

# THE ANGLICAN

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## A BOY FROM BROKEN HILL TO BECOME A BISHOP

### SYNOD OF NORTH QUEENSLAND'S CHOICE

The Synod of the 300,000 square mile Diocese of North Queensland has elected as its sixth Lord Bishop the present Home Secretary of the Australian Board of Missions, the Reverend Ian Shevill, in succession to the Right Reverend Wilfrid Belcher, who retired last year.

The bishop-elect will be the youngest of Australia's twenty-four diocesan bishops.

His election took place at a special meeting of the Synod convened on December 9 last. In accordance with the provisions of the Constitution of the Diocese, his name was kept secret (as explained in THE ANGLICAN of December 19) until the Archbishop of Brisbane and Metropolitan and the other bishops of the Province had signified their agreement.

Formal announcement of the name of the bishop-elect was made in each parish in the Diocese of North Queensland last Sunday, December 28.

No arrangements have yet been made for the date and place of the consecration of the bishop-elect. It is known that church people in North Queensland would be delighted for the consecration to take place in the Cathedral of St. James, Townsville.

It is also understood that S. Andrew's, Sydney, is being pressed as the place for the ceremony on the grounds that the bishop-elect was ordained there, and that his consecration in the Diocese of Sydney would underline the essential unity of the Church in Australia, notwithstanding differences in churchmanship as between North Queensland, on the one hand, and Sydney, on the other.

#### CAREER

Ian Wotton Alnutt Shevill was born in Broken Hill 35 years ago.

He was educated at Scots College, Sydney, the Universities of Sydney and London, and at Moore Theological College, Sydney. He graduated Bachelor of Arts in 1939 and Master of Arts in Comparative Religion in the School of Oriental Studies six years later. He is the only scholar upon whom a higher degree in the Sydney School of Oriental Studies has ever been conferred.

At Moore College he was a Barker Scholar and was awarded the Talbot Prize in 1940.

He early displayed the energy of body and spirit that will be so valuable in the arduous diocesan work of North Queensland. During the two final years of his first degree course he was Catechist in charge of St. Andrew's, Marrickville and St. Stephen's, Newtown, successively, in the Diocese of Sydney.

#### ORDINATION

Upon his ordination in 1940 he became curate of St. Paul's, Burwood, in the Diocese of Sydney—a church with an outstanding record of missionary and evangelic work.

From 1940 until 1945 he combined with his parochial duties a great number of other activities, including the founding of the Anglican Truth Society which, because English religious pamphlets were no longer available, published a series of titles touching upon Anglican belief and practice. None of the series can be called dull.

In 1945 he became Organising Secretary for the Australian Board of Missions in Queensland.

In this post he gained wide experience of the work of the A.B.M. through visits to New

Guinea, the Torres Strait Islands, Japan and the Gulf country, as well as some knowledge of Queensland diocese. His founding of the Kokoda Cafe in Brisbane is accounted one of the most successful ventures of the A.B.M. in raising funds for its vital task; the Cafe is understood to have shown a profit of £1,000 yearly since its inception.

#### S.P.G. WORK

From 1948-50 the bishop-elect was Secretary for Education in the Society for the Propagation of the Gospel, London. During these years he was in addition assistant priest at St. Silas with All Saints Mission, Pentonville, and was pursuing a course of advanced research in the University of London. He founded the "World Venturers," the S.P.G. Youth Movement, during his term of office.

Two years ago he returned to Australia to become Home Secretary of the Australian Board of Missions, an exacting post which has taken him into every part of Australia.

During these years he has taken a most lively part in Youth work of many kinds, and has been responsible for making several documentary films.

#### YOUTH MISSIONS

The many youth missions which he has conducted include the highly successful Adelaide mission recently reported in the columns of THE ANGLICAN. He supervised the production of the standard graded S.P.G. syllabus for children of all ages. He is at present chairman of the Student Christian Movement, Senior Branch, Sydney. His documentary films include "Paul of Dogura," which is reviewed on page 9 of this issue.

The bishop-elect is at present in Canberra for the annual conference of the A.B.M. youth auxiliary, the Comrades of St. George.

### CORONATION RALLIES

London, Dec. 19

Following a tradition maintained at every Coronation during this century the World's Evangelical Alliance is to organise a united service of dedication and prayer in the Albert Hall on the eve of the Coronation of Her Majesty, Queen Elizabeth II.

Leaders, both of the nation and the Commonwealth, will be present. On the Coronation day itself, Mr. Thomas B. Rees, in co-operation with the Alliance, is holding one of his evangelistic rallies for young people.



The Bishop-elect of North Queensland.

## YOUTH CONFERENCE IN TRAVANCORE

More than 300 delegates from 55 countries met at Kottayam, Travancore-Cochin, India, for the third World Conference of Christian Youth, from December 11 to 25.

This was the first time that the conference had met in Asia.

Welcoming the conference and wishing it success, H.H. the Rajpramukh of Travancore-Cochin, greeted the vast assembly with folded arms, pronouncing the ancient Sanskrit benediction—"loka samastha sukhino bhavantu"—"to all the world be happiness abiding."

The chairman, Professor Lakshman Perera, replying to the Rajpramukh's welcome address, declared: "The delegates of this conference come from all parts of the world, carefully selected from among leaders. To ensure that this is truly a youth conference we have made it a principle that the delegates should be under 35."

Mr. Perera noted that this conference differed from the two previous conferences at Amsterdam (1939) and Oslo (1947)—"On the one hand, Asian delegations are stronger and special emphasis will be given to problems connected with Asia. Though small in numbers, the youth assembled

here are true representatives of millions of Christians who come under the five sponsoring organisations."

The conference is sponsored by the World's Alliance of Y.M.C.A.'s, World Y.W.C.A., World's Student Christian Federation, World Council of Churches, in association with the International Missionary Council, and the World Council of Christian Education and Sunday School Association.

#### BIBLE STUDY

The week from December 13 to 20 witnessed the study of the Bible, discussion of topics, acquisition of techniques of youth work and entering into the life of the local community. On December 20 the co-ordinating officers produced summaries of findings of the Bible study groups, discussion groups and workshop participants. The results were placed before the plenary sessions on December 22 and 23.

The total picture they produced is the result of "group thinking." Everyone was free to express his deepest concerns

and convictions and at the same time respond with an open mind to other facets of truth in the give and take of discussion.

#### FIVE TOPICS

Five topics were discussed in the plenary sessions. All the delegates divided themselves into 22 groups.

Here are some typical reports from delegates on the success of these sessions:

P. M. Matthews (Australia): "The immensity of the problems posed by the delegates was staggering and almost overwhelming. On the other hand, the sincerity of the delegates in facing the facts in a realistic way, and their desire to find a solution was most stimulating."

Vikarin Ruth Epling (Germany): "The group work about our major concern has given us a broad outlook on the problems in the different areas. We would have liked to have talked a little longer. In spite of certain difficulties of language we gathered something of the post-war problems in the world."

## NEGROES BARRED FROM U.S. COLLEGE EPISCOPAL PROTEST

ANGLICAN NEWS SERVICE

Sixty-five Episcopal Church clergymen of the New York, Long Island, and Newark area have protested against the decision last June of the board of trustees of the University of the South (Sewanee) not to admit Negroes at present at the university's seminary.

The clergymen, who make up the Urban Priests' Group, are the first major Episcopal Church group outside the Sewanee area to publicly object to the decision.

The protest was sent in a letter addressed to Dr. Edward R. McCrady, vice chancellor and president of the university.

It was signed by the Reverend Kilmer Myers for the Urban Priests' Group, which includes Negro and white clergy who work in heavily populated urban and inter-racial areas.

#### UNANIMOUSLY ACCEPTED

The letter was unanimously accepted at a meeting of the group held at St. Margaret's Church, Bronx, N.Y., on December 2. This is the letter:

"The University of the South has come in these recent weeks to occupy the attention of all men interested in the cause of human justice.

"It may be said without exaggeration that the decision of the board of trustees of your institution not to admit Negroes at this time to the Theological School of the University is a decided setback in the struggle of the Church during these critical times.

"This decision was, of necessity, made by men—some of them bishops in the Church of God.

