use is the Senate?

Will someone tell me what useful purpose the Senate serves? Or why it should be allowed to survive?

The case for the abolition of the Senate seems to me (in my political ignorance) to be overwhelming. It was conceived as a States House, presumably to safeguard State interests against the possibly wicked House of Representatives, constituted on a population basis. Until recently each State had six senators; now each has 10. But the Senate no longer functions as a States House. It is run now strictly on party lines. And it has become an exasperating brake on the legislative machine.

Some may argue that as a House of Review the Senate's life should be spared. But its recent history shows that it seldom performs that role. It is a useful place, perhaps, in which to have inserted second-thought Government amendments to bills that have already been passed by the House of Representatives. But to retain the Senate for that sole purpose is a most expensive alternative to the simple device of re-committing a bill in the House itself to enable desirable late changes to be made.

The trend of voting in the five mainland State elections in the past three months shows that nearly 60 per cent. of the Australian electors to-day favour the Labour Party. But, for good or ill, the House of Representatives election, held just less than two years ago, resulted in a non-Labour Government being confirmed in office in Canberra. Curiously, its majority in the House was reduced, but it was given a majority in the simultaneous election for the Senate, which was previously deadlocked.

That illustrates how out of step House and Senate often are. With another election for 32 of the 60 Senate seats due on May 9, it seems almost certain (judging by Queensland State election voting last Saturday) that the Government will lose its Senate majority.

The Senate is now divided: Government 32, Labour 28. Four of the States will return five Senators in May; two, Western Australia and Tasmania, will return six because in each State a Government Senator died recently and his successor, chosen by the State Parliament, must go before the electors.

Labour seems certain to win three of the five seats in New South Wales, Queensland, Victoria and South Australia and the Government parties only two. Labour will win at least

three of the six seats, and possibly four, in the other two States.

At best the Government will have a 31-29 lead after May 9. But a deadlock, 30-30, is more probable, and it is even possible that Labour will gain a majority.

A deadlock would find neither Government nor Opposition anxious to provide a president because of the loss of a vital vote. A deadlock may force a general election for the House before the due date (midway through 1954). But if Labour won that election, as seems almost certain, it, in turn, would be hamstringed by an equally divided Senate.

Thus, whichever way one looks at the Senate problem, one must feel that the case for its abolition is very strong. Such action would remove a frustration from Federal politics, which resulted in a legislative blockage for nearly 18 months between the two previous elections when the times were crying out for effective Parliamentary action to deal with the mounting economic crisis.

The Senate meets only infrequently, and seldom sits for many hours at a time. I don't blame it for that, for often there is little work for it to do. But surely that is further proof of its redundancy.

Much expense would be saved by its extinction. That is not a decisive reason for banishing the institution, but it is a consideration. Apart from the Ministers in that chamber, the members have precious little opportunity to earn a tithe of their salary.

But in present political circumstances who will move to "kill" it? Neither party, I fear.

## One Flower

In my youth a popular light musical number (possibly from the "Student Prince") was: "One flower blooms alone in my garden."

The song was recalled to me by the dramatic political changes in the States in the past three months. Now only one of the six, South Australia, is non-Labour.

A cartoonist had the same idea this week when he showed Mr. Menzies, standing puzzled in his garden, which contained only one anæmic flower, while his Labour neighbours across the fence were reveling in floral luxuriance, if such a flowery phrase may be condoned in this context.

And Mr. Menzies' one flower, South Australia, was, indeed, struggling, as its severely cut-down majority after Saturday's election attests.

Indeed, one wondered

whether the second line of the song might not also be apposite: "It's fragrant sweetness may soon pass away."

But not, I suppose, if Mr. P. J. Ford can help it.

## Cheapening the Stamp Issue

The exhibition of modern French painting which is circulating round our capital cities may be hard for the average person to understand.

But some manifestations of Australian art go to the other extreme. They show no glimmer of imagination at all. I have in mind the ugly, poster-like stamps, recently issued, which enjoin us to "Produce Food." The time may not be far distant when the Postmaster-General will authorise an issue in support of a Commonwealth loan.

Not that I decry the need to increase production, particularly of foodstuffs, or of investing savings for the benefit of the nation. But surely we are cheapening our stamp issues by using them in this way? As it is, many of our stamps are not highly regarded from an artistic point of view.

If the Post Office must be used for this "sloganising," couldn't the date stamp be adapted for the purpose, and stamp designs themselves, apart from those bearing the Sovereign's head, restricted to great national occasions? Even the recent issue for the scout jamboree near Sydney scarcely measured up to that requirement.

## Puerility in the Press

One could almost weep at times because of the irresponsibility of a section of the metropolitan Press.

Consider, for instance, the Sydney newspaper which led its edition, in which the death of Stalin was announced, with an article date-lined "Heaven, Friday," which purported to describe the pending arrival there of the late Soviet leader.

Apart from the puerility of such journalism, it does not seem to have occurred to the perpetrators that the idea was in extremely poor taste.

But, on the whole, I think the reaction of most people would be sadness that those who control an important enterprise like a city newspaper should so misuse their trust—for that, surely, in spite of its private ownership and its organisation for profit, is how a newspaper, with its vast opportunities for informing and influencing the public, should be regarded.

—THE MAN IN THE STREET

## THE DEAD TIGER





## 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 APOSTOLIC SUCCESSION

### FIVE VIEWS

**TO THE EDITOR OF THE ANGLICAN**  
Sir,—It seems to me quite fair to speak of the exchange of opinions on Apostolic Succession as a "battle of wits" but quite prejudiced and unfair to speak of Dr. Babbage's "discomfiture."

It is more than a little odd that a list of authorities which includes John Keble and Dom Gregory Dix should be dubbed "partisan." The list was long enough. Just what is expected of THE ANGLICAN's space?

It will not need either a long line of argument or the grinding of a party axe to show the hopelessness of "Churchwardens'" accusation of "modernism."

From the nature of the case the theory of Apostolic Succession cannot be proved from the Scriptures no matter how attractively it may be put forward as a pious or beautiful idea. But among Christian people outside the Church of England one would like to ask how some of the more conservative souls would react to being accused of "modernism" because they do not hold the theory of Apostolic Succession!

Bishop Gore in concluding his "Jesus of Nazareth" uses words which it may not be out of place to apply to the subject under present discussion: "Oh, yet, consider it again."

Yours faithfully,  
**BERTRAM P. WRIGHTSON.**  
The Rectory,  
Harvey, W.A.

**TO THE EDITOR OF THE ANGLICAN**  
Sir,—The evidence against "esse" instead of "bene esse" is only "easily marshalled" by quoting all the evidence against it, and ignoring the rest. Otherwise, why any dispute?

Dr. Babbage cannot claim that all the scholars are on his side. "Catena of quotations" do not prove facts, because it is easy to include only those that prove one's point, and forget the rest.

Dr. Babbage, after quoting his authorities, asks for mine. I produce my "select bibliography" containing my "catena of quotations" (N.B. "select" means "picked out"), and we are then in the position of two fighting black-gins.

First, one stands still while the other clubs her on the head. She then clubs her opponent, who stands for her to do it; and this goes on until one falls down; when the other is judged the winner.

This may prove who has the heavier club; but not who was right, in the original dispute. "Quoting authorities" is good for scoring debating points, but useless for arriving at facts. For that, one must study the evidence for both sides, and then try to arrive at the truth; but the truth from such evidence is not "easily marshalled."

Dr. Babbage's "select bibliography" represents his side of the argument, (except Davies, who, I consider, justifies mine, which shows the value of "authorities" when used as missiles!)

In point of fact, Dr. Babbage cannot claim Apostolic Succession as an "innovation" of the Oxford Movement. Archbishop Laud stated it in the seventeenth century (likewise denying it to be an innovation), when defending episcopacy against those who wished to abolish it in England.

After quoting "As My Father hath sent Me, even so send I you," he continues, "And if Our Saviour Christ put the same person upon the Apostles, and assigned them the same right which His Father gave Him, it would prove a sour work to throw their successors, the bishops, out of the Church after 1600 years continuance.

And in the meantime to cry out upon innovations."

Dr. Babbage may not agree with Laud's interpretation of that text, but he cannot deny that it was Laud's; 200 years before the Oxford Movement.

Yours faithfully,  
**A. MARY GILBERT.**  
Violet Town, Vic.

**TO THE EDITOR OF THE ANGLICAN**  
Sir,—Anyone who accuses Dr. Babbage of "Modernism" is obviously very wide of the mark—indeed it would be difficult to find anyone less so.

At the same time, while it is true that Dr. Babbage represents a large school of thought that has existed in the Church of England since Elizabethan times, with regard to his views on the ministry, he is surely going to the point of absurdity when he suggests that the idea of episcopacy as the 'esse' of the ministry is a new departure in Anglican thought!

The law of the Church of England is clearly set forth in the Preface to the Ordinal in the Book of Common Prayer which says "It is evident unto all men . . . that from the Apostle's time there have been these orders of ministers in Christ's Church; bishops, priests and deacons . . . And therefore, to the intent that these Orders may be continued and reverently used and esteemed in the Church of England; no man shall be accounted or taken to be a lawful bishop, priest or deacon . . . or suffered to execute any of the said functions except he be . . . admitted thereto according to the form hereafter following, or hath had formerly Episcopal Consecration or Ordination." (Italics mine).

This makes quite clear: (1) That the Church of England intends to retain the ancient form of ministry, and in the same sense as the "Ancient Authors." (2) That a man who has already received ordination from a bishop in another part of the Catholic Church may be admitted to the Anglican ministry without further "ordination," but that a man who comes from some non-episcopal body may not, without first being ordained by an Anglican bishop.

This is just plain English and entirely refutes Dr. Babbage's contention that the opinions of men like Gore, Mascall, and Temple are modern innovations.

The whole point is that this Preface shows that the mind of the Church of England is that of the early centuries on the subject of the ministry, and not as Dr. Babbage assumes, merely the mind of certain Anglican Divines after the Reformation excluding the 20th century!

In any case the whole controversy is utterly pointless—the Church of England is bound to an episcopal ministry as the Book of Common Prayer shows. Therefore no amount of argument can alter the position with regard to non-episcopals; we are legally bound to episcopacy whether it be of the 'esse' or the 'bene esse'. Personally I am convinced it is the 'esse' but am very doubtful about the 'bene esse'.

I remain,  
Yours, etc.,  
**POST MODERNIST.**

**TO THE EDITOR OF THE ANGLICAN**  
Sir,—In reply to your correspondent, the Reverend Charles Clark, in your issue of February 13, there are one or two questions I would like to ask him.

Firstly, as three branches of the Christian Church claim Apostolic Succession, and there is a vast difference in the teachings of the Anglican and Roman Catholic Church, it would be interesting to know which one is teaching the doctrine of the Apostles?

Secondly, assuming the Anglican Church has the right of Apostolic Succession, and as your correspondent claims there cannot be any other true Church, for "where there are no bishops there is no Church," I would like to know why the Anglican Church has fellowship with other denominations?

Why does she belong to the N.S.W. Council of Churches? Or the World Council of Churches if she claims to be the only Church?

Yours faithfully,  
**MAUDE HOPKINS.**  
Rossi.

## THOSE WERE THE DAYS!

### MOUNTED CLERGY

**TO THE EDITOR OF THE ANGLICAN**  
Sir,—As an octogenarian, who was Vicar of Warialda from 1904 to 1906, I was keenly interested in your article on the above subject.

I followed the Reverend Roger Wilson, who not long afterwards retired and went on to the land.

Those were the days, of course, before motor cars, and the area of Warialda parish, which then included Bogabilla, was close on 7,000 square miles.

When I had to visit Bogabilla, I used to leave home on a Friday morning, and return on the following Sunday week. The travelling was generally done on horseback, for three-fourths of the parish consisted of the famous "black soil" of the western plains, and if rain fell you either had to take to the saddle and leave your sulky to be retrieved at some future date, or stay where you were until it was dry enough to get out.

I had as my assistant a young man preparing to enter S. John's College, Armidale; in later years he was well known as the Reverend A. M. S. Wilson, Vicar of S. Paul's, Malvern, Victoria, where he is now living in retirement.

In those times the parish stipend was £200 a year, and the Vicar was expected to house and feed the lay reader, who received the princely sum of £20 a year! Tempora mutantur.

Yours, sincerely,  
**H. M. R. RUPP.**  
Willoughby, N.S.W.

## FREE CHURCHMEN IN ANGLICAN PULPITS

**TO THE EDITOR OF THE ANGLICAN**  
Sir,—Is it not rather sweeping to classify Mr. Mills' letter as "hurtful"?

What Mr. Mills stresses is the incongruous position created by a Presbyterian expounding an Anglican doctrine on the central act of Christian worship, the Holy Communion, during Lenten instructions, and especially from a Cathedral pulpit which surely should set an example to the Diocese in educating the laity in sound doctrine.

That is the misgiving emphasised, and there is no reflection on the undoubted sincerity and scholarship of the preacher.

The doctrine of the Presbyterian Church has centralised and emphasised the pulpit and reduced Holy Communion to a memorial only, whereas the Anglican Prayer Book places the sacrament of Holy Communion as the main service and central act of worship as held by the Catholic Church since the first centuries.

It is most commendable to get together, but there is an appropriate time and place to do so.

Let us have faith and pray for unity, then maybe as Bishop Lightfoot said "Under the Church which holds the historic Orders in one hand and the open Bible in the other Christendom will one day be reunited."

S.W.H.  
Lane Cove,  
Sydney.

## ARCHDEACON BODE

**TO THE EDITOR OF THE ANGLICAN**  
Sir,—In your correspondent's account of the Church at Warialda, in the nice piece about Archdeacon Bode, a former rector, there was a slight mistake.

He said that a daughter of the Archdeacon lived in Scone. I am not a daughter but a niece.

My father was his brother, the late Reverend George Charles Bode, formerly Rector of S. Thomas's North Sydney. Arnold Bode, the dean, was the last of Archdeacon Bode's children.

Yours faithfully,  
**(MISS) AMY BODE.**  
Scone, N.S.W.

## CHURCH SCHOOLS IN MELBOURNE

**TO THE EDITOR OF THE ANGLICAN**  
Sir,—In reply to the letter from "Aggrieved" (THE ANGLICAN, March 6) regarding the omission of Geelong schools from the Board of Education Survey, I wish to point out that this omission was not intended, and the report was incomplete only because the information from the Geelong schools could not be collected in time to reach THE ANGLICAN for its issue of that week.

It was felt that the survey should accompany the report of the cathedral service which marked the beginning of the school year, and it was a matter of regret that not all schools could be approached in time.

Your correspondent rightly insists that the diocese of Melbourne includes Geelong, and on behalf of the Board of Education I express regret that the report did not indicate that more information was yet to come.

As soon as data is to hand from the schools, the additional facts and figures will be forwarded to THE ANGLICAN.

Yours faithfully,  
**GORDON BROWN.**  
Director, Diocesan Board of Education,  
Melbourne.

## THE STUDENT CHRISTIAN MOVEMENT

**TO THE EDITOR OF THE ANGLICAN**  
Sir,—No doubt many of your readers will enter upon a new phase of their lives this month by becoming students at the university or at one of the teachers' colleges. We would like to draw the attention of all such people to the Student Christian Movement and its work.

The aim of the S.C.M. is to confront students with Jesus Christ. If Anglican young people are interested in providing a Christian witness in the university, there is a place and a job for them in the Movement.

Equally important are the fellowship and the opportunities for study and discussion which the S.C.M. provides. It is in such fellowship that a student finds some of the most valuable experiences that a university can offer. The addresses, study circles, discussions and devotions of the Movement help one to come to grips with the really vital questions of life.

They are all of equal importance in leading students to a fuller understanding of the Christian faith.

In the social activities of the Movement, students not only find much fun, but they make friendships which are lasting. Of the conferences of the S.C.M., which combine all these activities, it can be truly said that if you come to one, you come to all of them.

Therefore, we would urge students coming to the university to look for the S.C.M. notices and to join in the activities of the Movement.

Yours sincerely,  
**MARGARET COPELAND,**  
**GO'DON DICKER.**  
Co-presidents of S.C.M. in Sydney University.

## GRAZERS AS CHRISTIANS

**TO THE EDITOR OF THE ANGLICAN**  
Sir,—The statements about the "would-be gentry of this parish" in "A Parson's Diary" (THE ANGLICAN, Feb. 2) do not accord with the facts as I know them.

He complains of their failure to support the Church. Might I suggest that this is in part due to some parish priests who themselves fail to observe a proper standard of behaviour and courtesy, and it is this that turns otherwise well-disposed people against the Church.

Instead of a tirade against "wealthy" graziers, who, he states, do not act as he expects them to, it would be as well for the "Parson" as for the clergy as a whole to find out why they have failed to win this particular class more fully to the Church.

Yours, etc.,  
**G. H. OFFICER.**  
Hill End, N.S.W.

## BRISBANE COLLEGE KING CHARLES THE MARTYR

### APPEAL

**TO THE EDITOR OF THE ANGLICAN**  
Sir,—The appeal for the S. John's College, Brisbane Building Fund is surely a challenge to the whole Church in Australia. Not only is the Province of Queensland concerned in this project but also the prestige of the Church of England in the Commonwealth. The work of our Church schools requires to be completed by the provision of the same environment at the tertiary level, and, one might add, for women as well as men, Melbourne being the one honourable exception.

There is also a wider public which may well respond to the appeal—the growing recognition of the value of residential Colleges in the life of a University as well as of the individual can be evoked in such a cause. Even the increasing difficulty of finding suitable accommodation for students may encourage some to respond.

In the care of S. John's an added incentive can be found for Church people in the fact that the University of Queensland alone now includes Divinity as an undergraduate course for a Degree.

S. John's owes its existence to the far-sighted statesmanship of Archbishop Donaldson and one of his last acts before he died as Bishop of Salisbury was to send £6,000 to its endowment. It would be the fulfilment of his vision to see the permanent College established on the fine site at S. Lucia. The College has survived many crises, especially the threat of dissolution in the Depression, and I feel confident that its urgent need at this eleventh hour will once again prove the vitality of its spirit and rally the Church to its aid.

Yours, etc.,  
**M. E. De B. GRIFFITH.**  
S. Paul's Rectory,  
Ulmara, N.S.W.

## THE CORONATION SERVICE

### TO THE EDITOR OF THE ANGLICAN

Sir,—In your last issue the Bishop of Ballarat has an account of the Coronation Service, which is useful except in one very short paragraph.

He says: "The Officers of State will invest Her Majesty with girdle, sword and ring, and in her hands will be carried the orb and sceptre."

If the traditional form of the service as used since Queen Victoria is followed, the only acts by the "Officers of State" will be "the touching" of the sovereign's heels with the golden spurs by the Lord Great Chamberlain, after they have been brought from the altar by the Dean of Westminster, and the "girding on of the sword" by the same official after the sovereign has received it from the hands of the archbishop.

The investing of the sovereign with a girdle is the duty of the Dean of Westminster, who has the privilege of investing the sovereign with the Colobium Sindonis (a kind of "alb") and the "Supertunica" (a kind of "dalmatic"). The girdle goes with these garments.

Queen Victoria was already arrayed with these before the service started, and it may be that the same practice will be observed at this Coronation. The "orb" is given after the Imperial robe has been put on the sovereign by the Dean of Westminster, and the clasps of the robe fastened by the Lord Great Chamberlain. After the orb has been delivered to the sovereign by the Archbishop, it is again delivered to the Dean of Westminster and placed on the altar.

The Queen could not hold the orb and the sceptres at the same time.

The whole series of "investitures" is performed by the Archbishop or, as above, by the Dean of Westminster. The minor offices performed by the Lord Great Chamberlain are relics of the old feudal days and servitudes, and to put it quite bluntly are "menial offices" such as performed by squires and pages in feudal times.

Yours, etc.,  
**G. E. WHEELER.**  
Bateman's Bay,  
N.S.W.

**TO THE EDITOR OF THE ANGLICAN**  
Sir,—It is interesting to note that Mr. Dick, of "David Copperfield," isn't the only one to be bothered by Charles I and his head.

Apparently it worries Mr. Jones also, to judge from his letter in your issue of February 13.

However, it didn't worry Queen Victoria, who deleted Charles from the Prayer Book with as little concern as she removed Bolivia from the atlas with a pair of scissors.

Charles has not been dead quite so long as Archbishop Laud, his good friend, whom he betrayed after promising him immunity. Laud's remark on this occasion was, "Put not your trust in princes," etc.

Perhaps, after all in a way, Charles did die for the Church. He was executed by (English) Commonwealth Forces, to whose custody he had been given by the Scots, who gave him up in anger at his refusal to force a Presbyterian system upon the Church of England. (Incidentally, the Puritans claim he was executed for making war upon his own people.)

At all events, the same King Charles didn't hesitate in 1637 to start a war in a vain attempt to force Episcopacy on the Scottish Church.

The "Bishops' War" failed, not because of the valour of the Scots, but because Englishmen refused to fight in the cause of injustice, just as nearly a century and a half later they weren't interested in fighting in America.

