

# THE ANGLICAN

Incorporating The Church Standard

No. 26

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

SYDNEY FRIDAY JANUARY 30 1953

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

Price: SIXPENCE

## NEEDS OF CITIZENSHIP BISHOP BURGMANN CALLS FOR MORAL EFFORT

The Bishop of Canberra and Goulburn, the Right Reverend E. H. Burgmann, speaking on the Forum of the Air at the opening of the A.B.C. station at Canberra on Wednesday, said that the chief need of Australian citizenship was an increasing number of men and women with a vision of true national greatness.

"A fanciful vision is not enough," he said. "It must be a vision that inspires action; that sustains the mental and moral effort to make the action fruitful and efficient."

He said that our aim must be real excellence.

We shall not make a nation capable of holding its own and taking its proper place among the nations of the world if our moral fibre is flabby, if our mental effort is feeble, if our technical achievements lag behind the best in the world, and if our political and social integrity and ability are questionable and second rate.

At present these standards are not generally being attained, and will not be attained in sufficient strength unless many more people take them seriously.

The picture is by no means hopeless, but the black patches in our national life are far too many and are very serious.

It seems to be a neurotic condition in which we find ourselves.

Large numbers of people are dissatisfied with their jobs and find little interest in them. The salary or pay-roll is the only compensation.

Since they are necessary for living, the job has got to be endured.

### ESCAPE ROUTES

Life begins when the job ends, he said.

There is little or no sense building a nation or contributing to any really worthwhile work. The impulse to escape becomes feverish.

Knock-off time is release from enslavement and futility.

The symptoms of this emotional imbalance are seen most obviously in three manifestly neurotic manifestations—betting, drinking and smoking. All three, I believe, are on the increase.

The A.B.C. told us recently that the Lottery headquarters were too cramped and must be enlarged.

Beer production is one of the things on which we made spectacular progress last year.

Tobacco is becoming as important for Australians as the lotus flower was for the dreamy, carefree, lotus eaters in the days of Odysseus. Great nations are not made by such people.

These three pathological symptoms speak of grave deficiencies in our emotional characters.

If we had a real interest in our work, and felt that it was a worthwhile way of spending our lives, we would not be seeking a short cut out of it by gambling.

He said that if we enjoyed comradeship in work and found it socially satisfying we would not feel the drinking compulsion in any unmanageable form.

If we were at ease with ourselves we would not need to seek the consolation, at ever increasing expense, of regressing to the bosom of the lady, Mother Nicotine.

### LIBERAL PHILOSOPHY

We should study the waste involved in all three.

These are just some of the symptoms that show that this modern industrial world is beating us.

The mental and moral strain is too great for us.

We have not got it in us yet to meet the challenge that a worthy Australian citizenship demands of us.

But it is better to try to understand than to blame. The weakness is not specifically in any one section of the community, but in us all.

We Australians are the children of the British liberal tradition of that 19th century, when the British were so secure that they forgot what it was to be afraid.

In that secure liberal air we could boast of our freedom and tolerance, and we could give ourselves without reservation to scientific and professional and industrial pursuits.

Here we had a large continent all to ourselves. Pioneering was rough work, but there was little danger of starving and material rewards were confidently expected, he said.

### FAITH OF FATHERS

Our fathers entered in and possessed this land, or the best spots in it. They brought with them a faith in God and strong moral convictions.

Even when they failed the faith and flouted the convictions they did not doubt their validity.

We, their children of the 20th century, have entered into a changed world: a world made

by scientific knowledge applied to industrial processes.

This world promised power and plenty. We still thought that we were safe. But clouds with lots of power in them began to gather on our horizon.

The storm burst upon us and we were staggered.

Two world wars, separated by a dark and cruel depression, sowed doubt and distrust on every hand.

Bishop Burgmann said that the God our fathers worshipped was evidently not big enough to handle this new world.

Our schools and universities taught no theology. Religious knowledge remained in the kindergarten stage.

It was thoroughly inadequate for modern man in the face of these new horrors.

When the best people in the world dropped two atomic bombs on two cities, we realised that we were in a new age, demanding radically fresh thinking and research in every department of life.

We have not yet done that thinking. The fathers and mothers of the 20th century

(Continued on page 16)

## DEAN SAYS CHURCH IS IRRELEVANT IN COMMUNITY

### "FRONTIER POSTS" NEEDED

In an interview with THE ANGLICAN today, the Dean of Sydney, the Very Reverend Dr. S. Barton Babbage, said that one of the most disturbing aspects of life to-day is the irrelevance of the Church in the life of the community.

"It is a matter of supreme urgency that we should seek to establish frontier posts in every department of public and social life, and that we should seek thereby to interpenetrate the community with some understanding of the Christian Faith," he said.

Dr. Babbage, who is the third Dean in the history of the Diocese of Sydney, is leaving St. Andrew's Cathedral to assume the office of Principal of Ridley College, Melbourne.

An official farewell by the Diocese of Sydney will be held in the Chapter House to-night, Friday, January 30, at 8 p.m.

The Commissary for the Archbishop of Sydney, the Right Reverend C. V. Pilcher, will be chairman, and the Right Reverend W. G. Hilliard, Bishop Coadjutor, will make a presentation.

Trade Unionists were present at a reception in the Chapter House yesterday, when the speaker was the Bishop of Canberra and Goulburn, the Right Reverend E. H. Burgmann.

Businessmen of Sydney under the chairmanship of Sir Harry Brown, gave the Dean an official farewell on Wednesday, January 28.

Dr. Babbage will be installed in his new office by the Arch-

## SCHOOLMASTER'S NEW POST



Mr. V. K. Brown.

## CHURCH EDUCATION HAS NEW LEADER

Geelong, Jan. 26

It has been announced that Mr. V. K. Brown has been appointed to the position of Director of the General Board of Religious Education in succession to the Reverend D. E. Taylor, the new Dean of Brisbane Cathedral.

Mr. Brown at present is a senior assistant-master and School Manager of Brighton Grammar School. Mr. Brown graduated in

Arts and Commerce at the University of Melbourne, where he also obtained a cricket blue, captaining the team for three years.

He holds a diploma of the Teachers' Training Institute. He has had a wide experience in both educational matters and administration.

He has visited the United Kingdom and Canada, investigating educational trends in these countries.

For six years he was Principal of the Northcote Children's School at Bacchus Marsh, Victoria, which trains and educates children from the United Kingdom.

Mr. Brown takes a keen interest in Church matters and is at present an Honorary Lay Reader in the Diocese of Melbourne and a member of Synod.

He was a member of the General Committee of the World Student Christian Federation held in Geneva in 1946, and has been vice-chairman of the Australian Student Christian Movement.

He is president of the Melbourne University Graduates' Society, and a member of the Schools' Board of the University and of the Council of the Melbourne Church of England Girls' Grammar School.

His wife is a graduate in Arts and Education and she is on the national executive of the Y.W.C.A. of Australia. They have four children.

The Chairman of the G.B.R.E., the Bishop of Geelong, commenting on the appointment, expressed the pleasure of the members of the Board that Mr. Brown had accepted their invitation to become Director.

He said that the position was one of the key posts in the Church of England in Australia, and that the Board had every confidence that the remarkable growth and development that had taken place under the leadership of the Reverend D. E. Taylor would be continued with Mr. V. K. Brown.

## STIR OVER SUNDAY OBSERVANCE

ANGLICAN NEWS SERVICE

London, Jan. 21

Mr. Eric Fletcher, a Labour member of the House of Commons yesterday tabled a motion calling for a commission of inquiry into the state of the law regarding Sunday observance.

The motion declares that "existing legislation with regard to Sunday observance is archaic, anomalous, and out of accord with modern conditions; that for these reasons it is frequently disregarded and its enforcement is often haphazard and capricious."

A private member's bill which proposes the repeal of the Sunday Observance Acts of 1825 to 1870 and to make new provisions for theatrical performances, sports and other activities is to be debated on second reading on January 30.

Some members who intend to vote against the bill are believed to favour the appointment of a commission along the lines indicated in the motion.

"The Times Weekly Review" comments in a leading article:

"The Statute Book has been crowded over the centuries with laws affecting the Sabbath, some of which remain in force from the distant past and cannot be said to reflect present-day opinion on any side. The new measure would largely repeal them, legalise the playing on Sundays of all sports now legal on week-days, and allow the theatres to open on the same conditions as the cinema."

Safeguards would be introduced to give all employees, including actors and actresses, a six-day week. There is here a useful basis for national discussion. But it is no more. Conscientious and practical objections to changing the character of the English Sunday are deep seated and widespread and have a right to be heard.

"A commission to go into the whole matter has much to recommend it."

The Bishop of London has issued a statement requesting that full details of the proposed measure be made public before it becomes law.

## NEGROES BARRED IN U.S.

RELIGIOUS NEWS SERVICE

New York, Jan. 26

Nearly the entire faculties of the Union Theological College and the Yale School of Divinity has supported the stand of the nine members of the University of the South, Sewanee, who resigned over the refusal of the University trustees to admit negroes to the University.

Dr. Edward McCrady, vice-chancellor of the University, has issued a reply to the Church's deans.

Religious News Service reports that Union seminary professors made public copies of letters sent to the Sewanee seminary professors last October approving their position.

One of the letters said it was a "clear Christian principle" that in the Church of Christ there should be no discrimination against any of its members on account of race.

A letter from Yale praised the Sewanee professors for "defending the unity of the Body of Christ and the equality of all its members."

The Yale men said they believed that "willingness to practice complete brotherliness in the Christian Church is one of the most significant tests in our time of our devotion to Christ's cause and of our right to preach His gospel to the world."

## NEW DEAN APPOINTED TO SYDNEY

### AN AUSTRALIAN CHOSEN

Sydney, Jan. 27

It was learned in Sydney to-day that the dean-designate, to succeed Dr. Barton Babbage as Dean of Sydney, is the Reverend Eric Arthur Pitt, presently Chaplain to S. Matthew's, Rugby, in the Diocese of Coventry, England.

Mr. Pitt graduated in Arts with second-class honours in 1935, and second class honours in Theology in 1936, from Ridley Hall, Cambridge.

He was admitted to the diaconate in 1937 and ordained priest in 1938.

From 1937, he was Curate of

S. Peter's, Halliwell, in the Diocese of Manchester. He joined the Royal Air Force Volunteer Reserve as Chaplain in 1941, where he remained until 1946, when he succeeded to his present position.

It is understood that he has three sons.



# DIOCESAN NEWS

## ARMIDALE

### SUNDAY SCHOOL TEACHERS' CONFERENCE TAMWORTH

On Tuesday, January 20, a group of teachers from four Sunday schools in the two Tamworth parishes of S. John's and West Tamworth, met in the West Tamworth Parish Hall after prayers in the church for a conference with Miss Effie Sourry, who will next year take up her appointment as Youth Commissioner for the Armidale Diocese.

Chairman was the Reverend Harry Taylor, and for an hour and a half Miss Sourry was plied with questions arising out of problems in the work of the Sunday schools.

Direct and practical answers were given, and it was decided that the teachers should meet again soon for further discussion.

The Reverend Max Young was in charge of a bookstall and many teachers bought books and material for expression work.

## BALLARAT

### VISIT OF FIRST BISHOP OF CENTRAL TANGANYIKA

The Right Reverend G. A. Chambers, first Bishop of Tanganyika, accompanied by Archdeacon Kidner, General Secretary for the Church Missionary Society, were guests of the Bishop of Ballarat and preached in Ballarat parishes on Sunday, January 18.

After Bishop Chambers had preached at the morning service at S. Paul's, Ballarat, the parishioners arranged a parish luncheon when the Bishop of Ballarat welcomed to the diocese the bishop and the archdeacon, who had played such a large part in the establishment of the Church in Central Africa.

In the diocese Bishop Chambers established with 16 other Australian helpers less than thirty years ago, there were now thirty-five African priests.

The Bishop of Ballarat conducted memorial services on Sunday, January 18, at Ballan Bungaree and Pootilla, when the bishop paid tributes to the work of the Reverend W. H. Chamberlain, who had been their vicar for six years until his death earlier in the month.

Bishop L. James, who was Bishop of St. Arnaud until his retirement two years ago, is acting as locum tenens of the Parish of Colac. The Vicar, the Reverend Geoffrey Hooper, has accepted the Parish of Linton and Skipton and will take up duty there in February.

## BATHURST

Padre Harry Thorpe has been appointed correspondent for THE ANGLICAN for Bathurst Diocese. News items may now be forwarded to him at "Bishopscourt," Bathurst, N.S.W.

### PERSONAL

All being well, the Reverend Donald Grant and the Reverend William Peterson will be

ordained to the Priesthood in S. John's, Forbes, on the second Sunday in Lent, the first day of March, at 7 a.m.

Roland Biggess was one of the first boys to arrive at the Fairbridge Farm School in Molong, when it commenced operations. He afterwards joined the Church Army in Australia, was made deacon by the Bishop of London in S. Paul's Cathedral on December 22.

The Reverend F. A. Reid, Rector of Smithtown, in the Diocese of Grafton, has accepted the offer of the cure of souls in the Parish of Coonabarabran.

We hope to welcome him soon to the Bathurst Diocese and institute and induct him in his new parish.

### CHILDREN'S HOMES WAR MEMORIAL APPEAL

£2500 was voluntarily given for the first proposed "Toddlers Home" in the diocese during 1952. A meeting is to be held in Bathurst in March, to discuss plans for the commencement of this "War Memorial" for the diocese.

Over £1,000 has already been earmarked for a "P.O.W. Memorial Section" for those who died in the Far Eastern theatre of the last war.

Canowindra headed the diocesan list with £280 as a result of a special effort by the laymen.

Then followed Molong (£162), Forbes (£144), Orange (£129), Condobolin (£123), Parkes (£120), Bathurst (£120), Cowra (£112). There are 46 parishes in the diocese, and the others were in the following order: West Wyalong, Eugowra, Rockley, Coonamble, Mudgee, Gilgandra, Dubbo, Peak Hill, Coolah, Cudal, East Orange, Wellington, Trundle, Oberon, South Bathurst, Millthorpe, Coonabarabran, Rylstone, Blayney, Gulgong, Grenfell, Cummoock, Carcoar, Narramine, Wyalong, Amos £10 and under came from the parishes of Cobar, Kelso, Nyngan, Hill End, Bourke, Stuart Town, Brewarrina, and Portland. No returns at close of books had come from the parishes of Geurie, Kandos, O'Connell, Tottenham, and Warren.

### ANGLICAN YOUTH DEPARTMENT

Figures for the Anglican Youth Department of the Bathurst Diocese for 1952 have now been released in a full diocesan list.

Money from the Youth Rally held towards the end of 1951 were included in the 1952 returns and credited to the various parishes concerned. Top of the 46 parishes of the west was Cowra with donations for the year totalling £261, followed by Bathurst (Cathedral) £160; Condobolin £121, Dubbo £97, Eugowra £93, Forbes £87, Orange £82. The other parishes in the diocese were in the following order for assistance to the youth work: West Wyalong, East Orange, Canowindra, Grenfell, Parkes, Wellington, Warren, Cudal, Gulgong, Peak Hill, Narramine, Trundle, Oberon, Coolah, Cummoock, Coonabarabran, Coonamble, Cobar, South Bathurst, Hill End, O'Connell, Molong, Stuart Town, Wyalong, Blayney, Mudgee, Rockley, Bourke, Brewarrina, Geurie, Carcoar, Tottenham, Nyngan, Kelso, Portland, Kandos, Millthorpe, Rylstone, Gilgandra.

The Youth Department of the diocese not only supports the Commissioner but also pays all expense in connection with the Children's Homes War Memorial Appeal, so that not even the cost of a postage stamp is deducted from donations given for the proposed Children's Homes.

£1,600 was raised for the Youth Department during 1952.

## CANBERRA AND GOULBURN

### "LENTEN SCHOOL OF RELIGION"

#### AT S. JOHN'S, CANBERRA

During Lent, a "School of Religion" will be conducted in the Parish of S. John the Baptist, in Canberra.

The School will meet every Thursday night for Tutorials on the basic truths of the Christian Faith as summarised in the Apostles' Creed.

The subjects of the tutorials are "Belief in God," "Belief in Jesus Christ," "Belief in the Holy Spirit," "Belief in the Church," "Belief in Sin," and "Belief in the Word to Come."

The panel of speakers are the Bishop of Canberra and Goulburn, the Right Reverend E. H. Burgmann; the Archdeacon of Canberra, the Venerable R. E. Davies; the Headmaster of Canberra Grammar School, Canon D. A. Garnsey; the Assistant Registrar of the Diocese, the Reverend Hayden McCallum; and the Director of Studies, Canberra Grammar School, the Reverend T. H. Timpson.

There will be opportunity for questions and discussion during the tutorials, and supper will also be served.

## MELBOURNE

### FAREWELL TO BISHOP

The Principal of Ridley Theological College, The Right Reverend Donald Baker, will retire early in February.

There will be a farewell meeting for Bishop Baker and Mrs. Baker in the Chapter House on February 4, at 8 p.m. The main purpose of this meeting will be to present donations to the bishop and Mrs. Baker.

Bishop Baker's successor, Dr. S. Barton Babbage, will be tendered a welcome in the Chapter House on the following day, February 5, at 3.15. This will be followed by an induction into his new office at Choral Evensong in the Cathedral.

The Reverend Norman Crutwell and his mother, of New Guinea, will arrive in Melbourne on Monday en route for England for furlough. Whilst in Melbourne Mrs. Crutwell will contact members of the Mothers' Union.

Miss Mary Blackwood, Melbourne Sunday School Organiser, who has been enjoying a well earned rest at her home in Sale, will resume her duties on Monday at the central office.

Miss Joan Ashby, until recently Assistant Sunday School Organiser in Melbourne, will begin the duties of a parish worker, at S. Matthews, Cheltenham, on February 1.

On Wednesday, February 4, at 8 p.m., there will be a farewell by the clergy and laity to the Right Reverend Bishop Donald Baker, and Mrs. Baker in the Chapter House. Although Bishop Baker will continue such work as the Archdeaconry of Geelong, he is retiring from his chief office—that of Principal of Ridley College, and his many friends feel that this calls for a tribute of grateful thanks and public recognition.

## NEW GUINEA

The Bishop of New Guinea wrote in his news letter:—

Miss Vivienne Kinnear, of Melbourne, a member of S.

John's Fellowship, Latrobe Street, is paying a visit to the Mission and was a passenger on the "S. Laurence," spending Christmas at Agenehambo and the following week-end at Gona, and returning on the "S. Laurence."

Mr. Alan Brady, who is making splendid progress with the building of the rectory at Samarai, was also a passenger on the boat.

He had a brief holiday from building activities in Samarai so that he could see our different Mission Stations.

Sister Rawlings arrived back in Port Moresby in November. Unfortunately, while waiting there to return to Dogura she met with an accident which injured her knee and leg and necessitated her spending some time in Port Moresby Hospital.

She is making good progress now and arrived at Dogura on the "S. Laurence." When Sister Rawlings has sufficiently recovered from her accident and is able to take charge again at S. Barnabas' Hospital, Sister Nancy Elliot will move to Gona and Sister Ruth Buston to Menapi.

The Reverend Norman Crutwell and Mrs. Crutwell left for their furlough by the "Bulolo" at the beginning of January. They have passages booked on a ship to England on January 31.

On Canon Palmer's return to Dogura, Father Chisholm will take charge of Menapi during Father Crutwell's absence.

Miss Greenwood also left for her furlough at the beginning of January, and Mr. Rodd and Mrs. Hart towards the end of January. Miss Clarke has been at Dogura since the middle of November and will take over Miss Greenwood's work at S. Paul's School during the coming months. Canon Jennings will be at Taupota over Christmas.

Canon O. J. Brady, who has been in very poor health for some time, left by air for Tasmania for a brief rest and for medical advice. He hopes, if all is well, to be back again at S. Aidan's College by the end of February.

Mr. Reg. Bennett moved to Port Moresby in January to superintend the building of a mission at Koki under the direction of Father H. Randall. The native problem in Port Moresby is becoming very acute and we have felt that it is necessary for us to have a mission established at Koki where we can gather together the very large number of Papuan boys and men from our district who are working in Port Moresby and its vicinity.

Bishop David Hand made a visitation of the New Britain mission area in January. Plans were made for the "S. Laurence" to leave Killerton with him about January 13.

Mr. Lionel Lucas, who has been at Wangella for the last few months, went with him to join Father Sydney Smith in his work at Kandrian.

The Reverend Japhet Koibua also went with Bishop David from Eroro to New Britain and will be stationed for the time being at Sag Sag.

He was accompanied by Edrich Wekin, Papuan Diocesan teacher. The Reverend Copland Misirait will move from Sefoa to Eroro to take the place of Father Japhet.

A decision has been made to open out work in the Highlands of New Guinea during this coming year and Bishop David will himself be making a preliminary visit into the area soon and hopes to gather together a group of workers who can go and pioneer our Anglican missionary work.

## NORTH QUEENSLAND

### G.F.S. CAMP

Four dozen members of the G.F.S. spent ten days in camp on Magnetic Island, in the early part of the month.

Miss N. Richardson came up from Brisbane to give her expert help in carrying out the general part of the programme and Fr. Roberts, of Townsville, acted as Chaplain and was responsible for the religious side. The camp was held to train leaders for the G.F.S. branches

in the diocese. It was a fruitful, as well as very happy affair. Its close coincidence with the arrival of heavy rains; fortunately, all except ten girls from Innisfail were able to get home easily, and the Innisfail girls managed to enjoy the prolonged stay waiting for the line north to be opened again.

The General Secretary of the Seamen's Mission, the Reverend C. J. Brown, visited the Mission Station at Townsville over the week-end of January 10-12.

During his visit, Fr. Brown preached at Townsville churches, celebrated the Holy Eucharist in the Mission Chapel, and spoke at a Fork Dinner, to which many leading citizens as well as local Anglicans were invited.

Many were amazed, and ashamed, to hear that the Mission has to rely on an annual grant of \$400 from the English Society to keep its work going in Townsville. All went away determined to give more support to this important work among seamen.

The Reverend A. Briggs, until recently an S.F.G. missionary in North China, has offered himself and been accepted as a member of our Bush Brotherhood of S. Barnabas.

He sailed on the "Strathmore," which has been twice delayed, once by engine trouble and afterwards by fog, in the Thames Estuary. He was to have arrived in Sydney on February 19, but the ship is likely to be about a week late.

His coming will bring a welcome accession of strength to the work of the diocese in the West.

Townsville congregations had great reason for thankfulness as they offered the Holy Sacrifice on January 18.

More than 30 inches of rain had fallen in a little over three days, and some low-lying suburbs had been inundated. At one point it seemed that a large volume of water, descending the Ross River from its catchment area in the hills, would meet a 12-foot tide—which would have produced a flood of serious proportions.

Fortunately, the bulk of the water escaped between tides, and the city was spared a disaster. Torrential rains continue to fall over much of the diocese, and Church activities other than services are mostly at a standstill.

## PERTH

### YORK

Mr. W. G. Burges, of Tipperary, who is a member of a well known church family in the Parish of York, has received the O.B.E. for his services to agriculture and stock breeding.

On Mr. Burges's property is the small church of S. Paul's, Tipperary, where services are regularly held.

### SWAN HOMES

All the children from the Anglican Children's Homes at Middle Swan have been away at the seaside for their annual holidays. The Home owns a holiday cottage at Coogee, a small town a few miles south of Fremantle on the coast.

It provides a very safe beach for children. Owing to the large number of children in the Homes at Middle Swan, they take their holiday in sections—the kindergarten tots going first, followed by all the girls and lastly the boys of the Home. This holiday is sponsored by the Swan Boys' Orphanage, Fremantle Lumper's Committee. This voluntary committee has

been responsible for this annual event for many years, and provides the staff and all the food as well as the organisation.

The children are taken on a launch trip to Garden Island and also visit Rockingham and Mandurah and any other topical place of interest.

### PERTH

It was with great pleasure we learned that Mr. A. A. Robertson, secretary of Church of England Migration in W.A., and manager of the Anglican Homes for Children, who has been on an official visit to England on child migration, was married two days before sailing home, under a special licence from the Bishop of London, to Miss Eunice Unite, of Greenford, Middlesex, England, at All Hallows', North Greenford.

