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## AUSTRALIAN BISHOPS' ANNUAL MEETING AT GILBULLA

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## SCHOOL OF DIVINITY BRISBANE PLAN

Brisbane, Nov 10

The University of Queensland has established a School of Divinity within the Faculty of Arts. Lectures will begin in 1953.

The compulsory courses will include Old Testament Language and Literature, New Testament Language and Literature, Church History, Theology. The optional courses will include Philosophy of Religion, Psychology of Religion, Christian Ethics, Comparative Religion, Liturgics and Scholastic Philosophy.

For some years Biblical Literature has been offered as a two-year subject in the Faculty of Arts. The possibility of extending the range of divinity subjects within the University to include a post-graduate course leading to the degree of B.D., and also a diploma course for those who had not graduated, was first suggested to the Senate in a communication from the Secretary of a Committee representative of the Churches. This was in December, 1947.

The Churches concerned were the Church of England, Presbyterian, Methodist, Baptist, and Congregational. The Committee was augmented later by representation from the Roman Catholic Church, expressing interest in and support for the course.

The Committee also strongly supported the request of the Roman Catholic Church that Scholastic Philosophy should be offered as a subject in the Faculty of Arts.

The Senate referred the communication to the Professorial Board for the necessary preliminary investigation and report and in 1949 a Committee of the Senate, appointed to consider matters relating to future expansion in the University, recommended that a course in Divinity be instituted in 1950 or 1951. Steps were at once taken to prepare a scheme to place before the Senate.

The annual Bishops' Meeting ended yesterday at Gilbulla, the Anglican Conference Centre near Menangle, N.S.W.

The four Archbishops and eighteen bishops from all parts of the Commonwealth were present, under the chairmanship of the Primate, the Archbishop of Sydney.

This annual gathering, inaugurated by the late Archbishop Wright and continued by Archbishop Le Fanu and the present Primate, is informal. It has no more pretentious name than "the Bishops' Meeting," and its resolutions are binding only upon those who pass them.

Its decisions, however, like those of the Lambeth Conference, carry great moral weight.

The following account of the proceedings was specially prepared for THE ANGLICAN by one of the bishops at the request of the conference.

The personal impressions of one of the bishops present appear on page 5.

Some very unofficial side-lights appear elsewhere in this issue.

### THE FORCES

The Chaplain-General, the Bishop of Bendigo, reported that there are 100 chaplains (C. of E.) serving with the three Armed Services full or part time. There is need for a fund to provide chaplains with certain equipment, and also with money to help specific needs that may arise among those under their care. The Primate has been asked to get official recognition for such a fund.

### S. AUGUSTINE'S, CANTERBURY

A warm letter of thanks came from the Archbishop of Canterbury concerning the gift of £1,000 to be made to the college from the Church in Australia. Priests will be received from various parts of the Anglican Communion to take post-graduate courses free of charge. Ordinands also will be trained.

### DOCTRINAL CONFERENCE

A group of scholars representing various schools of thought in the Church in Australia are meeting regularly, facing together doctrinal questions, and finding how large is the area of agreement.

### CONGRESS

The Church of England in Tasmania is considering the possibility of a Church Congress in connection with Tasmania's sesquicentenary next year. The bishops gave approval to the idea.

### THE ANGLICAN

The bishops are enthusiastic over the initiative, courage and capabilities of the small group of Anglican journalists who have founded THE ANGLICAN.

The Editorial Director of the newspaper met the bishops, expounded plans and answered questions.

The bishops pledged themselves to do their utmost to support the paper and to increase its circulation.

### THE REMEMBRANCE BOWL

The custom is growing amongst Anglicans as amongst others of placing a bowl on the table at the Christmas meals, where offerings can be made for inter-Church aid and help for European refugees. As yet, the gifts are not adequate, and the Primate was asked to make

an appeal through THE ANGLICAN to all church people in Australia.

### ANGLICAN NATIONAL MEMORIAL LIBRARY

The Bishop of Canberra and Goulburn is planning a library in memory of chaplains, doctors, nurses and missionaries who fell in the war. It will be housed on the plan of S. Deiniol's Library at Hawarden, and students will be able to go into residence for study purposes.

### TOC H

A highlight of the conference was the visit of the Reverend P. B. Clayton, founder of Toc H, who addressed the bishops on the work of the movement in its branches.

The Archbishop of Brisbane moved, the Bishop of Grafton seconded:—

"That this meeting of bishops, believing that unselfish service inspired by the Incarnate Christ is still the greatest need of the Church in its work of evangelism, records with thankfulness the response already made and the signs of renewal in all Church societies which stand for personal Christian witness, and in particular commends to clergy and laity alike the Church of England Men's Society and the Toc H movement and other youth groups in their respective spheres, as valuable agencies, which meet every encouragement and support."

### TELEVISION

The conference decided to urge upon the World Council of Churches the importance of seeking that an effective control be exercised upon television if and when it is accepted in Australia.

### LUCKNOW

The Primate will represent the Church of England at the World Council of Churches meeting at Lucknow in January, and hopes on the way home to visit the dioceses of Borneo and Singapore.

### THE CORONATION

Plans are being made for the due recognition of the Coronation by the Church of England in Australia. The Primate is providing a form of service incorporating the most part of the Coronation service, and in many churches this will be used on the morning of the day. The Bishop of Goulburn has written a small book, a commentary on the Coronation service. This will soon be available.

### RAFFLES, ETC.

This conference declares that no money should be raised for Church purposes by methods in which the element of chance tempts individuals to seek gain at little cost.

Behind this statement lies the conviction that the Church's condemnation of the widespread evil of gambling re-

Sydney, November 11

quires that she herself be above suspicion and reproach.

### BIBLE READING FELLOW-SHIP

That the bishops, believing the duty of Bible reading to be the most established of all Catholic principles as well as an indispensable element in the devotional life, desire earnestly to press upon the clergy and laity of the Church the duty of doing all in their power to promote a revival of this habit among our people. To this end they recommend membership in the Bible Reading Fellowship.

### PRESENT

Those present were:—

The Primate (in the chair), Archbishops of Brisbane, Melbourne and Perth, Bishops of Adelaide, Willochra, Newcastle, Goulburn, Riverina, Armidale, Grafton, Bendigo, Wangaratta, Gippsland, St. Arnaud, Tasmania, Rockhampton, Carpentaria, and Bunbury, the Bishop of Geelong and Bishops Clements and Collins.

Apologies were received from the Bishops of New Guinea, North-west Australia, Kalgoorlie, North Queensland, Bathurst, and Ballarat. Bishops Hand, Pilcher, Hilliard and Dixon.

### SECRETARY

It was resolved that the Bishop of Gippsland act as Secretary for this meeting.

It was resolved that a message of sympathy and good wishes be sent to the Bishop of Ballarat on his recent illness.

The Primate read a cable from the Archbishop of New Zealand conveying the greetings and good wishes of the Church in New Zealand; and a letter from the Reverend John Garrett conveying the good wishes of the Australian Council for the World Council of Churches.

It was resolved that the Primate be asked to convey the thanks of the bishops for these messages.

### VISITORS

It was resolved that approval be given to the following visitors coming to meet the bishops:—

The Reverend P. B. Clayton,

Toc H.

The Reverend Canon E. F. Cooper, Staff Chaplain, R.A.A.F.

The Editorial Director of THE ANGLICAN.

## CALL TO NATION

### CHIEF JUSTICE'S STATEMENT

The Chief Justice of Victoria, Sir Edmund Herring, made a statement about the Coronation on Remembrance Day, November 9, on the Anniversary of the Call to the People of Australia.

He said that as the Queen was about to dedicate herself to the service of her people, the pre-Coronation period should be one of preparation by the people to be worthy subjects of Her Majesty.

The Call to the People of Australia, which was issued on Remembrance Day last year, was signed by (in alphabetical order):

The Moderator-General of the Presbyterian Church, the President of the Australian Council for the World Council of Churches, the Senior Jewish Chaplain for the Commonwealth, the Chief Justice of the Supreme Court of Western Australia, the Cardinal Archbishop of Sydney, the Chief Justice of the Supreme Court of Victoria, the Chief Justice of the Supreme Court of Queensland, the Senior Judge of the Supreme Court of New South Wales, the Chief Justice of the Supreme Court of Tasmania, the Chief Justice of the Supreme Court of South Australia, the Acting President-General of the Methodist Church of Australia, and the Primate of Australia, the Archbishop of Sydney.

The full text of the statement is:

"One year ago, Church leaders and members of the Judiciary joined to put out a Call to the people of Australia.

"The past year has confirmed the hope that many Australians would understand the Call and respond to it.

"May I thank all those who have responded, all those who have helped to spread its message and make clear its meaning.

"The coming year is the year of our Queen's Coronation.

"We are inclined to think of the Coronation as being no more than a great pageant. But it is much more than this. It is essentially a service of deep religious and spiritual significance.

"At the Coronation our Queen will dedicate herself under God to the service of her people, and that means you and me. So the Coronation should be for us, as for our Queen, a time for dedication and an outward sign of the devotion and duty that we owe to God and mankind.

The new reign is an occasion to review our life as a people: as Australians and as members of the British Commonwealth.

"At this time we should renew our loyalties to the Crown and acknowledge and accept our responsibilities to one another.

"These and many other great considerations suggest that we join with Her Majesty in a period of preparation for the Crowning.

"We should all recall the Queen's own pledge as she gave it to us on her twenty-first birthday. She said, you will remember:

"I declare before you all that my whole life, whether it be long or short, shall be devoted to your service and the service of our great Imperial family, to which we all belong. But I shall not have strength to carry out this resolution alone unless you join in it with me, as I now invite you to do. I also know that your support will be unfailingly given.

"God help me to make good my vow, and God bless all of you who are willing to share in it."

## LAYMEN FORM SOCIETY

ANGLICAN NEWS SERVICE

London, Oct. 31

Five young church people in Battersea have formed themselves into a small religious company.

It is the Society of S. Stephen, a non-habited religious community attached to the Parish of S. Stephen, Battersea; it is composed of four young women and one man, all of whom have secular occupations.

The Warden, Miss Dorothy Lang, gave up teaching to clean sacks in a riverside factory each morning; this arrangement enables her to devote the afternoons and evenings to the society's activities.

Miss Audrey Fussell is a teacher; Miss Monica Mabbott and Miss Marie Woodcock work for the Society for the Propagation of the Gospel; and Mr. Harry Mudd is an electrical engineer who has just ended eight months' voluntary service on the SPG ship "Centurion." The Vicar of S. Stephen's, the Reverend F. C. Duncan Cull, is Priest-Guardian of the society.

In S. Stephen's House, the society's home in Battersea Bridge Road, the five members live a common life of prayer and worship.

In their spare time they hold prayer and Bible study meetings, help with the parish organisations and clubs, and take part in the activities of the church.

The society is still very young and experimental; S. Stephen's House was opened a month ago by the Bishop of Kingston.



The Bishops in the Conference Room at Gilbulla.



## OUTSPOKEN CHARGE BY BISHOP

### JOHANNESBURG SYNOD

ANGLICAN NEWS SERVICE

Johannesburg, Nov. 1

Leaders of the Dutch Reformed Church and other denominations have publicly supported the Bishop of Johannesburg, the Right Reverend R. A. Reeves, in his outspoken attack on social evils, delivered in S. Mary's Cathedral at the opening of Synod here last Sunday.

Reaction in commercial and industrial circles is divided. Some men support the bishop; the majority say that his attitude and that of other churches "can lead only to trouble."

Bishop Reeves drew particular attention to the conditions under which natives are housed in this city. These conditions are, by common consent, a grave scandal; but few South Africans are prepared publicly to comment upon them or do anything to improve them for fear that the natives will regard this as "weakness."

The bishop dealt also in his Charge with the housing of the European population and political situation arising out of the Government's attitude towards Communism.

He said: "In June, 1950, I expressed my disquiet at the measure then before Parliament for the suppression of Communism."

"Since then, this measure has become law, and to-day it is far easier than it was then to see how it is going to work in practice. Little that has happened in these last months has brought any reassurance."

#### ACCESS TO COURTS

"The grave dangers that would result from taking the punishment of Communists outside the normal processes of law, if those who are accused of being Communists are to be denied recourse to the normal courts of the land, are far more apparent than they were two years ago."

"For centuries now it has been demonstrated that the only guarantee of freedom for the individual is the rule of law."

"Once the free access of all citizens, whatever their offence may be, to the courts of the land is denied, then human freedom is placed in jeopardy."

"Not that we underestimate the seriousness of the challenge of Communism. It is probably the most formidable competitor for the allegiance of man that the Church has ever had to face in its long history."

"But the type of legislation which has been passed in our country to deal with this menace is such that it can only succeed in driving Communism underground; and in the process is denying to those accused of being Communists that justice which all citizens have the right to expect."

#### RACIAL JUSTICE

"Surely all the time and energy which is now being used to implement this Act could be much better employed in promoting justice in the complex multi-racial society in which we live."

"This, I believe, is especially the case if we consider the cruelty that is being inflicted on masses of people by lack of housing, by overcrowding, and by the squalid conditions in which they have to live."

"Here is a matter on which the consciences of all the faithful need to be quickened for the state of affairs is so shocking that it calls for immediate and bold action."

"It is almost unbelievable that in a city such as this, in which there is such wealth, European families can be found who are condemned to live in garages."

"We are told that at the present time there are at least three thousand European families in urgent need of accommodation."

#### "THIS SCANDAL"

"Bad housing and overcrowding are damaging the health of body, and sometimes to health

of mind and soul. Surely it is time that, as Christians, we addressed ourselves seriously to the attempt to remove this scandal from our social life."

"When one turns to the question of African housing, or rather the lack of it, the situation can only be described as appalling. In Johannesburg alone, fifty thousand houses are required to meet the present shortage for non-Europeans."

"Surely it is time that this matter was taken completely out of the realm of party politics, and considered quite apart from any theoretical and academic consideration of race and colour."

"That the Dutch Reformed Churches suggest trying to do this very thing, by calling a conference of representatives of all the Churches in South Africa to discuss this and similar questions, is a matter of great encouragement to all those who are troubled in conscience."

"For a solution to be found we are convinced that the first requirement is that all Europeans should face the fact that the urban Native is here to stay."

"It is to deny the realities of our situation to pretend that he is in transit from kraal to kraal."

"He is an integral part of our urban society; an essential and valuable part of the labour force."

#### LACK OF WILL

"As far as the city of Johannesburg is concerned, it is difficult to avoid the conclusion that, apart from all the financial and technical problems involved in tackling such a vast problem, there is a strange lack of will on the part of those in authority to get to grips effectively with this crying need."

"When one learns that, in 1951, eighty-three houses were built in this city for Africans, as against 1,763 houses built in the Reef towns during the same period."

"I would urge all parochial councils and organisations in every parish to study carefully the facts of the situation in their own city or town, and, after educating themselves, to make whatever representations they conclude are necessary to the municipal, provincial and national authorities; and to persevere in their efforts, refusing to be silenced."

#### MORAL DANGER

"Certainly there are many Africans who are making an heroic effort to maintain the decencies of life, but I would appeal to all African clergy and people to do all in their power to uphold Christian moral principles in their daily behaviour, for the gravest danger threatening African society is that of moral collapse."

"We must not overlook the acute political tensions among every section of our population—tensions which have greatly increased since we last met together in synod."

"It is against the background of all this that those of us who are voters will be called, in the next few months, to play our part in the forthcoming election."

"This political duty is laid upon all who have the vote, but it bears upon Christians in a particular way, for they are called upon to act as Christians when they act as citizens."

"As Christians engaged in politics, we need to remember that the probability is that the motives of our political op-

## DISCOVERY IN GLOUCESTER

### ANCIENT WALL PAINTINGS

FROM A SPECIAL CORRESPONDENT

London, Nov. 9

Workmen have been uncovering an extensive series of medieval and later wall paintings in the small Norman church at Stoke Orchard, near Tewkesbury, Gloucestershire.

There are considerable remains of an almost complete scheme of decoration of about the year 1200.

The subjects of this series include an extensive life of a bishop, or saint, possibly S. Nicholas; a figure of Christ, and other subjects not yet identified.

The costume details are unusual, and the whole background is powdered with small stars.

The principal features are the remarkable dado bands and ornamental borders of scroll work. They divide the walls into three zones.

The bands are not the normal repeated trefoil or heavy scroll, but vary in character and detail almost from foot to foot.

Some 60 feet of these borders have been so far uncovered, and they vary from straightforward, running foliage scroll-work to almost circular medallions enclosing a grotesque human head. They include monsters, dragons, and animals, as well as interlaced work.

The upper border is in white on a red ground and is carried across the original twelfth-century window splay, either in horizontal bands or straight lines on the top of the light, or in a curve over the top of the loop.

The lower band is in cream outlined in red, on a yellow ground, and is the more accomplished work, including monsters biting each other and eating fruit off the scroll.

There is no known similar set of borders in English wall painting. The discovery is invaluable as adding to our knowledge of the subject. There are traces of later medieval paintings surmounting these in places, but they are too fragmentary for interpretation.

#### LATER OBLITERATION

Blackletter texts mark the obliteration of the paintings at the Reformation; and an elaborate scheme seems to have been carried out early in the seventeenth century, probably soon after the union with Scotland, as a rose surmounted by a Jacobean crown and a crowned thistle with the initials I.R. (Jacobus Rex) were found over the north and south doors respectively.

Also belonging to this period was the subject of Time and Death, represented on either side of the west window.

A further extensive scheme of redecoration seems to have been undertaken in the eighteenth century, probably about 1723, at which date the nave roof was celled in.

The Lord's Prayer and the Commandments in elaborate frames appear on the north wall, and the Creed in a less ambitious frame on the south wall.

Above the chancel arch are the remains of a Georgian Royal Arms, which may well conceal medieval work.

As far as possible records are being made of later work which has to be removed to reveal earlier paintings.

The Pilgrim Trust made a grant towards the cost of uncovering and recording the paintings, in response to an appeal issued under the auspices of the Gloucester diocesan authorities.

ponents are at least as respectable as our own.

"Thus it is our duty to seek to maintain the most scrupulous standards of fairness, especially towards those who differ politically from ourselves."

Synod concluded yesterday. The business included a motion of housing, which was passed unanimously.

## NEW BISHOP ENTHRONED

### COOK, CLOYNE AND ROSS

Cork, Ireland, Oct. 28

The youngest bishop in the Church of Ireland was consecrated and enthroned as Bishop of Cork, Cloyne and Ross in our Cathedral Church of S. Fin Barre here today, the Feast of S. Simon and S. Jude.

He is Dr. G. O. Simms, who is aged 42 years.

The cathedral was filled with a congregation of clergy and laity from every part of the united diocese, and from many parts of Ireland, together with representatives of the Government, local bodies and other Protestant Churches in Ireland.

Many people, who could not gain admission to the ceremony in S. Fin Barre's, gathered in Christ Church, in South Main street, and joined in the service, which was relayed from the cathedral.

The ceremony lasted 2½ hours. As the enthronement service drew to a close the bells of S. Fin Barre's sounded a joyful salute to the new bishop.

The Government was represented by the Minister for Posts and Telegraphs, Mr. Childers; the Lord Mayor of Cork and Cork Corporation by Mr. R. V. Jago; the Reverend S. E. McCaffrey and the Reverend H. W. Stifford represented the Methodist Church; and the Presbyterian Church was represented by the Reverend A. S. Cromie and the Reverend T. R. Brown.

Before his selection as bishop, Dr. Simms had been Dean of Cork for six months.

During the short time that he had been in Cork, Dr. Simms had made many friends among all sections of the citizens.

His election as bishop by the Diocesan Synod earlier this month was welcomed not only by members of the Church of Ireland, but by the whole community.

## EVANGELICAL CAMPAIGN

### S.P.C.K. MISSION CONCLUDED

ANGLICAN NEWS SERVICE

London, Nov. 1

The Society for Promoting Christian Knowledge mobile team has just completed an evangelistic campaign in the Midlands.

An extensive programme of visits to parishes in four rural deaneries was arranged by local clergy. The deaneries selected were those of Nottingham, Mansfield, Bulwell and Alfreton.

The team preached thirty-two sermons in the parish churches. In addition, twenty-eight meetings were held on weekdays; at most of these films and film-strips were shown, illustrating the Society's missionary work.

By arrangement with the local education authorities visits were also paid to nineteen schools; films were shown to three thousand children.

The S.P.C.K. mobile team has been operating for two years now.

Its object is to make more widely known the work which S.P.C.K. undertakes for the Church overseas—chiefly in the training of native clergy and teachers; and in the production and distribution of Christian literature, in simple English and in many foreign languages.

During its travels the team has covered five thousand miles and addressed over eighteen thousand people.

## DEAN OF GRAHAMSTOWN

London, Nov. 7

The Reverend J. H. Hodson, who has been Vicar of Helmsley, Yorkshire, for the past seven years, has been appointed Dean of Grahamstown, South Africa.

## INTER-CHURCH UNITY STATEMENT BY ARCHDEACON OF LONDON

FROM OUR OWN CORRESPONDENT

London, Oct. 31

The Archdeacon of London, the Venerable O. H. Gibbs-Smith, commented yesterday on Church reunion in the light of the Archbishop of Canterbury's recent statements.

The archdeacon said that a new and more favourable basis for conversations with the Free Churches had been created.

The Archbishop of Canterbury had stated that the divisions were within the Holy Catholic Church and not across its boundaries. This re-emphasised a truth to which Free Churchmen had always attached great importance.

For many Anglicans this fact had for long been obscured, because the existing unity had

been regarded as a spiritual unity with no embodiment at all.

As the result of the increase in recent years of inter-Church discussion and theological inquiry, as well as of the experience of actual co-operation in many different spheres, however, the various Christian Communities had given a new meaning to the ancient doctrine that their unity was not disembodied, but was a unity within the Body of Christ.

"This," said the archdeacon, "should provide a more advanced starting point for fresh discussions."

"At the same time, this recognition that all baptised persons, however grouped, are within the Universal Church has been accompanied, paradoxically, by a sharpening of denominational loyalties."

"This is not a weakening of the will towards reunion or a retreat from the position already established, but rather the result of an awakening interest and careful scrutiny which have brought out the real points at issue."

"But if the points of difference are seen in clearer relief, the fact that they are differences between members of the same Christian family creates a new situation for the opening of formal negotiations between the Church of England and, say, the Methodist Church."

#### NEW POSSIBILITIES

The archdeacon said that between the two world wars there had been joint conferences between the Free Church Federal Council and, after the archbishop's Cambridge sermon in 1946, conversations with representatives of all the English Free Churches.

"It will be a new departure if negotiations are opened between the Church of England and a particular Free Church."

"The archbishop's statement, which was repeated, I believe, both in this country and in the United States, may well produce a psychological atmosphere in which fresh discussions about Church relations can fruitfully be begun."

He said that the archbishop had added: "To recognise that existing unity as a theological unity, and to give it full weight, does really clear the air and clear the way forward."

Another factor in the present situation was the increasing amount of evidence revealed both within the life of the Church of England and the Free Churches that a movement to attempt to re-evangelise this country was overdue.

"But there is general agreement that some tangible step forward in the closing of the Christian ranks is a prerequisite of any big evangelistic advance," he said.

## NEW ZEALAND CENTENARY

ANGLICAN NEWS SERVICE

Auckland, Nov. 7

The Parish of Otahuhu with Panmure, Auckland, which has associations with both Bishop Patteson, first Bishop of Melanesia, and Bishop Selwyn, first Bishop of New Zealand, celebrated its centenary last month.

The first church at Panmure was built in 1852 at a cost of £72/12/4. The second church at Panmure was dedicated by Bishop Selwyn. Both bishops were present at the dedication of the second church at Otahuhu, which still exists, though it has been moved from its former site.

To-day there are four centres in the parish besides the parish church of Holy Trinity. They are staffed by one English and one Maori priest.

## INDIAN LIVING STANDARDS

ANGLICAN NEWS SERVICE

London, Nov. 1

The Bishop of Delhi, speaking at the centenary meeting of the Cambridge Mission to Delhi at Mary Sumner House, Westminster, said that the Church was giving tremendous help to the Government in its struggle to raise the standard of living of the people of India.

If the Church did not do this, India, in five or ten years' time, might turn Communist in the way that China had.