Had Charles I, like George III, plenty of foreign troops, he may have succeeded, in which case his son, Charles II, would not have been put to the trouble and expense of his 20-year war against the Scottish covenanters.

Charles I seems to have had a great deal in common with Australia's Ned Kelly. Both were ruthless men of undoubted courage, who demanded power and money and didn't care how they got them. Each came to a sticky end by his own conduct, and each, looking death in the eye like a man, made a brief speech on the occasion.

Ned, perhaps, got the better deal; here in Australia at least his memory stays green. No doubt his admirers, as they stand in silence with millions of others each year on the anniversary of his death, feel that their Ned was a greater hero than any soldier, and therefore they are honouring him most of all.

Yes, Charles was canonised; but what of others? Who thinks of Robert Raikes, Caroline Chisholm, Elizabeth Fry and many others who really had the welfare of their fellow creatures at heart?

Perhaps the last-named lady wouldn't be eligible anyway as, belonging to a faith owning no bishops, she was, in the opinion of the next letter writer (Mr. Charles Clark) not a Christian and belonged to no Church.

Yours, etc.,  
**J.D.**  
Sydney.

## BURSARY FOR MEMORIAL

**TO THE EDITOR OF THE ANGLICAN**  
Sir,—The memorial to the late Father Pearson, is to take the form of a bursary fund, to benefit a student for holy orders. The bursary will be allotted annually.

We have some £320 in hand to date. Our immediate aim for the bursary is a capital sum of £500.

Yours faithfully,  
**C. A. BRITTEN.**  
Priest-in-charge  
All Saints' Rectory,  
Wickham Terrace,  
Brisbane.

The Pageant You Will Want To See Again!  
**"THE FAITH OF OUR FATHERS"**

**SYDNEY TOWN HALL,**  
**APRIL 3, 4 & 6, AT 8 P.M.**



# PASTORAL LETTER

## THE BISHOP OF GIPPSLAND

Dear fellow churchmen,  
We have just had the great joy and privilege of ordaining four priests and one deacon at our Lent Ordination here in S. Paul's Cathedral, Sale. It was a great occasion for us all and especially for the families and friends of the ordinands. We had relatives from New Guinea, New Zealand, Brisbane, Sydney, Adelaide, Melbourne, and one ordained had a friend who knew him and his home church in Lancashire in England. We do thank God for this reinforcement of our front line in this diocese, especially for the great help these young men are already giving in the greatly expanding population in the Latrobe Valley, and in East Gippsland.

**OUR OWN YOUTH**  
One thing that humbles me as Bishop of Gippsland is the fact that none of these young men came from Gippsland homes. Of the 22 men it has been my inestimable privilege to ordain to the priesthood in the past 10 years, only three were from Gippsland families. (During this period three other Gippslanders have been ordained in other dioceses.)

This problem of the supply and training of men and women for the Ministry is one that is exercising the leaders of our Church in England, as well as in Australia.

Our Korumburra rural dean chapter has asked me to appoint a special Sunday on which the attention and prayers of our people may be focussed on this important work. After consulting my Greater Chapter I have appointed Whitsunday, May 24 this year, for this special remembrance.

I am quite sure God is calling sufficient men and women for this vital work—but some are deaf or we as a Church are blocking the call. It is part of Our Lord's Institution in His Church. In fact, He spent most of His three years' Ministry in training His Disciples to be Apostles and ministers of the Word and Sacraments.

We know parents and schoolmasters do discourage our young folk from considering this vocation, mainly from material considerations.

But we also know "the

labourer is worthy of his hire" and God does provide, through His Church, all things needful for our temporal as well as spiritual needs. Will you who read this lift up your heart in prayer to Our Heavenly Father that He will thrust forth men and women to carry on this full-time leadership of His Church here in Australia and in the great and urgent spheres of service in our mission fields?

### LEADERSHIP

My experience is that the work of our beloved Church goes forward in the parishes where there are keen and wholly



committed clergy, who have been adequately trained in the difficult but rewarding work of leadership in the Kingdom of God. If we had an adequate and consecrated ministry we could, by the help of God's Holy Spirit, lift up Our Lord before the hearts and minds of our people of Australia and help to make this land truly Christian, and thus a happy land.

### TRAINING

It was a joy to me to be present at the farewell to Bishop Baker, as he surrendered the principality of Ridley College, Melbourne, after 17 years of devoted work in the training of most of our ordinands, and also at the welcome and installation of Dr. S. Barton Babbage as the new principal.

It is good to know Ridley has a record number of ordinands in this year. We expect great things from Dr. Babbage in the training and inspiring of our men. We have other students in Trinity College, Melbourne, and Moore College, Sydney. I am indeed thankful for the supply of young men who wish to serve in Gippsland from Melbourne, Adelaide and Sydney.

### MINISTRY OF WOMEN

We have, too, a ministry of women. I am sure we have not made full use of this here in Australia. Our Deaconess Lucia Koska has just returned from a visit to England and Europe, and reports deaconesses numbered by the thousand in Western Europe. In one place she found 700 deaconesses, doing a remarkable work of healing, teaching, ministering.

Where are the vocations to deaconess work here in Australia? I know from experience that every large parish needs at least one deaconess. We have only three working in Gippsland.

And there is this ministry to youth as done by graduates of

our S. Christopher College, Malvern. We are pleased this year to welcome as an assistant Sunday school and youth organiser Miss Eileen Ellis, who was senior student at S. Christopher's last year.

She went from Gippsland to S. Christopher's two years ago. But this year we have no student there. I feel this is a wonderful opportunity for young consecrated women to help forward the work of Our Lord and His Church through this Ministry of religious education and youth leadership. We are thankful for the work of three graduates of S. Christopher in this diocese. But we could do with many more. Again it is a question of supply and training.

And when one looks out in the great mission fields all around us, one is truly humbled by the paucity of trained workers offering. This matter of the Ministry is THE vital question before the Church of to-day, here in Australia.

Will you join with us in constant prayer for God's guidance in all that concerns the supply and training for this ministry? Make this your Lenten offering. Thanking you,  
Yours in His service,

*D.B. Gifford*

## INFLUENCE OF THE BIBLE

Nobody can understand English history, wrote G. M. Trevelyan in a well-known passage, without some working knowledge of the Bible. So deep and penetrating has been its influence on the whole culture of the English people, whose greatness indeed was nurtured on the Bible.

But that tradition is rapidly being lost. Though it is the publisher's best-seller, though it is sold in millions the world over and translated into innumerable languages, the Bible in England is to large numbers of people almost an unknown book. Many, indeed, are content to assume that it is obsolete and has been "proved" to be no longer true.

And it seems that even among professing Christians the habit of Bible-reading is not as general as in former days—the preacher can no longer take for granted even the simplest biblical allusion.

All this means a lamentable impoverishment of religious life and spiritual insight. Few will doubt that it is one cause at any rate of the threatened breakdown in moral standards. On all grounds it is urgently important that the Bible should be rediscovered, not merely "to be read as literature"—the last thing for which it was intended—nor as a collection of magic formulas, but as the vehicle of the Word of God.

For it is both a protest and defence against the triviality of the mass-produced contemporary outlook. The day is past when an argument could be closed by quotation of isolated texts: that was always a misuse of Scripture.

But the fundamental message of the Bible—a God-centred understanding of human life—is the very foundation of religion. Without a return to that world-view there can be no revival of Christianity.

There are still would-be believers between whom and the Bible there stands the barrier of an indefensible theory about it, which identifies its religious truth with the inerrancy of its verbal statements—to which the Bible itself makes no claim.

The choice then lies between a fundamentalism which few modern inquirers can accept and a perplexed or sceptical half-belief. This is certainly not the real choice. Such a theory implies a mechanical conception of that revelation of the living God to which the Bible is perennial witness.

# AROUND OUR TOWN

BY A SPECIAL CORRESPONDENT

## LITTLE CHILDREN SUFFER

DID Augustine say that unbaptised children went to hell? I don't know—I've never read him on that point, but I'm told it's true. In any case, I know that there are those who have no hesitation in consigning "unregenerate" children of "unregenerate" parents to damnation.

I can't help thinking of two waifs around our town whose stories might excite compassion even in hearts that beat under clerical fronts.

Take Lindy, for example; she's six. She lives with three younger brothers in one of a number of terraced houses. You can easily pick Lindy's place, it's the dirtiest of all.

A small frightened female dog will cower at your approach. I know the knocker is covered in verdigris—but use it, now that you've come. There's quite a while to wait until a little shadow reaches for the lock and the door's opened.

That's Lindy; small, sharp-faced, ginger-hair-in-fringe, and a smile that is too bright. "Elo, Mr. Mwaning"—she can't speak properly, you notice.

That speech defect she has had for years. No, nothing has been done about it—nor will ever be.

You are quite right, that dirty little cotton frock isn't warm enough on a day like this, but if you look behind her you'll see Alfred—he's wearing less. Just a piece of old blanket hacked into trousers and supported by two straps that fall off his thin shoulders. How old? He's five.

That's Mrs. Gallon coming up the hall now; she isn't pleased to see us.

"Come in." Now we are sitting in chairs on opposite sides of the room. The lady who slept in the sofa has not yet had time to remove the bedding. There's the pram, behind the smoker's stand, where number four is beefing out his plea for food.

Lindy grasps my leg, "Tae comin' to Sunday school comin' Sunday, Mr. Mwaning." So I smile and pretend that I believe her. Both of us would like it to be true, but Mrs. Gallon punishes Lindy by keeping her away.

Oh, she has other ways of punishing her. So has the cur-

rent Mr. Gallon. See these weals upon her back and legs. Mr. Gallon is six feet of muscle-bound brain and Lindy's correction is his special prerogative. Did Alfie tell you what he got for Christmas? He tells everybody that he got a new suit and a motor car. I hope he really does get them one of these years.

Mrs. Gallon returns—and that is our signal to leave.

"I'm looking forward to Lindy coming to Sunday school this week."

"I'll do me best, Mr. Manning, but it's so hard to get the children and dress them in time." (Of course it's hard; they are up at six and have seen the dew upon the ash-cans when you, Mrs. Gallon, are sunk in spiritual sleep.)

So Lindy grows up—hopeth all things, suffereth all things, knows nothing that is good. The children at school avoid her because she is dirty. But sometimes you may pass her in the street and she will throw open her arms and her heart to you. You will hug her warmly and if your heart does not rise up within you I shall be surprised. Remember our text: *Suffer, little children.*

That reminds me of Bobby. No, you will never see Bobby, but I can show you where he once lived. See, that tumble-down house off the lane?—in there. He had tuffy fair hair and an impudent little face a bit older than his five years.

Lots of people knew him well—they say some knew him better than his parents. He was never at home, he played every afternoon until other children had been called inside and he left alone. He wandered down to the wharf then and played at fishing. When darkness came he would jump up and walk slowly homewards.

But you are little when you are five, not easily seen, and the splash you make is small.

Bobby's parents were entertaining friends at the "Crown and Anchor." The beer was cold and the conversation bright: Bobby would be home soon.

It was dark at seven when Bobby did come home; the police had some difficulty in explaining that the boy was dead and that they had taken his swollen body out of the water only half an hour before. Father's mates were sympa-

thetic, and when the hat was taken round they proved to be generous also.

Bobby was given a wonderful funeral and his blue quilted coffin excited much admiration. Dad was glad to see all the flowers that people sent along and he held up the service while he examined them all closely.

Now it was my turn to say something—"S. Augustine says—" No, that wouldn't do. Go on! say what you think. "Friends, Bobby is with God. Is your life such that you can hope to see him again?"

The cortege wheeled off and slowly approached the Roman Catholic school where Bobby attended the kindergarten. His parents, like the Gallons, had found it impossible, with the high price of beer and cigarettes, to send him to the local kindergarten.

The little boys and girls filed out of school and lined the footpaths, palms facing, eyes closed. "Lord, hear our prayer," said the heaven-pointed hands. "And let our cry come unto thee."

When we reached the crematorium Bobby's father took a few minutes off for a smoke and he lit up again as soon as we had finished.

For two days the "Crown and Anchor" went without two of its patrons. But life must go on! And the corner seat is occupied again. The beer is cold and the conversation bright and Bobby's parents spend every evening from four to six in the usual way.

Suffer the little children to come.

## S. PAUL'S CHOIR TO VISIT U.S.

The Dean of S. Paul's has accepted an official invitation for the cathedral choir to visit the United States in October and November.

The invitation came from a committee presided over by Mr. Justice Owen J. Roberts, formerly Chief Justice of the Federal Courts. Mr. Judson, of Columbia Artists, Inc., New York, has undertaken to arrange the tour.

The invitation is extended to the dean, 30 boys and 18 men in the choir, the organist and sub-organist, the successor, the head master of the choir school, two matrons, and a master or mistress, a secretary, and the chancellor.



## Important News!

## "THE PRINCE OF PEACE"

A magnificent half-hour story  
on the life of our Lord, Jesus Christ,  
sponsored by

ANTHONY HORDERNS'

will be broadcast at

9 o'clock on 2CH

this Thursday night

and every Thursday in future.

Although the first episode of this drama of Christianity was broadcast at 9.30 p.m. last Thursday, on and from this Thursday the story has been changed to 9 p.m.

You May Obtain Your Tickets For  
**"THE FAITH OF OUR FATHERS"**  
From your Rector or Diocesan Church House,  
S. Andrew's Cathedral, Sydney

## HOUSE WANTED

The Australian Board of Missions wishes to purchase house in Sydney suburb with at least three bedrooms. Eastern suburbs preferred. Replies to the Home Secretary, A.B.M., 14 Spring St., Sydney. Telephone BU 5381.

## The Bush Church Aid Society

Presents a New Series of Broadcasts by

## "THE BUSH PADRE"

Listen to these fascinating talks of Christian Work  
Outback through 2GB.

EVERY FRIDAY AT 11.15 a.m.

AND EVERY ALTERNATE SUNDAY THROUGH  
2CH AT 6 p.m.



# FAITH AND MORALS

## A WEEKLY QUESTION BOX

By Dr. S. Barton Babbage

### The Place of Private Judgement

A Roman Catholic correspondent refers somewhat satirically to what he calls "the Protestant reliance on private judgement."

Is it true that the exercise of private judgement ought to be reprobated and condemned?

The fact is that the achievement of moral maturity and a sense of moral responsibility are impossible without the exercise of private judgement.

A moment's reflection will confirm this. Most of us are brought up in the profession of some religion. That religion has for us authority: the authority of those from whom we receive it.

But that authority is not final. As we outgrow the authority of our guardians it is possible that we may also outgrow the religion which we have received on their authority, or perhaps the form in which we have received it.

A belief can only have final authority when it has been verified in experience as true. It must be personally tested and intellectually verified.

It is impossible to accept any authority, once maturity has been reached, without making an act of private judgement.

Canon Charles Smyth puts it well:

"Private judgement, which is sometimes represented as a peculiarly wilful and wicked manifestation of the sin of pride, is in fact a necessary and normal function of the human reason with which we have been endowed by God.

"This is true of every sphere of rational activity (as, for example, of all academic studies), religion not excluded: for, although the truths of revelation are above reason, they are not against reason, and reason is in fact the special instrument which God has given us by which to apprehend them."

It is, in fact, an act of sheer impossibility to arrive at any rational decision whatsoever except by an act of private judgement.

In like manner, spiritual maturity necessitates the responsible exercise of private judgement. It can only be achieved by those who, after careful and earnest and prayerful consideration, are willing to act in accordance with their conscience.

The person who declines to exercise private judgement is still spiritually immature and dependent.

It is of the essence of an adult faith that the religion professed is not only rationally held but also personally tested. Those who repudiate private judgement, therefore, are repudiating, whether they know it or not, all possibility of a reasonable faith rationally held.

Even when a person decides to submit this private judgement to the Church of Rome, his submission is still an act of private judgement.

Of course, the decision is generally represented as due to other factors: as the result of an appeal to history or some other authority; but the decision is still an act of private judgement. The authority invoked is merely an attempt to validate a decision already made.

As Canon Charles Smyth rightly observes:

"In point of fact, of secessions from the Church of England to the Church of Rome, ninety per cent. appear to be due to failure of nerve: but the rationalisation of the psychological impulse invariably takes the form of an appeal to some authority."

Private judgement is, in fact,

an indispensable corollary of rational and responsible behaviour: the hallmark of spiritual maturity.

### The Church in the World

A correspondent raises several problems in relation to the empirical Church.

The writer is patently sincere. His letter is a *cri de coeur*.

"How can a man support the Church when he doesn't believe in the Church? When the Church is, for him, the greatest obstacle to faith, and the practice of any sort of Christian life seems to depend on reducing contact with the Church to the slenderest possible minimum. That is my position. Everything that goes on in the Church—in its government and in the parishes—seems to me to be such a complete contradiction to Christianity that the two things seem incompatible."

It is impossible not to sympathise with the writer. He is painfully and deeply and existentially concerned.

And yet the writer is suffering from a fundamental misconception. It is the old error of perfectionism.

From the beginning of Apostolic days men have sought to found the perfect Church. It was the aim of the Donatists in the fourth century as it is the aim of the Exclusive Brethren in the twentieth.

It is an experiment which is bound to end in disappointment and disaster.

The Church is the society of

we seek to prove that we are on God's side.

For this reason, conscious of the imperfection of our service, we continually expose ourselves to the searching and convicting scrutiny of God's Spirit through His Word.

### The Mystery of Suffering

I am asked to make some comment on the text: "Whom the Lord loveth He chasteneth."

My correspondent illustrates his request by referring to a harrowing story concerning the death of a young mother.

Are we to say to the sorrowing relatives, simply: "It was God's will?"

We cannot give any slick or glib answer to the mystery of suffering: the problem is far too deep and poignant for that. There is no necessary equation between sin and suffering. The book of Job is the classic exposition of that problem. It demonstrates unforgettably that there is no necessary connection between sin and suffering.

Nevertheless, it is true that there is such a thing as punishment, which is disciplinary and reformatory. There is a sense in which it is true to say: "Whom the Lord loveth He chasteneth."

God does discipline His children, for He is a God of love. There are sufferings, however, which do not appear to serve any creative purpose.

We are here confronted with the mystery of suffering. Suffering is part and parcel of the problem of life, and we are all

Each week Dr. Babbage, who is Principal of Ridley College 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, Ridley College, Melbourne, N.Z.

the redeemed, and yet it is also true that its members are not yet redeemed. The Church lives "between the ages." Its members belong to the age which is passing away, and also to the age which is yet to come. It lives between the first advent of Christ and His second advent.

What this means, simply, is that the Church, though redeemed, is still sinful. It waits its perfect consummation and bliss in God's everlasting Kingdom.

Consequently, on earth, the Church is marred by imperfection and failure.

It may be difficult to see in the empirical Church the glorious Bride of Christ, without spot or wrinkle or any such thing. In this life, however, we walk by faith not by sight, and the Church, "by schisms rent asunder, by heresies distrest," is still the object of God's love and the vehicle of God's grace.

We have, says S. Paul, "this treasure in earthen vessels. It is tragically true that we are often reminded of the earth rather than of the treasure."

Nevertheless, we must not despise nor separate ourselves from the Church.

Christ founded the Church, and it is the object of His redeeming love.

He chose, as the nucleus of His Church, twelve Apostles. Nevertheless, one of the Apostles betrayed and deserted him; another cursed and denied Him; all forsook Him and fled. It has been recapitulated again and again in the history of the Church.

The perfect Church does not exist: nevertheless we believe, in all humility, that our Church most nearly embodies and exemplifies the Spirit of Christ. We do not, however, claim either infallibility or impeccability: we know that we are but men saved by grace.

So we do not seek to prove that God is on our side: rather

wrapped together in the bundle of life. We live in a community of sin, in which the sins of the fathers are visited upon the children.

We cannot presume to explain sin or suffering. Neither can we presume to judge. Sometimes suffering may appear to be purgative and remedial: more often it appears to be destructive and meaningless.

The Christian faith may have little to say on the theoretical subject of suffering: it has, however, much to say on the practical subject of suffering.

Suffering may either harden or humble the sufferer. For some persons suffering simply embitters: for Christians suffering ought to lead to a deeper understanding of the infinite depths of God's love.

Suffering can serve, although it does not necessarily serve a creative purpose.

It can lead to a deeper identification with God in His redemptive purposes for the world. It can lead to some understanding of the suffering of God on behalf of man.

But this is only possible to those who, through prayer and faith, offer their sufferings to God to be transmuted in His love.

### TERMITES IN CHURCH

The oldest Anglican Church in Northern Rhodesia, S. Paul's, Fort Jameson, built in 1905, is endangered through the ravages of termites.

The turret clock tower, reminiscent of a village church in England, has been so undermined that it is no longer safe.

Restoration is estimated to cost between £500 and £4,000, and must be carried out quickly before further rains cause irreparable damage.

# DIOCESAN NEWS

## ADELAIDE

### BISHOP-ELECT'S VISIT

The Bishop-elect of North Queensland, the Reverend Ian Shevill, is expected to arrive on Saturday, March 28, for a short visit. Although all arrangements for his stay are not complete, it is expected that Mr. Shevill will speak on the Church of England Half Hour on Sunday, March 29, and preach at a youth rally at St. Guthbert's Church, Prospect, the following evening. The youth service will be arranged by the Adelaide Comrades of St. George.