Miss Gwyneth Owen, of Palmira, has arrived home after two years in Melbourne. Miss Owen has been undertaking a training course at S. Christopher's College, Malvern, Victoria, and graduated in November last. She will undertake parochial work in the Parish of South Perth.

### £100,000 APPEAL

On the retirement at the end of 1952 of Archdeacon Strugnell, who was the Director of the Perth Diocesan Campaign, the Archbishop of Perth appointed Canon F. W. Guest, and the Reverend R. G. Hawkins, as co-directors of the campaign to raise £100,000 in the diocese for the purpose of providing new churches, halls and clergy to meet the spiritual demands created by the great expansion in the population.

The co-directors have already worked very hard as commissioners of the campaign and made a substantial contribution to its progress in the parishes.

Already, through the generous support received in response to the appeal, nearly £30,000 has been raised in cash and promises, out of which it has been possible for the archbishops to make grants to the parishes of Belmay, Carlisle - Belmont, Como, Collier, Hilton Park, Manning Park and Wembley-Fleet Park.

The archbishop and the directors are calling for an all out effort for the campaign throughout the diocese in the next few months, with the hope that by Synod in August of this year it will be possible to report that the goal of the campaign has been attained.

## SYDNEY

### APPOINTMENT

It is reported that the Rector of S. Jude's, Dural, the Reverend A. E. Pitt-Owmen, will leave Dural at the end of Easter to take over the head-mastership of the school at Wentworth Falls, N.S.W.

### READERS' ASSOCIATION

All communications concerning the Readers' Association, Diocese of Sydney, should be sent to: H. W. Rodgers, 35 School Parade, Marrickville, until further notice.

## MEMORIAL SUGGESTED

### ANGLICAN NEWS SERVICE

London, Jan. 27

It has been reported that a memorial to the late W. M. Hughes may be erected in London as the heart of the Commonwealth and Empire.

The question goes to the House of Lords on Wednesday for approval.

## The Bush Church Aid Society

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SUN CLIMBS."



# WORLD COUNCIL ATTACKS RACIAL DISCRIMINATION

## REPORT ON SOUTH AFRICA

ECUMENICAL PRESS SERVICE

Lucknow, Jan. 23

The central committee of the World Council of Churches has affirmed in a statement on South Africa that "all political, social, economic discriminations based on the grounds of race, wherever they may exist, are contrary to the Will of God as expressed in the Christian Gospel."

The statement was issued at the committee's current meeting in Lucknow, after discussion of Dr. Visser 't Hooft's report on his journey to South Africa.

The report says:

"The Central Committee is glad to recognise that a constructive conversation has begun between the South African member Churches and the World Council concerning the Christian attitude to the problems of relationships between the races, and lays stress on the desirability of asking representative non-European Christians in South Africa to share in these deliberations.

"The Central Committee gives encouragement to all those in South Africa and elsewhere who are labouring for a solution of the racial problem in keeping with the Christian Gospel, and calls upon all Christians to uphold them in thought, prayer and acts of reconciliation.

"The Central Committee would use this opportunity to

express its strong conviction that the first and foremost contribution which the Churches everywhere can and must make to the solution of the race problem is to manifest in their own life that in Christ all racial division is overcome and that any policy of enforced segregation in any aspects of church life is incompatible with the very nature of the Church of Christ.

"The Central Committee, holding strongly the conviction expressed by the First Assembly, affirms that all political, social, economic discriminations based on the grounds of race, wherever they may exist, are contrary to the Will of God as expressed in the Christian Gospel.

"Recognising that existing racial discriminations are increasing tension and bitterness in various parts of the world, the committee calls upon the member Churches to engage in the Christian ministry of reconciliation and to do all in their power to end such discrimination wherever it exists."

## WHILE IN ENGLAND . . . .

London, Jan. 27

Canon L. J. Collins, in a sermon in S. Paul's Cathedral last Sunday, said that there is in this country, deep down, a vast amount of racial discrimination.

"Why are the Italians kept out of British mines?" he asked.

"Why was there nearly a strike at King's Cross station because a black man had been raised in status?"

"Why is it that at Brixton to-day, scrawled across the walls of the houses, you can see the letters 'K.B.W.' — 'Keep Brixton White.'?"

He said that the African crisis was growing worse. It challenged Christians to do all in their power to help to resolve it.

It was not so much the question of colour that divided the white and the black in Africa and elsewhere. It was primarily the difference of background, of culture and technical development.

The crisis in Africa is one which can only be resolved by the application of the power of Christ.

This is the only Christian solution which can resolve this

problem, for it cannot be a political solution.

## W.C.C. ABOVE NATIONS

ANGELIC NEWS SERVICE

London, Jan. 26

The Bishop of Chichester, the Right Reverend G. K. Bell, in his opening address to the Central Committee of the World Council of Churches meeting in India, said that there was a marked difference of spirit in the World Council and the United Nations.

Both organisations represent the same nations.

The World Council, he said, "stands before the nations" as an international fellowship "appealing for an end of hatred, suspicion and war."

"Whatever political party or whatever group is in power in the countries we represent, we possess a unity in Christ transcending all barriers of race, class, or nation."

## FIRE ENGINE ENTERS CHURCH

ANGELIC NEWS SERVICE

New York, Jan. 10

A freak accident nearly caused heavy loss of life in Kansas early this month when a runaway fire engine crashed into the church.

The rector, the Reverend James C. Hofmann, reports that the timing of the accident was nothing short of providential.

Had it occurred ten minutes earlier, scores of people would have been injured or killed as they left a recital on a new pipe organ at the church.

The fire truck, answering an alarm, swerved at an intersection in an attempt to miss an automobile which failed to yield the right of way.

In doing so, the truck knocked the automobile 60 feet at a right angle to its original course, clipped the rear of a parked car, shed its front wheels at the curb, and crashed through the rock wall of the church.

It struck a window on the south side, just inside the door to the undercroft, its siren and headlights landing on the floor below.

From preliminary estimates, the amount of the damage will run to several thousand dollars.

## GUYRA PRIEST TRIES GUILD

Over the past four years, there has grown up in the Guyra Parish in the New England district a Young Communicants' Guild that is linking a company of young people with the worshipping life of the Church.

The vicar, the Reverend Robert Kirby, started the Guild with the idea of providing weeknight fellowship for those young people who had been confirmed, so that increasingly the Church might become the centre of their life.

The Guild, beginning with a few members, met in the Church for Compline and Bible study, and, later on, an hour's social activity in the hall was added.

It is now the rule that any young person seeking confirmation must first have been a member of the Guild for twelve months, so that the vicar is now assured that all confirmees come right up out of the life of the Church.

After Confirmation they continue as members of the Guild. At the opening meeting for the year on Friday, January 23, nearly forty young people were present, and in the church heard an address from Miss Effie Sourry on the work of S. Christopher's College, where she is a student. Afterwards, in the hall, Miss Sourry led in a programme of games that concluded with a delightful supper.

The young people threw themselves wholeheartedly into the social programme, but they had also shown real devotion in the Service of Compline in the Church, and keen interest in Miss Sourry's address. "They will stay in the Church as long as you like," said the vicar.

It was clear that the Guyra Young Communicants' Guild had made real progress in solving the problem of linking young confirmees actively with the life of the Church.

## CHURCH ARMY FOUNDER REMEMBERED

ANGELIC NEWS SERVICE

London, Jan. 19

A service commemorating the birthday of the founder of the Church Army, Prebendary Wilfrid Carlie, was held in S. Paul's Cathedral, London, last week.

The Bishop of Gloucester said that the Church through all its history had to contend with two constant factors in the differing situations with which it was called on to deal. They were human nature, seeking and not finding; and Jesus Christ supplying all that human nature needed.

He said that man has the needs that he has always had. Jesus Christ was a living person now, pointing the way to an inner peace and quietness. Prebendary Carlie shared with S. Paul, S. Thomas-a-Kempis, Keble, and other great men of the Church, a devotion to Jesus Christ.

In virtue of their fellowship with Christ, these men achieved success in their human work.

"The one clear purpose in the Church Army's work is to make people serve Jesus," he said.

After the service, the congregation walked in procession to Prebendary Carlie's tomb, where his grandson, the Reverend E. W. Carlie, Chief Secretary, conducted a short act of remembrance and thanksgiving.

## NEW BUST DEDICATED

A bronze life-size bust of Prebendary Carlie was unveiled by his son, Mr. Victor Carlie, and dedicated by his grandson at a lunch held at the Church Army headquarters in Bryans-ton-street, Marble Arch.

The bust was given by the Reverend James Bell to mark the fiftieth anniversary of his ordination. Speakers at the luncheon included Sir Frank Willis, General Secretary of the Young Men's Christian Association; Miss R. S. Essex, Editor of the "Church Times"; Miss Canadine, of the Mothers' Union; Mr. Arthur Pilgrim, a member of the London Probation Service; and Captain Carter, Youth Club Secretary, Church Army. The Bishop of Willesden gave the blessing after the dedication of the bust.

## TITO'S VISIT SUPPORTED

ANGELIC NEWS SERVICE

London, Jan. 26

The Moderator of the Free Church, the Reverend S. M. Watts, gave as his personal opinion that the invitation by the Foreign Secretary to Marshal Tito to visit England in no way condones Church persecution in Yugoslavia.

Britain must set an example of tolerance if she expects tolerance to spread in the world, he said.

Marshal Tito is the head of a sovereign State, and it may be that his presence in this country will do something to change his outlook, so that his outlook towards religion may become more tolerant.

That is more likely to happen if he comes here than if he is always kept at a distance.

All the same, he said, it might have been wise at this moment to have received in this country the Foreign Secretary of Yugoslavia, so that a better understanding might have begun at that level.

## R.C. PRIESTS THANK TITO

London, Jan. 24

Sixty-three Roman Catholic priests have been released from Yugoslav prisons under a New Year Amnesty. Tanjug the official news agency reported last Thursday.

The priests, in a letter thanking Marshal Tito for their release said: "We wish to make good for all that we have done in the past, and establish sincere relations with the Yugoslav authorities and the people, in agreement with our Church superiors."

## "ABORIGINE" SERMON CAUSES STIR

The retiring Dean of Sydney, Dr. S. Barton Babbage, caused widespread public interest with an outspoken sermon on the treatment of the aboriginals which he preached in S. Andrew's Cathedral, Sydney, on Aboriginal Sunday.

We reprint the full text of Dr. Barton Babbage's sermon.

"Mat. 25:45. 'Verily I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not unto me.'"

"One hundred and fifty years ago the aboriginal population of Australia was 500,000; to-day it is 50,000. I would like you to think of the significance of those figures: where ten aboriginals once existed one exists to-day.

"Australia's record in this matter is a sad and sorry one. In Tasmania the aboriginals were completely exterminated, being shot on sight; in other places they were shamelessly exploited, their lands were expropriated and their hunting grounds destroyed, while their numbers were decimated by disease and vice.

"Australia's record is one of the blackest in the pages of human history.

"It is fitting that we should think of these things on this Sunday; for this is the Sunday nearest to Australia Day—the day on which we think of Australia—its past and future.

## PARSIMONY

"The fact is that we have not yet begun to make adequate amends. The aboriginals are herded into steadily diminishing reserves, and the welfare and educational facilities provided by a parsimonious Government are woeful and disgracefully inadequate.

"It is scandalous that the aboriginals are still deprived of the most elementary democratic rights, and that they are not even recognised as citizens of this Commonwealth.

"There are some Australian citizens who have recently shown a touching solicitude for the welfare of the black races in South Africa. I share their concern. But Australian native policy is equally indefensible. It is one of undisguised racial discrimination.

"We would do well to remove the beam from our own eye before attempting to remove the mote from our brother's eye.

"Do not think that I exaggerate. This is what Mr. Paul Hasluck, the present Minister for Native Affairs, has said (and I may add that he is himself a distinguished churchman): 'Our record of native administration will not stand scrutiny at the standard of our own professions publicly made in the forum of the world, of a high concern for human welfare.'

## DEGRADED PEOPLE

"We should be condemned out of our own mouths if those professions were measured by the standard of native administration accepted to-day. When we enter into international discussions and raise our voice, as we should raise it, in defence of human rights and the protection of human welfare, our very words are mocked by the thousands of degraded and depressed people who crouch on rubbish heaps throughout this continent."

"These words are not the words of some irresponsible charlatan, nor the cunning propaganda of an unscrupulous communist agitator: they are the considered words of a responsible Minister of the Crown whose duty it is to know the facts.

"There are some who would welcome the final extinction of the aboriginals: they see only the pathetic derelicts on the fringes of outback towns, and they forget the tenor, Harold Blair, the artist, Albert Namatjira, the clergyman, the Reverend James Noble, the army officer, Captain Saunders, and many others.

"The fact is that the abor-

iginals are in no way inferior to us, either physically or intellectually or morally. Those who subscribe to the view that all aboriginals are inferior, are subscribing, whether they know it or not, to the monstrous doctrine of racial superiority.

## SUPERIORITY FICTION

"A recent issue of the Medical Journal of Australia has this paragraph: 'Most people repudiate the monstrous fiction of racial superiority in its extreme forms: such as Hitler's anti-Semitism and the more extravagant expressions of the colour bar; but to some degree it is taken for granted in the most surprising quarters. For this reason it needs to be actively combated, though it will not stand logical examination: it is at best a fallacy, at its worst a vicious lie.'

"And yet it is this shocking doctrine which lies behind both the White Australia policy and our present policy of Native Administration. Our policy is basically one of unashamed racial discrimination.

"Our native policy is indefensible in theory and disastrous in practice: on the one hand it neither preserves the inviolability of native reserves nor safeguards the aboriginals from the depredations of the whites; and, on the other hand, it neither facilitates their advance towards civilisation nor their ultimate assimilation. On the contrary, our present policy restricts them to ever diminishing reserves, and deprives them, not only of adequate hunting grounds, but also of adequate medical and educational facilities.

"What, then, is our Christian responsibility? It is twofold:

"Our first duty, as Christians, is an act of penitence and shame. We have sinned grievously against the original and aboriginal inhabitants of this continent: both decimating and destroying them—and our first duty is to confess this.

"Our second duty, as Christians, is to amend our ways, so that in some measure we can make reparation and restitution.

## FINAL ADDRESS

"This is the last address I shall give as Dean of Sydney in this cathedral pulpit on a Sunday morning. I am bound to reflect on the years that have passed.

"The cathedral is strategically situated at the very centre of this city's life. It should be a pulsating centre at the heart of the city's activities: permeating and penetrating every department of civic and social life with the Standards of Christ.

"I am more than ever convinced that the cathedral pulpit can be a power for social righteousness, and that the words spoken from this pulpit, reported in the press and over the radio, can both mould and form public opinion.

"I am thankful that my final address should have been given on the day appointed by the Church for remembrance of the aboriginals.

"For we have here a signal illustration of what is in my mind. We have an opportunity, on a day such as this, of directing the attention of men and women to a grave national scandal, and thereby of influencing and informing the Christian conscience.

"We think again of the aboriginals. The words of Christ are challenging and searching: 'Inasmuch as ye did it not unto one of these least, ye did it not unto Me.'

"May God give us grace both to repent and to amend."

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# THE ANGLICAN

Incorporating The Church Standard

FRIDAY JANUARY 30 1953

## AUSTRALIA DAY

Last Monday was the anniversary of the coming into being of this country, our birthday. The first settlement, and its early history was not such as to provide any cause for jubilation nor expectation that it would become such a cause.

Botany Bay and Port Jackson were convict settlements. They were conceived and designed as such. They were governed by military law, not civilian law.

As the colony grew, free settlers grew in numbers and power, and they finally demanded the cessation of the hated transportation system. Law and government progressed to a point where self government was proclaimed. From being a despised appendage, Australia began to take on the form and habiliments of respectability. Out of the Archdeaconry of Calcutta came the Diocese of Australia, from which, later, came other dioceses.

From a sickly convict colony, Australia became a dependant nation demanding the attention of the world's leaders.

The traditions that were handed down to us from the Mother country were regarded suspiciously, and if accepted at all, were interpreted in terms of our new found Nationhood.

The disasters of the two World Wars and a black depression served to strengthen the unity of the country.

But Australia is now faced by the paradoxical fact that the very features which helped build a strong Australia are destroying her. The sturdy independence of spirit and mind has become wary cynicism; the bold courage of the early settlers is now translated into crude violence; the limitless opportunities of yesterday have made the opportunists of to-day; the blunt straightforwardness that characterised Australians has become 'I'm right, Jack—'

The moral tone of the community at large has degenerated to a degree where the leaders of the Church and Judiciary found it expedient to issue a 'Call to the Nation' in the hope that we might find again the strength of our Nationhood. This novel and unprecedented step has no counterpart in our history.

That a national political leader, within a few days of its issue found it convenient to reject the principles of this Call in no wise renders it nugatory. That the Premier of N.S.W. sees fit to override the law in the matter of the observance of the law does not invalidate the personal responsibility of every citizen for observing the law.

For Anglicans in particular this is true.

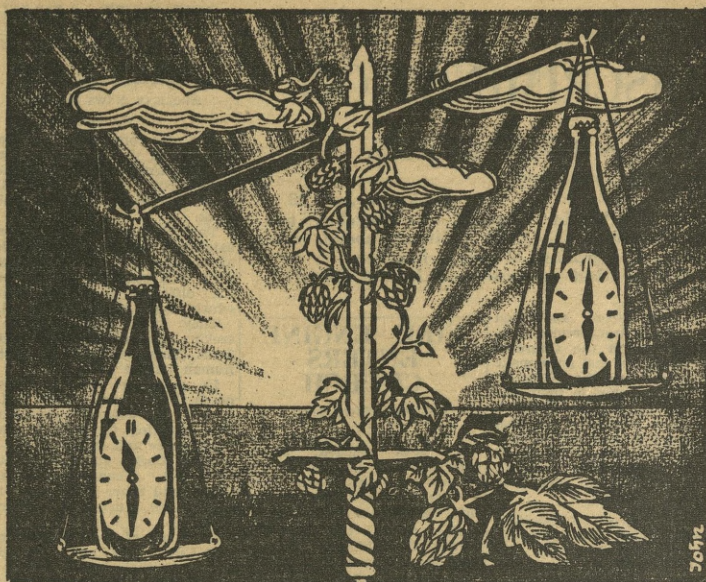
The Church of England developed as an integral feature of the British way of life, and in England co-exists with the State. We in Australia hastily threw off "the yoke" which tied the Church and State and put all our religions on an equal footing. Numerically, however, Anglicans outnumber all other religious creeds, and it is for Anglicans, therefore, to assume the largest share of the burden of responsibility.

For Church and State do co-exist; neither exists independently, in spite of their separation in this country. Contempt of one is contempt of both; an injury to one is an injury to both.

When the law of the State is broken—by anyone—the Church of God suffers an injury. If the law of the State is brought into contempt it is inevitable that the doctrines and dogmas of the Church will take the same place in the public mind. The unholy penchant Australians have for savage and usually unjustified criticism of their political leaders is carried over and applied to the leaders of the Church.

The problem we face is not one that can be met at some indefinite time in the future. It is in the here and now. It is not one for which the State or community generally is responsible; it cannot be ascribed to a vague "climate of opinion"; it is a personal matter.

The cause to which we have dedicated ourselves, or, more accurately, in the words of Abraham Lincoln, to which we are dedicated, go far beyond State and National politics. It is a universal cause—the cause of all men of all time—but confronted now with the simple issue—whether our Empire is to fall or be rebuilt into a strong bulwark against the forces of evil.



BROKEN HILL JUSTICE

## WHAT CAN YOU DO ABOUT SLUMS?

BY A SPECIAL CORRESPONDENT

After 20 years of campaigning by Church and Press, the puzzled public can see little evidence of vigorous slum clearance or of the Governments' desire to rid Australia of the social blot of slums.

To-day we have no alibi for permitting tens of thousands of Australians to exist in conditions which have been exposed time and time again as "appalling," "dangerous," "degrading," "un-Australian."

GOVERNMENT reports have provided us with figures of sub-standard housing shocking in a country so young. The Joint Committee on Social Security in 1942 stated that "the number of sub-standard houses unfit for human habitation and needing to be demolished is not less than 50,000."

In Victoria, the Slum Abolition and Enquiry Board found in 1937 that there were 6,176 homes unfit for human habitation within a 5 miles radius of the Melbourne G.P.O.

To-day it is estimated that there are 10,000 such homes in Victoria, yet post-war efforts at slum clearance have been pitifully inadequate.

Present plans, if carried out, will do no more than patch up a few bad pockets.

Statistics do not convey the effect of slum living conditions on individuals and society, but clergy, doctors and social workers have clearly shown that the longer we endure slums the more we must spend on jails, hospitals, reformatories, sanatoria and our already over-

burdened social services.

While the vast majority of those who live in sub-standard areas are decent, honest citizens fighting against the heavy odds of environment, the fact remains that slums are the nursery schools for reformatories and the proving ground for the anti-social philosophies we profess to abhor.

The slum evil is forcefully summed up by Howard Marshall in his book "Slum":

"If we believe that man is to make spiritual progress he must be freed from the chains of bad environment. We are choked, each one of us, whether we realise it or not, by the meanness and squalor which stretch their tentacles upwards from the lives of our less fortunate fellow citizens. The slums hold us back. While they exist the roots of our civilisation are rotten and our corporate existence as a people is diseased."

### WHAT CAN THE CHURCH DO?

The history of social reform shows that no reform has come unless public opinion is aroused, and that in most cases the leaders of the fight for reform have been militant Christians who, with a shocked conscience and armed with experience and facts, have set out to right the wrongs.

Church leaders in Australia have spoken out against the evils of slums, but they have not received the support they have a right to expect from all who profess to follow them.

In Melbourne the heads of the Anglican, Methodist, Presbyterian Churches, and the personal representative of the Roman Catholic Archbishop spoke last year from the same platform at a widely-publicised "Slums Must Go" meeting.

This historic meeting, which was a practical demonstration of Christian unity on a pressing social problem, was attended by an audience of only 350 people.

Active opposition to slum clearance would be stimulating; but to-day it is a fight against complacency, apathy and the resignation of slum dwellers who have lost hope

## ONE MINUTE SERMON

THE HOLY GOSPEL FOR THE SUNDAY CALLED SEPTUAGESIMA OR THE THIRD SUNDAY BEFORE LENT

The Text:

The kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the marketplace, and said unto them, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard, and whatsoever is right, that shall ye receive. So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the good-man of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong; didst thou not agree with me for a penny? Take that thine is, and go thy way; I will give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last; for many be called, but few chosen.

The Message:

The Saviour is born, the Saviour has been shown to Gentile and Jew, the Saviour is approaching temptation and suffering and death. And we are given three Sundays in which to prepare ourselves to tread with Him the wilderness road and the Jerusalem road to Calvary.

Strangely enough the Holy Gospel for Septuagesima makes the same kind of challenge as did that for S. Paul's day.

Men are called into the Christian Church not merely to save their souls but to enable them to give what they are in the service of God. The life that doesn't give becomes stagnant.

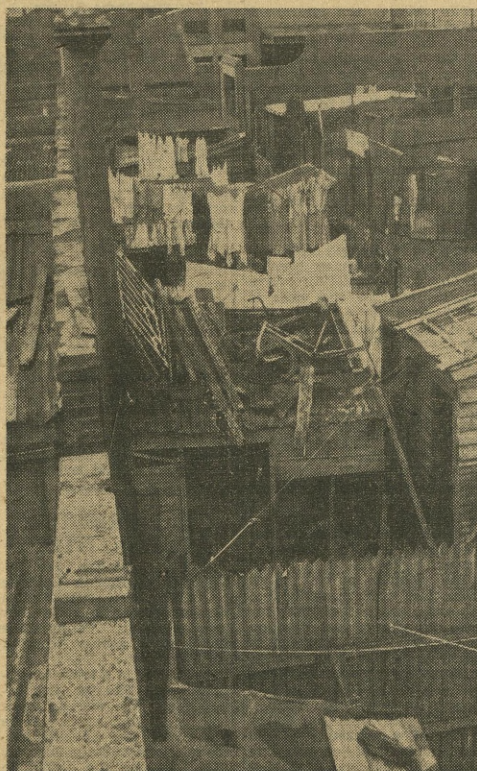
Now the world doesn't employ everyone. It tends to keep a supply of unemployed, but the owner of this vineyard has room for all. He is found at the "pick up" place early in the morning, then at 9 o'clock, then at noon, then at 3, then at 5, and every available person is engaged and set his task.

