

# THE ANGLICAN

Incorporating **The Church Standard**

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## ADELAIDE DIOCESAN SYNOD

### THE BISHOP ON THE CHURCH ABROAD

FROM OUR OWN CORRESPONDENT

Adelaide, September 7

The first session of the Twenty-second Triennial Synod of the Diocese of Adelaide was held last week.

At its conclusion the bishop, the Right Reverend B. P. Robin, congratulated the members for the excellent attendance and for the high standard of most of the speeches and debates which were devoid of any bitterness or ill-feeling.

Members showed lively interest in the debates on religious education in State schools and on social welfare.

Synod decided to increase the assessment of the parishes to meet the financial needs of these works.

A resolution protesting strongly against the omission of the letters "F.D." from the new coinage was passed.

Copies of the resolution, with a plea for their restoration, will be sent to the Primate and the Prime Minister.

The bishop, in summing up a resolution dealing with the penalties for drunken driving, commented on the low standard of driving in the State and the deplorable absence of any driving test.

#### R.A.A.F. CHAPLAINS

Equipment for R.A.A.F. chaplains was the subject of another motion, and speakers mentioned that while sporting and recreational equipment was provided, the spiritual needs of the men were apparently considered of less importance as the chaplains had to find the necessary equipment for their ministrations as best they could.

The opportunities and dangers that the introduction of television would bring about were discussed in another motion.

Several speakers mentioned the need for the Church to be ready to use this dramatic new medium for teaching as soon as it was available in this country.

In his Charge to Synod, the bishop said:—

"It is customary for the bishop of the diocese at the outset of each session of synod to present a report on the state of the diocese.

"But it is not obligatory, and it would be obviously inappropriate this year, in view of the fact that for the past seven months I have absented myself from the affairs of the diocese, not only in body but also, as far as possible, in mind.

#### POPULAR MISCONCEPTIONS

That the Parson makes his "pile" out of visiting the sick



The Doctor went to see her, but the Rector didn't go. For the Doctor had been sent for, but the Rector didn't know.

The Doctor got rewarded with a handsome little cheque, but the Rector for not knowing simply got it in the neck.

"I hope that this double absence has done the diocese as much good as it has done me.

"It may be that you have all got on so well without me as to find yourselves pondering wistfully the old theological question as to whether after all the bishop is of the "esse" or indeed even of the "bene esse" of the Catholic Church.

#### BISHOPS A LUXURY?

"Whether in plain English you would class him as an expensive luxury or place him in a higher class of a necessary evil.

"Entirely apart, however, from personal considerations, we here shall be not in any doubt as to our answer to that theological question.

"The accumulated experience of the Christian centuries has made us sure that the threefold orders of the ministry, however unworthy the individual minister may be, came into being by the deliberated counsel and fore-knowledge of God, and are continued and enabled by the operation of the Creator Spirit.

"If you have thought about it you will, I imagine, believe with me that this provision for personal leadership in his Church was made by God's wisdom because he knew so well the needs of this human nature which he designed and made.

"Doesn't it strike you as a strange trait in human nature that all through history men should have not merely been willing but actively desired that kings should be set over them, and, even more, that without regard to personal worth they should have accepted and desired the principle of hereditary kingship.

"A remarkable proof of this confronted me three months ago.

#### EUROPE AND ROYALTY

"Immediately after the Coronation, we travelled through several European republics.

"We found everywhere the same eager admiration and the almost worshipful which made our young Queen the focus of the world's regard.

"At the moment I am referring to it simply as one demonstration of this human need for leadership for which the divine wisdom has made provision in the ordered ministry of the Holy Catholic Church.

"That Church, we believe, is no mere human institution.

"In idea and in ideal it is human society as God designed it to be, and as He intended it to function, a body of people indwelt by the Holy Spirit, with leaders bearing a divine commission to represent both God to His people and His people to God.

"Our Lord in His parables has given us a whole series of thumb-nail sketches of this society from various angles.

"It is to be the salt of the earth, the leaven spreading through the lump, the light of the world.

"It has a task which is always urgent and which will never be completed until the divine society is coterminous with the world.

"Provided we keep in view this fundamental character and purpose of the Church, a report on its conditions, whether inside or outside of the diocese, may be of real value.

"As I said at the outset, there would be little point this year in attempting myself to present such a report about the diocese.

"The dean, on whose faithful and competent shoulders the burden of this diocese has lain for the last seven months, has kindly prepared a report, and I propose, with the leave of synod, to ask him to read it presently.

"But I think that you may perhaps be expecting to hear something from me of the Church outside the diocese so far as I have seen it during these holiday months.

#### CLERGY SHORTAGE

"There are some definitely discouraging elements in the picture.

"There is still a very serious shortage of clergy, and of recruits for other forms of Christian service.

"Some famous town parishes, such as that in the East End of London where one of my sons works, which once had a staff of seven or eight priests are now being served by two or even one.

"In the country, for lack partly of men and partly of money, there are many cases where two or more parishes have been united under one priest.

(Continued on page 11)

## A CHURCH SCHOOL'S PROJECT



Boys from Geelong Grammar School erecting the Cross on Mount Timbertop on Good Friday, 1952.

#### DONATIONS

We acknowledge with deep gratitude the following donations towards the cost of our new offices:—

Previously acknowledged .....	£517 4 2
Mrs. L. O'Brien .....	1 1 0
Mr. R. B. Turner .....	1 0 0
Mr. A. Hayes .....	1 0 0
The Reverend J. Ward Walters .....	1 10 0
Armidale Reader .....	15 0
S. John's C. of E., Bamberwell .....	2 2 0
Mr. Peter Burnett .....	1 0 0
Young Anglicans, Gooloogong .....	1 1 0
Mrs. J. Ogden .....	1 0 0
Mrs. G. Baker .....	10 0
<b>Total</b> .....	<b>£528 3 2</b>

#### SINGING AT S. PAUL'S

London, September 3

Boys from parish churches and public schools affiliated to the Royal School of Church Music have been deputising for the regular choir at S. Paul's.

## DUTY OF SCIENTISTS

### ARCHBISHOP OF YORK'S VIEW

ANGLICAN NEWS SERVICE

London, September 6

The Archbishop of York to-day said that scientists have a special duty to see that their inventions are not misused.

He was speaking in Liverpool Cathedral to a congregation of members of the British associations.

"Men of science must take an active part in educating their fellow countrymen to use rightly the inventions they have given them," he said.

"They must make plain the terrifying results which may follow the wrong use of some of them.

"Men of science have sometimes claimed that when they

have made a discovery they have no more responsibility for the use made of it than any other citizen.

"In fact, this is not the case, for they have an influence over contemporary thought and action possessed by no other class of men.

"They are listened to attentively by those who pay little heed to the ecclesiastic, the philosopher, or the poet.

"Often their casual opinions even on subjects outside their special field are given reverent attention.

"They cannot, therefore, say of any of their discoveries: 'Take them and use them as you think fit—this is not our responsibility.'

Dr. Garbett said renewed attempts should be made to forbid the making or use of weapons of mass destruction.

## "DEFENDER OF THE FAITH"

FROM OUR OWN CORRESPONDENT

Perth, September 3

In his Charge to Synod, on August 31, the Archbishop of Perth, the Most Reverend R. W. H. Moline, referred to the omission of "Defender of the Faith" from the new Australian coinage.

He said that, at her Coronation, the Queen promised to "maintain and preserve inviolably the settlement of the Church of England, and the doctrine, worship, discipline and government thereof."

By this she affirmed her right to the title "Defender of the Faith" conferred by Parliament upon all British sovereigns since the reign of Henry VIII.

The Archbishop stressed that it is absurd to dismiss the omission as caused by accident or lack of space.

If the title was considered inappropriate, it was hard to reconcile this with the Queen's personal faith and loyalty to the Church.

Nor, he said, could a possible explanation that the title lacks significance be seriously considered.

## DEATH OF MR. C. E. MARTIN

FROM OUR OWN CORRESPONDENT

Sydney, September 3

The N.S.W. Minister for Transport, Mr. C. E. Martin, died on Saturday, September 5, at the age of 53.

Mr. Martin was one of the few Cabinet Ministers who are practising Anglicans. He was a parishioner of S. Stephen's, Bellevue Hill.

A State funeral followed a service yesterday in S. Andrew's Cathedral, at which the Bishop of Canberra and Goulburn, the Right Reverend E. H. Burgmann, gave the address.

The bishop said of Mr. Martin:

"He died a comparatively young man, and died because there was no let-up for him in the service of his chosen profession.

"There was always a serious attempt by him to bring theory in relation to practice, and to bring practice into the service of his fellowmen."

Many Church of England organisations and social institutions owe gratitude to Mr. Martin for his profound and systematic interest over the years.

With him, considerations of politics came second; the service of humanity came first.

An outstanding example of this is his institution, when Attorney-General, of the offices of Public Solicitor and Public Defender.

He also established a probationer service in the courts which offered a chance of reformation to many prisoners. Until he was admitted to the

bar in 1936, his life had been one of incessant struggle.

After his parents died, as a child, he won scholarships which brought him to Sydney University, where he had a brilliant career.

Before entering politics, he was a High School teacher with the Education Department.

During the war, he served in New Guinea, Papua and Dutch New Guinea.

When he took over the difficult Transport portfolio this year he was a sick man.

However, he did not spare himself in bringing some order into the confusion.

## WHAT THE CHURCH OF ENGLAND STANDS FOR

Next week THE ANGLICAN will publish the first of a series of articles on Anglican doctrine and history, aimed to provide the most comprehensive and balanced account which has ever been published in an Australian newspaper.

The series is planned to extend over nearly a year. The authors include some of the most distinguished churchmen of the day.

Next week's article will be the first under the title, *What the Church of England Stands For*, a specially prepared abridgement of the Bishop of London's book, which has never before been published in serial form.

The demand for the series is already heavy. It is too good to miss a single instalment. If you are not already a regular subscriber to THE ANGLICAN, fill in the order form on page 12 and post it without delay.

# DRINK, GAMBLING AND NATIVE WELFARE

## PERTH SYNOD'S VARIED DIET

FROM OUR OWN CORRESPONDENT

Perth, September 8

Motions opposing legalising of off-the-course betting and Sunday trading in Perth hotels were unanimously agreed to at the synod in Perth last week.

Synod also wanted portions of the Licensing Act permitting clubs and country hotels to trade on Sunday rescinded.

On the motion of Mr. R. D. Elphick, of Moora, synod expressed its unequivocal opposition to the evil of immoderate gambling. It viewed with deep concern the possibility of the West Australian Government legalising off-the-course betting, believing that the aim of the Government should be its suppression, not extension.

Synod also expressed disapproval of the policy of the Australian Broadcasting Commission's sporting service in fostering starting-price betting by the broadcasting of extensive racing details.

The archbishop, the Most Reverend R. W. H. Moline, was asked to seek the co-operation of other denominations in presenting a strong case to the Government and the A.B.C., seeking action in accordance with synod's views.

Mr. Elphick praised the A.B.C. for its constant endeavours to raise the cultural level of the community. However, the manner in which the A.B.C. so obviously catered for the interests of the starting-price bookmaker was to be strongly deprecated, he said.

The Bishop of Kalgoorlie, the Right Reverend C. E. B. Muschamp, supported the motion though, he said, it would mean the end of Kalgoorlie and its bishop!

The Reverend W. B. Kirby said that the starting-price betting business was ahead of the Church in setting itself up in new housing areas.

In one new area he had visited he had found a shed erected, a wireless blaring forth,

### OUR HERITAGE

FROM OUR OWN CORRESPONDENT

Perth, September 3

In his Charge to Synod on August 31, the Archbishop of Perth, the Most Reverend R. W. H. Moline, referred to misrepresentations being made about the status of the Church of England.

He said that the Coronation reminded us of the long struggle in which our ancestors threw off the yoke of a foreign ecclesiastical power.

At the same time the national Church was retained "as a true part of the universal Church of Christ, with the Faith and privileges of Catholic Christendom unimpaired."

The Archbishop said: "It is important for us to be quite clear about the fact, and maintain it vigorously in the face of widespread ignorance and misrepresentation that the Church of England traces its descent in unbroken continuity to Christ and His Apostles."

"The suggestion that the Church of England was founded by Henry VIII is sheer nonsense and a complete travesty of the truth."

"The Church of England is older than the English nation. The freedom of the Church of England was asserted in Magna Carta, three hundred years before the Reformation."

"The Church of England emerged from the ordeal of the Reformation, both Catholic and Reformed."

"It is Catholic by virtue of its adherence to the historic creeds of Christendom, the continuity of its apostolic orders, its retention of the Sacraments, and its recognition of the Bible as the Word of God and the test of doctrinal truth."

"It is Reformed in the sense that it was purged from the abuses and superstitions which brought the medieval Church into contempt."

and men and women inside listening. On the motion of Mr. H. A. Shaw, synod viewed with great alarm the prospect of Sunday trading for city hotels, and registered a strong protest against the proposal.

### ABORIGINES AND ROYAL TOUR

Perth, September 9

Synod expressed the hope that some aborigines would be allowed to meet the Queen and the Duke of Edinburgh during their tour of Western Australia next year.

The archbishop was asked to forward a copy of the proposal, if he thought it desirable, to the Premier of Western Australia, Mr. Hawke.

The Reverend D. R. Basely, who brought the motion before synod, said that people tended to look upon natives as the poor relation who spoil the beauty of the picture.

During the Royal tour of South Africa, opportunity was given the late King and the Royal family to meet the natives in their own country and in their own dress, he said.

He suggested that a group of local natives could gather at Northam or York to meet the Royal couple. He felt sure that if any native wore service uniform with his war medals attached, the Duke of Edinburgh would want to talk to him.

The Reverend F. Hart, supporting the proposal, said that the Queen should be taken to the very places in which the natives lived. He felt sure that if the Royal couple saw the "terrible conditions" under which the natives lived something would be done to improve them.

At least the natives had the right to claim the Queen as theirs as well as ours, and they had the right to meet and speak to her.

Bishop Muschamp told a story of a Maori member of parliament who had visited England for King George VI's Coronation as a private in the New Zealand Contingent, and had later dined at Buckingham Palace.

"The Maoris are not so much more noble or splendid than our own aborigines," he said.

### CHRISTIANITY AND THE ABORIGINES

Perth, September 9

Native problems in any Christian country could not be solved unless a Christian approach was made to them, the Commissioner of Native Affairs in Western Australia, Mr. S. G. Middleton, told synod here last week.

Mr. Middleton said that the Christian ethic had proved itself as the only workable basis on which people could live together. Although the Church in Western Australia had always taken the most prominent part in providing for the spiritual and physical needs of the aborigines it could have done more.

From the missions his department was receiving a trickle of young natives for higher education and special training treatment.

A few had taken their places quietly and successfully as white-collar workers, apprentices, clerks, school teachers and machine operators.

They conducted themselves with self-assurance and dignity because they had been told of Christ's teachings and they knew that in His eyes all men were equal.

## MORELAND MISSION

FROM A SPECIAL CORRESPONDENT  
Melbourne, September 3

A very successful mission has just been completed at St. Augustine's Church, Moreland, Melbourne. The missioner was the Reverend Stephen Bradley, of South Africa, who is home in Australia on furlough.

Three weeks before the mission pamphlets were distributed to every house in the district, and then during the previous week another card was slipped in every letter box as a final notice.

All ages in the church helped in this work, from the C.E.B.S. to the Mothers' Union and the District Visitors.

Some even distributed cards announcing the mission along the main shopping street to passers-by.

Cards went into the hotels as well.

The mission covered two Sundays, August 23 and 30, and the week nights in between.

The attendances on the week nights increased from fifty to a hundred.

## RIVERINA SYNOD

FROM OUR OWN CORRESPONDENT

Hay, September 4

The thirty-third synod of the Diocese of Riverina on August 24 dealt with matters affecting the see property, Bishop's Lodge, and the church office.

The question of removing Bishop's Lodge from Hay to Narrandera was discussed.

A gift to the diocese from Mrs. A. G. Lothbridge of her former home at Narrandera makes this step possible.

The conveniences of such a change are obvious but there is a great feeling of reluctance to break the long association of Bishop's Lodge with Hay.

The final decision has yet to be made. Synod dealt with other formal business.

The diocesan accounts for 1952-53 revealed an overall improvement in the financial position of the diocese.

## THE PRIMATE IN RIVERINA

FROM OUR OWN CORRESPONDENT

Hay, September 3

On his return from visits to Melbourne and Bendigo, the Primate, the Most Reverend H. W. K. Mowll, visited the diocese on August 15.

He was accompanied by Archdeacon R. B. Robinson.

The archbishop celebrated at a Corporate Communion for the men and boys of the Leeton parish.

He preached on his experiences at the Coronation. At the breakfast which followed, he made an appeal for South East Asia.

At Griffith the same evening, the archbishop spoke at a Young Anglicans' Tea and preached at Evensong.

Very large congregations were present on all these occasions.

## NEW ARCHDEACON OF LAUNCESTON

Hobart, August 21

The Bishop of Tasmania, the Right Reverend G. F. Cranswick has appointed the Reverend L. N. Sutton to be Archdeacon of Launceston in succession to Canon L. S. Dudley.

Mr. Sutton is at present Rector of St. John's, Hobart. Canon Dudley has been appointed Warden of Christ College, Hobart.

Mr. Sutton went to Jesus College, Oxford, as Lucas Tooth Scholar, after taking his degree in Sydney.

He was Precentor of St. Andrew's Cathedral, Sydney, and has had wide experience in educational as well as parochial work. The new archdeacon will be collated in St. David's Cathedral, Hobart, during synod.

## TRIP AROUND THE WORLD

FROM OUR C.M.S. CORRESPONDENT

Adelaide, August 28

Friends of the Jungle Doctor will be interested to have some news of his whirlwind trip round the world.

In a letter from London, he says:—"I have had a toe-hold in Fiji, Hawaii, eleven States of the U.S., Canada, Scotland and England all in two months."

"Also, I've flown over two oceans, been up in six types of aircraft, sampled the railways in America, Canada, England and Scotland."

"Sixty-four talks have been given in churches large and small, universities, drawing-rooms, an open-air auditorium and a tent."

"I've interviewed professors, publishers, physicians and great ones of all sizes and shapes."

"In Canada I heard of the 'Welcome Traveller Broadcast.' They give fantastic gifts, I was told."

Paul White enquired about an interview on this coast-to-coast television broadcast, but met with little encouragement until he spoke to an executive who was deeply interested in the idea of babies being born in Tanganyika at two for a dollar.

He writes of this:—

"They schooled, drilled and lunched me and then at 2.30 for six minutes I faced the camera and was presented with a \$130 tape recorder, \$250 worth of surgical instruments for the jungle job and a six-minute phone call home to Australia! "Next day I did a broadcast for them."