### TALK ON NEW GUINEA

Sister Patricia Durdin was the speaker at a public meeting held in the 5DN Auditorium this week. A large crowd, including many young people, went to listen to Sister Durdin speak on her work as a missionary in New Guinea.

### CORONATION MEMENTO

The Premier of South Australia announced this week that every child attending school in this State will receive a copy of the New Testament as a coronation memento. It is expected that 130,000 copies will be needed. Each book will be bound in blue limp leather with the Royal Cipher in gilt on the front and the fly leaf suitably inscribed.

### NEW SLATES

Six thousand slates from the roof of 98-year-old St. Margaret's Church, Woodville, have just been removed and renailed. The old nails had rusted through and the slates were beginning to slip. This big job, it is expected, will cost in the vicinity of £200.

## ARMIDALE

### RECTOR INDUCTED

The Reverend Septimus Mervyn Bramsen was yesterday, March 8, instituted and inducted into the Parish of Bindigara by the Bishop of Armidale.

He was assisted by the Registrar of the diocese, Mr. Manuel Pierce, Canon Ormerod, Vicar of Moree and the Reverend J. L. Sullivan, Vicar of Warialda.

Afterwards the Women's Guild served a buffet luncheon in the parish hall, and speeches of welcome were made on behalf of the parish.

## BALLARAT

### C.E.M.S. BRANCH REVIVED

S. James's, Mortlake, was filled with men on Monday, March 2, when, at a special service, 15 men of the parish renewed their vows made when they were admitted as members of the C.E.M.S. This was the first step towards the revival of a branch in the parish.

The bishop, who preached the sermon, expressed his pleasure that the worship, witness and work of the church would be strengthened by the branch of C.E.M.S.

After the service everyone adjourned to the parish hall where the vicar, the Reverend A. J. Gray, welcomed men from the adjoining parishes of Warrnambool, Kororoit, Hamilton, Terang, Camperdown, Linton and Skipton.

An admission service will be held shortly, when the archdeacon will admit a large number of candidates. After the speeches of congratulation and good wishes the Mortlake men served supper.

### BUSH CHURCH AID APPOINTMENT

On Tuesday, March 3, at Timbom, the bishop licensed the Reverend P. R. Cooke as priest in charge of the district, which is supported by the Bush Church Aid Society.

The B.C.A. has supplied for the Parish of Cudal

clergy to minister in this scattered area for some years.

### VICAR OF COLAC INDUCTED

On Wednesday, March 4, the bishop instituted and the archdeacon inducted the Reverend J. L. A. Price as Vicar of Colac. A large congregation joined in the service and later in the welcome given to Mr. and Mrs. Price in the parish hall, where the bishop, the Mayor of Colac, Councillor Atyeo, the president of the shire, Councillor C. Martin, the Rural Dean, the Reverend Canon Burgess, the Reverend Sydney Smith, representing the Ministers' Fraternal, and Mr. King, on behalf of the parishioners, expressed their good wishes to the new vicar and his wife.

After Mr. Price, who came from Millicent, S.A., had responded, the ladies provided supper.

## BATHURST

### MOLONG

A "quiet day" for women will be held in the parish church of Molong on March 18.

Archdeacon W. C. Arnold will lead the devotions, which will begin at 11.30 a.m.

### FORBES ORDINATION

S. John's, Forbes, was already packed to the doors when the Ordination Service proper commenced at 7 a.m. on Sunday, March 1. The doors were closed until the sermon, preached by the Coadjutor Bishop of Bathurst, the Right Reverend M. d'Arcy Collins, was completed.

Many stood throughout for the most impressive service held in that parish for many years.

The Bishop of Bathurst, the Right Reverend A. L. Wyld, ordained the Reverend William Petersen and the Reverend Donald Grant (B.G.S.) to the priesthood, and was assisted by the Bishop Coadjutor, who presented the candidates, and Venerable Archdeacon W. Charles Arnold, Parkes, Canon A. E. White, Forbes, the Reverend G. N. B. Lennard, Narramine, the Reverend C. E. Miller, Eugowra, the Reverend A. G. Rix, Balmaln, the Reverend D. R. Shearman, Forbes, and Padre Harry Thorpe, Bathurst.

The Ladies' Guild of Forbes parish provided buffet breakfast for the large number of visitors who journeyed from many surrounding towns. Forbes church and grounds are noted throughout the west for their beauty.

### FORBES YOUTH

This parish has a full youth set-up of Young Anglicans, Junior Anglicans and C.E.B.S. boys, as well as a fine junior robed choir. Many Y.A.s from Dubbo, Orange and Eugowra attended the Ordination service. Some remained for the Youth Tea in the parish hall that day, when 90 members gathered for a rally tea. They welcomed the Diocesan Commissioner, who, during the function, handed Shirley Treanor, Forbes 1952 Y.A. Queen candidate, a memento for her excellent services during last year's contest.

An "Asian Night" was arranged in the parish hall at Forbes on Tuesday, March 3, rounding off an inspiring period for the parishioners. The parish provided, through organisation, a packed hall for the commissioner, and the largest collection for Youth Department from such a gathering yet given in the diocese.

As a special plea for the P.O.W. memorial in the first diocesan children's home to be shortly erected, a parishioner (anonymous) offered £5 if 20 others would do likewise.

The next day the £5 was duly claimed. Forbes leads again with enthusiasm for homes and youth.

### CUDAL

Vestrymen appointed at the annual parish meeting held here

were Messrs. N. Marriott, J. R. Ford, J. MacSmith, L. MacSmith, F. C. Rothley, and Mrs. Jenkins.

Many improvements are planned for parish buildings, the first step being the erection of a new garage at the rectory. Cudal is about 23 miles from Orange, on the way to Parkes and Forbes.

### EXCERPTS

From the Forbes wardens report come the following: "In spite of the adverse conditions (floods) in 1952, the finances of the parish have shown a marked upward trend."

"This serves to demonstrate a thankfulness for the past, courage in adversity, and a belief in the future embodying an increasing love and affection of our people for God and His Church."

"The Y.A.s, C.E.B.S., and J.A.s continue to function. We feel that every encouragement and assistance should be given these movements, as upon them depends the future of our Church, and in its wider application the progress of the Anglican Church within the diocese." "To you, our rector, we tender heartfelt thanks for your ministry so faithfully performed. We pray that you may be spared many years to continue your ministry for God and His Church wherever you may be."

"We, the wardens, on behalf of the retiring vestry, pledge our loyal support to you and the Church in 1953."

Signed: Evan M. James, Eric W. Leaney, and Alfred W. H. Bowmaker.

The church treasurer tells me that, in spite of their increased donations outside the parish (nearly £1,000, including £100 to St. John's College appeal), they have ended the year with a bigger surplus than ever.

This happens every year in a surprising fashion. Which goes to show that the more that the people give for the church general, the more they are blessed in their parish life.

### PARKES

Archidiaconal meetings can be dull affairs. They may also be delightful. Much depends on those two little words, "who" and "why."

By whom are they called? Why are they called? Just another meeting. . .

This one was different. There were thought and purpose behind the scenes. First of all we gathered in the very "English" parish church. We kneel before the altar, and remember wonderfully the significance of His sacrifice. "The Lamb slain from the foundation of the world."

"A full, perfect, and sufficient sacrifice, oblation and satisfaction, for the sins of the whole world."

At the Rectory were men of varied experience, who had come from a wide area. The Rector of Forbes, Canon Arthur Ernest White, a priest in the Church of God for nearly 50 years, led us for the first period, out of his rich knowledge of parochial missions.

Here, briefly, are some of his points:—

1. A mission needs at least a year's preparation;
2. Pray for the right choice of missionary;
3. Arrange for consultation with missionary and parish priest;
4. Revert to the apostolic method. They went out two by two;

This means a trained band of lay helpers. He chose them that they might be with Him, that they might learn of Him, and that He might send them forth;

5. Of course, the parish priest will also go out;

6. Contact can be made by a letter of appeal and invitation. This will be written by the p.p. and taken by the workers;

7. Have regular singing practice of mission hymns by choir and congregation. Mirfield and

(Continued on page 11)





# YOUTH REVIEW



## ARE YOU LOOKING FOR STUDY PROGRAMMES?

Is your youth group stuck for a series of studies or "intellectual" programmes? If so, have you heard of the "Fellowship Studies" published by the General Board of Religious Education, a booklet which may just be the type of thing you are looking for?

THE book contains a series of Bible Studies suitable for youth groups and Bible classes, and others. It is suggested that every member of the class or group should have a copy of the booklet, so that material can be read before coming into the group.

### CONTENTS

Activities suggested include Bible reading, dramatisation, the reading of other books for reference, the screening of films, the preparation and

You May Obtain Your Tickets For  
**"THE FAITH OF OUR FATHERS"**  
From your local Diocesan Church House, S. Andrew's Cathedral, Sydney

### THE RETREAT HOUSE BELAIR, S.A.

Owing to an extension of the work in this House, an additional Lady Helper would be welcomed on the staff. Enquiries may be addressed to the priest-resident.

### Schools Of The Sisters of the Church

S. Michael's Collegiate, Hobart.  
S. Gabriel's, Waverley, N.S.W.  
S. Michael's, St. Kilda, Victoria.  
S. Peter's, Adelaide, S. Aust.  
Perth College, Perth, W. Aust.

Boarding and Day Schools for Girls—K.G. to Matriculation.  
Apply—  
Sister-in-Charge

### THE ARMIDALE SCHOOL, Armidale, N.S.W.

Boys are prepared for Professional, Commercial or Pastoral Life. A Special Agricultural Science Course is offered.  
The School is the only Country Representative of the Great Public Schools' Association.  
Three Entrance Scholarships, valued at £120 p.a. (to become £150 when the boy reaches the age of 14 years), are available each year. There is a well-equipped Junior School (Dangar House) separate from the rest of the School with a married Master in charge, and a Matron and trained nurse.  
Illustrated prospectus on application to G. A. Fisher, B.A., B.Sc.

### ALL SAINTS' COLLEGE BATHURST

(Established 1874.)  
Church of England Boarding and Day School for Boys. Pupils accepted from the age of seven to 180 boarders. Courses from Lower Primary to Leaving Certificate. New Hall, additional classroom block will be in use in the first term of 1953. For illustrated prospectus, please apply to the Headmaster—  
E. C. F. EVANS, B.A., Dip. Ed. L.A.S.A.

**W.F.O.** — The complete Church collection method used by 60,000 people every week. Details from Church Stores, DAKING HOUSE, RAWSON PLACE, SYDNEY

## G.F.S. IN TASMANIA

Members of the G.F.S. attached to All Saints' Church, Spreyton, Tasmania, spent four days in January camping in the Girdlestone's shack at the Great Lake under the leadership of Mrs. G. Girdlestone and Mrs. D. McMillan. The 12 girls in the party had a refreshing time fishing, boating and bathing.

They were there for the noted Shannon "rise" when the fish swarm in great numbers, attracted by a species of fly or moth.

## IS YOUR NAME STEPHEN?

The name "Stephen" means a crown of victory. It comes from the ancient Greek name of Stephanos, which was given to those who won the greatest of all victories, and was awarded the crown, which was the highest honour in Greece a long time ago.

S. Stephen, the martyr, could not have had a better name, for he won the greatest of all crowns, the crown of everlasting life, by dying for his faith.

## A WORD FROM THE EDITOR OF THE CHILDREN'S SECTION

I was very pleased to receive this week several letters giving me your ideas on what you want a Youth Page to contain. The ideas are so many and varied that I have not had time to read them properly as yet, but during the next few months we will try to satisfy all tastes and see that you get your stories, competitions, pictures and contributions by young readers.

One way in which you all can help is to send in contributions from time to time, and encourage your friends to do the same.

By the way, would you like to see another Bible strip on the page? Keep writing to me. I like to receive your letters, and know that you take an interest in your section of THE ANGLICAN.

## CHILDREN'S CORONATION SERVICE

This special service has been officially adopted by the Church of England Children's Council and by all the free Churches in Great Britain.

A fortnight ago particulars of this service were published in THE ANGLICAN, and as requests have been so numerous, would you please note that supplies can be obtained direct from the General Board of Religious Education, 24, Flinders Lane, Melbourne, C.I?

Price: 15/3 per 100 copies of the service, plus one copy of the leaders' leaflet, postage included. Single copies of service, 2d. each.

Film strips, 35 mm: "The Meaning of the Queen's Coronation," in colour, dealing with the religious significance of the Coronation, 35/- . Recorded commentary, 18/6.

## C.M.S. YOUNG PEOPLE'S UNION

The Young People's Union is holding its series of district rallies from February 28 to March 28, every Saturday at Windsor, Ramsgate, Balmoral, Austimner, and Parramatta Park, respectively. The next meeting will be on Saturday, March 14, at Balmoral.

Branch competitions, games, and an evangelistic meeting are the features of the rallies, with special speakers.

Y.P.U. members gather from every corner of the metropolitan area and South Coast for these occasions, and they have become one of the major items of Y.P.U. programmes, second perhaps only to the annual demonstration in the Sydney Town Hall.

## "BALLOON NIGHT"

This is a novel idea for getting the younger and new members of your Junior Club to stand up and talk.

The previous meeting night about 12 young people are chosen to draw the name of some well-known person from a hat. Suggestions, such as M. Molotov, Mr. Churchill, the Prime Minister, a leading sportsman, etc., can be added to by the leader, perhaps to give local colour.

When the night of the debate arrives, it is suggested by the leader that all of the participants are up in a balloon, and it is rapidly losing height. Everyone with the exception of one person must be thrown overboard. Each person is given five minutes, and pretending to be the person whose name he has drawn, must state the reasons why he must be the one allowed to remain in the balloon.

The rest of those present, including the other speakers, award marks out of a total of, say, 20, according to the quality of the speech. The speaker who receives the highest number of points wins the debate, and, hence, stays in the balloon.

## A PRAYER FOR MOTHERING SUNDAY

Sunday, March 15, is Mothering Sunday. Here is a prayer for mothers for you to learn:

O Lord Jesus Christ, Who shared at Nazareth the life of an earthly home, vouchsafe to sanctify and govern the lives of all whom Thou hast called to sacred trust of motherhood. Grant them the joy of the love and confidence of children and the satisfaction of leading them to Thee, the Maker and Lord of all. Amen.

## Y.A. NOTES

FORBES had a tremendous day on March 1 with an Ordination Service, parish breakfast, and youth tea.

At Evensong the church was again full and during the service the Diocesan Commissioner, who has oversight of Anglican youth in the diocese, admitted Bernard Kohn and David Breaden to the C.E.B.S., and the following to membership of the Young Anglicans: Lester Neilson, Val Anderson, Dorothy Brown, Nola Hamilton, Dorothy Neilson, Val Biggs, Bernard Kohn, and Don McNaught. They were presented by their Y.A. president, Hilton Ellis.

Forbes seem determined they will be near the top in the 1953 Y.A. Queen Competition. This parish also has a happy Sunday school, where an average attendance of 150 children are taught to "Pray and Give."

They do not have Sunday school prizes at Forbes, the children strive to learn, and to give their offerings to missions and children's homes.

They gave their whole collection on a recent Sunday to the appeal to establish an Anglican "orphanage" in the diocese.

WEST WYALONG Y.A.'s showed a balance sheet for 1952 of over £200 handled by the branch. They have elected the following 1953 office-bearers: President, Margaret Walton; vice-president, Ted Kendall; secretary, Julianne Pullinger (Commonwealth Bank); treasurer, Robin Reeves; and Y.A.P.O., Joy Smith.

GRENFELL Y.A.'s have registered 23 members with the Anglican Youth Department at Bathurst. Their president is Ralph Sims, vice-president, Lenard V. Muir; secretary, Ellen B. Sims; and treasurer, Shirley Williams.

DUBBO'S Y.A. secretary, Robyn Wheeler, has forwarded the first batch of Dubbo registrations. Other names will shortly be added to their list.

FORBES Y.A.'s have donated £200 towards the cost of training their candidate for holy orders, Ken Mason, who is studying at S. John's College. They will pay the whole cost of his training fees.

### INVITATIONS

The Diocesan Commissioner (Homes and Youth) has been invited to visit Parkes on March 11-12, Molong 14-16, Orange 19-20, Eungwra 21-24.

### CONGRATULATIONS

Brian Tranter, of Dunedoo, and a well-known student at All Saints' College, Bathurst, has been notified of his success in the Leaving Certificate examination.

Congratulations are also extended to the first still-active C.E.B.S. leader, Mr. Bill Underwood, of Orange branch, to be appointed a people's warden for that parish.

## A GAME FOR A PARTY

### OBSTACLE RACE

All players who do not know the game are sent out of the room, and are brought in again in couples. A number of obstacles—cushions, books, etc.—are placed around the room, and the two "victims" are shown these.

Then they are blindfolded, and told to walk round the room, and to avoid touching any of the obstacles. They must not lose their hold of each other.

When they start someone must quickly remove all the things. The fun is caused by the way the "blind" players try to step over the things that are not there.

## 'IN GRANDMA'S DAY'

(Contributed by a Schoolgirl)

I do not really want to go back to Grandma's day! I do not like the clothes they wore nor the lessons they had at school, but I do think they had one very lovely custom that we have not, and I want to tell you about it, and how I learned about it.

One day Grandma was showing me a Bible she won at school. It had the school crest on the front, and she won it for knowledge of the Gospels. For a bookmark she had a tiny cross made of greeny grey stuff. I asked her where she got it, and this is what she told me.

"When I was at your school,

### OLD TESTAMENT COMPETITION

It is encouraging to see so many entries for our current competition, which has been printed in two previous issues of THE ANGLICAN. Remember, you still have another week, so it will not be too late to send an entry in after you read this issue. Send your entries to the Youth Editor, THE ANGLICAN, Daking House, Rawson Place, Sydney.

as a girl, we always looked forward to Palm Sunday, and to the Friday before it, at school. We had a special service then, and a special ceremony. The day before, all the prefects, who had free periods in school time, were very busy. They were making little crosses out of palm leaves. They made their fingers sore, but they loved doing it.

"Then, in chapel, we had the hymn—  
"All Glory, Laud and Honor To Thee, Redeemer King."

"Then the headmistress said special prayers about Palm Sunday and, one row after another, we walked up to the Sanctuary steps, where the prefects held trays of crosses. Each girl took one, and returned to her seat. It took a long time, but we loved it.

"We always learned about the donkey that carried Jesus over the torn palm leaves. When I got that little palm cross I sat holding it in my hands, and I could almost see the donkey and his rider, and hear the shouts. If you smell that little cross, even to-day, you will be able to picture it, too, perhaps."

I did smell the little cross—it was rather like straw to smell, but I could not see the picture. I always hoped that I'd get a palm cross like grandma's when I went to her school—but I never did.

That is why I wish I had gone to school in grandma's day.

## MOTHERING SUNDAY

Mothering Sunday will be observed next Sunday, March 15, the Fourth Sunday in Lent.

The first literary reference to Mothering Sunday is found in Herrick's "Hesperides" published in 1633. The ceremony itself precedes that date by many centuries.

Simmel cakes and flowers still form an important part of the day's observances. Simmel cakes have a symbolic reference to the feeding of the 5,000.

Information and literature on Mothering Sunday can be obtained from the Reverend F. A. G. Woodger, Clergy House, Christ Church S. Laurence, Sydney.

## S. CATHERINE'S SCHOOL

### 97TH ANNIVERSARY

The 97th anniversary of the founding of S. Catherine's School was marked by a gathering of Old Girls, parents and friends, on the evening of Wednesday, March 4.

After half an hour's music, provided by the choir and three pianists, the Archbishop of Sydney, who is president of the school council, explained that the gathering had been arranged to give friends of the school an opportunity of inspecting the recent additions and alterations to the school buildings, notably the new dormitory wing.

This was built last year, and consists of a dormitory, bathroom block and enclosed verandah. It completes the plan for the cloisters on the east side of the main building.

The chapel has been renovated but the alterations are not yet quite finished. Various plans for additions and alterations to the existing buildings were also mentioned. The Primate said that an adjacent property was being purchased for the school which would provide more land for playing fields and a large additional building.

## SYDNEY CAMPAIGN BY CHRISTIAN ENDEAVOURERS

The N.S.W. Christian Endeavour Movement will conduct a series of Youth Missions in Sydney and suburbs during March 16-28.

The national President of C.E., the Reverend E. H. Watson, will lead the Mission, which has been organised in collaboration with Endeavourers from four Protestant denominations as well as the Anglican Church.

Anglican churches in which campaign meetings will be held are S. George's, Hurstville, on March 19; and S. Phillip's, Church Hill, on March 26.

## MARSDEN

### Church of England School for Girls Bathurst, N.S.W.

An ideal country school in 99 acres of lovely land on the outskirts of Bathurst.

The buildings are spacious and modern in all equipment and furnishings both in classrooms and dormitories.