The bishop said that since India had become independent there was less likelihood of the ordinary non-Christian confusing the work of the missionary with that of the ruling power. As time passed he hoped there would be less and less opposition to Christianity, and less thinking of it as the religion of the "people from the West."

In the diocese of Delhi the Church needed more priests and more teachers, especially women educationalists and those who would visit the women in the villages.

The Bishop of Ely, who presided, referred to the Mission's centenary appeal.

He said that the appeal aimed at raising funds to consolidate the work of a century, to provide more accommodation in the Brotherhood House, and to build more vicarages.

The diocese, which was formed in 1927, comprised twenty-one parishes, but there was work for many more.

## ANCIENT HOME AS CHURCH

ANGLICAN NEWS SERVICE

London, Nov. 3

A long half-timbered house at Boughton Lees, Kent, which has been a home, a barn and a school, has now become the Church of S. Christopher.

It is the centre of worship for the combined populations of Eastwell and Boughton Aluph.

Since the roof of the Eastwell church collapsed and the tower of Boughton parish church became unsafe, the villagers have been without a church.

But the determination of the church council has produced one of the most beautiful churches in the district.

The buying of the old school, and their conversion to a church, arose from a suggestion made by Sir Edward Hardy, a former chairman of Kent County Council.

S. Christopher's has white-washed walls, and all its old beams are well preserved. There is a fine king-post in the roof, surrounded by blackened beams which show that this was once a house.

Windows are of plain glass. The interior immediately gives an impression of warmth and welcome.



## MISSIONS FILL CITY CHURCHES IN U.K.

### CARDIFF AND YORK

London, Oct. 31

Vigorous missions have filled the churches of two cities of the United Kingdom in recent weeks.

The Mission to Cardiff (Wales) opened last Saturday after two years of preparation. The Mission to York ended last Sunday.

The Mission to Cardiff opened when three processions, from three churches, went through the centre of the city. They walked in silence through crowds of busy shoppers in the city streets and came together in the main High Street.

There they were joined by the Archbishop of Wales and by 40 missionaries.

The missionaries had come from the religious houses at Cowley and Mirfield, Malvern and East Grinstead, Franciscans came from East London; there were parish priests from England, Ireland and Wales, and members of several cathedral chapters.

Thousands of window bills and large posters had announced the mission; and as the procession moved through the streets, handbills were given to the people.

#### EVERY PEW FILLED

The archbishop sent forth the missionaries to begin their work in the parish churches. Thousands made their Communion on the Sunday morning. In the evening, every available pew in Cardiff was occupied.

Churches were packed all through the mission. In a typical service in the city, the missionary would teach one of the great fundamental truths of the faith, hymns would be sung and the archbishop would walk up the church giving his blessing to the great crowd. Then he would depart to another church, while the missionary went on with his appeal in the name of Christ.

#### IN YORK

In York, the mission has made a notable impact on some of the most difficult parishes in the city.

The mission opened, after a year of careful preparation, when the Archbishop of York commissioned a bishop and 11 priests in the church of St. Michael-le-Belfrey.

Intensive visiting had been undertaken in most of the parishes for months.

The number of full churches, on the Sunday evenings, was the reward for the small teams of lay workers. Intercession groups, and faithful communicants at the daily celebrations, sustained the spirit of self-

## THE BOOK FOR TO-DAY

ANGLICAN NEWS SERVICE

London, Oct. 24

The Archbishops of Canterbury and York, the President of the Baptist Union, the Chairman of the Congregational Union, the President of the Methodist Conference and the Moderator of the General Assembly of the Presbyterian Church of England have agreed to give their patronage to a special committee set up by the British Council of Churches to sponsor the holding of Bible Weeks by united action among the Churches during the period October, 1953, to March, 1954.

This united and concentrated attempt to recover the centrality of the Bible in Christian devotional life and in the formation of Christian judgement is being timed in relation to the third jubilee of the British and Foreign Bible Society and will also be related to the study preparations for the second Assembly of the World Council of Churches in August, 1954.

The chairman of the committee is the Bishop of London.

## QUEEN MOTHER ADDRESSES TOC H

ANGLICAN NEWS SERVICE

London, Nov. 7

The Queen Mother addressed over 4,000 members and friends of the Toc H Women's Association at their tenth festival in the Royal Albert Hall recently.

The Queen said that in a world where individuals tended to be submerged into mass movements, it was well to remember that they had met at that festival because of the inspiration of one man.

Her Majesty said that an unbelievable change had come over the world since the association was founded 30 years ago. In an age of shifting standards and uncertain values, the need and the opportunity for service, based on the teaching of Christianity, had never been greater.

#### LAMP CEREMONY

The Queen Mother handed to stewards tapers lit from the parent lamp of maintenance of Toc H. From these, the lamps and rushlights of the branches were kindled until the whole of the orchestra stalls flickered with hundreds of little lights.

Earlier, the Queen Mother had, from the royal box, watched three dramatic episodes, entitled "The Light of Life," performed by the Wimbledon Torch Players.

## CHRISTIANITY MILITANT FAITH

ANGLICAN NEWS SERVICE

London, Nov. 1

The Bishop of Durham, whose official reception by the civic authorities of the boroughs of Darlington, Stockton, and Hartlepool was reported recently, is now going to visit other boroughs for official welcomes.

Last week he was at Sunderland, where an address of welcome was presented to him.

In the course of his reply, the bishop said: "Bishop Pusey would not draw blood, so he did not use a sword. But he carried a mace, and a mace was a useful thing for bashing heads in."

"I intend that, in one respect, my episcopate shall follow that of Bishop Pusey. I do not say I intend to bash in the heads of the clergy; still less do I intend to bash in the heads of the Nonconformists."

"What I mean is this: 'Christianity is a militant faith, a faith in which there is no standing still.'

"We are engaged in aggression against evil, against infidelity, and against everything that is in opposition to the Christian faith and to that which is right."

"I ask all of you to give heart and mind and soul and body and everything to the unstinted service of the Church of Christ and to aggressive, fearless, outspoken warfare against all that is evil in these times."

## COLOUR BAR

ANGLICAN NEWS SERVICE

London, Nov. 1

A moving and significant ceremony took place at St. Mary's, Primrose Hill, during Evensong on Sunday, when an African baby boy and an English baby girl were baptised by the vicar (the Reverend G. B. Timms).

The boy was the infant son of a young African couple from Lagos, Nigeria, and received the name of Olufunmbi—"God's gift."

The father is a student of electrical engineering in London; his family has been Christian for four generations, and includes an African Christian priest. More than twenty members of the African community in London were present in the church.

## JUVENILE CRIME

### VIEWS OF

## DR. SUMMERSKILL

ANGLICAN NEWS SERVICE

London, Oct. 31

Dr. Edith Summerskill said yesterday that women who failed to denounce anti-social habits and ideals of "bogus toughness" were largely to blame for the wave of "cosh crimes."

She was opening a mothercraft exhibition and conference at Central Hall, Westminster.

As long as boys are taught through the screen, the radio, and television that to be tough with fist or the cosh attracts attention and makes them subjects of admiration in their own little world, then this thuggery will continue and may worsen, she said.

While women sit back and allow this code of conduct to be an accepted part of our society, then they have failed in mothercraft.

Dr. Summerskill said the courageous and wise mother must teach her sons that kindness, sympathy and courtesy marked the truly civilised man.

If the media of propaganda encouraged the civil virtues with the same persistency as they glorified brutality, the United Nations' Association would find itself deprived of its chief function.

## GLOUCESTER CATHEDRAL

ANGLICAN NEWS SERVICE

Gloucester, Nov. 12

The last issue of THE ANGLICAN, November 7, carried a report that the Bishop of Gloucester had appealed for £100,000 to restore the damaged cathedral.

The Bishop of Gloucester has announced that gifts totalling £22,928 have already been received towards his £100,000 appeal for the restoration of Gloucester Cathedral.

An anonymous donor has given £10,000; the Pilgrim Trust has made a grant of £5,000.

## AFRICAN GIFTS TO CHURCH

ANGLICAN NEWS SERVICE

London, Nov. 1

Gifts of African craftsmanship were presented recently, by the Bishop of the Upper Nile, to a number of missionary societies.

The bishop made the presentations on behalf of African Christians at a meeting in London of the Upper Nile Diocesan Association.

The Church Missionary Society, the Africa Inland Mission, and the Bible Churchmen's Missionary Society, were each given a Kigwero stool.

The Society for Promoting Christian Knowledge received a double Achole stool, and the British and Foreign Bible Society a table lampstand.

Sir John Hathorn Hall, until recently Governor of Uganda, was present. The founder-bishop of the diocese, the Right Reverend A. L. Kitching, presided.

The meeting was addressed by Dr. Roland Oliver, of the School of Oriental and African Studies.

## ARCHIMANDRITE TO LECTURE AT OXFORD

ANGLICAN NEWS SERVICE

Oxford, Nov. 12

The Regius Professor of Moral and Pastoral Theology, Canon V. A. Demant, has arranged a series of lectures at Oxford University during Michaelmas term by Archimandrite Lev Gillet. He was formerly lecturer in the Russian Institute of Orthodox Theology, Paris, and will lecture on "Some Problems of the Mystical Life."

## UNION IN CEYLON

## MEMORANDUM BY BISHOP OF KURUNAGALA

ANGLICAN NEWS SERVICE

London, Nov. 6

The Bishop of Kurunagala, the Right Reverend H. L. J. de Mel, has issued a Memorandum on the Scheme for Church Union in Ceylon.

The bishop, who has spent several weeks here, is about to return to Ceylon.

The text of the Memorandum is:—

#### THE MINISTRY

The unification of the ministry is the most original part of the Scheme.

It aims at integrating the ministry of the Church at the beginning of the union, rather than allowing varieties of ministers for a period of years.

An attempt has been made to avoid all question-begging terms in the inaugural rite of the United Church. It seeks, by God's grace and mercy, "to join together in one all the several inheritances of grace and authority, which have hitherto been the possession of each Church in separation."

The preface to the rite clearly says, "In so doing, it is the intention of this Church to continue and reverently to use and esteem the threefold ministry of bishop, presbyter and deacon which existed in the undivided Church."

The 1948 edition of the Scheme prints a clear statement on the nature of ministerial priesthood (p. 18), and includes the term "priest," on p. 19(b). "But," say some of our friends, "is this really understood, and are all the Free Church participants in this rite ready, after its implementation, consciously to exercise priesthood and its functions?"

#### SACRIFICE AND ABSOLUTION

That is indeed a profound question. Reflection on many years of discussion leads to the conviction that the root of the matter lies, not in debates about episcopacy, but in the functions of the priesthood, including the offering of the Eucharistic Sacrifice, and the exercise of the ministry of absolution.

All this, Anglicanism has carefully retained.

It is part of our life, which we must take with us into any scheme of union, and it would be a grave mistake to give the impression, from a false motive of charity, that Anglican belief in these matters is not still in accordance with the Ordinal of 1550 and the clear statements made by the Archbishops of Canterbury and York to Pope Leo XIII in 1897.

Once the position of priesthood and the power of the keys in the sacred ministry are clear, the functions of the bishop as high priest do not require elaboration.

The bishop holds a key-position as the successor of the apostles, continuity with whom is our guarantee of identification with the Church which the risen Christ himself sent forth from the Upper Room.

Because of the necessity of safeguarding these vital truths, some Anglicans in Ceylon have not felt altogether happy about the one common formula to be used in the rite of unification, in which the bishop lays hands on all the ministers, Anglicans and others, who are to work in his diocese as presbyters.

It is felt that some change should be made here.

Further, many feel conscientious difficulties at the provision, quite naturally requested by the non-Anglicans, that permission may be granted, by authority, to visiting ministers of their former allegiance to celebrate Holy Communion, by invitation, at the altars of the united Church.

It is not wise to risk a conflict on such a matter after union. Our difficulties have been clearly posed at the negotiating committee.

The question also arises, how would such provision react on

our relations with other Anglican provinces?

The Church of Ceylon is most anxious to retain full communion with the Provinces of Canterbury and York.

It has further expressed the intention of refraining from any decisive step until the next Lambeth Conference (1958) has given counsel on this union Scheme.

#### ANOMALIES DO MATTER

One thing is clear. It is of no use saying that anomalies and irregularities do not matter in the process of accomplishing Church union.

They do matter, and may give acute distress to many devout consciences.

It would seem wise to try patiently to reduce such anomalies and irregularities to a minimum.

But that is not the same thing as premature suicide.

#### TWO STAGES

There has come to some of us in Ceylon the idea of implementing union schemes in two parts.

The first part would be to create a parity of ministries.

As a first step, the non-episcopal ministries would be brought into an episcopal framework, with their own bishops (in the historic succession) exercising separate authority over them.

After this unification of ministries, there would be a necessary process of growth. For a time, there would be parallel episcopal jurisdiction. Similar action might be taken all over the world.

This would bring many anomalies to an end. Full organic union could then be worked out as the second step.

This idea, if carefully pondered, might have many advantages.

The Free Churches would, by this means, avoid any feeling of "absorption" into the Anglican Church.

The Anglicans would be saved from the agonising dilemma of leaving the Anglican Communion, or refusing to join the Scheme.

Our genuine concern for Catholic order has given rise to misapprehension that the Anglicans somehow desire to win a victory for themselves.

That is the last thing we desire.

Is any victory, other than our Lord's, worth while?

On the other hand, there is no desire to force episcopacy on a non-episcopal Church.

If episcopacy is to be accepted into a Church system, it must be given only on condition that it would be welcomed, and its full life made possible.

#### "UNIAT" RELATIONSHIP

What practical steps can be taken to carry out this scheme in its two stages?

May there not be a call to a group of bishops in the historic succession, if invited, to give themselves up to work in those Churches which desire to effect a unification of the ministry, as a first step in such a scheme of union?

Could not they themselves withdraw, for a time, from the Anglican Church to achieve this?

There might then grow up some sort of "uniat" connection between such Churches and the undismembered Anglican Communion, until the Holy Spirit showed us some more excellent way of unity.



# THE ANGLICAN

Incorporating The Church Standard

FRIDAY NOVEMBER 14 1952

## THE LESSON OF AFRICA

Australian Christians have a great deal to learn from the events of the last few weeks in Africa. In Kenya, the Mau Mau disturbances have shown how thinly the veneer of the West has covered the unregenerate African; but the events in South Africa provide an even better illustration.

For this, only the white races can be blamed. High and clear above the voices of hatred and despair in Africa two Anglican leaders have shewn where the fault—and the remedy—lay. The Bishop of Johannesburg, whose Synod Charge is reported in our columns, has called for consideration of the housing problems of the African population "quite apart from academic and 'theoretical considerations' of race and colour."

Here is the voice of realism. It is an echo of the realism of the despised "bureaucrats" of Whitehall who, at the beginning of the last century, delayed the grant of responsible government to South Africa not, as their detractors said, in order to keep the reins of government in their own hands for selfish reasons, but because they had good reason to doubt the capacity of the white settlers in the Cape to deal sensibly with the African population.

The Christianity and realism of the bishop's demand lie in this: Christ's injunctions happen to apply to us equally in our dealings with all men, not merely with people whose skins are white; and if people are hungry, or naked, or homeless, they will try to remedy their deficiencies.

It bears saying many times more, that people thus lacking the basic physical needs of life are the best potential communists and revolutionaries. If, added to this, people of any courage or capacity to think are deprived of elementary political rights, then there can only be one result.

The Bishop of Johannesburg has met his responsibility for moral leadership by pointing in a time of grave crisis to the true underlying causes of much of the trouble in South Africa to-day. His courageous approach has not earned him any popularity with the most wealthy and powerful sections of South African society; but the support he has gained from the hitherto intransigent Dutch Reformed Church and other denominations will outweigh the power of money in the long run.

In Kenya, as the Provost of the cathedral at Nairobi has stated, the blame, if any, should be laid upon our brother Anglicans and other Christians for their failure properly to spread the Gospel message to the Africans there.

This is a thoroughly wholesome and refreshing approach in a day when some churchmen, like politicians, seek forever to justify themselves and their mistakes instead of admitting them openly and trying to rectify them.

The lesson of these unhappy events in Africa is this. We Australian Christians have a moral and economic responsibility for the souls and physical welfare of some one and a half million native people in New Guinea.

Are we doing what we should for them? Is our missionary enterprise adequate? Hand in hand with that, are we paying enough attention to the political and social development of the people of New Guinea?

What is, in fact, the policy of our Government in New Guinea? More important, how much do we know or care about that policy, whatever it is?

There has been no clear, unequivocal, detailed statement of Australian policy in New Guinea since the still unexplained dismissal of Colonel J. K. Murray five months ago. Worse, there has been no demand for such a statement from any responsible section of the community save the churches.

The most that has been forthcoming has been an uncritical "handout" to the Press by the Minister nominally responsible for the Trust Territory.

Apparent public apathy over New Guinea and its future is not enough to excuse the Minister from his duty to state clearly his policy, long term and short, in the Territory. There has been enough questioning from the National Missionary Council as well as the individual churches in these last few months to warrant a satisfactory answer.

## 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.]

### FREEMASONRY

#### OPPOSING VIEWS

To the Editor of The Anglican  
Sir,—As one interested in Freemasonry "from the outside," I have followed closely the correspondence on this subject in THE ANGLICAN.

Both Stanley A. Taylor and "Shipwrecked" support the Masonic claim that Freemasonry is not, nor does it claim to be, a religion. As a priest of the Church, I ask: Does this bear out in practice?

It is commanded of a mason that he read the Bible and pray to God regularly. The ritual and teaching of the Craft is (according to Sir Edmund Herring) religious. Is it not straw-splitting to say that Freemasonry is not a religion?

Whether we answer yes or no, Freemasonry is looked upon as a religion by a very large number of its members.

I am inclined to believe that, despite the many Christian masons, the Craft does tend to give men a false sense of spiritual security. There is no salvation in Freemasonry. To me, any institution that bears the name of the Lord Jesus Christ within its walls must be shunned like the devil.

Yours faithfully,  
NORMAN L. HILL.  
The Vicarage,  
Pitzroy, Vic.

The Editor of The Anglican

Sir,—I feel that I should support the stand taken by your correspondent, A. Plant.

It is said that Freemasonry is not a religion.

I cannot believe that. Why do they have temples, worshipful masters, a religious ritual, a burial service, and an altar upon which the Cross is displaced by the square and compass?

The initiation ceremonies, essentially religious in character, are of such a nature that it must be degrading for any Christian to participate in them.

I am ashamed to think of any Christian priest craving to be admitted to the "light."

Imagine his taking oaths in the sight of God that, if he reveals any of the secrets, his tongue might be torn out at the roots, the top of his skull struck off, or his heart placed at the top of the temple for the birds to eat, and his bowels dragged out!

Mr. Plant mentions Hiram Abiff, who evidently supplants our Saviour in lodge ritual. He is the main character in the mock resurrections enacted in the lodge. Supposedly a scriptural character, said to be the Master Mason in Solomon's Temple, he is claimed to be the Supreme Grand Master who has power to introduce worthy masons into the celestial lodge above.

[The two Hiram in scripture are: (1) The King of Tyre, and (2) his servant, who was not a mason, but an artificer in brass.]

After being raised from the grave by King Solomon (with the lion's paw grip of a Master Mason), he takes his place at God's right hand in Heaven.

Probably in all lodges, certainly in the Mark Master's Degree, the lodge is opened in the Name of God and Hiram Abiff.

I have read much of the Masonic Ritual and discussed it with many Masons. I have come to the conclusion that there is nothing in Freemasonry worthy of our Saviour, Christ.

Its doctrine of salvation by works, its placing of Christ upon the same platform with Mahomet, Krishna, Zoroaster, and Maitreya as a mere exemp-

lar, its admixture of Baal worship with Bible texts, its claim to hold the most profound truths of religion and nature, and to have that which is the common basis underlying all religions and to be more important than the later developments of which Christianity is one, reveal it a counterfeit of the claims and teaching of Jesus Christ, and an insult to the faith which we hold.

Yours sincerely,  
NEIL GLOVER.  
S. Matthias' Vicarage,  
North Richmond, Vic.

To the Editor of The Anglican

Sir,—I do not think the Roman Catholic objection to Freemasonry should influence Anglicanism, the genius of which is a liberalised Catholicism.

Bolshevik, Nazi, Falangist and Fascist systems also reject Masonry.

It flourishes among free men.

I have been a Freemason for 38 years. In all my churches some of the best practising churchmen were also keen Freemasons. In Australia, England, India, Aden and Gibraltar many of my most reliable church officers also belonged to the Craft.

As an Officer of the Grand Lodge of England I was present when His late Majesty installed his brother-in-law, the Earl of Harewood, as Grand Master of the 7,500 English lodges throughout the world.

Among the very distinguished brethren present were many men who serve their church as faithfully as they serve the King and the Craft.

The custom of the English obedience is to elect a Clerk in Holy Orders, if one be available, to be chaplain of the Lodge. It is a good custom which might well be followed in Australia.

My late Diocesan, the Archbishop of Canterbury, is a Mason.

Some men do claim that Masonry is their religion. The claim is silly.

It should be challenged at once by a Christian brother.

On the other hand I must confess that I have sometimes met more brotherly kindness among my brother Masons than my brother priests.

In my long experience good Masons make good Christians.

We found in India that Parsi, Mahomedan and Hindu brethren were drawn closer to us by the Masonic association, and used to come gladly to the annual Masonic Service of an Evensong completely Christian.

In my experience Masonry is patient of being the hand-maid of Revealed Religion.

I am, Sir,  
Your obedient servant,  
W. ASHLEY-BROWN.  
Chatswood, N.W.

## SCOUTS AND RELIGION

To the Editor of The Anglican

Sir,—I cannot agree with your correspondent (THE ANGLICAN, 31/10/52) regarding his remarks of the Boy Scouts and religion.

The position is set out in "Scouting for Boys" and in rule 10a of the Association, which reads, "It is expected that every Scout (Cubs, Scouters and other members) shall belong to some religious denomination and attend its services."

The present camp chief in one of his books says: "Be proud and genuine about your duty to God," and goes on to remind the reader that parades should begin with prayer.

Now being inter-denominational, what prayers should we use? The religious advisory panel was responsible for a book, "Prayers for Use in the Brotherhood of Scouts"—this then is our Prayer Book.

More than half the prayers in this book contain reference to Christ. If we follow the suggestions given it can hardly be held that the Movement "omits the name of Christ from its ceremonies." Where this fails it is quite definitely the failing of the individual, not of the Movement.

Your correspondent goes on to say, "a scouter taught the boys about God through nature" and later "they fail to teach that He (God) can only really be known through His Son Jesus Christ."

Firstly we can and ought to appreciate the wonder and beauty of nature in our countryside—as the handiwork of God "for in six days the Lord made Heaven and earth, the sea and all that in them is."

In the book "God and the Open Scout Group," the author writes: "For our purpose in dealing with boys, we shall find most of our material in the Gospels! What is it we find in the Gospels?—there is the outstanding story of the life and death of Christ."

In his scouter training your correspondent should also have read, "the teaching of belief and worship is the primary duty of the ministers of the denomination to which the individual Scout belongs" (Boy Scouts by Gilcraft). Also rule 12, "Gatherings of Scouts' Own are supplementary to, and not a substitution for, the religious observance referred to in rule 10." There is now a training course for scouters under the title "Duty to God."

Yours faithfully,  
D. S. ROACH.  
Longreach, Q.

## BAN ON WOMEN

To the Editor of The Anglican

Sir,—May I express my appreciation and commendation to the Reverend C. H. S. Egerton for his Christian attitude in presenting a motion to Grafton Synod to permit women to serve on Synod; also to his supporter, the Reverend C. R. Cornelius.

It is very interesting to read that two ordained men know women's worth in Church life and have the courage to publicly admit it.

The rector of any parish will find that two-thirds of the workers and the congregation of the Church are women.

A paragraph from "Saint Paul, The Man and The Teacher" by Dr. C. A. Anderson Scott, is interesting.

"He (Paul) very definitely lays down the principle of equality of men and women on the religious plane, and so doing, challenges one of the least admirable features of pre-Christian Judaism. There is neither male nor female: for ye are all one in Christ Jesus."

"And he appears to have applied that principle without hesitation or reserve in the sphere of Church life. It is practically certain that 1 Corinthians xiv-34, 35 in which women are forbidden to speak in church were not written by Paul."