"I prayed for a camera to take the next Jungle Doctor film—it's in my bag, and a beauty for a bargain price."

## MISSIONARIES IN EYLANDT

FROM OUR C.M.S. CORRESPONDENT

Adelaide, August 28

Mr. and Mrs. John Weightman write from the C.M.S. Mission at Groote Eylandt:—

"We were privileged to have with us for a few days the Bishop of Carpentaria, who was accompanied by the secretary of the C.M.S. Aborigines Committee, the Reverend J. B. Montgomerie."

The bishop showed a keen interest in every phase of the work.

"The bishop interviewed four male candidates for confirmation and 21 females, the majority of whom had been baptised during the visit of the Primate last year."

"On the Monday morning there was a Communion service for the newly confirmed."

"Our programme has been greatly interrupted by cyclone and flood, and we are at present rebuilding."

"We have fortunately had a very good peanut harvest which has been a great help."

## AIR FORCE WEEK SERVICES

Special services will be held in Sydney on Sunday, September 20, in connection with Air Force Commemoration Week.

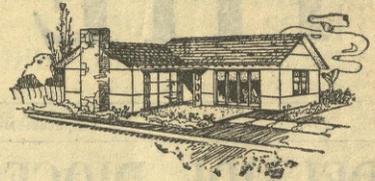
At St. Andrew's Cathedral Group Captain W. E. Townsend and the president of the Air Force Association, Group Captain J. L. Waddy will read the lessons.

The Dean of Sydney, the Very Reverend E. A. Pitt, a former R.A.F. padre, will officiate.

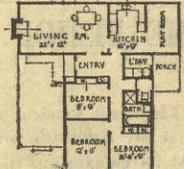
On Tuesday, September 15, there will be a wreath laying ceremony at the Cenotaph, commencing at 12 noon. This service will be conducted by the Very Reverend E. A. Pitt and Padre Johnson of the R.A.A.F.

All heads of services, the Lord Mayor and most of the consular corps have intimated their intention to place wreaths on the Cenotaph, as well as a large number of ex-service bodies.

The full Boys' Choir of St. Andrew's Cathedral will be in attendance at the Cenotaph, and will lead the singing of the hymns.



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## ABBEY "IS IN GRAVE DANGER"

ANGLICAN NEWS SERVICE

London, August 27  
Unless immediate repairs were carried out parts of Westminster Abbey might have to be closed to the public, the Archdeacon of Westminster, Dr. Adam Fox, said yesterday.

He made a special appeal to the women of Britain to help the film appeal launched by the Prime Minister in January. Speaking at a Press conference, Dr. Fox said that the abbey was in grave danger.

Most of the corrosion and damage caused by soot and chemical impurities had occurred during the past 100 years. The damage was disastrous.

"It is not only the outside of the abbey which has suffered," Dr. Fox said. "In the vast interior, which is well over 100 ft. high, this destructive grime has collected in places which are not easy to reach. There it is doing its deadly work, eating away the stone, erasing the fine carvings of medieval craftsmen."

"The inside walls of the abbey were originally built of pearly grey stone, enlivened by gleaming shafts of Purbeck marble. Now both stone and marble are a drab unsightly chocolate hue. In the cloisters, even though they are sheltered, the effects of the atmospheric pollution are just as tragic. Decorative stonework, which only a century ago was quite well preserved, has completely disappeared."

"The solid stone walls are encrusted with grime and are discoloured, and their surface is flaking as though they were suffering from some terrible disease—which, indeed, they are. Parts of the ribs of the vaulting are already breaking away, and it is questionable if it will much longer be safe to allow the public to walk in the cloisters."

### "STONE ROTTING"

"Much of the more serious damage is in the higher parts of the building. Here the stone is rotting and crumbling away. Many of the pinnacles which lend the exterior such grace and height, are rapidly becoming unsafe. If they are left much longer without attention they will fall.

"Most of the pinnacles were adorned with carved stone projections known as finials. Many of these have already disappeared, and about one-third of those remaining are in imminent danger of crashing.

"High up on the outside of the abbey where the roof meets the wall runs a massive stone balustrade; this is in a bad state of decay. Parts, which were on the point of complete collapse, have been temporarily shored up with unsightly brickwork. Another great stretch is toppling inwards; had it inclined outwards it would have hurtled to the ground.

"The stonework of the parapets is perishing and dangerous and must be skilfully renovated. The lead on much of the roof has to be stripped, recast and relaid. Much of the stonework of the magnificent buttresses is defective and has to be dealt with."

Dr. Fox said that of the 19 items described by the survey as the most urgent the smallest would cost £2,500 and the largest £25,000. It was announced that the W.V.S. had pledged their help throughout the country.

## HAUSA BIBLE

ANGLICAN NEWS SERVICE

London, September 3  
Dr. G. P. Bargery, who first went out to Nigeria as a recruit for the Church Missionary Society fifty-three years ago, will return there shortly to take part in a revision of the Bible in the Hausa language.

He will spend two years at Kano, where he will preside over a team of revisers and help clear up many of the inaccuracies in the Hausa Bible.

## THE THIRD YEAR

ANGLICAN NEWS SERVICE

New York, September 6

The Coadjutor-Bishop of West Virginia, the Right Reverend W. C. Campbell left for South Africa on August 27.

He will take part in the September Mission of the Anglican Church in South Africa to reach non-Church people.

In the diocese of Johannesburg, the European parishes are in the third year of their mission campaign.

The first stage of the campaign was in 1951 when the effort was confined to regular communicants.

"Church Week" was observed in every parish. Over 4,000 people attended this "Church Week" and over £300 worth of literature was sold.

As a result of "Church Week," over 500 laity were enrolled in training as "Bishop's Messengers."

These "Bishop's Messengers" were trained and commissioned to assist in visits in connection with the last two years of the campaign.

The second year, the programme was centred around a "Family Week" in every parish. This focused attention on Christian family life and the need for family life to be set within the Church.

This year, the third phase of the general mission throughout the diocese is being held.

It is this final phase of the three-year work which Bishop Campbell will climax with a series of talks, retreats, and leadership sessions.

A number of missionaries from England, as well as 12 clergymen from the Province of South Africa, have been trained to conduct this year's "Crusade Week."

Bishop Campbell's particular part in this programme is to give an address in each place that will serve as a kick-off to the "Crusade Week" which will be held in the 12 areas where he will visit.

The object of Bishop Campbell's addresses will be to awaken a sense of need in people with the hope that they will attend the missions.

The missions will be held in city halls rather than in churches.

The fact that the Anglican Church in South Africa has been able to take over city halls to conduct the missions demonstrates the strength of the movement.

## MISSIONARIES PERSECUTED

### ALARM IN INDIA

ANGLICAN NEWS SERVICE

London, September 3

Indian Christians are considerably perturbed by the report of the appointment of an all-Hindu committee to enquire into the activities of missionaries in the Central Provinces.

Allegations have been made that the missionaries operating in the areas of Bastar and Sarguja are being harassed and persecuted by the State Government and its officials.

The Christian Association of Nagpur has protested both to the Prime Minister of India and to the Chief Minister against the unfairness of appointing an entirely one-sided committee, consisting of three Hindus.

It has requested that it be enlarged to include representative Christians.

The Bishop of Nagpur and the Roman Catholic Bishop have, in a joint letter to the Chief Minister, also pressed for the inclusion of a representative Christian on the committee.

The Christian Association affirms that, following the appointment of the committee of enquiry, Shri M. S. Gokulkar, the Sar Sang Chalak of the RRS (Hindu Political Party), has made a determined attack on the Christian missionaries.

## UNION VIEW ON ABBEY

ANGLICAN NEWS SERVICE

London, August 31

Two officials of the Amalgamated Union of Building Trade Workers said last week that the Government should make itself responsible for the repair of Westminster Abbey.

They are the general secretary of the union, Mr. G. H. Lowthian, and the national president, Mr. R. H. Weaver.

Their statement says that in January the Prime Minister launched a film appeal fund for restoring the abbey, but with two-thirds of the year gone only £300,000 had been raised.

From the statement of Dr. Adam Fox, Archdeacon of Westminster, it was obvious that unless immediate repairs were carried out, parts of the abbey would be closed to the public and irreparable decay might occur.

"It is obvious that Government action is required," the statement adds. "Through tradition and practice, Westminster Abbey is now accepted by the people as a national shrine, and as such should be the Government's responsibility."

"If Government action is not taken now, it will have to be taken later when the position is more desperate. For, if by the end of this year the appeal has failed, are we just to stand by and watch the abbey fall into ruins? It will become apparent that the Government must accept responsibility in this matter."

"Because of the position enjoyed by Westminster Abbey not only in this country but throughout the Empire, voluntary effort should not have been resorted to in the first instance. It is unfair to ask a certain number of individuals to keep preserved an asset which belongs to the people as a whole."

"Also, for the Coronation, it was necessary for the Government to spend nearly £800,000 on preparing the abbey. If it was considered worth that sum to be able to use the abbey for a special purpose, then it is only common sense to be willing to spend more on preserving the actual fabric of this historic building."

"The irony of the situation is not relieved by the knowledge that stonemasons—craftsmen who can restore the abbey—are idle because of the lack of work. This position also adversely affects recruitment to this traditional industry."

"In other words, its future is almost as perilous as the future of the abbey itself. By taking action over this matter, the Government could benefit both."

## TANGANYIKA NEWS

FROM OUR C.M.S. CORRESPONDENT

Two appointments of interest are that of the Reverend Erisfatu Matovu to be the first Rural Dean of Uha, and that of the Reverend C. D. Maling to be a canon of the Cathedral of the Holy Spirit, Dodoma.

The Reverend Erisfatu Matovu came to the diocese from the Uganda Protectorate. He was ordained in 1935, and has shown gifts of leadership in the pastoral field as well as being an outstanding evangelist.

For some considerable time he has more or less shouldered the responsibility of the Southern Uha district; his appointment to this wider sphere will give pleasure to his many friends.

Canon Maling, Education Secretary of the diocese, has served in Tanganyika for more than 22 years. He has filled many important posts in the diocese, and made notable contributions to its work, particularly in education and teacher training.

He has been responsible for the construction of many buildings in the diocese, and for the design and plans of many more. He has taken the leading part in the Gogo literacy campaign.

Canon Maling is from the Diocese of Melbourne.

## MINORITIES IN IRELAND

ANGLICAN NEWS SERVICE

Dublin, September 4

The political re-union of Ireland would bring an end to the un-Christian and destructive religious antagonism fomented in the past by Britain and her agents, said the Irish Minister for External Affairs, Mr. Frank Aiken, speaking at Newtonbutler this month.

As an example of promoting religious bigotry for political ends, Mr. Aiken quoted a recent statement by the Six County Minister for Education, who said at Ahoghill, on July 13: "If Ulster was forced into an All-Ireland Republic there would begin a mass exodus of the Protestants of Ulster without parallel in the history of the land. I would rather die or emigrate than live under such conditions," was an expression he had often heard and he felt that way himself."

"Now we have had a free republic in the Twenty-Six Counties for over 16 years. Was there any mass exodus of Protestants of the Twenty-Six Counties to get away from the tyranny of the Republican Government or did they all lie down and die?" asked Mr. Aiken.

"On the contrary, close to the seat of the Republican Government the Protestant population grew far more rapidly than in the Six Counties."

"In the county I happen to live in, Co. Dublin, the Protestant population increased by 17.8 per cent. from 1936 to 1946 from 7,731 to 9,108. I may add that in the same period the Catholic population of Co. Dublin only grew by 14.8 per cent."

Mr. Aiken went on to quote several testimonies by Church of Ireland leaders to the good will and tolerance of the Irish Roman Catholics towards minority denominations.

## CANON ATTACKS COLOUR BAR

FROM OUR OWN CORRESPONDENT

London, September 7

Canon John Collins, of St. Paul's Cathedral, yesterday appealed to the Church to take an active part against South Africa's racial laws and policy of "white supremacy."

"Can we stand by and see injustice, cruelty and oppression meted out to our fellow men, made in the image of God, and yet do nothing to hinder such desecration of human dignity?" he asked.

Canon Collins said the bishops of the South African Church should appoint at least one church in each diocese without a colour bar.

That would be an earnest of their intention to abolish the colour bar throughout their churches.

He recommends that the Church provide money for the South African Church to compensate for any loss of revenue from white people caused by this Christian policy.

The Church of England should withhold missionary money from societies not committed to the abolition of the colour bar.

## NON-CHURCHGOERS ASKED FOR HELP

With the object of securing the support of people who do not often go to church, but whose sympathies are with it, a new scheme has begun at Thurston (Suffolk).

Collections in church have been discontinued, and instead all parishioners have been supplied with offertory envelopes.

They are asked to guarantee, where possible, to contribute a certain sum of money for the next twelve months. If contributors do not wish to stipulate how much they want to give they need not do so.

The scheme is working successfully to date.

## EAST-WEST MEETING URGED

ANGLICAN NEWS SERVICE

London, September 1

The Archbishop of York, writing in his September pastoral letter, urges the vital necessity of an informal top-level meeting between the leaders of the West and Russia.

"The greatest obstacle to peace is widespread fear and suspicion," he writes.

"The communist and the democratic States profoundly distrust one another, and each fears that the other has aggressive intentions. If war should break out, probably it would be due to a State being anxious to strike the first blow—and with nuclear weapons there might be no need of a second blow—before it was attacked."

"It is of vital importance that as soon as possible personal contact on the highest level should be made with Russia. The advantage of the Prime Minister's proposal was that it envisaged a meeting between the heads of the States which would be informal, without a set agenda.

"Such a meeting would not lead to instant and universal peace, but it might result in the removal of many fears and misunderstandings, and to the discovery as to where local agreements could be reached which would reduce the present tension."

"Long-range diplomacy by lengthy and controversial dispatches, and limelight conferences which are broadcast to the world, have not so far been conspicuously successful. If, however, any advance is to be made towards world peace, there must be frank recognition on both sides that there will have to exist for many years very different political, social and economic systems.

"It would be foolish to attempt to crush either Russian Communism or Western Democracy by force. Good statesmanship will endeavour to find means by which nations with different ways of life can exist side by side without conflict."

"This may seem impractical, but the alternatives are a continuation of the cold war, or atomic warfare which would destroy civilisation. Christians must continually pray for peace, and especially that the statesmen who have to make world decisions should receive wisdom and guidance from above."

## JAPANESE LAYMEN'S CONVENTION

FROM OUR OWN CORRESPONDENT

Tokyo, August 21

Dr. Francis B. Sayre, Bishop Sherrill's representative to the Japanese Church, addressed the All Japan Laymen's Convention in Tokyo on August 7.

He called upon the 32,000 lay-members of the Nippon Seikokwai (the Holy Catholic Church in Japan) to go forward to convert the 99 per cent. of the country's population which is non-Christian.

He likened the present-day Japanese Christians to the Christians of ancient Rome, who, although only a small minority, were able to convert all Western civilisation.

He said: "The longer I live, the more deeply I have become convinced that the only possible solution for the political and the international and the economic and the social problems which hem us in on every side is Christianity."

## EARTHQUAKE APPEAL

ANGLICAN NEWS SERVICE

London, September 7

The Archbishop of Canterbury, in a letter to the Archbishop of Athens and All Greece, has stated that the Inter-Church Aid Department of the British Council of Churches, which is taking an active part in the earthquake appeal, has decided to make an immediate grant of £500 to the churches and Christian work which have suffered from the earthquake.

## COURSE AT WORCESTER

ANGLICAN NEWS SERVICE

London, September 1

The Seventh Annual Summer School of the Religious Drama Society of Great Britain has just been held at the City of Worcester Training College, its ten-day course ending on August 26.

The 130 students came from many parts of Great Britain and Ireland, and others from some Commonwealth countries as far apart as Jamaica and Australia, as well as from the United States.

The ministry had its representatives among the student body, which also included teachers, county drama workers, diocesan producers, as well as many interested in religious drama as a parish activity.

Tutors were responsible for the various sections into which the work was divided.

The playwrighting group worked under E. H. Ward, the well-known dramatist, while "Designing" was under the care of Miss Stella Mary Pearce, whose work has included the designing for the plays of T. S. Eliot.

As was anticipated, the greatest number wished to work on the production side, where there were three groups. Apart from group work and classes where practical work was done, additional lectures were given on a variety of subjects, including the relationship between music and religious drama.

The subject was dealt with by Christopher le Fleming, the composer, who was also in charge of music throughout the course.

Interest was added by the presence of "The New Pilgrims," the permanent professional company of the Religious Drama Society, who performed James Bridie's "The Dragon and the Dove," and later gave a moving and impressive production of R. H. Ward's "Holy Family."

They also played "T'Other Shift," which was especially written by K. M. Baxter for performance in industrial surroundings.

The author was present and afterwards led a discussion on Religious Drama, with this play as the central theme.

The last evening was devoted to demonstrations by all groups. The aim of this school was to raise the standard of production in all its aspects.

The aim of the Society is to foster the art of drama as a means of religious expression and to assist the production of plays which explore and interpret the Christian view of life.

## CHELMSFORD'S 1300th CENTENARY

ANGLICAN NEWS SERVICE

London, August 31

Next year the Diocese of Chelmsford will celebrate the 1300th centenary of the arrival of the Christian missionary, S. Cedd.

Cedd, or Ceddra, was an Angle by birth, trained in the monastery of Lindisfarne. After missionary work in the kingdom of Mercia he came, in 653, to Essex.

In 654 he was consecrated at Lindisfarne as Bishop of the East Saxons. He returned south and built two monasteries, one at Tilbury and one at Ithamchester, near Bradwell-on-Sea. He died of the plague at Lastingham (in Yorkshire) in 664.

The church that was built by S. Cedd, the early missionary, near Bradwell-on-Sea, is of special interest. Built probably in the year 654, it made skilful use of the shell of the deserted Roman fort of Othona. The church, a simple structure of stone and brick, was sited on the firm foundations of the main gateway and its adjoining guard house.

It is said to be probably the earliest surviving Christian church in this country which is still used for worship.

## THE ANGLICAN

Incorporating The Church Standard

FRIDAY SEPTEMBER 11 1953

## THE PROBLEM OF ROME . . . 2

It may be that the things for which God broke the Church were things which seemed good to everyone at the time and would have continued to seem good forever if He had not so catastrophically intervened. The steadily expanding control of the Church over government, over land and other forms of wealth, over human learning—the very power, prosperity and prestige of the Church—might have grown to such proportions that the Church's mission of calling men to the adventure of loving God could not be carried out on the terms laid down by God as pleasing to Him. "For," says S. Paul,

"consider your call, brethren; not many of you were wise according to worldly standards; not many were powerful, not many were of noble birth; but God chose what is foolish in the world to shame the strong, God chose what is weak in the world to shame the strong, God chose what is low and despised in the world, even things that are not, to bring to nothing things that are, so that no human being might boast in the presence of God." (I Corinthians 1:26-29, R.S.V.)

