

# THE ANGLICAN

Incorporating The Church Standard

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## CHURCH UNITY MEETING

### "TIMIDITY AND MATERIALISM" OF WEST ASSAILED

ANGLICAN NEWS SERVICE

London, Jan. 23

The Head of the Rumanian Orthodox Church in England, the Very Reverend F. M. Goldau, speaking at a Christian Unity Meeting in London, last week, said that he was astonished at the timidity and depression of the Churches in Western countries.

Anglican, Orthodox, Roman Catholic and Nonconformist clergy took part in the meeting, which was held in the Seymour Hall, Marylebone, in connection with the Week of Prayer for Christian unity.

The Bishop of Dorchester, who presided, said that this very moment, when it would not seem that the movement towards possible unity was making any obvious or marked progress, was the time for repentance and godly sorrow "which worketh hope."

Christian people must be prepared to be penitent for divisions which exist, even though they were confident of the rightness of their own Church, he said.

The Head of the Rumanian Orthodox Church in England, the Very Reverend F. M. Goldau, spoke of the Churches on both sides of the Iron Curtain.

"Spiritual forces behind the Iron Curtain are much more powerful than in the free world to-day," he said.

Last summer he was given an opportunity of visiting the Western European countries. He found, to his astonishment, depression and timidity on the part of the Church in facing the many problems of present-day Christianity.

Behind the Iron Curtain, thousands of priests and faithful were prepared to die for their faith in God; in the free world, people were thinking in more materialistic terms.

The evils of the present

society were the result of a false culture and civilisation; too many believed in the power of matter, and too few in the value of the Spirit, he said.

#### "TRAGIC SITUATION"

To-day, the Orthodox Churches found themselves in a tragic situation. The official representatives of the Churches behind the Iron Curtain believed that it was better to bow before the storm than to resist the aggressive policy of the Kremlin against the Church.

They finished by being compromised in the eyes of their faithful, and by being transformed into the blind tools of the atheist and expansionist policy of the communists.

On the other hand, there were thousands of clergy of all denominations, and the millions of their faithful, who had preferred prison, concentration camps and martyrs' deaths for their faith.

He said that at the present time in Rumania there were in prison more than 3,000 Orthodox clergy, 700 Uniate priests, 500 Roman Catholic priests, 13 Orthodox bishops, five Uniate bishops and two Roman Catholic bishops.

Very few Rumanian priests had escaped from Rumania,

and many had had to hide in the mountains.

#### "AN ORGANISED CHURCH"

The Reverend Francis J. Ripley, of the Roman Catholic Missionary Society, said that he had been dismayed by the vastness of the field covered by the ecumenical movement.

Would it not be better, he asked, if these discussions were limited for the time being to just the basic essential: "What was our Lord's concept of his Church?"

"I am convinced that if only that one question were studied with sincerity, without prejudice and with perseverance, the conclusion would eventually emerge that he did found an organised Church, to which he transferred his own authority, and that that authority must be the basis of Christian unity," said Mr. Ripley.

The Roman Catholic Church, he added, had always shown herself willing to compromise for the good of souls where non-essentials were concerned. For example, in such matters as the language of the liturgy, the celibacy of the priesthood, the hour for the celebration of Mass, ceremonies and in other issues, compromise was always possible.

Controversy, he supposed, there would always be; it was, in fact, one means by which the truth was discovered. But they must pray for the courage always to be sincere and honest in discussion and controversy.

#### THE LIGHT OF CHRIST

The Reverend J. M. Todd, a Congregational minister from High Wycombe, said that in a leading article in the "Church Times," of October 24, last year, it was suggested that the Church should be considered as an entity which had fringes, or outer circles, round a central core.

The various non-episcopal bodies would be, as groups, outer circles, not inner. They would be within the rays of light streaming from the centre, but not near enough to the centre to receive all the light which it gave.

"I believe that we, in these non-episcopal bodies, of non-conformist groups, if the picture given us is true, must be regarded as outer circles, not inner ones which are near enough to receive all the light which streams from the centre," Mr. Todd said.

"You will not expect me to agree with it. I believe that we have our own place in the light from Christ, but I will not say that I think we receive anything like all the light we need, or all the light which Christ means to give us."

Mr. Todd suggested that no world branch of the Church possessed the monopoly of the Gospel.

Where Anglicans, Roman Catholics, Orthodox or Non-conformists had been given a fuller illumination, they had something to contribute to the life of the Church as a whole.



The Archbishop of Sydney, the Most Reverend H. W. K. Mowll, shaking hands with the Venerable Archdeacon R. B. Robinson, on the Archbishop's arrival at Mascot airfield on Monday.

### "NO COMMUNISM IN PAPUA" SAYS PRIMATE

The Archbishop of Sydney, the Most Reverend H. W. K. Mowll, arrived back in Sydney by Qantas Skymaster on Monday, February 2, after an extensive tour of the Far East.

The archbishop's plane should have arrived at 8 a.m. Monday, but was delayed and eventually reached Mascot at 3 p.m.

Among those at the aerodrome who met him were Archdeacon T. C. Hammond, Archdeacon R. B. Robinson, The Reverend A. Deane, Diocesan Youth Organiser, the Reverend H. M. Arrowsmith, Commonwealth Secretary of The British and Foreign Bible Society, the Reverend R. G. Fillingham, Home Mission Society, the Reverend R. C. Curl, General

Secretary of C.M.S., the Reverend D. Robinson, S. Phillips, Canon M. L. Loane, vice-principal of Moore College.

The Primate said, "I have visited countries which face a threat of communist invasion and control."

"After seeing the inhabitants of India, Malaya, and British Borneo, and comparing them with New Guinea natives, I am convinced that New Guinea natives will never adopt communism."

"While they are happy they will not seek any change of leadership."

### A CHANGE IN POLICY

#### The Names of Contributors

In response to suggestions from a great many readers, THE ANGLICAN has reluctantly decided henceforth to publish where possible the names of special correspondents who contribute articles to this newspaper, instead of according them the anonymity which marks the highest newspaper practice.

There will continue to be certain exceptions. For example, a special correspondent who holds, or has held, high office in the Public Service, will not be accorded a "by-line," if it is likely to inhibit his complete freedom of expression.

No member of the permanent staff of THE ANGLICAN will be accorded a "by-line" over news items or articles. The attribution "By a Staff Correspondent" means that the article concerned has been written by a member of the staff and that this newspaper itself endorses the facts and supports any views it may contain.

The policy on publication of Letters to the Editor remains unchanged: preference is automatically given to letters whose writers are prepared to have their names published. Only in exceptional circumstances will a non-plume be accepted.

### MELBOURNE ARMS APPROVED

ANGLICAN NEWS SERVICE

London, Jan. 23

The arms of the Diocese of Melbourne have now, after a hundred and four years of "improper" use, been recorded, approved and granted by the College of Arms in England.

Last year, it was discovered that the arms had never been granted officially. The diocese was told that, unless the arms were recorded and approved, they would no longer appear in "Crockford's Clerical Directory."

A copy of the arms was sent to England; and, as they conformed to the requirements of heraldry, they were approved.

## AUSTRALIA DAY SERVICE IN MALTA

### R.A.A.F. COMMEMORATION

Australia Day was observed on the island of Malta with a special service in S. Paul's Cathedral, Valetta.

The preacher was the Reverend James Payne of the Diocese of Grafton, N.S.W., who is at present the Chaplain with 78 Fighter Wing, R.A.A.F. based on Malta.

The lessons were read by Corporal Percy Harmer, R.A.A.F., who is a lay-reader from the Diocese of Armidale, N.S.W.

A large group of Australian airmen and their families attended the service. These included Squadron-Leader G. T. Newstead, the Deputy-Com-

manding Officer of the Wing. Also in the congregation was Mr. W. Hill from the Australian Legation in Rome.

Following the service the Australians were taken on a conducted tour of the historic Cathedral and then entertained at the residence of the Chancellor.



Padre Payne standing beside a Meteor Jet aircraft prior to take-off on a visit to distant units.

### LATE NEWS

## GOVERNOR-GENERAL ATTENDS DEAN'S FAREWELL

### TRIBUTES TO MRS. BABBAGE

The Chapter House at S. Andrew's Cathedral, Sydney, was crowded last Friday night for the farewell given to the Dean, the Very Reverend Dr. S. Barton Babbage.

The importance of the occasion was recognised by the presence of distinguished community leaders, including His Excellency the Governor-General and the ex-Lord Mayor, Alderman O'Dea, who paid a tribute to the retiring Dean.

Dr. Babbage, he said, had been helpful as an adviser and reliable as a friend. Mrs. Babbage had shown great interest in the work of Mrs. O'Dea and had earned their appreciation. A letter from the Archbishop, written from Kalimpong, was read by Bishop Pileher as Commissary. The Primate warmly praised the Dean for his enterprise and devotion to the work

at the Cathedral.

Others spoke of various aspects of the Dean's many-sided ministry; Dr. Cumming Thomson for the N.S.W. Council of Churches, Archdeacon Bidwell for the clergy; Mr. W. S. Gee for the laity; the chairman of the I.V.F. Graduates' Fellowship on behalf of the Dean's associates in the University; and Professor Wilkinson for the Chancellor of the University. They all paid their warm tribute to the Dean's energetic and successful term of office.

Bishop Hilliard presented a cheque to Dr. Babbage on behalf of the many friends who contributed.

He spoke of the importance of the Dean's future work at Ridley College, Melbourne, and expressed the sense of loss that would be universally felt in the Diocese of Sydney.

The Dean, in accepting the presentation, spoke characteristically of the moral and spiritual condition of Sydney, and of the work he had tried to do.

He paid a touching tribute to Mrs. Babbage, and said what a wrench it was for them both to leave Sydney and the work at the Cathedral.

He referred appreciatively to the support of many friends during his term as Dean of Sydney.



# DIOCESAN NEWS

## ADELAIDE

### BISHOP LEAVES FOR ENGLAND

The Bishop of Adelaide and Mrs. Robin sailed for England this week on the Swedish twelve-passenger freighter S.S. "Mangarella." Although the bishop will be on holidays, he has promised to preach at Canterbury Cathedral on Passion Sunday, to give the addresses for Holy Week and Good Friday services at St. Matthew's, Bethnal Green, where his son Peter is assistant priest, and to spend Whit Sunday at Southsea, where his son David is junior priest.

It is not certain when the bishop and Mrs. Robin will return to Adelaide, but the bishop promises to be back in time for Synod, which opens on September 1.

### NEW APPOINTMENTS

The Reverend R. S. T. Pettet, who was formerly Rector of Burra, was admitted as priest in charge of the Parish of Angaston on January 16.

The Reverend T. H. H. Sloan, of the Diocese of Bathurst, is to be inducted as the Rector of Clare on February 27.

### RETREAT HOUSE

The Retreat House committee has planned a barbecue and square dance, which will be held in the Retreat House grounds on February 14. The barbecue will begin at 6.30.

The proceeds will be used for the work of the house.

### SCHOOL FOR INSTRUCTORS

Increase in the enrolments at the State schools will mean that more religious instructors than ever will be needed this year. To help lay people who would like to assist, but who feel the lack of training in teaching, a series of six classes will be held in room 5, Leigh Chambers, on Monday, Tuesday and Thursday, February 16, 17, 19, 23, 24 and 26, at 2.30 p.m.

## ARMIDALE

### APPOINTMENTS

The bishop has appointed the Reverend S. M. Bramson, of Narrabri, to be Vicar of Bingara, following on the resignation of the Reverend John Wagstaff, who has resigned to take up an appointment in the Melbourne Diocese as Priest-in-charge of St. Mary's, North Melbourne.

The Reverend Harry Taylor, who has been curate at West Tamworth, is to succeed the Reverend K. J. Steele as Priest-in-charge of the Parochial District of Barradine. He will be introduced by Archdeacon Stockdale. The Reverend K. J. Steele has become Vicar of Walcha.

The Reverend Ken Patfield, who has been assistant curate at Narrabri, has been appointed to West Tamworth as assistant curate. The Reverend Max Young will succeed Mr. Patfield as assistant curate at Narrabri.

## STORM DESTROYS PROPERTY

The church and vicarage at Collarenebri, in northern N.S.W., have been totally destroyed in a violent storm which swept the town. The vicar, the Reverend R. A. Marshall, is now in Sydney discussing plans for the rebuilding of church and vicarage.

### BISHOP IN SYDNEY

The bishop returns this week-end from Sydney, where he has attended meetings of A.B.M. General Synod Committees and the annual meeting of the Australian Council for the World Council of Churches.

### EASTER CAMP

A committee of Young Anglicans in Armidale is making plans for an Easter camp for the young people of the diocese. The Showgrounds Association has made the showgrounds available for the camp, at which over 100 young people are expected.

Officers of the organising committee are Misses Margot Watkins and Pam Burgess (secretaries), Mr. John Purkiss (treasurer), and the Reverend J. N. Bagnall (chairman).

## BALLARAT

### "WARTOOK" CHURCHMEN'S CONFERENCE

More than 100 men from all parts of the diocese gathered at Warrnambool on Australia Day week-end for the annual Wartook Conference, so called because originally it was held at Wartook Lake, in the Gramians.

The Bishop of the Diocese again acted as chairman, and after the official opening, when greetings were given by the Mayor of Warrnambool, Councillor F. W. Reid, the Dean of Ballarat, Dr. Munro, gave the first of three addresses on "The Christian Message to the World To-day."

The dean told the conference that the "Good News" that must be proclaimed was a charge laid upon the Church by our Lord Himself. It must be given as such, expressing Witness to a Person, the Invitation to a Life, and the Pointing of a Way.

On Sunday morning the dean spoke of the Holy Community as a Worshipping, Thinking, Working Church, and on Monday morning, at the last session of the conference, he spoke of the Reign of Christ, the promised Kingdom towards which all our prayers, labours and lives should move.

After each address there was considerable discussion and the conference was profitable. On Sunday evening, the men joined the congregation of the parish church, when the service was conducted by the vicar, Canon N. S. Fettes, and the sermon preached by the Archdeacon of Ballarat.

The excellent arrangements for the camp were made by the Warrnambool branch of the Church of England Men's Society. Members of the provincial council of C.E.M.S. attended the camp and joined in the discussions.

## BATHURST

On Saturday afternoon before the conference began, representatives from the various parishes met in the parish hall and adopted a diocesan constitution for C.E.M.S. and discussed the development of a diocesan camp-site.

## BUNBURY

### ANGLICAN YOUTH DAY BATHURST DIOCESE

More than 200 Young Anglicans, Junior Anglicans and C.E.B.S. boys attended the "Anglican Youth Day" rally at Cowra on January 26, arranged by the Y.A.'s in that parish.

The day's programme included an early celebration of Holy Communion, free morning for tennis, tours and swimming, a midday service in St. John's Church, lunch and tea in the Jubilee Hall, a youth conference during the afternoon, and an "Australia Day Dance" at night.

It was another major success for the youth of the Bathurst diocese, with many plans made for 1953.

### PADRE WELCOMED

The event was planned to give a welcome back to the diocese to Padre Harry Thorpe, who has been appointed "Diocesan Commissioner" with oversight of the Anglican Youth Department and the Children's Homes War Memorial Appeal. The bishop handed him a book on behalf of those present.

### Y.A.'S HONOURED

The 1952 Y.A. Queen competition candidates received honour for their efforts, and were presented with fascinating eastern art gifts as mementoes of the contest.

The competition will be conducted again this year, and Condobolin will have the honour of staging the 6th Coronation Youth Ball in August.

Six Y.A. branches applied for the privilege. The Queen contest will commence on Easter Monday and carry on until 31st July next.

### HOLY ORDERS

Another Sydney Y.A., a former country member, Hugh Booker, who was present at the conference, has been accepted for holy orders in the Bathurst diocese.

This was announced at the gathering. He will enter college this year. Eugowra Y.A.'s handed their commissioner a cheque for diocesan appeals, portion of which was for the Ordination Candidates' Training Fund, capital account, which Y.A.'s are supporting, as well as the Children's Homes Appeal, Youth Dept., and church schools.

Tokens of appreciation were handed to the Rector of Cowra, Archdeacon Mirrington, and the secretary of the Anglican Youth Day, Marj Kennedy.

The social close to the successful rally drew 400 young people to the night's function, before visiting Y.A.'s and other youth returned to their parishes in the west.

## BRISBANE

### INSTALLATION

With dignified and colourful ceremonial, the Very Reverend Denis Erskine Taylor was installed as Dean of St. John's Cathedral by the Archbishop of Brisbane, at the 11 o'clock morning service on Sunday, February 1. The singing of the cathedral choir—its first service after the long holidays—was of a high standard, and ably led the singing of the large congregation present.

The Archbishop of Brisbane held an Ordination Service at St. John's Cathedral, Brisbane, on the Feast of the Purification. The Reverend Daniel Charles Gooderham was advanced to the priesthood, and the follow-

ing were admitted to the diaconate (title in brackets): R. G. Beal (Nundah); W. C. S. Booth (Gympie); B. R. Hunter (Sherwood); K. Kenyon (S. Luke's, Toowoomba); F. G. Knight (Dalby); D. N. Morrison (Clayfield).

S. Francis's College, Milton, the provincial college of the Province of Queensland, once more scored in the recent Th.L. examinations. All candidates passed; three received first class honours, D. N. Morrison heading the list and gaining the coveted Hey Sharp Prize.

## BUNBURY

### PARISH OF NARROGIN

The Church of the Resurrection, Narrogin, W.A., was filled to overflowing when the new rector, the Reverend R. E. Walker was inducted to the parish on Thursday, January 8.

The Induction Service was conducted by the Bishop of Bunbury, the Right Reverend D. L. Redding. Those in attendance included the Archdeacon Jenkins, of Albany; the Reverend A. H. Tassell, Diocesan Commissioner; and Brother Andrew, of the S.S.M. Crafters, South Australia.

During the Service the bishop gave a very fine address, taking as his text S. Luke, chapter 2, verse 49, "Wist ye not that I must be about my Father's business?"

The church was decorated with blue and pink flowers, specially chosen to set off the beautiful new blue carpet, a gift from the Mothers' Union. A new altar had also been installed (a gift of Mr. Stokes, rector's warden, and his wife), which was consecrated by the bishop prior to the Induction service.

And last, but certainly not least, the new fluorescent lighting installed as a gift from the Ladies' Guild, cast a very pleasing light on the subject.

A social evening was held in the parish hall after the service, during which welcoming speeches were made, both to the bishop and the new rector, and the parishioners were given an opportunity of meeting their new rector, his wife and two sons.

The rectory at Narrogin has recently been in the throes of having some beauty treatment.

Some of the work has been done by contractors, including a new sleep-out with cement floor, fitting of a new bath, basin and heater, new blue and cream enamel stove, plus external painting, including the roof.

However, the rest of the work, which consisted of "Kementing" every room, enamelling the kitchen and bathrooms, and general "beauty treatment" to all interior woodwork, was done by a few of the parishioners.

"Hats off" to those who gave up Saturdays to wield paint brushes instead of tennis rackets!

## CANBERRA AND GOULBURN

### TARCUTTA

Congratulations are in order for the Rector of Tarcutta, the Reverend C. E. Ussher, who has successfully completed his examination for Th. Schol. of the Australian College of Theology.

### BOOROWA

A men's tea will be held in Boorowa on Friday, February 6, when the guest speaker will be the Archdeacon of Canberra, the Venerable R. E. Davies.

The subject of the Archdeacon's address will be a mission which he and the Reverend Gordon Arthur will conduct in Boorowa from February 22 to March 1.

### THL. EXAMINATIONS

The following have successfully completed their Th.L. examinations: Mr. S. B. Ford, who gained second class honours; the Reverend C. A. Warren, Adamantina; the Reverend S. W. Holmes, Koorawatha; and the Reverend E. J. Rolfe. The latter will be join-

ing the staff of S. Paul's, Canberra, at an early date.

## YOUNG

The Young branch of the Anglican Men's Movement will hold a dinner on Friday, February 20, at 7 p.m., when the guest speaker will be Professor of Law in the Australian National University at Canberra, Professor G. Sawyer.

Professor Sawyer, who was director of short wave broadcasts to Japan and Japanese occupied territory during the last war, and who served on the staff of General Douglas MacArthur, will speak about the "Reminiscences of a Lawyer."

During his visit to Young the Professor and his family will be the guests of Colonel Anderson, V.C., and Mrs. Anderson.

His Worship the Mayor and other notable townspeople have been invited to attend the function.

## SCHOOL OF CHRISTIAN KNOWLEDGE, S. PAUL'S, CANBERRA

A School of Christian Knowledge is to be held in the Parish of S. Paul's, Canberra, from February 22 to April 5.

A distinguished panel of speakers will give a series of addresses in S. Paul's Church, on Sunday evenings, at 7.30 p.m., and the School will meet in S. Paul's Hall on Tuesday nights at 7.45 p.m., when the subject of the previous Sunday's address will come up for discussion.

The panel of speakers and the dates on which they will speak are:

Sunday, February 22, Lord Lindsay of Birker, "Why I Believe in God."

March 1, Fr. W. Rolph: "Why I Believe that Jesus is God Incarnate."

March 8, Mr. L. Webb: "Why I Believe in the Holy Spirit."

March 15: The Bishop of Canberra and Goulburn: "Heaven, Hell and Judgement."

March 22, The Reverend R. Border: "Why I Believe in the Resurrection."

March 29, The Reverend Harold Hunter, "Why I Believe in Forgiveness of Sin."

April 5, The Reverend R. Border: "External Life and Life Everlasting."

Lord Lindsay of Birker is a well known authority on China, where he spent many years; some of which were spent in service with the Chinese Military Forces.

He is a Master of Arts of Oxford University and at present Senior Research Fellow of the Australian National Uni-

versity, in the Department of International Relations.

William K. Rolph, B.A. (Toronto), A.M., Ph.D. (Brn.), is a young Canadian historian making a research study at the Australian National University of "The Australian Country Party."

Leicester C. Webb, M.A. (N.Z.), is Reader in Political Science at the Australian National University. He is the son-in-law of the Primate of New Zealand, the Most Reverend Campbell West-Watson, and is the author of "Control of Education in New Zealand" and "Government in New Zealand."

Reverend Harold Hunter is an experienced educationalist at present on the staff of the Canberra Grammar School.

Reverend Ross Border is Rector of S. Paul's, Canberra.