"For (1) Paul has just referred to women 'praying or prophesying' in church as a normal and natural thing, without a hint of criticism; (2) these verses obviously break the continuity of the passage in which they stand; (3) in a number of good manuscript authorities they are found after v. 40, and this is one of the clearest signs of later interpolation; (4) he freely acknowledges the services of women as fellow-workers in the Gospel."

Yours faithfully,  
Sydney, G.W.

## CORONATION PLANS

To the Editor of The Anglican

Sir,—I notice that many English dioceses are already preparing plans for Coronation year.

It may well be that the bishops' meeting at Gillingham had this matter upon the agenda; but it would be fitting if diocesan councils and parish vestries could make their plans now and ask for the co-operation of the secular authorities instead of waiting for these instrumentalities.

Our gracious Queen in her coming-of-age speech in South Africa some years ago took as her motto, "I service"; it might be salutary for the Church to remind the State in Australia of this fact.

I am, Yours sincerely,  
JAMES PAICE.  
The Rectory,  
Mt. Lawley, W.A.





# CHURCH AND NATION

## Two Whispers

The Federal Government boasted that it had passed 61 bills in the 14-week session concluded last week.

I thought this stressed the quantity more than the quality of the legislative programme, and I was impressed by the story of the newspaper correspondent that his challenge to a mixed group of parliamentarians to name as many bills as they could was won by a Labour member who could remember eight.

The much-discussed Banking Bill was not introduced after all. But the Prime Minister, Mr. Menzies, has given an outline of it with the explanation that it will be dealt with at a short session in February.

Has the Government burnt its fingers over this bill? Its compromise nature, already being attacked by the private banks and some Government members, suggests that the political wisdom of any far-reaching legislation on this subject is much doubted in the most influential Cabinet circles.

Even in its modified version it may give Labour another battle-cry for the Senate elections next year: "Hands off the people's bank."

But the Government is doubtless fully aware of the variety of political difficulties that await it in the new year. And doubtless it will do something about forestalling, averting, side-stepping or otherwise dealing with those difficulties at this critical juncture in its history.

Two whispers I hear are:—

1. There is likely to be an early easing of import restrictions because of the increasingly favourable trade balance (£39,900,000 in October, the fifth successive month to show a surplus).

2. A supplementary Budget in February, with more tax concessions as the popular keynote, is "in the wind."

But this latter prospect is not as good as the first. It must wait on the outcome of the talks which the Prime Minister, Mr. Menzies, will have in London, toward which he takes wings this weekend.

## We'll Still Need

### Migrants

We have no very confident feeling that these notes are widely read in the best Ministerial circles. But at least we had the satisfaction of feeling that certain types of minds were thinking alike last week when, on the very day that we suggested it, the Federal Government decided to halt the assisted migration of unskilled workers from Italy until the labour situation here improves.

But that, of course, is only one step toward the solution of the problem. We said last week, and we emphasise it now, that the Government should

take the constructive course of ensuring that the migrants whom this country still needs will be found work. The breathing-space seems to be wise to enable this to be done.

In Sydney this week a great enterprise like the Water, Drainage and Sewerage Board announced that it would have to cut its loan works programme from £7,000,000 to £5,200,000 because of the Loan Council restrictions. But at the same time Sydney is threatened with recurring water shortages each summer because of the inadequacy of dam storage and reticulation. And the board has in its area 151,299 buildings which are served with water but not with sewerage.

Other cities and towns throughout Australia have similar deficiencies of essential health services to make good. I remember, through several years' residence, the sewerage shortcomings of Brisbane. But I was surprised to find after leaving Brisbane that Sydney also lagged badly through still having large unsewered areas.

The great Snowy Mountains enterprise is another challenge to any assertion that unskilled labourers are not wanted here.

## Transport Headaches

If Finance is the "hottest" Federal portfolio, then Transport must be the "hottest" Ministerial job in the New South Wales Cabinet.

The Minister for Transport, Mr. Sheahan, is in hospital, and the freeing of Mr. Weir from other duties to act as Minister for Transport suggests that Mr. Sheahan's absence will be protracted.

But if Ministers feel the strain of this job, what about the executive public servants, particularly the Commissioner for Railways, Mr. Winsor, and the Commissioner for Transport, Mr. Shoebright?

The public thought that those two men were to be given a free hand to put trains, trams and buses on a payable footing.

It was a tall order, admittedly. But clearly some drastic decisions, constructive or negative, had to be made.

But soon after they moved into action complaints began to accumulate—some from the inconvenienced public and some from staff whose jobs were threatened.

I'm not saying those complaints were not legitimate. But it seems to me that the Government, in being alarmed by the growing chorus of protests, was not very helpful to the men whom it has charged with the responsibility of tackling this tremendous job of pulling State transport "out of the red."

The suspicion grows that State Ministers are using men like Mr. Winsor and Mr. Shoebright as a front to test public and unionist reactions to possibly unpleasant decisions.

That is highly unfair to those two executives. Either they

should have Cabinet's backing in the action they take if the initiative has been left to them, or, what is more reasonable, Cabinet and the heads of departments should hammer out a policy before hand and either stick to it or adjust it in consultation.

It is not reasonable for the Premier or other Ministers almost to reprimand administrators publicly at every unpopular turn.

## Closing the Ranks

The "hard-boiled Hermans" may put it down to election ballyhoo. But I must confess that I was impressed by the "close-the-rank" speeches by United States leaders after the presidential election had been decided in General Eisenhower's favour last week.

Particularly was I impressed by the dignity, sincerity and fine sentiment of the speech by the loser, Mr. Adlai Stevenson.

His closing theme deserves to be enshrined in the hearts of all Christian men and women who are concerned with the challenging international problems of our day and generation:—

"We vote as many but we pray as one. With a united people, with faith in democracy, with common concern for others less fortunate around the globe, we shall move forward with God's guidance toward the time when His children shall grow in freedom and dignity in a world at peace."

It awoke in my mind some echoes of the Gettysburg address. True, Lincoln then spoke to a nation at war against itself. But Stevenson, in a sense, spoke to a world at war against itself. Lincoln called for a high resolve that "this nation, under God, shall have a new birth of freedom." Stevenson's trumpet call was an extension of that resolve to bring freedom and peace to the whole world.

General Eisenhower spoke in more homely terms. But he also struck the right note in declaring: "This is a day of dedication rather than of triumph."

So the long presidential campaign closed on a high plane that must give great encouragement to the democratic world. When the two candidates were chosen four months ago there was a general impression that either would bring to the great office unusual talents, especially in translating the powerful role of the United States as the leader of the free world. That impression was strengthened by the bearing of victor and loser last week.

Altogether, apart from politics, there will be a strong hope that use can be found for the lofty genius of Mr. Stevenson in some sphere of world influence.

The idea is not impractical. Eisenhower and Truman have worked well together for world peace, especially through the rehabilitation of Europe. And Roosevelt recognised the gifts of his most formidable opponent, the late Wendell Willkie, indefatigable "One World" crusader.

Whether the fault lies in individuals or in the nature of our political systems, we in Australia do not seem to have acquired the facility of parties, either in the United Kingdom or the United States, to work together in days of national danger or when the spirit of the times calls for joint enterprise by closed ranks.

I am far from suggesting that the party system should be scrapped. I know that only men of similar sentiment are likely to work with fair harmony together. But I do feel that we indulge in this country in a good deal of worthless shadow sparring on issues that should not divide us.

—THE MAN IN THE STREET.

## ONE MINUTE SERMON

### CHURCH AND STATE

## THE HOLY GOSPEL FOR THE 23rd SUNDAY AFTER TRINITY

### The Text

Then went the Pharisees and took counsel how they might entangle him in his talk. And they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man; for thou regardest not the person of men. Tell us therefore, what thinkest thou? Is it lawful to give tribute unto Caesar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? shew me the tribute-money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's. When they had heard these words, they marvelled, and left him, and went their way.

### The Message:

It would be so easy to spend oneself on the Pharisees and the mean hypocrisy under cloak of which they sought to discredit our Lord.

But that would be to miss the remarkable insight which our Lord Himself reveals, and to miss also the light He throws on the most difficult problem that every citizen has to face. We are citizens of two worlds and two loyalties are asked of us.

How are we to be able to "render to Caesar the things that are Caesar's, and to God the things that are God's?"

Does it mean that life can be divided into compartments and that, shall we say, business and religion are to be kept separate?

There are many who would wish for this, who would say keep religion in its own realm, for business is business!

Was this our Lord's meaning?

No! The end of that policy would be the crowding out of religion altogether.

If we look at another answered question we may get some guidance as to what our Lord meant. When He was asked which was the great commandment in the law, He said, "Thou shalt love the Lord thy God . . . and thy neighbour as thyself."

To Him the relationship with God was the basic fact and the relationship with the neighbour followed on. So here, in this Holy Gospel, we are in God's image—we belong to Him. Let us therefore render ourselves up to God in a loyal worship and service.

Out of that fellowship will come the loyalty to human claims, and we shall be able to give to the State that service which is its right.

But we do not belong to the State—we belong to God, and when men forget God and their loyalty to Him, they soon forget to love each other.

In such a world as that, said a great scientist, we come to a place where there are not even hovels but only graves.

## HEARD AFTERWARDS

Mother of an 11-year-old after her son's Confirmation: "It was touch and go, you know; John nearly came with a really hideous red tie. I asked him why he wore red—after he had changed it."

"It matches the frontal, Mum," he replied.

## THE BISHOPS' MEETING

FROM ONE PRESENT

Gilbulla is an almost ideal location for a conference such as the Australian bishops have just attended there.

The one thing it lacked was a chapel; but that lack has now been supplied by a building erected by a group of young Sydney priests.

A wit once said that it required a considerable amount of moral courage to be the only boy in a roomful of boys who said his prayers, but that it would require an even greater amount to be the only bishop in a roomful of bishops who did not say his prayers.

Fortunately, none of us was subjected to this test at Gilbulla. The chapel was in itself an incentive to devotion.

We worked hard enough, preparing for our work, by joining in Matins and the Eucharist each morning, before breakfast, and having a half-hour of Corporate devotion afterwards.

These post-prandial gatherings were addressed each morning by the Bishop of Newcastle, who spoke to us about the vows taken by the bishop at his consecration.

We said Evensong together at 5.30 each evening, just before the evening meal.

Apart from these gatherings we were wholly occupied with the business of the conference. We sat from 10 a.m. till 12.45 p.m. each morning. From 3 p.m. till 5.30 p.m. on the Saturday afternoon, and from 7.15 to 10 p.m. each evening.

Sunday afternoon was given up to a visit to Camden Park, where Sir Reginald and Lady Stanham entertained us most hospitably and delightfully to afternoon tea.

Delightful though this interlude was, it may be doubted whether, in the interest of our work, we ought to have allowed ourselves the pleasure of accepting such an invitation.

It was pure joy to have a visit from "Tubby" Clayton, who probably did more than any other speaker to inspire us with a sense of the urgency and greatness of the Church's task, especially the task of reaching the "mobile" section of the population of our cities.

It was also a great inspiration to hear from one of the directors of THE ANGLICAN about their successes in the present and their confident hopes for the future.

The only possible criticism of the Primate's admirable chairmanship might be that he was too kind to the over-lacquered, of whom, even in a gathering of bishops, there are always one or two.

But the temper of the discussions was excellent, and we all came away from the conference the better for the experience.

The proverb maker is quite right:—"As iron sharpeneth iron, so doth a man the countenance of his friend."

## MARRIAGE GUIDANCE COUNCIL

There will be a general meeting of the Marriage Guidance Council of New South Wales at 95 Bathurst Street, Sydney, on December 4 at 8 p.m.

The speaker will be Miss Phyllis Irwin, counsellor of the London Marriage Guidance Council.

Members, contributors and the public generally are invited to the meeting.

## WHAT PROTESTANTS THINK

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## WHAT PROTESTANTS THINK

conducted by a panel of well-known and efficient speakers under the auspices of the New South Wales Council of Churches.

The second broadcast is to be given by Dr. Cumming Thom, President of the New South Wales Council of Churches. The Reverend R. G. Fillingham, Secretary.

## The Bush Church Aid Society

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"The Infallibility of the Church," by the Reverend George D. Salmon, D.D., abridged and revised by the Reverend H. F. Woodhouse, B.D., 17/9.

"The Last Abbot of Glastonbury," by A. D. Croke, 6/6. A Tale of the Dissolution of the Monasteries.

"London Behind the Scenes," by H. A. Wilson, of Haggerston fame, 4/9.

"Poems of St. John of the Cross," Spanish text with a translation by Roy Campbell, 21/-.

"The Retreat from Christianity in the Modern World," The Maurice Lectures for 1951, by J. V. Langmead Casserley, 16/-.

## CHURCH STORES

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Speakers: Mr. Albert Date, commentator and economist; Mr. Ernest Clardie, Sydney businessman; the Reverend D. Cole, of the Social Services Department, Presbyterian Church of N.S.W.

SUNDAY, NOVEMBER 16, AT 3 P.M.

Chairman: The Reverend Alan Walker, M.A., Hon. Secretary: The Reverend S. G. Clouston, B.A. Broadcast 2CH, Sydney, from the Waverley Methodist Mission. (Community Centre Auditorium). Telephone questions FW 3100. WE WILL BE GLAD TO SEE YOU PRESENT.

## COMRADES OF S. GEORGE from every State will converge on CANBERRA after Christmas for their Annual Conference.

### The Theme is:

### "The Faith That Conquers"

The speakers include the Bishop of Canberra and Goulburn, lecturers from the National University and students from overseas.

To be held at the Church of England Girls' Grammar School.

From December 30 to January 6.

Book now to avoid disappointment. Details from A.B.M.



## A MERE MAN IS LUCKY

Perth, Nov. 4  
A stray male who wandered into Perth Town Hall to-day at lunchtime found a crowd of women enjoying a banquet. The women were members of the Mothers' Union, who had come to Perth from distant parts of the State for their annual festival (the stray male says he can think of a better term).

The banquet, officially called a "basket luncheon," followed an 11 a.m. service in S. George's Cathedral. It was followed by another service at 2.30 p.m., attended by the Governor's wife, Lady Gairdner, who is a patroness of the M.U.

A procession of well-lunched mothers took place before the second service. Members of the various branches carried the banners which are retained in parish churches during the year.

[Footnote: The stray male, we are glad to learn, was not sent empty away. He emerged from the Town Hall with a leg of chicken in his hand.—Editor.]

### MEN'S RETREAT AT GEELONG

Men of Geelong and district held a retreat at S. John's Church, Highton, last Saturday, November 8.

Devotions were led by the Reverend J. A. Knife, of S. Faith's Church, Burwood.

The retreat was organised by the Geelong and District Combined Vestries, an association which was formed some years ago to promote fellowship between all Anglican men throughout Geelong and surrounding centres.

## SYDNEY OPERA SEASON

Gluck's Opera "Orpheus" is to be presented by the Sydney Conservatorium Opera School as a season of six performances commencing on Saturday, November 15, with other performances on November 18, 20, 22, 25, and 27 at 8 p.m.

Conductors will be Eugene Goossens and Noel Nickson; production by Mina Shelley; scenic artist, William Constable, and chorus master, J. Lyndon Jones.

The cast includes Marjorie Conley, Joyce Izett, Patricia de Burgh, Vesta O'Hara, Denise Thompson and Valda Clarke.

There will be a full orchestra and chorus, and specially designed costumes and scenic settings.

Reservations may be made at Paling's and Nicholson's.

### J. M. NEALE SOCIETY

The annual meeting of the Australian Branch of the John Mason Neale Society was held at Christ Church Rectory, Enmore, Sydney, on November 5.

The Bishop of Willochra presided.

The Bishop of Willochra was the celebrant at Holy Communion at Christ Church on November 6, when John Mason Neale was specially remembered.

## POSTSCRIPT TO THE ADELAIDE MISSION

FROM A SPECIAL CORRESPONDENT

Adelaide, Nov. 11  
The great mission, reported in your last two issues, will be anything but a nine days' wonder in this city.

We continue to get evidence from all quarters of its effectiveness. This is not surprising, in view of the careful preparations for, and the range and scope of the mission. These included:

The day before the mission began, young people kept a continuous 24 hours' vigil of prayer in the Lady Chapel of the cathedral.



The symbol of the Mission showed youth pointing the way to the Cathedral and to the understanding of a better life. Hundreds of these posters, printed in many colours, were plastered all over the city as a preliminary to the campaign.

A visitor at any hour of the day or night could find nine or ten young people interceding for the week ahead.

The night watches were kept by young men, some of whom drove many miles on their motor-bikes to take their part.

### Broadcasting

The organisers arranged a comprehensive radio coverage for the mission.

On the first day, a session lasting one hour was broadcast in the morning, and the evening service from the cathedral was broadcast in full with a description.

Each day at 5.40 p.m., from 5AD, the latest news was given by one of the mission team and a full description of the great procession at the end of the mission was broadcast.

can Society within the University of Adelaide, meetings were held each day at lunchtime.

About 200 undergraduates attended these sessions, which were enlivened by the presence of a team of agnostics and members of the Newman Society.

The missioner spoke on "The completion of the Corpus Christi"; "Why I belong to the Church of England"; and "The expansion of the Anglican Communion." Two days of the session were devoted entirely to questions.

### Question Time

Up to 50 questions each evening were handed in and answered by members of the mission team during the mission itself.

Hundreds of questions were asked and answered, and all were of a serious nature; none were concerned with the superficial externals of worship.

### Factories

Each lunch-hour, sessions were held in three factory areas.

One result of these meetings has been the invitation extended to a city priest to become chaplain of one factory; a beginning which is hoped may open a large industrial area to Church influence.



Bishops in Procession. Four thousand people walked in the torchlight procession to the Cathedral at the completion of the Mission. They were led by the Bishop of Adelaide, the Right Reverend Bryan Robin, and the past Bishop of Adelaide, the Right Reverend Nutter Thomas, with the Missioner and the Mission team.

On Sunday morning, November 2, the bishop's sermon after the mission was broadcast. In the evening listeners all over Australia heard the community singing which preceded the mission in the A.B.C. session, "Community Hymn Singing."

### Schools

The missioner visited 11 schools during the five days, while other members of the team made certain that every schoolboy and girl knew what the mission was aiming to achieve.

### University

Under the aegis of the Angli-

### God's Home

It was very wonderful to see the house of God being used by the children of God as their home after the mission service each night.

Until almost 11 p.m. each night of the week there were little groups here and there sorting things out with a member of the mission team; boys and girls kneeling in prayer; a missioner sitting with a youth working out a problem of faith and morals; another kneeling with a boy offering a prayer.

All happening at once with complete un-self-consciousness.

## REMEMBRANCE BOWLS

Brisbane, Oct. 28

In a statement issued to-day by the Archbishop of Brisbane, His Grace said:

"Last year over £1,000 was contributed in 'Remembrance Bowls' on Christmas dinner tables by friends in Queensland to help the homeless refugees in Germany, Greece, Palestine and Korea—to mention only a few of the places in the world where it is estimated that there are still millions of destitute people living without homes, proper food or clothing.

"To relieve this tragic situation and restore something of their Church life, Australia was asked to contribute £250,000. So far in four years we have only given £20,000.

"If our consciences are roused, and sufficient publicity is given to the appeal, it should be possible to raise £10,000 in Queensland as its share in the Christmas gift.

"But of course, there is no necessity to wait till then. The secretary of the Queensland Council of the World Council of Churches will acknowledge and forward all contributions to 'Inter-Church Aid' which are sent to him at the Diocesan Registry, Church House, Ann Street, Brisbane."

## ECUMENICAL GATHERING

Fremantle, Nov. 3

The youthful General Secretary of the Australian Council for the World Council of Churches, the Reverend John Garrett, left here to-day for India.

Mr. Garrett, who is a Congregational Minister, will attend the Third World Conference of Christian Youth at Kottayam.

The nineteen young people representing the Christian youth of Australia at the conference will leave Australia during this month. They will spend Christmas Day in the homes of Indian Christians.

The Primate, Archbishop Mowll, will lead the Australian delegation to the central committee meeting of the World Council. They will start in January next year.

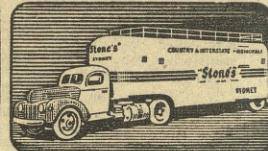
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February 3

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# FAITH AND MORALS

## A WEEKLY QUESTION BOX

By Dr. S. Barton Babbage

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

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

### "Has God a Plan for Every Life?"

This question comes from Mr. T. Olde, of Dover Heights.

Christians rightly believe that God has a purpose of love for each of His children.

The practical question is whether we are willing to co-operate with God in the fulfilment of His plans. We can, through sin, frustrate His plans, but we cannot finally defeat them.

Our Lord Jesus Christ is the Supreme example of complete and utter dedication to the will of God. "Lo, I come to do Thy will, O God."

That dedication was tested to the uttermost in the Garden of Gethsemane and on the Cross of Calvary. "Father, if be possible, let this cup pass from Me, nevertheless, not My will, but Thine be done."

It was obedience unto death.

God's plan is not always apparent from the beginning. For most Christians God's plan is part of an unfolding purpose, which is never completely revealed or even understood.

The pattern and perfection of God's plan will, however, be apparent from the perspective of eternity.

Like the slow weaving of a piece of tapestry, we now see the knots and threads. We will only see the finished product, and its perfect pattern, in God's eternal Kingdom.

It is the duty of Christians to seek to fulfil God's purposes of love.

There is no finer contemporary expression of this faith in God's providential dispositions than the last words of Dr. Edward Wilson. He was a member of Scott's fateful Antarctic expedition. He wrote a final letter to his wife, which was found on his frozen body, together with his Bible and Prayer Book.

"Do not be unhappy . . . we are playing a good part in a great scheme arranged by God Himself, and all is well. All is for the best for those who love God, and we have both loved Him with all our lives.

"Life itself is a very small thing to me now, but my love for you is for ever and part of our love for God. All the things I had hoped to do with you after this expedition are as nothing now, but there are greater things for us to do in the world to come. . . . All is well."

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### "Why Do Leaders in the Church Prevent Douglas Social Credit Becoming a Public Issue?"

Mrs. Grace Marsden, of Artarmon, who encloses a booklet by Major C. H. Douglas on "The Realistic Position of the Church of England," complains that Churchmen are prepared to investigate Communism, and to give reasoned comments on it, while ignoring the rival claims of Social Credit.

The answer is perfectly simple.

It is not the duty of Church leaders to make ex cathedra statements on technical economic problems. Specialised fields of knowledge have their own specialised techniques, which ecclesiastics do well to respect.

Social Credit, which professes to be an economic panacea for the ills of society, must be judged, not from the point of view of piety, but from the point of view of economics.

As an economic system, Douglas Social Credit has been weighed in the balance and found wanting. Its policy is one of undiluted inflation.

Economists have often pointed out the patent fallacies of Social Credit. It would be a work of supererogation for ecclesiastics to do what the economists have already done.

Communism, by contrast, is more than an economic system: it is also a philosophy and a programme of world revolution. It is right, therefore, that its challenge should be faced. It threatens, at the present time, both the body and soul of man.

Social Credit, however, is not a live issue. It is unnecessary, therefore, for ecclesiastics to bury the dead.

Let the dead bury their own dead!

### ARCHDEACONS

When a bishop wants to know what is going on, and so put the rector on the spot, what is it that he has got? Archdeacons.

Are the buildings falling down? Does the curate paint the town red? Who goes to hunt white ants? And to kick them in the pants? Archdeacons.

Do the wardens put church money on gees that do not run, who deals out a hefty crack and makes the blighters pay it back? Archdeacons.

Do the vestry at their fete Raffle early, gamble late? Who goes off in such a rush These grave scandals up to hush? Archdeacons.

Do the children play the fool in the infants' Sunday school? Who utters a sardonic laugh And castigates the teaching staff? Archdeacons.

Gallered on calves some thin, some fat: A black rosette upon their hat, Who have been called the "Bishop's Eye" And can't be saved when they die? Archdeacons.

-D.B.O.

### Why are flags hung in Churches contrary to the Act of Uniformity?

Mr. L. F. Maunder, of King's Cross, in a letter on this matter, says "flags are forbidden to be hung in chancels, or in any other part of the English Catholic Church."

Mr. Maunder quotes the Act of Uniformity to support his contention.

Mr. Maunder, however, is incorrect. There is nothing in the Act of Uniformity to forbid flags being hung in Churches.