Apply for Prospectus to—  
The Headmistress,  
MISS E. C. APPEL, B.A., A.Ed.

## THE NEW ENGLAND GIRLS' SCHOOL AT MIDALE, N.S.W.

### WONDERFUL TABLELAND CLIMATE

Stands in 100 acres of land. Golf Links, 10 Tennis Courts, Hockey and Basket Ball Courts. Girls prepared for University and all Public Examinations.

For prospectus, apply to Miss E. M. Colebrook, B.A. Dip.Ed.

## Claremont College

### A CHURCH OF ENGLAND SCHOOL FOR GIRLS 30 COOGEE BAY ROAD, RANDWICK, N.S.W.

Kindergarten to Matriculation. Special attention given to Sport and Physical Culture.

Reduced Fees for Daughters of Clergymen.  
Head Mistress,  
Miss Margaret Glover, B.A.  
Tel. FX 4217.



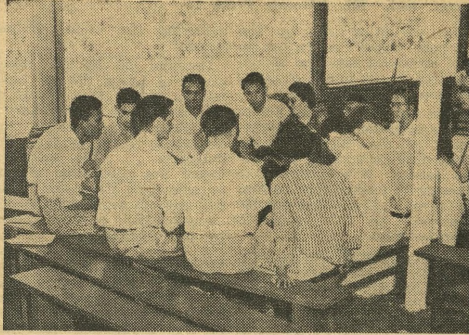
# THE TRAVANCORE YOUTH CONFERENCE

BY OUR YOUTH EDITOR, WHO WAS PRESENT AT THE CONFERENCE

The Third World Conference of Christian Youth held recently at Kottayam in Travancore, South India, may yet prove to be one of the most significant steps taken in Christian youth work in recent years.

Despite the fact that on the surface the conference appears to have been only a partial success, nevertheless the coming together of 300 youth leaders from all over the world, two-thirds of them from Asia, to discuss some of the problems that confront Christians to-day, must leave its mark on the young people who were represented at the conference.

The struggle that is facing Christian youth in Asia to-day is still only in its initial phase. What tomorrow will bring, nobody knows, but it remains true that the Christian youth of the present are going to be the citizens of the new Asia of the future, and will have to meet the outcome of to-day's situation.



A DISCUSSION GROUP.

## INAUGURATION

AT the inauguration of the conference by His Highness the Rajpramuk of Travancore-Cochin, Dr. P. V. Cherian, chairman of the Indian Committee, remarked,—"What India does, the rest of Asia will follow."

This view was underlined by Prime Minister Nehru, speaking at Trivandrum during the

period of the conference, when he stated that the present efforts of the Government of India to put that country in a more stable position are of historic significance, not only to India, but to other countries as well, because in this attempt the whole system of democracy was in a sense on trial.

## TRAVANCORE'S LESSON

THUS the Travancore Youth Conference presents the Church, and especially the Christian youth of Australia, with a challenge.

We may sleep peacefully in our so-called isolation and watch the rest of the world go by, or we may awake to our privileges and responsibilities as followers of Jesus Christ, and make our contribution to the new world—the Pacific, especially—of tomorrow.

The young people of Indonesia, of India, and of the Philippines, are eager to co-operate with the Christian youth of Australia.

We profess to find the answer to our individual problems and to the problems of society in Jesus Christ. It is for us to make this answer known by a fresh application of the principles of Christ in our own society, and by subsidising new missionary endeavour, by Christian literature for people to the north of us.

With this goes the need for a renewed study of the Bible,

and for living lives of personal holiness in keeping with our profession. Then only will we have the right to proclaim "Christ the Answer."



## PROBLEMS OF ASIA

DURING the discussions and Bible studies in which the delegates took part, it became obvious that Christians will have to re-think their position in the light of recent developments in south and south-east Asia.

One Indonesian delegate told me of the growing power of Mohammedanism in that new Republic.

This means that more attention will have to be given by Indonesian Christians to evangelisation as well as to Bible study, in order that the Gospel may be proclaimed more faithfully, and the Indonesian Church built up in the faith.

This was emphasised by a young Christian leader from Burma. He also stressed the importance of making the Churches of Asia more indigenous.

"We must be able to offer the

Gospel in the coconut shell of Burma as well as in the cut glass of Europe," he said. To put it in the words of D. T. Niles, of Ceylon, "Christians have been prone to bring the Gospel to other lands in flower-pots."

Delegates from Asia stressed the resurgence of Hinduism and Buddhism. Although in Travancore itself the delegates were well received, and the Rajpramuk, who was a Hindu, was "At Home" to the conference, we were reminded that Hinduism is quite ready to absorb Christianity, and in some cases native Christians have returned to Hinduism.

The danger of syncretism, particularly since India has gained her independence, is causing anxiety among many Indian Christians. The ideal of "Live and let live" is very popular with some Hindus.

## FAR EAST STRUGGLE

"HOW can we as young Christians in the midst of hatred and propaganda between the East and West work for reconciliation?"

Pastor Neimoller gave us his answer to this question. "God is not the enemy of my enemies. He is not even the enemy of His own enemies." The Christian is not meant to fight for a Christian world against an anti-Christian world.

Our lives belong to a crucified Lord. We are not allowed to take this cross and use it as a weapon against our enemies. Christ did not die for His country, or for a new world, or a new order, but for men.

Here we were reminded again of the conference Bible studies which were held daily in the first week, under the title, "Christ the Reconciler."

As we discussed in groups (where at times 10 different nations were represented) God's plan for man's redemption, which issued in the birth, death and resurrection of Jesus Christ, we began to understand afresh that the answer to our questions is found in the Cross of Calvary.

This raises the possibility of a Christian concept of peace as an alternative to that of either East or West.

## CHRISTIANS AND POLITICS

ONE of the topics for discussion at Kottayam was "Jesus Christ and the search for personal freedom and social justice."

This raised the question how far a Christian should go in politics. It was interesting to note the ideas of the Indians, in this connection, on the application of the Christian gospel to the whole of life. In a country which to-day is witnessing the struggle between rival religions and communism, some noted Christian leaders are demanding that Christians have a social programme.

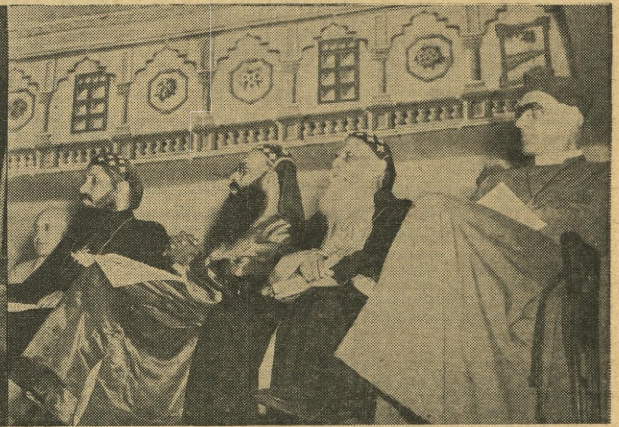
"To an empty stomach you

cannot preach God," was a comment often heard throughout the conference, and the Salvation Army slogan, "Soup for the hungry, soap for the dirty, and salvation for all," was warmly commended by many of them.

These opinions were supported by delegates from Germany, Indonesia, Kenya and the U.S.A.

One of the "major concerns" (which were compiled from among the delegates) was the "lip service" to the Christian faith. Even this was not being applied to economic and political problems.

Left: River scene in Kottayam. Right: The official party at the conference included dignitaries of the Eastern Churches. On the right is the Bishop of Nagpur, the Right Reverend George Sinker.



## NEW BISHOP WELCOMED IN DUNEDIN

### RECEPTION IN TOWN HALL

FROM A SPECIAL CORRESPONDENT

Dunedin, March 8

A crowd of 1,250 greeted the new Bishop of Dunedin, the Right Reverend A. H. Johnston, and Mrs. Johnston at a welcome function held in the Town Hall, Dunedin, on Monday, March 2.

It was presided over by Mr. A. H. Allen, prominent churchman of the city, a member of Standing Committee and the Diocesan Synod.

He was supported on the platform by the Mayor of Dunedin, Alderman L. M. Wright, and the Mayoress, the Dean of Dunedin, the Very Reverend P. E. James, Archdeacon R. Newcombe and A. B. Pywell, Canons W. W. L. Powell, W. A. Curzon-Siggers, L. D. C. Groves, C. E. P. Webb and their wives, Mrs. Parata, representing the Mothers' Union, the Reverend C. Sullivan, Presbyterian

Moderator, and other members of Standing Committee, Trust Board and the Diocesan Chancellor, Mr. A. N. Haggett.

The speeches were in happy strain, full of confident hope for the future of the diocese and expressive of the goodwill felt towards the new bishop and family.

Something of the past history of the diocese was related, especially of the struggling earlier years when efforts were made to restrain the Church from making a good beginning.

A fine tribute was paid to the memory and wonderful leadership of the late Bishop W. A. R. Fitchett, who had left a diocese well organised and in a much healthier financial position.

### CIVIC RECEPTION

Earlier in the day, his worship the Mayor had invited a representative gathering of citizens to a civic reception in honour of the bishop and Mrs. Johnston, and the municipal council room was full.

Alderman Wright, after greeting the guests of honour, said that the world was divided into two camps, Christ and anti-Christ—the lines of demarcation clear and strong.

There was no half-way house and a united stand of the

Christian forces in every community was called for.

Dunedin looked forward to a continuation of the happy relationships that existed between civic authorities and the Church. From what they had heard of the new bishop's work in Northland, where he had entered so heartily into all phases of community life, they were not going to be disappointed.

Principal A. H. Haddon, representing the National Council of Churches, said that although denominational barriers existed the council would co-operate with the bishop wholeheartedly for the good of the community.

The Reverend A. R. Harper, Presbyterian clergyman, in welcoming the bishop said his impressions of the consecration and Enthronement ceremonies were such that he felt a wonderful choice had been made in Archdeacon Johnston, who looked every inch a bishop.

His people had awaited with keen interest his appointment. Bishop J. P. Kavanagh, Roman Catholic Bishop of Dunedin, greeted Bishop Johnston very warmly and said the newcomer would notice like himself, who

had been a northerner, particular traits of character and features of home-life that were impressive and very helpful.

There was not the tale of broken homes and problems of family life too often associated elsewhere in New Zealand.

Though their Church differences were there, Bishop Kavanagh said there were many spheres in which he hoped the bishops would work together in the future as they had done in the past.

On rising to speak, Bishop Johnston was given a rousing reception.

Looking out of the window from the municipal chambers, the bishop had in front of him his fine cathedral building in which Anglicans in Dunedin hold justifiable pride. Bishop Johnston commented on this, saying that the nearness of both buildings was a kind of parable of what he hoped would remain true, that close relationship that should exist between the Church and local administration.

He and Mrs. Johnston and family had already experienced the renowned southern hospitality and they appreciated it.

They came only with the desire to serve and build up the Kingdom of God in the area where placed.

There was no question that the fight with evil grew more intense and many more Christians—many so-called—would have to face the realities of the situation.

In the bishop's reply to the diocesan welcome, he said that need to build a great family life in the diocese, which in its intensity and exuberance would overflow into daily living and community action, was essential.

Sunday, March 1, was a busy day for the bishop.

He was the celebrant at 8 a.m. and preached at 11 a.m. and 7 p.m. in the cathedral.

The sermon at 11 was broadcast and enabled the bishop to speak to the diocese. Both sermons outlined the call and challenge before all in this diocese now, and the need of re-dedication in the cause of Jesus Christ.



## REVIEWS OF CURRENT BOOKS

## ROMAN CATHOLIC PROPAGANDA

The Australian Catholic Digest for January, 1953. The Advocate Press, 1/-.

"THE Australian Catholic Digest" is attractively written and reflects credit on the editorial skill that has been expended on its production.

It has been written to stimulate the faith and inspire the zeal of Australian Roman Catholics. But, of course, copies fall into the hands of those who are not adherents of the Church of Rome. We wonder if the reserved attitude which some non-Roman Catholics adopt towards what seem to be regarded as commonplaces in Roman Catholic devotion will be resolved or strengthened by some of the articles.

As an example of our hesitancy in determining this question it may be permissible to refer to an able contribution in the January number entitled "The Personal Appearance of Our Lady." In that interesting article it might appear to the critical non-Roman Catholic that the author, the Reverend Conrad Pepler, O.P., has succeeded in demonstrating that the Blessed Virgin had no personal appearance but could assume various guises as she willed.

The article begins with the following sentence, "Our Blessed Lady appears to different peoples and to different ages in different ways."

This particular assertion is expanded as follows:—"We do not mind when this reality appears at Montserrat as a beautiful black oval face—though some pilgrims to Barcelona recently were heard to ask, 'Why is she cross-eyed and why is she black?' We do not mind that the Lady who showed herself to Bernadette did not resemble exactly the Lady who appeared to the swineherd in the Evesham forest. What is beautiful to one man is ugly to another."

Our concern is not allayed but increased by the fact that these appearances which have been certified by authority as definite manifestations of the Blessed Virgin who was seen by human eyes are co-ordinated by the writer of this article with the efforts of artists.

We are told, "Artists throughout the centuries have tried to portray this appearance as Our Lady manifested herself to them and to their neighbours. Not that the manifestation was by vision necessarily, but rather the impress of her reality upon their imagination and understanding."

SO we reach the extraordinary conclusion that "The appearance of La Salette or Evesham may be pictured quite differently, but they both reveal the same reality which is the total Mother of God."

Apparently the vivid imagination of the artist is equally competent to portray this reality.

It would appear at first sight as if the appearances of the Risen Lord could be equally related to the fervid zeal of a portrait painter. The genius of Leonardo da Vinci is the impress of the reality of the Last Supper as truly as the experience of a loved disciple who leaned on our Lord's breast.

"Thus," says the writer, "we may speak of the appearance of our Lady, meaning how she manifested herself to a particular man or child or how she looked when she thus manifested herself or how the artist pictured to himself her look."

The fact that the writer has done so is abundant evidence that we may so speak.

What he fails to convey to at least those who do not what we have ventured to describe as "a reserved attitude" is the essential difference between an authentic appearance to sense and an imaginary concept prompted either by genius or devotion or both.

The argument as presented crosses the border-line between authentic fact and exalted fancy. If the personal appearances of the Blessed Virgin were as different as has been suggested: in one case, a black oval face; in another a gloriously appraised French woman; in yet another, as is suggested, a Mongolian; then we can only conclude that the impress of her reality was indeed similar to that which an artist conjured from the recesses of his imagination.

The crossing of the boundary would destroy all historical evidence.

WHAT we imagined would become fact, and the differences in imagination would be relegated to the area of the unimportant.

It must be apparent to the least thoughtful observer that the extension given to the appearances of the Blessed Virgin which enables her to assume external characters so various as those indicated opens the door to the danger of imposture.

We may be challenged with the words recorded in S. Mark's Gospel that our Lord manifested Himself "in another form" to the disciple. But we have to point out that S. Luke expands this narrative, telling us that "their eyes were held that they should not know Him." Further, He manifested His reality by a special gesture, taking bread and blessing it, "and then their eyes were opened and they knew Him." When our Lord desired to manifest Himself He did so by unmistakable signs. Thus, the suspicion of possible imposture was removed.

S. Luke insists on this element, assuring us that our Lord showed Himself alive "by many proofs." The multiplication of signs increased the credibility of the appearances.

We are not surprised to find that the variety of form to

which the gifted writer in "The Catholic Digest" refers has in fact awakened suspicion of dishonesty in the minds of many eminent Roman Catholics.

The Reverend Conrad Pepler draws attention to the appearance of the Blessed Virgin alleged to have taken place at La Salette. It is surprising to thoughtful readers that no hint is given of the remarkable sequences to this particular manifestation.

It was asserted that on September 19, 1846, the Blessed Virgin appeared to two children who were tending cows on the mountain near La Salette.

The two children were Maxim Giraud, aged 11 years, and Melanie Mathieu, aged 14.

The two children reported that they had seen a lady wearing a white robe with pearls all over it, a handkerchief with roses round it, a yellow apron, yellow stockings, a small chain to which a cross was suspended on the right pincers and on the left a hammer.

Great excitement followed the recitation of the story.

Crowds gathered round the sacred well that the Virgin was supposed to have blessed.

BUT the strange feature in the case is that while the Bishop of Grenoble approved the stories and claimed that several miracles had taken place following the alleged appearance, the Bishop of Gap, an adjoining diocese, almost at the same time declared that the clergy and faithful "would be the dupes of a criminal intrigue and a shameful speculation if they allowed themselves to believe that we patronise an occurrence in which we neither can nor will take any part."

He added, "Several miraculous cures have been stated to have occurred in this our diocese. We declare that we have not been able to establish any one of them."

The Bishop of Orleans wrote

deploring the whole circumstance.

Cardinal de Bonald, Archbishop of Lyons, did not hesitate to write, "Men greedy of gain soon dress out the history of these false miracles, and accompany them by false indulgences. . . . We, therefore, forbid the publication of any miracle from the pulpit without previous permission, should its authenticity be attested even by another bishop."

FINALLY an exhaustive work was published in Grenoble with the authority of Abbe Deleon, offering proof in support of the declaration that the alleged appearance of the Blessed Virgin was really the caprice of a certain Mademoiselle Lamerliere, who had been placed under a measure of restraint by the Tribunal of Saint Marcellin on 28th August, 1846.

The Abbe set out in detail particulars of the costume which Madlle Lamerliere displayed to a certain merchant in Grenoble early in September, 1846.

The costume agreed remarkably with the dress stated to have been worn by the Blessed Virgin.

Madlle Lamerliere took an action against Abbe Deleon, claiming damages for defamation amounting to 20,000 francs.

The civil tribunal at Grenoble dismissed the case with costs against the plaintiff.

This is but a brief summary of a distressing domestic quarrel that disturbed the Roman Catholic world for at least four years, and in which the English "Rambler" took one side against the English "Tablet" on the other. Surely, in the face of such differences of judgement and sharp exchange of language, it is expecting too much to demand that we shall all welcome manifestations of such various character and with such suspicious accompaniments?

—T.C.H.

## ON H.M.A.S. PERTH

PROUD ECHO. Ronald McKie. Angus &amp; Robertson, 17/6.

IT was with some trepidation that I opened this book—one who has been a seafarer always expects the worst in a story of the sea.

Fears are soon dissipated by a few pages of "Proud Echo"—it is a fine story, beautifully and imaginatively written. A difficult job extremely well done.

It is a fine story because a true one, exhibiting some of man's finest qualities as well as some of his weaknesses. No sane person can wish to glorify war, most of us shrink from its horrors—but one can and should glorify the behaviour of men such as these, men who, like ourselves, were afraid and horrified, and yet acted with supreme courage and "mateship."

This book was a difficult job because the writer has pieced the story together from 10 of the men who survived. It is the story of H.M.A.S. Perth and her last fight in the Sunda Strait; it is the story of the ship and her company, but through it all shines the figure of Captain Waller, to whose widow this book is dedicated.

Australians should be very thankful to Mr. McKie for giving us this record of a man who would otherwise have remained known only to a few. Captain Waller will now live in our records—the history of a nation is pre-eminently the history of its people, and it is men like "Hec" Waller who make its pages shine.

The comradeship of the sea is an old theme, but a very real one. I was impressed by the story of the chivalrous treatment of the first batch of prisoners rescued from the dirty oily water, by the Japanese officer commanding the destroyer that rescued them.

It exactly tallies with the story of a great friend of mine (since dead), who was captured in the Indian Ocean. In his

case the Japanese captain warned them quite openly of the treatment they would receive from the army when landed, and gave them some very useful hints.

The Japanese are evidently a people of wild extremes, and their behaviour is largely patterned on that of their superior officer—hence the unfortunate prisoner is never quite sure what is going to happen next.

I suppose it is too much to expect of the author, but one would like to know if anything further were ever heard of the strange seaman in a skiff with a Singalese woman and two English children attempting to make Australia. It would be too much to expect that they reached their destination. But stranger things happened during the war.

THE three official reports in the appendix are extremely interesting, and initiate interesting conjectures of what might have happened in the Java Sea had Admiral Doorman been capable as well as gallant.

Politeness is out of place in appointing an admiral, and gallant as were the Dutch Navy, one should hardly expect real leadership from one commanding a small and inexperienced force.

I suggest that the reports in the appendix should be read first.

Mr. McKie is to be congratulated on such a fine story, so true to life and the behaviour of ordinary Australians (even to the thinly veiled popular adjective, used more profusely by the "Tommies" than by us), and yet entirely devoid of the nauseating unwholesomeness that one frequently associates with such stories.

This story can be put into the hands of a schoolboy.

All Australians should read it.

—T. B. McC.

## CONFUSION AND RETREAT IN OUR TIME

THE RETREAT FROM CHRISTIANITY IN THE MODERN WORLD (The Maurice Lectures for 1951). J. V. L. Casserley. Longmans, Green &amp; Co.

IT is difficult to know where to begin or where to end in commenting on this book since the author himself says "my chosen theme is too vast to be fitted easily into the narrow framework of a single book."