## S. JOHN'S, CANBERRA TEACHERS' CONFERENCE

On Monday, February 2, a conference of all Sunday School teachers of the parish was held in the School House. The purpose of the Conference was to plan the work for the year and many helpful suggestions were considered.

## THE S. JOHN'S WOMEN'S MOVEMENT

The next meeting of the S. John's, Canberra, Women's Movement, will be held in the School House, on Monday, February 9, at 8 p.m.

The Movement was formed to provide an opportunity for fellowship and service primarily for business and professional women.

## PERSONAL

The Bishop of the Diocese, the Right Reverend E. H. Burgmann, visited Goulburn on Sunday, where he baptised his ninth grandchild, the daughter of Mr. Victor Burgmann and Mrs. Burgmann, in S. Saviors' Cathedral.

## GRAFTON

### APPOINTMENTS

The appointment of the Reverend T. A. Baker to be Rector of Coraki in succession to the Reverend A. H. Paget-Wilkes, who has returned to England, is occasioning a "general post" of other assistant curates.

The Reverend W. A. Doake is taking Mr. Baker's place at Lismore. The Reverend T. R. Lawton, of Christ Church Cathedral, will go to Casino to

(Continued on Page 14.)

## Devotional Poems—No. 5

by Mary Corringham



## SHAPING ETERNITY

Deep in the heart of all mankind a question ever dwells,  
and every human, soon or late, to answer it compels:

"Is death indeed the end of all, or is there aught to show  
it is the prelude to a life far better than we know?"

This life is not the finish, and the grave is not the end!

There is a coming judgment—on God's Word we may depend.

But to prepare in this life, for the next, all men have power:

we shape our own eternity with every passing hour.

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## MEMBERSHIP OF THE COMMUNIST PARTY

### INDIAN ANALYSIS OF PARTY COMPOSITION

ANGLICAN NEWS SERVICE

Delhi, Feb. 1

The periodical "Thought" published in Delhi states this week that "communists are undergoing plastic surgery to change their faces; but this is nothing, for they have plastic faces in any case."

The most interesting thing is that out of 5,395 leading Communists only a bare minority is Negro—only 411. The rest are white people, says "Thought."

"This finding is in accordance with the character of Communist parties of other countries as well. They represent everywhere an upper-class movement. In a study made by the American Senate Subcommittee some time ago, a break-up of biographical data on 506 leading Communists outside the Soviet Union reveals that most of them do not come from proletarian stock but belong to the solid, well-to-do bourgeois families.

"One out of five was rich enough to afford university education; only one out of four worked actively on the labour front; while one out of three was a journalist.

"The data revealed that 40 per cent of them were members of their national legislatures and 20 per cent of them held cabinet posts!

"The upper-class character of Communism is also revealed in India. The Communist leaders of India are sons, or daughters, or wives, or nephews, or cousins of landlords, ministers, governors, justices, kulaks and ambassadors. Many of these leaders were rich enough to afford education abroad.

"The admirers of Russia and China who have been very vociferous recently are also drawn from the same class."

## E. GERMANY WILL RESTORE CHURCHES

ANGLICAN NEWS SERVICE

London, Jan. 23

The East German authorities will spend nearly two million East marks (about £437,750 Aust.) this year on rebuilding war-damaged Evangelical churches, a Church official stated in Berlin last week.

Many war-damaged churches at Potsdam, the garrison town of the Kaisers, near Berlin, have priority for rebuilding. But the money for their repairs comes under the heading of "Preservation of monuments."

The Soviet army headquarters in Germany are at Potsdam. This is in line with East Germany's cultural policy to stimulate artistic life and preserve architectural continuity.

East Germany's budgeting for the care of monuments is done by district officials, who submit estimates to the Government for inclusion in the annual economic plan.

Some of East Germany's best-known churches are being restored or repaired in this way. Among them are the Potsdam Nikolaikirche, which is being given a new dome, the Marienkirche at Frankfurt-on-Oder, and the Dom at Fuerstenwalde.

## SERMON CONTEST

RELIGIOUS NEWS SERVICE

New York, Feb. 2

Non-Roman chaplains in the armed forces and Veterans' Administration hospitals have been invited to participate in a sermon writing contest.

The contest, offering 300 dollars in prizes, is sponsored by the Interchurch General Commission on Chaplains.

## ANNIVERSARY IN ADELAIDE

Adelaide, Feb. 1

Adelaide's oldest church, Holy Trinity, celebrated the 116th anniversary of the laying of its foundation stone, and the 117th anniversary of the first service, held under a sail stretched over a limb of a tree, last Sunday.

Its clock, fully restored in December after 50 years of silence, came to South Australia in H.M.S. Buffalo, flagship of the State's "first fleet" in 1836. It was built at the order of King William IV. Only suitable place for it in the infant colony was the tower of the Church, and it was erected there sometime before 1839.

It never worked properly, and in 1844 the Reverend James Farrell pleaded for its removal. The tower, he said, was unsafe. Next year, however, the Governor had it cleaned and repaired—and put back into the tower.

About 50 years ago one rector objected to its chiming during his sermons, and had the strike disconnected.

Another rector, more recently still (perhaps he was in the same pickle as many of our younger churches to-day) was eager to have the bell melted for scrap brass.

He failed to persuade the parochial council! Now on Sundays at seven, the little bell adds its note to the peals from the Cathedral, a mile away. Footnote: The strike is normally disconnected after striking the appropriate hour, for the remainder of all services now.

## STUDENTS DISCUSS PRACTICAL PROBLEMS

FROM A SPECIAL CORRESPONDENT

Corio, Jan. 29

A Conference of Theological Students was held in Corio from January 2-6, prior to the National S.C.M. Conference.

The Chairman of the Conference was the Dean of Armidale, the Very Reverend M. K. Jones, and arrangements were in the hands of the Secretary, Mr. Don Anderson.

Practical, rather than doctrinal subjects were discussed. Professor A. J. Griggs dealt with the general subject "The Minister as Pastor." He said that the commission given by our Lord who was himself the Shepherd of souls, held a profound compassion with people, and was always available to them.

The Dean of Armidale followed with a paper on Pastoral Visitation in which he reminded students that Pastoral Visitation must be a part of the whole ministry.

The Reverend F. Borland gave a paper on "Personal Counselling" which stated that the preacher expressed his thoughts, but the pastor spent much of his time listening. Dr. W. L. Carrington read a paper on Marriage Guidance and the Visitation of the Sick.

In his address he stated that of marriages of those who regularly went to Church, 1 in 150 were broken, compared with the general average of 1 in 7. This emphasised the importance of real and intelligent pre-marriage instruction with persuasion towards real practising Church life.

In his talks on Visitation of the Sick, he stressed its importance, and regretted that on the whole this work was not being done well by the Church.

He referred regretfully to the doctrine implicit in the service of the 1662 Prayer Book that sickness is a visitation of God, somewhat punitive in its intention.

Healing of the sick includes the "Wholeness" of the full personality and the Pastor has a real place in the complete process. He gave, as a medical practitioner, some very good advice in the way of technique.

The Reverend G. A. Coddington, ex-Chaplain R.N., gave the final talk on "Men and the Church," illustrating his

## EDUCATION IN MODERN LIFE

Canberra, Jan. 22

To many people education was only regarded as a means to an end, and little or no thought was given to the idea that education has higher and deeper ends than just the choice of a job. Mr. R. A. Morris, a former school teacher, said here this week.

Mr. Morris has resigned his position with the Department of Education to work on religious education in the Parish of St. John the Baptist, Canberra, and to study for Holy Orders. He was speaking in St. John's Church, Canberra.

"This is merely a reflection of the outlook of our modern society, which is far more concerned with means than ends, with producing faster and faster aeroplanes, quicker transport, labor-saving devices, etc., a world of advertising, of buying and selling, of production problems and economic booms and recessions," Mr. Morris said.

"People of the society in which we live too seldom see beyond these facades to the real purpose and meaning of life. In fact, the facades have become so real to many that there is no longer for them any ultimate meaning or truth to be found in existence on earth.

"We are gaining the whole world and losing our own souls. This is becoming such a universal thing that even education has become affected. Its purpose is only to fit people to make a living. Some writers indeed have seen education as the main social influence which is causing the present state of affairs in society.

"The Church can never be satisfied with the prevailing philosophy of life which exists in our society to-day. Man was created by God for fellowship with Him.

"Mankind is a dependant creation—but what the modern, secular and materialistic view of life asserts is that man is self-sufficient, that his physical and mental existence is the whole end of life."

Mr. Morris said that the Church of God is therefore committed to educate mankind to see its true destiny. Christ came into the world to reveal the nature of God and the reality of eternal life and man's ultimate reason for existence.

## MERRY FERRY SUCCESS

FROM A SPECIAL CORRESPONDENT

Sydney, Feb. 1

The Merry Ferry cruise held by the Comrades of S. George on the Show Boat Ferry last Friday night, January 30, was described by the guest of honour, the bishop-designate of North Queensland, the Reverend Ian Shevill, as being "one of the finest efforts of the Comrades."

The number present was more than 800.

The State secretary, the Reverend W. H. S. Childs showed pictures from the United Kingdom Information Service and America.

The State Chairman of the Comrades Mr. Basil Motterhead, said that he was delighted with the success of the evening.

The organiser of the occasion, Mr. Reg. Mills, and Mr. Rueben Cale, said later that the main complaint was that there was not sufficient room and that the night ran out before the Comrades were ready.

talk with experiences from the Parish of Birmingham, where he had served with Canon B. S. W. Green. Three suggestions were behind his practical advice "Preach the Gospel": Train men for the Fellowship, Train them for Action.

The Conference closed with a service, at which Bishop Sumarli, of the Church of South India summed up devotionally the call to the Pastorate.

## BRISBANE'S NEW DEAN IS INSTALLED

Brisbane, Feb. 2

The Reverend D. Erskine Taylor was installed as Dean of the Cathedral Church of St. John the Evangelist, Brisbane, on Sunday morning by the Archbishop of Brisbane, the Most Reverend R. C. Halse.

The dean preached the sermon in the presence of the Governor of the State, the Bishop Coadjutor and residentiary and honorary canons and the Chapter.

The mandate was read by the Chancellor of the Diocese. At the conclusion of the installation, the archbishop com-

mended the dean to the congregation and the people of Brisbane.

The dean, in his sermon, drew illustrations from the text that Christianity is the response to the love of God.

The dean was formerly Director of the General Board of Religious Education, to which position Mr. K. V. Brown was appointed last week.

Mr. Taylor was ordained in Scotland and served for some years in the Episcopal Church of Scotland, where he was leader and Youth Organiser.

## CREED OF EUTHANASIA

ANGLICAN NEWS SERVICE

London, Jan. 27

A lampoon on "the alleged faith of the alleged man in the street," printed in the "Church Times," has been given considerable publicity in London.

Described as "a secular religion for moderns," it sets forth a creed and ten commandments considered to be the "logical inferences of the man in the street's unreasoned aphorisms." They are:

### CREED OF EUTHANASIA (Sometimes Called the Athe-naum Creed)

I believe in Man, Maker of Himself and inventor of all Science.

And in myself, Captain of my soul, and that I should not suffer anything unpleasant or painful.

And I believe in the Spirit of Progress which spake by Shaw and the Fabians, and in a modern administrative ethical and social organisation, in the Isolation of the Saints, the treatment of complexes, joy through health, the destruction of the body by cremation, and that then I have had it.

### PIOUS OPINIONS (Not De Fide)

(1) It doesn't really matter what I believe.

(2) Possibly there is something somewhere, which sometimes may be worshipped in the open air.

(3) Daddy's gone to be an angel.

(4) It will all come right in the end.

(5) There's no place like hell.

### THE TEN COMMANDMENTS

The World Soul spake these words and said:

(1) Thou art supreme and thou shalt worship nothing else.

(2) Thou shalt make to thyself mascots, badges, charms, china dogs, woolly animals, and old school ties. Thou shalt always carry one of these lest bad luck come upon thee.

(3) Thou shalt not be rude about scientists, for they will not hold him guiltless that makes fun of their dogmatic pronouncements.

(4) Remember that thou keep not too strictly to the hours of work. Five days shalt thou labour, and not do too much of what thou hast to do. On the sixth day thou mayest do overtime at double rates, for this is the law of the trade union. The seventh day thou shalt stay in bed and read the lurid Sunday news.

(5) Honour the nursery school and/or Borstal, that thou mayest enjoy the educational curricula which Whitehall provides for thee.

(6) Thou shalt be kind to animals (especially those poor and dumb), and leave thy money to a cat's home.

(7) Thou shalt honourably release thy partner whenever thou committest adultery.

(8) Thou shalt get rich quick without being found out.

(9) Thou shalt not bear any witness for or against anything ever.

(10) Thou shalt covet thy neighbour's house (if it is bigger or smaller). Thou shalt covet thy neighbour's wife (if she is prettier), his washing-machine, his vacuum cleaner, his car and his corgi, his television, and everything that is his.

## BONDS OF ANGLICAN COMMUNION

FROM OUR OWN CORRESPONDENT

New York, Feb. 2

The bond of friendship which binds the Anglican Communion was evident during a ceremony here yesterday, when a small piece of marble from St. Paul's Cathedral, London, was dedicated in St. Paul's Church, in the Bronx.

The fragment of marble was presented by the Dean and Chapter of St. Paul's in response to a request from the rector, the Reverend Ernest Davies, who comes from Merthyr Tydfil, Wales.

Mr. Davies has served as a priest in the Church of Wales, and the Church of England, and is now serving in the Protestant Episcopal Church here.

The piece of marble, which weighs 18 lbs., was taken from the reredos of St. Paul's Cathedral after damage caused by an enemy raid during the war. It was originally quarried in France.

## NO INCREASE IN NEGRO CONFIRMEES

ANGLICAN NEWS SERVICE

Washington, Feb. 3

The Episcopal Church in America is viewing with some alarm the fact that the increase in Negro communicant strength is lagging far behind the increase in white communicant strength in spite of the steady increase in Negro population.

This was shown in figures included in a report presented to the Church's Bi-racial Committee on Negro work in the Episcopal Church at its semi-annual meeting at Seabury House, Greenwich, Conn., by the Reverend Tollie L. Caution on January 25.

He said: "A primary need at present is publicity propaganda which can be based upon the friendly attitude of our Church as concerned Christians in welcoming all people to its membership.

"This material must be beamed at the whites in a manner to let them know what the Christian attitude of the Church should be in the matter of race relations and all inclusiveness, and to the Negroes to let them know they are wanted and accepted as Christian brothers."

The committee recommended that such publicity, based on the doctrine and canons of the Church, be encouraged.

Because of the shortage of Negro clergy the group voted to appoint a committee to study ways and means of getting larger numbers of qualified Negroes into the ministry of the Church.

In a report on recent developments in the all-inclusive congregation of Grace Church, Detroit, the committee was pleased to learn that a Negro curate, the Reverend Henri A. Stines, has been called to assist the white rector, the Reverend E. B. Mowers.



# THE ANGLICAN

Incorporating The Church Standard

FRIDAY FEBRUARY 6 1953

## THE MEN OF THE CHURCH OF ENGLAND

There are few groups of men more inarticulate than the men of the Church of England in Australia.

They take their Church for granted. It is an old Church, its roots far back in history, older than the British nation, the Church which in some measure made the nation. They do not know much of its history, they only know that it washed its face at the Reformation while preserving the traditions of Faith and Order, in creeds and ministry, which had been entrusted to it in its origins.

The average Anglican layman is immensely ignorant of his Church, but he is proud of it and rests upon its (to him) unchanging faith and worship. It may be he does not often worship but when he does he expects to find the services conducted according to the Book of Common Prayer. He will stand much, but he fears the change of words, the introduction of strange order or prayers. He is not sure that he is happy even when unusual prayers are introduced at Evensong after the third Collect: for him this Church of England worship was standardised in 1662 both in its Catholic loyalty to his faith "once for all delivered to the Saints" and in its Protestant rebellion against the innovations of Rome. He could not give a reason, and he rarely argues when in his parish there is any departure from the age-long routine. He merely stays away and the gulf between the clergy and the laity develops and the churches are half empty.

Even if he is a worshipper, he is oftentimes not a worker, but only a passenger who prays and pays. The laymen of the Church of England (and this does not include the women) are not an active force for the Kingdom of God.

In the kind of world we know to-day, there is no room for passengers nor for the dumb. The propaganda against the Christian faith in word and deed is immense, not merely the active opposition of the communist, but the subtle and insidious influence of a pleasure-loving materialist community.

It is time the men of the Church of England came alive and put into action the hymn they usually sing when on odd occasions they meet alone, "Fight the good fight; Run the straight race; Cast care aside; Faint not nor fear;" such are the opening lines of verses of vigorous inspiration. For the moment the men are articulate, for the hour they are alive, then home and relapse follows.

To-day the men have their opportunity. For laymen all over Australia are, in increasing numbers, banding together in the Church of England Men's Society. In it they are pledged through their touch with God, to pray, to communicate and to bear witness to their faith.

A society can so easily become an end in itself. The C.E.M.S. has not always escaped the temptation to be a friendly group who met together, talked together, listened together, took tea together and did little else but maybe keep the church yards clean.

To-day in Australia these men have a vision of C.E.M.S. as an instrument of God to bring the Church of England to a new life, to bear witness to the faith in parishes, in factories and in offices, and to be the means through personal friendship and fellowship to bring into the Church the multitude of "Christ's sheep scattered abroad."

True it is that at present there are not more than 150 branches in Australian parishes nor a total membership of more than 7,000 men. But no longer are these men inarticulate, nor are they passengers.

To-day the larger proportion study their Bibles, they meet their clergy to learn of the history of their Church and the meaning of the faith, they go out visiting to win their fellows, they assist the clergy in the conduct of worship. There has been lighted a candle which if other clergy and laymen take note and join this fellowship, may well mean that within a generation the Church of England in Australia will be a force in evangelism, a living influence in the world of work and a polished instrument in the hand of God bringing us His Kingdom among men.

## WHITEWASH



## LETTERS TO THE EDITOR

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

### CORONATION RITE INFLUENCE OF REFORMERS

TO THE EDITOR OF THE ANGLICAN

Sir,—I thank you and your reviewer for the kindly notice of my booklet on the Coronation in your current number.

One sentence, however, puzzles me. It runs: "But the Reformers, who compiled the service, were far more concerned with the concept of the 'godly prince', and with the biblical picture of God's 'anointed,' than with pagan prototypes."

The Liber Regalis dates from early in the 14th century and was the rite used in England, without significant changes, till the reign of James II.

The Coronation rite was in the nature of an occasional office and was often subjected to changes in minor details, but the fundamental pattern of the service seems to have been retained with conservative care. It was rendered into English for the coronation of James I and this English form, with very little variation, was used for Charles I and Charles II. James II asked for changes to suit his religious views.

I think that the concept of the "godly prince" was in the rite long before the Reformation, and so was the thought of "Lord's anointed."

Whatever good work the Reformers did, and I do not wish to disparage it in any way, it does not seem to have been very marked in the Coronation rite.

Yours faithfully,  
ERNEST  
CANBERRA & GOULBURN.  
Canberra, A.C.T.

### THE NEED FOR A CHAPEL

### TRINITY GRAMMAR SCHOOL

TO THE EDITOR OF THE ANGLICAN

Sir,—My greatest surprise on returning to Sydney after 10 years' absence has been the remarkable growth of Trinity Grammar School.

Forty years ago the school began with 23 boys in my rectory at Dulwich Hill. Its purpose was to provide a Church school in the western part of Sydney. Its increase in num-

bers and the desire of the boys for playing fields of their own, led to the acquisition of the present magnificent property at Summer Hill, where three playing fields are in use to-day, a swimming pool and tennis courts.

The school has been fortunate in having the present headmaster, Mr. J. Wilson Hogg, for the past 10 years. He is backed up by a teaching staff of 40, all of whom are keen on the fulfilment of the original purpose of the school, that religion should be a reality and not a formality in it. This was revealed at the speech day, when the chaplain presented me with £225, being the missionary gifts of the school for the year toward the support of Dr. Juliet Backhouse, in Tanganyika.

The school has no chapel. Surely such a need has only to be made known to evoke the generosity of all who realise that a school such as Trinity should have a chapel which would be the centre of its whole life.

I know of no more immediate call for action than the building of a chapel for Trinity, where the present and future generations of Trinity boys may receive inspiration for the service of God and man.

Yours faithfully,  
G. A. CHAMBERS,  
Bishop.

### CHILDREN AND CHRISTMAS

TO THE EDITOR OF THE ANGLICAN

Sir,—Your correspondent, Mr. R. Vine-Hall, has expressed an opinion with which many of us would most heartily agree, i.e., that the children should be given a chance to worship on Christmas Day and that it should be in the morning. I think that, generally speaking, we do not train our children to do so. In too many places Sunday schools have closed for the holidays, Christmas parties have been held and prizes presented, and for many children it is all over—except for the extra toys and the dinner.

This year I tried an experiment. I refused to allow any parties before Christmas and insisted that the Sunday school should continue, and so we had the children under our care right up to the festival. Then on Christmas morning, after three celebrations, we had a Family Eucharist at 10 a.m., followed by a Christmas tree, around which the children sang carols and from which they received their gifts.

But with this type of service Mr. Vine-Hall does not agree. Let me say that the Eucharist was simple—only small parts were sung—the hymns were carefully chosen, the procession took us past the crib, and many children joined in, the address was brief and to the point, and with three priests

to administer the sacrament (there were over 160 communicants), the service was over in about one hour. The whole was so satisfactory that all agreed that we had found the answer to the question, "What are we to do with our children on Christmas Day?"

Whole families came and even the youngest children seemed to be very much at home.

I am, Sir,  
Yours sincerely,  
FRANK WESTON.  
Rector of Unley, S.A.

### DOCTORS STILL DISAGREE

TO THE EDITOR OF THE ANGLICAN

Sir,—The last letter of the Warden of St. John's College, Morpeth (THE ANGLICAN, December 5) does not affect the truth of his contention that the Anglican so-called "Prayer of Oblation" is not the liturgical oblation.

The majority of Anglo-Catholic scholars lack enthusiasm for the Interim Rite. I find it difficult to believe that Bishop Collins really admires it. The most widely followed practice at Anglo-Catholic altars throughout the world is to recite the Gelasian Canon secretly either in Latin or in an English translation, interpolating the Anglican Prayer of Consecration aloud after the "Quam oblationem" and before the "Unctio et memores." The people may be taught how profitably to use the silence surrounding the Consecration.