There is a clear distinction in law between things or articles which are "ornaments" and things or articles which are "decorations".

Ornaments are those things or articles used by the officiating clergymen in connection with the actual conduct of worship. Flags (when placed permanently on the walls of the Church) are technically described as "decorations".

Apart from legal technicalities, there is nothing incongruous in flags being associated with the house of God. They are a symbol of the dedication of national life to the service of God.

We believe that it is God's will that there should be national Churches: that is, that the nation should be represented in its religious life by a national Church. In accordance with this belief, we hold that it is appropriate that the traditional symbol of national life—the flag—should find its place in the Church of God.

This has been the consistent belief and practice of the Church of England.

### VERGERS' GUILD

#### MEETING IN MELBOURNE

Anglican News Service  
Sydney, Nov. 12

The Archbishop of Melbourne will talk to a gathering of Melbourne Vergers in the Canon's Vestry at St. Paul's Cathedral, Melbourne, on November 24 at 8 p.m.

The Verger at St. Andrew's Cathedral, Sydney, Mr. H. Ford, said yesterday that the Head Verger at St. Paul's, Mr. J. W. Heath, had written to say that it was proposed to form a Guild of Vergers in Melbourne, and to extend the movement to other States.

"My colleagues in Melbourne have beaten us to it," Mr. Ford said. "I have no doubt that they will follow the English pattern. In England, there is a Guild for each Province, Canterbury and York, the president in each case being the archbishop."

"Any rector, let alone a dean, will agree on the importance of a verger's functions. It is high time that we dignified our office by forming an Australian Guild, and I think the Melbourne men are to be congratulated."

[Mr. Ford recently wrote a letter to THE ANGLICAN suggesting the formation of such a Guild.]

## LETTERS TO THE EDITOR

### "1552 AND ALL THAT"

#### THE SECOND PRAYER BOOK

TO THE EDITOR OF THE ANGLICAN

Sir.—Bishop Collins asserts that Anglican worship ("born," mirabile dictu, "at Pentecost") "was nearly killed in 1552." To judge from his letter, the bishop thinks that it was Cranmer's action in altering the "shape of the liturgy" in 1552 which nearly killed it.

This is certainly an anomalous position for the bishop to take, for:—

(1) The "shape of the liturgy" has not in fact been altered in the Church of England since All Saints' Day, 1552.

(2) The bishop himself has taken a voluntary vow to use a liturgy of this shape, and no other, in all his ministrations of the Holy Communion.

(3) As a bishop he is bound at present to uphold the use of a liturgy of this shape, and no other, among his clergy; and

(4) The bishop himself states that in placing the Prayer of Oblation after Communion—the chief "dent" in the 1552 "shape of the liturgy" as compared with the previous Western shape—"there was no real break from Catholic Order."

Yours faithfully,

PRESBYTER.

Sydney.

TO THE EDITOR OF THE ANGLICAN

Sir.—I have read with surprise, amusement, and concern much that has been written in eulogy of the Second Prayer Book of 1552.

Most of those who rejoice in it seem to have forgotten that it was never sanctioned by the Church.

How far it represented Archbishop Cranmer's opinions—at the time of its issue—and how much of it was in deference to the "unprincipled scoundrels" who formed Edward VI's Council, is open to argument.

The Book was never ratified by Convocation, for, at its meeting of October, 1553, Weston, the Prolocutor, expressly congratulated the Convocation that the Prayer Book had not had its sanction (Dixon, iv, 73).

The Black Rubric was inserted at the command of the Council.

It was hardly ever used. Edward VI died. Mary came to the throne, and disaster followed.

After the Marian persecution and the return of the exiles, who had been in close contact with Protestant opinion and policy on the continent, Elizabeth did not consider it politic to bring in the First Prayer Book. The Second was introduced, but with some very significant alterations.

The black rubric was omitted. A changed Ornaments Rubric reversed that of 1552 (which forbade vestments and ordered surplice, or rochet, on all occasions). The subsequent Elizabethan Injunctions, enforcing the use of the surplice, were but attempts to enforce a minimum of decency on a Puritanised clergy, in the grip of a reaction against Catholic doctrine and practice, caused by Marian Persecutions.

Scars on our present Book, traceable to the Second Book, many have come to love.

Some of us are not "thankful" for them, but we are thankful for God's "over-ruling of the wills and affections of sinful men," for the heritage that is ours, and, above all, desirous to press on to the things that lie before, mindful of the lessons of past days.

Yours sincerely,

H. R. POTTER.

All Saints' Vicarage,  
Geelong, Vic.

TO THE EDITOR OF THE ANGLICAN

Sir.—Bishop Collins claims (THE ANGLICAN, Oct. 31) to "join issue" with "Clericus," your correspondent of the previous week.

He does not join issue at all, for the reason that he has failed to grasp the latter's meaning, namely, that the 1552 Prayer Book represents not Anglicanism but Continental Protestantism.

The bishop mentions "the largely accepted 1928 Order."

This is surprising, in view of the fact that the 1928 Book as a whole has now become so generally discredited that in crude liturgical circles it seems scarcely respectable even to quote it. And no wonder; for it abounds in liturgical improprieties and solecisms, from beginning to end.

No less surprising is his suggestion that to transfer the

Oblation from its traditional place, i.e., before Communion, to post-Communion would constitute "no break from Catholic Order."

In the classical liturgies the Oblation forms an integral part of every Anaphora, and thus must of necessity come before Communion. To say, then, that it could be removed from that position without any "break from Catholic Order" seems to betoken not only a flouting of liturgical precedent but also a failure to appreciate the successive theological emphases of the Rite.

Actually, of course, there is no explicit liturgical Oblation in any Anglican rite. It was purposely excluded from the 1549 Rite, and has never been restored in any subsequent Prayer Book revision.

The so-called "Prayer of Oblation" is a peculiarly Anglican liturgical feature—beautiful, no doubt, but definitely not the liturgical Oblation.

Hence, the practice adopted in some Anglican circles (and evidently favoured by the bishop) of tacking it on to the Consecration Prayer contributes nothing whatever towards remoulding the Anglican Rite to conform with the ancient models.

More often than not, this practice is accompanied by interlardings of the Service with excerpts from the Roman Mass, as if the Prayer Book Rite were something that had to be apologised for. It is not a badly mangled version of the pre-Reformation Rite or a liturgical form badly in need of correction.

Though composed of elements derived from the traditional forms, it is built up on a structure of its own, with its own doctrinal emphases and meaning. Yet it is in all respects an appropriate liturgical form. "We have a very good Mass," as Archbishop Benson used to say, even though its order does not happen to be the same as that of Aberdeen, Rome, or Constantinople.

Anyhow, as "Clericus" was eager to remind us, the authoritative English Rite is that of 1662, not that of 1552; nor, I would add, that of 1928.

Yours sincerely,

T. M. ROBINSON,

Warden,

S. John's College,  
Morpeth, N.S.W.

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# YOUTH REVIEW



## YOUTH LEADERSHIP

### A NEW PROFESSION

The recent opening of the Y.M.C.A. College for Leadership Training at Homebush, Sydney, marked a milestone on the high road to Christian Youth Leadership in this country.

WHAT began as an experiment five years ago, has now developed into a permanent institution as a War Memorial. A capacious old home set in beautiful garden surroundings has been converted into residential, teaching and administration quarters.

The college is the first in Australia, and is founded on the principles of Leadership Training which have built up the world-renowned Y.M.C.A. college at Springfield and Chicago, in America.

The Australian college opens its doors to men and women who wish to prepare for professional service in the Y.M.C.A., Church young people's departments, and for work with recreation and community centres.

The purpose of the course is to provide background and practical training in Youth Leadership in general, and at the same time to assist students wishing to specialise in particular fields of youth work.

It is designed to produce graduates capable of doing effective practical work with individuals and groups.

On the academic side, first year is taken in Elementary Science, Physiology, Educational Psychology, Social and Political History, Religious Education, Administration and Programme Building. More advanced work is covered in the second year of the course.

Special attention is given to practical skills, and students are trained to interest groups in social, musical, literary, and dramatic activities.

They learn to conduct classes and clubs in hobbies, arts, and crafts, camping, boating, and nature study.

A Faculty of fifteen qualified lecturers and instructors carries out this curriculum.

The present college year is well on its way, and applications are coming in for the new course to begin next March.

Applications will be welcomed from young people interested or other organisations concerned with youth work.

The call of the hour is for clubs for Youth. Community centres for folk of all ages in our country towns must come before long.

Modern recreational plant is being added to an increasing number of churches. National fitness in body, mind, and spirit for all young Australians is a growing ideal.

India, Bangkok, and South Africa have asked for the prospectus of the college. We believe that the demand for

trained professional youth leaders will increase.

Here is offered a sphere of wide influence to young men and women of ideals and ability. Congenial conditions of work and satisfying community service await those who graduate.

There is a pressing need to train and equip the Christian layman so that he will, like his Communist counterpart, be ready to give a reason for his faith and to translate it into action. Every year sees an army of some twenty thousand boys launch out upon the complex world of industry and commerce in this State.

They plunge into a world where high wages and abundant leisure offer themselves as inducements for their services. Increased freedom of ideas and escape from earlier direction and restraints bring special problems.

To quote from Miss Edwards-Rees' little book, "The Service of Youth," "These are the years in which the business of growing up, with its physical and emotional demands, is difficult."

"If Nature is setting them a fulltime job when the economic world is doing the same, what is to happen to the bewildered spirit?" It is at this point, with this question upon him, that the Christian educator must go into action and recruit and train a company of men and women equipped and devoted entirely to lead bewildered youth.

It is better to prevent delinquency than to attempt to cure it.

The fence at the top of the cliff is still preferred to the ambulance at the bottom.

Trained youth leadership will build the fence at the top and make the cliff-edge a watch tower.

## YOUTH DOES THE JOB

By A SPECIAL CORRESPONDENT

The feeling that youth sadly lacks initiative, drive and spirit of service has, to a certain degree, become an accepted fact, not perhaps without foundation.

With this in mind, the efforts of a small, sincere and faithful group of "Fellowshippers" at Christ Church, South Yarra, Melbourne, are worthy of commendation.

What is this great deed that has led to a boost to the falling prestige of youth? Let me relate the story of this branch which has, over a period of six months, dedicated itself to running, organising a "Variety Fair" to raise funds for the A.B.M. to the near exclusion of the lighter side of the programme.

When the women of the A.B.M. Auxiliary of the parish found the work of a fair far too much for them, the leader of the C.E.F., Mr. Warner, was approached in the vain hope that the young people might rise to the occasion and take over the reins.

It was with confidence that the problem was put before the fellowship, and the task was accepted. There has been no looking back from that day, every member contributing in one way or another to the growing number of gifts for the stalls.

On Saturday, November 8, the fair was opened by Sir Edmund Herring, Chief Justice, who said: "I know that these young people are happy in what they are doing, for it is in itself a Christian service and for a most worthy cause. The A.B.M. is doing a wonderful job in New Guinea, but is hampered by the nature of the country and the acute lack of funds."

Success was assured from this stage, and by the close of the day the total was the magnificent sum of £250. This fine effort was the finale of a group of functions which included a jumble sale (£46); a performance of "Patience" by the Gilbert and Sullivan Society (£38), and an organ recital. —J.H.M.



—Photo by O. Tmery.  
Everything stops for tea at "Chaldercot" Houseparty.

## THE SUMMER HOLIDAYS

### YOUTH CAMPERS

This summer, particularly during the Christmas and New Year vacations, young people will be joining the great stream of holiday makers leaving the city for the "wide open spaces."

The Youth Department of Sydney Diocese has planned a number of summer camps, all aimed at providing an enjoyable holiday with that "something different" which a Christian emphasis gives.

### TEEN-AGERS' HOUSE-PARTY

"Chaldercot," the popular youth property on the shores of Port Hacking, will be the centre of a house-party for teenagers from January 13 to January 23. This holiday home and its sister property, "Rathane," half a mile away, located in beautiful surroundings, each with its own swimming pool and rowing boat, has seen many a young life dedicated to Jesus Christ and to His service in the camps held there over the years.

### BLUE MOUNTAINS

At "Shuna," the Laura property owned by the Church of England Fellowship, Diocese of Sydney, another camp is to be held from December 26 to January 5. This will cater for older young people, and arrangements are being made for those who are going to visit a number of the sessions of the Katoomba Christian Conven-

Why is there only news from Sydney Diocese on this page?

Because no young people's news has come in from other dioceses! What about it, Perth, North Queensland, Tasmania?

All you have to do is send news of your activities to me, The Youth Editor, Box 7002, G.P.O., SYDNEY.

tion at Echo Point. Hiking, swimming and golf will also be part of the programme.

### ADELAIDE 'BUS TOUR

A new venture this year will be a bus tour from Sydney to Adelaide. The party will leave on January 5 and proceed via the Riverina. The return trip will be via the Murray Valley, and the party will be billeted at parishes on the way, reaching Sydney on January 18.

Apart from being a profitable holiday, contacts made with the young people of other dioceses en route promise to be worthwhile.

So, it's good-bye to the city for holiday-time. Further details may be obtained from the Youth Department, C.E.N.E.F. Centre, 201 Castlereagh Street, Sydney.

## CHILDREN'S FUND APPEAL

### UNITED NATIONS RELIEF

December 11 marks the 6th birthday of the United Nations International Children's Emergency Fund.

If all the children who have benefited from the Fund's aid could be gathered together for the celebrations, there would be 70,000,000 children.

They would come from Afghanistan, from the Arctic Circle in Finland, from the Equatorial jungles and Ecuador, and villages high in the Andes, and from many other countries.

When they were assembled, they would represent more than 60 countries.

The Fund provides B.C.G. Vaccine to protect 14,000,000 from tuberculosis, penicillin for half-a-million suffering from the terrible flesh and bone-wasting disease of Yaws; streptomycin for thousands who would otherwise have died from tubercular meningitis; D.D.T. dusted into the hair and on the clothing of hundreds of thousands to rid them of lice and other disease carriers, also for the spraying of millions of homes to kill the malaria-carrying mosquito.

Possibly even more important is the aid being given to help

countries build up their own supplies of D.D.T., penicillin, and other vaccines of many kinds.

The Fund's accomplishments are great indeed, but the task ahead is just as great, and just as urgent as it ever was. Of the 900,000,000 children in the world, at least half are dressed in rags, are starving, or sick.

The Governments of the world contribute millions and the Governments of the countries whose kiddies receive help gladly accepted the Fund's suggestion that they make contributions equal or more in value to the aid that their children receive from the Fund.

It largely depends on us whether the suffering children of Asian countries grow up to be menacing terrorists or grateful friends.

This is an appeal backed by the Federal Government and supported by all political parties.

Address donations to 29 Bligh Street, Sydney.



Some children look for dolls and other toys as presents. This little Greek girl is delighted to receive a U.N.I.C.E.F. blanket.

### YOUTH ACTIVITIES

Youth rallies were held in the parishes of Trafalgar and Bairnsdale on Sunday, November 2.

Preliminary notice regarding the Girls' Camp has been forwarded to all clergy. The camp will be at Raymond Island from January 15 to 23 and is open to girls from the age of 12 years. Applications close on December 14.

## FELLOWSHIP HOUSE PARTY

More than 40 young people from the fellowships of St. Paul's Church of England, Lithgow, and St. Hilda's Church of England, Katoomba, attended a weekend house party at The Grange, Mt. Victoria, on November 1, 2 and 3.

The special speaker for the house party was the Reverend Alan Langdon, of the Board of Education Office.

He emphasised the necessity of knowing ourselves, knowing our scriptures and, above all, knowing our Saviour. The speaker expounded these subjects in a way calculated to strike a ready response in the minds and hearts of his listeners.

Mr. Langdon based some of his addresses on Sunday school work and introduced several methods of teaching which aimed at maintaining a lively interest on the part of the scholar. Those of the fellowships who were Sunday school teachers realised afresh that dramatisation was an important aspect of teaching and one which could be developed in many directions.

## DAVID . . .



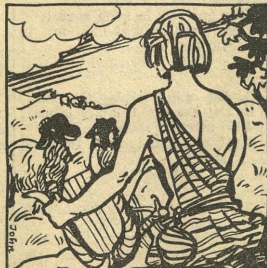
Five miles south of Jerusalem lie the quiet fields of Bethlehem—



David, the shepherd boy, whiles away the hours with his father's flocks.



Was that a roar? Perhaps it's that lion that's been carrying off the lambs.



All seems safe enough. "Let me try that tune again."



# JUNGLE DOCTOR AND THE WHIRLWIND

By Paul White

The story so far:—

The Jungle Doctor, returning to the hospital at Myumi, gets a hostile home-coming. His house is deserted. Dirt lies everywhere. Huge bats infest the place.

He finds that "Bibi," the Australian sister he has left in charge, has fallen ill with malaria, and the African staff, terrified, has lost faith. He rushes to an urgent case in one of the wards and, after a battle lasting many hours, falls exhausted into his bed.

Now read on.

## CHAPTER TWO

### Ants

There was a strange flapping sound in the mosquito net above me. My head throbbed and I was hungry for sleep. I rolled over again, but again the flap, flap, flap, and then suddenly came an agonising pain in my arm which was close to the mosquito net.

Struggling into a sitting position, I looked at an amazing sight. The outside of my mosquito net was alive with black ants. They were coming in a black stream about four inches wide, in the most correct military order, from a crack under the door. I watched them with interest. There seemed to be those who went out on reconnaissance and when they were satisfied that all was safe, the black horde surged on.

They climbed up the mosquito net. I saw some of them walking this way and that, obviously trying to get at me. The Africans called these creatures "sifafu." I knew that nothing could stand against them. Frequently they would kill cattle that were penned up and could not get away from them. I slipped out of bed, not waiting to put on my shoes, which were already covered with ants. One stream which looked never-ending was heading for that bed, while another safari of them was making its way up the wall through a hole in the ceiling. The colony of bats that somehow got in there while I was away was going to have a torrid time. Another five-inch wide safari of ants was making its way from underneath my rather out-of-tune piano. They were making short work of the bats that

I had laid out the night before.

Millions more ants had swarmed all over the dresser. There were occasional pots of jam and some food that had been left. This was disappearing systematically at an amazing rate. I picked up a spray gun loaded with insect destroyer and set to work to fight a battle for my home. I pumped industriously, but the only effect was to draw the attention of some who were marching in formation. They regrouped to attack me. Hundreds were bowled over, but it seemed to make no impression, so I retreated through the door. There was a gutter about a foot wide outside the house; this gave promise of a way to repel the invaders. It was amazing to see a tribe of living ants, linked together in some ingenious fashion, form an animated bridge over that gap. Ants were walking through and over this unique piece of engineering. They were held up for a minute, but swarmed on, wave after wave of them.

Behind me came the voice of Elisha, "Everyone in the jungle fears masiafu—the ant. See, they are relentless; if they come to a house there is nothing you can do. You must just leave it to them; they will eat everything they wish and then, as suddenly as they came, they will go."

At that moment a vague shape loomed up out of the darkness. "Mbukwa, Bwana."

"Mbukwa," I replied, recognising the speaker as Sila, who had once worked for me.

"Bwana, I will work for you in your house."



"Hongo," I replied, "but Filipo does my work."

"Kumba, Bwana, will he work for you for small money when he can get much money up at the mines where they dig for the small stones called diamonds?"

"Heh, but he did not send me word. Surely this is not a thing of right dealing?"

Sila shrugged his shoulders. "That is his affair. He has gone, and why shouldn't he? If there is more money in one thing, then does not one follow the money?" He paused to avoid a stream of ants moving in his direction and then went on. "Behold I will work for you, Bwana, but not for the wages of times past. I will want twice as much as I have received from you before."

"Kah, and you can't even wash properly. Keh, the food that you cook, kumba! It would cause indigestion even in the stomach of mbisi, the hyena."

Sila shrugged his shoulders. "Bwana, the matter is finished." He strode away.

I looked at Elisha questioningly. He said no word until the other African was out of ear-shot.

"Bwana, there are strange things happening in the village. Behold, in these days when much industry has come to our country, when the mines and the great sisal plantations work, and the great peanut planting, behold, the wisdom of our young men is being shaken."

"Mbeka—truly, I got a shock last night. It was very late, and behold, as I left the hospital, suddenly Daudi came to me and said, 'Bwana, I will rest from my work.' He said no

more, and then he disappeared."

"Heh, this is not the way of wisdom, Bwana. For many days his thoughts have not been right. His words have not been right. Many people have noticed. To you, his words were right. But kumba! Bwana, when you let temptation settle down into your heart, then you harbour there thoughts that are not good, and you let them grow; behold, what happens next? The thoughts become actions. Hongo, this happens to one side. I could see ants walking up his legs. Several of them had fastened their jaws in his skin. They took neatly cut a little piece of flesh."

I took him over to where my medical kit was kept in the car, under the shade of a baobab tree. I got out some pain-killing ointment and smoothed it over his bites. We sat down on the running board and he

clinging to it as it flew blindly around the room, and then crashed to the floor, ants all over it.

"Yah," said Elisha, "behold, Bwana, has not money, the desire for things you can see and feel, come upon our country, even as the ants have come into your house, in a way that you cannot stop. They come in through crannies. They creep in and behold, in half an hour, Bwana, all that will remain of that bat will be the bones, and, behold, is not that like those of our country here. They have eyes but do not see. They understand but poorly. Behold, the ants would not have been able to harm it much if the creature had flown away."

For a minute the wretched bat flapped convulsively under a mass of ants. Then it quivered and was ominously still.

"Heh!" Elisha shook his head. "Behold, it is dead."

Then I heard flying footsteps and an African nurse stood beside us.

"Bwana," she panted, "quickly, quickly!"

We worked for the next two hours saving a mother's life and a baby. I caught fragments of conversation as the job went on, and realised that Tanganyika was being attacked by a new sort of epidemic—the love of money. Materialism was sweeping over the country in a way that measles had swept once before. As I did the routine work that comes almost automatically when you bring hundreds of babies into the world each year, somehow into my mind came words which I had read the day before: "Put on God's complete armour so that you can consistently resist all the devil's attacks, for you have learned by now that our fight is not against any physical enemy, but against organisation and powers of the spiritual. You are up against the unseen powers that control this dark world—spiritual troubles from the very headquarters of evil. Therefore, you must wear the whole armour of God, that you may be able to resist evil in this day of power." I thought on this last bit—the whole armour of God. As I did so, the mother's voice came to me: "Bwana, is my child all right?"

"Heh, he's a beautiful boy."

"Hongo," she said softly, "Bwana, will I not care for him?"

I wrapped the little chap up in a blanket and gave him into his mother's arms. A strong black arm eagerly picked the child up, and I saw his little black arms move up and down in the defenceless manner of a small baby. Then came the realisation that in this whole great business I was about as defenceless as that child, but that the power of God was as real and as near to help in this whole difficult business as were the arms of the mother to support that baby.