To say that it is the book of 1952 is to underestimate its value, there can be few books in this century that will make such an impression on the Christian philosopher and theologian. It is packed with valuable information and solid thought, but perhaps even more its value lies in the many trains of thought which it must inevitably start in the mind of the serious reader.

DR. Casserley is already well known as a philosopher in England, and as a lecturer in sociology at the University College of the South-West in Exeter.

He is a theologian too and is at present Professor of Dogmatic Theology at the General Theological Seminary, New York.

Dr. Casserley points out that the "retreat" began in New Testament times, and has been continuing ever since—his main object however is to examine the causes of the retreat since the sixteenth century—first the "Retreat into Irreligion," and then the "Retreat into Religion," believing that the last state may well be worse than the first.

The modern man is not attracted so much by "rationalism" as were our grandfathers, but by irrational forms of religion. The ignorance of many modern thinkers with regard to Christian theology is well illustrated by the author—

he gives a lengthy example of one (Hoyle) on pp. 23-27.

The true meaning and use of "dogmatic formularies" is brilliantly discussed in Chapter III, and is summed up in two sentences (on p. 57). "The true purpose of the dogmatic formula is not to assert any particular solution of a theological problem, but rather to deny and decisively reject some proffered but inadequate solution. The essential virtue of the dogmatic formula is that the heretic against whose teaching it is aimed cannot sincerely repeat it."

THE true dogmatist is the heretic. "Nothing so easily lures Christians into heresy as the over-confident dogmatic assumption that men, themselves, of course, in particular, are in a position to know all about God. . . . Orthodoxy is characterised by a spirit of reverent agnosticism towards the central mysteries of the faith. It is always aware of its inability to do justice, in words, images, or concepts, to its central theme. But your heretic will blithely and complacently affirm the eternal truth of his own imaginings. . . . The theologian himself is and remains in the proper sense of the word a free-thinker."

"The dogmas of the church serve only to keep his nose well down to his own theological grindstone, to preserve in him a constant awareness of his proper problems. . . . to warn him against wasting his time with certain ancient and hoary pseudo solutions of them—whose threadbareness and total inadequacy was discovered and exposed centuries before he was born."

Has anyone yet ever written

such a brilliant exposition of the functions of dogma? To me the two most interesting chapters are those headed "The Inaptitude of Modern Theology" and "The Sociology of the Retreat."

In the former Dr. Casserley, whilst paying a proper tribute to modern biblical scholarship, points out that it has largely been allowed to dethrone theology proper. This section he heads "The Substitution of Scholarship for Thought," and points out that this charge may be fairly levelled at all sections of the Christian church since the sixteenth century—the theology of the Roman Counter Reformation shows as much paucity of real thought as the "verbose confessions" of the Reformed churches.

The Anglicans "perhaps kept alive a better sense of the intellectual continuity of Christendom," by their appeal to the early fathers of the undivided church—but even so any recollection of the greatness of mediaeval theology gradually died out.

REMEMBERING that the author is a sociologist of note, "The Sociology of the Retreat" has all the more interest, and will be startlingly novel to many.

The main cause of the drift away from religion in the eighteenth and nineteenth centuries is—Dr. Casserley tells us—a purely sociological one.

"It would be absurd to pretend that the average cheerful Sabbath-breaker . . . has just read Darwin, Marx or Freud. It is improbable that he subscribes to the 'Free thinker' . . . Like Galileo he cares for none of these things." (p. 107)

The truth is that his sociolo-

gical pattern has changed. Why? Because the church of the 18th century was (for obvious reasons) unable to foresee the enormous and sudden growth of the great towns, and was two or three generations too late in attempting to grapple with the problem.

WE are then given a variety of illuminating facts and statistics.

Manchester boasted 40,000 souls in 1760 but in 1801 it was up to 109,000 and at that time possessed precisely seven churches. By 1831 eleven more were built, but by that time the population had reached 393,000! Yet Manchester was one of the places where the church kept pace rather better than in the other great industrial towns. Leeds, for instance, in 1837 could boast only 50 communicants out of a population of at least 150,000.

Thus generations were brought up without any religious background, and the large majority were neither married in church, nor took their babies to be baptised. In the United States of America in 1790 only 5 per cent. of the population returned themselves as members of any particular church.

In 1820 the colonists of Cape Town turned down a grant of £500 from the S.P.G. for the building of a church on the grounds that none of the colonists desired such a building.

In the "Psychology of the Retreat" the author shows that the problem underlying the neuroses common to our age is basically a religious one. He gives copious quotations from practising psychologists, and ample examples and illustrations. The bitterness and hatred

common to so many modern men arises from their feeling that the world is a hostile place. (Surely Bertrand Russell feels that nature itself is hostile to man?)

In the last chapter a three-fold question is posed—have we advanced in the modern world (1) morally (2) intellectually (3) socially? The author gives a decided, if regretful, "no" to all three questions. Modern thought is "corrupt and craven" in its outlook. The modern world shows a definite "retreat" from Christianity, there is no sign of advance in any of the three ways mentioned above.

DR. Casserley does not conclude on an entirely pessimistic note, indeed there is much cause for optimism throughout the book (the tendency of the modern "secular" universities to establish chairs of theology for example), but not too much! The book serves as both a tonic to the pessimist and a warning to the complacent optimist.

Only a return to sound Christian theology can give us a rational and workable sociology. In the last few sentences the author directs our thoughts and prayers to the foot of the Cross.

This is a magnificent book and eminently readable. No busy parish priest should be afraid of it, and all should read it.

Though the critical reader may find some statements and themes with which he disagrees (I do not find this sociological explanation of the "Retreat" entirely satisfying, for example), this book is a must for every priest, philosopher, educationalist and intelligent reader.

—T.



## DIOCESAN NEWS

(Continued from page 7)

the Church Army have good selections;

8. Invite your keen people to come and pray each week for the missionary, the mission and the parish;

9. About a month before the mission, see that personal calls are repeated. This time with a letter from the missionary;

10. Let your bishop know in good time, so that he can commission the missionary;

11. Mission work is Christ's work. He should be the central figure;

12. Instruction in the Faith should be given at each service;

13. Salvation from sin, with repentance, penitence, confession, forgiveness, restoration to fellowship with God, in the communion of His Church, must be the main message;

14. Sacramental life must be taught. Our Lord's express commands must be obeyed;

15. Inquirers can be dealt with by the missionary, and if necessary by those whom he shall appoint;

16. Obviously, the follow-up is most important. Your congregation must share the task of keeping and nurturing newcomers;

17. New members could be asked to join in a fellowship. They must be welcomed wholeheartedly into the Church.

Discussion followed, and the time went all too quickly. Canon White was warmly thanked for his discourse.

During the afternoon our minds were directed to the needs of Papua and Borneo. The Chairman of the A.B.M., Archdeacon S. S. Robertson, brought two excellent films, "A Tree Grows in Papua," and "The Last Candle," to illustrate the needs of these two countries. From parochial to overseas missions may be a far cry, but the link is vital.

If only we were fully aware of our opportunities and obligations.

What a grand time this is for cementing friendships between ourselves and our near neighbors on the northern shores of Australia. The time is also critical. The sands are running out. If the Church fails now, what further chance can be given for evangelisation and consolidation?

So we learnt what is being done by our faithful and intrepid priests, doctors and sisters.

"The lepers are being cleansed, the sick healed, the poor have the Gospel preached to them." The New Testament is a living reality among the men of Papua and Borneo.

Can this be said of our own parishes? So the session closed with warmth in the archdeacon's appeal for more energy, enthusiasm, and means to share and spread the mighty Word.

### BUNBURY

#### CHURCH EXTENSION

That the Church is extending her influence and strengthening her resources has been shown during the past week by the fact that there have been two institutions to parochial districts, both of which are additions to what there have been in the diocese for 20 years.

On St. Matthias's Day, Tuesday, February 24, the Reverend J. A. Judge, B.D., was instituted as rector of the new parochial district of Boyup Brook.

This district has been taken out of the parochial district of

Kojonup, of which the original area was about 6,400 square miles, the township of Boyup Brook being 55 miles west of Kojonup.

The new parochial district will embrace five or six centres in addition to the town of Boyup Brook, and extends 30 or 40 miles from Boyup.

The Right Reverend Donald Redding, the bishop of the diocese, instituted and inducted the new rector.

He was assisted by Archdeacon A. C. H. Lerpiniere, Archdeacon of the South-West. Other clergy present were the Rector of Kojonup, the Reverend E. C. King; Canon E. H. Burbridge, of Bunbury; the Reverend A. H. Tassell, the Diocesan Commissioner; the Rector of Bridgetown, the Reverend L. S. Bewers; the Rector of Donnybrook, the Reverend W. K. Harris; the Rector of Wagin, the Reverend T. R. Fleming; and the Right Reverend Bishop Else, retired, who for many years held services in the Boyup Brook area when working with the Bush Brotherhood which used to minister in the diocese.

In addition to these priests, the two synod representatives attended from the Kojonup parish and the two churchwardens came from Donnybrook with their rector.

The Methodists were officially represented by the circuit steward. The general congregation was so large that there were more people standing outside the church than could be accommodated inside.

A sermon was preached by the archdeacon and a welcome was held in the Road Board Hall after the service. After supper had been served, the new rector was welcomed by Mr. Churchwarden Asplin on behalf of the parish, by the bishop, by Canon Burbridge, who had come from the same diocese in England, on behalf of the clergy, and also by Mr. Cummings, the Methodist Circuit Steward, on behalf of the local Methodist congregation.

Following this welcome, the other churchwarden, Mr. W. Inglis, on behalf of the congregation, said farewell to the Reverend E. C. King, of Kojonup, who was relinquishing his connection with that part of the parish, which he had served for over four years.

He was supported by Mrs. D. Brooks, who made a presentation to Mr. and Mrs. King, on behalf of the Ladies' Guild. The Reverend E. C. and Mrs. King suitably responded.

The parishioners are to be congratulated on providing a new rectory for Mr. Judge and his family at a cost of just under £2,000, towards which they had received a grant from the Diocesan Jubilee Appeal Fund of £500.

The second institution in the same week took place on Friday, February 27, at Lake Grace, in the eastern part of the diocese.

The Lake Grace parochial district extends over the eastern portion of the Diocese of Bunbury and is undoubtedly the largest parish in the diocese. The distance between the most eastern and western centre being 175 miles. Nearly 40 years ago there had been a rector at Ravenshorpe in the extreme east, and as late as 1932 there was an institution at Lake Grace.

The newly formed parochial district marks a big step forward in the development of the church life of the district, which has had no resident priest for many years.

The church at Lake Grace being very small, the institution was held in the Road Board Hall, to which the altar and prayer desk had been moved from the church.

Clergy who attended the service travelled a total of nearly

2,000 miles, including their return journeys, in order to be present.

The bishop, assisted by Archdeacon A. M. Jenkins, instituted and inducted the Reverend L. G. Mauger. Other clergy present were the Reverend R. E. Walker, Rural Dean of Narragin, in whose deanery the parish is situated; the Reverend A. H. Tassell, Diocesan Commissioner; the Reverend B. L. Sommer, Rector of South Bunbury, who preached the sermon; the Reverend T. R. Fleming, who acted as bishop's chaplain; the Reverend J. J. M. Bromilow, in whose parish Mr. Mauger had been assistant until appointed to Lake Grace, and the Reverend R. B. Ball, Rector of Mount Barker. There was a good congregation of people from the district, many of whom had travelled some 25 miles to be present.

After the service supper was served, and the new rector was welcomed by Mr. Walker, the chairman of the local church committee. In doing so, Mr. Walker paid high tribute to lay readers, Messrs. S. Bishop and A. W. Archer, who had held regular services in the Lake Grace and Ravenshorpe districts, and to the Ladies' Guild members and Sunday school teachers, who had done so much to keep the Church alive.

The bishop, in welcoming Mr. Mauger, spoke of the joy it was to him to have this new parochial district shepherded by Mr. Mauger; he regarded the district as one of the most important parishes in his diocese. Mr. Mauger, in reply, said that it was on hearing from the late bishop of the diocese about the needs of these scattered eastern districts, that he first realised God was calling him to the ministry, and offered himself for training.

Mr. S. Bishop, lay reader and secretary of the local church committee, also spoke and, as it was a unique occasion to have so many clergy present, he called upon each in turn to speak.

The speeches were interspersed with a pianoforte solo from Mrs. Lumscombe and a song from Mr. Don Robertson.

The day after the institution, while the clergy were returning to their parishes, the bishop and the new rector were travelling to Hopetown, 150 miles from Lake Grace, ready to commence a tour of several of the centres on the following Sunday. These included Hopetown, Ravenshorpe, Lake King and Newdegate.

Some idea of the generosity of the people of the district towards their church can be gathered when it is stated that the collection amounted to over £22 from a congregation of between 80 and 90, which included a considerable number of children.

#### SOUTH BUNBURY

A garden fete held recently in the rectory garden realised £40 for church funds. Unfortunately, the fete clashed with several other important functions in Bunbury, one of which, the Lumpers' Annual Picnic, took many parishioners away for the day.

The small band of workers who were available not only worked very hard, but also spent very freely, and so enabled the result to be so satisfactory.

A small hall which for 20 years has been situated in the rectory garden, well behind the rectory, has now been moved to a site adjoining S. David's and has been made more than half as large again.

This will prove a great asset to the work of the parish. In spite of much voluntary labour, the job had cost over £300, more than was originally anticipated. Immediately Easter is over, there will doubtless be many functions organised by the different groups who will benefit from the hall to wipe off the debt, which is at least £150.

## CANBERRA AND GOULBURN

### NAROOMA A.M.M.

At the monthly meeting of the Narooma Branch of the Anglican Men's Movement, on February 17, members heard an address on "Justice in the Bible," by Mr. J. L. Edwards.

An admission service will be held on March 15 at 7.30 p.m. The address will be given by the branch chaplain, the Reverend H. S. Brown.

After the service the members will entertain their wives and friends.

### SCHOOLS OF RELIGIOUS INSTRUCTION

The School of Religious Instruction being conducted throughout the Lenten period by the Parish of S. John, and the School of Christian Knowledge, under the auspices of S. Paul's Parish, Canberra, are both receiving good attendances.

The S. John's school is held in the S. John's School House on Thursday evenings and the S. Paul's school in S. Paul's Hall on Tuesday nights.

### PARISH OF S. JOHN

On Sunday February 22, Marcia de Plater received the award of Queen's Guide. She is the first Canberra girl to receive this award.

Marcia, who is in fourth year at Canberra High School, joined the Guide Movement as a Brownie with Fourth Canberra. S. John's Company, when she was six. She is still a member of the same company.

The award was approved by the Queen and is the most coveted Guide honour.

### S. JOHN'S A.A.M.

S. John's, Canberra, branch of the Anglican Men's Movement has appointed a transport officer, Mr. G. N. Miller, who will supervise a pool of volunteer transport to be used to convey sick, elderly and certain other people to church when circumstances would normally prevent them attending.

Volunteers who wish to make transport available or to act as drivers should contact Mr. Miller at F0321 ext. 233. Requests for transport should also be lodged with Mr. Miller.

### A.M.M. FORUMS

The next A.M.M. Forum to be held in the 2CA Theatre, Canberra, on March 23 and to be re-broadcast over that station the same evening, will discuss "Television."

The panel of speakers will include Professor E. W. Titterton, the well known nuclear physicist.

Other forums already arranged are April 27, "What is our Responsibility to the Physically and Mentally Handicapped Children in our Community?" and May 25, "The Place of Religion in the Education of our Children."

### AINSLIE

The opening and blessing of the new church hall, which is to be dedicated to All Saints', will take place on Sunday, April 12, at 3 p.m.

A sewing class has been formed and will be held in the kindergarten hall of the church hall, on Friday evenings at 6.30 p.m.

Girls from 12 years of age upwards together with adults are invited to attend the classes which are being conducted by Miss E. Long.

### PERSONAL

A keen and energetic member of the Mothers' Union and Women's Guild at S. Luke's, Manildra, N.S.W., Mrs. F. M. Eagleston, is at present visiting Canberra, where she is the guest of her son-in-law and daughter, Mr. and Mrs. T. W. W. Pye.

The Rector of Delegate, the Reverend John Proudman and (Continued on page 12)

## VISUAL EDUCATION

### For Your Sunday School, Youth Group or Parish

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

### From The AUSTRALIAN BOARD OF MISSIONS

Ann Street, Brisbane. 375 George Street, Sydney.  
Cathedral Buildings, Melbourne 125 Macquarie Street, Hobart.  
Leigh Street, Adelaide. Cathedral Avenue, Perth.

## AUSTRALIAN CHURCH UNION

(SYDNEY BRANCH)

QUIET DAY AT S. JOHN'S, ASHFIELD, N.S.W.

SATURDAY, MARCH 21, 1953

CONDUCTOR: THE REVEREND DR. A. CAPELL.

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

Meals:  
Participants are asked to bring their own breakfast and lunches already prepared.  
Tea will be provided at these meals, and at morning and afternoon tea.

There will be no charge.  
All interested people will be welcome.  
K. C. WESTFOLD, Hon. Secretary.  
70 Prince Albert St., Mosman, N.S.W.

## RICHARDSON & WRENCH LTD.

A Name Synonymous with  
the highest Traditions of Real  
Estate Practice since 1857.

92 PITT ST., SYDNEY

'Phone: BL 3051

Service in the truest sense of the word at a time when it is most needed

## WOOD COFFILL LTD.

Funeral Directors

HEAD OFFICE, 810 GEORGE STREET, SYDNEY

'Phone: M 4611 (5 lines)

Branches in all Suburbs—Agencies in Every State.

IF YOU ARE CONTEMPLATING —  
THE RECONSTRUCTION, RESTORATION, or MAINTENANCE  
of your CHURCH ORGAN, consult

Tuner of Grand Organ S. T. Noad & Son 17 CREEWOOD STREET  
Sydney Town Hall. Organ Builder, Repairer and Tuner  
CONCORD, N.S.W. — PHONE: UM 6559.

## Visitors To Tasmania

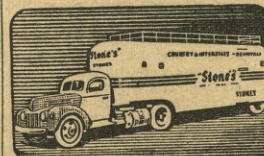
Stay At

## The LAUNCESTON HOTEL

Right in the heart of the City. First-Class  
Accommodation. Excellent Lounge and Dining-  
Room Service.

Stone Bros., Proprietors.

## WALTER STONE & SONS PTY. LTD.



173 Bronte Road,  
Waverley, Sydney.  
FW1158.

Furniture Removal and  
Storage Specialists.

Local, Country, Interstate and Overseas  
Removalists.

WORLD-WIDE AGENCIES.

## SORBY'S LIMITED

Wholesale and Retail Hardware Merchants  
HEAD OFFICE: 285-289 Hunter Street, Newcastle.  
Phone B3241—10 lines.  
BRANCH STORE: 142 Keira Street, Wollongong.  
Phone: Woll. 1359.

YOU MUST NOT MISS  
"THE FAITH OF OUR  
FATHERS"

SYDNEY TOWN HALL,  
APRIL 3, 4 & 6, AT 8 P.M.

Arnott's

famous

Biscuits

There is no Substitute for Quality.



WHERE DOES OUR CHURCH MUSIC COME FROM? . . . . . 17

## TWO HYMNS FOR PASSION SUNDAY

"THE Royal Banners Forward Go" and "Sing, My Tongue, the Glorious Battle" are the two most important hymns for Passion Sunday that have come down to us through the ages. For nearly 1,400 years these hymns have been sung to their ancient plainsong melodies.

In their origin we have a story as thrilling and fascinating as any in the history of the Church.

It begins with Rhadegunde, who was the daughter of the Thuringian Prince Bertharius. When quite young she was taken captive by the Franks, who invaded her father's kingdom. King Clothaire I took her and sent her to one of the royal residences, where she was given the highest education possible, with the intention of some day making her queen.

However, she loathed the idea of marrying the king, and after her formal espousal she lived a life of severest austerity. She managed to escape to Noyon and begged the bishop to make her a deaconess. But Frankish nobles arrived and prevented this by carrying the bishop away from the altar.

Once more she escaped, and this time took sanctuary at S. Martin's, in Tours. From there she went to S. Hilary, at Poitiers, where she founded a monastery.

Into her presence one day there came a pilgrim named Venantius Fortunatus, a native

of Treviso in Venetia, who had been a student of music and poetry. He had spent some time as a wandering minstrel singing to the nobility, peasants, fighting men and church-folk.

During his student days he was threatened with blindness, but one day, on anointing his eyes with oil from a lamp burning before an altar dedicated to S. Martin of Tours, he was completely cured. He resolved to make a pilgrimage to the tomb of the saint whose altar had brought healing to him.

He did this when he was 34 years of age, and it was while on this journey in the year 565 that he met Rhadegunde at the Convent of Holy Cross, which she had founded.

Rhadegunde was very much impressed by the genius of this poet-musician and she persuaded him to settle at Poitiers. Four years after this a great event occurred in the history of her monastery. Rhadegunde had managed to procure from the East what was said to be some relics of the true Cross. On a certain day Euphronius, Bishop of Tours, with his clergy, and with great singing and brightness of burning tapers, brought the relics to the monastery.

