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CHURCH PERSECUTION "NOT ORGANISED"

CANON MAYNARD ON CHINA

By A SPECIAL CORRESPONDENT

Canon F. E. Maynard, Rector of S. Peter's, East Hill, speaking at S. Paul's Cathedral, Melbourne, on Sunday, January 4, said that Christians had an important contribution to make to a disordered and perplexed world by speaking the "truth in love."

He said that the difficulties in doing this were considerable, and illustrated his point by reference to experiences last year in Sweden and China.

At Lund, in Sweden, the World Council of Churches held its Conference last August.

There was no lack of goodwill. We could and did speak "in love," and this honest association was immensely valuable to those who took part in it. The difficulty here was to know "the truth" about the deep things of religion, he said.

Here we could only speak the truth as we saw it. We did not in many cases see it alike. To illustrate this from a single important issue: we did not agree on what terms it might be possible for members of different denominations to hold sacramental communion with one another.

A majority of the delegates present were in favour of open communions, at least from time to time. They thought this would be a step towards the fuller unity such as was desired by all.

This attitude was favoured mainly by those who represented Calvinistic Churches.

On the other hand delegates from the German Lutheran Churches were strongly opposed to any such move until there was agreement as to the nature of the Act of Communion, and the truth of the Real Presence of Christ in His Holy Sacrament.

For them to join in an "open communion," which included those who denied their most precious beliefs about Communion, would be deeply insincere, and in fact impossible.

In this contention the Lutheran theologians of south Germany, who claimed to represent forty million people, were supported by Anglican delegates (though not all, and not for precisely the same reasons) and by the delegates from the Orthodox Churches. There was a danger that the

issue might be determined by the majority voting until it was pointed out that such majority did not at all represent the majority of Christian people in the denominations represented at Lund.

There was obviously need for patience, further study and prayer. Hasty action was averted, and we were sent back to examine anew our beliefs about the Nature and Person of Christ; for only in a common faith concerning Him was it possible to come to a common faith in the Holy Mystery of His sacrament of unity.

Turning to China, difficulties of quite another kind presented themselves in connection with speaking the truth in love. Canon Maynard said he went to China for this express purpose and had no regrets about that at all.

What was the truth about the Christian Church in China? Some said there was no persecution, and the Christians were quite happy. Others wrote pamphlets full of atrocity stories calculated to inflame passionate hatred, said Canon Maynard.

It was important to remember four things, without which no understanding could be possible.

"First, there was the vast size of the country. It was comparable to Europe. Rarely has the central government exercised effective control over the whole area. Until recently it has been dominated by many War Lords.

"It would be foolish to credit any government with everything that happens in China; although it may well be that the present Government is more truly a government of the country than any which has existed for some time.

"Second, it has to be remembered that Chiang Kai-Shek's "Kuomintang" is no less anti-imperialist than the existing Government," he said.

"Whatever we may think of it, the Chinese are determined to be rid of imperialistic control. There is no difference here between communists and non-communists.

"Third, it needs to be remembered that the Christian Missions came to China largely in the wake of the imperialistic penetration. In the Chinese mind the "Opium War" of 1840, and the later violent adventures on the part of eight nations, which forced open the unwilling doors of that ancient

(Continued on page 16)

EXCLUSIVE PICTURES, ARTICLE ON MAU MAU



The picture, left, shows an elder of the Kiambu Native Tribunal cutting the branches of the miguri bush for use at a Kikuyu "cleansing ceremony."

Further exclusive pictures taken during the ritual appear on pages 8 and 9, and an article appears on page 14.

BISHOP FOR U.S. INAUGURATION

ANGLICAN NEWS SERVICE

New York, Jan. 9.

The Presiding Bishop of the Episcopal Church of the U.S., Bishop Sherrill, has accepted an invitation to participate in the inauguration of President-elect Eisenhower on January 20.

Two other clergymen will participate: Archbishop Patrick A. O'Boyle, of the Roman Catholic Diocese of Washington, and Rabbi Abba Hillel Silver, of the Temple, Cleveland, Ohio.

JAPANESE WAR HERO VISITS U.K.

TO STUDY AT OXFORD

ANGLICAN NEWS SERVICE

London, Jan. 13

One of the Japanese Church's young lay leaders, Andrew Tokuji Ogawa, has flown to England from Tokyo, to spend two terms in residence at Oxford University, as the guest of the Society for the Propagation of the Gospel in Foreign Parts, the Church of England's 250-year-old missionary society.

Mr. Ogawa, now the energetic dean of men at the Episcopal Church's major educational institution in Japan—S. Paul's University—was described in S.P.G.'s 250th anniversary book in 1951 as one of the greatest Oriental Christian heroes of World War II.

He is scheduled to speak widely in England on the work of the Nippon Seikokwai, and at the same time do graduate work at Oxford.

Andrew Ogawa earned his master's degree at Wharton School, University of Pennsylvania. The Brotherhood of S. Andrew in the United States sponsored his scholarship to help Colonel Paul Rusch build up new lay leadership for the Japanese Brotherhood movement.

After the Coronation and upon completion of his mission, as a guest of S.P.G., Dean Ogawa will spend several late summer months in the United States as the guest of the Overseas Department of the National Council.

WAS IN ARMY

An executive member of the Brotherhood's national council in Japan, Dean Ogawa was one of the original 10 university students who in 1927 joined the Brotherhood with Paul Rusch, its founder in Japan.

During World War II, Andrew Ogawa was in the Japanese army, but he never forgot that he was an Anglican layman.

The war-time Bishop of Singapore, Dr. J. L. Wilson, had been sent to Changi Prison immediately after the fall of that city to Japanese invading forces in 1942. Lt. Ogawa, then in charge of the Religion and Education Section of the Japanese Occupation forces, asked for the release of Bishop Wilson on his own responsibility, as well as

permission to return him to S. Andrew's Cathedral to carry on his Church functions.

RESTORED CATHEDRAL

By persistent request to his superiors, Ogawa finally won his point, and the bishop was permitted to resume his residence at the Singapore cathedral, which had, after the fall of Singapore, been converted into a motor repair shop.

Ogawa moved quickly to restore the church, and repair its organ. He personally conducted the bishop on a tour of P.O.W. camps to hold services, celebrate the Eucharist, and confirm hundreds of Allied troops.

In 1945, when the British recovered Singapore, they were much surprised to find Church activities being carried on and Church properties in good condition. This was quite a contrast to what they had found in Burma, where many Church properties had been destroyed by the invading Japanese.

After the end of the war, Bishop Wilson made widespread reports throughout England, acclaiming Andrew Tokuji Ogawa as an Oriental Christian hero of the Far Eastern war. A full chapter of this story is part of the 250th anniversary of S.P.G., history published last year.

The invitation to spend the next two quarters at Wycliff House, Oxford, is a reward which Anglican bishops have given to Andrew Ogawa for "measuring up" under extreme war circumstances to his responsibility as a layman of the Church.

Dean Ogawa has five children of his own. His wife is a graduate of S. Margaret's School, Tokyo, and a daughter of an Anglican clergyman.

SOCIALIST INTERNATIONAL WILL DISCUSS RELIGION

AGENDA FOR HAGUE CONFERENCE

London, Dec. 14

"Socialism and Religion" will be a major topic for discussion at the meeting of the Socialist International in Holland next month.

There has been a feeling among socialist leaders in a

number of countries that it would be useful if the international movement could arrive at general agreement on its attitude to religion, which was omitted from the Declaration on the Principles of Democratic Socialism drawn up at the Frankfurt Conference a few years ago.

Some of the British delegates to next month's conference told your correspondent that since British socialism owes so much to the "Non-Conformist Tradition," and since British socialism is regarded so highly on the Continent today, they feel a lead should be given by them.

At the 1951 Socialist International, Mr. Morgan Phillips said that "British Socialism is Methodist, not Marxist."

Some of the newer Socialist parties had also drawn on the religious movements of their countries. Buddhism as well as Marxism has a place in the tenets of Burmese socialism, and Gandhi as well as Marx has influenced the thoughts of socialists in India.

In many European countries, anti-clericalism has been an important force in socialist thinking, and one of the main reasons given for the conference is a need for a discussion of relations with political Roman Catholicism and the attitude of the various Churches

to socialists—some friendly, some neutral, and some hostile. It is an unfortunate fact that socialism is almost invariably anti-clerical wherever political Roman Catholicism is strong, as it is in most of the countries on the mainland of Western Europe.

The attitude of the Church there is a continuous problem to the socialist parties. It is conceivable that out of the conference there may emerge some effort to improve relations where they are now bad.

The subject will be divided at the conference into three main parts:—

The Religious and Ethical Sources of Socialism, a Survey of Religious Socialist Movements in various countries, and the attitude of the Churches towards Social Democracy.

CORRECTION

We regret that the speech on Australia's role in the Far East, published on this page of THE ANGLICAN last week, was attributed to a non-existent cleric, "the Reverend D. B. Hobday." The speaker was, of course, the Reverend D. B. Hobson, as several of our readers have kindly pointed out.

APPEAL TO THE CLERGY OF AUSTRALIA

The National Missionary Council, of which both the Australian Board of Missions and the Church Missionary Society are members, has invited the clergy of all Churches to set aside Sunday, January 25, as Aboriginal Sunday.

We ask that in every parish, and in every church in every parish, the day be observed:—
1. AS A DAY OF PENITENCE for our failure (a) to look upon them as a Christian responsibility; (b) to preserve them from the evils of our white civilisation.

2. AS A DAY OF PRAYER AND INTER-CESSION for the work being done by both the State and Commonwealth Governments and by our own Church and other religious bodies.

3. AS A DAY OF CONSECRATION to the task of caring for them.

The Church needs consecrated men and women of all trades and professions to enable it to do something worth while. It needs finance to enable it to provide churches, schools and hospitals, and for the support of those it sends forth. We suggest retiring collections at all services for this week.

It is our hope that, as a result of the observance of this day at the beginning of the New Year, the Church may influence and inspire people everywhere to a new attitude to these kindly people, the original inhabitants of our land.

C. S. ROBERTSON,
Chairman,
A.B.M.

R. J. HEWITT,
Federal Secretary,
C.M.S.

TRADES UNION LEADER CRITICISES CHURCH

FROM OUR OWN CORRESPONDENT

Newcastle, Jan. 8

Mr. A. M. Storey, Secretary of the Shop Assistants' Federation of Victoria, last week criticised the part of the Church in Industrial Affairs, at a Conference of Church Army officers held in Newcastle.

He was speaking at a Church Army Conference Luncheon at Tyrrell House, Newcastle, which was presided over by the Bishop of Newcastle. Mr. Storey is a Synodman of the Diocese of Melbourne, Vice-President of the Church Army in Australia, and a member of the Melbourne Diocese Social Questions Committee.

Mr. Storey asked whether the Church was doing enough work amongst the young people in industrial life, and whether it was seeing that the right men and women were at the helm of our industrial organisations.

Other people see that they are well represented in the executive positions in Trades Unions, he said.

Our Church people should not only be members but active agents for the Church, and should become leaders not only of the unions, but also of the employers' organisations.

FELLOWSHIP

Mr. Storey said that after over 20 years' association with the Church Army in Australia he had been impressed with the spirit of brotherhood and fellowship which existed within the ranks of that organisation.

He paid a tribute to the original English officers and sisters who pioneered the way for the establishment of the Australian Church Army.

He expressed admiration for the Reverend J. S. Cowland, the first Federal Secretary in Australia, and the Reverend David Young, who for many years was Training College Captain at Stockton.

The speaker said that in Melbourne his family had been honoured to welcome practically every Church Army Officer and Sister who had arrived from England to work in the Commonwealth. He paid a special tribute to the present Federal Secretary, Captain A. W. Batley.

IN DAILY LIFE

The atmosphere of brotherhood and fellowship contained in the Book of Common Prayer should be carried into everyday life and not left within the walls of the Church on Sundays.

Employers and their employees were very often afraid to witness for Christ in their everyday lives. It mattered not if a man was a pauper or a millionaire, a mighty business man or a labourer; he was a member of the same spiritual family in the eyes of God.

Although he did not wear a badge in the lapel of his coat for obvious reasons, an executive officer of a trades union was expected to give the same service to all, Mr. Storey said.

He admired young people, in particular, who were not ashamed to wear religious badges in their coats or on their dresses.

EXAMPLE OF OTHERS

It seemed a great pity that many Anglicans did not follow the example set by the youth of other denominations.

He told the story of an atheist and a church warden who travelled on the same train for many years. They discussed many subjects but never discussed religion, till one day the atheist said to the church warden, "Why is it that you never talk to me about your church affairs. You know, if I believed in the Saviour you profess to believe in, I would shout it from the house-tops."

"At times you call me brother, but you never have invited me to your brotherhood."

An example of brotherhood

in business was being practised in the Myer Emporium, Melbourne, where there was a large Christian Fellowship which met regularly for Bible reading, prayer meetings and to hear addresses by leading churchmen.

What a great pity other firms did not follow the example of this large company, for he, the speaker, was sure that these young people, and most of them were young, were making a great impression on the other members of this large retail staff.

BETTER RUNNING

He was very pleased to say that this company encouraged its employees to become trades unionists and it was seen that organised labour meant much to the better running of the retail store.

It was much to the credit of the Shop Assistants' Union, for after over 50 years' existence it had never had a strike.

Business men, as well as their staffs, should be prepared to witness before their business associates, in their offices and in their clubs.

Our industrial tribunals should not be overlooked in this regard either, for the persons who are called upon to adjudicate over the workers' problems should be men of the highest integrity and Christian background.

He deplored the lack of brotherhood and fellowship when newspapers attacked trades union leaders and members of Parliament when they were very often doing a very good job.

CONFIDENCE

After all, he said, the members of Parliament had been elected by the electors of the Commonwealth and they must certainly have the confidence of their fellow citizens, otherwise they would not be in Parliament.

He thought that some movement should be made by the Church to train young men and women to enable them to take their place in leadership.

Careful selection of the tutors for such a movement should take place because there should not be only one political party represented.

Clery should not be expected to do this work, but experienced laymen who have been in Parliament or occupied civic positions should be chosen to do this important work.

Mr. Storey wished the Church Army well in the work that it was doing and particularly the service of witness it was well noted for, and he hoped that the time was not far distant before some movement began in the Anglican Church to educate our forces of youth in leading a great crusade of fellowship and brotherhood on the lines laid down by the Carpenter of Nazareth.

SOUTH AFRICA BANS MICHAEL SCOTT

ANGLICAN NEWS SERVICE

Pretoria, Jan. 9

The Union Government has refused to allow the Reverend Michael Scott to return to South Africa.

Mr. Scott made his request to the South African Ambassador in Washington last night "to allow him to return to South Africa to consult with the Herero tribe in South West Africa, and to face any charges which may be made against him."

The decision was made after consultations between Dr. Malan and Dr. Dönges. A Government spokesman said that Mr. Scott was regarded as having caused the South African Government "undue embarrassment."

RELIGIOUS DRAMA IN PERTH

FROM A SPECIAL CORRESPONDENT

Perth, Jan. 10

Just over a year ago, Mr. E. Martin Browne, the English stage authority, was in Perth. As a result of a lecture given by him on religious drama, the Pilgrim Players of Perth came into being.

Since then, the Pilgrim Players have staged three plays, all of which have attracted large audiences and have received favourable Press comments.

At Christmas, 1951, Henzie Raeburn's "The Beginning of the Way" was presented in a number of churches in Perth.

In August of last year, Christopher Fry's "A Sleep of Prisoners" was performed in the cathedral.

One Press comment was that the lighting used in this production was the best that had been seen in any theatrical production in Perth for many years.

For Christmas, 1952, Dorothy Sayers's "He That Should Come" was chosen. It was performed in the cathedral and repeated in St. John's Church, Fremantle. The Press commented on the sincerity of the production and the acting.

Apart from these productions, the society has arranged occasional play readings, and it has a small library of religious plays which is already proving of use to parish drama groups.

The Pilgrim Players, which is affiliated to the Religious Drama Society in London, is inter-denominational in membership.

Plans for the first half of 1953 include play readings, the production of "This Rock," a short Passion-play suitable for presentation in small churches; and if the rights can be secured) T. S. Eliot's "The Cocktail Party," which the Pilgrim Players hope to present in the Perth Drama Festival.

C.E.Y.M.S. CAMPS

The Church of England Young Men's Society will hold its fourteenth Annual Camp during the Foundation Day week-end, Friday evening, January 23, to Monday, January 26, at its Holiday Camp, Rainbow Bay, Coolangatta.

The camp will be open to C.E.Y.M.S. members and C.E.B.S. leaders and older members. Talks and discussions will be arranged, and it is hoped that further films from the Health Education Council will be available.

A visit to the G.F.S. camp at Talladubgera is also planned. In past years members at the camp have assisted at Even-song in the Parish Church on Sunday evening, and it is expected that this arrangement will operate again this year.

The Annual Swimming Carnival of the C.E.B.S. - C.E.Y.M.S. in Queensland will be held on Saturday, March 14, 1953, in the Municipal Baths, Fortitude Valley. It is hoped that a conference of C.E.Y.M.S. members will be held on Sunday, March 15, at 10 a.m. in the office in Ann Street.

The branches compete for the Canon Birch Shield which is awarded annually to the branch which obtains the highest total of points.

Points are awarded for church attendance, branch participation in swimming and athletic carnivals, debating, table tennis tournaments and any other activities organised by the Executive.

The annual Corporate Communion of the Society is held in St. John's Cathedral on Exhibition Wednesday in August each year, and is followed by a corporate breakfast.

The Queensland Executive Committee meets in the St. John's schoolroom building on the first Wednesday of each month at 6 p.m. and any interested visitors will be made most welcome.

A.B.M. NEWS LAKE TYERS ABORIGINAL SETTLEMENT

The Chaplain of the Lake Tyers Aboriginal Settlement in Victoria writes:

Services have been conducted regularly, every Sunday morning at 11 a.m. with an average attendance of 20, and on Wednesday evenings with an average attendance of 28. There have been twelve celebrations of Holy Communion. The congregations are always attentive and well behaved.

During the year, a five day mission was held at the Station, the missioner being the Reverend Guy Harmer; the average attendance being about 40.

The bishop administered the rite of confirmation to two people in the presence of a congregation of 67.

Sunday school is under the supervision of Mr. E. Hendrie, who rows across the lake in all winds and weather.

State school religious instruction is given regularly.

On the other hand the Chaplain speaks of the spirit of discontent which is noticeable. The natives are becoming disgruntled and dissatisfied.

Someone is slowly but surely pumping into them the thought that they are not quite getting a square deal. The effects of drink on the natives is mentioned, and the Chaplain asks that the law should either be enforced or amended.

NEW GUINEA

Mr. R. Bennett, writing from Arenchambo, one of the villages that have risen up in the Mt. Lamington area, writes:-

"The people have built a very attractive church from native materials supplied by themselves. This church, the new St. Michael's and All Angels, was recently dedicated by the Bishop of New Guinea."

More Christians have been added to its congregation, replacing in number at any rate those who were killed in the eruption, and church life and interest in this district is very healthy.

There is a thriving school with more than 600 pupils on the role, and it is envisaged that there will be many more added to that number before the peak is reached.

This station may easily become one of the most attractive in the Diocese of New Guinea. Trees, shrubs and flower gardens are being planted around the playing area and newly constructed houses, and even now provide a very brave display of colour.

We need helpers to teach and guide people young in a grown up world into sure and Christian ways of living.

A problem at the present time, is the infiltration by people who are giving dangerous, even anti-Christian teaching.

The mission needs adequate support. So much more remains to be done in Papua, New Guinea and New Britain; much of this will never be done unless more help is forthcoming.

The Mission has been short-staffed and short of finance time and again, and the challenge must be met if the Papuans are to remain what we want them to be - the children of God.

PAMPHLET SERVICE

The General Board of Religious Education has started a pamphlet subscription service. The G.B.R.E. is sending to parishes each month a small packet of pamphlets drawn from many sources in England and elsewhere, suitable for the tract case, for the priest's own reading, or for handing out when hospital visiting, etc.

Parish priests wishing to subscribe should send to the G.B.R.E., 92 Finch Street, East Malvern, S.E.5, Victoria, the sum of £1. They will then receive these pamphlet parcels monthly until their subscription runs out.

STUDENT CHRISTIAN CONFERENCE

Geelong, Vic., Jan. 7

The Annual Conference of the Australian Student Christian Movement began at the Grammar School here to-day.

Three hundred university and college students and members of university staffs and Church leaders arrived from all States, and from places as far apart as Charters Towers, Perth and Hobart. There were a number of Asians and other overseas students.

The theme of the conference is "The Living God" and the main sessions throughout the week will be focussed on the Christian belief in God and its relevance to everyday life.

The chief speakers included the Reverend W. F. Hambly, of the Pirie Methodist Church, Adelaide, Principal H. Maclean, of the Ormond Theological College in Melbourne, Dr. J. R. Darling, Head Master of the Geelong Church of England Grammar School, Mrs. R. McCutcheon, Secretary of the Australian Commission for World Student Relief, the Right Reverend J. S. Moves, Bishop of Armidale, and Canon D. A. Garnsey, Head Master of the Canberra Grammar School.

HOSPITALITY WANTED

Because many Asian students at Sydney University are spending a dull and lonely vacation, the University Public Relations Office and the Department of Social Studies hope to arrange some hospitality for them.

Most Asian students have been unable to go home and few have been successful in getting vacation jobs.

David Samuel, second year medical student from Malaya, who is secretary of the Overseas Students' Bureau, said to-day that he was sure many Asian students would greatly appreciate hospitality during the vacation, particularly an opportunity to see something of the country round Sydney.

Many Asian students were good cooks, he said, and would be glad to prepare Eastern dishes for hosts with a taste for unusual food. However, they did not expect special food, as some people seemed to think. While in Australia, they ate the same food as Australians.