Modern Roman Catholicism appears to those of us who are not Roman Catholics to be committed to the position that strength lies in the power of the Church rather than in the Church's humble dependence on God. Its claims concerning itself, maintained with great earnestness and vigour, often strike the outside observer as the precise opposite of the real situation. And, paradoxically enough, the Roman Church is spiritually strongest where it is materially weakest, and is falling into decay precisely where its external power is strongest.

The Roman Catholic Church claims that the papacy is the "centre of unity." Yet one of the greatest breaches in Christendom was the breach between Rome and all the other ancient patriarchates. The breaches in Reformation times between Rome and Lutheranism, between Rome and Calvinism, between Rome and Anglicanism were of such proportions as to raise the question in reasonable men's minds as to how effective a centre of unity could be that preserves its unity only by definition—i.e., that which is left remains united with that which is left.

New fissures in Roman unity have continued to occur, two recent ones being the Polish National Catholic Church and the Philippine Independent Church. The papacy has not over the centuries maintained the unity of those who call upon the name of Christ, but only of those who call upon the name of the Pope. Eastern Orthodoxy has its jurisdictional quarrels, but it does not continually spawn new Churches as Romanism does.

The concept of the papacy as the infallible teacher of faith and morals seems to the non-papal observer to be unsound from every point of view.

Doctrine is true not because the Pope says it is, but because it is true.

If what the Pope says is true, it is infallibly true; if it is not true, it is not infallible, and is false. And neither more nor less can be said for any other human teacher. In the early days of the Church, the Patriarchs of Rome were admirably conservative in their adherence to the main line of Christian teaching, and their trend is generally in the same direction to-day, except for the distortions that arise from treating a part of Christendom as the whole. But Popes can err, and have erred, and have disagreed with each other. And even the Roman Catholic, though he may be constrained to act as if the present Pope is always right, can only be sure the Pope is infallible if he knows for other reasons that the Pope is speaking the truth.

Roman Catholics know that their infallible teacher of faith and morals has taught conflicting beliefs at different times, and have developed elaborate arguments to explain Honorius' vagaries on the two natures of Christ, Eugenius IV's unhistorical decree on the form and matter of ordination to the priesthood, etc. By common consent, the Roman Catholic Church is managing to forget about its ancient disapproval of paying interest on loans, its former insistence that the earth is the centre of the universe, its biblical fundamentalism.

Papal infallibility raises more problems than it solves in the realm of serious pursuit of truth. When Roman Catholic scholars fight for truths that are not currently popular with the papal court, they emphasise that their opinions are "permitted" deviations from the papal line. But to those of us outside the Roman Church there is something indecent about the idea that any truth is "permitted" in the Church.

[This leading article comes from the current issue of THE LIVING CHURCH, a U.S. contemporary of THE ANGLICAN. The concluding article will appear next week.]

## CHURCH AND NATION

## Union Responsibility

The quick settlement of the waterfront dispute at the North Queensland port of Bowen last week was a triumph for commonsense.

It may be a moot point whether the Government was not taking undue risks of provoking a big industrial explosion in flying in troops, suddenly and almost secretly, to load meat cargoes there. It certainly had the excuse that the Bowen watersiders had been unduly slow in increasing their labour force to meet the situation. And a fire in a sugar mill, which reduced storage space, made it urgently necessary that sugar and meat cargoes should be loaded expeditiously.

I thought the president of the Australian Council of Trade Unions, Mr. A. E. Monk, and the Federal Labour Leader, Dr. H. V. Evatt, emerged with credit from the discussions which led to the settlement, which was based on the withdrawal of the troops and arrangements to augment the waterside force, partly by sending workers from Brisbane and partly by increased recruitment at Bowen.

A continuance of the dispute would have been nationally disastrous with so much valuable cargo waiting to be loaded and unionists in the mood to stand together to frustrate the troops, who were intended not as a replacement but an augmentation of the waterside force.

Dr. Evatt and Mr. Monk both moved promptly to initiate a round-table conference. In so doing Dr. Evatt bluntly put the point to the watersiders that they had a duty to meet the emergency by providing adequate labour. He might have made some political capital out of the rather precipitate and over-dramatic action of the Minister for Labour, Mr. H. E. Holt, in flying in the troops. But he did not.

Once the conference had been convened, Mr. Monk seems also to have worked hard and effectively for a commonsense settlement.

One had hoped that the Bowen incident and its settlement might presage a new and better spirit in industrial relations in Australia. But such optimism was a little dashed a few days later by the decision of Sydney watersiders to hold a 24-hour stoppage at a busy period to discuss various industrial matters.

Why a whole day should be necessary for this purpose is mystifying. Such disregard for the national interest must continue to lose the men public sympathy. Various alternatives suggest themselves: Shift meetings, a night meeting, or, at the worst, a meeting limited to two or three hours.

Australia's exports are her life-blood. The men who handle the cargoes are entitled to fair pay and conditions. But to throw a great port idle for a day every now and then for a union meeting is selfish and irresponsible—and the fact that the men themselves forfeit a day's pay does not soften the blow to the nation.

There are few greater needs in our national life today than responsible union leadership. There had been encouraging signs in recent times that we were gradually getting it, particularly in the mines. It is all the more discouraging, therefore, to see the watersiders reverting to arbitrary action.

## Tasman Anniversary

Today is the 25th Anniversary of the first flight across the Tasman Sea. It was made in the veteran tri-motored monoplane Southern Cross (these days stowed away in sections at Mascot Airport, Sydney, awaiting permanent display). Its crew comprised Sir Charles Kingsford Smith, Mr. C. T. P. Ulm, Mr. H. A. Litchfield and Mr. T. H. McWilliam.

The Southern Cross flew from Richmond, near Sydney, to Christchurch in just under 14½ hours. Last month a Canberra jet flew from Brisbane to Christchurch in almost a fifth of that time—2½ hours.

But somehow drama rather than speed seems to have been the most abiding memory left by quarter of a century of Tasman flying. Perhaps no Tasman flight was so desperately exciting as Kingsford Smith's last—in May, 1935—when, aided by the great heroism of Captain P. G. Taylor, in transferring oil from the "dead" starboard motor to the port one, he brought the Southern Cross back from mid-Tasman to Mascot.

The third occupant of the Southern Cross on that occasion was Mr. John Stannage, wireless operator. He gave up "dicing with death" soon after that to become manager of a New Zealand radio station. But his continuing keen interest in aviation is shown by the leading part he is taking in organising and running the London-Christchurch air race, which will be held next month.

The miraculous nature of the deliverance of the Southern Cross and its three occupants in May, 1935, was acknowledged at a service of thanksgiving which Kingsford Smith, Taylor and Stannage attended at St. Mark's Church, Darling Point, Sydney, on the following Sunday.

The most appropriate text from which Canon Howard Lea preached was: "If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall Thy hand lead me and Thy right hand shall hold me" (Psalm 139, vs. 9 and 10).

## Closer Links

Mr. Anthony Eden, when out of office three or four years ago, visited Australia. But no other member of the Churchill Government had much personal knowledge of Australia. Just now, however, the British Minister for Supply, Mr. Duncan Sandys, is visiting us,

mainly to assess our defence potential with special reference to the Woomera rocket range and the weapons being tested there.

Within the next month or so three other British Ministers will also visit Australia. One of them, Lord Cherwell, is specially qualified to judge our progress in the nasty but necessary business of "tooling up" for the production of war weapons.

Formerly he was Frederick Lindemann, professor of experimental philosophy at Oxford University, and Churchill, in the first volume of "The Second World War" wrote of him as "an old friend."

"In the previous war," said Churchill, "he had distinguished himself by conducting in the air a number of experiments, hitherto reserved for daring pilots, to overcome the then almost mortal dangers of a 'spin'. We came much closer together from 1932 onwards, and he frequently motored over from Oxford to stay with me at Chartwell. Here we had many talks into the small hours of the morning about the dangers which seemed to be gathering upon us."

A British Prime Minister has yet to set foot in Australia. But the increasing frequency of visits by British Ministers shows the standing of Australia in scientific research work, which, one prays, will prove more useful for peace than for war.

Commonwealth Prime Ministers make frequent journeys to Westminster. It may be argued that they can do so without loss of much time in these days of air travel. But the argument cuts the other way, too. There is no valid reason why occasional Commonwealth conferences on the highest level should not be held in Canberra

or one of the other Dominion capitals. Indeed, there would be strong advantages in holding such talks in Australia or Canada occasionally in view of the vital bearing of their mineral resources and technical developments on Commonwealth defence. Mr. Sandys has found such personal background invaluable. Other senior British Ministers and the Prime Ministers of other Commonwealth countries could be expected to benefit likewise.

## Oil Venture Blessed

It was unusual to read that the big oil drilling venture, begun at Rough Range, 700 miles north of Perth, last Saturday, had the divine blessing invoked on it.

The Reverend R. J. Hobby, vicar of St. George's Church, Carnarvon, said the prayers. And he showed plenty of energy in keeping his appointment, for he drove 260 miles from Carnarvon to Rough Range on the Friday night and left almost immediately after the opening ceremony to be home in time to take his Sunday services.

I have heard of the blessing of fishing fleets in Australia, but this is the first time that I have heard of prayers being offered for the success of an enterprise like the one at Rough Range.

As long as this part of the ceremony was not regarded as a sort of "good luck" gesture, similar to the kissing of the drill which also took place, the offering of the prayers can be unreservedly commended. Kissing the drill is apparently the traditional way of launching an oil venture. But somehow it seemed to be a little out of tune with the more solemn part of the ceremony.

## Cost of Medicine

In one way the Chemists' Guild, which has been protesting against the scale of payment for repatriation and pensioner prescriptions, has been out of luck.

Normally it would have to deal with Sir Earle Page. As a doctor, Sir Earle would have a fair idea of the value of medicine, both for the patient and the chemist. But, in his absence abroad, the portfolio is being administered by Mr. Athol Townley, who has an even more precise knowledge of the value of medicine. For he is, indeed, a chemist himself. And, speaking from that experience, he contends that the Government is paying fair and reasonable prices.

The guild is ill-advised to threaten to refuse to supply these prescriptions after September 30, particularly as Mr. Townley, judged by his public statements, is anxious only to achieve a just settlement. At the very least the Chemists' Guild should agree to withdraw its ultimatum and await the return of Sir Earle Page.

## Road Trial

It was a sheer accident, I should think, that last Sunday was prescribed as a day of rest at Darwin for the motorists engaged in the 6,500-mile reliability trial because the event began in Sydney on the previous Sunday with no fine scruple about the sanctity of the day.

Perhaps it would be argued that ordinary traffic would be too greatly disorganised by starting the trial on a weekday.

As far as the idea of the trial is concerned one must admit to some grudging admiration for the genius who thought of it. He brought under notice a trade name of which few people had heard before, and Press and radio have been spreading it far and wide. As such things are valued, the free publicity must far exceed the prize-money.

—THE MAN IN THE STREET.

## ONE MINUTE SERMON

## THE COLLECT FOR THE FIFTEENTH SUNDAY AFTER TRINITY

## The Text:

Keep, we beseech Thee, O Lord, thy Church with thy perpetual mercy; and, because the frailty of man without thee cannot but fail, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our salvation; through Jesus Christ our Lord. Amen.

## The Message:

There were dangers in the days of Gelasius (490 A.D.) threatening both Church and State. It was the time of the Pelagian heresy—the British heresy—which proclaimed that man of himself could do God's will, and needed not God's grace. Added to this internal danger was the external one of the attacking barbarians who were breaking up the Empire. A collect for a time of trouble! But how truly applicable to every time. For we come back to God week by week. We mean never to leave Him, ever to keep our souls open to His presence. Yet the cares of the world, worries, our lawful tasks, our amusements, crowd out our recollection of God and Prayer.

What an amazing phrase then is this "perpetual mercy." No! The real sense is "perpetual propitiation"—the perpetual saving power of the death of Jesus our Lord. What an inspiration it could be if every time our eyes lift to the Cross upon the church or within the church our thoughts lift to a saving Christ and our lives are linked with Him by faith—an utter trust. For how true it is that "the frailty of man" without God "cannot but fail." It is only a very foolish pride that makes us trust ourselves. Indeed that pride is the original sin, the delusion that we can be as "gods" and handle life for ourselves. And once again the Cross will help us as we look upon it. For how true it is for me to say "I did it." "Those cruel nails O Saviour were driven in by me." If that is the cost of winning for us the hope and possibility of "saved" lives, then indeed with a renewed humility and a deeply thankful faith will I seek "communion" with such a Saviour.

And my fellowship with God through the Holy Spirit will mean at least two things—a "guarding" of our lives from all things "hurtful" and a "guiding" of our lives to all things "profitable".

How naturally comes to mind the hymn whose inspiration must have been derived from this collect. See Hymn A. & M. 282. Would you read it as a prayer!

"Be Thou my Guardian and my Guide,

And hear me when I call,  
Let not my slippery footsteps

slide  
And hold me lest I fall.

And if I tempted am to sin  
And outward things are strong,

Do Thou, O Lord, keep watch  
within

And save my soul from wrong.  
Still let me ever watch and

pray  
And feel that I am frail

That if the tempter cross my  
way,

Yet he may not prevail."  
Amen.

## WILLIAM TEMPLE MEMORIAL

A book entitled "Liturgy of the Church of England on Holy Communion" has been presented to the Oecumenical Institute by the Church of England as a memorial to the life and work of William Temple.

**LETTERS TO THE EDITOR**

The following letters to the Editor do not necessarily reflect our editorial policy. The Editor is always glad to accept for publication letters on important or controversial matters. Letters should be typed, double spaced, brief and to the point. Preference is always given to correspondence to which the writers' names are appended for publication. Parts of some of the following letters have been omitted.

**CHURCH DESIGN**

**IMPROVEMENT NEEDED**

To THE EDITOR OF THE ANGLICAN  
Sir,—It is encouraging to note that THE ANGLICAN from time to time features articles and illustrations on the subject of church design.

It is not encouraging however, to see the standard of design that is presented to your readers.

In your pages recently there appeared two "designs" for churches, one to be built at Warialda, N.S.W., and one at Kensington, W.A.

These badly-drawn buildings suggest that either they are "rector-designed" or else some one in the congregation is handy at putting pen and pencil to paper.

It is not architecture; and it is because of such rascally-reading that the average man in the pew has no more idea of what makes a good building than the man in the pulpit, who often has no idea at all.

Architecture is composed of three essential factors, separate but not unrelated. They are sometimes referred to as convenience, strength and beauty.

It is really only the third of these elements that can be conveyed to a newspaper reader through the medium of illustrations.

If the seeing eye is to gain any pleasure as it moves along a street, its mind must have some knowledge of what it is looking for, what architecture is, how and under what law it works.

This elementary knowledge we can possess at a trifling cost of time and study.

We do not have to study theology to be Christians; we do not have to be architects to appreciate architecture.

Architecture is constantly with us. Nine-tenths of our lives are spent among buildings, yet how many feel any pleasure passing a beautiful building?

The difficulty, of course, is that pleasant buildings are not plentiful and ugliness is the rule rather than the exception.

Through a number of excellent articles you have introduced your readers to a working knowledge of church music. When it comes to church architecture you have done just the opposite. Ugly buildings are paraded before your readers' eyes and it is left at that.

Yours etc.,  
D. H. STANDEN.

Port Moresby,  
Papua.

**NOMENCLATURE**

To THE EDITOR OF THE ANGLICAN

Sir,—I have noticed in your columns from time to time, as in the secular press, references to half-caste folk as "aboriginals."

This usage is as thoughtless as it is inaccurate as a half-caste person could just as accurately be called a white man.

It is my experience that all coloured people (i.e., those too dark to pass as whites) prefer to be called "natives."

I have known a few educated natives who were quite happy about the use of the word "aboriginal" in reference to themselves but they were enlightened enough to feel content with the skin and blood God gave them.

But the majority of coloured folk are susceptible to some degree of hurt when referred to as "aboriginals."

Yours sincerely,  
KEITH COALDRAKE.  
Forrest River Mission,  
Via Wyndham, W.A.

**PRAYER BOOK POSERS**

To THE EDITOR OF THE ANGLICAN  
Sir,—In THE ANGLICAN of August 28, I read with interest that the bishops, by resolution I assume, agreed to the setting up of an all Australian training college for clergy near Adelaide.

In view of this why should the writer of the article be surprised "to find how Anglican it all is" and that "the Prayer Book of 1662" is used? It would appear that the voting was not entirely unanimous.

In the same issue of THE ANGLICAN it is reported that at a recent Synod "High Mass" was celebrated.

As the Prayer Book does not mention Mass, would the bishop of that diocese object to the teaching given in the college described by the Reverend F. L. Oliver as "Catholic"?

I gather that some people describe themselves as "Catholics". I take it that that is what "the Kelham Fathers" are.

What then are the "Anglo-Catholics"? Is it who they wear biretts, have multi-canded altars and "High Mass" and use some other prayer book?

I am told that there are other training institutions for clergy which are "evangelical".

Would they be Catholic in the sense that S. Michael's is?

Please forgive this "insatiable curiosity".  
ELEPHANT'S CHILD.

**FOOD FOR THOUGHT**

To THE EDITOR OF THE ANGLICAN

Sir,—Article XV, quoted by R. F. Turton, in THE ANGLICAN, September 4, simply states observed facts, echoing I John 1:8, when it says, "We offend in many things."

Its purpose is to contrast the rest of humanity with the one and only sinless man, Jesus Christ.

Nor does the General Thanksgiving assert that we actually do "walk before God in holiness and righteousness all the days of our life."

It prays, with a humility arising from past failures, that we may be enabled to do so in future.

Both Article XV and the Thanksgiving are thoroughly Scriptural and Pauline, the implication in both being that "sin shall not have dominion over us," i.e., shall not be the predominant influence in our lives, nor have the final victory.

Other Pauline passages clearly envisage actual holiness of daily life, as distinct from "imputed righteousness", as a process of growth, through stages of weakness and imperfection, culminating only in the hereafter with our perfect union with the sinless Christ.

Meanwhile God, in and through His grace, does two things: He helps us on our way, and He treats us here and now as though we had already arrived.

Yours etc.,  
RALPH OGDEN.

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

**STRANGERS IN CHURCH**

To THE EDITOR OF THE ANGLICAN  
Sir,—I would like to endorse McK's remarks.

I like going to church, but always come away with the feeling I am not wanted.

