

# THE ANGLICAN

Incorporating The Church Standard

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## THE PRIMATE'S APPEAL FOR CHRISTMAS DAY

### AID FOR HOMELESS, DISTRESSED IN EUROPE AND KOREA

The Archbishops and Bishops of the Church in Australia, during their meeting at "Gilbulla" last month, unanimously asked the Primate of Australia to appeal through the columns of THE ANGLICAN to all Anglicans to place Remembrance Bowls upon their tables on Christmas Day.

His Grace will leave by air to-morrow for the meeting of the Central Committee of the World Council of Churches at Lucknow, where he will lead our Australian delegation.

The purpose of the Remembrance Bowls is clearly explained in the following letter from the Primate, which we are glad to print on the eve of his departure.

A leading article on the appeal appears on page 4.

The Primate writes:-

To the Editor of the Anglican  
Sir.—I write to commend to members of the Church of England throughout Australia, the Christmas Appeal of the World Council of Churches for the homeless and distressed in Korea and Europe.

It has been estimated that there are over 75,000,000 refugees, many of whom are children, in Europe and Asia, and their pitiful plight constitutes a stirring appeal to every Christian heart in this highly favoured land of ours.

The World Council of Churches has been doing this work for some time now, and reports from its headquarters at Geneva show that the work among the broken lives in Displaced Persons Camps is reaping rich rewards.

Scores of thousands are learning what true Christianity is through such a manifestation of Christian love.

Thus is the Christmas message bearing fruit through this practical manifestation in Christian relief of misery and Christian expression of brotherhood and love.

I trust that on every Anglican table at this Christmas season there will be a Remembrance Bowl and that as the members of the circle meditate upon the gracious love of God expressed in His great Christmas Gift of His Son to be our Redeemer—the gift from which all the joy of Christmas comes—the bowl will also remind them of His deep interest in the needy peoples of the world to-day, and of our opportunity to express our gratitude and devotion to Him by helping to supply their bitter need.

We shall all remember His words, "Inasmuch as ye have done it unto one of these the least of my brethren, ye have done it unto Me."

The money collected in the Remembrance Bowl may be sent through the rector, or direct to the Secretary, Inter-Church Aid Committee, 242 Pitt Street, Sydney.

Believe me,

Yours sincerely,

Howard Sydney

## REBUFF BY MOSCOW

ANGELICAN NEWS SERVICE

London, Dec. 7

Bishop Otto Dibelius of Berlin, who was to have flown to Moscow for a ten-day stay on Saturday morning, was asked at the last moment to cancel his visit.

A telegram came from the Metropolitan Nikolai, of the Russian Orthodox Church, saying that the Patriarch Alexei had been taken ill, and could not receive the Bishop.

The wire added: "We intend to broach this matter at a later date."

The official invitation for the visit had reached Dr. Dibelius only the night before the telegram.

Some people in Berlin think that the cancellation forebodes strong measures against the Church by the East German Government.

## ROYAL COMMISSION ON DIVORCE

### SESSIONS ENDED

London, Dec. 5

The Royal Commission on Divorce ended here last week.

The Chairman, Lord Morton of Henryton, said at the concluding session that the Commission had received some 2,000 letters and more than 200 memoranda from interested organisations and persons.

Some of the memoranda, he said, ran to 200 pages of typed material.

"Many of these, particularly those from church organisations, were weighty in substance and form," he said. "It is impossible for me at this stage

to give any indication when our report will be ready."

### ROYAL MEDICAL PSYCHOLOGICAL ASSOCIATION

A memorandum of the Royal Medical Psychological Association, considered during the penultimate session, submitted that grounds for divorce on the grounds of insanity should be:

1. Mental disorder of 5 years' duration; and
2. Extreme unlikelihood of recovery; and
3. Treatment of the patient for one year in an approved institution before presentation of the petition.

### THE PROCTOR

The Queen's Proctor, Sir Thomas Barnes, gave the Commission the benefit of his views which were based, he said, on "a not inconsiderable" experience of matrimonial matters.

He said that the entire notion of divorce by consent was, in his opinion, thoroughly bad.

"As I understand it," he said, "the present principle on which divorce is permitted is that one of the parties has suffered an intolerable matrimonial wrong."

"I think it would be extremely dangerous to depart from that principle."

"Divorce by consent would depart from that principle, which is embodied in the legal and moral and religious codes of all Western peoples."

"If you depart from that principle, I think you get on what may be called the slippery slope, and before you know where you are you get divorce by consent, which I think is wrong."

"It seems to me that there are certain things—I think it has been called the 'rough and tumble of married life' or some expression like that—in which people have got to adjust themselves, and it is wrong that they should treat everything as though it were a possible cumulative ground for divorce."

Sir Thomas said that he was opposed to cruelty to the children of a marriage being a valid ground for divorce.

"I should think that it is the duty of the other spouse, in such a case, to stop the cruelty, and not to rely upon it as a ground for divorce," he said.

### LATE NEWS

## "ABLE TO LOVE IN THE TROPICS"

### —C.M.S. REPORT ON WIFE OF BISHOP

Sydney, Dec. 9

Most hilarious moment of the week in Sydney occurred in the Cathedral Chapter House yesterday when Bishop G. A. Chambers, first Bishop of Central Tanganyika, got his own back on the C.M.S. for a clerical error made a quarter of a century ago.

The bishop was speaking at a C.M.S. reception to which all the clergy of Sydney Diocese had been invited.

"When I was going out to Tanganyika," he said, "they got the doctors to have a look at me."

"I managed to get past; they certified on my documents that I was 'able to live in the tropics.'"

"My wife, who is an exceptional woman, did much better. She flew through the medical examination. Her papers came back endorsed 'fit for LOVE in the tropics!'"

The bishop, who is now Chaplain to the British Embassy Church in Paris and Rural Dean of France, is revisiting Australia for the first time in 10 years. He attended the Silver Jubilee Celebrations in Tanganyika a few weeks ago.

Sixteen other Australians went out to Tanganyika in the same year as the bishop and Mrs. Chambers. Another 50 have followed since.

Bishop Chambers said at yesterday's reception that the Diocese of Central Tanganyika, thanks largely to the consistent support of Australian Anglicans, occupied a unique strategic position from which the Gospel could be spread throughout all Africa.

He gave a moving account of the differences he had found

last month in the diocese where, to-day, a great granite cathedral stands in the place of the jungle of 25 years ago.

The Bishop Coadjutor of Sydney, the Right Reverend W. G. Hilliard, presided at the reception. He was once Bishop Chambers's curate.

Others present included the Chairman of the A.B.M., Archdeacon C. S. Robertson; the Federal and State Secretaries of the C.M.S., Canon R. J. Hewitt and the Reverend R. C. Kerle; The Dean of Sydney, Canon Marcus Loane; Canon D. J. Knox; Archdeacon R. B. Robinson; the Reverend Howard Guinness;

## THE AFRICAN SCENE

FROM OUR OWN CORRESPONDENT

Cape Town, Dec. 8

A well-known Afrikaner accurately summed up the present situation in the Union when he said last week, "South Africa needs clear and quick thinking now as never before. We must realise that the non-white population is stratified in the same way as the white."

The coloured, or African, medico and teacher, often qualified in exactly the same manner as the white one, cannot be expected eternally to gaze with philosophical calm at "European Only" notices wherever he goes.

Nor to be confined to third-rate and often filthy cinemas, boarding houses, tea rooms and transport, sub-economic and sub-standard houses; to be fettered with passes and permits in all his movements.

He is addressed with icy superiority as "John" in every shop, post office and railway station by persons much below his own cultural standards.

His way to the possession of his own property is barred for ever.

He has been emancipated from primitivity and gross illiteracy.

But he can find no manner of expressing himself, of attaining reasonable comfort, of reaching out for a cultural or economic future for his children.

The lower classes feel much more inarticulately and subconsciously, but are nevertheless as powerfully gripped by the inexpressible squalor of their townships and location.

They are gripped by the futile efforts to maintain life and health on average incomes per family of £50 to £150 per annum, and by the multiplicity and completely irrational system of passes, permits, and documents which they have to carry at all times, and which have, whether they like it or not, to be enforced by the police.

When these things are added together and perpetuated for many years with increasing rigour and severity, a situation is bound to arise which becomes explosive and which can be touched off by the most ridiculous minor fuse.

This is where we stand to-day.

And this is the situation which will have to be tackled fearlessly and quickly if a major holocaust is to be avoided in the near future.



A SERVICE IN THE FORWARD LINES

Chaplain Daniel Clout, who is serving with the Australian Forces in Korea, uses C Ration boxes and a canned fruit case as a primitive lectern during a service for troops in a forward area. The Reverend D. Clout is on leave from Grafton Diocese.



# APPROACH TO METHODISTS

## CHANCES OF REUNION

BY THE BISHOP OF LONDON

BY SPECIAL ARRANGEMENT WITH THE CHURCH OF ENGLAND NEWSPAPER

That we have come to a turn of the road in our progress towards reunion seems generally agreed. For fifty years we have carried on discussions about general principles.

In the spheres both of Faith and Order we know what are the issues involved. We know more vaguely, but still in general terms, what we should each require as the "least common multiple" of the United Church of the future.

It cannot be denied that side by side with the enthusiasm these discussions have engendered, there is a good deal of uneasiness, particularly among the clergy, about the possible surrender of vital principles.

It seems to me that this uneasiness is likely to remain, and even to grow, so long as the proposals are left in the air.

It would be better for all concerned if we could bring the talks down to earth and provide a blue-print of the scheme proposed.

To make this procedure possible we must single out one particular body with which to enter into detailed negotiations.

Hitherto we have tended to regard "home reunion" as one problem.

There were no doubt definite advantages during the early stages of the negotiations in treating with the Free Churches as a whole.

But they of course are not really a single Church, very far from it. In the end it is with the single entity that we must deal.

For my part I am convinced that the time for such individual negotiations has come.

### MOST HOPEFUL APPROACH

Out of all the various Christian bodies in this country the most hopeful approach is offered by the Methodists. Historically our split with them is the most recent.

If we are going to retrace our steps towards unity this would logically be the first one to take.

On practical grounds also it is the obvious step, because the Methodists have been the first to reply to our most recent

overtures, and the reply is encouraging. Personal reasons add weight to the choice.

Methodist leaders feel for us an intimate regard which is hardly felt by others.

When I was Metropolitan of Queensland the Methodist leaders used regularly to refer to me on public platforms as their Archbishop, and that was something more than formal politeness.

### MUCH IN COMMON

Theologically we have much more in common with the Methodists than many of our own people realise.

I remember once speaking for the Bible Society when the arrangements were in the hands of the Methodists and we sang some of their hymns.

"I had no idea," said my chaplain as we came away, "that the Methodists were such strong sacramentalists."

I am a strong sacramentalist myself, and I feel very much at home in the devotional atmosphere of the Wesley's hymns. If we have so much in common our progress towards external unity ought to be considerably eased.

What I have said so far is an amplification of the short speech I made in the Upper House of Canterbury Convocation which led the editor to ask for this article.

I am aware that it makes some fairly big assumptions about our whole attitude to the reunion question.

Before I proceed any further I think I ought to justify them. I will try to do so by laying down three propositions.

First, every Christian is bound to do everything in his power

to implement our Lord's prayer that "they all may be one."

For centuries we acquiesced in our disunion and became so familiar with it that we failed to realise that it is an insult to our Lord.

Even a modern writer like Latourette can think of Christianity's capacity for expressing itself in a vast variety of sects and schools of thought as a sign of bursting vitality, an indication of strength rather than weakness.

Be that as it may, there can be little doubt that it was the intention of our Founder that we should be one body.

Today the Christian conscience is awakening to the dominical authority of the reunion movement, as during the last century it awoke to the claims of foreign missions.

It follows, and this is my second proposition, that we must attack disunion wherever it exists.

We are sometimes told that we must not seek union in one direction because we cannot attain it in another.

I have never been able to see the force of that argument.

No doubt a general is happy if he can get his troops moving all along the line.

But if he cannot, he will move them where he can; otherwise he may be bogged down in a stalemate. Similarly we must press on towards union wherever negotiations are possible.

The paramount necessity is the fulfilment of our Lord's prayer: we cannot sit still.

The third proposition is that negotiations with the Methodists come most clearly within the field of practical politics.

Negotiations with the Orthodox have proceeded as far as they can at present.

They have gone a long way and they have been valuable to both sides.

They have brought Christian ministrations to thousands of Orthodox laity who otherwise would have been left without pastoral care.

For Anglicans they have removed the isolation which we were beginning to feel most severely during the Victorian era.

We cannot now go further until the Orthodox have been able to summon their ecumenical council.

Negotiations with Rome are out. They have been out ever since the abortive Malines Conference.

We may regret the fact, as all of us must do if we take our Lord's words seriously, but it is no good trying to disguise it.

There is, of course, much that we may and must continue to do in enlarging the scope of mutual understanding.

But the door to negotiation is locked and barred, and in my opinion will remain barred until we become much stronger than we are.

### A TEST CASE AND PATTERN

There remains then the possibility of negotiation with the Free Churches, and among them the most obvious opening is, for the reasons stated above, the one afforded by the Methodists.

It is in any case the easiest line to take.

If by the mercy of God we were successful there it might prove a test case and provide a pattern for negotiations elsewhere.

If we did enter upon negotiations with the Methodists how would the talks proceed? It would be rash to prophesy.

But at least we should not have to waste time in covering a lot of ground that is common to us already.

There would be no difficulty about the Apostles' and Nicene Creeds.

Nor, I think, would there be any difficulty about the Gospel Sacraments.

Even Confirmation, which has sometimes been a bone of contention, is not likely to occasion much trouble here.

In my experience the Methodists generally regard the service of Confirmation as a specially valuable element in our Church life and would be glad to incorporate it into their own.

A more serious stumbling-block might be found in the ministry.

But we have had much evidence in recent years that Methodist ministers would value the notes of authority and continuity that are specially associated with the historic episcopacy.

On our side should be very unlikely to stress any aspect of the bishop's status that would savour of "prelacy."

We should emphasise the constitutional side of his office and bring out the bishop's responsibilities as "Pastor paritum."

We should probably find in the course of discussion that there is more hope of common understanding on such matters between the Methodists and the general body of Anglicans than between various groups of Anglicans themselves.

As for the goal to be aimed at, we should certainly hope for ultimate reunion.

That indeed was laid down by the last Lambeth Conference as a *sine qua non* before certain otherwise promising schemes could be considered at all.

By reunion in that sense is intended, I suppose, a complete business merger as well as ecclesiastical unity.

But that is the ultimate goal, and there is no reason why, so long as the goal is agreed, there should not be some intermediate steps.

### A PARITY OF MINISTRIES

It would be quite possible to accept some form of federation as a half-way house.

We might agree, while maintaining for the time being each our own customs, "so to co-ordinate our activities and resources as most effectively to promote the evangelisation of the people, and the extension of Christ's Kingdom at home and abroad."

In other words, we should work in close alliance and not in cut-throat competition.

In this intermediate stage we might take the opportunity to establish between both bodies a parity of ministries.

If the Methodists were willing quite simply to "take episcopacy into their system" we could use this period to accomplish the process of such assimilation.

We might, if they wished it, even second some of our own bishops to join them and assist the working out of the scheme.

If, as would not be unnatural, they preferred some more obviously reciprocal scheme, we might consider the proposals worked out in Australia, by which the ordaining authorities in both Churches would join together in a mutual laying-on of hands, each thus communicating to the other the distinctive gifts that the Holy Spirit had bestowed upon him.

Either way this would have the advantage that when the final union was consummated there would be no such awkward questions about interim periods and the like as have arisen in S. India.

### TIME FOR "GROWING TOGETHER"

Such a process would allow a valuable and much needed space for "growing together."

We need to learn about each other's method of worship.

In recent years Methodists have become more and more liturgically minded, and we on our part have multiplied special services of which the Prayer Book knows nothing, but in which Free Churchmen have been as much at home as we.

A great deal more of that kind of thing has to go on before we can really be comfortable in church together.

Obviously the pace at which we grow together would be greatly accelerated if we had a parity of ministers.

In such a case we could throw open our pulpits and altars to each other much more freely, and the most important step towards ultimate reunion would have been taken.

# METHODIST VIEW

## BISHOPS NOT ESSENTIAL

ANGLICAN NEWS SERVICE

The Methodist Committee on Faith and Order, published this week a pamphlet on the Report, "Church Relations in England."

The findings were reported to the Methodist Conference earlier this year.

The Committee discussed what the adoption of episcopal ordination would mean for Methodism, and calls attention to a declaration of the Methodist Conference, 1937:

"The Methodist Church does not claim that either episcopacy or any form of organisation, even in the Apostolic Church, should be determinative for the Church for all time.

"It would not be able to accept episcopacy and episcopal ordination if such acceptance involved the admission that either of these is indispensable to the Church."

"Again, the Methodist Church is unable to accept the theory of apostolic succession interpreted as the succession of bishops in the principal sees of Christendom, handing down and preserving the apostle's doctrine.

"Nor can it regard, as in certain Churches it is regarded, as constituting the true and

only guarantee of sacramental grace and right doctrine."

The Committee comments: "By this declaration, the Methodist Church stands, and we have reason to believe that it would receive the assent of many Anglicans."

### EPISCOPACY "NOT ESSENTIAL"

The Committee refers to functions fulfilled in the Church of England by bishops: ordination, definition of points of doctrine with clergy and laity, and oversight of clergy and congregations.

These functions "have been, and are, exercised in British Methodism independently of bishops and episcopal succession."

"Further, we believe that non-episcopal systems have been divinely used to express and safeguard the Apostolic Gospel."

"Methodism would betray its heritage in accepting episcopacy as essential to the life of the Church, or in agreeing that non-episcopal ministries were gravely defective."

The next point discussed is the Methodist ministry.

If episcopacy were accepted by Methodism, and future presbyters episcopally ordained, "a distinction of episcopal and non-episcopal ordinations within Methodism, even for a limited period, would, in our view, militate against the brotherhood of the ministry."

If the Report on Church Relations were taken by Methodism as a basis for action, the Methodist Church would require assurances of an authoritative kind from the Church of England.

It would need to be satisfied:

(a) That the Church of England acknowledges that our divisions are within the Christian Body, which is throughout in a state of schism.

(b) That the same liberty of interpretation of the nature of episcopacy and of priesthood would be accorded to the Methodist Church, as prevails in the Church of England.

(c) That the Methodist Church would be free to preserve the relations of intercommunion and fellowship with other non-episcopal Churches which it now enjoys.

There is no comment in the Committee's report on the rite of confirmation.

### GUYRA FESTIVAL

The Vicar of Guyra, the Reverend R. F. Kirby, has organised a Parish Festival to take place on Sunday, December 7.

These festivals have become an annual event in the life of the parish; the present venture is the fifth.