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

"How heavy must this burden rest upon their conscience. We, members of the Urban Priests' Group, wish to assure you all that you are in our prayers as you re-think your position, which stands as a tragic symbol of the failure of American Christianity to measure up to the fullness of the stature of Christ.

"We do not write in the spirit of bitter condemnation.

"We write as brothers in Christ, who, like you, have made innumerable compromises which help to continue the estrangement of man from God.

"Nor are we blind to the many insidious injustices perpetrated against the Negro people in the North. We are ashamed of the appearance of hypocrisy over and over again as we have attempted to follow God's will in this and other matters.

"The 'race problem' as it is sometimes called, is not a sectional concern any more.

#### WORLD PROBLEM

"It is, in fact, a world problem which is thrust upon us in a new way due to our unique position in world affairs. And the Anglican Communion, perhaps more than any other non-Roman Church, stands in the very midst of the problem of colour.

"In the course of history, you and your university have arrived at the brink of decision.

"You have the power within your hands to cause rejoicing in the Body of Christ both on earth and in heaven. God grant you courage and wisdom this Advent in the year of Our Lord, 1952.

"May we assure you that in the event you decide to admit Negroes not only to the seminary but also (as we hope) to the rest of the university, you will have our active support as priests of the Church."

## CHRISTMAS BEHIND THE IRON CURTAIN

ANGLICAN NEWS SERVICE

London, Dec. 19  
The Bishop of Fulham is spending Christmas behind the Iron Curtain.

He left England last week for a tour of Austria, Hungary, Czechoslovakia and Switzerland.

He will first spend a few days with the British Forces in Austria, where he will confirm Service personnel and dedicate a garrison church. This has been converted from a disused sergeants' mess.

The bishop will be in Vienna this Sunday. He will spend Christmas in Budapest, and the Sunday will find him in Prague. From there he will go to Berne, to institute the Reverend Rowland Jones as chaplain.

His tour will end with a confirmation at Neuchatel and a brief visit to Paris.

The Reverend H. Isherwood, chaplain at Helsinki, will spend Christmas in Moscow. The Reverend M. H. Waddams, secretary of the Church of England Council on Foreign Relations, will spend a few days in Warsaw immediately before Christmas.



# DIOCESAN NEWS

## ADELAIDE

### BISHOP AT SCHOOL SPEECH DAYS

The bishop was present, and spoke to the students and parents at a number of the Church schools this week.

At Pulteney Grammar School he complimented the school, which he said was pouring into the community a stream of boys who were first rate in education, athletics and things of the Spirit.

He added that leaders of the Church looked to the Church schools for men who would occupy key positions in the whole strategy of the Church of God.

"South Australia would not become entirely pagan while S. Peter's Collegiate Girls' School continued to send out into the world young women with the highest educational, physical and spiritual attributes," said the bishop at that school's speech day.

At Walford House School he urged those present to help make Australia what he was sure God meant it to be, a Christian Bastion for S.E. Asia.

The bishop warned his listeners of the dangers of television at Woodlands Church of England Collegiate Girls' School.

He said that it was rather like atomic energy; it has enormous potentialities both for good and evil.

At S. Peter's Collegiate Boys' School, he said that schools like Saints had a mission to the nation, to carry out those great virtues of honorableness, courage, endurance and unselfishness which were unaffected by victory or defeat, and restore to the country those fine qualities which it looked like losing.

### COLLEGE CAROLS

The boys of St. Peter's Collegiate School and of Pulteney Grammar again entertained friends and relatives this week with a programme of carols, as is their happy custom each Christmas.

### FOUNDATION STONE

The bishop laid the foundation stone of a new church hall at Leakeys on Saturday, December 13.

Services have been held for some time in this rapidly expanding district, and with a home of her own, the Church will be firmly established.

This congregation is ministered to by the Reverend G. Cornish, Rector of Henley Beach.

## ARMIDALE

### PARTY FOR COLOURED PEOPLE

The Cathedral Branch of the A.B.M. Women's Auxiliary entertained the coloured people of Armidale at a party in the Parish Hall just before Christmas.

The Dean opened proceedings, and showed a film of the Nativity, after which Father Christmas appeared and distributed gifts to everyone.

Afternoon tea was served, and then every family was given a parcel of groceries and clothes, and a large Christmas cake.

A pleasing feature of this year's party was the spontaneous expression of gratitude from Mr. Ernest Widders, on behalf of all those who had been entertained.

In acknowledging what had been done for them, he said that they realised that they must do all they can to help themselves.

Already the Auxiliary is planning to arrange an Easter party, at which the central message of Easter can be given to the coloured people.

In these ways, bridges of understanding are being built between them and the Church community.

### IN JOURNEYINGS OFTEN

On December 14 the Bishop of Armidale travelled to Glen Innes, where he confirmed 64 candidates in the presence of a congregation of 600.

The Glen Innes church has been greatly improved of late by removing all the choir stalls from that area and enlarging the sanctuary and giving a sense of spaciousness to the whole of the chancel.

On the Monday night, the bishop preached at Evensong at Deepwater and went on to Emmaville, where next day he did some visiting with the vicar.

At night he confirmed 18 candidates, one of whom drove 120 miles to get to the confirmation and 120 miles back afterwards to Boggabilla.

He was presented by the Reverend John Siddell.

The Vicar of Emmaville, the Reverend Gordon Dent, with his council, has just called for tenders for their new church, and hopes to see it up during the coming year.

On the Wednesday, the bishop drove on to Tenterfield, where at night 21 candidates were presented by the Reverend W. V. Rymer, in the presence of a congregation which packed the church.

This church is now looking quite beautiful inside, many improvements having been made during the last 12 months.

On the Thursday morning the vicar and Mrs. Rymer provided breakfast at 5.40 a.m. and let the bishop get away early on his 120 miles trip to Armidale.

### SUNDAY SCHOOL TEACHERS' CONFERENCE

The second Annual Conference of Sunday School Teachers of the Armidale and Grafton Dioceses was held in the New England Girls' School, last weekend, led by the Bishops of Grafton and Armidale.

The Bishop of Grafton was Chaplain, and the Morning Bible studies were given by the Bishop of Armidale.

The Conference opened on Friday, December 26, with a service of Evensong in the chapel, at which the Bishop of Grafton led the Conference in a short devotional study on the Sacrament of Holy Communion.

A welcome to the Conference followed in the Main Hall, at which addresses of welcome were given by the Bishop of Armidale, and the Reverend J. Newton Bagnall representing the Dean of Armidale.

The Bishop of Grafton expressed appreciation of the hospitality provided by the diocese and the school authorities.

A full report of the Conference will appear in the next issue.

### GUYRA

A memorial window was dedicated in S. Bartholomew's Church, Ollera, on Sunday afternoon, December 14.

The window was dedicated to the memory of Pilot-Officer Ewan Seaforth Maekenzie, R.A.A.F., who was lost over Germany, in 1943.

The Bishop of Armidale dedicated the memorial, and preached the sermon.

Afternoon tea was served in the church grounds.

### DELUNGRA SUNDAY SCHOOL BREAK-UP

The Parish of Delungra has shown a fine sense of "redeeming the time" in the arrangement of which its Sunday school meets every Friday afternoon.

This is due to the fact that the school children are brought by bus, some from long distances, to Delungra to attend Public School, and the late return of the bus on Friday afternoons suggested to the Vicar of the Parish, the Reverend F. W. E. Heyner, that here

was an opportunity for a real work of religious education. And so the Friday Sunday School began.

It meets in the Church first for worship, and then the children separate to a variety of classrooms for their lessons, to the unfenced back verandah of the vicarage, the tiny front verandah, the corrugated iron garage, and under-the-peppertree in the paddock.

On the last Friday, in the school year, the School held a Christmas party, at which Guild Members provided sandwiches, cakes, and gallons of raspberry syrup, all consumed most cheerfully in a temperature rising 102 degrees.

The children sang carols, and then the vicar called each child to receive a Christmas gift from the tree, and all joined in singing "O Come, All Ye Faithful."

## BATHURST

### MANGER THRONE AT MOLONG

The stage was set between the pine trees in the rectory garden.

The angels appeared in white array in the reflected light. The Holy Family found the fresh straw and hay furnishing the stable were sweet and clean.

The manger was seen in the warmth of a heavenly glow.