Groups of young and old cluster outside the church door after Evensong, laughing and talking.

They just seem as if they do not want anyone else.

Many girls and women have said to me that they would go to church if they had someone to go with.

What a chance for the laity to "save souls"!

I think a representative of church groups should sit near the back of the church, approach any strangers and introduce them to someone of their own age.

I want to make friends with Christian people, but can get no further.

Yours faithfully,  
"BUSINESS GIRL."

**ANGLICANISM AND THE STATE**

To THE EDITOR OF THE ANGLICAN

Sir,—I find myself in complete agreement with much of the sentiment expressed by Mr. Gilbert, but not with his conclusions, which are neither logical nor consequences of the legal position regarding membership of the Church of England in the Diocese of Sydney.

The question is not whether Church or State is supreme, but whether the Church should abide by its own rules, given State sanction when an ordinance is passed by a properly constituted synod.

Mr. Gilbert should remember that the Church for which the apostles and early martyrs fought and died was Christ's holy Church, of which persons of riper years are to this day made "lively members" by baptism (Book of Common Prayer).

If Mr. Gilbert thinks that the Church of England is in some way more exclusive, he should say in his creed "I believe in the Church of England" instead of "I believe in the Holy Catholic Church," whereas the two are, to me, synonymous.

Cramer, Ridley and Latimer, as well as the German clergy, referred to by Mr. Gilbert, died resisting authority arbitrarily imposed from without. We must prove worthy of their sacrifice by abiding by the rules, devised from within, which are from time to time in force.

Mr. Gilbert says that there is a difference between "membership of a congregation" and "membership of a Church." I would like to add that there is also a difference between "Member of a Church" and "Communicant member of a Church" else why would synod, in its wisdom, differentiate between the two according to the degree of responsibility required in particular offices?

Finally, Mr. Gilbert rightly says, (as I said in the first place), that the Church of England defines her own conditions of membership. If he can point out anything in the Bible, the Book of Common Prayer, or the Ordinances of the Diocese of Sydney which explicitly or implicitly lays down that a member of Christ's Holy Church must be confirmed to become a member of the Church of England for the purpose of voting at a vestry meeting (or for any other purpose where a communicant member is not specified), I shall be more than surprised, and more than partly convinced that he is right.

Yours sincerely,  
ANTHONY ROBERTS.  
Epping, N.S.W.

**WOMEN IN THE CHURCH**

To THE EDITOR OF THE ANGLICAN

Sir,—I saw in THE ANGLICAN of August 28 that women have been elected to the Carpenteria Diocesan Synod.

I would also ordain women to the priesthood especially as we can't get enough young men.

Women would not ask "how much am I going to get out of it?" but "what can I put into it?"

We have allowed women to enter the medical profession, sit on juries and fight in the Services during the war.

Yours sincerely,  
J. R. P. WATSON.  
Toowoomba,  
Queensland.

**ANGLICAN WOMEN'S FELLOWSHIP**

To THE EDITOR OF THE ANGLICAN

Sir,—A fellowship or club is very much needed for business women.

It should not be a parish, but a city or country town organisation.

There is no society in the parishes for older business women as all women's meetings are held in the day time.

Yours faithfully,  
ONE ALONE.

**THE 29th ARTICLE**

To THE EDITOR OF THE ANGLICAN

Sir,—In answering the question about Consubstantiation, Dr. Babbage has quoted the XXXIXth Article, which says, "The wicked . . . although they do carnally and visibly press down their teeth . . . the Sacrament of the Body and Blood of Christ, yet in no wise are they partakers of Christ . . ."

Dr. Babbage, however, has not made it clear that the Consecration and the Communion are two separate parts in the same service.

At the Consecration, God the Father, by the power of God the Holy Ghost, makes the bread and the wine become the Body and Blood of God the Son, so our Lord is verily and indeed present in His most Blessed Sacrament.

At the Communion, however, only the faithful may receive the Body and Blood of our Lord, because those whom the Article designates "the wicked" are present only in their earthly bodies. They are not spiritually present at all.

God is Love and Life and Light. When we do anything we know is wrong, or do not do anything we know we ought to do, we turn away from God and His Love and Life and Light and go into Sin and Death and Darkness. It follows, then, that those who are deliberately and consciously in sin, being in Sin and Death and Darkness, cannot be spiritually present with Love and Life and Light.

So, then, although their earthly and carnal teeth may press upon the outward and visible signs of our Lord's Body and Blood, their spiritual selves cannot partake of His Love and Life and Light because they are not there to do so.

I am, etc.,  
D. C. WATT.  
Darling Point, N.S.W.

**ENTRANCE TO THE MINISTRY**

To THE EDITOR OF THE ANGLICAN

Sir,—We are concerned at the Church's dogmatic attitude towards the demand for secular education being that of not less than matriculation standard for entrance to all theological colleges in Australia.

We are two young men, who are exploring all avenues of entrance to such colleges, although we have not the educational standard required by the above.

We believe that experience in civil and military spheres, coupled with the call of the almighty God, is of far more importance from an individual point of view than that of the secular view in regard to the Christian ministry.

We are convinced God has called us but find perpetually we are "stonewalled" by the above demands.

Our aim is to bring to the notice of those in authority, the need for revision of qualifications in such special cases as our own.

We are  
Yours etc.,  
"TWO WHO ARE CALLED,  
BUT NOT CHOSEN."  
Northam Army Camp,  
Western Australia.

**THE C.E.B.S.**

To THE EDITOR OF THE ANGLICAN

Sir,—The statement at the recent Brisbane Synod by the Dean of Brisbane (The Anglican, September 4) that it was a mistake the C.E.B.S. had been begun, was surely not meant seriously by the dean.

I suggest he make inquiries of various dioceses regarding the number of priests of the Church who had graduated from C.E.B.S. ranks, which alone would seem to more than justify its existence.

In addition, the impact of the movement on the lives of thousands of boys throughout Australia has been tremendous.

Such ventures as the C.E.B.S. permanent camp at Frankston, Victoria, being the means of drawing countless youths into active Christian service.

Yours sincerely,  
K. H. GORDON.  
Hobart,  
Tasmania.

**THE TITLE "FATHER"**

To THE EDITOR OF THE ANGLICAN

Sir,—In THE ANGLICAN of August 28, "A Disciple," in discussing the use of the title "Father," is surely right in the view that with more thought and sincere inquiry much prejudice could be overcome.

Sincere inquiry will take the Christian to Christ; there are some to whom His teaching on this subject seems clear.

"Call no man your father on the earth; for one is your Father, which is in heaven." (Matthew 23:9).

As to the use of the word "padre" in the army, little significance can be attached to this. It is in the nature of a nickname.

It is doubtful whether the majority of soldiers, when they address the chaplain as "padre" reflect that they are calling him "father" in Spanish.

Christ has something more to say on this subject: "After this manner therefore pray ye: Our Father . . ."

Some laymen might think, with all respect, that a priest would hesitate to allow himself to be addressed in the same way as God.

Yours sincerely,  
L.A.  
Queen Street,  
Melbourne, C.I.

To THE EDITOR OF THE ANGLICAN

Sir,—I also wish to object to our priests being called "Father."

It has come to be looked on by the people of our Church and nonconformists as a Roman Catholic prefix.

We have our heavenly Father and our earthly father which are, I think, sufficient.

Yours sincerely,  
CHURCH OF ENGLAND.  
Lismore, N.S.W.

**CHURCH SCHOOLS**

To THE EDITOR OF THE ANGLICAN

Sir,—I would like to comment on the letter "Church Schools" in THE ANGLICAN of August 28.

It was written by a woman, and while I can quite sympathise with her conviction, I'm afraid that her sentence, "I am convinced if the Church is to be built up and strengthened, we must begin with the young children," needs some correction.

The Second Commandment states that "the sins of the fathers are visited upon the children unto the third and fourth generation of them that hate me."

Thus it is the fathers upon whom the Church should concentrate its efforts to instil in them responsibility to their families.

Once the father is led to accept Christ and places Him far and above any worldly consideration, his home will be in safe-keeping.

Then only can the children respond to true Christian teaching.

Yours faithfully,  
JOHN RUSSELL.  
Church of England Grammar School,  
East Brisbane.

**A.C.U. QUARTERLY**

To THE EDITOR OF THE ANGLICAN

Sir,—Will you allow me, through the hospitality of your pages, to inform readers of the "Australian Church Quarterly" and members of the A.C.U. that they may expect shortly to receive an interim number of the Union's magazine?

There will be a resumption of the publication of the "Quarterly" at the end of the year.

The new editor will be the Rector of All Saints' Church, Wickham Terrace, Brisbane, the Reverend A. P. B. Bennie, to whom all future communications concerning the magazine should be addressed.

Yours faithfully,  
FARNHAM E. MAYNARD.  
St Peter's Vicarage,  
Eastern Hill,  
Melbourne.

**CHRISTIANITY AND COMMUNISM**

To THE EDITOR OF THE ANGLICAN

Sir,—Your answer to the "Popular Misconception" "That Christianity and Communism go hand in hand" is not fair to Communism, because it contrasts an idealistic picture of the one with a realistic picture of the other.

To be fair, you should give a realistic picture of Christianity as it exists in the average Christian, or else an idealistic picture of Communism as it is described, say, in the Book of the Acts.

I am acquainted with several Communists as well as many Christians, and I must say that I do not find the contradictions between them that you have set out.

As a matter of well-known fact, many Christians and Communists do walk hand in hand in the Peace Movement; not that the Communists are pacifists, any more than the majority of Christians are.

The Communists with whom I have discussed the question have no desire to use violent methods to gain their ends, any more than Christians do. It is their hope that the Socialist society will ultimately be achieved by peaceful means.

They do fervently hope and earnestly believe that the goal of history is a world order in which the people as a whole will enjoy the fruits of their labour on a basis of equality.

Can we Christians match that hope and belief with a comparable faith in the Kingdom of God on earth?

Yours sincerely,  
F. E. BROWN.  
View Road,  
Springvale, Vic.

[Our correspondent is fortunate in the particular Communists he has met; though there may be many such. Our artist was concerned, however, not with Communists and Christians; but with Christianity and Communism as such. We cannot agree that they have anything basically in common.—Editor.]

**CONFIRMATION AND AFTER**

To THE EDITOR OF THE ANGLICAN

Sir,—Much has been said in your columns recently regarding the lack of attendance of young people after their Confirmation.

It is too readily realised that the main reason is usually the home background plus the fact that the Sacrament of Confirmation is regarded as the equivalent of the Leaving Certificate of the Sunday school.

However, the real question we have to face is how can the Church combat this influence and belief?

The position in some country dioceses is a little better because of the earlier age at which children are confirmed.

Here, in Sydney, where the age is 14 to 15 years, the outside interests of the community have already begun to exert their influence on the young people.

The answer, I feel, is for the children to be introduced to the communion service at an age of say, eight years.

Of course, they are not to be expected fully to understand, but they will feel that they are privileged to witness a service which is far too often regarded as one set aside for adults.

A special children's Eucharist once a month would provide this means.

Those of us who are regular attendants at our Sunday Communion should take our young children with us and instruct them as far as we are able on the importance of this service.

It is only by early education for the proper regard of full church membership centred about the Eucharist that the children will learn that Confirmation is the beginning of a fuller life in the service of God rather than just the end of a boring period of lessons in the Sunday school.

Yours faithfully,  
H. J. GREEN.  
1 Marcel Avenue,  
Randwick.

# EDUCATIONAL EXPERIMENT

## MOUNT TIMBERTOP

By the Headmaster of the Geelong Church of England Grammar School.

There is nothing, or almost nothing new under the sun, only re-arrangements of other people's ideas.

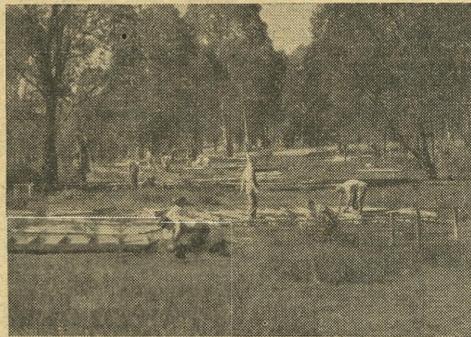
This is certainly true about Timbertop, which is a mongrel child of mixed origin, owing perhaps the main strain of its blood to Dr. Kurt Hahn at Salem and Gordonstoun, but something also to Canon Tyn-dale-Biscoe and Dr. Edmunds in Srinagar, and to Mr. McNeil, the Headmaster of Wesley College, who was so greatly interested in Forestry Camps and whose own school has given the lead in this sort of educational experiment.

The Geelong Grammar School scheme is different from either, chiefly in the fact that it comes between these two extremes: it is neither a whole school designed upon the desired principle, as is Gordonstoun, but it is more than a camp to which boys from the city can be sent for sport periods only.

When it is fully in being, as it is hoped that it will be in 1954, it will hold for the whole year one school year of boys, that is between 100 and 120.

They will be the boys in what is called the second year of Senior School, or the fourth year of secondary education, boys, that is, who will be, at the beginning of the year, between the ages of 14½ and 15½ and at the sub-leaving stage of education.

The choice of this particular year has been, to some extent, forced upon us, for in the year before the boys would have

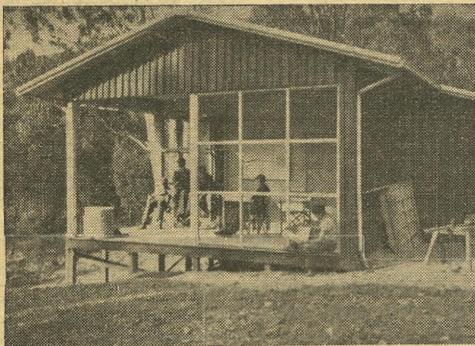


Some of the boys working on the building at Timbertop.

pline must tend to destroy or, at least, to limit individualism and initiative.

BOYS learn to keep their appointed places rather than to grow up into full and responsible persons, who really make up their own minds. The more vigorous react against this and do silly things, breaking quite sensible rules and running up against authority, which is a waste of energy all round; the more timid keep out of trouble by conforming.

Too strong a habit of conformity does not build moral courage and initiative: it does not even bring happiness and peace of mind: for these are the by-products only of fully developed self-dependent individuals.



A completed living unit at Timbertop.

been too young and in the year after, the demands of examinations would have been too insistent.

BUT it is also thought that it is the right year because it is the one generally considered to be the most difficult, the year in which boys, having had one year in senior school, are inclined to become a bit bored with routine and discipline, but have not yet reached the stage when they can be encouraged to take responsibility for leadership.

There is more to it than that, of course, for this age is for boys one in which the old moorings of childhood are often lost and the new course of manhood not quite discovered.

The so-called problems of puberty are probably much more due to this loss of a sense of direction in life than to the more complex reasons to which they are often attributed.

Nevertheless, these problems do exist and the rather different kind of life envisaged at Timbertop should do something to solve them.

The ordinary life of an ordinary boarding-school, however serious an attempt is made to prevent it, does tend to become stereotyped, routine-ridden, over-full of organised activities and monotonous.

Games counteract this to some extent, but not for all boys and not quite effectively for any. Even in a reasonably free school an imposed disci-

Timbertop is a school built upon a different plan.

It is in the mountains, 2,000 feet up, within sight of Mount Buller, and on the lower slopes of Mount Timbertop. It is in 500 acres of partially-cleared land, with 1,200 acres of genuine bush behind it.

The new branch of the school is planned in such a way as to throw the responsibility for maintaining and running it back, as much as possible, upon the boys themselves.

They live in self-contained units of about 12; these buildings consist of a changing room, drying room, showers and lavatories, a comfortable sitting



The view from Mount Timbertop.

room, with pantry attached, and a dormitory.

The boys are entirely responsible for the maintenance and cleaning of these units in which they live.

Cooking is done centrally and there is a common dining hall, which will be used for breakfast and lunch, and possibly for the evening meal as well. The boys will be responsible for this also, except for the cooking.

ORDINARY school work will be done in a specially-designed classroom block, with library and laboratory, planned in such a way as to encourage boys to learn how to work independently, as well as to rely on being taught.

Out of school hours there is a maximum of freedom and a minimum of organised activity.

There is so much to be done in the way of improvements and so strong is the challenge of the environment, with its possibilities of walking and climbing, fishing, skiing and tobogganing, as well as all the opportunities for the study of nature, that the problem of boredom should not and does not seem to arise.

There is, perhaps, some almost spiritual influence derived from the discovery of man's natural affinity with the soil.

The first thirty-five boys have now returned to Oorio after six months at Timbertop and, without exception, have enjoyed their experience and seem to have profited from it in exactly the way in which we hoped that they would.

The second part of the year, about 75 boys, are now at Timbertop.

The increased numbers may make some alterations in method necessary but, as far as can be judged at this stage, the general proposition remains true. Next year the establishment of the scheme will be complete, with a full year of about 100 boys in residence.

Much remains to be said about it and, indeed, much remains to be discovered by experience, but it can at least be said that the start has been most successful and encouraging.

# BOOKS ABOUT CHINA

By Canon F. E. MAYNARD

China is something of a new interest to many Australians, who feel that they ought to know much more than they do about their great neighbour in which far-reaching events have recently taken place.

I SHALL try here to give some information about books which will enable readers to select those that will meet their need. I shall also suggest a suitable order in which to read them, and indicate the point of view from which each is written.

Some knowledge of the historical and cultural background of present events is necessary if we are to understand them.

But China has a long story of more than 2,000 years of civilisation; and we have very little time, most of us, for reading, so we must do the best we can with outlines.

A good way to begin would be to read the article on China in the Encyclopedia Britannica.

Alternatively, there is a book entitled "China", written in 1935 by Professor Fitzgerald, who has recently been appointed to the newly established Chair of Far Eastern History, in the Australian National University at Canberra.

This is not a formal history, but a series of essays introducing the reader to the history and culture of China.

To these should be added, if possible, some such reading as "My Country and My People" by Lin Yutang, or "Lady Precious Stream", by A. C. Chang, or one or more of the novels by Pearl Buck.

These, all excellently well-written, make delightful reading, and introduce the reader to the China of old times.

Though to-day the scene is very different, it is not waste of time to absorb something of the ethos of a civilisation which has persisted so many hundreds of years and must carry with it immense inertia which will not be without its effect in the future.

But perhaps most will be inclined to skip all that and be content to know something about the background of the past few decades; and for this no better book can be recommended than another by Professor C. P. Fitzgerald entitled "Revolution in China".

The book simply must be read. There is no equivalent known to me, and it is easy to read, bringing the story right up to last year, 1952.

Another such objective study, but heavier going, and probably difficult to come by, is by an American professor J. K. Fairbank: "The United States and China".