That venerable doctor of the Church, Darwell Stone, used to point out the value of using the same words and actions as the great part of the Western Church, from which regrettably we are externally separated, and so expressing our hidden unity in the sacrificial work of the priesthood.

Such a supplementation of the liturgical deficiencies of the Book of Common Prayer by recourse to the ritual which was once universal in England, and is still used by the largest part of Catholic Christendom, is surely preferable to any of the well-intentioned but premature attempts to improvise an Anglican Canon. The legality of this solution to a peculiarly Anglican liturgical problem may be questioned by those who subscribe to the view that "our incomparable liturgy" (to use a phrase which has come to connote anything but praise) requires no improvement, but it has been convincingly argued by eminent divines, including Dom Gregory Dix, to whom Fr. Robinson refers with scant respect, and is used daily by some bishops and a considerable number of priests, in whose company I am glad to find myself.

Yours faithfully,  
CHARLES CLARK.  
The Rectory,  
Carcoar, N.S.W.

## ONE MINUTE SERMON

THE HOLY GOSPEL FOR THE SUNDAY CALLED SEXAGESIMA OR THE SECOND SUNDAY BEFORE LENT

### The Text:

When much people were gathered together, and were come to him out of every city, he spake by a parable: A sower went out to sow his seed; and as he sowed, some fell by the way-side, and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock, and as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns, and the thorns sprang up with it, and choked it. And other fell on good ground, and sprang up, and bare fruit an hundred-fold. And when he had said these things, he cried, He that hath ears to hear, let him hear. And his disciples asked him, saying, What might this parable be? And he said Unto you it is given to know the mysteries of the kingdom of God; but to others in parables; that seeing they might not see, and hearing they might not understand. Now the parable is this: The seed is the Word of God. Those by the way-side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe, which, when they hear, receive the word of joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns, are they, which, when they have heard, go forth, and are choked with cares, and riches, and pleasures of this life, and bring no fruit to perfection. But that on the good ground, are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

### The Message:

It is puzzling that so many people treat lightly, ignore or even refuse the Gospel of our Lord Jesus Christ. One would expect the good seed to be sure of growth, one would expect every life to respond to the love of God, accept the good news into their lives and bring forth fruit in perfect fashion.

But it does not happen and Jesus shows us why. The seed can do nothing apart from the soil, the message is helpless unless faith accepts it.

So in this parable we are set again to judge ourselves. Maybe we are not interested in the Gospel. Our hearts and minds are so well trodden by the interests, the happenings, the business, the desires of life that they are like a road way which the traffic has so hardened that no seed can get in.

We just don't listen, we don't take in God's word. Possibly we never read our Bibles, or never go to Church to listen to the Word of God.

Then the seed of the Gospel misses us. Maybe we have heard and accepted with enthusiastic emotion, we were stirred to tears and eager to accept. But not the deep obedience. Self was not broken and very soon self killed our new enthusiasm and any plant of loyalty withered away.

Or yet again we heard with joy this good news of God and let it into our lives side by side with our cares, our worries, our obsession with work and wealth. We kept life in compartments not letting God handle all of life. And the Gospel response was choked and died.

Only where the Gospel—the Christ Himself—is received into our lives and we persevere can then come fruit unto eternal life. Before we seek to follow Him in Lent are we interested, are we willing to offer ourselves completely, are we willing to submit all life to Him with an honest and good heart?



# CHURCH AND NATION

## A FRANK AND FREE WEEKLY COMMENTARY

### The Premiers and Their Excuses

This column does not customarily lead off with a text, but one so admirable for the purpose springs to mind that I cannot resist the urge to quote it: "And they all with one consent began to make excuse" (St. Luke, ch. 14, v. 18).

Those who have put that text so strongly in my mind this week are none less than our Premiers because of the way in which they have responded to the invitation of the Prime Minister to meet him on February 20 to talk over the financial problems raised by the London economic conference and, in particular, to discuss the taking back of the taxing powers which the Commonwealth decided about six months ago to relinquish to the States.

It is remarkable that national leaders could be summoned from the four corners of the Empire and assembled in London at a few weeks' notice in the depth of winter; yet, when the Australian leader wants to report back at Canberra to representative countrymen, the Premiers, on the results of those deliberations in London, even two months' notice is insufficient to ensure their attendance.

Mr. Menzies returned to Australia, tired and in need of a rest, on Christmas Eve. But he was ready to meet the Premiers in Canberra in the second or third week of January.

That did not suit some of them. New South Wales and Western Australia were preparing for elections, already fixed for February 14. Queensland also had an election in mind, and this has since been fixed for March.

So Mr. Menzies, somewhat to his own inconvenience (for he has Parliament to meet late this month and cannot be un-mindful of Senate elections in May), proposed a meeting with the Premiers on February 20.

Well, New South Wales can be there on that date (although with no enthusiasm), and possibly Victoria. But Western Australia can send only a deputy for the Premier (which apparently is not acceptable to Canberra), while Queensland doubts whether it can manage even that.

Perhaps South Australia has a more convincing excuse for absence. A new Governor, delayed a week on a fog-bound ship, is due in Adelaide just as the Canberra conference is timed to meet. Even so, one would imagine that the Premier of S.A. could explain that in advance to His Excellency and beg to be excused if he sends the Deputy-Premier to extend the official greeting at Outer Harbour.

Tasmania's reason for finding February 20 inconvenient escapes me.

### Remember

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"YOUR GOD IS TOO SMALL"—By J. B. Phillips, author of Letters to Young Churches.

Rita Snowden's latest—her autobiography: "AS THE SUN CLIMBS."

But it can be seen that most of the Premiers have given as flimsy an excuse for their prospective absences as did the characters in the parable who declined the invitation to supper because one must needs look at some land he had bought and another must prove some newly acquired oxen—while a third, it may be recalled, had a newly acquired wife.

In plain language, the Premiers want to go to the conference no more than the parable characters wanted to go to the feast.

It seems, to speak colloquially, that the Premiers have "gone cold" on the plan to get their tax powers back.

Personally, I think it will be a bad thing to break up the uniform tax plan. It is a great convenience to most taxpayers, and it ensures equality of sacrifice as far as that can be maintained.

Certainly the taxpayers are looking for some guarantee that the taxes will be more economically spent. But to throw some of the tax powers back into the laps of the States who do not want them (for all their assertions to the contrary) will be to cause a state of national confusion that should, almost at all costs, be avoided.

But surely it is time for both Commonwealth and States to stop playing politics on this problem and to gather round the table for a frank and final discussion. To the extent that they are delaying such a commonsense approach to the question, the Premiers seem to me to be more blameworthy than the Commonwealth.

### Candid Candidate

While accusing some politicians of humbugging (wasn't it?), I would like to offset my criticism by commending another politician, not yet in Parliament, for his frankness in revealing that, in contesting a seat in the Victorian Legislative Assembly, in December, he incurred expenses of £454.

The limit, it seems, should have been £150. But, as that was fixed in 1903, it seems to me at least arguable whether £454 half a century later could not be reckoned as being within the limit on the demonstrated change in the value of money.

The man who admits that he spent £454 is to be prosecuted, as he evidently desires to be as part of a campaign to have the amount reviewed.

I hope his candour earns him only a nominal fine—and the satisfaction of an amendment to the Electoral Act.

### Are We Extravagant

#### With P.M.'s?

The death of Mr. James Scullin last week reduces the ranks of living holders of the office of Prime Minister to five.

Until fairly recently the number was eight, but the deaths of Mr. Chifley, Mr. Hughes and Mr. Scullin have all occurred within 19 months.

South Africa, Canada and

New Zealand have no surviving holders of the post except the present occupants; Great Britain only Attlee besides Churchill.

Why, then, should Australia be so comparatively extravagant? One reason is that there has been a tendency for the post to be held in a caretaker capacity when the death of a Prime Minister leaves no clear successor in sight.

Thus, Sir Earle Page, the Deputy Prime Minister, became Prime Minister for 19 days in April, 1939, after the death of Mr. Lyons and until the election of Mr. Menzies as his successor.

Even shorter was the "reign" in similar circumstances of Mr. Frank Forde in July, 1945, after the death of Mr. Curtin and until the Labour Party's choice of Mr. Chifley as leader. Mr. Forde was in office only a week.

Another short but different sort of term was that of Sir Arthur Fadden, who was in office for 39 days in late 1941. It was hoped that his succession to Mr. Menzies might retain the votes of the vital independents and keep Labour out—but the hope was vain.

Thus, three of the five Prime Ministerial survivors, Page, Forde and Fadden, all had short terms. Only Bruce (February, 1923, to October, 1929), and Menzies (now in a substantial second term) have had time to leave a tradition in the office.

Perhaps the fact that other Commonwealth countries seldom resort to the device of a caretaker government (although New Zealand did so on earlier occasions) gives them fewer ex-Prime Ministers.

But Mackenzie King, with his term, which broke the long-standing record of Sir Robert Walpole, the first Prime Minister of Great Britain, gave Canada rather an unfair advantage when this sort of comparison is being made.

Let Australians should be led to think that their Governments are apt to be unstable (in length of office, that is), they should be reminded that only the other day France voted into office its 18th Ministry since the end of the war.

### Thank You,

#### Dr. Babbage

I feel I must say a word this week about my neighbour overleaf—the former Dean Barton Babbage, who has left St. Andrew's Cathedral, Sydney, this week to become principal of Ridley College, in Melbourne.

The column on "Faith and Morals," which he has conducted on page seven since THE ANGLICAN was established just six months ago, is, of course, just an infinitesimal part of his remarkable activity as preacher, public speaker, writer and administrator.

I am astonished that he has found time to do so many things so exceedingly well. His outspoken sermons and writings will be much missed in Sydney. He has the courage of his convictions, and, even in his farewell speech, he did not hesitate to brand Sydney as being, on the whole, "plain pagan."

Particularly have I liked his consistent and powerful endeavour to relate the teachings of the Church to the problems of daily life.

A column, entitled "Church and Nation," pays its humble but sincere respects to a man who, in six years as Dean of Sydney, has done more than anyone else who can readily be called to mind to bring Church and Nation into proper focus and profitable relation.

May his new duties not unduly limit his opportunities for fearless speech on current issues!

—THE MAN  
IN THE STREET.

# THE CHANNEL ISLANDS UNDER ENEMY RULE

By the Dean of Guernsey, the Very Reverend E. L. Frossard

BY ARRANGEMENT WITH THE CHURCH TIMES

ONE of the features of the last war was the over-running and occupation of many countries and territories by enemy forces. The British Empire did not altogether escape from this fate.

Quite close to home, territories small, it is true, but important because of their origin and history, were occupied by the enemy, and completely cut off from the rest of the British family for nearly five years.

The Channel Islands are so close to France that, on a fine day from the eastern coast of Jersey, one can see the houses on the neighbouring coast, and follow the smoke of the engines as the trains run along the lines.

Nevertheless, the Channel Islands are British to the core, and have been so for nearly two centuries. They form the only part of the ancient Duchy of Normandy still appertaining to the English Crown, and may be considered as its oldest possession.

The people who inhabit these islands are Norman in race. In the country, they still speak a patois of French origin; otherwise, English is the language used. The islands enjoy local autonomous government; they cling tenaciously to their customs and way of life which, in many cases, differ considerably from those of England or France. But the inhabitants are most loyal to the Crown.

At public functions, the loyal toast is often given as "The King our Duke." To-day, the islanders say with loyal devotion and respect, "The Queen our Duchess."

For many years, the Channel Islands pursued their peaceful course of life. The inhabitants were mostly engaged in agriculture and horticulture. During the summer, thousands of English visitors came to the islands. But in the summer of 1940, tragedy suddenly fell on the peaceful Channel Islands.

### BOMBARDED, CUT OFF

On June 30, 1940, Jersey, Guernsey, Alderney and Sark were occupied by the German forces. Peaceful citizens were killed by the bombs of the German planes before the enemy landed.

Although no scenes of cruelty, such as were witnessed in France and Belgium, were enacted, the islands remained in enemy hands for five long years. The inhabitants suffered from starvation and cold, of which many died. Thousands were deported to Germany, many of whom died in captivity.

In spite of all this, the loyalty of the Channel Islanders never wavered. There was not the slightest suspicion of any collaboration; and when their freedom was restored, the people proudly took, once more, their place in the Commonwealth of loyal British people.

Just before the German invasion in June, 1940, there were about 100,000 inhabitants in the islands. Of these, 30,000 were evacuated in time.

To the Germans, the Channel Islands, though small in area, were a war prize of inestimable value. They were British, and the Germans, as they set foot on those shores, showed, with no uncertain voice, their pride in having at last "conquered" a part of the British people.

Guernsey it was in June, 1940; London, according to them, would follow before long. A few days before the enemy landed, the following message to the people of Guernsey was received from King George VI:

For strategic reasons, it has been found necessary to withdraw the Armed Forces from the Channel Islands. I deeply regret this necessity, and I wish to assure my people in the islands that, in taking this decision, my Government have not been unmindful of their position. It is in their interest that this step should be taken in present circumstances. The long association of the islands with the Crown and the loyal services the people of the islands have rendered to my ancestors and myself are guarantees that the link between

us will remain unbroken and I know that my people in the islands will look forward with the same confidence as I do to the day when the resolute fortitude with which we face our present difficulties will reap the reward of victory.

### "WE HAVE NEVER BEEN DIVIDED"

Two days after this proclamation the Germans occupied the islands. After five long years, on the day that freedom was restored to the islands, the specially appointed representative of the King read a new Royal Proclamation. Part of it read:

To my most loyal people in the Channel Islands, I send my heartfelt greetings. Ever since my thirteenth birthday, I have been divided in spirit. Our hopes and fears, anxieties and determinations have been the same, and we have been bound together by an unshakable conviction that the day would come when the islands, the oldest possession of the Crown, would be liberated from enemy occupation. That day has now come, and with all my people, I cordially welcome you in your restoration to freedom, and to your rightful place with the free nations of the world.

A few weeks after the liberation, the King and Queen came to Guernsey. They were received amid delicious scenes of enthusiasm by those who had been compelled to live with the German flag flying from their public buildings for five years.

Looking back, these five years, in which nearly every amenity of civilised life was withdrawn, one can only marvel at the wonderful adaptability of the human personality, both mentally and physically.

In that fateful month of June, 1940, when the thundering of the German guns could be dimly heard on the neighbouring coast of France, 18,000 people, of whom 6,000 were schoolchildren, were hastily evacuated to the mainland.

They reached Southampton under the fire of German planes hovering over the Solent. A day or two afterwards, the harbour of Guernsey was bombed, heavy casualties were inflicted on a peaceful and unarmed population, and on Sunday, June 30, as people came out of Evensong, they saw German soldiers patrolling the island roads on their motorcycles.

### PRIESTS AT THEIR POSTS

The Church was faced with circumstances of extraordinary difficulty, but also of tremendous possibilities. At this time of extreme loneliness and isolation, when people's hearts were longing for news of child, parent or sweetheart, when they were fearful of an unknown and possibly tragic future, they turned to the Church for comfort and support.

In the hour of peril the Church found her opportunity. To her honour, it can be said with humility, yet with truthfulness, that she rose to the challenge.

The Channel Islands are now attached to the diocese of Winchester. Before the Reformation, the islands were part of the French diocese of Coutances. Church government is now exercised in the islands by the Deans of Jersey and Guernsey, who are Commissaries of the Bishop of Winchester.

In Guernsey, out of 18 clergy at work in the island, 15 remained at their posts at the time of the enemy occupation.

On the day of their arrival, the Germans made the following order:

"Assemblies in churches and

chapels for the purpose of divine worship are permitted. Prayers for the British Royal Family and for the welfare of the British Empire may be said.

"Such assemblies shall not be made the vehicle for any propaganda or utterances against the known interests of or offensive to the German Government or forces."

This order was loyally observed by both sides, and the Germans never interfered with church services. They made use of some churches for their own soldiers, but not at times which would have caused inconvenience to the congregations.

But worship in church and the visiting of parishioners were about the only things left for the clergy to do, as all other buildings were commandeered and emptied of their contents. No meetings of any kind were allowed, and permission from the Feld Kommandantur had to be obtained for a committee of a nursing association, comprising six people and held in a private house.

All church magazines were suppressed. For five winters, there was no heating of any kind in the churches, and no lighting.

Those who remained took in the parishes left without shepherds, and great help was given by lay readers, who volunteered for the work and were trained on the spot.

### MEMORABLE DAY

One day will ever remain in our memories. In November, 1943, the British cruiser, "Charybdis," was sunk in these waters in the course of a naval action with German warships.

For several weeks afterwards, bodies of naval officers and ratings were washed ashore on this island, on one occasion in good numbers.

The whole of the island population turned out for the funeral service, performed with full naval honours rendered by the enemy according to international custom. The religious ceremony was performed by the English clergy.

These years of isolation under enemy rule taught the people what the Church and her teaching can mean for human life. In our loneliness and weariness, it was the Church that gave us comfort, strength and patience.

On the evening of the liberation, two services were held in our church—one of thanksgiving for ourselves, and one which the Germans were allowed to hold themselves, before they were taken prisoners.

At the end of this service, the German chaplain left the following words on the vestry table of my church, written by himself in German. This is a translation:

"I express my thanks for all the love of Christ which has come to us in this house of God during our stay in Guernsey."

"I pray that the Lord may lead the world towards the eternal goal of his heavenly kingdom, and establish a peace higher than all human understanding . . . Jesus Christ, the same yesterday and to-day and for ever."

Thus did the Church in the Channel Islands minister to friend and foe alike in strange and troubled times, witnessing once more to the apostle's words:

"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."

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# PASTORAL LETTERS

## THE BISHOP OF GRAFTON

My dear Clergy and People,

May I tell you of the two conferences which I've attended this January. My wife and I (yes, and the children) all went to N.E.G.S. Armidale, for the Sunday School Conference. Alas! only 17 or 18 attended from our diocese, including Mr. Chris Edwards, of Murwillumbah, and Mr. Matchett.

We had a fine time, learned a lot, and had a great deal of fun. We owe a lot to the Bishop of Armidale and to those who with him made this conference possible. I'm glad to say that Grafton made a good contribution towards the success of the whole programme.

A few days later I left by air for Melbourne and thence to Geelong Grammar School for the annual Student Christian Conference. There were 300 students (from every State in the Commonwealth). This is always one of the most thrilling



meetings of the year. I had a full consignment, as I was leading a study circle in the conference study book, taking a series of four lectures on Other Great Religions and Their Need of Our Lord, and also taking five evening "Devotionals" in the lovely school chapel.

We had a happy and interesting time. Dr. Darling, the headmaster, gave us a fine address; Canon Maynard told us of his visit to China and of his conference; and we heard of Indonesia and its problems from one who is the headmaster of a Church school there.

There were about 30 leaders, and I shared a bedroom with the Dean of Armidale and the Reverend David Garnsey, head of Canberra Grammar School, Mr. Tom Coates (a Methodist), a senior education expert (chairman of the conference), and the Reverend John MacKenzie, a Presbyterian. They were a mixed and friendly lot.

Now, as I write, I am down at Woolgoolga with my family having a holiday, as I hope you are. Next year will be a busy and important year for the diocese; there will be the new Sunday school organiser, Miss Phyllis Cullen, to help us in religious education.

There will be plans for a Mission in some of our parishes; and, I hope, an Evangelistic Conference led by Bishop Moyes to prepare ourselves (This latter will probably be from July 27 to 29.) There will be building, I hope, going on in several of the parishes, and perhaps also at the centre of the diocese.

On February 17 I hope to ordain Mr. William Paton a deacon in the cathedral at 7 a.m.

Now I must say good-bye and go on with my holiday!

Your affectionate friend and bishop,

*William Grafton*

## THE BISHOP OF NEWCASTLE



My dear friends,—In the month of January a bishop's activities are reduced to a very acceptable minimum.

Together with the Archdeacon of Newcastle and the Warden of S. John's College I have been glad to take a share in the Sunday duty at the cathedral and so make it possible for the dean to enjoy a well-earned holiday with his family. But the week-days have been blessedly free of meetings, and I have had much more time for reading than I ordinarily get.

However, both at the beginning of the month and at its end I have had engagements of considerable interest and importance. In the first week of the year it gave me uncommon pleasure to take some part in the Church Army Conference for which its officers, men and women, came from all parts of the Commonwealth to the Training College at Stockton.

I was invited to give a devotional address at the opening session, and afterwards listened with very great appreciation to the able and stimulating address which the Federal Secretary, Captain Batley, gave us on those factors in modern life of which the evangelist must be aware if he is to make his message intelligible and effective. And next day I took the chair at a public luncheon at which the guest speaker was Mr. Arthur Storey, Victorian secretary of the Shop Assistants' Union, who paid a splendid tribute to the work of the Church Army, of which he is a vice-president and a very firm and greatly valued friend.

It was very good to see so many leading citizens of Newcastle amongst the guests at the luncheon, together with Captain and Mrs. Cowland, Captain and Mrs. Young, and others who were associated with the work of the Church Army in its earliest days in Australia. I was delighted to learn that the Training College will this year be dealing with a batch of seven students, six men and one woman, and that they are considered to be equal in quality to the best students the college has ever had.

I am looking forward to taking part in the Fellowship Summer School which is to be held at Singleton at the end of this month. An enrolment of between 150 and 200 is expected, and there has been inspanned a first rate team of lecturers, including Miss Roberts and Mr. Parker, the headmistress and headmaster of our two church schools. My part in the proceedings is to celebrate Holy Communion at 8 a.m. in the parish church on Sunday, January 25, and after breakfasting with the assembled Fellowship members at the Showground where they are encamped, to have a short meeting of the Guild of Postulants, several members of which will be taking part in the conference.

The guild, as I expect you know, consists of a number of young men into whose hearts God has put the thought that

possibly He may be calling them to serve Him in the ministry of the Church. I have been delighted to hear from one member of the Guild, Bernard Davis, that he has passed two more courses for his degree in Arts at the University of Sydney, leaving him only four more needed to complete the requirements for the degree.

Speaking of examination results, I feel I must say a word of very warm congratulations to Miss Roberts, the members of her staff and the girls concerned for the really splendid results obtained by our Girls' Grammar School in the Leaving Certificate examination. Of

the six passes three were outstanding.