The silence of the night was felt as the shepherds came in wonder from the darkness. The magi arrived later in celestial garb, and bowing low, presented their treasures.

The children of many nations assembled wonderingly in their colourful clothes, and knelt in adoration.

A myriad candles were lit, and the people within and without the grounds sang reverently.

"Silent night, holy night, All is calm, all is bright." From there to the parish church was only a step, and the throng came in to the midnight celebration.

Here we were reminded that Bethlehem is "The House of Bread," set among the eternal hills of Judea.

"He whose goings forth are from everlasting to everlasting" came and dwelt among us, and "We beheld His glory." O thou Child of Bethlehem, Born a King, and yet the Lamb, Priest, and Shepherd, loved art Thou.

Claim our adoration now.

O thou Living Bread, from heaven, Feed us, for we faint for Thee, Guide us to eternity.

## BENDIGO

### ORDINATIONS

On S. Thomas' Day, the Bishop of Bendigo held an ordination in All Saints' Cathedral, Bendigo.

Mr. Edgar Arthur Calverley Harvey was ordained Deacon and the Reverend Leigh Sabine Gliddon advanced to the Priesthood.

The Ordinands were presented by the Archdeacon of Bendigo, the Venerable R. P. Blennerhassett, and the Priests of the Diocese formed the choir.

The sermon was preached by the Rector of Echuca, the Reverend G. T. Morphet.

The Reverend L. S. Gliddon will remain at the Cathedral, as assistant curate, and the Reverend E. A. C. Harvey will minister, for the time being, the Parochial District of Kangaroo Flat.

The Reverend V. W. Lines, who has been locum tenens at Kangaroo Flat, will finish his ministry on Christmas Day.

He has been issued with a General License by the bishop and will relieve from time to time in this diocese.

The Bishop, the Right Reverend C. L. Riley, is going on vacation for a month from December 22. He and Mrs. Riley are visiting members of their family in Perth.

At the last meeting for the year of the Council of the Dio-

cese, a presentation was made to the Advocate of the Diocese, Mr. E. M. Monotti, as a token of appreciation of his legal services.

### S. PAUL'S, BENDIGO

Color and ancient music marked the 20th annual carol service at S. Paul's, on Sunday evening, December 21.

The service began and ended with the old Christmas hymn, *Adeste Fideles*, sung in the original Latin by a small unseen choir in the chapel, while the colorful procession of choir members, banner-bearers, servers and clergy moved through the church.

Many old carols were sung, together with modern arrangements by Sir Richard Terry, Walford Davies and Sydney Nicholson.

Bells in the tower, as well as four hand-bells, were rung by Mr. Travers Wilson and Peter McKinley, and were used to great effect in two carols.

A short Christmas address was given by Canon E. H. Pickford. The service was arranged by the organist, Mr. R. A. Anderson.

### ALL SAINTS' CATHEDRAL

At All Saints' Cathedral, the Christmas story was told with carols and canticles, which included the Pastoral Symphony of Handel's Messiah. Mr. Cyril Cowling, organist, conducted the boys' choir.

## BRISBANE

### REMEMBRANCE BOWLS

Record crowds attended services on Christmas Day. Notwithstanding the exodus of city people for holiday resorts, all city churches reported great crowds of communicants.

Seaside and mountain churches with services commencing at 5 a.m. were uncomfortably crowded with worshippers.

Preaching at S. John's Cathedral, the Archbishop of Brisbane pleaded for the proper observance of the Festival.

"I can't help wishing," he said, "we could confine Santa Claus—a play on S. Nicholas—closer to his own day, December 6."

"Then, on Christmas Day, we would be able to transfer the thoughts of young people not to receiving gifts for themselves, but to the fact that they themselves have something to give to the Christ Child."

A statement on the Christian attitude to peace, drawn up by the "Peace Committee" appointed by the Queensland Ecumenical Ministers' Conference was submitted to a meeting, at Bishopsbourne, of ministers representing nine different churches.

After very careful consideration, the following message was issued:

"War is of man's making, contrary to the Will of God, and therefore can never, by itself, bring a just and lasting peace to the world."

"Because God can change the sinful heart of man, we call upon all people, in this Holy Season, to turn in faith with repentance and prayer to Jesus Christ, the only Saviour and Prince of Peace."

"In the same way God calls the nations to root out all evils such as selfish national ambitions, racial prejudice, political intolerance, sectarian bitterness, and all forms of exploitation and greed; for these are the predominant causes of war."

"To further the cause of peace and goodwill the call comes to us who have received many blessings, to help the millions of homeless and destitute refugees in Europe and Asia."

"This can be done by supporting 'Inter-Church Aid,' and one practical way of doing this is by placing a Remembrance Bowl on the family Christmas table, at least the price of a meal."

"These contributions can be sent to your local church, or to the Secretary for the World Council of Churches, Church House, Ann Street, Brisbane." Last year Queensland contributed £1,100 for this purpose.

### UNUSUAL CAROL SERVICE

Four processions were the feature of an unusual Christmas

Carol Service in S. David's Church, Chelmer, last Sunday night.

Evensong began quietly in a darkened church. After the penitential opening, the reader, Mr. S. H. Gresham, read the first of the five lessons telling the Christmas story. Then the Junior Choir entered, singing "Jesus Bids Us Shine" and carrying lighted candles, which they placed in front of the crib.

Evensong continued, with two more lessons. During the carol, "While Shepherds Watched," the second procession entered—Sunday school children carrying gifts for the Christmas tree, later to be taken to the Children's Hospital.

After Nunc Dimittis and the fourth lesson came the procession of altar servers, bearing alms dish, censer and remembrance bowl (symbolising the gifts of the Wise Men), gold, frankincense and myrrh. These were placed around the crib.

### OFFERING OF GIFTS

The church lights were progressively switched on, until, during the fifth lesson—the Christmas Gospel—the church was ablaze with light.

The rector, the Reverend Godfrey Kircher, preached a sermon explanatory of the General Thanksgiving. Then came the fourth and last procession, in which everyone in church took part, singing "O Come, All Ye Faithful." Everyone, as they passed crib and Christmas tree, offered their gifts of toys, remembrance bowl money and church collection.

Congregations on Christmas Day were the largest the church has ever known.

## CARPENTARIA

### LOCKHART RIVER SUPERINTENDENT VISITS THURSDAY ISLAND

Mr. John Warby spent Christmas on Thursday Island with his wife and youngest child.

At Lockhart River are shifting the whole native settlement to a more convenient position on medical advice.

A heavy building programme with inadequate help, coming on top of the illness and tragedy at the Mission in the early months of the year, necessitates a few days' rest for one of our busiest superintendents while his family receive medical treatment at the base hospital for the area in Thursday Island.

## CANBERRA AND GOULBURN

### PARISH OF S. JOHN'S, CANBERRA

Christmas services commenced at 11.30 p.m. on Christmas Eve and at S. John's a Nativity tableau was set up in the crypt of the Church.

This tableau was complete with crib and live animals and people.

### MISSIONS TO SEAMEN

The General Secretary of the Missions to Seamen, the Reverend C. J. Brown, and Mrs. Brown visited Canberra last week-end.

Mr. Brown met the Bishop of Canberra and Goulburn on Sunday morning and on Sunday evening he preached at Evensong in S. John's Church, Canberra.

During their stay in Canberra, Reverend and Mrs. Brown were entertained by the Reverend Arthur Gibson at Anslie.

### CANBERRA A.M.M.

The Anglican Men's Movement in Canberra is to extend its activities, and early in the New Year separate branches will be established within the Parish of S. John's and S. Paul's, Canberra.

Both parishes were previously catered for by the Canberra branch, which is the branch from which the A.M.M. developed.

The annual meeting of the Canberra branch last week decided to wind up the branch as from January 31, so as to permit the formation of the new branches as early as possible.

When presenting his final annual report, the honorary secretary of the Canberra branch, Mr. T. W. W. Pye, who was one of its founders, advised the meeting that he would not accept secretarial office in any of the new branches as he would have to concentrate upon his duties as Honorary General Secretary of the Anglican Men's Movement.

Mr. Pye said that the record of their branch was one of valuable achievement in a number of directions and was proof of the fact that men right throughout the community are ready and willing to be mobilised for the work of the Church.