It was written for the "Foreign Policy Library" of the Harvard University in 1948 and has an introduction by Sumner Welles.

Although written from an American point of view, it is without the emotional disturbances which disfigure so many recent publications of U.S.A.

It is a valuable book, well documented and packed full of serious study.

It is, however, quite likely

that many may prefer to begin with easier reading than documented history; and for these I suggest two outstanding books by very able journalists who have taken enormous pains to get at the facts by visits to China.

Of the first, Professor Fairbank wrote in the book just mentioned: "Considered in its effect on world history, the most important of all historical studies here listed is 'Edgar Snow's 'Red Star Over China'."

True it was produced in 1937, rather a while ago; but it is well worth reading for two reasons: first, of few books could it be said that they have affected world history; secondly, no other book tells so well the story of the epic 6,000 mile march of the Red Army, or shows what were its true objectives.

HERE, also, we have, told to the author, the auto-biography of Mao Tse-tung. Also the authentic story of the capture of Chiang Kai-shek by his subordinate general Chang, and his subsequent release through Communist intervention in 1936.

The author was the first to penetrate the line of fire which separated the armies of the civil war at that time and to tell the story from the other side.

He is not a Communist, but has taken the trouble to try to understand what they were after, and consequently foresaw more truly than most what was likely to occur. It is certainly a book to read.

So also is Jack Belden's "China Shakes the World". This book carries the story up to 1949, the year when the Communists were finally successful in their struggle against Chiang Kai-shek.

The "People's Democratic Republic" was set up in Peking that year on October 1st. Apart from an understanding of why events fell out this way, it is impossible to understand the China of to-day, and still less to estimate what is likely to happen to-morrow.

A weightier commendation than any I could give of this book is one written by the American Professor of International Relations, at Columbia University, Nathaniel Peffer.

He writes: "An intensely interesting story, and a logical explanation, one that this reviewer finds irrefutable. The reader closes the book knowing why it all happened . . ."

Something historical has indeed happened in Eastern Asia, and Mr. Belden's book is the best systematic account of it that has yet come out.

That perhaps will do for a start. Later I hope to deal with books with obvious bias either way, yet not without value on that account; and then, particularly with those which throw some light on the condition of the Church in China to-day.

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F. M. Wildash, Secretary.  
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### RELIABILITY TRIAL

For the last two weeks many people have been following with interest the much publicised car reliability trial which is taking more than one hundred and eighty cars halfway around Australia.

And what a test it has been! Broken springs and axles, a few odd collisions (one at least involving a kangaroo), and mistaken turnings which have added miles of unexpected scenery to the route, have all brought extra zest to the trial.

The crews have certainly had to work hard to keep their cars on the road. But there's a handsome prize at the end.

No doubt when the winner steps forward to receive his trophy he will feel that the dust and heat, the sleepless nights and the frantic repairs were worth the effort involved.

It reminds me of a very pertinent (and often misquoted) verse from the writings of the apostle Paul in 2 Timothy 2-15: "Study to show thyself approved unto God, a workman that needeth not to be ashamed."

Incidentally, the word translated "study" does not mean "swot" (to use language that most students understand), but "exert yourself" or "use all diligence."

"Approved" conveys the idea of one who has been tested and found true.

In other words, to S. Paul, life, for the Christian, is something like a reliability trial.

### LAUNCESTON CHURCH GRAMMAR SCHOOL TASMANIA

(Founded 1846)

Mistress for Primary School, Mowbray Heights, to commence duties January, 1954. Details may be obtained from the Headmaster, Launceston Church Grammar School, Mowbray Heights, Launceston.

### LAUNCESTON CHURCH GRAMMAR SCHOOL TASMANIA

(Founded 1846)

#### POSITION OF HEADMASTER OF THE PREPARATORY SCHOOL

Applications are invited for the position of Headmaster of the Preparatory School of the Launceston Church Grammar School. The Preparatory School has 130 boys and is situated in its own grounds in the centre of Launceston. Details may be obtained from the Headmaster, Launceston Church Grammar School, Mowbray Heights, Launceston.

Application close by the 25th September, '53

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# OVER TO YOUTH

## YOUTH NEWS

The annual athletics carnival of the Church of England Fellowship, Diocese of Sydney (C.E.F.D.O.S.) will be held on Saturday, September 12, at S. Paul's Oval, Newtown.

Trophies will be awarded for championship events, and the branch with the highest point score will hold the main trophy for the next twelve months.

This carnival has always attracted a great crowd, and past champions have left their mark in the wider field of district and State competitions.

Ron Frogley, president of Y.A.s at Trundle, welcomed the Youth Commissioner at their meeting and handed him £50 for various diocesan appeals. The Y.A.s take a turn in catering for weddings and other functions. Doris Beuzeville is the keen secretary. They said they would give all over £25 to the Toddlers' Home, if they can sell their spare piano from the Y.A. hall.

Passing through the town of Parkes, the Youth Commissioner called to see the C.E.E.S. secretary, but found he was out with his father delivering copies of THE ANGLICAN. Youth secretaries should note this grand bit of service for the Church. Parkes parish takes seriously the sale of THE ANGLICAN copies each week. Lone Y.A. Geoff Wells, of Mudgee Parish, has also done well in this regard, gaining many subscribers.

The Church of England Boys' Society, Diocese of Sydney, will hold its 15th annual athletic carnival at S. Paul's Oval, University, on Saturday, September 13, 1953, commencing at 10 a.m. with juniors—seniors and junior finals at 1.15 p.m. Over 1,000 entries are expected, and this should be a bumper carnival.

The society is expecting to see a very large gathering of parents and friends at the carnival to urge on the boys. Drinks, tea, sandwiches, etc., will be on sale.

The organiser of the English side of the recent C.E.E.S. overseas tour has written commending the willing help given whenever required by Charlie Hubbo, of C.E.E.S. branch, Dubbo. The N.S.W. party returns to Sydney on the "Otranto" to-morrow (12th).

The Y.A.s at Forbes, still jubilant over their win in the 1953 Y.A. Queen Competition for the diocese, will hold a big reunion social given in honour

of their candidate, Myrl Milton on Monday next (14th).

By courtesy of Canon F. G. Alexander and the co-operation of the Maclean Show-ground Committee, seventy-four C.E.E.S. from various parts of the diocese camped in the Showground from August 22 to 28. The Reverend R. Lovitt, of Uki, was camp commandant and was assisted by the Reverend T. I. Lawrence (Port Macquarie), the Reverend W. R. Paton (Grafton), Mr. A. E. Singleton (Diocesan Registrar and Commissioner of C.E.E.S.), Mr. T. Slavin (Kempsey), and Messrs. B. Cady, L. Tomlinson and B. Howard, of Grafton.

On Sunday, communicant members attended the early service at Maclean, and at 11 a.m. and 7.30 p.m. the boys marched behind their banners to other services.

After Evensong, Captain Steep, of the Church Army, showed films.

During the week the boys went for hikes, visited places of interest, and spent a day at the seaside resort of Yamba.

Mrs. F. G. Alexander, and members of the Maclean Women's Guild attended to most of the catering.

Douglas Dargaville, a delegate to the Third World Conference of Christian Youth at Vancouver last Christmas, has just completed a Tasmanian tour. He was able to pass on his impressions of the conference to youth groups, schools and church congregations.

S. Stephen's, Rutherglen, G.F.S. (Vic.) is making progress after a lapse of almost eight years. Members have been busy making babies' garments, face washers and bibs for their forthcoming rally.

Congratulations to S. Mark's, Granville, G.F.S. on 69 years of continuous service and activity. This must be a record which few branches could rival.

### EXCHANGE OF PREFECTS

We regret that in the Tasmanian diocesan news of August 28, we incorrectly stated the school from which Philip Bramma comes.

He is Senior Prefect of Sydney Church of England Grammar School and was visiting Launceston Church of England Grammar School.

This exchange of senior prefects of Church of England schools will be continued next term when Arnold Gunther, the Senior Prefect of Launceston Church of England Grammar School, will visit the Sydney Church of England Grammar School.

## EFFORT BY MALAYAN YOUTH

FROM OUR OWN CORRESPONDENT

Singapore, September 1. Twenty-five Young Anglicans met at Kampong Towers, a new village near Ipoh, Perak, last month and rebuilt an old people's home.

The work was done in one week, with materials supplied by public charity. The boys and girls worked 10 hours a day.

The camp at Taiping began with an official opening by the District Officer of Taiping. It was an impressive ceremony, with representatives of the Taiping public present. After the opening there was a welcome social. The next day and subsequent days were devoted to conferences and excursions, games, competitions, a concert and a camp-fire.

Each day began with Holy Communion at 7, followed by a talk and discussions.

The Archdeacon of Singapore conducted Bible talks. The five Bible readings were based on the themes, "I am that I am," "I am the Light of the World," "I am the True Vine," "I am the Bread of Life" and "I am the Resurrection."

The first of the main talks was by Padre Lee, of the New Villages. His talk was on "God's Plan in the Bible." Comparing the Bible to a detective story, he said that in the Bible we work from the beginning to the end to find the Saviour. In the end of the Bible He is the Resurrected Christ.

The next day the Reverend Chiu Ban It spoke on "God's Plan and Scientific Discovery." He said that in approaching the Bible it was unfair to look for real scientific explanations. It is unfair to look for a scientific description of a bird in "Ode to a Nightingale." The scientist says, "My theory works under certain conditions."

So in the same way the miracles would have worked under certain circumstances as well, he said. If we can create conditions which our Lord needs then Christ will do miracles again.

Dr. S. Holth gave the last of the main talks. He spoke on "God's Plan and Communism." He drew largely on personal experience, for he had just left China, because he found that he could be of no further use to his Chinese friends.

He had been in constant touch with Communist leaders in China, and had found that there could not possibly be a compromise between Christians and Communists. But he believed that God is at work on both sides of the Iron Curtain.

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

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Boys are prepared for Professional, Commercial or Pastoral Life. A Special Agricultural Science Course is offered.

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Illustrated Prospectus on application to G. A. Fisher, B.A. B.Sc.

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### FOR SMALL PEOPLE

### THE SHEPHERD PSALM—4

The fourth verse of the twenty-third Psalm says, "He restoreth my soul; He leadeth me in the paths of righteousness for His Name's sake."

In the Holy Land each sheep takes its place in the grazing line in the morning and keeps that place all day. But once during the day each sheep leaves its place and goes to the shepherd.

As it draws near the shepherd, giving little cries, he stretches out his hand to bid it come to him, and when it comes he rubs its nose and its ears and scratches its chin and whispers affectionate things into its ear.

The sheep rubs itself against the shepherd's leg, or if he is sitting down, nibbles his ear and rubs its cheek against his face. After this short time with the shepherd, the sheep returns to its place in the line and another sheep goes to the shepherd to have its little talk with him and he with it.

We have learned that this Psalm teaches us not to be afraid because our Good Shep-



herd is always with us, and we can trust Him to look after us and to guide us every day. But we need to come close to our Shepherd just as the sheep do with their shepherd.

The sheep do not want to be just his sheep. They want to be his friends, and the only way they can be his friends is to talk with him and be with him so that they can learn to love him more and serve him better.

Our Lord is our Good Shepherd. If we are to be His friends we must go to Him and talk to Him and let Him talk to us so that we may learn to love Him more and serve Him better.

The shepherd, you remember, holds out his hand to welcome the sheep. The sheep does not need to be afraid. It knows there is a welcome waiting for it.

We do not need to be afraid when we go to our Shepherd, for there is always a welcome waiting for us. The sheep which do not go near the shepherd miss all the lovely things that the other sheep receive. They lose the welcome because they

do not go for it. They lose all the loving affectionate things the shepherd says, because they do not want them enough to go for them.

So we lose all the lovely things our Shepherd is waiting to give us and to tell us if we will not go to Him to receive them. We cannot complain if we lose them. We make our own decisions. They are all there waiting for us if we will go to the Shepherd.

All the blessings are there, but we must go to Him to receive them.

Our Lord has promised never to turn away anyone who goes to Him. If we do not go, it is our own fault if we do not receive what He has to give us. We make the decision.

So every day remember to go to the Shepherd and talk to Him, and be sure to remember to let Him talk to you. Then when you learn to know Him more, you will learn to love Him more, and when you learn to love Him more you will want to serve and please Him more.

We serve Him by what we do for Him every day.

## ROCKHAMPTON SYNOD

### THE BISHOP'S CHARGE

FROM OUR OWN CORRESPONDENT

Rockhampton, September 7  
The synod of the Diocese of Rockhampton met here to-day.

In his charge, the Bishop of Rockhampton, the Right Reverend J. A. G. Housden, said:-

"From earliest times the Christian Church has found its true strength in expanding its influence.

"Just as a plant fulfils its life by producing and sowing its seeds upon the ground for future life in new plants of the same nature, so does the Christian Church fulfil its true destiny by missionary expansion both at home and abroad.

"God in nature provides that by wind, water and other means the seeds may be spread to new and distant soil, so does He command His Church to do likewise with the seed which is the Word of God.

"The Church in Australia has assumed responsibility for the work among her own aboriginal inhabitants, for the infant church in Papua-New Guinea, for part of the work in Melanesia, Polynesia, Japan, and lately in Borneo.

"This year the Primate of Australia has challenged the whole Australian Church to enlarge her missionary vision as far as India, Malaya and other South East Asian countries where the door of opportunity is now open, but may be closed in a very short time.

"We could say to him, 'No, we have quite enough to do in maintaining our existing work, let us alone until we are stronger, and have completed our present task'.

"So said the conservative Christians in Rome to Gregory the Great and Augustine of Canterbury in the year 596 when they planned a mission to England.

"Yet history has proved that the adventurers were right and the conservatives wrong.

"I have no doubt that this challenge comes through the Primate's from our Lord Himself, and that He Himself is holding the door open for us.

"Through the Colombo Plan we in Australia are pledged to give these people what we can in the way of material aid and technical knowledge.

"We cannot then withhold from them the very best thing we have to give, the Christian faith.

"The taking up of this challenge involves greater effort and self sacrifice than we have shown hitherto, but 'he that loseth his life shall find it'.

"The Church has again been criticised in sections of the Press for its old-fashioned and out of date attitude to the problem of divorce and remarriage.

"The law of the land still assumes that monogamy is the basis of our communal life, but makes exceptions which, however carefully guarded by law, do in practice allow the possibility of collusion, and of people making marriage vows which they do not feel to be necessarily binding for life, although this is contrary to the plain words of the vows made.

"The Church on the other hand endeavours to hold in practice what it believes in theory, and refuses to ask people to make a second vow which plainly contradicts the first.

"The Church, following the commands of Christ, has no provision for a Christian marriage service with any other than lifelong vows.

"If we are to be misunderstood and criticised for this positive attitude to marriage, then we must be prepared to go on being misunderstood and criticised, as our Blessed Lord on earth.

"This is a matter to which I have never before referred in a synod charge, and hesitate to do so now for this diocese has been comparatively free of controversy about ceremonial in the past, and even now it is rare and mild, compared with

other parts of the Anglican communion.

"As it can be a very disturbing and disrupting influence in the Church, and because there are from time to time rumblings which come to my ears I feel that I should make a few observations to-day.

"In the first place I must condemn without reservation anything resembling a 'whispering campaign' or a silent withdrawal from the worship of the Church because of certain ceremonial difficulties.

"The clergy have reasons for what they do, and are perfectly willing to explain these reasons to anyone approaching them in a spirit of 'sweet reasonableness'.

"The nature and history of the Church throughout its twenty centuries of life cannot always be known or understood by those who have not made it an intensive study.

"In the Church of England there are differences of opinion and differences of practice within the basic framework of a common belief and a common loyalty.

"The only way to remove these differences would be to adopt a rigid authoritarian system and force the varieties of religious expression into a common mould, driving those who would not conform into the arms of the Roman Church on the one hand, or the Free Churches on the other.

"The Church of England does not contemplate such a step but prefers to hold together the differing elements and unite them in a common loyalty greater than their differences.

"When preference turns to prejudice, and honest opinion to bitterness then harm is done to the Church and only the Devil rejoices.

"There has been a liturgical movement within the Church during the past fifty or sixty years and it has affected all parts of the Church, both the so-called 'high church' and the so-called 'low church'.

"Why, even surplised choirs were once regarded as a Popish innovation.

"What is at the back of the minds of many people is a very real fear of approximating to the Church of Rome.

"I can assure you from my experience of the church in the past forty years that such fears are completely groundless.

"On the contrary the restoration of dignity and beauty into our worship has kept many people in the Church who might otherwise have seceded.

"A principle we should all observe in this wide and tolerant Church to which we belong is contained in a Latin tag which I translate 'In essential things unity, in changeable things liberty, in all things charity'."

### "WELL-DRESSING" TO AID ABBEY

ANGLICAN NEWS SERVICE

London, August 28

The small village of Tidewell, near Buxton, is sending a "Well-Dressing" to the Abbey, where it will be on display for a week from next Monday.

The Well-Dressing stands about eleven feet high and eight feet wide.

The centre-piece consists of a picture.

A special kind of board is covered with a half-inch layer of clay, on which some biblical scene is usually marked out; in this case it will be a reproduction of Westminster Abbey.

The picture is then built up with all kinds of flowers, flower petals, reeds, tiny cones, mosses and lichens, parsley, leaves, and other materials from gardens and hedgerows.

The picture is framed with borders constructed in the same way.

## APPOINTMENTS FOR ADELAIDE

FROM OUR OWN CORRESPONDENT

Adelaide, September 6  
The present Archdeacon of Adelaide, the Venerable T. T. Reed, will become Dean of Adelaide when Dean Jose's resignation comes into effect at the end of this month.

Archdeacon A. E. Weston, at present Archdeacon of Strathalbyn, is to be the new Archdeacon of Adelaide.

Archdeacon Reed was educated at St. Peter's College and Melbourne University. He received his theological training at the old St. Barnabas College, North Adelaide, and was made deacon in 1926. He was priested in 1927 by Bishop Gilbert White for the Bishop of Adelaide.

He served his assistant curacy at Unley, was priest-in-charge of Berri from 1928 to 1929, and resident tutor at St. Mark's University College from 1929 to 1931. During this time he was also Toc H area padre for South Australia.

He became Chaplain of Melbourne Grammar School in 1932 and was there until 1936, when he returned to South Australia as priest-in-charge and later Rector of Henley Beach. In 1944 he became Rector of St. Theodore's Church, Rose Park, where he is still incumbent.

He was appointed a Canon of Adelaide in 1947, and on the retirement of Archdeacon Houston in 1949, Archdeacon of Adelaide.