The aim of the Festivals is threefold: worship, fellowship, offering.

The Bishop of Armidale, the Right Reverend J. S. Moyes, will preach the Festal sermon on Sunday.

The Guyra Town Band will play in the church grounds before and after the service, and during afternoon tea.

Mr. Kirby, who is noted for his interest in drama, has arranged for the presentation of the play, "The Story of Christmas in Mime," arranged by E. Martin Browne.

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.

## CHRISTMAS GIFT SUGGESTIONS

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## CORONATION OATH IS A STATE DOCUMENT

### BISHOP OF MONMOUTH ON CHURCH AND STATE

FROM OUR OWN CORRESPONDENT

London, Nov. 28

The Right Reverend Edwin Morris, the Bishop of Monmouth, preaching in Westminster Abbey last week, said that the coronation oath which the Queen will take in June, "to maintain in the United Kingdom the Protestant reformed religion established by law," was a State document.

It did not follow that members of the Church of England ought to accept the phrase as an accurate description of their own faith.

Dr. Morris, who was preaching on "The Catholic nature of the Church of England," devoted his whole address to a consideration of the Church of England in the light of the coronation oath.

"Next June," he said, "our beloved Queen will be crowned within these sacred walls. Before her coronation the Archbishop of Canterbury will administer to her an oath which, as taken by King George VI in 1937, ran thus:

"Will you to the utmost of your power maintain the laws of God and the true profession of the Gospel? Will you to the utmost of your power maintain in the United Kingdom the Protestant reformed religion established by law? And will you maintain and preserve inviolably the settlement of the Church of England, and the doctrine, worship, discipline, and government thereof, as by law established in England? And will you preserve unto the bishops and clergy of England, and to the churches committed to their charge, all such rights and privileges as by law do or shall appertain to them, or any of them?"

#### REQUIRED BY LAW

"An oath of this nature is required by law in order to safeguard what is called the Protestant succession to the Throne. For the same reason our Queen when opening Parliament made a declaration of faith.

"Largely because of these legal provisions it is commonly supposed that the Church of England is a Protestant church, and that our ancient cathedrals and churches once—belonged to the Roman Catholics."

"This is a question of very great interest and importance, and I propose to try to throw some light upon it."

"The second sentence of the coronation oath required the Queen to promise to maintain 'the Protestant reformed religion established by law' in the United Kingdom, that is, in Scotland as well as in England. I need not remind you that in Scotland the established church is Presbyterian and that it differs considerably from the Church of England in doctrine, worship, discipline, and government."

"In particular, the Presbyterian Church of Scotland, unlike the Church of England,

did not at the Reformation preserve the apostolic succession of bishops, which we regard as one of the necessary marks of continuity with the Church of New Testament times. Consequently the Church of England is not in communion with the Church of Scotland.

"When, therefore, the State thought it desirable to include in the coronation oath a single description of the faith professed by these two bodies, it was faced with a difficult problem, which it solved to its own satisfaction by using the words: 'the Protestant reformed religion established by law in the United Kingdom'. It does not follow that members of the Church of England ought to accept the phrase, 'the Protestant reformed religion' as an accurate description of their own faith.

#### APPROVED BY CABINET

"I must emphasise the fact that the coronation oath is a State document. True, it is administered to the Sovereign by the Archbishop of Canterbury, but in administering it the Archbishop is acting on behalf of the State, not on behalf of the Church.

"Proof that the coronation oath is a State document may be found within the precincts of this Abbey church, for in the waxworks room in the cloisters there is exhibited in a glass case a typewritten draft of the oath, having in the margin this note: 'Copy of the oath, with the final alterations approved by the Cabinet on February 10, 1937.'

"That is to say, the form of the oath taken by our late sovereign lord, King George VI, was settled not by the Church, but by the Cabinet. Its form, therefore, should not be regarded as definitive of the character of the Church of England for only the Church of England itself can authoritatively define its own character."

#### REQUEST

S. Andrew's, Roseville, is in urgent need of a piano for the Sunday school.

Is there someone who could supply a piano for this cause? Many people have instruments for which they have no further use.

## AUSTRALIAN MUSIC EXAMINATIONS BOARD

Public examinations in music conducted by the Universities of Melbourne, Adelaide, Tasmania, Queensland and Western Australia, and the State Conservatorium of Music, New South Wales.

Scholarships and Exhibitions to the value of £780, the A.M.E.B. Shield.

Full particulars and Manual from Organising Secretary, Mr. S. A. Russell. Telephone BO 56, extn. 2318.

R. G. ALLINGHAM, Registrar, Conservatorium of Music.

## POSITION OF CHRISTIANS IN ISRAEL

ECUMENICAL PRESS SERVICE.

Jerusalem, Nov. 30

The scattered Hebrew Christians in Israel are "longing for unity," according to an article by the Reverend Max Enker in "The Hebrew Christian."

"Most of the Hebrew Christians," Mr. Enker writes, "are living in the three big cities, Jerusalem, Haifa and Tel-Aviv-Jaffa. Some, however, live in the smaller settlements, where they are nearly without contact with fellow believers."

In Jerusalem, "they are scattered about a great number of Churches and denominations, nevertheless there is a longing among them for unity," and "under certain conditions" different leaders of Churches and mission stations are willing to co-operate.

"The witness to Jesus Christ in Israel," Mr. Enker goes on, "has a chance only if it is ONE witness. There is every week a prayer meeting in Jerusalem, when members of almost all the different denominations come together. It is held in turn in the different churches and mission centres."

#### SHORTAGE OF WORKERS

The number of missionaries is disproportionate to the number of Church members. "Most of the Churches and missionary organisations prefer to have a worker in Jerusalem, which has the unfortunate result that in some other places, where missionaries are badly needed, there are not enough or even none at all."

"In Jerusalem, as everywhere else in the country, there is a number of secret believers. In Tel-Aviv-Jaffa the number of believers is much greater in proportion to the number of the missionary workers, but they are more isolated, among other reasons, by the difficulties of communication. In this city I found a number of believers who had objections against the existing Christian Churches because they are frequently dominated by Gentiles and foreign nationalist mentality."

"Some of them long for a Hebrew Christian community... There is sometimes... a danger of Judaism. But at the moment the danger of Gentilism is greater."

#### SATURDAY SERVICES

"The most living community of Hebrew Christians is to be found in Haifa, where there is a community, mostly consisting of new Rumanian immigrants, which holds its services every Saturday morning."

"So do other Christian groups in the country, since Saturday is the official day of rest, and it is very difficult for working people to join a service on Sunday, which is a working day..."

## GUYRA WANTS BOOKS

The directors of the recently established public library at Guyra (New England district) want to incorporate in it a particularly strong theological book section.

The new librarian, Mr. V. W. Prescott, is making efforts to popularise the library, and the committee and townspeople are entering into the spirit of the effort.

Mr. George M. Dash, of the New South Wales Potato Marketing Board, visited Guyra last week, and after talking the matter over with Mr. Prescott and his committee, has offered to take delivery of any gift books offered by owners of private libraries. These may be left at the 7th Floor, Daking House, Rawson Place, Sydney, or enquirers may telephone MA3486.

Already one complete private library has been offered.

If donors care to add some ordinary books of literary quality, they will be most acceptable.

## EFFECT OF CHURCH TAX IN E. BERLIN

ECUMENICAL PRESS SERVICE.

Berlin, Dec. 1

The decision of the municipal authorities of East Sector Berlin whereby from January 1, 1953, Church taxes would no longer be levied in income tax revenue is described by the leadership of the Evangelical Church of Berlin-Brandenburg as a "sharp incursion" into the Church life of East Sector Berlin.

A statement to this effect signed by Bishop Dibelius for reading from church pulpits expresses the regret of the Church leadership that this decision, contrary to the wishes of the Church, departs from the taxation precedent found satisfactory in West Berlin and compels the Church to establish a new and considerable administrative apparatus for collecting such contributions "at a time when it is undesirable to withdraw personnel and money from the task of reconstruction."

The statement points out that the taxation precedent which had enjoyed the approval of the Allied Occupation authorities of Berlin since 1946, had proved satisfactory because it enabled the working population to pay in small instalments and spared them unnecessary trouble.

The Church leadership expressed confidence that members of congregations in the East Sector would pay their tax contributions on a voluntary basis from January 1 onwards.

## CLERGY STUDY COMMUNISM

ANGELICAN NEWS SERVICE

London, Dec. 7

An intensive course of weekly meetings will be started in the New Year in the diocese of Guildford, as a practical endeavour to train the clergy to meet the challenge of Marxist Communism.

This was announced at Guildford Diocesan Conference on Wednesday by the Provost of Guildford, the Very Reverend Walter Boulton.

The Provost said: "I would like to say, as clearly and categorically as I can, that we are not going into politics."

"We are concerned with materialism and secularism in any form, whether it be as extreme capitalism, Marxism, or the pagan worldliness which is the prevailing attitude in Western Europe to-day."

"There is no other solution to this situation, as, indeed, laity in responsible positions are ready to admit, except the religious one."

"Military action, politics or economics do not provide the ultimate answer."

"For this reason, we deny forcibly the idea that we are merely anti-Communist."

"Marxist Communism is only the most extreme and the most logical form of pagan materialism."

## MALAN INVOKES STATUTE

ANGELICAN NEWS SERVICE

London, Dec. 7

The South African Government has taken advantage of the power granted to it under the Suppression of Communism Act and deprived the Reverend James Arthur Calata of the right to exercise his office for a period of six months.

Mr. Calata is priest-in-charge of the Cradock Native Mission, in the diocese of Grahamstown.

He is an outstanding leader in the Province, and a priest with a marked political influence.

Mr. Calata has been responsible for building several new churches in the diocese.

He has been president of the African National Congress and chairman of the Inter-denominational Ministers' Association, which has a strong following among the African clergy.

## MULTI-RACIAL SOCIETY DISCUSSED

### SOLUTION BY CHURCH ALONE SAYS DUTCH LEADER

ECUMENICAL PRESS SERVICE

Geneva, Dec. 8

The future of South Africa may well depend on the answer which the churches will give to the perplexing problems of race relations in their own life and in the life of society.

This will be the keynote of the report which Dr. W. A. Visser 't Hooft, General Secretary of the World Council of Churches, will make to the Council's Central Committee, at its next meeting at Lucknow, India, from December 31, 1952 to January 9, 1953.

Dr. Visser 't Hooft visited South Africa in April and May, 1952, at the invitation of both the Dutch and English-speaking churches.

His visit occurred before the movement of non-violent resistance began to operate.

His itinerary included all four Provinces of South Africa and Basutoland. He gave 57 addresses and 11 sermons (several of which were broadcast).

Speaking in Dutch or English as the occasion demanded, he held conferences with political, industrial and educational leaders, and with English and Afrikaans-speaking churchmen of European, African (Bantu), Coloured and Indian extraction.

#### "FRANKNESS"

He says that nearly all of these spoke to him with "great frankness," adding that "as one moves, as I did, from Afrikaans homes to English homes, then again to a Bantu or Indian milieu, it is almost as if one crosses several borders and visits a number of different countries, each with its own assumption, its own outlook upon the world and often, though not necessarily, its own prejudices."

"This would be a most discouraging experience if it were not for the fact that in each of these separate worlds one can meet with Christians who put their Christianity before everything else and who seek to find Christian answers to the perplexing problems of South African society."

"South Africa," the report explains, "is unique in that several millions of Europeans, the majority of whom consider South Africa as their home and their only home, live side by side with five times as many Bantus, Coloured and Indian people, and that in a continent with 150 million dark people."

#### PRESENT TRENDS

"If present trends continue, the situation in the year 2000 will be that there will be about 6 million whites and 20 million non-whites."

"Of the latter, 12 million would live outside of the reserves, so that in every large city and village in the Union the number of non-whites would be far larger than that of the whites."

"This proportion makes the South African racial situation different from that in any other country and lies behind all other problems."

"It is, therefore, inevitable that the question as to the future relationship between the races is the dominating and all-pervading concern."

Emphasising the basic economic problems that underlie the present unrest in South Africa, Dr. Visser 't Hooft reports:

"South Africa is a country in which an old patriarchal type of society is rapidly being transformed into an industrial society."

"The great change began with the discovery of diamonds and gold."

"New stages in the process are the industrial expansion and the development of the new regions where rich mineral deposits have been discovered,

particularly in the Orange Free State.

"But a strong contributory factor is that the native reserves cannot or at least do not provide sufficient food for their inhabitants."

"The result is an increasing trek from the native areas to the industrial and mining centres."

"Thus, according to official figures, the urban Bantu population, which in 1911 was just over 500,000, in 1946 amounted to 1,794,122, and in 1951 to 2,011,333."

"And it is estimated that 60 per cent. of the Bantus now live outside of the reserves, both in the cities and on European farms."

"Every one of the larger cities finds it an almost insoluble problem to keep up with the growth of the Bantu population in those areas."

"And while attempts are being made to regulate this rush to the cities, no serious attempt is made to stop it."

#### CHEAP LABOUR

"How can it be stopped, as long as industry needs cheap labour and as long as the reserves do not provide the necessary food?"

"It is inevitable that this mass-employment of Bantus also makes for a fundamental change in the relations between employers and workers."

"In the old patriarchal system the relieving feature was the personal link which existed between the white farmer and his Bantu workers."

"In the new system the relation is inevitably impersonal. That is bad enough in a uni-racial country."

"It is much worse in a multi-racial society."

"For it means that the sense of personal responsibility for members of the other race is greatly weakened."

Dr. Visser 't Hooft also emphasises in the report the disruptive effects of the sudden transition from collective (tribal) to individual existence, and "the transplantation into a wholly different type of society, before one has had a chance to come to know and even less appreciate the underlying values of that society."

A related problem, says Dr. Visser 't Hooft, is "the lowering, sometimes the collapse, of moral standards among the Bantus."

#### CONTRAST IN BIRTHS

"I have been told of a rural area in Zululand where thousands of Zulus live and where in 45 years there had been two illegitimate births."

"But I have also been told that among the Bantus in Johannesburg more than 60 per cent. of all births are illegitimate."

"The most disturbing phenomenon is, however, the growth of crime and the corresponding insecurity in the cities."

"The Bloemfontein Conference of the Dutch Reformed Churches had therefore to say: 'It is the disintegration of the old society, and the breakdown of old sanctions, that is the

(Continued on page 11)



# THE ANGLICAN

Incorporating The Church Standard

FRIDAY DECEMBER 12 1952

## THE PRIMATE'S APPEAL

An Australian who reads the Appeal by the Primate on the first page of this edition must count himself fortunate, for his lot is indescribably superior by any material criterion to that of the hapless fellow Christians on whose behalf the appeal is made.

In the first place, he is an Australian. He has a nationality. He may hold political views without the certainty of proscription. If he falls ill he may reasonably expect to receive medical attention of some kind. His children may—indeed must—attend school. Many of those for whom our help is asked have no nationality. Many of them are victims of political and other kinds of persecution. Few of their children receive even the most elementary education. As for medical attention: another refugee, or another thousand refugees, will literally die ere help can reach them and no more notice will be taken than if they were rabbits.

These columns are no place for a display of vicarious sentimentality; yet we cannot but place upon record, for the inspiration of others, two touching stories about which we have verified the facts. They concern the generosity of two who, of all Australians, might least have been expected to concern themselves with the sufferings of others.

A woman in Brisbane, aged, ill, scraping the barest existence on her pension, read of the Remembrance Bowl Appeal by the Archbishop of Brisbane in a recent issue of THE ANGLICAN left her by a member of her parish. She gave a shilling to the astonished parish priest who called upon her, for she was not sure she would be alive on Christmas Day.

A little girl of five years, ill in the children's ward of a Melbourne hospital, gave her nurse what was left of her pocket money, fourpence, when she heard of the Appeal.

For us who can walk, earn money, there is no need to point the moral.

The Primate's Appeal, supported by the authority of all our Australian bishops, must commend itself to all who call themselves Christian. True, there is want enough in Australia itself; but it is negligible against the need of the victims of war and political upheavals in Europe, the Middle East and Asia; and charity does not begin at home. Not Christian charity.

The Appeal is sponsored by the Commission for Inter-Church Aid and Service to Refugees of the World Council of Churches, of which our own world-wide Anglican Communion is a leading member. It will be heard and heeded by members of our Communion in England and America, South Africa and New Zealand; by church people in unheard-of dioceses like Antigua and the Arctic and Zanzibar whose churches themselves are hard pressed physically to continue.

Nor is our Church alone. In this appeal we are joined by others, Orthodox, Episcopal, Lutheran, Reformed and Free, who are linked in the work of the World Council of Churches. Four Australians in five are nominal members, at least, of a church which supports the appeal. The mathematically inclined can work out how much that should mean in terms of money if each of us were to place a mere threepence in his family bowl.

As the Secretary of the Commission in Australia has pointed out, we owe a moral as well as a political responsibility to the Arab refugees of the Middle East, to the desolate Koreans, and to the many thousands of remaining victims of the war in Europe.

Australia, by virtue of her membership of the United Nations, was a consenting party to the creation of the post-war state of Israel and to the stand taken by the United Nations in Korea. Both countries hold vivid memories for those of our men who served in the armed forces. We cannot, as Christians, be any more indifferent to our moral obligations in Palestine and Korea than, as patriotic citizens of a loyal member of the United Nations, we can be indifferent to the political and strategic responsibilities which fall squarely upon us.

Let us then shew at this holy time our gratitude for God's bounty in this land by supporting the appeal of our leaders through the Primate.

# AUSTRALIA AND EAST AFRICA

By A SPECIAL CORRESPONDENT

The current unrest in Kenya is focusing attention on East Africa generally.

Australia appears to be very remote from East Africa and therefore not necessarily concerned with the explosive possibilities of the present situation in East Africa.

But, from a spiritual and missionary point of view, Australia has a stake in East Africa. For many years the Church Missionary Society of Australia and Tasmania has had large responsibilities both in administration and in personnel in East Africa.

At the present time there are 67 missionaries of that Society from Australia at work in the Dioceses of Kenya, Uganda and the Upper Nile.

## DEVELOPMENT

Some of these missionaries have been closely related to the development of these areas, and are at present integrated in positions of leadership and responsibility in the growth of the educational and medical services of those areas.

It is, however, in Tanganyika that there has been an especial Australian interest. Bishop G. A. Chambers arrived in Sydney last week.

Twenty-five years ago this month the Reverend G. A. Chambers, who was then Rector of Holy Trinity, Dulwich Hill, was consecrated the first Bishop of Central Tanganyika in Canterbury Cathedral.

In that year the Church of England in Australia, through the Church Missionary Society, was challenged to accept the full support of Central Tanganyika, which was to be created into a new and separate diocese.

This African adventure was accepted and the Australian Christian conscience, working through the C.M.S., became responsible for an area of 374,000 square miles with a population then estimated to be close to five million people.