He said that the achievements of the branch had been born from the ideals and

(Continued on Page 14)

## Devotional Poems — No. 4

by Mary Corringham



### DIVINE OBLIVION

In kind oblivion  
God mercifully hides  
life's sadder scenes; as we move on,  
its joy alone abides.

Of countless petty cares  
that once distressed the mind,  
the new-born year no memory bears—  
all, all, are left behind.

The torment of the rack  
that almost broke the soul,  
God sweeps aside; and, looking back,  
we see life clear and whole.

The gladness of the past  
still constantly remains  
to give us courage to the last;  
but we forget its pains.

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# CHURCH AND STATE IN YUGOSLAVIA

ANGLICAN NEWS SERVICE

London, Dec. 17

The visit of Marshal Tito to England was a matter of grave public concern, the Archbishop of Canterbury said last week.

Dr. Fisher was presiding at the annual meeting of the Council of Christians and Jews in London.

The archbishop said: "We hope that the forthcoming visit of Marshal Tito will be an earnest that the good relations which at present exist between the Governments of our two countries will continue and increase, and will contribute towards the peace and good will among all nations for which we pray."

"But it is necessary to say that our good will can hardly be secured or maintained so long as the Christian traditions of the peoples of Yugoslavia are being subjected to severe attack by governmental action."

"The Serbian Orthodox Church has for some time been subjected to a pressure which has in recent months become increasingly hostile. The Government is, of course, avowedly anti-religious, and therefore unsympathetic."

"But every principle of civilised order forbids that a government should so interfere in Church affairs as to frustrate the proper freedoms of the Church, and to compel its leaders and its members along the ways thought to be most acceptable to the State authorities."

## MANY IN PRISON

"The Roman Catholic Church in Yugoslavia is no doubt more politically suspect in the eyes of the Government; it has not only been under the same kind of continuous pressure for a long time, but has been suffering active, open and severe persecution."

"Numbers of its clergy are in prison, and its leaders are subjected to vicious attacks in the Press. In a different field, I understand that the British and Foreign Bible Society, which has had freedom, subject only to severe financial conditions, to sell Bibles, is threatened with the likelihood of having that freedom severely curtailed, or indeed abolished, in the near future."

"Such facts as these cause British people to be highly critical in their attitude to the Yugoslav Government, and all Christians to be acutely and bitterly aware of the sufferings imposed upon their Christian brethren by that Government."

"So long as this remains true, it obstructs the development of any real friendship between our two countries. It is necessary that Marshal Tito should be made aware of the fact that this feeling is very strong and very widespread here. I do not doubt that the Foreign Secretary will make him fully aware of it, and he will know best how to do it."

"I am at present satisfied that the best thing is to leave him to do it rather than proceed by deputation."

"I sincerely hope that the Yugoslav Government will decide to right these wrongs, if not out of any sensitiveness or

## THE LATE REVEREND FATHER R. G. PEARSON

Friends of this deceased priest are respectfully informed that a fund has been opened to found a suitable memorial to him in All Saints' Church.

Contributions are invited and should be sent to

ALL SAINTS' CHURCH,  
WICKHAM TERRACE,  
BRISBANE.

# CENTENARY OF S.P.G. IN DELHI

ANGLICAN NEWS SERVICE

New Delhi, Dec. 15

Last week-end the diocese of Delhi observed the hundredth anniversary of the first Anglican baptisms in Delhi and of the beginnings of the Society for the Propagation of the Gospel's work in the city.

S.P.G. started its work in India in 1820, but it was 30 years before it reached Delhi. The first two baptisms were of influential Hindus—Ram Chandra, a professor in a Government college, and Chimmam Lal, assistant surgeon at the hospital.

With this encouragement, S.P.G. voted a further £8,000 from its Jubilee Fund. Within five years, the sepoys of the Delhi garrison mutinied and slaughtered all the Europeans they found in the city. All the missionaries were killed.

To mark its determination to carry on, the society asked for an additional income of £30,000 a year.

Another result of the mutiny was the first connection between Cambridge and Delhi, which resulted in the foundation of the Cambridge Mission to Delhi in 1877. Seventeen years before this, the redoubtable Priscilla Winter had begun her medical work among the Zenanas.

S. Stephen's Hospital still forms a fitting memorial to her. The modern diocese of Delhi was not formed till 1947. It is staffed by a considerable number of S.P.G. missionaries, and includes the Cambridge Brotherhood and S. Stephen's Community.

## CEREMONIES

The centenary programme began on Saturday with a procession of witness starting from S. James's Church, where the first converts were baptised on July 11, 1852. It passed through the streets of the city following the route, as nearly as possible, which was traversed by a similar procession at the jubilee celebrations in 1902.

A great open-air service of thanksgiving was held after the procession.

# PADRE BANNED BY U.S.A.

ANGLICAN NEWS SERVICE

London, Dec. 12

The English "Church Times" reports that one of the many clergymen who visited England from U.S.A. this summer has been refused permission to re-enter U.S.A. on his return from England.

"He is a priest of the American Episcopal Church, and it is suggested that the reason for his banishment is because he was chaplain to Spanish communists in 1937, says the writer in the 'Church Times.' 'If this is so, then the lot of the clergy will be made increasingly difficult by the division of the world into two main factions.'"

"I always understood it to be an accepted principle that clergy, like doctors of medicine and nurses, minister to all who need their care and attention."

## "GROSS INJUSTICE"

"The information comes to me in a letter from an American friend who, with myself, was a member of a party including the priest now banned. It would be difficult to imagine anyone less like a 'red' padre than our friend."

"I am agreeably surprised to learn that the Spanish communists accepted the services of chaplains. I thought their anticlericalism was too strong to allow them to have any dealings with Samaritans."

"It seems, to put it mildly, a gross injustice to penalise a priest who in his charity served fighting men as their chaplain. Some of the clergy on the winning side of the Spanish war have no doubt been duly rewarded for doing exactly what my friend was doing, succouring the wounded and the dying."

# STRUGGLE OF FAITH IN GERMANY

ANGLICAN NEWS SERVICE

London, Dec. 19

Dr. Dibelius, Lutheran Bishop of Berlin, speaking at Denver on December 12, said that there were fewer convinced communists in East Germany than in the Western Zone.

Later, at another meeting, Dr. Dibelius spoke about the difficulties and poverty of the population in East Germany.

"The only people who are well off belong to a small group of convinced communists; they are working as political functionaries. No inhabitant is free of the fear of sudden arrest or possible disappearance in prison."

"Not more than five or six per cent. of the Germans in the Eastern Zone have accepted the Russian propaganda concerning the glowing future, which is in store for them under communism."

Speaking about the struggle of Christianity behind the Iron Curtain, the bishop commented, "God has made Germany a battlefield in this fight. We realise that this is a fatal question for all the world: whether we Christians in Germany withstand and finally win."

"Nobody can relieve us of this responsibility. Nobody can help us in this decisive question."

# FREEDOM OF RELIGION IN INDIA

ANGLICAN NEWS SERVICE

New Delhi, Dec. 20

Everyone in India was free to practise his own religion and faith, said President Rajendra Prasad at the S. Thomas' centenary celebrations in New Delhi on December 14.

The President said that the freedom of faith and religion had been guaranteed in India's constitution.

He said that in India they had an age-long tradition of tolerance. Everyone was free to get to the top by whichever path he chose. It was, he added, on account of this tradition of tolerance that the apostle, coming from an unknown land, established himself in India and founded many institutions.

Communism, the president pointed out, was foreign to India's culture and faith. "We shall soon come into our own tolerant and living like a family." It was not a small matter that the Christian Church had flourished in this country.

Those present on the occasion included Prime Minister Nehru and other Ministers, members of the Diplomatic Corps and the Bishop of Delhi.

Speaking next, Prime Minister Nehru said: "Various religions, creeds and faiths that exist in India are as much of India as any other and we are all partners and sharers in that great inheritance. We may have our own paths, according to our own consciences or beliefs or faiths, but to imagine that those who follow a slightly different path in faith are somehow foreign to India is wrong historically and actually."

# WINDOWS TO BE RETURNED

ANGLICAN NEWS SERVICE

London, Dec. 22

Three stained-glass windows, said to have inspired Gray's "Elegy" are being returned to S. Giles's, Stoke Poges, Buckinghamshire, from the United States.