(To be continued)

## JUNGLE DOCTOR BROADCASTS

### SUNDAY

|                    |            |
|--------------------|------------|
| 3 AK—Melbourne     | 3.30 a.m.  |
| 4 KQ—Brisbane      | 7.30 a.m.  |
| 3 GL—Geelong       | 8.15 a.m.  |
| 5 AD—Adelaide      | 8.45 a.m.  |
| 5 PL—Port Pirie    | 8.45 a.m.  |
| 5 MU—Murray Bridge | 8.45 a.m.  |
| 5 SE—Mt. Gambier   | 8.45 a.m.  |
| 3 UZ—Melbourne     | 9.30 a.m.  |
| 7 HO—Hobart        | 10.45 a.m. |
| 6 KG—Kalgoorlie    | 12.30 p.m. |
| 4 RO—Rockhampton   | 2.30 p.m.  |
| 3 TR—Sale          | 3.00 p.m.  |
| 2 WL—Wollongong    | 4.15 p.m.  |
| 2 NZ—Nelson        | 4.45 p.m.  |
| 2 KA—Katoomba      | 4.45 p.m.  |
| 2 GZ—Orange        | 4.45 p.m.  |
| 3 YB—Warrambool    | 4.45 p.m.  |
| 2 CH—Cherbourg     | 5.35 p.m.  |
| 6 IX—Perth         | 6.45 p.m.  |
| 6 WB—Katanning     | 6.45 p.m.  |
| 6 MB—Meriden       | 6.45 p.m.  |
| 2 MC—Gunnedah      | 6.45 p.m.  |
| 2 KM—Kempsey       | 9.30 p.m.  |
| 3 MA—Mildura       | 10.00 p.m. |

### MONDAY

|                   |           |
|-------------------|-----------|
| 7 QT—Queensland   | 6.00 p.m. |
| 3 SR—Shepparton   | 6.15 p.m. |
| 7 BU—Burrumbidgee | 9.45 p.m. |

### THURSDAY

|                |           |
|----------------|-----------|
| 5 AD—Devonport | 8.45 p.m. |
|----------------|-----------|

### FRIDAY

|                |           |
|----------------|-----------|
| 3 AK—Melbourne | 2.45 p.m. |
| 3 UL—Warragul  | 2.00 p.m. |
| 4 BU—Bundaberg | 3.45 p.m. |
| 2 DU—Dubbo     | 5.00 p.m. |
| 2 LF—Lismore   | 5.15 p.m. |

### SATURDAY

|                   |            |
|-------------------|------------|
| 2 MW—Murrumbidgee | 9.00 a.m.  |
| 3 CV—Laribois     | 9.00 a.m.  |
| 4 MK—Mackay       | 9.45 a.m.  |
| 2 LM—Lismore      | 11.45 a.m. |
| 7 EX—Launceston   | 11.45 a.m. |
| 7 DY—Derby        | 8.30 p.m.  |

## YOUTH AND THE BIBLE

The British and Foreign Bible Society announces the revival of its Youth Auxiliary, to be known as the Bible Society Youth Auxiliary (B.Y.S.A.).

The chairman, Mr. A. W. Gilbertson, writes:—

"To-day more than ever before the need for Scriptures is urgent, and we cannot fulfil all demands, while the cost of production is higher than ever before, challenging the Christian, young people as well as old, to give, and to pray, and to work into the Word of Life may be in the hands of all peoples everywhere, whatever their language, at a price they can afford to pay."

Monthly rallies are to be held to further this work, details of which may be had from the Bible Society's Headquarters, 93 Bathurst Street, Sydney.

## NEW HOSPITAL FOR BRISBANE SCHOOL

A correspondent from S. Margaret's School, Albion, Brisbane, writes:—

It was with great pride and joy on November 4 that we participated in the blessing of our new hospital.

The hospital is named S. Raphael's. It was built in memory of the New Guinea missionary martyrs and was officially opened by our chaplain, Archdeacon Birch.

After a few prayers and a short address we were permitted to go through it.

To do this we passed through the old room which was our hospital, hardly recognisable with its smart lemon tonings.

We then went up a short flight of stairs to the new wing, furnished in palest blue and green. In fact, the whole atmosphere is one of light and cheeriness and there is every possible convenience, including an ultra-modern tiled bathroom.

The new hospital, of which we are so proud, is another lovely asset to our picturesque yet stately grounds, at S. Margaret's.

## GOLDEN JUBILEE AT LAUNCESTON

The golden jubilee of Holy Trinity Church was celebrated on the two first Sundays in October.

The proceedings began at 9.30 a.m. on October 5, when a procession, headed by the choir of Holy Trinity, made for the chapel, where an ambray was dedicated to the memory of the late Canon E. G. Muschamp.

In the procession one could see the familiar figure of the Venerable James Norman, the Anglican liturgical scholar, and the Reverend F. L. Hadrell, a former curate.

The procession then made its way to the altar, where the Eucharist was sung by the rector, assisted by the Reverend R. E. Davis, deacon, and Mr. Brian Habner, sub-deacon. Mr. A. Waterworth acted as M.C.

The church was again full for Evensong, at which the bishop presided and preached. Preaching on the Good Samaritan, the bishop warned the congregation of the danger of Christians forgetting to translate their worship into action.

The choir sang the psalms and canticles to plainsong, with traditional faux-bourbons.

Congratulations are due to the choir and in particular to Miss Douglass, the organist, for their efforts through the festival.

The festival ended on Sunday, October 12. Archdeacon Dudley preached the sermon at the sung Eucharist.

It was his first visit to the church since his collation as Archdeacon of Launceston last December.

The preacher at Evensong was the Reverend G. F. Parker, Chaplain of Church Grammar School, who leaves Launceston at the end of the year to be headmaster of the Morpeth Church of England Boys' Grammar School.

## G.F.S. EXHIBITION

A record number of entries was received at the Melbourne G.F.S. Exhibition of Handicrafts and Hobbies—no less than 3,000, 1,000 more than in previous years—held in the Chapter House (upstairs and down), the theatre and choir room at St. Paul's Cathedral Buildings, on Friday, October 31, and Saturday, November 1.

The exhibition, which was opened by the Reverend W. S. Southward, secretary of the New Zealand Anglican Board of Missions, was attended by many G.F.S.-ers, mothers, fathers, sisters, brothers and friends.

There were reposing on tables, chairs, boxes, cases and walls a wonderful display of dilly bags, door stops, jumpers, dolls, sponge cakes, nickles, poker work trays, baskets of all varieties, dresses, indies, scones, sausage rolls, hats, pottery, savouries, sweets, leatherwork, knitting, posters, floral sprays, exhibits for babies' homes and missions, etc., in fact, a glorious array of everything but the "kitchen sink."

Judges from Semco Patons and Baldwins, Melbourne Technical College, Australian Board of Missions, Church Missionary Society, Kodak, Emily McPherson College, and Miss Rees, all felt the standard of work was very high and was better than the 1951 standard.

The financial result was also a record for a G.F.S. exhibition. G.F.S. was delighted that so many of the clergy found time to come and see the work done by their young parishioners.

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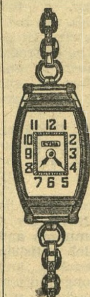
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### ADELAIDE

The "Spinal Column," as the clergy missionaries to the Mission to Youth were known, entertained the bishop and the missionary (the Reverend Ian Shevill) at a luncheon on the Monday following the mission. The clergy made presentations of books to Mr. Shevill and to the Reverend D. Stuart Fox, who was chairman of the mission committee, and to the Reverend G. Hewitson, the secretary, as a small recognition of the part they played in making the mission the success it was.

### SPECIAL MEETING OF SYNOD

Synod met on Tuesday, November 4, to consider the Archdeacon of Adelaide's motion relating to the raising of £5,000 to repair Bishop's Court. The majority of the members present agreed with the archdeacon that it would be a reproach to the Church if she let the historic residence fall into other hands, even though it is expensive to maintain, and passed the motion which will authorise an assessment on the parishes over a period of 10 years to raise the necessary finance.

An appeal will be made, however, until the end of the year for voluntary contributions to the cost of the work, which will be carried out while the bishop is in England next year.

### PARISH FESTIVALS

During the last few weeks, there have been a number of dedication and patronal festivals. A feature of many of these festivals has been an afternoon Evensong with tea to follow, which has allowed visitors, especially the clergy, to join in the celebrations.

S. Oswald's Church, Parkside, celebrated the golden jubilee of the dedication of the church on October 5. A Prayer Book was recently dedicated in memory of Mrs. Hansford, who was formerly a choir mistress at Parkside.

The Church of the Good Shepherd at Plympton kept its Dedication Festival on October 13 and the Sung Eucharist at 8 a.m. was followed by breakfast in the hall. The young people of the parish were the hosts on this occasion.

S. Michael's, Mitcham, and S. John's, Adelaide, are among the oldest churches in the diocese. At their dedication festivals last month, S. Michael's celebrated its 100th anniversary and S. John's its 113th.

S. Columba's, Hawthorn, observed its 54th Dedication Festival on November 19 with large congregations at the festival services. Instead of the usual Temple Day, a fee (which raised £1,300) was held.

All Saints' Church, Hindmarsh, celebrated the Patronal Festival on November 2, and the special preacher at the Sung Eucharist was the Reverend Ian Shevill.

S. Jude's Church, Brighton, also observed the Patronal Festival on November 2, and the special offerings of the day amounted to £250.

S. Mark's, Maylands, kept its golden jubilee on November 3 with a Parish Communion and breakfast, at which Bishop Nutter Thomas preached, and an afternoon Evensong and tea.

S. Margaret's, Woodville, will observe its 97th Patronal Festival on November 16 with festival services and a parish party tea.

### MISS DAWN DRIDAN

After three years away studying at S. Christopher's College, London, Miss Dawn Dridan arrived home on the "Mooltan" on November 10. Miss Dridan will soon be taking up religious instruction and youth work for the diocese.

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

### CLERICAL MARRIAGE

Miss Mary Campbell, daughter of Mr. and Mrs. K. Campbell, of Glenelg, married the Reverend A. B. Williams, son of the late Reverend H. Williams and Mrs. Williams, at S. Peter's Church, Glenelg, on Saturday, November 8. Archdeacon A. E. Western officiated at the marriage, and the groom's brother, the Reverend G. Williams, celebrated the Nuptial Eucharist.

### C.E.B.S. LEADERS

The Archdeacon of Adelaide, the Venerable T. T. Reed, received 30 young men who dedicated themselves to serving God and His Church as leaders of the C.E.B.S. at S. John's Church, Halifax Street, on Friday, November 7. The dedication service took place at Evensong, which was sung by the large number of boys and young men present.

After the service, the chairman of the society, the Reverend Canon M. C. W. Gooden, welcomed the visitors and presented the certificates won at the recent sports day. S. George's branch, Alberton, carried off the Memorial Shield. The C.E.B.S. is showing vigorous life at the present time, with a good number of branches and new ones being formed.

### STREETS NAMED AFTER BISHOPS

Streets in a new housing area at Salisbury, a town some 15 miles from Adelaide, are to be named after Bishops of Salisbury in England, which has, of course, the cathedral with the famous spire.

Names of the bishops to be used in street nomenclature include, Audley, Bingham, Cheney, Ghent, Hoadley, Shaxton, Scammell, Wyle and Wyndham.

Salisbury adopted the suggestion of the Housing Trust to commemorate the bishops by using these names.

### STUDY

Two courses started last week as the first stage in the follow-up of the Mission to Youth. They run simultaneously on Wednesdays from 5.30 to 6.15 p.m.

First course on "The Disciples of Christ in the Fellowship of His Church" is held at S. Peter's Cathedral. It will embrace such subjects as "Christ and the Law," the Creed, the Sacraments, the Church, and the command to spread the Gospel.

Second course is held at the Church Office in Leigh Street. It is a study of the Acts, and brings out the workings of the Holy Spirit in and through the lives of consecrated men, and the characteristics of the early Church, evangelism, and the world's opposition.

### ARMIDALE

The Bishop of Armidale has appointed Mr. W. S. Gerken, Vicar's Warden of S. Peter's Cathedral, and Mr. J. McDonagh, Vicar's Warden of Christ Church, Gunnedah, as lay canons of the cathedral. This is a singular honour, well merited by the two men appointed.

Mr. Gerken came to the parish from England in 1940, where his father was church warden of S. Giles' Church, South Mimms, for 40 years. In these past 12 years Mr. Gerken has proved himself an invaluable member of the cathedral Council, and since 1947 has been treasurer, showing very great skill in the care of cathedral finances.

Mr. McDonagh has been for many years a churchwarden at Gunnedah, member of the Presentation Board, member of Synod, and lay representative of Provincial, and General Synod. He has served the Church with great devotion and generosity.

### BISHOP IN NORTH-WEST

On the first Sunday in November the bishop spent a busy day in the north-west of the diocese. At 7.30 a.m. he

celebrated Holy Communion at Moree, preached at a celebration at Garah, 33 miles away, at 10.30 a.m., and celebrated for three old ladies in their home at 11.30 a.m. In the afternoon at 3 p.m., the bishop dedicated memorials, windows and pews and preached the sermon at a service in All Saints', Moree. After tea with the parishioners, he drove to Warialda, 53 miles, preached at Evensong, and then drove home the 120 miles to Armidale, arriving at Bishops Court at midnight.

### GUNNEDAH

Fine work has been carried out at S. Peter's Church, Curlew, in the Parish of Gunnedah. Electric lighting has been installed, the church is being painted internally, and new curtains for the reredos are being purchased. These are to be dedicated by the bishop on November 24.

### BALLARAT

The Bishop of Ballarat and Mrs. Johnson attended the Annual Women's Communion Breakfast at S. Paul's, Ballarat, on Sunday, November 2. The bishop spoke on the desire of mankind for peace and pointed out that the Christian Gospel was God's answer to man's need, and man's happiness and peace depended on whether he answered the challenge of the Gospel and followed God's call.

The breakfast, which was for the women of the parish, was provided by the members of the Church of England Men's Society, under the president, Mr. Dave Rowe. So many attended that extra seating had to be provided. After the breakfast, at the 11 a.m. service the bishop confirmed 24 candidates prepared and presented by the vicar, the Reverend G. E. Mutton.

### PATRONAL FESTIVAL

All Saints' Ballarat parish hall was crowded with parishioners, young and old, on Tuesday, November 4, when the Patronal Festival Tea was held. The official party included the bishop and Mrs. W. H. Johnson, the Archdeacon, R. E. and Mrs. Richards, and the vicar, Reverend A. P. L. and Mrs. Rutter. A short musical programme was interspersed with speeches.

Christ Church, Warracknabeal, held its annual Temple Day on Sunday, November 2, when the archdeacon was the preacher at morning and evening services, and also at a well-attended parish tea before Evensong.

The Ararat Church of England Boys' Society are busy making cement bricks to build a camp kitchen at the diocesan camping site at Lake Fyans. The boys, under their leader, Tom Banfield, hope to have the kitchen in use for their summer camp.

### BENDIGO

#### PYRAMID HILL

The induction of the Reverend C. H. N. Thompson to the Parochial District of Pyramid Hill was conducted by the Bishop, the Right Reverend C. L. Riley, assisted by the Archdeacon of Bendigo, the Venerable R. P. Blennerhassett.

There was a large congregation at the Church of S. Thomas, including the rural dean and all members of the North-West Chapter, and the Reverend J. Matthews (Boort) from the Diocese of St. Arnaud.

After the service, a welcome was given to Mr. and Mrs. Thompson in the Memorial Hall, at which representatives of the various centres of the district spoke words of welcome.

#### PRAM SERVICE

On November 4, at All Saints' Cathedral, Bendigo, the Young Mothers' Department of the Mother's Union held their annual "Pram Service."

The young mothers come to the cathedral, bringing their children and their babes in their prams. The service is organised by the Diocesan Council of the Y.M.D. The dean, the Very Reverend C. E.

Hulley, was the preacher. All the members of the Mothers' Union in Bendigo were invited.

The first of these services was held last year, and it was the first of its kind held in Australia. This service is becoming increasingly popular in England.

The Y.M.D. of the Mothers' Union was formed during the war to help stabilise home life, and there are now over 3,000 groups.

After the service, the mothers and children were entertained at afternoon tea by the bishop and Mrs. Riley.

### BRISBANE

#### S. JOHN'S COLLEGE

By the acquisition of a nearby cottage an additional 10 students can now be housed at the college, the total in residence now being 60. Applications for admission in forthcoming years emphasise the growing need for more accommodation—a need for which the new college at S. Lucia will provide.

The vice-warden, the Reverend John Vockler, leaves in February to further his studies overseas.

### CANBERRA AND GOULBURN

The members of the Christ Church, West Goulburn, branch of the Young Anglican Movement were glad to welcome a former priest-in-charge, when the Reverend H. E. Palmer, Canon of Dogura Cathedral, was present at their tea on Sunday, October 26. Mr. Palmer subsequently preached at Evensong and gave a picturesque description of a day at Dogura.

The following Sunday the Reverend William Butcher, a representative of the British and Foreign Bible Society, preached at Evensong. By a coincidence the theme of his address was the life of a missionary in New Guinea 50 years ago.

Successful functions have been held in the country centres of the parish. The rector, the Reverend C. E. Nagle, has called a Parish Conference on a date suitable to all delegates towards the end of November. Such conferences are a source of inspiration, as well as being necessary for dealing with the business side of the church's work in the whole parish.

With the extension of Goulburn westward, the church is looking forward to a brighter future and the Christ Church Parochial Council has successfully negotiated the purchase of five acres of land in Mary Street, West Goulburn, for the purposes of future church development.

#### QUEANBEYAN

The annual meeting of the Christ Church Mothers' Union was held in the Sunday school hall on November 5. The President reported a very successful year, during which valuable support had been given to the Children's Homes and Missions. The following officers-bearers were elected: President, Mrs. J. Rose; honorary secretary, Mrs. Pennay; treasurer, Mrs. Hinkman.

#### Y.A.'s VISIT ADELONG

Twelve members of the S. Paul's branch of the Young Anglicans visited Adelong on November 18 and 19, where they were the guests of the Reverend G. Armstrong and Mrs. Armstrong at the Rectory.

On Sunday, November 19, the party attended Holy Communion Service at 8 a.m. at Balfour and returned to Adelong for the 11 a.m. service.

The party also assisted with the judging of entries at a "Juvenile" held in Adelong on Saturday afternoon.

### GIPPSLAND

To commemorate the opening and dedication of S. Aidan's, Newborough, on Advent Sunday last year, a Procession of Witness will be held. The procession will be headed

by the Yallourn Band and the Sunday School and church organisations will attend in groups.

Special "Back to Church" services will be held in every parish throughout the diocese on November 23. The Bishop of Gippsland has issued a letter to all Anglicans.

The new parish hall at Swift's Creek in the Parish of Ormeo will be dedicated by the bishop at 11 a.m. on Sunday, November 30.

### MELBOURNE

On Wednesday, November 12, the Bishop of Geelong inducted the Reverend S. C. Moss to the charge of All Souls', Kallista, at 8 p.m.

From November 11 to 12 the annual Clergy Retreat has been held at the Retreat House, Cheltenham. About 35 clergy attended. The conductor was the Reverend A. Bird, Chaplain of Trinity College.

#### REMEMBRANCE SUNDAY

Members of the R.S.S. and A.I.L.A. attended Matins at S. Paul's Cathedral on Sunday, November 9, at 11 a.m. Lieutenant General Sir Stanley Savage read the first lesson and Lieutenant General Sir Edmund Herring read the second lesson.

Members of the Y.M.C.A. and Y.W.C.A. attended Evensong at S. Paul's Cathedral on November 9. A member from each organisation read the lesson.

#### CANON MAYNARD RETURNS

The Vicar of S. Peter's, Eastern Hill, Canon F. Maynard, has returned to Australia from an extended holiday and world tour.

Canon Maynard, who is one of the leaders of the Anglo-Catholic movement in Australia, came home as chaplain on a migrant ship.

He is due to reach Melbourne next Tuesday, November 18, and will be welcomed home at S. Peter's Hall the following Sunday, November 22.

Parishioners of S. Peter's will say farewell at the same function to the members of the Society of the Sacred Mission, who have been providing locum tenens during the vicar's absence.

### NEWCASTLE

#### NEW LAMBTON

The Patronal Festival of All Saints' Church, New Lambton, was held on Sunday, November 2. At the 8 a.m. celebration, at which the Venerable Archdeacon of Newcastle was the special preacher, approximately 200 parishioners made their Communion. At Evensong, Canon A. R. Holmes, Rural Dean of Newcastle, was the preacher. Again there was a record congregation.

#### LARGS

On November 4 the Bishop of Newcastle visited Largs for Confirmation. This service was arranged by the Warden of S. John's College, Morpeth (the Reverend T. M. Robinson), and the Reverend Eric Barker, who have charge of the Largs district. The service was the first Confirmation held in the church for 70 years.

### MEREWETHER

The Women's Guild of S. Augustine's are having a record year. A fair, which was opened by the wife of our bishop, Mrs. de Witt Batty, on the afternoon of October 22 continued for two evenings.

The Young People's Union and the Fellowship provided acceptable programmes for the evening sessions. As the guild had raised £473 from a "Princess Competition" held previously it was anticipated that the takings from the fair would be below the usual figure. This anticipation was not realised, the fair takings being £320.

The guild also raised over £30 for the children's homes and expects to raise another £50 before the end of the year. If their expectations are realised, their income for the year will be £373. They have purchased a piano for the parish hall and their contribution made possible the acquiring of new gutters and down pipes for the church.

#### CONFIRMATIONS

During this week the bishop has had Confirmations at Dora Creek, Toronto and Islington.

#### DOORALONG

Dooralong church people have done much to beautify their church. Recently they had it lined throughout; then they bought a very handsome lectern, and they decided to also buy a hymnbook. It so happened that S. Anne's Church, Ryde, after which S. Anne's, Dooralong, is named, had given to it a new hymnbook in memory of someone who had been accustomed to worship at that church.

They offered their old but perfectly good hymnbook to their namesake at Dooralong, as another link between the two churches.

#### DEDICATION FESTIVAL ADAMSTOWN

On Tuesday, November 4, the 60th anniversary of the dedication of S. Stephen's, Adamstown, was celebrated by a special service at which the Dean of Sydney, the Very Reverend S. Barton Babbage, preached.

The congregation packed many extra seats in the church and overflowed into the parish hall to which the service was relayed.

A choir of more than thirty voices entered the church singing Psalm 122, "I was glad when they said unto me, we will go into the house of the Lord."

The Rector of Merewether, Canon A. R. Holmes, read the lesson. The hymn, "Christ is made the sure foundation and the precious corner stone," was sung to the tune S. Audrey, composed by Basil Harwood.

The dean then challenged the people to work together for God's Glory to build a beautiful church.

The collection, taken during the singing of "The Church's one foundation," amounted to £331, and another £300 has been promised.

The money will be used for the New Church Building Fund. The Rector of Adamstown, the Reverend W. E. Weston, led the prayers for the parish, and

(Continued on page 13)



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# PASTORAL LETTERS

## THE BISHOP OF ROCKHAMPTON

My dear friends,

I write this letter from Gillbulla, the Sydney Diocesan Conference Centre, where I am at present attending the annual meeting of Australian bishops. I hasten to add that I begin this letter at 11 p.m., lest you should imagine that this meeting provides ample opportunity for matters other than those for which we have come together. Of our activities I need not say more than that we have above 50 items on our agenda, that we are habitual purveyors of "a few words," and that we spend some time saying our prayers together.

This is the third general conference of churchmen that I have attended in as many months, and I have spent a little time computing the travelling involved. Our diocesan synod caused delegates to travel some 6,000 miles. This may sound a lot, but it is a mere bagatelle when compared with 32,000 miles for the synod of the province of Queensland, and 34,000 miles for this meeting of bishops.

Those who live in cities or closely settled areas may be amazed at these figures, but they do help us to realise the vastness of our continent and the difficulties of the Church, firstly in reaching all our people, and secondly in preserving that unity which is essential if we are to think and act as a unit in the Church of God.

In the cause of unity these vast distances must be bridged and conferences held. The actual business done and decisions reached are really only secondary considerations when compared with the value of living together, praying together, and chatting - together between times. In the cause of unity within our Church I must pay a tribute to our present primate. By his vast journeys to so many parts of the Church, by his breadth of vision, by his human sympathy along with unfailing courtesy and kindness, he has done much to bridge our gaps.

In this cause THE ANGLICAN has an important part to play, for it is the only paper which can reach Anglicans all over Australia with news and views of the whole Church. Every bishop is concerned that

the paper should have a wide circulation, for it cannot otherwise perform its useful function.

### DIAMOND JUBILEE

We ask the prayers of all who read this letter for our observance of the diamond jubilee of the diocese on Sunday, November 23. We are too scattered to have a fully representative gathering in Rockhampton itself, so each parish will celebrate the anniversary in its own way. Stir up Sunday is a significant and appropriate day for the observance.

The Archbishop of Brisbane, our metropolitan, will spend the day with us at the cathedral. This is as it should be, for Brisbane is our mother diocese, from which we were divided in 1892, and Brisbane gave us our first bishop, Nathaniel Dawes, who was then coadjutor bishop of Brisbane. He was the "Father" of all Bush Brotherhoods, having founded the first one at Longreach in 1897.

It is a sad fact that the first Brotherhood to be established is now in abeyance through lack of recruits, but one of our prayers at the jubilee is for its restoration. Some of our ordinands hope to revive it when they are qualified. We shall then pray for an experienced priest to come and lead them as warden.