When Bishop Chambers travelled to his new diocese in 1928 there were seven mission stations with far-flung outstations on or near the old caravan route along which countless slaves had been marched to the coast to be sold.

The foundation of the work in Central Tanganyika had been laid by missionaries of C.M.S. London, the earliest of whom entered the country before the founding of the Colony of German East Africa.

Many of those pioneers gave their lives in the service of the Gospel. With the founding of the diocese, the responsibility for the work was undertaken by the Australian Society.

## POPULATION TO-DAY

The population of the diocese to-day is about half that of all Australia.

During the first year Bishop and Mrs. Chambers and sixteen others were sent out from Australia. Since then more than fifty Australians have gone out, and others from Great Britain.

There are now eight hospitals and a leper settlement staffed by three doctors, 17

European sisters and nurses, and a growing number of African dressers and nurses, through whose ministry countless lives have been saved and untold suffering relieved.

The work among the lepers at Makutupora has been recognised by Her Majesty Queen Elizabeth II recently conferring the M.B.E. on Sister Faith Ward, of Sydney, who is in charge of this settlement.

The educational work has been greatly extended, literacy has spread widely, and thousands of young Africans have been brought up with a sound Christian education.

The school for European children at Arusha was a notable achievement, providing Christian education for the children of missionaries, government officials, planters, etc. in a Christian atmosphere.

## PERMANENT CHURCHES

There is now a permanent church in every township of the diocese and in the larger centres there are regular services for the European residents. The African ministry has grown from two to 37, including one Archdeacon and two Canons.

Vast areas in the West have been opened to the Gospel, and the Church is now strongly established where twenty years ago there was not a single known Christian.

The centre of the life of the diocese is in the Cathedral of the Holy Spirit at Dodoma. The cathedral is built of granite—octagonal in shape, somewhat like the round African hut—surmounted by a copper dome and above that the emblem of the Christian faith.

Doubtless Bishop Chambers was inspired in dedicating the Cathedral to the Holy Spirit—situated as it is in the midst of a people whose lives are so much controlled by the belief in evil spirits.

William Wynn Jones became the first assistant bishop during the early part of the war, and succeeded Bishop Chambers in 1947. With a dynamic personality and a great love for his people, his contribution to the diocese was very great, and his death in 1950, at the age of 49, came as a great blow.

These twenty-five years have therefore been a period of remarkable achievement.

It is a fellowship between Australia and Africa at deepest levels.

Australia cannot be disinterested in Africa and Australia is watching closely as to whether the thesis of Negley Farson's "Last Chance in Africa" is to be proved true by the present clash of cultures and of races in this frontier area.

Yours sincerely,  
W. G. HILLIARD, Bishop.

## 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.]

## A NATIONAL C.E.W.S.?

TO THE EDITOR OF THE ANGLICAN

Sir,—I was interested to read Miss Martin's suggestion for the establishment of a national C.E.W.S. (THE ANGLICAN, Nov. 21).

We do need one strong women's society which can bind women together to assist the Church in any capacity.

At present we have societies which serve certain sections and the active and useful women's guilds are generally money raising bodies. Especially in country parishes there is only scope for one women's society and it would be more effective to have this society serving the Church in many ways.

Women could be banded together for service, for study, and for worship. The vicar could appeal to such a society for assistance in all branches of parish work, such as Sunday school work, teaching in schools, missionary work, district visiting, and for money raising activities.

If there were a C.E.W.S. on a world-wide footing, I am sure that through it women could more effectively help forward the work of the Church.

Yours faithfully,

ELLEN KENT HUGHES.  
Armidale, N.S.W.

We regret that we are unable to print more letters in this issue. Those who have so kindly sent us so many letters upon so many topics in so many different strains may hope to see the results next week, when the editorial staff will have had time to complete certain surgical work with blue pencils.

—Editor.

## ONE MINUTE SERMON

THE HOLY GOSPEL FOR THE THIRD SUNDAY IN ADVENT

## The Text:

Now when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them: And blessed is whosoever shall not be offended in me. And as they departed, Jesus began to say unto the multitudes concerning John. What went ye out into the wilderness to see? . . . . . For this is he of whom is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

## The Message:

In the Middle Ages there was a disease known as "accidie." It was a spiritual complaint.

The Psalmist described it as "the sickness that destroyeth in the noonday." In modern terms we should describe it as "depression," or a "fit of the blues." John the Baptist had it, and no wonder.

He was shut in Machaerus, the prison by the Dead Sea, and there was not much hope of his ever getting out.

The enthusiastic crowds who followed him have gone, a few disciples alone are left, and even the Christ whom he had pointed out as the Lamb of God does not seem to be turning the world upside down.

How can he help being impatient; how can he do otherwise than be downhearted?

We understand. We have all been downhearted. We have all been depressed.

But we have not all done what John did. He took the matter straight to Jesus.

Two disciples go as his messengers. "Lord I'm downhearted and lonely, I just wonder even whether you are the Saviour we were to expect."

And our Lord does not just answer in words.

He answers in deeds.

He heals the sick, and sends back the messengers to tell what they have heard and seen.

Yes! Take it straight to Jesus.

I can't pray, I'm too downhearted!

That is the time to pray. "Tell Him about your troubles, tell Him your heartache too."

And you will find as John found that the One Divinely strong takes away the heartache and inspires you to sing a song.





# CHURCH AND NATION

## A FRANK AND FREE WEEKLY COMMENTARY

### Victoria Decides

When do we start to redistribute? That is a nice point to be decided by the new Premier of Victoria, Mr. John Cain, as a result of the Labour Party's sweeping victory in the State elections last Saturday.

Actually, Mr. Cain needn't be in a hurry, as apparently he is not. He doesn't plan to meet Parliament until December 23, and then it will be mainly to vote more supply, not to legislate for the two-State-seats-for-one-Federal-seat plan for which he has been given so resounding a majority.

Doubtless Mr. Cain will argue that, as his party has won an absolute majority on the old Legislative Assembly boundaries, there is no great urgency for redistribution, which must favour his party still more.

Further, I have a suspicion that, as Mr. Cain seemed to play down the redistribution issue in the later stages of the campaign and to open all stops on Labour's hit parade top-number, "Menzies Means Depression," he may think that redistribution can wait a while.

However, the bill on the subject must be expected early in the new year. Although Labour lacks an absolute majority in the Legislative Council two Hovell supporters there are committed to give it the necessary extra votes for redistribution, so there will be no excuse for undue delay.

Once the bill has been passed the Labour Government will have to decide whether an early election should be held on the new boundaries, or whether, having an adequate majority in the Legislative Assembly, there is no need for another election until the normal term (if there is one in Victoria) has expired.

Apart from narrow party considerations, it is a good thing that Victoria has at long last a Government which is able to govern, and will not have to rely in the Legislative Assembly, at least, on pacts and intrigues with other parties or groups to get a majority.

Mr. Cain at 65 becomes Premier for the third time. The first time, in 1943, during one of the numerous quarrels between Country and Liberal parties, he lasted only five days. The next time, with the aid of two Independents, he lasted two years (1945 to 1947), when the bank nationalisation issue, strictly a Federal question, swept him out of office.

Now, with his own majority in the Assembly and after five years in the wilderness, one imagines that his thoughts will run along these lines:—

Said A.L.P. leader, John Cain:—  
I'm Premier of Vic. once again.  
My object will be  
To dig in promptly  
And see that this time I remain.

### No Frills at the Inn

I wonder whether the New South Wales University of Technology would consider starting a course on the lost, or vanishing, art of inn-keeping.

When the Liquor Commission was in session in Sydney I remember that this subject was briefly mentioned. In the welter of sensation and counter-sensation that marked the

commission's hearing of evidence, this very important question of hotel management on the non-drinking side could easily be overlooked. But I hope it won't be.

Experience in a country hotel on a recent holiday convinced me that there is a lot of scope for improvement in this respect. Now this hotel was much better than some at which I have stayed in the country. It even had a swimming pool. But the bedrooms were poor, with little ventilation and with paper hanging in shreds from the wall. And it was obvious that many corners of rooms, lounges and offices seldom felt the touch of a broom, let alone a scrubbing brush.

The table was very fair. This hotel is at a fishing resort, and fish was often on the menu. But the unvarying nature of the fish fare reminded me of the famous Bairnsfather cartoon of World War I in which a Tommy in the trenches, opening yet another tin of plum and apple jam with his bayonet, was moved to exclaim: "When the 'eck is it goin' ter be strawberry?"

For this fish was always mullet!

And never an oyster, although oyster leases abound in the area. If you yearned for an oyster in the home of that succulent bivalve, you had to go to Tony's restaurant across the street. There you could buy a dozen for 3/9.

Now, I am no epicure and, I trust, no chronic growler. But it is a little exasperating to find, after all the temporary stir caused by the Liquor Commission, that hotel-keeping is still a business devoted almost exclusively to the selling of the greatest quantity of beer in the shortest possible time, and the old fashioned, genial mine host, with a genuine interest in the comfort of his guests, has vanished.

### Milk is Too Dear

Food prices are on the march again in Sydney, much to the anxiety, I imagine, of housewives in working class homes.

Bread and eggs became dearer last week. Butter is already very dear at 4/13. But that is the price charged in all States under the plan to encourage the producer. Now even margarine sells at the old butter rate, 2/6.

But the product about the price of which Sydney housewives have most cause to complain, in comparison with the price in other capitals, is milk.

Sydney milk costs 11d. a pint bottled or 10½d. in bulk. I understand the bottled price in Brisbane is 8d., in Melbourne, Hobart and Adelaide 8½d., and in Perth 9d., with bulk milk correspondingly cheaper.

Dietitians say that a family of two adults and three children need from five to 6½ pints of milk a day. But that would cost such a family in Sydney, on the bulk price of 10½d., between £1/10/7½ and £1/16/9 a week. And even families well above the basic wage cannot afford that.

The chairman of the N.S.W. Milk Board, Mr. J. Ferguson, who was until recently Federal president of the Labour Party, might be expected to have a sympathetic bias toward working class economic problems. But he has answered a suggestion that the price of milk

should be reduced by at least a penny a pint in this flush season by saying that, if the price were cut now, it would only have to be offset by a rise about next March.

Has he never heard of the proverb about "a bird in the hand?"

### Bradfield—and a Birthday

It's not the Liberal Party's lucky year.

Labour has had a resounding series of successes in elections and by-elections in various parts of Australia in 1952.

Some of its successes were expected. But the capture of Flinders was a nasty knock to Liberal prestige. Werriwa was expected to stay Liberal, as it did, but the two-to-one majority was surprising.

At least the Liberals were entitled to expect they would be spared any headaches in the bluest of blue ribbon seats, Bradfield, where a by-election to fill Mr. W. M. Hughes' place will be held tomorrow week, December 20.

Once Mr. H. B. Turner had been selected as the Liberal candidate from the record field of 33 aspirants, he might have been considered to be, in a phrase for which I am indebted to the sporting world, "home and hosed."

But the nomination of Mr. M. F. Hardie, Q.C., as an Independent has complicated the situation. Official Labour is not running a candidate but there is an unendorsed Labour man, Mr. J. S. Smith.

There are 8,000 to 10,000 Labour votes in Bradfield. Perhaps Mr. Hardie had designs on most of them. But if Mr. Smith makes a good impression he may aid Mr. Turner's cause by robbing Mr. Hardie of a lot of them.

Mr. Hardie, in nominating for Bradfield, possibly had in mind Sir Percy Spender's success in "bucking the party machine" when he stood against and defeated Sir Archdale Parkhill in Warrigah. Sir Percy later shed his independence and became a leading Liberal light.

I notice that Mr. Hardie says he has a basic belief in the principles of Liberalism, but that he has promised to serve one term (if the electors permit) as an Independent. This seems to pave the way for him to seek to become a true-blue Liberal later.

Judging by the strong army of Liberal Ministers being marshalled for Mr. Turner's support in the campaign, the Liberal chiefs are taking Mr. Hardie's challenge with proper seriousness.

Bradfield polling day will be Mr. Menzies's 58th birthday. Doubtless his colleagues would like to ensure for him a more appropriate present than the unhappy (for him) return of Mr. Hardie.

—THE MAN IN THE STREET

### CHURCH TREASURES DISPLAYED

Treasures estimated to be worth some £40,000 have been exhibited in Lichfield Guildhall by the recently formed "Friends of Ancient Staffordshire Churches."

Opened by Lord Bagot, the exhibition contained a wealth of Church plate, interesting books and manuscripts, beautiful embroidery and vestments and a collection of old musical instruments.

They were formerly used in churches and a very fine collection of photographs of Staffordshire churches, by Mr. S. A. Jeavons, F.S.A. was exhibited.

A feature of the exhibition was a demonstration of wood-carving and modelling by a local firm of ecclesiastical craftsmen.

## TWO NEW BISHOPS FOR CANADA

FROM OUR OWN CORRESPONDENT  
Ottawa, Nov. 30

Two new bishops have been elected into the Church of England in Canada in the last six weeks.

They are the Reverend H. G. Watts, who is Bishop-elect of Caledonia, and the Reverend Canon F. E. Wilkinson, who has been elected Bishop-Coadjutor of Toronto.

Horace Godfrey Watts was born in Great Britain. He graduated from the University of Saskatchewan, and Emmanuel College, Saskatoon with a B.A., L.Th. in 1926. In the same year he was ordained deacon, and in the following year, priest.

He was a missionary in the Diocese of Honan and later the Diocese of Mid-Japan, where he was diocesan treasurer for several years.

He is at present the field secretary of the Missionary Society of the Church of England in Canada.

The diocese to which he goes is one of the areas undergoing extensive programmes of development at the present time.

### TORONTO

Canon Wilkinson becomes the seventh bishop of the Diocese of Toronto and the second coadjutor.

Born in Dartmouth, N.S., Canon Wilkinson graduated from Wycliffe College in 1922. After a curacy in Hamilton, he became a professor at Emmanuel College, Saskatoon. He has been successively, Rector of St. Stephen's Church, Calgary, Rector and sub-Dean of Christ Church Cathedral, Vancouver, Rector of St. James the Apostle, Montreal, and since 1944 he has been Rector of St. Paul's Church and Canon of St. James's Cathedral, Toronto.

Bishop-elect Wilkinson is a brother of the Right Reverend C. R. H. Wilkinson, of the North Punjab.

## LAY WITNESS NEEDED

ANGLICAN NEWS SERVICE

London, Dec. 7  
At the Diocesan Conference last week, the Bishop of Manchester, Dr. W. D. L. Greer, urged that efforts should be made during Manchester's Forward Movement to make parochial church councils more what they are meant to be. He had a feeling, he said, that the average age of parochial church councillors was too high.

Many of them were nearer 60 than 50, and a high proportion nearer 50 than 40.

"Unless we attend to these matters," said the Bishop, "we are not likely to have effective lay witness."

The speaker at the afternoon session of the conference was Mr. T. Verity, a Lecturer on Industrial Administration at the Manchester School of Technology, whose subject was, "The parish in an industrial setting."

## NEW CHURCH IS DEDICATED

ANGLICAN NEWS SERVICE

London, Nov. 31

S. Barnabas's, Box, near Minchinhampton, was dedicated by the Bishop of Gloucester on Saturday.

The church has been designed by a local architect; it has been built of Cotswold stone.

The five hundred parishioners have raised the £4,000 sterling necessary for the building of the church, which is designed to hold a hundred and fifty people, in three years. The church replaces a temporary wooden structure built eighty years ago at the instigation of the Reverend Thomas Hodson, father of the present Rector of Box and Minchinhampton (Canon Rex Hodson).

### CARPBARBARIS

Bishop John  
Has a shattering effect on  
The Devil's malice  
From T.I. to Allee.

## "THE CHRISTIAN AND HIS DAILY WORK"

FROM OUR OWN CORRESPONDENT

Ottawa, Nov. 30

Twenty-three Anglicans attended the Lay Conference on "The Christian and His Daily Work," held in London, Ont., on November 14 to 16, under the auspices of the Canadian Council of Churches.

There were approximately 100 delegates in all.

This was the first such lay conference held in Canada, and grew out of the North American Lay Conference, which took place in Buffalo in February, under the joint sponsorship of the Canadian Council of Churches and the National Council of Churches in the United States.

The chairman of the conference was Professor E. A. Dale, of the University of Toronto, vice-chairman of the Council for Social Service Executive Committee. The Reverend D. R. G. Owen, Professor of Trinity College, Toronto, conducted the daily services of worship.

The theme addresses for the conference were given by Dr. Douglas Wilsin of Montreal, a newspaper editor; Mr. Reg Gardiner, of Hamilton, Ont., Labour Leader; Dr. R. B. Hare, of Simcoe, Ont., a physician; Mrs. S. Horwood, of Brampton, Ont., a probation officer, who spoke for the housewives; and Mr. H. V. Fisher, of Ayton, Ont., a farmer.

For three days occupational groups and general discussion groups considered their daily work in the light of Christian teaching, the Christian concept of work and vocation, moral decisions facing the individual in his daily work, and the everyday opportunities for Christian service and witness which the respective occupations provide.

During the course of the conference, the Anglican representatives attended the early service at one of the London churches.

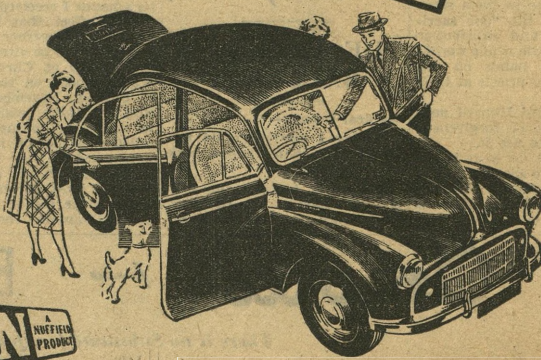


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The speakers include the Bishop of Canberra and Goulburn, lecturers from the National University and students from overseas.

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

**From December 30 to January 6.**

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# PASTORAL LETTERS

## THE BISHOP OF CARPENTARIA

My dear clergy and people,  
By the time you read this, we shall be in the season of Advent.

I urge you to use this season as our Church intends it to be used—as a time of preparation. Advent is given to us at the beginning of the Church's year to help to prepare for the commemoration of our Lord's Coming to the world in humility and hiddenness at Christmas and also to prepare for His Second Coming in power and great glory.

We do not know whether our Lord's visible return to this world will be in our lifetime.

We do know that the time will come for us to die and, so far as we are concerned, that will be the end of the world.

Advent warns to be ready; it repeats our Lord's warning, "Be ye also ready, for the Son of Man cometh at an hour when ye think not."

I call you, Christian people, to take heed of this warning.

I remind you that preparation to meet our Lord in the moment of death—or at His Second Coming—is the same preparation as is expected of us when we meet Him in the moments of our Communion.

To be properly prepared for Holy Communion is to be well prepared for death.