Ten years ago, Mr. H. E. Stewart, a Texan collector of antiques, bought them from the late William Randolph Hearst, the American newspaper owner. After a visit to the church last summer, Mr. Stewart decided to return them.

The windows had been sold to Mr. Hearst because part of the church extended over a boundary line and had to be pulled down. The windows have been stored in Dallas, Texas.

# INTER-CHURCH AID TWO ORTHODOX CHURCHES VISITED

ECUMENICAL PRESS SERVICE.

Geneva, Dec. 19

The assistant director of the Department of Inter-Church Aid and Service to Refugees of the World Council of Churches, Mr. Robert Tobias, has just returned from a two-week visit to Greece and Yugoslavia.

Mr. Tobias reports the following facts, on the Orthodox Churches of both countries, with which the Church of England is in communion.

## YUGOSLAVIA

Two Orthodox seminaries and the Theological Faculty are operating at maximum capacity (over 500 students including 7 Protestants), now under Orthodox Church administration.

The Government has indicated its willingness to ease adjustment to Church support by providing some subsidies on a decreasing scale if necessary. Equipment for theological schools, once supplied in considerable quantities direct from Churches abroad, are now available on the Yugoslav markets. Similarly, cloth for priests' robes and other religious equipment can be procured locally. Greatest needs are for funds and books.

Recent gifts of the Protestant, Episcopal, Disciples of Christ, Evangelical and Reformed, Presbyterian, and other Churches have been sent in cash to help with the purchase of basic religious equipment in Yugoslavia, to provide assistance to students, relief, and rebuilding of some of the 1,000 destroyed churches.

Bibles sent by the British and Foreign Bible Society have been received in Yugoslavia.

Some of these have been distributed.

For the rest, representatives of the British and Foreign Bible Society and the Government are seeking a satisfactory solution to the problems involved in re-sale of the Bibles within Yugoslavia and custom charges on their importation.

## GREECE

In Greece Orthodox churchmen are emphasising training of leaders as a key part this year of their concerted effort for Church renewal.

S. Barbara's Institute, a centre to train young women as religious educators, pastoral assistants, evangelists, and youth leaders, has had construction suspended the past few months owing to the shortage of funds.

Work will begin shortly thanks to a considerable gift from Protestant, Episcopal, Disciples of Christ, and Evangelical and Reformed Churches. The Metropolitan of Salonica has drawn up plans to establish a hostel for theological students and village clergymen.

The clergymen, many of whom have had little or no formal education beyond elementary school, will be brought in for special intensive training in pastoral work and village ministry. The Orthodox Church has recently drawn up plans to establish a training centre for clergy in the field of practical theology.

A run-down wing of the historic Pendell monastery will be rebuilt to house the centre. Church officials hope that with the help of interested churches abroad and other gifts they can complete the training centre in the next two years.

# BISHOP OF ADMISSION OF SAINTS

ANGLICAN NEWS SERVICE

London, Dec. 19

The Bishop of Gibraltar urges canonisation by universal consent in the current issue of his diocesan magazine.

He is commenting on recent correspondence in the English "Church Times."

He writes: "We prefer the method of the Primitive Church in this, as in other things. Then it was not by formal canonisation by decree, but by universal consent."

"This is actually the practice of several of the self-governing provinces of the Anglican Communion. Canterbury and York lag behind in the matter because of more cumbersome machinery and a curious distaste of the matter in some quarters."

## "BE MORE PROGRESSIVE"

"The Church of the Province of India, Pakistan, Burma, and Ceylon is not so wooden. While I was a member of the episcopal synod, we admitted Francis Xavier, William Carey, Henry Martyn, Father Nehemiah Goreh, and others (to say nothing of S. Joseph!) into the calendar of permissive observances."

"Our part of the Church recognises saints from other quarters, but we can certainly produce them from among our own ranks. The Episcopal Church in Scotland has similarly enriched its calendar (though not so as to include those of recent centuries)."

"The well-established rule we adopted was to allow 50 years to pass after the death of a person before considering them for admission to the calendar. The Church in England would be wise to be more progressive in this matter."

# "POLITICAL" USE OF CHURCH UNDER FIRE

ANGLICAN NEWS SERVICE

London, Dec. 19

The Polish Roman Catholic episcopate issued a statement this week, ordering priests and laymen to stop using the Church for political activity.

The bishops referred to the recent arrest of five Roman Catholic priests who were later charged with activities hostile to the Polish People's Republic.

They condemned underground activities and sabotage by clergymen as well as foreign propaganda which tried to enlist the Church in Poland for political anti-State purposes.

"Participation of Roman Catholics in underground activities and economic sabotage is not only contrary to the interests of the nation; it is detrimental to the Church."

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# THE ANGLICAN

Incorporating The Church Standard

FRIDAY JANUARY 2 1953

## THE NEW BISHOP

It augurs well for the Church in Australia that the Rector of S. Paul's, Cleveland Street, in the Diocese of Sydney, who is a leading Evangelical, should be the first in our columns to congratulate the Anglo-Catholic Diocese of North Queensland upon its choice of a bishop.

The diocese itself, our own correspondent reports, rejoices at the bishop-elect's acceptance for three reasons: that he is an Anglo-Catholic, that he is young, and that he is a native born Australian. The last two reasons will certainly commend themselves to thoughtful Church people, however they may differ about the first, and it is upon these second and third grounds that emphasis should properly be laid.

It is our experience that every Australian diocesan, whatever his personal churchmanship, displays in practice an admirable tolerance of other, different, churchmanship, particularly in his dealings with other dioceses and with the affairs of the Church as a whole, because he has learned from experience that the qualities he needs in his own men to make his own diocese what he wants it to be, and the qualities that the Church as a whole demands to make her the force she should be, are not bestowed exclusively upon any one section of thought. The bishop-elect of North Queensland is singularly fortunate in having gained this knowledge, even before his consecration, through an unusually wide experience of the affairs and men of the Church, here and abroad. We feel that he will bring to North Queensland much more than the benefits of his own and their own churchmanship: he will bring a sound and extensive knowledge of belief and practice elsewhere.

The average age of the twenty-two Australian dioceses who have supplied the information to a certain standard work of reference is sixty-three years and four months. The twenty-third, for reasons which must be presumed to be good but which no journalist could approve, has failed to reveal his age in any standard work of reference. The bishop-elect of North Queensland is a mere thirty-five years of age. He will find that only two of his brother bishops are aged less than fifty years, only six of them are aged less than sixty; the remainder are all sixty-two or more.

These facts can scarcely be imputed as a reproach to those to whom they relate, for, so little discerning is the average Australian synod, the average age of our dioceses at the time of their consecrations appears to be forty-eight years and five months (excluding the bishop who is ageless). There is little doubt that the strain of episcopal office would have reduced the average age of our present dioceses had it been placed upon them at an earlier age.

We find it impossible, however, to deduce any safe general rule about desirable ages in bishops. THE ANGLICAN came into being through the suggestion of the most aged of our native-born Australian bishops. Its success was assured before it was launched through the support and efforts of the three most aged of our bishops who were English-born. This may signify something, according as Anglicans approve or disapprove THE ANGLICAN.

As to the birthplace of the bishop-elect—leaving aside the exact town, which he left at too tender an age for its widely publicised habits to have affected him—the fact that he is an Australian by birth is to the good, for the reasons that the Rector of S. Paul's has pointed out in our correspondence columns. But here again, no general principle can safely be laid down. For Australians themselves to achieve the highest offices in our Church is all very well, with this qualification, that there is an inherent danger in this if the men concerned have not gained a far wider experience of the Anglican Communion than is possible in any one Australian diocese or, indeed, in several dioceses. In-breeding in the priesthood is bad enough, and may be seen in too many Australian dioceses already; in our bishops it would be intolerable.

Whatever the age of the bishop-elect of North Queensland, his place of birth or churchmanship, he was elected in the Anglican tradition by men who, we may be sure, sought the Divine guidance in making their choice. He is assured of the prayers and support of all Anglicans.