The crux of the story is at the time of payment. He pays them all alike as having given the service their opportunity allowed, and he pays them alike seeing that their wage is what they require to live.

The grumblers want to take out more than they put in—seeing their agreement was for a wage sufficient to live. The others trusted and did not bargain!

The story suggests that we trust God and give our best in life and as we seek the rule of God all necessities of life will be added to us. If we bargain we'll get our bargain, if we throw our lives in and trust, we'll see "exceedingly abundantly above all we ask or think."

Those who will follow Jesus through life and death and after must trust God to the uttermost. He is ever on the look out for us and He will treat us well.



An inner suburb of Melbourne.

(Continued on page 14)



# CHURCH AND NATION

## A FRANK AND FREE WEEKLY COMMENTARY

### Hassett, Dargie and Others

Adelaide and Sydney were the scenes of two unrelated demonstrations last Saturday afternoon which, whatever their merits, I found stimulating.

And stimulating because I feel that, on the whole, Australians do not frequently enough express strong views except on sporting matters when money is at stake. And then, of course, feelings can be properly aroused, and cries such as "Rub 'em out!" are apt to ascend on the angry air.

Now, one of these demonstrations did arise from a sporting affair, although in an altruistic sort of way. Some spectators at the fourth test match at the Adelaide Oval thought that the captains might have made a more energetic effort to resume play after interruption due to rain—and they said so with some vigour.

Earlier in the day a section of the public had also made clear its view that a young man named Craig should be given a hand with a bat instead of a tray, so that he could serve up runs to the crowd instead of drinks to the other cricketers.

Most cricket demonstrations are good-natured, but the hoots reported from Adelaide suggest that some people on the Oval were really annoyed.

I don't think there was so much real annoyance in the contemporaneous Sydney demonstration—at the National Art Gallery. But the cause was more novel—an organised protest, with banners, against the award of the 5500 Archibald prize, annually bestowed for portraiture, to a picture that, in the words of one critic, is "an excellent likeness of the subject, painted with customary efficiency."

That, apparently, is what riled the student demonstrators, whose slogans included "Another Photo Finish" and "Bring Your Camera and Win the Archibald."

At least it can be agreed that the students' protest will make the 1953 Archibald Prize contest more memorable than the pictures which survived to hang in it.

Without too much exaggeration, I think it is possible to trace a resemblance between the critics of our cricket and our art selectors.

Those who want to see young Craig playing in a test match are appealing for a little adventurous imagination in selection as much as those who would like to see a new name on the scroll of Archibald Prize winners.

To urge some boldness along those lines is not necessarily to be ungrateful for the solid virtues of our Hassetts and our Dargies. But there is room, too, for more Millers and Dobells—in cricket, in art, in the whole grand affair of life.

### Lament on State of Our Weekly Press

A Londoner, long resident in Australia, told me this week of a Christmas present which caused him to reflect regretfully on the literary quality of our periodical press.

I wonder whether you will agree with his criticism.

His school-teacher daughter in England sent him a Christmas cake, and, remembering the quiet delight he used to derive from certain weekly

papers, she packed a selection of them in the parcel.

These included, he told me, "The Observer," "The Sunday Times," "The New Statesman and Nation" and "The British Weekly." He hadn't seen them regularly for years, but these casual copies re-awakened all the old joys in reading graceful prose on current affairs.

"It made me feel," he said, "that we have nothing like these papers in Australia. We get plenty to read, certainly. But it seems to me that the weekly papers are written for us by the ordinary daily journalists, who strike me as being in too much of a hurry for careful reflective writing of real literary quality—or by men of what I would call the built-at-the-gate school, who like to make their impression by hard-hitting and not by gracious writing."

If my friend is sound in his criticism of the periodical press, I wonder whether there are sufficient others with tastes similar to his to encourage in Australia journals of the type he prefers.

On Australia's present population, greatest success in the weekly field is being won by women's magazines. And their contents suggest that love stories, fashions, screen news and bright illustrations, with a dash of astrology, are the main ingredients for success.

Our great distances as well as our sparse population are against the promotion of national magazines of quality. Perhaps one of our publishing houses will be persuaded one day to take the risk of producing one—even if, in its infancy, it has to draw support from an established journal of wide popular appeal. Can prestige still compete with profit in such an enterprise? I expect realism demands that there should be at least some of the latter.

### Twenty Years After

Twenty years ago to-day — on January 30, 1933 — Adolf Hitler became Chancellor of Germany.

Curiously, he was called to office in a constitutional way. He didn't even have a majority then, although within a few weeks, in the atmosphere of terrorism generated by the firing of the Reichstag, he acquired one.

More than six years later came Hitler's war, which many would say has not yet ended. But Hitler himself has been dead by suicide almost eight years.

Yet the tremendous impact of this evil man on his day and generation remains. I don't attempt to minimise the pain, suffering and bereavement he brought to millions of homes. Yet out of evil comes some good. And on this anniversary we are reminded of the new hope since brought into lives over which the shadow of Hitler began to fall less than two decades ago.

How incredible it seems that some of Hitler's own countrymen, as well as many from neighbouring lands which fell under his sway, should find new homes and a new way of life in Australia, half a world away.

No one in any Australian city, town or village can be unaware of the volume of our post-war migration programme. The evidence is around us in the babel of tongues.

Yet perhaps the really impressive extent of this migration is emphasised only by such telling figures as were cited this week to show the vital part now being played by migrant labour in our great steel industry. This industry is working at full capacity now because of the work of New Australians, who form 17 per cent. of the labour force in Newcastle and 23 per cent. of the labour force in Port Kembla.

It is not very profitable to speculate on the "might-have-beens" of history. But if Hit-

ler had not disturbed the peace of the world, it is unlikely that the term "New Australian" would have been so significant in our economy to-day.

This, of course, is relatively only a by-product of the rise and fall of Hitlerism. But it is one for which we can be thankful on this anniversary of an event which, we can see now, marked a turning-point in history.

### Human Values

Nowhere will the battle of the assimilation of the races be won more quickly than in the schools of Australia.

Already it is evident that gifted children as well as gifted adults have been brought as migrants to Australia. High places, even the highest, won by New Australians of only a few years' residence in our school classes prove this. And in most cases this ascendancy could not even be attempted until a new language had been learned.

This week the schools resume, and many more young New Australians will be going forth to mix for the first time with native-born Australians of their own age.

Some schools, particularly in our crowded city areas, have more than a dozen nationalities on their rolls. And sympathetic teachers often work far beyond the strict limits of duty to help these young strangers within our gates to find their way.

But everything should not be left to the schools and to the teachers. Churches and church-people must feel that they, too, have a challenge to accept in helping these very young people to settle down quickly and happily in this country.

I notice that an organisation called the Good Neighbour Council has been doing a particularly helpful job for young migrants in Victoria during the recent school holidays. Sixty young boys and girls from crowded city areas and from country towns have been in camp at Somers as an international family. Just to show how well mixed up these young people were, I saw pictures in which the nationalities represented were German, Latvian, Hungarian, English, Dutch and Scottish.

Truly Australia has become, once more, the land of great opportunity. And how especially rewarding to those who are giving a helping hand to the newcomers are the smiles of happy, healthy children!

—THE MAN  
IN THE STREET.

### STIPENDS FOR CLERGY

ANGELIC NEWS SERVICE

London, Jan. 25

The negotiations which have been going on for several months about stipends for clergy have brought about an initial result in the announcement of the Archbishop of Canterbury that a minimum of £550 a year will be paid to clergy, as from April.

They will also get a house free of rates and dilapidation charges.

Dr. Fisher said that the Church commissioners had been able to fix the minimum stipend because of the magnificent response of the laity to the "Archbishop's Challenge" of 1947.

As the result of that challenge every diocese in England had been able to assure a minimum stipend of £500 a year. The commissioners had decided to guarantee an extra £50.

This stipend, Dr. Fisher said, was still inadequate and he hoped that the Church would press on to the new goal—£600 a year minimum.

Improvements had also been made in curates' stipends, Dr. Fisher said, but he did not give the new minimum figures.

## 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.]

I am, Sir,  
Yours, etc.,

*Rev NewCalk*

### THE BLESSING

TO THE EDITOR OF THE ANGLICAN

Sir,—To my request for information concerning the position of a priest when pronouncing the Blessing at the Eucharist, I have received only three replies, only one of which (that from the Bishop of Kalgoolie) was for publication in your columns. The other two were addressed to me personally.

The Bishop of Kalgoolie must pardon me if I do not find his explanation convincing. The case against the practice of a priest turning his back on the people he is addressing when he pronounces the first half of the final Benediction, is surely a strong one.

As I pointed out, it conflicts with the direction of the 1549 Prayer Book, with the statement of the Bishops to the Puritans at the Savoy Conference, and with the generally accepted rule of good manners, which requires us to look at the people to whom we are speaking.

The Bishop of Kalgoolie's defence of the practice seems to rest on three contentions:

(1) That he has done it all his life;

(2) That it is so ordered in the "Priests' Book of Private Devotion";

(3) That the opinion of the compilers of that book and its revisers are just as weighty as Dr. Wickham Legg and Dr. Percy Dearmer. I should strongly challenge the third of these assertions, but as it concerns a matter of opinion there is no room for dispute concerning it.

Neither the Bishop of Kalgoolie nor I can prove that the other is wrong. All I can say is, that even if the authority of these gentlemen can be taken as outweighing the authority of the two distinguished Liturgists in question, it cannot surely outweigh the authority of the 1549 Prayer Book.

This is decisively against the practice which the Bishop of Kalgoolie would defend, and explicitly directs the Priest to turn to the people when he pronounces the Benediction.

Of the two correspondents who wrote to me privately, one agreed with me and the other did not.

The one who disagreed with me defended himself with the assertion that the first part of the Blessing was a prayer. But surely that is an impossible contention. A prayer is addressed to God; the Pax is addressed to the congregation.

It may seem to some that the point I am raising is an unimportant one. But I do not think it is. I write as one who is deeply and continually thankful for all the enrichments which the Catholic revival has restored to the doctrine and worship of the Church of England. I have always desired, and still desire, to do everything in my power to commend these enrichments and remove prejudices concerning them.

For that reason I do very greatly deplore the introduction of customs which have no doctrinal or liturgical justification and which I cannot defend because I find them to be indefensible. I regard the custom of which I have complained as outstandingly a case in point.

At the Savoy Conference, the bishops answered the Puritans who were objecting to the eastward position by saying that when the minister speaks to the people "it is . . . convenient that he turn to them. When he speaks for them to God it is fit that they should all turn another way."

This is surely a rational and convincing answer to those, who like these 17th Century Puritans, object to the eastward

position of the celebrant at the Eucharist.

It would be to my mind a thousand pities if we were deprived of the right to use it by the violation of it in the way I have described.

I am, Sir,  
Yours, etc.,

*Rev NewCalk*

TO THE EDITOR OF THE ANGLICAN

Sir,—I am afraid that the Bishop of Kalgoolie is not quite correct in his account of the Blessing at the end of the Communion Service.

He makes the second part to be "the simple Mediaeval blessing" to which the "Peace" was prefixed by the Reformers. No Mediaeval Missal contains any blessing after communion; that which now appears in the Roman Missal was first inserted in 1570, twenty-one years after the First English Prayer Book.

It is not now, and never has been, part of the Mass, which ends with the words "Te, missa est." That is, "Go, the Mass is finished."

All that follows is part of the ceremonial Return to the Sacristy. In the early middle ages the Pope, and later the bishop, gave his blessing to such people as remained in the Church, and all that now follows the "Te," including the prayer "Placeat," is part of the priest's departure from the altar. It has, therefore, no analogy to anything in our liturgy.

Our Blessing obviously replaces the ancient "Te, missa est." This is apparent from the rubric "Shall let them depart with this blessing"—a curious form if not inspired by that still more curious piece of Latin.

The bishop does not give any reason why any part of the Blessing should be said facing the altar, but there can be little doubt that it has been due to a natural reluctance to turning the back to the Blessed Sacrament.

This is shown in a well-known aid to the clergy published first in 1875, in which the priest is advised "to move somewhat towards the north away from the centre of the altar so as to

avoid turning his back to the Blessed Sacrament."

For those who feel a difficulty this is a simple means of combining reverence with politeness to the people of God; but most people would not consider it irreverent for the King's Messenger to turn from him to give a message from him to his people.

Yours faithfully,  
JAMES NORMAN,  
Longford, Tas.

### SALARIES OF CLERGY

TO THE EDITOR OF THE ANGLICAN

Sir,—Your editorial, THE ANGLICAN, Friday, January 9, has once again touched on a subject which seems to claim a lot of space in your paper, and that is how poorly paid the clergy are as a whole.

I live in the Diocese of Bunbury in Western Australia, and I believe our clergy are receiving a reasonable living wage, which is made up as follows:

The basic wage (now £11/19/3), plus £1, plus FREE HOUSE with FREE LIGHT. (A house, in my opinion, is worth £2/10/- a week; light 5/- a week) And as the rector does not pay any municipal rates or water rates, which would amount to something like 10/- per week if he had to pay them himself, he is receiving in actual money and in kind something between £16 and £16/10/- per week.

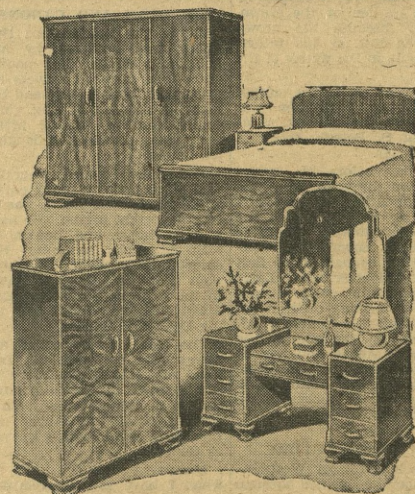
Furthermore, to this must be added "perqs" for marriages and funerals, which in some parishes are considerable. All things told, the clergy do quite well.

The Church, after all, is not a money-making institution, at least we hope it is not, although the cry is for more and more money, and generally the lay people do get a little tired of being asked time and time again for more money.

We all have our crosses to bear and perhaps the lay people's cross is the clergy, as it is certainly growing harder and harder to produce the monthly stipend.

Yours faithfully,  
"STIFEND RAISER,"  
Bunbury, W.A.

(More Letters on Page 7)



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# PASTORAL LETTERS

## THE BISHOP OF BALLARAT

Her Majesty Queen Elizabeth II will be crowned by the Archbishop of Canterbury in Westminster Abbey on June 2. In order that we may appreciate this solemn and sacred event I purpose in these letters to write something about it, beginning now with Westminster Abbey.

Westminster Abbey has occupied a place of unique importance and dignity in the story of England. In substantiation of this statement many facts could be quoted, the most notable of which is, that with only one exception, Edward V, all of the sovereigns of England have been crowned in the Abbey.

### EDWARD THE CONFESSOR

Nine hundred and two years ago, under King Edward the Confessor, generally called S. Edward the Confessor, the building of a great Abbey of Westminster was begun. The cost, which must have been enormous, was borne entirely by the King. Furthermore, the King personally supervised its construction.

The size of the building was remarkable; nothing resembling it had ever been erected before in England. It set the example of the vast scale upon which in the next generation the cathedrals, churches and abbeys which arose in great numbers in England were built. It was named after S. Peter and was a cruciform church, the first of that shape, it is said, to be seen in England.

### HENRY III'S BUILDING

Of S. Edward's huge and splendid structure but little now remains; it has almost entirely vanished, having given place to another yet more splendid minster.

King Henry III, on the death of his father, King John, in 1216, had been crowned hurriedly in the Norman Abbey of Gloucester. He was crowned, we are told, with a chaplet or garland in lieu of the crown, probably because the crown had been lost by his father, King John, in the waters of the Wash.

Four years later the solemn ceremony of coronation was repeated in the national sanctuary of S. Peter's Abbey of Westminster.

The day before his second coronation the young king laid the foundation of a Lady Chapel at the east end of the Confessor's minster. Henry so admired S. Edward the Confessor that he named his first son Edward after him. Later he decided to erect a new church in memory of the Confessor. This new church, which was built on the site of the Confessor's Abbey and had at its hallowed centre the shrine of S. Edward the Confessor, is the Westminster Abbey that we know to-day.

### ITS PRESENT GLORY

In its long history Westminster Abbey has passed through many vicissitudes. During the 18th and 19th Centuries it suffered through the introduction of memorials that do not comply with the artistic beauty of the great fabric. It is not an exaggeration to say that some of these memorials tend to spoil the proportions of the North Transept.

However, we can be thankful that in modern times, under the leadership of able and devoted deans and canons, much of the colour and splendour of the Abbey's brilliant past has been recovered.

### MAGNIFICENT MUSIC

The Coronation will remind us that the worship of the Christian Church according to the Anglican tradition is seen in its richest and most dignified form in the cathedrals and great churches of England, and nowhere to greater advantage than at Westminster Abbey. The music that we will hear during the Coronation Service will be under the direction of Dr. William McKie, brother of the Bishop of Geelong, and son of the late William McKie, who was a vicar in the Diocese of Melbourne.

In the home of one of our church families, that of Mr. L. H. and Mrs. East, in the Parish of Colac, in our own Diocese of Ballarat, is to be seen the piano on which a little boy had his first music lessons.

The way in which he came to learn to play was as follows. When he was a boy there was no electric blower in the organ at S. John's, Toorak. The organist was therefore in difficulties when he wanted to practise. He offered five shillings



a week to any boy who would act as blower while he practised on the organ.

A boy volunteered, but said: "Sir, please instead of giving me five shillings, teach me to play." That boy is to-day Dr. William McKie, organist of Westminster Abbey, as I have said.

### THE DEAN AND CANONS

Before the Reformation the Abbey was occupied by an Abbot and Monks. The monks spent their time at services in the church both by day and by night, in reading, writing, gardening and in looking after their many estates and daughter houses.

The Abbey owned a great deal of property in many parts of England. The Abbot was a very important person. He had a great house and household with numerous servants. He entertained a great deal and went about on affairs of state. In the reign of Elizabeth I the Abbot and Monks gave way to the Dean and Canons.

The place is now called an Abbey only by tradition. Instead of being a monastery it is now open to the laity, and to-day churchpeople and tourists visit the Abbey in thousands on week-days as well as Sundays.

I want to show the truth of what I have said by relating some of my own personal experiences in this famous church. I hope that what I am about to tell you will show you how the Abbey is used, and how it is thronged by great congregations and by visitors from all parts of the world.

### ARMISTICE DAY, 1918

The first experience I will tell you of takes us back to Armistice Day, 1918. I was in Wandsworth Military Hospital. Early in the morning the medical officer visited every ward,

announcing the news that an Armistice was to be declared at 11 a.m. on that morning. He gave those who were on the mend permission to go into London for the occasion.

As I was one of the lucky ones, I set out at once for Westminster Abbey. When I arrived there the King had already entered and the service had begun. An official told me that there was no hope of getting in as the Abbey was crowded out. I managed to get near to the North Porch where I could hear the glorious music coming from the Abbey. Near me was a policeman who reiterated the fact that the building was completely crowded out.

At this point I felt someone tugging at my tunic. It was a little London mother who told me that she had two sons who would be coming home from France. Then, tightening her grip on my tunic, she added: "I do want to get in there to thank God. I see that you are an Australian. They tell me that you Australians can get in anywhere, so I'm holding on." I looked at the policeman.

He had a grin on his face. I smiled too, and said to him: "You heard that. You won't let Australia down, will you?" Within a few minutes I was in the Abbey with the little London mother holding on!

### THIRTY YEARS LATER

Thirty years later I walked down Victoria Street to enter the Abbey by the West Door. As I approached I saw an enormous crowd and the Royal Guard standing opposite the West Door. I had given up all hope of getting in when I saw a policeman beckoning me.

The crowd made way and the policeman led me in. An attendant who knew me opened the swing-door. I entered and found the Queen being greeted by the Dean of Westminster. Dr. Allan Don. With embarrassed haste I endeavoured to lose myself in the crowd. Then in an unexpected way I was put at ease and made to feel at home. I heard a voice behind me saying: "Thank you for your letters in the 'Ballarat Church Chronicle'."

The speaker was Dr. William McKie, the organist of Westminster Abbey, who had left his assistant at the organ while he came to see the Queen enter the Abbey.

### THE LAMBETH CONFERENCE

A few weeks later we were at the Abbey again. All of the bishops were there for the Thanksgiving Service at the conclusion of the Lambeth Conference. None of us will ever forget that service. I have never heard such music, and as I have told you, the organist of Westminster Abbey, Dr. William McKie, who is responsible for that music, is an Australian.

At one stage an American bishop near me could not contain himself. It was during the hymn, "Disposer Supreme, and Judge of the Earth." There was the mighty music of the great organ, there was the magnificent singing of the Abbey choir, there was the volume of sound from the voices of the hundreds who filled the Abbey, and then the Royal Trumpeters from Wellington Barracks broke in with their silver trumpets. One's whole being thrilled with glad emotion.

The American bishop leaned over, poked me in the ribs and said: "Boy, this is good!"

I beg you to listen to the music and the trumpeters during the Coronation Service. It is something that will stir your whole being.

A fact worth mentioning is the friendship that exists between the present Archbishop of Canterbury, Dr. Fisher, and

the Presiding Bishop of the Episcopal Church of America, Dr. Sherrill. Since the Lambeth Conference four years ago Dr. Fisher has spent two holidays in America with Dr. Sherrill. It is well known that Dr. Fisher is popular with the clergy and laity of the Church in America.

It is equally well known that there is in the vast majority of Americans a real admiration and affection for the occupant of the English Throne. There will be millions of listeners in America as well as in the British world when the Coronation Service is broadcast from Westminster Abbey. It is about this service that I will write next time.

Yours very sincerely,

William Ballarat.

## THE BISHOP OF GIPPSLAND

My dear friends,

I feel it a privilege, once more, to address you through the columns of THE ANGLICAN. This, our weekly Church paper, does help us to keep in touch with things in which you and I are deeply interested.

I am on holiday in Tasmania. My own regular copy of THE ANGLICAN had not reached me by post. But there was a copy in the porch of one of our loveliest country churches over here, when I attended service last Sunday. I gladly availed myself of the opportunity, and secured a copy which I found most interesting—read it all!

I know you will all be looking forward to this New Year in which we have just entered, and wondering what it is going to bring forth. As we look back on 1952, in Gippsland, we are indeed thankful for God's good hand upon us in our Jubilee year. I feel that we, together, have taken a real step forward.

### AUSTRALIA DAY'S CALL

But we cannot live in our past, however good it may be. Here in our Australia Day commemoration this week is a challenge to us all. We do re-



member the faith and courage and self-sacrifice of those pioneers of our Commonwealth. They have built well and truly on good foundations of British law and order and Christian faith.

### THE JUDGEMENT OF GOD

But today we cannot but be appalled at the present state of affairs in Australia. I know we are prosperous, perhaps too prosperous. God has indeed been good to us. But we need to be reminded not only of God's goodness and love, but also of His Holiness and Righteousness.

God is a Judge as well as a Father. I have been re-reading the prophet, Jeremiah, during my holiday.

You might call it a "Tract for our times." He shows how God yearned to bless His own people, the Jews—but he had to warn them of God's righteous

## DEVOTIONAL

## BIGGER AND BETTER?

There are two cults prevalent: the cult of the bigger and better, better because bigger—the stupendous film, the colossal circus, the gigantic what-have-you, millions of dollars, thousands of performers, hundreds of tons. And the cult of the infantile—the "littlies," baby talk, baby stories, "how cute!"

And all the time we worship the ordinary; we praise the second-rate, debunk the genius, and flatter and reward the incompetent.

Now we remember that the Most High, the Great One, the King of Kings and Lord of Lords came into this world as a little thing, the smallest, the most helpless... Yet He has claimed and has received the homage of rulers, the obedience of men's minds, hearts and bodies.