Letitia Shannon got one First Class Honour, two second class, and two A's, which was the second best pass in the district and one of the best in the State. Mary Griffith and Mary Lynn Saunders each got one First Class and one Second Class Honour, the former also getting three A's and the latter one.

Results of such splendour are naturally not obtainable every year, but they greatly warm our hearts when they happen. Of course, we are none of us unkind of the share of the credit due to Miss Martin and her staff for bringing the girls up to so high a standard of proficiency.

*New Newcastle*

## ANGLICANS IN U.S. CONGRESS

ANGELICAN NEWS SERVICE

New York, Feb. 2

In the new House of Representatives there are 32 members of the Episcopal Church.

This gives the Episcopal Church fifth place in the list of Church affiliations of Congressmen compiled by the Washington office of the National Council of Churches.

Methodists lead with 73, Roman Catholics are second with 61, and then Baptists 44, and Presbyterians 41. After the Episcopal Church comes the Congregational Christian with 16.

## UNION OF CHURCHES

ANGELICAN NEWS SERVICE

New York, Feb. 2

For years a Greek Orthodox congregation in Charleston, S.C., has joined the congregation of the Episcopal Church of the Holy Communion for an Epiphany Feast of Lights service.

This year the Orthodox congregation's new Holy Trinity Church was completed, so the service was held there. Congregation, choir, and clergy of both parishes participated.

The service was called the "Blessing of the Waters" according to the Greek rite.

The Reverend William L. Hargrave is rector of the Church of the Holy Communion, and the Reverend Nicholas Trivelas is rector of Holy Trinity Church.

# LABOR GOVERNS with TOLERANCE and INTEGRITY



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Under Labor government, New South Wales has made tremendous and enduring progress. True, there are problems yet to be solved: but each is being tackled with determined energy and common sense, and each, with your support, WILL be solved.



# FAITH AND MORALS

## A WEEKLY QUESTION BOX

By Dr. S. Barton Babbage

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

All questions should be sent to Dr. Babbage, Ridley College, Melbourne.



Several correspondents have referred to my comments on Apostolic Succession.

I regret that my multifarious preoccupations make it impossible for me to write long individual replies through the column, "Letters to the Editor," and to write, in addition, another column on "Faith and Morals."

I must therefore crave the indulgence of correspondents by postponing other matters while I comment on some of the issues which have been raised.

I welcome the comments of correspondents.

I am naturally very ready to defend the positions which I have advanced!

Discussion can be both stimulating and informative. Everything depends, however, on the spirit in which controversy is conducted.

But if our object is the elucidation and clarification of truth, nothing but good can result.

I shall now try and observe my own canons of honourable discussion!

Mrs. A. M. Gilbert challenges me to "prove" my statement that

**"The traditional view of the Church of England is that episcopacy is of the bene esse and not of the esse of the Church."**

The evidence can be easily marshalled.

Hooker, in his classic work, "Of the Laws of Ecclesiastical Policy," makes a clear distinction between things "necessary" and things "accessory" (the expressions are his own); and significantly enough he includes "in the number of things accessory" "matters of government."

Keble, in his edition of Hooker's works, says of the English Reformers:

"It is enough, with them, to shew that the government by archbishops and bishops is ancient and allowable; they never venture to urge its exclusive claim, or to connect the succession with the validity of the holy sacraments."

Canon Norman Sykes, the present Dixie Professor of Ecclesiastical History in the University of Cambridge, writes:

"It was one of the characteristic differentiae of the Anglican theological position, in an age when its opponents, alike Presbyterian and papist, advanced exclusive claims for their particular form of ecclesiastical polity, to combine the defence of the primitive and apostolic nature of episcopacy with the allowance of other forms of Church Government. The Anglican attitude was to

marshal the evidence, both scriptural and patristic, for episcopacy, without asserting exclusive validity for an episcopal ministry or unchurching non-episcopal churches."

This was the main position of the Church during the following centuries.

Speaking of Bishop Lancelot Andrews and others, Norman Sykes says that it was characteristic of the Caroline divines that while they positively affirmed the value of episcopacy, they extenuated its absence in the continental reformed churches on the ground of inculpable necessity, and they therefore refused to unchurch them for this defect.

In contrast with this view, the doctrine of Apostolic Succession was an innovation. It was a product of the Oxford Movement.

It was, as the Bishop of Chichester (Dr. G. K. A. Bell) puts it, "a novelty so far as general Anglican teaching was concerned."

He points out that traditionally apologists for episcopacy within the Church of England have contented themselves with affirming the historical character of episcopacy without defining any doctrine of it.

Mrs. Gilbert asserts that my comments "are most definitely partisan."

I can only reply: tu quoque.

I have accepted Mrs. Gilbert's challenge. I have quoted authorities: will Mrs. Gilbert quote hers?

It may help, however, if I mention further sources from which additional information can be obtained.

The following is a select bibliography:

G. K. A. Bell: Christian Unity. The Anglican Position.

E. T. Davies: Episcopacy and the Royal Supremacy in the Church of England in the XVI Century.

Norman Sykes: The Church of England and Non-Episcopal Churches in the Sixteenth and Seventeenth Centuries. An Essay towards an Historical Interpretation of the Anglican Tradition from Whitgift to Wake.

J. W. Hunkin: Episcopal Ordination and Confirmation in Relation to Inter-communion and Reunion.

Each of these works contains valuable extracts of quotations.

Secondly, Mrs. Gilbert challenges me to substantiate my statement that

**"The doctrine of Apostolic Succession is 'historically dubious.'"**

There has been intense discussion for many decades on the origins of the Christian ministry.

The evidence of the New Testament is inconclusive, and the extant evidence for the first two centuries is scant.

The Bishop of Derby (Dr. A. E. J. Rawlinson), in "The Problems of Reunion," says "the precise stages by which there emerged the historic Threefold Ministry are admittedly obscure."

Dom Gregory Dix, in "The Apostolic Ministry," writes: "The early history of the ministry presents periods when it is obscure by reason of the gaps in the extant evidence."

All that we know for certain is that by the end of the second century episcopacy had become generally established.

There is, however, what some scholars call a "tunnel" period. At the entrance to the tunnel there was variety and fluidity; at the exit to the tunnel there was episcopacy.

Dogmatism, in this connection, is singularly inappropriate.

The evidence simply does not exist for the utterance of dogmatic statements.

The Romans are in no better case.

As T. W. Manson states in "The Church's Ministry": "There is strong evidence that the Roman Church was ruled not by a bishop but by a college of presbyters until well into the second century."

All that we can say with certainty is that episcopacy early attained a position of universal pre-eminence.

The Lambeth Conference of 1930 defined what was meant by the phrase, "The historic episcopate."

"We mean the Episcopate as it emerged in the clear light of history from the time when definite evidence begins to be available. . . . Whatever variety of system may have existed in addition in the earlier age, it is universally agreed that by the end of the second century episcopacy had no effective rival."

A distinction needs to be made, however, between the doctrine of Apostolic Succession and the fact of historic episcopacy.

The Church has always accepted and held fast to the fact of the historic episcopate: it has not, however, in its formularies, subscribed to the doctrine of Apostolic Succession.

The Lambeth Conference of 1930 was emphatic that "no theory or interpretation" of episcopacy is held by the Church.

The doctrine of Apostolic Succession is irreconcilable with the Lambeth statement of 1920 that the ministries of other churches "have been manifestly blessed and owned by the Holy Spirit as effective means of grace."

The doctrine of Apostolic Succession is based upon a hypothesis which is both speculative and precarious, viz. that bishops are the lineal and authentic successors of the apostles.

It was the view of that great scholar, the late Bishop of Durham (Dr. J. B. Lightfoot) that the ministry grew, not by devolution, but by evolution; and that "the episcopate was formed, not out of the apostolic order by localisation, but out of the presbyterial by elevation."

And this is the view of many of our finest scholars.

But the doctrine of Apostolic Succession fails finally on theological grounds.

This, however, is another subject for another occasion.

## RELIGIOUS PAINTING PRIZE

It has been announced in Sydney that the closing date for the Blake Prize for Religious Painting has been extended from March 1 to March 25.

The announcement of the Prizes, first 200 guineas, second 50 and third 25 guineas will be made on the morning of Tuesday, April 7.

There will be a private showing on Wednesday, April 8 and the Exhibition will be opened officially at 3 p.m. on Thursday, April 9.

### SUMMARY OF RULES

1. The Competition is open to any resident of Australia.
2. Entries must be the original work of the competitor.
3. Entries from each competitor may not exceed three in number.
4. All entries will be seen by the Committee and Judges, but not all will necessarily be hung.
5. Entries must be suitably framed, and the cost of all transport must be borne by the competitor.
6. All entries must be delivered to the Exhibition Gallery, Mark Foy's Ltd., Liverpool St., Sydney, not later than noon of Wednesday, March 25, 1953.

### LAW SERVICE

S. James's Church, King Street, will be the scene of the colourful service to mark the opening of the law term, to be held on Tuesday, February 10, at 10 a.m. The public are invited, as usual.

Members of the judiciary and of the legal profession will process in their robes. The address will be given by the Bishop of Armidale, the Right Reverend J. S. Moyes.

## BUSH BROTHERS' NEW HEADMASTER

ANGLICAN NEWS SERVICE

London, Jan. 26

The Reverend Peter Mayhew, who has been Vicar of St. Alban's, Leeds, England, for the past seven years, has been appointed headmaster of the Slade School, Warwick, which forms an important part of the Brotherhood of St. Paul in Queensland.

During the war, Mr. Mayhew served in France and Burma as a chaplain with the Manchester Regiment. He has become widely known for his work with the liturgical movement.

St. Aidan's is one of the largest parishes in Leeds. It includes St. James' Hospital, and many of the parishioners work at the Leeds clothing factory of Montague Burton Ltd., where Mr. Mayhew has conducted special services.

## "MISSION TO YOUTH" FOLLOW-UP

Statistics concerning the recent Adelaide "Mission to Youth" have been made available.

The mission cost £1,100; it reached 15,000 different people; about 2,500 came to the cathedral on week nights, and 400 of these had no connection with the Church. Three thousand marched in the Procession of Witness.

An "expeditionary force," known as "Force X," is working to ensure an effective follow-up of the mission.

The Diocesan Youth Committee, which is the official voice of the youth of the diocese, is supervising and directing the follow-up activities, and has just published six authoritative papers on The Bible, The Church, The Ministry, The Eucharist, The Creed, and Modern Heresies, which will be suitable for use in study groups.

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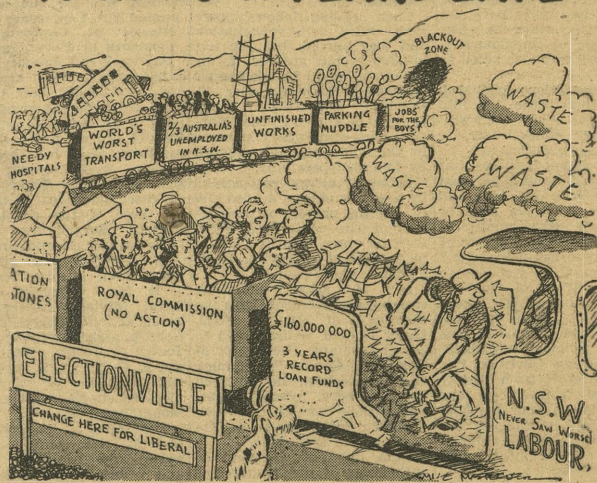
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# YOUTH REVIEW



## CONFERENCE NEWS SINGLETON AND CANBERRA

FROM A SPECIAL CORRESPONDENT

One hundred and sixty young Anglicans, 22 adults from various places and occupations, together with eight clergymen, formed the first Youth Conference of the Diocese of Newcastle, which was held at the Singleton Showground during Australia Day week-end.

From beginning to end it was a complete success, and the hymn "Tis good Lord to be here" well expresses the feelings of those who attended. Everyone contributed something and, as a result, everyone received something of the gift of Grace.

With the theme, "To Be a Pilgrim," the conference heard, prayed and talked about what the Faith means to young members of the Church "making their pilgrimage" through life in the modern world.

Four subjects were dealt with: The Pilgrim's Company, His Lamp, His Way, and His Staff, emphasising in turn the corporateness of Christian life, the constant and correct use of the Bible, the kind of life the Christian should lead and the means of grace provided in Word and Sacraments.

Notes on these subjects were compiled by the Dean of Newcastle, the Very Reverend W. A. Hardie, and forwarded to those who were attending well before the conference. Before each conference session the twenty-two leaders met to discuss the subject. It was then introduced to the assembly respectively by the Reverend Geoffrey Parker, headmaster of Newcastle C. of E. Boys' Grammar School, Miss M. D. Roberts, headmistress of the Girls' Grammar School, the Dean of Newcastle and the Reverend Eric Barker, a former chairman of the Order of the Comrades of S. George, who also acted as chairman.

The introduction concluded, the assembly broke up into groups of five or six, each with its "briefed" adult leader, to consider such questions as:-

To what extent is it true that a man's religion is a personal matter between his soul and God? Why don't we elect or appoint our own ministers? What examples can you give of how the Bible has helped you? What meaning do you give to the name "Word of God" as applied to the Bible? Would there be any sense in using "The Way" as a name for the Christian religion nowadays? How should the Christian Pilgrim be different from others? What does it mean to take Jesus Christ as your personal Saviour? How would you expect to receive Grace through the Word of God and through the Sacraments?

Questions were searching and produced lively, sometimes heated discussions as well as many enquiries. The introductory addresses were skillful but provocative prefaces and the

study-leaders, drawing on their own Christian experience, hammered home the vital truths.

Stress was laid on the absolute necessity for personal witness and sacrifice, for constant prayer and frequent communions and for intelligent understanding of the Bible. Practical suggestions were enumerated and manuals of devotion, aids to Bible study and suggestions for service were available, being used extensively.

On the Sunday morning the Bishop of Newcastle issued a challenging call to forsake everything and offer for service in the priesthood and religious communities. On the Monday morning Miss Mavis White, Youth Secretary of A.B.M. outlined the fields of missionary service "at the front" and at home and the Dean of Newcastle followed with a direct and unequivocal appeal for wholehearted dedication of life to Christ in every vocation, living it for Him.

The project was ambitious, and was a result of careful planning. It was first conceived by the dean, then discussed by him with the Cathedral Chaplain, the Reverend D. R. Stewart, who undertook the actual organising. Chairman and speakers were secured and their enthusiastic co-operation obtained.

Then leading fellowshippers were called into consultation and they agreed that the fellowship would sponsor it, although it would be open to all confirmed Anglicans over 15. Previous gatherings, which came to be known as the "Morpeth week-end" were conducted by the fellowship and attended by fellowshippers only.

Diocesan clergy co-operated by releasing officers needed and by offering prayer for the success of the conference. From then for three months a group met regularly to pray for God's guidance and blessing.

Mr. H. Arkell undertook catering arrangements with the assistance of Mrs. E. Todd. Major Donald Wells agreed to act as adjutant. The Rector of Singleton, Canon W. Holmes, and his assistant, the Reverend Cyril Gundry, placed themselves, their cars, their church and their hospitality at the disposal of the organisers.

Rain did not dampen the enthusiasm of the members as they arrived on the Friday night. Theological students from S. John's College, Morpeth, and graduates from S. Christopher's College, Melbourne, directed them to their

dormitories, issued paillasses, and generally made them welcome.

The conference began at 10 p.m. with devotions and a corporate preparation for a votive Eucharist to the Holy Spirit which was held next morning. On the Sunday, Solemn Eucharist was celebrated by the Bishop of Newcastle with the Reverend J. W. Paul and C. N. Gundry as deacon and sub-deacon and the Reverend Geoffrey Parker as preacher.

The Holy Communion on the Monday morning had as its intention, "Vocation." All services were held in the historic church of All Saints'. The church was packed to the doors at Evensong on Sunday night, when the Dean preached and a liturgical procession concluded the service.

Between conference sessions there were organised games and parties visited the baths whilst study leaders were available at all times for private discussions and could be seen in earnest consultation with younger members in various places.

On Saturday night there was a social with community singing and square dancing, and after an impromptu concert. The Showground has been tentatively booked for this week-end annually to 1958.

## CONFERENCE AT CANBERRA

FROM A SPECIAL CORRESPONDENT

The Canberra Grammar School was the site of the annual Y.A. Conference of the Diocese of Canberra and Goulburn held over Australia Day week-end, January 24-26.

Ninety-five Y.A.s, representing 17 branches were present. This year the experiment was tried of dividing the conference into 14 groups of six to eight members each for three discussion group periods under senior leaders. These groups discussed questions at the end of three of the chapters of Bishop Burgmann's book, "Anglican Belief and Practice."

In addition, two addresses were given by the Reverend J. R. May, Chaplain of the Royal Military College, Duntroon, and the Reverend D. B. Hobson, assistant priest in the Parish of Cooma. The Reverend E. G. Buckle showed films, including some of his work as Anglican chaplain in the Snowy Mountains area.

The spirit of fellowship and fun at the conference was warm and healthy. Matins and evensong were taken by Y.A.s, and the Bishop of Canberra and Goulburn was the celebrant at Holy Communion in the school chapel on Sunday morning.

At the open forum on the last

## PROGRAMME PLANNING FOR EFFICIENCY

Youth Clubs need to plan programmes ten to twelve weeks in advance if efficiency and balance are to be attained.

Programmes should be planned by the whole club at a business session or at least by the largest possible committee group. Programme planning should never become the job of one person or a small coterie of elect people.

Rather should as many people as possible share in this problem. Half an hour spent at a business meeting may seem tedious, but it teaches the young people to appreciate the problems as well as the advantages of certain types of programmes.

Leaders should help by suggestion and implication and focussing attention on maintaining "four square" programmes.

It is not suggested that the "four square" balance of devotional, intellectual, social service and physical activity can be attained every meeting, but rather that over a series of two to three months' meetings the balance be given to expressing this four square principle.

Under ordinary circumstances adolescent and young adult groups meeting weekly or fortnightly on a week night should strive to attain a programme rhythm as follows:—

Opening devotional, business meeting, short games session, together with main programme item of about one hour, alternating between intellectual and devotional topics.

Variety and diversity should be strived for, so that for balance, devotional programmes do not fall only on the rector or main group leader.

day the conference congratulated the Cooma region in taking the initiative to inaugurate the scheme for the Y.A.s of this diocese to enable an Asian student to do his theological training in Australia, and it pledged its support to the venture. Concrete support was shown by a voluntary collection at the final meal, amounting to £21.

The conference decided to send its greetings and a warm welcome to Luke Ooi (pronounced "we"), the student from Penang, Malaya, who will be studying in Australia under the scheme.

Miss Beatrice Glascombe, field officer for the General Board of Religious Education, was present. She gave invaluable help to Sunday school teachers who were at the conference and was in charge, with Joan Challen, of an excellent book room.

The assistant bishop was chairman of the conference.

The members of the S. John's (Canberra), Cathedral and Yass branches were largely responsible for the organisation of the conference.

## A STORY FOR THE YOUNGER ONES

### GOD'S PARCEL POST

A long time ago, before we thought of establishing our postal system, somebody else had established a world-wide postal system for sending seeds.

Wise men tell us if it hadn't been for this wonderful postal system many of our valuable flowers and fruits and trees would have perished and ceased to live.

Two of the most interesting things in God's parcel post are the postmen and the postage stamps. You will all guess that the most familiar postman in the world is the Wind.

But sometimes we find a dog working as postman, sometimes, a horse, a cow or a sheep. Once in a while a man becomes a postman on God's parcel post routes and quite often the messenger is a bird.

But what of the postage stamps? Look at the seed pods on the oleander tree. If you break open a dry pod you will see the seeds inside have little wings affixed to them.

The postman will not carry a letter without a postage stamp on it, and neither will the Wind carry a seed like this without a "wing" on it, so we call the "wing" God's postage stamp.

Have you seen a pod of wild kapok or cotton suddenly burst open, and the little seeds all scatter out with their little umbrellas held high, so that Mr. Wind may carry them on his route?

Each little umbrella serves as a postage stamp. Without it Mr. Wind would be unable to deliver it post paid.

The thistle has the same kind of a stamp which assures its delivery. Why don't you watch one some day and look at it closely?

It is soon taken out of sight by the wind to grow in some other field and so God's seed is scattered.

If you want to know when the dog and the horse and the cow become postmen, look at the long switch of their tails when they come from the pasture.

There you will find seeds of different kinds wrapped up in a burr that catches in the tail to be carried to some new place to grow.

The same with the sheep. He delivers seed in his long wool which grows on his back.

If you want to know when people and birds become postmen in God's Parcel Post system, think of the cherries and mulberries and blackberries, which both man and the birds carry and deliver in a new soil.

In the case of fruits and nuts, the postmen are paid well for delivering the seed. Some birds carry a cherry farther

than it could ever get by itself.

Sometimes the bird carries the cherry a half mile or more. Then he stops on a fence post and collects the postage, which is the ripe, red fruit, and drops the seed just where a new cherry tree can best grow.

If it is a blackberry or a mulberry, it is just the same. Squirrels like to be God's postmen when they can carry acorns and nuts.

We have a great many things to thank our Heavenly Father for, but let us not fail to mention the Parcel Post system he has provided, with its many postmen and queer and wonderful postage.

## GARETH VERSUS EVENING STAR

The following contribution has been received from a young reader of 15 years at Raleigh, N.S.W.

She suggests that perhaps other young people may be interested in this article, as the poem "Gareth and Lynette," by Tennyson, was set for examination this year.

Arriving at the third bend in the river, Gareth hailed Evening Star, who came from out of a storm-torn and delapidated tent accompanied by a haggard old woman who dressed him in battered and tarnished arms.

Mounting his horse he spurred towards Gareth and they clashed on the bridge with such bone-shattering suddenness that Evening Star was hurled to the ground.

Hurriedly, with sword drawn, Gareth clambered from his horse and again the evil knight was knocked down, only to spring up, agile as a cat and return the blows.

Time after time they struck until the very air about seemed filled with the sound of the clash and ring of sword on armour.

Gareth lashed out with terrible and mighty strokes, cutting, parrying, thrusting, until his heart beat in his chest with smothering violence, but still the Star rose before him like a serpent that wouldn't be beaten down.

At this stage Gareth's companion, Lynette, could contain herself no longer and shouted encouragement to the gallant youth who fought for both their lives.