And for this great occasion Venantius Fortunatus composed the two hymns — "The Royal Banners Forward Go" and "Sing, My Tongue, the Glorious Battle." The bishop, escorted by a large body of clergy and

of the faithful carrying lighted torches, started from Tours, accompanied by the singing of liturgical chants resounding in honour of the hallowed wood of the Redemption.

A league from Poitiers this procession met the other procession sent out by Rhadegunde. This procession was headed by Fortunatus, and in it were carried torches of white wax and censers of perfumed incense. They met at Migue, where they combined and marched together to Rhadegunde's monastery, singing the two hymns of Venantius Fortunatus.

It is thought that he also composed the plainsong tunes which appear in our hymn books to-day, both of which are magnificent. The one to "Sing, My Tongue, the Glorious Battle" is more familiar than the other, for it is sung in a great many churches to the Communion hymn, "Now, my tongue, the mystery telling."

It is most inspiring to hear a large congregation joining wholeheartedly in these melodies. The versions in the "English Hymnal" and in "Hymns, Ancient and Modern" vary slightly, as they come down to us through different channels or "uses".

Both versions are beautiful, and one cannot help thinking what a spiritual help it would be if this ancient melody of the Church (which is nearly as old as our Creeds) were sung in more parishes.

## BISHOP OF BIRMINGHAM

### AN ASSESSMENT

FROM A SPECIAL CORRESPONDENT

THE announcement that Dr. E. W. Barnes is resigning the see of Birmingham as from May 1, is of more than local interest.

For nearly 30 years the bishop has been one of the most controversial figures in the English Church. His appointment in 1924 was the only one made during the premiership of Mr. Ramsay MacDonald.

It was criticised at the time on more grounds than one.

For one thing, his career had been almost exclusively academic. He had never been entrusted with the cure of souls, unless indeed the Mastership of the Temple can be brought under that category.

For another thing his competence as a mathematician was considered to be counterbalanced by his incompetence as a theologian.

And for yet another his remoteness from the life and thought of the Church at large had created serious misapprehensions in his mind. It was said of him that he had never really recovered from the delighted surprise of finding that he was a kinsman of the apes. He seemed sometimes to speak as though he really believed that he, almost alone of contemporary Church leaders, understood and accepted the doctrine of evolution.

He suffered from one important disability. He was incapable of grasping the point of view of those from whom he differed.

Consequently, he failed to appreciate how dear to those who held them were the beliefs, sacramental and otherwise, which he criticised, or how wounding to them was the manner of his criticism.

It was such criticisms which provoked the first and fiercest of all the many controversies which he roused.

He derided the doctrine of the Real Presence, saying that the beliefs of some of those who held it were not far from those of a cultured Hindu idolater.

He made the capital mistake, which so many pure scientists make when they leave the domain of science and seek to interpret its findings, of importing the modes of thought appropriate to scientific re-

search into spheres in which they have no relevance at all.

Thus, he more than once seriously suggested that experimental tests should be "reverently carried out in a suitable place" to ascertain whether the bread and wine of the Eucharist had been in any way changed as the result of consecration!

As a theologian he spoke and wrote as one who was almost completely out of touch with modern scholarship.

There was one delightful occasion in the National Assembly when he had been uttering some characteristic diatribes on the subject of sacramental doctrine.

Dr. Hensley Henson, who followed him, said, "The Bishop of Birmingham ought to study the history of sacramental belief."

"I have," interjected the bishop.

"The assurance," said Dr. Henson, "is all the more acceptable as having all the charm of surprise."

This must in fairness be added, that whatever may have been felt about him by those who doubted the orthodoxy of his mind, there was none who doubted the orthodoxy of his heart.

Whatever may be said about the categories of his thinking, the standards of his conduct were entirely Christian.

So it was that he could often gain the affectionate respect of those who differed from him most violently in theology. At the Lambeth Conference of 1930 he disarmed the criticism which some had come prepared to launch at him by a kind of apology. He described the spiritual sufferings he had been called upon to undergo as a conscientious objector in the war of 1914-18, and asked his brother bishops to believe that after such experiences he was not greatly affected by criticisms of another kind.

It will, however, undoubtedly be an immense relief to the Church at home to be no longer under the necessity of apologising for his continuance in office. At the same time it will deprive Roman Catholic critics of some of their most effective ammunition for their attacks upon the Church of England.

## DIOCESAN NEWS

(Continued from page 11)

Mrs. Proudman visited old friends in Canberra during the week.

The Reverend Colin Sheumack and family are taking their annual holidays.

### BOOROWA

#### MISSION CONCLUDES

The Lent Mission conducted in Boorowa by Archdeacon R. E. Davies, of Canberra, and the Reverend R. G. Arthur, of Berridale, concluded on Sunday night, March 1.

The congregation was the biggest ever seen in the church. The immediate test of any mission is that the numbers attending the services should increase as the mission progresses. This test was easily passed. More than 80 came to the first week-night service, and these numbers almost doubled during the week. There was an average of over 30 communicants at the early morning celebration of the Holy Communion, while between 50 and 60 children attended the children's service each afternoon.

The Anglican population of Boorowa is some 140 families.

The mission began with a service of commissioning of the missionaries on Sunday evening, February 22, when the Rector of Yass, the Reverend H. P. Reynolds, acted on behalf of the Bishop of Canberra and Goulburn, the Right Reverend E. H. Burgmann.

The choir of S. John's, Young, under the leadership of the Reverend Dr. A. W. J. Stocks, led the singing. During the week, the Reverend Gordon Arthur dealt with the problems of "Christian Belief," while Archdeacon Davies was concerned with "Christian Conduct and Personal Religion."

What might be called the highlight of the mission services was the answering of parishioners' questions. Folk learned that there was a time when laughter was quite the natural thing in a church.

Such was the case when at the final service Archdeacon Davies told of one five-year-old who had returned from the children's service to report to her mother that "there were three rectors at church to-day and they all had black skirts on and polo-necked sweaters, but they didn't have twin faces or belts!"

The mission quickly became the main topic of conversation in the town in shops, on the street corners, and in the chambers of banks. The "bar" at the bowling club was even closed early on the Sunday night as members enthusiastically announced their intention of going to the mission.

The missionaries attributed the excellent attendances to the thorough preparatory work done during several months before by a group of lay visitors, and also the excellent coverage given in the local press.

The missionaries performed a herculean task in visiting, between them, every Anglican home in the town during the week of their stay.

A small resolution card was issued at the closing service, bearing the simple resolution, "I promise in the power of the Holy Spirit to follow Christ, to worship God and to serve Him faithfully in the fellowship of His Church."

Answering the question, "We have had our mission. What next?" and in their final addresses both missionaries pressed for personal decisions, especially as to unconfirmed adults presenting themselves for preparation for confirmation. Certain practical suggestions were offered by them as to the beautifying of the interior of the church and the formation of a branch of the Anglican Men's Movement.

Mr. John Shultz of the Roper River mission arrived in Melbourne on Thursday, 12th, for furlough.

Mr. John Shultz of the Roper River mission arrived in Melbourne on Thursday, 12th, for furlough.

Mr. John Shultz of the Roper River mission arrived in Melbourne on Thursday, 12th, for furlough.

Mr. John Shultz of the Roper River mission arrived in Melbourne on Thursday, 12th, for furlough.

Mr. John Shultz of the Roper River mission arrived in Melbourne on Thursday, 12th, for furlough.

Mr. John Shultz of the Roper River mission arrived in Melbourne on Thursday, 12th, for furlough.

Mr. John Shultz of the Roper River mission arrived in Melbourne on Thursday, 12th, for furlough.

Mr. John Shultz of the Roper River mission arrived in Melbourne on Thursday, 12th, for furlough.

Mr. John Shultz of the Roper River mission arrived in Melbourne on Thursday, 12th, for furlough.

Mr. John Shultz of the Roper River mission arrived in Melbourne on Thursday, 12th, for furlough.

Mr. John Shultz of the Roper River mission arrived in Melbourne on Thursday, 12th, for furlough.

Mr. John Shultz of the Roper River mission arrived in Melbourne on Thursday, 12th, for furlough.

Mr. John Shultz of the Roper River mission arrived in Melbourne on Thursday, 12th, for furlough.

Mr. John Shultz of the Roper River mission arrived in Melbourne on Thursday, 12th, for furlough.

## NEWCASTLE

### S. JOHN'S, BRANXTON

A new organ has been purchased for the parish church. Liberal donations from parishioners enabled the purchase to be a cash transaction. The rector, the Reverend A. W. Moore, will dedicate the instrument at a special musical service on March 18. At this service the newly formed robed choir of 16 voices will sing the office, anthems, etc. The parish church is well filled each Sunday for the Holy Eucharist at 7 a.m.

Confirmation classes are in full swing — some 45 men, women and children are being instructed. The bishop will administer the sacrament on April 9 next.

Diocesan assessments have been met in full for the past year. A new departure for this parish is the assessing of all daughter churches for parochial needs, missions, etc. This will enable the parish council and vestries to budget annually for the approximate amount needed, and will give an incentive to local congregations to raise over and above their assessment, such excess to be retained by them for local improvements.

S. Michael's, North Rothbury, can now boast of its first Sunday school. Some 20 children are enrolled by Mrs. Wheeler, the local post mistress, who is keen to build up a future congregation for S. Michael's.

S. Mary's, Greta, is to be enriched by a beautiful carpet runner the full length of the centre aisle. The guild are to be congratulated for raising the rather considerable sum for this much needed improvement.

## ST. ARNAUD

### REDCLIFFS

Parishioners of S. Mark's, Redcliffs, will assist in the building of their new church.

The foundation stone was laid recently by the bishop. The chancel, sanctuary, vestries, will be built first, and the present church, built in one day a little over 30 years ago, will form the nave. The rector is the Reverend G. Y. Cracknell.

### MERBEIN

For some years the parish hall has been inadequate for Sunday school and youth requirements, and parishioners hope shortly to begin enlarging the hall. It is hoped to have the laying of the foundation stone in June. The rector is the Reverend L. T. Newton-Hamilton.

### MILDURA

The Reverend G. B. Lucas has begun his work as assistant to Archdeacon Hardingham.

The Mothers' Club presented a set of figures for the Crib which many, says the rector, "have found most helpful in prayer and meditation."

### C.E.M.S. ANNUAL RALLY

The annual rally of the C.E.M.S. was held at St. Arnaud on Monday, March 9, beginning at 9 a.m. with a celebration of the Holy Communion. The main speaker was Mr. A. Brown, of Warrnambool.

### MARYBOROUGH

The Reverend Canon Millard returned last week from England. He had been a migrant.

(Continued on page 13)

The Pageant You Will Want To See Again!

"THE FAITH OF OUR FATHERS"

SYDNEY TOWN HALL, APRIL 3, 4 & 6, AT 8 P.M.

### Remember

### SHELLEY'S

Famous Drinks

For All Occasions.

Phones: LA2431, LA2659 Sydney.

### GROWING YOUR OWN IS EASY WITH PURE LIVE SEEDS

All Yates' seeds are pure live seeds. Twenty thousand germination tests a year ensure that Yates' seeds are eager to grow.

**Yates'**

RELIABLE SEEDS

A promise of good results  
ARTHUR YATES & CO. PTY. LTD.

184-186 Sussex Street, Sydney

Letters — Box 2707, G.P.O.

Phone BX 6771

## Joseph Medcalf

Funeral Director

Head Office:

172 REDFERN STREET, REDFERN

Telephone MX 2315

Private WM 3477



FIRE ACCIDENT MARINE

New South Wales Branch:  
95 Pitt Street, Sydney.  
Manager for New South Wales:  
H. V. Reynolds.  
Directors: Sir Marcus Clark K.B.E. (Chairman), V. G. Watson, B. A. Hollingdale, L. A. Poole.

### CASSOCKS, SURPLICES

and all

### CLERICAL OUTFIT

from

J. WIPPELL & CO. LTD.  
EXETER, ENGLAND

Stockists:

THE CHURCH STORES, SYDNEY

THE CHURCH BOOK STORE,  
18 Mulgrave Street,  
WELLINGTON, N.Z.



## DIOCESAN NEWS

(Continued from page 12)

rant chaplain, and came back on the Strathmore. With him on the boat was Fr. Gabriel Hebert, of the Society of the Sacred Mission, who was coming out to S. Michael's House, Craferes.

The Reverend T. H. Justice became too ill to officiate two Sundays before Canon Millard's return, and was taken to Melbourne for admission to hospital.

### TRESCO

The Vicar of All Saints, Tresco, the Reverend L. T. Hamerton, passed three subjects in the recent Th.L. examinations. The bishop will visit the parish on March 22, and will on that day baptise the son recently born to the vicar and Mrs. Hamerton.

### BUNG BONG

At the little church of S. John's, Bung Bong, the bishop recently dedicated an English altar and credence table, designed by Mr. Louis Williams in memory of a pioneer family of the district—Fowley and Mary McEwan Abbott, who came to Australia in 1851, also members of the family, Cecilia and Thomas, Robertson and his wife Sarah, Fowley and Mary.

These, with a pair of candlesticks, were the gift of a member of the family, Mrs. Rowley Crooks, whose son and daughter, confirmed along with others, made their first communion the next morning.

### SYDNEY

#### TOWN HALL BOOKINGS

It has been arranged that tickets for the three nights of the pageant, "The Church of our Fathers," will be available for booking at Church House. Unreserved seats are 4/-, and reserved seats 6/-. Those who do not find it convenient to go to Church House may have tickets by arrangement with their rector, giving him as much notice as possible.

#### ROOTY HILL SERVICE

The rector, the Reverend E. H. Lambert, has given advance notice that a community service is to be held in S. Alban's

Church, Rooty Hill, on Sunday, March 29, at 9.45 a.m. He has invited the families of the district to worship together.

#### S. GEORGE'S TOMB

The Rector of S. George's, Earlwood, the Reverend Leo Buckman, has announced successful negotiations which will secure for his church some relics of stone taken from the site of the tomb of S. George at Lydda, in Palestine.

The stone will be part of the foundation stone of the new church. So far over £4,000 is in hand for the new building. The appeal was for £4,000, and has therefore been exceeded.

#### A.C.U. QUIET DAY

The Australian Church Union has arranged to hold a Quiet Day at S. John's, Ashfield, on March 21. Dr. A. Capell will be the conductor, and the day will commence with a celebration of Holy Communion at 8.30 a.m. Those attending are asked to bring their own breakfast and lunch. Cups of tea will be provided.

#### BIBLE SOCIETY AT AUBURN

The annual meeting of the local auxiliary of the British and Foreign Bible Society will be held at S. Thomas's Church, Auburn, next Tuesday, at 8 p.m. Deaconess Hudson and the Commonwealth secretary, the Reverend H. M. Arrow-smith, will both be present, and a film of the society's work will be shown.

#### ARTARMON

The choir of S. Basil's, Artarmon, will perform Stainer's "The Crucifixion" at the evening service on Palm Sunday, March 29.

On the Saturday before Passion Sunday, March 21, the Oberammergau Passion Play will be screened in the parish hall. Music from "Olivet to Calvary" will be sung. The proceeds of this function will go to Gilbulla.

#### R.A.A.F. APPOINTMENT

It is announced that the Reverend R. A. Johnson, Rector of Holy Trinity, Kingsford, and Area Chaplain, Eastern Area R.A.A.F., has been promoted to the rank of chaplain third class, a rank equivalent to squadron leader. Mr. Johnson has served in the R.A.A.F. for a number of years.

#### CONFIRMEES' REUNION

The cathedral will be the scene of the annual confirmation reunion service again this year. The archbishop has announced that the service will

be held on the Monday evening in Holy Week, March 30, at 7.45 p.m. All confirmees are invited to attend and renew their confirmation vows.

#### CONSECRATION

The Dean of S. John's Cathedral, Brisbane, has made available a certain number of tickets for Sydney visitors who will be going to Brisbane for the consecration of the Bishop of North Queensland on Sunday, April 19.

These are available from the Home Secretary, the A.B.M., 14 Spring Street, Sydney.

#### REUNION OF ORDINANDS

A Quiet Day was held at "Gilbulla," Menangle, on Monday, March 2, as a reunion for those who were ordained to the diaconate on March 2, 1952.

Those present were the Reverend D. Abbott, the Reverend R. Bomford, the Reverend K. Child, the Reverend B. Dooley, the Reverend K. Engel, the Reverend A. Hooten, the Reverend W. Haywood, the Reverend W. Rich, the Reverend K. Short, and the Reverend R. Warren. The reunion began at a late supper on the Sunday evening, as all had travelled to "Gilbulla" at the conclusion of their evening services.

The Quiet Day began on Monday, with a celebration of Holy Communion at 7.30 a.m., when the celebrant was the Reverend R. Clive Kerle, of C.M.S., who had been invited to lead the Quiet Day. During the morning, Mr. Kerle led the Bible study and discussion.

The Quiet Day ended after high tea. It is hoped that a reunion of this nature will be possible in the years to come.

### TASMANIA

#### SERVICE FOR PARLIAMENT

The Bishop of Tasmania sent through the Premier (Mr. Cosgrove) an invitation to all members of the Legislative Council and House of Assembly to attend a pre-sessional service in S. David's Cathedral on the day of the opening of State Parliament, February 3.

#### NEW TOWN

Lent: Courses of addresses are being given on the baptismal vows on Wednesdays in Lent, and on the subject, "Made like unto Him"—thoughts contained in David Jinks's book of the same title. It is hoped to have a special service in September for the renewal of baptismal vows, in connection with the diocesan "Recall to God."

#### S. MICHAEL AND ALL ANGELS

On Sunday, February 16, S. Michael and All Angels, Hobart, commemorated the laying of the foundation stone of the church hall on February 16, 1920.

An appeal to supplement the funds for the building of a new church was launched by the rector, the Reverend W. L. B. Verrall. Parishioners past and present are invited to contribute to this cause. It is hoped to commence the building of the new church in 1954.

#### HOLY TRINITY

A "Queen Carnival" is to be held in Holy Trinity Church, Hobart, to raise funds for the restoration of the fabric of the church. Each organisation is to appoint a queen.

#### BATTERY POINT

During Holy Week a mission will be conducted at S. George's, Battery Point, Hobart. It will commence on Palm Sunday and finish on Easter Sunday.

After-school meetings will be held for children, when illustrated talks on The Passion will be given. Each night a public service will be held, during which the "Recall to God" will be emphasised with such subjects as: Call to Repentance; Call to Holiness; Call to Service.

The mission will conclude on Easter Day, when a special service of thanksgiving will be held.

S. George's C.E.M.S. is re-beautifying the approaches to the church. The men of the C.E.M.S. plan to make their church one of the outstanding beauty spots of Battery Point.

#### ILLNESS

The Reverend P. A. Carr, Rector of Richmond, has left hospital and is convalescing at his home.

Canon Oliver Brady, principal of St. Aidan's College, Papua, is at present a patient at S. John's Church of England Hospital, Hobart.

#### PARISH OF BURNIE

Capt. A. J. Broadfield, who has been assistant in the Parish of Burnie for several years, was farewelled by parishioners after Evensong on Sunday, March 1. He is entering Christ College, Hobart, to study for Holy Orders.

The rector, Canon K. J. Hughes, wished him well and welcomed the Reverend David Pearce, who will take his place in the parish. Capt. Broadfield was farewelled also by the C.E.B.S. and the Sunday school.

#### DEVONPORT

The speaker at the C. of E. Men's Fellowship on March 1 was Mr. A. Fisher, of East Devonport, a New Australian, who spoke about the international language Esperanto. Belief in the brotherhood of man was becoming more general but the speaker asked how they could expect a brotherhood if they did not know what their brothers were saying.



**STERLING RAY-FLEX**  
The beautiful polished plastic coating that lasts!  
FOR PAINTING ALL { INTERIOR } SURFACES  
AVAILABLE IN DECORATOR'S RANGE & HOUSE PAINT RANGE  
Write for time and money saving free literature on painting.  
Special Discount Rate for Churches and Schools.  
Enquire:

**Sterling**  
**PAINT & VARNISH CO. PTY. LTD.**  
P.O. BOX 29, ALEXANDRIA, N.S.W. MX 3356  
Factories in all States.

## Dependability



The pace of modern living and uncertain world conditions tends to rob the individual of a feeling of stability and security. The era of mass markets and mass production detracts from the prowess of a craftsman—from the dependable nature of goods produced.

Dependable Dodge. Throughout the years the two words have stood together. DODGE cars and trucks are always dependable for, in manufacture, they are produced with all the advantages of modern precision engineering methods. Yet the skill of the individual is retained, wherever needed, to ensure a vehicle which is truly superb. Harden and Johnston are N.S.W. distributors for dependable Dodge. They also distribute Peugeot and Alvis—unsurpassed in their respective fields—and provide a service division and dealer organisation fully equipped to provide you with a maximum of trouble-free motoring.

### HARDEN AND JOHNSTON LIMITED

Head Office: 117-131 Flinders St., Sydney.  
Assembly Division: Morley Ave., Rosebery.  
Service Division: 274 Darlinghurst Rd., Darlinghurst.  
Truck Division: 226-244 Parramatta Rd., Camperdown.