Those who can offer car drives, picnics or home entertainment to Asian students are asked to telephone MW2170 or MW0522-Ext. 430.

NEW SCHOOL PLANNED

London, Dec. 19

British industrialists are interesting themselves in the negotiations which the governors of St. Thomas's Church school at Woolpit are carrying out with a view to opening a new public school. Mr. R. J. Newman Taylor, managing director of Braithwaite and Company, the engineers, has joined the governors.

Woolpit, the Church preparatory boarding school for boys at Ewhurst, Surrey, has completed a full year of working with all its places (75) taken. Most boys go on to Woodard Schools.

HOUSING FOR RETIRED CLERGY

Goulburn, Jan. 10

The housing scheme for the superannuated clergy and clergy widows which received the formal approval of the synod of the Diocese of Canberra and Goulburn in April, 1952, came into operation on January 1.

The scheme was proposed because the vast majority of the clergy end their active days without savings adequate to meet the cost of housing during their uncertain period of retirement.

In due course, in the Diocese of Canberra and Goulburn, no cleric will meet retirement, whether through incapacity or age, without the assurance of the use of a house, in any part of the Commonwealth, both during his own lifetime and that of his widow. The widow of a young priest will be certain of the free use of a house except only in the event of her re-marriage.

From January 1 all men ordained in the diocese are obliged to join the fund, as are ordained men entering the diocese before the age of 39 years. For those previously licensed in the diocese, the scheme is voluntary.

On this basis the younger men may make annual contributions to the fund, while older men may find it more convenient to enter by the payment of a lump sum.

The contribution made by the individual represents only a quarter of the sum contributed on his account. A further quarter is provided by the parishes acting together in the payment of a special assessment. The diocese itself contributes one-half of the total.

This sum, which alone makes the scheme possible, is itself due only to the assistance to diocesan funds resulting from the bequest of the late Matthew Arthur Philip Jamieson of "Bannaby," Taralga.

CHURCH PROPERTY THREATENED

Perth, Jan. 10

Perth Anglicans are concerned with renewed consideration of a proposal for the extension of Mill Street from St. George's terrace to Hay Street.

It raises the possibility of a new western skyline for the city by buildings as big as any yet erected.

Interested parties are the Church of England, which owns "The Cloisters," on St. George's Terrace, and the Tivoli Garage beside and behind it, and the Perth City Council, which would have to acquire the land for the new road and approve of the building scheme.

It is understood that negotiations will centre on suggestions for a four-lane 60ft. roadway.

Land that would be available after provision of an 80ft. wide thoroughfare (building to building) is regarded as sufficient for probably 10 big buildings.

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CHRISTIAN PLAN FOR ASIA

CONFERENCE IN INDIA

ECUMENICAL NEWS SERVICE

Lucknow, Jan. 9

The World Council of Churches inaugurated the Asian Study Conference on December 27, 1952, at Isabella Thoburn College in Lucknow, India.

Seventy delegates attended the study conference. The largest delegation was from India (28), Indonesia had 5, Japan 4, Pakistan 3, Ceylon and the Philippines 3, and Malaya, New Zealand, Iran, Australia and Burma one each. Consultants and advisors from the World Council of Churches and the International Missionary Council made up the rest of the delegates.

The conference discussed four main themes: (a) The Christian Hope; (b) Missions and Unity; (c) Responsible Society in East Asia; (d) Race Relations.

The first plenary session was devoted to the discussion of the first main subject, "The Christian Hope," which is the theme of the next Assembly of the World Council of Churches to be held in Evanston, U.S.A., in 1954. Christian Hope, suggested Dr. Visser 't Hooft, General Secretary of the World Council of Churches, is not a central but the central subject of Christian doctrine.

It derives its tremendous importance from the fact that there are vast masses of people in the world who are not merely without hope for the future but not even worried about their hopelessness, and also from the fact of the terrific uncertainty in the life of the Church caused by false representation of hopes and reactions against such false presentation.

FALSE IDEAS

Christian Churches themselves had false ideas of the Christian hope and sometimes equated it with materialistic progress.

In its report on the "Church's Call to Mission and Unity," the Asian Study Conference suggests, for strengthening the sinews of the Church, which is a reality in Asian lands: "One of the things which needed urgently to be done was to break the isolation of the Church in its environment." Towards this, "the leaders of the Church should be truly indigenous, the Church free to order its own life, and the Christian community share in the culture of the nation so that its expression of Christian thought and life would be inevitably indigenous."

In a report on the "Responsible Society in East Asia in the Light of the World Situation," the responsible society was defined as an alternative for Christians to a laissez-faire capitalism and totalitarian Communism — a society "where freedom is the freedom of men who acknowledge responsibility to justice and public order and where those who hold political authority or economic power are responsible to God and to the people whose welfare is affected by it."

In order to promote a responsible order of society, there must be land reform, the report stated. This means not only the abolition of old privileges and outdated patterns of land tenure, it also means the development of social and legal conditions which will make a new and more just system of land development and community life possible.

Specially the report calls for abolition of the old feudal land-lord system as necessary. There is in most cases no moral justification for compensation of the landlord, by the State or cultivator, the report says.

The report further affirms that one of the conditions of economic development in East Asia is that basic and certain key industries must be nationalised, and at the same time, that due place be given to private enterprise both of large and small scale industries.

"NO STRINGS"

Foreign economic assistance is encouraged, provided it comes with no political strings attached to it.

"The tendency in America to use the criterion of anti-Communism for determining foreign policy generally leads to the support of conservative and reactionary political groups in the East Asian scene. Thereby it weakens the forces of healthy social reform."

"Thus the line is bound to be self-defeating, because in the final analysis social health is the best answer to Communism."

"The relatively large emphasis upon military power to defeat Communism," the report continues, "is one of the important results of increasing international tension" and "involves in itself a threat to the movements of national freedom and social justice. Military power has value only as a means of giving nations time to achieve positive democratic and responsible social change."

On the Korean situation, the report says that Christians must continue to seek a negotiated peace and to contain the spread of the conflict. East Asian Christians are called on to support the genuine movement of national freedom and social justice and to demand that the colonial powers recognise the right of nations to self-determination.

WORTHY INSTRUMENTS

Christians are urged to construct worthy instruments for responsible political action.

The final report was from the Discussion Group on "The Church Amid Race, Caste and Class Tensions." The following were mentioned as some of the racial, class and caste tensions prevalent in the countries represented:

Japan: The problem of a large number of children of mixed origin incidental to the occupation, the new commoners — a socially underprivileged class, and a certain amount of anti-American feeling.

New Zealand: A growing tension between Maoris and the white population owing to the movement of Maori population into the cities, class tensions in the church as between middle and working classes.

Philippines and Indonesia: Tension between the Chinese trading classes and the local people.

Burma: Burmese-Karen tension.

India: Caste within the church, lack of contact between urban and rural churches, regionalism.

W.C.C. AND U.N.

BISHOP BELL'S ADDRESS

ECUMENICAL NEWS SERVICE

Lucknow, Jan. 2

The Bishop of Chichester, the Right Reverend G. K. Bell, in his opening address to the meeting of the Central Committee of the World Council of Churches at Lucknow, India, on December 31, contrasted the World Council with the United Nations.

Dr. Bell is chairman of the central committee.

"It is good," said Dr. Bell, "that, unlike the United Nations, we are not fixed to a particular place, but are free to move to various countries. Again, unlike the U.N., the World Council is free to express the mind of Christians, apart from Roman Catholics, anywhere." The World Council is under no judgement except that of God.

"We are meeting 'under God' — confessing a faith which extends into more lands than any other faith in the world."

We are meeting in India, the home of some of Christianity's oldest Churches and the home of one of the greatest missionary endeavours. So our move from our former meeting places in the West to this Eastern city now has a symbolic value. . . . I also lay particular stress on the fact that it is in the East that the most urgent world problems are now found.

"It so happens that the date of our meeting of the Central Committee, planned well back, falls right in the interval between the adjournment and the resumption of the Assembly of the United Nations. Many, though not all of our members, come from the very same nations which are members of the United Nations."

"But what makes so profound a difference in our relations here with one, another, whatever political party we favour, whatever group of powers may appeal to the governments of which we are subjects, is that we, in our Churches, possess a unity in Christ which transcends the barriers of nation and race and class."

"The World Council stands before the nations, and before the United Nations, as a worldwide fellowship appealing for an end of hatred and suspicion and war, declaring that the world of nations is one single family and that all are responsible for their neighbours' welfare. That is the truth we represent and confess before God. That very fact gives us, as a central committee meeting at this time, an outstanding responsibility."

CO-OPERATION IN YUGOSLAVIA

ECUMENICAL NEWS SERVICE

Zagreb, Jan. 6

Ecumenical co-operation has enabled more effective pastoral care to be given to two remote Evangelical parishes in Bosnia-Herzegovina which are looked after by Evangelical clergy at Zagreb (Croatia) but which have not their own church premises.

Hitherto pastoral care for these parishes has been rendered difficult by the fact that one parish, Banja Luka, is 127 miles and the other, Zaratovo, 303 miles from Zagreb.

The Orthodox parishes in these two towns have decided to aid their Evangelical brethren in this emergency by making their local churches available. Thus, every month Evangelicals gather for worship in the great cathedral at Zaratovo and in the parish hall building at Banja Luka.

At nine o'clock in the morning church bells are rung, summoning the adherents of both confessions to divine service. The Orthodox meet downstairs for worship, the Evangelical on the first floor.

CHURCH AND RACIAL PROBLEMS

ECUMENICAL PRESS SERVICE.

Durban, Jan. 6

On December 9 to 11, 1952, the Federal Missionary Council of the four Dutch Reformed Churches (Nederduitse Gereformeerde Kerke) of the Union of South Africa held a conference of Bloemfontein, which aimed at consultation between leaders of the European section of these Churches and the (semi-independent) "Mission" — congregations of the same Churches — aspects of the racial problem.

It was attended by missionaries and leaders of the European section of the Church, as well as a large number of non-European ministers and leaders of the Church.

The conference completed a series of meetings with representatives of the Church from the three respective main Bantu groups, which followed the conference on race relations held by the Federal Missionary Council in Bloemfontein in 1950.

The main trend of opinion was in favour of total segregation of the two main groups, European and non-European.

By this is meant full opportunity, eventually equal opportunity, for both national groups to develop fully politically, socially, economically, but apart, in two definitely divided sections of the country.

Among the resolutions of the conference were the following:

It was decided to appeal to the Government to make ground available in the vicinity of European townships, where many non-Europeans are employed and where they could erect their own houses which would be their property.

Agriculture, mining and trade should be encouraged in the reserves, where these activities should be owned and run exclusively by the inhabitants.

The Government was to be asked to introduce a form of registration for marriages according to native custom, in order to combat the decay of tribal morality.

As regards education, the conference decided in favour of tuition through the mother tongue in schools, with due attention to the official languages (English and Afrikaans).

The Government should also develop existing university amenities for non-Europeans in order to give full opportunity for higher education for non-Europeans.

Against considerable opposition, the conference decided in favour of State control for all schools for non-European children.

The State should take control of all mission schools and allow the Churches to give religious education to their own members at State schools.

A strong plea was made for university training for future ministers of the Church.

The "Mother Church" (European section) was asked, in a resolution handed in by non-European leaders, to continue with its work of evangelising the Bantu, and to continue to give loving assistance to the Bantu in various fields.

CARPENTER, COWBOY, PRIEST

ANGLICAN NEWS SERVICE

New York, Jan. 9

A lock operator on the Panama Canal until a week before his ordination as deacon, the Reverend William Wescott Baldwin is now an assistant at the Cathedral of St. Luke, Ancon, Canal Zone.

Mr. Baldwin is a native of Islip, Long Island, N.Y.

As a young man, he drifted all over the United States working as a journeyman carpenter, as a cowboy, manager of a barbecue stand, travelling salesman, and civil aviator.

He has worked in the oil fields of the Dutch West Indian island of Aruba, and in Venezuelan oil fields.

He was married in 1940 and in the same year took the position of carpenter-foreman and lock operator on the Panama Canal.

THE MINISTRY IN THE MODERN WORLD

PROBLEMS OF RECRUITMENT

FROM OUR OWN CORRESPONDENT

London, Jan. 10

The Bishop of Bristol, Dr. F. A. Cockin, has made a frank statement on the difficulties encountered by the Church in recruiting and training candidates for the Ministry.

Dr. Cockin made his statement at a meeting of the Incorporated Association of Headmasters last week.

In 1914, he said, there were 20,000 ordained ministers; in 1930 there were 16,700. In 1947 there were only 15,600.

"The total is appreciably smaller now," he said.

"In the ten years between 1921 and 1930, the average rate of ordination of assistant clergy was 409 each year. In 1931 to 1940 it was 560, and in the years 1941 to 1950 it was only 290.

"To take an overall figure that represents the position, it is estimated that the wastage by death and retirement every year is in the neighbourhood of 580 clergy, and the intake is between 350 and 400," he said.

"Further, there has been a social revolution that has largely altered the basis of power, and money in the country, and has put far greater measures in new hands."

"It has altered the balance of society in a way that closely affects the working and the support of the Church."

"All that means that the old, rather rigid system, at least of the Church of England, is increasingly found to be out of date, inflexible, and very difficult to make responsive to new needs. Over and above that, and more important, is the steady development of the intellectual revolution, which has largely transformed the entire work and task of the ministry."

It was broadly true, Dr. Cockin said, that until the end of the last century there was a "comparatively stable pastoral ministry."

The situation now, however, required a highly mobile, experimental, evangelistic and teaching ministry. Dr. Cockin said it had a profound bearing on the mind of the man wanted by the Church, his training, and what was done with him.

"The Church needs a far greater proportion of top flight intellectuals," he said. "It must contain a certain number of men who can speak to the universities and secondary school world in their own languages, and can represent the Christian faith in the terms that will win respect."

The Church was not getting enough of them.

It also wanted more of the "good house prefect" type—the kind that showed initiative and leadership, knew how to handle character, and had a real capacity for getting on with others.

Dr. Cockin said he was certain that it would also be necessary to recruit an appreciable number of non-graduates, and he believed that in the past the methods of recruiting and training such people had been inadequate.

It was essential that all types should relate their interest in Christian faiths, their understanding and vocation, to the kind of world in which they would live. Their training should give a realistic approach to the world — industrial, intellectual and social.

Another speaker at the same meeting was the Reverend A. N. Rose, secretary of the Methodist Church Ministerial Training Committee.

Mr. Rose agreed that there was need for candidates trained "not only in the humanities, but also in humanity."

Schools, he said, could do much to make religion a part of life, and headmasters to shape the attitude of the average boy towards the Church and Ministry.

"The Times" said in a leading article that the Bishop of

Bristol had added "some new features of particular interest and urgency" to "a familiar picture."

"It is true," said "The Times," "the proportion of laymen who regularly use the Church's ministrations has also declined, but it is too widely distributed throughout the country to make a corresponding reduction in the clergy anything but a disastrous one, quite apart from the fact that the Church cannot accept the simple equation of supply and demand without surrendering territory that it is pledged to regain."

"It is indeed, for this work of evangelisation which is now so pressing, that the Church is at present most poorly equipped."

"The deficiency, as Dr. Cockin insisted, is in two distinct kinds of men—the trained apologist of first-class intellectual calibre, and the evangelist, good at personal contacts with a flair for organisation and leadership."

"The domestic common sense of the good parish priest which comes to life in a small and stable community is less in demand than it was when Britain was mainly a rural country. There is much to be said for the Bishop's view that the Church of England has not adapted itself fully to the changes wrought by the industrial revolution."

"In spite of all that has been written about the Church in a previous age, it did attract to its service men with that highly developed sense of social duty which is one of the better by-products of a hierarchic society."

"Such men also often had the financial means which their successors lack, and the leisure which modern parochial conditions deny, to devote themselves to the cause of learning."

R.A.A.F. CHAPLAIN IN JETS

Malta, Jan. 5

The Reverend James R. Payne, formerly Rector of Nimbini, Diocese of Grafton, N.S.W., and now Chaplain with 78 Fighter Wing, Royal Australian Air Force, based at Malta, has visited the American Air Force at Tripoli, North Africa.

At the invitation of the American chaplain he addressed 500 American airmen and their wives at the Sunday morning service.

Also, he delivered an address over the Armed Forces Radio Station. This station broadcasts to the whole Middle East.

Chaplain Payne was flown from Malta to North Africa by Meteor jet plane. His pilot was Flying Officer Lyall Klaffer, of South Australia.

On the return journey to Malta, the plane ran into bad weather and had to rise to 31,000 feet to fly above it. The jet's speed reached 620 knots (a ground speed of approximately 700 miles per hour). The distance of 280 miles was covered in 28 minutes.

Chaplain Payne makes regular visits to North Africa to conduct services for an isolated Royal Air Force unit. Later this month he will fly by Meteor jet from Malta to Cyprus to visit 120 members of 78 Wing, who are attending a five weeks' gunnery course.

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THE ANGLICAN

Incorporating The Church Standard

FRIDAY JANUARY 16 1953

BROKEN HILL

The law, as a Dickens character observed, may be a "funny thing". There is nothing in the least humorous, however, about the open contempt in which the law of the land is held by a section of the population at Broken Hill, while the flagrant violation of their oaths of office by a great many police officers and all of Her Majesty's Ministers in the State of New South Wales is a grave public scandal which calls for the severest censure.

The facts of this dreadful case may briefly be recounted. An inspector of police at Broken Hill suddenly announced—for reasons which are still obscure but which are said to have concerned his impending transfer to another town—that he would begin at once to enforce the law concerning gambling and liquor trading. His announcement constituted in itself a tacit admission that he had failed previously to fulfil his oath as a police officer.

Unimpressed by his praiseworthy, if belated, example, Her Majesty's Ministers in Sydney presumably supported the one of their number who thereupon announced that the law would not be enforced, and that the "privileges" of Broken Hill would not be interfered with, for no member of the Cabinet has yet taken the only honest and obvious course open to him if he disagreed with his colleagues.

There was a faint murmur of protest from the public. The new Commissioner of Police, whose appointment had been heralded as marking the beginning of a thorough "clean-up" of the Police administration of the State, sent a deputy to investigate conditions at Broken Hill on the spot. What the deputy, Mr. Lawrence, reported, has not been made public: the Commissioner has developed the habit of keeping representatives of the Press waiting for hours on end before informing them curtly that he has "no comment" and referring them to the Premier, who in turn refers them back to the Commissioner.

The question at issue is plain: whether the law of the State applies to the whole of the State or only to selected parts. For many years Broken Hill has been allowed (the Premier would say it has "enjoyed") a certain freedom from the normal restrictions placed upon the sale of alcohol and upon various forms of gambling. That there may be a case for "liberalising" the liquor laws in view of the conditions said to be peculiar to Broken Hill seems possible; but gambling is another matter.

Broken Hill clergy representing all denominations except—as usual in matters of this kind—the Roman Catholics, have pressed through their Ministers' Association for the enforcement of the law. The Association has displayed no spirit of narrow intolerance, but has in fact gained considerable public support because one of its members was courageous enough to say outright that he considered ten o'clock closing of hotels would not be unreasonable.

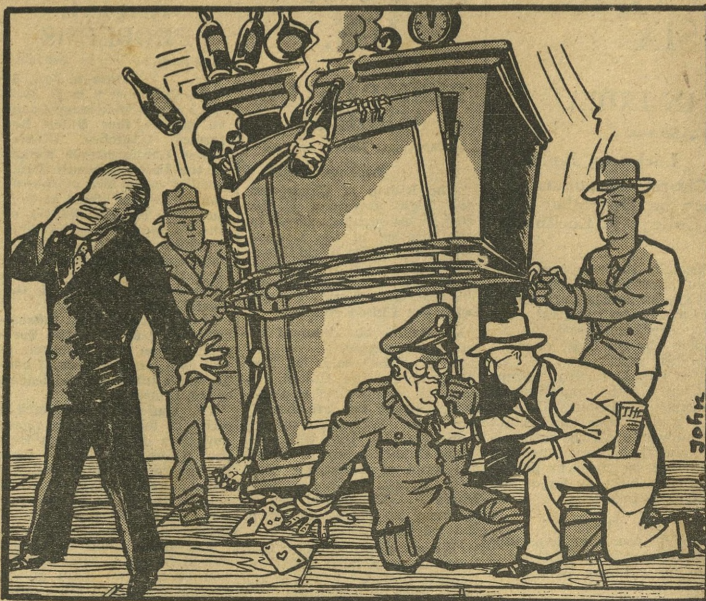
Whether this view would be shared by the majority it is impossible to say: what can be said is that this view is not at present the law, and that the law is not being observed in Broken Hill. If the law is bad, then let it be changed; until it is changed, it should be enforced by those who have taken a solemn oath to do so.

The mildly cynical might wonder to what extent the Premier's complicity in law-breaking—for such it is—is dictated by the fact that Broken Hill is an A.W.U. town, and that the A.W.U.'s powerful membership throughout New South Wales may have helped maintain him in office. Politics in New South Wales is rarely more complicated than that.

There is little doubt that some pre-election disguising of the facts about Broken Hill will take place; but no mature voter will be deceived by this.

The community is confronted with a casual defiance of its own law and authority which is the more astonishing because it is implicitly connived at by Ministers of the Crown and the Police. There can be no question where the Anglican Christian stands on the Broken Hill affair.

TIGHTENING UP!



THE CHURCH AND THE ABORIGINES

By the Bishop of Carpentaria

It is fitting that the Feast of the Conversion of S. Paul, Apostle of the Gentiles—Sunday, January 25—should have been chosen as the day when the Church throughout Australia is asked to pray especially for the aborigines.

THE Collect of the day begins "O God, who, through the preaching of the blessed Apostle Saint Paul, hast caused the light of the Gospel to shine throughout the world."