The new Archdeacon of Adelaide, the Venerable A. E. Weston, received his theological training at St. John's College, Armidale, and was ordained in 1922 by the Bishop of Bathurst. After ministering at George's Plains, Parkes and South Bathurst, he became Archdeacon of Bathurst and Diocesan Registrar in 1934.

In 1936 he accepted the incumbency of Norwood in the Adelaide Diocese, where he remained until his appointment as Rector of Glenelg in 1947. In 1939 he was appointed Archdeacon of Strathalbyn.

### PRESENTATION TO DEAN JOSE

During the meeting of synod the bishop presented on behalf of the diocese a cheque to the retiring dean as an expression of esteem with which he is held by Church people generally.

The bishop mentioned the problem of the dean's future title. He said that "Mister Jose" seemed out of the question, that he did not think that the dean would accept gladly the title "Father Jose", and that even "Grandfather Jose" did not seem entirely suitable. He therefore intended to confer the title "Dean Emeritus" upon Dean Jose when he retired at the end of the month.

### C.M.S. COLLEGE AT KONGWA

FROM OUR C.M.S. CORRESPONDENT

Sydney, September 8  
The Bishop of Central Tanganyika, the Right Reverend A. Stanway, has announced the appointment of the Very Reverend M. L. Wiggins, Provost of the Cathedral of the Holy Spirit, Dodoma, to be Principal of St. Philip's College, Kongwa.

Sixteen candidates are in training for the ministry at the college, which thus assumes an even more important role in the life of the diocese.

Provost Wiggins, a New Zealand missionary of the C.M.S., has been appointed an Examining Chaplain to the bishop, and also a canon of the cathedral.

### MEMORIAL PLAQUE AT WILLINGEN

OCUMENICAL PRESS SERVICE

Geneva, August 28

To commemorate the fifth World Conference of the World Missionary Council, held in July, 1952, at Willingen, a bronze plaque was unveiled on July 19, 1953, which has been given to the Church of Willingen by the International Missionary Council.

## PROVINCIAL SYNOD IN THE WEST

### LITTLE TO DISCUSS

FROM OUR OWN CORRESPONDENT AT THE SYNOD

The Church in Western Australia seems less than happy with its provincial organisation.

First set up in 1914, Provincial Synod met a few times, but fell into desuetude from 1929 to 1949.

Last week it met for the second time under Archbishop Moline's presidency; but so little was there to discuss that synod adjourned within three hours.

Members decisively rejected a forlorn motion providing for synod to meet only if, and when, the president considers there is business to discuss; delegates insisted upon again meeting three years hence, as the book provides.

Members considered, and damned with faint praise, a proposal for the Australian Board of Missions to establish a constitution to govern their branch in Western Australia.

Another suggestion by the A.B.M., refreshing in its naivete, was that the West should accept responsibility for Forrest River Mission while leaving operational control with the Sydney headquarters.

The proposal was rejected out of hand. Archbishop Moline told members he envisaged the need for a local theological college in the distant (but happily nebulous) future, and the Bishop of Kalgoorlie was successful in having a committee appointed to study diocesan boundaries.

In the West the diocesan boundaries established by general synod seem to be honoured more in the breach than by observance. These territorial departures from the orthodox were euphemistically described by the bishop as "gentlemen's agreements."

Synod was told that the Church in the West is doing a first-class job through its Migration Committee in sponsoring and welcoming English migrants.

A report upon this work was one of the two matters before synod which were not entirely divorced from reality.

The Bishop of Bunbury's address upon the need for ministering spiritually and physically to native Australian and people of mixed blood was the highlight of synod.

Western Australia probably has more mixed-bloods than the rest of the Commonwealth. Most large country towns in that State have native encampments on their outskirts, encampments whose hovels lack the ordinary decencies and are an affront to our professed Christianity.

Upon this subject the public conscience in the West has recently been stirred. The prevailing mood is uneasy and awaits a leader.

Unfortunately, the Bishop of Bunbury's fine exhortation met merely with polite acquiescence; it merited positive action.

Some faint stir of activity was noticed in the last few minutes of an otherwise barren synod.

Members set up a committee to consider the status of Provincial Synod, whatever that may mean.

### SERVICE AT OIL DIGGINGS

FROM OUR OWN CORRESPONDENT

Perth, September 7

A service was held at Learmonth in the Exmouth Gulf area on Saturday, September 5.

The Rector of Carnarvon, the Reverend R. J. Hobby, travelled 500 miles north at the expense of the West Australian Petroleum Pty. Ltd.

He conducted the service to inaugurate drilling operations for oil at Learmonth.

## OPERA

### KEATS WAS NOT HAPPY

Australian composer John Antill, when only a youth, took a Greek shepherd named Endymion for a ride in a train, but Antill seemed somewhat in the dark as to whether they were going to a ballet or an opera, and his indecision was reflected in the half-empty Tivoli Theatre, when conservative Melbourne apparently preferred to go and hear the finals of the "Mobil Quest" in the Town Hall rather than the Victorian premiere of Antill's opera.

When the English poet, Robert Browning, was an old man a woman asked him what his long poem, "Sordello," really meant, and Browning replied: "Madam, years ago when I wrote it God and I knew what it was about, but now, God only knows."

And that just about expresses the opinion of most of the audience at the Tivoli to this opera.

The highest credits must go to Robin Lovejoy for his scenery and costumes, but beyond that the music and the performance are all too vague and colourless to impress anyone.

Ronald Dowd did as well as anyone could be expected to do as Endymion, and it was a change to see Jacqueline Talbot as something other than the old woman that she has played in "Cavalleria Rusticana," etc., but Marjorie Conley was cold and uninspiring as the Goddess Diana.

Also on the programme was Arthur Benjamin's short and lusty 15th century ancestor of Shakespeare's "Taming of the Shrew," under the title of "The Devil Take Her."

It is based on the old story of the man with a dumb wife, who employs a magician to cure her dumbness, and then finds that he cannot endure her shrewish tongue. He begs the Devil to take her away from him, and when he refuses he persuades the Devil to take him instead.

Benjamin's music is nothing out of the ordinary, but Jacqueline Talbot as the wife gave her best performance yet in this N.S.W. opera company season in Melbourne.

Ronald Dowd was excellent as the husband, and Frank Lisle as the magician, and once again the sets and costumes were beyond praise.

-W.F.H.

### "THE DUTCHMAN"

The N.S.W. National Opera Company's performance of "The Flying Dutchman" at the Melbourne Tivoli Theatre on September 3 was easily its best effort for the season.

The first act was dull and lifeless, but this seems inherent in some phases of Wagner, as for instance the Dutchman's weird aria "The term is passed", with its hopelessness of salvation. A night or two ashore, then back to sea for another seven years, and another and another throughout eternity.

Neil Easton made a dignified Dutchman, but his clothes were an astonishing contrast to the rags and seaweed worn by his crew. Had they been in the Australian coastal trade their Union secretary would have called a strike until the crew were given some decent clothes to wear.

Gloria Read was very beautiful as Senta, but in the second act we began to feel that her voice lacked the Wagnerian style and volume. This was not so in the third act, where her duets with Erik and the Dutchman were magnificent.

And what an Erik that great artist John Dudley makes! What a pity that we did not see and hear him in some of the other operas of this Melbourne season. "He is too good an artist to be used up on the executive side of opera."

Alick McKenzie's sets were first-class and the female chorus, especially in the spinning scene in Act II were a treat to see and hear. I think this N.S.W. company's chorus work is better than that of the Victorian company.

-W.F.H.

## BOOKS:

### THEOLOGICAL CLASSIC

AN INTRODUCTION TO THE STUDY OF THE NEW TESTAMENT. A. H. McNeill. Second edition, revised by C. S. C. Williams. O.U.P., pp. 486, price 63/-.

A. H. McNeill was a mighty scholar in his day and his commentaries on Exodus and S. Matthew were in common use a generation ago.

This Introduction is a monumental work on which, in the 'thirties of this century, many theological students were brought up.

It was almost an essential possession for any student of the New Testament with its rich discussions of the Synoptic Gospels, the Acts, the Epistles of S. Paul, the General Epistles and the Johannine writings.

Up to the author's day little notice was being taken of the new theories of Form Criticism of Bultmann, Dibelius and others.

But the reviser has re-edited the book in view of the newer theories and approaches, and has brought the Introduction up to date.

For any student who wishes to have a well-authenticated background to his New Testament knowledge this book would be a treasure.

Its careful and withal interesting discussion of the sources, the dates, the authorship of the various books makes it easy to read.

The ripeness of McNeill's scholarship and the abundance of references gives as assured conclusions as are possible.

The story of the growth of the New Testament Canon is of immense value in apologetic work, and the chapters on Textual Criticism and Inspiration give the young student himself the apparatus and approach that will introduce him to the possibilities of a scholarship of his own.

-J.S.A.

### A LAYMAN'S BOOK

TOWARDS AN UNDERSTANDING OF THE GOSPELS. By Edward Smalley, Epworth Press.

THIS is a layman's book, based on a series of talks given to a Church fellowship. The lecture style is obvious as one reads.

The early portion gives a most interesting account of the Roman Empire, its virtues and vices, its mystery religions, its philosophies. Then follows a brief description of the ministry of S. Paul within the Roman Empire.

The description of the manner in which the first three Gospels were formed is of real value to the layman who comes with no prior knowledge. The Synoptic (one point of view) problem is presented simply and lucidly and the relation between the first three gospels stands clear to see.

Then follows a setting forth of the purpose of each, its key ideas, from which one can trace why certain incidents occur in one and not in another. There is in each a different emphasis on characteristics of the Saviour and Lord.

Possibly even more interesting are the chapters on the purpose and message of the Fourth Gospel. Here the author has let his own attitude and response show more clearly and clerical readers will find material useful in setting the Gospel before their congregations.

It is a slight book but of genuine value for the man in the street who wishes to know the background of the New Testament story that he may read with greater knowledge and more real advantage.

(On page 22 line 7 from the bottom, "disinterested" should read "uninterested.")

-J.S.A.

From the Exodus to the Exile . . . 4

# THE PROPHETS' PROMISES OF FUTURE DELIVERANCE

BY THE REVEREND GABRIEL HEBERT.

WHEN the faithful among the Israelites in exile turned in faith to the Lord God, confessing that He had justly punished them for their sins, it followed that He had not finished His Purpose with them, but had for them a future in store. We come today to study the promises of a future Deliverance, given chiefly by the prophets Jeremiah, Ezekiel and the second Isaiah.

Throughout the period before and during the Exile, the prophets were acting as interpreters of history; and this is a live issue always, and not least in our own day. There have been and there are to-day various types of interpretation of the meaning of history. One, which began with the Greek and Roman Stoics, and has reappeared in our own time, is that human history consists of a series of cycles, in the rise and fall of one civilisation after another; thus history continually repeats itself with variations, as the various civilisations in turn are born, come to maturity, and then break up.

On this view there is no continuous process in history, but only a repetition with variations of one theme. Then there is the Marxist view of history, according to which, by the operation of necessary economic laws, capitalism leads to the class war, and that in turn to the dictatorship of the proletariat and the classless society.

On this view, there is a continuous process in history, but no Purpose, since a Purpose implies a Purposer, and Marxism is materialistic. Jews and Christians are the only people who believe that there is a continuous Purpose in human history from the beginning, starting with the creation of the world, and continuing through God's selection of a Chosen People to the accomplishment of His Purpose through them.

Christians believe that this Purpose reached its climax in the Coming of the Son of God into the world as true Man, through whom the knowledge of God is extended to all nations; and that the Purpose will be completed in what we call His Second Coming, which will be the final establishment of the Reign of God over all mankind.

The Israelites had always believed in a coming "Day of the Lord", when the Lord God would establish His Reign and bring at least His chosen People to blessedness and peace.

BUT the prophet Amos, prophesying in the northern kingdom about 770 B.C., said that this Day of the Lord would bring, in the first place, God's judgement on Israel's sins: "Woe unto you that desire the Day of the Lord; it is darkness, and not light" (Amos 5:18). Other prophets after him spoke likewise of Israel's coming doom, and of a coming reign of righteousness after the doom had fallen.

When the doom had fallen, and a penitent people was turning to the Lord in faith and repentance, it was still the coming Day of the Lord that was in the prophets' minds; but they now spoke much more definitely of the shape that the future action of God would take. Their message can be summed up under five headings.

First, there would be a Second Exodus. As some 700 years before the Lord God had delivered their fathers out of Egypt, so there would be a second and greater Deliverance. So Jeremiah says: "Behold, the days come, saith the Lord, that they shall no more say, The Lord liveth which brought up the children of Israel out of the land of Egypt;

This is the concluding article on "The People of God from the Exodus to the Exile," by Father Gabriel Hebert. The articles were originally delivered as talks over the A.B.C., by whose kind permission they are being published in THE ANGLICAN.

A new series, "The People of God: From the Exile to the Birth of Christ", by the Reverend Hector Maclean, will commence in a fortnight's time.

but, The Lord liveth, which brought up and which led the seed of the House of Israel out of the north country, and from all the countries whither I had driven them; and they shall dwell in their own land" (Jeremiah 23: 7-8).

Second, as the Deliverance from Egypt had been followed by the Covenant at Sinai, when the Lord had united Israel to Himself as His People, so the Second Exodus would bring a New Covenant.

Of this Jeremiah says: "Behold, the days come, saith the Lord, when I will make a New Covenant with the house of Israel and with the house of Judah; not according to the Covenant that I made with their forefathers when I took them by the hand to bring them out of the land of Egypt; which my Covenant they brake, though I was an husband unto them, saith the Lord."

He goes on to say that this Covenant will mean that His Law is written in their hearts; that He will truly be their God and they truly His People; that they will all know Him, not at second-hand through someone else teaching them, but personally; and that He will forgive them all their sins (Jeremiah 31: 31-34).

Third: there is the promise of the outpouring of God's Holy Spirit upon them. We get this especially in a wonderful passage in Ezekiel, where he speaks of the Israel of the coming Day as a truly converted nation: "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put My Spirit within you, and cause you to walk in My statutes; and ye shall keep My judgements, and do them" (Ezekiel 36: 25-27).

THEN there was the well-known prophecy of Joel, that the outpouring of the Spirit of the Lord would bestow on all His people prophetic insight; that their young men should see visions, and their old men dream dreams (Joel 2:28).

Fourth: there is the promise of the return of the Lord to dwell in the midst of His People, as of old in the Pillar of Fire in the wilderness, and in His Presence on the sacred Ark.

Ezekiel, in his mystical account of the Fall of Jerusalem in chapters 8-11 of his book, had seen the Presence depart from the ruined city and the desecrated temple. But in his last chapters, where he gives what we might call architect's drawings of the restored city and temple, he sees the Presence returning:

"Afterwards he brought me to the gate, even the gate that looketh toward the east; and behold, the Glory of the God of Israel came from the way of the east; and His voice was as the voice of many waters; and the earth shined with His Glory . . . And the Glory of the God of Israel came into the

House by the way of the gate whose prospect is toward the east. So the Spirit took me up, and brought me into the inner court; and behold, the Glory of the Lord filled the House . . . And He said unto me, Son of man, this is the place of My throne, and the place of the soles of My feet, where I will dwell in the midst of the children of Israel for ever; and the children of Israel shall no more defile My holy name . . ." (Ezekiel 43: 1-7).

Fifth: when this Day of the Lord appeared, all nations should come and share in it; the knowledge of the true God which His chosen People had gained should be extended to all peoples.

This great hope is expressed in various ways in many psalms and prophecies; most nobly of all, perhaps, by the second Isaiah: "There is no God beside Me: a just God and a Saviour, there is none beside Me. Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else. I have sworn by Myself, the word is gone out of My mouth in righteousness, and shall not return, that unto Me every knee shall bow, every tongue shall swear" (Isaiah 45: 21-23).

SUCH was the interpretation of history to which God's chosen people came. Because they saw in it the working out of the Purpose of the Lord God, history was to them a story with a beginning, a middle, and an end.

The end of history is the Day of the Lord, in which, if we may so speak, God will be justified for taking the risk of creating a creature such as Man: Man, whom He made for Himself, to render Him the free obedience of a son, but who could, and did, choose to go his own way instead, exalting himself, grabbing at God's gifts, and leaving God out.

The first long stage in the working out of God's Purpose was the choosing and calling of Israel to be His people, and their wonderful but terrible vocation to suffering, till in the Exile they passed through a veritable death to a resurrection of life. It was the Prophets who interpreted this to them; and their interpretation of history is accepted and endorsed by our Lord and His Apostles in the New Testament.

It is true indeed that the fulfilment of the prophets' hopes did not come as soon as they expected, nor quite in the way that they expected. There was a return from exile, and a rebuilding of the temple; but the Day of the Lord did not come then, and none of them believed that it had.

God's time had not yet come. Israel had a further discipline to pass through, to live under the Law and set themselves to obey God's revealed will, and find that they could not.

And when God's Son came, announcing that the time was fulfilled and the Day of the Reign of God had come, and calling men to repent and believe the Good News, the same process of suffering and death and resurrection had to be re-enacted in His person.

It was through His death and resurrection that He accomplished our Deliverance or Redemption in the second Exodus; inaugurated the New Covenant; sent from on high the promised gift of the Spirit; and set up the true Temple of God, which is His body — a Temple built not of stones and timber, but of living stones, of souls of men, drawn not from the one nation of Israel only, but from all nations.

For it is of Him that St. Paul quotes the prophecy of Isaiah, that at the Name of Jesus every knee shall bow.

## BOOK REVIEW

### ANSWERS TO POSERS

ASKING THEM QUESTIONS. Oxford University Press.

IN 1936 Mr. Selby Wright, who knows something of the insatiable curiosity of a boy's mind, produced the first volume of a very useful series entitled "Asking Them Questions." Two others followed. In all these books typical questions about religion are answered by bishops, professors, theologians and leading laymen of the Churches.

The answers are given in anything from three to 10 pages, and, while admittedly brief, they are usually clear and competent. Mr. Selby Wright has now collected into one volume what he considers the best 40 or so of the articles from previous volumes.

They are from authors as distinguished and varied in churchmanship as Dean Inge, Dorothy L. Sayers, Dean W. R. Matthews, Charles Raven, Professor D. M. Baillie, Sir George F. MacLeod and Monsignor Ronald A. Knox. And the questions answered range from "What is the Soul?" to "Does a Christian Need to go to Church?"

This volume will prove very useful to clergy and laity alike. It certainly should be in the hands of those who are often asked posers about religion, and find it difficult to give a brief and satisfactory answer.

—E.J.D.  
(Review copy from Oxford University Press, Melbourne.)