The first requirement made of us in the invitation to Holy

Unfortunately, there is still a good deal of prejudice in this matter of going to confession. Sometimes people object that it is "Roman Catholic."

Of course it is Roman Catholic.

So are Holy Communion, Holy Baptism, Confirmation and a great many other Christian practices.

If we are going to condemn a practice because it is Roman Catholic we shall have extremely little left; no sacraments, no priesthood, no Bible and many fewer prayers and hymns.

If anyone doubts that going to confession is also a thoroughly Anglican practice, let him look at the services of ordination, Visitation of the Sick and Holy Communion in the Prayer Book.

I am afraid the main reason why many Anglicans do not go to confession is simply that they do not realise the gravity of sin enough to overcome their natural shrinking from doing a difficult thing.

Advent, with its warning of the need for preparation and repentance, is a time when we ought to remind ourselves that our sins cost our Lord His Death on the Cross.

He suffered that for us. We ought to be glad of the opportunity of doing something which, just because it is difficult and humbling, unites us more closely with our Lord in His sufferings.

Are we going to ignore a means of receiving forgiveness for the sins which crucified Him because we find it difficult?

I counsel you to use this way of forgiveness as part of your preparation for your Christmas Communion, and receive the absolution which your priest has authority to pronounce.

Remember that a proper preparation for Holy Communion is also a preparation for the day of death.

Some of you will have the privilege of receiving your Christmas Communion at a Midnight Mass.

In that case the evening should be spent quietly and you should fast from food, drinking and smoking from 9 p.m. as part of your immediate preparation for Holy Communion.

Of course, if you intend only to be present without communicating, receiving your Communion at a later service, the ordinary rule of the fast from midnight applies.

I wish to add, also, that the value of this season of Advent is largely lost if there is a round of so-called Christmas parties, trees, etc., before Christmas comes.

If end-of-term parties must be held in Advent, at least they should not be called "Christmas" parties.

It is not fair to our children to spoil Christmas for them by (literally) feeding them up with social festivities in advance with the result that when Christmas really does come it is like a damp squib.

Christmas hymns and carols are quite out of place during Advent and, in any case, must not be used in church before Christmas Eve.

May our Incarnate Lord give you joy and gladness at the Feast of His Holy Nativity.

+ John Carpenter

## THE BISHOP OF BALLARAT

My dear friends—

To-day I received quite unexpectedly a letter and a book from England.

The letter is from the wife of the Rector of Danbury, Chelmsford, England. Let me

tell you how I came to receive this letter.

Shortly after the death of King George VI, I was in the Parish of Casterton. Dr. and Mrs. Crozier, of "Barnolout" were my very kind host and hostess.

In my sermon at Wando Vale I spoke of the Royal Family. I spoke in appreciative terms of Queen Victoria whose influence, I said, had transformed the Royal Household.

At supper that night Dr. and Mrs. Crozier asked me if I had read a book "Queen Adelaide," by Mary Hopkirk, which showed that the transformation began, not with Queen Victoria, but with Queen Adelaide, the wife of King William IV.

I had not seen the book, and



during the following week I received by post a copy of it from "Barnolout."

I was so impressed by "Queen Adelaide," that I was seized by a determination to make the book known as widely as I could.

I spoke about it at meetings and in sermons, and I wrote about it in my letter in the August issue of this paper.

The first comment I received was from the Primate of Australia, who asked me to lend the book to him and Mrs. Mowll.

Now there comes the following letter from England:

Danbury Rectory,  
Chelmsford,  
October 4, 1952.

My Lord Bishop,

A friend has kindly sent me the August number of your Ballarat Diocesan Chronicle with your exceedingly kind letter about my "Queen Adelaide."

I am so glad you like her, and I feel I must send you a line of thanks and tell you how much I appreciate your commendation of the book.

I see in the same number of the "Chronicle" that you have been in hospital. I do hope that by the time you get this, you will have entirely recovered, but in case you are still convalescing, I take the liberty of sending you a copy of my last book to read.

Yours sincerely,

MARY HOPKIRK.

You can imagine the surprise, and the very great pleasure, that this letter gave me.

### THE GOVERNOR AT WARRNAMBOOL

Many important and interesting events have occurred in the past month. I will restrict myself here to just one other event in the diocese; that is the visit of His Excellency the Governor, to Warrnambool.

While I was still in the doctor's hands I received a message to the effect that His Excellency, the Governor and Lady Brooks, would be attending public worship at Christ Church, Warrnambool, on the morning of Sunday, November 16, and that if it were possible for me to make the journey His Excellency would be happy if I were present.

The occasion was an important and most enjoyable one.

The Vicar, Canon Fettes, the church wardens, the sidesmen,

the organist and the choir had all made most careful preparations, with the result that we had a most beautiful service.

The Governor, who read the second lesson, expressed very warm appreciation of the service and so too did Lady Brooks.

They thought that Christ Church was a lovely church, and expressed amazement and pleasure because it was, as they said, so "English."

### WIND, RAIN AND SCOUTS

Now for the human and humorous touch.

This time it was caused by the weather.

I mentioned the preparations that were made for this great occasion.

I was told that there was to be a wonderful Bodyguard for His Excellency and Lady Brooks.

A half an hour before the service was timed to begin I was robbing in Canon Fettes's study at the Vicarage.

I looked out of the window and saw dozens and dozens of Scouts, Cubs, Guides and Brownies.

They were in formation, lining the long path that leads from the Lychee-gate to the west door of the church.

It really was a lovely sight, and indeed a wonderful bodyguard for His Excellency.

But, alas, five minutes before the vice-regal car was timed to arrive the heavens opened and a sub-tropical down-pour descended.

At the voice of command from their leader there was a scatter, something like the scatter that would occur if a gun were fired off amid pigeons feeding on the ground.

A few minutes later the vice-regal car arrived.

Fortunately the boys and girls, under excellent leadership, were by that time all in orderly fashion crowded into the parish hall.

The Governor was quick to see what had happened, and His Excellency and Lady Brooks went into the hall and spoke to all of the young people.

This was not the only mishap caused by the weather.

On Saturday, the high wind caused trouble on the church tower where the rope and pulley got badly tangled.

Eager that the flag should fly from the church tower when the Governor came to church next day, the senior churchwarden, Mr. E. T. Worland, the curate, the Reverend Peter Prentice, and Canon Fettes's son, Mr. Rex Fettes, ascended the tower, and in a high wind and in drenching rain wrestled with the flag-pole.

Mr. Prentice tried to climb the pole until he was convinced that by doing so he was endangering his life.

Finally the pole came down of its own accord, and in doing so nearly dislodged Mr. Prentice from the tower!

The flag-pole was followed by the lightning conductor which nearly cracked Mr. Prentice on the head.

Despite all these troubles the flag was flying next day, albeit on a pole considerably truncated and tied to one of the turrets on the tower!

Fortunately, the rain ceased and the wind died down when the time came for His Excellency and Lady Brooks to leave the hall and enter the church.

So bishop, vicar and churchwardens were able to greet the vice-regal party outside the west door, as arranged, and conduct them to their places in the crowded church.

Then began a service that will long be remembered by all who were present.

Christ Church has seating to accommodate 520 persons.

On this occasion the sidesmen managed to squeeze in extra seating so as to accommodate a congregation of 724.

Yours very sincerely,

William Ballarat.

## C.M.S. NEWS FROM ADELAIDE

The Right Reverend G. A. Chambers, first Bishop of Central Tanganyika, will arrive in Adelaide on the "Stratheden" on December 5, and will go on by air to Melbourne and Sydney.

Bishop Chambers attended the silver jubilee celebrations in Tanganyika, and will have a great story to tell supporters of that diocese during his short time in Australia.

He will try to be present at the Summer School at Retreat House, Belair, on January 25 and 26.

The Reverend David and Mrs. Gurney, Adelaide C.M.S. missionaries, are now settled in Cairo, where Mr. Gurney is mission secretary.

He asks our prayers as he tackles his new task, and spends many hours learning Arabic.

Their address is, All Saints' Cathedral, Boulac, Cairo.

A Grand Youth Rally will be held in Holy Trinity Hall, North Terrace, Adelaide, at 7.45 p.m. on Friday December 19.

The speaker will be the Reverend G. Delbridge and the C.M.S. League of Youth especially invites all who were connected with the Mission to Youth to come along.

There will be special items besides the main address.

The Reverend G. Delbridge is one of the members of the Mission to Youth Follow-up Committee.

The C.M.S. Women's Missionary Council records with thankfulness a splendid response to their annual Red Bag Day in November.

A total of £214, including a special gift for medical work, was raised. The ladies have also brightened the furnishings of the Fellowship room at the C.M.S. depot, and invite you to rest there when in town.

The final meeting for the year will be at 2.15 p.m. on Friday December 12, when the speaker will be the Reverend E. D. Shaxted.

Mr. Shaxted leaves for England in January, with Mrs. Shaxted and their daughter, Barbara.

Mrs. Shaxted has been a vice-president and staunch worker for the W.M.C.

We wish them every blessing in England.

Sister Rhoda Watkins, after 28 years in China, is now preparing to go to the pioneer work in the new C.M.S. Mission in Malaya.

She will be the first Anglican Australian missionary in the New Village Settlements there amongst the Chinese.

The South Australian branch of the Church Missionary Society is proud to be supporting this veteran missionary in her new adventure.

The cost of living is extremely high in Malaya, and we ask all church people to rally round and send in their gifts to enable Sister Watkins to go forth.

The branch is responsible for her financial support.

Will you pray, and give, so that the needed funds will be forthcoming?

You may send them to the C.M.S. depot, Worland Building, Grenfell St., Adelaide.

Sister Ethel Nunn sends greetings from Old Cairo Hospital where she is at work again. Canon Arthur and Mrs. Riley are still en route to the Southern Sudan.

They intend to visit Australian C.M.S. missionaries at work and take pictures for deputation use.

Miss Anne Mortimer, assisted by members of the C.M.S. committee, will be in attendance at the C.M.S. depot, Adelaide, during the secretary's proposed absence. Books and Christmas gifts are now on sale.

C.M.S. Summer School, January 22-26, will have special emphasis on Tanganyika.

Enrol now for full or part time.

Interstate Conference of the C.M.S. League of Youth will be held in Brisbane in January under the chairmanship of Reverend G. Delbridge and it is hoped that at least two Adelaide members will attend.

## OBITUARY

### TWO BALLARAT CHURCHMEN

Ballarat, Dec. 6

Two faithful churchmen and distinguished servants of the Diocese of Ballarat died on December 5.

They were the Reverend Canon F. W. Coupe and Mr. Richard G. Radcliff, former diocesan registrar.

Frederick William Coupe was ordered a deacon at Manchester in 1897 and ordained to the priesthood in Melbourne the following year. Until his retirement in 1949 he served in the Diocese of Ballarat.

In 1922 he was appointed Canon of Christ Church Cathedral, Ballarat, and chaplain to the bishop. In 1937 he was appointed one of the bishop's examining chaplains.

He served as vicar in the parishes of Clunes, Warracknabeal and St. Arnaud, and in 1923, was appointed Vicar of Portland and Rural Dean of Hamilton. He retained both offices until he retired.

Canon Coupe was respected and loved by his brother clergy and the people to whom he ministered for his deep spiritual sincerity, his intellectual ability and his gifts of sympathy and friendly understanding.

During his latter years he gradually lost his sight. He spent his years of retirement with members of his family.

### REGISTRAR

Mr. Richard G. Radcliff served in the Diocesan Registry for 49 years, as Diocesan Registrar and secretary to the bishop, from 1912 until his retirement in 1954.

His comprehensive knowledge of diocesan affairs and his sound judgement enabled him to make an outstanding contribution to the development of the diocesan organisation, especially during the years 1925-26 when the diocese of St. Arnaud was created.

His kindness and wise counsel were appreciated by clergy and Church officers throughout the diocese and in the years of his retirement his interest in the diocese remained keen. He continued to be a regular attendant at synods and Church meetings.

He died in his 83rd year.

### Edith Jones

We record with regret the death in Bromley, Kent, of Edith Jones, wife of Canon John Jones, sometime chairman of the A.B.M. In 1904 John and Edith Jones were married in Wales, and went straight out to Thursday Island, where he was appointed sub-dean of the Quetta Memorial Church which is now the cathedral.

Mrs. Jones, who had been a teacher, was immediately interested in the Torres Straits Islanders and it was during their eight years' stay that Deaconess Buchanan started her memorable work on Moa.

Mrs. Jones often spoke of her husband carrying the little lame woman ashore from the boat, and she herself wrote a memoir of her life there.

In 1912, Canon Jones became secretary for the A.B.M. and later its chairman.

In 1922, he went to All Saints' St. Kilda, and in 1929 they both returned to England where he became Rector of Marlborough.

He died in 1942. After his death, Mrs. Jones settled near London. She lived in apartments in "The College," Bromley, Kent, a settlement of clergy widows.

She joined associations and societies for the betterment of native peoples, and being an able speaker devoted her skill and knowledge to this work.

She always, of course, kept to the forefront of her mind the welfare of the Australian aborigine.

Her vivid and seemingly ageless personality will be greatly missed.

She died peacefully without having been ill on Monday, November 24.

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# FAITH AND MORALS

## A WEEKLY QUESTION BOX

By Dr. S. Barton Babbage

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

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

An anonymous writer raises the question of Communism and Socialism.

**Why do all you religious tycoons condemn Communism? You do not criticise Socialism, although it is a step on the way to Communism.**

This question reveals (if we dare to suggest it) a fundamental confusion of thought.

It is true that, in the Marxist scheme of things, Socialism will be a step on the path to Communism.

According to Marx, the overthrow of capitalism will be followed by the appearance of the Socialist State.

It will be inaugurated by violent revolution.

During this period the means of production will be collectively owned and administered, and the principle of distribution will be: from each according to his ability, to each according to his work (or worth).

But this stage will be succeeded, in due course, by that of Communism.

Then the classless society will arrive, the State will wither away, and the principle will be: from each according to his ability, to each according to his need.

But there are other kinds of Socialism which are not Marxian.

Those who repudiate the analysis of Marx believe that Socialism will be inaugurated by gradual changes in the social order which will be effected by democratic procedures.

According to this view, Socialism is neither incompatible with religious belief and practice, nor with the private ownership of property.

Further, those who adopt this view do not believe that a violent and destructive revolution is a necessary prerequisite for the achievement of a Socialist order of society.

It is absurd (as it is inaccurate) to brand with the stigma of Communism all those who have Socialist sympathies.

We are aware, however, as Dean Inge pointed out, that apparently any stigma is good enough to beat a dogma.

There are different kinds of Socialism.

There is Marxian Socialism, and there is what its advocates would describe as "Christian" Socialism.

(I do not, however, beg the

issue by saying that they are right in arrogating to themselves the story of God's intervention.



only professes way in which are operate. in the light of discoveries, that resulted from the that we now rely natural laws. puts it: "A contrary to what is known We do not say something can because he acts contrary to our nature." doubtably true. The fact remains to interrupt of nature for higher purpose holy will.

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ow, this question concerns neither faith nor morals.

**ARE MIRACLES CREDIBLE?**  
For many centuries men believed the Christian revelation because it was attested by miracles.

They did not believe on the "mere word" of Jesus alone.

They believed because the revelation of Jesus was confirmed by supernatural proofs.

To-day, however, the situation is very different.

Men believe in miracles (in so far as they do) because they are convinced on other grounds that a revelation took place.

They do not believe in the revelation because of the miracles; they believe in the miracles because of the revelation.

Modern scholars argue something like this. Jesus makes a powerful appeal to the spiritual, rational, and moral consciousness of mankind.

His life was one of active goodness.

Miracles would be congruous with all that we know about Him.

So the argument is: we believe in Jesus, not because of the miracles; we believe in the miracles because of Jesus.

The supreme miracle is Jesus Christ.

The Christian conviction is that Jesus Christ is the only begotten and incarnate Son of God.

The supreme miracle, therefore, is that God became Man. On our answer to this question everything depends. If we believe in the reality of this fact, then other miracles do not appear incredible; on the other hand, if we reject this grand miracle, then we inevitably reject every other miracle.

Ultimately everything is bound up with our conception of God.

If God is the Being Christians believe Him to be, then He is a God who intervenes on man's behalf to achieve man's redemption.

On the other hand, if we reject the Christian conception of God—if we think of God as nothing more than an impersonal "law" or a philosophical principle—we will naturally re-

ject the story of God's intervention.

only professes way in which are operate. in the light of discoveries, that resulted from the that we now rely natural laws. puts it: "A contrary to what is known We do not say something can because he acts contrary to our nature." doubtably true. The fact remains to interrupt of nature for higher purpose holy will.

midale, asks: regarded as for people s, especially churches, to f they were rges?

ow, this question concerns neither faith nor morals.

I am happy, however, to give my judgement.

The pace at which hymns are sung is largely a matter of custom, dependent upon the predilections of the organist, the mind of the rector, and the will of the people.

It is obviously undesirable that hymns should be sung either too quickly or too slowly.

There is a happy mean which is reverent and dignified, and which priest and people find conducive to intelligent worship.

It is a fact of empirical observation, however, that country people are slower in the expression of their emotions than their city cousins.

City people are notoriously nervous and over-strung, whereas country people are (as we should expect) more phlegmatic and calm.

Professor W. R. Crocker has noted the way in which the noise of the modern city has influenced popular music.

He writes: "Instruments like the 'cello or the oboe are rarely heard; instead we have the blaring trumpet and the saxophone and the various electrical instruments."

"Of all the things which hit the attention of a countryman coming to a big city, the noise strikes him most."

These facts inevitably influence the subconscious mind, and the way in which religious emotions are expressed.

It is understandable, therefore, that customs will vary as between city and country.

In these matters there is a merciful variety. The pace at which we sing is a matter of happy inconsequence to God.

### A.B.M. NEWS

Canon Oliver Brady, who is temporarily indisposed, passed through Sydney on his way to Hobart. He will be returning to New Guinea in February.

Mrs. Edith Jones, widow of the late Reverend John Jones, a former Chairman of the Australian Board of Missions, passed away very suddenly without previous illness or ill health, on November 24.

## THREE U.S. CHURCHMEN

### PROFILES OF BISHOPS-ELECT

New York, December 8

Three prominent United States churchmen have been appointed bishops of the Protestant Episcopal Church in the last fortnight.

The Very Reverend Frederick J. Warnecke announced on November 23 that he had accepted his election as Bishop Coadjutor of Bethlehem, Pennsylvania.

The Reverend John S. Higgins announced on the same day his election as Bishop Coadjutor of Rhode Island.

The Reverend William Hampton Brady announced on November 23 that he had accepted his election as Bishop Coadjutor of New York.

assume when he is consecrated. They are:

"Complete charge of the missions of the diocese exclusive of Holy Apostles", Oneida, and chairmanship of the department of missions; charge of the parishes of the Wisconsin Valley Convocation; supervision of the Department of Christian Education; and the care of postulants for Holy Orders."

