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## AUSTRALIA'S ROLE IN THE FAR EAST

### THE CHALLENGE OF COMMUNALISM

Canberra, Jan. 5

A former Vicar of Penang, the Reverend D. B. Hobday, told the fourth annual Youth Conference of the A.B.M. here last week that the Church faced a grave danger in the "conflict of cultures" in the Far East.

Mr. Hobday said that our pioneering task was to build up a sense of community in the diverse racial elements in Malaya and other parts of the Far East to-day.

Without the law and order imposed by British rule, extreme elements among the Malays and Chinese would "be at each other's throats," he said.

"To the peoples of the East, communal questions are a greater problem than the terrorist activity, or the 'cold war' with the Chinese Communists," he said.

"The outcome of the clash of cultures is as important to Australia and New Zealand-countries with a Western outlook in an Eastern area—as it is for the peoples of the East.

"We are going to bear the brunt of the great conflict between eastern and western cultures. It is a question the Christian Church will have to face up to.

"It is quite possible that Malaya will have to live under a communist regime.

"The Christian Church should take an interest in social and political questions.

"The grievous weakness of the Church in China in the last 100 years was its failure to grapple with this problem. That is why the communists succeeded and now in Malaya there is the same problem.

#### PRIVILEGE

"So far there has been a reluctance to face these issues because of the privileged patronage of the authorities."

He said that Christians numbered one in fifty, yet evangelism among Malays was forbidden by the Government. The people of the East were suspicious of Christianity as something connected with the imperialistic intentions of Western nations in the East.

A third difficulty was the confusion caused by divisions in the Christian Church.

Mr. Hobday said that four pressure groups were at work in Malaya.

They comprised the western bloc, which through Britain sought to hold onto Malaya as part of the cold war.

The Chinese communists who worked through the large Chinese population and terrorist activities.

The Pan-Islamic League which is increasing its strength among the natives.

And the Malayan nationalists, seeking the independence of their country, and working through the other groups.

"Malaya has never been taken seriously by missionary societies until the last 18 months. Most activity was confined to the Pacific area."

In recent months, however, work with great promise had been undertaken. In spite of difficulties, the Christian Church has the vitality and was setting new standards for the country. Missionaries were

going into new villages with doctors and administrators, living an underprivileged life among the people.

#### TIME FOR CHANGE

The Church had grown up under European control. Until recently only two priests had come from Malaya itself, the rest coming from China, India, Europe or Australia.

He said, "The time has come for a change. It is urgent. We have to prepare these people for their own leadership to meet the problems they may

have under a communist regime.

"We must orientate our work more towards South-East Asia."

He said that we must try to build up indigenous churches in Malaya, Borneo and Indonesia as quickly as possible by training theological students in Australia from these countries and establish training colleges in South-East Asia.

The Anglican Church would have three eastern students training in Australia this year.

One of them was being sponsored by the Young Anglicans of the Canberra and Goulburn diocese.

"To a great extent in Malaya we have passed from the basis of missionary activity to church activity.

"We need church strategy in South-East Asia, not missionary strategy.

"The churches do not want paternalism, but partnership."

## "NO SENSE OF GUILT" SAYS ORDAINED ATOM SCIENTIST

New York, Dec. 27

The decision of the Reverend William G. Pollard, deacon and leading nuclear scientist, to enter the ministry is not the result of disillusionment caused by the part he played in the atomic bomb project, he says. Rather, it is the culmination of a lifetime within a Church environment.

Dr. Pollard is executive director of the Oak Ridge, Tennessee, Institute of Nuclear Studies and worked on the atomic bomb project at Columbia University during World War II.

He was ordained deacon on December 17 at St. Stephen's Church—a parish which he helped build in the young community of Oak Ridge, and where he served as a lay reader while studying theology under the rector, the Reverend Robert F. McGregor.

Many atomic scientists as well as many prominent churchmen were present at the ordination. Dr. Pollard's four sons served as acolytes.

Explaining why he was receiving Holy Orders, 41-year-old Dr. Pollard said:

#### CHRISTIAN SOLUTION

"The answer which I find most immediately assume involves either the idea that I have been driven into the ministry through a sense of guilt or disillusionment over my small part in the atomic bomb project, or else that I have become convinced that Christianity offers the best of several possible solutions to mankind's problems.

"Neither of these explanations was at all close," said Dr. Pollard.

"Ultimately it goes back to the influence of my wife in her insistence that we should have a Christian marriage and bring up our children in a Christian environment.

"More recently, it is the fruits of the stimulation attendant upon participating in building a parish from scratch in the pioneer community of Oak Ridge."

"WE NEED RELIGION . . ." Bishop Carruthers of South Carolina, in the ordination sermon said:

"It is not as many people seem to think, that the more science we have the less religion is necessary. But, on the contrary, the more science we have the more genuine religion is essential.

"In the first place, if science supplies us with facts, we need religion's interpretation of those facts . . . in the second

place, if science supplies us with power we need religion to teach us how to use that power."

While continuing as director of the Oak Ridge Institute, Dr. Pollard will assist Mr. McGregor in Oak Ridge and neighbouring areas. He also expects to continue his work as a university lecturer on both scientific and religious subjects (for which he is much in demand) thereby combining ministry, science, and education.

## JAMBOREE PADRES BUSY

Sydney, Jan. 9

A team of "working padres," under the leadership of Mr. W. Kennerley, is looking after the religious side of camp life at the Pan-Pacific Scout Jamboree at Greystanes, N.S.W.

They include clergy from the Anglican, Roman Catholic, the Methodist and Presbyterian churches and from the Salvation Army.

All these men are actively connected with the Scout movement.

Mr. Kennerley said the padres had taken a passage from the Scriptures as their motto, "By their works ye shall know them."

They will not be seen only at church services and on Sundays, but will be actively working in the camp, and with the boys in particular.

Looking after the Anglican boys is the Reverend Ray Weir, Chaplain of the Children's Courts of New South Wales. Mr. Weir joined the Scouts

in 1935, and attended the Adelaide Corroboree and later the Bradford Jamboree.

Assisting Mr. Kennerley is Major-General C. A. Osborne.

Major-General Osborne is one of the assistant ministers at St. Andrew's Cathedral, Sydney.

Anglican boys can attend Holy Communion in the open-air chapel at 7 o'clock each morning and on Sunday at 7.0 and 8.30 a.m. A morning service is held at 10 a.m.

The Bishop-Coadjutor of Sydney, the Right Reverend W. G. Hilliard, conducted an open-air service at Greystanes last Sunday. The Governor of N.S.W., Sir John Northcott, attended the service.



## MAU MAU

What IS the Mau Mau oath?

Who ARE the Kikuyu tribe?

Where do they live—and how?

What is the precise background to the present disorders in Kenya?

Who has been murdered? Why?

How is our Church affected in Kenya?

What are church people doing and saying on the spot?

The picture above is one of an exclusive series of Mau Mau rituals which will appear in THE ANGLICAN next week.

It shows a witch doctor who, because of his exceptional height, is considered to possess exceptional powers. He is performing part of the ritual cleansing ceremony, the dramatic climax of which occurs when he uproots a miguri bush and screams "May the men of the Mau Mau who have not cleansed their hearts fall to the ground like this miguri!"

In the same issue THE ANGLICAN will publish the first comprehensive account to be released in Australia of the origins, course and consequences of the disorders.

If you wish to make sure of your copy, please order it now.

## RELIGIOUS BASIS OF FAMILY LIFE

ANGLICAN NEWS SERVICE

London, Jan. 5

The Vice-Chancellor of Reading University, Mr. J. F. Wolfenden, addressing a meeting in the Conference of Educational Associations, arranged by the National Marriage Guidance Council in London last week, said that family life in a full and proper sense was impossible without recognition and practice of moral values.

These values included qualities and ways of behaviour which were distinctly moral: kindness, generosity of thought, speech, and action, spiritual charity, patience and unselfishness.

He could find no basis for these except on moral grounds. "It is a primary duty of parents to recognise and to practise these virtues," said Mr. Wolfenden, "because the relationship between husband and wife was a fundamental one in the family.

"Whether they like it or not, they are there as models for their children."

Mr. Wolfenden said there came a time when children could, and must, be given straightforward and explicit instruction.

"I have no use for the 'just let them grow up' theory, which is based on a theological heresy, the rejection of the doctrine of original sin."

Realisation of moral values is not wholly, nor mainly, a matter of the intellect; it concerns also the human will and force of action.

Finally, said Mr. Wolfenden, he did not believe moral values could last long except on a religious foundation.

"Moral values wither without religion." The "good agnostic" was a "parasite living on other people's standards," he said.

# DIOCESAN NEWS

## ARMIDALE

### GUNNEDAH

The weeks before Christmas were a busy time for the church people with breaking up parties and Christmas parties for all the Church organisations.

The Women's Guild and the Mothers' Union both had gatherings and their reports showed that they had had a useful and profitable year, materially and spiritually.

The Guild each year presents the parish church with some useful and needful gifts.

Last year it was a pair of brass vases for the altar; this year a beautiful Prayer Book for the prayer desk.

The Mothers' Union always made a generous contribution to the Annual Note Offering appeal. They rejoice in the fact that there are now more than five hundred babies in the Mothers' Union Cradle Roll which was begun six years ago.

Each baby receives a birthday card until six years old, as a reminder that the Church and the church people are interested in its spiritual welfare.

The C.E.M.S. had a Christmas party at which were gathered people from various parts of the parish, both old and young.

There were many items of song and elocution, with plenty of fun and dancing.

The men provided the supper, which proved most stupendous, and the whole evening was voted a success.

The Sunday school had a beautiful Christmas tree, and there was the greatest excitement when Santa Claus arrived and distributed presents with great gusto and generosity.

Sunday school prizes were given out at a special service in the parish church, and also at S. Matthews', Carroll, where the teacher is Miss Leila White.

The Fellowship attended Christmas breaking up parties at Narrabri, 60 miles away, and Bogabri, 24 miles, and then had their own with a huge Christmas tree in the church grounds.

There were visitors from Tamworth, Bogabri and Tambar Springs.

The Reverend John Potter, assistant curate of Gunnedah, was handed a large packet from the Christmas tree by Santa Claus.

When opened it proved to contain two live ducklings a few days old.

At the midnight celebration of Holy Communion on Christmas Eve, two hundred and fifty people packed the parish church for their Christmas Communion.

The junior choir sang at the sung Eucharist at 7.30 a.m. on Christmas morning.

The vicar, the Reverend R. I. H. Stockdale, celebrated the Holy Communion five times on Christmas morning with a total of nearly five hundred communicants.

### APPOINTMENT TO WALCHA

The bishop has appointed the Reverend K. J. Steel, who has been priest-in-charge at Baradine for the past three years, since Baradine was made a Parochial District, to be Vicar of Walcha, on the southern slopes of the New England Tableland, on the highway from Armidale to Port Macquarie. The Ohio Boys' Home is in the parish.

### BISHOP TO ATTEND CONFERENCES

The bishop is at present attending the National Conference of the Australian Student Christian Movement, which is being held at Geelong Grammar School. He is leading a tutorial on the Bible. He will represent the Church of England Men's Society at the Fourth Australian Citizenship Convention in Canberra. From there he will go to Adelaide, to preside at a conference of the Church of England Men's Society.

## BALLARAT

### ORDINATION AT HORSHAM

On Monday, December 22, the Bishop of Ballarat ordained the Reverend Roy Algernon Bradley to the priesthood in S. John's Church, Horsham.

The Bishop was assisted by the Archdeacon of Ballarat, who presented the candidate.

The Vicar, Canon D. Anthony, who acted as Bishop's Chaplain, the Rural Dean of Horsham, the Reverend L. S. Langdon, who said the Litany, and many priests of the diocese also assisted.

The sermon was preached by the Reverend J. H. Falkingham, who was chaplain at Trinity College, University of Melbourne, when the candidate was a student.

After the service the Ladies' Guild entertained the Bishop, clergy and their wives, and the Reverend Roy Bradley with his relatives, to a luncheon in the Parish Hall, when the newly ordained priest received many expressions of good wishes.

### DIOCESAN SUMMER SCHOOL

The fifth Diocesan summer school was held at Queen's Girls' Grammar School, Ballarat, from December 27 to January 3.

Between 40 and 50 representatives from the various parishes enjoyed the programme of worship, lectures, workshops and fellowship arranged by the Youth Organiser, Miss P. Cullen.

On Sunday evening, December 28, members of the school were entertained at Bishops-court after Evensong, when the Bishop made a presentation to Miss Cullen, who is leaving to accept a similar position in the Diocese of Grafton.

On January 1, the Archdeacon, as chairman of the school, gave a welcome to Miss Joan Ramsdale, who will succeed Miss Cullen as Diocesan Youth Organiser.

### C.E.B.S. CAMP

The Ararat Branch of the C.E.B.S. are holding the first camp to be held at the recently acquired Diocesan camp site at Lake Pyans.

The boys have spent the past few months making concrete bricks and have constructed, with the aid of some of the Ararat parishioners, a substantial kitchen on the site.

## BATHURST

### PARISH OF MOLONG

Tenders are now being received for the demolition and removal of the rectory which, during the period of the war and subsequent difficult years, has fallen into a sad state of ruin.

It is hoped that the new rectory will be erected within a few months.

## BRISBANE

### CLERGY SUMMER SCHOOL

The Clergy Summer School of 1953, held at the Preparatory Boys' School, Toowoomba, begins on January 19, and ends on January 23. Lectures will be given by the Right Reverend C. Venn Pilcher, the Reverend Ivor Church and Professor W. M. Kyle, of the Queensland University.

The subjects of the lectures will be "The Person of Our Lord and His Work"; "S. John's Gospel"; and "Your Self" and "The Religious Emotion."

## BUNBURY

### PARISH OF ALBANY

The Youth Fellowship and Sunday school combined to present a Christmas Pageant after Evensong on Sunday, December 21. Mrs. J. Thomson

and the Reverend G. V. Johnson directed the production.

A carol service was held in the church on the Sunday after Christmas.

### PARISH OF BUSSETON

The Missionary Sale reported in a recent issue, resulted in the excellent amount of £140 being raised. The proceeds were divided as follows:-

A.B.M. £45, The Sisters of S. Elizabeth, £35, S. Michael's Theological College £5, Busseton Vestry £35, and the Car Fund £10.

### PAROCHIAL DISTRICT OF GNOWANGERUP

This district, which was only constituted a separate parochial district a few months ago, when the Reverend R. J. Cook was appointed its first rector, is applying to the Diocesan Council to become a fully constituted parish.

The bishop paid his first pastoral visit to the district at the beginning of December. On Friday, December 5, he met the parishioners of the Borden centre at tea in the hall and this was followed by Evensong.

On Saturday December 6, there was a tea in the Gnowangerup Hall and Confirmation in the church at 8 p.m. The bishop celebrated Holy Communion in S. Margaret's Church, Gnowangerup, on Sunday, December 7, at 8 a.m. and travelled to Ongerup for Confirmation and Holy Communion at 11 a.m. He returned to Gnowangerup for Evensong at which he preached.

On Sunday, December 21, some of the children of the church presented a Nativity Play with carols.

### PARISH OF HARVEY

Both the interior and exterior of S. Paul's Church, Harvey, have been painted.

At All Saints' Church, Yarloop, Mr. Whelan has added to the other gifts which he has made for the church, a book rest for the pulpit.

The organ of S. Peter's, Brunsvick, has been thoroughly overhauled, and that at Holy Trinity, Cookernup, is receiving similar attention.

### PARISH OF KATANNING

The vestry of the Parish of Katanning are striving to raise all the money needed for the finances of the parish by straight-out giving, and are meeting with an encouraging response.

### PAROCHIAL DISTRICTS OF KOJONUP & BOYUP BROOK

The Diocesan Commissioner, the Reverend A. H. Tassell, recently visited the Kojonup district and, although he only covered part of the area, he received a total of £368/10/- towards the Jubilee Appeal Fund.

It is expected that Boyup Brook District will have its own rector early in the New Year. A new rectory is being built, which it is hoped will be ready by the time the new rector arrives.

### PARISH OF MANJIMUP

At the Annual Bazaar held in November, a total of £157 was cleared for parish funds. A similar amount was raised at a Bazaar held in Pemberton, the district of which the assistant curate has charge, during November.

### PAROCHIAL DISTRICT OF MARGARET RIVER

The proceeds of a bazaar held in this district amounted to £124.

The woodwork of the interior of Karridale Church has been given a general clean up and oiling and this has greatly improved the appearance.

### PARISH OF MT. BARKER

The Annual Flower Show and Eome Industries Fair held recently resulted in over £300 being raised for parish funds. The amounts raised by the efforts of parishioners from

outlying centres were credited to the quotas of those centres.

Eight new pews with kneelers have been placed in the church as memorials and four complete sets of Eucharistic vestments have also been given and were dedicated by the Reverend G. V. Johnson on Sunday, November 2, the Sunday in the octave of the church's patronal festival.

The church has also been painted and renovated and this work was the gift of Mr. Souhness.

### PARISH OF NARROGIN

The institution and induction of the Reverend R. E. Walker as Rector of Narrogin will take place in the Church of the Resurrection, Narrogin, at 8 p.m. on Thursday, Jan. 8.

The most successful Flower Show conducted by the Anglican Ladies' Guild for some time was held recently. There were 490 entries from 48 exhibitors, and large attendances throughout the day and evening.

A new idea introduced this year was a competition for the best floral decorated shop window.

The Honourable Victor Doney, M.L.A., who was accompanied by Mrs. Doney, opened the show.

### PARISH OF SOUTH BUNBURY

A record number of Communion services and excellent attendances at all the Christmas services can be reported from this parish.

## CANBERRA AND GOULBURN

### S. PAUL'S, CANBERRA

S. Paul's Church, Canberra, could not hold the large congregation at Evensong on Sunday, December 28, when approximately 100 delegates to the Fourth Annual Youth Conference of the Australian Board of Missions, in addition to the usual congregation, attended the service.

Included in the congregation was a contingent of Boy Scouts from Warnamboulen en route to Sydney for the Scout Jubilee at Greystanes.

The sermon was preached by the acting primate, the Archbishop of Brisbane, the Most Reverend R. Halse.

Supper was provided after the service by S. Paul's Young Anglicans.

### EUCHARIST BY CANDLE LIGHT

At the midnight Eucharist in the historic and beautiful old Church of S. John the Baptist, Canberra, on Christmas Eve, the usual electric lighting was discarded in favour of illumination by candle light.

The effect achieved was one of great solemnity and beauty, and coupled with the impressive crib which had been set up in the crypt of the church, made a most profound impression on worshippers.

### S. JOHN'S BRANCH OF A.M.M.

A meeting to form the S. John's, Canberra, Branch of the Anglican Men's Movement will be held in the Old School House, S. John's, on Tuesday, February 3, at 8 p.m.

This meeting follows upon the recent decision to wind up the Canberra Branch of the Movement which had been catering for the requirements of both the Parish of S. John and the Parish of S. Paul, in favour of the establishment of separate branches within the respective parishes.

### S. PAUL'S, CANBERRA, A.M.M.

A meeting to form the S. Paul's, Canberra, Branch of the Anglican Men's Movement will be held during the month of February.

Members will be advised of full details as early as possible.

### AINSLIE CHURCH HALL

The new Church Hall at Ainslie is expected to be blessed and opened in February. The hall incorporates a number of

novel features and visitors from other centres have been very favourably impressed.

Mr. Stan Taunton, a church committee member, resigned his position with a government department so that he might accept the contract for building the hall.

### A SUCCESSFUL INNOVATION

On Wednesday, December 17, an innovation was introduced by the Gunning Branch of the Anglican Men's Movement, when it had as guests to a Christmas Party the old folk of the parish.

Invitations were extended to all old people irrespective of their religion.

Cars were sent to pick them up at their homes, and about 20 between the ages of 69 and 85 years met at the Parish Hall at 3 p.m. There they indulged in party games, had much fun over the Christmas Tree, and partook of tea before being conveyed to their homes at 5.15 p.m.

Members of the branch then travelled around to other old people who for some reason or other were prevented from attending and conveyed to them news of the evening and a small Christmas present.

The function proved such a success that the members of the branch are keen to make it an annual affair, and those old folk who were present are looking forward to Christmas, 1953.

### PERSONAL

Mrs. F. Pollock, Assistant Secretary of S. Paul's, Canberra, Women's Guild, has returned to Canberra after a visit to Granville, where she attended the wedding of her niece, Miss N. Cooper, in S. Clement's Church, Granville, Sydney.

During the signing of the register, Mrs. Pollock, who possesses a very beautiful soprano voice, sang Gounod's Ave Maria, and her rendition of this number was recorded.

Archdeacon C. S. Robertson, a former Rector of S. John's, Canberra, met many old friends when he attended the A.B.M. Fourth Annual Youth Conference, held in the Canberra Church of England Girls' School last week.

The Reverend Ross Border, Rector of S. Paul's, Canberra, accompanied by his family, left Canberra on Monday for three weeks' holiday at Bernagui.

The Reverend Harold Hunter will be in charge of S. Paul's during Mr. Border's absence.

The Rector of Bungendore, the Reverend G. F. Fyke, has resumed duty after a short illness.

Mr. Fyke collapsed approximately one month ago after continuous activity on behalf of the United Nations Children's Appeal.

### CHURCHMAN-DIPLOMAT VISITS TEMORA

Dr. J. Aubrey Martensz, High Commissioner for Ceylon in Australia, recently spent a week-end in Temora.

During his visit, Dr. Martensz addressed a men's tea, arranged by the Temora branch of the Anglican Men's Movement, on the subject of "Aspects of Ceylon."

Later, during the evening service, he addressed the congregation on the growth of Christianity in his homeland, and following the service showed several films depicting the life and grandeur of Ceylon.

Dr. Martensz, who was accorded a reception by the mayor and notable townspeople, was also shown over the Temora Experimental Farm and addressed the Temora Rotary Club.

### TUMUT

The Feast of the Nativity was observed at the parish church of All Saints, Tumut. Celebrations of Holy Communion were held at 6.30 a.m., 8 a.m., and 10 a.m., the 8 a.m. service being a sung Eucharist. Five hundred and seventeen made their Communion, and offerings amounted to £234.

Renovations and additions to the old stone rectory, to cost several thousands of pounds, will start on January 12, under

## GIPPSLAND

### BLESSING OF FLEET

Two thousand people attended the annual Blessing of the Fishing Fleet at San Remo by the Bishop of Gippsland on Sunday, December 28. The bishop was assisted by the Archdeacon of South Gippsland (the Venerable H. H. Korumburra) and the Rural Dean of Korumburra (the Reverend F. J. L. Ackland), and the vicar (the Reverend J. Shilton).

### APPOINTMENT

Miss I. Ellis has been appointed assistant Diocesan Youth Organiser and has commenced work under the direction of Miss D. James.

### "WORK SHOP"

The provincial "Work Shop" was conducted at S. Ann's School, Sale, during the past week. The Archdeacon of the Latrobe Valley (the Venerable J. H. Brown) was chairman, and the Dean of Bendigo chaplain. A full report will appear later.