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# DIOCESAN NEWS

## ADELAIDE

### RECTORY FOUNDATION STONE

The Bishop of Adelaide will lay the foundation stone of the new Plympton rectory on Sunday, September 13, at 3 p.m. The rectory, which will be a seven-roomed brick building, is expected to cost £3,700, of which £2,700 has been raised by the Plympton people since the drive for finance began in 1951. The house is at present awaiting the roofing tiles and is expected to be completed soon after Christmas.

### GOLDEN JUBILEE

The Church of St. George the Martyr, Goodwood, Diocese of Adelaide, will celebrate its Golden Jubilee during this month. The celebrations began last Sunday with Solemn High Mass at 11 a.m., when Father Whitford was the preacher and Solemn Evensong and Benediction followed by a Consecration Tea at 4 p.m.

## BATHURST

### CLERGY RETREAT

Marsden School provided a quiet atmosphere, with every amenity, for the Clergy Retreat for the Diocese. All who attended were much helped by the addresses given by the conductor, the Archbishop of Brisbane.

### TRUNDLE

Although it is many months since the parish has been active, parishioners still sympathise with their rector in his illness. Several clergy have been giving occasional services, as well as the rector's son. The Diocesan Commissioner recently spent ten days in the parish, and found, with the large congregation, that the people are still conscious of their duty to the church. £169 was given for the Toddlers' Homes appeal, and Y.A.s added £10 for Ordination Candidates Training Fund and £10 towards the cost of a talk projector for the Youth Department.

### BASKET WORKERS

Four members of the Trundle Women's Guild have done wonderful work in basket-making of all descriptions. To date they have raised about £130, £50 of which was given towards the cost of a refrigerator for the rectory. Former Y.A. June Beakins (now Mrs. Keith Bloomfield) is now secretary of the Women's Guild, a worthy advancement in service.

### PORTLAND

En route to the Leadville Youth Rally on September 25, D.C. hopes to visit all parishes on the Mudgee line if convenient to the rectors. First to accept was Portland, where about 110 people gathered for the general public has been arranged in the parish hall for Monday, September 21, at 7.30 p.m. Proceeds are for the Toddlers' Home appeal.

## CANBERRA AND GOULBURN

### WAGGA WAGGA

S. John's Fellowship. — A new feature in the life of the parish is a fellowship, tea which is held in the parish hall every Sunday night by S. John's Fellowship, a group of young Anglicans who meet to drink tea, eat sandwiches and think out the meaning of the Faith. Numbers of teachers from Wagga Teachers' College are guests at these gatherings.

The fellowship has made itself responsible for providing an after-church cup of tea in the porch of S. John's Church on Sunday nights. This is doing much to help people to get to know each other. Union. — A well attended meeting of the Churchwomen's Union was held during the month. E. H. Graham, wife of the State Minister for Agriculture was elected president. The Churchwomen's Union is going ahead with plans for providing new altar rails for the parish church.

Series of Lectures. — Considerable interest is being shown by students of the Teachers' College in a series of lectures which the rector, the Venerable Archdeacon R. E. Davies, is giving to the Anglican Students' Association within the college. The title of the lectures is "Anglican Belief and Practice."

### COBARGO

The parish church celebrated the 29th anniversary of its dedica-

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tion on Sunday, August 16. The Rector of Bodalla, the Reverend H. S. Brown, who had been present at the dedication service in 1924, gave an address to a large congregation.

**GOULBURN CATHEDRAL**  
After being out of action for nearly 20 months the organ of Goulburn Cathedral has been repaired. It was used at Evensong on August 20, and at an organ and choral recital following the service.

### CANBERRA

**Christian Education Centre.**—Earlier this year a successful series of lectures and discussions was held for Sunday school teachers of all denominations in Canberra. A need was felt for a second series and this will commence on Monday, September 14, and continue until October 12. The lectures will be held in All Saints' Hall, Anslie, and will commence at 7.30 p.m. Two distinguished speakers will be in Canberra on September 17, representing the world-wide appeal for Westminster Abbey. They are Sir William McKie, the Abbey organist, and the Reverend Howard Hollis, who is a minor canon of the Abbey. They will address a public meeting at the Institute of Anatomy at 8 p.m. on September 17.

## GIPPSLAND

### BISHOP'S RECOVERY

The Bishop of Gippsland, the Right Reverend D. B. Blackwood, is expected to resume duty in the diocese on August 26. His first services being Confirmation at S. John's, Yallourn, and S. Luke's, South Sale, on Sunday, August 30. Large numbers of confirmees were presented.

The bishop has come back fully restored to health after an enjoyable convalescent holiday in Queensland.

### STUDY SCHOOL

He was able to preside at the annual Clergy Study School, which opened on Monday, August 31, at St. Anne's Church of England Girls' Grammar School, Sale. Nearly the whole staff of clergy, deaconesses, youth and parish workers were assembled. The bishop gave the first study on "The Teaching Ministry." This was followed by an open forum. On Tuesday, September 1, the studies were given by the Reverend D. E. W. Green, "The Church and Healing," by the Reverend J. H. Brown, "Marriage Guidance," and by the Reverend E. J. Murray, a graduate of St. Christopher's College, on "Youth Work."

The main lectures of the study school were given by the Bishop of Tasmania, the Right Reverend G. F. Cranswick, on "The Present Situation of the Occumenical and Missionary Movements."

### ANNUAL RETREAT

The retreat was followed by the annual retreat conducted by the Right Reverend G. H. Cranswick, former Bishop of Gippsland, and the Bishop of Tasmania. The retreat began at Evensong on September 1, and concluded with the Eucharist on September 10. Bishop G. H. Cranswick helped all to face up to the implications of the vocation, life and work of the priest in the Church of God. His addresses and leadership of the retreat made a very deep impression upon all present.

The bishop carried out the retreat programme in spite of a broken bone in his foot. He had to use crutches to get about.

## MELBOURNE

### ARCHBISHOP'S ENGAGEMENTS

The archbishop visited the Church of England Boy's Society Camp at Frankston, on Saturday afternoon. At 3 p.m. he conducted a service in the open-air chapel. Archbishop Booth preached at S. Wilfred, Mount Duneed, on Sunday, at 11 a.m., and at S. John's, West Geelong, at 7 p.m.

### A.B.M.

The Victorian secretary for the A.B.M., the Reverend E. A. Leaver, who is on a tour of the Diocese of St. Arnaud, will be in the Ouyen district this week-end.

### ORGAN RECITAL

To-day at 8 p.m., the organist of Westminster Abbey, Sir William McKie, will give organ recital at S. Paul's Cathedral. The cathedral choir will sing works by Abbey organists. Admissions is by programmes, which are obtainable at Allens or the Diocesan Book Society.

### C.S.G.

The youth secretary for A.B.M., Comrades of St. George in Victoria, would like to hear from all past and present members of the order.

## PERTH

### HOLIDAY CLUB

During the recent school holidays, the Rector of Christ Church, Claremont, the Reverend A. T. Hild, organised a Holiday Club in his parish hall, from Monday, August 31, to Friday, September 5. During that time 40 children between the ages of 9 and 15 were in regular attendance, and were looked after by Mrs. L. Hayes, Mrs. G. Stevenson, helped by Mrs. Lark, Chinese, Indian and English games were played, with appropriate stories told. Instruction was given in poster making, model making, dramatics and verse speaking. Three older

boys built a model house. On one day, a visit was paid to the South Perth Zoo, and on another, to Cottesloe Beach. The sessions began each day with prayer and hymns, and a library of religious books was well patronised.

### A.B.M. EXHIBITION

On September 22 and 23 the A.B.M. Auxiliary of Christ Church, Claremont, will combine with the A.B.M. Diocesan Committee to organise an exhibition. Missionary themes will predominate, but linked with it will be demonstrations of religious educational work, in which the Perth Repertory Club and the Scotch College Dramatic Society will participate.

### RETREAT

During the week-end of September 5 and 6, a retreat for Sunday school teachers, arranged by Mrs. L. M. Evensen, the S.S. organiser, was conducted by Bishop Eisey, at Le Fau House, North Sydney. A conference and retreat house on the sea-shore at Cottesloe, for nine retreatants, is presently in progress, some who had planned to come, from attending.

### HOLIDAY HOME

On the afternoon of Saturday, September 12, the Archbishop of Perth will bless and open a holiday home at Kalamunda, in the hills outside Perth, for members of the Girls' Friendly Society. A five-roomed cottage, which will accommodate 15 girls, has been purchased.

## RIVERINA

### CLERGY RETREAT

A three-day retreat commenced on August 25. It was conducted by the Rector of S. Thomas, North Sydney, the Reverend W. J. Siddons.

### CONFIRMATIONS

Early in the month the bishop undertook a tour of some of the parishes for the purposes of giving Confirmation to candidates at S. Alban's, Griffith, and S. George's, Yenda, in the Parish of Griffith; at Christ Church, Hillston, and the Church of the Epiphany, at Lake Cargelligo, both in that parish; and at S. Peter's, Leeton, where candidates from S. John's, Whitton, were also presented.

### BUILDINGS

Christ Church, Hillston, is being renovated at the expense of the rectory, whilst at Lake Cargelligo, the rectory is in process of being completed. For many years the two good rooms in brick stone alone, but soon the rectory should be as good as the best in the diocese, an adequate, comfortable home.

## SYDNEY

### G.S.S.

The next meeting of the Sydney Chapter of the Guild of Servants of the Sanctuary, will be held on Friday, September 11, at St. Alban's Church, Pembroke Street, Epping, at 8 p.m.

Guild Office will be swar and a short business meeting will follow. All those interested in guild activities are invited to be present.

### LANCASHIRE CLERGYMAN FOR SYDNEY

The Reverend Matthew Byrne will be arriving from Lancashire, England, during February next year and will become Curate of S. Andrew's, Roseville. He will assist in the parish while the rector, the Reverend S. Stewart, undertakes his duties as commissioner for the Moore College Centenary Appeal.

### HORSESHOES AT WEDDING

The Rector of S. Mark's, Granville, writes in his parish paper: "The use of horseshoes as part of the bridal dress is a relic of an ancient German superstition believed to promote fertility in marriage. It is a pagan prayer which asks 'May I have a large family.' 'Marriage no longer means large families, and the horseshoe is neither beautiful nor ornamental. How can a piece of iron, shaped like a horse's shoe, or cardboard covered with satin make any difference to the size of a family?' 'The Solemnisation of Marriage is a Christian service, and it is a pity to spoil it by introducing an ancient heathen custom.'

### MOTHERS' UNION

There will be a reading of the story "Didgeridoo" written by Lieut.-Commander Griffiths, at the Chapter House at 2.15 p.m. on September 18 in aid of the Mothers' Union Hospital Visiting Department. The reading will be given by Mrs. J. W. M. Eaton. Mrs. J. C. Dunbar has been appointed honorary diocesan secretary of the Mothers' Union. Mrs. Dunbar is a Sydney vice-president and head of the literature Department. She succeeds Mrs. B. B. O'Connor.

### AUBURN

The Vice-Principal of Ridley College, Melbourne, the Reverend L. L. Morris, will preach at S. Thomas's, Auburn, next Sunday.

## OBITUARY

### JESSIE STRAHORN FREEMAN

We record with regret the death in Sydney on August 25 of Jessie Strahorn Freeman. She was the first resident woman medical officer at the Royal Prince Alfred Hospital and had been identified for many years with philanthropic organisations.

Mrs. Freeman graduated in Medicine at Sydney University in 1905.

Her appointment as a resident medical officer caused much newspaper controversy. However, by her tact and professional skill, she was able to pioneer the way in Sydney for women doctors.

She was interested in many aspects of public life, and was a member of the Victoria League, the Y.W.C.A., and the National Council of Women.

In 1941 she presented "Berida" at Bowral to the Red-Cross as a modern convalescent home for ex-servicemen and their children. Her husband's death, early in their marriage, left her with four young children.

One son is now the Reverend A. R. A. Freeman, curate-in-charge of S. Nicholas's, Croydon Park, Diocese of Sydney; a daughter is the wife of Dr. A. W. Morton, Rector of S. Oswald's, Haberfield, Diocese of Sydney.

### THE REVEREND R. D. HUDSON

We record with regret the death of the Reverend Robin Decimus Hudson, a former commissary of the Bishop of New Guinea. He died at Caracas, Venezuela, on August 11, aged 48.

Mr. Hudson was educated at Queen's College, Oxford, and Westcott House, Cambridge. He was ordained in 1929 and worked until 1931 as a curate of Christ Church, a large parish in the poorer part of Leeds. At the age of 25 he became a member of the Leeds City Council.

In 1932 he was appointed Conduct of Eton, and remained there until 1938, acting at the same time as commissary of New Guinea. In 1928 he was appointed headmaster of Adisadel College, in the Gold Coast, a boarding school founded by the late Bishop Hamlyn in 1910 and conducted on the lines of an English public school.

Since the end of the war he had been Rector of S. Mark's, Cape Town, and chaplain of Cape Town gaol.

### THEODORE SUMNER GIBSON

We record with regret the death of the former Bishop of Kimberley and Kuruman, the Right Reverend T. S. Gibson, in England on August 29. After serving as chaplain to De Beers' compounds and convict stations in South Africa, he became Archdeacon of Kimberley in 1922.

In 1928, he was elected Bishop of Kimberley and Kuruman, and in 1943 he became Bishop of S. John's, Kafraria.

After 15 years' service at Kimberley and eight at Kafraria, Bishop Gibson returned to Britain in 1951 to become Vicar of Madehurst, Sussex.

### THE REVEREND W. T. C. STORRS

We record with regret the death of the Reverend W. T. C. Storrs on August 31. He was aged 90.

Mr. Storrs was ordained in England in 1896 and came to Melbourne in 1898 to serve a curacy at S. Stephen's, Richmond.

He was incumbent of S. Matthew's, Prahran, for 30 years, after which he went to S. John's, Heidelberg.

He is survived by a widow, one son, and three daughters.

## CHURCHES FORUM OF THE AIR

Subject: "ARE WE DOMINATED BY MATERIALISM?"  
Speakers: Dr. Lloyd Coleman, Managing Director, J. Walter Thompson.

Mr. J. B. Thornton, University Lecturer.  
Senator J. N. McCallum, Member of the Senate.  
Rev. Edwin White, Congregational Church, Burwood.  
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**DIocese of POLYNESIA.**  
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# ADELAIDE DIOCESAN SYNOD

(Continued from Page 1)

"In any far stretching glimpse of rural England you can usually count a dozen church towers standing up among the trees, and it will be a grievous loss to the life of England if the Church must surrender the grand tradition of the parson living among his people.

"But, in spite of the fine work of Bishop Carey and his village evangelists, there is at least in some parts of the countryside as much spiritual apathy among the people as in any great industrial town.

"And this has its inevitable effect upon the clergy, some of whom are sadly discouraged and frustrated, and some few even seem to share this apathy of their people.

"These discouraging features are not of course peculiar to our own Church.

"That is no consolation to us, but it does at least show that the same difficulties confront us all, and that the life and work of our own Church is not in worse case than any other.

"In spite of these discouraging features which I have mentioned, there are factors which seem to me to tip the balance the other way, and to justify one in thanking God and taking courage in regard to the life and work of our Church.

"In regard, for instance, to the supply of the Sacred Ministry it will be generally known that for some years past the Church of England, alive to the need of quality as well as quantity has set an exacting standard, and has on the average rejected somewhere around 50 per cent. of those who have applied for training.

"That standard is still being strictly maintained, but I was told on high authority that the past year has shown an increase of something like 10 per cent. in the number who have been accepted.

"I am very glad to believe that a similar rise in both the quantity and quality of ordination

(candidates is beginning to be evident in our Church in Australia; and I think that it is in no small degree due to the influence which is being increasingly exacted by the standards required and the training given by the Society of the Sacred Mission.

"In spite of what I said earlier, I found in various churches which we visited in England fine congregations responding eagerly to the vigorous leadership of first-rate priests.

"I continually heard that while there is no evidence of a spectacular Christian revival, there are many proofs of a quiet and steady renewing of religious life and zeal and of a renewed regard for the Church as a valued and vital element in the life of the nation.

"Both among people in general, and it seems in the universities at any rate of Oxford and Cambridge, the old attitude of cynical condescension towards Christianity and the Church is out of date and is being replaced by a growing concern with the things of the spirit and a frank and unashamed acknowledgement of the need of religion.

"This trend owes much I am sure to the new respect won for the Christian faith and life by outstanding thinkers and writers such as C. S. Lewis, Charles Williams, T. S. Eliot, Christopher Fry, Dorothy Sayers, Professor Butterfield and others.

"In England it is no longer thought either contemptible, surprising or exceptional that men of first rate minds in any sphere should be Christians.

"Another factor in this change is, I am sure, that the people of that island have in the last 14 years gone through the mill in a way of which we in Australia have only the dimmest perception.

"They embarked on the last war in a spirit of almost weary and cynical resignation.

"When I was there five years

ago, they were a tired and discouraged people, enduring wily nilly the hideous aftermath of war and the prospect of seemingly unending austerities.

"To-day England is a different place, with a different spirit.

"They have touched rock bottom, and they have come through an experience with a new desire for reality and a new and happy confidence.

"They have a long way still to go, but their past sufferings have helped them to believe that they can make the grade, and they are much more ready than they were to seek and accept the help of God in making it.

"There is one matter of the deepest relevance on which I touched earlier, and to which I promised to return.

"No single event for very many years past can have so profoundly affected for good the inner life, not merely of the United Kingdom and the British Commonwealth, but of a far wider range of people as has the Coronation of Her Majesty the Queen.

"A very lay layman, just back from seeing the Coronation on television, said to me, 'Well, that must have done more to enhance the reputation of the Church of England than anything in the last 50 years!'

"I think quite possibly he was right.

"The essential austerity of the great abbey clothed for that high day in all its gold and multi-coloured splendour, the detailed perfection of the great ceremonial whose manifest significance and sincerity dominated its whole dramatic action, the voice and actions of the Archbishop of Canterbury, which by general acclaim were beyond all praise—these and much else combined to make a profound impression on even the least religious minds.

"But that is the lesser of the two things I want to say; the other is this:

"The lovely grace and charm of the young Queen, her perfect dignity, essential simplicity, and manifest Christian sincerity have lifted up the hearts of millions and laid upon the world a sort of spell.

"We saw her come humbly to the Altar of God.

"We saw her clothed in white for God's anointing that, as the great prayer said, she might be established with His free and princely Spirit."

"We saw real royalty, and perceived that its outward pageantry is the fitting symbol of its inward truth, the humbleness of a true service dedicated to God and through God to humanity.

"And if we were alive and awake at all, we saw our own common human life mirrored there in the only quality that can give it true royalty and clothe it with real splendour.

"It is all summed up for us in the great Latin original of our second collect for Morning Prayer: 'Quem nosse vivere, cui servire regnare—to know God is to live—to serve God is to reign.'"