A special committee reported at the council a sum of 23,000 dollars in gifts and pledges for the additional budget requirements over a three year period for the coadjutor.

#### FATHER BRADY

It has been said of Father Brady that "he has a magnetic personality and a decided talent for making friends."

Father Brady is Rector of S. Paul's, Alton, Ill., diocese of Springfield, and priest-in-charge of S. Gabriel's Mission, Wood River, Ill. Born in Aquasco, Md., in 1912, he is only 40 years of age, the same age that Bishop Sturtevant, present diocesan of Fond du Lac, was at his election in 1929.

The bishop-elect graduated from the University of Maryland with the B.A. degree in 1935, and from the General Theological Seminary in 1938.

His career in the Church has included: assistant, Church of the Resurrection, New York City, 1938-40; rector S. Paul's, Savannah, Ga., 1940-48. His popularity is shown by the fact of his election to General Convention by the diocese of Georgia in 1943 and 1946, and by the diocese of Springfield in 1949 and 1952.

He married Margaret Lodge in 1944, and they have four children.

Father and Mrs. Brady were entertained in the diocese of Fond du Lac during the week of November 17th, after his election. He met with the notification committee and executives of the diocese.

#### DUTES

Bishop Sturtevant announced at the special council which elected Father Brady the duties which the coadjutor-elect will

#### DR. HIGGINS

Born in London, England, 48-year-old Dr. Higgins was educated in that country and in the United States, graduating from Oberlin College and Western Theological Seminary. He received the doctor of divinity degree from Seabury Western in 1947.

Active in the national life of the Church, he served in 1940 as a member of the National Youth Commission, and in 1943 became a member of General Convention's Joint Commission on Social Reconstruction. In 1944 he was elected to National Council, and his term expired this year.

Also since 1944 he has been a member of the Church Literature Foundation, which, since last May has been publisher of "The Living Church." He was deputy to General Convention a number of times.

Among his books are: "Church History," "Expansion of the Anglican Communion," "This Means Grace," "The Anglican Communion To-day," and "The Hope of Glory."

Ordained in 1931, he served from 1932 to 1938 as rector of the Church of the Advent, Chicago, and during that time for two years as chairman of the department of religious education of the diocese of Chicago.

He was called to Gethsemane Church, Minneapolis, in 1938, and served as rector there for 10 years—until he went to S. Martin's, Providence.

During his cure in Minneapolis Dr. Higgins was on the board of directors of S. Barnabas Hospital and also of the Minneapolis Church Federation, and in 1939 was chairman of the department of social service of the diocese of Minnesota and held a number of other important diocesan positions.

He was married in 1931 to Marion Laird and they have two children, John and Anne.

#### DEAN WARNECKE

Dean Warnecke has served as minister-in-charge of mission stations, led a mission to become an independent parish (Hawthorne, N.J.), ministered to a large city parish (Richmond, Va.), and since 1949 has served as dean of the cathedral of the diocese of Newark, and was instrumental in bringing to completion the rebuilding of this historic structure.

His ability as a leader and administrator has put him on many diocesan committees in both the dioceses of Newark and Virginia and he was a deputy from both these dioceses to General Convention. His experience also included serving as an editor of the "Southern Churchman."

At the General Convention of 1952 at Boston he was a member of the Programme and Budget Committee and was appointed by the presiding bishop as a member of the Anglican Conference Committee for 1954.

He is a trustee of the Episcopal Theological Seminary in Virginia where he obtained the B.D. degree in 1929 and also holds the S.T.M. degree from the General Theological Seminary.

His wife is the former Edith G. Rhoads and his family includes two children, Frederick J. Jr., who has preceded his father into Bethlehem in that he is a student at Lehigh University, and a daughter, Charis.

The date of the three consecrations have yet to be fixed.

### INDIAN VISITOR FOR WORKSHOP

Mr. P. Clarence, vice principal of S. George's Grammar School, Hyderabad, Travancore, India, will be a guest of the Church of England Holiday Workshop for teachers and leaders, to be held at Sale between Christmas and New Year. One of the themes of the workshop is the Travancore Conference of Christian Youth.

## DAVID JONES



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# CHURCH AND FAITH HEALING

## IN ALL THE WORLD—

Last June I attended a conference on Divine Healing, led by an American priest, Dr. John Gayner Banks, and a Canadian layman, Dr. Albert Cliff.

Dr. Gayner Banks is the founder and warden of the Order of S. Luke which functions throughout America and Canada.

Like Milton Abbey in England, it is the centre of a nationwide fellowship of prayer.

The Order of S. Luke consists of many prominent bishops, clergy, doctors and laymen.

All are active members, for in nearly every case they have had to prove their interest in the Ministry of Healing in a practical way.

Dr. Cliffe is also a member of the Order of S. Luke.

He is a brilliant chemist.

After a miraculous restoration to complete health, when he was given a matter of months to live, he devoted his life to the Healing Ministry.

He is a brilliant orator and has been used to bring about many wonderful healings.

At his parish church in Montreal, he has a healing clinic at which he interviews many people each day.

Most of his "patients" have had to make appointments weeks before.

On Sundays, he conducts a Bible class which now consists of one thousand members.

His methods are quite revolutionary, but he does get results.

The conference which these two men led lasted for three days, and people came from many parts of England and Scotland.

I celebrated at the Eucharist one morning and it was observed that it was quite an international service.

An Australian celebrated, a Canadian served and priests from England, America and Ireland assisted in the administration of the Sacrament.

Later I met Dr. Gayner Banks again at Milton Abbey.

At a special service he admitted a priest from South Africa, a pastor from Switzerland and myself from Australia, as members of the Order.

These are just a few signs that the Healing Ministry is not just an idea in the minds of a few men.

In all the world it is becoming a part of the daily life of the Church.

Bishop Pakenham Walsh, of South India, says that it is a great joy to hear of the work of the Council of Healing and that doctors and clergy in India welcome the Ministry.

I travelled to Bombay with two doctors who were returning to the Indian mission field from Australia and they both testified to this fact also.

In Ceylon, a healing committee has been formed from representatives of the various Churches and members of the medical profession.

The Reverend Edward Winckley, the priest from South Africa, who with the Swiss pastor and myself, was made a member of the American Order of S. Luke, is the Warden of a home of healing in South Africa.

This home has functioned so successfully that now he desires to open a second one to be used to extend the Healing Ministry to the African mission fields.

Reports have also been received telling of the extension of the Healing Ministry in the Church in Denmark, Sweden and Switzerland and other parts of the Continent.

I had the privilege of touring through West Germany, as the guest of the Home Mission in Germany, to give addresses on the Ministry of Healing.

I met many clergy and doctors who showed great interest in the Council of Healing.

The Head of the Home Mission said that he would develop the work throughout the Home Mission.

The German Church has always done outstanding work amongst the sick.

The Home Mission owns and staffs 350 hospitals with 4,300 beds, 110 institutions for abnormal people with 18,000 beds, 900 homes for the aged with 36,000 beds, 90 homes for mothers and children, and 310 homes for convalescents.

There are also 4,600 district nurse stations.

Due to the work of the Churches' Council of Healing, the Healing Ministry is spread-

ing rapidly in Great Britain.

The Archbishop of Canterbury has his own representative on the council, Mr. Godfrey Mowatt.

Mr. Mowatt is a layman and he travels all over Britain conducting healing services and bringing new life to many.

Some remarkable cures have been wrought through his ministry.

Each month he conducts a service in the famous London Church of S. Martin-in-the-fields.

I believe that as Mr. Mowatt in S. Martin's prays for hundreds of people all over Great Britain, at the same time simultaneous acts of worship are offered in places as far apart as Orkney, where a service is held in the Cathedral.

and Dorset, where village groups meet for intercession.

Godfrey Mowatt is an outstanding example of the healing power of the living Saviour. Every week finds him in a different place, carrying the healing Gospel, yet he himself sees through other eyes.

He sees through the eyes of faith for outwardly he is blind.

The life of Godfrey Mowatt is a lesson to all that the Grace of God is sufficient for all needs.

God does not send suffering, but often He does use it to bring good out of evil.

The Resurrection is an example of this fact.

I have met many saints whose bodies are broken by sickness, but by their life they have enriched the world and manifested the Peace of God, which passeth knowledge, to all around them.

Through the Ministry of Healing, people like Godfrey Mowatt in all the world have been given Grace to use their afflictions for God's glory.

In all the world many sufferers are receiving new life and hope through the Church, which is Christ's Body.



Church Hospital near Frankfurt. Here the doctors on the staff are all sincere Christians. The author addressed them on Spiritual Healing, and they were all most interested. One doctor led the prayers after the meeting.

## AN EXPERIMENT

Canberra, Dec. 5

The Parish of Adamina, New South Wales, tackled the problem of preparing confirmees from remote centres of the parish by holding a week-end conference of confirmees last month.

At 3.30 p.m. on Saturday, November 29, the confirmees assembled in the parish hall at Adamina and after a cup of tea began to discuss the question of belief in Jesus Christ, and the expression of that belief in the worship and fellowship of the Church.

After the evening meal in the parish hall, games were held until dark. Then three film strips dealing with Baptism, Confirmation, and Holy Communion were shown. These helped to clear up uncertainty in the minds of the young people, some of whom had never witnessed a baptism, and none of whom had ever been present at a confirmation. The young people were billeted in the town for the night.

From 9 a.m. till 10 a.m. on Sunday notes were taken on the discussion of the night before, and the confirmees watched while the elements and the vessels were prepared for a celebration of Holy Communion.

The conference concluded with the celebration, which was attended by about 50 people.

## COMRADES OF S. GEORGE

The Sydney branches of the Order of the Comrades of S. George (the Youth Organisation of the Australian Board of Missions) have combined to organise a "Merry Ferry Cruise" to raise money for A.B.M. and the new youth camp which they are building at Balmoral (near Pictou), N.S.W.

The showboat "North Head," with accommodation for well over 1,000 people, has been hired and will leave No. 3 Jetty (Manly Wharf), Circular Quay, on Friday, January 30, at 7.45 p.m.

Tickets (5/-) are available from: The A.B.M. Offices at 14 Spring Street, and 375 George Street, Sydney; members of the order in the parishes of S. Thomas, North Sydney; S. Mark, Granville; S. Cuthbert, Mark Lodge; Christ Church S. Laurence, Sydney; S. Paul, Canterbury; S. Jude, Randwick; and S. Paul, Burwood; or by ringing LX1258.

## PRESENTATIONS

A very fine processional Cross has just been given to the Chapel of All Saints' College, Bathurst, by Mr. A. A. W. Emms, who presented it in memory of his father.

A picture of The Last Supper was also presented to the school chapel by a friend.

During the last term 36 boys were confirmed by Bishop D'Arcy Collins.

## DAVID . . .



Catching a stray sheep on his way up the hill



David diverts the bear's attention towards himself



All the lad's cunning is brought into play as he lures the bear up the slope of the hill—



"Oh God, Thou art my help and deliverer."

## A Christmas Gift Suggestion

What would make a more appropriate gift to your friends and relatives than a subscription to THE ANGLICAN? Here is a gift that comes, not once, but 52 times a year.

Check the names on your Christmas list to see if among them there may be one or more who would value a prompt, accurate and complete record of the Church's life and thought in these epoch-making times.

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# JUNGLE DOCTOR AND THE WHIRLWIND

By Paul White

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. Just then, an African woman appears on the scene with her dying baby.

Daudi helps the Jungle Doctor in the crisis. The operation successfully done, Daudi deserts the hospital and goes off with Maradadi.

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

Now read on.

## CHAPTER VI The Grub

IT was with a heavy heart that morning that I walked to the hospital. The equator, 300 miles north, seemed to be right over my head that day. The sun beat down mercilessly. The dust blew in my face. The crows that flew overhead seemed to laugh at me in derision. It was going to be a very difficult day to face. The head dispenser, who had been my lieutenant in the hospital for years, had gone; gone in the worst of circumstances.

This blow had come at a time when we were facing a particularly dangerous and disagreeable epidemic with shortage of both staff and drugs. The African staff was simmering with that brand of discontent which could, and probably would, be brought to a head by the disgusting nature of this dysentery trouble which was almost upon us. There was a gleam of comfort in the knowledge that in the dispensary were sufficient pills to break the back of this tropical illness which once, before the sulpha drugs had come into being, would have been fatal for hundreds.

I sat down in my office and took from the shelf a notebook in which were notes regarding all manner of tropical diseases and the special terms the locals used to describe things and the strange customs they favoured in dealing with the trouble. It's all very well to speak learnedly of bacillary and amoebic dysentery and gastro-enteritis but it's a very different matter to make clear to your African folk exactly what these long words mean. As I flicked over the pages my mind went back to my early investigations into this particular problem, when I had first discovered how Africans described gastritis. I remembered vividly sitting in that very Out-Patients' Department with my friend, Daudi, beside me. An elderly woman had come in with her hands draped daintily over her stomach. She looked unhappily at the roof and said:

"Kah, Bwana. Nda yangu yikuluma," which means, "Behold, sir, my stomach bites."

"Oh," I had said to Daudi, "that means, I take it, that she has gastritis."

"Yes, Bwana, that is it. They say 'nda yikuluma' when the stomach bites."

(looking at the roof), but this time she said:

"Kumbe, Bwana, nda yikuluma—Behold, Bwana, my stomach jumps."

This, Daudi informed me, was also a case of gastritis.

"But Daudi, the other woman said her stomach bites. This one says it jumps. What of that? They can't both be gastritis."

"Bwana, in one case it was an old woman; in the other case it is a young woman. She, too, has gastritis."

So you can imagine I was not surprised when half an hour later, a small boy had come in with his hands appropriately draped and had told me that he had a "restless snake" within him. Daudi informed me that this also was gastritis, but it was the small boy variety.

I sketched out a plan of campaign on the back of a Medical Journal. Dysentery was in its element in a country where sanitation was primitive or non-existent; where flies were present by the myriad to carry on their work, spreading the minute germs on their disgusting legs and on their equally disgusting noses as they pried into people's food and mouths. Nobody bothered much to brush the flies away. It would have taken too much energy and, besides, flies were too persistent. I knew that this disease would spread through the country unless something radical was done.

I jotted down:

Cover food with mosquito-net covers.

Keep the baby from the flies and vice-versa.

Boil all water, and burn or boil or bury deep all products of the disease.

Find some way of improving sanitation as an urgent measure.

Inform staff and get their ideas.

At that moment, Yacobo, my second in command, came to the door.

"Heh, Yacobo, I am pleased to see you, for behold, great responsibility comes on your shoulders these days. Daudi has gone, for he feels that he would like to go to a place where there is more money than in our C.M.S. Hospital. Behold, his work will be yours. You will now be senior dispenser, and you and I between us have a great fight against this disease. Hongo, does it not come over the plains even as the locusts come in the year of the plague? People worry about them because they can see them destroying the crops. But the dudu that are coming upon us people cannot see, and they fear them not at all. Behold, they will blame witchcraft for what you and I know is the work of chidudu—a tiny little microbe."

I went over with him the plans that I had in outline. He nodded his head.

"Bwana, I think we can do this if only the staff will stand behind us; but there are many words these days. Wakungu ngu lika—they are grumbling, grumbling very much, Bwana. Behold, dysentery is a task in which the staff have horrible jobs to do. Behold, will they do it? I fear not. Among the girls, Hefsi, for one, speaks smooth words to you, but in her living, Bwana, her ways—yah, they are far from the ways of God."

I nodded. "Heh, and I think that this newcomer, Maradadi, who has destroyed the wisdom of our friend, Daudi, has also done a piece of no good among the girls of the hospital. I've got evidence now that he carries hashish, selling it or using it to mould people to his will, as a woman moulds a pot from clay. We must watch him very carefully."

I thought of the green hat and the gourd full of the powerful drug. Suddenly a moth flew into the room and hit me in the eye. It clung there

fluttering, and I saw a variety of stars. I clutched at my face and threw the insect to the ground.

"Hongo, did you see that? Right into my eye."

Yacobo picked up the fluttering moth.

"Bwana, that is the dudu that does so much harm to our corn. Behold, it lays its eggs on the cob when it's young and before long a caterpillar hatches inside the cob. Although the greenness of it looks all right when you look at the outside of the maize, all that remains inside is hollow, worm-eaten. Kah!" He looked his disgust.

"Wait; now that is exactly what I want to say to these folk this morning. This will give me a picture to put in front of them."

Ten minutes later I sat with Yacobo in the room where each morning we started our day talking to God. First, short prayers; then we sang a little and I read a bit of the good Book. I turned over the pages of the first book of the New Testament.

"These are Jesus' words, not mine. Listen. 'Do not lay up stores of wealth for yourselves on earth where the moth and wear and tear destroy, and where thieves break in and steal; but lay up wealth for yourselves in Heaven, where neither moth nor wear and tear destroy, and where thieves do not break in and steal. For where your wealth is, there will your heart be also. You cannot be servants both of God and of money. Do not be anxious for your lives as to what you're to eat or what you're to drink, or about your bodies as to what clothes you're to put on; but put first God's kingdom and his righteousness and these things shall be given to you in addition.' Listen, and I will tell you what happens to the man who does not obey these words of Jesus. He is like a corn cob. Behold, it grows very nicely on the stalk, but suddenly, there comes a small white moth. It lays its eggs and soon a grub hatches and wriggles its way to the heart of that corn cob. The grub begins to grow as the ear of maize grows. Inside you have the corn that is very luscious to the taste, but what of that grub? Does it not eat with joy in its stomach till the whole of the inside of that corn cob is a thing of no profit?"

"From the outside, yes, it looks beautiful; but inside, kah! There is no profit in that corn cob. Along one day comes the

man who digs that garden, to whom it belongs. He comes for his harvest. Of course, he expects food, so he plucks the cob of corn. He strips off the green from the outside. He looks for food within it, but finds only rubbish and a grub swollen with much eating. He throws the whole thing aside as no good—taka taka—rubbish. Outside, that cob was food for the eyes; but inside, kah! . . . Behold, are we not like that? We may look all right outside, but inside is the grub of sin. If you stop it at the egg stage when the moth hovers over the top, you've done no wrong. No damage is done; that is only temptation. But if you let the eggs stay there, soon the tiny grub hatches and gets in deeply; that's like sin. It starts small, grows very quickly. With sin comes destruction, trouble, sadness. I have seen this happen these days."

I looked across at the staff. Most of them were obviously thinking hard; but I saw Hefsi taking no interest in what I was saying. She was looking through the window. I, too, could see through that window in a mirror that hung on the wall. Outside stood Maradadi, not dressed as he was the day before, in all colours of the rainbow, but with a red fez on his head and a white flowing kanzu over all his clothes. And he was making signs with his eyes.