### ENGAGEMENT

Church people throughout the diocese extend good wishes to Miss R. Chapman, who recently announced her engagement. Miss Chapman has been a member of the diocesan registry staff for several years.

### DEDICATION

Preliminary arrangements are in hand for the dedication of the new parish hall at Korumburra early in March.

### MORWELL

Large congregations attended the Advent Services at S. Mary's, Morwell, and the church was crowded out for the Blessing of the Crib service. The interior of S. Mary's has been completely renovated by painting, new carpet and curtains.

### CURATE FOR ENGLAND

The Reverend E. Clark, senior curate of Moe with the oversight of Newborough, will be returning to England in March or April next.

## MELBOURNE

### CHOIR ON VACATION

Owing to the absence of the cathedral choir on vacation, a choir drawn from the affiliated choirs of the Royal College of Church Music will attend the Cathedral services.

Mr. Mervyn Callaghan will preside at the organ.

On Sunday, January 11 and 18, the Choir of S. John's Fellowship will attend.

During the choir vacation the daily sung evensong has been suspended and evening prayer will be said daily in the Chapel.

Bishop Chambers reached Melbourne on the Spirit of Progress on Wednesday, January 6, and spoke at a meeting at S. Andrew's, Brighton, that evening. On Thursday he was welcomed at tea by the Committee of the Victorian Church Missionary Society.

To-day he will speak at a meeting at Holy Trinity, Oakleigh. On Sunday, January 11, he will preach at S. Paul's Cathedral at 11 a.m.; at Wesley Church, Pleasant Sunday afternoon at 3 p.m., and at Christ Church, Geelong, at 7.30 p.m.

## NEWCASTLE

### ORDINATION SERVICE AT NEWCASTLE CATHEDRAL

On Sunday, December 21, the Bishop of Newcastle, the Right Reverend F. de Witt Baty, held an ordination in his Cathedral, when the Reverend Eric Barker was advanced to the Priesthood, and Dr. J. H. Warcup, Messrs. Harry H. Grayston, Arthur Daniel Fowler and Warwick Turvey were admitted Deacons.

The candidates were presented by the Archdeacon of

(Continued on page 15)

# CHALLENGE TO CHURCH ON ASIAN FOOD

## COMMUNISTS FEED, PREACH

FROM OUR YOUTH EDITOR

Kottayam, Dec. 16

Following the inauguration of the Travancore Conference by His Highness the Rajpramukh, constitutional head of the United States of Travancore-Cochin, the Australian delegation attended a garden party given by His Highness at Government House.

Among the guests were the heads of the Churches represented in this area: The Right Reverend C. K. Jacob, of the Church of South India, and the Sinker of the Church of India, Burma, and Ceylon.

Delegates were introduced to His Highness, who has shown great interest in the conference.

On Sunday morning the delegates attended Holy Communion in the Kottayam Cathedral, when Bishop Jacob celebrated.

After breakfast, the delegates were invited to the services of the Orthodox, Jacobite, and Mar Thoma Churches as they wished.

The general secretary of the World Council of Churches, the Reverend John Garrett, preached at the Mar Thoma service, and Miss Rhonda Derby will preach there next Sunday morning.

Bob Hawke, Keith Raynor, Doug Dargueville, and the Reverend Arthur Deane are billeted at the C.M.S. High School, Kottayam, not far from the C.M.S. Press and Book Depot for this area.

The original printing press used here by Benjamin Bailey more than 130 years ago can be seen.

One of the outstanding impressions of the early days of the conference is the similarity of the problems of the delegates from the 50 countries concerned.

They are the nominal membership of most people, and the lack of emphasis by the Church on a programme to meet modern social conditions.

The Indian and Sinhalese delegates have shown a deep sense of the importance of social and economic factors in the present situation.

"You cannot preach God to an empty stomach."

"The communists have undertaken to fill the stomachs and preach communism," they said.

The theme of the conference is, "Christ, the Answer." But it is one thing to have an answer and another to communicate it.

The Marxist bookshop in

# THE CHURCH AND INDUSTRY

ANGLICAN NEWS SERVICE

London, Dec. 19

An Industrial Advisory Council, which will help to develop the Church's work among industrial concerns in the diocese of Southwark, was inaugurated at a meeting in the board room of the London Provision Exchange on December 17.

The Bishop of Southwark is president of the new council. An able and experienced engineer is its chairman.

Every type of industry along the south bank of the Thames, from Woolwich to Lambeth, is represented on the council, as also are four of the largest trade unions.

The Lord Mayor of London, Mr. George Isaacs, M.P. (a former Minister of Labour), the Bishop of Croydon and Dame Florence Hancock have sent messages of good will to the new council.

It is expected that when other industrial chaplains are appointed — Southwark already has two — the council will offer invaluable service as a clearing house for information on industrial matters. It will find ways to introduce the Church to new spheres of influence.

# MELANESIAN ORDAINED

OUR OWN CORRESPONDENT

Auckland, Dec. 22

The Reverend Leonard Alufurai, the first Solomon Islander to be trained in a New Zealand theological college, was ordained deacon today in St. Mary's Cathedral, Parnell, by the Bishop of Auckland and the Right Reverend W. J. Simkin.

Mr. Alufurai, who is 26, attended Te Aute College and returned to the Solomons, where he taught at the Pawa senior school on the island of Ugi for a year.

He then went to St. John's Theological College, Auckland, and studied there for four years.

He was to have been ordained by the Bishop of Melanesia, the Right Reverend S. G. Caulton, but was delayed aboard the Southern Cross.

In his sermon, Bishop Simkin said the first Melanesian to be ordained was made a deacon in 1868, on Norfolk Island.

He said Mr. Alufurai had passed his examinations well.

This ordination was historic because it marked the beginning of a higher training for Melanesian clergy.

In Melanesia the people were emerging from their simple life and were being faced with new temptations.

It was imperative that the clergy are trained to meet this new situation.

The Church in Melanesia was passing from being a purely missionary church, and to-day's ordination was an illustration of this.

# ELY LANTERN IN DANGER

ANGLICAN NEWS SERVICE

London, Jan. 2

The timbers of the roof of Ely Cathedral are being devoured by the death-watch beetle, and the huge beams which support the famous lantern are in danger of collapse.

Work is in progress to prevent the lantern, which contains 400 tons of wood and stone, from crashing to the ground. If this did happen it is estimated that it would take over half a million pounds to restore the structure.

So far £19,000 sterling has been received towards the £60,000 needed to repair the cathedral. Contributions totalling £2,000 were received after a wireless appeal, and a number of donations have come from abroad.

Many old age pensioners are among those who have contributed to the fund.

# BISHOP FOR INDIAN PROVINCE

ANGLICAN NEWS SERVICE

Bombay, Dec. 30

The Continuing Anglicans in Nandyal, India, are to have a bishop.

The Reverend W. A. Partridge, commissary of the Metropolitan of the Province of India, Pakistan, Burma, and Ceylon, is to be consecrated in Bombay Cathedral on January 4.

The great body of Indian church people in Nandyal, who refused to leave the Anglican Communion and join the United Church of South India, are far separated from the Anglican Province.

They have appealed many times for a bishop to be their Father-in-God, to ordain and to confirm. Now the priest who has served them as commissary will be given back to them as Bishop in Nandyal.

William Arthur Partridge has been an S.P.G. missionary. In the war, he was a chaplain R.A.F.V.R. He was in C.S.I. for a time, but was withdrawn about a year ago, and then swore to accept the Faith, Order and Constitution of the Church of India, Pakistan, Burma, and Ceylon.

# "ASSAULT OF THE DEVIL"

ANGLICAN NEWS SERVICE

London, Jan. 3

The Archbishop of Canterbury warns in his January diocesan leaflet against the professors of totalitarian creeds who claim to impose their will upon others by force.

He says: "We must recognise that over a great part of the world the power is in the hands of such people, and that there is to-day a concerted attack on the Christian religion such as there has never been before."

"It is equally an attack against the principles of life and of morality which are enshrined in the Christian religion, forwarded partly by various degrees of pressure or persecution, partly by a uniformly imposed teaching throughout the educational system which seeks to eliminate religion and replace it by a universal materialism."

"By contrast we must see how essential it is that among the professedly Christian peoples there should be strength of conviction and moral life sufficient to overcome this assault of the Devil by the weapons of Christ. Here is the task for all Christians, the true 'Home Defence Force'—to safeguard the wells of truth and charity, and to resist evil without being infected with it."

"So we return to our beginning. Each in his own sphere of influence and responsibility must be a centre of good will, and his power to exercise it must rest on his being at peace with God. There is our whole concern, our duty and our prayer."

"We look forward to the Coronation. Is not its secret to be found here too? All our desire for national wellbeing, for a true commonwealth, for honesty of life is embodied, made personal, in the leader, the representative person, the centre of the loyalty of every citizen, in the Queen; and she with her people comes to receive a consecration from God. Here is the Royalty, hers and ours, of inner peace and of a true goodwill."

# NEGRO RIGHTS

FROM OUR AMERICAN CORRESPONDENT

Washington D.C., Jan. 5

All but one of the Faculty of Theology of the University of the South, Sewanee, Tennessee, have resigned because the university authorities have refused to plan for the admission of Negro students to the School of Theology there.

The members of the Faculty made a protest about this in the spring.

The discussion has been complicated by matters of procedure and personalities.

Now these resignations have been made in order to focus attention once more on the main issue.

In accepting the resignations, the vice-chancellor, Dr. Edward McGrady, expressed the hope that the matter could be worked out in an atmosphere of goodwill.

A committee of trustees, headed by the Bishop of North Carolina, is continuing to work on the question.

The University Chaplain and another priest connected with the Department of Religion in the undergraduate college, have joined the theologians in their action.

The Cathedral Chapter of Washington, D.C., recently asked the governing bodies of the schools in the cathedral close to accept applications for Negro pupils.

This has been done at the elementary school, Beauvoir.

The senior boys' and girls' schools are expected to follow suit.

The recently founded Community of the Holy Spirit in New York has attracted considerable attention with S. Hilda's School, which it conducts "for children of all races and creeds."

# PSYCHO-PATHOLOGIST DENIES HELL

## NOTED LECTURER'S ADDRESS

FROM OUR OWN CORRESPONDENT

London, January 4

Broadsides by theologians of all denominations are quite sure to follow the presidential address of Dr. J. A. Hadfield, lecturer in psycho-pathology and mental science at the University of London, at this year's Conference of Educational Associations at King's College, London.

Dr. Hadfield referred to what he termed the "ineffectiveness of religious teaching based on the old ideas of rewards and punishments."

Dr. Hadfield said that the greatest force for morality, or the pursuit of right ends, had been religion.

The motive of religious teaching might be that there was a moral principle at the centre of the Universe, which encouraged people themselves to be moral, or it might be the idea of rewards and punishments as incentives to moral action; or it might be a love of God which was the incentive, just as the love of a child for its mother would lead to the child doing what mother desired.

"In some aspects, the teaching of religion in the past has been detrimental," he said. "One of the rewards which has been presented is that of going to Heaven, but it has been presented to people in

such a fashion that it would need a great deal of inducement for many people to strive to go there."

The kind of heaven in which there were harps and eternal rest was not likely to appeal to young people who liked jazz and the mercurious antics of the bebop dance, he said.

Preaching about Hell in the past had, Dr. Hadfield said undoubtedly made many people good, "but who believed in Hell itself?"

People now said that they no longer had any fear of Hell, and that therefore they did not need to be moral.

One of the chief reasons why people could not be bothered about morals was that all incentives had gone.

Dr. Hadfield said he disagreed with the parsons who said that morality without religion had no value.

"Morality is something which is inherent in human nature, necessary to social and scientific progress, and to the mental health of the individual," he said.

"The golden rule which is associated so much with Christianity can be found in at least ten or twelve other religions, and in the past, as to-day, the idea of doing unto others what one wished done unto oneself is obviously the basis of social morality."

Dr. Hadfield said that he was not an educationist, but it was his belief that the moral characters of boys and girls at school were developed far more in games, sports, and hobbies than in school work.

The teaching on sports fields that one must play a good game, even though it was certain that the game would be lost, had produced a spirit that was important during the Battle of Britain, when our young airmen against far bigger forces, had in the end saved civilisation from tyranny.

# NORWEGIAN CHRISTMAS IN N.S.W.

OUR OWN CORRESPONDENT

Berridale, Jan. 2

Australians are learning some of the Christmas customs of New Australians. A happy instance of this was seen on the first Sunday after Christmas at a country parish church in the Snowy Mountains district of N.S.W.

Berridale is a small village among the hills between Cooma and Kosciusko.

On Sunday, following "carols by candlelight" in a crowded church, the congregation moved outside to a Christmas tree.

Men, women and children of Norwegian families, recently arrived in Berridale, joined hands, encircling the tree, and marched around it, singing Norwegian carols in their own language.

It was not long before the whole congregation was ranged in concentric circles about the tree singing carols.

A favourite proved to be a joyous Norwegian carol whose melody was quickly learned, together with its accompaniment of rhythmic hand-clapping.

It was a happy expression of friendship and Christmas goodwill.

Previously, within the church, the Virgin Mary had been reverently and gracefully portrayed by a German girl whose temporary home is in Berridale.

# TRAINING OF COLOURED ORDINANDS IN S. AFRICA

ANGLICAN NEWS SERVICE

London, Dec. 19

The South African correspondent of the "Church Times" reports that the Archbishop of Cape Town has announced a project which will help answer a great need of the Church of the Province.

Hitherto, the training of coloured ordinands has constituted a difficulty. For various reasons, both the European colleges at Grahamstown, and the native college at Rosefontein, have not been suitable.

Now a theological college is to be opened in connection with Zonnebloem, a large and flourishing school for coloured children and for higher training in Cape Town.

It will start in a small way, but it is hoped that further candidates will be forthcoming, once the college is well established.

# DEAN OF GLOUCESTER TO RESIGN

ANGLICAN NEWS SERVICE

London, Dec. 20

The Dean of Gloucester, the Very Reverend H. Costley-White, will resign his appointment next Lady Day.

The dean was appointed in 1938, after being headmaster of Westminster School from 1919 to 1937. He had previously been head of Bradford College and Liverpool College for short periods. The dean is 74.

# POPONDETTA MEMORIAL

OUR OWN CORRESPONDENT

On Monday, November 24, the formal opening of the new cemetery at Popondetta, and the investiture of awards was made by the Minister for Territories, Mr. Hasluck.

Several thousand Papuans and 103 Europeans gathered at the cemetery, in which lie the bodies of the Europeans killed in the Mount Lamington disaster last year.

Prior to the ceremony, individual graves were blessed by the Roman Catholic priest and the two Anglican Bishops of New Guinea.

# THE ANGLICAN

Incorporating The Church Standard

FRIDAY JANUARY 9 1953

## SOME THOUGHTS FOR LAYMEN

The Church in Australia is seriously short of clergy. Most of our clergy, in every diocese, are grossly underpaid. These facts are related, though not exactly as they would be if they pertained to some secular calling, for men do not enter the sacred ministry in the naive hope of earning large sums of money: they have other and higher reasons for pursuing their vocations.

Yet good men often shrink from pursuing genuine vocations, not because they are unprepared themselves to undergo inevitable financial hardship but because they are unwilling to inflict that hardship upon others.

One of the undisputed gains of the Reformation was the abandonment of the unnatural and absurd compulsory celibacy which, without any acceptable authority, had been foisted on the Church for reasons more military, political and economic than religious. This is not to say that there is not a place—and an honoured place—in the Church for those whose whole-hearted devotion is such that they choose the single life. The greater part of the Anglican threefold ministry, however, consists of married men. That fact, and the corollaries which stem from it, must be faced promptly in Australia, unless the laity are prepared to revert to the scandal of enforced celibacy.

The advantages of a married ministry may be taken for granted. Not least among them may be counted the contributions made to British history by the sons and daughters of the clergy, from Admiral Lord Nelson to Field-Marshal Lord Montgomery, from Dame Sybil Thorneike to the first Lord Curzon. If the laity want the advantages of a married clergy, then it is only reasonable that the laity should provide stipends adequate for the support of the clergy and their families. A family is an expensive matter these days, as any father of one will confirm. His cloth does not exempt the parish priest from rising prices.

Few of the clergy wish to provide their wives and families with unconscionable luxuries; fewer, if any, could possibly do so, for many stipends, in most dioceses of Australia, are less than the Basic Wage.

Before Hitler's War our clergy were already underpaid. Since 1939 their stipends, where they have risen at all, have without exception, as far as can be ascertained, risen far more slowly than the cost of living, and have risen proportionately much less than the Basic Wage. It is common to find our clergy and their families living in conditions of financial stringency, and even in real poverty, on stipends lower than the wages of an unskilled labourer.

Directly linked with the scarcity of clergy is the question of their training, which, by any reasonable academic standards, must be accounted lamentably deficient in many respects in every theological college in Australia. The laity freely criticise the ministry, and there is some substance in the complaint that few of our bishops have done much more than talk about improving our theological colleges. There is more to it than that, however: theological colleges and universities cost a great deal of money. Our colleges are doing their best with wholly inadequate financial resources to train men for the ministry. If their efforts fall short of what the laity think desirable, the real reason is that priests, like physicists, cannot be trained "on the cheap". And that is precisely what lay apathy is compelling theological colleges to try to do.

## OFFERING FOR EPIPHANY

ANGLICAN NEWS SERVICE

London, Jan. 6

By order of Her Majesty the Queen the customary Sovereign's offering of gold, frankincense and myrrh was made today, according to tradition, on the Festival of Epiphany, at Queen's Chapel, S. James's Palace.

Two gentlemen ushers of the Queen's household, wearing court dress, made the offering.

This rite has been observed for nearly 800 years. Until 1758 the offering was made by the Sovereign in person, but since then it has been made by a deputy.

## CHURCHES UNITED

ANGLICAN NEWS SERVICE

London, Dec. 30

The Queen has made an Order in Council uniting four of Chichester's fifteenth-century "little" churches with the sub-deanery, in order to create one parish within the city walls.

The churches affected are S. Olave-with-S. Martin's, which may now become a reading room; S. Andrew's will be used as a church hall; S. Peter-the-Less will be used for youth work; and All Saints' will be a chapel-of-ease. S. Peter-the-Great is the parish church. The Reverend C. G. P. Wells will be the first incumbent of the new benefice.



Guaranteed non-Red Merchant Navy applicants for untroubled entry into the U.S.

## LETTERS TO THE EDITOR

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

### THE CASE FOR SANTA CLAUS

TO THE EDITOR OF THE ANGLICAN

Sir,—Your iconoclastic Special Correspondent, in the article "The Case for Santa Claus," published in your Christmas number, suggests that S. Nicholas was a mythical figure.

There seems no reason for describing Nicholas of Myra as an "alleged" bishop, but some authorities believe that in the legends that gathered round his name he was also confused with another historical figure, Nicholas of Sion (A.D. 564).

However, your correspondent seems to have missed the point of the Father Christmas story entirely—namely, that the saintly bishop, a great lover of children, always distributed little bags of money to very poor households on the eve of Christmas in order that the children might have some Christmas cheer.

The symbols of S. Nicholas are three money bags, later to degenerate into the three gold balls of the pawnbroker.

Surely the way to prevent Santa Claus from ousting the true Christmas story is to adopt the Dutch method of keeping S. Nicholas's Day on December 6, as a day of children's parties when gifts are distributed by a man dressed as a bishop with staff and all.

The legend is that when Nicholas died he so missed the children of the poor that God allowed him to return to earth each Christmas to distribute gifts. If the real legend is told to children they quickly perceive the truth, and do not have to reject the whole story.

S. Nicholas remains as the kindly lover of children who earnestly desired that God's little ones should especially rejoice on the Feast of the Holy Child Himself. Thus both the historical figure of Nicholas, and the legend, become a fitting accompaniment to the truth of the Incarnation and add to its natural gaiety.

Surely the puritans and iconoclasts would not rob us of the joy of Christmas, too?

Yours, etc.,  
N.M.

### RELIGIOUS ORDERS

TO THE EDITOR OF THE ANGLICAN

Sir,—The letter in your issue of January 2 under this heading calls for some comment, as it seems to imply a confusion of principles.

The term "Religious Orders" can only be rightly applied to those Communities of persons who live together a common life under the vows of poverty, celibacy and obedience.

Because the members of such communities are life-members of a family, "they are assured from life's necessities in sickness and in health," unless their community fails. But they do not join a community because of such assurance; in fact they probably never think of it for a moment. Their whole motive is to give themselves utterly to God, in complete surrender to Him, for His honour and glory; and to serve His earthly children for His sake and according to His will.

Four such communities for women are established in Australia:—The Community of the Holy Name, founded at Melbourne in 1886, which engages in many forms of social service, including a hospital, in four different dioceses; The Society of the Sacred Advent, founded at Brisbane in 1892, which conducts several schools and also a hospital and other social work; The Community of the Sisters of the Church, with schools in five of the six states; and The Order of S. Elizabeth of Hungary, doing social work in Western Australia.

There is also The Society of the Sacred Mission, for men, the main work of which is the training of men for the Sacred Ministry; and (though not a religious community) the Brotherhood of S. Barnabas in North Queensland, a teaching brotherhood for Church schools, now 50 years old.

From this it will be seen that it is not a case of "making a start" in the direction of religious orders for teaching, nursing and social service, but of strengthening and extending the work that has gone on for over 60 years.

Three ways in which clergy and laity of the Church can help to attain this are: (1) By praying for more vocations to the religious life; (2) By informing people of the communities in existence, and by setting before young people the glorious privilege of giving themselves entirely to the service of God; (3) By supporting the communities and their works financially—an obvious necessity just because their members are pledged to the vow of poverty.

Yours faithfully,  
J. S. DROUGHT,  
Chaplain-General,  
Community of the Holy Name,  
Cheltenham, Victoria.

### TAKING PETS TO CHURCH

#### OPPOSING VIEWS

TO THE EDITOR OF THE ANGLICAN

Sir,—What a wonderful beginning to a life of faith in God, and knowledge of the deeper spiritual things which only comes after effort, repetition, and belief, is the taking of their animals by small children to church.

If children could be encouraged to take their dolls and animals to a short service in the children's corners every Sunday at least, how much more attractive church-going could be to children; quite naturally and psychologically.

Then, by degrees the little ones could be taught to go without their pets, and so from one of the finest habits in life, viz., the learning of the habit to go to church regularly, and eventually become conscious of the fact, without challenge, that the greatest link between this life and the next is the service of Holy Communion, all because of a little Child who was fond of black people, white, animals, birds and all living things.

Yours sincerely,  
GWEN RUSSELL.

TO THE EDITOR OF THE ANGLICAN

Sir,—Would the Reverend C. L. Oliver please say what he has done with the 4th Sunday in Advent?

He should remember that in N.S.W. a bishop was sued for less serious offences than scrapping the Prayer Book. The Church by her fasting days gently teaches us to cultivate self-restraint. No other agency does. The world does the opposite.

Mr. Oliver has often admonished godparents on the world: "not to follow nor be led;" for the world will lead away from God. The world cannot wait for Christmas. Apparently, Mr. Oliver cannot wait either. He staged a popular show.