"He hath put down the mighty from their seat." "He shall come to judge the living and the dead." Mary's Baby is Very God of Very God, being of one substance with the Father.

He is great, but not stupen-

requirements. His warnings should challenge us to-day. There is a dangerous parallel in our times.

We, as a nation, are in real danger of forgetting God and failing to acknowledge Him in our lives, in our worship, and in our service. There are many grave blots in the moral life of our nation—I need not enumerate them. The daily papers are full of the evils in our midst.

### OUR RESPONSE

Here is the challenge of 1953: Let us return unto God in true worship and service, and He will abundantly bless us. But if we will not heed, there is nothing more certain than that we will lose our place and nation. Our Lenten season begins early this year. Can we make it a real Lent or spring-time of the soul of the Church and of the nation? As we draw near to God He will draw near to us.

### SIGNS OF HOPE

We love our nation. We desire God's blessing on all our people. We do resolve at this time to put God in Christ first in our lives and interests in this New Year.

Here in Gippsland we have amazing developments and wonderful opportunities. I pray we may be worthy of our grand calling to serve the Lord Christ faithfully in this our day and generation.

We have been encouraged by the response of our people during the past year, and particularly by the response of our "Come to Church" call on the last Sunday of the Church's year. I have noted larger congregations ever since. We must keep it up. Never let a Sunday go by without attending at least one service—a great blessing to ourselves and a great witness to those around us.

### UNITY

One of the most significant movements of our day is the movement towards unity among the churches. The great gatherings in India, the worldwide Christian Youth Conference at Travancore, and the meeting of the Continuation Committee of the World Council of Churches at Lucknow, at the end of December, are deeply significant for us all. Specially remarkable is the fact that these two gatherings took place in an Eastern country. It is one of the most striking signs of our day: this movement towards Christian Unity. We must stand right behind it by our prayers and actions.

I feel, this year, we must seek to know God's will for us as we work together with our fellow Christians to extend the Love of Christ, His Rule all through the life of this, our beloved country and nation, and so help to bring in the Kingdom of God in all the world. Thus shall we find happiness, peace, and concord and glorify His Name.

Yours in His Joyful Service,

D.B. Gippsland

dous in the modern sense: He is little but not cute. For His greatness is the greatness of Holy Wisdom, and His littleness the supreme dignity of the humble.

The Book of Proverbs says (Chap. 30: v. 24, etc.) "There are four things which are little upon the earth, but they are exceeding wise... they provide their meat in summer... they make their houses in the rocks... they have no king yet they go forth all of them by bands... they are in the king's palaces."

### BREAD OF HEAVEN

He Who was born in Bethlehem—the house of bread—is the Bread of heaven. Within the "small round thing" is the food of man wayfaring, who, if he eats thereof, shall never hunger.

He Who was born in a rocky cave stable, is the Rock on which the House of God is built, and within which man can live securely.

He is the King! and under Him His servants go forth by hands to preach His Gospel, to maintain His discipline, to feed His sheep.

The stable of Bethlehem was a King's palace; so was the house, to which the Wise Men came; so was the carpenter's shop; the roads of the Holy Land were the King's highway; the Cross was the King's throne.

Where is greatness? Where is the value of size, whether it be small or great?

It is in the relationship of man and things with Him Who exalts the humble and meek; for He is the Truth and by Him all men and things are being judged.

## NEW C.E.M.S. BRANCH

Longreach, Q., Jan. 9.

At a meeting held here on December 18, it was decided to form a branch of the C.E.M.S.

Information of the aims and membership of the society had been received by the rector's warden, Mr. D. S. Roach, who, with the rector, addressed the meeting on the intention behind the idea of forming a men's society, and also gave an outline of the constitution and objects of the C.E.M.S.

At the second meeting of the branch the objects of the Anglican Men's Movement were also considered, but as some members already had experience with the C.E.M.S. it was decided that the original motion stand and that later application be made for a charter under the C.E.M.S.

It was agreed that it was better to be satisfied with a small initial membership and that members should discipline themselves to the objects and intentions of the society and later endeavours will be made to extend the membership.

The Branch executive includes: Messrs. K. Larking (chairman), R. Shepherd (vice-chairman), and R. Fuller (secretary-treasurer).

## COMMUNISTS CUT SCHOOL MEALS

ANGLICAN NEWS SERVICE

London, Jan. 24.

More than thirteen hundred children attending Evangelical Church kindergartens in East Berlin will no longer get a daily hot meal as they did until the end of last month.

Children in municipal kindergartens will continue to have the meal.

Church officials presume that the food shortage in East Germany is the main reason for the move.

Previously, the East Berlin authorities had paid half the cost of the meals, the parents paying the other half.

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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.

### ROMAN CATHOLIC CLAIMS

A Roman Catholic correspondent, Mr. Geoffrey Cherry, quotes for my information an extract from James Stone. The quotation is:

"For three hundred years and more that tongue (the English) has been one vast engine of ceaseless attack upon the Catholic Church; its literature is saturated with a spirit of most deadly antagonism to that Church, not in its department of theology alone, but in the department of history and poetry and travel and fiction, aye, in its very primers in the hands of little children.

"If such is the character of its foundations what effect may not be anticipated in those who all their lives drink of its poisonous stream?"

This picture is frankly absurd.

It would be interesting to know if a single illustration can be adduced in support of this grotesque caricature of the truth.

The facts are the exact contrary of what is here affirmed.

It is the Roman Church which conducts an unremitting campaign of attack against the Church of England. It's apologists thrive on polemical controversy.

The Roman Church is a minority group, and it is not surprising that its apologists should have the sectarian mentality. It is characteristic of sectarians that they continually suspect persecution. They develop what psychologists call the persecution complex.

The quotation which Mr. Cherry forwards is a singular illustration of this fact.

It shows a supreme contempt for the truth; its facts are exaggerated and distorted; its language hysterical and emotionally over-charged; and its general tone both delusional and obsessional.

Mr. Geoffrey Cherry categorically affirms: "Jesus Christ most certainly founded the Catholic Church."

He adds: "Jesus Christ founded one true Church—not two or three, let alone hundreds. For any of those to claim Christ as their founder is an insult to Him."

And then to clinch his argument, Mr. Cherry adds: "Henry VIII founded the Church of England."

Mr. Cherry has a gift for simplifying the facts.

All Christians agree that Jesus Christ founded the Catholic Church; the question, however, is whether the Catholic Church founded by Jesus Christ is identical with the Roman Church to-day.

Roman Catholic controversialists make this simple equation.

It is possible, of course, to

produce an idealistic picture by the simple expedient of eliminating those facts which are inconsistent with that picture.

But this will not do. We are not prepared to "doctor" the facts to suit the picture; on the contrary, we insist that the picture must be in accord with the facts.

The New Testament does not reveal an undivided Church.

On the contrary it reveals that even in the apostolic days the tensions were great and real.

On one occasion the Apostle Paul withstood the Apostle Peter "to the face," because, says S. Paul, "he was to be blamed" (Gal. 2:11).

And the controversy concerned no trivial matter. It concerned the deepest matters of the faith.

It concerned the conditions on which the Gentiles were to be admitted to the Christian Church, and the obligation or otherwise of keeping the Jewish law.

S. Paul complains that Peter "walked not uprightly according to the truth of the Gospel," and that Barnabas and others were carried away with Peter's "dissimulation."

These inconvenient facts cannot be ignored. They make nonsense of claims to infallibility.

The truth is that Jesus Christ never promised that the Church would be either infallible or impeccable.

He promised, however, that the gates of hell would not prevail against it; that is, that it would not be finally overthrown by evil.

Nevertheless, the Lord Jesus, when on earth, asked: "When the Son of Man cometh, will he find faith on the earth?"

The fact is that the outward and visible Church has often failed.

It has often betrayed and denied its Lord, even as Peter, after the promise made to him, denied his Lord with bitter oaths and curses.

Often the truth has been preserved and maintained by a faithful remnant.

That is why the Church of England (which does not presumptuously and blasphemously claim infallibility for itself) defines the true Church as "a congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly administered according to Christ's ordinance."

Mr. Cherry reiterates the old assertion that the Church of England was "founded" by Henry VIII.

I have discussed this matter before.

The Church of England was founded by Jesus Christ; for as S. Paul puts it, "other founda-

tion can no man lay than that is laid, which is Jesus Christ" (1 Cor. 3:11).

The Church of England, however, was reformed during the reign of Henry VIII.

It retained the Canonical Scriptures, the historic Episcopate, the Apostles' Creed, the Nicene Creed and the Athanasian Creed; it rejected, however, doctrines and practices which were neither Apostolic nor primitive, but pagan and superstitious accretions.

At the Reformation the Church of England weeded its garden: the weeding, however, would have been impossible had the garden not existed.

The Church needs to be continually reformed in the light of God's Word, for, as history testifies, unless it continues to expose itself to the scrutiny of God's Word it will fall into error: for on this earth we are given no final security against error.

In this world, as S. Paul reminds us, we walk by faith and not by sight.

And it is because the Roman Church has failed to do this that it has distorted the truth and obscured the Gospel.

"The Church of Rome hath erred" according to Article Nineteen, "not only in living and manner of ceremonies, but also in matters of Faith."

"Compare the converts from Protestantism to Romanism with those from Romanism to Protestantism."

I shall gladly do this on another occasion.

## NEHRU ON KOREA PLAN

Lucknow, Jan. 21

India's attempt to solve the Korea deadlock had been worthwhile, despite what had happened subsequently, Prime Minister Nehru said in his address to the central committee of the World Council of Churches in Lucknow on January 3.

Nehru said: "We severely avoided any active interference even by advice. Nevertheless we felt that the situation is so dangerous that we must try to do something or this present condition might lead to a much worse development. We tried quietly, without even saying anything publicly, to find a way of doing something."

"The resolution we framed was naturally not put formally without trying to find out what other countries thought. Politicians, like lawyers, do not like to commit themselves. We did get an impression that their attitude was favourable."

Nehru said a major fact of the world situation to-day was the emergence of China as a new powerful and active nation.

The Prime Minister said the withdrawal of European powers from Asia was a big event. Some of the Asian countries were potentially strong and could grow into powerful nations given time and opportunity. U.S.A. and Russia had considerable populations. But two other countries with even greater manpower were China and India, industrially backward but potentially strong. In the next 10 or 20 years, when these backward countries had developed, they would affect the balance of power.

## LETTERS TO THE EDITOR

### A LIVE ISSUE DOUGLAS CREDIT

TO THE EDITOR OF THE ANGLICAN  
Sir,—Dr. Babbage says "Social Credit is not a live issue."

Is not this a rather foolish observation to make of any principle, proposal, or idea which has not achieved popular acceptance?

In the many years in which Wilberforce crusaded for the abolition of slavery, it could generally be said that "it was not a live issue."

But slavery was abolished. Free and compulsory education was never a live issue in N.S.W. until the vision of Parkes made it so and gave it legal force, thus reducing illiteracy from 45 to 4 per cent. in two generations.

For twenty-five years Marconi peddled his blue prints for sending messages without wires before radio became a live issue. But it did.

Would Dr. Babbage describe Anglicanism as a live issue in the world to-day—when 95 per cent. of the world's population subscribe to other faiths?

Would he suggest that Anglicanism is a live issue in Australia where only 2.5 per cent. of the people make any outward and visible sign that they subscribe to it?

Yours faithfully,  
B. BUTLER.  
Hornsby, N.S.W.

TO THE EDITOR OF THE ANGLICAN  
Sir,—Dr. Babbage, in his criticism of Social Credit, said that "its policy is one of undiluted inflation."

This is a most untrue, unfair, and uncharitable statement.

Perhaps he does not know that it was the price subsidy scheme of C. H. Douglas that Lord Keynes recommended to the British Government to keep the price level stable during the last war.

This price subsidy system was first put forward by C. H. Douglas in his Social Credit scheme for Scotland in 1921.

How well it worked during the war—and in Australia—we know too well. The price level of most of the items on the C series index was kept absolutely stable for years, despite tremendous financial inflation. By this means the economies of all countries which adopted the system were saved from chaos during the critical war years.

Douglas's price subsidy scheme, to use his own words, "enabled an expansion of purchasing power to effect a contraction in prices."

Note the chaos and undiluted inflation which has followed the removal of these subsidies in Australia!

It is certainly ironic that the very policy that Dr. Babbage characterises as "undiluted inflation" was the only one that prevented inflation during the period it was allowed to operate.

Yours faithfully,  
W. C. ANDREWS.  
Northbridge, N.S.W.

TO THE EDITOR OF THE ANGLICAN

Sir,—It is a pity that Dr. Babbage saw fit to answer the question of Mrs. Grace Marsden on the attitude of church leaders to Douglas Social Credit in such a supercilious fashion. His final sentence seemed to me both irrelevant and lacking in good taste.

He wrote, "As an economic system, Douglas Social Credit has been weighed in the balance and found wanting."

Will he tell us by whom, and when and where Douglas Social Credit has been weighed in the balance and found wanting?

Further, "its policy is one of undiluted inflation."

Where did he get this remarkable information? In his evidence before the Select Standing Committee on Banking and Commerce in the House of Commons, Ottawa, Canada, in 1923, the late Major C. H. Douglas said this: "I have no hesitation whatever in saying that you have only one possible

exit from your difficulty, and that is to devise a scheme which gives more real purchasing power to the public than it gives at the present time, and, of course, that is not done by the easy method of simply issuing more money."

It looks to me as though Douglas did not believe in "undiluted inflation."

In fact the first principle of Social Credit positively denies any possibility of "undiluted inflation;" it reads, "That the cash credits of the population of any country shall at any moment be collectively equal to the collective cash prices for consumable goods for sale in that country, and such cash credits shall be cancelled on the purchase of goods for consumption."

In regard to the late Major C. H. Douglas's competence I will quote from the New Zealand Financial Times of March 10, 1934, a criticism written during his visit to give evidence before a Royal Commission on banking and commerce: "Major Douglas during his visit to New Zealand has made it apparent to all thoughtful hearers and readers that he is neither novice nor fool. His competence is manifest under cross examination, and his understanding of the monetary system is apparent."

The impression left in my mind after reading criticisms of Social Credit by orthodox economists is that the fallacies are in their minds, and not in the mind of C. H. Douglas.

Dr. Babbage says, "Social Credit is not a live issue." I disagree entirely with him. Social Credit is the most live economic issue in the world to-day because it is the one and only possible economic answer to communism.

Yours faithfully,  
JOHN STUART ROACH.  
S. David's Rectory,  
Allora, Qld.

## CHINESE QUERY

TO THE EDITOR OF THE ANGLICAN

Sir,—The account in THE ANGLICAN, January 16, of Canon Maynard's address on his visit to the Lund Conference and on persecution of Chinese Christians, does not make clear whether or no he fulfilled his original intention of attending the Peking "Peace Conference."

This conference was repudiated by Church and secular authorities here as a dishonest political manoeuvre, and Canon Maynard, had he been in Australia at the time, would have been prevented by the Government from attending.

Under the circumstances, if he did attend, it would be useful to know what grounds he had for over-riding the judgement of Australian authorities, and, in any case, what evidence led him to suppose that he could gain a clear and undistorted view of the position of Christians in China, where others, many of them skilled and experienced observers, had presumably failed.

If Canon Maynard is to be taken seriously, he must establish that he is not just another well-meaning dupe of Communist propaganda. We need to be assured that President Hu and Mr. Wu Yao-tsung are free agents, and that they are capable of independent and reliable judgements on the attitude of "the great mass of Chinese Christians" to the present regime.

We need to know why "some well-informed Christians" think that the indigenous Church is likely to be able to "bring the Gospel unencumbered to the Chinese," whose Government is committed to the Marxist political philosophy which its own exponents understand as utterly opposed to Christianity.

It simply won't do to claim, without the most convincing evidence, that nuns doing hard labour in cruelly long sentences, are eating their hearts out in prisons because they are unfortunate enough to live in areas where "government authority" does not "run effectively."

I hope that you, Sir, will take steps to see that Canon Maynard's dicta are carefully evaluated and the results published.

It is of the utmost import-

ance to us all that we know the truth about Red China.

Canon Maynard's appreciation of the situation there, diametrically opposed as it is to the great mass of documentary evidence available, must either be established or discredited. The Communist motto, you will recall, is "Consume and Conquer."

Yours faithfully,  
N.Q. PRIEST.

## THE BISHOP OF LICHFIELD

TO THE EDITOR OF THE ANGLICAN

Sir,—In your obituary last week you did not mention that the late Bishop of Lichfield visited Australia in 1947 for the centenary celebrations of the Dioceses of Adelaide, Melbourne and Newcastle.

Few who heard him preach will forget the power of his oratory and the inspiration of his message.

It was my privilege to serve for a short time in his diocese in England. Although there were over six hundred clergy in that diocese he knew them all intimately. He was a Father in God to all his people, who loved him dearly.

His visit to Australia made a great impression upon him, and I was amazed at the details he remembered about it, although three years had passed at that time.

He was a very close friend of the Royal Family and was the Lord High Almoner to the Sovereign. I saw him performing the functions of this office on Maundy Thursday in Westminster Abbey, when the late King distributed the Maundy money to the poor.

A great man has passed to his reward. The world has been enriched by his life. May he rest in peace.

Yours faithfully,  
WILLIAM WESTON.  
The Rectory,  
Adamstown.

## MORAL REARMAMENT

TO THE EDITOR OF THE ANGLICAN

Sir,—Dr. Barton Babbage, in reply to a query, "What is your attitude to Moral Rearmament?" replied with a scathing criticism of the whole Movement (THE ANGLICAN, October 3).

At the same time the Bishop of Rangoon arrived in Australia on a short visit on behalf of M.R.A. to give information about it to leaders in our national life and to gain their interest in the M.R.A. assembly in Colombo.

This was held at the invitation of, and attended by, the Prime Minister of Ceylon, the Governments of neighbouring countries, and representatives of the British Commonwealth and many other countries.

Bishop West was given a reception in Melbourne by the Lord Mayor and by the Archbishop. About 100 leaders in religion, politics, education, business and the trade unions attended.

In Sydney our Primate invited him to preach at S. Andrew's Cathedral on M.R.A. and its spiritual basis.

From this I can only conclude that Dr. Babbage was speaking for himself alone, and that his views are not shared by the heads of our Church.

Although not working with an M.R.A. team, I am in close touch with its teachings and work, and if "By their fruits ye shall know them" still is true, such destructive criticism shows a strange lack of knowledge of the whole subject.

Yours faithfully,  
CONSTANCE A. ECHLIN.  
Hobart.

## LAW TERM SERVICE

On Monday, February 2, a service will be held in S. Paul's Cathedral, Melbourne, at the opening of the Law Term. The Archbishop of Melbourne, the Most Reverend Dr. J. J. Booth, the Dean of the Cathedral, the Very Reverend Roscoe Wilson, and the Precentor of the Cathedral, the Reverend W. R. Dowel will conduct the service.

(A report of the service will be given later.—Editor)

## VISUAL EDUCATION

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# YOUTH REVIEW



## COUNTRY AND INTERSTATE C.E.B.S. CAMP

### FREE VISITS TO LUNA PARK

On Monday, January 12, just on 100 members of the Church of England Boys' Society began their Annual Country and Interstate Camp at the society's permanent camp at Frankston.

These boys came from South Australia, Tasmania, Victoria and New South Wales.

The South Australians came from the S. Jude's, Brighton, branch; those from Tasmania from S. George's, Burnie; the Victorians came from Geelong, Brighton, Shepparton, Chiltern, Tatong, Sale, Beaufort, Bendigo, Kyneton, Olinda, Woomelang, Inglewood, Wedderburn; the New South Wales boys came from Coff's Harbour and Grafton.

The commandant of the camp was the Reverend Lyle McIntyre, of Burnley, Melbourne; the adjutant was Mr. Don Closs, of Sale, and the chaplain was Canon M. W. Britten, of Camberwell.

Under these men there was an excellent team of leaders from the States represented in the camp by the boys.

The boys were divided into four groups and these were each under the leadership of a trained leader. These were the Reverend Stan Goldsworthy, of Chiltern, Vic.; Mr. Neville Meaney, of Brighton, S.A.; the Reverend F. Gibbins, of Eltham, Vic.; Captain A. J. Broadfield, of Burnie, Tasmania, of the Church Army.

The camp was fortunate in having the voluntary service of a S. John's Ambulance Brigade officer as the medical officer.

The daily routine of the camp was on these lines:

After breakfast there was a short devotional service taken by one of the leaders; then followed inspection of the shacks, for which points were given each day; and the winning shack at the end of camp was suitably rewarded.

After this, the groups had small duties to perform around the camp, and then they went on with their sporting activities, which were run this time by Mr. Michael Paech, of S. Columbs, Hawthorn, South Australia, or went swimming. In the afternoon, the boys usually went swimming, and they were under supervision all the time they were there.

After tea there were the evening activities followed by the devotions taken by the chaplain.

In the evenings the programmes were varied. There was a games night, run by the adjutant, also a night devoted to boxing and wrestling.

Pictures were shown twice; one night was given to missions, when the Victorian secretary, the Reverend A. E. Leaver, came and showed pictures to the boys, and on the other night a kind Frankston resi-

dent showed some "Shorts" to them.

Two concerts were held, one given by the boys and the other by the leaders, and there was also a fancy dress night. On Sunday the day started off with a celebration of Holy Communion in the camp's beautiful open air sanctuary, and in the evening the whole camp went to S. Paul's, Frankston, for Evensong, when the special preacher was the Bishop of Armidale, N.S.W., the Right Reverend J. S. Moyes; he addressed the boys on service to God, country and their fellow people.

On Tuesday, January 20, most of the camp went to Melbourne for the day. They arrived in Melbourne in time to go to Myers for lunch, to whom all were very grateful for their generosity.

In the afternoon the boys split up into small groups and went on sightseeing jaunts of their own around Melbourne. In the evening, the whole number went to Luna Park, where they had a wonderful time. To the authorities of Luna Park the boys express their thanks.

The boys fared well all the time at the camp as far as their meals, especially, were concerned, through the efforts of the camp warden, Mr. Stan Clough.

The camp was a great success, due largely to the commandant and team of leaders backing him up.

Early in the morning of Friday, January 23, the first of the boys left camp.

## C.M.S. CONFERENCE IN BRISBANE

The League of Youth of the Church Missionary Society held its Interstate Conference at S. Francis's College, Brisbane, from January 14 to 20. Delegates came from as far as Western Australia and Tasmania.

The theme of the conference was "Christ and the World Today." With this theme in mind, a series of Bible studies was given by the Reverend Leon Morris, Vice-Principal of Ridley Theological College, Melbourne, during the mornings of each day.

In the evenings addresses were given on the "Relevance of the Gospel of Christ to Modern Life." Speakers included the Reverend Howard Guinness, well-known author and Rector of S. Barnabas' Sydney.

Two films were screened during the sessions: "Thy Word Giveth Light," by the British and Foreign Bible Society, and "Dust or Destiny," a Christian Evidence Film showing God's marvellous provision in Creation.

Time was allotted for practical sessions, and the delegates studied methods of youth work and the latest visual aid methods, as well as discussing in groups the most effective ways of presenting the missionary challenge to the youth of the Church.

Delegates found time during the afternoons to visit better spots and places of interest in and around Brisbane.

On the Sunday the clerical members of the delegation addressed 13 different congregations, including a broadcast session.

The climax of the conference took the form of a Youth Missionary Rally in All Saints' Hall, Brisbane.

## PLAY CENTRE FOR YOUNG PEOPLE

There has been a buzz of tense excitement in Harris Park in the last few weeks, for the rector and a band of helpers have arranged for the young people in the Parish of S. Paul's, Harris Park, a play centre and a Bible school.

More than 70 young people attended daily from 9.30 to 12.30, and would have stayed all day if they were allowed.

Every day the rector conducted Bible classes, followed by memory work and expression work. Morning recess with cakes and drinks was followed by games in the church grounds, and then handcraft classes were conducted for the remainder of the morning.

At least ten to twelve parents and friends attended to help each day, and take an interest in the young people's work, and a competent group of hobby enthusiasts conducted classes in basketwork, woodwork, leatherwork, cardboardwork, felt toys, and floral sprays.