(To be continued next week)

## JUNGLE DOCTOR BROADCASTS

Listen in to the Jungle Doctor on the following stations:

SUNDAY	
4 KQ—Brisbane	7.30 a.m.
3 GL—Geelong	8.15 a.m.
5 AD—Adelaide	8.45 a.m.
5 P—Port Pirie	8.45 a.m.
5 MU—Murray Bridge	8.45 a.m.
5 SE—Mt. Gambier	8.45 a.m.
5 WL—Wongong	9.15 a.m.
3 UZ—Melbourne	2.30 a.m.
7 HO—Hobart	10.45 a.m.
6 KG—Kalgoorlie	12.30 p.m.
4 RO—Rockhampton	2.30 p.m.
2 BS—Bathurst	3.00 p.m.
2 CK—Cessnock	4.00 p.m.
2 NZ—Inverell	4.45 p.m.
2 OZ—Orange	5.00 p.m.
2 CH—Sydney	5.35 p.m.
2 QN—Deniliquin	6.30 p.m.
2 XL—Cooma	6.30 p.m.
6 IX—Perth	6.30 p.m.
6 WB—Warrnambool	6.30 p.m.
6 MD—Merridun	6.30 p.m.
2 MO—Mildura	6.30 p.m.
3 MA—Mildura	10.15 p.m.
MONDAY	
3 YB—Warrnambool	3.00 p.m.
3 SR—Shepparton	4.15 p.m.
7 QT—Queenstown	6.00 p.m.
7 BU—Burnie	9.45 p.m.
THURSDAY	
7 AD—Devonport	8.45 p.m.
FRIDAY	
3 AK—Melbourne	3.00 a.m.
2 BH—Broken Hill	10.40 a.m.
3 UL—Warragul	2.00 p.m.
2 DU—Dubbo	5.00 p.m.
2 LF—Young	5.15 p.m.
SATURDAY	
2 MW—Murrumbidgee	9.00 a.m.
3 CV—Maryborough	9.00 a.m.
3 TR—Sale	9.15 a.m.
4 MK—Mackay	9.45 a.m.
2 LF—Young	9.45 a.m.
2 LM—Lismore	11.45 a.m.
7 EX—Launceston	11.45 a.m.
7 DY—Derby	8.30 p.m.

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## ANNIVERSARY OF CONVICT CHURCH

Port Macquarie, Dec. 8

The Church of S. Thomas, at Port Macquarie, in the Diocese of Grafton, N.S.W., celebrated the 128th anniversary of its foundation last Sunday.

The Bishop of Grafton, the Right Reverend C. E. Storrs, attended, and also gave Confirmation to a number of adults.

Special services were held throughout the day. There were also social gatherings of the Fellowship and the C.E.B.S., and another of the congregation after Evensong.

The foundation of the church was laid in 1824, so that it is one of the oldest churches in Australia. It is in an excellent state of preservation.

Many hundreds visit the church every week. The walled-in pews, once the fashion, are still in the church.

It is one of the "Macquarie" churches and was designed by Francis Greenway, the architect of all the churches that Governor Macquarie built.

The church was built by convict labour in four years.

On either side of the fine stained glass window of S. Thomas in the eastern wall are large tablets (ten feet by four) containing the Lord's Prayer, the Creed and the Ten Commandments.

Among the many items of interest in the church are two historic documents. One, signed by George III, appointed the Reverend John Cross a chaplain "in our colony of New South Wales." It is dated 1818.

The other, signed by Bishop Broughton, appointed the same clergyman Rector of Port Macquarie, where he remained for 30 years.

The present priests are Archdeacon T. M. Gerry and the Reverend T. I. Lawrence.

## OPEN AIR SERVICE

Last summer, the Rector and Church Officers of S. Mark's, Darling Point, Sydney, decided that the Christmas season was an opportune time to take the Church to the people.

They organised a service in Rushcutters Bay Park at which carols were sung and a religious film shown.

It was estimated that 1,500 people were present on this occasion, and since then a number of these open-air services have been held and well attended.

On Sunday, December 14, Miss Gladys Moncrieff has agreed to sing a number of solos.

Carol singing will be led by S. Mark's Choir, and a religious film shown.

The service will be conducted by the rector, the Reverend Clive Goodwin, and the nativity story read by Major-General, the Reverend C. A. Osborne.

## RECITALS BY THREE ORGANISTS

Three short organ recitals will be given at Christ Church, S. Laurence, Sydney, on Monday, December 15, by Betsy Rennels, Vivienne Peck and Ian Lipscomb.

The programmes include works by Bach (the "Giant" fugue, the "Short" G minor fugue and the Adagio from the first Sonata); Mendelssohn (the B flat Sonata); Rheinberger, Stanford, Rowley and Martin Shaw.

The entire proceeds of the recitals will go to the Organ Renovation Fund.

## SCHOLARSHIP AWARDS

Sydney, December 7

The Clerk to the Council of The King's School, Parramatta, N.S.W., has announced the following Scholarship Awards:

### VIOLET MACANSH SCHOLARSHIPS

J. C. Hancock	(Artarmon Opportunity School);
T. C. Lawrence	(Yass Central School);
E. W. Perrett	(Yass Central School);
A. M. Ramsay	(Drake Primary School).

### MACARTHUR SCHOLARSHIP

P. E. Atkin (Newport Primary School).

### ROBERT CAMPBELL SCHOLARSHIP

J. K. Millthorpe (Forbes Primary School).

### BURSARIES

P. E. Atkin	(Newport Primary School);
M. T. Hunter	(The King's School);
F. C. Pratt	(South Muswellbrook School);
D. J. Shorter	(Artarmon Primary School);
G. H. Williams	(Orange Rural School);
W. O. Williams	(Sydney High School).



# DIOCESAN NEWS

## ADELAIDE

### MEETING

The annual meeting of the Sunday School Teachers' Association was held in the Church Office on December 1. The 40 teachers present decided that the usual monthly meetings of teachers should continue and resolved to support these meetings and publicise them among other teachers.

After the business had been dealt with, Mrs. Brittain demonstrated how religious drama could be used in the Sunday school, and Miss Morrison, the chairman of the association, who has recently returned from England, gave a talk on some of the highlights of her trip.

The Diocesan Summer School for Sunday school teachers will be held at the Retreat House, Belair, from December 26 to 31. All interested in religious education are invited to attend.

### WOMEN'S AUXILIARY

The Venerable Archdeacon A. E. Western was the preacher at the annual A.B.M. Women's Auxiliary service in St. Peter's Cathedral on December 6. At this service representatives from the various branches brought the missionary offerings from their branches to the altar. The Comrades of St. George formed a choir to sing the service, as has been their custom for a number of years.

### MISSIONARY RETURNS

After three years' service at the Indian School, Lebesa, Fiji, the Reverend Don Wallace has returned to take up duties in this diocese. He has been appointed to the Parish of Bordertown and will be instituted there on January 6.

### FAREWELL

Friends of Mrs. Lucy Brittain and Miss Joan Ramsdale will gather at the Church Office on December 19 at 8 p.m. for a farewell social.

Miss Ramsdale will leave the diocese early next year to take

up her appointment of youth organiser and Sunday school director in the Diocese of Ballarat.

Mrs. Brittain has volunteered for missionary service and has been appointed to do religious instruction and social welfare work amongst the aborigines at Alice Springs.

Both these ladies are well known in Adelaide through their work in the Sunday school office and their work in connection with religious instruction in the State schools.

### INSTITUTION

The Reverend B. Jones, who was formerly Rector of Bordertown, was instituted to the Parish of Balhannah by the bishop on December 5. This parish has been vacant since the Reverend N. Paynter left to do chaplaincy work with the Royal Australian Navy.

### ANGLICANS AT UNIVERSITY

A group of Anglican students at the University have formed an "Anglican Group" which meets every week for prayer and study, usually guided by a visiting priest.

The aim of the members is to study the Faith of the Church and to strengthen the spiritual life of Anglican students. It is felt that the members will be capable of making a greater contribution to such ecclesiastical societies as the S.C.M. if they are grounded in the Faith of their own Church.

### "FIFTH COLUMN" PARTY

The "Fifth Column" party, since the Mission to Youth, has been dispensed and is carrying on its work individually in the parishes, will come together again for a party-dance on December 17 at St. John's, Halifax Street, parish hall. About 200 old members of the column are expected to attend.

### C.E.B.S. LEADERS' DINNER

The bishop will be the guest of honour at a dinner at the Victoria Hotel on December 15. The Reverend Canon M. C. W. Gooden, who is chairman of the Boys' Society, and 45 leaders of parish branches will also be present. The dinner will mark the end of the year's work for C.E.B.S.

Applications are pouring in for the two camps arranged for boys by the C.E.B.S. The camp for junior boys will be held at Christie's Beach on January 22-29, and the one for the older members at Mylor on January 2-12.

### YOUTH RALLY

The Church Missionary Society League of Youth will hold a big youth rally in Holy Trinity Hall, North Terrace, at 7.45 p.m. on December 19. The Reverend G. Delbridge will be the speaker and all young people who were connected with the Mission to Youth are especially invited to attend.

### COMRADES OF S. GEORGE

Members from all Adelaide companies of the Order of the Comrades of S. George will join in the final meeting of the year, to be held at Brighton on Saturday, December 13. The afternoon will be spent on the beach. In the evening the Office will be sung in St. Jude's Church, when new members will be admitted to the order.

It is hoped that Sister Pat Durdin, a member of the New Guinea Mission staff and an old comrade, will be present and will talk to the members.

### BALLARAT

#### MEMORIALS

On Sunday, November 23, the Bishop of Ballarat visited St. John's, Beaufort, for the morning service and dedicated a carved eagle lectern in memory of Edward James and Eliza Muntz.

Mr. Muntz had for many years represented the parish in synod as well as taking an active part in almost every sphere of Church life. The lectern was

given by members of the family, and was unveiled by Mr. Joe Muntz.

The bishop also dedicated wrought iron gates at the entrance to the church grounds, given in memory of Mrs. Violet Currie.

On the same day the Bishop attended Evensong at All Saints, Learmonth, and dedicated a stained glass window erected in memory of William Robert Bridgewater, who was drowned on Easter Monday, 1951.

### C.E.F. RALLY

The Warrnambool branch of the C.E.F. organised a successful rally in Christ Church Parish Hall on the evening of November 28. Young people from Hamilton, Portland, Korat, Camperdown, Mortlake and Terang were the guests of the Christ Church branch.

Among the guests were Mr. Jones, the provincial commissioner, who, with Mrs. Jones, journeyed from Melbourne for the occasion and gave a survey of C.E.F., its growth, and the way it can serve the Church.

The Archdeacon of Ballarat, who is diocesan president of C.E.F., was also present. The vicar, Canon N. S. Fettel, welcomed the visitors and paid a tribute to the help the branch was giving to the life of the parish.

### RETIREMENT

At a recent meeting of the Diocesan Board of Religious Education, the bishop expressed to the organiser, Miss Phyllis Cullen, who is resigning at the end of the year, the appreciation of the clergy and Church people of her outstanding work in stimulating all youth work in the diocese, and especially her assistance to all Sunday school teachers, through her visits to the parishes and through the annual Summer School.

### LONDON DEPARTURE

The Reverend G. B. Thompson left for England on the Otranto on December 6.

For the last two terms he has been at All Saints' College, Bathurst.

In London Mr. Thompson expects to take up duties in one of the parishes in the East End of London.

## BUNBURY

### PARISH OF KATANNING

The complete plans and specifications have been received from the architects for the alterations and repairs to the old police house in Broomehill, which is to be converted into a church.

The final result should be very pleasing and worthy of the new purpose for which it will be used.

The rectory at Katanning is to receive a general "face-lift." The total repairs will cost about £1,000.

It is a lot of money, but the rectory has been in use a long time, and has never had regular attention.

THE ANGLICAN is selling well here, and it should help to give a wider vision of the Church.

## CANBERRA AND GOULBURN

### WEST GOULBURN

On Sunday, November 16, Captains Collin Steep and Norman Polgen, of the Church Army, visited Christ Church, West Goulburn. Captain Steep spoke to the Young Anglicans at their tea and after Evensong Captain Polgen spoke on the work of the Church Army and presented the film, "What Men Live By."

Bishop Clements administered Confirmation at Christ Church on Thursday, 27th November. The confirmands made their first

Communion on the following Sunday.

The quarterly family service on the first Sunday in Advent, conducted by the rector, the Reverend C. E. Nagle, was so well attended that chairs had to be brought in for late-comers. After the service, the president of the Parents and Friends of the Sunday School Association, Mr. J. Hoole, presided at the annual prize giving.

### LAKE BATHURST

At Lake Bathurst, Mrs. T. Brown and Mrs. B. Mayo have started a Sunday school. The children will assemble before and after services.

S. Andrews, Tarago, celebrated its patronal festival on November 30. Bishop Clements visited Tarago for Confirmation on Sunday, December 7.

### FESTIVAL OF CAROLS

A traditional English service was observed at St. Paul's Church, Canberra, on the evening of Sunday, November 30, when a Festival of Nine Lessons and Carols was presented by the combined choir of pupils from the Canberra Grammar and the Church of England Girls' Grammar Schools.

Similar services have been presented by the Canberra Grammar School, but it is the first time the combined choirs have been used.

The carols were linked by nine lessons from the Old and New Testaments, read by the priests of the church and pupils from each college.

### C.G.S.

On Monday night, December 1, the juniors of the Canberra Grammar School presented their annual concert of plays and songs, and a Christmas pageant.

Sir Douglas Copland presented the prizes at the annual speech day on December 4.

### "MESSIAH"

Handel's "Messiah" was presented by the Combined Church Choir at St. Andrew's Presbyterian Church, Canberra, on December 3, and in St. John's Church, Canberra, on December 5.

### TUMUT MASONS

Last week about 800 masons from surrounding towns and districts joined with members of Lodge Tumut Unity at a service at All Saints' Church to commemorate the 77th anniversary of the local lodge.

The N.S.W. Masonic Jubilee Choir of more than 50 voices was in attendance with their own conductor, Bro. T. Charles Miller, and organist, Bro. Thomas E. Allsep.

The Rector of Young, N.S.W., the Reverend W. E. Boydew, a Wor. Bro., was the preacher. The collection of £44 was divided equally between Masonic Benevolent Fund and All Saints' Organ Fund.

The memorial pipe organ was recently overhauled and renovated by organ builder Noad, of Sydney, at a cost of £425.

The Masonic brethren were entertained at refreshments in the Y. A. House after the service.

This was the second visit to Tumut of the Jubilee Choir for a similar service, and it is hoped to make it an annual event.

In preparation for the church centenary in 1955, a large programme of work is under way. Renovations and additions to the old stone rectory, to cost about £3,000, are about to commence and renovations, painting, etc., to All Saints' Church have started. Sewerage has been connected to Y.A. House.

The recent Annual Fair, conducted by the Churchwomen's Union was officially opened by Mrs. Florence Stacy, of "Camelet," and resulted in a nett return of £480. £400 of this has been paid to the general fund of the parish.

On Sunday, November 23, the bishop paid his annual visit to the parish.

He was accompanied by Mrs. Burgmann.

He attended and assisted the rector, who celebrated at 7.30 a.m. Sung Eucharist, Confirmed 34 candidates at 11 a.m.,

preached at Evensong at 7.30 at which he also admitted 10 Y.A.s to the movement and delivered their badges.

The bishop and Mrs. Burgmann were entertained after the service in Y.A. House.

The organist was Miss Valerie Keynes and the conductor Mr. R. M. W. Cunningham.

### CAROLS BY CANDLELIGHT

Carols by Candlelight will be held on the lawns in front of Parliament House, Canberra, on Christmas Eve.

The keynote will be family reunion in song. The music will be supplied by the Canberra City Band.

### FAMILY LIFE EXHIBITION

The interest taken in the Family Life Exhibition, held in the Albert Hall, Canberra, was so encouraging that the organisers (St. Paul's, Canberra, Mothers' Union, St. John's, Canberra, Women's Movement, with the assistance of some members of other denominations) hope to hold the exhibition annually.

### S. PAUL'S GUILD

The St. Paul's, Canberra, Church Women's Guild held its final meeting for the year in St. Paul's Church Hall on Tuesday, December 2.

The report disclosed that the guild had had a very successful year and the meeting voted £50 towards the rectory building fund and £10 to the children's homes at Goulburn. These amounts are additional to various contributions made to a number of activities during the year.

### MEMORIAL

A prayer desk and stall were dedicated last Sunday week to the memory of the late Royal Military College chaplain, the Reverend Fred Bashford, who died suddenly last year.

The service took place at the college, Duntroon, and the memorial, which was the gift of members of the college and the League of Soldiers' Friends, Melbourne, was dedicated by the Archdeacon of Canberra, the Venerable Archdeacon R. E. Davies.

The sermon was delivered by the Reverend Hector Harrison and the service was conducted by the R.M.C. chaplain, the Reverend John May.

### GRADUATION SERVICE

A special graduation service was held in St. John's Church, Canberra, on Sunday last for cadets from the Royal Military

College, Duntroon.

The service was broadcast over national stations and the occasional sermon was delivered by the Chaplain-General of the Forces, the Right Reverend G. L. Riley.

The service was conducted by the Archdeacon of Canberra, the Venerable Archdeacon R. E. Davies, assisted by the R.M.C. Chaplain, the Reverend John May.

Bishop Riley told the cadets, "Next Tuesday you will become officers, and when you bring your sword to the recover, you will kiss the hilt, the Cross, as did the knights of old, indicating that you are a Christian soldier, just as naval men salute the quarter deck, where once stood an altar and crucifix in the days of old. And as you draw your sword before you, make your dedication to service a real dedication."

### CANBERRA A.M.M.

The fourth annual meeting of the Canberra branch of the Anglican Men's Movement will be held in the Lady Hopetoun Room, Y.W.C.A., Civic Centre, Canberra, on Friday, December 18, at 8 p.m.

### S. PAUL'S

The St. Paul's, Canberra, Young Anglicans have completed an unspectacular but valuable piece of work with the printing, by hand, of a number of large hymn-sheets for use in the Sunday school.

There was a large attendance at the St. Paul's parish party, which was held in the Manuka Tennis Pavilion on November 29.

St. Paul's Kindergarten Christmas treat will be held in St. Paul's Hall on Saturday, December 13, at 3.30 p.m.

St. Paul's Sunday school picnic took place at the Acton Racecourse, Canberra, on Saturday, December 6. Approximately 200 children took part.

### TARCUTTA

The Dedication Festival of St. Mark's, Tarcutta, was held on November 24. This historic church, a gift from the Mate family in memory of that family of pioneers, was celebrating its fiftieth year of consecration. On the Sunday, the Reverend Horace Walton, rector from 1919-1924, was the celebrant. The rector, was celebrant on the Monday morning, assisted by the Reverend F. Dau, Rector of Tumbarumba.