If he must have such things, why not wait till after Christmas Day?

W. A. TERRY.

6 Shoreham Rd.,  
Brighton, S.A.

[These letters arise from a church service at S. Mark's, Granville, in the Diocese of Sydney, which children were invited to attend with their pets by the rector, the Reverend C. L. Oliver, on the Fourth Sunday in Advent. The service received considerable publicity in the secular Press.—Editor.]

## ONE MINUTE SERMON

### THE HOLY GOSPEL FOR FIRST SUNDAY AFTER THE EPIPHANY

#### The Text:

Now his parents went to Jerusalem every year at the feast of the passover. And when he was twelve years old they went up to Jerusalem, after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. But they, supposing him to have been in the company, went a day's journey, and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass, that after three days they found him in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed; and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that I must be about my Father's business? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. And Jesus increased in wisdom, and stature, and in favour with God and man.

#### The Message:

In every generation there are many people who wish that more were known of the childhood and youth and early manhood of Jesus. There is so little that is known of these years of preparation during which He became the Person able to exercise His ministry, face His Cross, and meet death and defeat it.

There is just one story—this, of His visit to Jerusalem and His discussion with the doctors in the Temple.

Let us think of one phrase in it "that I must be about my Father's business".

This word "must" comes so often in the life of Jesus—e.g., "I must work the works of Him that sent me while it is day," or "The Son of Man must suffer many things and be rejected," "I must preach the Kingdom of God to other cities also," "nevertheless I must walk to-day and to-morrow," "So must the Son of Man be lifted up," "that He must rise again from the dead".

There is a compulsion in Jesus' life. He does not drift through any day. Always there is a purpose which directs, impels and upholds Him.

Now it is this which gives value to His life, and the same is true of every life.

There must be a purpose. But all the "musts" in Jesus' life were derived from and followed from the first one learned by the time He was twelve years old. Life is doing God's business.

We are sons in our Father's house, He knows what we are meant to be and to do.

We shall only make something of our life when we know that and obey.

What a wonderful thing it is to see young people of the age of Jesus standing before a congregation and committing their lives to God in confirmation—to be about their Father's business.

Even more wonderful for parents to know that their lives and examples have helped their children so to know God that the dedication became possible. It is not always so!

**INFORMATION WANTED  
A PUZZLED BISHOP**

TO THE EDITOR OF THE ANGLICAN

Sir,—I wonder if any of your readers can supply me with some information which I have long been seeking, but have so far sought in vain.

There seems to be an increasing tendency on the part of some of the clergy to say the first part of the Eucharistic blessing with their backs to the people they are addressing, and to turn to them only at the words, "And the Blessing of God Almighty."

What, if anything, can be said in defence of this strange custom?

To me it seems to conflict with every principle by which one is accustomed to judge of the appropriateness of any ceremonial custom. Apart from its obvious conflict with commonsense and the generally accepted rules of good manners, it is in plain conflict with the rule laid down in the first English Prayer Book (1549).

There, the direction is plain and unmistakable. "Then the priest, turning him to the people, shall let them depart with this blessing, 'The Peace of God . . .'" And this is, of course, a specific instance of the general Anglican principle, asserted by the bishops against the Puritans in the seventeenth century, that when the priest is speaking on behalf of God to the people, he faces the people, and when speaking to God on behalf of the people, he faces the same way as the people, thus emphasising the priesthood of the laity.

It is in conflict also with the opinions of recognised liturgical experts. Dr. Deamer, whose authority in such matters is weighty, says, "There is no authority for saying any part of the blessing away from the people," and refers us in a footnote to the still weightier authority of Dr. Wickham Legg "for a statement of the liturgical reasons why the Peace (even if it were not made part of the blessing as it is with us) should not be said away from the people." (Parson's Handbook, 7th edition, pp. 400-1.)

With all this weight of evidence against the practice, what is to be said in favour of it?

Apparently it is considered of importance by those who observe it.

I was recently present in the congregation at a Eucharist at which the celebrant, just before the blessing, turned to the people to say, "The Lord be with you," then turned his back on the people to say, "The Peace of God . . ." and then turned once again to the people to say, "And the blessing of God Almighty . . ."

I shall be really grateful if any of your readers can offer any convincing defence of an aberration which to me is slightly irritating and wholly inexplicable.

I am, Sir,  
Yours, etc.,  
FRANCIS NEWCASTLE,  
Bishopscourt,  
Newcastle.

**REJECTED GIFTS**

TO THE EDITOR OF THE ANGLICAN

Sir,—May I support (with a slight addition) A. B. Dyne in his letter to THE ANGLICAN, "Rejected Gifts," October 24, in which he considers that in the Church too much emphasis is placed on finance.

While fully realising that money is a necessity, and that it is up to the laity to give both money and spare time to the Church or any worthy cause, and realising, too, the need to keep this ever in view of the people, I deplore the growing tendency to emphasise it from the pulpit.

I feel very strongly that the pulpit is not the place from which to give addresses on financial matters, but one to which one can turn for spiritual help and guidance. The place to turn for refuge from this materially-minded world.

Yours faithfully,  
LAYMAN.

Victoria.

**MASONS, BOY SCOUTS AND THE CHURCH**

TO THE EDITOR OF THE ANGLICAN

Sir,—I trust that you will allow me to suggest a new approach to the argument that has been carried on in your columns by asking: Isn't it time that the Church took itself as seriously as do these other two organisations? Masons, apparently, take both their vows and regular attendance seriously. The Boy Scouts have a fairly simple promise, though very far-reaching in its implications, and this promise is repeated at the ages of 11 and 15, with the idea that as the understanding grows, the implications of the promise should be developed. Throughout the boys' training frequent opportunity is taken to illustrate the meaning of the laws and the promise in practice by training games, by organised community "good-turns," by illustration from opportunities that offer in the life of the troop. The Scout is expected to do his best to keep his promise, and the Scout Leader is expected to see that the promise and the law is kept in front of each lad, in practice and not by pi-jaw.

Now for the Church. Our Lord set a very much higher standard than any secular organisation. He would turn promising disciples away if they were unwilling to accept His complete demands (e.g., the rich young ruler). Why do we not, as a Church, even begin to take those standards seriously? It is obvious that no one but a devoted disciple of our Lord could really even attempt to keep the promises demanded of god-parents, yet the Church more often than not accepts as god-parents people who rarely enter a church. Surely, if the Church were to take baptism seriously, the clergy would nominate god-parents from among the committed Christians of the congregation (and would keep them up to their job).

As for confirmation and marriage, I suggest that in almost every parish the proportion of those who remain in the Church to the total number of those so lightly admitted to these sacraments, is sufficient indication of how seriously they are taken by the Church.

There are undoubtedly many who make their only religion Freemasonry. There are some whose only actual religion is Boy Scouting, but I suggest that those who publicly deplore this should look first to the beam in our own eyes and, if we are not game to exist on our Lord's standard of your whole life or nothing, then at least strive to push the Church towards taking its promises and making demands on its members at least as seriously as secular organisations.

I would suggest, too, that the Christian layman has much greater opportunity for effective witness in a purely secular organisation than he has in a church club where prayers, etc., are taken for granted by the outsider. If some of the Church people who write about the lack of religion in Scouting, for example, would inspire more Christian young men to train for leadership in the Scout movement, it would be a good thing for Scouting, for youth, and for the Church.

Yours truly,  
JAN STEWART.  
Kurri Kurri,  
N.S.W.

**FRIENDLINESS IN CHURCHES**

TO THE EDITOR OF THE ANGLICAN

Sir,—A few pulpit bashing sermons on "Friendship" and a few Friendship Committees to greet the occasional church-goer would be big steps to better-sized congregations. Church finance would consequently benefit.

Many middle-aged and elderly persons neglect church attendance because they "don't know anyone there."

The congregations of the Sunday evening services would swell if the services were followed by socials, sing songs or other "get-togethers" for young people.

Not once, in three years of

**A NATIONAL C.E.W.S. BRANCH IN SYDNEY**

TO THE EDITOR OF THE ANGLICAN

Sir,—I was most interested to read last week the letter of your correspondent, Mrs. Virginia Kircher, and to learn that a Church of England Women's Society had been in existence for some time in the parish of Chelmer-Graceville in Queensland.

We have a vigorous Church of England Women's Society here at S. Paul's, Cleveland Street, Sydney.

We did not publicise its formation widely, but we did have enough service cards printed to supply several such societies if they should ever be formed elsewhere, and we shall be glad to send some to anybody who is interested.

They contain order of service, C.E.W.S. Motto, Aim and Function, and also a C.E.W.S. prayer.

I felt that existing women's organisations were not sufficiently inclusive, and that it would be far better for the women as well as for the parish, to have a society which would be open to all Church of England women, whether church members or not, and which would have a devotional basis and yet encourage practical work for the Church and for extra-parochial needs. The experiment has proved completely successful, and a society formed along such lines would probably meet the needs of many parishes.

It is good to know that there are at least two such women's societies in Australia. Perhaps there are others, and this correspondence will serve to bring us together.

MADELON HICKIN,  
President C.E.W.S.  
S. Paul's Church,  
Cleveland St.,  
Sydney.

**ON DOUGLAS CREDIT  
THE ANGLICAN UNDER FIRE**

TO THE EDITOR OF THE ANGLICAN

Sir,—In your issue of November 14 you publish a commentary on Social Credit by Dr. Barton Babbage.

The commentary was grossly inaccurate, unfair and uncharitable. To my knowledge, some six or seven letters were written to you protesting against Dr. Babbage's remarks. Not one of these has been published.

I should not need to point out that normal newspaper practice, when some individual, institution, or organisation has been misrepresented, is to give the party concerned opportunity in the columns of the newspaper to reply or correct the error.

One expects something better than the ethics of the "hit-run" driver in an official Church newspaper.

Yours faithfully,  
BARCLAY SMITH.

Willoughby, N.S.W.

[Our correspondent's estimate is fairly accurate. We have received eight letters protesting against Dr. Babbage's dismissal of Douglas Credit as not being a live issue. Unfortunately, the letters were all from obvious supporters of this system and we formed the impression, without wishing to be unjust, that there was something like an organised campaign afoot. We are well aware of normal newspaper practice, but had hoped that since Dr. Babbage had repudiated personally to so many Douglas Credit supporters who had written directly to him we might safely let the matter drop. A selection of the letters we have received will appear in our issue of next week. The correspondence will then be closed, unless we receive a sufficiently adequate attack on the system.]

"sermon-tasting" in a majority of Melbourne churches, has any clergy or permanent member of any congregation extended an invitation to join church clubs or organisations or activities.

Or do I lack a lonesome appearance?

Yours, etc.,  
A. G.

Melbourne.

**CHURCH AND NATION**

**A FRANK AND FREE WEEKLY COMMENTARY**

**Lawn Tennis**

In the light of the revealed facts Frank Sedgman and Ken McGregor did the straightforward thing in becoming professionals.

I did not like their timing very much. It seemed to be carefully arranged to extract the maximum cash result. At lunch-time on the Monday we were wondering whether we could hold the Davis Cup. By lunch-time on the Saturday the men who had enabled us to do so were in an aircraft, flying to the United States, to begin their professional career.

It must make us wonder whether we are strictly entitled to hold the Cup for another year. Wouldn't it have been more satisfactory to the national conscience to have put up in defence of the Cup players who intended to stay amateurs?

But it was better for Sedgman and McGregor to turn professional, even though the hour was so advantageous to them, than to have remained as sham amateurs. Already an extra year's purchase of Sedgman's Davis Cup services had been obtained through the wedding gift of £5,000, made nominally to his wife.

But since the five-day wonder of the Davis Cup victory and the defection and departure of the two men who achieved it, the president of the Australian Lawn Tennis Association, Sir Norman Eeroles, has revealed that Sedgman and McGregor had been offered jobs with an insurance company at £1,500, increasing in four years to £5,000, with ample opportunities to play international tennis. He said they were also offered specially advantageous facilities for acquiring "a string of service stations."

I don't know how offers of that kind can be reconciled with amateur sport by those who make them or by those who consider them.

Far better, I feel, was it for Sedgman and McGregor to make the open break.

They don't seem to have been particularly happy about any aspect of their decision except the dazzling financial rewards. Apparently they will have to work hard for their money. Even Sundays will be just another business day.

Their decision has had a lot of publicity. All Australians will wish these young men well. But it would be easy to exaggerate the importance of their decision to the life of the nation—or even in the world of tennis. Other young men will rise—have even now risen—to take their places. And it won't be a national tragedy, anyway, if someone else wins the Davis Cup next December.

**PRAYER OF OBLATION**

TO THE EDITOR OF THE ANGLICAN

Sir,—It is true that the Prayer of Oblation does not contain an explicit oblation, but an oblation is clearly implied.

In ordinary life, when we offer a gift, we rarely use the actual word "offer" or any equivalent. We say, "This is for you" or, on more formal occasions, as, e.g., at a public presentation, "Please accept this gift."

This latter formula is almost exactly that of the Prayer of Oblation: ". . . mercifully to accept this our sacrifice of praise and thanksgiving."

While the latter phrase may be interpreted in a remoter sense, there is justification for understanding it to refer to the consecrated gifts in a consideration of the scriptural allusions, e.g. Lev. vii: 12, Ps. cvii: 22, Jer. xxxiii: 11.

This interpretation can be emphasised, as it often is, by the manual signs used by the priest at this point.

I am, etc.,  
E. J. WINGFIELD.

**Tip-toeing Politicians**

A State politician who has fallen out with his party was reported the other day as saying that "many Labor members tiptoe along the corridors of Parliament House in Sydney in dread of the Hitlerian dictatorship of the N.E.W. Labour Party executive."

I wonder whether that is true. If it is, it suggests a more unpleasant degree of Tammanyism than one would care to see in this country.

But, allowing for a little colourful exaggeration by a disgruntled politician, it does seem likely that private members in all parties are apt to be severely disciplined if they stray very far from the party line. Apparently most party chiefs regard as disloyal any public criticism of policies or persons by endorsed followers of those planks and people. The proper place for criticism say these chiefs, is in the caucus room.

But, if redress is not obtainable there, should the conscientious member hold his peace or should he speak out and risk extinction in the next pre-selection ballot?

Theoretically, of course, the member with the good conscience should expect that very fact to help him in the ballot. But the membership rolls on which some ballots are conducted seem to be so wide open to "wangling" (to use the kindest word) that perhaps the tip-toeing politicians may have real reason for increasing timidity as their terms run out.

I can't suggest how clean, fair ballots can be guaranteed. But I do feel that, in the selection of Parliamentary candidates, too strong an emphasis is often put on party service and not enough on capacity for wider public service.

Because of that defect there is sound reasoning in a recent appeal to both Liberal and Labour parties that they should ensure, particularly in their nominations for "safe" seats, that men of real capacity are chosen, and not men, such as may be needed to win tighter contests, who can bandy personalities but who have no constructive thoughts on national problems.

**Music in the West**

Western Australia, I read the other day, was beginning to wonder whether, in the eyes of the other States, it had yet outgrown its early goldfields reputation as the land of "sand, sin and sorrow."

Particularly was it wondering whether it should not do more to attract tourists from the Eastern States.

Now, everyone who has been to Perth acclaims its natural beauty and its friendly people. Many vote it their favourite capital. Many intend to go back for a longer stay some day—for so many visitors are just "passing through" from abroad.

But, even in these days of speedy travel, the West is still a State apart by the very circumstance of isolating geography. One doesn't hear much of a secession movement these days. But it was once a very real threat to federation.

Western Australia is to have a State election next

month, so the present seems as good a time as any, and better than most, to remind the State Government that there is money in tourists, as Tasmania and Queensland have discovered.

But, of course, it is on the initiative and industry of its own people that a community's real prosperity—spiritual, intellectual and commercial—depends.

The West has no need to feel backward in some of these fields of endeavour. Its fine (and free) university is one example. And I have just heard of an excellent cultural step forward taken by this university—the appointment of Mr. Frank Callaway, a New Zealander, to the new post of reader in music.

I know the fine work done by Mr. Callaway and his predecessor, Professor T. V. Griffiths, at the King Edward Technical College in Dunedin, where practically every one of about 1,000 pupils has been given some knowledge of music, and where a symphony orchestra of about 60 instruments and a massed choir of almost the whole college have won a Dominion-wide reputation.

I'm sure that Mr. Callaway will be able to substitute "sing" for "sin" in that title of the Westralian goldfields days—and so banish the sorrow, too, if not just yet the sand.

**Good Exempts**

Two unrelated items in the past week's news—one in industry and the other in sport—showed the importance of Christian example in daily life.

The president of the Newcastle branch of the Ironworkers' Union, Mr. D. L. McDonald, made as strong an appeal for Christian honesty in industrial relations between employer and employee as I recall ever reading in the daily press.

He urged parties to the steel industry to "bring godliness to bear on all our industrial problems; to eliminate hate and class warfare; to use conciliation and forbearance to settle disputes."

It was a fine, reasoned appeal to Newcastle to set an example in uniting the nation in industrial harmony.

The other item that impressed me was the modest but confident bearing of the 174 year old Sydney cricketer, Ian Craig, whose 213 not out for New South Wales against South Africa the other day forced to the selectors' notice his claim for inclusion in the Australian team to visit England this summer.

Young Craig takes a regular part in the younger set activities of his church—the Mosman Congregational. And while the whole of cricketering Australia was discussing his historic innings at the week-end, the compiler of it was away camping with a church party.

I was reminded of the example of Walter Hadlee, captain of the last New Zealand cricket team to tour England. Each Sunday morning on the tour he would slip quietly away, on his own to attend church.

In days when sport often crowds out all other week-end thoughts it is good to know that there are men who love their sport but can still preserve a sense of relative values.

—THE MAN  
IN THE STREET.

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# PASTORAL LETTERS

## THE BISHOP OF RIVERINA

My dear people,

I was not the least sorry that the Editor's request for a Christmas message came just after I had set out again on a journey, and so remained waiting until after the time for the return of such messages had expired. Editors, and many others, find it hard to understand that there are persons in the Church who are not readily available; have not large stocks of material on hand to furnish these columns, if not adorn them; and who are more frequently from than at home. But there are such persons.

I am not sorry that I lost that opportunity, for I should have found it hard to have joined either the number of those who utter expressions of general good will at such a time, or of those who more valuably use the occasion to indicate a duty or to point a moral. For I am only too well aware that my message would have reached all too few readers in this far-stretched diocese, where it is the exception rather than the rule to find a family taking in and reading their own Church of England newspaper.

If such messages are to reach the people they concern, and to have the influence we hope they will have, the receiving end must be unlocked, and more people must read THE ANGLICAN. Then the Editor will be justified in giving us his valuable space. As it is, a greeting or an exhortation mainly reaches those who least need either. Will you, please, send this copy of THE ANGLICAN, when you have read it, to some other Anglican non-reader in your vicinity? A hint may do the trick. Perhaps!

### THE NEW YEAR

What can I say for the New Year? Naturally, all our good is bound up with the good of all of us. For the sake of every one of us, I hope that the year may be one of peace and plenty, and prosperity. For all our sakes I should wish you to enjoy a continuance of good seasons, of plentiful production, of industrial calm and increased output, of a more plentiful supply of goods, of more consideration and courteous service, of a pound with greater value, of a better standard of living, all this at home; and abroad peace amongst the nations of the earth.

But I can guarantee none of this, nor even feel hopeful that much of it will be achieved. For the good of all is the good which God alone can bestow, and in all our planning and contriving and hoping and wishing God has no place, or only the smallest; and our recognition of Him when made at all, is of the most perfunctory nature.

It is God alone who can bestow favourable seasons, and multiply the fruits of the earth, and bless the labours of men's heads and hands. Already His gifts to us are far too many and too great for our counting and reckoning.

### STEWARDSHIP

What have we done with them? Taken and accepted them as our due, and our right, and squandered them for our own policies and purposes as seemed good to us, but with the slightest signs of thankfulness, and with no thought to the responsibilities of our stewardship, of the duty we owe to others to make the best use of our advantages for the good of all men, or of the account which we must render to God.

We are prepared for any ex-

pense for amusement or sporting activities, from the village to the national level. We calmly approve the expenditure of millions of pounds for some coming games, while we cannot repair our roads or extend our irrigation or water conservation schemes, and whilst hospitals and housing are still in short supply, and in the former case precariously existing as a by-product of avarice.

The Church of God is in the toils of poverty and attendant frustration. Riverina has not got even the first £1,000 of its necessary new endowment; nor can it yet afford a coat of arms.

If we are all to enjoy better times, now or later, the first



requirement will be the amendment of our own lives and habits. I should without hesitation say that the besetting sins of Australians, and of many others in this age, are avarice and greed in getting, and selfishness in using and spending.

Everything is reduced to terms of money. I have just heard a radio commentator say, "Wouldn't it be a gigantic hoax if X and Y did not turn professional?" Maybe he has correctly estimated what X and Y will do. I hope not. But why should it be thought a hoax for successful persons in any field of activity to refuse to capitalise entirely their success?

Even small boys demand award rates for performing simple useful tasks. All sections of the community are concerned primarily with prices or wages. It is "getting" nearly all the time, even to the extent of driving harder bargains with the Mother Country, which surely has enough hardships to endure.

The reply is that we must do this because of our high costs of production and standards of living; that is because of our selfishness. Can we afford these in the world of to-day? Can we afford to go on charging each other more and more for less and less? We grumble at national expenditure, but do not mind a few million for some games, or for our indulgences. God's Church, God's work, God's poor, God's aged, God's sick, God's children, all unprovided for.

The avarice, the greed, and the selfishness of our life, could be expelled if we wished it, by the grace of God; and only so. If they were so expelled, we should be astounded at the altered aspect of life at home, and be better fitted to assist the cause of peace abroad.

We should have greater hopes and prospects for the outcome of this year just commenced, and further reasons for thankfulness to almighty God. Not without reason has S. Paul said, "The love of money is the root of all evil."

*A. J. Riverina*

## THE BISHOP OF WANGARATTA

My dear people,—A Happy New Year!

This greeting always strikes an exhilarating note. Although the salutation cannot be regarded as a particularly religious one, it does sound the note of dedication and renewal. The thought of the passage of time, as days so quickly become weeks, and weeks merge into months and years, is not always a cheering experience. To register time by its mere passing is nothing more than the mechanical division of existence.

A clock may be a reliable and necessary instrument for the reckoning of time, but it can never be the recording authority of a man's real life. This is registered in events and happenings which make a year memorable, or even a moment thrilling and inspired.

How often we have quoted the couplet:—

"One crowded hour of glorious life  
Is worth an age without  
a name."

History to-day is the record of "crowded" life, it can and should be the record of "glorious" life.

As we look forward to the year that lies before us, we think of one great event which is to take place within it—the coronation of the Queen. People will speak of 1953 as "Coronation" year, for as such it will be known and remembered.

### THE CORONATION

There is something ancient and memorable in the crowning of a monarch. Nothing within the modern conception of government has anything comparable with the idea of kingship.

The excitement which always seems to surround the election of a new president of a state or nation has nothing of the solemnity of the accession and crowning of a king. Not only does the rite of coronation signify the nation's recognition of its ruler's inherited authority, but also the dedication and enabling of that ruler for the full exercise of that authority.