## NOT NEW TO THE PARISH

This venture has been conducted for the past three years at S. Paul's, and this year was even more successful than previous years. Of course, as the rector, the Reverend D. E. Langshaw, assures us, the more planning that is put into arranging the programmes, the better will be the school and play centre. There is a good deal to be discussed and thought out before the plan of action can go into operation.

This year the programme included an exhibition of work one evening, when parishioners were invited to view the work that had been accomplished at the centre.

And the cost, you ask? Not very much really.

The young people paid a nominal amount for handcraft materials, and the total cost of the school, £25, was paid for by direct giving and donations made by parents and friends on the night of the exhibition.

As for next year—well, it's a lot of work, but well worth while, and is heartily recommended to any church desirous of entering into some practical social work among the school-age children of the parish.

## SHOWBOAT CRUISE TO-NIGHT

One of the largest social events of the Church this year will take place tonight, Friday, January 30, when the Comrades of S. George hold a Merry Ferry cruise on Sydney harbour.

The excursion, which will be held on the Showboat "North Head," leaves Circular Quay at 7.45 p.m.

## YOUTH CLUB LEADERSHIP HINTS . . . No. 2

### IMPORTANCE OF KEEPING TO TIME

Group leaders should insist that meetings start at the latest, five minutes after the scheduled time of commencing, and finish within five minutes of the usual closing time.

Habitual late starting of meetings, as well as throwing a properly organised timetable into confusion, tends to develop a slovenly attitude by members.

Excuses, such as "waiting for the rector," or that "Tom and Mary haven't arrived," should not be tolerated. Long periods of gossiping and unorganised activity by members waiting for a meeting to commence causes young people to lose their vision of the purpose of the meeting.

It may cause restlessness and indifference for a long while after the meeting actually commences.

It will be found that the rector will arrive punctually after he has come along once or twice and found that the meeting has started without him. Tom and Mary, also, will arrive on time after they have found that the meeting has com-

menced and they have missed something of interest.

The problem of dealing with the young hedonist who deliberately arrives late to miss the opening devotional session, can be solved by occasionally starting the meeting with a business session or a game—a good idea for Winter time.

The general rule of finishing at a regular time makes members realise that time wasted in one part such as the business session will come off the games period.

Without being too rigid it is better that the leader wind up the group discussion or finish the game while members are still enthusiastic, rather than allow tedium to set in. This means they will approach the same activity at a future meeting with a greater degree of enthusiasm.

## THE EDITOR REPLIES

It was encouraging to receive several letters from boys and girls, and older boys and girls, this week. I do appreciate your letters, for I do not know how widely read is the Youth Review by the young people. We would like to get to know you all, and include in this page what would be most helpful to young people and Youth Club Leaders and members.

Thank you also for the entries to the competition: keep them rolling in—you still have two or three days, so if you reply when you receive this week's THE ANGLICAN your letter will reach the office in time.

By the way, would you like to have a competition as a regular feature of the Youth Review? Perhaps we could have one for teenagers and Youth Club members, and one for our boys and girls who attend school.

What do you think about it? Would you write and let me know?

Perhaps you could interest some of your schoolfriends or club members to become regular readers of the Youth Review, and elect a Publicity Officer from your club to write in jottings when you have something special.

Perhaps you would like to send a contribution to be published so that other young people may read it.

We would be very pleased to receive Youth Club News and Reports of Camps and Conferences as usual.

THE YOUTH EDITOR.

## SOME GAMES TO PLAY

### DOG CATCHER:

First, you must write out the names of dogs on slips of paper, each name being put on two slips. There are plenty: Pomeranian, Terrier, Alsatian, Dachshund, Sheepdog, Foxhound, Pekinese, S. Bernard, Bulldog, Spaniel, Collie, Poodle.

Seat your players in a large ring and hand the slips out to them, in any order.

One person, the "dog catcher," is at the middle. He calls out any name and the two "dogs" of that name jump up from their seats and try to change places without being touched by the catcher.

Then the dog catcher calls a new name and the play continues. All dogs should bark when changing places.

Anyone tagged by the catcher has to stay in the middle with him, but when there are four there the catcher suddenly calls "Scat!" and all dart to the vacant chairs.

The one who fails to get a seat becomes catcher for a new start and the previous catcher takes over his name.

### BLACKOUT BURGLARS:

A "special constable" is needed for this. He stands in the middle of the room with an electric torch in his hand. The rest sit round him in a large ring.

Then the lights are put out. In the darkness a small tray, or large tin lid, is passed round. On the tray are a number of small articles—keys, buttons, cotton reels, spoons, and so on.

Each player in turn receives the tray and passes it on. If, at any time, the constable thinks he hears a sound he flashes his torch on to the spot.

Should the beam reveal a "burglar holding the swag" the two players change places; but if the tray is not there the constable must switch off his torch and turn round three times in the darkness before settling to listen afresh.

Are you a regular subscriber to THE ANGLICAN? If not, will you help us to give you a bigger and better paper? There is an Order Form on Page 16.

## DAVID . . .



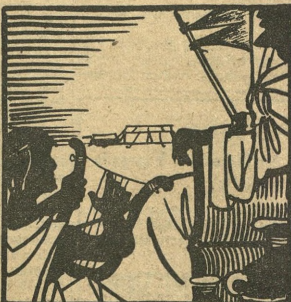
Saul is troubled by an evil spirit, and asks for a musician to play for him.



Then Jesse loads an ass with food and sends it with David unto Saul.



David came before Saul, and is made his armour-bearer.



And David took a harp and played before Saul.



# THE ANGLICAN DIOCESE IN SOUTH AMERICA



Big John and his wife and baby. Travelling to the cane-fields, John drew his knife and wounded another Indian, who subsequently died. After the incident John lived with his family at Mision La Paz, where he heard the Gospel and was converted. He is now a fine Christian.

**The Bishop of the Falkland Islands and South America, the Right Reverend D. Ivor Evans, made a prolonged tour of his diocese in South America at the end of 1952. A keen photographer, the bishop made a photographic record of his activities. Bishop Evans is seen below with his camera.**



Bishop Evans was photographed here by an assistant as he was in the act of photographing a group of native confirmees.



A group of Indian women with their babies and toddlers outside the church at Mision La Paz, Argentina, after the Confirmation service. The Anglican Church in Argentina needs more help; it is especially in need of more ordained men.



Outside the school at Cholchol, Chile, the children's band is ready to greet the bishop.



The newly confirmed are greeted by their friends at Pozo Yacare. The interminable sandy grassless roads, the long, weary miles of picados (cleared roads through forests of scrub) give the countryside of the Argentine Chaco an air of utter abandonment. The Argentine settlers add to this atmosphere as most of them live in miserable shacks, and their large herds of goats eke out a living.



A Mataco village. The Gospel was first brought to the Matacos of the Mermejo in 1914. The people had been harassed by the white settlers, often ill-treated and despised, cheated and browbeaten. The idea of friendly foreigners and a safe refuge appealed to the Indians, and in the course of the first few months the first six families came and settled at the Mission. The time for real missionary work had arrived.

VISITORS to Launceston this year have been delighted with the little Crib in Holy Trinity Church. The figures are of Bavarian origin and of unusually fine workmanship. The wise men (plus the magnificent camel) were added to the Crib on the Feast of the Epiphany (Jan. 6). The Crib remains in the church until February 2, the Feast of the Purification of the Blessed Virgin Mary.

## "MARINERS' CHURCH"

Memories of the boisterous days of the whalers were revived last year when more than 150 parishioners of the picturesque little church of S. Peter's, Hobart, gathered within its precincts to be present when the Bishop of Tasmania, the Right Reverend G. F. Cranswick, gave his blessing to the severance of the parish from its hitherto parent parish, S. George's, Battery Point, and to conduct the induction of the church's first rector, the Reverend F. Maling.

There were a few there, however, who were present on another occasion, when more than 35 years ago, on February 2, 1918, the foundation stone of this historic church was laid.

For this building had its

beginning back in the "sixties" of the last century. It stood in Lower Elizabeth Street, right in the centre of Hobart's waterfront, and was known as the "Mariners' Church" where visiting seamen from, perhaps, a "Yankee Clipper" or a sleek "East Indiaman," or perchance a rough and ready "Whaler" would endeavour to seek solace and refuge within its accommodating walls.

But with the passing of the years and the sailing ships it fell into disuse and, for many years, lay idle and abandoned.

It remained so until, during the war years of 1914-18, when the Reverend Donald Baker, the then Rector of S. George's, Battery Point, and later Bishop of Bendigo, hit upon the idea of purchasing it for use in the Queenborough (Sandy Bay) district.

Up till that time services were held in the Queenborough schoolroom, situated on the Sandy Bay Road. This establishment had its beginning in February, 1899, and was later known as S. Mathias' Church.

### RE-ERECTED

Negotiations were begun with the Marine Board to buy the church. It was purchased for the sum of £50. The money was donated by a Mr. and Mrs. E. H. Pearse, with a request that it serve as a memorial to their son, Clyde, who was killed in action during the war.

The old building was demolished and re-erected, stone by stone, on its present site, at the corner of Lord and Grosvenor Streets, Sandy Bay.

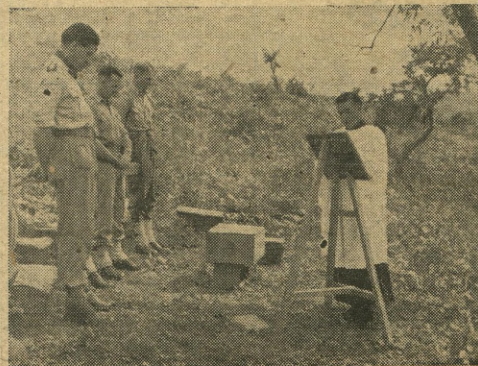
The then Governor of Tasmania, when laying the foundation stone, said that it augured well for the future of the church that it should be dedicated to S. Peter.

S. Peter's was dedicated and opened by Bishop Stephen on July 16, 1918, and the first service was held on Sunday, July 21. Strangely enough the preacher was Bishop Cranswick, of Gippsland, Victoria, a brother of the present head of the Tasmanian Diocese.



## CHURCH SERVICE IN KOREA

WHEN conditions allow, the Reverend Daniel Clout wears a surplice when taking a service. He is seen here with members of 1 Bn., Royal Australian Regiment, whose C.O., Lt.-Col. Hughes, is in centre of group at left. The Reverend D. Clout is on leave from Grafton diocese.





# ROYAL SCHOOL OF CHURCH MUSIC FIGHTS STAGNATION

## FESTIVAL HELD IN BENDIGO

By A SPECIAL CORRESPONDENT

The organisers of this festival are to be congratulated as well as those who have given much of their time to take part in a combined offering of music such as this.

It helps us all to realise how much more beautiful and how much better our church music could be.

It is a pity that there are such "Iron Curtains" between the dioceses and we do not know a great deal more of what is being attempted and achieved in various parts of the Church in Australia.

It is a far cry from the days of King David when the words of his text were spoken.

You will remember how he sought to find a worthy place to build an altar where David could meet his God in worship. The story tells us that he could have had the place that he chose for nothing, but that the King determined to pay for it, feeling that such an offering that he wished to make would be worthless if it wasn't really his own. "I will not offer unto the Lord of that which doth cost me nothing."

### SINCERITY

The words ring true down through all the ages wherever men and women have tried to make articulate their response to the love of God. He shows forth God's praise not only with his lips but in his life, and to do this, he has used whatever there is at hand to make a thank offering to God.

Our personalities, our talents, our church buildings, our language, the music, the robes, the incense, and the ceremonies and forms of service are but the patterns of the things which man finds necessary to aid him in highest worship, and they become symbols of the

reality which is inward and spiritual.

In our own beloved Church there are actions and words as well as song in which all may take part to give voice to prayer and praise and penitence.

That's the simple explanation for all the down-sittings and uprisings which people not of our tradition cannot always grasp.

### POLISHED ART

As A. G. Herbert says, "By the influence of the Church service, the regular church people are moulded; for the things which they do in church make a deeper impression than the teaching which reaches their minds." The responses, the prayers, the commandments, the creeds, the scriptures, all speak of the reality of God.

Now among the things that we use, the Church has always regarded music as an important and helpful medium of worship. As a 16th century reformer wrote, "The fathers desired that music should always abide in the Church. That is why there are so many songs and psalms."

"This precious gift has been bestowed on men alone to remind them that they are created to praise and magnify the Lord. But when natural music is sharpened and polished by art, then one begins to see with amazement the great and perfect wisdom of God in his wonderful work of music."

There is a great deal of interest shown in music generally to-day and people both young and old are making a study of it. It is encouraging to say the least, to see signs of the breaking away from the stagnation which seems to have held the Church in its thrall for so long in this respect. Much of the church music with which we have been content has not been of such quality to be termed worthy of our services—this gift of music has been robbed of its power to lift us to the loftiest heights in worship.

### MOTHER OF ARTS

Yet church people have not always been as conservative as they appear to be, for we use hymn books which must have been very new-fangled ideas to our immediate forefathers.

We are grateful that they were not altogether unenterprising over new tunes and that kind of thing.

Music has indeed an immense power of leading the mind to the supernatural yet we must always remember the subtle danger that there is of idolatry even in this, for favourite tunes to which we cling can do much to hinder a soul's progress, being regarded as indispensable means of approach to God.

Woe, then, to those who still so vigorously and so unintelligently resist new ventures in church music. We are reminded even in the Scriptures that it will be required of us to "learn a new hymn" in Heaven!

We welcome the widespread movement towards establishing the Church as the true mother of the arts once again, as indeed she has been in her long history, having inspired architecture, pictures and drama of the finest quality. Our great cathedrals have become places once more where the world's best music may be heard. Indeed sometimes it is used to express sentiments which are not strictly Christian although the music is artistically perfect.

But we are not thinking of that kind of thing in this festival—we are concerned mainly with the rendering of the services in our parish churches week by week.

We have a standard of worship, and our task is to appreciate this and to realise that it needs an appropriate expression in music if we are to employ music at all.

### NO FIVE

We seek to find the best possible music to express the faith of the Church and not to try and fit that faith to any current musical attractions such as setting the Eucharist to jazz as we have heard it has been tried.

We are grateful to those church organists and choir-masters and chorists who try to understand this, and who sympathise with the intention of the worshipping church, realising that each service, whether simple or elaborate, has a meaning and a form of its own which has to find expression in the style of the music, if it is to be a work of art.

### HELP OF MUSIC

A great singer once said to his accompanist as he played the introduction to a simple looking song—"Please give me something more than the mere notes." Surely that is what is expected—it must be a real expression of our worship, not just the mere notes of it.

That, to me, is the most thrilling side of worship, for it is that which fills us with awe and penitence and praise, sorrow and joy. And music can help us to tell it all.

We shall never understand why we go to church at all if our worship is to be judged by our feelings, or on a few favourite hymns, or the kind of sermon we hear, or how we enjoy the choir.

### EXPERIMENTAL

The essence of all true worship is in giving rather than getting, and an offering that costs nothing is worthless. God expects more than mere notes from us when we kneel in prayer, or stand to sing our praise.

Now the Royal School of Church Music is doing much to awaken this sense of responsibility among the congregation with regard to worship. All the time it is being emphasised that worship is a corporate act and the Church can never be her true self until all take an active part in what is said and done. It is making a real contribution towards gathering all in church into a beautiful and worthy act of worship.

We shall continue to make experiments and make demands not only of our expert musicians, but on all the faithful, for we may not offer unto the Lord of that which doth cost us nothing, in effort, patience, goodwill, time and understanding, for only the best possible is worthy of God.

True worship must express God's salvation of man, not merely man's need of God.

If we are to employ the noble gift of music, let it be of a kind that will help the humblest worshipper to take his part in it and to make his offering, so far as it is possible, commensurate with that truth.

# JUNGLE DOCTOR AND THE WHIRLWIND

The story so far—

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

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

A flashy, wealthy young African called Maradadi appears on the scene. He is rude and menacing to the Jungle Doctor.

Dandi deserts the hospital and goes off with Maradadi.

In the distance they see a cloud of dust. The Jungle Doctor is making preparations for a dysentery epidemic. Suddenly a willy-willy sweeps on them and breaks up part of the hospital. A woman and her child knocked down by the wind are being treated for cuts when the Jungle Doctor realises that the epidemic has arrived.

The Jungle Doctor sets out to fight the epidemic. Now read on:

## CHAPTER XII Hospital Action

The whole of the hospital seemed alive with action, like an ants' nest that had been stirred up. Sick person after sick person was being carried from the back of the truck, some of them on stretchers, others in the arms of nurses or dispensers. The nurses hurried here and there with kerosene tins full of hot water for bathing patients. There was a great taking of temperatures, feeling of pulses, counting of respiration rates. I worked as fast as I knew how, seeing patient after patient, making a careful examination and prescribing treatment. The whole thing was far from straightforward. Some of the folk had malaria as well as being desperately ill with dysentery. Chaotic symptoms of the disease upset the normal routine.

With something like relief I noticed that there were only two more patients for me to examine and prescribe for, when a nurse came into the room like a whirlwind.

"Bwana," she said, "the child called Nhonya is being very sick. Behold, the pills that she has taken are lost. They will not stay inside her."

She made a dramatic pose better guessed at than described. I cut short a flow of very picturesque language to prescribe appropriately for this child. In front of me I could see the task of an eight mile jungle journey to bring in another truck load of dangerously ill people, folk who were so sick that their lives depended largely upon my judgement. It was only the early afternoon, but fatigue seemed to be swirling round my head like a cloud. I carefully washed my hands and went to the last patient, a small boy who lay in the cot seemingly asleep. As I gently felt his pitifully thin abdomen, he suddenly opened his eyes and smiled up at me.

"Yoh, Bwana, your hands are lovely and warm. Behold, all my body is cold, my inside is cold, my tongue is dry."

I smiled back at him. "Have you thirst?"

"Beh, Bwana, I have thirst." I turned to the nurse who was beside me and gave instructions.

"My friend, chew up the pills I will give you. Drink the medicine, and keep drinking water, little bit by little bit, even as a bird drinks. Behold, before long strength will come again."

I tucked in the blanket round

By Paul White

his feet and went through the ward and out on to the verandah. There I was met by three distressed looking Africans.

"Bwana," said Yacobo, shaking his head, "it's too big for us. We can't cope with all this. Yoh I don't know what to do. Beh, Bwana, you don't know how much work this is going to mean. Yoh, it is being called here, it is being called there, it is doing this, it is doing that, it is running round, it is killing the flies, it is giving medicine, it is giving drinks. It is bad enough when the epidemic started; but now, Bwana, it is too much for us."

Even old Sechelela had a forlorn look about her usually cheery face.

"Bwana," she said, "it is all right as far as Yacobo and Mwenda and a few of the others are concerned, but what about the folks who have no interest in this, who have no keenness? Behold, Bwana, they just sit, and when I tell them to do things, they get to their feet sulkily and do a little bit, and when I have gone, they sit again. Yoh, Bwana, the task is too great. Hefsi already has left us. Will not others follow?"

"Hongo, my friends, cheer up. There's one thing you've forgotten. Behold, there was a day when four thousand men and many more women and children sat beside a lake. They listened to the words of Jesus and so strong were those words that they stayed day after day. Behold, their food was finished, and many of them became faint from sheer hunger. Yoh, their hearts were full of the words of God, but their stomachs were empty. Behold, Jesus saw it, and He turned round to those who worked with Him, and He said:

"Behold, my heart yearns over all these people. Three days they've been with me, and they've had nothing to eat. I don't want to send them away hungry—they may faint on the road."

"Hongo," said His disciples, "but what can we do? Get bread enough in this place to satisfy a vast crowd of people?"

"How much food have you got?" said Jesus.

"Notice, He did not argue. He had no anger. He just went straight to the point.

"How much food have you got?" He asked again.

"Master," they replied, "about enough for three people."

"Jesus took the food into His hands, and told all the people to sit down. Each disciple had his dish, and into the dish was put food, for the food of just a few people in the hands of the Master became enough to feed many thousands. When all had eaten, there was still food left for those who had been bringing it from the Master and waiting on those who sat. So it was that by obeying what Jesus said, and by not quibbling over the difficulty of the task, a very great thing was done then, and it will be done here, too, in this our particular difficulty. Remember, it wasn't the amount of the food that did that great thing; it was the hand of the Master. Come, as we stand here, let's talk to Him, and tell Him of our problems."

So there, under the corrugated iron roof of the hospital verandah we prayed that God would give us the strength to deal with the problem which was too big for us, and asked that His hands might be very active on our behalf.

Then I looked across at Yacobo: "We must have a song to cheer us these days, something that will keep our minds on the important things."

"Heh," said Yacobo, "I know just the one, Bwana," and striking a pose of one who is beating a drum, he started to sing.

As he sang, I translated the words from Chigogo into English and scribbled them on the back of the temperature chart that was in my hand:

*I will not stop singing,  
My song shall bear witness.  
On the Cross Jesus died for  
my sins;  
Jesus told me, "Watch and  
pray"—eyes open wide,  
Jesus is coming again—  
He will find His sign on my  
forehead,  
And so I won't stop my song.*

"Yoh, Yacobo," I said, "that's just right, and the sign that has to be in our lives to show that we belong to Him is more than a tribal mark; it has to be the way that we deal with this horrible complaint. Well, I must be on my way. There are at least seven more people to be brought in."

Mwenda made a wry face. "Yoh, Bwana, we will have to put them on the floor in my ward; but I will get everything ready."

She smiled, and as she turned away I heard her singing softly, "I will not stop singing." A mirage shimmered over the plain as I drove once again to the village where dysentery was rife. In the distance a whirlwind swirled its drunken way over the countryside. Once again I crossed the rivers. This time the path over them had been made even stronger by the Chief's enthusiastic co-operation, although as I looked at a group of snoozing Africans underneath a baobab tree, it appeared that the enthusiasm started short at the Chief.

Again it seemed only a matter of minutes before the truck was full of sick people. As I fitted up the tailboard once more, I looked at the mass of drastically sick folk, crowded in there, as comfortably as we could possibly manage, under the most difficult circumstances. The whole picture might have been a page from a famine journal. The people looked starved and hopeless, their eyes deep sunken in their heads. They seemed to have barely enough interest in life to open them. Their arms and legs hung limply, and their skin looked like old parchment. But I knew that these very same people three days before had been vital folk doing the everyday things of African life. As I drove, I worked out in my mind how the bigger job could be done, for the C.M.S. Jungle Doctor doesn't aim merely to patch up people's bodies, but to bring a very practical message as well, the good news of everlasting life, to back up good medicine. I found myself humming the tune Yacobo had been singing.

(To be continued)

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## ABORIGINAL ATTENDS CHURCH SCHOOL

### "SIGN OF TIMES," SAYS HEAD

FROM OUR OWN CORRESPONDENT

A country native boy in Western Australia has been given a two-year scholarship by the Anglican Schools Board to attend Christ Church Grammar School, Claremont, W.A., as a boarding pupil.

Believed to be the first native ever to attend the school, he is Irwin Lewis (13½), of Perenjori.

The scholarship will take him to Junior Certificate standard.

The suggestion that the boy attend the school came from the Rector of Morawa, the Reverend J. B. Albany, but the prime mover in getting the boy to the school has been the headmaster, Mr. P. M. Moyes.

The boy's parents are contributing towards the cost of his food, the Morawa branch of the Country Women's Association is helping to clothe him, and the Department of Native Affairs is giving an allowance to cover such things as books, stationery, clothing and toilet requirements.

Irwin Lewis will arrive at the school with other boarders in February and will start his studies the next day.

The Anglican Schools Board is still offering a scholarship to the same school for a full-blood aboriginal boy from the Porrest River Mission.

It was first offered in 1950, but so far no boy of secondary school standard has been available to take it.

"Irwin Lewis's scholarship is one of the finest things that has happened while I have been in office," said the Commissioner of Native Affairs, Mr. S. G. Middleton.

It was a sign of the times that a Church, the public and the Government were collaborating with the native boy's parents to give him equal education opportunities with white boys.

If the present attitude towards natives was maintained, W.A. might be the first State to demonstrate that assimilation of the native minority was something more substantial than an "academic pipe dream."