## NEW YEAR GREETINGS



## PROGRESS OR DISASTER IN NEW YEAR

### SCIENCE CANNOT SOLVE PROBLEM

By THE BISHOP OF BALLARAT

**We are about to enter upon a new year. Fifty years ago our forefathers would have faced such a prospect with equanimity. For them the established order of things seemed secure and unshakable.**

**But since then two wars have shaken the world and the feeling of security no longer exists.**

The world is passing through a period of violent change. We can make the words of the psalmist our own: "All the foundations of the earth are out of course."

But can we show the courage, confidence and faith that the psalmist did?

If we can then 1953 may, in the goodness of God, be a turning point in history.

The first thing for us to do is to try to understand what has plunged the world into its present turbulent condition.

Some people talk as though all would be well if Russia would be sensible, and if America would exercise a little more political sagacity.

But this is a superficial diagnosis.

The stark fact is that in the case of millions of the peoples of the earth the wolf of hunger is literally hammering on the door.

These people must be fed. If they are not, the frightful alternative is anarchy and war.

#### WORLD BALANCE UPSET

The main cause of the problem is not far to seek.

In the past there was at least some balance between food and population.

Two factors operated to keep this balance.

The first was the phenomenal increase in world food production.

This increase was brought about largely by the opening up of the extensive wheat lands of America and Australia during the 19th century, together with scientific discoveries that led to a marked improvement in agricultural methods, in sheep breeding, and in dairy farming.

The other factor was the grim fact that famine and disease killed off millions of people each year.

The infant mortality rate in Asia and Africa was only less horrible than the religious beliefs which led people to accept this state of affairs as part of the burden to be borne in this earthly life.

These factors are now ceasing to operate. So far as the

land is concerned, the situation is in danger of going into reverse.

The dread menace of soil erosion is becoming a major problem in many lands, including parts of Australia.

On the other hand, the population of the world is increasing steeply because of the advance of medical science and of the spread of education. The infant mortality rate has been reduced.

More people are being kept alive. Consequently the need of increased food production is urgent.

What are the prospects? Can the world's food supply be substantially increased?

#### ENCOURAGING FACTS

According to the experts, it would seem to be a fact that far more food could be produced in Asia and Africa.

In these countries land that was thought to be useless is being brought into cultivation.

This is being done by establishing extensive irrigation schemes.

There is also the fact that large areas in Africa, India and China will soon be producing food through the introduction of electricity and machinery.

So we may look forward to beneficial developments in 1953 and the years that follow.

We are told that new textiles will be made from coal products and from sea-weeds.

We are also told that the effect of atomic power and radio-active substances upon food production may produce far greater beneficial consequences than anything that the 19th century witnessed.

#### MORAL REVOLUTION NEEDED

These facts are so encouraging that if it were within the power of science to deal with all the problems of human life, as it is dealing with the problem of food production, we might say that the future safety, security and happiness of the world was assured.

But the basic problem of

human life is a problem that science cannot solve.

Man does not live by bread alone.

The fact that this truth is so stubbornly ignored creates a problem far more intractable than any of the problems that the scientists face.

Unless a mental, moral, and spiritual revolution can be brought about in the lives of individuals, in the lives of nations, and in the life of the world, the work of scientists may be turned to the world's destruction.

If the world food problem is to be solved, the nations will have to combine to do together what no nation could do alone.

To understand what this involves, let us face the following questions:

Would the nations be prepared to limit their national sovereignty in order to enable a world food planning authority to be brought into existence?

Would the richer countries be prepared to submit to a lowering of their standard of living, at least for some time, in order to make it possible for a world plan to operate?

Would the Western countries be prepared to admit Asians and Africans as equal partners in such a plan, knowing that, in the long run, the numerical superiority of Asians and Africans would give them a preponderance of power in the world?

These questions point to the problems that must be solved if hunger is not to bring anarchy and war upon the world.

They are problems that science cannot solve. Science can enable men to control nature; it is only religion that can enable men to control themselves.

And before these problems can be solved men must learn to control themselves, to subdue their pride and selfishness, and to work not for their personal enrichment but to co-operate for the welfare of all.

The Brotherhood of Man will come only when men acknowledge the Fatherhood of God and all that it implies.

Man needs not only a force that will bring control, comfort and peace in his personal inner life; man needs a redemptive force that will subdue his selfishness and enable him to co-operate as a brother with his fellows.

The Church's task is to show to men that this redemptive force is offered to the world in the Gospel of God.

## ONE MINUTE SERMON

THE HOLY GOSPEL FOR THE SECOND SUNDAY AFTER CHRISTMAS

The Text:

And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds.

The Message:

It is wonderfully interesting to note, as the story of the birth of Christ is read, the different groups that are drawn to meet Him and to learn of Him.

The first group is the company of shepherds engaged in their cold and cheerless task of watching by night.

There is no suggestion that they are religious men—they are just men who are faithful in their job, and they are the first to hear of the birth of Christ and to see Him.

This is not what Church folk would expect.

The second group is the company of the wise men—again not necessarily religious men, rather are they the scientists of the day trying to understand the heavens and the meaning that they have for earth.

They look for a king rather than for a Saviour.

And they too are faithful to the uttermost, and they too are brought face to face with the King who is also the Saviour.

The third group is the little company of people waiting in the Temple—the people at prayer longing for the salvation of Israel.

This was surely the only group that many people would have expected to see Jesus Christ, the people whose great occupation was prayer.

Turn back to the shepherds. What an immense hope it must give to the ordinary man who feels he is not good at praying, who finds worship difficult and who inclines to say to himself, "Religion is not for me!"

This story contradicts all this. Jesus wanted these shepherds—faithful men! And they saw Him.

But they shared their experience with others and they thanked God for all they had heard and seen—even though they did not fully understand it.

Readers—you who are faithful in daily work—you who give your best, Jesus Christ would have you know Him. Take courage!



# CHURCH AND NATION

## A FRANK AND FREE WEEKLY COMMENTARY

### First of January

The Church year begins with Advent, and Advent begins on the nearest Sunday (before or after) to St. Andrew's Day (November 30).

Nevertheless, as Charles Lamb wrote: "No one ever regarded the First of January with indifference. It is that from which all date their time and count upon what is left. It is the nativity of our common Adam."

Lamb, who admitted to a "painfully" introspective mind, emerged from despondency toward the end of his well-known essay on "New Year's Eve" to rejoice: "I survive, a jolly candidate for 1821."

As another year opens the world is faced with many frightening problems, and Australia has a full plate of economic difficulties.

But the volume of Christmas spending suggests strongly that the weight of those difficulties is not unduly distressing us.

If we cannot all feel "jolly candidates for 1953" I think that, as a nation, we are fortunately enough placed to be able to take up the challenge of the new year and its legate problems with high and confident spirit—and in that spirit conquer most of them.

### Youth at the Prow

The accent to-day is on youth—in the appointment of bishops as in the selection of leaders in other fields.

Our Church has provided two notable examples of this in the past week or two—in the choice of the Reverend I. W. Shevill, Home Secretary of the Australian Board of Missions, as Bishop of North Queensland, and in the choice of Archdeacon A. Johnstone as Bishop of Dunedin, N.Z.

Many Australian and New Zealand bishops have been drawn from England. But it seems to me fitting that both Dominions, now well into the second century of their settled history, should look increasingly for their Church leaders to men born and trained within their own shores.

I urge no absolute rule; I trust I preach no narrow parochialism, and certainly I mean no lack of respect or gratitude to past and present English-born bishops who have contributed so magnificently to the work of the Church in Australia.

But the prospective elevation to the episcopacy of a 35-year-old Australian and a 41-year-old New Zealander cannot fail to impress the world at large with the Church's realisation that youth and vigour are wanted in the highest places.

In thus placing confidence in young men as leaders the

Church is, indeed, in advance of political, if not business, practice. I can recall no Australian Prime Minister younger than Lord (then Mr. S. M.) Bruce, who was 40 when he took office. Mr. Menzies was 45 when he began his first term, but most others have been in the late fifties or in the sixties.

Let us not, though, lightly regard our old campaigners in Church or State. Both new bishops will have before them the fine examples of predecessors who worked long and late in the vineyard—John Oliver Feetham, only 40 himself when he became Bishop of North Queensland in 1913, and William Alfred Robertson Pichett who, because of shortage of clergy, felt compelled to carry on as Bishop of Dunedin into his 80th year and died a few months before he could begin the retirement he had long contemplated.