Amidst most solemn and moving pageantry our new Queen will be crowned on June 2. She will bring to her high office youth, enthusiasm, and a genuine affection and concern for her people. Already she has won for herself that devotion which is always aroused by willing service.

Far beyond the bounds of the British Commonwealth the respect for the British way of life has spread. Territorially, the Empire has decreased as the idea of self government has increased; but the influence of the British Crown has become greater.

This change has been mostly due to the example set by Queen Victoria and those who succeeded her. It was fashionable some years ago to decry the Victorian era because it had grown out-of-date. Actually, it is among the most glorious in the history of the British nation.

There is a tendency, on the part of many, to hark back to the Elizabethan era, and to work up enthusiasm for its revival. It is true that the name "Elizabethan" has returned; but a more worthy ideal than the bitter intrigues and warring passions of the late sixteenth century will be the wise statesmanship and balanced outlook which have surrounded our royal household since the days of Queen Victoria.

There can be no better wish for our new Queen than that

it should, in truth, be said of her as it was of her illustrious predecessor:

"Her court was pure, her life serene;  
God gave her peace, her land reposed,  
A thousand claims to reverence closed  
In her as Mother, Wife and Queen.

And statesmen at her council met  
Who knew the seasons when to take  
Occasion by the hand, and make  
The bounds of freedom wider yet."

There is no denying that we expect much from our new queen, not only in maintaining the integrity of the British throne, but also in upholding the moral and spiritual values of life.

Have we any right to expect so much from one human being, unless we in turn strive to uphold moral and spiritual values in our own lives?

As we pray and sing "God save the Queen" let us in our hearts resolve to offer to the throne that loyalty and trust which can do so much to enrich and enshrine the true principles of Christian rule. Every good wish.  
Yours affectionately,

*Thomas Wangaratta*

## THE BISHOP OF NEWCASTLE

My dear friends:

December is the month of prize-givings. Both of ours passed off happily and gave me cause to be optimistic about the future of both our schools.

It is, of course, cause for great regret that we have this year had to accept the resignations of the heads of both schools.

I said what I had to say about Miss Martin at last year's prize-giving, and I was glad to have this year the opportunity to testify publicly to my warm appreciation of Mr. Allen's character and great scholastic abilities, and of all that he has striven to do for the boys' school during the five years of his headmastership.

We have been singularly fortunate in the appointments we have been able to make to the two vacant positions.

Both Miss Roberts and Mr. Parker have already made the most favourable impression on all who have met them. Miss Roberts has, of course, been actually in office for the last term of the school year just ended.

Mr. Parker has been able to pay only two short visits to the school, but his keenness to do justice to the great possibilities of his new positions can be gauged by a single fact.

He thought it worthwhile to use a long week-end to fly to the mainland from Tasmania for a comparatively brief meeting of the School Council in order to confer with it on his future plans for the school's development.

He was in Newcastle again last Sunday to be present at the ordination of the Reverend Dr. Warcup, who is to join his staff as science master.

He expects to come permanently into residence on January 2 so that he can personally supervise the further improvements to the school premises and equipment which are now being put in hand.

I was glad to hear from Mr. Allen that a good many applications for enrolment for next year were beginning to come in already.

It would be of convenience to the new Headmaster if parents who wish to apply for enrolment on behalf of their sons would get in touch with him as early as possible.

I am more and more con-

vinced that Morpeth has it in it to become one of the great public schools of the Commonwealth.

In this opinion I am supported by the opinion of two of the most successful headmasters in Australia.

The possibilities of a school's growth from comparatively small beginnings was brought home to me in the course of a week-end visit to Brisbane from which my wife and I have just returned.

The Society of the Sacred Advent is this month keeping its Diamond Jubilee, and as we



were both closely associated with its work when we lived in Brisbane the Mother Superior very kindly pressed us to come and take part in their celebrations.

When I first knew the Sisterhood it had a membership of only five or six. The numbers have increased sixfold since then. S. Margaret's School, the first school started by the Sisters in the Diocese, had something like twenty-five boarders and a comparative handful of day girls.

Now it has an enrolment of over four hundred, of whom one hundred and sixty are boarders, and the school premises have grown out of all recognition.

Our visit lasted only four days, and as we made the journey each way by air we were actually absent from Newcastle only from Friday morning to Tuesday afternoon.

But we felt amply rewarded by the warmth of the welcome we received and by the many signs of God's good hand upon the Sisters' work not only in Brisbane but in the whole Province of Queensland.

It was a special pleasure to meet Mother Ida, Superior of the Community of the Holy Name in Melbourne, who was another Diamond Jubilee guest.

I was delighted to learn from her that her Community is steadily increasing in numbers.

I heard an equally encouraging story from another guest, Father Oddie, the Provincial Superior of the Society of the Sacred Mission in Adelaide.

Their numbers too are steadily increasing and they have reason to be thankful not only for the quantity, but also for the quality of those who seek to test their vocation to the religious life.

The heresy of materialism is very prevalent. There are so many in the world to-day who seem to believe that man really can live by bread alone, providing he has enough of it, and that a man's life does at least very largely consist in the abundance of the things which he possesses.

In such a world and in such an age it is a very great thing to have the witness of Societies like those of the Sacred Advent and of the Sacred Mission.

Their members are pledged to an exactly opposite point of view. They have forsaken all worldly and carnal desires; they have detached themselves from all ordinary human ties, even the nearest and dearest; they have set themselves to attend upon the Lord without the distraction of personal possessions; they have proved in experience the truth of our Lord's great paradox that the way to find your life is to lose it in the service of God and man.

Their holy and gracious influence flows like a refreshing stream through the spiritually drought-stricken areas of our modern world.

They furnish the most convincing of all guarantees of the truth of the promises of God.

We ought continually to thank God for their existence and to pray that He will call more men and women to replenish and enlarge their ranks. Members of Synod will be glad to have timely notice of the date of Synod's meeting next year. I propose to summon it to meet for its service on Monday evening, May 25, and for its business session next day, Tuesday, May 26.

The Business Paper has, of course, not yet been prepared, but I expect it to include two important draft Ordinances.

One is the amending Parish Regulation Ordinance, a consideration of which was deferred at last year's session.

The other is a new ordinance which will aim at solving the main problem which faces the clergy when they reach the retiring age, the problem of finding somewhere to live.

The scheme was originated by Mr. C. A. Burgmann, who was ably assisted in its formulation by the Registrar. It will be a contributory scheme.

The payment of premiums into the fund will be shared between the diocese, the parish, and the individual clergyman concerned.

Their joint contributions, it is hoped, will enable the diocese to rent a house for a retired priest and after his death for his widow without affecting any rights they may have under the Commonwealth Government Social Service scheme.

This will enable the retired clergy and their widows to live in localities of their own choosing. There will be one limit to their range of choice.

The locality chosen must not be in the parish from which the priest concerned has retired. The fairness and wisdom of such a provision will, I think, be generally recognised.

I am writing this on the morning of an ordination when I advanced the Reverend Eric Barker to the priesthood and ordained Dr. Warcup, Mr. H. Grayston, Mr. A. Fowler, and Mr. W. Turby to the diaconate. Mr. Barker is to succeed Mr. Devonshire at Waratah; Dr. Warcup will be serving as science and mathematics master at the Morpeth school and will be assisting the Rector of East Maitland on Sundays and on one other day of each week. Mr. Fowler is going to minister in the Parish of Gundy

(Continued on page 9)



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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.



A correspondent from Tamworth raises a question concerning the future life. He quotes two passages of scripture:

"To-day shalt thou be with Me in Paradise."

"The dead shall be raised incorruptible and we shall be changed."

And then he asks:

**How is it possible for those who are in Paradise to be raised from the dead?**

There is no confusion.

The ancient Jews believed that the underworld was a place of misery and futility, where the dead lived as unreal half-material shades.

This region was called Sheol or Hades.

In the process of time the belief grew that God's power and presence extended even to the life beyond the grave.

The belief grew that the righteous dead were in Paradise (originally a Persian word for a nobleman's park or garden).

Similarly, the belief grew that the wicked dead were in Gehenna (another name for the valley of Hinnon outside of Jerusalem where the refuse of the city was burnt).

Both Paradise and Gehenna, however, were believed to be within Sheol.

Christian belief concerning the future life was given a new ground and centre by the resurrection of Jesus Christ.

Christians no longer believed in a mere doctrine of rehabilitation or resurrection.

They knew that "flesh and blood cannot inherit the Kingdom of God."

Nevertheless they believed that there would be a future resurrection in which their

spirits would be clothed with a "spiritual body."

So S. Paul writes: "The dead shall be raised incorruptible, and we shall be changed."

The faithful dead are in Paradise.

They await the Judgement Day. The creed puts it this way: "He shall come again with power and great glory to judge both the quick and the dead."

And S. Paul writes:

"For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." (1 Thes. 4: 16-17.)

The faithful departed are in blessedness, but they await, as the Prayer Book puts it, their "perfect consummation and bliss," which is inaugurated by the return of Christ and the resurrection from the dead.

An anonymous correspondent writes:

**If I could rob people of their faith in hell I should be riding the world of a curse.**

Our correspondent evidently thinks that hell is an invention of the Church to coerce the weak and to intimidate the credulous.

But if hell is not an invention but a reality the situation is very different.

A man who suffers from cancer expects to be told the truth. His life depends upon early diagnosis and drastic surgery. He does not expect to be deceived

with the bland assurance that all is well.

And we know that in the life of man things are far from well.

We dare not hide the fact that, unless men seek the healing of their spirits, their doom is sealed, and that there is one who can destroy both "body and soul in hell."

**You are trying to frighten people into being good.**

It is sentimental nonsense to deny the rightness and necessity for punitive justice in a society of evil men.

Man is not naturally good. On the contrary, as Article Nine puts it, man "is of his own nature inclined to evil."

Consequently, within a society, of evil men we need the coercive power of law.

When conventions are relaxed, as in time of war, there is rapid moral decline. War reveals what man is like when he is let "off the chain." The fear of punishment, as every pedagogue knows, is an effective deterrent from wrongdoing.

If some are deterred from vice and crime by the fear of hell we have no reason to regret that fact.

Nevertheless fear is not the highest reason for virtue. The highest reason is love. And it is the Christian faith which teaches that perfect love casts out fear.

Christians are happy to sing with Charles Wood: "My God, I love Thee; not because I hope for heaven thereby, Nor yet because who love Thee are lost eternally."

We have here a virtue and a goodness which is beyond both rewards and punishments.

## GERMAN GIFT TO COVENTRY

London, Dec. 20

The President of the German Federal Republic, Dr. Heuss, has offered the Chapter of Coventry Cathedral the gift of a window in the Chapel of Unity, "From German Christians to British Christians."

In making this offer on behalf of German Christian bodies, Dr. Heuss says in his letter to the Chapter of Coventry Cathedral that he personally has the gift "quite particularly at heart."

The joint Council of the Christian Service Centre has replied: "We shall be delighted to accept the gift and have in this Chapel of the World Church such a token of Christian friendship between the Churches of our two peoples."

The subject and size of the window will be settled when the time comes to determine the design of all windows in the chapel, which may not be for a year or two; it has been suggested that the windows be made in Germany.

This would be quite acceptable to the architects.

The idea of the gift arose out of the conversation between President Heuss and Pastor Kurtz, who is stationed at Oxford and who regularly conducts Lutheran services in German in the Chapel of Unity for German workers in Coventry.

Pastor Kurtz is a personal friend of the Provost of Coventry.

# REPORT ON SPAIN TO-DAY

## "A SADISTIC THEOCRACY"

By Dr. JOHN MACKAY

I came to Spain with the advantage of an intimate knowledge of the Spanish tongue and a life-long devotion to everything pertaining to the Spanish people.

I KNEW that the situation as regards human freedom was bad; but I found it to be worse than I had imagined.

In Barcelona, Madrid, and Valencia; in Cordoba, Seville, and Valgeenas; in Salamanca, and Bilbao, it was the same tale.

Freedom was dead.

The peace that prevailed was the peace of the sepulchre.

More than at any time in Spain's history since the days of Philip the Second in the sixteenth century, that terrible concept of Spanish unity is being expressed which equates Spanish nationality with adhesion to the Roman Catholic Church and makes the State the tool of the Church's will.

This doctrine of a unity without difference, an unchallenged uniformity, which has spelled Spain's doom in history and against which her finest spirits have protested, is to-day rampant afresh in Franco's Spain.

### VIOLENCE ABATED

Happily the violent and spectacular attacks on Protestants and Protestant places of worship, which marked the early years of the Franco regime, no longer take place.

In the present international situation, with the re-establishment of relations between Spain and the United States, it would not be in the interests of Franco that they should.

On the other hand, overt persecution has been transformed into a subtle, sadistic, inexorable policy of making the social and cultural life of Protestants as intolerable as possible.

In the expression of their religious life, Protestants are surrounded with the grim, confining barriers of the ghetto.

They may worship in buildings which they possessed before "the glorious movement," as the present regime calls the new order in Spain.

But no external sign can mark a Protestant place of worship.

No publicity can be given to the services, no literature can be published by the congregation.

### PRIVATE WORSHIP BAN

No religious gatherings, however small, can take place in private homes.

I met people who had been fined because in their homes small informal religious gatherings had been held.

No authorisation can be obtained for the organisation of new congregations or the establishment of new places of worship.

Protestants can have no recreational clubs for youth.

They can conduct no parochial schools for their own children.

They cannot become officers in the army, because every officer is obliged to accept the Catholic faith.

For like reasons they cannot become teachers or lawyers, because advancement in all the professions is contingent upon courses in Roman Catholic dogma and the abandonment of every Protestant connection.

### SECRET ORDER

One profession, that of public notary, is now reserved exclusively, so far as new members are concerned, for those who belong to a secret Catholic order known as Opus Dei.

This is a new order organised by the Church for the purpose of controlling the intellectual life of the country.

Most revolting of all is the fact that when any person, man or woman, who was baptised a Catholic becomes a Protestant, he or she finds it practically impossible to be married civilly by a judge.

In the great city of Madrid

there are only two judges who have the conviction and the courage to perform civil marriages for couples one member of whom had broken with the Roman Catholic faith.

In every part of the country I learned of many instances in which young people had to wait for months and even years before they were able to get married.

There are persons in Spain to-day who even find it impossible to enter into honourable wedlock, because the civil authorities fear the power of the clergy.

### PRIEST SUPREME

The supremely powerful figure in the smaller communities is the parish priest.

For that reason there are regions in the country where it is impossible for Protestant families to have any religious service in the home or at the grave when they bury their dead.

In most communities not a religious word may be spoken nor any ritual act performed in the cemetery.

There have been cases in which only the immediate members of a bereaved family could go to the place of burial.

And yet, withal, there is a vigorous community of twenty thousand Protestants in Spain whose number is increasing and whose youthful members are aglow with enthusiasm.

So far as the rank and file of Spanish people are concerned, they admire Protestants. They regard them as the only people who have maintained their unity and integrity under a regime which is the most hated in Spanish history.

### NATIONALITY AND FAITH

I have said that officially, Spanish nationality is equated with the Catholic faith. But that is not the actual situation.

More than thirty years ago the famous Spanish woman novelist, Emilia Pardo Bazan, declared: "Spain has ceased to be a Catholic country."

The prevalent opinion among ordinary Spaniards is this:

If full religious liberty were proclaimed in Spain to-morrow and no one were discriminated against because of his religion or his lack of religion, seventy-five per cent. of the Spanish people would abandon all connection with the Church. The lower and middle classes would practically do so en masse.

This visit to Spain confirmed me in the conviction that the darkest blot on the escutcheon of the great democracies who won the Second World War against Fascism was that they betrayed Republican Spain to its Fascist enemies.

The Spanish Republic was not a communistically inclined regime.

### "NOT AT HOME"

To-day, the true Spain is

Dr. Mackay is the president of the famous Princeton Theological Seminary in the United States. He is an authority on Latin America, and has written several standard works on aspects of Latin civilisation.

Last year, he made a tour of France, Italy, Belgium, Portugal and Spain.

On his return he published a report of his observations. The accompanying article is a condensation of his report.

either not at home or inarticulate.

But Spain has not spoken her last word to the world. To-morrow, whenever that to-morrow may come, she will speak.

The great voice of the Reformer Juan de Valdes of the sixteenth century, and the great voice of Miguel de Unamuno, the prophetic spirit of the twentieth century, will again be heard in the land, and in the world.

In the meantime, we are confronted with two popular illusions about Spain.

### ILLUSION

One is the illusion of the common tourist who, because he gets wonderful value in Spain for his money, and plenty to eat in Spanish hotels, thinks the country is flourishing.

The other illusion is that of the military mind which thinks that the recognition of the present regime and the establishment of bases in Spain will contribute to democratic security throughout the world.

The truth is this:

In a moment of crisis, the Spanish people will not support General Franco.

The democratic Republican regime, which fell in 1936 because the democracies betrayed it, would have been able to handle Communists and extremists in its own ranks if only it had received the supplies to which it was entitled under international law.

The present Fascist regime, with its doctrine of a pure unified nationality, undisturbed by political dissent and untainted by religious heresy, constitutes a sadistic theocracy.

It is also Europe's chief breeder of Communism.

## MOBILE CHURCH IN ROME

FROM OUR OWN CORRESPONDENT

Rome, Dec. 22

The first Mass was said yesterday in a new "mobile church" which has been specially built by a Rome motor building firm of the chassis of a motor bus.

The church is fully equipped with confessional, altar, and church bell. It will be used in outlying or scattered districts which have no permanent church.

Vatican authorities were very interested when your correspondent showed them a copy of THE ANGLICAN which contained an account of the first mobile church used in the diocese of Sydney last year.

## The Bush Church Aid Society

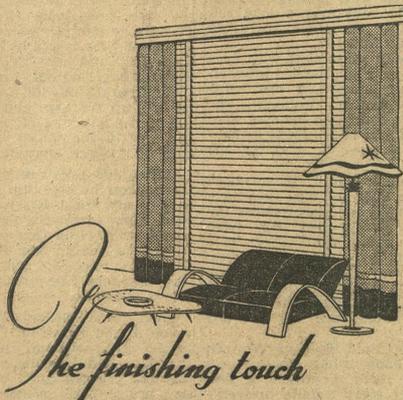
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# YOUTH REVIEW



## "FAILURE"

Alison Maydill was sitting in church, listening to the sermon now and then, and in between whiles, thinking of the examination for which she was to sit next week.

SOMEHOW, she could not rid her mind of the words her teacher had said as she dismissed the class for the last time before the examination.

"Most of you have done your best," she had said, "and you deserve to do well. I am sure you will. Of course, even the clever ones have had to do more than dream their way through lessons, if they are to pass an exam. like this."

Alison did not like the sound of it at all. She did not think she was really clever, and she knew that her teacher's eyes had strayed in her direction as she had spoken.

With an effort she switched her mind back to the sermon. "Ask," the preacher was saying, "that is all . . . Ask and it shall be given unto you . . . Alison was off in a dream again. After all, she always . . . or, anyway, sometimes . . . said her prayers night and morning . . . or perhaps mostly at night. Why should she not ask God to help her pass that exam? He could, so easily! She could do the English and History papers herself . . . she just needed help with the French and Maths.

Yes, there is was again, "Ask, only ask, and it shall be given unto you . . . ask and believe."

Alison did not wait for supper when she got home from church. "She's doing a last-minute swot," said her brother. But Alison was kneeling beside her bed, the clock turned so that she could see its face in a gleam of light that came through the window. She was saying her prayers, with all her might . . . all the prayers she knew, and at the end of each one she asked God to help her to pass in French and Maths.

When the clock showed that she had prayed for a whole hour, she decided that was enough, and climbed into bed. Several weeks passed before the examination results were published. Alison was quite confident of her success . . . with a little help from God.

She was away at a youth camp when the results were due. She was not really interested in the studies, nor in the devotional sessions, but she liked the other activities all right, and, besides, her French teacher, whom she liked ever so much OUT of the classroom, was one of the camp leaders.

Alison was downstairs early on the great day. She was waiting to get the paper. Already she could see her name . . . she might get an A in French . . . "With God all things are possible," she thought. Her finger travelled down the list . . . Armitage . . . Brown . . . Coles . . . Lambert . . . Osler. But Maydill should have come before that.

Back went her finger over the closely printed lines. Again and again she went over the list . . . but no, she had failed. She was still sitting staring at the list when her French teacher came in. One glance at Alison's white face told her all she wanted to know. She sat down beside the girl and put her hand over the shaking one of her pupil.

"I have failed," said Alison, shakily, "altogether. Miss Grant, I prayed and prayed that I might pass that exam. . . and I failed."

It took time and patience to extract the whole story. It took even longer for Alison to learn, bit by bit, the way to pray, the way to co-operate with God in all that she undertook, and the true meaning of those words, "Ask and ye shall receive." She had to manage without passing the examination, for another year at school was out of the question.

Now she is a Sunday school teacher, and at the beginning of each year she is careful to explain how her pupils may ask and receive God's help in their studies, day by day, but that it would be neither fair nor sensible to ask Him to make them pass an exam. for which they had not worked . . . especially at the very last moment!

## W.A. NEWS

S. Augustine's Youth Fellowship, Bayswater, played a tennis match against the Bayswater Methodist Christian Endeavour on Saturday, December 6. The result was a win for S. Augustine's. Everyone spent a very pleasant afternoon and the occasion was a distinct success.

### Th. A. RESULTS

The following from Perth diocese passed the 1952 examinations for Th. A.

Mr. A. C. Marshall (1st class honours), Miss Gloria Conduit both completed their course and gained Th. A.

Mr. A. Biggs passed the first part of Th. A.

All those who sat for the examination from the diocese passed.

### YOUTH FELLOWSHIP

Two Youth Fellowships, S. Luke's, Mosman Park, and S. Peter's, East Fremantle, joined together for a week-end conference at Le Fanu House, December 12-14.

The conference was a great success; about 20 attended.

The subject was "The Church in the Modern World" and the speakers were Canon C. W. Norwood, the Reverend R. B. Cranwick, the Reverend G. P. D. Painter and the Youth Organiser.

## SUMMER SCHOOL IN BRISBANE

By A SPECIAL CORRESPONDENT

One of the most notable of Youth Camps this year has been the Summer School for the Sunday school teachers and Youth leaders of the Province of Queensland, which was held at the Glenzie Memorial School, Toowoomba, from December 26 to January 3.

One hundred and thirty young people from different parishes in Queensland, from Goodwindi to Townsville, spent a very useful nine days at this summer school, which was organised by the Diocesan Board of Religious Education.

It is 21 years since the first school of this kind in Queensland was held at Southport. Then about 30 people attended. The progress that has been made since in teaching methods, and the increase of enthusiasm among teachers, are very heartening to those who pioneered the movement.

The school is notable also in that a record number of young people attended; indeed, it was successful in every way. Especially was this so in the spiritual sphere. The chapel services—and there were four every day—were well attended, and the devotional addresses by the chaplain, the Reverend S. J. Matthews, will make the school an important milestone in many young lives.