After this service the Chapter of the Southwest Rural Deanery (Continued on page 14)

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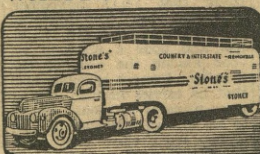
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# BOOK REVIEWS

**CATHOLIC ACTION AND AUSTRALIAN LABOUR.** Freedom Series No. 1. Edited and published by A. W. Shepard, M.C.

About 50 years ago the Australian Labour Party came on the scene with an immense faith and definite policy.

It was the party that stood for the person, as compared with those parties which stood mainly for property.

The "welfare state" has developed largely out of that policy of faith, but unhappily for the Labour Party, the idea of the welfare state has been accepted by its opponents and it has little today to distinguish it from "the parties of the status quo."

In this unhappy position the Labour Party is facing two subversive forces, Communism and Catholic Action.

This pamphlet sets out vigorously the part the Church of Rome is playing in subverting the true cause of Labour.

It is pictured in alliance with the Liberals in the Referendum campaign.

The intrigues of Rome in her efforts to gain a "Catholic" university and State aid for her schools are noted.

Her influence in promoting gambling and her influence in the drink traffic are revealed.

The pamphlet does not claim to be unbiased.

The writer is clearly as afraid of Rome as he is of Moscow.

He fears the specious propaganda of Rome in her surface campaign against Communism, when really her own interest, and her own power are her real ends.

He warns non-Roman Catholics to be alert to the danger of this totalitarian foe, and warns the Australian Labour Party to put Roman Catholicism in its proper perspective as a political entity.

Why should 20 per cent. of the population dictate the policy of the major party in Australian politics and use that party to gain her own ends?

The writer holds that, "the real force of liberating and liberalising opinion that can rescue Australian Labour from the two authoritarian evils of Romish and Soviet thought control is the spirit of British non-conformity."

One would have thought that in that late referendum it was the Church of England which provided the leadership that counted most for freedom.

J.S.A.

**IN PLACE OF FEAR.** Aneurin Bevan, Heinemann, 13/6.

PRINTED BY ARRANGEMENT WITH THE NEW LEADER, NEW YORK.

If Aneurin Bevan had not broken spectacularly with the leadership of his party, if his speeches as reported in America had not been so extreme, and if he himself were not the vigorous and important figure that he is, I would write a short and simple review of his book.

I would recommend it as an appealing, somewhat personal, statement of democratic socialism for Britain by a man continuously and proudly aware of his working-class background.

I would say that the book is written in moderate language and appeals to the mind as well as the heart, that is not orthodox Marxism, although appreciative of Marx.

I would particularly urge reading the admirable chapter, "On a Free Health Service."

If the editor gave me sufficient space, I would then question some of the author's opinions on the proper administration of socialised industry.

Mr. Bevan criticises the entrusting of socialised industries "to boards, leaving only a power of general direction to the ministers."

His criticism of the board is more convincing than his argument that Cabinet ministers should be directly responsible for socialised industries.

On the contrary it seems to me that they ought to be administered by authorities like our T.V.A., on which there

should be direct representation of workers and consumers.

But the personality of Nye Bevan, the tone of his speeches and his importance in the present and for the future, make it impossible to dismiss his book briefly.

They constrain me to make a thorough examination of his position regarding the cold war.

I begin by acknowledging that Mr. Bevan is much more careful when he writes than when he speaks.

The book contains nothing so extreme as his speech denying "that the Soviet Union has any intention of imperial aggrandisement," or affirming that American economic and fiscal policy is "doing more damage to Western Europe than Stalin can ever do."

At various points, Mr. Bevan is obviously trying to hold himself in and to be fair to America.

His main argument is that America has an excessive fear of Russia, which she has impressed upon Western Europe.

She has gone in for back-breaking and provocative rearmament at the cost of those social improvements upon which the real struggle against Communism in Western Europe so largely depends.

Mr. Bevan makes much of the argument that, if Stalin had wanted a world war or military aggression against Western Europe, he would have embarked on it before Western rearmament was complete.

He says truly that Communism has not been dependent for its recent victories on direct use of Russia's military force.

An excessive burden of rearmament in France and Italy and even Britain would drive people toward Communism.

In developing this thesis, as in his whole book Mr. Bevan makes it clear that he is a democratic Socialist and not a Communist, a fellow-traveller or a pacifist.

He apparently accepts the necessity of defending South Korea against Communist military aggression.

He is not a particularly acute or well-informed judge of America and American conditions, and some of his criticisms are, I think, unfair.

But, take them all in all, they are less severe than some that I myself have made of Washington's foreign policy.

Nevertheless, his book, interpreted as it must be in the light of his speeches and his struggle for power, is very disquieting by reason both of what it says and of what it does not say.

Mr. Bevan appeals to the desire that all of us have to make our burdens light.

But, he does not document that appeal as well as it should be documented by a man seeking leadership of a great party in a country which is one of the main defences of democracy.

We must start with Mr. Bevan's admission of the necessity of rearmament and the defence of South Korea.

This admission puts him under a necessity:

1.—To examine much more fully and carefully the limits of rearmament;

2.—To relate his theories on rearmament to a constructive world policy in the struggle against Communist imperialism.

I have already summarised his main argument for the limitation of rearmament.

He does not provide figures. I heard an American businessman, W. R. Herod, president of the International General Electric Company, at a meeting of the American Academy of Political and Social Science, give a much more adequate description of the relative burden of armament on Western Europe and Britain.

Geoffrey Crowther, editor of the London "Economist," writing in a popular American magazine, "Look," presented a much more concrete argument for the citizen's taking over control of the defence programme from the military.

With his argument I am entirely sympathetic.

It is obvious, therefore, that I am not criticising Bevan's inadequacies because I champion unlimited rearmament.

His case is based too largely on his inordinate certainty as to Stalin's plans and his inordinate readiness to brush aside evidence that rearmament is a necessary indication of Europe's will to resist Communist imperialism.

Despite the author's anti-Communism, he is able, by a highly selective use of facts, almost to ignore the tremendous progress of Stalin's ruthless imperial drive since he made his pact with Hitler.

He overlooks the role that Russia's great armies have played in that drive even though they have not been risked in battle.

But the dangerous weakness of his book lies less in the author's mistakes in judging Washington and Moscow than in his failure to present any kind of balanced programme for the struggle for democracy.

This man, who wants to give us something to put in place of fear, does not discuss universal disarmament under proper controls and little about a comprehensive co-operative war on world poverty.

He ignores the development of a United States of Europe or of NATO.

He is so aloofly impartial that he can dismiss all the disarmament proposals, American as well as Russian, as "cynical manoeuvres."

His only comment on the difficult German problem is that "we should try to avoid new causes of tensions such as the rearmament of Western Germany."

He is cocksure that Britain has been right in its Chinese policy, in spite of the fact that the Chinese Communists have recognised the British and have gone to war against the U.N.

He believes that the correctness of the British position has been proved by the fact that China has not yet overrun Hong Kong.

He is confident that Mao will imitate Tito.

He is equally sure that, "with the defeat of aggression in Korea," it will become "impossible to justify a refusal to cede Formosa to China."

He doesn't argue; he asserts.

Concerning the Middle East, and its threat to peace, he has nothing important to say.

He, who is so critical of American mistakes in the Far East, completely ignores the fact that America after some fashion held back the British in Iran and emphatically declined to respond to Churchill's proposal to send "token forces" to Egypt.

He has nothing to say about French policy in Tunisia and Morocco, or even in Indo-China, and its damaging effects on the cause of democracy.

His chief comment about France is this:

"But there is one consolation about France."

"Her foreign policy is fairly consistent."

"It is otherwise with United States, or at least it appears so." Comment is superfluous.

On the basis of this slipshod use of facts or logic, Mr. Bevan pontificates as follows:

"It would be fatal if European people were given the impression that they had to choose between two streams of intervention, Russian or American."

"This applies with even greater force to the Middle East, where an insurgent nationalism is complicating a situation already sufficiently difficult."

And that's about all he contributes to the problem of the Middle East.

American intervention in Europe has been mostly through the Marshall Plan and military aid.

Russian, or more accurately Communist, intervention in Europe has meant the enslavement of the satellite states, the blockade of Berlin, and the

withholding of a peace treaty for Austria.

Mr. Bevan would acknowledge these facts.

But he still rebukes American fear of imperial Communism.

This is something which is easier for him to do because of his firm belief that its victims, at least in Russia, if not in the satellite states, are really quite happy.

They are indoctrinated into believing that "Soviet society has lifted them to a higher level of opportunity and culture."

"The picture of the Russian worker held down by a ruthless dictatorship," he contends, "is false."

This in the face of slave camps for millions, the denial of the right to strike, and the discontent which made General Vlasov's entire army go over to the Germans.

The real choice for Europe is not American vs. Russian intervention, but freedom vs. Communist imperialism.

As for intervention in the Middle East, it was Britain, even under a Labour government, which was far more responsible for difficulties with insurgent nationalism in Iraq and Egypt than the United States.

Does Mr. Bevan expect a poorly-armed Britain to hang on to its considerable bits of empire, or does he want the United States to do it for

Britain while he deplores intervention?

That I am not criticising Mr. Bevan as a hyper-sensitive American patriot should be obvious from my record.

This includes a somewhat nearer approach to London's policy toward China than to Washington's after the fall of Chiang and before the invasion of Korea.

Rather, I want to plead with him, the orator and leader of men, the champion of democratic socialism, to guard against the temptation to win easy applause from a noble and heavily-burdened people by holding out deceptive hopes or offering glib criticism of a foreign nation to which Britain's fate as a democracy is so closely bound.

—N.T.

## A CHRISTMAS PRAYER

Make me Thine ox, to bear the yoke and plod, And give Thee house-room to be born, my God.

Make me Thine ass, to carry loads and take Hard blows in meekness, for Thy blessed sake.

Make me Thy lamb, Thyself the Lamb Who art conformed in all things to Thy Sacred Heart.

—A Religious of C.S.M.V.

## SUNDAY SCHOOL TEACHERS STUDY CRAFT

Adelaide, Dec. 7

Christmas-New Year week will be a busy time for a number of Sunday school teachers from in and around Adelaide. They will gather at Belair for their annual summer school.

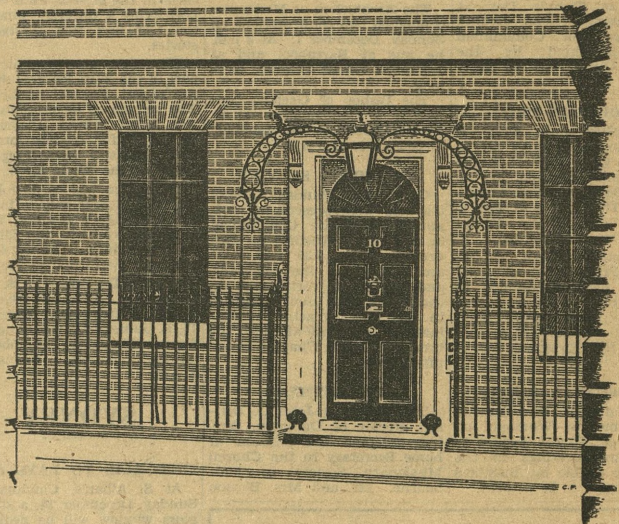
"The Creed: what it is and what it means to us," will form a series of four discussions on the Faith, led by the Reverend P. W. Patterson.

There will be a series on the Bible which will include, "What it is," led by the Reverend W. A. Curran; "Using it in Sunday school" (Miss Nina Morrison); "... in the home" (the Reverend C. R. Whereat); and "... in Bible class" (the Reverend G. R. Delbridge).

Leaders of sessions on Teaching Method include Miss Dawn Dridan, Miss Doris Berwick, Mrs. Brittain, and Miss Morrison.

Their subjects will range from action songs and their place in Sunday school through preschool occupations to leader's talks and the preparation class.

Evening sessions will be devoted to the subjects of teaching aids (Mrs. Brittain) and play reading (Miss Morrison), as well as open forum.



No. 10 Downing Street

IT IS perhaps symbolic that Number 10 Downing Street, home of English Prime Ministers since 1735, has a doorway as humble and unpretentious as any home in the land. The whole house, indeed, is far from luxurious, and Premier Pitt was complaining in 1807 of the cost of constant repairs to this unconventional residence for Prime Ministers. The foundations, he remarked, were unsound! Nevertheless, this narrow three-storied house, built on shifting ground where the river Thames once flowed, has survived more than two centuries and shows no signs of relinquishing its many traditions to any other address.

In times of National crisis Londoners will always gather outside No. 10, sometimes to wait for hours in the hope that the door will open and the Prime Minister emerge to give them the news they want. Once nothing but an obscure and dirty alley-way off what is now Whitehall, Downing Street owes its rise to eminence solely to its convenient position. For Westminster has always been associated with government, from the time of the Druids it is believed. Now No. 10 is surrounded by impressive government buildings, and it is often photographed through the archway of the Foreign Office which faces it across the narrow street. Forty-two Prime Ministers have lived there since Sir Robert Walpole found it a convenient if uncomfortable

residence. Number 11 next door is the traditional home of the Chancellor of the Exchequer.

It is not possible to name a date when No. 10 Downing Street was built. In its walls and foundations are parts of several much older buildings; the old Axe Brewery, Hampden House, and Knyvete House from which Sir Thomas Knyvete left one night to arrest Guy Fawkes. These former buildings were never properly demolished; they were rebuilt and restored and added to until in 1671 they were refaced, and took on the look of the No. 10 we see to-day—red brick with neat rectangular windows, prim iron railings, and the famous black-painted wooden door complete with brass knocker and polished number "10."

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# THE SPIRIT OF ADVENT SOCIETIES IN CHURCH LIFE

Christmas is in the air already; Christmas plans, Christmas plays, Christmas parties.

By A SPECIAL CORRESPONDENT

And before long there'll be a wall in the Church papers and pulpits about the commercialising of Christmas, the vanity of Christmas gifts and Christmas cheer without the hallowing thought of the Christ-Child to put the "Christ" into "Christmas."

But are we church-folk altogether free from guilt?

What are we going to do with our Advent this year, that precious season of penitence which the Church has set aside to safeguard the right keeping of Christmas?

"Christ is coming," says Mother Church, "prepare to meet Him."

"Remember who He is, how He came once upon a time, in what manner He will come again to meet us."

As Advent comes around each year the dark blue or purple of penitence finds its way into the sanctuary, and there are sombre ribbons marking the Advent lessons in the great Bible on the lectern.

The message of the season takes pride of place in collect, epistle and gospel, but many a time, it fails to get even honourable mention from choir-stalls and pulpit.

The first Sunday in Advent falls very close to the feast day of St. Andrew and so often appears as "Missionary Sunday" with never a word about the Advent of the King of Kings.

The second Sunday in Advent all too easily becomes "Bible Sunday," yet without one allusion to the thrilling

prophecies of the Old Testament and that heart-felt cry in the last pages of the Book of Revelation.

"Even so, come, Lord Jesus." The Third Sunday flies past with an impassioned appeal for vocations to the sacred ministry, and a long list of notices about Christmas plays and Christmas trees and Christmas parties, ending up with an announcement that on the Fourth Sunday in Advent there will be a special carol service, as the choir is going on holidays.

And so, goodbye to Advent, precious season of penitence and preparation, stolen from us by special appeals which could have found their place in the broad spaces of Trinity-tide; mislaid among the Christmas decorations and the gay treasures of the Christmas tree.

What can we do to find it again, this lost spirit of Advent?

We cannot ignore school holidays and public holidays, and maybe in Australia there must always be much of the Christmas feeling about the last week in Advent.

But perhaps we can begin a little earlier with our Advent teaching, and make the very most of our four Sundays.

We can do our utmost to cultivate that spirit of holy fear and joyous hope which are the essence of the season.

Nowhere in all the Church's year is there such tremendous insistence on the sheer glory of God, a glory that streams out

in revealing light on our human "works of darkness."

On the feast of the Holy Trinity we catch but a brief glimpse of that utter Holiness, the Being of God.

But Advent brings us to our knees day after day and week after week before the infinite majesty and mercy of Almighty God.

And as we kneel, we are afraid with a holy fear and hide our faces for very shame.

Suddenly a cry rings in our ears, "Prepare ye in the wilderness the way of the Lord."

"Make straight in the desert a highway for our God," and with the courage born of holy hope, we begin our preparation, crying,

"Come and save us, O Lord God of hosts."

"Shew the light of thy countenance and we shall be whole."

Slowly the dark curtains of penitence roll back and we see in the dim foreground a tiny Child, saddled and lying in a manger.

It is a scene of great humility.

High above the mercy seat of Bethlehem shines a star, silent witness to the Shechinah resting in the tabernacle of God made man.

The right keeping of Advent is a safeguard for the true spirit of Christmas, lest we forget the "Christ" in Christmas and leave no room for the tiny Guest in the crowded inn of cheerfulness.

So, welcome to Advent, solemn season of looking for the coming of the righteous Judge in His Majesty, blessed season of preparing for the little King of love, coming in His great mercy.

## WOMEN'S FELLOWSHIP

By A SISTER OF THE COMMUNITY OF THE HOLY NAME

Ten years ago, the Bishop of Armidale proposed an Anglican Women's Fellowship to the women of his diocese.

It met with some faith and some fear, but in the end the Women's Conference asked him to put it before the bishops when they met.

The bishops also were non-committal, and asked two other bishops to co-operate with the Bishop of Armidale to develop the idea, but no agreement was arrived at.

About that time, 1947, Mrs. Fisher, wife of the Archbishop of Canterbury, was reported to have said how troubled she was at the manner in which, in England, women who belonged to various societies in the Church of England were loyal to their societies but not to their Church.

There was a great multitude of non-worshipping women, especially in the Mothers' Union. The societies had been ends in themselves and were not as they were meant to be—hand-maids to the Church.

The Bishop of Armidale approached her with the idea of the Anglican Women's Fellowship.

At first it seemed likely that it might be approved. But in the end, the fear that it might hurt the Mothers' Union was too strong.

Letters in THE ANGLICAN recently show that other people are thinking along the same lines as the Bishop of Armidale.

What then was his idea? It was based on the thought, "There is one Body."

The Church of England has passed through an individualist stage, and this has laid its mark on her life and organisation.

The C.E.M.S., for example, which should have been "the men of the Church," was in effect and still is a small group of individuals within the Church taking a pledge of individual worship and service.

Today, the society in Australia is much more "Church conscious" than ever before, but even so, there is in some areas, and it is a danger in others, the

tendency to treat the society as an end in itself.

The same tendency is to be found in the Mothers' Union, in G.F.S. and in other Youth Groups.

It is really not unfair to say that in none of the societies is the sense of a living membership in the Church, the Body of Christ, sufficiently realised and conscious, as the leaders know that it should be.

In the New Testament this membership in the Body is primary.