God be with you,  
Yours sincerely,

*+ James Rockhampton.*

## THE BISHOP OF ARMIDALE

### IN JOURNEYINGS OFTEN

Once on a time a correspondent rebuked the writer for being so blasphemous as to take a phrase of St. Paul's to describe his own journeys. Well! No doubt St. Paul accomplished much more, but his journeys were nothing like as extensive nor perhaps any more full of incident than those of a modern bishop of the Church.

I left Armidale on Sunday, October 19, in the mid-afternoon. I had preached in the cathedral in the morning. Roads are rough and dusty these days, but I was safely at Omverell (80 miles) before 6 p.m. Evensong was at 7.30. The church was full and the service alive. Most of the congregation adjourned to the hall

afterwards for supper and a chat with the bishop and each other.

Monday morning brought the opportunity of visiting several homes before the Vicar of Ashford, the Reverend John Shaw, arrived to take me off to his area. The weather these days is uncertain, and I left my car on ground where no amount of rain could hinder.

Ashford is growing steadily, and now its coalmine promises further expansion. The church was packed at night for the Confirmations and the dedication of a very fine reredos in memory of members of the Baker family.

Next day there was an afternoon service and the dedication of a memorial at Dinton Vale—then tea at McIntyre Park with the Misses D. and J. Chambers—and on to Oakwood



for a Confirmation. Ashford was reached about 10 p.m.

The next day brought a trip to Bonshaw, up near the Queensland boundary. Electric light has not got as far as this yet (not even to Oakwood, only 12 miles from Inverell), so the pumping up of lamps was the preliminary to Evensong. The vicar and I journeyed back with some fleeces in the car boot—to be sold for parish funds.

Thursday morning, October 23, was the day to move on, and it turned out hot and fine, just the day for visiting. The Reverend John Shaw drove me off early and we called in at Mrs. Harris's homestead for morning tea, and then at Rocky Down met the next vicar, the Reverend John Siddell, at 11.15.

### YETMAN CHURCH

This vicar abhors seeing a bishop just sitting about, and between noon and 9 p.m. we visited eight homes and homesteads and I also took two Confirmations (one adult and the other youth) in the Yetman church.

This is a small but most unusual brick church built in memory of Mr. A. Sutton, with money left by him.

It is a striking feature of the landscape and never fails to call out appreciative comments from motorists, who generally don't realise it belongs to the Church of England.

The vicar and I spent the night at Emerald Vale, the home of Mrs. Nicholas, a few miles out of Yetman, and woke to see a lovely lagoon in front of the house, with ducks, swans, and a group of pelicans wading leisurely by.

The whole area is a bird sanctuary, and the birds are gloriously unafraid.

It was All Nations Day, so I addressed the pupils of the Yetman school by the kind permission of the head teacher, Mr. Buck.

Twenty-six miles now on a rough road to North Star, where the Church folk have a large hall with a sanctuary at one end. The sliding doors were pushed back, the children came from the nearby school, cars rolled up, bringing the people to morning prayer.

Then came lunch and a good discussion of THE ANGLICAN which a number promised to order at once.

The vicar and his car are untiring, and with them I set out on another 60 miles drive, some of it rough, and some smooth, finishing up at a little school (Harford), built high up and with room underneath for classes, etc. Here a congregation of 30 gathered for service and a chat and tea.

The children came, some of them tiny Italians hardly yet able to speak English at all—

but the teacher, Mr. Bell, is coaching both them and their parents with good success.

### ABORIGINAL STATION

On the Saturday afternoon two carloads went out to the Aboriginal Station, where I gave a talk to the children and the children in this town showed their talent in drawing, in singing and recitation work. There are some 300 people all told on the station, which is built on the edge of the Macintyre River.

On the Sunday, at 11 a.m., the vicar celebrated Holy Communion at Boggabilla (there had been a 7.30 celebration at Boggabilla and one at Yetman), while I played the organ and preached.

At night the congregation came early for a hymn practice. There is no regular organist, so I coached the folk in a few hymns that they may sing unaccompanied.

### FLOOD BOUND

Boggabilla, the parish headquarters, 40 miles away and five miles from Goondiwindi, was reached at 6 p.m.

There was time for a wash and tea, then to the church for a Confirmation at 7.30 p.m. A good company gathered, the singing was hearty and, the service over, all moved to the fine hall for supper—and the rain came!

It rained all night. There was a fair attendance for the early celebration, preceded by the Litany, for which all came in time—a grand idea.

But as I was now flood bound, Mungindi, the next parish, 90 miles away, was impossible, so until Monday I stayed on in Boggabilla.

On the Monday morning I was driven to Moree, then to Warialda, and another week's journeying began.

*John P. Bunde.*

## THE BISHOP OF RIVERINA

My dear people,

I have not long returned from a visitation of some of the more remote parts of the diocese,

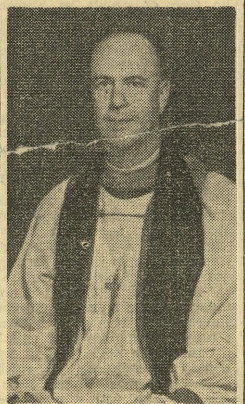
which has occupied nearly five weeks. One slept at a new place almost nightly.

I found it a very good idea to keep a diary. It is not one of those literary affairs which record the original views and bright sayings of people one has met; the principal news of the day and comments upon current affairs.

It is not intended to provide material for a biography.

But it is very useful, because each morning I can read where I slept last night and so I know where I am and how matters are progressing.

Five weeks without letters or papers. It was a joyous release, even though one knew that the penalty was a feverish burst to overtake arrears and to



read a small mountain (hill anyway) of parochial, diocesan and other papers upon return.

### CHURCH PAPERS

I had heard that there would be a reduction in the volume of church magazines upon the appearance of THE ANGLICAN, and that is a consummation devoutly to be wished, but so far there is no sign of it. Perhaps nothing can be done in some instances until current subscriptions are exhausted. But I do look forward to the day when we shall be relieved of some of this feverish scanning.

It was gratifying to find that many—of course not one-tenth of the proper number—are taking an interest in and reading THE ANGLICAN.

In every case comment was appreciative and I was particularly glad when, at a gathering of men at Broken Hill, a layman got up, quite spontaneously, and spoke appreciatively and encouragingly of THE ANGLICAN and its contents. Once again I commend this newspaper to your attention. Present readers may lend a copy to other persons with an invitation that they in turn become subscribers.

The accumulated mail was, on the whole, the usual depressing spectacle: requests that it was impossible to grant, accounts and receipts, and an enquiry such as I hope never to see again, from a parochial council, whether they could limit the amount of fuel used, and therefore the amount of travelling done by the rector, on the grounds that economy was "necessary" if parochial bankruptcy was to be avoided.

It is hard to imagine a less constructive or more negative approach to parochial financial problems than this.

The saving would be so small as to be contemptible. Probably the district needs not less but more in energy and fuel spending upon it. No priest in his right senses travels for the fun of it, but from necessity to do his work and answer calls.

The remedy is in greater activity by the councillors, greater generosity by the people, and greater enterprise all round.

Parochial councils have their difficulties, of course. In a diocese where the stipend is linked with the basic wage, these will not be lessened by the rise, great or small, in the basic wage, which is to be announced in Melbourne this afternoon.

The Church is unavoidably and reluctantly caught in the upward spiral which governs the environment in which she exists.

When will someone, somewhere, have the courage to peg wages and prices and stop this upward spiral?

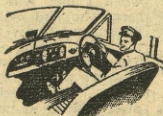
Politicians and economists (Continued on page 12)

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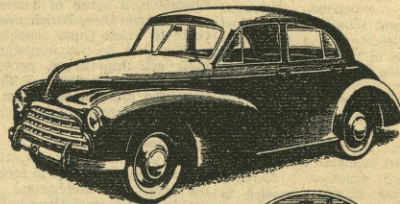
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## BOOK REVIEWS

### THE WORLD'S GREATEST CHRISTMAS STORIES

The literature of many lands. Editor, Eric Possett. The World's Work Ltd. 21/- (Sterling).

This book must be unique, for it includes not only stories connected with Christmas originally written in England, but also tales translated from most of the languages of Europe.

Of course, the well-known English stories are there—notably Dickens's Christmas Carol and American tales by Bret Harte and O. Henry, and others, but representations of many other lands stand side by side with these.

The stories are of many types—serious and comic, religious and non-religious, tales with a moral and tales without a moral.

But, perhaps, the best of all are those which paint the snobishness and heartlessness of money and respectability towards the less fortunate. As to the authors, among the non-English, I would choose Victor Hugo, Tolstoy, and Dostoevsky.

A carol from the land concerned precedes each story.

C.V.P.

### VENTURE INTO THE INTERIOR. Laurens van der Post. The Hogarth Press, London, 1952. 16/-.

This is a travel book and an essay in contemplative autobiography. Hence its title.

Colonel van der Post describes a journey he took during 1949 for H.M.'s Government in the United Kingdom to explore Mount Manje and the Nyika Plateau in Nyasaland. His occasional reflections during the journey and arising from its incidents provide the autobiographical part of the book.

Both parts are firmly interwoven and form a coherent and indivisible whole. All the book is well written; often it rises to poetic vision and classic prose.

The descriptions of the journey by air from London to Blantyre in Nyasaland; of the African scenery and animals;

and of the people, the blacks, the Colonial civil servants and the other whites, are all pleasing and convincing. Best of all are the descriptions of the scenery. The author has an eye for topography and he can convey the atmosphere within and about stretches of country:—

"World beyond world we saw, a tremendous, rolling, folding country, clean, golden, grass-covered, rising like some Olympian pastoral symphony to a dark blue ridge, an Atlantic roller of land, fifteen miles west of us. In all the folds there appeared to be water, in all the bottoms dark green copses, but no sign of people or human habitation of any kind. . . . The summit was covered with wild irises, with lovely proud spikes of purple flower. They stood erect and undismayed, heraldic in the mist and the wind."

From the autobiographical parts of the book we gather that Colonel van der Post was the thirteenth child of an Afrikaner mother and a Dutch father.

His father fought with the Boers during the South Africa War. He was reconciled to Verenging only by the British grant of full self-government in 1907. He died in 1914, an unhappy exile from the Europe he had left as a young man; died, as his son says, "of exile."

"There was not a part of my being," he continues, "to which that knowledge did not penetrate. . . . and with it a growing realisation that somehow my life must find a way out between my father's exile and my mother's home."

As the book proceeds, it becomes plain that Colonel van der Post loved England; that he fought in several theatres of the second world war; that he was taken by the Japanese in Java after conducting guerrilla war against them and was held by them in a brutal captivity. He has that uneasy conscience of many educated white South Africans about the status in the Union of the blacks. But he knows too much about the problems to resort to ethical absolutes or to offer any simple solutions.

If he offers any solution to the racial problems of South Africa and to the problems of European decay (which both fascinate him), it is a mystical solution.

"It has always been to me," he says, "one of the more frightening ironies of Afrikaner life that people like my father, who with Smuts and Botha had actually fought and suffered in the war, could forgive and begin anew, whereas others, alive today, who were never in the heart of that conflict, can still find it so hard to forgive an injury that was not even done to them. And how can there ever be any real beginning without forgiveness?"

"I have noticed something similar in my own experience when I met War Crimes officers, who had neither suffered internment under the Japanese nor even fought against them. They were more revengeful . . . than we were ourselves."

" . . . the suffering which is most difficult, if not impossible, to forgive is unreal, imagined suffering. There is no power on earth like imagination, and the worst, most obstinate grievances are imagined ones. . . . There are people and nations who create, with a submerged delirium, a sense of suffering and of grievance, which enable them to evade those aspects of reality that do not minister to their self-importance, personal pride or convenience. These imagined ills enable them to avoid the proper burden that lies on all of us."

"Persons who have really suffered at the hands of others do not find it difficult to forgive, nor even to understand the people who caused their suffering. They do not find it difficult to forgive because out of suffering and sorrow truly endured comes an instinctive sense of privilege. Recognition . . . comes in a flash: forgiveness for others, as for ourselves, for we too know not what we do."

—G.R.V.B.

### GREATER IS HE. Nancy E. Robbins. S.P.C.K. 8/6 (Sterling.)

Here is another book written by a medical practitioner about work in a missionary hospital, but it is far less stimulating than any of the Jungle Doctor Series. It bears a sub-title "The Power of God present to heal in a South Indian Hospital." The book tells the story of the foundation of the Dolmarour Fellowship from the days where Miss Carmichael, familiarly and affectionately known as Amma, found herself impotent to relieve the suffering of the inhabitants of a South Indian village, because she had neither money nor medicines nor skill, until today, when the Place of Heavenly Healing has a world-wide reputation and a large circle of prayerful and generous supporters.

After tracing the origin of the Fellowship, the book deals with the spiritual battles and problems that arise, especially in the lives of the patients. The book has a distinct evangelical fervour. Though few, the illustrations are beautiful, but there is no real literary ability in the book and no power to grip and hold the interest of the reader.

—E.P.C.

### SUNG IN OUR HEARTS—A study in the Psalms, by Rita F. Snowden. Epworth Press, London. 7/6 (sterling).

This is an unusual, but much needed, kind of book upon the Psalms. It is not a commentary upon the whole collection, but consists of 29 meditations upon selected texts, such as "Let the beauty of the Lord our God be upon us" from Psalm 90; "The wings of the morning" from Psalm 139; "Thy statutes have been my songs in the house of my pilgrimage" from Psalm 119.

The meditations are of extreme beauty, and open up the loveliness which is to be found in the Psalter by the seeing eye—a loveliness which we often pass by too rapidly, and heed it not. The book contains prints of six photographs which "add beauty of a different order to a book already beautiful."

—C.V.P.

### PENSION PLAN FOR DUBLIN

ANGELICAN NEWS SERVICE  
London, Oct. 31  
The Archdeacon of Dublin has proposed that an annual subscription fund be opened in the Diocese of Dublin.

This will supplement the £350 per annum paid by the Church of Ireland, from central funds, to retired clergy.

Moving the resolution at a meeting in Dublin of the Church of Ireland Joint Diocesan Synods of Dublin, Glendalough and Kildare, last week, he said that it was unfair to expect an old, retired clergyman and his wife to live on the same amount that a low-paid, unmarried curate received.

The archdeacon said that there were 53,000 people in the united diocese; each of them should contribute 2/6 or more to the collection to be made for this purpose at Whitsuntide. The resolution was passed unanimously; it now goes to the Diocesan Council for further action.

### RED CROSS WORK

The Red Cross has met every "plane-load of wounded from Korea," said Mr. J. F. Clack, chairman of the New South Wales Division of Red Cross, at the annual general meeting held in Sydney last month. He said that there had been references in the press to the absence of any welcome to servicemen returning from Korea, as contrasted to cheering crowds greeting the returning Olympic team.

Mr. Clack said that the Red Cross representatives meeting each plane were able to offer any assistance that might be required.

"We have been able to send telegrams and messages to patients' next-of-kin; we have distributed cigarettes and comforts which they might need."

## PASTORAL LETTERS

(Continued from page 11)

say that my suggestion is quite impracticable, but they don't say why. For the sake of an argument anyhow, why not peg wages and prices at the 1939 level, reached before our economy had become really insane?

Meanwhile the rest of us whose income depends on interest or rents, pegged at 1939 level, must hopelessly decide what new thing we can give up. And those who voluntarily support religious and charitable institutions will wonder how long they can manage to do so, and whether they can afford as much as in the past.

To return to this visitation journey. Reference to my diary shows that 1255 miles were travelled, 146 gates opened and shut, 51 stations visited, at which oftentimes Evening Prayer was said with the family, and sometimes Holy Communion celebrated next morning early, religious instruction given in State schools at Ivanhoe, Menindee, Wilcannia, Pooncarrie and White Cliffs, and services held at Ivanhoe, Dornick, Manara, Menindee, Pooncarrie Wilcannia on several occasions White Cliffs, Broken Hill, Wentworth and Moulamein.

Direct connections by road and rail having been cut by the Lachlan flood waters, a long detour was necessary to travel from Hay to Ivanhoe, this 130 miles stretch lengthening to 210 miles.

Three days were then spent visiting properties around Ivanhoe, returning there each night, teaching in the school, and making calls at the hospital and other places. Here my guide was the Reverend W. J. Mitchell from Menindee, who has the oversight of all this area.

I was with him for the following week, also spending a Sunday at Menindee.

Thunderstorms caused us to lose two mornings and rain prevented us making some calls we had planned. So our progress here, and indeed later also, was leisurely.

We spent happy evenings at Manara, Albermarle and Willaba.

A recital of all the names of places visited and of the people who so hospitably entertained us might only be tedious to readers who do not know the area, but I must say that throughout this tour and later with the deaconesses we were the recipients of very much generous hospitality from people who seemed glad that the Church had not forgotten them, and that they had been visited once more.

After leaving Menindee about noon one Monday—late, because of rain during the night—I spent a pleasant restful day at Black Gate with the Galloways and then was taken on to Wilcannia where Deaconess Spry had arranged a full programme for me.

The first five days passed without a hitch, and our visits, arranged by easy stages, were all safely accomplished. Once again we were everywhere welcomed and spent some very pleasant days travelling and visiting.

Later, storms and flooded creeks disorganised things, cut down our wanderings and spoiled the Fete for which great preparation had been made.

Nights were spent at Glen Hope, Yancannia, where I was shown one of the trees marked by the Bourke and Wills expedition, and where a jolly family of six kept the ball rolling all the time; Allandy, and Kayrunnera, where we had a celebration on Sunday morning before returning to White Cliffs for a later celebration and to Wilcannia for Evensong.

Thence onwards we would dash out during the day and return each night, which enabled us to have a daily celebration of Holy Communion at which there was usually about a dozen communicants.

There were probably more opportunities for communicants than there for the rest of the year, and it was most encouraging to see the faithful making the most of their chances.

At Menindee I was glad to see Holy Trinity Church restored, strengthened, cleaned and painted, furniture repolished and all very clean and attractive, as a result of the labours of Mrs. Williams who has been collecting money for the purpose for about three years.

She is justifiably pleased with the result and to be complimented thereon. Those who assisted by donations and gifts are thanked.

Now we want a new and adequate rectory on the land adjoining the Church. The present rectory is not suitable for the priest, his wife and family.

Also at Wilcannia the church, although the guttering has not all been replaced yet, and the doors need painting—a couple of hours for three Saturdays by two men would do the latter job—was looking very attractive.

The furniture had been cleaned and revarnished, and I dedicated a prayer desk and stall in memory of Norman Andrew Leckie. The council had laid rubber matting down the main aisle and to the main door. Fresh flowers appeared on the Altar each day, and outside the church grounds had been cleaned up and the fences put in order.

Deaconess Spry had been joined by Miss Marian Minns as housekeeper some time ago, and later by Deaconess Howland from England, but this may not be permanent.

Moreover, on medical advice, Deaconess Spry will be forced to relinquish her work at the end of the year.

She has done splendidly, can talk to all sorts and conditions of people in their own language, never fails to make her principles and convictions clear, and is loved by everyone. Her going will be a great loss and a setback to our work.

Then to Broken Hill, where I preached three times on Sunday morning, spoke to men on Sunday afternoon and gave Confirmation at night.

I am inclined to think that there is too much talking, not enough said, and not enough praying.

A busy and happy day at S. Phillips, S. James's and S. Peter's came to an end at last. During my time here the Murray Clergy House, a home for assistant clergy, and a parish memorial to the late bishop, was blessed and dedicated.

Speeches explaining how the scheme came into being and was carried to a successful issue were made by the rector, Canon V. Hartwig, who handed to the bishop the deeds of the property, and by Mr. C. Davison.

In my reply I mentioned, amongst other things, that the old custom of blessing houses might be more frequently observed, and that a nation with Christian homes where true religion sets the tone and standard of all life; where children are reared with godly love and discipline; where young people grow up with reverence for the Church, obedience towards parents and a pride in pure and moral living; and where the old are cared for with patience, tenderness and devotion, can face the future with a confidence not elsewhere to be found; whereas one which lacks such training schools of character is already on the way out.

The Reverend A. J. Cutts officially commenced his ministry. Among those present were Archdeacon Hardingham from Mildura and the parish priests from Balranald, Red Cliffs and Merbein. Holy Communion was celebrated next morning and departure taken for Moulamein, by way of Merbein, Mildura, Euston, Robinvale for lunch, and Balranald.

Moulamein was almost depleted of parents and children by reason of a combined school sports meeting somewhere or other; but all the candidates, including a number of adults, were present, though there should have been more to support them.

So ended a strenuous but

enjoyable visit to some of the finest people in the State, who work and produce much of our national wealth, under poor and depressing conditions and with little consideration from Governments.

Perhaps next time I shall say something of these disabilities. If they can be removed or ameliorated then these excellent people certainly deserve that authority should come to their relief.

*A. J. Rivernia*

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Book stocks, 30,000. Write for lists.

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(Continued from page 10)

the service closed with the singing of the Te Deum and the Blessing.

After the service, a social was held in the hall. The rector welcomed the Dean of Sydney to Adamstown, and thanked him for his address.

Mr. J. Thompson, one of the members of the parish council, spoke about the plans for the future, explaining how the new sanctuary would be built first. It would be added to the existing building, as a memorial to all past worshippers.

The Rural Dean of Newcastle, Canon A. R. Holmes, spoke on behalf of the visiting clergy. Canon Hobart, of Waratah, Canon T. May, the Reverend W. A. Harris-Walker, the Reverend M. G. S. Nickolas, of New Lambton, the Reverend P. Bramble, of Hamilton, and the Reverend L. L. Richardson, of West Wallsend, were present.

Captains Fisk and Flint, of the Church Army, also attended.

Musical items were presented by Mrs. R. Mort and Mr. Arthur Legge, accompanied by Mr. Keith Whitley, the organist of St. Stephen's.

The celebrations continued on Thursday and Friday nights with a repeat of the Fellowship's concert, "Spotlight Revue," which 1,500 people had seen two months ago.

On Sunday, November 9, the Dean of Newcastle, the Very Reverend W. A. H. A. R. I. E., preached at the Sung Eucharist.

A special organ and choral programme was presented by Mr. Keith Whitley and S. Stephen's choir in the afternoon, when the Rector of Kurri, the Reverend David Young, was the special preacher at Evensong.

### ANNUAL FAIR

S. Mary's, Greta, in the Parish of Braxton, held its annual fair recently. The Returned Soldiers' Institute Hall was overflowing when Mrs. A. W. Moore declared the fair open.

Proceeds amounted to more than £167.

The fair was organised by the Ladies' Guild and its secretary, Mrs. A. MacKinnon, and treasurer, Mrs. A. Speight.

### BRAXTON

The rector, the Reverend A. W. Moore, appealed last Sunday for new office books for the altar and priests' Prayer Desk.

The old books have been continuously in use since the days of Queen Victoria. The appeal brought an immediate response of £50 for the purpose.

A new organ for use in the parish church is being purchased.

### PERTH

#### INDUCTION

The new Vicar of Meckering and Cundedin, the Reverend F. W. G. Kent, was inducted by the Assistant Bishop of Perth on November 4.

Mr. Kent arrived recently with his wife and family from Reigate, Surrey, where Mrs. Kent was an active member of the Mothers' Union.

Mr. Kent says that although there is a shortage of clergy in Great Britain he has come to Australia because there is a bigger shortage here and our need is therefore the greater.

### ST. ARNAUD

The Commissioner, the Reverend R. J. Williamson, has commenced his task of raising £25,000 for the Silver Jubilee Appeal. To date £1,100 has been received, and £225 promised in addition.

There are four candidates for service in the diocese, two in training at S. Michael's House, Crafers, and one to commence training next year. Another at the moment is assisting the commissioner in his parish (Charlton).

### RED CLIFFS

The Bishop of St. Arnaud will lay the foundation stone of the new church to be built at S. Mark's, Red Cliffs, on Sunday afternoon, December 7, at 4 p.m. The rector is the Reverend Garth Cracknell. The architect is Mr. Louis Williams.

### BIRCHIP

Sunday, November 16, will be the last Sunday of the present rector, the Reverend C. J. Holloway, who is to go to S. Paul's (Newhaven) Home for Boys. The Reverend Cyril Griffiths, of Wedderburn, will be inducted as Rector of Birchip on Wednesday, November 19, at 8 p.m.

### WEDDERBURN

The Reverend V. S. Forester, deacon-in-charge of Murrumbidgee, has been appointed to Holy Trinity, Wedderburn, and will take up his duties there from Sunday, November 23.