Mr. Matthews stressed the need for a disciplined spiritual life, and the response was of a kind that the high courage of youth is always ready to make. In addition, a full programme of lectures on the Bible, Prayer Book, Church Doctrine, and Practical Work was ably presented and exhaustively discussed.

Such a summer school is a fitting conclusion to the labours of a fellowship of Sunday school teachers in which a survey of the faults, failings, and successes of the old year may be made; and it is a refreshing beginning of the undertakings to be attempted in the New Year.

## BATHURST YOUTH NEWS

Dubbo Young Anglicans are farewelling two of their girl members who leave shortly to take up duties in the Melanesian mission field. Their third missionary candidate, Ronald James, is well settled in at Yarrabah Station in North Queensland.

Cowra Young Anglicans donated £600 to pay the fees for Y.A. Norman Byron, who is at S. John's College, Morpeth, training for work in the Brotherhood of the Good Shepherd, and Forbes Y.A.'s are similarly paying the training fees for their B.G.S. candidate Ken Mason, who is also at S. John's.

## AFTER-SERVICE MEETINGS

Why not have a gathering of the fellowship of youth club members as a regular feature after service on Sunday evenings?

The secret of these meetings is that they should somehow be different from the regular mid-week meetings of the group. They should be more informal, perhaps by beginning with a cup of tea and biscuits, to which all members of the congregation are invited.

This makes a break between the evening service and the Sunday evening fellowship programme. At the same time, Sunday programmes should not give the impression that anything will do. They have to be planned carefully, and well ahead, and they must be worth while.

### VARIETY IS ESSENTIAL

The programme should be varied week by week. Each Sunday should have its special feature announced at the mid-week meeting of the group. Members must be encouraged to look out for other young people in church and invite them, and welcome them, and bring them along personally to the Sunday evening after-church gathering.

The rector should announce it in church, and give a welcome to any young people present to attend. This makes it easier for a fellowship member to approach a stranger present, and easier for the stranger readily to accept the invitation.

A suggested outline of proceedings is as follows:—

Tea, biscuits, and chatter.

A hymn—or community singing.

Question time.

The week's special feature.

Closing prayers.

The special feature is the heart of the programme, and should be varied from week to week. It is advisable not to make it as long on Sunday as it would perhaps be at the regular mid-week meeting.

Question time can be a regular feature at these gatherings. It is intended to afford an opportunity for members to ask the clergy questions arising out of the evening service and probably suggested by the sermon. In most parishes there are too few opportunities for the congregation to ask questions arising out of what has been said in the pulpit.

The advantage of having such an opportunity at the Sunday evening gathering is that the matter is fresh in the minds of its members.

Only a short time can be devoted to this, but if it is a regular feature, much information can be imparted over the course of a season. Some questions will require fuller treatment than can be given at the time they are asked. These questions should be carefully noted, and from time to time a group of them can form the substance of a special feature at the evening meeting.

## WHEN THE DAYS TALKED TOGETHER

### A New Year Story

Did you ever hear of the days talking together? They do. You will find a place in the Bible where it mentions it. A line of the nineteenth Psalm says, "Day unto day uttereth speech."

BUT you never heard them talk? I don't wonder for "their voice is not heard." They use a kind of sign language.

But you can hear murmuring of the seconds, and the whispering of the minutes, and now and then the hours speak very loud. Listen. Tick-tock, tick-tock four times a second.

A clock is a kind of animated signpost to tell us where To-day is. But Yesterday is hard to find, though you can see his tracks everywhere. To-morrow is never seen, but is said to live just over the hills to the eastward. People have always been going that way to meet him.

I'll tell you a secret. To-morrow seems to have a queer way of reaching people's hearts. They are always saying things for him, for they feel sure he will come. They are always planning for To-morrow, whom they never see, and leaving a great many things for To-morrow which ought to be done To-day.

There is one time in the year when Yesterday, To-day and To-morrow all get together for a little talk. It is on New Year's Eve, just about the time when the clock strikes twelve; and some time when your five senses are all asleep you can hear and see them with your sixth sense. Did you know that you had a sixth sense? It is with this that you see things invisible, like goodness and love in other people or in God.

On New Year's Eve in the wee small hours Yesterday, To-day and To-morrow met, and when I saw them I discovered that Yesterday was an old man with long, grey hair, and he bent over a long roll of paper on which he wrote with an iron pen.

To-day stood alert with eyes wide open and carried a watch in one hand, and beat time with the other. To-morrow was a little child, and his eyes were closed and in his hand he carried a rosebud. And all the world was asleep.

Yesterday said, "I am Lord of the Past. All men that have ever lived have come under my sway. Every deed they have done, every word they have spoken is recorded in my book. Men may forget me, but they cannot escape me, for I know all their secrets. Their best and their worst are all recorded here."

"No," said To-day, "You do not know what To-day can bring forth. I present a new chance every minute to every-

body. With you are the dead, but within me are the living. I am Lord of the Present. Every moment I beat time with the heartbeats of all that live. I can see clearly, and where I am it is always light. Men are always glad to see To-day."

"Yes, but gladder still because they hope for me," cried little To-morrow. "What they regret because it was done badly yesterday, what they cannot finish to-day, they still hope to make good to-morrow. It is that that keeps them alive with hope."

"I renew the race with my coming. I carry secrets that even Yesterday does not know. To-day is measured by moments. No man can measure me, and yet I am always young. I am the true secret known only to God."

Then Yesterday lifted his eyes, and behold, they were sightless. "I bring man," said he, "the gift of forgetfulness. He could not enjoy the present if he could not forget much of the past. I give him also a few leaves of memory, that out of my wisdom he may be wise to avoid the pitfalls where he has once fallen."

"And I," said To-day, "bring man the gift of opportunity. He lives with me, and all the joy or sorrow that he has, he received of me. In my presence he decides every question, and I alone bring him knowledge. Even when he looks forward or backward I am the eyes through which he looks. If he can forget thee, old man, he will be at peace."

"And I," said To-morrow, "bring him hope, so that he can endure you, To-day, when you are not good to him. Though he cannot see me yet I touch his hands and he knows I am near, and he is willing to wait for me. I do not live with him as you do, but for my sake he lifts up his eyes and looks out of the windows of his life and sees in the sunset a promise of another morning."

"When his eyes are on the far horizon he sees the boundary of my world. Every bud I send him, every Spring that comes, every child that is born speaks for me to him of the life that is to come. I am stainless, therefore I inspire in him a love of purity."

Then came silence and the vision passed away, but I knew in the night watches that all the days had brought perishable and priceless gifts. Yesterday brings both memory and forgetfulness. To-day brings life and opportunity. To-morrow crowns this day with hope and links my life to eternity.

—From One Hundred Children's Sermons.

In beauty I am not a star, There are others more handsome by far.

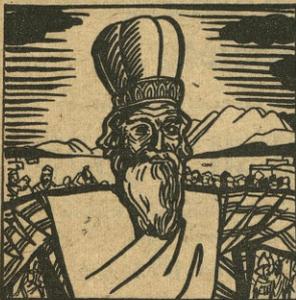
But my face—I don't mind it, For I am behind it, It's the people in front get the jar.

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There is an Order Form on Page 16.

## DAVID . . .



For years Samuel has ministered to the people in the things of God.



And he it was who had anointed Saul the first king of Israel.



But owing to Saul's disobedience to God he is rejected from being King.



God tells Samuel to look for a new Ruler among the sons of Jesse, the Bethlehemite.

# 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 peat 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.

The Jungle Doctor discovers that Maradadi is a dope peddler, and that his is trying to entice away from the hospital an African nurse called Hefsi.

Later, Maradadi returns to the hospital in a mood of false humility. The Doctor senses trouble when Elisha, the carpenter, tells him that something is wrong with the well. Now read on.

By Paul White

pipe opened into the well and was connected to another pipe which went across towards the women's ward.

The voice said, "Hefsi, are you there?"

Almost in a whisper came the reply, "Heh, I'm here. What's up? What are you doing this for? I must be very careful. Sechelela is at the end of the veranda!"

Said Maradadi's voice, "No one can hear us. This is a wonderful way of speaking to you. Behold, make all the girls discontented; talk many words of grumbling and arrange that there is a big shauri with the Bwana." (Now a shauri is a sort of a discussion, debate, conference, all rolled into one.)

I looked across at Elisha and put my finger to my lips. I wondered what was behind this piece of trickery. Hefsi started to speak again but the words faded into a gasp. Apparently that was all that coming through on this rather novel variety of jungle telephone. But then she came back and we heard her voice with urgency in it saying, "No more now; I must go. Mwendwa is coming towards my ward."

Silence once again came into the well.

"Heh," said Elisha, "this is a bad thing. Behold, I have sorrow in my heart for that girl, Hefsi. She has tried to do the right thing. She has heard the words of God and tried to follow them. Yah, Ewana, you do not know how wicked her people are. They are just as bad as you can imagine. When she was a small child, they taught her to walk along paths that are not straight. Heeh! How crooked they were. She is like the trees upon the hill, Bwana. The wind has blown on them when they were very small, and they all slant as they grow. Yah, Bwana, do not be angry with her. Do what you can to help her; even though it was because of her Daudi went wrong."

Again we settled to our job of plastering up a crack which we had carefully probed in the side of the well. It was just after sundown when we emerged from the top of the well. Walking across to the Out-patients' Department, I saw Hefsi.

"Bwana, will you come to your office? Behold, there are those of us who would have words."

"Hongo, and what would you have words about?"

"Bwana, we would have words of complaint. There are many of us in the hospital who have no joy. Behold, Bwana..."

At that moment Sechelela arrived at the door, a very irate Sechelela. "Bwana, it is now the hour of sundown. Those who are on duty at this hour have not appeared. Mwendwa is the only one working."

"Kah," said Hefsi, "the words of the staff are that they are tired."

"Where are they?"

"They're just walking, Bwana, walking round having a look at the country."

"Hongo, are they now? And what about the sick ones?"

The African girl tilted her chin and speaking in Swahili said, "Tumequisha kufanya stiki—we have gone on strike."

"You have, eh! This is a matter we certainly must talk through at once. Get hold of all the folk and bring them into the lecture room."

While the nurses were being collected from their walkabout, I went down to have a talk to the Sister who was just recovering from malaria.

"Bibi," I said, "we're in trouble up at the hospital. Added to all the other things, they have hit on another idea now — of having a strike. Do you think you feel fit enough to come up and help me with this shauri?"

"Certainly," she said, "I'll come straight away."

A few minutes later, in the lecture room, we turned to the African nurses.

"Why have you desired to go off duty? Come, is it that you have no tongues?"

There was a frank titter at this.

"Well, if you have no words you'd better get on with the job."

But here Hefsi had something to say. "Tunakata—we refuse."

"Heh, and why?"

"Bwana," said another of the nurses, Asinati by name; "we read about a strike in the Gazette. We thought it a good idea."

The C.M.S. nurse looked at her and smiled. "Was that the only reason?" she asked.

"Hongo," said Hefsi interrupting, "we didn't like the food."

"Hongo," replied Bibi, "did you tell anyone about it?"

There was an uncomfortable silence. "Would you get food as good as this at home?" Again silence. There was not a hint of anger in the voice of this amazing woman who had given the cream of her life for these girls and others like them.

"Come," she said, "you're not following the ways of wisdom. Something has come into your mind which has upset you. You have been listening to words which have no profit in them."

"Kah," said Hefsi, "we want a change. Also, Bibi, we have no joy in the thought of dealing with this disease the Bwana says is coming, this dysentery."

"Ati, Hefsi; did I have any word in the days when you had that great ulcer on your leg; days when you had great pain, when your ulcer was no food for anyone's nose? Yah, did I refuse to help you when the work was disagreeable?"

She turned to the nurses. "Listen; you are Christians, you folk, are you not?"

Most of them nodded their heads. "Well if you are, if you come against anything in your life which is like this, is it not the custom of those who follow the ways of Jesus, to talk to Him about it? Have you asked Him what He thought about your strike and your doings?"

There was complete and almost tangible silence. Presently the nurse knelt beside her chair. "I'm going to ask Him about it, will you?"

Some of the girls knelt. Others of them sat there with a stubborn look on their faces.

I felt a light tap on my shoulder and looked up. There was Elisha, the carpenter. He beckoned to me. I went outside with him.

"Bwana," he said, "while you have been talking down here, behold, Maradadi has been up to your cupboard. With a piece of iron he has broken open the door with the special dysentery medicine in it. I heard these words from an old man who sat outside the hospital, the one upon whom you operated a month ago. He did not know that anything wrong was happening. But Bwana, Maradadi has gone, and your pills, that mean so much, with him."

"Hongo, Elisha, that's bad. Now I see what he was up to. He wanted to get the staff all

out of the way at this shauri while he did his own particular bit of burglary. Yah, this is bad. There is only one factor that makes me see light through the whole thing. Three thousands of these tablets are put away in another place. But he has got one thousand of them, and those might well mean that a score or more of lives should be saved. Heh, it's a bad thing."

"Hongo," said Elisha, "Bwana, today I was reading in God's Book and it said, 'Make no mistake, you can't laugh at God; whatsoever you sow, that you reap.'"

"Elisha, if that turns out to be true in Maradadi's case, he's going to have a pretty vicious harvest."

Hefsi's angry voice came through the door. "I am leaving the hospital. Kah! Why should I do this work any longer? Kah!"

"Hongo," said Elisha quietly, "she too is inviting trouble."

## PASTORAL LETTERS

(Continued from page 6)

and will be licensed as an assistant curate at Stone.

Mr. Grayston will continue to serve on the staff at Cessnock, where he has been working as a layman all this year.

Mr. Turby will assist Dr. Robinson, the Warden of S. John's, in the administration at Largs.

I am ordaining him under Letters Dismissory from the Bishop of Melanesia, in whose diocese he will ultimately be licensed.

It is a pleasure to tell you that the staff of the diocese has been further reinforced by the appointment of Canon St. John as locum-tenens at Lochinvar.

It has been a great regret to me that Lochinvar has had to be left so long without a resident priest, and my satisfaction at Canon St. John's acceptance of the work is correspondingly great.

We welcome his not only on account of his own past record as a parish priest, but also because of his family connection with the diocese.

He is, of course, the brother of the Rector of Morpeth.

I have been using part of the brief Christmas holiday as an opportunity to read the typescript of Professor Elkin's "History of the Diocese of Newcastle," which we hope will be published some time in 1953.

It is, as one would expect, a most careful, scholarly piece of work, and will, I believe, come to be recognised as one of the most notable achievements of its kind.

It will deserve and should receive a place in the library of every diocese of the Anglican communion.

All it needs now is illustrations, and Dr. Elkin is seeking the co-operation of us all in finding and lending suitable pictures for the purpose. In a letter to me he says:—

"We want illustrations: prints or blocks."

"There might well be in vestries old pictures of some of the very early churches, rectories and Church schools, and also of the early incumbents on their horses or in various conveyances."

"Early pictures of congregations would be of interest as showing how people looked and dressed in those days."

"Of course, I should also like at least one picture of a near-modern clergyman in his T-model Ford, and a most modern one in his latest sedan."

"I would be much obliged if you would ask any readers who have such pictures or any others which they think of interest to send them to the registry."

"After having prints made of them they will be returned to the senders."

I warmly commend this appeal to you all. This is a matter in which we should all co-operate.

I hope that 1953 will be a year of much happiness to you all and of real progress in the work of the Church in your parishes and in the diocese as a whole.

I am, my dear friends, Yours very sincerely,

*Rev. Newbold*

## TEACHERS IN CONFERENCE AT ARMIDALE

FROM OUR OWN CORRESPONDENT

Armidale, Jan. 5

The second conference of Sunday school teachers of the Armidale and Grafton Dioceses was held in the New England Girls' School, Armidale, in the last days of 1952. Sixty teachers and clergy were present. The Bishop of Grafton acted as chaplain.

First thing each morning the Bishop of Grafton celebrated Holy Communion in the chapel.

After breakfast the Bishop of Armidale conducted a period of Bible study.

Morning tea followed.

The morning ended with a conference on some Sunday school problem.

The first of these on Saturday morning, a "Problem Session," brought to the surface many problems, though most discussion centred around that of attaching the adolescent to the ongoing fellowship of the Church.

### "FALLING AWAY"

The general consensus of the teachers present was that the age of confirmation was set too low, so that children made their confirmation vows before the full meaning of them could be understood by them, and this led to a widespread "falling away."

The teachers felt that confirmation tended to become the end of the road rather than the beginning, and that the tendency to confirm at an early age, before children entered their teens, meant that at that point their religious education ceased.

The conference reached no conclusion on the problem, but felt that it was a matter that ought to be discussed by the clergy.

On Monday morning, the second session faced the problem of getting the lesson across, and began in a novel way with an actual lesson given by Mrs. C. E. Storrs, with the aid of a group of girls, in which Mrs. Storrs very effectively revealed "how not to get it over" — by deliberately making all the mistakes that are usually made by ill-prepared and thoughtless teachers.

The Reverend John Wagstaff

followed with a demonstration of how it really should be done.

Demonstrations were given by Mr. Matchett (Grafton Cathedral) on "Teaching the Primary Lesson," and by Miss Effie Sourry on "Teaching the Kindergarten." Miss Sourry will take up her appointment in 1954 as Youth Commissioner for the Armidale Diocese.

The conference found stimulus in the addresses of the Reverend R. F. Kirby on "Religious Drama in the Sunday School," Mr. Matchett on "Music in the Sunday School," and the Reverend G. A. Baker (West Tamworth) on the use of visual aids.

Mr. Baker showed films on three nights of the conference, and gave an address on one of the nights on their use.

On the Tuesday night Mrs. C. E. Storrs gave an address on "Teaching Children to Pray and Worship."

Tuesday, December 30, was the closing day of the conference. Mr. Kirby brought to conference not only his address material, but also his address kit. As a result the evening meal was a somewhat hilarious affair, as the bishops and four of the clergy waited on tables with the manner and finesse of the French waiters and waitresses they had been "made-up" by Mr. Kirby to represent.

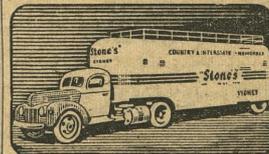
### IMPROMPTU

After the evening session in the main hall, conference staged an "Impromptu Conference," compered by the Reverend Max Young.

The conference worshipped at Evensong in St. Peter's on the Sunday night, when the Bishop of Grafton was the preacher.

N.E.G.S. was a delightful setting for the conference, with all its spacious facilities, which were made available to the conference by the bishop and the school authorities.

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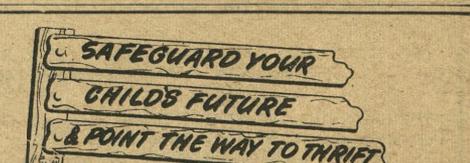
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# THE DRAMA AS PRODIGAL SON OF THE CHURCH

By A SPECIAL CORRESPONDENT

Drama is the prodigal son of the Christian Church.

We who belong to the Church are now part of the family that is welcoming it back. To be sure, not all of us are as eager to see it come back as some.

The sceptical members of our family tell us that the prodigal has been harmed by the immoral company he has been frequenting.

There is even a taint of swine upon him, and swine are not fit company for the tender and more refined beasts of Christian tradition.

Let us admit that drama is a prodigal son of the Church. Drama began in worship, and the two went hand in hand for many years in the religious observance of primitive man.

Man's first attempt to praise the Almighty, of necessity, took the form of drama, i.e., man tried to show his praise and thanksgiving because he could not find adequate words to express it.

He sang, he danced, he bowed in adoration, he made sacrifices. An altar, a procession, and an act of thanksgiving and adoration that ended in a sacrifice—that was enough.

Drama is an activity, something "done," and therefore is a proper mode of expression in our Sunday school and other teaching work.

The drama, as we have seen, is an ancient art, flourishing at its peak in the full flower of Greek drama.

In relation to religion, it is next noticed in medieval times when it was used to great advantage, as witness the morality, miracle and mystery plays of that period.

For people who could understand little because of their limited education, the Christian Faith was presented in "technicolour" by the Christian drama groups, bringing vividly before their eyes the great themes of the Atonement, Incarnation, Resurrection, etc.

The drama at this time was under the patronage of the Church and was concerned with the propagation of the Church's message.

The disappearance of the drama from the Church's teaching methods, and its emergence in secular drama, with Shakespeare as its notable ambassador, left the Church without this valuable form of expression.

The temper of the times did everything to discourage the use of the arts in the worship of the Church.

The revival of Christian drama in the last half-century has seen a movement of immense importance to the evangelistic programme of the Church.

The leading centres of the drama in England, Canterbury, Winchester, York, Chichester have set a standard and begun a movement which has spread all over England, until there are few parishes which have not experimented with plays or received visits from groups of players.

In Australia a good deal of interest is being taken in Christian drama, and the recent visit of Mr. E. Martin Browne quickened this interest.

For the past six years religious plays have been a feature of the church life in the Cathedral Parish of Armidale, at least one and sometimes two major productions taking place each year.

In the neighbouring country Parish of Guyra there is a group of players regularly studying and performing plays in church and taking them to nearby parishes.

If we go back to Galilee we see the greatest Teacher constantly making use of vivid dramatic episodes which we call parables, each of them given to dramatic presentation. Who can doubt that the

Director of these superb cameos of life gave a dramatic touch to each, thus leaving an unforgettable mark upon the memories of those who heard them?

How can we use drama in the Sunday school?

There are three departments of the dramatic art to consider: (a) Tableau, (b) Mime, (c) The Play.

Begin with the Tableau. Select one of your teaching pictures of a well-known Biblical subject, and then proceed to "make" that picture with the children in your class.

If you can dress the children in simple, colourful Biblical costumes, so much the better.

From recent experience with the Guyra Church Players, the "Mime" method seems to be the most fruitful.

Action without words is in some ways easier than action plus words.

A poor speaker may be an excellent mimmer.

Since the actions are more important than the words, mime seems to solve many of our problems. The words, or narrative, are spoken by one or two good speakers, the players suiting their actions to the words they hear.

It is possible, using this method, to present scenes in religious plays which are, with the normal acting technique, hardly ever attempted.

For example, in the Passion Mime, "Were You There?", the Guyra players were able to present all the scenes where the Person of our Lord was necessary, simply by miming the actions appropriate to His "Presence"—although Christ Himself was not characterised.

Such scenes as the Last Supper and the Crucifixion provided fascinating opportunities for the miming technique. Moreover, the audience was able to "see" the whole significance of the Passion story without any break in continuity.

With children, most of the Bible stories could be treated in this way, not as a regular feature, but occasionally in the interests of variety.

Children love dressing up, and perhaps a small "wardrobe" could be built up so that costumes for a mime would be always on hand.

These are simple in design and inexpensive to make.

Children who take part in these mime plays will remember the characters they represent.

"Too much of the activity in the Church is passive. We 'sit through' a service of worship rather than join in it, we 'listen' to a sermon, we 'see' a picture, we 'watch a demonstration."

"This is 'grandstand-sideline' religious experience."

"But when a boy working with a good director gets to know the Apostle Peter and understands his strength and weakness until he 'feels' Peter, then religious education has taken place."