This had the desired effect, and Gareth, calling on some mysterious reserve of strength slashed and hacked great pieces from the Star's armour, but still could not pierce the hardened skin he wore beneath.

Suddenly, Gareth, with a superhuman effort, snapped his adversary's sword off at the hilt and cried, "I have thee now," but the Star, caring nothing for the principles and sportsmanship of a fair fight, flung himself at Gareth and grabbed for his throat.

Feeling his diabolical opponent's fingers closing about his neck like steel bands, the young knight, who had so much to live for, refused to think of death, and with colossal, and almost frantic strength he hurled the would-be killer into the stream, crying, "sink or swim."

MARLENE WATERS

## DAVID . . .



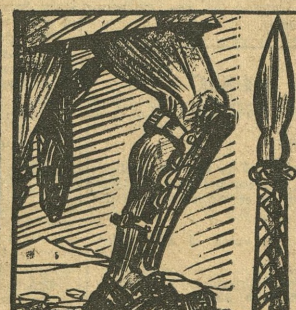
The evil spirit departs from Saul, and he is refreshed and well.



The Philistines gathered their armies on one side of the mountain for battle.



The champion of the Philistines, Goliath of Gath, wore a helmet on his head, and a coat of mail.



Goliath's spearhead weighed 600 shekels of iron, and he had greaves of brass upon his legs.



# JUNGLE DOCTOR AND THE WHIRLWIND

The story so far:-

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

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

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

Daudi deserts the hospital and goes off with Maradadi.

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

The Jungle Doctor sets out to fight the epidemic.

While fighting the epidemic he is praying.

Now read on:

## CHAPTER XIII

### Scientific Charm

One of the old men of the tribe, known as Mzee, leant on his spear and beckoned me to stop by turning his hand palm downwards and wiggling his fingers towards him.

"Yah, Great One," I said, pulling up the truck, "is it that you wish words with me?"

"Heh, Bwana, behold, I would come with you to the hospital and see the ways of your medicine, that I may tell the folk of my village. Yah, behold, they say that you have medicine that is strong."

"Eh, that's true all right. But don't forget that in these days of great sickness there is much danger of people getting this disease. Would it not be better for you to go on safari to those of your relations in the distant places where the disease is not, rather than come to the hospital where all the sick people are?"

"Heh," said the old man looking at me in a superior fashion; "behold, Bwana, I have no fear of this disease," and his hand automatically went underneath the red earth-coloured piece of calico which knotted over his shoulder and was his one and only garment. I knew that somewhere underneath he had a charm for which he had probably paid as much as a goat, believing implicitly that it would protect him from this particular disease, according to the story told him by the witch-doctor.

"Right," I said, "come on, Great One; get up with me into the truck and we will drive."

He sat uncomfortably, holding his spear in such a way that I felt sure it would go through the windshield. I succeeded at last in getting him to put the weapon on the floor, and he sat there perched on the edge of the seat. I felt certain that at the smallest bump he would find himself reaching the floor with speed. But soon he settled in and

By Paul White.

started talking to me in an unusually frank way.

"Bwana, in the days when I was a child, this disease came upon our country. Those were the days of a very great witch-doctor. He had very strong medicine. Yah, how strong it was. Kah, I was given a bakuli—a dish—full of very strong medicine. Bwana, my father paid a cow for it. Behold, Muganga, the witch-doctor, had to travel far to find and dig the herbs and roots that he put into it."

I swerved the truck to dodge a piece of thornbush which someone had unkindly dropped in the middle of the path.

"Hoh, and did you take this medicine, Mzee?"

"Heh, Bwana, and heh, was I sick! My stomach jumped. Heh, how it jumped!"

As he shook his head, the ornaments in his ears, which were pierced and reached halfway down to his shoulders, rattled musically.

"Were there many who recovered from the disease?"

"N'gh, N'gh, Bwana, not many. Behold, the spell that was cast in those days was a very strong one."

"Listen, Mzee; these days we have different ways of dealing with troubles like this. We feel that the trouble is due to very small datus—germs. Behold, if you have the medicine that kills the germs, then, behold, all is well."

"Hongo," said the old man, "what a strange thing to do!"

"Heh, well, while the patient is getting better you have to give him strength. Behold, look in front of you there. See in that bottle—that is medicine that gives strength. You see, in the blue bottle—the smaller one?"

Mzee peered, and then nodded. "Those are the pills that kill the datus that make the trouble."

The old man's eyes opened wide. "Yoh," he said, "Bwana, those?" His amazement was beyond all understanding. "Show me them."

I pulled the truck up and, taking out the cork, poured four or five into my hand. He pulled aside his cloth, and therein a piece of banana leaf which he carefully unwrapped, was just such a pill as I had in my hand.

"Bwana," he said, "I paid two goats for that. The one who sold it to me told me it was the strongest charm that you could imagine, a charm that would take all the teeth from this disease so that it could not bite you."

I raised my eyebrows. "Hongo, what did he look like?"

"Hoh, Bwana, he was a young man who wore strange clothes like the features of Rasuku—the parrot."

"And has he many goats these days because of the charms which are so strong to do such good for people?"

The old man nodded slowly. "Listen, Great One, those pills were stolen from me. Wear them round your middle and they're useless; but swallow enough of them, and behold, the trouble loses its strength. Outside they're useless. Inside, hongo, how well they work!"

Suddenly the old man laughed. "Bwana, I have been deceived; but behold, I have another charm which is very strong also. This is the charm of the Wacristo—the Christians. This has great power. Always I carry it with me. Behold," he undid a calico bag with a purse-string top and from it produced a New Testament. "Koh, Bwana, no harm can come to me while I have Kitabu—the book—with me."

"Ah," I said, "you can read, eh?"

"N'go." He shook his head. "But, Bwana, the book is mine, and I carry it with me, and no harm shall ever come my way while I carry the Book of God."

"Koh, Great One," I said,

"Suppose a man goes on safari in the desert. Does he travel with a gourd of water slung round his shoulders? Does he say, 'Behold, there is water in my gourd. I shall have no thirst? The sun becomes hot, his tongue dries but he laughs. 'Thirst cannot touch me. There is water in my gourd.'"

"Yoh," said the old man, "he would die of thirst."

"What does he do, then?"

"Bwana, he takes with him a gourd with water in it, and then when thirst comes upon him, he drinks."

"Behold, Great One, what would you say of this man who went on safari through the dry places and carried with him a gourd of water, and said, 'I will never thirst, for behold, I have a gourd of water?'"

Mzee laughed. "Hoh, Bwana, if he did not put his lips to the gourd, how would his thirst be stopped?"

"Kwell—truly; thirst is quenched by water in the mouth, not water in a bottle."

The old man nodded.

"And how will a man find the ways of God unless he reads what is in the Book? Behold, the way you live is not the way of wisdom. This Book—"I flipped over the pages—"tells the way to be free from fear." I turned to him. "Behold, your life is full of fear. For that reason you wear many charms round your neck, your ankles, and your middle, and you swallow charms."

The old man looked very uncomfortable indeed, but said nothing.

"Behold, follow the ways of God. Come to hospital and listen to them. We will tell you the way; the way of freedom from sin, the way in which you can live without it and die without it; and you may do so in complete confidence. There is no deception, no trick in the ways of God."

I swung through a grove of baobab trees and the hospital appeared half a mile ahead of us. One more river to cross. Slowly we bumped over it.

Once again all was hectic activity as we unloaded patients and put them to bed. I hardly noticed when the sun went down and hurricane lanterns were brought, but suddenly I was aware of moths fluttering up against the glass. Someone had left the mosquito-proof door open. Hastily it was closed and the hiss, hiss, hiss of the insecticide gun was a happy sound in my ears.

In the dim light the ward looked just dreadful. Every available foot of floor space was covered with people. Beds were full; there were people half under the beds, lying on mats, wrapped in blankets, people dangerously ill, people suffering intensely. An African nurse picked her way carefully between patients, taking temperatures, giving mixtures, giving injections.

I was so tired I could barely keep my eyes open, and I went out on to the verandah. The old man was there, patiently waiting, leaning on his spear as I had seen him earlier in the day.

"Bwana," he said, "I have heard that the one who sold me the medicine, the one who wears the coloured clothes, has been only today in this village. Yoh, Bwana, he is a bad one. Behold, he is a man of keen anger."

"Heh," I replied, "I know. Behold, does he not smoke the plant called bang which takes his wisdom from him? Yoh..."

At that moment an African had rushed through the gate hither skelter. "Yoh, Bwana," he gasped, "a dreadful thing has happened; the medicines of Maradadi have destroyed much wisdom. Ng'oma lost his wisdom. In great anger he..." The boy rubbed his hand over his eyes in a bewildered fashion. "Bwana, they gave me snuff also. My head reels. I see things double. I... Ng'oma..." He swayed and would have fallen had I not jumped forward and grabbed him.

(To be continued)

## ROCKHAMPTON CAMP FOR YOUTH

In January, a Boys' Camp was held under the direction of the Church at Yeppoon, a beautiful and popular seaside resort near Rockhampton.

The camp was started a few years ago by the Brotherhood of S. Andrew, the Rockhampton Bush Brotherhood.

This year, for the second year in succession, the camp organiser and manager was the Reverend Derek Brown. The Reverend A. G. Fellows attended the camp as chaplain.

One of the huts was fitted up as a chapel, and round the chapel the life of the camp centred. Each morning there was a commentary at the Holy Communion so that the boys might more easily understand and follow the service. The chapel atmosphere was good, and set the tone of the whole camp.

The camp was divided into houses, and there was the usual keen competition for the camp shield. Some of the houses showed great initiative, especially Oswald House, which won the shield.

One of the highlights of the camp was a visit from the Reverend N. G. E. Crutwell, of Menapi, New Guinea Mission. He showed films of the work in New Guinea, and also some lovely views of Papua, Malaya, and English Cathedrals.

There were, of course, the usual hikes and swims; and, needless to say, the daily instructions in the faith. After a final Communion Service on the last day at dawn the crowd of 37 boys waved farewell to Yeppoon and returned to their scattered homes in Central Queensland.

## HALF-MILLION AGAINST "OPEN SUNDAY"

London, Jan. 31

The House of Commons yesterday rejected by 281 votes to 57 a bill introduced by a private member, Mr. John Parker (Labour), to legalise the Sunday opening of theatres and the playing of sports.

An amendment which sought a Royal Commission to consider changes in the Sunday laws was defeated by 172 votes to 164.

A Conservative member, Mr. Cyril Black, produced a petition of protest against the bill, signed by 500,000 persons.

## SHADOWGRAPH STUNT FOR YOUR CLUB

### "THE OPERATION"

THIS is an amusing stunt for a concert or play night or social evening, contributed by the Fellowship or Comrades or some such youth group.

A large sheet is hung at the front of the stage, behind it is a table—the operating table.

A light is placed backstage, throwing a shadow of the table on to the sheet. The lights in the hall are put out. All that the audience sees is the shadows on the sheet.

First the surgeon appears, then the victim is carried on and placed on the table. The anaesthetic consists of knocking him on the head with a large mallet made from cardboard.

All kinds of surgical instruments can be introduced, such as a carving-knife, a hammer, a large pair of pliers, a pair of shears, all thrown as shadows on to the sheet.

The victim is cut open and the operation proceeds. A length of rope, and other and more curious things can be removed from his inside.

Are you a regular subscriber to THE ANGLICAN?

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

It adds to the fun if the victim comes round before the operation is finished. He sits up and is given another dose of anaesthetic with the cardboard mallet.

The operation proceeds with innumerable possibilities.

The final process of stitching up is done with a ball of thick cord and a large spike. Finally the patient gets up, puts his hat on, and a slick black-out dispels the shadows, but not, perhaps, the illusion.

Performed realistically, this stunt is a certain laugh raiser.

It is essential, however, to rehearse it carefully and to experiment with the lighting behind the sheet so as to get the shadows clear and in reasonable perspective.

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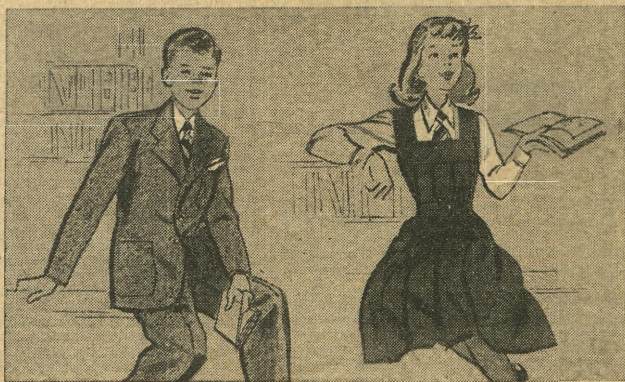
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# CHRISTIAN HEALING THROUGH PERSONAL COUNSELLING

By Dr. W. L. CARRINGTON

Christian Healing, as we thought about it last week, is healing as Christ saw it: being made whole in body, mind and spirit; and beyond this being reconciled or made at one with our fellowmen and with God.

The old Christian word atonement (at-one-ment) means health in this wider sense, and so do the words salvation and holiness.

We also considered the aims of personal counselling, and its increasing use for a variety of purposes. In thinking of its modern application to Christian Healing we saw the need for much greater interest in it on the part of the Church.

I want to say something now about how this work is carried out, and then to suggest some ways in which ministers and laymen can be trained to do it more effectively, and on a much larger scale than at present.

## APPROACH

I wish I could deal more fully with the laymen's part, but may I just remind you that many doctors, social workers, teachers, nurses and other kinds of laymen are doing a lot of good Christian Healing through Personal Counselling here and elsewhere.

Some particularly good work is being done in Great Britain by members of the National Marriage Guidance Council, a spare-time voluntary service recently described by Professor David Mace as "the best of its kind in the world."

This work of Marriage Counselling is being done in more modest fashion in Australia, and is bringing healing to sick homes as well as sick people.

The average person in trouble will readily unburden his soul to another person if he feels that he will be understood and accepted without criticism; and above all that what he says will be kept in sacred confidence.

He may be encouraged to come for help through the recommendation of a friend who has been helped, through the understanding and sympathy shown by the counsellor in personal visiting, preaching, writing or broadcasting, or perhaps a chance meeting, or even

in his handling of an angry complaint.

When he comes, generally with a mixture of diffidence and hope, the client's first impression should be that he is welcomed and accepted.

The counsellor will put him at ease, and give him time to collect his thoughts. He will then allow him to tell his story in his own way, with an occasional interruption to ask for clarification of some obscure point.

## SYMPATHY

While taking in the main details of the story the good counsellor will be doing something much more important—and difficult. He will be "feeling into" the client's emotions, picking out every shade of feeling from his narrative and the inflections of his voice, quietly observing the play on his facial expressions, the tension of his body, and the movement of his hands.

He will do nothing to impede the flow of emotional unburdening, even if it is little more than a torrent of hostile abuse. At any pause in the narrative the counsellor takes the opportunity to show the client that all his feelings are understood and accepted without a trace of disapproval. This is done by the kind of comment that simply summarises and reflects the client's feelings, but ignores the actual details of the story at this stage.

## EXAMPLE

May I illustrate this important point by a simple example? Here is a man in despair about his domestic situation. He and his wife have taken his mother-in-law to live with them and given her a comfortable home—but she never stops interfering with their private affairs.

His wife has become a nervous wreck as a result. He has tried to reason with mother-in-law, but without success. Now he often loses his temper with her—and then has two weeping women and two scared children on his hands.

Then there's a pause in the story. What comment would you make? Would you offer some good advice: "Couldn't

you ignore it for the sake of peace?"

Or would you try to pour oil on the troubled waters by generalising? "I know lots of husbands in the same boat?"

Or would you offer the moralising comment: "You shouldn't lose your temper?"

None of these would help the client in the slightest degree. The most helpful type of comment at this stage would be, "You feel rather bitter at times about this"—one that simply reflects his feeling and encourages him to go on unburdening.

He will probably say, "Yes, and I feel she doesn't show much gratitude," and so on.

As the emotional outpouring goes on the client will generally come to let down some well-guarded psychic defences, and come to see, possibly for the first time, that he has some part in the trouble.

## CRITICISM

Actually in this case the husband came eventually to see that his own dictatorial spirit had a great deal to do with the whole problem.

He couldn't see this at all at the beginning of the interview, and any attempt to bring it home to him would have driven him still deeper into his unconscious defences.

This attitude of sympathy: feeling into the client's emotions and helping him to feel that he and all his feelings are completely accepted, is the first essential of good counselling, and this atmosphere will provide a unique experience for him.

It is a sad commentary on our human relationships that all his previous efforts to tell somebody how he feels will have produced some criticism—or advice with a critical flavour—or an attempt to cheer him up by minimising the feeling or saying that everyone has it.

All these indicate lack of understanding to him, and only make things more difficult. But the dawning realisation that here at last is someone who really seems to understand and accept his feelings—many of which he feels ashamed of having—will open the floodgates to the release of the tension and despair.

## IN-LAWS

An important stage in this unburdening appears when the counsellor can put his finger on an emotional conflict, and let the client see that this too is understood.

For example, "You feel these surges of hatred of your mother-in-law, and yet you have a soft spot for her at other times."

The acceptance and clarification of these contradictory feelings will always help the client to better insight, and pave the way for the appearance of further positive attitudes.

If the client fails to show any signs of achieving insight in the first two or three interviews, or if the story or his manner of telling it gives any indication of mild or severe mental illness, the counsellor should give his opinion forthwith that this problem needs medical or psychiatric help.

It is very important that he should recognise and accept his own limitations, and those of personal counselling of this kind.

When the client begins to show signs of greater awareness the interview moves into the next stage: that of clarification and interpretation. The counsellor may try to relate some of the client's feelings to the different events and experiences described in his story, and explain some of the perplexities.

This is the text of the second of two A.B.C. broadcasts by Dr. Carrington. The text of the first talk was published last week.

This should be done cautiously, with sensitive attention to the client's reactions. If the interpretation is accepted it is probably safe to go on; but any defensive response will suggest that it is a bit premature, and further unburdening should be allowed.

Much of the clarification is done by asking suitable questions, for example, "Could it be that your own strict upbringing has something to do with your desire to control the whole household?"

This keeps the client in active participation in the counselling process.

Specifically Christian attitudes may also be suggested at this stage, mainly through the recalling of actual historical events. "Did Jesus ever withhold forgiveness from anyone who wanted to lead a new life?"

## AWARENESS

Or we may follow the example of Jesus and use a simple illustration from life to clarify the problem. The counsellor's whole attitude of acceptance and desire to help will have offered the client a vivid experience of Christian Love, and prepared the way for these Christian insights.

The final stage of the counselling process begins when the client's growing awareness commences to find some practical application in new creative action. This will prove more effective than his previous efforts, because it is based on balanced insight rather than muddled emotion, and the client will grow in confidence and wisdom.

This re-education will equip him to take fuller responsibility for his own decisions: he will no longer expect more from life than it can give, but will set out to develop and use his real abilities in the service of his day and generation.

How long should counselling go on? Most counsellors find that about six sessions of an hour each are sufficient for the fairly difficult personal problem.

If it looks like taking much longer it may be worthwhile to consider again whether psychiatric help should be sought.

## PERSONALITY PROBLEMS

But the many personality problems that come within the field of Christian counselling will generally respond very well to this well tried modern approach to this important work.

It is essential that any would-be counsellor should have some "heart-to-heart" talks with one or more senior colleagues, so that his fitness for the work may be determined, and so that he may be helped to become aware of his own inner prejudices and emotional needs.

If not, he may unknowingly project them into the client's problem, and do more harm than good.

The Christian counsellor should have cultivated the habit of looking at people with the eyes of Christ, which see past their superficial faults and fancies to their creative possibilities; of listening to them with the ears of Christ; of speaking His words, and holding out his healing hands.

How then can a number of carefully selected ministers and laymen be trained to do this personal counselling work

# PRIMATE IN MALAYA

FROM OUR OWN CORRESPONDENT

Singapore, Jan. 25

The Primate of the Church of England in Australia and Archbishop of Sydney, the Right Reverend Dr. Howard Mowll, and Mrs. Mowll arrived in Singapore on Tuesday, January 20.

On January 22 they went to Kuala Lumpur, which is the Federal Capital, and then flew to Borneo where they spent a few days.

From Borneo they flew back to Sydney.

In an interview with your correspondent, both the Primate and Mrs. Mowll had many interesting things to say about their trip to India. Mrs. Mowll has taken many pictures of her trip.

The Primate was very glad to have been able to have seen the Church in India at first hand, and also the progress the Indian people have made since the transfer of power.

## S. GEORGE COLLEGE

The Primate and Mrs. Mowll made Madras the first city of their visit and from there they drove to the famous Vellore Hospital outside Madras.

Then they went to Hyderabad where they were surprised at the fine work that the Anglican

more widely and more effectively? The logical place to begin is in our theological colleges, and I believe there is an urgent need for very much more pastoral training than is generally given.

This should include specific practical training in modern counselling techniques.

Is there any reason why ministers should not be given the opportunity of acquiring better skill in this work (and other pastoral work) through regular post-graduate courses?

I wonder which of our denominations will take the lead and sponsor a really first-class annual post-graduate course and open it to ministers of all denominations—and possibly some laymen too!

We have some competent teachers to begin with, and as the project grows it may be possible to bring highly skilled people from abroad.

## TRAINING

We could start by seeking help from those who give social case-work training to the almoners and social workers, and from the mental hygiene authorities in each State.

We could also invite a few suitable men with experience in pastoral work to form a study group, to read and discuss the work of the best authorities in America and elsewhere, and if possible help someone to study it at first hand abroad.

If one theological college in Australia would act as a centre for training in pastoral counselling to begin with, the work would soon spread over the whole continent.

I hope you can see that we have a big job to do in all this. But it is one that will bring immeasurable relief to multitudes of troubled and bewildered people, and help them to confirm in their own experience the promise of the Great Healer Himself: "Where two or three are gathered together in my name, there am I in the midst of them."

College of S. George was doing in this Indian capital.

The college has immense prestige and leading Hindus and Mohamedans were anxious to send their sons to this college.

This college really put the Church on the map of Hyderabad.

The great problem in Indian education to-day is the problem of languages. In their understandably national pride, Indians want Hindi to be the national language, but English cannot disappear too quickly and the clash of many tongues in India presents a major problem.

## MAN-EATING TIGER

Mrs. Mowll maintains that there is a great opportunity for Anglican schools in India.