## "Does Television Need Controlling?"

#### SPEAKERS:

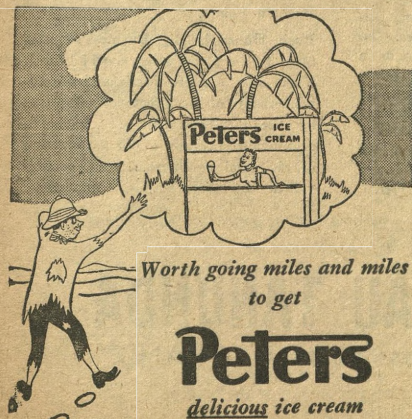
Mr. C. R. Hall,  
Director Chamber of Manufactures.

Miss Doris Fitton,  
Director Independent Theatre.

Mr. John Telfer,  
Engineer-in-Charge, A.W.A. Television Equipment.

Rev. W. J. Hobbin,  
Methodist Social Service Department.

The broadcast will be made at 3 p.m., Sunday, March 15, 1953, on station 2CH from the Waverley Christian Community Centre, Bondi Junction.



Worth going miles and miles  
to get

**Peters**  
delicious ice cream



Mrs. B. Thrifty says:-

## "Getting married this Easter?"

You will make numerous new friends.

What a help to find your pantry well stocked with delicious fruits and vegetables to serve at a moment's notice.

## FOWLERS VACOLA HOME FRUIT AND VEGETABLE BOTTLING OUTFIT

Obtainable from all leading stores throughout Australia

**FOWLERS VACOLA MFG. CO. LTD.**

HAWTHORN, VICTORIA — ROSEBERY, N.S.W.





## THE SEVEN DEADLY SINS... I

## PRIDE

By Dr. F. R. ARNOTT

This is the first of a series of articles on the seven deadly sins.

The articles were originally broadcast by the Australian Broadcasting Commission, with whose permission they are reproduced in THE ANGLICAN.

Next week's article is "Avarice."

IT is Ash Wednesday evening, and another season of Lent has begun; since the beginning of the fourth century at least, the Christian Church has observed a season of prayer and fasting in preparation for the great feast of Easter.

Lent was thus a suitable time for the exercise of ecclesiastical discipline, and provided a yearly challenge to self-examination; so at this time we are urged to reflect anew upon the love and the holiness of God, and also upon the disintegrating effect of sin upon the human spirit.

Sin is a disease which causes man to fall short of the goal of perfection towards which God would direct his feet, and is a major cause of the disunity and tragedy in the contemporary world.

The modern man all too readily explains away the problem of sin; it is due to the perverse working of our glands, or the unfortunate survival of primitive animal instincts, or the way we were handled as infants—any excuse is good enough so long as we do not blame ourselves.

## "ROOT" SINS

There is as great a diversity of sins as there is of diseases in the human body, and just as many diseases may be traced back to one common cause, so also Christians have listed seven "root" sins, commonly called the Seven Deadly Sins from which most of the maladies of our souls spring.

The list has varied slightly through the centuries, but is as old as Pope Gregory the Great. Tertullian, the Puritan Father of North Africa in the early third century, speaks of seven open or scandalous sins for which public penance or even life-long excommunication was necessary.

But Gregory, like Thomas Aquinas later, listed pride, envy, anger, covetousness, gluttony, lust and sloth or acedia as the sins which, while not necessarily more deadly than others, are yet the root forms of sin whence spring all its varied manifestations.

For each of these is the parent of many others, pride for example of presumption, ambition, vanity, hypocrisy and disobedience; envy of discontentment, jealousy, meanness, and so on. The seven deadly sins represent a primitive theological and psychological attempt, out of man's own painful experience, to describe the primary instincts which are most likely to give rise to the commission of sins. On the whole the modern psychologist would find little with which to quarrel in the list.

All the lists agree that pride is the first of these capital sins. This, at first, may be surprising, for in common speech pride is associated with arrogance, or snobbery, or possibly with self-satisfaction faults which seem fairly harmless compared with adultery, or theft or slander. But the Bible regards pride as the root of all sins; for it dethrones God from his place of rule in the human heart, and sets up self in His place.

## FORBIDDEN SINS

It is the primary rebellion of the creature against the creator. In the old myth of the Garden of Eden, which is so full of profound religious teaching, Eve is tempted to this attitude of rebellion against God; it was not the act of eating the forbidden fruit that constituted the fall, but the desire of Adam and Eve to usurp God's place; to be no more God's created children, but equal to the Creator himself. "You shall be as God."

## LUCIFER

In another old Bible story we are told of the angels, led by Lucifer, the light bringer, who similarly had sought to assert their independence, and were cast from heaven; as Jeremy Taylor puts it: "they grew vertiginous and fell from battlements of heaven."

You are probably familiar with Milton's description of Lucifer's pride which occurs in the early lines of "Paradise Lost."

## His Pride

Had cast him out from heaven, with all his host,  
Of rebel angels, by whose aid,  
Aspiring  
To set himself in glory above  
his peers,  
He trusted to have equalled the  
most High,  
If he opposed, and, with ambitious aim  
Against the throne and monarchy of God,  
Raised impious war in Heaven  
and battle proud,  
With vain attempt. Him the  
Almighty Power  
Hurled headlong flaming from  
the ethereal sky,  
Who durst defy the Omnipotent to arms."

## WILL OF GOD

Pride, therefore, is far more subtle and dangerous than the sins of the world and the flesh; it often works within us quite unperceived; it is the root of all our self will; we fall into the sin of pride whenever we deliberately choose to set aside the will of God and to take the fruits of our ambition.

For the ambitious man can never bear to be hidden or in a position of subordination, and he consequently is often utterly unscrupulous in regard to the rights of others.

## AMBITION

Spiritual pride and ambition walk hand-in-hand. Lent, too, is a season when pride blossoms luxuriantly; for as we meet and overcome one temptation, as we by our discipline begin to gain some mastery over

the flesh and the world, the third member of the Satanic triology, the Devil, whispers in our ear that we may rightly pat ourselves upon the back and count ourselves among the saints; whereas, of course, to be pleased with ourselves spiritually ranks us with Little Jack Horner rather than with the company of Heaven.

Those of you familiar with "Murder in the Cathedral" will remember how skilfully Eliot introduces the Fourth Tempter, Pride, when Beckett has so easily vanquished the more material attractions of the first three tempters:—

"The last temptation is the greatest treason:  
To do the right deed for the wrong reason...  
Ambition comes when early force is spent  
And when we find no longer all things possible.  
Ambition comes behind and unobservable.  
Sin grows with doing good."

Becket bitterly assailed the tempter for bringing only dreams to damnation, and we may well reflect that when we allow ourselves to dream, almost always we make ourselves the centre of the picture. I am reminded of a famous remark by the saintly Bishop King of Lincoln: "Beware of building castles in the air; for inevitably you will find that you have affixed your own coat of arms above the front door."

## VANITY

The third of these unpleasant offspring of Pride is Vanity. The vain man always wants to create a good impression, and often makes himself ridiculous in his attempts to do so.

We cannot help laughing at the man who always parades his own supposed virtues, who is never happy out of the limelight, and must always turn every story and every conversation to his own advantage.

Many, indeed, are the shapes that Pride can assume, and we need to recognise all of them whenever they appear in ourselves. The remedy for Pride is, of course, Humility; a virtue too little esteemed in our age of unrestricted advertising.

"Humility is Truth," said Theresa, that is knowing the truth about God and ourselves as his completely dependent creatures. Uriah Heep, in "David Copperfield," has been largely responsible for the dislike of the term humility in the English-speaking world; but he was a hypocrite who pretended to be humble in order to draw attention to himself; he is a splendid example of the pride that apes humility.

True humility is seen perfectly in Jesus Christ, in the spirit of the Magnificat, in the way in which he washed the disciples' feet, in his injunction to his followers to become like little children.

The wonder of the divine humility of the Christ of Galilee has led men in every succeeding generation to pour contempt on all my pride.

So may He who is meek and lowly of heart give to us this Lent in increasing measure to see the self-centredness and self-complacency of our living, and enable us to cultivate the priceless gift of His own humility.

POSITIONS  
VACANT

Experienced Steno-grapher / Book-keeper required for THE ANGLICAN office. Interesting and varied work. No Saturdays.

Write to—  
THE ANGLICAN  
Box 7002, G.P.O., Sydney,  
or Telephone M 3994 for  
Appointment.

TRINITY COLLEGE  
EXAMINERS

The Board of Trinity College of Music, London, announces that the examiners appointed to Australia this year are: Mr. Anderson Tyrer, Miss Margaret Roux and Mr. Christopher Hales.

Mr. Anderson Tyrer will be remembered throughout Australia as an examiner and for his broadcasts with the Australian Broadcasting Commission.

Miss Margaret Roux studied in London, Paris and Brussels. She has a record of many performances both on the stage and concert platform. She is a member of the teaching staff of the college and is a former member of the staff of the University of Cape Town.

Mr. Christopher Hales is well-known in the British Isles, Canada, India and New Zealand as a musician and examiner, also for his broadcasting of the spoken word. He relinquished a teaching appointment at Uppingham to join the college panel of examiners.

"FAITH OF OUR  
FATHERS"  
PAGEANT

The President of the N.S.W. Council of Churches, Dr. Cumming Thom, said that there is need today for all who proclaim their right to the words "Catholic and Protestant," to make plain to the world their spiritual inheritance from all the Christian centuries back to Jesus Christ, the Founder of the Church.

Dr. Pilcher has traced the red thread of sacrificial self-giving throughout the changing pattern of over sixty generations, and has rightly linked the most recent martyr in New Guinea with those on the first roll of honour, "of whom the world was not worthy."

The form and text of the pageant bear the characteristic marks of the author—an exact scholar, a gentle teacher, and a lover of truth and beauty.

Though designed at first for the Anglican Church, the pageant has been extended to include Reformed witness in general.

WARIALDA  
RECORDS

A widely known priest in the Diocese of Armidale, the Reverend Solomon Wiseman, read the article on Warialda's Centenary in the last issue of THE ANGLICAN.

He then rang the new Vicar of Warialda and told him that the lost records were at the back of his rectory in an old tin trunk.

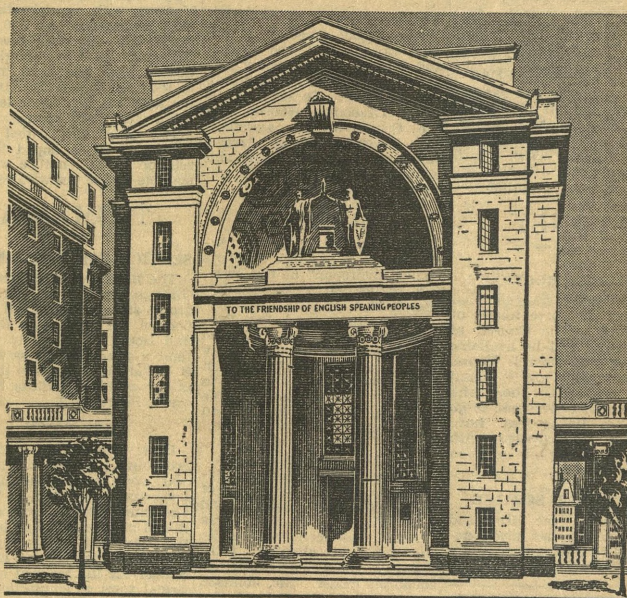
The Bishop of Armidale, the Right Reverend J. S. Moyes, then recovered them. They are now at the rectory in Warialda.

It seems that the second Vicar of Warialda made his headquarters at Bindarra, where they were later continued as the records of the parish of Bindarra.

The Pageant You Will Want  
To See Again!

"THE FAITH OF OUR  
FATHERS"

SYDNEY TOWN HALL,  
APRIL 3, 4 & 6, AT 8 P.M.



## BUSH HOUSE

Bush House is a mammoth office block in the American manner, built in London in 1923. It stands at the South end of Kingsway, the wide boulevard cut from North to South in London's "West Central" district, dividing City from West End. Kingsway is a street of big office blocks, with the Stoll Theatre (once Hammerstein's Opera House) half way down, and the Air Ministry at the end; and down Kingsway's vista can be seen the "Great Aldwych Front" of Bush House.

This great gateway is 100 feet high. The masonry of the half dome on top of the portico weighs 235 tons. Apparently not an ounce of it was shifted by the German flying bomb which pancaked, one day in 1944, on the roadway in front of the gate, and exploded. Though whole floors of the Air Ministry were gutted, Bush House stood like a mountain cliff, utterly unmoved save for splinter gashes. To the layman this would appear as a tribute to two Americans, Mr. Helme and Mr. Corbett, Architects, who in the first flush of enthusiasm following World War I, successfully stacked this stupendous agglomeration of granite and marble, called Bush House, on a North bank of London's river.

The granite base of the gateway pillars is seven and a half feet in diameter and the abacus of the capitals eleven feet across the diagonal. The interior is fashioned of Travertine marble in a colour scheme of soft yellow and the stone carvings are by Henry Poole, Associate of the Royal Academy, and William Fagan.

Bush House is Big Business's testament to the phase after World War I, when economic conditions and the advancement of architectural education by the establishment of schools of architecture brought about the erection of civil and commercial (and ecclesiastical) buildings in large numbers.

This "Doorway" Series is presented by Tucker & Company Pty. Ltd.,  
N.S.W. Distributors of

## CHATEAU TANUNDA

☆☆☆ SPECIAL HOSPITAL BRANDY

A PRODUCT OF THE HOUSE OF SEPPELT

SAFEGUARD YOUR

CHILD'S FUTURE

POINT THE WAY TO THRIFT

The Metropolitan Deferred Assurance Plan enables you to pay minimum premiums for your child, and on his majority, he can carry on the policy... an inducement to thrift and a protection for his future years. Ask for Table "Q."

Today's Protection—Tomorrow's Security

**Australian Metropolitan  
Life Assurance Co. Ltd.**

HUNTER & BLIGH STREETS, SYDNEY.

Incorporated in Queensland, 1893.



# MOORE COLLEGE

## CHIEF JUSTICE TO OPEN WING

On Saturday, March 21, at 3 p.m., the Hon. K. W. Street, Chief Justice of New South Wales, will open the newly built memorial wing at Moore Theological College.

The Archbishop of Sydney will dedicate the three new wings which have been erected and opened since 1944.

The memorial wing stands on the site occupied for so many years by the Broughton Memorial Chapel and completes the plans of the college committee in making provision for 70 resident students.

The new memorial wing contains 20 bedroom studies, a large common room, and a splendid room which will be set apart as the Broughton Memorial Reference Library.

The stained glass windows from the old chapel have been incorporated in the common room and the Norman stone arch doorway, which former students of the college know so well, has been re-erected as the entrance to the building.

The college, like all other institutions, has suffered severely from the soaring cost of building since the contract was let, and greatly appreciates the generous help which is being received from well-wishers.

### OLDEST AND LARGEST

Moore Theological College is not only the oldest and largest theological college in Australia, but also one of the oldest in the Anglican communion.

It was founded by Bishop

Barker in 1856, under the will of Thomas Moore, one of the early settlers in the colony of New South Wales. Thomas Moore left large benefactions to the Church, and S. Andrew's Cathedral owes perhaps as much to his bequests as does the college.

However, the college was opened on the site of his old home at Liverpool, with three students, each of whom was to have a long and useful ministry in various parts of Australia.

It was not until 1889 that the college was removed from the site at Liverpool to its present site next to S. Paul's College in the University of Sydney.

What was lost in the way of quiet retirement has been compensated for in proximity to the University and the centre of diocesan life and activity. There have been 697 men who have received their training in the college and have proceeded to ordination.

Graduates of the college include in their number such men as the two Bishops Langley, of Bendigo, Bishop Chambers, of Central Tanganyika, Bishop Darcy - Irvine, and Bishop Kirkby, of Sydney, and the Bishop-Elect of North Queensland, the Reverend Ian Shevill.

### THREE PRINCIPALS

There have been only three principals of the college since the appointment of Canon Nathaniel Jones in 1897. The students trained under their guidance have gone out to serve the Church in all parts of Australia and of the mission field.

One, the Reverend G. C. Godden, died as a martyr in connection with the Melanesian Mission. During the years in which Archdeacon T. C. Hammond has been principal of the

college, remarkable progress has been made, especially in raising the academic standard of the men in training.

In the last four years, six students have obtained first class honours in the Th.L. examinations.

The Reverend Harry Reynolds Smythe, who obtained a first class in Th.L. in 1944, has since obtained a First in Theology and a Doctorate in Philosophy at Oxford. The Reverend A. R. A. Freeman proceeded to Oxford and the Reverend Bruce Reid to Cambridge to take higher degrees.

No less than 52 university degrees have been shared amongst the Principal's Ordinands, whilst one received the M.C. at El Alamein and one the O.B.E. in New Guinea.

### ITS USEFULNESS

Perhaps there has never been such great promise of usefulness for the college as in the present.

It primarily serves the Diocese of Sydney, where the rapidly expanding population demands an ever increasing ministry. But the calls for ordained men from other parts of Australia, from overseas, from the missionary societies, is constant and insistent.

The opening of the memorial wing marks a milestone in development on the structural side. But far more important is the character and quality of the students.

The prayers and good-will of Church people everywhere are of the greatest value with this end in view.

"The harvest truly is plentiful and the labourers are few. Pray ye therefore the Lord of the Harvest that He will send forth labourers into His harvest."

## OBITUARY

### W. A. A. BRICE

We record with regret the death on March 1 of the Reverend William Alexander Abraham Brice, Rector of South Hurstville in the Diocese of Sydney.

He was ordained in 1913, and had served in the Dioceses of Riverina and Sydney.

#### R.G.P. writes:—

On the second Sunday in Lent he passed to his rest a "steward of the Mysteries of God" whose life and ministry, whilst perhaps not widely known outside his own immediate portion of the vineyard, were indeed a source of strength and inspiration to those who had the privilege of knowing him.

For well nigh twenty years he laboured unceasingly in the Parish of S. Mark's, South Hurstville and scores of us for whom that period represents the greater part of our lives, have reason to thank God for his faithful stewardship even unto death.

For those of us who mourn his passing, two aspects of his life among us stand out above all else.

First was the amazing way in which he attracted young people. He was never a youth himself during his incumbency at S. Mark's, nor did his appeal lie in organising boys' clubs and fellowships in a bumptious and spectacular manner.

We loved him because he was essentially the spiritual father of all his parish children.

We remember his religious instruction at primary school, his whole-hearted interest in our progress at High School, the natural and unparsonal manner in which he taught us the Faith in preparation for our Confirmation, his genuine concern for our future careers and callings. For a lesser number, though for others beside myself, there is the memory of how we first confided in him our conviction that God was calling us to the Sacred Ministry of the Church.

Surely there is no more wonderful relationship on earth than that between a priest and a shy awkward boy who talks to him about the first pangs of vocation to the priesthood. Yet how little we had to fear as we sat sweating in his study, clumsily trying to get it "off our chest."

To him it was the most natural thing in the world that God should be so calling at least a few of his children to full-time service in the Ministry. Then, how we used to make straight for the vicarage, at vacation times from Theological College, to see if the vicar could lend us that text book we needed for next term, and how speedily we would ring the vicarage to let him know how we "made out" in Th.L. We think of his interest and prayers at the time of our ordination and as we went to our first curacy.

William Brice was a priest endowed with a rare gift—that of drawing souls to God and His Church rather than to himself. It is inevitable that one so endowed should often suffer the results of ingratitude and forgetfulness and as we look back at our relations with him and at the exuberance of our youth we can see how often we must have hurt him, but surely his very suffering in this regard must even now be bringing him closer to his "crown of life."

May he rest in peace.

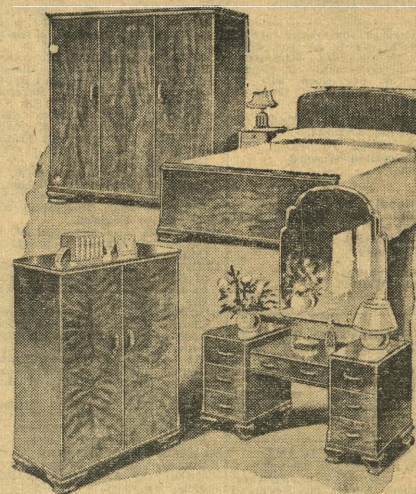
### Peccavi

Press hard Thy Hand  
Until my head be bent,  
And I shall strive  
To rest, and be content.

I cannot tell  
Why all these tears must be;  
I only know  
The Fount of Love in Thee.

When winds are freed,  
And tempest wakes the sea,  
They carve this earth  
As Thou wouldst have it be—

So shape my soul  
With stress of storm, until  
The form reflects  
Some likeness to Thy Will.  
—ARGYLL SAXBY.