### Parks and Parking

North Terrace in Adelaide has long been regarded as one of Australia's loveliest thoroughfares. Its setting of lawns, gardens and river, and its grouping of representative buildings would make the terrace outstanding in any country.

And hard by there this week on the Memorial Drive courts, thousands of visitors from other parts of Australia and abroad, who had gathered to see play in the Davis Cup challenge round between Australia and the United States, must have envied Adelaide its heritage of parklands and fine streets—if I may be giggling enough to except that curiously narrow main business street, pushed disdainfully away on the side from wide and handsome King William Street.

But Adelaideans will probably not mind a little criticism of their very beautiful city, for they are in the mood just now to be critical of themselves. Adelaide had a visit four or five years ago from that eminent town-planner, Sir Patrick Abercrombie, who seemed to be delighted by the original work of Colonel Light in laying out the city but who suggested that the planners had not done so well since in guiding the development of the city. Just recently his son, Mr. E. G. Abercrombie, also a town-planner, has been in Adelaide, and he has formed a similar impression of past foresight and present comparative neglect.

One even hears that some motoring Adelaideans are so blind to the beauty of their city's setting that they want to park their motor-cars on some of the beautiful parklands—surely an over-literal interpretation of a word which has fallen sadly from grace since

the Automobile Age called it into secondary use as a verb.

Nevertheless, the daytime disposal of motor-cars is one of the great problems in all our cities. It will be an expensive problem to solve, which is one of the reasons why, in the light of this week's call by the Prime Minister, Mr. Menzies, to "put first things first", it is likely to remain unsolved for many years yet, unless other cities adopt Sydney's drastic expedient of virtually banning all daytime parking in the streets.

Maybe eventually our city parklands will have to play some part in eliminating or reducing street parking. But that will be, one hopes, not by encroaching on the green areas, as some would do in Adelaide, but by tunnelling underneath them to provide parking space. Such work may temporarily mar some of their beauty because of the inevitable digging and dumping of soil, but rigid guarantees should be obtained that no permanent disfigurement will result.

### Chatty Charles

What a delightful cricket commentator is the South African, Charles Fortune, who has joined the A.B.C. team for the current series of Test match descriptions.

He is not the "corner-man" of the Arthur Gilligan type, who comes in at the end of overs to exchange a few pleasantries and courteous agreements with Vic Richardson. No, Fortune takes his turn with Australian colleagues in describing the game, and supplies most of his own fun in doing so.

I'm not sufficient of a cricket technician to know how the quality of his criticism compares with those of the other commentators, who are demonstrably knowledgeable fellows, but I do know that the game seems to be ever so much more alive when Fortune is at the microphone.

He imports to the playing of a classic stroke, the sickness of a fieldman or the shattering element of heightened drama that keeps us listening with an air of tingling expectancy.

But, above all, he embroiders his tale with those little chatty bits which make us feel that we know the players and their habits as cricketers and human beings as well as he obviously does.

We see the nervous batsman going through the agonies of facing the new ball—"Mansell was terribly, terribly lucky to keep that one out of his wicket, and he's just leant back on his bat and lifted his eyes to the sky as if to say how grateful he really is for that escape."

Or we sense his admiration of a bowler's desperate effort to dislodge an obstinate century-maker—"Miller doesn't spare himself one little bit. There he is, coming in now to bowl to Edean, and he's giving the ball every bit of lift he can get out of his muscle."

Or in a dead moment between overs the keen eye of Fortune picks up a fieldman—"There's Benaud at third slip having a little chat. A talkative young man is Richie Benaud. He enjoys every minute of his cricket."

And occasionally Fortune brings a spontaneous classical touch into his word-play.

Thus Miller was once called a "Corinthian", and the state of the weather and the batsmen's temporary lack of enterprise moved Fortune on another occasion to quote from Clough's "Say Not The Struggle Nought Availeth":

"In front the sun climbs slow, how slowly,  
But westward, look, the land is bright."

The summer is brighter for Fortune's presence with us—and the vocabularies of all of us should be enriched.

—THE MAN IN THE STREET.

# NATIONAL CHURCH BODY MEETS IN U.S.A.

## GREEK ORTHODOX ADMITTED

FROM A SPECIAL CORRESPONDENT

New York, Dec. 17

Inter-church co-operation in the United States of America, as unified in the National Council of Churches, is a 6,000,000 dollar enterprise, staffed by approximately 150 major and minor executive employees, according to reports made to the second biennial meeting of the Council's General Assembly, held in Denver, Colorado, December 9 to 12.

Heading this vast enterprise for the next two years as unpaid president will be Methodist bishop William C. Martin, of Dallas, Texas, whose unopposed election took place on the last day. Chief full-time officer of the Council is the Reverend Samuel McCrea Cavert, benign but vigorous general secretary, who next September will reach the council's normal retirement age of 65.

In the closing session of the Denver meeting, Bishop Martin emphasised three ideals for the council during the next two years:

(1) **The Mind.** "I am concerned that our pronouncements on issues that arise during the coming biennium be wise, timely, and courageous, and, above all, express the mind of Christ for this day as nearly as we can interpret it . . ."

(2) **The Machinery.** "I am concerned that this magnificent piece of machinery, forged and brought to such a high degree of perfection in the past biennium, may be used to its full capacity to fulfil the purpose for which the council was created . . ."

(3) **The Fellowship.** "I am concerned in bringing the services of the council into closer relationship with the local community. It is at this point that to me its chief interest lies."

"The overhead fellowship is delightful and enriching, but there should be elimination of the sense of futility that grows out of overlapping and duplication of denominational programmes on the parish level."

### GREEK CHURCH

During the session the application of the Greek Orthodox Church of America for membership of the N.C.C. came before the assembly.

One of the Baptist delegates raised the question of whether the Greek Orthodox Church was prepared to live on terms of ecumenical fellowship with local Protestant Churches.

In reply, the president of the N.C.C., Bishop Sherrill, said that he felt sure that Archbishop Michael, of the Greek Church, desired such fellowship, and that any problems among local Churches ought to be settled locally.

He then recognised the Reverend Francis Donahue, of East Lansing, Michigan, delegate of the Ukrainian Orthodox Church. Father Donahue referred to the fact that the Ukrainian Orthodox Church and other Orthodox bodies are already full members of the N.C.C., and assured the assembly of the desire of the Orthodox to co-operate.

This speech was greeted with loud applause throughout the rows of delegations. The president called for a standing vote, whereupon all the delegations, with two exceptions, rose to vote affirmatively.

At the great meeting in the Civic Auditorium the same evening, the Greek Orthodox members were formally welcomed into the council. Archbishop Michael responded with a prepared address, in which he quoted the 1920 Encyclical of the Ecumenical Patriarchate:

"Our Church is of the opinion that a closer intercourse with each other and a mutual understanding between the several Christian Churches is not prevented by the doctrinal differences existing between them, and that such an understanding is highly desirable and necessary . . ."

# MISSIONARY THEME IS CHANGING

ANGLICAN NEWS SERVICE

London, Dec. 19

The present-day change of the emphasis of missionary work from the medium of people to that of books was the theme of a talk by the Reverend Cecil Northcott, editorial secretary of the United Society for Christian Literature at an auxiliary workers' conference in London.

"In the past the great societies had evangelised through people, but it was what a community read that gave it its character," Mr. Northcott asserted. "We in England have been modelled by our literature."

Three examples of U.S.C.L. work during 150 years which Mr. Northcott listed were:

- (1) Its service to the missionary societies;
- (2) Its establishment in three continents of distribution centres for Christian books, providing channels for literature to move, and keeping the outlet clear;
- (3) Providing pioneer Christian literature facilities across the world, such as two new schemes now being embarked upon.