Christmas was spent at the little village of Dummaguden, a village which is also a C.M.S. Centre. This little village was reached after crossing a ferry packed with people. A Hindu festival was being held in the little village when they arrived. It was a picturesque event and thrilled the visitors.

Dummaguden boasts of an Anglican day school. There was a welcome for the Primate and Mrs. Mowll. Christmas Day was spent in holding a Communion Service in the little church, in watching school sports and in eating an English Christmas dinner, which included a pudding from Sydney.

Dummaguden is near the tiger country and the Primate related how at the previous Christmas, a man-eating tiger made an appearance to add excitement to the festivities.

Back the Primate and Mrs. Mowll came to Hyderabad where they met some charming young Indian ladies who were their hosts.

The Primate was particularly impressed with the cathedral at Medak. This cathedral was a former Methodist Church. It was a beautiful edifice and it is at present the cathedral for the consecrated Church of South India.

## PANDIT NEHRU

The Primate had many interesting things to say about the Church of South India. He himself took part in a liturgy service with its Old Testament lesson.

Wine was administered by spoon, apparently an old Syrian Church custom. Many traditions of the former churches are still followed within the framework of the United Church of South India.

Thus in areas where Anglicans used to predominate, Anglican traditions are still practised.

With regard to the meeting of the Central Committee of the World Council of Churches held at Lucknow during the last week of last year and the first week of this year, the Primate said that he met many outstanding personalities.

Premier Nehru, in his address of welcome, talked of two new Asiatic Powers, namely, India and China.

Pandit Nehru said many things in his speech but he carefully avoided mentioning the power of the Church in the modern world.

An ex-Governor of Bombay, (Continued on Page 16)

# Dependability



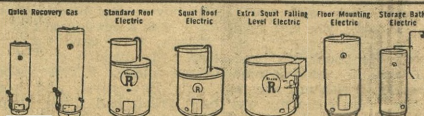
THE pace of modern living and uncertain world conditions tends to rob the individual of a feeling of stability and security. The era of mass markets and mass production detracts from the prowess of a craftsman—from the dependable nature of goods produced.

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## G.F.S. GOES TO CAMP

### MANNEQUIN PARADES HELD IN DARK

One hundred bronzed teenagers surfed, hiked and enjoyed life at the Girls' Friendly Society's Summer Camp held at Toc H Camp, Point Lonsdale, from January 17 to 24.



Busy peeling potatoes for their dinner are Dorren Hobson, formerly of Yorkshire, England (left); Elaine Risby, formerly of London; Lynette Edey, of Red Cliffs; Yvonne Paton, of Chelsea; Thelma Ramsay, of Armidale; Rae Rimington, of West Heidelberg, and Faye Buzza, of Shepparton. The girls waited on tables, washed up, made their beds and mopped out their huts.



Here Barbara Cant, of North Balwyn, leaps Judy Coulstock, of Shepparton.



Faye Buzza (13), of Shepparton, had her first dip in the sea at the camp.



Mrs. "B.P." is called on to supply a long hair for the Scavenger Hunt.

They included two English girls, seven Tasmanians, four from Red Cliffs, Vic., and four from Shepparton, Vic.

For seventy per cent. of them it was their first experience of camp life, and for some their first trip to the sea.

The girls slept in double-decker bunks in comfortable huts, each hut being appropriately named "The Silent Sleepers" (they awoke at 4.30 a.m.), "The Rumpus Room"

## CHRISTMAS BEHIND THE IRON CURTAIN

By the Bishop of Fulham, the Right Reverend G. E. Ingle

BY ARRANGEMENT WITH THE CHURCH TIMES

Sometimes, when I return from my wanderings in Europe, especially from behind the Iron Curtain, I am amazed not only at the indifference to religion, but also at the complacency of church people in England.

This year, British people in Moscow, Warsaw, Prague and Budapest, all had priests with them about Christmas time.

The Reverend H. Isherwood, who looks after Moscow as well as Helsinki, was in Moscow for Christmas. The Reverend H. Waddams, secretary of the Church of England Council on Foreign Relations, went to Warsaw just before Christmas.

My own tour started off my beaten track, among the troops in Austria, some of whom had not seen a bishop for two years. Besides confirmations and talks to the men, the tour included the dedication of a new garrison church at Klagenfurt, converted from a sergeants' mess.

After a few days in Vienna, I went to Budapest. The train carried a number of delegates dispersing from the peace conference.

One of my first duties at Budapest was to administer confirmation.

It was the second confirmation in the year, this time of a single candidate, the personal secretary of the British Minister.

Services were well attended. Congregations included Americans, Dutch, Scandinavians and other nationals.

### CHURCHES FULL

I was informed that the Hungarian churches were full, and one, at least, could not contain all the people who wished to attend. Christmas Day was a holiday for the people of Budapest, but not St. Stephen's Day; May 2 is to be given instead.

A journey of twelve hours took me to Prague, which I was visiting for the third time. Surely this is one of the most interesting cities in Europe, dominated by the castle and cathedral.

Church people here had their Communion on the Sunday after Christmas, in a room in the residence of the American Ambassador, which he allows to be used every Sunday.

These people behind the Curtain have now faithfully kept

up their own services for about two years; and though there are many changes among the staff, there is always someone ready to step into the breach.

The people of Prague had holiday from 3 p.m. on Christmas Eve to Saturday night, but they had to work on the following Sunday. Again, reports said that churches were full.

### BRITISH CEMETERY

In the large Czech cemetery on the outskirts of the city is a British plot in which are buried some hundred and fifty men who fell in the war. Since my visit last March this plot has been transformed.

By a reciprocal arrangement with the Czech Government, it

is now beautifully laid out, grass has been sown, and headstones are complete. Some kindly Czechs had placed bunches of evergreens and flowers at the foot of the Cross.

I left Prague on the night of January 2 and crossed the frontier after midnight. I seemed to be the only person in a solitary coach. The frontier guards waved me a friendly farewell as they trudged away in the snow, and German officials gave me their undivided attention on the other side.

[The Bishop of Fulham is in charge of the jurisdiction of the Church in Northern and Central Europe.]

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## NEW CHURCHES

ANGLICAN NEWS SERVICE

London, Feb. 1

The dedication on Saturday, January 24, of St. Paul's, Strathford, was carried out by the Bishop of Chelmsford.

This new church, which is replacing one totally destroyed by bombing, has been the occasion of considerable interest in the Press.

The architecture is described as being "in the modern manner."

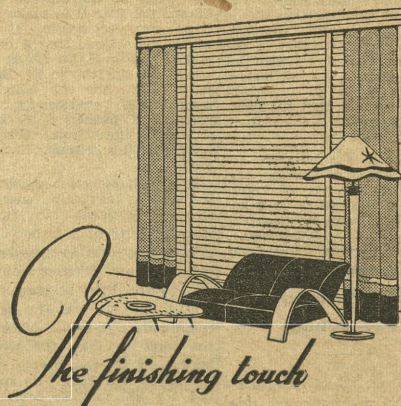
More accurately, there has been skilful use of colour; the ceiling is sky blue and the walls are pink, while the pews are in grey.

The lines of the building are clean, and there is an absence of any fussy detail.

Altogether, the building presents a pleasing impression, but it is not correct to describe it as "a prototype." There is no intention of laying down any hard and fast line for new churches, since conditions and tastes vary so widely.

The subject is one that is attracting considerable attention, and it is touched on in the "Chichester Diocesan Leaflet" in connection with the new town of Crawley. In this area it is the intention to proceed stage by stage. There will be two permanent new churches; in other districts of this neighbourhood there will be dual-purpose halls to be used both as a church and a hall.

It is important to remember, says the writer, that "the new town is completely planned. There is no haphazard development."



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# BOOK REVIEWS

**SPONSORS AT BAPTISM AND CONFIRMATION.** An Historical Introduction to Anglican Practice, by Derrick Sherwin Bailey (S.P.C.K.). Our copy, Church Stores, Sydney; 17/9.

This scholarly little book of 150-odd pages, is in response to a request from the Lambeth Conference Committee on "Baptism and Confirmation" for research in the history of sponsorship in the Church.

Dr. Sherwin Bailey has put in an enormous amount of work into a very difficult subject, and the result is of great interest to the antiquarian but of little practical consequence to the modern churchman.

There is little to be found on the history of sponsorship before the fifth century, when it appears to be a well-established custom that an adult convert shall be "sponsored" for baptism by some known practising Christian. The sponsor acts as a kind of guarantee of the candidate's genuineness, and in some cases appears to accept some responsibility for his religious training. There is some confusion here, for it would also seem that the duty of catechising the candidate was one for the deacons and deaconesses, who may also have often been sponsors.

The idea of a "godparent" was associated more with the baptism of an infant, and only slowly became customary. Originally, it was the parents who accepted full responsibility, but by the time of the Middle Ages the godparents have assumed vast proportions as spiritual relations, and as such come within the prohibited degrees of matrimony. Not only was marriage impossible between a child and its godparent, but also between godparents themselves—carnal relationship being unthinkable between a man and a woman thus spiritually united to the child.

Hence parents can no longer be godparents. This idea of the spiritual bond was considerably modified by the Church of England at the reformation, and the question arises have godparents outlived their usefulness? Dr. Bailey suggests that we revert to the primitive practice of parents undertaking the full responsibility of baptism (as in practice they must do), but that something more than a mere "witness" should be required for Confirmation. The sponsor at Confirmation should have some definite responsibility in the instruction of the candidate. This would seem desirable, but is it practicable? Certainly it is an important problem but one that the Lambeth Conference succeeded in neatly shelving.

This book is a necessity for bishops, heads of colleges, and theological libraries of reference. For the rest of us it has no practical value whatsoever. —T.B.McC.

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## THE CORONATION SERVICE, by Francis E. Eccles, Mowbrays, 7/6 Sterling.

This is a small book on the meaning and history of the Coronation Service.

It is well printed, and the illustrations are good. The author disclaims originality and draws on the standard books of reference. The point of view usually associated with the name of Mowbray is present, but makes little difference. The Coronation Service passed through the reformation period without being seriously touched by it. Elizabeth I was crowned in a service similar to that used for Henry VII and Henry VIII. In fact, there was no fundamental difference between the service used for Charles II in 1661 and that of Edward II in 1308. And in essentials the same service will be used for Elizabeth II.

The service was translated into English for James I, and small parts may have been in English for Elizabeth I, but since Anglo-Saxon times the coronation service has changed very little. There are changes in detail at every coronation, but the service as a whole remains the same.

Dr. Eccles gives us three chapters, making 34 pages, on The Coronation Service, and then a series of appendices, making 47 pages, on matters relating to the service. In the first appendix he gives us a useful description of the Coronation Order of the Liber Regalis, which is the Order in which the English Rite reached its mature form in the 14th century.

In his second appendix he gives us the Order used at the coronation of George VI. Then come further appendices on The Regalia, The Stone of Scone, The Saxon Coronations at Kingston, The Healing Power of Kings, and the Ecclesiastical Power of the Queen Regnant. All of these are interesting, but naturally some are more interesting to people living in England and familiar with the localities than to most Australian readers.

In his first chapter Dr. Eccles tells us briefly about the importance of the Rite as a service of consecration, and in his second chapter he compares the Order of Coronation with that of the consecration of a bishop. The resemblance is striking and is not disputed but it does not necessarily follow that the purpose of the Coronation Rite is to make the King an ecclesiastic. It is widely maintained that it does, and a "stall in St. David's is reserved to the Crown of England," but once the King is ranked with ecclesiastics the problem of authority becomes difficult in the extreme. History illustrates this difficulty abundantly.

It is perhaps better and truer to see in kingship another Order of Ministers. The functions of king and bishop (or priest) may overlap somewhat, but they are different ministries with different responsibilities to one and the same community. It is the office of the king to take the whole burden of all the people into his heart and soul. He must live for all, and be prepared to die for all, or else he is no true king. If we go back far enough we find that the king did actually die, and did it willingly. In fact, he knew that kingship implied the sacrifice of his life. It was the priest who officiated at the sacrifice of the king. We shall need to think these things out again in the light of history and experience if we are to see at all clearly the proper relationship to-day of Church and State.

Dr. Eccles' third chapter is a brief description of the Coronation Service itself. The book as a whole is competent and clear, but it inevitably raises far more questions than it has space to answer. —E.H.B.

## INTELLIGENCE AND RELIGION by "Credo"

It is a commonplace amongst the fashionable "intellectuals" that of course no intelligent man or woman to-day accepts the Christian religion.

The Christian disagrees of course, but I wonder if we realise how deep this suggestion has gone?

There is little doubt that thousands of young people to-day are under the impression that it is simply a fact that intelligent people no longer have any dealing with the church.

We ought to be ready with our evidence to disabuse them of their grievous error—to be ready with names of people in every walk of life who are devout churchmen, to say nothing of thousands more who are convinced that materialism is no answer to their own intellectual impasse.

Going back a bit—did you know that Charles Darwin left a sum of money in his will for Christian Missions?

Did you know that Louis Pasteur died, as he lived, a pious Roman Catholic?

Do you know the names of these well-known practising church folk: Herbert Butterfield, professor of Modern History, University of Cambridge; Marcus Oliphant, Australian physicist; T. S. Eliot, poet and playwright; Dorothy L. Sayers, novelist and playwright; C. E. M. Joad, philosopher; Dame Sybil Thorndike and Lewis Casson, famous actress and actor; C. S. Lewis; R. H. Tawney, economist.

To come nearer home—the professor of Philosophy in the University of Melbourne, Anthropology in the University of Sydney, and Mathematics in the University of Tasmania, are active churchmen.

I have not even mentioned clergymen. Nevertheless there are even some intelligent clergymen; not less than two professors in our Australian universities are priests of the Church of England. A well-known eye specialist in the Australian Army Medical Corps during the war is a Roman Catholic priest in the Northern Territory, and one of our own clergy, the Reverend Dr. Capelli is in charge of the work in linguistics at the University of Sydney.

The late Archbishop William Temple was probably one of the finest brains in England.

Well here are a few names taken at random. What do they prove? Nothing except that there is as much intelligence inside the church as outside.

T. B. McC.

## IN A COFFIN IN EGYPT by "Credo"

"What shall we do with the drunken sailor?"

There he lay, right across the footpath one very dark night in the blackout in Alexandria—lucky he as on the footpath else he might have finished up like Joseph... "in a coffin in Egypt."

He wasn't kicked or trodden on too much because an elderly Egyptian found him, hailed a cab and put him in it with my aid, instructing the driver to take him to a safe place—a club for sailors where he would be looked after.

I offered to pay the cab fare, but the old gentleman was very put out. "No, no," he said, "it is my privilege for he is my brother."

It so happens that the Egyptian is the softest hearted creature in the world, and the kindest.

A riot was once averted in Cairo by the Chief of Police (an Englishman by the way) having a heart attack in the face of the angry mob—the mob dispersed at once, in search of sal volatile!

When the old man above said "he is my brother," he was doing more than just expressing the common brotherhood of mankind, he was referring to a specific brotherhood, for on his wrist just hidden by his coat sleeve, was a little tell tale tattooed cross.

He was a Copt—a member

of the ancient Christian church of Egypt.

Persecuted for many centuries, and still persecuted, this people have held to the faith through thick and thin and in their simple outlook (one should say their Christian outlook), they look on and treat all Christians as "brothers."

We can ill afford to make fun of the primitive state of the Coptic church, for our Lord said "By their fruits ye shall know them."

Here indeed are Christian people. Wherever there is a Coptic church, a school stands beside it, so that for many, many years past the Copts were to be found in plenty in clerical jobs, in banks, railway stations, government offices and the like.

To-day the Moslem is learning too and things are not so easy for the Copts. Nevertheless he maintains his Christian charity towards all, and any Christian from anywhere is welcome in his home.

You do not see him at his best around the ancient Coptic churches of Cairo, for there the tourist has left his mark—but you will do yourself a disservice if you do not visit the ancient churches next time you are in Cairo.

T. B. McC.

## JOURNEY IN THE SUN. Dane Chandos. Published by Michael Joseph.

Dane Chandos, famous for "Abbie," is now equally famous for his sun—"House in the Sun," and "Village in the Sun," both of them delightful, nonchalant, aimless and sun-soaked with the shimmering heat of Mexico, where he lives.

Now comes "Journey in the Sun"—it looks like a plot but it isn't, unless it be part of the plot we name "Providence."

Quite simply, an uncle died, an American uncle to boot, who left Dane Chandos an estate in Spain. The old gentleman had gone there some years before, was enchanted by the people and bewitched by its food and sun, and decided to settle there. He apparently preferred it to his nephew's sun in Mexico.

He lived right through the civil war, ignored it more or less, and just went on living but, "Man that is born of woman hath but a short time to live..."

So came "Journey in the Sun," in order to settle the old man's estate.

It is a delightful journey—good food, good wines, courtesy and thoughtfulness undreamed of in many parts of the world, some perfect roads and some bad ones, lovely churches and old castles, bull fights and... poverty—beyond this, pride.

The pride that refuses a tip for a kindness; here is a people devoid of the spirit of "baksheesh."

It would be as foolish to blame Franco, or the Church, for the poverty, as to blame Menzies for the wealth of Australia. Spain is a poor country—Napoleon found it so—doubtless it has been aggravated by internal dissension, but it remains a poor country.

Chandos is a critical American and a Protestant. He has contempt for the fat priest who orders a tourist out of the cathedral because he wears no coat. His contempt increases when he sees the priest palm a note from the courteous tourist as he leaves. Watching the oily priest afterwards, he is flattered to see him unobtrusively slip the note in a poor box! He comments that Rome has the last word after all! He need not be so surprised, it is not Rome—faithful priests and unfaithful are to be found anywhere and everywhere.

Then there is the pride of Portugal. If you want to rouse Portuguese ire, say it is a small country. You will be shown a map of the world—Portugal is a mighty empire!

Living in Portugal is better than Spain; money more plentiful, poverty less apparent—the Duke of Wellington found it so, too.

"There is nothing new under the sun," not this sun anyway. In short, I enjoyed my Christmas present, a delightful book.

T. B. McC.

## FILMS

### FEAR — F.A.Q.

One of the splendid but un-sung things about marriage, is that one can go to bed at night and have no fear of being murdered in sleep. Here we are our usual selves purposing to rest; here is no strange journey, no unknown country, no SUDDEN FEAR.

But what if it were otherwise? Suppose some doubt existed about one's partner—that he or she hoped that we might not again see morning light? Where then the rest, whether the security? And there you have all you need to know about Joan Crawford's latest terrordrama.

In its own way it is an exciting film. Its chief deficiency is a decided raggedness of finish. Moreover, it does not grow organically—it proceeds by fits and starts and each new start leaves an unexplained weakness.

It does not build upon what went before; instead, it makes an all out bid to capture the emotions and to leave the rest to chance.

Joan Crawford turns in the acting we have come to expect from her—usually competent, sometimes very good. In this picture she has some unusually stiff competition in Jack Palance and Gloria Grahame. Mr. Palance is a newcomer—with a difference, in that he could be called ugly, even repulsive, but that he is vital and different it is hard to deny.

Tall, dark, and lantern-jawed, and possessed of an exciting voice, he has all the marks of a cinematic demon-lover. The picture wisely resists the temptation and plays him straight—and he's good.

The other contender for credits is Gloria Grahame who is a honey blonde version of Susan Hayward. She plays the part of a cheap and nasty little intriguer, and plays it with such gusto that Miss Crawford often looks insipid by comparison.

The direction allows too many cinematic commonplaces; in the words of doom screamed in the victim's ears, the scream which ushers in unconsciousness, the ticking clock that points the future, and the broken gramophone record that repeats itself like a Fitzpatrick Traveltalk. These ought to be pensioned off by all the studios.

The moral tone of the film is not a high one although morality of a kind is always satisfied in such pictures by the death of the reprehensible. This is neither necessarily moral or even true.

So then, you have an exciting picture graced by some good acting, and some less than average direction. Baby Dumping and Junior I would leave at home.

### BOMBS AWAY

If you believed that half a million lives could be saved by the killing of a hundred thousand and it was your decision that made the kill—what would you do? This is the problem posed in ABOVE AND BEYOND.

It purports to be the story of Colonel Tibbets, the American airman who dropped the atomic bomb on Hiroshima. Robert Taylor plays the colonel and Eleanor Parker his wife. It ought to have been one of the most important pictures of the year (perhaps still is by implication) instead, it is just another picture. There is in it no real objectivity at all. The colonel is shown as a tired young man with a wife and two small children, unable for security reasons to tell his wife anything that would explain his tiredness, his silence, his preoccupation. His preoccupation is at the largeness of his venture, not its wider implications in the sphere of history or of suffering. So, for the greater part of the film we view a matrimonial tangle of the kind that existed in their thousands during the upset of war. The greatness of the issue is never allowed to come into our ken, its just tight-lipped Robert and sweet, sweet Eleanor having a tough time, never (Continued on page 14)

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# AUSTRALIAN COLLEGE OF THEOLOGY

## CLASS LISTS FOR 1952

### SCHOLAR IN THEOLOGY

(Th.Schol.)

### SECOND CLASS

Leslie, Ernest Kenneth, B.A.,  
Newcastle.

### PASS

(In Alphabetical Order)

Bennett, Edwin James, Perth.

Connell, Philip Minton, Wil-  
lochra.

McFarland, Allan Rowland,  
Newcastle.

Ussher, Clifford Edward,  
Canberra-Goulburn.

### PASSED IN SINGLE

SUBJECTS

(In Alphabetical Order)

### NEW TESTAMENT

Butler, Norman Barry, Syd-  
ney.

Machell, Bernard John, Nel-  
son, N.Z.

### DOGMATICS

Devonshire, William Wynn,  
Newcastle.

Knife, James Anthony, Mel-  
bourne.

Lloyd, Ronald Davis, Adelaide.

McGregor, Milton, Armidale.

Sheumack, Colin Davies,  
Canberra-Goulburn.

Shilton, Jack Henry, Gipps-  
land.

Spencer, Walter, Gippsland.

Ware, Colin Leslie G., Car-  
pentaria.

### CHRISTIAN SOCIOLOGY

Cobbett, David George, New-  
castle.

Delbridge, Graham Richard,  
Adelaide.

### GREEK AND LATIN

FATHERS

Lawrence, Philip Sydney,  
M.A., Melbourne.

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THEOLOGY (Th.L.)

All Classes in Order of Merit.