## KENYA CHRISTIANS PRAISED

London, Jan. 24

The Archbishop of Canterbury praised the courage of the Christians in Kenya last week, in a message he broadcast to them.

The Archbishop said that the Church of Kenya had been tested in the fire of affliction, and some had been found faithful.

But in every affliction disciples of Christ shone out with the light of His strength and trust. He praised God for their steadfast faith and courage.

From England, he said, there went out a constant volume of prayer to Almighty God that they might be upheld in all perils, and that with the return of mutual trust and confidence all might go forward together for the good of the country and all races within it.

## NEW BISHOP CONSECRATED IN INDIA

ANGLICAN NEWS SERVICE

London, Jan. 23

The Reverend William Arthur Partridge was consecrated Bishop of Nyandyal, in Bombay last week.

All save two of the nineteen bishops of the Province of India, Pakistan, Burma and Ceylon took part in the consecration—probably the largest number to perform such an act in the whole history of the Church in India.

Three of the Bishops are Burmese; the Bishop of Kurnegala is Sinhalese; the Metropolitan himself is an Indian.

The bishops made an impressive sight as, vested in their many-coloured copes and mitres, they moved up the church in solemn and spacious procession, to the singing of the nineteenth psalm.

The long, narrow chancel was too confined for such a number; and the consecration took place on a platform built out into the nave from the chancel steps.

Here, in full sight of the congregation, the Metropolitan and the Bishops of Rangoon and Chota Nagpur, who are next in seniority, sat for the presentation and examination of the Bishop-elect.

When he had been invested in stole and cope, the other bishops came forward to form an arc round him; and after the singing of *Veni Creator* they recited the eucharistic prayer of episcopal consecration in unison.

After the laying-on of hands, the new bishop received, in addition to the Bible, his cross, ring, mitre and pastoral staff, and thus rose from his knees bearing all the insignia of his new office.

The Metropolitan conducted him to the sanctuary, and his brother bishops walked to their places in the choir.

During the offertory hymn, the Sacred Elements were brought from a side chapel by three bishops, and solemnly presented at the high altar.

Two hundred and fifty members of the congregation made their Communion.

Among them were a party of ten priests and sixty lay persons who had made the five-hundred-mile journey from Nyandyal to witness the consecration of their Father-in-God.

The men were clad in their dhotis, the women in saris. After the service, they showed their joy in characteristic fashion by hanging coloured garlands round the necks of the new bishop and his wife.

Two dignitaries of the Syrian Orthodox Church were present at the consecration. The South Indian Moderator (Bishop of Madras) also attended, to show his good will.

If you are one of those friendly folk that people like to confide in, you will have been struck by the number of troubled people you find in the community.

Many of them may seem calm and cheerful on the surface, but as you get to know them well you begin to catch a glimpse of the anxiety, grief, hostility, or the sense of failure tormenting their inner souls.

Many people try to protect their sensitive and bewildered personalities by withdrawing into their shells, and fighting a lonely single-handed battle with their aching desires and frustrations.

This may have gone on for so long that they have ceased to be aware of many of the bottled-up tensions within them, and when the situation becomes unbearable it may be difficult for any helper to make contact with the real causes of the trouble.

Some of these people would have looked for help much sooner if they had known who to go to. Talking to relatives and friends may involve questions of loyalty, and although people are generous with advice it is often conflicting and generally fails to touch the spot.

The doctor might think it trivial, or outside his domain, and the minister might not understand. It may be they have already tried to get help from someone, but have sensed a lack of understanding, or received a stone when they came for bread.

One striking result of the impact of Psychology on mankind is that many people have begun to feel that they should be able to solve their own problems without having to bare their shamefaced souls to any other person.

To satisfy the popular demand we are being offered a swelling flood of books and magazine articles on "popular psychology." These tell people how to overcome all their complexes, real and imagined, and "how to win friends and influence people," and generally live a full and satisfying life.

The novelist has not been insensitive to the general interest, and the cinema has grasped the golden opportunity and set out to spread an oversimplified psychological gospel all over the world.

And for those who want help in particular problems there are special newspapers and magazine columns and radio sessions glad to give advice in plenty.

In these and similar ways people are finding help in their individual difficulties. They may also gain some understanding of the deeper motives underlying human behaviour, and the comforting realisation that they are not alone in their troubles.

But most of this help is superficial and temporary, and it is all too common for the troubled person to discover that, in spite of all the good advice, he gets deeper and deeper into the depths of psychic despair.

The Christian Religion has always offered healing to "those in trouble, sorrow, need, sickness, or any other adversity."

We are to think in these two discussions how its healing power can be more widely developed and applied through the activity known as personal counselling.

It is well known that when we bring peace to the mind and spirit of man, many so-called physical disorders are also relieved or even healed.

Christian Healing is healing as Christ understood it.

To be healed in His view, is to be made whole in body, mind and spirit, and brought into harmony with our fellowmen and with the Creator and Director of all life. In personal Christian counselling, we have at our disposal a way of helping many troubled and despairing people to more satisfying and socially useful life before

they become sick enough to need medical or psychiatric care.

In co-operation with medical and other helpers they may also be helped while they are under treatment.

### THE PRACTICE OF COUNSELLING

Personal consultation between two or three people has come down to us from the earliest days of primitive medicine men, priests and tribal chiefs.

Plato, Socrates, Moses and many other wise men used it freely and effectively. Jesus gave it a prominent place in His ministry.

To Him the more intimate personal care of troubled people was at least as important as any of His public activities.

He commissioned His followers to carry on this private pastoral work as well as preaching and teaching, and so laid the foundation of what we now call personal Christian counselling.

We have reason to believe that the work was carried on faithfully by the early Church. It grew and developed over the years as the Church became the centre of education and social life in villages and towns in many parts of the world.

With the change from village to city life, the growth of education and technical training, and especially the study of Psychology, many specialised types of counselling have appeared.

The Counsellor-at-law has earned an honoured place in the community.

Personnel managers and Vocational Guidance experts are doing important work in industry. Schoolmasters are seeing more in their calling than teaching the "three Rs" to the young.

Psychiatrists and Physicians are doing effective counselling as part of their daily work; and the growing experience of Almoners and Social Workers has brought a great advance in our understanding of the aims and methods of personal counselling.

Where is the Church in this rapidly expanding counselling work? I know that many ministers and Christian laymen are quietly doing a lot of good personal counselling, in spite of all kinds of difficulties.

But I think it fair to say that in this country at least, the Church is not making anything like adequate use of the available knowledge and experience in this field.

The majority of Christian Ministers are given very little official education in matters concerning the understanding of people, and no specific training in modern counselling methods.

They are launched into the community among troubled people. They have to learn for themselves how to deal with them, by reading, discussion with their senior colleagues, or by trial and error, leaving a trail of missed opportunities behind them as they go along. This is not peculiar to Australia.

Professor Jung, the great Swiss Psychiatrist, once observed that "The Protestant minister of today stands on the verge of a vast horizon of effective service, but seems not to have noticed it."

In my experience Australian ministers are well aware of the vast horizon, and only wish they could have the necessary time and training to give the effective service. In the next discussion I hope to suggest some ways in which this could be done.

The last 25 years have brought a rapid growth in our knowledge of the aims and methods of personal counselling, as the inner workings of the human mind have become better understood.

With the technical help of the wire, or tape recorder, we

can now preserve accurate records of whole interviews, from which the valid principles of good counselling can be established, and training of future counsellors carried out.

Typical records are also being transcribed and published (with safeguards against recognition), and in this way in Australia can sit at the feet of first-class counsellors in America: Carl Rogers, Seward Hiltner, Russell Dicks, Rollo May, and others.

It is the experience of all skilled counsellors that the problem presented by the client is generally not the real one, but the outward and visible sign of an inner and more fundamental personality problem.

When the presenting problem is dealt with by good advice or moral support, or having a word with a supposedly offending party, any apparent relief is generally short-lived. The deeper personality problem will show itself in further personal or social upsets, and the client will move another step on the road to despair.

The truth is, of course, that we don't know our own minds very well. We are far less rational and consistent than we like to think, and strongly influenced by emotions, habits, customs and prejudices, of which we are mostly unaware. When these dynamic forces get out of balance or in conflict in a person, he will feel and act in ways that may be very difficult for him, or anyone else, to understand.

When it spite of well-meant but superficial advice, and all his own efforts, he finds himself more bewildered and "up against" his fellowmen, it is inevitable that he should become disillusioned and cynical.

But with modern counselling methods it is possible to help such personal and social misfits to gain real insight into their inner selves, and then to redirect these destructive and conflicting energies to effective living.

The aim of personal counselling then is not to give advice, or provide ready-made solutions to personal problems. That would deprive the client of what may well be his best chance of gaining insight into his inner attitudes and prejudices and his real needs.

It would also tend to make him more dependent on the counsellor when future problems appear.

The whole aim of personal counselling is to create a personal relationship of such quality that the client will progressively unburden his pent-up emotions and let go his deeply-buried defences.

In this way alone will he gain the necessary insight and release of his creative resources. Then he is ready to look at the situation more objectively, and in further discussion with the counsellor work out his own attitudes and conduct.

In this way the experience

will help him to grow to greater maturity and social responsibility.

This "client-centred interview" has proved itself beyond doubt to be the most effective principle in the hands of all types of counsellors: psychiatrists, social workers, pastors, and vocational guidance experts.

It preserves for the client the right and privilege of deciding his own personal attitudes, and taking responsibility for his own choices.

At this point I ought to say something about the relationship of personal counselling for Christian Healing to such other healing or helping activities as the Confessional, Social Case-work, and the work of the Psychiatrist.

In the Confessional, as I understand it, the Church offers to the penitent sinner the absolution and remission of his sins in the name of God, the Father, Son and Holy Spirit; and the opportunity of beginning again a new life.

This does not generally involve prolonged discussion. Spiritual Direction seems mainly appropriate for the education of the converted, but can approach closely to the counselling technique.

Social case-work involves a lot of counselling. From its nature and the quality of the worker-client relationship, it brings Christian Healing through Personal Counselling as well as any organised activity in this country.

I could imagine no better available preparation for pastoral counselling than the social case-work training the social workers receive.

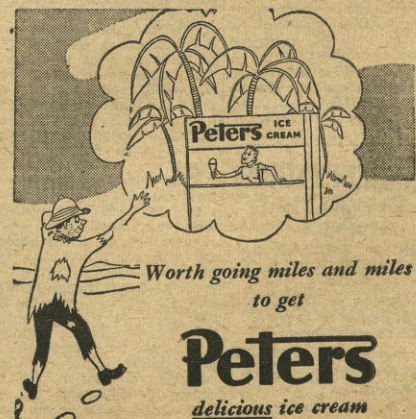
They deal with people whose presenting problems are mainly economic, domestic, or social, possibly made worse by illness. But in many cases the real problem is in the deeper realm of personal relationships, where the pastor also has an important part to play.

The Psychiatrist sets out to bring healing to people in all kinds of mental and emotional disorder by helping them to gain insight into their disturbing and conflicting mental processes.

But the Psychiatrist as such is not concerned with what the person does with his health when he gets it; what life-goal he is aiming at; what purpose he lives for.

Christian Healing goes an important step further, and seeks to help the person to gain insight into his wider relationships—with his fellowmen and with his Creator: to become, in some famous words of Dorothy Sayers, "a man, among men, in a world that makes sense."

In the next discussion I will try and tell you a little of how this personal counselling is done, and how we in Australia can make much better use of the knowledge and experience available to us, and so make a better job of it.



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## BOOK REVIEWS

**THE WAY OF THE CROSS.** Henri Gheon, Dacre Press. Our copy Church Stores, Sydney, 7/6.

The story of these fourteen little plays, based on the fourteen Stations of the Cross, is given in the Foreword by Dom Thomas Bequet, O.S.B., one of the monks of Amay for whom the original was written.

Readers of the French ecclesiastical review, "Trenikon" will need no introduction to the monks of Amay, and few should need introducing to Henri Gheon, the French dramatist perhaps better known to the English reader for his spiritual biographies.

"The Way of the Cross" has been translated by Frank de Jonge, who, in this second edition, acknowledges his indebtedness to Mr. E. Martin Browne's acting version. It is not surprising, therefore, to find the style and arrangement strongly reminiscent of T. E. Eliot. One cannot help comparing the "choruses" with their counterparts in "Murder in the Cathedral."

Each play is very short and fitting to the particular Station, each is a work of art, and the whole essentially devotional. Like most modern religious dramatists, Christopher Fry, for example, Gheon assumes a background in the reader.

Only the faithful can possibly understand and appreciate these plays, and the style of verse itself—in this English translation at any rate—is an acquired taste.

To be effective as plays, both speech and gesture would need to be finely balanced.

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nitely not a job for amateurs unless with an expert producer.

—T.B.McC.

### CHRISTIAN BELIEF TODAY.

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In 1952 a School of Religion was conducted throughout the Diocese of London, and lectures were given on the diocesan and parochial level. The lectures reproduced in this volume are those on the "diocesan" level, presumably for the more thoughtful clergy and laity.

The names of the four lecturers are sufficient to attract the reader with a knowledge of great Anglican minds in England to-day, they are the Bishop of London, Dr. Wand; the Dean of St. Paul's, Dr. Matthews; Dr. Demant and Canon Lindsay Dewar, all specialists in their own particular field.

The lectures are divided into four main subjects, and the whole presents a weighty compendium of theology worth close attention and study.

It is to be hoped that this description will not frighten the thoughtful reader without any theological background, for the lectures are clear and forceful and will in themselves provide a sound theological knowledge, scholarly and up to date, for the average intelligent reader.

The Bishop of London is at his best in the role of teacher: none of his earlier works make such an abiding impression as his simple expositions of Christian theology. With many years of sound scholarship and pastoral experience behind him, he has the added virtue of being both clear and concise.

In these five lectures under the general heading of "The Scheme of Salvation," Dr. Wand covers practically the whole field of Anglican theology—man's need, God's Pursuit, Redemption, the Holy Spirit in Church and Sacraments, and Eternal Life.

This series might be read and re-read by those in need of a thorough outline for the heavier meat that follows.

The series continues with five lectures on "Problems of Christian Belief," by the Dean of St. Paul's, Dr. Matthews. He begins with a lecture on "The Nature of the Problems" and states the important fact that "it is a mistake to suppose that the most fundamental problems which we have to face are due to modern knowledge."

"The really serious obstacles to faith are those which press upon men's minds whatever their philosophy, or whatever the state of scientific knowledge may be: I mean such difficulties as the prevalence of suffering, the apparent lack of any over-riding divine purpose in human history, the power of evil in the world and its frequent triumphs over good."

"These are the things that really stagger our belief and come home to us, whether we be learned or simple."

"They have vexed the minds of religious men throughout the centuries; they troubled Job as they trouble us" (p. 47).

Having thus disposed of the crude idea that religious difficulties are a product of the twentieth century (a very common fallacy, by the way), Dr. Matthews proceeds to deal with the problems involved very thoroughly, and begins with the most fundamental problem of all, namely, "why, if the Christian religion is true, should it be difficult to believe?"

This question he answers most satisfactorily.

Dr. Matthews has travelled a long way since he was a prominent member of the Modern Churchman's Union—a fact already apparent when he wrote "God in Christian Thought and Experience"—but he has lost none of his intellectual honesty by becoming orthodox.

He does tend sometimes to use technical phrases without sufficient elucidation, for instance, his statement, "the setting of the gospel is, we must own, mythological" (p. 51),

might well be misunderstood by the uninitiated.

Nevertheless, he gives a partial explanation of his meaning (on p. 67) in his excellent lecture on "Providence," in which, by the way, he deals very ably with the problem of the Fall.

Dr. Matthews next considers "Progress and Catastrophe" and disposes of the popular doctrine of progress, which is apparently still taken seriously by some would-be philosophers, and, of course, must be taken as dogma by the materialist, else his fabric would fall to the ground.

Next come "Freedom, Responsibility and Grace," and "Suffering." These two lectures are of a high order, and the problem of freedom is dealt with in a masterly fashion.

We can only be free when the body is under control, and in subjection to the mind. Dr. Matthews instances the operation known as leucotomy (spelling it "leucotomy," by the way), and the use of drugs, as illustrations of the inhibition of free freedom which can be found, as the Collect has it, in the service of God.

The problem of suffering cannot be disposed of, but at least the problem of animal suffering can be "reduced to its proper proportions" (p. 103). Suffering in fact, plays an essential part in the scheme of things, pain and suffering have their uses.

(The reader might well wish that this section had been expanded.)

Why is the Cross central in the Christian religion? "It is because we believe that Jesus Christ is the Son of God, the revealer of the nature of God, God with us . . . The love of God is a love that suffers in order to redeem."

"The suffering of the world, then, is not apart from God. There is no aloof God. He is with us and in us all the way, sharing the pains and the joys and, if we will have it so, sanctifying and blessing them by the accomplishing of His purpose to overcome evil with good." (p. 112).

Dr. V. A. Demant deals with "Man and the Social Order" and in his first lecture gives us a convincing grip of the relationship between theology and sociology, surveying the Fall, Man as he is, and God's Redemption in Christ, rapidly and succinctly—"if our Christianity were sufficiently robust, and informed our minds as well as our hearts, we should be able, much more than we do, to use our Christian understanding to interpret what goes on in the world." (p. 119).

Theology, therefore, is essential for diagnosis, and must come first, as does the Marxian dialectic as the basis for the Marxian cure.

We cannot aim to cure unless we have a correct diagnosis, nor can we cure unless we are agreed as to what we shall call a "cure"; A good social order is not the same as the kingdom of God . . . (p. 125).

In the second lecture Canon Demant deals very thoroughly with the value of the individual, and its basis in Christian theology. In the face of Marxism this is fundamental, as it is revolutionary in the face of Platonic philosophy and this again involves the problem of freedom.

In the third lecture the balance is provided by a discussion on the essential unity of mankind, and the real meaning of "peace."

The fourth lecture takes us on to Human Rights; what are the rights of the individual as against the rights of the community?

"It is a difficult problem," and one expressed by our martyr King Charles I at his trial: "It is not my case alone, it is the freedom and liberty of the people of England . . . for if power without law may make laws, may alter the fundamental laws of the kingdom, I do not know what subject he is in England that can be sure of his own life, or anything that he calls his own" (p. 154).

The lecturer then quotes the

## FILM REVIEWS

### BOUVRIL NEEDS BOVRIL

As you know I rarely attack a supporting film except in self defence but Mr. PEEK-A-BOO had me fighting for life.

It is, incredibly, a French film "starring" Joan Greenwood and Jean Bouvril. M. Bouvril follows the Raimu school of acting which, despite its excellences, often falls into a kind of dumb-show where facial expressions supply the script.

The eyes roll, revolve, flutter, leer and close to situations which do not usually call for such ocular histrionics.

Added to which, M. Bouvril carries a continual puppy expression, a "give-me-a-pat-and-I'll-give-you-a-lick" that grates after the first fifteen minutes. He is a good actor and would be a much better one if he did not overact so shamelessly.

What about the story? Oh, story! It's about a man who can walk through walls and is in love with a girl thief who walks into trouble. A feeble imagination devised the development.

The script is trite, the acting generally incompetent and the film as a whole has so many loose ends as to look like a piece of raffia.

From the French one is told to expect finesse, but the esse of this film was such that Pin ought to have been shown much sooner. The support to end all support!

### ALIVE, ALIVE-O

The popularity of Humphrey Bogart as a screen roughie is in itself an interesting comment on modern society. Our world is that of the strong man, our belief that might shall inherit the earth.

Mr. Bogart gives us the best of two worlds.

He is dynamic, ruthless, rough-shod; he is abstemious neither from Flora nor Fauna nor John Barleycorn—he is a regular guy.

At the same time he is usually identified with the side of virtue and at last we see how to reach the blessed haven of every man—to be on the side of virtue without the irksome responsibility of being virtuous. Delightful dichotomy!

To work, meinher! "DEAD-LINE U.S.A." is good fast stuff

mediaeval working theory "Rex est sub Deo et sub lege."

The final lecture deals with Political Responsibility and warns against the error (1) of leaving religion out of politics—a manifest impossibility, and (2) of expecting perfection in politics.

The final series of lectures is given by Canon Lindsay Dewar under the heading "personality and Human Relations," on which we can give only a brief comment.

First the lecturer deals with the Psychology of the Individual (the old problem of freedom coming up once more), and then follows "The Two Sexes," a masterly treatment of the subject that should be read carefully (a) by every feminist, and (b) by those misguided persons who prefer the 1928 form of marriage to that of 1952.

There follow two excellent lectures on "Right and Wrong" and the "Christian Standard" showing the necessity of a theological basis to a Christian ethic—a lesson much needed by popular writers, such as Professor Walter Murdoch, when they leave the safe confines of their own field.

The final lecture deals with the difficult problem of the Christian conscience and its part in the making of moral decisions.

To sum up, "Christian Belief To-day" is a book really worth having and studying. One hopes most sincerely that it will not be confined to clerical circles.

—T. B. McC.

that moves with the frenetic speed of a Chicago overhead to death or a duodenal ulcer.

Humphrey Bogart is the manager of a newspaper about to be sold. On the eve of the paper's demise Bogart clashes with an underworld tycoon and the fight is on! The denouement is interestingly different.

There's not much attempt at characterisation. It's not that kind of a picture, so that Kim Hunter as the neglected wife has very little to do (not unusual amongst neglected wives).

Ethel Barrymore has a peanut part. No, it's Humphrey; Humphrey all the way—and not bad!

The fill-in is "The Robinson Story." It's all about a coloured guy who plays baseball, see. He's so good "he shoulda played wit de Dodgers but some boids say nix cause his colour ain't right."

"Yeah, well this makes wit de big success story and it proves dat anyone in America can be President or play ball wit Brooklyn."

### PARSONS AND PIE

If you want to know what the general public thinks of parsons, then you ought to see

### "THE HOLLY AND THE IVY"

People say parsons cannot be told the truth—it might hurt them. We therefore treat them as amiable imbeciles, not of this world and therefore of very little use in it.

Look what happens in a train, a parson gets in and freedom gets out. A strain is evident to all — all except the clergyman who believes himself still to be in the world erroneously.

And yet the picture tries to tell the truth. Parish priests, from the intimacy and multiplicity of their dealings with the microcosmos in which they dwell; from their knowledge of life and death, tragedy and disappointment, know more of this world than ever dreamed of by the Brutuses of suburbia. This then is the real tragedy, that understanding exists where it is believed impossible; that aid is offered where few hands can reach.

Not many of the recent releases can offer such brilliant and sustained acting from every member of the cast as this film. Denholm Elliott, as the son to whom life is superficial, and Margaret Leighton, as the daughter who finds it unattractive, are excellent.

Their father is a parson, so that their peccadilloes and problems can never be told him. Celia Johnson, who plays the part of the daughter who will never leave Dad, really makes one feel that the Vicarage is her demesne; that she cannot leave her father without leaving him for dead.

Finally, Sir Ralph Richardson as the parson: here is a fine piece of acting that only just fails to command complete conviction. It fails for two reasons. One, is the script itself, which leaves too many untied ends, too many psychological improbabilities. The other lies in Sir Ralph himself.

His acting tricks obtrude at a time when they are least necessary. He is speaking near the end to his younger daughter, having just discovered something of her past shame and sorrow about which she had been unable to speak to him.

He apologises for the caricature of religion that he feels he has presented. Instead of looking at her squarely, openly, brokenly, he speaks more or less to himself, regarding her from the corner of his eyes as though to estimate the effect of his speech upon her.

It is an old trick of his and it worked well in "The Sound Barrier," but it was quite out of place here.

This picture has something serious to say, it says it brilliantly if without complete conviction, and it offers something that you ought not to miss.

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# AROUND OUR TOWN

By A SPECIAL CORRESPONDENT

It was just after Morning Service that the door-bell rang. I was just about to indulge in the happy sensation of having no Baptisms—nothing to do until Evensong.

With some trepidation I opened the door.

Five feet four of tan-suited anonymity asked if he could speak to me "in the privacy of my study." Once his hat was removed an unpleasant potato-like face was revealed.

Its owner wanted help.

"Ya see, I run a fruit barrer—a good one. A feller I know's going to buy it and I'll get a good price."