### THE BISHOP

The Bishop of St. Arnaud will confirm at Woomelang on Monday, November 17, and at Speed on Tuesday, November 18. He will be in the Parish of Maryborough on November 23, where the Reverend T. H. Justice is administering the parish during the absence of the rector, Canon Millard, in England. On Sunday, November 30, he will be at Avoca.

### VICAR MARRIED

On Saturday, October 25, the bishop married the Reverend Keith Lyndon Brown (Vicar of Woomelang-Tempy) to Miss Evelyn Johnson, of Turfiff, at Christ Church, Essendon.

### SYDNEY

#### ROSEVILLE

In common with most Sydney churches, S. Andrew's, Roseville, had special services on Remembrance Sunday. For the first time the Holy Communion at 11 a.m. was fully choral, rendered by the choir trained by the church organist, Mr. Le Mesurier, in an Australian setting of the Eucharist by Massey.

The special preacher at the Men's Service at 9 a.m. and at the Choral Communion was Archdeacon W. Ashley-Brown, a Gallipoli veteran who succeeded Dean Talbot in the First Division, A.I.F., before taking up his Indian chaplaincy.

At 2.30 the same afternoon the Governor of New South Wales, Sir John Northcott, unveiled the new Roseville Roll of Honour commemorating the war service of 1,000 men and women from the parish, 750 being new names of the second World War.

The rector of Roseville, the Reverend S. G. Stewart (late 2nd A.I.F.), read the office and dedicated the memorial. It was erected by the Roseville Roll of Honour Committee, representing the Kuringal Municipal Council, Roseville Sub-branch of the R.S.S.A.I.L.A., and the Roseville Patriotic Committee.

#### NOWRA

In 1902 the practice of observing the Sunday nearest to All Saints' Day as a day of free-will giving for parish needs, under the name of "Gift Sunday," was instituted by the then rector, the Reverend H. M. Trickett.

The special preacher at this year's "Gift Sunday" in All Saints' Church, Nowra, was the Rector of West Wollongong, the Reverend Jack Richards, who was also guest speaker at the monthly Church of England Fellowship Tea.

Free-will offerings for the day exceeded £220, and returns from the out-centres, as well as from a number of Nowra church people, have yet to come in.

Commemoration of the 400th anniversary of the Second Prayer Book of King Edward VI was made at the evening service in All Saints', Nowra, last Sunday. Special lessons and psalm, as appointed for the 1949 commemoration of the Prayer Book, were used, and the

rector, the Reverend H. E. S. Doyle, gave an address, illustrated with lantern slides, on the history of the Book of Common Prayer.

### GUILD OF THE SERVANTS OF THE SANCTUARY

The members of the Sydney Chapter of the Guild of the Servants of the Sanctuary held their November meeting on Monday, November 3, at S. Luke's, Clovelly.

Three probationers and one member were admitted to the Guild by the Chaplain, Dr. A. Capell, who also preached the address.

A short business meeting and supper followed the Guild office.

### BANKSTOWN

Deaconess Preston, of Tanganyika, will be the special speaker at the Sunday school anniversary and prize-giving this Sunday at S. Mark's, Yagoona, in the Parish of Bankstown. At 11 a.m. she will speak at the service at S. Paul's, the parish church.

At the Fellowship Tea at 5 p.m. at S. Paul's, Mr. Howes, of the Church of England Homes, will be the speaker; he will also take part in the evening service afterwards, and speak on the work of the Homes.

### FUND FOR BARGO

A friend in the parish has offered to give £50 to a fund to replace the existing church building at Bargo, if five others will give £10 each.

Originally built at Upper Picton, the church was removed to Bargo nearly forty years ago. It has served the district well, but replacement by a better building has become an urgent matter.

### MOORE COLLEGE

Next Sunday is the date of the annual Moore College appeal. This central evangelical training institution for clergy has grown so greatly that more rooms for students present a constant problem, and a great deal of money has been spent in recent years to provide extra accommodation.

Originally built in 1889 to house 18 students, the needs of the college have grown so greatly that after the present extensions are completed only a quadrangle in front of the old building will be left on the Carillon Road frontage.

£20,000 is needed to complete the wing now under construction.

### LLANDILO FESTIVAL

Bishop Wilton will be the preacher at a special service at S. David's Church, Llandilo, on Sunday at 3 p.m. This church, in the Parish of S. Mary's, will be celebrating the fifty-third anniversary of its opening. A special offering as a thanksgiving is asked from parishioners.

### CAMMERAY FAIR

Madame Regala, wife of the Minister for the Philippines, will officially open the Fair at All Saint's parish hall, Cammeray, on Friday at 3 p.m. The fête will continue on the Saturday, opening at the same time. There will be an evening session from 8 o'clock on each night.

### ROSEVILLE CHILDREN

Next Sunday is being observed as Children's Festival Sunday at S. Andrew's, Roseville. It will commence at 8 a.m. with a Parish Corporate Communion service. There will be singing by Sunday school scholars at each service. In the evening at 7.15 a sound film, "Child of Bethlehem," will be shown. This film depicts the life of the boy Jesus up to His twelfth year.

### CAMPSPIC SERVICES

Next Sunday Captain Cole, of the Church Army, will be visiting S. John's, Campsie. He will preach at all services.

### SEFTON ANNIVERSARY

Building Fund boxes will be brought in by parishioners for opening on Sunday, when the 41st anniversary of S. John's, Sefton, will be observed. The first service will be at 8 a.m. At the morning service at 11, the special preacher will be the Reverend R. A. Johnson,

R.A.A.F. chaplain, and Rural Dean of Randwick. At this service the children of the Sunday school will provide special music.

### MISSIONARY RALLY AT ARNCLIFFE

The Reverend W. H. S. Childs, N.S.W. Secretary of the Australian Board of Missions, will preach at S. David's, Arncliffe, at 8 a.m. and 7.15 p.m. on Sunday. He will also speak to the children at 10 a.m.

On Tuesday next, at 8 p.m., the Reverend W. S. Southward, Secretary of the Board of Anglican Missions, New Zealand, will speak on the Diocese of Melanesia. There will be a special showing of new missionary films.

At the service of Holy Communion next Thursday, at 10.45 a.m., intercessions for missions will be a special feature.

### S. JOHN'S, BALMAIN

All Saints' Festival was observed in the customary way in the parish by the decoration of the memorials in the church and forming of a memory card with bunches of flowers with names attached for remembrance.

On Sunday, November 2, a stained glass window was dedicated to the memory of Walter William Crookford, Sheriff of N.S.W., warden and synodman.

and his daughter, Mrs. Norma Cameron, of the parish, and to the late Miss Norma Cameron, M.B.E., president of the Feminist Club.

The subject of the window was the Light of the World.

### S. STEPHEN'S, BELLEVUE HILL

The Bishop of Armidale, the Rt. Reverend J. S. Moyes, will be guest preacher at the 11 a.m. service on Sunday next.

### SERVERS' GUILD QUIET DAY

The Sydney Chapter of the Guild of the Servants of the Sanctuary will be holding its first Quiet Day at S. Gabriel's School, Waverley, on Saturday, November 22.

The Quiet Day will be conducted by the Guild Chaplain, Dr. A. Capell, and will commence at 8.30 a.m. Those members who work on Saturday morning may join the brethren at any session they are able to attend.

### TASMANIA

#### MEMORIAL WINDOW

S. Paul's Church, East Devonport, has been enriched with a memorial stained glass window erected behind the Communion Table. This win-

dow is the gift of Mr. A. Wood, in memory of his wife, Alice Mary Wood, and daughter, Joan Mary Wood. The subject is S. Mary the Virgin.

The window was dedicated by Venerable Archdeacon W. Walters on Sunday, November 2, during the 11 a.m. service, which was conducted by the rector, the Reverend H. A. Jerin.

The annual fair for the funds of S. Paul's Church, East Devonport, was held on November 5 in the Sunday school hall. The takings amounted to about £185.

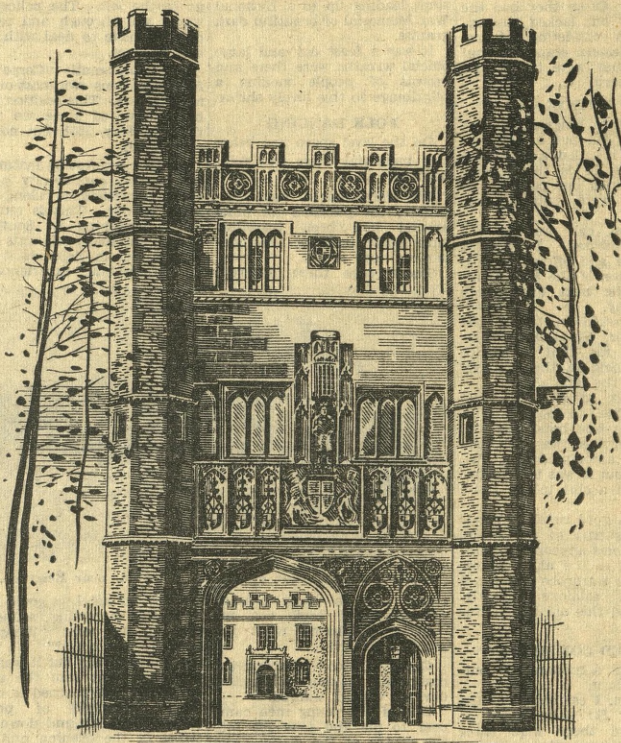
### CARRICK

The 110-year-old S. Andrew's Church, Carrick, had a special thanksgiving service on Sunday, November 2, after being closed for three weeks for painting and renovations. The Reverend F. A. Stewart preached, and the lessons were read by Mr. H. Maguire, diocesan lay reader. The Reverend E. E. Johnston, vicar, thanked all for their help in making such a good service possible.

### PARISH FAIRS

In October three successful fairs were held by Church organisations in S. John's parish, Launceston. S. Oswald's Women's Guild raised £80 for church funds. S. John's C.F.S. raised £45/10/- for their carpet.

(Continued on page 15)



## Trinity College Gateway

CAMBRIDGE is a whole city-full of famous gateways. There are the gates of King's College Chapel, of Newnham, Clare and Emmanuel, of Gonville and Caius, of St. John's, Jesus, and Corpus Christi. They are of varied charm. But the Great Gateway of Trinity College is supreme.

"Set back beneath the shadowing trees, it is like a herald proclaiming the greatness of this famous college." (Arthur Mee's "Cambridgeshire" in the "The King's England" series.) Henry VIII founded Trinity College in 1546, absorbing earlier foundations going back to 1350. An architect called Ralph Symons rebuilt and unified the buildings and formed Trinity's Great Court, 334 feet by 258, the most spacious of any in the world. Into it opens the Great Gateway which

was built 400 years ago. It bears the arms of Edward III and his six sons, and a statue of King Henry VIII. There is also tracery of roses and a crown. Other statues appearing on this gateway are of James the First, his wife Anne of Denmark, and his son Charles Stuart. The Great Courtyard of Trinity also has two other gateways. On the North side is King Edward's Gateway, built in 1427, and the Queen's Gateway, built between 1593 and 1615 and adorned with a statue of Queen Elizabeth.

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## CHATEAU TANUNDA

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In Search of the Truth . . . 3

# BEHIND THE IRON CURTAIN

The journey to Belgrade was full of interest, although the road was fast and monotonous.

We had been warned that where bridges had been made over railway lines and cross roads there was often a four-inch difference in road levels, this was a great danger on a fast concrete motor road, as hitting this four-inch step at high speed could cause a grave accident. The other danger was an occasional peasant waggon drawn by oxen.

We passed through good farming country and magnificent forests of oak and beech. One such forest was 10 miles through.

In the distance could be seen a village and once a town with new workers' homes which looked of good standard, but never did we pass through one in all the 250 miles of road. Mostly we had the road to ourselves as there was little traffic.

It was obvious that this wonderful road had been built for strategic purposes, and the bad connections at bridges showed that the builders were not used to fast modern traffic.

A feature of Yugoslavia was the obvious effort to modernise the State. Often they had the right idea but lacked the experience in completing the project on Western standards, but at least they were trying and working hard.

## PUTNIK

Just before Belgrade at the end of the Autoput, as the concrete road is called, a policeman stopped us, as is the custom, and examined our papers, and soon we were entering the capital.

Our first call was at the British Embassy. I reported our arrival and offered to hold a celebration of the Holy Communion the next day, which was Sunday.

I was asked in to see the Ambassador, Sir John Peake, who told me that a service could be held in the Embassy at 8 a.m. the next day.

We went to PUTNIK, the tourist office, to book into a hotel. The best hotel was full, the second best was full, the next had accommodation. We protested but it was useless; we were given a chit to the Hotel Balkan.

It was a good hotel as hotels go in this part of the world, but the sheets appeared to have been slept in the night before, and in the wardrobe was a not over-clean soldier's uniform. We pointed this out and it was removed.

## CLOSED COMMUNITY

We spent a moderately comfortable night.

At 8 a.m. I celebrated at the Embassy. Sir John acted as server and there were three other communicants.

Certainly it was short notice, but a priest rarely comes this way and often has to make a special journey from Vienna. I was there at my own expense.

In a small closed community of English people such as there was in Belgrade news travels quickly, and so it was apparent that there was a good deal of apathy in religion here as in England and Australia.

I mention this because in a Communist country and representing a Christian nation these things ought not to happen and, if they do, call for comment. Too much emphasis is put on diplomatic parties and too little on the job in hand.

The Ambassador did explain that in a month's time a clergyman was coming specially to give a service and the community would be mustered for this.

We were told that a place worth visiting was AVALA. This is a high hill about 11 miles

This is the third of the series of four articles written specially at our request by the Rector of Camden, the Reverend A. H. Kirk, on his travels in Europe.

The last article in the series will appear next week.

from Belgrade with a good one-way traffic road up and down. When we reached the top we found a flat space with a large building and restaurant, and then a magnificent flight of steps leading up to a National War Memorial of beautiful dark granite.

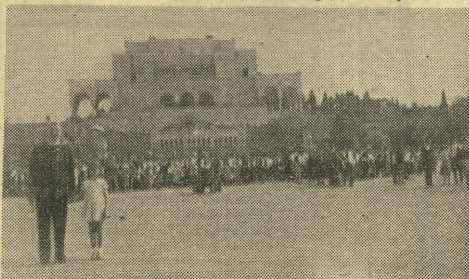
It was a feast day and large official wreaths were there and crowds of people making a pilgrimage to this lovely shrine.

## FOLK DANCING

On the level space just below this memorial there was folk-dancing.

We were indeed most fortunate; the peasants for miles around had been travelling since early morning and converging on Avala.

There were three different



The dancing space on hilltop at Avala, near Belgrade.

circles and as many peasant orchestras. I took out my camera, wondering what the reaction would be.

Quietly I stood admiring the costumes, making it appear obvious what I wanted.

One of the young men came over to me and took me into the centre of the circle; from here I got some good shots in colour as well as black and white.

During a picnic lunch, when dancing had temporarily ceased, we sat not far from a peasant woman. As we found all over Europe, these people love children and the presence of our little girl took their attention.

## LIVING RELIGION

Soon this woman offered our child an egg. We politely refused, knowing how strictly food was rationed and the terrific expense of it. She persisted and we accepted, offering some of our imported food in its place.

The egg was coloured red and had been saved from the Orthodox Easter. It was therefore about a month old and showed that religion was not by any means dead in Yugoslavia.

After lunch, dancing con-

tinued and would go on hour after hour.

We returned to Belgrade to see an old Turkish Fort, after having seen magnificent views from Avala which includes Belgrade and the confluence of the Danube and the Save Rivers.

Belgrade itself is an interesting city with an Eastern flavour about it. You have the feeling as you look at the wide streets of the main thoroughfares and the large buildings and beautiful churches that Belgrade has seen more magnificent days.

Now the shops are drab with

## TRAFFIC PROBLEMS

no competition and heavy rationing. Marshal Tito's photograph is everywhere, often taking the place of what would be a window display under democratic rule. The hammer and sickle is also much in evidence.

Of great interest is the traffic position. There were so few cars that policemen gave the motorist individual attention. On approaching an intersection where a policeman was on duty you indicate to him which way you wish to go. One foot means straight ahead, two means to the right (driving is on the right-hand side), and three toots signifies that you wish to go to the left. The policeman waves you through and rarely does he have to deal with two cars at once.

The Diplomatic Corps of foreign nations own most of the modern cars. This position may have improved since we were there in May, 1951, but not by very much.

Another interesting feature of Yugoslavia's capital city is the evening promenade along the main avenue. This is quite a usual happening in Southern Europe and many migrants miss it here, but in Belgrade it was an unforgettable experience.

selves as foreigners entering the building and whom we visited.

Frequent visits from friends, even among Yugoslavs, may bring suspicion of plotting against the State or making preparations to escape the country. An instance was given of a gaol sentence of 15 years imposed upon some acquaintances of our host who were convicted of planning to flee the country; somehow information leaked out which led to their arrest. Hence the evening stroll in the main street and the hubbub of voices in the open air, for walls have ears!

Our hosts had a flat to themselves, but this was not usual with the local people. The State authorities determined how many should live in each flat, and when some road or other repairs were needed outside, a working bee was ordered and everyone had to turn out to help; exemption was given only under very exceptional circumstances.

## TITO SPEAKS

On special occasions when Marshal Tito speaks in a particular square in Belgrade, all occupants of any flats facing the square must vacate their homes on that day, and at the time appointed for the speech three cars arrive, each with drawn blinds, and out of one of them, which one no one knows, steps the Marshal.

This method of life in a police state is naturally not conducive to carefree and happy living. Perhaps strict and severe measures are sometimes necessary for a nation to regain its stability, but I am quite sure it is against the very nature of man as a human being. Unconsciously he longs to regain his freedom as an individual, even though a police state may in theory be a more businesslike way of running a nation.

Human freedom is beyond price and only those who have lost it or have experienced this side of Communism realise what a terrifying danger this is.

The churches in Belgrade were open and obviously well used. The cathedral stands in a prominent position and is the seat of the Patriarch, Archbishop Vukobratović, head of the Serbian Orthodox Church, with whom the Church of England exchanges friendly greeting from time to time.

## POLICE CHECKS

From now on all the churches were of the Orthodox faith, with the exception here and there of a Mohammedan mosque.

Belgrade is a noble city, we had been treated well, and we were sorry not to be able to stay longer. We now faced the formidable task of going south into Macedonia.

The car was filled with petrol, again from a hand pump and no evidence of a garage, slowly we found our way out of Belgrade on to what was to prove a good road for about 75 miles, taking us through Topola, where is the Church of St. George, containing the tombs of the Serbian kings.

From time to time we were stopped by the police and our papers were checked; another time we were halted by the Army while 'planes practised dive bombing over nearby fields.

The 'planes were slow and in the light of modern aircraft it looked rather pathetic, but the soldiers seemed to take it seriously; we could only assume they were early trainer 'planes. The soldiers were quite friendly.

We came to the garrison town of Nish, with its ancient buildings and picturesque native costumes, then a fine run through the Morava Valley and the wild, rugged Gorge of Grdeljica. Here the road had



Peasants in Macedonia.

many small landslides in it and travelling was very slow and the road very bad.

It was here that we saw peasants in their national costumes making their way to a hilltop, presumably for a similar festival to that at Avala. They came from all directions and walked many miles, starting at dawn.

We came upon an atrocious piece of road which was being repaired; there were donkeys and mules and various types of ancient carts, with their owners all working hard. Jokingly I told them to make sure that the road was completed when we came back that way.

They laughed and seemed to enjoy the joke. Nevertheless, when we did return in a month's time the road was done and for many miles of road we were amazed at the amount of work done in so short a time. It was a great credit to them.

Skoplje was the last town of any size. Here we stayed the night and were fortunate to be put by PUTNIK into a newly opened hotel reserved for foreigners. It was not large, but very good, and we were pleasantly surprised.

In the morning we walked around the town. There was a Turkish atmosphere and women in pantaloons and turned-up shoes were common.

## SPIES

While taking photographs a young policeman jumped off his bicycle and indicated that we must go with him. He had the air of one who had just caught spies in the act of getting information. A civilian joined him and I assumed he was a good party member and we were taken to the head police station nearby.

After a wait of some time we were taken to an office, where plainclothes police examined our papers; these were in order and I guessed from private conversation that this was an over-zealous police student who had taken us in.

We were told that we were free to take photos, but not of military objectives. Fortunately it was an old box camera I had just been using; my good 35 mm. camera I had just before put away in the car. Nevertheless, I was careful from then on.

## SERBIA

We left this oriental town of Southern Serbia, with a little over 100 miles to the Greek frontier. The villages became smaller and far apart, the country opened out and fairly large flocks of sheep were encountered.

A shepherd boy by the roadside was offered a piece of toffee. It was soon obvious that he had no idea what it was, so we let our child show him that toffee was for eating and that it was harmless, and he finally put a piece into his mouth.

The country now became a series of low mountains. This was the region from which the Communist bandits had raided Greece and abducted some of the children. We were now in the hills of wild Macedonia.

It was obvious that the frontier road had purposely been neglected; in some places bridges were down and we had to take the risk of fording the rivers.

Finally, we reached the outpost of Develjica, our passports were checked, the customs attended to us, and to our surprise were not at all difficult and at last the Greek guards on an opposite hill were sent a signal to meet us at the barrier.

In a few moments we were on Greek soil. It was a miracle that no springs had been

broken and no real difficulty encountered.

Altogether, our travels through Yugoslavia had taken us 900 miles, to places where foreigners were rarely seen. It was an arduous journey for me as driver, but the fear of Yugoslavia had vanished and we decided that we would return this way after our stay in Greece, except we would branch off at Zagreb and go up to Vienna.

Our return journey of 900-odd miles went without mishap. At one town in the south the bridge was closed to traffic and we were expected to ford the river. The policeman on duty would not let us pass and it was obvious we could not possibly ford the stream.

## SLIP OF PAPER

One of the locals kindly took us to the police station to see what could be done. Finally, the commandant himself came with us, took down the barriers across the bridge and allowed us over.

I found a slip of paper in my pocket, put there by the lad who helped us; it contained his name and address with, I presume, the hope that I would help him to emigrate.

This placing of a slip of paper in my pocket happened on several occasions, and indicated how anxious some of them were to migrate, yet apparently dare not speak to me openly on the subject.

Returning on the Autoput between Belgrade and Zagreb we experienced the most terrible floods. A huge Government Mac diesel truck came along with a large trailer. Seeing our plight, the driver unhooked the trailer and drove back five miles to get timber for loading.

## OUTSIDE

They went to a great deal of trouble unloading goods from the trailer, and finally, together with the men standing by, man-handled my car on to the trailer and took us 15 miles through the dangerous floods, which were beginning to wash away the concrete road.

My wife and child rode in the cabin of the truck, which had the hammer and sickle prominently on it, and the driver's arm had the same emblem tattooed on it also.

They were most helpful and willing to assist us, and we shall always remember this kindness.

Branching off at Zagreb and going north, we came to some of the most interesting villages of all our European tour—very Austrian in character and Roman Catholic in faith, with the most beautiful wayside calvaries and shrines we were destined to see, so carefully tended and colourfully painted, each with its flower filled vases.

Towards evening we passed through Maribor and then over the border into Austria.

Our experience of Yugoslavia was successfully over — our feelings one of gratitude to the Yugoslav Government for allowing us freely to travel through the country, and to the people for the way they received us.

They want to live their own life in their own way and are gradually turning to the West and receiving help.

The common people want again their freedom and liberty, and by our friendship and help this may be brought about.

Perhaps the most poignant conversation I had was with a man who told me of the high percentage of orphans, owing to war. I replied that things would be better, now that the Western Powers were sending aid.

His reply of despair, in which we must read between the lines, was "For us things can only get worse."

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# NATIVE CO-OPERATIVES IN NEW GUINEA

## WELFARE SCHEME THREATENED

By A SPECIAL CORRESPONDENT

The recent dismissal of Colonel J. K. Murray from his post as Administrator of New Guinea and Papua is felt as a blow to the native co-operative movement in those territories.

This is the story of some of the battles these infant co-operatives have had to fight against Government interference, big business and the powerful monopolies.

IN 1947 the Joint Mission Conference, which includes Roman Catholic, Methodist, Anglican and London Missionary Society Missions, endorsed the principles of the Co-operative Movement as a means of developing native life, and asked the Government to help develop it.