The torch lit by S. Paul has indeed been carried by generations of later missionaries into every continent of the once dark world, but there are still dark places where men have not yet seen nor have had opportunity to see the Light of the glorious Gospel of Christ.

To our shame some of those dark places are in this very land in which we dwell. Many of the aborigines walk on still in darkness.

It is impossible to arrive at exact figures. But in Queensland and the Northern Territory there are, according to recent estimates, some 28,000 aborigines, of whom some 21,000 are full-bloods. Of these, about 44 per cent. are nomadic or employed on cattle stations and in other work; 29 per cent. are on Government settlements; 17 per cent. are on non-Anglican missions and the remaining 10 per cent. on Anglican missions.

ONE TENTH REACHED

Therefore, in this area, although it includes seven of the eight Anglican Aboriginal missions in Australia, our Church has only been able to establish her own missions among one-tenth of the aboriginal population.

This does not mean that as a Church we are doing no other work for the aborigines; Anglican chaplains are doing splendid work on some Government settlements and in some cases aborigines in employment are reached by the Church through the parish priest and faithful laity.

Nevertheless these figures are enough to show that our Church's work for the aborigines has been and is on a pitifully small scale. The smallness of the work reflects an appalling lack of interest in the aborigines on the part of Anglicans as a whole and a culpable lack of effort to bring to them the Light of the Gospel.

Where there has been little interest, little love and little

prayer there has inevitably been little self-sacrifice in giving. The missions which do minister to the 10 per cent. have always had to struggle against difficulties, many of which have been caused by nothing else but lack of money. Nor are they by any means wholly supported by the Church.

Considerable Government subsidies are paid to them all annually and only with the joint support of Church and State are they able to carry on at all. It is, of course, just that the State should subsidise them, since the care of aborigines is a responsibility which it rightly recognises and much of the work of the Church's missions would otherwise fall to the State.

PENITENCE APPROPRIATE

At the same time, it is well for church people to realise that not only is our Church's missionary work among the aborigines on a small scale but we are not even paying for all of that.

Certainly it is right that this Day of Prayer should also be a Day of Penitence. Corporate penitence is needed as much as corporate intercession.

The S. Paul's Day Collect continues, "Grant that we having his wonderful conversion in remembrance may shew forth our thankfulness unto thee for the same by following the holy doctrine which he taught."

If we are indeed thankful for the conversion of S. Paul and all the radiant light which has resulted from it, for the conversion of our own forefathers from heathen darkness and for the light which has been handed on to us then we cannot but pray, work and give in love and self-sacrifice that the grace of conversion may be poured out on all those who are made in the Father's image but are ignorant of His love—brethren for whom Christ died.

Let January 25 be widely observed as a day of corporate penitence for our neglect of the aborigines in the past; corporate prayer and intercession for them and the Church's work among them in the present; corporate consecration to the task of caring for them now and in the future.

OBITUARY

MISS HELEN ASPINALL

We record with regret the death on December 23, in her early thirties, of Miss Helen Aspinall, daughter of the late Dr. Archie Aspinall and of Mrs. Aspinall, of Turramurra, Sydney.

Miss Aspinall was educated at Ascham and then at Sydney University, where she graduated Bachelor of Arts. She was an active member of the Women Graduates' Association and worked strenuously for their London House.

Miss Aspinall was secretary to the Professor of Economics at Sydney University at the time of her death.

During the Second World War she served in the Red Cross and had a resident post at the 113th A.G. Hospital at Concord.

Her gracious personality endeared her to a large number of friends who mourn the untimely passing of a life devoted to the needs of others.

RICHARD BABINGTON

We record with regret the death on December 11 last of the Very Reverend Richard Babington, Dean of Cork from 1914 until his retirement in 1951.

He died at the home of his son, Canon R. H. Babington, Vicar of S. Mary-le-Tower, Ipswich.

L. G. HAMILTON

We record with regret the death of Mr. L. G. Hamilton, Treasurer of the Parish Council of Cobram, Wangaratta, on Sunday, December 21.

Mr. Hamilton was a keen churchman and had served the Church for many years.

Archdeacon W. J. Chesterfield conducted the burial service.

ONE MINUTE SERMON

THE HOLY GOSPEL FOR THE SECOND SUNDAY AFTER THE EPIPHANY

The Text:

And the third day there was a marriage in Cana of Galilee, and the mother of Jesus was there. And both Jesus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? Mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it. And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was (but the servants which drew the water knew), the governor of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine, and when men have drunk, then that which is worse: but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory, and his disciples believed on him.

The Message:

How time moves! We have leaped across 18 years at least since last Sunday. Then we saw Jesus, conscious of the reality of God, working out His character in His home, obedient to God and to the earthly parents. To-day we see Him facing the world in the beginning of His ministry—facing it with all that He had learned and known of God and Himself. And it is not fitting that He meets the world where He had best known it—in a home, and at a marriage feast. If He is to save the world He must save the home. It would almost seem as though His mother by intuition realised this, and lays the challenge on Him as she sees the hospitality of the home endangered, the temper of the home strained, the unity of the home tested. But though He is hesitant, yet He faces the plunge into the mystery of His mission.

But He is only a guest—and a guest cannot interfere. When His mother instructs the servants to obey Him to the utmost, then He is in control in that home and can bring it blessing. Their water He can change to wine, their lack to plenty, their worry to peace, and what He gives is the best, better than the world has been able to provide.

This is true right through life. It is useless running our own lives and having our Lord as a guest—someone we welcome for the time, someone accepting our hospitality. While this happens we shall find the world too much for us. We shall not meet our problems, we shall worry, fret, and be disunited. If Jesus Christ is to come into our lives and our homes at all it must be as Lord, as ruler, as the One we utterly obey. Then "the peace of God" which does more than all man's cleverness will keep our hearts and minds through Christ Jesus.

CHIMES

The clock in the tower at Holy Trinity Church, Adelaide, strikes once again.

After 50 years of silence, the mechanism was repaired in time for Christmas.

CHURCH AND NATION

A FRANK AND FREE WEEKLY COMMENTARY

The Broken Laws of Broken Hill

Quite rightly, church leaders have come promptly forward to say that the liquor and betting laws which apply in New South Wales should apply, too, in Broken Hill, which is a part of New South Wales.

It was necessary for these church leaders to do this because, only too obviously, the politicians were hoping that the agitation over Broken Hill's scandalous flouting of these laws would die down and an awkward political problem would solve itself.

But the politicians seemed to forget that the problem is essentially moral, not political. The law should be fearlessly applied everywhere. If there is a sound case for exempting Broken Hill from some of its provisions, as some have urged, there is one honest course—bring forward exempting legislation.

And if there is a case for exempting Broken Hill, what of Bourke, Cobar, and a dozen other places?

It is not clear yet whether the law is to be rigidly enforced in Broken Hill. As these notes are being written it seems that the hotelkeepers themselves have decided to impose a partial Sunday curfew on beer.

But that is not good enough. Nor is the long-range "solution" offered by the Premier, Mr. J. J. Cahill, to send the Royal Commissioner on Liquor, Mr. Justice Maxwell, to Broken Hill.

His Honour is currently outward-bound on a liner for the Old World on a tour, the necessity for which we questioned in this column before the Sydney Press came rather slowly to the same way of thinking. And His Honour won't be back in Australia for about eight months.

The open defiance of the law at Broken Hill calls for much prompter correction than a visit from the Royal Commissioner next summer.

To my mind, quite the worst aspect of the current situation is the shocking example it sets to young people of disrespect for the law. If a law is bad it should be amended. But not even the shilly-shallying politicians will openly assert that a law to forbid Sunday hotel trading is a bad law.

Doubtless, the Broken Hill issue is an inconvenient one with a State general election only a month away. The church leaders who have courageously taken up the demand that the law on the Statute Book should be administered must see that the issue remains politically inconvenient, even after the election, if the Government of the day does not do its duty.

Where Trees Are Always News

Trees, fortunately, are always news in Melbourne. When I first went to live in that city in 1935 one of my first jobs as a journalist was to report a deputation of protest to the Parks Committee of the City Council which had thought to lay, as it

argued, an improving axe to some of the trees in Alexandra Avenue, alongside the south bank of the Yarra.

The space all the newspapers gave to the protest, and the editorial backing of the deputation's case, much impressed me as a newcomer to the city. And, whether those trees really deserved to die or not (and I hope they didn't), they were revered.

Remembering this, I was really astounded to hear that the Melbourne City Council, presumably advised by its parks committee, was again contemplating the removal of trees—this time in St. Kilda Road—which visitors to Melbourne regard as one of the city's loveliest assets.

As I remember the controversy 18 years ago, the proposal was to remove some planes and oaks, growing in triple rows with some elms, to enable the last named to expand. I believe the planes and oaks were said to be diseased in any case. But the last time I was in Melbourne—a year or two ago now—the trees which were condemned in 1935 seemed to be still healthy enough, and, fortunately, Alexandra Avenue retained its full, leafy beauty.

How the battle goes for the St. Kilda Road poplars I have not heard except that final doom has not yet been pronounced. I hope it never will.

A city cannot have too many tree "fanatics." Sydney has tried hard but with scant success to make trees grow in some of its inner city streets—presumably having Melbourne's example enviously in mind.

Brisbane, with its flowering street trees and bougainvillea hedges, has much colour in some suburbs, such as Ascot, Clayfield and Hamilton.

And Grafton, as everyone knows, has woven an annual festival round the jacaranda.

So, in all our Australian cities and towns, may the planting and preservation of trees remain a sign of worthy citizenship—and trees be removed only after the most searching expert inquiry when disease is advanced as the reason for the axe.

Most of the Food Is for Thought

The abandonment of the Overseas Food Corporation's sorghum project in central west Queensland, announced this week, is a sad blow to a plan to increase Australia's role as a food producing nation.

But the writing has been on the wall for at least the last two years of the project's four-year history. Bad seasons are part of the story—first frosts, then a wet harvest, and later droughts. But the real lesson of the seasons seems to this inexpert agriculturist to be that local knowledge is ever so much more valuable than remote control. Queensland, which has been a partner with Britain in this costly experiment, and urged recently that there should be more flexible management to enable more immediate advantage to be taken of favourable weather circumstances.

The experiment has cost Britain about £1,750,000, which may seem moderate by the gauge of the disastrous East African groundnuts scheme to which it is second cousin.

Now, with the winding up of the two-Government scheme in Queensland, private enterprise

may benefit, for the 700,000 acres visualised as the "food farm" is to be made available under lease for closer settlement. It has been proved that good grain can be grown in the area, and it is to be hoped that under more flexible and economic farming methods sorghum and wheat can be grown and pigs and cattle raised.

For, although the political tendency is for development to be turned increasingly into manufacturing industries, Australia nevertheless has a world role to play as a food producer, too. It would be unfortunate if the sorghum crop failures should give the impression that we cannot conquer climatic difficulties in the drive to expand our rural areas of production.

Fortunately, with the absence of serious bushfires so far this summer and the coming of drought-breaking rains in the Northern Territory and Queensland, our production story this season should be among the best of the post-war years.

Not Runs Before

Butter

I confess myself a great admirer of the Australian Broadcasting Commission's news service. It so seldom yields to the impulse to sensationalise, and it strives always, I believe, to put first things first.

So then this week, while you may have been anxious to know Harvey's progress score in the third Test match in Sydney, you just had to wait to be told in this order that Australia was building up: (1) A good margin of exports over imports; (2) A good margin of runs over South Africa.

And, lest you think I am trying to be mildly facetious at the expense of the A.B.C., please let me assure you I am not.

Undoubtedly the trade credit of £158 million we have piled up in the past six or seven months is immensely more important to Australia's current welfare than the first innings lead of 270 runs over South Africa.

But, in view of recent trade and cricket performances, both returns to something like the old form were pleasant changes of fortune, weren't they?

And the two considerations will merge in a month or two when we come to export 16 cricketers. Not being dollar-earners, like two other notable sportsmen who left us recently, they are unlikely to affect our balance of trade very much. But they will be expected to give sterling performances abroad and to remain a credit to us, even when re-imported!

—THE MAN
IN THE STREET.

CHRISTMAS IN JERUSALEM

ANGELICAN NEWS SERVICE

Jerusalem, Dec. 26

Representatives of the different Anglican consular corps in Israel, together with more than 2,500 Christian residents, mostly Arabs from Jerusalem, Jaffa, Haifa, and Nazareth, crossed the Jordan-Israel boundaries into Jerusalem to take part in Christmas celebrations in the Old City, and to be present at the midnight service in the Church of the Nativity in Bethlehem.

For the first time in the history of these amicable arrangements between Israel and Jordan, the diplomatic representatives of both countries were permitted to go to Bethlehem by the traditional road from Jerusalem, which was partly through Israel and partly through Jordan territory.

In the past, only consular representatives in Jerusalem were allowed to use this road.

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.]

EUCCHARISTIC BLESSING

ANOTHER BISHOP EXPLAINS

TO THE EDITOR OF THE ANGLICAN

Sir,—For nearly a quarter of a century I have been giving the Eucharistic Blessing at least 340 times a year, excluding Requiem, when one omits the blessing of the congregation, and doing so in the very way that the Bishop of Newcastle finds slightly irritating.

The practice is not, however, "wholly inexplicable," though my explanation will not be wholly acceptable.

The first half of our Prayer Book Blessing was prefixed to the simpler Mediaeval formula in 1549.

We may, then, regard the Prayer Book Blessing as consisting of first the Peace, and then the Blessing proper. This is precisely what the compilers of the Priest's Book of Private Devotion do in their very helpful "Directions to the Celebrant" (page 444 in my edition). Their liturgical authority, together with that of their reviser, Prebendary J. F. Briscoe, is no less weighty than that of Dr. Dearmer, even with the backing of Dr. Wickham Legg.

Their directions are as follows:—

"The priest . . . says with hands joined.

The Blessing.

The peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord:

The priest then raises his eyes, extending, raising and joining his hands: he bows his head to the cross, saying,

And the blessing of God Almighty (he turns to the people), the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. Amen.

The manual action suggests a calling down of God's Blessing on His people. This gesture is surely as edifying and humble as the somewhat forbidding, traffic-controlling attitude adopted by priests and even bishops, who hold up the right hand all through the Blessing, as though to say, "Keep off; anyway the service is all over now. Go home and don't come back until next Sunday."

At the Eucharist mentioned by the bishop, the celebrant who said "The Lord be with you" before the Blessing and then turned his back on the people, probably did so while he said a final private prayer to God. This may have been the old "Placeat tibi, sancta Trinitas," which may be freely rendered as follows:—

"O Holy Trinity, please accept this burden duty and service of mine. It is a perfect act of sacrificial worship, for it is not ours, but Yours. I have done it very badly, because of my unworthiness, and perhaps some of the people may not be much better than I am. But please accept it, and bless everyone for whom we have prayed, and mercifully forgive us, through Christ our Lord."

I suggest that an "aberration" of such quality is worth the slight irritation caused by a clergyman's back.

Yours, etc.,
✕ CECIL KALGOORLIE.

C.E.M.S. THANKS

TO THE EDITOR OF THE ANGLICAN
Sir,—Thank you for the item you printed about "The Australian Churchman," the official organ of the Church of England Men's Society in Australia. Your publicity has helped us and brought support from places we did not know were in Australia.

F.H.C.

Pahran, Vic.

QUALIFICATIONS OF CHURCH WARDENS

TO THE EDITOR OF THE ANGLICAN

Sir,— "A Parson's Diary" (THE ANGLICAN, December 19) doubts that bankers and successful business men are always the right people to have a vital say in matters of parish finance.

I agree that "too much worldly caution . . . can be bad for the Church." But surely the financial affairs of the parish ought to be conducted in a business-like manner? Who, then, is better qualified than the successful business man?

If our forefathers had tried to "live on their immediate resources" the Church would never have got very far—much less be established in mission fields and brotherhoods.

In all aspects of parish affairs, which extend very considerably beyond matters of finance, I believe we should have an open mind. Parish Councillors can come from among the farmers, pastoralists, oilers, mechanics and other tradesmen, labourers, scholars, professional men, also from amongst the ladies as well as business men.

We have the concern of freehold property and its beautification, also of buildings, cars and other assets to maintain in good repair. We have also certain responsibilities concerning the services of the Church, its records and officers.

All round us business is adopting a vigorous outlook, and is bringing in younger men to executive positions. The recent choice of a new bishop for North Queensland opens up the same line of thought in Church affairs.

Above all, I think our churchwardens and parish councillors should be churchmen and equally acquainted with "why they are Anglicans," as suggested to Sunday school teachers at the Adelaide Diocesan Summer School (THE ANGLICAN, Jan. 2). It is along such lines that the rectors ought to provoke their Church councillors—surely we expect to offer some thought to Church affairs other than the purely business aspects.

Yours sincerely,
D. S. ROACH.
Longreach, Queensland.

DIFFICULTIES OF RIVERINA DIOCESE

TO THE EDITOR OF THE ANGLICAN

Sir,—I am very disturbed by the tone of the pastoral letter from the Bishop of Riverina in your issue of January 9. Having served for 14 years in that diocese I know the difficulties with which he is faced.

When Bishop Halse was enthroned in 1926, he was an athletic young man, yet 10 years later he looked older than he does to-day, and the writer looked older in 1938 than to-day, three years after retirement in Tasmania.

The financial position, I believe, has always been difficult. It was greatly increased in the years following Archbishop Halse's departure for Brisbane, and to-day is probably desperate.

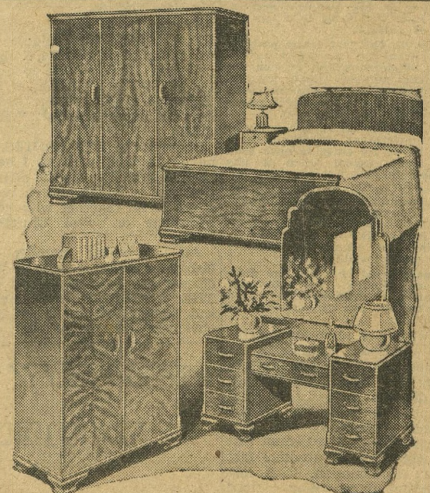
The Riverina Diocese has always been handicapped in having no major towns within its boundaries, and with the decrease in the rural population its initial difficulties have been intensified and can now only be rectified by a re-alignment of its eastern boundaries to include Wagga and Albury, or by re-inclusion in its parent diocese.

Hay is quite inadequate as a diocesan centre. At best it could only prove adequate as the headquarters of a Bush Brotherhood.

In your brave attempt to publicise the doings and spirit of the Anglican Church you deserve the thanks of all its members. I have always felt that our Church neglected Our Lord's command not to put our light under a bushel basket but in a candlestick, so that our light should so shine before men that they may see our good works and glorify our Father.

In conclusion, may I refer to the Bishop of Newcastle's dictum on the desirability of retiring rectors choosing their home OUTSIDE the boundaries of their parish? It reads like a very good rule, but would it cause the severance desired, without which the new incumbent is gravely handicapped?

Yours, etc.,
E. H. PEPPER CORN.
Tasmania.



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PASTORAL LETTERS

THE BISHOP OF KALGOORLIE

My dear friends,

This morning I received from the Bishop of N.-W. Australia some old Kalgoorlie documents which he found among the records of a parish original within our borders.

Here is an extract from some observations made by a Kalgoorlie priest in 1915. Are we "better than our fathers" or does his criticism still apply to us 38 years later?

With regard to the difficulties of work in the Goldfields it is not easy to write. The scattered nature of it does not strike me very acutely, coming from a far more scattered district in the south-west corner of Queensland. The chief difficulty lies, I believe, in the character of the people, of which a certain superficiality and lack of depth is the prevailing feature.

"At the end of a week's acquaintance you think that you know your Australian, but feel that there must be some depths which you will plumb later; at the end of a few years you find that there are not. This type of character seems to make them incapable of rising to any great heights of devotion."

"A very highly placed Roman Catholic ecclesiastic has said that the Australian does not seem to be capable of giving himself up for an ideal, while an English priest of some experience has said that they are lacking in moral backbone. This trait will account for the apparent lack of the deep and sustained affection which one finds among English people. It is also strange that in Australia the woman seems to be the stronger vessel."

"As evidence of this I may say that in every case I have known of the loss of a child, the father was by far the more visibly affected, and also got over it sooner. Australians have no historic sense or reverence for the past. This makes the position of the English Church exceptionally difficult."

"The Roman Church presents itself to the people as the 'Catholic Church' and is accepted as such. Methodism, which in this country has entirely lost its distinctive tenets, is merely a non-sacramental Christianity (if such is possible), and provides a simple religion which does not make any great demands on its adherents. To the majority the English Church is merely a glorified Methodism or a reduced Romanism."

"Its historic position they entirely fail to appreciate. This is made worse on the fields by the fact that the dullness and narrowness of the people's occupation leads inevitably to a narrowness of outlook."

"Also in the past many parishes have been left to the ministrations of demons and laymen for extended periods, which has led to the view that choral evensong and sermons are the staple pabulum of the Christian soul."

"If criticism on such a point be not impertinent, it would have been better for there to have been left alone, intact, what was possible for a priest to visit."

"Owing to the artificial economic conditions prevailing throughout Australia, wages and prices are alike, unnaturally high. Economic law weakens its vengeance by causing the people to squander their money rather than save it."

"Taking this and also the dullness of people's lives into consideration, drunkenness and gambling are not excessive on the fields."

I wish you all every happiness and much progress in the coming year. We shall attain to each of these if we increase our devotion to our Lord, and accept the discipline of the Church thankfully—the Friday abstinence, the Lenten fast and above all the absolute fast before Communion. This last discipline, if so strong a word can be used for so simple an act of loving devotion, has been the custom of the Church from apostolic, or at least sub-apostolic times.