The Dean of Adelaide, the Very Reverend G. H. Jose, then read a report on the state of the diocese.

## CHRISTIANS AND ROAD SAFETY

FROM OUR OWN CORRESPONDENT

London, August 28  
A new approach to the problem of road accidents here has been suggested by the "Christian Action" organisation.

It calls on Christians to regard carelessness on the road as a sin, even when the law does not regard it as a crime.

As the numbers of road accidents mount, the Minister for Transport has said that he has no new suggestions to offer.

"Christian Action" suggests "a new application of Christian love for others" as the only solution.

It is undertaking an extensive advertisement campaign on these lines.

## "THE GATES OF HELL"

FROM OUR C.M.S. CORRESPONDENT

Sydney, September 8

A very successful staging of "The Gates of Hell" was presented by the Church Missionary Society and S. Clement's Church, Mosman, at the Mosman Town Hall on September 1 and 2.

The play, written originally for the C.M.S. by Joyce Biddell, vividly contrasts the vague missionary interest of a home parish with the situation in the mission field.

The audience sees four scenes from a "film" which could be entitled "The History of the Church."

The film is shown in its entirety to a young girl who wanders into High Heaven, but the audience must be content with one glimpse from 1900 years ago and three from the present day.

The play has a cast of 30. Production was by Mrs. F. H. B. Dillon, and Musical Direction by Herbert Wyatt.

## CHINESE CLERIC FOR PEACE CONVENTION

ANGLICAN NEWS SERVICE

An Anglican priest, the Reverend K. H. Ting, and his wife will come from China to the Australian Convention on Peace and War in Sydney this month.

He is Principal of the Nanking Union Theological Seminary.

Mr. Ting was one of the world secretaries of the Student Christian Federation, in Geneva, from 1948 to 1951. He then returned to China. His present appointment began last year, when eleven Protestant Theological colleges in East China decided to unite. They include Anglican, Presbyterian, Baptist and previous Union and Bible colleges.

Mrs. Ting is headmistress of a girls' school.

## GENEVA CHURCH'S CENTENARY

ANGLICAN NEWS SERVICE

Geneva, August 30

The Bishop of London, Dr. Wand, assisted by Bishop Neill, to-day took part in a centenary service at the Geneva English church, which was consecrated on August 30, 1953.

The origins of English worship here go back to 1555. John Calvin agreed in that year that English refugees in Geneva should be lent a church in which John Knox later preached.

That church was in a building near the cathedral, and the Geneva Protestant Church has now decided to restore it to its former condition. The work has been made possible by public subscription and the profit of an exhibition of early Huguenot documents and relics now on view in Knox's church, which is now used as an administrative building.



## Edinburgh Castle

THE GREY BATTLEMENTS of Edinburgh Castle tower above the city and dominate it as the Acropolis dominates Athens—good reason why the Scottish capital is called "The Athens of the North."

This ancient fortress stands proudly on the summit of a 400 ft. black rock that rises, steep and precipitous, above the surrounding plain on three sides and slopes down toward the sea on the fourth.

There, the Firth of Forth runs deep and wide, and from the Castle in ancient days the soldiers of Scotland kept watch for enemy fleets. On the south, the rock commanded the Roman route to the Firth of Forth and was used by the Scots from the earliest times to repel invaders from beyond the English border.

From its Gaelic name, "Dun Eideann" (or Fortress of Edin) the name of Edinburgh is derived, and under its protection the Royal Mile—the Old Town of Edinburgh—grew and had its day.

The approach to the Castle from the High Street of the Old Town is by way of the steep Castle Hill to an open esplanade where troops are often paraded. At the head of the esplanade a dry moat, spanned by a modern drawbridge, leads to an arched gateway in the castle wall.

In niches each side of this entrance are bronze statues of Scotland's two greatest national heroes—Sir William Wallace and Robert the Bruce. Both monuments are modern and were unveiled in 1929 by the Duke of York (later King George VI) and the Duchess, on the 600th anniversary of the granting of a Charter by King Robert to the City of Edinburgh. Immediately inside the Castle wall rises the rugged bastion of the Half

Moon Battery, constructed in 1574, commanding the whole of the Old Town far below. The road winds round the steep hill through two other gates—the Portcullis or Moreton's Gateway, and Foog's Gate—before reaching the inner enclosure, known as The Citadel.

This was the only fortified part of the rock until the middle of the 16th Century. On the crest of the rock stands the oldest church of the Roman rite in Scotland, said to have been built in the time of Queen Margaret, 900 years ago, but now reconstructed.

Edinburgh Castle has been the scene of many of the most stirring events in Scottish history. The Normans knew it as "The Maiden's Castle" where Scottish warriors locked up their womenfolk for safety while they were away at the wars.

Here repose the Honours of Scotland—the gold and jewelled Crown of unknown age, the Sceptre and the Sword, which were gifts from Rome and presented to James IV by the Pope.

Following the Coronation these ancient symbols of independence were borne through the streets for the first time for over a century and carried in state to St. Giles Cathedral for the national service of thanksgiving and dedication attended by Her Majesty. The day was the 24th June, 1953, the anniversary of the Battle of Bannockburn.

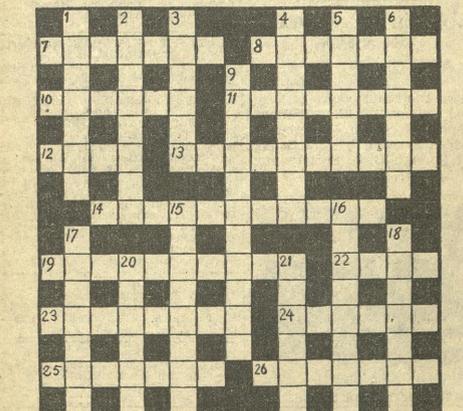
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## ANGLICAN CROSSWORD—No. 57



- ACROSS**
- Meals, mainly old-time (7).
  - Spite our end (7).
  - Ready as a dog's ears (6).
  - Cold bits of the Arctic (3, 5).
  - In essence a boy's name (4).
  - Garnet—shop production (10).
  - Comic opera craft (3, 8).
  - Cathedral city for a smart girl (10).
  - Doctor on an alleged cause of insanity (4).
  - Don't, however, put your shirt on such a rider (8).
  - It took the Germans for a ride! (6).
  - Learns, and where (7).
  - He's farming in Scotland (7).

- What are these priests? One letter tells (8).
- Dynasty that got finished off (8).
- One can put a chit in for it (7).
- Went around to measure round the gallery (7).
- Who keeps the keys of all the . . . (Tennyson) (6).
- They should make a good line of kings (6).

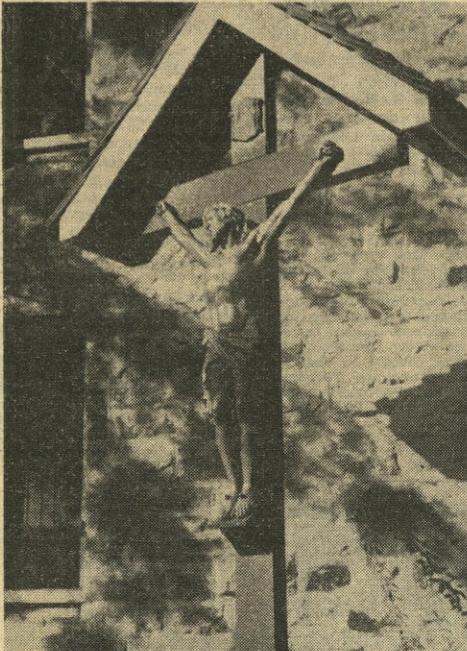
### SOLUTION TO CROSSWORD

No. 56

- ACROSS:** 1, Capful; 5, Doctor; 10, Theorem; 11, Not here; 12, Lauder; 13, Sesame; 16, Settles; 17, Case; 18, Seat; 19, Aspects; 20, Mind; 23, Trio; 25, Piscine; 27, Repton; 28, Spinet; 31, Olivers; 32, Coppers; 33, Statue; 34, Theist.
- DOWN:** 2, Avenues; 3, Forrest; 4, Lamp; 5, Dons; 6, Cities; 7, Operate; 8, Italic; 9, Desert; 13, Redskin; 14, Stretch; 15, Sexton; 20, Marrow; 21, No point; 23, Runners; 24, Obtuse; 25, Potent; 26, Epopee; 29, Isle; 30, Scut.

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**SNAPSHOT COMPETITION**



The winner of our snapshot competition this week is Mr. Mervyn Vining, of Brisbane, who took this photograph of the Crucifix on the west end of the chapel at Bishopscourne, Brisbane.

**"HOW WE SELL THE ANGLICAN"**

A parish priest sends us this report:—  
Ours is a very ordinary parish. In fact, I doubt if you could find one thing about it that is different from thousands of other parishes scattered about Australia.

It is an industrial suburb that lies to the north of a small city.

When THE ANGLICAN first made its appearance we were all interested and for the first few issues we had little trouble in disposing of the copies as they came to hand. But as time went on the demand slackened and, what was worse, people who had promised to become subscribers, often missed coming to church, with the result we could never be sure how many copies would be left on our hands.

The snag was paying for it each week, so to get over this hurdle we thought out the scheme of asking subscribers to pay 2/- a month (2/6 when there were five Sundays in the month). "Then," thought we, "if it rains and the congregations drop, we shall be sure of getting our ANGLICAN money." This worked fairly well, but human nature being what it is, some of the people forgot when the month started, and others could not remember if they had paid for this month or the last one.

Now we have gone another step forward. Once a month we pin a small "seed" envelope to each copy with the subscriber's name and the amount they owe. These envelopes may be returned to the parish treasurer for THE ANGLICAN, or placed in the alms dish.

We manage to have two members on our staff. Now we have adopted the slogan: "Make THE ANGLICAN the third member of the staff."

We like THE ANGLICAN a lot. We do not always agree with it, but it has done one good thing for our parish; it has taught us that there are thousands like us who go to church in small buildings, who do not suffer from overcrowding, whose choir would not cause envy in any great cathedral, but yet who are all members of the great family of the Anglican communion.

**COWSHED BECOMES A CHURCH**

ANGLICAN NEWS SERVICE  
London, September 3  
All through the summer, work has been going on to convert a disused cowshed into a church for a large new housing area on the outskirts of Brighton.

People will worship in the place where cows once stood; the font will stand in the corner where the bull was tethered.

The new chapel at Lower Bevendean is in the parish of Moulcombe, which now has a population of nearly thirty thousand.

**DISTRIBUTION OF CHURCH PAPERS**

ANGLICAN NEWS SERVICE  
London, August 30

The Bishop of London, appealing for more support for Church newspapers, recommends a method of distribution which has been used for more than a year by THE ANGLICAN.

He writes in his diocesan leaflet:—

"I am satisfied that the more widely they (the Church weeklies) are read, the more solid will be the foundation of common knowledge upon which our efforts for God and His cause must be based.

"Towards securing for them a wider circulation I have one suggestion to make. That is that they should be on sale at our church doors.

"Most churches in the diocese have a tract case at the west end beside which the parish magazine and 'The London Churchman' are on sale. Why not add the Church weeklies? No doubt the publishers, if approached, would make adequate business arrangements."

**A.B.M. NEWS**

Archdeacon North Ash has accepted a temporary appointment as Commissioner for the S.E. Asia appeal with the Australian Board of Missions. The Archdeacon will preach on behalf of the appeal at S. James', King Street, Sydney, next Sunday evening.

**MISSIONARY INJURED**

News comes from Tokyo of a successful operation on the Reverend Frank Coaldrake. Mr. Coaldrake was recently involved in a slight accident, resulting in an injury to his eyes, and was admitted to S. Luke's Hospital, Tokyo, where an operation was performed. The operation was a complete success and he is now recuperating.

**CHAIRMAN'S TOUR**

The Chairman of the Australian Board of Missions, Archdeacon Robertson, and the Reverend Alfred Clint left Sydney on September 7 for a visit to the dioceses of North Queensland and Carpentaria. During their tour they will confer with the Bishop of Carpentaria and the Yarrabah committee of the Diocese of North Queensland on the possibilities of co-operatives amongst the native populations. The chairman will address the Rockhampton synod on his way through.



A group photograph at the North Queensland Synod.



The Bible Society's Jubilee Poster.

**RELIGIOUS BROADCASTS**

(Those sessions which are conducted by Anglicans are marked with an asterisk.)

DAILY DEVOTIONAL: 10 a.m.

September 11: The Reverend James Peter. Qld.

September 12: The Reverend Alan Watson, Vic.

\*September 14: Dr. Gwen Nash, Vic.

September 15: The Right Reverend Monsignor James Hannan, Vic.

September 16: School Service—"The Story Without An End."

\*September 17: The Bishop of Newcastle, the Right Reverend F. de Witt Batty.

\*FACING THE WEEK: 6.40 a.m. A.E.T. NATIONAL.

The speaker in this session on the six Mondays, August 24 to September 28, inclusive, will be the Reverend James Stuckey.

PLAIN CHRISTIANITY: 7.30 p.m. A.E.T. NATIONAL.

\*September 13: Sister Julian.

WEDNESDAY EVENING TALKS: 10 p.m. A.E.T. NATIONAL.

September 16: "What Do I Mean By God?"—Professor Mervyn Austin.

\*EVENING MEDITATION: 1.30 p.m. A.E.T. INTERSTATE.

Week commencing September 14: W. T. Dowsett.

\*READING FROM THE BIBLE: 8.10 a.m. A.E.T. NATIONAL.

\*The Bishop of Grafton, the Right Reverend Christopher Storr, will be heard in this session during the five weeks, Monday to Friday, commencing Monday, August 31, and finishing Friday, October 2.

SUNDAY AFTERNOON TALKS: 3.45 p.m. National.

September 13: "Browning's 'The Ring and the Book'": Selections spoken by John Casson.

PRELUDE: 7.15 p.m. National.

The Westminster Madrigal Singers will be heard in this session on the five Sundays, September 13 to October 11 inclusive.

COMMUNITY HYMN SINGING: 6.30 p.m. Interstate.

September 13: Scots Church, North Terrace, Adelaide.

EVENSING: 4.45 p.m. Interstate.

\*S. Paul's Cathedral, Melbourne.

"THE EPILOGUE": 11.20 p.m. INTERSTATE.

September 13: No. 39: Fifteenth Sunday After Trinity.

**GOSEL IN MODERN RUSSIAN**

ANGLICAN NEWS SERVICE  
London, August 28

Two thousand copies of a revised version of S. Matthew's Gospel have been printed in modern Russian by the British and Foreign Bible Society during August.

**CLERGY NEWS**

PATTINSON, The Reverend A. T., Rector of S. Stephen's, Mittagong, Diocese of Sydney, to be Rector of S. Aidan's, Longueville, Diocese of Sydney.

LAMBERT, The Reverend E. H., Rector of St. Mary's, Diocese of Sydney, to be Rector of S. John's, Balmain, Diocese of Sydney.

PATFIELD, The Reverend R., curate-in-charge of S. Stephen's, Normanhurst, Diocese of Sydney, to be Rector of S. Aidan's, Annandale, Diocese of Sydney.

HOOTON, The Reverend A. R., curate of S. Michael's, Wollongong, Diocese of Sydney, to be curate-in-charge of S. Stephen's, Normanhurst.

JOHNSTON, The Reverend John M., Bush Church Aid Missioner at Denmark, Diocese of Bunbury, to be Rector of Wallerawang, Diocese of Sydney.

SMITH, The Reverend Leslie P. G., Vicar of Stratford, New Zealand, to be Rector of Longreach, Diocese of Rockhampton. He will commence duties on All Saints' Day.

**CLASSIFIED ADVERTISEMENTS**

The classified advertising rate of THE ANGLICAN is 6d. per word (payable in advance). Minimum: 4/- per advertisement. A special rate of 3d. per word will be charged for "Positions Wanted" insertions.

**POSITIONS VACANT**

APPLICATIONS are invited for the position of Registrar of the Diocese of Gippsland. Priest with business and administrative experience, or qualified layman. House available. Applications close 18th September, Diocesan Registry, Box 28, Sale, Victoria.

WANTED February, 1954, Matron, Church of England School Girls' Hostel, enrolment 25-30. For salary and conditions apply Diocesan Secretary, Box 203, Hay, N.S.W. Excellent opportunity for two friends to conduct Hostel as Matron and Assistant.

**PULTENEY GRAMMAR SCHOOL, ADELAIDE, S.A.**

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**SECONDARY SCHOOL, from February, 1954.**

One Master is needed for Science and Mathematics. One Master is needed for literary subjects. For either position, a Priest would be considered. Details may be obtained from the Headmaster. WANTED, experienced cook for Christian youth house-parties, particularly Six-Hour week-end. Ring Church of England Youth Department, Sydney, MA1942.

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**NEWS FROM S. AFRICA**

FROM OUR OWN CORRESPONDENT  
Cape Town, August 25

Cape Town is to lose one of its best known and best loved priests through the transfer of Fr. Savage, S.S.J.E., to one of his Society's houses in India.

For thirty-four years Fr. Savage has been working in the African mission in Cape Town, and the surrounding area. Whether he has been looking after the congregation at the beautiful Church of S. Cyprion, in the large Native Location near Cape Town, ministering to hotel waiters in the seaside suburbs, to grooms at the racing stables, or employees at an aerodrome or factory in the district, Fr. Savage has given himself unreservedly, and with complete devotion, but to the detriment of his health.

His services were recognised some years ago by the bestowal of a canopy of the cathedral.

A considerable amount of church building is going on at the present time in the Cape Town diocese. Some £37,500 has been given towards the required £50,000 for the first portion of the scheme to complete the cathedral, and the work is in progress.

**RIDLEY FELLOWSHIP**

FROM OUR OWN CORRESPONDENT  
Melbourne, September 7

Regular meetings of potential theological students have been held during the past year at S. Jude's Vicarage, Carlton, Melbourne.

Guidance concerning requirements for the ministry was given by clergy experienced in theological training and as a result several men have entered Ridley College and others are engaged in preparation studies.

The following meeting of what is now to be known as the Ridley Fellowship is planned for Monday, September 21, at Ridley College, commencing with evening prayer in the chapel at 7.30 p.m.

The Archbishop of Melbourne will give an address in the home of the principal, Dr. Barton Babbage, and there will be time for questions.

Men interested in the ministry of the Church of England are invited to attend.

Further information can be obtained from Dr. Leon Morris, Ridley College, Parkville, or from the secretary, the Reverend Lance Shilton, S. Jude's Vicarage, Carlton.

Dr. William Harris, organist of S. George's Chapel, Windsor, has been invited to take part in the European Festival in Passau, Bavaria.

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