### FIRST CLASS

Morrison, David Noel, B.A.,  
Dip. Ed., S. Francis's Coll.,  
Brisbane.

Barker, Eric Arthur J., S.  
John's Coll., Newcastle.

Morrison, Gordon Robert,  
M.A., Dip. Ed., S. John's Coll.,  
Adelaide.

Bingham, Geoffrey Cyril,  
Moore Coll., Sydney.

Harvey, Edgar Arthur C.,  
Ridley Coll., Bendigo.

Stonehouse, Julius Courteen,  
B.A., Dip. Ed., Ridley Coll.,  
Riverina.

Knight, Francis George, S.  
Francis's Coll., Brisbane.

Hunter, Barry Russell, S.  
Francis's Coll., Brisbane.

### SECOND CLASS

Elliot, Raymond Elver, Ridley  
Coll., Gippsland.

Crawford, David Hugh, Moore  
Coll., Sydney.

Lewis, Nancy de Save Pey-  
ronnet, B.A., Moore Coll., Syd-  
ney.

Ford, Stanley Bruce, S. John's  
Coll., Canberra-Goulburn.

Kirby, Harry Bernard, B.A.,  
S. John's Coll., Unattached.

Beal, Robert George, S. Francis's  
Coll., Brisbane.

Nelson, Patricia Josephine,  
B.A., Sydney.

Croft, Thomas Denma, S.  
Francis's Coll., Sydney.

Lucas, George Bromley, B.A.,  
Trinity Coll., Melbourne.

Sligo, Charles Edsall A., Trin-  
ity Coll., Melbourne.

Goodman, John Badams, B.A.,  
St. Francis's Coll., Brisbane.

Tutt, Kelvin Aubrey, Moore  
Coll., Sydney.

### PASS

Kenyon, Kenneth, S. Francis's  
Coll., Brisbane.

Wiggins, Leslie James, Moore  
Coll., Sydney.

Warren, Cecil Allan, B.A.,  
Canberra-Goulburn.

Pearce, David Langley John,  
S.S.M., Tasmania.

Roderick, John Lancaster,  
S.S.M., North Queensland.

Booth, Herbert Charles S., S.

Francis's Coll., Brisbane.

Davis, Russell Earls, LL.B.,  
Tasmania.

Gissing, Sydney William,  
Moore Coll., Sydney.

Warburton, Denis William,  
Ridley Coll., Unattached.

Drought, Thomas Godfrey, S.  
John's Coll., Melbourne.

Holmes, Stephen William,  
B.A., Canberra-Goulburn.

Hansen, Thomas John, M.B.,  
E.S., Sydney.

Wills, Jack, Ridley Coll., Bal-  
larat.

Brown, Derek Frederick, S.  
Francis's Coll., Rockhampton.

Appleby, Alan Neil, Ridley  
Coll., Melbourne.

Graham, Nathaniel Robert  
A., Nelson, N.Z.

Hewitson, David Milroy,  
Moore Coll., Sydney.

Hutchison, Wilfrid Lewis  
John, Sydney.

Tidy, Bruce Clifford, S. Francis's  
Coll., North Queensland.

Wade, Wakely Robert, Moore  
Coll., Sydney.

Paul, John Wilfred, New-  
castle; Wilson, Bryce Clement,  
Moore Coll., Sydney, aeq.

Fowler, Arthur Daniel A., S.  
John's Coll., Newcastle.

Schofield, John Barry, Moore  
Coll., Sydney.

Girvan, Henry Hugh, Gipps-  
land.

Collings, John Reuben, Tas-  
mania.

Rolfe, Edgar James, S. John's  
Coll., Newcastle.

Gundry, Cyril John Noel,  
Newcastle.

Abbott, Douglas Charles, Syd-  
ney.

Burgess, Barry James, Gipps-  
land; Warren, Samuel Richard  
A., Moore Coll., Sydney, aeq.

Pou, Liam Sien, Moore Coll.,  
Sydney.

Cohen, Vernon Leslie, Mel-  
bourne.

### PASSED IN PART I

OF THE EXAMINA-  
TION

In Order of Merit.

Rudge, Peter Frederick, B.  
Com., Dip. Pub. Ad., S.S.M.,  
Canberra-Goulburn; Rayner,  
Keith, B.A., S. Francis's Coll.,  
Brisbane, aeq.

Mason, Kenneth Bruce, S.  
John's Coll., Bathurst.

Pollard, Noel Stewart, B.A.,  
Moore Coll., Sydney.

Davis, David Graham, LL.B.,  
Moore Coll., Nelson, N.Z.

Winter, Charles James, Moore  
Coll., Sydney.

Robin, Arthur de Q., Ridley  
Coll., Melbourne.

Kissick, Peter Daryl, Ridley  
Coll., Melbourne; Firman, Lewis  
Edward, Ridley Coll., Mel-  
bourne, aeq.

Hughes, Earl James, Moore  
Coll., Sydney.

Kempson, Norman Clifford,  
S. John's Coll., Adelaide.

Dykes, Richard Owen, Moore  
Coll., Sydney; Thiering, Barry  
Bernard, Moore Coll., Sydney,  
aeq.

Richardson, Brian William,  
Moore Coll., Unattached.

Douglass, Donald Marsh,  
Moore Coll., Sydney.

Rowney, Dean Kingsley,  
S.S.M., Unattached.

Nott, Albert James Loriot,  
S. Francis's Coll., Brisbane.

Foley, Geoffrey Evan, S. John's  
Coll., Grafton, aeq.

Smith, Leonard Charles R.,  
M.A., Dip. Ed., Canberra-Goul-  
burn.

Hill, William Alexander, S.  
John's Coll., Riverina.

Gori, Reginald James, S.  
John's Coll., Armidale.

Leask, Kenneth James, Moore  
Coll., Sydney.

Adkins, Phillip John, Ridley  
Coll., Melbourne.

Walkerden, Ernest Roy, S.

Francis's Coll., Brisbane.

Simmons, Geoffrey Basil,  
Sydney.

Hadow, Selwyn Sidney, S.  
John's Coll., Armidale.

Hopton, Francis John, S.S.M.,  
Adelaide; Hogben, William  
Robert, Moore Coll., Sydney,  
aeq.

Gilbert, John Barton, S.S.M.,  
Adelaide; Hamerton, Leslie  
Thomas, St. Arnaud, aeq.

Mayer, Francis John, S.S.M.,  
Adelaide.

Burgess, Philip Linton, S.  
John's Coll., Ballarat.

Percival, Douglas Hodson,  
Moore Coll., Sydney.

Note.—A number of candi-  
dates passed in one or more  
subjects.

## PRIZES

### THE HEY SHARP PRIZE

Awarded to Morrison, David  
Noel, B.A., Dip. Ed., S. Francis's  
College, Brisbane.

### THE JOHN FOSTER

MEMORIAL PRIZE.

Awarded to Harvey, Edgar  
Arthur Calverley, Ridley Col-  
lege, Bendigo.

Equi: Stonehouse, Julius  
Courteen, B.A., Dip. Ed., Ridley  
College, Riverina.

### THE FRANK AND ELIZA

BETH CASH ESSAY PRIZE.

Awarded to Evans, Robert  
Ernest, Th.L., Sydney.

### CANDIDATES WHO PASSED

IN ONE OR MORE SUBJECTS

Key to the List, Part 1 only.

A. Old Testament.

B. New Testament.

C. Doctrine.

D. Church History.

E. Christian Worship.

F. Philosophy.

G. Education.

H. Missions.

J. Psychology.

K. Ethics.

D. G. Grant, B. C.

L. H. Smart, D. G. J.

N. C. Chapman, D.

K. J. Steel, A.

J. L. Sullivan, A.

A. Gilbert, J.

R. G. Winder, C.

Miss Alice Hann, C.

C. G. Mathews, A.

J. R. A. Shaw, A. B., E.

D. W. Walker, A.

J. F. Hannan, A., E.

Sister Muriel, A. B.

Miss O. J. McGuire, B.

R. A. Morris, A., C., G.

J. H. Proudman, C., E.

D. S. Halliday, A., D.

Mrs. C. Jackson, C.

R. C. Lovitt, A.

H. D. Jeffery, D.

C. N. McAlpin, E.

C. Heydon, A. B., D.

Donald Finlay, B.

M. B. Kirby, A. B., C.

W. J. Brown, A. B., C., D.

T. F. Morgan, A., B., C., D.

R. C. Brooks, G., J.

D. W. Gibson, G., J.

A. G. Stout, G., H.

K. N. Reardon, H.

G. B. Bosanquet, A., C.

Miss D. J. Cornish, A., D.

N. Camilatos, C.

F. J. Coveney, D.

J. R. Senior, C.

C. C. Barton, A.

John Burnett, A., C.

Miss E. Kingsmill, A., B., E.

W. J. Frawley, A., D.

C. J. Brown, A., C., D., E.

C. J. Blow, A., C., E.

G. H. Walcott, C., D., K.

Novice Rowena, A., B.

S. J. Hessey, A., C., D., E.

G. T. Yep, A., B., C., E.

K. A. Dan, B., D.

W. Turvey, A., C., D., E.

R. A. Dyson, A., B., C., E.

L. E. Seymour, A., B., D.

Max Young, A., B., C., D.

W. J. Arkell, A., C., D., E.

Brian Bailey, C., D., E.

Norman Byron, C., E.

F. C. Armstrong, A., B., E.

C. W. Douglass, C., E.

C. N. Onslow, A., E.

R. N. Hazelwood, C., E.

G. D. Prince, C., E.

L. J. James, E.

G. J. Ward, A., B., C., E., G.

A. E. Williams, A., B., E.

A. R. Patrick, A., C.

Miss N. D. Howell, A., C., D.

Miss E. J. Macdonald, B.

H. W. Robey, C., D., E.

J. Spence, A., C.

K. N. Joyner, A., C.

R. L. Milne, A., B., D.

B. Holland, A., E.

J. G. Hawke, A., B., C., E.

K. N. Wray, A., E.

B. A. Mount, A.

J. J. St. Clair, A., C., D.

Allan Redshaw, A., D.

A. R. Gazzard, A., B., C., D.

K. D. Wilson, A.

On behalf of the Council of  
Delegates,

FRANK CASH,

Registrar,  
Christ Church, North Sydney,  
27th January, 1953.

# AROUND OUR TOWN

BY A SPECIAL CORRESPONDENT

I WAS running late for school Scripture; I tore down the steps and opened the gate just in time to see Billy Makana knocked down by a new car.

It wasn't the driver's fault; Billy and Johnny, his brother, had run across the road regardless, just as they always did. Johnny was not as concerned as the driver, whose scared face didn't reflect the fact that he was obviously in the right.

"Slow right up—but he ran into me!" Billy was screaming and I could think of nothing to calm him until the ambulance came. Then I had a brainwave—a packet of chewing gum. Adjusting Billy's gaping jaws, I popped the sweet in and watched the normal reaction take place.

The tears still ran, but the jaws munched steadily. He didn't seem to be hurt badly. Probably shock, I thought.

On the way home from classes I met brother John. "Gee, Billy's crook," he affirmed confidently.

"How crook?" I asked. "He's got 'is 'ead broken in four places, that's all!"

I couldn't believe it! I rushed over to Mrs. Makana's. She was leaning over the verandah addressing a group of admiring neighbours: "Yeah, it was a new blue Ford. O, 'ullo reverend!"

"How's Billy?" I asked. "Not too good, reverend, 'is pelvis broken in four places." "Fancy that, four places," chimed in Mrs. Molloy.

I was booked up for the rest of the next two days and it was the fourth morning again before I could visit the child. I went into town, bought him a colouring book, two comics and some chocolate.

I got to the ward, looked around sheepishly, but no Billy boy did I see. I walked up to the Sister—"Billy Makana, he's five," I volunteered unnece-  
sarily.

"That's him," she said, shooting a startled cuff in a northerly direction. All I could see was a pair of legs stick up in the air, pause, then fall back on to the bed.

"But Billy's supposed to have a fractured pelvis."

## PARISHIONERS PULL DOWN, REBUILD, CHURCH

York, Jan. 10

The 800-years-old Church of St. Andrew, at Ferry Fy-  
ston, York, has been pulled  
down and re-erected on a new  
site one and a half miles  
away.

No one knows why it was  
built on the original site, a fen,  
because as far back as the re-  
cords shew it has never been  
used in wintertime.

Since the middle ages the  
whole floor of the church has  
been under water in winter, and  
in recent years it has been im-  
possible to use it, not only be-  
cause of the water in the  
church itself, but because the  
area around it was flooded.



# 

(Continued from Page 2.)

serve with Archdeacon O. C. S. Van. Mr. William Paton is to be ordained deacon on February 17 and will serve his diocese in the cathedral parish.

The Reverend C. R. King is acting as locum tenens at S. Matthew's, South Grafton, for two months while the rector (the Reverend J. C. Hancock) is away on leave.

The Dean of Grafton and Mrs. A. E. Warr are spending a short holiday at Port Macquarie. The bishop will be at the cathedral during the dean's absence.

## MELBOURNE

### LAW SERVICE

The Archbishop of Melbourne preached at Holy Trinity, Bacchus Marsh, on Sunday, February 1, at 11 a.m.

The Reverend A. C. Donnelly, Rector of West Preston, has accepted the charge of S. Luke's, Yarraville, and will commence his work there early in March.

His Excellency the Governor attended the annual service in commemoration of the opening of the Legal Year at S. Paul's Cathedral, on Monday, February 2, at 10 a.m. The preacher was the Bishop of Bendigo, the Right Reverend C. L. Riley.

The Acting Chief Justice, Sir Charles Lowe, and the Vice-

Chancellor of the University of Melbourne, Professor Paton, read the lessons. Clergymen of all denominations were present. The procession included judges, barristers, solicitors and others in their robes or academic hoods and gowns.

A special prayer, written for this occasion, was used at S. Paul's Cathedral for the first time.

Father of all, we, Thy humble servants, beseech Thee that, as our Gracious Queen has declared that she will devote her whole life to the service of her people in the great Imperial family, and will, at her Coronation, solemnly vow to dedicate herself to the government of her people according to the law and customs of the realm, and to cause law and justice in mercy to be executed in all her judgements, and will thereto be solemnly anointed, blessed and consecrated Queen over her people, so may we—individually, in our several stations, be led to devote and consecrate ourselves to the service of the people of the British Commonwealth, and especially of this our land. Give unto us Thy help and guidance, that we may fulfil Thy law, and uphold, so far as lies in us, truth, freedom, and justice in all our doings. Bestow Thy blessing upon our Sovereign and all her subjects, and further us in our humble endeavour with Thy continual help. All this we ask in the name and through the mediation of Thy Son our Lord. Amen.

S. Paul's Cathedral, Melbourne, observed Harvest Thanksgiving on Sunday, February 1.

The Mothers' Union hospital visitors, who regularly visit several of the Melbourne public hospitals attended their annual Communion service at S. Paul's Cathedral at 11 a.m. on Tuesday, February 3.

On Wednesday, February 4, the cathedral organist, Mr. Lance Hardy, together with the Dean's assistant, the Reverend W. R. Dowell and Miss M. Jameson took the boys of S. Paul's Cathedral choir to their annual picnic at Eastern Beach, Geelong.

The Reverend Norman Crutwell and his mother, missionaries from New Guinea, have arrived in Melbourne and left for England on furlough by the Cronsey on Tuesday, February 3. Mr. Crutwell preached at S. George's, Malvern, at 11 a.m. on Sunday, February 1, and at S. Paul's, Malvern, at 7 p.m.

Miss Alice Hann of the Lockhardt River Mission, North Queensland, arrived in Melbourne on Sunday night on two months' furlough.

## SYDNEY

### SCHOOL SYLLABUS

The Diocesan Board of Education has again prepared a syllabus for a suggested course

of Scripture instruction in State schools.

The syllabus is intended both as a guide for teachers who find it difficult to work out such an outline for themselves, and also as an attempt to secure some uniformity in the subject matter covered by instructors during the Scripture periods. Copies may be had from the board at 201 Castlereagh Street.

### NORTH SYDNEY FESTIVAL

Harvest Festival Services will be held at S. Thomas's, North Sydney, on Sunday. Early Communion services at 7 and 8 o'clock will be followed by the Children's Harvest Thanksgiving at 9.30 and morning prayer at 11.

The Festal Evensong will be at 7.20 p.m. Goods will later be taken to the Pallister Girls' Home at Greenwich.

### PAGEANT AT EASTER

A pageant, written by Bishop Pilcher, will be presented by a cast comprising representatives of several groups in the diocese, at the Sydney Town Hall on the three nights of Good Friday, Easter Eve and Easter Monday.

The pageant portrays the meaning of the Reformation and will be of interest to the whole Church.

The archbishop especially urges its importance. Attendance could be regarded as an act of witness by church people to the value of our inheritance through the Reformation fathers.

### COTTAGE SERVICES AT CAMPSIE

The Rector of S. John's, Campsie, the Reverend R. F. Dillon, announces that he is willing to meet the convenience of any parishioners desiring to have cottage meetings in their homes this year.

He suggests either a monthly meeting, a series of three nights, or a single evening, as householders desire.

The meetings will be of an evangelistic character, designed to present the claims of the Gospel to families in the parish.

### PARISH PAPERS NEEDED

Our correspondent suggests that rectors might arrange for his name to be placed on the mailing list so that he will receive their news for THE ANGLICAN. Parish papers and other material should be sent to the Reverend R. A. Hickin, S. Paul's Rectory, Cleveland St., Sydney.

### WELCOME TO PRIMATE

A welcome to the Primate and Mrs. Mowll, who returned this week from a visit to India, Malaya and Indonesia, will be held in the Chapter House at 7.45 p.m. to-day.

The chairman will be the Bishop-Coadjutor of Sydney, the Right Reverend W. G. Hilliard. The welcome has been organised by the Church Missionary Society.

### ROSEVILLE

The archbishop will dedicate a War Memorial Stone Fence at S. Andrew's Church, Roseville, on Sunday, February 15, at 11 a.m.

## TASMANIA

### ALL SAINTS', SPREYTON

Surrounded by rich orcharding country, the little wooden church dedicated to All Saints at Spreyton, within the Parish of Devonport, was not originally erected on its present site.

It was built by the late Reverend C. W. Roberts, and was used as his private chapel for over thirty years. The Rector of Devonport supplied a service on the first Sunday in each month.

The Reverend C. W. Roberts was the founder of the Devon Hospital at Latrobe. His sons

and daughters married into well-known North-west Coast families, and their numerous descendants fill well-known positions to-day.

With the sale of "Woodrising" after the death of Mr. Roberts, and also because of the growth of the orcharding industry in the Spreyton district, it was thought advisable to move the church building to its present site. A block of half an acre was given by Messrs. Keene and Keene. Working bees were held to clear and fence the land and the removal, erection and renovation of the building was all done by voluntary labour. In the present Church Register, the first service entered is February 25, 1905.

To-day there is a Sunday school and branches of the G.E.S., the C.E.B.S., and a Women's Guild in operation. Three services are held each month.

### LAUNCESTON C.M.S. SUMMER SCHOOL

Bishop Chambers, Deaconess Bullard and Miss Nora Dillon will be the leaders at the C.M.S. Summer School commencing next Sunday, February 8, when they will preach in Launceston parishes.

Afternoon meetings have been arranged for country parishes during the week, and evening meetings will be held in S. John's Parish Hall. The concluding service of Thanksgiving will be in S. John's Church on Thursday, February 12, at 8 p.m., when Bishop Chambers will preach.

### NORTHERN CLERICAL MEETING

The clergy of the Archdeaconry of Launceston will meet at Cressy on Tuesday, February 10. Holy Communion will be celebrated at 10.30 a.m. and at 11.30 a.m. Bishop Chambers will give an address. The business meeting of the Northern Clerical Reading Union will be held in the afternoon.

### HYDRAULIC STAGE FOR PARISH HALL

Members of S. John's, Launceston, C.E.M.S. have undertaken to construct an hydraulic stage in the Parish Hall. Under the direction of Bro. Max Cox two hoists have been fabricated and excavations have almost been completed in readiness for concreting.

Great interest is being taken in the project which is designed to avoid interference with two existing badminton courts by lowering the stage to floor level when not in use.

S. OSWALD'S, TREVALLYN  
A meeting to form a Sunday School Parents and Friends' Association is to be held after Evensong on Sunday, February 23. A similar organisation at the parish church, S. John's, Launceston, has been most active in redecorating the parish hall, assisting with the picnic and prize funds, and arranging social functions for children and parents.

### RAVENSWOOD

We record with regret the death of Mrs. Mary Ann Collins, aged 92, of Ravenswood. Until she became ill a few months ago Mrs. Collins was a regular attendant and communicant of the Ravenswood Church of England. She took a keen interest in its formation about 15 months ago, when her faith and steadfastness was an inspiration to all.

### SECRETARY OF B.F.B.S. IN N.Z.

Mr. A. W. Stuart, General Secretary of the British and Foreign Bible Society, is at present in New Zealand where he is reunited with his relatives and friends.

He occupied the pulpit of the Cashmere Hills Presbyterian Church, Christchurch, N.Z., during the absence of the Moderator of the General Assembly, the Reverend James Baird, who was attending the W.C.C. Conference in India.

## ORDINATIONS IN BRISBANE

The highest number of ordinands ever known in Queensland was received into Holy Orders last Sunday.

The Archbishop of Brisbane, the Most Reverend R. C. Halse, ordained one priest and admitted six men to the Diaconate. All the ordinands were students of S. Francis's Theological College, Brisbane.

The priest is the Reverend D. G. Gooderham, of the Lutwyche Church of England. The deacons are: The Reverend R. G. Beal (formerly of Sydney), the Reverend H. C. S. Booth (Ekibin), the Reverend B. R. Hunter (Toowoomba), the Reverend K. Kenyon (Toowoomba), the Reverend F. G. Knight (Hobart), and the Reverend D. N. Morrison (Melbourne).

They will go to the Nundah, Gympie, Sherwood, S. Luke's Toowoomba, Dalby, and Clayfield parishes respectively.

Sixty members of the clergy from the Brisbane diocese attended yesterday's ceremony. The Reverend Morrison, 30, a World War II infantryman, "passed out" of S. Francis's College with the highest marks in Australia, and won the Hey Sharp prize.

He said yesterday that he did eight years' study before being ordained.

He would be at Clayfield church for six months, then go to Charleville with the Bush Brotherhood of S. Paul.