"When I lived in the bush forty years ago, priests had a more strenuous life than we have to-day. Yet as a boy I knew that the rector would be strictly fasting until after his last celebration of Communion on a Sunday, though he might have had two earlier services, and have ridden on horse or bicycle over twenty miles. We are suffering from mental, physical and spiritual flabbiness if we delude ourselves into believing that this simple discipline is impossible for us because our conditions are 'different.'"

Fasting was taught and practised by our Lord Himself. One of the weaknesses of every

part of Christendom, except possibly the Eastern Orthodox Church, lies in the tendency to disregard this old Gospel practice. Our Church of England Prayer Book orders the observance of Days of Fasting (i.e. eating less food) and Abstinence (i.e. not eating meat), so we Anglicans have less excuse than most Christians for their non-observance.

A few years ago the medical



profession joined forces with timid, easy-religion parsons — and perhaps with the devil, too — to persuade us that we ought to eat as much as we can and that fasting was barbaric. Then, in the recent war, the people of England were on short rations, and seemed to be the better for it. After that some of us thought that perhaps our Lord Jesus Christ might have been right after all when He said that certain evils in the world "come not cut but by prayer and fasting."

Yours sincerely in His Service,
Cecil Kalgoorlie

THE BISHOP OF NEW GUINEA

My dear friends,

Owing to a long course of travel from the middle of August until Christmas, I have not been able hitherto to avail myself of the invitation of the Editor to send a pastoral letter for publication in THE ANGLICAN.

As copies of THE ANGLICAN have caught up with me I have been delighted to see the attractive way in which church news is set forth, together with contributions on vital Christian issues.

An increasing number of European church people in this diocese are looking eagerly for THE ANGLICAN each week, and though the circulation will obviously be smaller than in

Australian dioceses it should have a special value in keeping those in isolated places in touch with the Church as a whole and giving them a wider vision.

I heartily congratulate THE ANGLICAN on its first issues and gladly give my commendation and blessing to this splendid venture.

My visitations in August and September to a number of our mission districts gave me a new realisation of the spiritual vitality of the Papuan Church and of the great progress that has been made in evangelism since the war.

Not only were there nearly 1,000 Papuan Christians confirmed, but I visited a number of out-stations which have grown up since the war, where some thousands more people have been brought into contact with the Gospel.

At the Menapi Festival on St. Bartholomew's Day I found that over a hundred non-Christian people, led by their chief, had journeyed three or four days down from an inland area high up on the slopes of Mt. Simpson, eager to see the mission at work at the head station of the district.

Their visit was the outcome of some pioneer evangelistic journeys that the Reverend Norman Crutwell, priest-in-charge of Menapi, has made into the interior during the last two or three years right up onto the dividing range, walking right over in one case to the southern coast.

In that inland area he found a large population of people most eager and anxious to have the mission in their midst. It was not easy for us to find Papuan teacher-evangelists to undertake this work after the serious losses we sustained when eighteen of our best teachers were killed in the Mt. Lamington eruption, but we have given up three of our best remaining teachers from the coastal area, Fabian Palsawa, Laban Seia and Launcelot Otari.

They, with their wives and families, last year set forth into this inland area and have opened out stations in three centres which gives to these people over a large area the opportunity of hearing the Gospel and being taught the Christian faith.

I was tremendously impressed by the chief and his eagerness that his people should be taught and by the high degree of intelligence of these people and their keenness and enthusiasm.

This work and development is one that calls for the earnest prayers of church people. The powers of evil are always at work to try and undermine new ventures of this kind.

The strain upon the Papuan teachers living so far away from their own people in the midst of heathenism is very great, and they need to be upheld constantly by name in our intercessions.

I was at Gona for the New Guinea Martyrs' Day, September 2. The Martyrs' Memorial Secondary School has been established at Gona since the Mt. Lamington disaster, though it is shortly to move to a new site near Agenehambo.

It was the first time I have been able to be with them on the special day on which we commemorate our martyrs.

The school is growing splendidly under its headmaster, the Reverend Byam Roberts, whose coming to us from the head-mastership of the Slade School, Warwick, has been one of the highlights of the post-Mt. Lamington period.

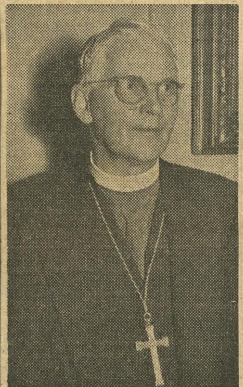
He is assisted by Mr. Ted Marriott and Mr. Douglas Jones. I was in the Gona area for a full fortnight, visiting out-stations with the Reverend John Wardman.

First we went to Buna, where a new mission station has been opened out since the war close to the spot on the coast where the "Maclaren - King" was bombed in March, 1942, when I and others with me were machine-gunned by a Japanese float plane.

The last stages of the Buna battle at the end of that year were fought out on or near the present mission station. The Buna people have been brought to Christianity since the war and this was the first confirmation held amongst them.

I visited other outstations in the Gona area both on the coast and inland, all of which have grown up since the war.

These are the fruits of the



labours of that devoted missionary, James Benson. The Reverend John Wardman has only been with us since September, 1951, but I was amazed at the grip that he has got upon his district in that short time. We have in him a splendid successor to his uncle, Canon James Benson. My visitation to the Gona district concluded with the Holy Cross Day Festival.

This mission has been called since the war the Holy Cross Mission, on account of the famous Gona cross which survived the war.

After the Gona visitation I went inland to Popondetta,

Agenehambo and the Mt. Lamington area. I spent some days at Agenehambo, where there were some 200 candidates to confirm.

This is another area where, under the valiant leadership of the Reverend Robert Porter, there has been great expansion. Agenehambo now takes the place of the old Isivita Mission Station. The new church was ready for dedication.

Until then they had been worshipping in the open air. The day of its dedication was indeed a memorable one. Seldom I think have I seen such a vast crowd of Papuans. Europeans, both government and planters, from the district, also came. The reverence of this great congregation was most outstanding. The next day was the day of the confirmation, and after that there was a gala day when they had their dancing and feasting, and the big mission station reminded me of a fair ground in England.

After visits to Port Moresby, ten days in Australia for consultations with the A.B.M. in Sydney and the Queensland Provincial Synod at Rockhampton, a short return to Dogura to conduct a retreat for the Sisters of the Holy Name, visits to Wau, Bulolo and Lae, I found myself again at Port Moresby for the Government and Missions Conference.

Representatives of all the missions at work in the Territory were present. The conference lasted some ten days and was a strenuous and exhausting time. A great variety of subjects were discussed and a remarkable unanimity was found to exist amongst the mission representatives on many of the major issues affecting native welfare and the relationship of missions and government.

The conference was opened by the Acting Administrator, Mr. D. Cleland. In an admirable speech he spoke of the Administration's desire to maintain a balanced policy between economic development and the development and advancement of the native peoples, and of the missions as being co-trustees with the Administration in a great task and a great heritage.

There were open sessions of the conference attended by mission and government representatives, and also private sessions of mission representatives only. I was appointed chairman of the latter, and Mr. Groves, the Director of Education, was chairman of the full conference.

We were a little disappointed that comparatively few government representatives attended the open conference. A large number of resolutions were passed by the mission delegates and these were presented to the Acting Administrator and the Minister for Territories at the closing session, and we are eagerly awaiting the response of the Administration to these resolutions.

The mission representatives appreciated the opportunity given to them by the Administration to meet in this conference and also the hospitality and goodwill that was shown towards them during the whole

time that they were in Port Moresby.

Remarks that I made at this conference were unfortunately given an emphasis in the press that they did not have in their original context. At the opening of the conference I emphasised the great importance of maintaining the balanced policy that the Acting Administrator had spoken of and the great responsibility that rests to-day on the Administration to see that the development and well-being of the native peoples is given a paramount place.

I pointed out that if this is not so, and native interests are over-ridden for commercial or economic reasons, the untoward effects of this may not be seen in this present generation, but seeds would be sown that might well, in generations to come, bring about a similar situation to that which exists to-day in Africa. I think that it is right that this should be kept in mind and that we should look upon the situation in Africa as a warning of what might happen if that balanced policy should in any way be departed from.

I assured the Acting Administrator of our gratification at his own recognition of the need for this, and also that because of our realisation of the great responsibility that falls to-day upon him and upon all who share the burden with him he can know that the Church is daily offering its prayers and intercessions that they may, in all they do, seek wisdom from on high and be granted Divine guidance.

It seems that the conditional nature of my remarks was overlooked in the reports published in the papers afterwards, and the impression was given that I had suggested that there was a danger of a native uprising in this Territory similar to that in Kenya. I regret very much that this impression should have been given. It was certainly not what I said, nor is it what I think.

It was not at all my intention to attack any existing commercial undertaking, many of which I know are safeguarding native interests, if in no other way by adhering to the safeguarding requirements of Government regulations, but also in some cases going beyond this in the care of their native employees.

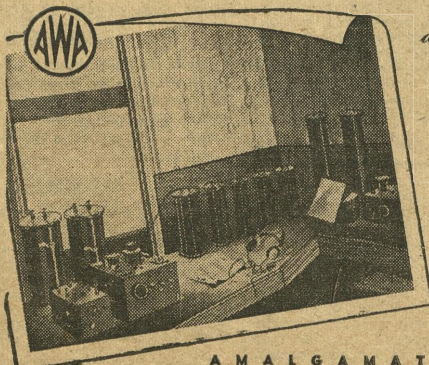
I wished rather to express the hope that enterprises in Australia which may be concerned only with self-interest and profit-making will not be allowed to embark upon activities here which would be to the detriment of the true development of the native peoples. I believe there is need for economic development in this country, and room also for private enterprise, but there is also a limit to the support which these can receive from the native labour potentiality of the Territory.

Side by side with this is the need for encouraging and helping the natives in their own co-operative and other development undertakings and schemes and not to allow them to be swamped. To ignore this, or to

(Continued on Page 11)

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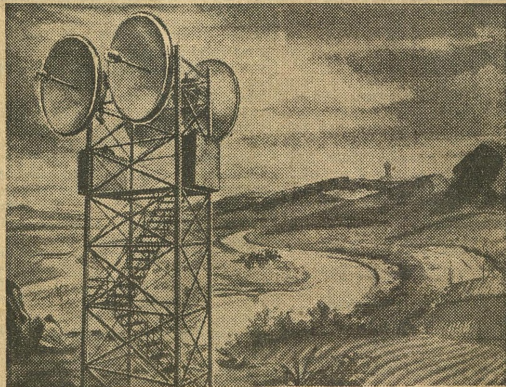


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FAITH AND MORALS

A WEEKLY QUESTION BOX

By Dr. S. Barton Babbage

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

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



Mr. D. H. Robertson, of Tasmania, says:

"In Deuteronomy 18: 9-12 certain practices are mentioned and that whosoever indulges in them is 'an abomination to the Lord'."

The passage in Deuteronomy reads:

"When thou art come into the land which the Lord thy God giveth thee, thou shalt not do after the abominations of those nations. There shall not be found with thee any one that maketh his son or his daughter to pass through the fire, and that useth divination, one that practised augury, or an enchanter, or a sorcerer, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For whosoever doeth these things is an abomination unto the Lord..." (R.V.).

The general question at issue is:

What is the attitude of the Church to Spiritualism and kindred superstitions?

Superstition, according to the Oxford Dictionary, is "unreasoning awe or fear of something unknown, mysterious or imaginary, especially in connection with religion."

Historically, it has taken four main forms:

- (a) Astrology.
- (b) Magic.
- (c) Witchcraft.
- (d) Necromancy.

Astrology is the belief that stars have an occult influence on human affairs; magic, that certain things have supernatural power to influence events; witchcraft, that certain persons have special powers or knowledge of occult laws; and necromancy, that future events can be revealed by communicating with the dead.

All these different forms of superstition have one thing in common: a belief that the future is fixed and irrevocable, and that its secrets can be revealed.

The Bible refers in terms of scathing condemnation to these and kindred forms of superstition.

The classic passage is the description of King Saul's spiritualistic seance with the witch of Endor (I Samuel 28: 3-25).

The prophet Isaiah refers to those who say: "Seek unto them that have familiar spirits and unto wizards, that chirp and that mutter"; and he indignantly protests: "Should not a people seek unto their God? On behalf of the living should they seek unto the dead?" (8: 19).

There is nothing new in either spiritualism or superstition.

It is the natural refuge of unregenerate man. It is the product of instinctive fear before the mystery of the universe.

Mr. D. H. Robertson continues:

Are these things still practised? If so, under what names?

Clement F. Rogers, in his admirable book, "Astrology and Superstition," writes: "Men have always wanted to know the future. In old days they consulted oracles and listened to the predictions of prophets and augurs, wizards and witches. They looked for omens in the flight of birds. They sacrificed animals and examined their entrails. They interpreted dreams and believed in numbers. They tried to develop occult powers. They cast horoscopes, and consulted the stars."

And he adds: "The Present Age is no exception." There is, as we all know, much popular superstition; superstition about doing things on Fridays; about touching wood for luck; about passing under a ladder (even when there is no risk of paint being splashed on you); about numbers (houses which should be numbered 13 are numbered 11a); about upsetting salt; about charms; picking up pins; about horseshoes, rabbits' paws, and so on.

But it is more serious, as Cicero pointed out, when superstition is allied to religion. It then gains a force from sincere belief in God which it does not possess by itself. Rogers refers to three contemporary examples: Anglo-Israelitism, Millennial Dawn, and Seventh Day Adventism.

He says: "There is very real danger in these forms of prediction that, by their connection with religion, they may drag down Christianity to the level of astrology, crystal gazing, card playing, palmistry, graphology, numerology, dream interpretation, theosophy, fortune telling, belief in mascots, lucky charms and quack medicines."

What is the antidote to superstition?

The answer is right belief in God.

Superstition is based on an unworthy and barbaric conception of God.

The God whom Christians worship is not a God who hides His message in pyramids and puns. Rather, He is the God who has revealed Himself in Jesus Christ.

Those who ignore God's revelation in Jesus Christ, dabbling in superstition and

substitute faiths, are today, as always, "an abomination unto the Lord." By their deeds they demonstrate that they love darkness rather than light.

A correspondent in N.S.W. states:

"Jesus was neither more nor less than a son of man."

This is a dangerous and deceptive half truth.

Jesus described Himself as the Son of Man. It was clearly His favourite designation. He chose it above every other title.

On the one hand, it pointed back to the prophecy concerning the Son of Man who was to come in the clouds of heaven (Dan. 7: 13); on the other hand, it pointed to His utter identification with humanity.

Jesus never, however, described Himself as "a son of man."

The distinction is fundamental.

Jesus, by His deliberate and consistent use of the title, was pointing to the fact that He was truly the Man, the ideal or perfect Man, the representative Man. He was not, that is, merely a particular member of a general category.

Jesus was both human and divine; that is why He was not just "a son of man"; on the contrary, according to the New Testament, He was both the Son of Man and the Son of God.

Our questioner continues:

Jesus was filled to overflowing with the Spirit of God, which we also possess, though alas in much less measure.

We agree that Jesus was filled with the Spirit of God.

The difference between Jesus and ourselves, however, is not merely one of degree. It is not a question of Jesus possessing in fulness what we possess in part.

On the contrary, it is fundamentally the difference between God and man.

Masefield wrote in "The Everlasting Mercy":

"Each one could be a Jesus mild,
Each one has been a little child."

That is untrue.

The difference between Jesus and ourselves is not quantitative; it is qualitative. Jesus was from above: we are from below.

Consequently we are not little Christs. We are sinners, whereas Jesus was without sin; and the difference between Jesus and ourselves is, in the last analysis, the difference between the Redeemer and the redeemed.

Our correspondent concludes:

There is no miracle about this.

There would be no miracle if Jesus was merely "a son of man"; but He was not a mere son of man.

This distinction is not a mere theological logomachy.

Jesus was, according to the Gospels, "conceived by the Holy Ghost, born of the Virgin Mary."

His birth was, therefore, due to the direct operation of the Spirit of God.

Consequently, Jesus was born without taint of sin.

His sinless life, His moral perfection, is without parallel in the history of the human race. He is unique.

That is why, from the point of view of human history, His life is the supreme miracle.

A LIVE ISSUE

DOUGLAS CREDIT

TO THE EDITOR OF THE ANGLICAN

Sir,—Dr. Babbage, in your issue of November 14, says that Social Credit is not a live issue.

May I remind him that it was a very live issue in Australia until the threat of war pumped money into the economy and saved it from bankruptcy?

Perhaps it does not occur to him that it is only the threat of World War III that is pumping in additional money to stave off a further threat of bankruptcy and depression. Stop that, and the world's economy would slump.

American industry to-day is alarmed at the possible outbreak of peace in Korea.

So much for the much vaunted economy under which we live, and the economists who are responsible for it, and the ecclesiastics who give both their blessing.

Only as a result of war do we ever get full employment and full purses and the appearances of national prosperity. Left to itself, with no additional money pumped in as a blood transfusion, the economy would deteriorate into the doldrums of depression.

What an indictment of a financial "system" that it requires a world war, or imminent danger of war, to generate enough money to give it the outward appearance of solvency!

Dr. Babbage tells us that "Douglas Social Credit has been weighed in the balance and found wanting." We don't ask by whom, or by what authority. This kind of sweeping, unsubstantiated generalisation is all too often the last refuge of the uninformed.

Perhaps it would surprise Dr. Babbage to know that the only country in the world in which a little Social Credit has been tried—Alberta—has achieved the following record in the 17 years it has been in office. It has not increased the Provincial debt by one cent. On the contrary, it has reduced it by 70,000,000 dollars and plans to wipe off the balance of 97,000,000 dollars within 10 years.

It has wiped out sales tax and substantially reduced every form of taxation within its jurisdiction.

It has increased the reserves and investments of the Province by 79,000,000 dollars.

It has constructed 10,000 miles of first-grade bituminous roads without borrowing one dollar.

Alberta's grants to municipal councils are twice as high as those of any other province, having regard to its population.

It pays an additional 10 dollars a month to old age pensioners (imagine the N.S.W. Government doing that!)

I venture to say that it is the only government in the world that has reduced the provincial debt, instead of increasing it; reduced taxation instead of increasing it, and which has not borrowed any money during its 17 years of office.

That Social Credit, in practice, is enthusiastically endorsed by the people of Alberta is borne out by the fact that the Social Credit Government has been returned at five elections by majorities which constitute a world record for free, democratic government.

The discovery of oil in Alberta is not the explanation of its unique record. That development occurred only in the last three years. Incidentally, the richest oil field in the world, Texas, still goes the same way as all other orthodox economies in compounding debt on debt and tax on tax.

In this respect, I draw Dr. Babbage's attention to the proud record of Australia, by way of contrast with Alberta: The national debt of Australia has increased by 1,377 per cent. in 50 years. Taxation in Australia has increased by 2,381 per cent. in 36 years.

May I suggest to the reverend doctor that perhaps, after all, it is the orthodox financial system that has been weighed in the balance and found wanting.

Yours very truly,
C. BARCLAY-SMITH,
Pymble, N.S.W.

TO THE EDITOR OF THE ANGLICAN
Sir,—Dr. Babbage, like Pontius Pilate, washes his hands of Social Credit because it is not a "live issue."

Is not the engorgement of the National Debt, which has increased from £197 million to £2,900 million in the short space of 50 years, a live issue?

Douglas is the only man, so far as I know, who has put forward proposals for its liquidation.

Is not the increase of taxation, which now represents the strangling pressure of a box constrictor, a live issue?

Douglas is the only man, so far as I know, to show the world a way of escape.

Is not inflation a live issue?

J. M. Keynes, the British Government's economic adviser during the last war, was astute enough to recommend the adoption of C. H. Douglas's price subsidy proposal, and thus saved the economies of Britain and Australia from inflation during the last war.

Yours sincerely,
LORELEI BOOKER,
Greenwich, N.S.W.

FAITH HEALING

TO THE EDITOR OF THE ANGLICAN

Sir,—The article by an Anglican bishop on the meeting conducted in Sydney by the "Reverend John Valdez" (THE ANGLICAN, Nov. 14) should create not a little interest. It calls for the following comments.

While I am not a little dismayed, being a priest of the Church Catholic, at the somewhat amazing administration of the divine gift of healing, it must be obvious to all thinking people that this gift is made, and apparently in a manner, in keeping with the individual's mode of communion with God.

The Fellowship of Christian Healing in Melbourne is very conscious of the gift of healing, associated with the worship of the Anglican Church, but the methods used in the administration of the gift are, to say the least, rather more subdued.

The bishop points out, in the list given of the main points made by Valdez, one thing with which I cannot agree. That is: "that this healing is given, when doctors have failed."

My own experience is that healing is given when our faith in God is real enough, and our desire to serve God is strong enough.

The limit of the doctor's ability is in no way the beginning or the starting point of God's mercy.

The bishop was most guarded in his final paragraph, and "would not care to say that it was not of God."

Could we not be a little more generous, and say rather "it would appear to be of God." It would not then be taking too great a plunge to adopt the attitude that if God so uses these ministers, should not we be permitting Him to use us?

F. E. D. GASON,
The Rectory,
Avoca, Vic.

COMMUNITY MEALS

TO THE EDITOR OF THE ANGLICAN
Sir,—I wish to amplify what Mr. E. C. B. MacLaren mentioned in his letter (THE ANGLICAN, Nov. 21) concerning community meals.

Such meals are encouraged by the Church and are usually taken after Communion, or at social evenings. However, these functions are far too scarce.

The "meal" has a long history. It has constituted the fullest expression of fellowship and joy right from the beginning of primitive human society. It was on the great tradition of the passover feast that our Lord instituted the Blessed Eucharist.

It is quite easy to see that the social meal affords a most appropriate way of applying the spiritual fellowship of Holy Communion to social life.

Two Christians can experience a deep spiritual fellowship at Holy Communion without having seen each other before.

But I agree with Mr. MacLaren that social fellowship, in the form of the age-long tradition of "community meals," is essential to the Church's life.

Yours sincerely,
A.J.B.