"Trouble is I'm broke and can't stock me stall. Now, if you could give me a fiver, I'd be able to buy the stuff to sell and pay you back after the sale."

This approach, though interesting, was not new in its import. "Five pounds," I expostulated, "where do you suppose I have five pounds to lend? I haven't got that much in the house."

He sniffed suspiciously. "Yer married, ain't ya? Ya can't keep a wife on nothink."

I was unable to reply that this indeed was the aim of the Church because my collar felt increasingly tight. "I'm sorry, but you will get no money from me. I'll send you into our welfare bureau, where you will find Mr. Brown most helpful."

"Mr. Brown!" he snarled, "I'm not goin' there! All I got last time was a deener!" I thought to myself that if Mr. B. offered him a shilling it was worth that much to be rid of him.

"In that case I can't help you. I don't have five pounds." "That's alright—you can sign a cheque," was the eloquent rejoinder. I arose from my seat and opened the front door with a wave of my hand. "There's the door!"

He stamped down the steps in an evil humour, muttering unsweet nothings about the Church.

I got home at four from visiting. It was hot and I was thirsty. My wife had just returned from shopping. With a flourish she produced a sample of my favourite fruit—a custard tart of no mean proportions. I took it and the tea into the study.

Just then the front door bell rang. I put the plate over my cup of tea and answered the summons. Outside was a man who called himself Harr. Rush.

He was in his late sixties; toothless and with a beard like the dirty ends of an old broom. The effluvia that emanated from him had distinct affiliations with the animal kingdom—horse, I thought.

He was, he said, an old seaman. It was then that I saw the most unhappy feature about him—he lacked an eye and the socket was not yet healed.

I brought him in and he asked if he might have something to eat. The custard tart was sliced and the plate handed to him.

When I came back with a shirt, tie and some socks to give him, the plate was bare and he was tossing his third

cup down. "What happened to your eye," I asked. "Oh, I got something in it when I was on a cattle truck last week. I been rubbin' it but it ain't gettin' better."

Then I noticed with sickness in me that the eye was still there but beyond all human aid. Harry came back in three weeks without the eye and asked me if I had another shirt.

The one I had given him was dirty.

I have been thinking all this week about Thomas Traherne.

I was lucky enough to have a copy of "Centuries of Meditations" sent me by a kind relative. I love the way he speaks about the diversity of God's gifts and the richness of human beings.

I remembered it to-day when I was visiting. One lady I met confided to me that "she had no blood."

Regarding her ample proportions I could only reflect—all that corpus and no corpuscles! Her friend, she assured me, had a heart.

By this time I was to understand that the lady in question had a cardiac defect, but the way she described these deficiencies of nature really added something to my understanding of her and Traherne too! I shall always remember her as the lady with no blood!

I tried to write sermons without much success. The nearby cesspool called a hotel has staged one of its periodic brawls.

This time it involved an English seaman and an Australian of unknown occupation. The Englishman, by far the more powerful of the two, was being beaten.

A kick in the neck reminded him of his prostrate position and he recovered himself sufficiently to stand and swing a punch from a ground-level, which struck A in the face.

The splash of blood on the white shirt evoked no response from the laconic on-lookers. A arose and confessed himself beaten, but when E was otherwise engaged with a blowsy female, threw a punch which had behind it nothing more than intention. E saw it and was mad.

A flurry of fists, the sound of punches landing squarely, more blood and a sound track of obscenity. Finally, a form inert in the gutter.

The police arrived too late even to render first aid. A friend supplied the good offices and the two swayed down the street; the drinkers took their glasses back inside.

The show was over. A typical Saturday afternoon!

I thought grimly of the week before when the publican tried to buy me off with a donation of two guineas. "I always meant to give this to your Church," he said.

"By the way, somebody rang up the police last Saturday, I'm sure it couldn't be you!" He was gone before I could recover my breath.

Later I called on him but he was busy with the Licensing Police. He called at the Vicarage.

I told him I had seen a few pubs in many part of the world but nothing quite like his. He protested, "But I'm away every Saturday with the wife in the car."

"Unfortunately," I replied, "I have to stay here." "I don't like the pub any more than you do," he said. "As a matter of fact I say a little prayer pretty often—some of the fellers I get in

there are pretty tough, I'm telling you."

I thought this was feeble and said so. "I wouldn't be worried about being beaten up as much as I would be terrified of the moral responsibility of running a dive like that."

We parted and have not exchanged conversation since.

## MISSION CROSS IN SHANGRI-LA

Planting the Cross in Shangri-La. Anglican Mission launches out into remote mountain valleys.

On Sunday a huge concourse of Papuans gathered around a rough wooden Cross 3,500 ft. above the sea.

This was the cross which we had planted on the Agaim pass two years ago as pledge of our intention to bring the Gospel to the Daga people.

Now the third mission station is completed and the work of evangelisation can go ahead.

This work was started in March when the Right Reverend David Hand walked all through the area and founded the three new Stations.

The first in the lovely valley of Biman, has already 800 hearers under instruction. The second at Agupon, is dedicated to S. Peter for it is built round the sacred rock of GWAT-GAGE.

Here was the ancient tribal meeting place where the chief would sound the Sacred Drum whose reverberations would echo up and down the gorges to call the warriors together.

Now upon this rock is being built the Church of Christ and the tribe will once more gather round to worship the living God.

Finally at Agaim, the wildest and remotest spot in the Daga country a Station was started, but it was not at first possible to place a teacher there.

Now the people have their teacher and to mark the occasion put on a great feast and dances, their scarlet bird of paradise plumes blazing in the sunlight.

And as the sun sank towards the pine clad ridges, a brilliant rainbow appeared encircling the Cross and the valley was transfigured in breath taking beauty.

We all felt that God had given us a sign that he had set His Blessing upon the work.

Nor is this the only place where the Church is advancing in New Guinea.

Work is being launched out in the Musa country and the Malagasi area and the bishop has accepted the challenge of the late Administrator to send Anglican missionaries into the heart of the Highland country beyond Lae.

## PRAYER FOR QUEEN

This prayer has been adapted from one used at the Golden Jubilee Service of Queen Victoria.

Almighty God, who has called Thy servant Elizabeth, our Queen, to the Throne of Her Ancestors in the governance of this realm; we yield Thee humble thanks for the abundance of Dominion to which Thou hast exalted her, and for the love of her in which Thou hast knit together in one the hearts of many nations; we praise Thee for the increase of willing service and loyalty in her Dominion, for the spreading of Truth and Faith throughout the Commonwealth, and for all other Thy gifts above all that we could ask or think. And humbly we beseech Thee that overmastering both sinful passion and selfish interest, and being protected from temptations and delivered from all evil, the unnumbered peoples of her heritage may serve Thee, bearing one another's burdens and advancing continually in Thy perfect Law of Liberty; through Jesus Christ our Lord. Amen.

# BENEVOLENT CAPITALISM NOT FOR NATIVES

## "WHY WORK FOR OUTSIDE INTERESTS?"

PUBLISHED BY SPECIAL ARRANGEMENT WITH THE A.B.C.

At the meeting which decided the future of the German colonies after the 1918-19 war, the question of allowing missionaries into the Mandated Territory of New Guinea was debated.

An eminent Australian statesman, after a good deal of pressure from President Wilson, agreed that they should be admitted to carry on their work, and as he sat down he is said to have remarked, "After all, the poor old natives have got to have someone to eat."

However, that's by the way. I don't want to talk about missionaries in a culinary capacity, but this story illustrates the fact that the basis of all economy is the problem of food and the satisfaction of hunger.

Briefly, it is a question of security. It is as vital a question for the twelve hundred million people who live in the countries to the north-west of Australia, as it is to the two million native people living in the Pacific Islands to the north and east, and as it is to the eight million people who live in this country.

We cannot, we dare not, ignore these population figures in considering this problem.

Four hundred millions in China; over one hundred millions in Japan and Korea, and three hundred and fifty millions in India and Pakistan.

In the island countries, over seventy millions live in Indonesia, and nearly twenty millions in the Philippines, whereas in the rest of the islands of the Pacific, including New Guinea and Borneo, there are barely four million inhabitants.

The Christian, however, must consider all these population figures as units. Each man, woman and child is an individual whose soul and body is precious in the sight of God the Father who created them; and the Christian must remember that Jesus Christ died upon the Cross to save each other; and that each one possesses some spark of God's Holy Spirit.

Every man of good will should try to realise that each has an individual personality, and is loved as a child, by the mother and father, and will grow up, and may marry and have children.

The same joys and sorrows are found in the grass-thatched hut in Papua or the Solomon Islands as in a suburban villa in Australia or New Zealand. We can never get away from the fact that the root of all our problems, wherever we live, is the same.

It is not possible in one talk to discuss the economies of all the countries and islands of the Pacific, and so I am going to consider that of Papua and New Guinea.

First of all I want to quote from a paper which was read by that great Australian, Papua's finest Lt.-Governor, Sir Hubert Murray, to a distinguished gathering at the Colonial Institute in London in 1923.

He said, "It is difficult to guess at the future of the Papuan under Australian rule. There are many dangers in his path, and the greatest danger of all may come from what I may call a benevolent capitalism which will use the native solely as a means towards the development of the country in the interests of non-resident capitalists, to the absolute disregard of the future of the native race as a whole and of its eventual advancement to a higher grade of civilisation."

"Such a capitalism disguises itself by an excessive and scrupulous care for the health of the natives and for their education, especially their technical training, and even occa-

sionally by zeal for their proper feeding and accommodation of the indentured labourers.

"It is possible that, in this guise, it may so far impose upon the Australian public and the Commonwealth Government as to persuade them to allow it to control the administration of Papua."

"If so, the doom of the Papuan is sealed—he will remain a servant till the end of time."

"If, however, he escapes this fate, he may have a fairly prosperous future before him, and I for one shall be much surprised if eventually he does not show himself a better man than his cousin in Malaya."

Murray spoke these words twenty-seven years ago. Since then a war has been fought on the soil of Papua and New Guinea. The Papuan has seen thousands of troops and hundreds of aircraft and ships. He has seen millions of pounds' worth of the material of war brought to his country. He has seen colossal dumps of f. d. stuffs assembled, great airfields carved out of his jungle, and huge wharves built in his harbours.

He has seen great ships sent to the bottom of the ocean. He has seen wharves and jetties rotting where they stood. He has seen the jungle reclaim roads and airfields, trees forcing their way through concrete floors and fibro roofs of hospital buildings.

He has seen hundreds of motor vehicles rusting in the jungle, and cases of foodstuffs and sacks of flour and other cereals destroyed.

Can we wonder if there is sometimes a puzzled look in his eyes, or a sarcastic word on his lips?

What an indictment of our economy as he sees all this waste!

When Murray died in 1940

Papua was receiving a grant of £42,000 per year from the Commonwealth Government; to-day the combined Territories receive over three million pounds.

There are three influences which affect the Papuan—Government, Missions and Commerce. Each or any of these may touch his life lightly or affect it closely.

There are many families whose members have, for three generations, been linked with one of these influences.

Children have been born on a Mission station, or a Government station, or on a plantation; they have led a sheltered life; they have often spoken English as a second language from the time they began to talk, and they have been educated within protected surroundings.

Quite often they become proficient at one or more trade or craft; and it is these, the one per cent. of the total population, who are outstanding; but they are not typical of the standard of the race as a whole.

They do show, however, the truth of another of Murray's sayings that "the capacity of the Papuan to learn is only limited by our capacity to teach." Given the opportunity, and with two or three generations of Christian civilisation behind him, I believe that the Papuan can hold his own in any community in any land, not least in his own.

But what of the Papuan who has led such a sheltered life when he goes out into the world.

One of our missionaries had a letter recently from a Papuan in his late twenties, a married man with three children. He had known him well since he was a lad of seven, a grand chap and a fine cricketer, who became a very good carpenter.

He lived on the Mission

(Continued on page 14)

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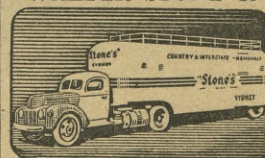
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## SLUMS AND YOU

(Continued from page 4)

after 20 years of plans and promises.

If "all who profess and call themselves Christians" joined together on this and other social problems we would see a new attitude by Governments.

The duty of every Christian is to acquaint himself with the problem, study the ways in which it can be tackled, and think, talk, pray and petition for abolition of Australia's slums. We must not feel comfortable until slums are torn apart and decent housing provided for all Australian families.

### A CHURCH RE-HOUSING PROJECT

Large-scale slum clearance is a task of the utmost complexity. It involves not only practical difficulties but sociological problems.

Private enterprise has a part to play, but the responsibility must be the Government's—both State and Federal—for while housing is a State matter, finance is provided by the Federal Government under the Commonwealth-States' Housing agreement.

Slum clearance and the provision of low-rental housing are social services which must, if necessary, be heavily subsidised. It is a human problem and must be treated as such, rather than as a cold calculation of building costs, site values and densities per acre, although all these factors must be taken into consideration.

In England, the U.S. and the Continent, Church and public co-operative societies have played an important part in slum reclamation.

One of the first slum clearance projects in England was carried out by the Church of England in London.

This re-housing project pioneered the way for later, large-scale Government work.

In Australia a similar scheme financed by all Churches, administered by personnel with an intimate knowledge of the problems and backed by planners, architects, economists and skilled social workers, would make a very real contribution to slum clearance.

It would answer the critics who say that the Church remains aloof in the pulpits and does not shoulder its responsibilities in these matters.

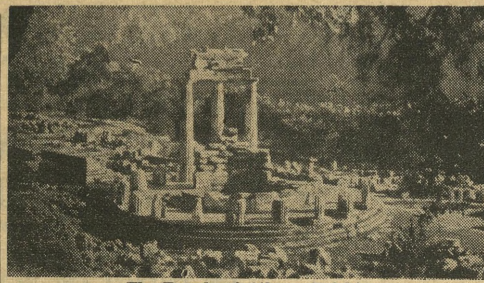
Such a scheme could well be a model of slum clearance, a practical demonstration of how the job should be tackled. The difficulties would be considerable, but surely not beyond the combined resources of the

Churches of Australia? Government financial aid, which is now promised to municipalities for slum clearance, should also be available for a Church Re-Housing Project.

Each year large amounts of money are raised and spent by Church organisations on vital social service work, much of which is only necessary because of slum living conditions and environment. It would be common sense and sound business to divert a proportion of this money to the obviously more important task of preventing the disease rather than bandaging the sore.

As Christians, don't you think it's part of our job and duty?

Footnote—Our London Correspondent reports that the number of permanent houses and flats



The Temple of Athena, Delphi.

completed in Great Britain last November was 22,143.

This is 4,324 more than in November, 1951.

The number of permanent houses and flats completed last October was 23,291.

The total number of new permanent houses and flats provided under the housing programmes

since the war is now 1,222,876, in addition to which more than 157,000 temporary houses have been provided in England and Wales.

The total number of homes provided in Great Britain since the war is 1,728,805, if conversions and adaptations of existing premises are included.



Melbourne has attractive garden settings, and its wide, well-planned thoroughfares, many of them lined with trees, provide picturesque approaches to the city. The spires of St. Paul's Cathedral dominate this view taken across the River Yarra.

## BENEVOLENT CAPITALISM

(Continued from page 13)

station in his well-constructed house, which he had built himself, he had water laid on and electric power was available. He had his own garden land, and opportunities for all kinds of sport and entertainment.

In return he received twenty-five shillings a month and his keep. If his job demanded it he would willingly work late in the evening or on Saturdays.

He has since gone to Lae where he is employed by a builder, a man of great kindness and excellent repute and a skilled tradesman, from whom he is learning more about his craft. He is getting twenty pounds a month and his keep. He only works five days a week and is taken to work and back again in a truck, and yet he writes, "I am not happy".

He has realised that high wages do not bring happiness. Probably he is not the only man who has found out this truth!

His happiest day's work is on a Saturday when, with a friend, he helps to make a garden in the Church grounds, receiving no pay in return.

It is sometimes asked: "Why should a Papuan or indeed any other member of an island race, work for an outside interest? Practically all Papuans are landowners. On the coast they have their canoes and fishing gear. The jungle provides them with building material and the little clothing they need. They have some domestic animals, and there is wild game; why, therefore, should they go to work?"

Normally they barter and trade among themselves. What induces them, therefore, to go away and work? Sometimes they go because they want money for a special purpose, it may be to buy some tools, or a bicycle or a guitar.

A party of young men from a village or district may go away together to earn enough money to purchase a whalerboat, or iron for a roof. The co-operative movement appeals to them, and many go to work to earn cash which they can pool for the good of the district, to purchase livestock, agricultural implements or sports material.

Some earn money to help their Church. More and more the Papuan should be taught mechanical farming so that he can produce crops, not only for himself, but also for his needy neighbours.

Are we, in Australia, ready to give a lead here? There can be only one Christian view of economics for the world, namely, that humanity's needs, and not prices, should govern the production and distribution of foodstuffs and the other necessities of life.

Papua and New Guinea can produce rice, maize, tea, coffee, cocoa, rubber, copra, sugar, fibres, timber, and fruit and vegetables, all commodities which the world needs. There is also gold and, possibly, oil.

Are we to take to Papua the same methods which are often adopted in so-called civilised countries? Restricted planting, restricted output, in order to boost prices?

Are we to introduce the Papuan to the foolish game of prices and wages chasing each other? I know there will be many to argue that world economy demands some of these practices. I don't believe it.

Restricted production and output means hungry bellies, and hungry bellies mean fertile soil for all kinds of subversive propaganda, apart from being an insult to the Majesty of God.

Papua and New Guinea, and also large areas of Queensland, could grow many thousands of hill rice during the wet season, thus obviating the need for irrigation.

The Kunal grass of the Territory, thousands of acres of it, makes a better quality paper than Esparto grass, yet nothing is done about it.

There is a big problem, however, for the production on a large scale of any commodity in Papua and New Guinea, and that is the labour problem. If Asiatic labour is not to be intro-

duced, can the Papuans cope with the tasks?

The answer is "Yes" if mechanisation is introduced. One man and a tractor and plough can do in two hours what thirty-five men take two weeks to do with hoes and forks.

The Papuans love work when they can see results and, above all, then they can see an ideal for which to work. They still understand the dignity of labour.

They believe in working for a good cause, and I know that if communal farming is more widely introduced, and if they realised that they were working not only for their own security, but for that of others less fortunate, they would work with a will, and while achieving the happiness bred of service for others, would raise their own standard of living.

The material is there in Papua and New Guinea, and I believe, in many other parts of the Pacific, and probably also among our own native Australians. I believe, too, that there are Australians who would set their hands to such a task: men who would take up a rice project, for example, and together with the Papuans make a real success of a shareholding business in that land.

Such men would not be in the category of those described by Murray as "non-resident capitalists", but would be prepared to work side by side with the Papuans as fellow workers with a common aim.

In the last resort all economics is based on food and its production. Let us so labour in this World of Plenty that none shall go hungry, but what a lesson for the world if it was carried out!

## CHRISTIANS PROTEST AT FEDERATION

ANGLICAN NEWS SERVICE

London, Jan. 24

The associate chaplain to the University of London, the Reverend M. James, speaking at a non-party conference arranged by the Central Africa Committee in London last week, criticised the proposed federation of African people.

Dr. James said, "The issue of Central African Federation is one to which Christians in Britain cannot afford to be indifferent."

"The warnings of missionaries on the spot against the scheme should be heeded."

"Recent events elsewhere in Africa have demonstrated to us, only too well, the callousness with which solemnly-given pledges and safeguards concerning Natives' rights may be broken."

"The very idea that Southern Rhodesia, a land which violates, in principle and in practice, the United Nations Charter of Human Rights, should play such a prominent role in the proposed Federation is sufficient cause for concern."

He said that it was refreshing to note the alertness of Christian opinion which has prompted the recent statements of the British Council of Churches and the Church of Scotland on the whole plan.

To yield to pressure and enforce Central Africa Federation in face of the overwhelming opposition of the African people would be an outrageous betrayal of trust and a cynical denial of the humanitarian tradition of the British people.

It would inevitably have disastrous results, and might, indeed, sound the death-knell of all hopes of true inter-racial harmony and co-operation in the development of Africa, he said.

The Conference also heard the members of the delegations of African chiefs from the three affected territories, who have recently arrived in London to place their case before the British people and to seek an audience with the Queen.

## THE MUSICAL MESSENGERS

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## CHURCHMEN ASK FOR REPRIEVE

ANGLICAN NEWS SERVICE

New York, Jan. 16

Bishop Gilbert, the retiring Bishop of New York, is leading a group of clergymen of various churches in asking the President of the United States to commute the death sentence on the Rosenbergs, the atom spies.

The New York "Times" of January 14 reported that 1,500 Christian clergymen had signed the letter.

One who refused to sign was the Reverend Dr. John Heuss, Rector of Trinity Church, New York City.

He said he had written one of the sponsors of the letter that he considered "the crime which the Rosenbergs were convicted for one of the worst in the annals of mankind."

The widespread agitation about the case has been criticised in a statement from the Reverend Dr. Daniel A. Poling, editor of the "Christian Herald," on behalf of six representatives of Christians and Jews.

The statement said that the case "is being exploited to destroy faith in our American institutions."



Where Did Our Church Music Come From?—No. 11.

# COMPOSER FOR CHURCH: HENRY PURCELL

By A SPECIAL CORRESPONDENT

The name of Henry Purcell always occupies a very tender spot in the hearts of musical people of English descent. Not only was Purcell a very great composer whose music is very original and rises to great emotional heights, but his characteristics are essentially English.

For a hundred years until about 1920 German music dominated the field, and people were apt to deride the work of English composers. But even in those times the music of Henry Purcell was always regarded as equal to that of continental composers.

As the feelings he expresses in music are those peculiar to British people, it is at once apparent why his music is so precious to us. But the fact that Purcell's music will never be so popular as that of Mozart and Beethoven is accounted for by the age in which he lived. He came at a time when music was in a state of transition. He was neither in the vocal nor in the instrumental periods, though most of the music he wrote is vocal.

Purcell was born in 1658, about fifty years after the close of the Golden Age of Pure Choral Music (sixteenth century). He lived only to the age of 37, and when he died Bach and Handel were only ten years old. The pianoforte had not been invented, and as the harpsichord was more primitive than in the time of Bach and Handel, he did not write very much for this instrument.

All the music of his period that was composed for the harpsichord was primitive, though Purcell's was much in advance of that of other composers. In instrumental music this was an age of experiment.

He did write a number of suites, but they were only composed as teaching pieces and did not reveal his full genius.

Therefore his music can never occupy the place in the home that the music of a pianoforte composer does. There is no doubt that the German composers attained their great popularity through their works for the pianoforte. Purcell's music is mostly choral, and this can only be performed by choirs of churches and choral societies.

## PURCELL'S CAREER

His father died when he was six, and soon after he entered the Chapel Royal as a chorister under Captain Cooke, the Master of the Children. Cooke was succeeded by Pelham Humphrey.

Under these two masters, Purcell made rapid progress, so that when his voice broke he was retained as a supernumerary. He also received payment for work as a music copyist at Westminster Abbey.

During this period he became a pupil for composition of the famous John Blow, organist of Westminster Abbey, and in 1679, when he was a mere 21 years of age, he became organist of Westminster Abbey.

He remained in this position until his death. So it will be seen that his whole life, from his seventh year was spent in the Church of England.

## THE ANTHEMS

Although most of Purcell's music is published there is still a great deal which has never been printed, and even to this day is awaiting some scholar to go through the manuscripts to prepare them for the printer. More than seventy of his anthems were published by Vincent Novello in large folio editions.

Of these only a few have been made available for choirs by being printed in small octavo vocal scores. Perhaps the simplest and one of the most beautiful is "Thou knowest, Lord, the secrets of our hearts."

This can be sung by any well-balanced choir of modest

attainments. It has been sung at every State funeral at Westminster Abbey since it was composed. Another simple one is the Bell Anthem ("Rejoice in the Lord alway").

"Remember not, O Lord, our offences" is in five voice-parts and always produces a reverent atmosphere when sung well.

"My heart is inditing" is a very long anthem in eight voice-parts, so long as to be almost a cantata, as are quite a number of his anthems. For boys' choirs the Evening Hymn ("Now that the sun") makes an excellent unison anthem.