"Then the boy 'acting' Peter is the boy becoming Peter. And for all those who see this boy it will be the same experience."

If it is remembered that most drama work in the Sunday school will not take place before an audience, we can concentrate on the children and the effect upon them, although from time to time a tableau or mime by the children could take place in church before a congregation.

It is no exaggeration to say that you can mime anything, and in addition to Bible stories, Church history and modern missionary adventures provide unlimited scope for definite teaching.

The Eucharist, of course, is a drama of the highest order, and children are readily drawn to

This article is based on an address delivered last month at the Summer School for Sunday school teachers of the Diocese of Armidale and Grafton.

"The Prodigal Son" was produced in mime at the request of the audience. The actors included the Bishops of Armidale and Grafton, clergy from both dioceses, and six young women Sunday school teachers who took the parts of night club temptresses in a far country.

the dramatic quality of the service with its colour, music and movement. Care must always be taken to avoid "theatrical posturing" and exaggerated dramatic showmanship.

Simple, dignified movement and emphasis, plus the beauty of words inherent in the Liturgy itself, give adequate dramatic expression to the central act of Christian worship.

The opening of Sunday school, either in church or hall, can be in the nature of a sacred dramatic episode with many taking part.

The greatest care, for instance, should be taken in collecting and offering the children's alms.

To sum up: Let the children sometimes be the people in the story.

Experiment especially with tableau and mime.

Try giving the lesson dramatically, and sometimes introduce one or two scholars to help you do this. Help the children occasionally to see the beauty and the drama of the Eucharist, and point out to them the dramatic content of the occasional services, i.e., Confirmation, Baptism, Matrimony, etc.

Drama as an aid to teaching and worship creates a religious process that calls its characters and its audience into a co-operative religious experience. This is the prodigal that we are welcoming back into the Church.

It is far from what it ought to be, but let us have compassion and greet it. Let us not drive the prodigal away.

## CANBERRA CONFERENCE

### COMRADES OF S. GEORGE

FROM OUR OWN CORRESPONDENT

Canberra, Dec. 27

One hundred and twenty members of the Order of the Comrades of S. George met here to-day at the Church of England Girls' Grammar School for the fourth Federal Conference of the Order.

The delegates came from New South Wales, Queensland, Victoria, Tasmania and South Australia. They were welcomed by the chairman, the Bishop-elect of North Queensland, the Reverend Ian Shevill.

Also present were the Archbishop of Brisbane, Archdeacon C. S. Robertson, Chairman of the A.B.M., and the Reverend E. Hawkey, chaplain of the conference.

The five days of conference were crowded with activity. Each morning the Holy Eucharist was celebrated after Matins had been said and at 9.30 a.m. the first of the three daily lectures was given by the Reverend John Hazelwood, who spoke on "Belief in God," "Belief in Jesus Christ," "The Holy Catholic Church," "The Forgiveness of Sins," and "Life Everlasting."

The second of the daily lectures was on "Comparative Religion" and lecturers from the National University spoke to the conference on Materialism, Islam, Hinduism, Shinto and Buddhism.

The third of the series dealt with missionary activities amongst the Australian aborigines and in the Diocese of Borneo, Polynesia, Japan and Malaya.

The conference was especially privileged to hear first-hand reports of the work of the Church in Borneo from Mr. Ho Lin, who is a senior master of one of our church schools in his diocese.

After the lectures, the members went into study groups to consider questions set by the lecturers and these groups produced a great deal of useful discussion and practical suggestion and findings.

The afternoons were spent in sporting activities and sight-seeing and the conference re-assembled after tea for the evening's programme, which included films and open forum, and on one evening the conference concert, at which the item provided by the clerical members was voted the highlight of the entertainment.

Each day ended with devo-

tions and the famous "Pilgrim Talks" by the visitor, the Archbishop of Brisbane, the Most Reverend R. Halse, who was in residence throughout the conference. The Bishop of Canberra-Goulburn, the Right Reverend E. Burgman, frequently joined the school and later gave the lecture on "Materialism."

On the last night of the conference it was decided that the next conference would be held at the end of 1953 in Tasmania.

At this session reports of the year's work of the order from the states represented were read and all of them told of the thrilling story of members of the order leaving for missionary service, entering religious communities and preparing for holy orders, as well as the less spectacular service of hard work and witness in the parishes at home.

It was apparent from these reports and from the zeal and enthusiasm of the young people who had travelled hundreds of miles at their own expense to attend the conference that the Order of the Comrades of S. George is among the most vital of the youth movements in the Australian Church.

These pan-Australian gatherings of devoted young people who have pledged themselves to do all in their power to extend Christ's Kingdom are proving a wonderful source of inspiration and fellowship and are helping to emphasise the unity of the Church in Australia despite the varying traditions and customs which exist in our Church.

The young comrades have proved that these differences are no bar to close friendship and fellowship and they look to the fundamental truths of the Christian faith, as members of the Body of Christ, as their source of unity.

It was appropriate that the announcement of the election of the Reverend Ian Shevill to the Bishopric of North Queensland was made during the conference, as Father Shevill has for many years been an enthusiastic member of the Comrades of S. George.

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## NEW BOOKS AND FRESH SUPPLIES

"THE ANGLICAN DILEMMA." Critical examination of the claims of the Church of England. By the Rt. Hon. Sir Henry Slesser. 16/.

"THE CHURCH AND THE ARTISAN TO-DAY." By Roger Lloyd. 5/9.

"THE CLOUD AND THE SILVER LINING." By Emile Cammaerts. Published by A. R. Mowbray and Co. Ltd. 6/6.

"THE CROWN OF THE YEAR." Weekly paragraphs for the Holy Sacrament. By Austin Farrer. 10/6.

"THE PERFECT LAW OF LIBERTY." An interpretation of Psalm 119. By R. R. Williams. 4/9.

"SPONSORS OF BAPTISM AND CONFIRMATION." An historical introduction to Anglican practice. By D. S. Bailey. 17/9.

"STORIES AND PRAYERS AT 5 TO 10." A selection of the Daily Broadcasts. Edited by Richard Tatlock. 3/3.

"THE WAY OF THE CROSS." A Play by Henri Cheon. 7/6.

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## SOME FACTS ABOUT THE UNICEF APPEAL

The United Nations Children's Emergency Fund is the world's greatest contribution to the relief of hungry, sick, ill-clad and homeless children everywhere.

No people have contributed more generously than Australians who, per head of population, have led the world in donations.

This year, however, the response is not so good. On the face of it, we are forgetting the war and the misery and suffering for which it has been responsible, particularly among children.

Australians have a magnificent record to uphold as world leaders in this appeal.

In the six short years since its establishment by resolution of the General Assembly of the United Nations, the appeal has raised millions of pounds in more than 60 lands to provide food, medicines, clinic and hospital services and clothing for needy children and nursing mothers.

The war left many countries in an apparently hopeless state. Particularly tragic was the lot of the kiddies of these countries.

Their first need was food, their next medical treatment and clothing.

The task of helping them seemed insuperable for, all told, it was estimated that there were more than 400-million children crying out for assistance of some kind.

Then the International Children's Emergency Fund was founded. It had no money, and no government or country was obliged to contribute to the Fund.

A stirring appeal to the free countries of the world went out. Governments were asked to contribute voluntarily; ordinary men, women and children were asked to do what they could to help. The appeal struck a chord in human nature that would not be denied.

Money came from governments and individuals who contributed generously and quickly to the United Nations Appeals for Children organised by voluntary workers everywhere.

Working hand in glove with the World Health Organisation, UNICEF laid down its plans. First, food and clothing—something into and something on as many millions of children as could be reached. Second, an all-out war against tuberculosis, yaws, malaria and other diseases which are killing children like flies.

In six years children in 60 countries have received help. Money contributed to the Fund has provided equipment and supplies for urban and rural health centres, clinics, laboratories, children's hospitals and wards, child-care institutions and other units of maternal and child welfare services.

The Fund has trained people to run these establishments, so that money spent once keeps on doing good and rendering aid almost indefinitely.

The Fund has started large-scale campaigns against common diseases responsible for much childhood suffering and death, which is also work of an enduring nature; for example, by clearing large tracts of country of malaria-bearing mosquitoes land is made available for growing food crops where it was not possible to grow any before.

The Fund requires that any government receiving aid for its children must contribute at least the same amount of assistance in cash or kind.

This method of insisting upon self-help has meant that at least twice the number of children receive aid as would be the case otherwise.

Australia's responsibility this year is the Far East where few children know what it is to lead a normal life free from hunger, want and pain.

It costs little to help a child—one pound will buy a serving of rice a day for 10 children for a month.

Ten shillings will buy milk for four children for a month.

Five shillings will buy enough penicillin to treat two children for yaws.

Two shillings will buy vaccine to protect five children against tuberculosis.

One shilling will buy enough DDT to protect two children from malaria.

Give generously and give quickly to the United Nations Appeal for Children. Any bank or local committee will gladly forward donations, or donors committee will gladly forward donations.

Does it matter whose children they are?

They're hungry,  
near-naked,  
frightened,  
forsaken..



THIS PICTURE, brought out of Greece shows some of the world's children, not as you and I know children, but hunger-haunted, ferret-faced scraps of humanity who in their physical fight for survival have become as old men and women.

You are not asked to see these children, prepare their gruel, or inject their penicillin. The United Nations (U.N.I.C.E.F.) sees to all that. But what you are asked is to give some money so that this work can continue. And

this your gentle heart cannot refuse when you think of these babies, some who have never known a mother's arms around them, who have hungered for love, anyone's love, and never got it—who never heard a father say, "Here you are, Son!"

It doesn't matter whose children they are, they would not even understand about saying thank you. It could be a matter of giving and forgetting; but better that your gift carry with it... a little prayer?

Save a child from suffering too much... make a gift to

### UNITED NATIONS APPEAL FOR CHILDREN

U.N.A.C. is a voluntary organisation that aims at caring for unfortunate children in regions where famine, disease, reign. U.N.A.C.'s task is to provide preventive medicines, to supply food and warm clothing. The money raised is spent in Australia to buy food and drugs which are shipped at the direction of the Fund to the ports nearest the zone of urgent need.

Take up your pen...

To The United Nations Appeal for Children  
ANY BANK OR ANY BRANCH IN AUSTRALIA.

Please find attached my gift of £ : :

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# BOOK REVIEWS

**THE FATHERS OF THE WESTERN CHURCH.** Robert Payne. William Heinemann Ltd.

This is an amazingly interesting book. Other books by Robert Payne are "General Marshall," "The Great Mogul," "Journey to Persia," "Journey to Red China," "Chungking Diary," "China Awake," "Singapore River," etc. The author is apparently a successful journalist, with the journalist's flair for seizing upon what is likely to arouse interest in the reader.

In this, his latest book, he examines the lives of Paul, Tertullian, Cyprian, Ambrose (the Patrician), Jerome (the Hermit), Augustine (the Seneschal), Benedict (the Schoolmaster), Gregory (the Proud Warrior), Bernard (the Singer), Francis (the Lover), and Thomas Aquinas (the Angelic Doctor).

The very titles are arresting, but of course it is not humanly possible that a man who has written on so many and so diverse subjects can be an authority also on matters ecclesiastical. We do not turn to this book to study either the importance or the influence of the great Fathers of the Church; that we shall find in the writings of the Fathers themselves and in the tomes of history.

But here we find a book in which there is not a dull page, where these great characters stand out in stark reality, vivid and real, with most of their sainthood "debunked" with their sins and weaknesses as vividly portrayed as their virtues; they still stand out as giants in their respective ages. The tide of centuries is sufficient evidence of the influence these men have exerted on the Church and on civilisation generally, but in this book from the breezy pen of Robert Payne we enter into the inmost secrets of their hearts. We can glimpse the shelves of Payne's library with the works of Balzac, Flaubert, Maupassant, Dickens and O. Henry in their favourite niches.

The picture of Rome in the days of its decadence and the wavering allegiance of the Church to high principles is vividly portrayed in the chapter on Jerome, while the study of Augustine might well come from the pen of a psychiatrist.

There is much, of course, that we could criticise from the theological standpoint. For example, he talks of Paul "developing theories which seem to fly in the face of reported statements of Jesus," he assumes Paul to be the author of the Epistle to the Romans, he says that the theory that the Song of Solomon was "sung to music and danced by hot-blooded boys and girls at the spring festivals in Palestine is at least as probable as that it was written in prophetic expectation of the union of the Church with Christ."

These are pardonable mistakes in a layman who is the rapid reader and thinker, not the patient, exacting student. The book could never rank as a textbook (it was not written for that purpose) but it is like a refreshing sidepath for the more serious student to wander along to correct any too pietistic estimations he may have of the Fathers of the Church.

—E.P.C.

**CHRISTIAN FAITH AND THE SCIENTIFIC ATTITUDE.** W. A. Whitehouse, Oliver & Boyd, 12/6.

This is a book of outstanding interest.

The task of exploring the re-

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lations between real dogmatic Christianity and real modern science has at last been undertaken by someone who knows about both.

Mr. Whitehouse is a Congregationalist theologian by profession, and a mathematician by early training. Either a Catholic theologian or an experimental scientist would disagree with his "orthodoxy" on some points.

But the candour and lucidity with which he tackles his subject is in refreshing contrast to the woolly sentimentality of some Christian modernists and the vague ethical deism of popular scientific writers.

The first chapter poses the problem—how do those who live with a "scientific attitude" stand in relation to "Christian faith professed in its full integrity"?

This is followed by chapters on the "Authority of Science" and the "Authority of the Gospel," giving a sensible discussion of the different attitudes adopted by "scientific thinking" and "Church thinking."

Mr. Whitehouse discusses why the modern citizen accepts the advice of his doctor so much more readily than that of his priest.

He proceeds to a detailed discussion of fundamental Christian doctrine of the Persons of the Trinity, the grounds on which it is held by Christians, and the difficulties it raises for scientists.

The miracles of the Virgin Birth and the Resurrection are squarely and honestly faced, and the discussion of the Holy Spirit takes cognisance of the most recent views on the nature of mind.

The book closes with a discussion of how the scientific and Christian attitudes can be reconciled without sacrifice of intellectual honesty.

Mr. Whitehouse makes a plea that "if Christians are to express the life of faith in the right form for contemporary society, they may well be under an obligation to become more scientifically minded."

This is a plea which might, with advantage, be borne in mind by those responsible for the education of ordinands.

The one general criticism which may be made of Mr. Whitehouse's treatment of his subject is that he tends to overestimate the rationality of science and its attendant difficulties.

This is understandable in one whose training was as a mathematician.

The experimental scientist, whose activities constantly impress on him the contingent nature of the universe, will be less troubled by "scandals of particularity" than the mathematician.

Mr. Whitehouse also has no real right to "feel uncomfortable with an authority which employs the language of myth."

Scientific theories are themselves of this very nature: The modern theory of Wave Mechanics, for example, is a pure mathematical myth, which is developed to handle phenomena which are too difficult to explain in any straight-forward way.

There is no real need to feel sympathy with a scientist who, faced with theology, "wants to be told in his own language how all this works."

No scientist, faced with a Beethoven symphony, would ask for a Fourier Synthesis of vibrational frequencies to show him how to appreciate it.

The realisation that there are aspects of reality which are inaccessible to the language of discursive logic, and require other symbolic devices such as myth, sacrament, poetry, and music, has begun to spread among philosophers and scientists.

This realisation will enormously aid the task of apologetic which Mr. Whitehouse has surveyed in such a stimulating way.

—J.L.

**THE HIDDEN STREAM.** Ronald A. Knox. Burns, Oates, 16/-.

"Have we, then, thrown over the maxim, extra ecclesiam nulla salus—no salvation outside the Church?"

"Not at all; only, to understand its meaning properly, it is perhaps best to translate 'Outside the Church no means of salvation.'"

"As long as you are not a Catholic, the religious help you belong to will not of itself help you to get to heaven."

"I say, 'of itself'; incidentally it may; you may be led to repent of your sins and start on a better life by attending a Buchmanite meeting, or by listening to a solo in Magdalen Chapel, or by going regularly to the early service at Pusey House."

"But it won't do you any good to mention those institutions, with all respect to them, when you reach your judgement."

"All the identity discs in heaven are marked R.C."

It would be difficult to find a more insolent innuendo than this.

The quotation is from a talk on "Salvation outside the Church," given with the other talks in this book, to Roman Catholic undergraduates in Oxford by Monsignor Knox.

Discussing the "invincible ignorance" of the "non-Catholic" mind, which he says is now patent to any Roman Catholic undergraduate talking to "non-Catholic" friends after Hall he says, "Take the case of the average non-Catholic we know."

"He was baptised, in infancy, by an unordained minister, it is true, but validly, there's not much doubt about that."

"No limbo for him."

"And anyhow he did not die in infancy."

"He grew up and reached the age of reason, about seven or eight at latest."

"Until that, remember, he was a Catholic, he was a member of the visible Church of Christ."

"Every child of three you know is a Catholic."

"After reaching the age of reason, he continued to attend non-Catholic places of worship; so far as he did it voluntarily—and it isn't always frightfully voluntary, going to church—he committed a material sin of schism."

"He assumed that it must be the right thing to do, if only because it was so boring. . . ."

"He was confirmed at school like a sheep."

"He now has a hazy sort of religion of his own, which is meant to be Christian."

He piles insinuation after insinuation, giving any unprejudiced reader yet another view of the self-justifying pre-occupation of the mind which once deserted the Church of England and accepted the papal claims.

What good does Monsignor Knox imagine this kind of stuff will do to his own Church, to his own reputation, to his own pupils, and last, but probably not least, in his own backward glance, to those who hesitate upon the path he once took?

It will make them think, but not in the way he would have them think.

The pity is that this book contains some very sound and able Christian apologetic, but it is vitiated by far too much partisan propaganda.

Again, on the subject of "affected ignorance"—"as if a man should leave off in the middle of a Catholic book he is reading for fear it should convert him—perhaps because there's some money coming to him under an aunt's will which won't come to him unless he is a Protestant at the time of her death."

He cannot resist any opening for such childish insinuation.

For instance, on the Apostolate he says, "The other denominations may claim that their ministers are called; but who sent them?" "Always, if you examine their line of succession, there is a flaw in the title-deeds; a human agent has stepped in and interrupted, by his interference, the unbroken succession of

sent men to whom our Lord made his promises."

No intelligent man can stomach this.

It is the old game of controversial skittles.

He puts up the ones he thinks he can knock down in the place where he imagines he can do it.

It is the method of propaganda only too well known to party politics.

If, as it may be asserted, these talks were given in private to Roman Catholic undergraduates, then why were they published?

They advertise upon the houseposts things which were better never said even by suggestion.

Monsignor Knox's latent fear appears to be that anyone who accepts the Christian faith should not also accept the exclusive claims of the Church of Rome.

His arguments against agnostics are admirable.

But he is determined to ensure that the logic designed to lead to his preconceived conclusions shall out all reasonableness.

That Jesus Christ ever lived and that Peter went to Rome are bracketed as equally ascertainable.

That "one Catholic" means "one and not the rest" is stated categorically as the mark of the Church.

And "Protestants" are credited with whatever beliefs it suits him to demolish.

No one can be left under any illusion about those arrogant claims of Roman Catholicism which Monsignor Knox so unhappily enjoys making.

He complains that Roman propaganda does not go down better because of the individual unholiness of Roman Catholics.

His readers will give another name to the cause.

## FILMS

### LANZA LACERATES

Christmas has come and gone, aching feet are rested, overtaxed digestions relax. All of us have had to take our plum pudding after the game, and your reviewer was no exception.

In the sphere of plum puddings, BECAUSE YOU'RE MINE stands high, having in it a surplus of things once good; lovely technicolour, good old gags, and Mario Lanza.

The story revolves (truly) about an opera singer who is called into the army. There he meets an opera-loving (or should it be operative?) sergeant (James Whitmore), who has a sister (Doretta Morrow) who can sing a little.

There is also an eternal triangle, which the producer, Joe Pasternak, beats for almost the full length of the film.

He has also included almost every known box-office routine:

1. The popular song based on a classic and labelled Brahms-Aaronson-Webster. Lanza I know, and Brahms I know, but who are Aaronson and Webster?

2. The religious line—Lanza sings the Lord's Prayer on a cinematic Easter Sunday ("as I have done every year since I was fifteen") in a chapel full of unearthly choirs and incorrect liturgical appointments.

3. The misunderstanding between lovers, resolved only thirty-five seconds before the end and that in the presence of thousands.

I am saying nothing new in putting Mr. Lanza down as a very bad actor, but the way he abuses his magnificent natural heritage would call forth a Royal Commission in the perfect State!

Doretta Morrow seemed miscast as mouse to Mr. Lanza's lion, while James Whitmore deserved whatever credit there is in the picture for acting badly.

### SUITS ME

Although he has now vacated city lights for purile suburban, THE MAN IN THE WHITE SUIT you really ought to see!

For the donnish scientist in Alec Guinness' life is very

much froth and bubble, especially since it stands in large resorts; agitated, compressed, diffused by a series of vastly complicated machinery.

As though conscious of the wonderful properties expected of it, the mixture makes its way in the world with a series of chuckles and chuckles; heart-warming in their insouciance and intensity.

The picture is worth this alone!

From this beatific bubbling, a white suit is born—and thereby hangs the tale. You have very probably read a full account and summary of the plot in other reviewers, and I naturally hesitate to wreak where others have merely laboured.

But I do counsel you to see Alec Guinness and to see a film that will restore your faith in films as art and as life.

## MUSIC

### "MESSIAH AND ALL THAT"

We have heard again the cry of those in the wilderness—"Is there no Christmas music other than 'The Messiah'?"

Why do we have "The Messiah" every December; once, twice, even thrice?

For the performers the answer is simple—December is the end of the year, rehearsal time is short, everybody knows the work, and on it goes.

For the patrons the reasons are similar. "The Messiah" is a rite to be gone through like Easter Communion, and much easier. It is comfortable in being familiar, and in being familiar its demands on us are not too great.

There remains a good harvest in religious music for those courageous enough to sow—music by Bach, Berlioz, Britten and Frank Martin, to indicate only part of the field.

The real reason for repetitive "Messiahs" and, much worse, "Crucifixions" and "Olivets" is the failure of many parish Churches to be anything other than parochial in their outlook. Perhaps it would be fairer to say clerical rather than parochial.

Year after year the meanderings of Maunder, the saccharine of Stainer and the dark horror of Caleb Simper are presented in the same spirit and with the same effect as the using of last Christmas twelvemonth's tinsel.

We do not need music that is merely more difficult, for many would be happier (and richer) in listening to a Bach chorale at Easter and carols at Christmas time.

We have a right to expect that our clergy will give us music for a better reason than that it has always been done. We want music that is worthy of its end as an act of worship.

Worship or exaltation of any kind was absent from the Royal Philharmonic presentation of "The Messiah" last month.

The orchestra was competent without ever responding to the urgency of the conductor, Dr. Toy. The choir itself was efficient without ever being sufficient for its theme. It was guilty of some ragged entries and an occasional lack of balance.

The soloists were the most disappointing feature of all.