THE ENVELOPE SYSTEM

TO THE EDITOR OF THE ANGLICAN

Sir,—W.H.E. asks: Who started the weekly envelope system?

Captain T. F. Watson (not of S. Thomas, North Sydney), an old boy of the S. Andrew's Cathedral Choir School, Sydney, founded the Duplex Envelope System in England in 1912 for the maintenance of the Church at Home and for the extension of the Church overseas.

The Church Duplex Movement still carries on, though the founder passed to his rest in 1951.

Yours, etc.,
ERNEST CAMERON,
Mosman, N.S.W.

THE STATE OF SPAIN

A WARNING TO DEMOCRATS

TO THE EDITOR OF THE ANGLICAN

Sir,—I would like to compliment you on your admirable paper and highly to commend you for publishing the informative article by the eminent American theologian and an authority on Latin America, Dr. John Mackay, who presented a telling report on Spain as a "Sadistic Theocracy."

Unfortunately, not a few good Christian folk are prone to see the world in two colours, black and white.

The black areas of the earth are to them the communist countries and spheres of influence. Spain, however, seems to be excused on the ground that its authoritarianism is of another kind.

Dr. Mackay has given a grim warning to all true lovers of democracy on the clerical Fascism that is Spain to-day.

In this report he is supported by the views of the powerful American Federation of Labour, quoted in the excellent pamphlet, "Catholic Action and Australian Labour," which was ably reviewed in THE ANGLICAN of December 12.

Organised Labour in America, one of the most powerful anti-communist forces in the world, lumps Franco with Stalin and the dictators of all other repressive regimes. The A.F. of L. in a special statement called upon the U.S. Government to reconsider any policy aimed at proping up the Falangist dictatorship and to discontinue all aid to Franco.

The keen and scholarly observations of Dr. Mackay show that the Roman Church believes that there is no salvation outside its ranks, and that Franco, its favourite son, implements that belief in a policy of totalitarian darkness. This is not different from the creed of Stalin, which proclaims that there is no salvation save through the State.

Both are the very antithesis of democracy and the enemies of Christianity.

Yours truly,
K. L. JOHNSON,
Hurstville, N.S.W.

TAKING PETS TO CHURCH

TO THE EDITOR OF THE ANGLICAN

Sir,—May I, as one of the parishioners of S. Marks, Granville, answer the question in Mr. W. A. Terry's letter? Mr. Terry asked our rector to say what he had done with the 4th Sunday in Advent.

"The Church by her fasting days gently teaches us to cultivate self-restraint," he says. Had he been present at our service, he would have observed the wonderful care and restraint exercised by each child in charge of a pet.

To quote once again, "He staged a popular show." Would the writer, one wonders, have so described the "Feeding of the Five Thousand"?

I am, Sir, proud to sign myself, A Member of S. Marks', Granville, N.S.W.

RIGHT
TO GOOD HEALTH
ABUNDANT ENERGY
RESTFUL SLEEP

RIGHT. Turn right to better health, better sleep, renewed energy. Drink one or two cups of delicious, nutritious MILO every day!

MILO
Delicious... Nutritious... made by NESTLE'S

KIKUYU TRIBAL CEREMONIES:



These pictures, exclusive in Australia to THE ANGLICAN, were taken at a Kikuyu reserve during a cleansing ritual for any who had taken the Mau Mau oath. Tribesmen, many of whom show Western influence in their attire, solemnly gathered (above) in a forest clearing to witness the undoing of one of the strongest oaths known to the Kikuyu. Those who had taken the Mau Mau oath and did not have the courage to be cleansed had already left the scene.



The propounder of the cleansing curse putting on the traditional make-up. It is chalk mixed with castor-oil, and it is applied to half the face and one leg. Right: Placing the *thenge* stone into its support made from *miguri* branches.



An elder (above) informs the gathering of the necessity for denouncing the Mau Mau oath. Seated immediately before him is Senior Chief Waruhiu, who was murdered shortly after the ceremony.



A twig of wood is thrust into the hole in the *thenge* stone as the witch-doctor intones the curse (left) in a high-shrieking voice. When the twig is inserted (top right) the curse, it is said, becomes effective. When all the curses have been pronounced the *thenge* stone is removed (lower right) from the *miguri* bush.



The authorities on the ancient laws and customs of the Kikuyu photographed at the ceremony. Second from the right is Senior Chief Njiri. The Senior Chiefs Waruhiu and Nderi were murdered shortly after publicly denouncing Mau Mau.



The *miguri* branches, which are used to support the *thenge* stone, being tied with grass. It is called the "stone of death" by the Kikuyu.



"May the men of the Mau Mau who have not cleansed their hearts fall to the ground like this *miguri*," screams the witch-doctor (above) as the bush is uprooted. The witch-doctor then removes his make-up.

MAU MAU CLEANSING RITUAL



SOCIAL SERVICE AND THE CHURCH

If the young people of to-day could press a button in this atomic age and turn back the hands of time for seventy years, they would find that many of the happenings and behaviour in those days had much in common with to-day.

The following article appeared in the issue of "The Australian Churchman" in January, 1884 (a forerunner of THE ANGLICAN) and is published as a matter of interest:—

Larrikinism at boiling point usually awakens the moral sense of the community for a few days at least.

At such times woeful lamentations are indulged in as to the weakening of parental authority. Of course, parental authority is being weakened, and will be very materially weakened yet.

As long as Government asylums open their doors to the children of well-to-do parents, and the State is ready to take responsible charge of the child's education, so long will the parent shirk his duty.

Nobody cares to pay for that which they can get for nothing; and parents, for the most part, are willing enough to be saved the trouble of looking after their children.

Republican America is far wiser. There the State says to the parent, "Your child must be educated for the general good, as well as for his own. Here is land; join hands among yourselves, levy your own rates, and we will take care that you keep the thing going efficiently."

There were not many youth organisations in those days. The only youth organisation connected with the Church seems to be the Girls' Friendly Society, which had its fourth birthday in the year 1884. Of course, we have more youth clubs today in the churches (and out) for young people of both sexes. Most of them are run, broadly, on what is termed "the four-square principle of life"—based on the text, "Jesus increased in wisdom and stature and in favour with God and man."

SOCIAL SERVICE AND THE YOUTH CLUB

In this article we wish to deal with the fourth aspect—the Social Service side. In these days the word "social" is very loosely used, and in youth work particularly it is used to denote a social evening or a dance, or some gathering where people join together for entertainment.

The "service" aspect is lightly skipped over and forgotten. Perhaps an occasional pound to a Missionary Society seems to cater for this aspect of the Club's life. Even when a group raised a considerable sum and donates it to the various

Church bodies, this does not nearly fulfil the Christian obligation of Social Service.

The following article which appeared a little later in 1884 in the same newspaper will illustrate:—

PREVENTIVE WORK

"If a score of men should accidentally go over a precipice and lie mangled below, it would not take long to arouse the sympathies of men who, by their personal help or their means, would come to the rescue.

"But suppose some man at the top was quietly keeping watch, and warning travellers of their danger and preventing them from going over the precipice, think you that equal enthusiasm could be aroused in his behalf?"

Now, a great deal of our humane work, such as is done in reformatory institutions, Magdalen and founding asylums and the like, is only the doctor at the bottom trying to fix up men who have gone over; while our mission schools, kindergartens, day nurseries, guilds, and such like, is the man at the top preventing the mischief taking place.

Since men have gone wrong we certainly owe a duty to them, but why should we have this flood of sentiment that sends the doctor, and not pay a like attention to the man at the top who certainly is the greater of the benefactors?

In other words, we ought to go to work in cool reason, and do more vigorously the preventive work, such as is done in our little and obscure mission stations.

And yet, how hard it is to get personal and financial help for preventive mission work, simply because there is in it no blood and bitter cries and harrowing scenes.

It is of the essence of preventive work to hide itself, and only the philosophical seem to appreciate it. The sentimental need something to arouse them to action.

A convict in his cell, who had frequent visits from the Chaplain, remarked that if the Church had taken one-tenth as much pains for his salvation when he was a boy he would not be there.

When he was a boy, nobody cared for him, but now everybody seemed anxious for his soul.

Well, what are you going to do about it?

NEWCASTLE YOUTH PLANS CONFERENCE

Arrangements are almost completed for what is likely to prove the largest, and it is hoped the most successful, Youth Conference ever held in the Diocese of Newcastle.

Already 150 applications have been received, a large percentage of which are from leaders of the various branches of our Youth organisations.

The conference will commence on Friday evening, January 23, and will terminate on Monday, January 26.

The Showground at Singleton will lend itself admirably as the location for such a conference and the organisers are most enthusiastic that no effort be spared to make the conference a success.

It is possible, even at this late stage, for further applications to be accepted, but it is stressed that any young person desirous of attending should not delay in forwarding the application to the Youth Office, Tyrrell House, Telford Street, Newcastle.

The conference is sponsored by the Church of England Fellowship, but is open to all young Anglicans.

YOUTH AND EDUCATION SCHOOL

Members of the Fifth Annual Summer School of Youth and Education, held at Woodlands Hotel, Hobart, have now returned to their various parishes throughout the diocese. They will put into practice the theory they learnt as students.

They take with them the memory of ten days spent in happy fellowship with fellow teachers and youth leaders.

The happy atmosphere which prevailed throughout the School was mainly due to the personalities of the chairman, the Reverend Robert Dann, of Melbourne, and the Bible Study Leader, the Reverend F. Reeves, of Kempton, Tasmania.

In the Bible Study session the students were encouraged to think of the teaching of Jesus about God, Life, Personality, Sin and The Kingdom.

In other sessions they studied the Faith, the characteristics of children and the practical application of them in teaching and leading young people.

Such a School is of immense value in the teaching ministry of the Church. The committee would like to see more parishes represented and obtaining the help which the School gives.

C.M.S. LEAGUE

Brisbane's C.M.S. League of youth conference, on January 14-20, chairman will be the Reverend A. Delbridge, of Adelaide. He will also be speaker at the final rally.

NO SENSATION, SAYS YOUTH EDITOR

In a special despatch from Mysore, India, THE ANGLICAN Youth Editor (who has been attending the World Youth Conference there) states that he will return to Australia this week.

He says that now that the conference is over, Australians would wonder why there had been no sensational announcement or resolution.

The reasons were that there were no resolutions, and delegates' opinions were strongly divided as to what was sensational.

Some delegates, he said, perhaps were disappointed that at the end of the conference, the theme of which was "Christ the Answer," they were unable to return home with specific answers to the problems which they had brought to the conference for solution.

But as the Bible studies and discussions had progressed, it became increasingly clear that man would only find the answers to his individual and social problems when he faced up to God's question, "Where art thou?"

Human relationships can only become what God meant them to be when man's relationship to God has been set right. God has spoken, once and for all, in His Son.

Again and again in the Bible study sessions and in the plenary sessions, delegates rediscovered the vital issues of the sovereignty of God—of God taking the initiative, particularly in human redemption.

The Indian delegation, particularly, emphasised repeatedly the scope of the gospel and the fact that the gospel and redemption apply to the whole of life.

"To an empty stomach you cannot preach God," was an expression used more than once by them.

The poverty here in India is appalling despite progressive measures being taken by the Government.

Here in Mysore, for example, in the midst of all the pomp and magnificence of the palace area, where monuments are crowned with gold, the depressed classes are sleeping on the streets wrapped in cotton rags.

Nor is such a situation confined to India.

He said: "I was interested when I saw in the Marxist bookshop in Kottayam a copy of the 'International Student News' containing an article entitled 'Australia's Colonial Population.' It was illustrated by a photograph of aborigines begging from passengers on the trans-continental line."

While not justifying the particular article, he said, the fact remains that we have a problem in Australia itself which calls for a Christian approach.

If I were asked to sum up then some of the issues arising

BOBBY THE CHAMELEON

Bobby was a chameleon . . . a fat, ugly-looking little lizard.

He had a heavy head that looked as if it had been covered with armour plates, big, very bright eyes with heavy lids, four rather fat legs, and a tail that he could wind round the branch on which he was sitting.

But Bobby was a very special chameleon. He was a pet, and he lived in a little reptile house

carefully seize Bobby round the middle, and place him on each of the hankies in turn.

If Bobby had eaten well, he would sit quite contentedly and slowly change his colour to match the hankie on which he was placed.

If he was hungry, he wouldn't stay still and had to be returned to the reptile house. Usually he was good and obliging, however, and was greatly admired.

Bobby was quite a character, and everyone who was acquainted with Lyndall and her brother knew all about Bobby.

Then one day at school, Lyndall's teacher said to her, "If you do not take care, Lyndall, you will become just like a chameleon."

The class laughed, thinking of Bobby; but Lyndall was puzzled. "Is it because I go red, when I tell lies?" she wondered. But Bobby did not tell lies . . .

NOW—HERE IS THE COMPETITION.

See if you can think out WHY the teacher made that remark to Lyndall; what sort of a little girl she was, and what fault in character she was developing.

About ten lines should be enough, and there will be a prize for the best answer.

RULES FOR COMPETITION

Please write your answer on a sheet of paper in your neatest handwriting, and then add:—

Your name

Address

Age

School

and post to the Youth Editor, THE ANGLICAN, Daking House, Rawson Place, Sydney, to be received at the office not later than January 30, 1953.

A prize will be given for the most correct and neatest entry.

FOR BUDDING AUTHORS, ARTISTS AND OTHERS

Can you write a story, a poem, a limerick, or can you draw? The Youth Page is your page, so let us see what you can do to make it more interesting for other young people to read. Would you like to make some suggestion as to what the Youth Page should contain?

The Youth Editor would be very pleased to receive your contributions sent care of THE ANGLICAN office.

CHURCH YOUTH ON TOUR

Adelaide, Jan. 12

Sydney's party of 31 young people arrived about 5 p.m. last Thursday after a dusty but pleasant four-day trip.

First port of call was Holy Trinity Church, and their "old" friend, the Reverend Grahame Delbridge.

Several visitors were surprised to find the church amongst low buildings, not dwarfed by skyscrapers on each side.

Stopping places on the way over were Gundagai, Hay and Mildura. Stretches were the order of the day (or night) and revellé 5 a.m.

A slap-up lunch at Goulburn was no sample of future meals, as on the following days the bus stopped for picnic lunch.

Mr. Jim Spence and his wife were in charge of the party.

A breakdown cost nearly half a day, but an even greater tragedy nearly befell them!

Packing at Hay was none too efficient, apparently. Half the stretchers came adrift. A man tried to signal by pointing, but everybody waved back.

They were returned after a lengthy chase by the man who had tried to signal the bus to stop.

DAVID . . .



"In peace I have come to offer a sacrifice to the Lord," Samuel says: "Come, prepare yourselves and join me."



So the sacrifice begins, and among those who come are Jesse and his sons. Samuel watches them. . . .



As Eliab passes before Samuel, the old man wonders: "Surely this is the Lord's anointed?" But no. . . .



So he looks toward the others. Seven of Jesse's sons pass before the man of God, but the chosen one is not found.

JUNGLE DOCTOR AND THE WHIRLWIND

The story so far:-

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

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

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

Daudi deserts the hospital and goes off with Maradadi.

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.

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

CHAPTER X Whirlwind

There was grit between my teeth. Although it was only seven o'clock in the morning, a dust-laden wind was blowing over the central plains of Tanganyika. It felt as though it must have started in the middle of the Sahara. The wooden shutters of the window rattled and I could see people walking up to the hospital for medicine turn their backs as swirling dust swept into their faces.

Elisha, who was perched on the roof nailing down a piece of corrugated iron that had become loose, pointed with his chin to the deep red cloud overhead.

"Yah, Bwana," he said, "there goes the good earth from the place where they are planting many peanuts. Heh, they have toiled and taken the jungle away with their machines that bull-doze. Behold, ivundu—the wind—shows his wrath and lifts the countryside away."

About a mile away, down below the hospital, was a most

By Paul White

unusual sight. I could see the distant figures of people running as though in terror. Suddenly Elisha stood to his feet and pointed with his chin in that direction.

"Bwana, behold."

Now I have frequently seen whirlwinds on the plains—great, swaying pillars of dust mushrooming out a little as they touched both ground and cloud. But I had never seen one as large as the huge twisted pillar of red dust that seemed at that moment to be pursuing a group of people. You could hear the roar as it swirled around. As we watched, it seemed to turn deliberately and make its way uphill towards us. Shrill cries of alarm came from various people around the hospital.

Elisha scrambled from the roof, moving very agilely down a ladder.

"Kah, Bwana," he shouted, "behold, infulufumbi—the whirlwind—is an angry thing and full of great strength. Angaliya—look out!"

As if to bear out his word, hurtling towards the hospital came this great swirling tube of air. It lifted up grass and sticks and whirled them high into the air. It seemed to be debating in its mind whether to visit my house. Then it became suddenly and oddly pink and seemed to come at express-train speed up the path towards the hospital.

It swept upon a woman carrying a baby on her back, and holding a small child by the hand. Immediately in front of her was her husband, an old man with a blanket tied round his shoulders and a red fez on his head. The infulufumbi struck the man a glancing blow, his fez was swept up into the air fifty feet and his blanket torn from his shoulders like a shred of paper. The woman got the full blast and was thrown off her feet. She hit the ground horribly hard and lay still.

Cramming my topee on to my head, I started out to help, but before moving five paces I was halted by a blast of scorchingly hot air. I was conscious of spinning round as though struck side on by a fast-moving vehicle. The corner of the hospital that we called the medicine bar seemed suddenly to lift in the air and with a screech of tortured metal, ten good sheets of corrugated iron were ripped off the roof and soared skywards as though they had been mere leaves. Kerosene tins and two empty gourds went hurtling upwards and a pomegranate tree was ripped out by the roots. The mud and wattle native kitchen just went over like a noisy ninipin. And then, as suddenly as it had started, the whirlwind seemed to dissolve in a cloud of dust and rubbish.

I retrieved my topee, which was yards away, and then saw Elisha sitting on the ground rubbing a spot which was rapidly swelling on his forehead.

"Yah, Bwana," he said, "nhenbo—the elephant—could not have produced more trouble than that infulufumbi."

He looked up at the lacerated wall and the twisted iron that was above him, at the rafters snapped off jaggedly, which reminded me of a compound fracture.

"Kah, Bwana, the whirlwind is very dangerous. It is a thing to be feared. Yah, and yet behold, ten yards away no one was hurt."

Suddenly I remembered the woman whom I had seen fall by the track. She was still lying on the ground and the small boy who was with her was standing dazed and looking down at her.

"Come on, Elisha, there's trouble down here. The whirlwind has produced a casualty."

Stooping over the African woman, I could see she was quite unconscious. There was a nasty gash over her eye. The baby on her back, who was perhaps less than a month old, was also unconscious. They had hit the ground with a terrible whack. Her husband was vainly trying to recover his blanket from the top of a fourteen foot thornbush—a pasture from which Elisha rapidly brought him back. I lifted the African woman, fireman fashion, put her over my shoulder and carried her, with her baby still on her back, to the hospital. Whimpering behind me came the small boy, while the husband stuttered out incoherent sentences which seemed to indicate that he regarded the whole thing as a piece of malevolence on the part of his ancestors.

Mwendwa and Sechelela were quickly on the scene. Deftly the staff nurse swung the baby from the woman's back and with nimble fingers bathed her grazes. A moment or two later, the baby let out a lusty yell.

"Yah," said Mwendwa, "Bwana, he will recover."

The mother lay still and looked as pale as an African can. There was a voice at the door.

"Hodi, Bwana."

I saw Elisha's head with a great swelling as big as a duck's egg rapidly coming up.

"Yah, Bwana," he said, "may I have medicine? Behold my head."

"Certainly," I said, and quickly got to work with lint, antiseptics and sticking plaster. As I put a piece into place Elisha said:

"Bwana, yesterday when you were talking about Maradadi who had stolen the pills which were to fight this epidemic of dysentery, you said that whatsoever we sowed, that we would reap. Bwana, this morning in the dawn as I read God's Book, I read these words about people who have no time for God, who just flatly disobey His orders and who worship silver and gold rather than Him. It said 'they sow the wind and they shall reap the whirlwind.' Many times have I seen infulufumbi stagger across the countryside, but never has this come into my mind like today."

I fixed another piece of sticking plaster in place and said, "Heh, Elisha, that's true."

"Hongo, Bwana, after what we have just seen who would care to have a harvest of whirlwinds?"

"The trouble is, Elisha, when people sow sin as the seed in their lives, they don't think much of the harvest. Heh, that is the case of Maradadi who has stolen from us pills which would have meant so much in the disease that makes people's stomachs jump."

I rolled the words off my tongue, pleased at my knowledge of the local language. As I said them, suddenly the woman who had been knocked unconscious by the whirlwind sat up.

"Bwana," she said, "Bwana, where is my child? It is for the reason that his stomach jumps I have brought him to the hospital. Yah, he is a sick one." She rose unsteadily to her feet.

In the recent commotion I had forgotten all about the small boy; but we found him lying on the verandah huddled up. What his trouble was was very obvious. Our dysentery epidemic had begun.

(To be continued next week)

ENJOYING A FILM

SUGGESTIONS FOR YOUTH

The picture shows much more than any other feature to fashion the public mind, of our national life.

The picture shows a need, and is potentially a most beneficial form of entertainment. For the most part, however, the person (especially the young person) going to the pictures does not approach the art of the cinema with any discrimination or understanding.

The picture show for some is often an emotional outlet, and often a refuge from bad social conditions. The super-luxury picture show in the cities, with their uniforms and lavish furnishings, gives one a spurious sense of dignity and importance, which is still further increased as the cinema-goer is referred to as a "patron" (not a mere customer).

There are often many excellent films which are good examples of their own art form, but most impartial observers would agree that there is in addition a considerable quantity of slush and rubbish and that the influence of the picture-show is often deleterious in its effect.