In 1948, an Anglican priest, the Reverend Alf. Clint, went to Papua to help organise the "co-ops." of the northern district of Papua.

He has had vast experience of "co-ops." in Australia, having been at one time president of the Co-operative Wholesale Society of N.S.W.

During the initial stages, the Labour Party was in office in Australia. They helped get things under way, first by passing the Co-operative Ordinance, and then by appointing a Registrar of Co-operative Societies for Papua - New Guinea.

It is reasonable to suppose that the Labour Government saw that the advice given it by agricultural experts was sound, namely that the area could produce all the tea, coffee, rubber and copra we needed. They could be developed by Papuan Co-ops, to their own good and to Australia's.

Early this year Australia was shaken by the abrupt and curious dismissal of the Administrator of New Guinea and Papua, Colonel J. K. Murray.

The Minister of Territories, Mr. Hasluck, has never given a satisfactory explanation of Colonel Murray's dismissal.

All shades of opinion and all sections of the community in the Territory were shocked and angry, and demanded some reasonable explanation.

Mr. Hasluck gave none, other than to cast some aspersions on the administrator's age.

It was inevitable that the reasons for his dismissal would become apparent. The Bishop of New Guinea, the Right Reverend P. N. W. Strong, brought the matter of the administrator's dismissal out into the open.

He said "the main criticism has been that he has been too pro-native, the same criticism which from time to time was directed against the late Sir Hubert Murray.

"The fact is that he has been deeply aware of the pledges to which Australia is in honour bound in regard to the native people of this Territory, and to those pledges he has given no mere lip service, but a wholehearted adherence and practical endeavour.

"We can only feel that his dismissal is an excuse to cover up the real reasons which it is feared to expose to the light of day and to the survey of civilised world opinion because of their unworthiness."

The chief criticism now appears to be that he loved the natives too much. His interpretation of the Government's policy was in favour of the natives developing the resources of Papua for their own benefit.

### ORIGINS

The most effective way of assisting their development was by way of co-operatives.

The story behind the co-operative movement is this: An Anglican missionary, the Reverend James Benson, conceived the idea of native co-operatives before the war, partly because he was disgruntled by the two-price system of selling goods in Port Moresby, but for bigger reasons also.

The war hindered further development of the scheme, but

the idea had caught the imaginations of the simple natives.

In 1947 the first Co-operative Society was formed and registered.

The movement was so popular that the Registry Office, which the Labour Government under Mr. J. B. Chifley formed, was quite unable to cope with the demands made on it.

But all along the line, the succeeding Government under the Liberal Party, big business and private traders have impeded the growth of the movement.

One missionary in the northern region asked the government to supply officers for "co-op" work two years ago. To date, nothing has happened.

Natives urging their fellows to join in the co-operative movement, rather than work under the conditions of cheap labour for Europeans have been gaoled.

Colonel Murray was dismissed because of his policy of "Papua for Papuans."

### TRADERS' BAN

In 1948, private traders refused to transport orders from the Gona Co-operative to the N.S.W. Wholesale Co-operative Society.

The Government gave the timber concession in the Bulolo Valley to the Placer Development Company, as a gift to the shareholders.

The Bulolo Gold Company is an offshoot of the Placer Development Company.

None of these is subject to the provisions of the Australian Income Tax Act.

The only contribution they make to the cost of maintaining the administration of New Guinea and Papua is by way of royalties on gold.

The Placer Development will exploit the timber in the valley under its subsidiary company, the Bulolo Timber Lease Company. Cheap native labour will be used.

Mr. E. J. Ward said on this matter, "The Australian timber industry faces extinction in the face of cheap labour produced timber."

Colonel Murray said in 1946, during the course of a series of lectures to the University of Queensland, "if the European-owned plantation is to be the only form of agricultural production, the native is doomed to remain a hewer of wood, and a drawer of water."

One of the arguments advanced against native operated co-operatives is that they would waste their resources, because they would not know any better way.

Bishop Hand and the then administrator, Colonel Murray, who is an expert in the field of agricultural science, both have first hand knowledge that European settlers have done exactly that themselves.

"They do not so much cultivate the soil as mine it, with the result that soil's fertility has fallen steadily," Colonel Murray said.

### LAND ALIENATION

The Law in New Guinea relating to land alienation is another festering sore.

An instance is that land which is to be leased from a native must first be bought by the Government.

When the lease expires, the land reverts not to the native, but to the Government. It then becomes Crown Land.

The disaster of the Mount Lamington eruption put a stop for the time to the growth of co-operatives.

The Government gave the natives back 2,000 acres of agricultural land. Bishop Hand accepted this sop, but urged his natives not to rest content with so little, but to press for another 2,000 acres so that they could get some lumbering of their own under way co-operatively.

Bishop Hand said, "The Sangara people, or what remains of them, are very keen to get their lands back, and considering what they have lost you would think that any decent-minded Government would give the lands back out of hand, whether they are immediately necessary to the people or not."

He added, "The point is, these lands were taken from the people at a stage in their history when they were sufficiently ignorant to be entirely unable to refuse to sell them. Kokoda, about 93,000 acres, was bought about 1900 for a few sticks of tobacco."

Obviously these people should be given enough land out of hand to live and garden on, and not to suffer the South African indignity of having to camp on land called "Native Reserves," but belonging to the Crown because the Government as good as stole it from them.

### "LOVED NATIVES TOO MUCH"

In the face of this steady opposition, the co-operatives grew, though very slowly.

Private traders refused to transport goods for consumer or production co-operatives on the North Coast. This opposition to the prevention of cheap labour was solid and unyielding.

A missionary said, "So the axe has fallen, and the good J. K. Murray is sacked because he loved the Papuans too much and the dividends of Burns Philp and all the lesser money grubbers too little. We must be realistic—money rules."

The greatest tragedy that could befall the natives of Papua would be the creation, by the pressure of white utilisation of their country, of a landless class. In some cases large areas were purchased from primitive natives for nominal sums in the early days of white occupation.

The natives were quite unable to understand the nature of the transaction to which they were agreeing, and their descendants are unaware of the fact that the lands have been alienated from their ownership.

### EXPLOITED

The process of divorcing the native from his land is growing in volume. The natural resources of the country are being exploited for the benefit of others: oil, gold and timber leases are being drained out of the country. And now soldier settlement is mooted, with cheap labour.

No wonder Papuans are being goaled for opposing cheap labour!

A missionary said, "the politics of the Territory are passing through a critical stage. We have lost J. K. Murray, a friend of the native and mission alike."

"I think we are in for a tough time, defending the rights of the natives against big business."

Last October I asked the Government when we were going to get "co-ops" in this area going again. I was told that two officers would be stationed here before the end of the year and that "co-ops" would go ahead in a big way.

"Nothing has happened and

it is my belief that it was stopped for the simple reason that "co-ops" would make the people so contented that they would have no desire to go and work for settlers. In other words they would be an obstacle to cheap labour.

Even the goaling of some natives for advocating their fellows working on "co-ops" will not halt the movement.

### PROTESTS

The Australian Board of Missions protested against Colonel Murray's dismissal and added, "Our grave concern is lest Colonel Murray's dismissal indicates a change of policy."

Mr. E. J. Ward, M.P., speaking in the House of Representatives, said, "Colonel Murray is a great humanitarian and has always resisted with all the means at his disposal the attempt by the Government to create opportunities for private enterprise to exploit the native races in those Territories."

The Principal of the school of Pacific Administration, J. K. Kerr said, "It is clear that our economic policy must be in the interests and for the benefit of the native peoples, so that when they reach political maturity they will not find that the country and its resources have been developed in some interest and that economic control lies in some other hands."

At the Co-operative Congress in Sydney recently Bishop Hand said, "That country to the north of our shores is entirely at our mercy, and is entirely dependant upon us and it is our duty to bring pressure to see that it is administered in the way that is best and just for the native inhabitants to whom it belongs."

### CHURCH SOCIETY IN IRELAND

Belfast, Oct. 16

At a meeting held recently in Belfast the Church Society (Ireland) was officially formed and members were enrolled.

The society aims at fostering evangelism, encouraging the study of the Scriptures and resistance to all efforts to reinstate in the Church of Ireland doctrines and practices repudiated at the time of the Reformation, and the promotion of friendly relations with other Protestant churches.

## DIOCESAN NEWS

(Continued from page 13)

fund and the Diocesan Children's Homes. The Parents and Friends' Association of S. John's Sunday school raised £60 for new curtains for the hall and other expenses.

### CHILDREN'S HOMES

Organised by the church women of Northern Tasmanian parishes, an American tea is to be held in S. John's Parish Hall on Saturday, November 15, at 2.30 p.m., in aid of the Diocesan Children's Homes.

### PERSONAL

The Reverend T. B. McCall, Rector of Holy Trinity, Launceston, is convalescing after hospital treatment.

The Reverend Hugh Hadrill, who has been assistant priest at S. Paul's, Launceston, was farewelled by parishioners at a recent social gathering. Mr. Hadrill is going to England for further pastoral experience.

## WANGARATTA

### INDIA VISITS DOOKIE

Mr. P. J. Clarence, vice-principal of S. George's Grammar School, Hyderabad, India, was a visitor to Dookie Agricultural College for the college's Missionary Exhibition.

The students, staff and their families visited the Assembly Hall to see the exhibits of handwork and pictures of East Africa and India. The children spent hours looking at the handwork and clothes from these countries and playing the musical instruments.

The time of students had to be divided between their "wet" duties with pigs, cattle and poultry, and the exhibition. Pictures of sisal, cotton, groundnut farming and tractors in East Africa provoked special interest.

After the college service on Sunday, which Mr. Clarence addressed, came a request for him to preach at Dookie and Nalinga. The parishioners were taken aback when a stranger, and an Indian schoolmaster climbed out of a car to take the service. They were assured that the rector, the Reverend G. Gilbert, who was ill, had

asked Mr. Clarence to preach for him.

"Frontier Interlude" and "Village India," C.M.S. films, were shown to the college, which had students from Pakistan and India. They were glad to meet Mr. Clarence who, though not an agriculturist, did not miss an opportunity of learning something that might be useful when he returns to India.

## WILLOCHRA

Radium Hill lies near Olary in the north east of the diocese, and until lately was desolate except for an occasional visit from some straying sheep. Now it is the centre of much activity and is growing in population and importance.

On his travels to Cockburn, on the border of New South Wales, the bishop always holds services at Radium Hill. Probably steps will have to be taken to erect a church hall there until there is an opportunity to build a church.

"The Dry North" was the term usually applied to the northern parts of South Australia, but during the last few years rain seems to have dogged the steps of the bishop on his numerous travels.

### SALE OF CHURCH COLLEGE

London, Oct. 26

Malden Erleigh, the large house near Reading, which since 1945 has been a Church Army training college, has been sold to Imperial Chemical Industries for a figure reported to be about £40,000 sterling.

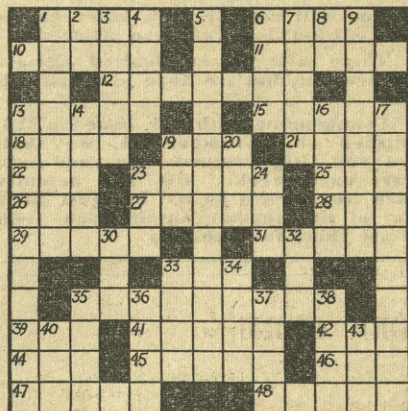
The training college has moved to the Church Army Hostel in Cosway Street, Marylebone. Malden Erleigh was found to be too expensive to maintain.

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There is an Order Form on Page 16.

## THE ANGLICAN CROSSWORD PUZZLE No. 15



5. Rabbath-Ammon or the city of brotherly love. (12).
6. A King of Israel. (4).
7. Who composed "The Merry Widow"? (5).
8. Exist in half a day? (2).
9. Son of Jacob and Bilhah. (8).
13. He is addressed in the first verse of the Acts, and the first verse of St. Luke. (10).
14. Simon Bar Jona. (5).
16. Absalom's sister. (5).
17. The test-word used by the Gileadites under Jephthah to detect the fleeing Ephraimites who could not pronounce it. (10).
19. Pistol often at his side in Shakespeare. (3).
20. Temporary address of two dozen black birds. (3).
23. Boy's name.
24. Part of a circle. (3).
30. Fuss. (3).
32. Jehoshaphat's father. (3).
33. Relative. (4).
34. Nahum who wrote the famous "New Version of the Psalms of David" in 1696.
35. Den. (4).
36. Headstrong. (4).
37. A public walk—especially in London. (4).
38. The grandfather of Jesus. (4).
40. Epoch. (3).
43. Six's force?

(Solution will be published next week.)

### SOLUTION OF CROSSWORD No. 14

ACROSS: 2. Jerubbaal (Judges viii-29); 10. Ivah (II Kings xviii-24); 11. Ray; 12. Noah; 13. Bul (I Kings vi-34); 14. Iah; 15. Obed; 16. Ate; 18. Enos (Genesis ix-26); 19. Troll; 21. Be; 23. Ahinoam; 24. Ra; 25. Ate; 27. Rabid; 28. Bel (Isaiah xlv-1); 29. Jeremish (II-44); 30. Rhoda (Acts xii-13); 31. Ovolio; 32. Jesus; 34. Gozan (II Kings xvii-6); 35. Or; 36. She-bear (II Kings ii-24); 39. TI; 40. Nest (Job xxi-18); 41. Ham (Genesis ix-18); 43. Taia; 45. Aalen; 47. Demon; 48. Lyra; 49. Oxen (Daniel iv-25).

### DOWN:

1. The priest who made a covenant between the Lord and King Jehoshaphat and the people that they should be the Lord's people. (8).
2. Alternative. (2).
3. The second son of Jacob and Zilpah. (5).
4. Sheep chief destroyed by David in his shepherding days. (4).
27. Moslem chieftain. (5).
28. Clerical vestment. (9).
29. Wilderness where Hagar's son, an archer, dwelt. (5).
31. A hundred and Eve's origin, or a Central American. (5).
32. Fitting. (3).
33. Spanish saley. (5).
42. Her name means life. (3).
44. Beale's father. (3).
45. Madame who is generally regarded as the greatest of French women writers. (5).
46. Fired. (3).
47. Mrs. Abraham. (5).
48. Original name of the city of Dan. (5).



# BISHOPS ARE HUMAN —WELL, MODERATELY

CONTRIBUTED BY AN UN-EPISCOPAL COLUMNIST

A TV camera at Gilbulla last week-end would have dispelled any nonsense about bishops being "stuffy."

One at a time, they tend to appear that way—who wouldn't, in their clothes?

En masse, however, most of them seem to recapture something of the spirits of the young parson who has passed through his cautious curate days into his first parish.

It had to be seen to be believed.

True, I didn't see it; but I firmly believe it.

You may take it that the spirit of this column is authentic—as well as most of the facts.

Take the Bishop of Armidale, for example. Little imagination is needed to see him carefully trotting out his half-mile to revive a jaded appetite before breakfast. We have it on unimpeachable authority that he measured the 880 yards as being ten turns up and down the lawn each morning. (It came easily to him—the measuring, that is—for he took a degree in mathematics).

While ARMIDALE sought his appetite, that alert prelate CANBERRA and GOULBURN (in pyjamas) crouched over the radio listening intently for any sinister developments. There was none; but you never know... even at cock-crow.

At about the same time, NEWCASTLE would have been making a Balliol choice of the most suitable stories for his free moments, and BUNBURY, latest recruit to the Bench, dreaming happily about those days of Army freedom when he did his walking over the Owen Stanleys.

Bishop Collins, without a doubt, was considering one of the masterpieces which may yet land him a Commonwealth Literary Fund prize—or something, and GIPPSLAND pushing that tireless pen across the reams of paper on which the episcopal wisdom and other things were recorded.

Later in the day, the conference sessions were rendered proof against dullness by their astonishing sartorial variety.

Who but GRAFTON, now, could have worn a corn-coloured suit (Very suitable for asking question in). Some wore cassocks, some respectable grey lounge suits; but the most notable difference appeared in the variety of episcopal purples. What should it be? Blue? Cerise? Mauve?

At least, there were no gaiters—let alone the full dress suits which every respectable bishop buys at second hand when he can. The fears of the

younger bishops were groundless—at Gilbulla, anyway.

Three of the Archbishops, the PRIMATE, BRISBANE and MELBOURNE, have the same effective pose: they sat (one of them very comfortably, thank you) with hooded eyes, looking slightly sleepy. It's a trick handed on from Archbishop to Archbishop like those D.D. gowns.

It is a trick: believe me, or, if you don't, ask a bishop: these Metropolitans never miss a point.

PERTH is different. In keeping with the tradition of the West, he strikes the individual line by watching the ball—and no stage tricks about it.

Not much heard, but very much present, were two men with big dioceses, WILLOCHRA and CARPENTARIA. Still conversing, the first put up a good show by making the meeting place for thousands of fighting men, who joined in the Breaking of the Bread, and went forth to "do or die" in the strength that came from God.

From this hallowed spot a comradeship of unselfish Christian service, known throughout the world as Toc H, arose and went forth to conquer hate and spread the love of Christ.

Blessed by Randall Davidson, the Archbishop of Canterbury 30 years ago, this newest Christian movement became associated with the oldest parish church in London, when Philip Clayton became Vicar of All Hallows, Barking, and later Chaplain to the King and Companion of Honour.

## S. JOHN'S LINK WITH TOC H

A carved stone—capital from the ruined Church of All Hallows, Barking, by the Tower of London, was set into the wall of S. John's Cathedral, Brisbane, and unveiled on October 26 by Philip Clayton, Chaplain-Founder of the Toc H Movement.

If this stone could tell its own story, it might remind us that it was roughly hewn from its age-long resting place a thousand years ago. But a skilled mason did it honour, when he carved and shaped it to crown a pillar in the House of God.

Meanwhile, in 1915, at Talbot House, Poperinghe, in Flanders, a carpenter's bench in an upper room became the meeting place for thousands of fighting men, who joined in the Breaking of the Bread, and went forth to "do or die" in the strength that came from God.

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### RECONSTRUCTION

Ten years ago the enemy shells poured down on London, leaving All Hallows' Church a mass of ruins, even with the ground. But, in 1948, the work of reconstruction had begun, and Queen Elizabeth (now the Queen Mother) presided at a chair of Queensland maple presented by Toc H, Maryborough, and set the foundation stone of the reconstructed church, attended by two successive Archbishops of Brisbane.

Next day, two old school friends, Clayton and Halse by name, selected this stone capital as worthy of a place in S. John's Cathedral, Brisbane. To them it was a symbol of their early bond of friendship, and also a happy reminder of the Queen Mother's continuous interest in the welfare of Toc H.

—From a broadcast by the Archbishop of Brisbane.

## FAITH HEALING IN SYDNEY

The following sober and factual account of a meeting conducted by "the Reverend John Valdez" was specially written for us by an Anglican Bishop who was visiting Sydney for the Bishops' Meeting:

Sydney, Nov. 7

I went to the Assembly Hall, Margaret Street, Sydney, one night this week. The Four-Square Gospel Revivalist meeting is a new experience for me.

I am familiar with Evangelistic Missions as conducted in our Church, and have had some experience of Divine Healing as given by God through the laying on of hands and Holy Unction.

I was out of reach of the Hickson mission when he was in Australia.

We sat in the gallery. There were some hundreds of people present—a mixed lot of young and old.

We were given a book of hymns and choruses.

The organising work had evidently been done by the religious bodies of Sydney who normally use this revivalist method.

There was an orchestra—piano, two violins, and accordion.

Two ministers started us off singing choruses to music of the "swinging" type, interspersed with extempore prayers and notices (almost every sentence closing with "Praise the Lord" or "Alleluia").

They all seemed happy.

While this was going on, various men came and sat on the platform. Finally, a well-dressed, youngish man came, and knelt in prayer at his seat, and took the centre place.

This was the missionary.

He looked big and strong and wholesome.

Finally he took over, starting with some friendly, humorous and intimate back-chat in a pleasant American voice.

There was not much said about healing of the body at first; just the usual evangelistic appeal for conversion in the revival manner.

A lot of people confessed to being converted. It was rather intense and took a long time.

While they were getting decision cards in another room, Pastor Valdez started an impassioned sermon on Divine Healing.

The points he made were:  
1. That God had definitely given him the power to heal in a vision; that he felt the power in him physically.

2. That it is our Lord's power and not his own.

3. That this healing is given when doctors have failed. That it is right for doctors to use their skill; but that God acts directly when doctors say they can do no more.

4. That our Lord requires faith on the part of those whom He will heal.

5. That we would see

miracles this night, but that the greater miracles had just been seen in the conversion and salvation of those who had just made their decisions.

He then told those who wished to be healed to come to the platform. They had been given cards beforehand.

They went up in a long line—old and young. They had every conceivable disease. In some cases he told people that they had ailments of which they had not told him; they admitted it when questioned.

Before the healing, his wife had prayed, and so had another minister, who rather gave the impression that he was making a demand upon God to do it.

Everybody on whom his hands were laid said they felt better already.

He laid his right hand on the head, prayed, and then gave a sudden start as if a shock was felt, and then he said, "You're got it; give Jesus the glory."

One particular case was very striking. A little boy—deaf and dumb—had been flown over from New Zealand.

He stood on the platform apparently disinterested, drooping, and as you would expect a deaf and dumb person to look—a sad little sight.

The missionary spoke a good deal about him. He asked for special faith and prayer. He held his ears, rebuked the deaf and dumb spirit, anointed the child.

There was the start—as of a shock—and then he said to the child, "Can you hear?" The child nodded. He clicked his fingers by each ear. The child nodded. He then took the microphone to him and said, "Say mama." The child said "mama" in a rather strange voice and then smiled and repeated the name "Jesus." He then brightened up entirely and trotted over to the piano and played a note or two and seemed delighted, and then ran off the platform, obviously quite a different child.

A friend, who persuaded me to go, had seen, among others, two blind persons receive their sight the night before. There were other cases of varying effect: some obvious to the audience, some not.

But it seemed to me that some power was there to heal; that the missionary had a very lively faith in our Lord; that he claimed nothing for himself, but only for the Lord Jesus.

At times it was very dramatic, sometimes pleasantly humorous, and sometimes almost grotesque.

If he is a fake, nothing too bad could be said about him.

But that was not the impression that he gave me.

I felt that there was something there, and would not care to say that it was not of God.

## CLASSIFIED ADVERTISEMENTS

The classified advertising rate of THE ANGLICAN is 6d. per word (payable in advance). Minimum: 4/- per advertisement. A special rate of 3d. per word will be charged for "Positions Wanted" insertions.

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MELBOURNE suburban vicarage return Sunday emergency duty, three weeks from Sunday, January 18. S. GEORGE'S VICARAGE, Reservoir, Victoria.

VICARAGE offered part January for Sunday duties. Apply: VICAR, 44 Arnold Street, North Carlton, Victoria.

### POSITIONS VACANT

HOUSEKEEPER, good Sydney suburban home, small wage. Replies to 497, c/- THE ANGLICAN Office.

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MARSDEN School, Bathurst, New South Wales. Middle-aged married couple (no children) wanted for 1953. Man—caretaker, gardening, etc.; wife—working housekeeper. Comfortable quarters. Applications with references to MRS. THOMAS.

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MARSDEN School, Bathurst, N.S.W., requires for 1953 a housemistress to care for the junior dormitories. This position suits a woman who is fond of children and who has had experience in caring for them. Apply: HEADMISTRESS.

### POSITIONS WANTED

RETIRED gentleman, Churchman, active, 61, seeks part time office duties Sydney or suburban. Write to 494, c/- THE ANGLICAN Office.

### ACCOMMODATION TO LET

FURNISHED cottage, four rooms, kitchenette, all electric, Esplanade, East Devonport, Tasmania, accommodate three. December 18-January 22. References. Apply: D. EDWARDS.

COUNTRY students. Accommodation is available at the Girls' Friendly Society Hostel, 29 Arundel Street, Forest Lodge, Sydney, commencing March, 1953. Tariff £3 per week. Apply WARDEN.

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ENGLISH lady requires bed-sitting room, kitchen, or flatette, centrally situated Sydney, any terms. FA 3725.

### EDUCATIONAL

GUILDFORD, W.A., Preparatory School. Applications are invited for entries as boarders in Standard 4 in 1953.

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