## FESTAL TE DEUM

For recital purposes there is nothing finer than his Te Deum in D for chorus in five voice-parts, two trumpets, strings and organ. It can be effectively rendered with choir and organ alone.

This Te Deum is a festival one, lasting twelve minutes, and is not suitable for use at Matins. It is first-class music and not very difficult. The solos may very effectively be sung by their respective voice-parts in unison.

The Magnificat and Nunc Dimittis in G Minor are often sung at Evensong by choirs with a good standard of singing. There is also a fine setting of the Benedictus. The Evening Service is B Flat is not so well known as that in G Minor.

## ANTICIPATED HANDEL

Purcell is said to have invented the type of florid runs later used by Handel, and which became known as "Handelian." These are the sort of passages Handel wrote in "Every Valley."

As Purcell lived before Handel he must be given the credit for inventing this, for they are found in Purcell's "Nymphs and Shepherds," and "I attempt from Love's sickness to fly." It is apparent that Handel borrowed the idea from him.

## SECULAR MUSIC

In the realm of secular music Purcell composed twenty-nine Odes or Welcome Songs. These are in the form of secular cantatas and were composed for special occasions such as the Queen's birthday, the Duke of Gloucester's birthday, marriage odes for princesses, etc. There are four Odes for S. Cecilia's Day (the patron saint of music).

"Dido and Aeneas" is the only real opera, though there are several others which he call operas, such as "King Arthur."

Henry Purcell had six children, three of whom predeceased him. He died in 1695 and was buried beneath the organ at Westminster Abbey, and a tablet was erected on a pillar near his grave, inscribed:

"Here lies Henry Purcell Esqr. Who left this Life and is gone to that Blessed Place Where only his Harmony can be exceeded. Obijt 2 jmo die Novembris Anno Aetatis suae 37 mo Annoq. Domini 1695."

Last week attention was drawn to the many excellent recordings of English Cathedral Music. This week recordings of music for parish church choirs will be discussed.

It is not generally known by organists and choirmasters the clergy, choir members and others who have the love of our church music at heart, that a number of very beautiful records exist of all parts of our service.

These are issued by the Royal School of Church Music and provide models of perfection for those wishing to learn the best way of rendering the church service. It is a great opportunity to learn in a practical way the principle of chanting the Psalms to speech rhythm. It may be stated here that the Psalms are being

chantered this way in so many churches now, that soon those who do not conform to this method may be regarded as insular.

The records may only be obtained through a R.S.C.M. representative, one of whom there is in every capital city. Enquiries could be made at any Diocesan Registry as to who the representative is, or to Mr. Bruce Naylor, Diocesan Book Society, Flinders Lane, Melbourne, who is the representative for Victoria, or to the Reverend Canon H. P. Finnis, S. Peter's Cathedral, Adelaide, who is area representative for the whole of Australia.

Here are a few of the records available:

## AUTHORITATIVE

Those wishing for an authoritative version of Merbecke's Communion Service may obtain it complete on Record No. ROX 139. BO 20 gives the opening Versicles and Responses, Venite, and Te Deum (chant form). BO 21 gives Benedictus, Magnificat and Nunc Dimittis (all chant form): BO 22 Psalms 15 and 103: ROX 187 the concluding Versicles and Responses and Collects. Nunc Dimittis (Plain-song with Faux-bourdon.)

This record would be useful for priests wishing to hear the collects intoned correctly. ROX 193—a plain-song hymn, "The Royal Banners Forward Go."

There are also a number of anthems and hymns available. BO 31 is a Lecture, illustrated with singing, on Speech Rhythms in Church Music, by Sir Sydney Nicholson. The Parish Psalter is used throughout for the pointing of Psalms and Canticles.

The local representative may have to order these records specially from England, but they are so good that they are well worth waiting for.

A great idea is to bring a gramophone to choir practice and by means of records enable the choir to hear Psalms, Responses, etc., sung by a first-class choir. It stimulates great interest, and makes the choir ambitious to improve its work.

## DEACONESSSES IN U.S.A.

### RELIGIOUS NEWS SERVICE

The Greek Orthodox Church in North and South America is planning to establish an order of deaconesses in the United States.

Declaring that "there is so much to be done in each community that the endeavours of priests alone do not suffice," Archbishop Michael said:

"These tremendous needs of our Greek Orthodox Church in America have urged us to make a fervent appeal . . . to our daughters-in-Christ, the young women of Greek descent in America."

"With the future welfare of our Church and its membership at heart, we are considering the establishment in this country of an order of deaconesses."

Archbishop Michael said that facilities for such a project were available on the grounds of S. Basil's Academy at Garrison, N.Y. Twenty-five young women, he said, could be accommodated immediately.

In urging Greek Orthodox women to respond to the call, Archbishop Michael stressed that "other religious denominations in this country have many religious orders for women, which are admittedly an invaluable treasure of strength."

"It is high time, indeed," he added, "for our Church to act. We, therefore, earnestly appeal to our young women of the Greek Orthodox faith who would wish to dedicate themselves to Christ and to the salvation of mankind through Him."

## A PARSON'S DIARY

### Wednesday

Ushering out of the study today a man on whose honesty I had taken a chance I recalled a similar incident of three months ago.

A young man walked into the study whom I liked and trusted immediately. He wore a set of clean blue overalls, in vivid contrast to his crop of short, red hair that stood on end. There was a general wholesomeness about him that I imagine would have disarmed almost anyone. It had that effect on me, anyhow.

In a frank and direct way he told me a good story. The details are not worth recounting here. Briefly, a truck that he was driving on a long-distance trip had broken down badly some miles out of town a few days earlier. He had his mother with him, and needed the fares for both of them to get back home.

I could have checked on the story by offering to drive out to the truck, but as I was busy and not at all suspicious it did not occur to me to do so. I gave him £3, which he assured me would be enough. He shook my hand warmly and departed, after promising to return the money within a few days.

Like the truck in the story, something has apparently happened to the money on the way. It is possible, of course, that the story was true and the young man is just neglectful of his debts. While I prefer to believe that, it would be more useful to me to get back a sum of money that I cannot afford to lose.

### Thursday

An example of ecclesiastical diplomacy:

I saw my Bishop to-day and asked his permission to do something that I thought might be contrary to Church Law. The circumstances in the case gave the request a moral validity that I considered undeniable. The Bishop agreed with me, but also confirmed my fear that legally I had no right to act as I proposed to do.

"I wish you hadn't asked my permission," he added. "That I can't give. You should have followed your own conscience in

the matter without reference to authority."

He pondered a moment or two while I sat glumly silent. "No, I can't give you permission. All I can say is that if you do it you won't get into trouble with me. Should anyone report you, of course, I'll have to reprimand you severely. In that case I'm sure you'll feel it keenly."

We both smiled and the subject was closed.

### Friday

Geniality of the hearty, back-slapping kind can be annoying, especially if some ulterior motive is suspected. Politicians and the clergy are sometimes serious offenders in this respect.

There was a politician at a function here to-day, shaking hands vigorously, talking loudly and professing to know everyone's name. The fact that he had not been corrected now and again did not appear to disturb him. He skimmed over the mistakes easily and lightly. He has probably found that it pays in votes, anyhow. As he could not be a politician without sufficient votes there may be some excuse for it. One of the finest men I know only lasted a single term in Parliament, probably because he lacked the genial manner.

As an attitude for the clergy, however, it is harder to condone. Friendliness and approachability are desirable in a parson, but not professional geniality. The fact that some people are impressed by the latter makes no difference. There should be nothing in a parson's manner that suggests insincerity, even faintly. Intelligent laymen will always realise that to be meeting people constantly, hearing their problems and struggling with your own as well, is hardly a life in which it is possible to be always sincerely genial.

Yet there are some parsons who would give the impression that it is. I was associated with one of the type once, fortunately only for a short time.

On one occasion he entered a room in which there were about eight people, including myself. At that moment I happened to be nearest to the door. "Good morning, good morn-

The events related in this diary have not necessarily happened recently. Some of them have, but in other cases they refer to incidents that have taken place over a period of years in the parish of which the writer is rector.

ing," he boomed as he shook my hand firmly. "Nice to see you. And how are you to-day? Well, I hope."

I did not tell him I was somewhat liverish and out of sorts. It was not important and in the face of such affability it seemed less so. I muttered some conventional reply.

He went around the room and greeted everyone similarly. In the meantime I had moved to another place, and was astonished and irritated when the performance of two minutes earlier was repeated.

"Good morning, etc. . . And how are you to-day? Well, I hope."

"My health," I told him coldly, "is much the same as it was when we met at the door. If you really want to know, I think I'm dying."

He passed it off as levity on my part, but appeared hurt.

### Saturday

A woman parishioner had a letter from Sweden during the week and told me about it to-day.

The letter came from a young man who appears to have ahead of him a brilliant career in engineering, and who in the past has been associated with this parish.

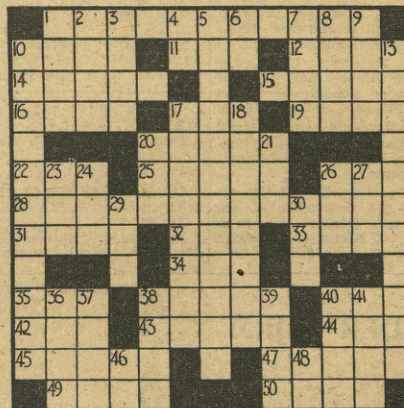
He described a visit to a famous Swedish cathedral on Christmas Eve, and added: "It's a beautiful old 12th century building, but the service wasn't half as good or as spectacular as those I used to attend in the old parish church at home."

Even allowing for a sentimental attachment to the parish church, and perhaps a degree of homesickness, it was still a delightful tribute.

## CLERGY NEWS

MALCOLM, The Reverend W. S., has completed relieving duty at All Saints, Cammaray, while the rector was away. He is now available for other duties. His address is 6 Premier St., Neutral Bay, Telephone number XY 4716.

## THE ANGLICAN CROSSWORD—No. 26



### ACROSS

- The occupation of the Alexander who died Paul much evil, and who greatly withstood Paul's words.
- "Blessed are the (what?) in spirit: for theirs is the kingdom of heaven."
- The light was divided from the darkness, and called this. When the earth was without form, and void, darkness was upon its face.
- Samson confided to Delilah that it had not come upon his head.
- Lot's grandfather.
- He tried to dissuade the Children of Israel from making bondmen of 200,000 captured Children of Judah.
- A cleaning implement.
- Against.
- Pilate wrote this, and put it on the cross.
- Number.
- Joshua.
- N.Z. bird.
- The enemies of God roar in the midst of these assemblages, according to the 74th psalm.
- One of the sons of Elam who agreed, with many others, to put away his strange wife.
- Eradicate.
- Joseph's was of many colors.
- Father of Hophni and Phinehas.
- Wrath.
- Where Androcles and the Lion had their final meeting.
- Lamb.
- Taken in hand by the Volga boatman.
- Irish lough.
- Definite article.
- First month of the Jewish calendar.
- Father-in-law of Calaphas.
- Great Siberian river.
- Ruth's husband.

### DOWN

- Australian baritone.
- Soggy mud.
- Jab.
- What the children of Reuben and the children of Gad called an altar, the name meaning "witness."
- The King of Israel asked Jehoshaphat whether he would go with him to battle in this place.
- Steam-yacht (abbreviated).
- Notion.

### SOLUTION OF CROSSWORD

#### No. 25.

- ACROSS: 1, Nourishment; 8, Nap; 9, See; 10, Air; 12, Eber (Genesis x-25); 13, Air (Revelation xiv-17); 14, Agra; 15, Can; 16, Firm; 17, God (II Samuel xx-18); 18, Elia; 20, Mele; 21, Gehenna; 23, Silas (Acts xv-40); 27, Organ; 29, Aga; 30, Asa (II Chronicles xli-9-15); 31, Ted; 32, Uria; (II Samuel xi-15); 33, Duc; 36, Ebal (Deuteronomy xi-29); 39, Spa; 41, Ache; 44, Sara; 45, A.I.F.; 46, Lois (II Timothy i-5); 47, Revelations (II Corinthians ii-7).
- DOWN: 1, Nabal (I Samuel xxv-3); 2, Opus; 3, Isaiah; 4, Sel (Genesis xxiii-3); 5, Hermon (Deuteronomy iv-48); 6, Nagge (Luke iii-25); 7, Tirol; 8, Necessities (II Corinthians xi-10); 11, Tabernacles (Matthew xiv-4); 19, Agag (I Samuel xv-33); 20, Mars; 22, Esau (Genesis xxv-27); 23, Ethiopia (Esther i-1); 24, Noah; 26, Lad; 28, Gad; 34, Slav; 35, Halo; 37, Bar; 38, Are; 39, Sal; 40, Aft; 42, Con; 43, Eia;



## DEAN'S COMMENTS

(Continued from page 1)

staffed by qualified social workers.

It is believed that the Dean regards the "Lectures for Everyman" as his most interesting venture.

The lectures were about writers on the Christian Faith. More than 100,000 printed copies have now been distributed.

As a point of National interest is the Dean's recent Field of Remembrance, at which 10,000 crosses were planted in the Cathedral grounds.

Some of the most memorable events during the Dean's tenure of office were the visits of the Archbishops of Canterbury and York, and the Mission conducted by Bryan Green, whose services were relayed to the Town Hall to a congregation of more than 10,000.

Personally apart from his activities at the Cathedral, the Dean has taken an active part in Legacy.

He is a member of the Royal Australian Historical Society, member of the U.N.O. Council, and the Mental Healing Council. He is attached to the Faculty of the Sydney University.

The Dean's column on Faith and Morals, in THE ANGLICAN is the most widely read series of its kind in Australia. He has written numbers of articles on "Religion and Life" for the "Sunday Herald."

The average attendance at the Cathedral Luncheon Club is more than 200, and is perhaps his most significant venture.

The aim of this organisation is for business executives to hear Christian subjects given under the auspices of the Church by distinguished speakers.

Frequently, Professor Copeland addressed the Club, and other notable speakers were Sir Owen Dixon, The Right Honorable R. G. Casey, and A. P. Herbert.

Extensive structural alterations to the Cathedral were carried out under the inspiration of the Dean. He has redesigned and refurbished the Chapter House. He is responsible for the purchase of a Deanery, and the Choir School has expanded from 42 to 160.

Dr. Barton Babbage is the third Dean in the history of the Diocese of Sydney. The first, was Dean Carper who was Dean for 44 years. He was an Australian.

After an interregnum of 10 years Dean Talbot an Englishman was appointed. He was first president of the R.S.L. and held strong left wing views. He was Dean for 24 years.

There followed another interregnum of 10 years when the present Dean was appointed in 1947.

Dr. Babbage had a brilliant scholastic career, and possesses a tremendous practical drive. He graduated with First Class

Honours from Auckland University College in 1936, and in 1938 received his Doctorate in Philosophy from London University.

He was ordained priest in 1940.

During the war, the Dean was chaplain in the R.A.F. and the R.N.Z.A.F.

He has lectured in theological colleges in England and Australia including Moore Theological College in Sydney, and is examining Chaplain to the Archbishop of Sydney.

## CITIZENSHIP

(Continued from page 1)

have largely given up teaching their children either religion or morals.

They are so unsure of themselves that they have no convictions in their hearts deep enough to pass on to their children. Their children are quick to sense the uncertainty of their parents, and seized their opportunity to break clear of traditional restraints.

It is amazing that our children are as good as they are.

This state of affairs in Australia may go on to untold disaster. It need not do so, but it can do so.

But the present fluid condition is a great opportunity if we have the energy, ability and faith to lay hold of it, and give wise direction to this young life.

If Australia can believe in a God as great and as good as the God in whom Jesus of Nazareth believed; if Australia can follow after truth and integrity in science and politics and be prepared to pay the cost; if Australia can find the courage to pursue the way of friendship with neighbours and goodwill towards all, no matter what might be their creeds; if Australia can find leaders who can lead us in these directions regardless of the criticism of the cynics and the self-interested; then Australia will not only assimilate her New Australians but her Old Australians also.

She will make of them one new nation living and serving unselfishly among the nations of the earth.

## LICENCES

The Archbishop of Brisbane, the Most Reverend R. C. Halse, has issued Licences to:-

The Reverend Christopher Temple Debenham, formerly Rector of Boonah, as Rector of S. Thomas's, North Ipswich;

The Reverend Allen Gerald Ryan, formerly a mission chaplain, as Vicar of S. Augustine's, Palmwoods.

The archbishop has also accepted the resignation of the Reverend George Thomas Hobbs, as Rector of Nambour, to take effect on January 31.

## BISHOP BERKELEY'S BICENTENARY

ANGELICAN NEWS SERVICE

Dublin, Jan. 19

Special services were held in S. Colman's Cathedral, Cloyne, this week, to mark the bicentenary of the death of the famous philosopher, Bishop Berkeley.

Bishop Berkeley was the principal leader of the "Idealist" movement in philosophy.

He was a don in Oxford University for many years when he was elevated to the episcopacy.

His philosophy came into its own when men of science turned from the materialism of the 19th century to the explanation of the universe as an idea in the mind of a Master Mathematician.

Bishop Berkeley was a friend of Dean of Christ Church Cathedral, Jonathan Swift. He died in Oxford in 1753.

## RELIGIOUS BROADCASTS

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

DAILY DEVOTIONAL: 10 a.m. A.E.T., NATIONAL.

February 2: Miss Rita F. Snowden, N.Z.

February 3: Reverend James Stuckey, Vict.

February 4: The Reverend Professor James Peter, Queensland.

February 5: The Reverend Father Kevin Halpin, Vict.

\*February 6: The Reverend W. R. Ray, S.A.

\*February 7: The Reverend Alan Gray, Tas.

EVENSONG: 4.45 p.m., A.E.T., Interstate.

\*February 5: Evensong will be broadcast from S. Andrew's Cathedral, Sydney.

EVENING MEDITATION.

February 2: The Reverend Fr. T. L. Dunphy.

RADIO SERVICE, 9.30 a.m., A.E.T., Interstate.

February 1: Discussion: "Can Man Save Himself?" led by the Reverend David Read.

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

\*February 1: The Reverend J. B. Phillips.

SUNDAY AFTERNOON TALKS, 3.45 p.m., A.E.T., NATIONAL.

February 1: "Christianity in the Factory," the Reverend E. Gwyn Miller.

WEDNESDAY NIGHT TALKS.

February 4: "Report on the Travancore Conference of Christian Youth," the Reverend John Garrett.

"PRELUDE," 7.15 p.m., A.E.T., NATIONAL.

February 1: English Cathedral Music—the Choir of Worcester Cathedral.

COMMUNITY HYMN SINGING, 6.30 p.m., A.E.T., INTERSTATE.

February 1: Barolin Street Methodist Church, Bundaberg.

## OBITUARY

### JESSIE DIANA MORGAN

We record with regret the death of Jessie Diana Morgan, beloved parishioner of S. Paul's, Burwood.

Mrs. Morgan conducted Koorall school in Burwood for many years. Last year, Mrs. Morgan fell down some steps while carrying a tin and broke her hip. She was a semi-invalid since then.

She was 92.

The Rector of S. Paul's, the Reverend G. Saunders, was assisted at the funeral service by Father John Hope, Christ Church, S. Lawrence, who was one of her pupils.

## MARY ANNE COLLINS

It is with regret that we record the death of Mary Anne Collins at Ravensworth, Tasmania, on January 15, at the age of 92.

Mrs. Collins was a foundation member of the Ravenswood congregation and gave the first £10 to the Church Building Fund.

The service was conducted by the Rector of Holy Trinity, Launceston, the Reverend T. B. McCall, who offered prayers for her family and for her rest.

## MESSAGE TO KIKUYU CHRISTIANS

ECUMENICAL PRESS SERVICE

Nairobi, Jan. 23

"A personal message to all within the fellowship of our Saviour Jesus Christ" from the Archbishop of Canterbury, Dr. G. F. Fisher, has been conveyed to Christians in Kikuyu by Canon Bewes, of the Church Missionary Society, now visiting Kenya.

Broadcast from Nairobi, this message says (in part):

"Many of you have had to suffer grievously and some have died as faithful witnesses to the Christian duty of upholding law and order and rejecting the ways of violent men. . . . God be praised for your steadfast faith and courage. . . ."

"May God lead you and your whole Kikuyu people and all the citizens of Kenya back into the ways of quietness and peace. . . ."

## REBUILT

CHURCH INFORMATION SERVICE

London, Jan. 16

The old Norman church at Ferry Pryston, near the River Aire, is in the course of being removed from its original site in a fen to new surroundings near the village.

It was found that it would be cheaper to move the old one stone by stone, than to build a new one.

Practically the whole of the old church, which dates from the twelfth century, can be used again, including the ancient Norman arch.

## WORLD COUNCIL CALLS FOR KOREAN TRUCE

ANGELICAN NEWS SERVICE

London, Jan. 26

An appeal to prevent the extension of the war in Korea has been made to the United Nations by the Central Committee of the World Council of Churches which has been meeting in Lucknow.

The Committee has also recommended the United Nations to persist unceasingly in promoting negotiations until success is achieved, and has advocated the more widespread use of umpires in international conferences.

The appeal was cabled to Mr. Lester Pearson, President of the General Assembly of the United Nations, by the Bishop of Chichester, who presided at the meeting.

The bishop, in his cable, expressed the regret of the Central Committee that no plan for settling the Korean armistice had so far been found acceptable to all parties.

"The Committee most earnestly urges the United Nations to persevere in its efforts to resolve the conflict by a truce, which will safeguard prisoners of war against forcible repatriation or detention."

"It welcomes the expressed willingness of the highest authorities of certain Great Powers to hold personal discussions."

"The Committee is far from under-estimating the difficulties, but it is convinced that the only way to end bloodshed in Korea is through negotiated settlements."

## URGENT ECONOMIC NEEDS

The cable described the Committee's awareness of the serious economic needs of many countries, especially in Asia.

"In appreciating the notable work done through technical assistance and in other humanitarian ways by the United Nations, it urges them to devote their resources to meet this call."

"But in this grave and perilous hour, the breaking of the deadlock is an immediate and essential step to these wider constructive activities."

## HELP THE ASIAN PEOPLES

The admission of the Church of the Province of West Africa and two other religious bodies on Thursday in last week brings the membership of the World Council up to a hundred and fifty-eight, representing forty-nine countries and more than two hundred and twenty million Christian people.

Before the Central Committee ended its nine-day session, it called upon all its members to help the Asian people in their efforts to attain a standard of living that could meet their basic human needs.

It said that peoples and governments in the more developed countries must strengthen the technical assistance programmes, without which efforts in Asia could not succeed.

## PROGRESS IN BIBLE TRANSLATION

ECUMENICAL PRESS SERVICE

London, Jan. 23

The translation department of the British and Foreign Bible Society is working in more than 200 different languages. Of these, 49 are new languages in which so far no portion of the Bible has been issued.

In 29 further languages, in which at least one book of the Bible has already been published, additional books are now being translated.

In 30 more languages New Testaments have been prepared and will be appearing for the first time. The translation of the whole Bible is being completed in 34 other languages and revisions are going on in 59 languages.

Bibles are about to be printed in 12 languages in which it has not so far been published, and New Testaments in five. The British and Foreign Bible Society will have added six new languages to its list when Scripture portions which are already printed are issued.

Among the revisions in process one of the most important is that in Russian. The translations sub-committee of the B.F.B.S. has now approved the text of S. Matthew's Gospel, and a tentative edition of 2,000 copies is in the press.

Bishop Cassian, the chief translator, has almost completed the draft translation of the New Testament and the Commission in Paris is working on the Gospels of S. Mark and S. Luke.

It is hoped that the whole work will be ready for the press in about eighteen months. Almost all Russian Orthodox groups are represented on the translation committee, as well as the Russian-speaking Evangelical Churches.

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DIOCESAN registrar or commissioner. Anglican businessman, aged 50. Permanent appointment required. Open one month. Reply first instance to "Diocesan," c/o THE ANGLICAN Office.

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Printed by The Land Newspaper Ltd., 57-59 Regent Street, Sydney, for the publishers, Church Publishing Co., Ltd., Darling House, Rawson Place, Sydney.

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