It should be the purpose of the Christian, as well as the Youth Club, to combat the ill effects of the pictureshow, not by condemning outright, but rather by commending its good features and by encouraging a discriminating approach to it on the part of its "patrons."

This is certainly a slow and uphill job, but members of Church youth groups can make some contribution to it by their serious study of the film as an art form, by learning to be their own critics, and by their discriminating approach to this form of entertainment.

Here are one or two suggestions which may help your youth leader to carry out this difficult task:—

1. A FILM I HAVE SEEN

A simple way of introducing the subject of films is by arranging a programme in which members give talks on films they have seen.

As most young people visit the picture show regularly, this would be a means of encouraging them to talk to an audience.

It would perhaps be advisable to impose a time limit. Inexperienced story-tellers often draw out their tale until it becomes boring. Members could be asked to conclude by giving their opinion of the film.

2. A FILM DISCUSSION

Perhaps one of the easiest subjects for members to discuss is that of a film they have seen. Warning of this can be given, perhaps a theatre party arranged to some particular film, members could read what the critics say about the particular film and then form their own opinions.

A chairman could direct the discussion so that, at the end, questions such as the following could be answered:—

(a) In your opinion, did the film give a realistic portrayal of life in the particular community it was supposed to show?

(b) Did you learn any new fact or gain any new ideas from this film?

(c) What did you consider to be the most outstanding technical achievement of the film—the photography, the costumes, the script, etc.?

(d) How far did the film depend solely on the main stars?

(e) Do you consider that the parts of the minor characters were well acted?

(f) If this film was adapted from a book or play, was it true to the book or play? If not, do you consider the alteration made justifiable?

(g) Do you consider this film had any message for its audience? If so, what was it?

PASTORAL LETTERS

(Continued from Page 6.)

go beyond the limit for motives of self-interest and profit must at all costs, both for the present and for the future, be avoided, and it is in our own interests as much as in the native interests that we should do so.

We were happy to receive a visit at Dogura after the conference from the Acting Administrator, Mr. Cleland, with whom I was closely associated in the war days when he was Second-in-Command of ANGAU, and who at that time showed the mission much sympathy and rendered us much help in difficult days, and Mr. Paul Hasluck, the Minister for Territories, and his wife, Mrs. Hasluck.

After their visit to Dogura I flew with them to Popondetta, where Mr. Hasluck unveiled the tablet at the cemetery which the Administration has established where the Higituru victims of the Mt. Lamington disaster are buried, and where also Mr. Cleland carried out an investiture at which some of our missionaries received the O.B.E., awarded to them for their heroic services during the time of the eruption.

It will be two years on January 21 since the eruption. Our missionaries have laboured unceasingly in their reconstruction work since that day and we have cause for great thankfulness to God for the way in which the Church has triumphed over such a great calamity. May He

enable us in this coming year to continue this good work.

As I conclude this letter I would wish to thank the church people of Australia for the generous help that they have given to us during the past year, both through prayer and the offering of gifts, and to wish you all happiness in 1953 and the Divine Light to lead and guide you throughout its course.

God bless and keep you,
Yours affectionately in Christ,

Philip, New Guinea

TV IN VILLAGE CHURCHES?

London, January 13
The Bishop of Chelmsford, Dr. Falkner Allison, has suggested the use of television for Coronation Services in Essex Churches.

"It may be helpful in some parishes, especially in rural areas," he said, "to give the people opportunity of sharing in the Abbey Coronation in their own parish churches with the aid of the wireless, and, where practical, television."

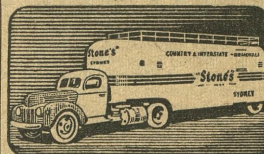
"No arrangements should be made for any special services which would prevent people from listening to the official broadcast or watching the television of the Westminster Abbey service," he said.

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DIOCESAN NEWS

ADELAIDE

BISHOP FOR ENGLAND

The bishop and Mrs. Robin will leave Adelaide at the end of January for a holiday in England. The dean, assisted by the Archdeacon of Adelaide, will be in charge of the diocese until the bishop return at the end of July.

ORDINATION

The bishop will ordain a number of men to the ministry of the Church on the Feast of the Conversion of S. Paul, Sunday, January 25, at 10 a.m., in the Cathedral.

The Reverend F. J. Mayger will be priested, and will then go to the Parish of Rose Park as assistant priest. Messrs. G. W. Morrison, T. Drought, F. J. Hopton, J. B. Gilbert, D. K. Rowney, P. F. Rudge, and L. Heydon will be made deacons.

Of these, Mr. Morrison will go to Mt. Gambier, Mr. Drought to Gawler, Messrs. Hopton, Gilbert and Rowney, will return to St. Michael's House to complete their training, and Messrs. Rudge and Heydon will serve respectively in the dioceses of Canberra-Goulburn and Riverina when they have finished their training.

CLERGY MOVEMENTS

The new year will see several changes in parish staffing. The Reverend D. Wallace was instituted by the bishop to the Parish of Bordertown on January 15.

The Reverend K. M. Lindsay has accepted the incumbency of the Parish of Yorketown. He will be sailing from England shortly to take up this appointment.

Early next month the Reverend R. O. Nichols will go as senior assistant priest in the Parish of Mt. Gambier.

The Reverend D. W. Brockhoff will become mission chaplain at Plymton.

The Reverend D. M. Sutherland will become mission chaplain at Broadview.

CANBERRA CONFERENCE

Adelaide was well represented at the fourth Federal conference of the Comrades of S. George, which was held in Canberra recently. Twenty-nine of

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the 120 members who attended the conference were South Australians. After the conference most of the members went on to Sydney, where they were entertained by the comrades there.

YOUTH DIRECTOR

The diocese has long recognised the need for a youth director, but a number of difficulties have prevented such an appointment being made. The Mission to Youth has made the need even more manifest, and the bishop recently appointed the Reverend D. Stuart Fox as Acting Youth Director until a permanent appointment can be made.

CHURCHMAN MADE JUDGE

Mr. Bruce Ross, Q.C., Chancellor of the Dioceses of Adelaide and Willochra, and a Warden of S. Peter's Cathedral, has been appointed to the Judgeship of the Supreme Court of South Australia.

A.B.M. CONFERENCE

Adelaide held the only A.B.M. conference in Australia this summer. The conference, which met at the Retreat House, Belair, from January 10-15, was well attended, especially by young people, and was under the chairmanship of the Bishop of Adelaide. The subject for study was Borneo, and the speakers included: Messrs. Michael Chin and Cheong Chan Seng (both from Borneo), and Mr. R. Rennick, late of the administrative staff of Borneo. The Reverend A. Klose was the chaplain.

BATHURST

PARKES

The assistant priest at Parkes, the Reverend Frederick William Loveless, is to marry Miss Edna Cull, the president of the Parkes Y.A.s, on January 26.

MELBOURNE

Archbishop Booth inducted the Reverend W. K. Kenna to the charge of Christ Church, Mitcham cum Nunawading at 11 a.m. on Sunday, January 11, and he preached at Church of Emmanuel, Oakleigh, at 7 p.m.

The Reverend C. J. Cohn, of Yarraville, has accepted the charge of S. Clement's, Elsternwick, in succession to the Reverend K. E. Hamilton, who is retiring from active ministry. Mr. Cohn will be inducted towards the end of February.

Bishop G. A. Chambers, formerly of Central Tanganyika, preached at S. Paul's Cathedral, on Sunday at 11 a.m., and was the speaker at Wesley Church Pleasant Sunday Afternoon, at 3 p.m., and later at Christ Church, Geelong.

He is to address meetings during the week on Monday at Lorne, Tuesday, at S. John's, West Geelong, and on Thursday, at Sorrento at 7.45 p.m.

On Thursday, January 8, Archbishop Booth presided at a tea given in welcome to Bishop Chambers in the C.M.S. Fellowship rooms. The archbishop warmly welcomed the visitor and reminded his hearers of the work begun in Central Tanganyika 25 years ago.

He spoke of the marvellous way in which the bishop had gained the interest and support of the Church in this new venture—the establishment of an Australian Diocese in Central Africa.

In his reply, Bishop Chambers said that the things that impressed him most on his recent visit to Tanganyika were the amazing development of Church life, its vitality and the splendid leadership of the present bishop, Bishop Stanway, who as a young man was Scout Master in the Archbishop's former parish—S. Paul's, Fairfield.

G.S.S.

The chaplain of the Melbourne chapter of the Guild of the Servants of the Sanctuary has arranged a schedule of services and addresses extending over the next 12 months.

On January 9, at Christ's

Church, Hawthorn, the Reverend John Gason addressed members on "The Origin and Meaning of the Eucharist."

On February 13, at S. John's, Latrobe St., Melbourne, Canon W. G. Thomms will speak on "The Sacrament of Absolution."

NEWCASTLE

BRANXTON

Large crowds attended the Christmas services. Two hundred and fifty communicants crowded the church for their Christmas Communion. The Young People's Fellowships, junior and senior, combined for a grand concert to end the year. It was their first attempt in demonstrating latent talent that delighted the audience.

The Women's Guild reaped a harvest in catering for weddings that occupied the six weeks prior to Christmas. Members of the vestry rendered valuable help in assisting the Guild in their task of satisfying hundreds of guests.

The Mothers' Union, in a self-imposed task of love, attended to the Altar linen by repairs and replacements from time to time. The rector, the Reverend A. W. Moore, blessed and dedicated a new set of office books for the use of the priest.

These gifts were generously donated by worshippers. The new Organ Fund, which commenced in November, now stands at £150 and donations are still coming in.

New white crosses have replaced weatherbeaten crosses which adorned the gable ends of the parish church. The tower cross awaits similar improvement, but the need of the hour is a 60 ft. ladder to accomplish this.

S. MARY'S, GRETA

The Guild is providing a new carpet for the centre aisle and will add to the comfort and beauty of a well kept church.

New service books, generously given by worshippers, were dedicated by the rector in Advent.

Young Communicants who consider that they have finished with Sunday school are to have a study circle in order that their religious education may not be interrupted as they journey on to the perplexing period of adolescence.

MIGRANT CENTRE, GRETA

The Christmas story in pictures was told at the chapel during Christmas week. The congregation overflowed into the street and crowded around the windows.

The audience consisted of several nationalities: Dutch, Poles, Germans, etc. The chaplain, the Reverend A. W. Moore, is convinced that the pictures made a deep impression.

PERTH

SUMMER SCHOOL

A special service was held in S. George's College Chapel, Perth, on the morning of January 11 for the Annual Summer School organised by the Adult Education Board.

The theme of the Summer School was "Australia and her Northern Neighbours," and the service was based on the text "God hath made of one blood all nations of men."

There were appropriate Bible readings and further readings from Tennyson, H. G. Wells and Bishop Bell. A solo was sung by Nancy Ellis, an Australian aboriginal.

The service was conducted by the Reverend B. M. Fletcher-Jones, sub-warden of the college. The address was given by Bishop Sumitra, of the Church of South India, and the blessing pronounced by the Archbishop of Perth.

The chapel was packed for the service by a congregation which included the Governor, visiting lecturers and students of the summer school.

GOSNELLS PARTY

The Gosnells Youth Fellowship organised a Christmas

Party in the Maddington Hall. The Ladies' Guilds and Men's Club representing the centres of Maddington, Gosnells, Kenwick and Orange Grove all assisted in the running of this event. Several Nativity Tableaux were presented by the Youth Fellowship, and the four Sunday schools combined in the presentation of carols.

TRAVANCORE

Mr. Brian Heydon, the Anglican delegate from Western Australia to the Travancore Youth Conference, is due to arrive back at Fremantle on January 15.

ROTTNEST ISLAND

During the holiday season, services have been conducted at Rottne Island by the Archbishop of Perth and the Bishop of Kalgoorlie. The island is a popular holiday resort, lying a few miles off the coast from Fremantle.

Last Sunday a special children's service was held at 10 a.m., and about 45 children attended.

RESIGNATION

The Venerable E. H. Strugnell, on resigning his position as Archdeacon of Perth, has been appointed Archdeacon Emeritus by the archbishop in recognition of his services to the province. He has retired, and is now living in Denmark, W.A.

LAY WORKERS

Miss Edith Goode and Miss Gwyneth Owen have been appointed by the archbishop as stipendiary lay workers in the diocese. Miss Goode will work in the Parish of Carlisle, and will be commissioned for this work on February 4 at the Carlisle Church. Miss Owen is to work in the parish of S. Mary's, South Perth, which includes the growing centre of Como.

QUEENSLAND

S. PETER'S, TOWNSVILLE

The Feast of the Epiphany was celebrated at 6.30 a.m. with a Sung Eucharist. At the offertory, members of the congregation brought to the altar the scriptural gifts of gold, incense and myrrh.

The gold used was in its original form as when it was found at the Charters Towers goldfield, and recalled the fact that all the rich natural resources of this land belong to its divine King, to Whom also is due our obedience.

The second layman in the little procession carried a thurible and incense-boat. The parish priest sprinkled incense on the live coals in the thurible—its smoke filled the sanctuary, reminding the congregation that our King is also a great High Priest, and of our duty of prayer, symbolised as it has been from the earliest days by incense.

A silver jar of myrrh was presented by a laywoman; it called the people to have the same tender affection for Jesus as we see in His mother and her women friends, the same sorrow for what sin does to God's Son.

The prayers used at the offering of the gifts were informal and privately compiled for the occasion.

Enquiries are to be made concerning any established liturgical form, as the congregation found the action very helpful, particularly as a means of re-dedication and homage to our Saviour.

TASMANIA

SORELL

Last month it was proposed to hold a "Service of the Blessing of the Fishing Fleet and the Seas" at the picturesque fishing village of Dunally. The day selected turned out one of the roughest, wettest days of a wet year, so the service had to be cancelled.

The president of the local Fishermen's Association suggested that the local sub-branch of the R.S.S. & A.I.L.A. be approached and asked if they would permit the service to be held in conjunction with the annual regatta, held on the Saturday after Christmas. The

BOOK REVIEW

CHURCH QUARTERLY REVIEW, October-December, 1952.

This number contains a wide variety of articles ranging from an editorial comment on M. Jaques Ellul's diagnosis of current trends in culture to an interesting calendrical theory about S. Mark's Gospel.

Guy Bowden deals with the thesis that "ignorance rather than religion is now the opium of the people" and makes a reasonable plea for a new evangelistic movement in the Church based upon teaching. Christians, he claims, are about as well equipped to do battle with the Giant of Ignorance as a boy with a pea-shooter facing a fan-fire of machine guns.

The parish priest, however, is not the only one needing a new orientation towards education.

The layman, since he is the person who takes religion into office and workshop, must be better equipped to witness effectively to the Christian truth.

Those familiar with the average English churchman's limited political horizon will welcome the editorial article on the Far Eastern situation.

It covers a field that must appear remote to those living so close to the European scene. British newspapers, naturally enough, do not give the same prominence to events in China and the East as our own do.

This inevitably issues in a feeling of remoteness, a feeling, however, rapidly changing as the British public faces American criticism of the extent of Allied co-operation in Korea.

We may not find ourselves entirely in accord with the editorial presentation of America's case, but we can be grateful that the situation in the Far East has been clearly set before the readers of this journal.

The religious historian and the theologian alike will find in this number enough material to arouse more than passing interest and a certain amount of controversy.

The former, no doubt, will find Russell Kirk's "The Anglican Mind of Edmund Burke" a stimulating study in the relations between Church and society.

The latter will probably enjoy looking for holes in the Archbishop of Quebec's attempt to argue that S. Mark's Gospel was written as a lectionary book for the Sundays of the Jewish lunar year.

The archbishop's reviewer Austin Farrer, finds a few together with some red-herrings though he admits that Dr. Carrington has produced some brilliant and fertile guesses.

More than a third of this issue is devoted to book reviews. This generous expenditure of space has the advantage of helping readers to know where best to spend their hard-earned cash, though most of them will probably be content to absorb the reviewer's summary of current theological literature and turn hopefully to a library.

—E. J. D.

DEPARTURE

Adelaide, Jan. 10. The Reverend E. D. J. Shakes sailed from Melbourne last Thursday aboard the "Orion." He plans to take a parish in England.

He was farewelled from his parish, S. Luke's, in the City of Adelaide, the week before. He was installed in S. Luke's in 1945.

sub-branch welcomed the proposal and suggested that it be made a regular part of the regatta.

The Very Reverend H. P. Fewtrell, Dean of Hobart, conducted the service and gave an address based on Our Lord's control of the winds and sea on the Lake of Galilee.

The Bishop of Tasmania, assisted by the dean, the rector, and the diocesan registrar, dedicated a new church at ber 21.

The church was formerly a State school.

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CHURCH AS FAMILY

ENGLISH BISHOP DISCUSSES THE "PEOPLE OF GOD" MOVEMENT

By A SPECIAL CORRESPONDENT

New York, Dec. 21

The Bishop of Ripon, the Right Reverend G. A. Chase, who is visiting the United States, described in an interview the purpose of the "People of God Movement" in the Church of England.

"A most hopeful sign of the times in the Church of England is that so many people are trying to think things out; trying things out in the parishes," said Bishop Chase.

"The main objective is trying to work out the Church as the 'people of God'; spreading the responsibility for the life of the people of God among all the members of the Church. The central activity is the parish Communion where the people come as families, not as individuals.

"It is an extension of that, or a working up to that; beginning with Baptism as the admission into 'the people of God,' the Church. Each baptism is stressed as the concern of the whole parish. Soon, we shall not have private baptisms.

"Baptisms are held twice a month, at Evensong, which is always a well-attended service with us. In one parish, in my diocese, after a baptism, the whole congregation joins in saying: 'We receive this child into the congregation of Christ's flock.'

"The clergy try to prepare the people privately before the baptism. The people take it up, and keep in touch with families and get the children into Sunday school.

CONFIRMATION

"Often Confirmation is linked up with the parish Communion. I go on Saturday evening to a parish. If there is a baptism, I may take it. Then, I make my Confirmation address.

"On Sunday morning, the parish comes, and I confirm just before the parish Communion, which is at 9.30. The newly confirmed make their First Communions then, with all the parish.

"The whole of life is the con-

cern of God's people. In order to meet with people outside, or lapsed, they have house meetings in different localities. Gradually more people are brought in, where they can talk freely. "Anyone may come to parish meetings. Many do come; and, as a family, discuss their problems and plans, local politics, from a Christian point of view. What interests me most is that the 'people of God' work cuts across party lines: High Church, Low Church, every 'Church' in between, trying out the same ideals.

"It is widespread and is growing. There is a little book about it, which you may have seen: 'The People of God.'

Bishop Chase spoke from a distinguished academic background. Except for two years of work as curate of Portsea, at the very beginning of his ministry, and his service as temporary chaplain to the forces (1914-1919), in recognition of which he received the Military Cross, he has been a teacher in the colleges of Cambridge University.

ABBEY CLOSED FOR NINE MONTHS

ANGLICAN NEWS SERVICE

London, Jan. 3

Yesterday's services in Westminster Abbey were the last of the ordinary Sunday services which will be held there for the next nine months.

The nave has been closed to the public for several weeks, and from last Thursday the whole of the abbey was closed for Coronation preparations. Services from now until the Coronation will be held in S. Faith's Chapel in the abbey.

The Dean of Westminster, Dr. A. C. Don, said that the closing of the abbey for so long would be a grievous deprivation, but that all must be patient.

"By this time next year," he said, "it will be seen that the closing of the abbey will have been worth while. If the abbey is to be the scene of a mere secular show the closure for nine months on end would not be justified, but this is not so," he said.

It has been announced that after the Coronation the public will be able to see the abbey in its Coronation setting for about four weeks. To help meet the loss of income during the long closure a charge for admission will be made.

The abbey will be closed again in July for the work of dismantling, which is expected to take two or three months.

PAN-CHRISTIAN CONVENTION IN FLORENCE

Rome, Jan. 9

The Civic Authorities of Florence have decided to hold an International Convention in Florence next June.

The Mayor of Florence, Professor La Pira, held a reception last Tuesday at Florence, to which representatives of the Consular Corps were invited.

He asked them to transmit to their Governments an invitation to take part in the Convention. The theme of the Convention will be: "Prayer and Poetry." These, Professor La Pira says, constitute the two polar points of all civilisation.

PRECHRISTIAN REMAINS

EXAMINATION AT CAMBRIDGE

London, Jan. 14

The bones of many people who died before the Great Fire of London in 1666, and were buried under the Church of S. Bride, Fleet Street, are to be removed to Cambridge University for scientific examination.

Permission to remove the bones was granted last week by the Consistorial and Episcopal Court of London to the Faculty of Anthropology at Cambridge. Only unidentifiable remains will be removed.

It is estimated that some 2,000 burials were made under S. Bride's, including a Saxon burial discovered in a Roman refuse pit.

The Royal Society has made a grant of £1,000 for this research, and the Royal Anthropological Institute £100. Cambridge University has awarded a studentship for two years to a member of S. John's College to engage on this work under the direction of Dr. K. C. Trevor, Lecturer in Anthropology.

The Faculty authorising the remains to be removed provides that they shall be disinterred "reverently and decently," that they shall remain in the control of the Faculty of Anthropology at Cambridge, and that they shall be used only for purposes of examination.

The Faculty provides that the remains must not be publicly displayed, and that they must be returned to S. Bride's before December 31, 1954, or within such further period as may be allowed by the Court, and that they must then be placed in closed boxes and re-interred in great Wren vault of S. Bride's, or in such other place as the Court approves.

Dr. Trevor told your correspondent yesterday that these skeletal remains are expected to yield valuable information about racial intermarriage, physical development, and the incidence of many diseases throughout the ages.

By the time the remains are re-interred it is hoped that the sixth Church of S. Bride or S. Brigid, the Fifth Century Irish Saint, will be ready for use again.

It was bombed during the war, to the great anger of your Correspondent and many other Fleet Street journalists, for it had come to be recognised as the pressman's church.