Denis Thompson, the soprano, enjoyed an appreciable advantage over the others in that she sang with clarity and without effort.

One felt that if there was no great emotional depth to her art as yet, there was a recognisable effort to realise her part.

She was clearly the most successful on the night. The contralto, Judith Staff, exhibited a voice of much promise, although her singing for the most part was nervous and undistinguished. The one real exception to this was her singing of "He shall feed His flock," which was very well done.

Ronald Neil, in the tenor role, gave the impression that Handel was not for him and that he would be much more at home with Verdi or Mascagni.

Frank Lisle, as bass, was reverent and disciplined, but alas! his voice is too small for the heroic stature of the music.

## NEW MUSIC

**COME TO BETHLEHEM.**—Dom Gregory Murray has written words to the tune of the fifth movement of Peter Warlock's "Capriol Suite" and quite an attractive carol emerges. (Curwen.)

The September issue of "The Musical Times" has an informative article on the London Baroque Ensemble, a body of musicians recruited by Karl Haas, which is becoming increasingly well known in England for its recordings of music by Bach, Haydn, Mozart, and their contemporaries.

David Cherniavsky gives an interesting account of Cassal's teaching of the cello. There is the usual "Round about Radio," book reviews, and reports of the Cheltenham, Haslemere, and Hovingham Festivals.

—C.S.

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# STATE AND EDUCATION

## AID FOR CHURCH SCHOOLS

By A SPECIAL CORRESPONDENT

Increasing agitation in recent years for the granting of government aid to church schools renews in our community the age old problem of Church-State relationships.

In Australia to-day, thoroughly secular principles of government prevail. For example, Section 116 of the Commonwealth Constitution provides that:

"The Commonwealth shall not make any law for the establishing of any religion, or for imposing any religious observance, or for prohibiting the free exercise of religion, and no religious test shall be required as a qualification for any office or public trust under the Commonwealth."

Nor do any of the State governments give direct aid to religion or to church schools.

All of them, however, provide more or less limited facilities for religious instruction in State schools by voluntary teachers.

In general the Church in Australia is a purely voluntary organisation holding no specially favoured position in the eyes of the law.

That such a complete separation of Church from State was not always the rule in older European communities, and in some still is not, is probably well known.

It is worthwhile to remind ourselves that neither was it always the rule in Australia itself.

When British settlement was begun here, at the end of the eighteenth century, the new colony more or less automatically inherited the system of church establishment prevailing in England at that time.

There was no statute or pronouncement to this effect by the Imperial government, which in any case gave little thought to the problem of religion in what was for it, simply a penal colony.

The absence of such a statute has led some to question whether the Church of England did legally become the established church in Australia in the early years of settlement. Historically, there can be no doubt that it was regarded as such, and treated as such, by the early governors.

Thus in 1826, under the initiative of Archdeacon Scott, the Church and Schools Corporation was set up.

Through this, the Church of England was theoretically endowed with one-seventh of all Crown lands in the colony, and given complete control of public education.

Such exclusive establishment was, however, ill adapted to a community in which there were large minorities of other denominations.

The Corporation was accordingly short-lived.

The break with the English system of a single established church was made in Australia by 1833.

The movement towards the complete separation of Church from State began.

This separation was not immediate, for under Governor Bourke a system of "indiscriminate endowment" was begun.

State aid was extended to the major Christian denominations and their schools.

The State no longer regarded itself as Anglican, but it did still regard itself as Christian and accepted a responsibility to support and encourage the work of the Christian Church.

This mixed system was itself, almost from the beginning, subject to much criticism.

Some of the churches receiving aid thought the method of distribution unfair.

Voluntaryist churches such as the Baptist and Independents attacked the whole principle of a system in which they could not conscientiously share.

Practically all the Protestant

churches were unhappy with a system which endowed Roman Catholicism.

Furthermore, the growth of liberal political and social ideas in the nineteenth century involved the questioning of all distinctions between citizens of the State, whether on religious or other grounds.

Many liberals therefore attacked a system which for example, excluded Jews from the benefits of State aid though they paid the same taxes and bore the same responsibilities as other citizens.

In general, the whole tone of liberal thought, not simply in Australia but everywhere in Western Europe and America, was secular.

It believed, in the terse phrase of one Victorian legislator, that "the State had nothing to do with religion except to let it alone."

The result was that direct State aid to religion was abolished, first in South Australia in 1851, then in Queensland in 1860, New South Wales in 1862, Tasmania in 1869 and Victoria in 1870.

West Australia did not receive responsible government until 1890, when it at once followed the lead of the other colonies.

On the whole, the churches were ready to accept the abolition of direct aid as inevitable, and even desirable.

The situation was very different, however, on the other major issue involving Church with State, that of education.

For centuries the work of education in Europe had been borne by the Church, the State having nothing to do with it, except to let it alone.

The special social conditions of early New South Wales meant that the State did in fact enter the field of education rather sooner in Australia than in England.

Its role to begin with, was simply to give assistance to the Church, which it still regarded as the institution upon which the main work of education devolved.

But with the introduction of democratic and responsible government in the middle of the century, the State was increasingly concerned to foster what Governor Macquarie had called "the great work of rendering education co-extensive with population."

Political democracy together with the change, after the gold rushes, from a predominantly pastoral to a more highly developed commercial and industrial economy, demanded a literate population.

The State could not be content with any system that educated less than all the children of the community.

The Church was not, in principle, opposed to such an ideal.

Indeed, the early history of education in Australia is in large part the story of the work of devoted churchmen.

But fundamentally the chief concern of the Church was with the faith of the child.

Whereas the State regarded the school as primarily a training ground in citizenship, the Church regarded it as primarily

a training ground in religious doctrine.

"I could not, with a view of satisfying others, surrender anything the Church of England teaches," said Bishop Broughton before a Royal Commission on Education in New South Wales in 1844.

"I say that sooner than lose the faith by which every Catholic should live, I would prefer that our children should be nescient of secular knowledge," said Father Geoghegan before a similar Commission in Victoria in 1852.

This meant in practice that the denominational system of education duplicated schools and teachers in areas of relatively close settlement, while leaving many other areas untouched.

The State sought to remedy this situation by establishing a system of "National Schools," designed originally to fill in the gaps left by the older system.

In these schools religious instruction of a general kind was provided for, but there was no recognition of denominational differences between pupils.

Inevitably, competition between National and Denominational systems developed.

There was an increasing demand from the State for greater economy and efficiency in the administration of public education.

The growth of a sense of Australian nationalism in the latter half of the nineteenth century also strengthened the demand for a single system of public schools. Many felt that schools which based their organisation upon differences between the children of the community stood condemned by that fact alone.

It was not inevitable that State controlled systems of public education would be secular to the degree they in fact became in the Australian colonies.

That this happened was due in large part to intransigence on both sides in the dispute.

Some doctrinaire liberals, partly influenced by the new controversy between science and religion, came to regard the Church as an opponent of progress and enlightenment in general.

A few were even prepared not simply to withdraw State aid from denominational schools but to forbid the Church to establish schools at all.

Yet for the most part, the men who carried through the State education acts of the later nineteenth century, were not men hostile to organised religion and the work of the Church.

On the contrary men were like Wilberforce Stephen, who introduced the 1872 Act in the Victorian Parliament, and who was Chancellor of the Diocese of Melbourne from 1863 to 1872, active members of the Church.

But they were liberal democrats who had become convinced that, given the scattered character of settlement and the religious divisions of Australian society, only a compulsory, State administered system which ignored religious differences could guarantee universal education.

They did not begin by demanding that this education be exclusively, or nearly exclusively, secular, but were forced to adopt this as the only practical alternative to denominationalism.

"I very reluctantly adopted the opinion that religious

training must be excluded from the schools, but we are driven to this position by the clergy themselves," was the complaint of more than one of them.

In seeking to cling to a denominational basis for public education, the Christian churches certainly helped the triumph of those secular principles of education which still, broadly speaking, prevail in our public systems.

It was in many ways a difficult situation for them, in which there was perhaps no solution completely satisfactory to both sides.

The Catholic Church in particular would never agree to

any kind of common syllabus of religious instruction in State controlled schools.

Many Protestants naturally feared that if they agreed to such a syllabus among themselves the Catholics might be left in the position of a privileged minority.

In the face of such conflicting fears and doubts the liberal demand for reform in education became increasingly impatient and extreme.

Conflict between the interests of Church and of State was, up to a point, inevitable.

With greater readiness to compromise, a solution might have been found which would still have left a significant place for religion in our public schools.

The Church itself must, I think, accept the greater share of responsibility for its absence to-day.

It would certainly be bad history to suggest that the secular answer of the nineteenth century to the problem of Church and State was necessarily a final and absolute one for our community.

So long as men have more than political and economic interests to pursue; so long as they have spiritual aspirations and organise themselves into religious associations designed to foster those aspirations, so long will "the high and eternal dilemma" of Church and State remain.

Yet those who believe that the time has come for us to review the answer our forbears gave to that problem, particularly in the field of education, must be prepared, I think, to ask themselves just how far the arguments of nineteenth century liberalism are to-day invalid.

If State aid to denominational schools encourages the duplication and differentiation which characterised the old denominational system, and this is a real danger, then there are many who will continue to argue that State-aid should be rigidly confined to those schools which recognise no distinctions, economic, religious or social, in those they set out to serve.



## BRITISH MUSEUM

THIS glorious Greek temple, so unlike any other building in London, with its 370 feet of frontage, its 44 fluted columns, 16 of which support the central pediment with its allegorical group of sculptured figures representing the progress of civilisation, houses more treasures within its walls than any other institution in the world.

Like many other great national institutions, it began in a private collection, made in this case by Sir Hans Sloane, an Irishman who was physician to Queen Anne and George I. He bequeathed to the nation a collection which had cost him £50,000 when money was money, on condition that his beneficiaries were paid £20,000. At the same time, the collection of Robert Harley, Earl of Oxford, was also offered to the nation for £10,000. The government of the day decided to raise the money for the purchase of these collections by way of a lottery with 100,000 tickets of £3 each and prizes of £200,000. All tickets were sold within a few hours of opening and both collections were acquired for the nation together with the house of the Duke of Montagu in Holborn in which to place them.

Eventually, Montagu House became too small for the collections acquired, and

the present building was designed by Sir Robert Smirke and completed in 1847 in the form of a hollow square. Ten years later the square was filled by the construction of the famous Round Reading Room from the designs of Sir Anthony Panizzi.

The aim of the Library which contains more than 4,000,000 volumes spread over 73 miles of shelving is to acquire a copy of every book available in English, and this is assisted by the provisions of the Copyright Act which requires that a copy of every book published in the British Isles be sent there.

To the sightseer, the main interest is in the rooms which contain the unrivalled collection of Greek, Roman, Assyrian and Egyptian antiquities, and such treasures as the Rosetta Stone, the Elgin Marbles, the Lothair Crystal, and the Portland Vase—treasures from the Stone Age to modern times, and the heirlooms of mankind.

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## CHATEAU TANUNDA

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# THE DISSOLUTION OF THE ENGLISH MONASTERIES

By A SPECIAL CORRESPONDENT

In 1536, Henry VIII promised the Pilgrimage of Grace that no monastery would be dissolved without proof of "abominable living."

All were dissolved. Therefore, all were guilty.

Such has been the traditional reasoning for generations, without considering whether the major premise is correct.

That, however, is the crux of the question. WERE no monasteries dissolved without proof of "abominable living"?

Here are relevant facts:

In 1529, seven years before the dissolution of the smaller monasteries on a charge of gross immorality, Du Bellay wrote that in Henry's Court, "The Lords intend, on the death or fall of Wolsey, to attack the Church and appropriate its possessions—it is not necessary to write this in cipher, for they proclaim it openly."

In 1535, Cromwell, a layman, but Henry's Vicar-General, sent commissioners to visit and report on all monasteries.

Before the visitation, one commissioner wrote to Cromwell, "You shall hear and see many things worthy of reformation, whereof, I suppose the King's Highness and you will be glad."

Of the commissioners, Legh "assumed the guilt of the monks, and when he could not bully them into accusing one another, reported that they were 'confederate' to prevent the truth being known."

## PAWNED PLATE

London was twice convicted of adultery, once of perjury, and died in Fleet prison.

Ellis Price, enquiring into the morals of Welsh monasteries, was accompanied by his mistress.

Layton died a pluralist and Dean of York, and after his death, was discovered to have secretly pawned the Minster plate.

While Bedyll, reporting favourably on Dover, Folkestone, and Ramsey Abbeys, was not employed again.

In 1536, Henry reported the findings of the visitation to Parliament, which thereupon dissolved the smaller monasteries on the grounds of their immorality, granting their possessions to the King, but thanking "God that religion was right well kept and observed" in the larger ones.

Local commissioners were then appointed to survey monastic wealth passing to the King, but so many appealed against the dissolution of individual houses, that they were replaced by Cromwell's commissioners.

## GREAT SUMS DEMANDED

Appeals, however, still continued to come in, including one from Latimer, requesting that two or three be left in each diocese.

Eventually, 54 were — not spared—but "re-founded in perpetuity," which involved their finding great sums of money to pay Henry fresh annates and tithes.

After this, they were again dissolved with the rest of the monasteries, two years later.

Dale and Grace Dieu, both badly reported upon, were among these.

In 1672, Herbert estimated that this dissolution produced an annual income of £840,000 modern money, and £2,000,000 worth of miscellaneous plunder (gold, silver, jewels, etc.).

The Court of Augmentations, set up to administer this, and the far greater wealth resulting from the dissolution of the larger monasteries, lasted only a few years, for the plunder was soon given away or spent.

Yet a contemporary writer, Brinklow, speaking of ex-monks who applied to it for the pensions promised them by Henry, says "It is a common saying among the people, 'Christ, by

The king stored his tents in their church, while the house itself became a brothel.

The Abbots of Glastonbury, Reading, Woburn and Colchester refused to surrender.

They, with all but Charterhouse, had taken the Oath of Supremacy.

In 1538 Cromwell had told Whiting of Glastonbury that there was no intention of dissolving his Abbey, while the Abbot of Reading had given Henry suggestions to help facilitate his divorce from Catherine.

## PENSIONS

Moreover, both were very wealthy Abbots from which Cromwell had accepted pensions.

The Abbot of Woburn was tortured in conscience over his Oath of Supremacy, and, together with the Abbot of Colchester, had expressed horror at the execution of Moore and Fisher.

Woburn was hanged for saying "The Bishop of Rome's authority is good and lawful within this realm," and the Abbots of Glastonbury, Reading and Colchester were attainted, and hanged, drawn and quartered.

Of Glastonbury and Reading, Cromwell wrote in his Remembrances:

"The Abbot of Glaston to be tried at Glaston, and executed there," and "The Abbot of Reading to be brought to Reading to be tried and executed," thereby, "truly and indifferently" ministering justice.

After this, the remaining large monasteries "voluntarily" surrendered, "confessing" their iniquities.

## WHAT EVIDENCE?

In all this, what evidence is there of immorality in the monasteries?

Much later, it was claimed that Henry, in 1536, told Parliament about the "Black Book" said to contain the evidence of "abominable living," collected by Cromwell's visitors.

There is no evidence of any one who saw the "Black Book," nor any evidence of what it contained.

Moreover, if it ever existed, it soon disappeared.

Protestants have claimed that Mary Tudor destroyed it, though Henry himself had equally discreditable reasons for so doing.

Then there is the Comperita, still extant. This alleges to be confessions made by the larger monasteries.

As Parliament had expressly excluded them from the charges of immorality of 1536, the Comperita cannot therefore be part of the "Black Book."

## PECULIAR PUNISHMENT

It consists of hair-raising lists of sins, drawn up under headings: "theiving, adultery, incest, sodomy, etc." with lists of names attached to each category, and the lists are identical for each monastery.

In fact, their similarity is remarkable—too remarkable.

Add to this, many men whose names appear in these lists, later rose to high office in the Church, surely a peculiar punishment for unspeakable profligacy.

Excluding those who later became Protestants, i.e. Coverdale, Bale, Hooper, etc., of the monks dispossessed for "abominable living," ten abbots or priors subsequently became Henrician diocesan bishops, while nearly all suffragan bishops were ex-monks.

Most new deans of the old monastic cathedrals were the old priors, and many new canons were ex-monks.

Though Canterbury Abbey had been charged with gross immorality, 29 of Cranmer's new Chapter were ex-monks of Canterbury.

Also, although the Reformers Hilsey, Ingheworth, Coverdale, Bale and Hooper were all ex-"religious" who had hated the

"religious" life, none have tales to tell of immorality in their own religious houses.

Out of 600 religious houses in England and Wales, there are six "stock cases" of proved immorality.

Crutched Friars in London, whose Prior was blackmailed by Cromwell; Basingwerk in Wales; Malden Bradley, Warden, Littlemore Convent; and to be a malicious slanderer, where his evidence can be tested.

## CANNOT BE SUSTAINED

Charterhouse, Glastonbury, and Bruton, on the commissioners' own evidence, are known to have been moral.

What of the rest? The evidence goes to show that, though in many cases lax and slothful, and plagued with internal factions, the commissioners' evidence was generally extracted from one set of monks, against another, the charge of universal gross immorality cannot be sustained.

To take a modern analogy: you may have irrefutable proof that your rector is lazy, and backbites his fellow clergy; but that does not justify your charging him with murder, fornication, adultery or sodomy.

Try it and see! We have laws of libel that did not obtain in Henry's day.

## WHO GAINED?

If the charges of immorality were only the excuse, why then were the monasteries suppressed?

Unquestionably, on account of their wealth.

The Church owned one-third of the land in England, and the violent anti-clericalism of Parliament and others, was not unconnected with envy and covetousness.

For who gained the abbey lands?

Not the Church as a whole, reformed, and putting them to better use; not the poor; but the very class represented in Parliament.

The Church gained six poorly endowed new bishoprics, Trinity College, Cambridge, a few professorships, and some Grammar schools, though not enough to compensate for the loss, in numbers, of the old monastic and chantry schools.

And as Fuller complains bitterly, no girls' schools remained, so that the girls of his day (Charles I's reign) were growing up undisciplined, empty-headed and ignorant.

## IMPROPRIATORS

Instead of the university scholarships promised by Henry from the spoils, rectors of good livings were compelled, at their own expense, to maintain one or more boys at the universities.

Parish endowments, appropriated by the monasteries, were not returned, but became the property of lay impropriators.

As a result, clergy were either not appointed in these parishes, or else had not enough to live on. Hence the pluralities later so emphatically denounced by the Puritans.

Brinklow complains "Where they had always one or other vicars that either preached, or hired some to preach; now there is no vicar at all, but the farmer is vicar and parson together, and only an old cast-away monk or friar, which can scarcely say his matins is hired for 20 or 30 shillings meat and drink; yea, sometimes meat and drink alone without any wages."

Similar and real complaints are common for, at least, the next 150 years.

The poor suffered the most. Brinklow also says that though the poor did not receive from the monastic owners, one-tenth of what they should have received from the new owners they received nothing at all.

It is not accidental that the first English Poor Law followed hard upon the dissolution of the monasteries, when the state had to do what had previously been done by the Church.

## CHRISTIANITY AND OPTIMISM

### ARCHBISHOP OF YORK'S VIEW

London, Jan. 5

The Archbishop of York deals in his January Pastoral Letter with world peace and church-going.

The text of his Letter reads in part:

To some to look for happiness in 1953 may seem to show blindness to the present world position. In Korea, Malaya, in Indo-China, there is war; in Kenya, South Africa, and in Tunis there are grave civil disturbances; and even where there is no actual fighting the world is divided by the cold war.

But the Christian is an optimist as well as a realist.

Belief in God Who is Love as well as Righteousness is his ground for invincible hope. And even when injustice and death have done their worst there is the sure and certain hope of life beyond the grave.

The Christian must never give way to pessimism; when things are darkest he may still hope, for he knows that God reigns.

### "ARE YOU CHRISTIAN?"

In a play now on the London stage, one of the characters, a young American, says to the English girl with whom he is in love, "Are You Christian?"

She answers, "Yes," and they continue their conversation.

Some years ago it would have seemed absurd to ask this question for it would have been taken for granted that every Englishman or woman would be a Christian.

We can no longer do this.

That such a question can be asked quite naturally is very significant; for it shows both that we have moved a long way from the assumption that every white person is naturally a Christian, and that we recognise that Christianity means more than good nature and kindness.

Now that so many have drifted away from the Christian faith, and that it is attacked by an anti-Christian religion, it is seen more plainly that Christianity is a definite system of truth, which should change the conduct and thought of those who accept it. Christianity is a rock-like, definite, faith in the Living Christ as Lord and Saviour.

### AFTER THE MISSION

It is this falling away from Christianity which has made evangelism at home so much more urgent a duty than it was in the past.

During the last two years in this diocese a number of missions have been held. It is impossible to estimate accurately their results.

Comparatively few from the outside appear to have been brought in by them, but many who were already practising members of the Church have had their faith deepened and strengthened, and have been given a new vision of God and His purpose for men.

I am inclined to think that missions have long-delayed action.

Their most important results are not seen until many months have passed; during this time some of those who have come under the influence of the mission have been quietly thinking things over and then gradually, in simple and practical ways, they set themselves to influence others and by example and word bring them to Christ.

### A NEW YEAR'S RESOLUTION

Many will have made their resolutions after the mission in their parish, and I expect many more will be making them for the New Year.

I want to suggest a very simple resolution, namely, that if you do not already do so you will attend church regularly every Sunday in 1953.

You may feel this is a very dull and tame resolution, and

that if you had been writing this letter you would have suggested many others of greater importance. But I am deliberately asking you now to make this special resolution.

There are, of course, some churches both in town and country in which there can always be found a large and enthusiastic congregation; but there are many more where on an ordinary Sunday the congregation is small, far smaller than it was fifty years ago.

Many reasons can be given for this decline in church-going, but it could be quickly remedied if all those who still call themselves members of the Church would attend their parish church Sunday by Sunday.

There is a striking discrepancy between the total number of churchpeople in a parish and those found in the congregation on Sunday. Many have come to look upon church-going as a matter of inclination, rather than as an obligation.

Public worship is a duty owed to God, but it is also an open witness to our faith in an age when religion is so often scorned.

A large congregation has an attractive influence, for the non-churchgoer hesitates at appearing among a small group of worshippers where every newcomer is noticed; but he is far more ready to share in the worship of many.

It is difficult to over-estimate the accession of strength which would come almost at once to the Church if those who call themselves churchgoers would come regularly to the public services of their Church.

### PRAGUE

From time to time something occurs which makes vividly clear the difference between nations which still accept Christian ideals and those which have openly repudiated them.

The true nature of a false religion is suddenly revealed through some action or policy which is in violent contradiction to all the ideas of right and wrong which have been inherited from centuries of Christian teaching.

The recent judicial murders at Prague are an example of this.

They show the true nature of Marxian Communism which tramples on the rights of the individual, which regards the law courts as a mere instrument of the State, and which uses savage violence to gain its end.

These murders, after a cruel mockery of a trial, have outraged the conscience of the civilised world.

Never has Czechoslovakia sunk so low in the opinion of mankind.