## SEE BEARD WATSON'S FOR YOUR BEDROOM SUITE

You are invited to inspect our large range of Bedroom Suites. There are styles to suit every home, and values to please everyone. For your convenience the Suites are displayed in model rooms in the Department, Third Floor. You should also see our stocks of mattresses and pillows in the new Bedding Department (there is a mattress and a pillow to suit every requirement).



### PARKER - KNOLL CHAIRS

The famous Parker Knoll Chairs are made by and obtainable only from Beard Watson's. These comfortable chairs will harmonise with any furnishing scheme. See the complete range at Parker-Knoll Chairs in Department First Floor.

## Beard Watson & Co. Ltd.

GEORGE AND YORK STREETS (near King Street) SYDNEY.  
PHONE BX 3281.

## AUSTRALIAN MUSIC EXAMINATIONS BOARD

Public examinations in music conducted by the Universities of Melbourne, Adelaide, Tasmania, Queensland and Western Australia, and the State Conservatorium of Music, New South Wales.

Scholarships and Exhibitions to the value of £780, the A.M.E.B. Shield.

Full particulars and Manual from Organising Secretary, Mr. S. A. Russell. Telephone BD 56 extn. 2318.

R. G. ALLINGHAM,  
Registrar,

Conservatorium of Music.

## THE BRITISH AND FOREIGN BIBLE SOCIETY

1. The demand for Scriptures to-day is greater than ever before.
2. The urgency for their distribution is greater than ever before.
3. The costs of production are to-day greater than ever before.

Can the response of Christian people in Australia also be greater than ever before?

**WANTED: 50,000 members of the Society at £1/1/- p.a. (or more).**

The Bible Society is distributing the Book which is Divine in its origin, human in its satisfaction, and Eternal in its significance.

Bible House,  
95 Bathurst Street,  
Sydney.

The Rev. H. M. ARROWSMITH,  
Commonwealth Secretary.

## C.M.S. BOOKROOM

### CAN SUPPLY YOUR NEEDS

Come and inspect our Stock

Large supplies of S.S. Rewards, Bibles, Prayer and Hymn Books, etc.

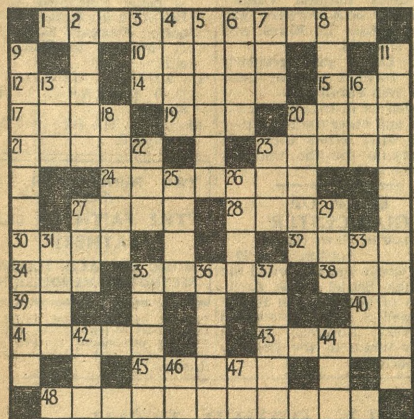
Also Sunday School Requirements

### NEW PUBLICATIONS—

"YOUR GOD IS TOO SMALL"—By J. B. Phillips, author of Letters to Young Churches.

Rita Snowden's latest—her autobiography: "A<sup>C</sup> THE SUN CLIMBS."

## THE ANGLICAN CROSSWORD—No. 32



### ACROSS:

1. He that held the seven stars and walked among the seven golden candlesticks hated the deeds of these; so did the angel of the Church of Ephesus.
2. When Paul and his company loosed from Paphos, they came to this place in Pamphylia, before proceeding to Antioch.
3. Tree before and after the bush-fire.
4. Saul asked his servants to find a woman that "hath a familiar spirit" so that he might inquire of her, and they found one here.
5. River in Great Britain.
6. She was merely tender-eyed, while Rachel was beautiful and well-favoured.
7. Rocky hill.
8. The Lord, answering Job from the whirlwind, asked who had set the wild ass free, given goody wings to peacocks and feathers to ostriches, and brought home the seed to this place.
9. When a man is murdered by an unknown hand, according to Deuteronomy, the elders of the nearest city shall kill a heifer in a rough valley that is neither thus nor sown.
10. Father of Rachel and Leah.
11. An odious woman, thus, like a servant when he reigneth and a fool when he is full of meat, is one of four things which the earth proverbially cannot bear.
12. Site of a New Testament marriage.
13. Chief magistrate of republican Venice.
14. The Lord decreed that he should be a fugitive and a vagabond.
15. Every one, considered singly.
16. Impatient exclamation for Tutankhamen.
17. Jair, who judged Israel for 22 years, was buried here.
18. The ram's blood was ordained to be put upon the tip of Aaron's right ear, on his right thumb, and on his right great what?
19. Alternative.
20. It was consumed by a fire gone out of Hebron, a flame from the city of Sihon.
21. Phale's son and Saruch's father among the ancestors of Jesus.
22. The Lord, according to Hosea, expected to be called Ishi rather than this, when the land reformed.
23. South Dakota town has an age between alphabetical extremes.
24. One of the sons of Sennacherib who murdered him and fled to Armenia.
25. Son of David.
26. Open.
27. Ash Wednesday to Easter.
28. Eager fervor.
29. Stravinsky.
30. Road-binding material.
31. A son of Aaron and a brother of Abihu.
32. Two of these were led with Jesus to Calvary to be put to death, according to St. Luke.

1. He took all the fenced cities of Judah in the 14th year of King Hezekiah.
2. The children of Israel went on dry ground through the midst of it.
3. Age.
4. Solomon was even wiser than Soliman, Chak, Darda, and the musician, the king's seer, who had 14 sons and three daughters.
5. Insignia.
6. First son of Jacob and Bilhah.
7. Sign of the zodiac.
8. Jesus said that whosoever shall say this (meaning "worthless") to his brother shall be in danger of the council.
9. Father of Zechariah; son of Zechariah.
10. Citizen.
11. Consume.
12. A subtly influenced atmosphere.
13. One of the seraphim placed a live one on Isaiah's mouth to purge his sin.
14. Joanna's husband.
15. Many kings, with their armies more numerous than the sand of the seashore, pitched together by the waters of this place where Joshua annihilated them.
16. A man churlish and evil in his doings whose wife was a woman of good understanding and of beautiful countenance.
17. First-born of Jacob and Zilpah.
18. Curve.
19. Printer's measure.
20. Compass point.

### SOLUTION OF CROSSWORD

1. Jehovah - Shalom (Judges vi, 24); 2. Alan; 3. Dan (Genesis xxxv, 25); 4. Cato; 5. Hege (Exer. i, 1-9); 6. Ada; 7. Tots; 8. Ava; 9. Shape (Luke iii, 22); 10. Dee; 11. Zerah (Genesis xxxvi, 17); 12. Lairs; 13. Toll; 14. Psalm cxviii, 17; 15. Inc.; 16. Tee; 17. Ate; 18. Eve; 19. Tamed (James iii, 7-8); 20. Ate; 21. Rest (1 Kings vi, 6); 22. Agnes; 23. Ash; 24. Cot; 25. So; 26. Canaanites (1 Chronicles ii, 3); 27. Austin; 28. Cushan (Habakkuk iii, 7); 29. Ephraim (Duth i, 2, 1 Samuel i, 1, and xvii, 12, 1 Kings xi, 26); 30. Down; 31. Jahaz (Numbers xxi, 23); 2. Eleve; 3. Hagarith; 4. Oner; 5. Adah (Genesis iii, 19-20); 6. Hadadrimmon (Zechariah xii, 11); 7. Snap; 8. Act; 9. Laodicean; 10. Otter; 11. Moses (Numbers xxi, 9); 12. Sheets (Judges xiv, 12); 13. Blade (1 Samuel v, 16, 11 Chronicles xlv, 17); 23. Ace; 25. Ant (Proverbs vi, 6); 26. Vera; 31. Pesco; 33. Rescue (Deuteronomy xxviii, 11); 36. Tessa; 38. Tenth; 40. Guest (Luke xix, 7); 42. Cana (John ii, 1); 43. Tich; 46. Asp; 47. Air; 48. Tui; 49. "She."



CLASSIFIED  
ADVERTISEMENTS

The classified advertising rate of THE ANGLICAN is 6d. per word (payable in advance), minimum 1/-. For advertisements of a special rate of 3d. per word will be charged for "Positions Wanted" insertions.

Advertising will be classified in the following sections:-

Accommodation To Let.  
Accommodation Wanted.  
Baptisms.  
Births.  
Deaths.  
Educational.  
For Sale and Wanted and Exchange.  
Holiday Resorts.  
In Memoriam.  
Marriages.  
Positions Vacant.  
Positions Wanted.

## ACCOMMODATION TO LET

MODERN brick cottage with garage, handy transport, Banks-town, Sydney. Replies to 2879, c/- THE ANGLICAN Office.  
AVAILABLE Easter, waterfront cottage, Saratoga near Gosford, N.S.W. Padre Harry Thorpe, Bathurst, N.S.W.

## POSITIONS VACANT

WANTED by S. Anne's, Merrylands, N.S.W., organist - choirmaster, Estey organ. Apply: The Reverend W. Carter, DU9714 (Sydney exchange).

APPLICATIONS are invited for the position of vergar at S. James's Church, King Street, Sydney. Apply in writing to the Churchwardens, S. James's Vestry, King Street, Sydney.  
CHOIRMASTER-ORGANIST wanted for church in Western Suburbs, Sydney. Pipe organ. Applicant must be fully capable especially as choirmaster. Top salary. Apply 4764, c/- THE ANGLICAN Office.

LADY WARDEN, Perth Diocesan Conference and Retreat House: Church woman, active, in sympathy with young people, competent in cooking and catering domestic help provided. Apply: Box 144D, G.P.O. Perth, W.A.  
WARDEN WANTED. Priest or layman required for the position of warden of S. Francis's home, Semaphore, S.A. This home accommodates boys of mixed blood during the years of their education and until they are established in trades, etc. Applicants should write in first instance to the Secretary, Australian Board of Missions, Leitch Street, Adelaide, from whom all particulars may be obtained.

MARRIED couple for men students' hostel in suburban area. Lady to act as matron-housekeeper; man to take care of garden and grounds and odd jobs. Thirty-five students in residence. Ideal for couple able to visualise this position as a means of Christian service. Apply in writing stating experience, if any, to "Mens' Hostel," c/- THE ANGLICAN Office.

SENIOR stenographer - book-keeper required for interesting position with varied work. No Saturdays. Write to THE ANGLICAN, Box 7002, G.P.O., Sydney, or telephone M3994 for appointment.

SUB-MATRON, C. of E. Memorial Hostel for Girls, Armidale, N.S.W. Care of girls and knowledge of housekeeping essential. Apply: The Secretary, 160 Mann Street, Armidale.

## EDUCATIONAL

REMEMBER Mothering Sunday (Lent iv). Mothers' Day literature, etc., available from the Reverend F. A. G. Woodger, Secretary for the Mothering Sunday Movement in Australia and New Zealand, c/- Christ Church Clergy House, 507 Pitt Street, Sydney.

## WANTED

THE Australian Board of Missions wishes to purchase house in Sydney suburb with at least three bedrooms. Eastern Suburbs preferred. Replies to the Home Secretary, A.B.M., 14 Spring Street, Sydney. Telephone BU5881 (Sydney exchange).

## FOR SALE

STOLES, bookmakers, etc., made to order. Prices from Miss Kewish, 8 Glenferrie Road, Malvern, Victoria.

## CLERGY NEWS

GOODERHAM, The Reverend Daniel Charles, ordained priest in S. John's Cathedral, Brisbane, on February 2.

At the same service, the following were admitted to the diaconate: BEAL, The Reverend Robert George; BOOTH, The Reverend Charles Spencer; HUNTER, The Reverend Barry Russell; KENYON, The Reverend Kenneth; KNIGHT, The Reverend Francis George; MORRISON, The Reverend David Noel.

McALISTER, The Reverend W. D., Parish of Condobolin, Diocese of Bathurst, to replace the Reverend John Hazelwood who returns to England.

BATFABE, The Reverend M. C., Parish of Cummoock to go to Condobolin.

CLINT, The Reverend A. W., Parish of South Bathurst, has returned to return to Mission work with the A.B.M.

GOODERHAM, The Reverend Daniel Charles, ordained to the priesthood by the Archbishop of Brisbane, February 2, 1953.

BEAL, The Reverend Robert George, admitted to the diaconate by the Archbishop of Brisbane, February 2, 1953.

BOOTH, The Reverend Herbert Charles Spencer, admitted to the diaconate by the Archbishop of Brisbane, February 2, 1953.

HUNTER, The Reverend Barry Russell, admitted to the diaconate by the Archbishop of Brisbane, February 2, 1953.

KENYON, The Reverend Kenneth, admitted to the diaconate by the Archbishop of Brisbane, February 2, 1953.

KNIGHT, The Reverend Francis George, admitted to the diaconate by the Archbishop of Brisbane, February 2, 1953.

MORRISON, The Reverend David Noel, admitted to the diaconate by the Archbishop of Brisbane, February 2, 1953.

SHERLOCK, The Reverend J. J., Rector of Cooperbrook, Diocese of Newcastle, to be Rector of S. Diocese of Bathurst, from May 1. Barnabas, Bathurst South.

## PREFERMENTS AND APPOINTMENTS

CHILD, The Reverend Kenneth, Rector of Holy Trinity, Erskineville with Camdenville and Darlington, Diocese of Sydney.

CHRYN SANDS, The Reverend Colin, Rector of Castle Hill, Diocese of Sydney, temporarily in charge of the missions to Seamen, Sydney pending the appointment of a chaplain in succession to the Reverend G. Bennett.

## ORDINATION

WOOD, The Reverend Eric, curate in the Parish of Ulverstone. Ordination was advanced to the priesthood at an ordination held in S. David's Cathedral, Hobart, on S. Matthias's Day. Mr. Wood formerly served on the staff of the New Guinea Mission. He expects to return to his work in the mission field in April.

## MOTHERS' UNION CONFERENCE

Brisbane, March 9

A conference of enrolling members and secretaries, arranged by the Diocesan Executive of the Mothers' Union, was held in S. John's Board Room, Brisbane, on March 9.

The diocesan president, Mrs. R. B. Massey, welcomed the 80 members who represented the metropolitan branches and Warwick, Toowoomba, Gatton, Southport, Ipswich and Paluba.

A talk on "Duties of enrolling members and secretaries," was given by the diocesan secretary, Mrs. O. F. H. Muller.

Mrs. R. B. Massey spoke on "Planning the Programme."

A talk on "Literature" was given by the literature secretary, Mrs. P. V. O. Fleming. Mrs. Pay, diocesan and Commonwealth leader of Y.M.D., spoke on "Young Members' Department."



The Bishop of Tasmania, the Right Reverend Geoffrey Cranswick, with ordinands after an ordination held in S. David's Cathedral, Hobart, on February 24. From left to right: The Reverend Frank Stewart (S. John's, Launceston), the Reverend John Collings (S. Mary's, Moonah), the Bishop of Tasmania, the Reverend Russell David (Holy Trinity, Launceston), the Reverend Eric Wood (New Guinea Mission), and the Reverend David Pearce.

## DRUNKEN DRIVERS "MURDERERS"

Canberra, March 7  
The law should be altered so that drunken drivers who kill a person can be charged with murder, says the Rector of S. Paul's, Canberra, the Reverend R. Border, in the current issue of his parish magazine.

"Drunken drivers who have been fortunate enough to escape killing someone should be given a jail sentence and deprived of their licences for at least five years," he says.

"Fines—and they have been far too light—are but a fleabite in these days of easy money."

Mr. Border says a drunken driver is a murderer—a potential murderer—if he reaches his destination without an accident, and an actual murderer if he kills someone.

"As the law stands he can only be charged with manslaughter," Mr. Border says.

## THE BISHOP OF MOMBASA

The Right Reverend R. P. Crabbe, who has been Bishop of Mombasa since 1936, is on his way home, and will resign his office when he reaches England.

The Archbishop of Canterbury has appointed to succeed him the Right Reverend Leonard James Beecher, who has been Assistant Bishop of Mombasa since 1950.

## LINK WITH ANCIENT CHURCH

A church at Highfields, near Newcastle, is to have a link with a 700-year-old church in England, S. Botolph's, Lincolnshire, after which the New South Wales church is to be named.

The cross for the altar will be made from original woodwork, and the foundation stone will be one of the original stones of the Boston church.

Boston (England) is an abbreviation of Botolph's Town. Its church, besides being the largest in England, has the highest tower.

Two of the clergy of the Diocese of Newcastle, the Rectors of Adamstown (the Reverend W. E. Weston) and Paterson (the Reverend J. Corrigan) have served at S. Botolph's.

Mr. Weston said recently that Newcastle was to have a link with the centre of that part of England that had helped mother America and Australia.

In the Boston church was a tablet bearing the Australian coat of arms, commemorating the fact that Banks, Bass, Flinders and Franklin left the district to sail for Australia.

From there also the Pilgrim Fathers sail for America and founded the City of Boston on the other side of the world.

Adamstown parishioners are contributing to a special fund to aid people of Boston (England), which has been badly hit by the floods.

## RED CROSS WORK IN KOREA

Wounded servicemen in Korea look forward most of all to Australian newspapers, Red Cross hospital visitor Miss Joan Murison said when she returned from Korea this week.

Newspapers sent by Red Cross reached the sick and wounded men within a week, and were distributed before those sent by relatives and friends, she said.

Miss Murison, who spent more than 13 months in Korea and Japan, said that hospital conditions, as well as conditions generally, had improved.

A Commonwealth team, consisting of Australian, British, Canadian and New Zealand Red Cross hospital visitors, helped in both forward and base hospitals in Korea and Japan, she said.

Red Cross girls regularly visited forward medical units on the 38th Parallel.

As well as distributing newspapers and other comforts, they helped write letters home and did errands for the wounded men, she said.

## DEAN OF GLOUCESTER

ANGELICAN NEWS SERVICE  
London, Feb. 20

The Queen has appointed the Venerable Seriol Evans, Archdeacon of Wisbech and Rector of Upwell S. Peter, to succeed the Very Reverend Harold Costley-White in the Deanery of Gloucester.

## RELIGIOUS BROADCASTS

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

DAILY DEVOTIONAL: 10 a.m. A.E.T. NATIONAL.

March 13: The Reverend Hedley Bunton, N.S.W.

March 14: The Reverend D. G. Tiernan, Queensland.

\*March 16: Mrs. Barton Babbage, Vict.

March 17: The Reverend Alan Watson, Vict.

March 18: School Service—"The Story Without An End."

\*March 19: The Bishop of Newcastle, the Right Reverend F. de Witt Batty.

\*March 20: Canon E. J. Davidson, N.S.W.

EVENSONG: 4.45 p.m. A.E.T. INTERSTATE.

\*March 19: S. Peter's Cathedral, Adelaide.

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

(The speaker in this session for the six weeks March 9 to April 13, inclusive, will be the Reverend John Bell.)

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

March 15: "The Passion in Great Drama," written and produced by Neil Hutchinson.

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

\*March 15: "Starting Life Again," by Dr. W. L. Carington.

SUNDAY AFTERNOON TALKS: 3.45 p.m. A.E.T. NATIONAL.

March 15: "Asiatic Personalities," the Reverend Bertram Wyllie.

WEDNESDAY NIGHT TALKS: INTERSTATE PROGRAMME.

March 18: "The Seven Deadly Sins": 5. Envy—Are You Jealous? The Reverend Leo Dalton.

\*PRELUDE: 7.15 p.m. A.E.T. NATIONAL.

On the six Sundays, March 15 to April 19 inclusive, singing will be by The Adelaide Singers.

COMMUNITY HYMN SINGING: 6.30 p.m. INTERSTATE.

March 15: Bethlehem Lutheran Church, Adelaide.

\*READINGS FROM THE BIBLE: 8.10 a.m. A.E.T. NATIONAL. This session is being conducted by the Reverend W. R. Ray for the period February 23 to April 17, Monday to Friday inclusive.

\*EVENING MEDITATION: 11.20 p.m. A.E.T. INTERSTATE.

March 16: The Reverend A. P. Campbell.

TWO HUNDRED IN THE CAST!

"THE FAITH OF OUR FATHERS"

MUSIC BY BACH, HANDEL, BEETHOVEN, MENDELSSOHN

Printed by The Land Newspaper Ltd., 57-59 Regent Street, Sydney, for the publishers, Church Publishing Co. Ltd., Daking House, Sydney.

## ORDER FORM

To  
THE ANGLICAN  
G.P.O. Box 7002,  
SYDNEY, N.S.W.

New Subscription ☐  
This is a Renewal Subscription ☐  
(Kindly place a cross in the appropriate box)

Please supply me with THE ANGLICAN for: 6 months (16/- post free).  
I enclose cheque/postal note for: 16/- 12 months (30/- post free).  
(Please add 6d. exchange to Country and Interstate cheques)

NAME: The Rev., Mr., Mrs., Miss. (Block Letters)

Parish: POSTAL ADDRESS IN FULL  
Diocese:

Date

## AGENTS' BULK ORDER FORM

Date

The Anglican,  
G.P.O. Box 7002,  
SYDNEY, N.S.W.

Please supply me \_\_\_\_\_ copies of THE ANGLICAN of the issue due to appear on Friday, \_\_\_\_\_, 195\_\_\_\_ at 5½d. per copy to be sold at 6d. per copy.

NAME (BLOCK LETTERS) PARISH  
DIOCESE Full Postal Address

Date Signature  
This order is to stand until further notice. { is not