MEDITATION ROOM FOR U.N. BUILDING

ANGLICAN NEWS SERVICE

New York, Jan. 9

Through the sponsorship of the Laymen's Movement, the setting apart of a room in the lobby of the General Assembly Building of the United Nations has been accomplished.

This "Meditation Room," as it is to be called, has already been used by persons belonging to or employed by the United Nations, including a devout Moslem.

The Laymen's Movement has now asked for volunteers who will visit the Meditation Room at least once a month, to pray for guidance for U.N. delegates and officers, and for the peace of the world.

Because the Assembly Building is of necessity so carefully guarded that no unidentified person can enter the Meditation Room, identification cards have been prepared for volunteers.

It is expected that during the World Wide Week of Prayer, January 18 to 25, the room will be in use throughout each day.

DR. FISHER'S WARNING ON AFRICA

ANGLICAN NEWS SERVICE

London, Dec. 27

"The clash of races and cultures which erupted like a volcano in Mau Mau atrocities and the like revealed the slender crust of solid ground on which our civilisation rested," the Archbishop of Canterbury said this week.

The archbishop was preaching on the role of Christians in Africa at morning prayer in Canterbury Cathedral on Christmas morning.

"The gravest and most fundamental moral conflict of our times was, in part, a conflict between two highly organised forms of materialism in the East and the West," he said.

"At a deeper level, however, it is a conflict about the means of justice and of freedom," he said.

The Primate said that our loyalties made us what we were, and loyalty was the saving quality of all human relationships, but in true loyalties, falsely conceived and directed, was to be found the source of all world discord, disorder, conflict, and destruction.

Here was the sin which enslaved mankind, for it took even men's best and finest quality of loyalty and turned it to its own undoing.

THE ONLY REMEDY

"Christmas," declared the Primate, "contained the only remedy." The working out of that remedy must follow the way of Christ's incarnate life. It was hard to make it instinctive to think of others before ourselves, and to identify ourselves with them as Christ did with us.

If family love and affection enabled us to do something like that in the family circle, it was still hard to carry out the same will toward other families and to a stranger at our gate.

It was harder still for members of a political party or a social group, within a nation, to try to appreciate and enter into a relation of understanding and good will with opponents or rivals.

It was harder again for European or African, in Africa to seek that kind of Christian identification with one another. What could bridge the chasms between the civilisations of East and West when even free intercourse and exchange of ideas was forbidden?

"I would aver," Dr. Fisher said, "that only Christians can reconcile these conflicting loyalties and, in effect, only Christians in Faith and Spirit do."

"Wherever the Christian Spirit is operative, and not least in the Churches of Africa, Eastern and Western, Central and South, this power to bring people of diverse ways and culture into a true family of God stands out as a light in the darkness."

"In the daily affairs of our own national life, in the community, and the community services, Christian men and women are conspicuous in providing that spirit of Christ which redeems human beings and makes them gracious."

NEW BISHOP OF UGANDA

London, Jan. 7

The Archbishop of Uganda yesterday consecrated the Reverend Leslie Wilfrid Brown as Bishop of Uganda, in Southwark Cathedral.

Mr. Brown is a member of the Church of South India. This is the first occasion on which a member of the Church of South India has been admitted as a bishop of the Anglican Communion.

The new bishop was presented by the Bishop of Ely and by Bishop Stuart, the retiring Bishop of Uganda.

WESTERN CULTURE IN TIGHT DIVISIONS

SAYS PHILOSOPHER

London, Dec. 8

The Regius Professor of Moral and Pastoral Theology in Oxford University, Canon V. A. Demant, told a meeting of the Council of Christians and Jews in London last Friday that Western civilisation was worth saving, because, with all its defects and concessions to expediency, "in some way it represented the fullest flowering of culture in history."

"Western culture," said Canon Demant, "grew from the impregnation of the Greco-Roman world with biblical insight."

"Among the main ideas that have moulded the Western mind are belief in truth and the possibility of arriving at it; belief of a real distinction between right and wrong, and, closely connected with this, the Western tradition of law and the belief that this was above the State and that all men had the right to justice; and a certain universalism, our 'common humanity'."

What all this amounted to, he said, was the belief that while man is part of the world to-day, that is not the whole truth about him. In some senses he is "outside the stream of life and above the processes of history."

Because Western man was getting into the habit of thinking of himself as wholly within the stream of life, he was losing these ideals and aims.

There were two possibilities before Europe in the future: Either to renounce the cultures on which its values had been based and to adopt others more consonant with its present world view, or to recover the cultures out of which those values had grown.

The problem involved the healing of the intense division that separated the different compartments of life, especially the complete divorce between the scientific and political on one hand, and the religious and moral on the other, he said.

"The cultural life of man in the West has never been simple. There has always been conflict between sacred and

secular knowledge, between the Church and the community."

"This has caused tension and restlessness, but it has given Western man a framework within which freedom can grow."

"For these reasons Western civilisation has always been distinguished by an intense variety, vigour, and brittleness."

Two ideas about the nature of existence were current to-day: that this life was the only reality and that the eternal was the only reality. The biblical view, Canon Demant said, was that both worlds were real.

God had created the world, but to some extent had made it independent of Himself. Evil entered in when man tried to elevate some part or thing in the material world to the place that belonged to the Creator, the transcendent God.

DECLINE OF LYNCHING

New York, Jan. 8

A report released by the Tuskegee Institute, a Negro school in Alabama, reveals that for the first year since 1882, when the Institute first began keeping records, there has not been a lynching in the United States.

The number of lynchings has been declining for about a decade, the report states, but there has been no year hitherto in which there was not at least one.

The report noted, however, that although lynchings had been decreasing "other rather similar forms of violence and lawlessness had not declined."

SCIENCE AND MORALS

THE APPLETON VIEW

London, Jan. 12

The Vice Chancellor of the University of Edinburgh, Sir Edward Appleton, told the British Association for the Advancement of Science last week that "science is too serious a matter to be left in the hands of scientists."

Scientific progress, Sir Edward said, was continually raising new and urgent problems for modern Governments to settle, which could only be settled on a moral basis.

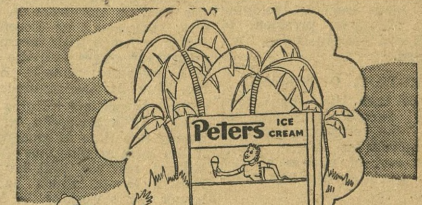
He referred to the general public's embarrassingly implicit faith in the power of the scientist.

"The public has become sharply aware of the social consequences of scientific advance," he said.

"The opposition and misrepresentation to which the experimental philosopher was subject in the seventeenth century has now been replaced, in the popular mind, by a faith which almost deifies the scientist as such."

Scientists must teach their fellows that it was science, and not the scientists, that was wonderful.

If their search for the truth taught them anything, it must be humility and a sense of the privilege which the enjoyed in being able to disclose some of nature's secrets.



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MAU MAU BACKGROUND

HISTORY, ECONOMICS, NATIONALISM

By A SPECIAL CORRESPONDENT

Kenya is a British African colony. The Kikuyu are a large tribe who live in a special area of Kenya set apart for native use. The Mau Mau is an African secret society, most of whose members happen to be members of the Kikuyu tribe.

No understanding of the position in Kenya is possible without keeping these facts firmly in mind and without adding to them the following facts about the land, its geography, its history, the story of the Kikuyu and of the efforts of Christian missionaries, and the context in which the events of the last few months have taken place.

What is now known as the colony of Kenya was practically unknown to European people at the beginning of the present century. It was shut off from easy communication with the coast by a waterless desert, and the greater part of it was overrun by warlike tribesmen.

FIRST SETTLERS

The first settlers came around 1902, at the invitation of the Government, to build up farms and to provide freight to pay for the new railway through Nairobi to Uganda.

The area was recognised as a colony by the Kenya Annexation Order in Council, 1920. A scheme of administration providing for the separate control of native and settled areas came into operation in the following year.

Much of the colony—the total area is 224,000 square miles—consists of pasture lands on which very large herds can be and are grazed. Some of it is barren waste. There are also, however, districts of great actual and potential fertility, both in the interior and on the coast.

The Mau Mau troubles came to a head rather more than three months ago, and a state of emergency was declared in the colony late in October of last year. Many of the alleged Mau Mau leaders, including Jomo Kenyatta, president of the Kenya African Union, were arrested.

FURTHER OUTBREAKS

Since then there have been many further outbreaks of Mau Mau terrorism, including the murder of several Europeans and of natives accused of co-operating with the Europeans.

The British Secretary of State for the Colonies, Mr. Oliver Lyttelton, paid a personal visit to Kenya and reported on the situation in the House of Commons. A Royal Commission has been appointed to investigate the main cause of the trouble in East Africa—land settlement.

Before examining Mau Mau itself, we should know something of the Kikuyu tribe, 90 per cent. of whom are estimated to belong to the Mau Mau society.

The Kikuyu are just over

1,000,000 strong, they form about a fifth of the total African population. They are by general agreement the most enterprising and politically conscious tribe in the colony.

They are also—and this is shown by crime statistics—the most lawless.

KIKUYU RESERVES

Most of the Kikuyu live in their own reserves, where they till the soil and keep their cattle. These reserves are not solid, fenced-in areas, as you might suppose: their continuity is broken up very often by the European settled areas, by the farms of the White Highlands.

There is not enough land in the reserves to go round, if you make the assumption, as the Kikuyu do, that everyone must own land. In the fifty years or so since the British began to administer Kenya, tribal warfare has become a thing of the past, much disease and famine have been wiped out, and the Kikuyu have multiplied as never before.

The overcrowding in the Kikuyu reserves is one consequence of Pax Britannica.

The Kikuyu in the reserves look at their eroded plots, which are often made worse than they need be by the unwillingness of the cultivator to co-operate with the government agricultural officers. They compare them with the efficient and prosperous farms of the Europeans, and they feel resentful. Many Kikuyu, finding themselves unable to make a living in the reserve, have moved to Nairobi, where again, they compare their own wages, perhaps three or four pounds a month, with the much higher wages of the Asians in similar jobs.

The Africans' wages provide only the barest essentials—his bed space alone may cost eleven shillings and sixpence a month.

Then there is a third group of Kikuyu, who neither live in the reserves nor work in the city; they squat on European farms and give their labour in return for wages and the use of a few acres; some of them, too, have become disaffected.

You can perhaps imagine the anxiety of a European farmer during this time of emergency if his farm adjoins one of the Kikuyu reserves, and he has Kikuyu labour which he no longer trusts working for him.

Now what is this secret society, Mau Mau? Officials here tell me that it is a re-crendence of a society known as the Kikuyu Central Association which was proscribed for subversive activities in 1900; it has been revived by those who want to achieve a form of Kikuyu tyranny, it encourages race hatred, and it is violently anti-European and anti-Christian.

It pursues its aims by the forcible administration of secret oaths to men, women, and children; they are made to

swear that they will drive the Europeans from Kenya, that they will kill Europeans if necessary, that they will not inform against fellow members, and so on.

Mau Mau makes use of the paraphernalia of witchcraft. When the police have raided Mau Mau ceremonies they have found such things as dead dogs, strangled cats, sheep's eyes impaled on thorns, troughs for blood, and so on.

During the past year Mau Mau has attracted to itself all the worst Kikuyu criminals, and its example has encouraged ordinary law breakers—those outside Mau Mau—to step up their own activities.

RUTHLESS METHODS

This secret society is so ruthless in operation that most Africans are terrified to give evidence against it. So much is known of Mau Mau. But there is very much that is not known, even by those most closely concerned with finding out. For example, no one really knows what the word Mau Mau means.

One of many theories is that it is an onomatopoeic name for the noise a ravenous person makes when he is gobbling his food. It would thus mean something like "the hungry one," indicating that the Kikuyu are hungry for land. But, as I said, that is only a guess. Nor is it known how many Kikuyu have taken the Mau Mau oath, willingly or unwillingly. One estimate puts the figure at 100,000, but that, too, is a shot in the dark.

Officials here say that since the state of emergency was proclaimed they have succeeded in arresting many of the Mau Mau leaders, including Jomo Kenyatta, the president of an African organisation called the Kenya African Union, which for the past eight years has been pressing for certain reforms—more land and better housing and higher pay for Africans, more representation for Africans in the colony's legislative council, and other things.

GOVERNMENT'S REASONS

The Government, though, is very careful to explain that Kenyatta and a number of other Africans have been detained, not because of their connection with the Kenya African Union, a lawful body, but because of their connection with unlawful Mau Mau.

It seems that the members of the Mau Mau regard Kenyatta as their leader because one of the oaths they take is to follow him wherever he is, if he is arrested, and free him—something that they have not yet tried to do.

But there are undoubtedly other Mau Mau leaders at large, since the police are still looking for a number of Africans wanted for subversive activities. Mau Mau ceremonies are still taking place, and, though in Nairobi serious crime has been stamped out during the past week or two murder of the kind associated with Mau Mau has been committed up country, even since the state of emergency came into force.

UNANSWERED QUESTIONS

There are, as I have tried to suggest, a number of unanswered questions about Mau Mau. Why did it suddenly become active this year? Is it inspired or helped by groups or individuals outside Kenya?

How far, if at all, does it reflect the emergence of a Kikuyu nationalism of the kind that has appeared, for example, in the Gold Coast—which is admittedly more advanced than Kenya, because West Africa has been in contact with the Europeans so much longer. Another question: is Mau Mau able to flourish because the Kikuyu

(Continued on page 16)

BOOK REVIEWS

THE CORONATION OF HER MAJESTY QUEEN ELIZABETH II. 2nd JUNE, 1953. Notes on the Service by the Bishop of Canberra and Goulburn—2/-.

There is immense interest in the forthcoming Coronation of the Queen.

The circumstances of her dramatic accession evoked a deep emotional response from every part of the Commonwealth and Empire, and her coronation will therefore be followed with tense and lively interest.

The Coronation Service itself is of considerable historic interest.

But the interest is the greater, in the present circumstances, since the Queen herself has already won a place of deep affection in the hearts of her people.

There is a widespread belief that her accession may well inaugurate a new chapter in the long and chequered story of the English people.

Her coronation will assuredly be followed by the earnest prayers of all people of goodwill.

The Bishop of Canberra and Goulburn has written a commentary on the service.

It is a readable account. The bishop is at pains to point out the historic character of the whole ceremony. He explains the symbolic significance of the historic regalia, and he describes in detail the successive stages from the Recognition at the beginning to the Homage at the end.

The bishop affirms, however, that many of the ancient forms are derived from Babylonian and Egyptian rites and ceremonies. "We have kept the vessels but changed the contents, we retain the forms with changed meanings."

This may be so. But the Reformers, who compiled the service, were far more concerned with the concept of the "godly prince," and with the biblical picture of God's "anointed," than with pagan prototypes.

The bishop's anthropological excursions will not, we fear, carry complete conviction.

More stress might well have been laid on the fact that the theme of the service is the dedication of the "godly prince" to God's service.

Kingship is a vocation; and in the service the Sovereign is anointed for this vocation.

Nevertheless, although anointed as King, the prince remains God's subject.

This distinction was well made in a sermon by Andrew Melville preached before King James VI of Scotland who subsequently became King James I of England.

"Therefore, sir, as divers times I have told you, so now again I must tell you, there are two Kings and two Kingdoms in Scotland; that is King James, the head of the Commonwealth, and there is Christ Jesus, the King of the Church, whose subject King James VI is, and of whose Kingdom he is not a king, nor a lord, nor a head, but a member."

This distinction is well preserved in our Coronation Service.

It is interesting to read the bishop's comments on the phrase, "The Protestant Reformed Religion."

He studiously avoids the tortuous circumlocutions and equivocations of his brother of Monmouth. He contents himself with a statement of fact: "It was the behaviour of James II, who tried to upset the religious settlement in England, that made necessary the precision and explicitness in the last section of the Oath. It was felt that there must be no ambiguity about the religious establishment in England."

It is tantalising that the prohibitive cost of printing has precluded the embellishment of this brochure with appropriate illustrations. They would have improved what is an illuminat-

FILM & THEATRE

AN OSCAR FOR WILDE

Anthony Asquith's production of life amidst the plush and antimacassars of the nineties proves definitely THE IMPORTANCE OF BEING EARNEST is no antique.

The humour, as fresh as yesterday, comes trippingly off the tongues of a cast who enjoy every minute of this fine de siècle brilliance.

Michael Redgrave as Earnest Worthing and Michael Denison as Algernon Moncreiff realise perfectly every bon mot of the play. Very cleverly too, they toss them off with just that amount of self-consciousness that prevents them from being slick and superfluous. Joan Greenwood of the doe-like voice is excellent as the titled lady in love with a man whose family background is confined to a handbag at Paddington Station. Her acting shades Dorothy Tutin's good work as Cecily Cardew. It will be interesting to see if Miss Tutin bridges the gap between this thin brilliance and the earth-bound gusto of Polly Peachment in "The Beggar's Opera."

Margaret Rutherford's Miss Prism is very good. Margaret Rutherford and the film's Canon Chasuble is violently overdone. Wilde makes him an ass and the picture a buffoon. This flaw, however, does not detract seriously from the excellence of the work as a whole. Sights for sore eyes (for me at least) include Earnest's screamingly funny baptismal outfit and the delicious proposal scene between Gwendoline and Earnest. Hats off the king, hats off the king!

The associate feature "Assassin for Hire" with Ronald Howard does nothing for the memory of Leslie Howard; still less for the future of his son.

MILD AND BITTERS I think Samuel Butler (the later) might have approved of LAUGHTER IN PARADISE, not so much for the laughter and certainly not for the paradise; rather for the fact that it might support his thesis that a man's immortality consists only in being remembered by those who live on. You see, the film is concerned with a man who, dying, leaves his will so ordered that his heirs cannot help remembering him for at least twenty-eight days. The legatees in this case are four in number. There is Alistair Sim as a man professing

ing and fascinating introduction to the Coronation Service. The book is available at principal booksellers or from the Diocesan Registry, Box 199, Goulburn.

—S.

A PATHWAY TO HEAVEN Hemi Bordeaux, translated by Antrea White, Gollancz. Price 12/6, 5/-.

A really delightful novel. The writer has an immense reputation in France, but is not so well-known among us. It is the story of a humble French parish priest with an unusual gift for painting, a real artist.

He is quite revolutionary both in his painting and in his methods of saving souls, and gets into all kinds of trouble, but in the end his paintings earn enough to bring fame and funds for his church, and his methods convert even the formalists who have distrusted him.

Really worth reading. —J.S.A.

As Joe Keller the engineer, Reginald Lye was good. His Joe was not the elemental thing that the author intended but it grew closer to it as well as in stature as the play progressed. Jean Keller as his wife Kate was very good, exhibiting intensely expressive acting and a voice that filled the role and the theatre. Her greatest danger seems that she is very likely to become typed. Her last part in "McAdam and Eve" suggests this.

Brian Anderson's Chris was competent enough without reaching the standard of the other two players. He was apt to mistake vehemence for intensity, roughness for anger. June Salter as Chris' betrothed, gave a flat, passive performance.

The production by Joseph Scully was thorough and well expressed. Hearty acclamation!

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Where Does Our Church Music Come from . . . 9

THE ENGLISH ANTHEM

BY A SPECIAL CORRESPONDENT

The Anthem which we hear after the Third Collect is a distinct product of our Church.

It does not exist in any churches other than the Church of England, and those bodies which have broken away from her.

It has been stated in a previous article that the Lutheran Church produced the Cantata, but the Church of England was alone responsible for inventing the Anthem.

Before the Reformation, and in the Roman Church to this day, the main singing consisted of the Mass.

In the Mass there are various extra parts put in here and there, such as the Graduals after the Epistle, and the Motet after the Agnus Dei, while the people (or priest) are communicating.

It may have been these portions which suggested to the musicians of the sixteenth century the idea of setting sacred words to music.

It must also be remembered that the Prayer Book appeared in English at the commencement of the Madrigal Period in music.

This period was also known as the Golden Age of Pure Choral Music (unaccompanied).

The madrigal composers issued their works in sets of volumes, each containing about thirty madrigals. For instance, there are William Byrd's "Songs of Sundry Natures" and Thomas Bateson's "First Set of Madrigals."

The composers also included works with sacred words in their published collections. William Byrd published his "Psalms, Sonnets and Songs" in 1586.

Here, in a collection of 37 pieces, we find that ten have sacred words.

The sixteenth century madrigal writer seemed just as anxious to set sacred words to music as secular.

As most of these collections of madrigals contained works with sacred words, it may be presumed that some of these would be sung by church choirs.

When the anthem first made its appearance, the words were mostly from the Book of Psalms.

Then we occasionally find the composers using other words, though they were always taken from the Scriptures. Such an instance is the beautiful anthem by Orlando Gibbons, "This is the Record of John."

At first there were no solos, and the anthem was always unaccompanied.

This is obvious, because the sixteenth century was the period when all choral singing was unaccompanied, except for the plain-song.

HENRY PURCELL

When the unaccompanied period came to an end, the greatest figure in the musical world was Henry Purcell. He took a leading part in helping to fashion the anthem. So great was this composer of the English Church that he will be the subject of a further article. Purcell used solo voices as well as chorus. He also developed the "verse" anthem.

That is the device whereby composers would use only a few voices for certain parts, bringing in the "full" choir for special effects.

S. S. WESLEY

Samuel Sebastian Wesley, who was organist at three English cathedrals, and later at Leeds Parish Church, was the greatest influence in more modern times in shaping the anthem.

He maintained the noble tradition commenced by Byrd and Gibbons and carried further by Purcell.

Wesley's great anthem, "Blessed be the God and Father of our Lord Jesus Christ," set the pattern that was to continue to the twentieth century.

With the coming of Parry in the early twentieth century, the unaccompanied chorus was revived by such wonderful anthems as "My Soul, There is a Country" and "There is an Old Belief," and several others from the group called "Songs of Farewell."