The Hey Sharp Prize is awarded to the student who gains the highest aggregate marks in first class honours in the examination.

## SERVERS GUILD MEETING

Members of the Chapter of the Transfiguration, Sydney, of the Guild of Servants of the Sanctuary are reminded that the first meeting for 1953 will take place on Monday, February 16 at S. Paul's, Burwood.

This will be the Third Annual Meeting of the Chapter and a full attendance of members is earnestly desired. The meeting will be preceded by the Guild Office at 7.30 p.m.

Anyone interested in the objects and activities of the G.S.S. is cordially invited to be present.

## QUEEN ELIZABETH II PRAYER BOOKS WITH HYMNS A. & M.

Recommended Books in Ruby type, 9/3, 12/9, 16/- and 22/-.  
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ALTAR BOOKS, £8 and £9.  
DAILY SERVICE BOOKS, 67/6, 82/6, 110/- and 116/6.

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# A PARSON'S DIARY

## Wednesday

It is hard to be philosophical about the pretensions of the would-be gentry of this parish. Sometimes I am irritated by their behaviour, often amused, but seldom impressed. The fact that what one observes here is typical of Australian country towns does not make it any more attractive.

In this district those who regard themselves as the upper class are mainly graziers. Mixed with them are a few business and professional men and their families, stock and station agents and senior bank officials. The men of this milieu can be friendly in a hearty way to those whom they look upon as their social inferiors, but never when it cuts across the interests and distinctions of their class. The women are not always so adaptable.

They all have one thing in common; a proper regard for the importance of wealth. Anybody who has money and wants to be accepted in the top social strata is nearly always welcome. Even those whose wealth is a thing of the past but can still keep up appearances remain within the fold; "poor cousins," as it were. A common way to keep up appearances is to owe money to struggling tradesmen.

It is class solidarity based upon one motive, that of safeguarding the sacredness and privileges of ownership. "What we have is ours by divine right," is the underlying thought. The fact that their wealth was won for many of them by humble and industrious ancestors is often conveniently forgotten. Where their ancestors lived frugally they display ostentation; where the former worked hard the latter do as little as possible, and often try to exploit those who do the rest for them.

Between them there is no bond of disinterested service to the community; in fact, quite the contrary is true. The loftiness of the maxim "noblesse oblige" renders it scarcely an echo from another world; most of those concerned would not even know what it meant. The class has no cultural significance, because it has no real cultural interests and no attempt is made to create any.

Its main social activities, year in and out, are picnic race meetings, exclusive balls, cocktail and card parties, and frequent visits to the city. The women are often snobbish and rude to those whom they consider their social inferiors; the men are distinguished by a general lack of interest in anything requiring intelligent thought and by the free use of bad language as a means of self-expression.

Some of the worst examples of snobbery that I have known have happened here, and one of the most pointless and filthy remarks imaginable was made by one of the male gentry on a semi-public occasion. It was made about a group of ex-servicewomen in a march on Anzac Day.

Too many of both sexes drink heavily, and the majority of them have a pronounced fondness for new cars. Any person who questions these and other indulgences or the general attitude of those concerned runs the risk of being branded a communist, with a familiar adjective added by the men. They have only one political objective—the reduction of their own taxes and the rigid control of wages and conditions for the workers.

In contrast to their wealth and to the amount of money they spend on themselves their sense of charity is miserably poor. In view of their general selfishness it would be surpris-

The events related in this diary have not necessarily happened recently. Some of them have, but in other cases they refer to incidents that have taken place over a period of years in the parish of which the writer is rector.

ing if it was otherwise. Whisky is bought by the case; gifts to civic and charitable causes are usually given a few pounds at a time and not too often.

The Church is treated in the same way; it is those in the lower income groups who keep the parish going. In one year I studied the figures and estimated that at least three-fourths of the parochial income was given by those who could least afford it.

These people sustain the Church by their worship and public witness as well, because to the others there is no social advantage in religion.

I realise that it is not fair to criticise a class as a whole and not make exceptions. There are a few people who stand apart from the others in one way or another. Their faults are no more than those common to us all. It can be said of them that while they genuflect to their class idols they have not fully bowed down to them. If they tried, they could be true leaders in the community.

## Thursday

A business man asked me today if I would try to help a youth whom he had dismissed for dishonesty as an employee.

The request was made in a self-righteous manner, with references to the feelings of the youth's parents, which scarcely fitted the circumstances. The man had treated the youth unfairly in a number of ways, and had been hasty in dismissing him.

While the offence was undeniable, the amount of money involved was trivial. It was also alleged, not very convincingly, that the youth had been difficult to handle for some time.

I told the man that if the last part of the complaint was true I might have been able to help earlier, had I been approached. As the youth had been dismissed with the stigma of dishonesty, I remarked that it seemed rather late in the day for my help to do much good. As it was, he would probably have to leave the town to get suitable employment.

The business man, although obviously somewhat offended at my attitude, then offered to give the lad another chance. At that I said I would see the latter and have a talk with him.

We were about to part amicably when the business man had another idea. He offered to make it a condition of the lad's return that he should start to attend church regularly. I replied that if any such condition was made I would have nothing to do with it. I was prepared to suggest to the lad that he could help himself by coming to church, but I would not be a party to forcing him there.

"I can't understand a lot of you parsons to-day," the other said, with some heat. "It was different when I was young."

"It might have been," I admitted. "Maybe that's the point. People don't like being forced to do anything to-day, young people least of all. If this lad is forced to go to church now, he won't want to go when he's free to please himself."

"So you'd say that children should not be made to go to church, either?"

"Yes, I would." He was surprised that I agreed. "Parents should set an example that their children will want to follow. I've known children to be punished by being left at home when their parents were going to church. I don't agree with that, but it's better than punishing them by sending them to church."

Where Does Our Church Music Come From? . . . 12

# The Little Organ Book

By A SPECIAL CORRESPONDENT

WHEN J. S. Bach was in his twenties he became Court Organist to the Duke of Saxe-Weimar. It was during this period of his life that he composed the Chorale Preludes of The Little Organ Book. These organ chorale preludes are based on hymn melodies in use in the church of his day.

At the commencement of this task, Bach took a large book containing space for all the preludes he intended to compose. At the top of each page he wrote the title of each one, thus planning the whole work in advance.

It was to follow the Church's year, commencing with Advent, and going through all the seasons, Christmas, The Purification, Lent, Passiontide, Easter, Ascensiontide and Whitsuntide.

After that came titles of chorales illustrating certain doctrines such as, Salvation in Christ, Trust in God, The Ten Commandments, The Lord's Prayer, In Time of Trouble, Life Eternal . . . etc.

## UNFINISHED

Bach left spaces with titles for 164 preludes, but actually composed only 45. It was not because death interrupted him, because he lived for 40 years

afterwards. It can only be assumed that other activities commanded his attention.

However, we must be very thankful for what he has given us. He has left preludes for every season of the liturgical year. These preludes make excellent organ voluntaries, for they create a reverent atmosphere appropriate to whatever season of the Christian year they represent.

Then, when it comes to the Sundays after Trinity, the preludes illustrating certain doctrines may be used. They are short; most of them take only two minutes to play, although there are several longer ones, and they are not particularly difficult.

But their chief merit lies in the deep spirituality of the music, and the sympathy that is expressed for the subject of the prelude. Bach was a deeply religious man with faith such

as no ordinary person had, and he had the ability to express that faith in his music.

He was a very well-read theologian, possessing a fine library. His religion was such a real and personal thing to him, that he could not help expressing these feelings in all the music he wrote, and as he had a very great intellect, it will be seen at once why his music is full of religious fervour—even his keyboard works.

Such music as this makes no appeal to the person who is shallow, or cannot comprehend spiritual truths, although people are often led to a discernment of religious values through such music.

## TREASURED POSSESSIONS

The chorale preludes of The Little Organ Book are extremely popular with music lovers. The whole set has been recorded on gramophone discs by E. Power

Biggs, the American organist, and it is truly remarkable how many people number these records amongst their most treasured possessions. One is continually coming across people who are very familiar with them.

Quite a number of organists in England have given complete performances of all the preludes in The Little Organ Book. Last year, a Melbourne organist played the complete book for the first time in Melbourne. It took three recitals of fifteen preludes. Before each prelude was played a small group of singers sang, unaccompanied, the chorale upon which the prelude was based.

The singers practised the chorales for nine months. The attendances were very good, and great interest was shown in The Little Organ Book. The music critic of "The Argus" described them as "marvels of musical brevity."

The title page of the collection was inscribed by Bach thus:

"A Little Organ Book, wherein the beginner may learn to perform Chorales of every kind and also acquire skill in the use of the Pedal, which is treated uniformly obligato throughout."

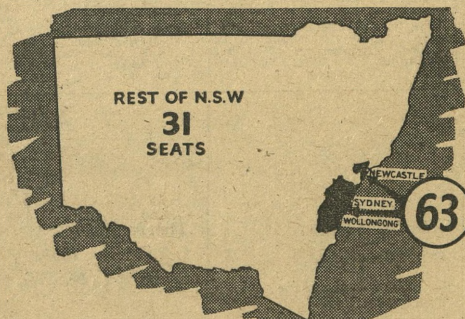
"To God alone the praise be given."

"For what's herein to man's use written, composed by Johann Sebastian Bach."

# The CASE for the Country Party

The Country Party was brought into existence by country people for these purposes—

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During 33 years of continuous service, the Country Party has fulfilled its trust and been the most stabilising influence in Australian politics.
2. To ensure a just allocation of public funds as between country and city.  
The previous emphasis on country development was reversed by Labor. Dominated by city interests, Labor policies have, in practice, proved a downright discouragement to decentralisation. The ill-balance between city and country must be corrected and priority given to increasing food production.
3. To secure for country districts representation in Parliament, in keeping with their importance.



Labor's political re-distribution just before the last election placed country districts of N.S.W. completely under metropolitan control. The industrial areas of Sydney, Newcastle and Wollongong now return 63 members to Parliament, compared with 31 for the whole of the rest of the State. Only the Country Party is free to fight this grave injustice to country people.

## COUNTRY PARTY POLICY AIMS TO SECURE—

- ★ A just balance between country and city. ★ Decentralisation of industry and of government administration. ★ Constructive development of natural resources. ★ A higher living standard for country people.

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## RELIGIOUS BROADCASTS

(Those sessions which are conducted by Anglicans are marked with an asterisk.)

DAILY DEVOTIONAL: 10 a.m., A.E.T., NATIONAL.

\*February 6: The Reverend W. R. Ray, S.A.

\*February 7: The Reverend Alan Gray, Tas.

February 9: Mrs. Douglas Horton, U.S.A.

February 10: The Reverend Father D. G. Tiernan, Qld.

February 11: School Service—"The Story Without an End."

\*February 12: The Reverend A. P. Campbell, N.S.W.

\*February 13: The Reverend Canon E. J. Davidson, N.S.W. EVENSING: 4.45 p.m., A.E.T., Interstate.

\*February 12: S. Paul's Cathedral, Melbourne.

EVENING MEDITATION: 11.20 p.m. A.E.T., Interstate.

February 9: The Right Reverend J. S. Moyes, the Bishop of Armidale.

RADIO SERVICE: 9.30 a.m. A.E.T., Interstate.

February 8: The Reverend Father Kevin Halpin.

SUNDAY AFTERNOON TALKS: 3.45 p.m. A.E.T., NATIONAL.

\*February 8: Notes on the Coronation Service, the Right Reverend E. H. Burgmann, the Bishop of Canberra and Goulburn.

PRELUDE: 7.15 p.m. A.E.T., NATIONAL.

The Madrigal Singers.

COMMUNITY HYMN SINGING:

February 8: Combined Churches of Korumburra, Victoria.

## IMMIGRATION BAN REPEAL URGED

ANGELICAN NEWS SERVICE

New York, Feb. 2

Bishop Dagwell of Oregon is among the 89 religious leaders, educators, and other professional women, who wrote to members of the 83rd Congress urging them to repeal the McCarran Act, according to the "New York Times."

The signers, initiators and supporters of the National Committee to Repeal the McCarran Act, said that enforcement of the McCarran Act had caused serious infringement of the Bill of Rights and added materially "to the atmosphere of repression and hysteria."

## OBITUARY

## WALTER MURRAY BUNTINE

We record with regret the death of Walter Murray Buntine, formerly headmaster of the Caulfield Grammar School, at his home at Toorak, Melbourne, on January 26, after a short illness.

Educated at Scots College, Mr. Buntine later graduated Master of Arts in the Melbourne University, and during the early years of this century took a prominent part in the development of education in this State.

He visited Britain and the Continent three times where he attended educational conferences and saw many of the leading educational establishments of his time.

During his time at Caulfield Grammar he was partly responsible for the formation of the Incorporated Association of Registered Teachers of Victoria, over which he presided during three terms of office.

After retiring from Caulfield Grammar he continued his interest in education. From 1935 to 1938 he was a member of the University Council, and had a seat on the council of public education for five years, representing the University.

Also in 1935 he was appointed by the Victorian Government to attend the first International Conference on Education at Geneva, at which 52 countries were represented.

In 1940, until the end of the second World War, he gave his services as a voluntary communications censor in the third military district.

Mr. Buntine for many years was a life-governor of the British and Foreign Bible Society, London and a member of its Commonwealth council.

He was an active member of Diocesan Synod and served on one of the Committees of the Diocese. He was particularly interested in the work of the Church Missionary Society.

During his headmastership of Caulfield Grammar School, the interest of the school in the mission field, begun in the years of his predecessor, the Reverend E. J. Burnett, was maintained. Many scholars devoted themselves to this cause.

The funeral service was held in St. John's, Toorak, on January 28, and from there the cortege went to Box Hill cemetery.

## PRIMATE IN MALAYA

Continued from page 10

however, stressed the importance of inter-communion and said that all Christians should present a united front to solve the problem of race and Communism.

There were Burmese and Negroes, Filipinos and Japanese, who also contributed much to the discussions.

On the whole, the Primate was not too optimistic about the position of the Church in India. He has a feeling that time is very short in India.

He has a feeling that it may be like China before the fall of the Iron Curtain. The Church is not a vital part in the nation. Second or third generation Christians were not showing the same fervour as their fathers.

There is the very difficult problem of missionary work. Indians do not want other people to evangelise them. They want only their own nationals to work among them.

## 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.

Advertising will be classified in the following sections:—

Accommodation To Let.  
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Positions Vacant.  
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DOCTOR and wife, protestant, urgently require self-contained flat or cottage, furnished or unfurnished, practising elsewhere, Western Suburbs, Sydney, preferred. Replies to Dr. Whitehouse, DJ 1629.

WIFE and two children of theological student require accommodation nine months, Maitland-Newcastle, N.S.W. Replies to 674, c/- THE ANGLICAN Office.

TWO elderly ladies require two ground floor bedrooms, furnished or unfurnished, with meals provided. North Sydney to Chatswood, Sydney. XY 4579 (Sydney).

WANTED a very nominal rental house in Brisbane for small Religious Community about to be founded. Replies to "Religious Community," c/- THE ANGLICAN Office.

## PRAISE FOR INDIAN SECULARISM

ANGELICAN NEWS SERVICE

Teheran, Jan. 16

The influential Iranian daily, "Siasat-o-Ma," of Teheran, has praised the Indian constitution's secular character which, the paper said, "provides equal treatment and opportunities to all Indians and prohibits discrimination on religious ground."

The paper adds: "It is heartening to note that 45 million Moslems continue to live in India with dignity and security and occupy an important position in their country's administration. It clearly demonstrates that India is a secular and not a religious State."

The paper commends Prime Minister Nehru's statement that "to whatever religion we may belong we are equally children of India."

## INTER-CHURCH AID

Sydney, Feb. 2

The Australian Commission for Inter-Church Aid is appealing for gifts, preferably in the form of food gifts, from Christians in Australia.

Powdered and condensed milk, tinned meats, fats, dried fruits, flour, honey, cheese, are suitable.

Glass containers should be avoided.

After boxing, please despatch per rail (carriage free) to Deaconess Frances Hand, Inter-Church Aid, North Richmond railway station, or by road to 178 Elizabeth Street, North Richmond, and advise her of despatch.

Contributions from churches should be listed and the name of the church attached.

Printed by The Land Newspaper Ltd., 37-39 Regent Street, Sydney, for the publishers, Church Publishing Co., Ltd., Daking House, Rawson Place, Sydney.

## RED CROSS IN KOREA

The Australian Red Cross team in Korea and Japan regularly visited every wounded Australian soldier there, said Senior Representative Rev. Morrison.

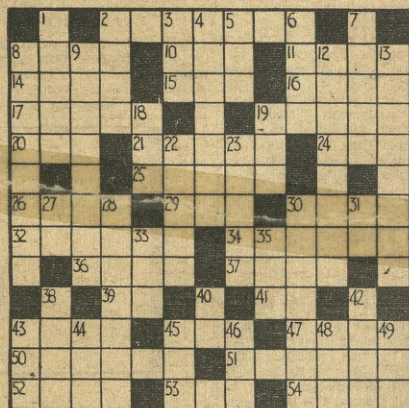
Mr. Morrison has returned from Korea after more than a year's service.

The latest hospital visited by the Australian Red Cross team was the new haemorrhagic fever hospital attached to the 8228 Mobile Advanced Surgical Hospital.

Mr. Morrison said that the new hospital was warm (outside temperature about 10 degrees below zero) and the patients were comfortable.

The Australian Red Cross team now regularly visited and serviced the British Commonwealth Zone Medical Unit, 25th Canadian Field Dressing Station, 121 Evacuation Hospital, the 8228 hospital and all Medical Evacuations to Japan.

## THE ANGLICAN CROSSWORD—No. 27



## ACROSS:

2. Elijah declared that the dogs would eat her by the wall of Jezreel.
8. The son of Nimrah who driveth furiously.
10. One of the porters who were found to have taken strange wives, according to Ezra.
11. Employments.
14. A left-handed Benjamite who made a two-edged dagger of a cubit length, and gird it upon his right thigh.
15. What the Midianites did when they heard the trumpets of the host of Gideon.
16. "A mighty man of power," whose son was "a choice young man, and a goodly."
17. German island in the Baltic, off Stralsund.
19. Poetry.
20. Running bird.
21. Mountain range on the borders of Outer Mongolia and Siberia.
24. The (French).
25. Temporary stop.
26. St. Columba's monastery, built in 583, made this an important centre of Celtic missionary effort.
27. Old Glory flies over it.
30. One of the supreme deities of Hinduism.
32. On the Mount of Olives, it was said that because iniquity shall do this, the love of many shall wax cold.
34. Holiday excursion with games and meals al fresco, (6).
36. Very Gallic.
37. Out across the English Channel (4).
39. Judah's first born who was wicked in the sight of the Lord.
41. Among the Egyptians whose doom was predicted by Jeremiah, there was the multitude of this place.
43. Italian river.
45. The manna-blessed wilderness reached by the children of Israel on the 15th day of their departure from Egypt.
47. Khayyam.
50. Isaiah declared "that Israel should be called Hephzibah and this."
51. When David fled from Saul, he dwelt in strongholds at this place.
52. Eagle.
53. Timber favoured for bows.
54. Place near to Salim where John the Baptist was baptising.

## DOWN:

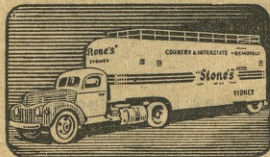
1. The chancellor who, with Shimshai the scribe, wrote a letter against Jerusalem to Artaxerxes the king.
2. Book of the New Testament.
3. The father of the Medianish woman whom Phinehas slew with a javelin.
4. Zwinglian theologian who asserted there was no scriptural basis for excommunication.
5. Receptacle.
6. A gentle, a physician, and a fellow-worker with Paul.

7. David's father.
8. He is generally regarded as the most sensitive and bravest of the prophets.
9. French Protestant.
12. Cuts of beef.
13. The king of this shall drink of the wine cup of the Lord's fury after all the kings of all the kingdom of the world, according to Jeremiah.
18. Snooty.
19. Strive with others for supremacy.
22. Praises.
23. A great psalmist.
24. Siberian river is short for the shortest book of the Old Testament.
25. Title.
30. Reformed personality in "A Christmas Carol."
31. Little Violet is six.
32. Saul's grandfather.
33. Component of an electrolyte.
38. Brother, according to the Bible Remus stories.
40. Fifty-one or a third of a mile in China.
42. Panelling around the lower part of a room's walls.
43. Lincoln.
44. Whereof Joshua was the son.
45. Aunt Sally.
46. "Corn shall make the young men cheerful," says Zechariah, "and (what kind of?) wine the maid."
48. Guys.
49. Japanese weight equal to the Chinese weight mentioned in 40 down.

## SOLUTION OF CROSSWORD

- No. 26.
- ACROSS: 1. Coppersmith (II Timothy iv, 14); 10. Poor (Matthew v, 3); 11. Day (Genesis i, 5); 12. Deep (Genesis i, 2); 14. Razor (Judges xiv, 17); 15. Terah (Genesis xi, 27); 16. Obed (II Chronicles xxviii, 8-11); 17. Mop; 19. Anti; 20. Title (John xix, 19); 22. One; 25. Oshea; 26. Tit; 28. Congregations (Psalm lxxiv, 4); 31. Abdi (Ezra x, 26); 32. Rid; 33. Coat; 34. Eli (I Samuel i, 3); 35. Ire; 38. Arena; 40. Fan; 42. Oak; 43. Neagh; 44. The; 45. Nisan (Esther iii, 7); 47. Annas (John xviii, 13); 49. Lena; 50. Boaz.
- DOWN: 1. Coat; 2. Ooze; 3. Prod; 4. 31. Abdi (Ezra x, 26); 5. Rid; 6. Ranth-Ghead (I Kings xxi, 4); 7. S.Y.; 7. Idea; 8. Tern; 9. Heat (Acts xxviii, 3); 10. Provocation (I Kings xv, 30); 13. Philistines (II Samuel v, 25); 17. Miserere; 18. Pleading; 20. Tor; 21. East; 22. Nob (I Samuel xxi, 1); 24. End; 26. Too; 27. Una; 29. Gini; 30. Ice; 36. Rall; 37. Eser; 38. Anna (Luke ii, 36); 39. Abah; 40. Etina; 41. Ahaz (II Kings xvi, 2); 46. An; 48. No (Jeremiah xiv, 25).

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