The Holy Spirit, so the New Testament teaches, dwells not in individuals as such, but in the Body and in the individuals as members of the Body.

"In Christ," is the keynote.

If then the societies in the Church of England miss this sense of the Church and the loyalty required in membership, they come to be ends in themselves.

We can think in terms of branches; how many, and numbers of members, and forget the Church and our place in it.

Our task is of witness to and evangelisation of the wider community.

We need, therefore, to emphasise, first:

Anglican Fellowship in the Body of Christ;

Common worship, our communion, not my communion;

Common study of the word of God.

Second:

Service in some organisation of the Church, or in the wider Community, for service for Christians is not limited to what is called Church work.

Obviously we do not want a new organisation with extra meetings month by month.

We want the basic Fellowship of Anglican Women:

(1) Who meet as a group each week for worship and the hearing of the Word; and, say, biennial meetings as a Parish Fellowship for tea and discussion;

(2) Who belong to some field of service, Mothers' Union, G.F.S., Missionary Auxiliary, etc., in the Church, or in the

community, or maybe the service of her home and family.

A record of the field of service of each would be kept by the Parish Recorder, and possibly reported on at the half-yearly gatherings.

In this way the societies would function against the background of the "Body" and membership in it.

## HOW MANY MORE?

To THE EDITOR OF THE ANGLICAN

Sir,—It is with a great deal of apprehension that I read of the numerous societies that are being formed in affiliation with our Church.

Recently reported in your columns are two more youth organisations which must have the same objects as the already established and proved G.F.S. and C.E.B.S. These two new bodies are the Junior Church of England Fellowship, and the Order of Junior Anglicans.

I think this is a great pity. It will be a great hindrance in the general advancement of diocesan youth work.

Neither the G.F.S. nor the C.E.B.S. has a constitution which ties down a leader, that he cannot develop his own way of running a branch, or from running in close co-operation with the C.E.F. There is nothing to stop a C.E.F. adopting the G.F.S. and C.E.B.S. branches in the parish, supplying leaders and other necessities for the welfare of their younger sisters and brothers.

I think a lot more publicity could be given to the efforts being made to unite C.E.F. and Young Anglicans. As a disgruntled fellowships I think it is high time some differences were dropped (and a bit of pride among the executives) between these two organisations, and they got down to the solid work both organisations are doing—together.

There is only one society, founded by Christ, and parish organisation (with national affiliations) should never lose sight of this fact) and that their main purpose is to help their members in their corporate worship at our Lord's own service.

Yours etc.,  
"PRO ECCLESIA DEI"  
Victoria.

## A PARSON'S DIARY

### Tuesday

An elderly man died in the hospital this morning.

He had been seriously ill for years, during which time he had suffered a great deal.

Periodically, he was expected to die at any moment.

On these occasions his wife would go to the undertaker and make almost complete arrangements for the funeral.

Then the "dying" man would recover and unwittingly upset all the plans.

To-day the undertaker was not easily convinced that his services were actually required at last.

When he was satisfied he had a clear idea of the widow's desires, as a result of previous discussions.

Despite her apparent lack of sentiment in the matter, the woman cared devotedly for her husband throughout his illness.

During the frequent and long periods that he spent in hospital she was constant in her attendance on him.

Every day she walked a considerable distance to see him, and remained with him for hours at a time.

While he was at home she did everything possible for him.

There is also this to be said for her premature visits to the undertaker: the unfortunate man lived in misery for years.

There were times when his life was much more a burden to himself than to others.

To see him struggling with pain day after day was to feel that a speedy death would have been merciful.

And who could have felt that, and hoped for it, more than his wife?

Yet it always seems curious to find people so patently anticipating a death in the family.

Part of the reason for its strangeness may be that there are so many other people who are superstitious about such things.

They even dislike the thought of the clergy being called to the sick-bed of a loved one.

With some there is that fear that if they accept what appears to be obvious the patient will understand and allow his hold on life to slip.

Often, however, the attitude is not at all rational; a clerical visit to someone seriously ill is merely an ill-omen to the relatives.

Then there are the people who, though old and frail or ill, will not make a will, regarding it as one of the final steps in preparing for death.

The mere suggestion is enough to frighten them.

Months ago I was warned, all within a few days, of no less than three impending deaths.

In each case the relatives expressed certain carefully considered desires regarding the funeral and burial arrangements.

Two of the patients have now completely recovered, so far as can be judged, and the third appears to be well on the way to recovery.

In these days of vastly improved medical science and surgery, including the modern range of drugs, death is often cheated at times when it would have been impossible not so long ago.

Apart from the skill and equipment of doctors and nurses, the resiliency of the human spirit, even in the frailest of bodily vessels, abides by no known rules.

Many times in hospital work I have seen "hopeless" cases recover.

I have known patients who were apparently dying in the middle of the night, propped up with pillows and drinking tea in the morning.

On the other hand, death sometimes comes stealthily, quickly and for reasons that are not apparent at the time.

It is a matter in which, however much we labour and plan, the final decision is not ours.

### Thursday

Was it a mistake, or just the subconscious mind at work?

I wrote to-day to a distinguished person who is coming next week to open officially our annual Flower Show.

It is usually hoped on these occasions that the visitors will spend generously at the various stalls, and thus set an example to others.

In my letter I stated that I was pleased this person was

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.

coming, and meant to add, "I hope that you will enjoy the experience."

On reading the letter through I found that I had written instead, "I hope that you will enjoy the expense."

### Friday

The question of neurotic people and their demands upon his time and attention is a difficult problem for a parish priest.

It is constantly cropping up, sometimes demanding the utmost of his tact and understanding.

The term "neurotic" is too often used to imply that those thus branded can only be helped by a trained psychiatrist.

The fact is that there are many forms of neurosis, and in each there are different stages of development.

Frustration of more than one kind, various types of maladjustment, simple loneliness caused by external circumstances, and other personal problems are common elements in human society.

If anything, the modern world appears to have made them more common.

Few of us to-day are well balanced in our outlook on life, and some fare badly indeed.

It is easy for a parish priest to waste his time with people who are not in any way helped to a more balanced state of mind by the attention he gives to them, and are not likely to be.

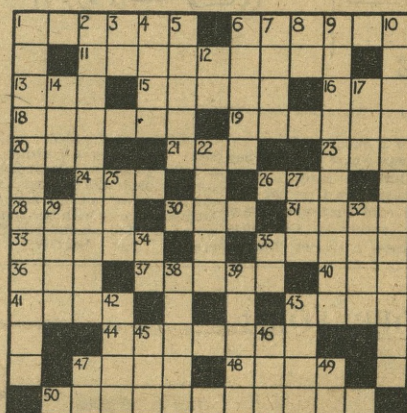
They stand in need of treatment beyond his knowledge and skill, yet they are only a proportion of those who could be termed neurotic.

There are cases when the mere giving of a priest's time, in sympathy and understanding, meets the need to a great extent.

People come to him who have literally no one else they can talk to as a means of relieving the tensions that are affecting their health.

(Continued next week)

## THE ANGLICAN CROSSWORD No. 19



### ACROSS:

- After the sharp contention between Paul and Barnabas about Mark, where did Barnabas take Mark?
- The son of Elishah and Hannah whose name means "Asked of God."
- Creature discussed in the penultimate chapter of Job.
- Extinct N.Z. bird.
- Additional.
- Arkwright's son.
- Wine.
- Superior of an Italian abbey.
- Crumb.
- Wood used for bows.
- Boy's name.
- Town near Brisbane.
- Half of a bird month in which Solomon completed the House of the Lord.
- Merchandise.
- Uneven.
- Biblical book is reversed by this body.
- Build.
- Bib mentions a seat in church with it.
- The scales of 11 across are so close together, that none of this can come between them.
- A sacred river.
- Who mistook Hannah's grief about her barrenness for drunkenness?
- For which days, according to the Epistle of James, had the rich men heaped treasure together?
- Zachariah's father.
- Satirical events or comments.
- Moslem priest.
- "Rock of —, cleft for me."
- Paul told Timothy that this man had often refreshed him, and had sought him out in Rome.

### DOWN:

- Paul told the Ephesians that, before Christianity, they were aliens from this of Israel, or Australia.
- Outstanding tradesmen.
- About.
- Part of the iris of the eye.
- How many years did Mahalaal live?
- Isaiah predicted that the wolf would dwell with the lamb, the leopard lie down with the kid, and the lion eat this.
- He did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him.

- Mother.
- Not consecrated.
- Book of the Bible attributed to Jeremiah.
- Preposition.
- Pronoun.
- Consumed.
- Who, with Medad, prophesied in camp, much to the indignation of Joshua, but not of Moses?
- Dry.
- Employ.
- Elaborate operative song.
- Of moderate disposition.
- Kind of tree common on Australian forebushes.
- Postscript.
- Eliamelech's wife.
- David arranged for his liquidation.
- According to Exodus, if one man smite another with a stone he shall be obliged to compensate for the loss of this.
- Name of a range on the border of Germany and Czechoslovakia.
- Abyssinian vizier.
- I am thus in Latin.
- Batting.
- An-Hwei city upsets you and me.

Solution to No. 19 will be given next week.

### SOLUTION OF CROSSWORD

No. 18

- ACROSS: 1, Circumspectly (Ephesians x-13); 10, Hoe; 11, Woe; 12, Ane; 13, Islam; 16, Lamb (Jeremiah xxxv-18); 17, Womb (Isaiah lxxv-25); 18, Ane; 20, Inge; 21, Almonds (Numbers xvii-8); 22, Eber (Genesis x-25); 23, One; 26, Heger (Esther ii-7); 29, Drab; 30, Bal (I Kings xvi-31); 31, Oons; 32, Nod (Genesis iv-16); 34, Ore; 35, No (Nahum iii-8); 36, Lo; 37, Obadiah; 40, Has; 42, Eir; 45, Distillation (Romans xii-9); (Galatians ii-13); 48, Ossa; 49, Are; 50, Hero.
- DOWN: 1, Chalcedony (Revelation xii-19); 2, Iona; 3, Ream; 4, Ur (Ezra x-24); 5, Salmon (Ruth iv-20 and 13); 6, Elm; 7, Twin; 8, Long; 9, Yokeloff (Philippines iv-3); 14, Samoon; 15, Aneid; 18, Barbarossa; 20, Ish-bosheth (II Samuel iv-8); 23, Broo; 24, Ean; 27, Ear (Matthew xxvi-51); 28, Gael; 33, Odd; 38, Alma; 39, Idle (Proverbs xix-15); 40, His; 41, Ass (Jeremiah xxi-9); 43, Lie; 44, For; 45, Do; 46, Ur (I Chronicles xi-25); 47, No.



# ON CHRISTMAS CARDS

## REFLECTIONS BY AN ARTIST

In human history there is no story as beautiful as that S. Luke tells us of the birth of Jesus. Here is Love incarnate, born of the love of the Father for all His children because He would coax their love. He will force none of them.

The very event itself was made possible by the sweet surrender of a village maiden to the purpose of God. There is music in the very air, the song of angels. Caravan bells tinkle as the ancient religions of the East bring prophetic gifts to a manger which is a throne. A star, in a cloudless sky, certifies its Maker's mission on earth.

And as the Artist Evangelist tells the lovely story, his pen records for us poems of authentic circumstance—Magnificat, Nunc Dimittis, Gloria in Excelsis Deo.

For 19 centuries the beauty of Christmas has caught at the hearts of men.

Raphael paints a "Sistine Madonna" or Correggio a "Holy Night." Christmas hymns and carols are sung in every tongue under every sky. Men and women remember distant friends and forget their grudges. Because it is the Christ Child's birthday people make their children specially happy. Families draw together from far and wide.

### HOPE AND MEMORIES

Hope sparkles in the eyes of the young as Christmas draws near. Memories gladden the hearts of the not-so-young. Some of us think of crisp snow outside, the peal of bells in the frosty air, the glow of logs on the hearth. More of us associate golden sunshine and the skirl of the cicadas with Christmas. Perhaps some of us remember the faint drift of



HAPPY  
CHRISTMAS

GENERAL BOARD OF RELIGIOUS EDUCATION CARDS

men's voices across a snowclad "no man's land" and "Still Night, Holy Night" from the enemy's trenches, or perhaps the hope upspringing through the desolation of despair in a sordid prison camp.

I know a suburb. In it are seven shops where one may buy these Christmas cards. In a great chain shop I do not find a single card suggesting aught of the authentic Christmas story, unless a scarlet "lipstick

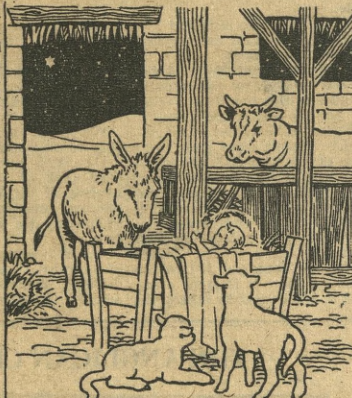
the signing of the pledge rather than the Merry Christmas it actually promises. One colourful specimen which caught my eye bore a portrait of a coy and languishing cow with the superscription, "I'm sendin' you this greetin' just beCOWS it's

flower" clinging to a purple bell has some remote association. There may be something in the legend: "The old Christmas spirit, you can't buy it in a bottle, you can't get it in a jug; but it's all yours for the takin' from a Friendly Sort of Mug." Here is a "Jolly Christmas" from an improbable child, riding on an impossible sledge through incredible snow. A bilious rose sulking in a mil-



TWO CARDS FROM CHURCH STORES

printers are churning out dewed cabbage seems to invite Christmas Cards by the million, stereotyped messages for Christian men and women, boys and girls, to send their friends and dear ones at this wondrous Festival of the Christ Child.



Xmas." (I find something irrelevant in the common use of X for Christ.) On the whole the colours are barbaric, and the sentiment naive when not actually crude.

There are a few reproductions of fairly presentable Australian pictures, etchings, and pen and ink sketches in six of my seven shops. Most of these have no obvious connection with the Christian "Good News" of Christmas. But there are a few which are not ashamed to offer Christian greetings from Christian men and women to their Christian friends.

I am aware that a demand creates a supply. It is a pity to me that Australians who love good music should so often be unaware of the beauty of its sister of gracious form and spirit, of line and colour. There is a close relationship between the conception of the Incarnation and Reconciliation and that of Christian painting expressing the intimate sympathy and close understanding between man and God.

The Age of Faith produced great painting. Humanism has no such inspiration.

It is not long since that I heard a delightful young curate in an Australian church denounce the wickedness of sacred pictures as infringements of the Second Commandment. I feel that we must exorcise the last devil of Puritanical repression which has alienated the Anglican masses from Christian worship. The church I write of would accommodate 400, in a parish of 7,500 Anglicans.

In a materialistic age the Christmas card affords us a gracious opportunity of witnessing to the Faith, that is in us, at a season when men's hearts are attuned to love.

There is before me the Christmas card of the distinguished English art connoisseur, Mr. Kerrison Preston, of Bourne-mouth, and his wife Evelyn. It is a Nativity in colour from a French Book of Hours of the 15th century in the British Museum. It is so homely, and yet exquisite. Its appeal is universal. The Blessed Virgin in bed. A "wise" woman bathing the Babe. S. Joseph warming his hands as he boils the necessary water. An ox and an ass in the background. The colours are glorious.

Indian Christians, some years ago, used to send each other Christmas cards designed by an Indian artist of distinction named Thomas, who is now attached to the Indian High Commission in London. They portrayed an Indian Madonna and Child in a humble village setting. The appeal was moving and evangelistic.

I want to see Australian artists paint an Australian Nativity—an Australian with a typical original Anzac face, a bush girl Madonna and her Child, a slab-built bark-roofed cottage such as one remembers from his own bush boyhood, a creek and gumtrees, magpies and kookaburras, perhaps a koala. Bethlehem is greater than Palestine!

## AN APPRECIATION

J. L. N. writes:

The charm of Mrs. Jessie North Ash's character first made its impression on me when, as a somewhat nervous ordinand, I went to the Tamworth vicarage in 1936 for three days prior to my ordination.

For the following 12 months I was curate in that parish and many of my happiest hours were spent in the vicarage.

To select an adjective which adequately describes a personality is always difficult, but in this instance one does not hesitate to choose "gracious," a charming word that conjures up pictures of a life that was truly charming.

In the busy life of a very busy vicarage, with the thrust and counter thrust of insistent outside demands, the leavening ingredient which maintained a balanced outlook was humour.

The rapier like wit of the archdeacon and the exuberant adolescent fun of the then growing family in no way eclipsed the quieter humour of Mrs. North Ash.

This alone made a visit to the vicarage a delightful experience.

But underlying all this was a deep sense of spiritual strength, which became evident in times of trial and stress, of which there were not a few in Mrs. North Ash's life.

Her amazing courage and fortitude, engendered by her faith in God, was shown during the last years of her life.

Stricken by Parkinson's disease and rheumatoid arthritis, her physical activities were slowly but inexorably circumscribed.

But she resolutely refused to allow her suffering to limit her mental activity, her sense of humour or her graciousness.

During her active days, her efforts on behalf of the Kingdom of God and His Church, were many and varied.

Whatever she did was carried out humbly, unobtrusively, efficiently, but never with any resort to officiousness because of her position as the archdeacon's wife.

In her family life and in her public life she was ever the same, showing neither fear nor favour.

She made friends in all walks of life by her wisdom, readily available understanding and complete absence of "fussiness."

Her family, now grown up, has inherited many of her characteristics, notably her sense of humour, and are living proof that Mrs. North Ash had the true attributes of a Christian mother.

Her loyalty and devotion to her husband helped him tremendously in his own times of worry and suffering.

Many will mourn the passing of this gentle and gracious lady, praying that she enters into the joy of the Greater Life.

In the words of the ancient prayer: "Rest eternal grant her O Lord, and may light perpetual shine upon her."

## CLASSIFIED ADVERTISEMENTS

The classified advertising rate of THE ANGLICAN is 6d. per word (payable in advance). Minimum 20 4/- per advertisement. A special rate of 3d. per word will be charged for "Positions Wanted" insertions.

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- Births.
- Deaths.
- Educational.
- For Sale and Wanted and Exchange.
- Holiday Resorts.
- In Memoriam.
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- Personal.
- Positions Vacant.
- Positions Wanted.
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## ACCOMMODATION TO LET

NORTH ADELAIDE. Vacancies for women and girls, January, February. Sister Superior, Hostel of the Holy Name, 13 Wellington Square, North Adelaide.

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## ACCOMMODATION WANTED

REFINED lady requires board with one lady in country. Replies to 374, c/- THE ANGLICAN Office.

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STOLES, bookmakers, etc. made to order. Prices from Miss Kewen, 8 Glenferrie Road, Malvern, Victoria.

## PERSONAL

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SHOP assistant. Christian girl wanted for cake shop at Roseville, Sydney. Age 15-17. Phone: JA 5793.

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## WANTED

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