Since the Communist revolution relentless attack has been directed against the Christian religion and the way of life which is associated with Western Civilisation.

It is a heart-rending tragedy to watch the progressive enslavement of a nation which had only recently regained its freedom, and which had made a notable contribution to the culture of the world.

Its rulers, at the order of Russia, are now plunging the people of Czechoslovakia into an abject barbarism in which there will be found neither religion, justice nor mercy.

The fate of Czechoslovakia is a warning to those who believe that Communism and freedom are reconcilable.

Its agony is the inevitable outcome of a system which rejects Christianity and in which the State usurps the throne which belongs to God.

In our prayers we must remember our fellow Christians, both Roman and Protestant, as well as the Jews who also are in danger of persecution.

### YORK CORONATION PLANS

ANGLICAN NEWS SERVICE

York, Jan. 4

Coronation festivities at York will include two episodes from the Festival of Britain celebrations.

The walls and ancient buildings will be floodlit, and there will be special lighting on the river bank and bridges.

Where Does Our Church Music Come From . . . No. 8

# BACH'S CHURCH CANTATAS

The Church Cantatas of Bach, or excerpts from them, are so frequently performed in the Church of England that it is interesting to note a few facts concerning them.

In the German Lutheran Church of Bach's time, early eighteenth century, the cantata corresponded to the English anthem.

In those days, when things were more leisurely, the morning service, which included the Communion Service, lasted nearly three hours.

Its structure was very similar to our Anglican service except that it was more lengthy, the sermon lasting one hour and the cantata twenty minutes, with a few "extras."

The Gospel and Epistle for the day were read just as in our Church, and the liturgical year was observed.

The Creed was monotoned, then sung in Luther's paraphrased version to a chorale.

## THE CHORALE

The Chorale was the favourite musical form of the Lutheran. It was the only hymn he knew.

It had been invented by Luther and had become the musical expression of the Church.

A number of these have found their way into our hymn books, as has been stated in previous articles, perhaps the

most beautiful being "Now Thank we all our God."

The essential feature of the chorale is the pause at the end of every line.

Luther had paraphrased the Creed, the Ten Commandments, the Lord's Prayer, and hymns for Baptism, Confession and Communion.

These became chorales and they assumed superiority over all others, being sung regularly at various parts of the service. By the time Bach arrived most of the chorales in use had been composed.

He composed only 36, yet he harmonised nearly 400 chorale melodies by his predecessors, and it is his wonderful harmonies that have made them live.

Unlike the Church of England, the musical development of the Lutheran Church stopped in the eighteenth century, for since then no new chorales have been composed. Even to this day only the old ones are sung.

## THE CANTATA

It was the custom in Bach's day for a cantata to be sung on every Sunday in the year, except in Advent and Lent.

# A PARSON'S DIARY

## Saturday

Driving along the main highway late to-night in heavy rain, I came to a temporary bridge.

Having crossed it that morning, in the opposite direction, I knew that on both sides the approach was steep, rough and narrow. It was possible for cars to pass on either side, but not easily.

On the other side of the bridge I saw the lights of what appeared to be (and was) a large transport, travelling slowly. Partly in my own interests, although I might have been able to get over the bridge in time, I stopped beside the road to make it easier for the other driver to pass. It meant a delay of only a couple of minutes.

As the truck, struggling with a heavy load, drew level the driver blew his horn, switched on the cabin light so that I could see him and waved his thanks.

I drove on, reflecting that the men who do an unpleasant job at the best of times, and get more abuse than they deserve, must appreciate the few courtesies that come their way.

## Monday

A couple arrived to see me, unexpectedly, about half-past nine to-night.

It turned out that they are both 18 years of age. The girl I knew. She is not bright, and I soon realised that the lad was a similar type. It has been a hot, sultry night, but he wore an old army greatcoat.

"What can I do for you?" I asked, when they were seated before me.

The girl giggled, prodded the other's ribs with an elbow, and said: "Go on; tell 'im."

"No, you tell 'im," the lad replied, smiling. Then they both giggled.

I saw that this was likely to go on for some time unless I intervened, so I said: "You want to get married? Is that it?"

The lad was astonished that I had been bright enough to guess it.

"Yeah," he exclaimed in surprise. "Yeah, that's it."

By this time I was nearly giggling myself.

"When do you want to get married?" I asked, reaching across the desk for my diary and trying to appear business-like.

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.

## Thursday

To "suffer fools gladly" is doubtless easier if the foolishness is on a grand scale than when only a minor matter is involved. Big follies, like serious crime, demand our attention; small mistakes and sins can merely cause irritation.

Last night I arranged to help some people in trouble by driving them to a town sixty miles away and bringing them back. I explained carefully that I could only take four adults in the car, in addition to myself.

When we were about to leave early this morning I found that I was expected to take five adults and two children. Apart from the question of room in the car there was a good reason connected with the purpose of the trip why the children ought not to have been taken. This fact was known to all concerned, and was discussed last night.

Finally we got away with four of the adults and the two children. The man left behind was not pleased about it, and probably blamed me.

On the way one of the children became car sick, and we had to stop two or three times. As there was a time limit to our arrival at the other end of our journey, the delay in getting away and the child's sickness complicated matters. By this time it was hard to conceal my irritation.

After the third stop I suggested that it would be better if the child could be encouraged to go to sleep. The plan was soon successful and it seemed that there would be no more delays. But five minutes later the child's grandmother saw a train in the distance.

"Quick, Mary," she cried, shaking the sleeping youngster. "Wake up and look at the big train."

The child awoke, admired the passing train and was promptly sick once more. I could easily have joined it.

It was sung immediately before the sermon, and when the cantata was a long one it was divided into two parts.

Part One was sung before the sermon, Part Two after. The Cantata was very often based on the Gospel for the day.

This accounts for the fact that nearly all Bach's church music deals with New Testament subjects, while that of other composers more often treats of the Old Testament.

Bach's Cantatas usually commence with a chorus by the choir and orchestra, then there are several arias and recitatives, and finally a simple chorale in which the congregation would join.

The whole cantata was sometimes based on the chorale, in which case the several movements would be varied versions of the chorale melody.

Sometimes Bach used several stanzas of the chorale as his text.

So popular were cantatas in his day that a number of poets published books of libretti suitable for the use of composers wishing to write cantatas.

However, most of the cantatas by other composers of this period are now forgotten, but Bach's works on the other hand are becoming more popular every day.

## BACH'S CHOIR

Bach's Choir at S. Thomas', Leipzig, numbered about 18 men and boys. On special occasions his forces would be augmented from another church in Leipzig, and he would then have 27.

His orchestra consisted of from 12 to 15 instruments.

It was comprised of strings, flutes, oboes and occasionally trumpets or horns.

The choir and orchestra were placed with the organ in a gallery at the back of the church.

The cantatas were conceived for a choir and orchestra of this size, and do not sound at their best when performed by very large forces.

They have the intimacy of chamber music and are most effective when performed as such, and in buildings that are not too large.

## THE EXTENDED CHORALE

Bach often made use of what has come to be called the "extended chorale."

This is a movement in which the voices sing the chorale melody against which an independent accompaniment is written.

At the end of each line of the chorale the accompaniment continues for some time, usually with a flowing melody, until it is time for the next line of the chorale to be sung.

The most familiar example of this is "Jesu, Joy of Man's Desiring."

Other well-known extended chorales are "Awake us, Lord, and hasten," and "What God ordains is best of all."

All of these are taken from Bach's Church Cantatas.

Perhaps the most familiar cantatas of Bach are "God's Time is the Best," "Sleepers, Wake," and "Christ Lay in Death's Dark Prison." They are often heard in our churches.

Bach composed five annual sets of Church Cantatas, and a number for special occasions, amounting to over 295.

Of these 210 are still in existence to-day.

Many of them are very simple and are excellent pieces of music for recital purposes.

They all contain a wealth of beautiful music and a spiritual depth seldom reached in music by other composers.

The University of Sydney Choral Society has performed quite a number of them, and the Melbourne Oriana Madrigal Choir has given fourteen.

This body renders five each year, two being repeated from previous performances. They are given with the authentic orchestral accompaniment as written by Bach.

In Brisbane, Dr. Dalley-Scarlett often performs one with his Wireless Chorus.

# DIOCESAN NEWS

(Continued from page 2)

Newcastle, the Venerable A. N. Williamson.

The Rector of S. Thomas', North Sydney, the Reverend W. J. Siddens, preached the occasional sermon.

The Warden of S. John's College, the Reverend T. M. Robinson, acted as Bishop's Chaplain. The Very Reverend W. A. Hardie, Dean of Newcastle, the Reverend D. Stewart, the Reverend E. K. Leslie, the Reverend D. Cobbitt and the Reverend Harris-Walker took part in the Service.

After the Service the Ordinands and their friends were entertained by the Dean of Newcastle at morning tea.

## AN APPEAL

We would call our readers' special attention to the paragraph at the end of the bishop's letter relating to Dr. Elkin's forthcoming "History of the Diocese of Newcastle." It contains a request.

We would respectfully identify ourselves with the bishop's hope that all who can will cooperate in the matter to which it refers.

## S. JOHN'S

S. John's, Newcastle, as its centenary approaches, is being renovated, and many plans for improvements and alterations are in hand. One innovation recently installed is a Public Address System, with the addition for several deaf aids.

This has proved a great boon for worshippers. One recently informed the Rector that he had heard the Communion Service for the first time in 15 years.

Audibility of services and preachers has been a problem for many years.

Various old pictures of the Church show that a very heavy stone pulpit has been moved at least three times.

Not a few have said, "I do not go to church as I cannot hear the services." However,

this is not a valid reason now, and S. John's Vestry is hoping and praying that it has solved one of the reasons why some people do not go to church. The Rector of S. John's is the Reverend C. E. Thomas.

## TASMANIA

### HISTORIC CHURCH

S. John's Church, Launceston, which is one of the oldest churches in Australia, celebrated its 126th anniversary on December 28.

Governor Arthur laid the foundation stone of the church on December 28, 1824. It was opened nearly a year later.

Records, dating back to 1811, include the marriage entries of John Pascoe Fawcner and John Batman, the founders of Melbourne. They go back to the days before the first resident chaplain, when services were held in a blacksmith's shop.

Four parishes have been created out of the original parish of S. John's, Holy Trinity in 1842, S. Paul's in 1854, and S. Aidan's and S. George's in 1921.

The rector, the Reverend L. N. Sutton, made references to the anniversary in the course of the normal Sunday services.

### S. PAUL'S, LAUNCESTON

The Reverend Denis William Warburton, who was ordained deacon early in December by Bishop Baker, in Melbourne, is assisting the rector, Archdeacon Dudley.

## CARRICK

S. Andrew's Sunday school picnic was held in the hall grounds. Gifts were distributed to each child from a Christmas tree.

The children sang special hymns at the Sunday school festival.

The Holy Trinity Sunday school Christmas party was held in the parish hall. The kindergarten children and mail bag beginners received presents from "Santa Claus." Later, the Sunday school and mail bag senior pupils held their party.

The Reverend T. E. Doyse presented prizes to children of all grades including mail bag and cradle roll children.

## RESIDENCES FOR CURATES

ANGLICAN NEWS SERVICE

London, Jan. 6

The Bishop of Winchester, in his diocesan leaflet for January, says that accommodation for married curates "is a difficult and urgent matter that has not yet received all the attention that it deserves."

The bishop said, "Probability is that the old tendency to marry earlier will continue, and in any case, for one reason or another, many men come to their ordination at a rather older age than formerly and are therefore more likely to be married."

"In this diocese, and doubtless in others, it is extremely hard to find small houses or flats for them, and everyone knows the complications which beset this problem."

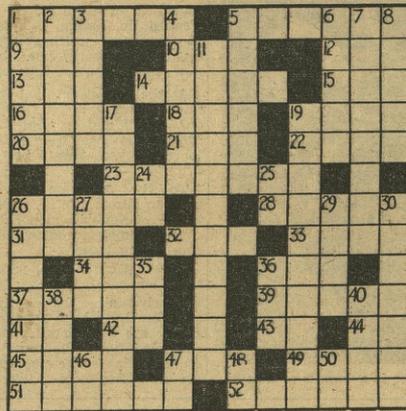
"But if we are to meet parochial needs we must somehow deal with it, and I hope it will soon be taken up as a matter of primary importance by central, diocesan, and parochial authorities."

"Recent experiences have taught me how pressing it is."

The bishop also says that he hopes soon to establish a "working party" which would acquire itself as effectively as possible with the work of the State Welfare Services and with their co-operation with the voluntary services.

The members of the party would then be able to pass on what they have learned.

# THE ANGLICAN CROSSWORD No. 23



## ACROSS:

1. What name did Jesus give to Simon the son of Jona?
5. The father of Jonadab who ordained tetotalism and tent-dwelling forever.
9. Primate—but non-eclesiastical.
10. "Princes have persecuted me without a cause, but my heart standeth in (what?) of thy word." (Psalm 119).
12. Which king took away the stones and timber of Ramah to build Geba and Mizpah?
13. Location of the threshing-floor where Joseph mourned for Jacob.
16. A small scoring stroke.
18. The difference between the number of cubits in Goliath's height and the number of churches in Asia to which "The Revelation" was to be sent.
25. Great relief.
26. Ezekiel told Tyros that this place was "thy merchant in precious clothes for chariots."
31. One of the many places, according to Ezekiel, that brought Tyros horns of ivory and ebony.
32. Recession of the tide.
33. Martha's sister.
34. Girl's name.
36. Japanese sash.
37. What did the 12 disciples go through, preaching and healing, when they had been given power and authority over all devils?
39. Famous English Nonconformist divine who was ejected from his living under the Act of Uniformity in 1662.
41. Four.
42. Exclamation of inquiry.
43. Tree common on Australian fore shores.
44. The word occurring most often in Jeremiah xxii-18.
45. Strikes lightly.
47. Ex-Servicemen's organisation.
49. Book of the Old Testament.
51. The son of Shaphat whom Elijah found plowing with 12 yoke of oxen.
52. Keep thy heart with all diligence; for out of it are the (what?) of life.

7. Great and noble personage responsible for setting in Samaria the nation who, among others according to Ezra, complained to Artaxerxes about Jerusalem's badness.
8. Jacob declared that he had become two of these, when he prepared for trouble from Esau.
11. Because the drunkard and the glutton shall come to poverty, we are urged not to be among riotous eaters of flesh and these follow:
17. Isaiah said of those who called evil good that their root shall be as this.
19. David, in a psalm, said that such groups of violent men had sought after his soul.
24. International language invented in 1904 by Rev. P. Foster.
25. What did the children of Reuben and of Gad call their altar?
26. Goliath was one.
27. Killed.
29. Canopied platform.
30. Laodicean who had a church in his house, according to Colossians.
35. Tree before or after the bush-fire.
36. A grain of grain.
38. Playing field.
40. Parish of the Exmoor husband of Lorna Doone.
46. 3.14159265.
47. Egyptian sun-god.
48. The number of chapters in Genesis, plus one; or in Jeremiah, minus one.
50. The Dragon of Chaos in the Babylonian Epic of Creation.

## SOLUTION OF CROSSWORD

No. 22

- ACROSS: 1. Mizpah (Gen. xxxi-45-49); 5. Jehro (Exodus 11-1); 10. Ait; 12. Lee; 13. Nide; 15. Get; 17. Mile (Matthew v-41); 19. Enos (Gen. iv-26); 20. Ace; 21. Aner (I Chron. vi-70); 22. Yak; 23. Marah (Exodus xv-23); 25. Eos; 26. Solomon; 28. Hosea (Hosea 1-1); 30. Gomer (Gen. x-2); 32. Bears (Isaiah 14-11); 33. 22; 34. Eel (Isaiah 14-11); 35. Nero; 37. Etna; 37. Gad; 38. Micah (Judges xvii-1); 41. Toc; 42. Erin; 44. Rex; 45. Rani; 46. Samaritan; 49. Ten (II Samuel xviii-15); 50. Sam.
- DOWN: 1. Money-changers; 2. Zadok (I Kings 1-39); 3. Pies; 4. Act; 6. El (Gen. xxxv-6, 7); 7. Tama (Gen. xxv-15); 8. Heine; 9. Overspreading (Daniel ix-27); 11. Necromancer (Deuteronomy xviii-12); 14. Unas; 15. Goad (Judges ix-41); 16. Tame; 18. Leo; 23. Moab; 24. Hogs; 26. SE; 27. No; 29. Sardis (Revelation 2-11); 31. Mattan (II Kings xi-18); 34. Ear (Amos 11-2); 36. Non; 39. Iran; 40. Axis; 43. Nat (John 1-46); 45. Ram (Job xxxii-2); 47. Me; 38. Ta.

# THE ANGLICAN CHURCH IN JAPAN

## THE MINISTRY IN A LAND OF EXTREMES

BY THE SECRETARY OF THE AUSTRALIAN BOARD OF MISSIONS, CANON M. A. WARREN

Japan is a land of extremes—of climate, of beauty and sordidness, of planning and chaos, of extreme care and utter disregard; the wealthy few and the poverty of the many—a land of 80 million inhabitants and about 400,000 Christians.

But above all, Japan is a land of hard work, and one could not fail to note the transformation brought about since the war ended in 1945.

I arrived in Japan on April 28, the day on which Japan regained her independence. The day passed without noticeable incident—the people seemed too busy making a living to pay much regard to it.

Predictions that the Japanese would thereafter prove truculent and unfriendly to foreigners were not borne out by experience. Foreigners received friendliness and co-operation, and I could quote many instances of special consideration being shown.

After our experience during the war it is perhaps natural to think this politeness merely a pose; but there is evidence which points the other way.

For example, in a large country town I wanted some studs. The shopkeeper regretted he did not stock them, "but," said he, "come with me."

He brought out his bicycle, led me to another clothing store, carefully explained to the attendant what was required, then mounted his bicycle and returned.

One day Frank Coaldrake and I were involved in roadside repairs to the Landrover. The job done, some women who had been watching us from a nearby house brought a basin of hot water with soap and a towel and invited us to wash our hands.

On another occasion, we opened our lunch-basket near a waterfall. A cafe stood some distance away. A Japanese girl soon appeared with a tray of tea. "There will be no charge," she said, "it is our gift."

These instances could be multiplied, and it is difficult for the foreigner in Japan not to accept as genuine such spontaneous goodwill. At the same time, one does not lose sight of the fact that Japan, with all her problems, will be likely in

the future to play her cards as suits her best.

Looking at Japan in 1947 one was impressed by ruined cities, shortages of every commodity and public service—insufficient and inferior transport, dilapidated rolling-stock, depressed and homeless people, little food and jobs hard to find.

Christian work, too, was in chaos: many churches had been destroyed, their congregations scattered, and clergy driven to secular work for their livelihood.

Early in the war the Government had applied such pressure as amounted to compulsion to the non-Roman churches to form an amalgamated church, which meant further weakness. Fortunately a section of the Nippon Seiko Kai, led by Bishop Yashiro, resisted this pressure, and there remained the nucleus of renewal for the Sei-Ko-Kai.

But things have changed. The railways have been restored to the high efficiency which has always been characteristic of the Japanese railway system; the trams and buses are well-run, and in their new coats of paint and the conductors in their smart uniforms there is every sign of prosperous efficiency.

It was amusing to listen to

the chatter of conductors—men and women—expressing (so it was interpreted to me) the consideration which is customary in Japan. A new conductor



Bishop Yashiro, Presiding Bishop in Japan, with Bishop Murau. (Right) Mrs. Frank Coaldrake with her baby son.

joined at a tram depot. He stepped up, saying, "I'm sorry to keep you waiting." Then later, "I am sorry but I must now trouble you for your fares."

As the passengers filed out he said, "Thank you for riding on our tram"; and on another occasion, "It has been a long journey—you must be very tired."

To the Japanese there is nothing abnormal in this. It is the politeness which the occasion demands and which is expected of them.

In the Church, too, recovery is obvious.

Nearly all the damaged churches have been rebuilt, the clergy are established in their districts and, while most Japanese parishes are poor, there are few instances where the

clergy are any longer obliged to resort to secular work to make ends meet.

The church schools are full to overflowing, although only a small proportion of the students are Christians.

It was a little saddening to reflect that a large majority of the girls—even most of the Christians—would leave school with a good education and be "married off" without any choice in the matter to young Buddhist peasants and thereafter spend their lives up to their knees in the mud and

How Bishop Yashiro finds time to work out the details of these schemes, and, in many cases, with his own hands assist in their building, carry out the episcopal duties in his own diocese and act as the strong right arm of the whole Nippon Seiko Kai has not been clearly explained.

There are changes, too, in the life and work of the Reverend Frank Coaldrake, who worthily represents the Australian Board of Missions. In 1947 Mr. Coaldrake was assistant priest in the Parish of Odawara, a large industrial town about 45 miles from Tokyo.

His enthusiasm and devotion, his quick grasp of the mind and language of the Japanese—which has surprised even them—marked him out as one who had an important contribution to make to Christian work in Japan. The Bishop of South Tokyo has now placed him in charge of the large Izu Peninsula—headquarters at Ito, a fishing and hot springs city—with a population of about

300,000 people—one of the first efforts in the evangelisation of the rural population.

Ito is the centre from which gradual development is taking place in the various towns and villages throughout Izu. A temporary rectory has been built; other additions are a Landrover vehicle—and a wife (nee Miss Maude Williams, of Tasmania), and a baby son, William Howard, born on April 5.

Travelling through the district I was able to see the nucleus of Christians in various centres and attend services held in private houses.

The work of evangelisation in Japan is difficult and tedious.

There is not, nor has there ever been, any sign of a mass movement into the Christian Church.

Decisions are made after long and careful consideration and are the result of deep conviction, often in the face of hostility from relatives and friends. But there are many signs that the religion of Japanese Christians is real and effective. There is reason to believe that through the efforts of men like the Reverend F. Coaldrake and others, and with more and better-trained Japanese clergy, the progress of the Church will gain speed as time goes on.

We in Australia have little cause to think well of the Japanese; but, as Bishop Yashiro pointed out, "we cannot expect exemplary Christian behaviour from those who are not Christians."

The remedy is to make them Christians.

### POSITIONS VACANT

TWO elderly gentlemen require companion-help; light duties. XY 479 (Sydney Exchange).

S. DAVID'S Cathedral, Hobart. Precantor required end April; good singing voice essential; pastoral work, schools and hospitals; daily Eucharist; suit young priest; good stipend and house; free education of children in Church schools. Further information from Dean of Hobart, 9 Pillinger Street, Hobart.

### ACCOMMODATION TO LET

COUNTRY Students. Accommodation available Girls' Friendly Society Hostel, 29 Arundel Street, Forest Lodge, Sydney, commencing March, 1953. Tariff £3 week. Apply Warden.

Printed by The Land Newspaper Ltd., 57-59 Regent Street, Sydney, for the publishers, Church Publishing Co., Ltd., Daking House, Rawson Place, Sydney.



On the backs of Japanese women there is a bundle or a baby.



The Church of S. Mary, Ito, in the South Tokyo Diocese on the day of dedication by the Bishop of South Tokyo on December 21.

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