At the present time there is no dearth of composers who are daily adding to the vast amount of music available for use "in quires and places where they sing."

There has been much discussion on this subject by those clergy who do not favour an anthem in church.

It has been said that the rubric providing for an anthem at morning and evening prayer was only inserted because the organists of the day were very powerful and demanded this as a concession.

Whether that be so or not, it is there, and it is also in the 1928 book.

It has been said by those who do not favour anthems that nothing should be sung in which the congregation cannot join, that if it is to be an act of worship, the congregation must be able to join in audibly.

In defence, it may be stated that beautiful music has the power to draw people into God's presence by creating a hallowed atmosphere.

One is often hearing of how people are helped to come nearer God through listening to music that is deeply spiritual.

Further, one can listen to a sermon without joining in audibly.

Also the prayers are said by the priest alone! True it is that the people may respond "amen," though they mostly do so very inaudibly.

Another very important point to remember is that our choirs are made up of voluntary members who devote more time to church attendance than anybody else, other than the clergy.

These people are not going to come week after week, twice on a Sunday, and once a week to rehearsal if they have nothing to sing but hymns.

The anthem provides these people with an interest—with a goal to be striven for.

They work extremely hard to improve their standard, in order to be able to present some noble piece of music which they hope eventually to offer to God, in the presence of the congregation during the church service.

Why deprive them of it? If you did, it would be the end of our church choirs.

PROFILE

AUSTRALIAN CLERIC'S WORK IN MALAYA

FROM OUR OWN CORRESPONDENT

The New Year honours list includes the name of Canon Reginald Keith Sorby Adams, of Adelaide and Singapore. He has been made an Officer of the British Empire.

HIS many friends among all races living in the Diocese of Singapore congratulate him on the honour bestowed on him, and S. Andrew's School, of which he is the principal.

There is hardly one organisation in Singapore that exists for public good with which Canon Adams is not connected; he is one of Singapore's most popular men.

Sorby Adams's father was the Venerable Reginald Arthur Adams, an M.A. of Pembroke College, Cambridge, who arrived in Western Australia in 1891. Canon Sorby Adams's mother was Anne Jane Ford, who married the young English priest in Yorktown, South Australia, in 1897. R. A. Adams was consecrated priest in S. George's Cathedral in 1891 and was later made Archdeacon of Willochra.

Born in 1901 at Henley Beach, South Australia, Canon Adams was baptised at S. Agnes's Church and confirmed by Bishop A. N. Thomas at S. James's, Jamestown.

He won a Government scholarship to S. Peter's College, which is also the school of three of his four sons. During World War I young Sorby Adams was a boarder at S. Peter's, where he won the Farrell Clerical Scholarship. Entering Adelaide University on a bursary, he won three University Prizes in History, Greek and Psychology and Logic.

On graduation, he entered Ridley College, Melbourne, for his theological training. He secured top place and first-class honours at the Th.L. examination.

In 1924, Canon Adams was made a deacon at S. Paul's, Melbourne. He became Curate at the Mission of S. James and S. John.

A year later Melbourne Uni-

versity awarded him its Diploma in Education.

At the same time he was preparing himself for work in China. The C.M.S. at Trinity



CANON ADAMS

College, Canton, wanted him to join it, but, owing to the political situation which led to the closing of schools, his departure for China was cancelled.

So he returned to S. Peter's College for a short period as teacher. Meanwhile his University—Adelaide—conferred on him an M.A. in the Philosophy School.

Just before setting out for Singapore, which saw the best part of the canon's career, he married Eunice Sard.

They have four sons. Three are studying at Adelaide, the fourth is with his parents in Singapore.

After seven years as assistant master at S. Andrew's, Canon Adams was made principal in 1934. Few men have done more for the local communities and few men have been more respected in Singapore than Canon Adams. He has distinguished himself in many fields of social work. One of

the most popularly known is his work with the Boy Scout movement.

After many years of active scouting he became Singapore Commissioner. He led two contingents of Malayan Scouts to the Scout Jamborees, and to the Melbourne Centenary and to Wonga Park.

Before these Chinese, Malay, Indian and Eurasian boys left Malayan shores they had learnt the Australian "way of life" from Canon Adams.

His work for the Diocese of Singapore is, of course, unpaid, but he has worked as hard as the best of its incumbents. He is Examining Chaplain to the Bishop of Singapore. He is Senior Canon at S. Andrew's Cathedral. He has served in several local missions.

The best known, perhaps, of these missions is that among Singapore lepers. He is the lepers' friend. For 19 years he has been chaplain to them at S. Luke's Trafalgar Home.

He is chaplain of the oldest Masonic Lodge in Malaya. An original planner and inaugurator, Canon Adams was also founder-president of the Australia and New Zealand Association, founder-president of the Singapore Youth Council, founder-chairman of the Head Teachers' Conference, Singapore, and founder-chairman of the Singapore Leprosy Relief Association. He is also Singapore Rotary director, and chairman of the community service committee.

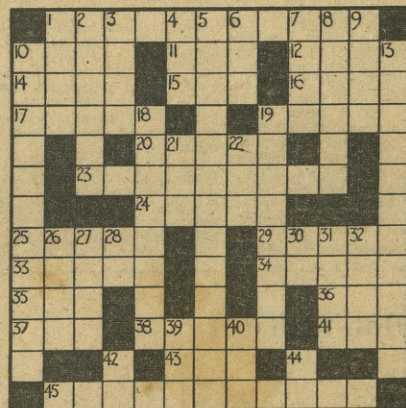
When asked by our correspondent for a special word to THE ANGLICAN, Canon Adams said:

"Since the last war, Malaya in general and S. Andrew's School in particular, has been plying students into Australian universities, colleges and schools. Many people have commented on the excellent training these young men and women have received in Australia.

"South-East Asia is looking more and more to Australia to provide experience for our professional men and women. We are grateful to those who have extended the hand of friendship to our young people.

"We are equally anxious that the Church shall play a full part in this, and that our students may gain the spiritual training so urgently needed."

THE ANGLICAN CROSSWORD No. 24



13. Judah's wife, Shua, the mother of Er, Onan and Sheiah, was such a woman.
18. One who, like Herod, was ruler of quarter of a Roman province.
19. These arrangements of sards, topaz, carbuncle, emerald, diamond, sapphire, amethyst, onyx and such-like were prescribed for Aaron's priestly garment.
21. Pastrycocker.
22. David among the Cambrlans.
26. Extinct N.Z. birds.
27. A widow and prophetess, aged about 84, who was in the temple when Simeon blessed the Holy Family.
28. Negative centre in Egypt.
30. This (French).
31. Mountain on which, Moses ruled, the Israelites were to build an altar of stones, and "plaster them with plaster."
32. Part of a church.
39. Japanese sash.
40. Summer (French).
42. Mother.
44. Like a Norse god or 12 ounces in ancient Rome, asses being more than one of it.

SOLUTION OF CROSSWORD No. 23

- ACROSS: 1. Cephas (John 1-42); 5. Rechab (Jeremiah xxxv-47); 9. Ape; 10. Awe (Psalm cxix-161); 12. Asa (II Chronicles xvi-6); 13. Met (I Samuel xxv-29); 14. Ethru (Job xxxv-24); 15. Inn (Luke 11-7); 16. Oner; 18. One (six cubits, I Samuel xvii-4; seven churches, Revelation 1-11); 19. Atad (Genesis 1-10); 20. Hero; 21. Mee; 22. Sips; 23. Trebles; 26. Gusto; 28. Dedan (Ezekiel xxvii-20); 31. Isle (Ezekiel xxvii-15); 32. Eby; 33. Mary (Luke x-39); 34. Ena; 36. Obi; 37. Towns (Luke ix-6); 39. Alsop; 40. IV; 42. En; 43. Ti; 44. Aba; 45. Taps; 47. S.L.; 48. Ezra; 51. Elilha (I Kings xix-21); 52. Issues (Proverbs iv-23).
- DOWN: 1. Canon (Judges x-3-5); 2. Epenech (Romans xxi-5); 3. Peter; 4. Salome; 5. Rebel; 6. Hatti; 7. Asnapper (Ezra iv-10); 8. Bands (Genesis xxxii-7-10); 9. Wine-bibbers (Proverbs xxii-20); 17. Rottenness (Isaiah v-20-24); 19. Assemblies (Psalm lxxvii-14); 24. Ro; 25. Ed; 26. Gittie; 27. Samuel (xxi-19); 27. Slew; 29. Dais; 30. Nymphs (Colossians iv-15); 35. Ash; 36. Ont; 38. Oval; 40. Oare; 46. Pi; 47. Ra; 48. Li; 50. Zu.

A PARSON'S DIARY

Friday

The clergy share a common human failing; they tend to criticise one another among themselves. The criticism is usually directed at a priest's work and his methods, and is seldom made in the presence of the laity.

Like most others, I discuss my fellow priests freely and critically, and know that I, too, come in for criticism. But I found my aptitude for this kind of thing strangely inhibited a few days ago.

I received a letter, marked "Private" and "Confidential," from a committee of priests in another diocese. At the moment this diocese is without a bishop, and an election is to take place shortly. Various men are being considered for the high office.

One of them is a priest fairly well known to me, and a spokesman for the committee has written and asked me to comment on his qualifications. The letter asks a string of pertinent and searching questions, and the writer assures me that my replies will influence the result of the election. No member of the committee knows me personally, and it is obvious that they all have the mistaken idea that I am a senior and widely experienced priest of the Church.

Now, if this was merely a matter for informal discussion among fellow priests, I have no doubt that I would speak with freedom. Although I believe that this particular priest would make a really good bishop, I would still be critical, possibly because we expect too

much from our bishops. And certainly because the majority of Anglican priests are thorough-going individualists, and each has his own ideas and standards to some extent.

But in these circumstances I find it hard to express an opinion of any kind. I realise that it is a matter in which my own individual ideas and standards are unimportant. I know also that I am unfitted generally to give what amounts to advice in such a serious matter. If it was my duty to do so I could cast a vote, after prayerful consideration, with a clear conscience. Beyond that I find it hard to go.

The writer of this letter assures me that the committee realises that I will meet this very difficulty. He asks me not to let it stand in my way. So it seems that in spite of my reluctance I must accept the responsibility, and at the same time try to point out honestly my own insufficiency for the task. I hope that those who will read my letter will not think that I am being modest about myself. I have never felt more unworthy. May God help me.

Monday

I was in a shop to-day when the daughter-in-law of a wealthy grazier came up to me and said abruptly: "I want to get my baby christened."

"I guess that can be arranged," I replied.

"Yes," the young woman said, "but it's got to be done at home."

"Why?" I asked. "Is the child ill?"

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.

"No, but I want it done at home for other reasons."

I shook my head.

"I'm sorry, but you'll have to bring the child to church."

She began to get indignant, and I noticed other people in the shop becoming interested in the conversation. Some of them were obviously amused.

I had a good idea why the young woman had become annoyed so readily. I have refused similar requests on previous occasions, and I had no doubt she was aware of it. The abrupt manner was an attempt to browbeat me into agreeing this time.

"It all seems silly to me," she expostulated angrily. "Other ministers do it."

"If you're referring to Anglican clergy," I said, "I hope you're wrong. If any of them do it they're breaking the law of the Church and robbing baptism of half its meaning."

I tried to explain the matter a little more fully, but it was useless. She had made up her mind that I was just being obstinate.

Finally she asked if there was anyone to whom she could appeal against my ruling.

"You could write to the bishop," I told her. "But I'm sure he will only confirm what I have already explained."

I gave her the bishop's address on request, and we parted.

MAU MAU

(Continued from page 14)

have a sense of grievance, real or imaginary?

Is it perhaps that the Kikuyu find the primitive associations of Mau Mau attractive because their collision with the west has been too sharp and too bewildering so that they have reverted, with a feeling of release, almost to a comfortable archaism.

The extremist wing of the Kenya African Union was led by Jomo Kenyatta, a burly, bearded figure, who with his open-necked coloured shirts and elephant-headed stick appeared part montebank, part Hampstead intellectual.

He has a powerful gift of oratory: his arrest has built him up in the imagination of both his supporters and his opponents into something slightly bigger than life size. Kenyatta was not only the official president of the union in name: he was by far the most influential African leader.

MODERATE LEADER

Eliud Mathu, who is the best known moderate K.A.U. leader, was not an office-holder of the union, nor did he have a personal following like Kenyatta. He is a Balliol man who has given good service to Kenya in the past, and achieved the distinction of becoming the first African member of the Governor's executive council.

He has failed to play any significant part in the present crisis and stands now discredited by Europeans and Africans alike. Fissions in the Kenya African Union were accentuated by a growing discontent at the exclusive domination of the Kikuyu, to which tribe both Kenyatta and Mathu belong, and there is significance in the fact that the present principal provisional officers of the K.A.U. rump all belong to different tribes.

The Kenya African Union might well have remained a townsmen's body with little following in the countryside but for the use made of the independent schools, the largest group of which was the Kikuyu Independent Schools Association.

These, which have been proscribed and many of them closed, carried the gospel of nationalism far and wide into the villages, and particularly to the younger generation.

KENYATTA'S TRAINING

Kenyatta, from his Kenya Teachers' College at Githunguri (of which Peter Mbiu Koinange, who was sent to London as a representative of the K.A.U., was at one time head master), supplied teachers who set the tone in these schools. They supplied the children with literature condemning European land ownership in the Highlands, and they preached anti-Christian doctrines and taught hymns and a creed in which the name of Jomo Kenyatta was blasphemously substituted for that of Jesus Christ.

These schools had their origin

many years ago in the Kikuyu reaction against the attempt by the missions to eradicate female circumcision. Kenyatta expanded the schools and diverted them to his own ends. By the beginning of this year they were winning children from the missions in droves, and this process outlasted the declaration of the emergency.

A recent estimate was that more than 270,000 children were enrolled, and this took no account of the numerous children won away from mission schools who were receiving no education at all.

MYSTERY IN ACTION

The mystery surrounding Mau Mau itself is evidenced only too clearly in the fact that no one even knows what the words mean. A like mystery still surrounds other recidivist semi-religious movements like the Dina ya Msambwa which have at times agitated other Kenya tribes. These movements have to be interpreted in African and not European categories of thought. Mau Mau established itself in a highly secretive tribe whose traditional method of organisation before the European came was on the grapevine system, with no established hierarchical chain of command. The adaptation of this system to secret society work is easy.

Something like 90 per cent. of the Kikuyu must now be accounted members of Mau Mau out of conviction, fear, or interest. Its ramifications through the shops, the Press, and the transport system are endless.

The existence of an insecure urban proletariat, which includes many criminals, in Nairobi on the outskirts of the Kikuyu reserves, ensures that its initiators can have little control over the spread of the fire with which they have been playing.

SUBVERSION ACCELERATED

Subversion has been accelerated, if not caused, in the rural areas by the faulty system of local native authorities, and the land question. The Kikuyu area is one of those where the British administration has tried to introduce indirect rule by "inventing" chiefs where none existed traditionally.

In many cases the experiment has proved unsuccessful, as in other parts of Africa, because such chiefs tend to be regarded as agents of Government rather than leaders of the people. As for the land question, this is no place to discuss its complicated rights and wrongs. No one, however, can fail to observe that a sense of grievance over land is exceptionally highly developed among the Kikuyu, and among the country folk it is without any question the most potent factor in inducing a frame of mind receptive to political agitation. Among the few educated Africans the failure of the Europeans to establish a *modus vivendi* with them in social matters has played an equivalent part.

It is emphasised again and

again both by commentators on the Kenya emergency and by the events themselves that Mau Mau is violently anti-Christian as well as being anti-European.

POSITION OF CHURCH

The extent to which the Churches are concerned in these tragic happenings is shown in these reports and comments by churchmen who know the background of the Mau Mau trouble and the urgency of the present situation.

The Provost of Nairobi, the Very Reverend H. A. Evan Hopkins, wrote in the London "Church of England Newspaper":

"Part of the Mau Mau oath, I have been told on the highest authority, now includes the affirmation that the one making it will neither attend church nor send his child to a Christian school."

"It is reckoned by those on the spot that 90 per cent. of the population have gone over, at least temporarily, to Mau Mau, and that church attendance has dropped in the same proportion."

The secretary of the Church Missionary Society, Canon M. A. C. Warren, gave a knowledgeable and impartial survey of the Mau Mau problem in a sermon preached in St. Stephen's Church, Westminster, last month. He said:

IMPACT OF WHITES

"There are still plenty of Kikuyu who can remember their country before the coming of the white man. That will show you within how short a span a people, who had not yet discovered the use of the wheel, and whose language had never been reduced to writing, have had to adjust themselves to the invasion of a complex civilisation which has removed all the traditional landmarks of their old social, economic and psychological world."

"Fundamental to the Kikuyu situation to-day, and indeed to the situation in many parts of Africa, is a desperate search for SECURITY. And by security I mean the underlying psychic security which all men need and which tribalism with its rules and regulations, its customs and its cohesion provided for the African."

"With the passing of the old security, in this sense, the Kikuyu looked elsewhere. Some turned towards the Christian faith and in it discovered the foundations upon which life could be rebuilt."

WHITE MAGIC

"But for the majority the hope was in a belief that the white man's magic lay in the white man's education. And so over the last 30 years there has grown up a passionate desire for education, seldom accompanied, alas, by any clear appreciation of what education means."

"In the main the agents of Western education have been the Christian missions. This has been their glorious opportunity and their very great embarrassment. Large numbers of those who came to learn ac-

cepted Christianity as part of the curriculum but quite failed to assimilate their lives to its teachings because they did not offer themselves to its indwelling power."

"Meanwhile the demands of the Christian Church upon discipline led many to break away and attempt to run their own independent educational institutions, thinking that reading, writing and arithmetic possessed a magic in their own right."

"I think you can see how very easily distrust of the European can grow and how real grievances and imaginary grievances can feed each other. Add to these fear, fear of hunger and fear of the unknown future, and disillusionment with his small command of the white man's magic of education, and our Kikuyu is ready to hate everything and everyone whom he fears. And that is a state of mind which evil men can exploit and which evil men are exploiting in Kenya today."

"THE DAY"

"They are promising that the night of disillusionment and fear is nearly over and that the day is at hand when the white man will be driven out and the Kikuyu will see all their dreams come true."

"There is less and less to go round, while there are more and more mouths to be fed. Soil erosion, bad methods of cultivation, are part of the trouble, but only part of the trouble."

"The land question in Kenya is incredibly complex, and those who know most about it are least willing to pass judgments and propose solutions. But the fact remains that our Kikuyu sees a lot of his traditional land in the possession of the white man."

The Archbishop of York made a statement at the end of November insisting that suppression is not enough.

He said:

"The trouble in Kenya is only one expression of racial strife throughout the world. The West has brought many spiritual and material gifts to the less advanced peoples; these benefits gained for a time their admiration and envy; but gratitude is now giving place to anger at the memory of acts of injustice and violence sometimes committed by the invaders, and there is a deepening resentment at the superiority and patronage often shown by white men in their relationships with those of a different colour."

"Resentment quickly turns into fear and hatred when it is suspected that the white man intends to keep the less advanced races in a permanent position of inferiority by placing educational, economic and political obstacles in the way of their progress."

"Christians must approach the problem both as idealists and realists. We start with the conviction that in the sight of God all men are equal and whatever their colour they have rights which belong to them as men. The last Lambeth Con-

PERSECUTION IN CHINA

(Continued from page 1)

civilisation, are linked up with the arrival of the Missionaries, and the importation of what seemed to them to be the religion of the traders.

"It is true that the better informed Chinese draw a distinction between what the Missionaries came to give and what the merchant came to get. Yet the association has been a disastrous one for the Gospel, and Christians in China are still suspected of being allies of the imperialists."

"Fourth, it needs to be remembered that the main characteristic of the recent revolution was the overthrow of the old feudal regime, and the disappearance of landlordism."

Where the Church was a landlord, it shared and suffered in the readjustment of property.

Finally, Canon Maynard said, the communist government now in control in China has a very firm policy of toleration towards all religions, and that this toleration is guaranteed by articles in the constitution.

"It is with these facts in mind that the picture of what is taking place in China can be understood. It is as idle to deny persecution as it is unjust to credit the government with outrages which it was powerless to prevent and which were contrary to its directives."

"These should rather be credited to the evils of the former social order which, when the old law ceased to run, brought upon itself retribution of revenge."

The great benefits which the Churches have brought to China have been generously recognised by the existing government, the Canon said.

No worse service could be rendered to the Christian Church in China (suspect as it must be because of its long association with the imperialist exploitation of the last century) than the attempt to use Christians in China to restore the old order, which is now completely discredited, and has next to no support among the people.

ference declared that discrimination between men on the grounds of race alone is inconsistent with the principles of Christ's religion.

"We must, therefore, resist any policy which attempts to keep races or individuals in permanent subjection or segregation because of their colour, and we must support plans intended to raise them to the level which has been reached by the more advanced peoples."

Where government authority runs effectively the Church is not persecuted to-day in China. But neither is it in a happy position. In the view of some well-informed Christians, the future holds a great opportunity for the Church that can bring the Gospel unencumbered to the Chinese.

Every attempt to control the Church from outside adds only to its present distress.

Canon Maynard said that this was how he saw the situation of the Church in China, which needs our prayers and understanding sympathy.

He might be wrong; but it was how he learnt to see it, not only from witnessing the worshipping Church, both Anglican and Roman, in Peking; but also from the lips of two great Christian leaders, President Hu of the Aurora (R.C.) University in Shanghai, and Mr. Wu Yao-tung, a prominent Y.M.C.A. leader.

Nothing could more cruelly embarrass the Chinese Christians than the assertion from outside that they were ready to become tools of counter revolution.

From these two leaders and others, he learned that whilst this might be true of a small number, the great mass of Chinese Christians see in the "People's Democracy" something more honest, and more hopeful for the country than anything which has been seen for a very long time in China.

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