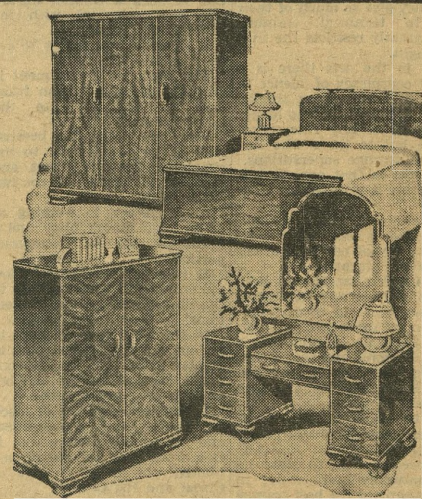
### "SPECIALIST TOUCH"

"You cannot have the production and distribution of Christian literature run by amateurs," he said. "The Church is pre-occupied with its problems, and missionary societies are concerned with theirs, but the specialist touch is needed to see that the literature distribution channels are kept clear."

"Our job is this continual underpinning of the Church."

The Reverend A. A. Conibear, the U.S.C.L.'s Home Secretary, speaking of the increasing recognition of the importance of printed evangelism, declared "Sooner or later this business of Christian literature must become the central work of the world-wide Church."

"We have not only to double our income, but we must increase it tenfold to meet the present world situation."



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# PASTORAL LETTERS

## THE BISHOP OF CANBERRA AND GOULBURN

My dear friends,

There is one thing that has been haunting me for a long time, and that is the lack of any provision in Australia for any really advanced study of theology and its kindred subjects.

We are over-supplied with colleges to bring students up to the Th.L. standard, but after that students must forage for themselves.

This means that in spite of valiant efforts on the part of many men to read for Th. Schol., the general standard of theological knowledge in Australia is deplorably low.

In practical pastoral work, we hold our own, and in many cases do remarkably good work, but at a certain point we run dry for lack of theological knowledge.

Our pastoral work is frustrated because in the Australian language we find ourselves bushed.

We cannot answer the questions that our more alert and better educated parishioners are asking.

They come to the conclusion that either we have no satisfactory answer or that there is no satisfactory answer, and many turn away from the Church because in it they find no guidance for their spiritual pilgrimage.

If we go on like this very much longer, we shall become the Church of the unthinking.

I do not mean for one moment that these unthinking ones do not count.

They are as precious as the rest, but in many things they are not so important.

Nor do I mean that the unthinking are necessarily unschooled.

They may have passed through our universities but, sad to relate, these great institutions are becoming less and less interested in education, since they give so much of their time to technical training, which greatly restricts the field of thought.

Even in the arts there is a general conspiracy of silence in regard to theology, as though it were a subject that no longer existed or, at any rate, could now be left to those who lingered in strange superstitions.

The fact is that our Australian culture is very largely Godless.

The study of man's thought about God is not taken seriously in any of our institutions for higher education.

The Church has not yet been able to provide any institution that can meet our secular universities on their own ground.

It is taken for granted that it cannot be done, and this I contend is the measure of our theological ignorance and lack of education generally.

For the sake of the world, and the many delightful people in it, the Church in Australia must become able to state its case, naturally and easily, in the company of the best trained men and women in the community.

We know this is being done in other parts of the world, and we know that it can be done here.

We must simply give our best students a chance to read and think, and to meet with the best thinkers in other departments of learning.

It is a good thing, but it is not enough, to send some students abroad.

We shall continue to do that and hope to get some of them back, but we must grow our own scholars, in our own climate, and in the face of the world's problems as they press upon us here.

To begin with, we need a first-class, well-organised library.

We need also to make it possible for students to live beside the library for shorter or longer

periods and work under a certain amount of direction, and the stimulation that comes from discussion and conversation with other lovers of knowledge.

Canberra, with its great and growing Australian National University, is the ideal place for such an institution.

The coming into being of such a collegiate library would be received with great goodwill by many of the excellent people already at work in the National University.

The Commonwealth Government also plans to build a great national library on the site adjoining our cathedral site in Canberra.

This seems providential. Our plan is to build **THE ANGLICAN NATIONAL MEMORIAL LIBRARY** along the side of the cathedral site adjoining the National Library.

We shall supplement the National Library on the theological side and also have available to us all its facilities.

This is a good example of the right kind of co-operation between Church and State.

Our library will be collegiate or residential, and we can bring into this work the more personal touch that is not easily maintained in great State institutions.

In both university and library circles in Canberra the sugges-



tion of such a Church library has been welcomed with interest and cordiality.

It remains now for us to get on with the work.

The Taxation Department is granting exemption from taxation for donations to the Library Fund.

They are doing this because it is to be a memorial to the chaplains, doctors, nurses and missionaries who fell in the two World Wars.

An architect is working at plans for a library block and a beginning of the residential portion.

It is being planned to allow for unlimited expansion both in the library and residential portions.

In the New Year we hope to set out the project and plan in greater detail, but we are confident that we are at the beginning of a great work.

It has been born out of much meditation and conversation, and we humbly believe that it is a work that can be of unlimited use in the service of Christ and His Church.

Our appeal is for £28,000 to begin the work, and then we shall leave it in faith and confidence for future generations to develop and complete.

Yours ever,

*Robert G. Goulburn*

## THE BISHOP OF TASMANIA

My dear friends,

This year—1953—may well prove to be a landmark in the history of this State and the Church.

It will see the beginning of the sesquicentenary celebrations.

I have appointed a committee to make plans that will ensure that each archdeaconry,

rural deanery or parish will play its part.

It is also the year of the Coronation, or the Hallowing of our gracious Queen.

This gives point to our own "Recall to God" in this diocese and the "Call to the Nation" issued by the leaders of the Church and judiciary last year.

The Queen is the temporal Head of the Church of England.

Her dedication of herself to



the service of the people of the Empire will be undertaken in the strength that comes from God Himself.

Her Majesty, like her beloved and greatly honoured father, is a devout Christian.

Her personal reliance on the means of grace provided by God through the Church is both deep and genuine.

Here is a call to all of us to the rededication of our lives to the tasks committed to us clergy by our ordination, and to you lay members of the Church by your Confirmation.

I have issued an open letter to all Church people.

Ask your rector for a copy.

Talk to him about it.

Think over it, and pray about it as a call from your bishop to test your lives, actions and the practice of your religious duties and commitments in the new year.

Make it your preparation in association with the Queen for that rededication that is so necessary for all of us.

May God give to each of you His blessing according to your individual needs.

So shall my wish to you for a Happy New Year be the answer to my prayers for you all.

Let this be our New Year's resolution and prayer—

"Each to his task and the Queen to hers." God bless her. Your affectionate Father-in-God,

*Robert G. Goulburn*

## THE BISHOP OF WILLOCHRA

Out of a multitude of subjects which might be written about in this letter it is possible to deal with only a few each time; and it is not always easy to find an undisturbed period for putting a few thoughts on paper.

My experience is probably a common one to those who sit at a desk or table to write.

We are told from time to time that there is a shortage of paper.

Why then is it that paper in abundance can be found for trashy literature and for periodicals which are a waste of precious time to read—some of them silly rather than funny, and others harmful?

It is a sad reflection upon our education system, on which big sums of money are spent, that the literary taste of many people remains at a low level.

I suppose this is so, otherwise publishers would not risk printing large quantities of the kind of books and papers I have mentioned.

As they are published in big quantities the conclusion is

that they are read by large numbers of people.

### RADIO PROGRAMMES

The same criticism applies to certain radio programmes.

Much that comes over the air is highly commendable, uplifting, instructive and interesting, but it frequently happens that after listening to a good speaker, music or service a blatant voice assails our ears.

Music which annoys our susceptibilities is forced on our attention, or a song which for sheer inanity leaves us wondering how it ever found its way into a radio station.

Those in charge of radio programmes may say that various kinds of people must be catered for, but is it worth while in the long run pandering to the tastes of those who delight in blaring cacophonies, in plays which degrade the mind and sketches which insult the intellect?

Whether it is desirable or not for television to be introduced to Australia is an open question.

In England where it first appeared opinions vary, and while some eminent people there are perturbed about its effects others appear to regard it as a welcome innovation.

In the United States of America we hear from various quarters that it has been a disruptive element in the life of the community.

It is no doubt a remarkable invention, but it cannot be regarded as a necessity and it may even be undesirable, especially if it gets into wrong hands or is regarded as a possible money-making commercial enterprise.

If it is introduced here and becomes widespread it will probably add to what is called the cost of living without raising its standard, and will create new problems to be faced.

Some people who find it hard to make ends meet in these days of inflation boldly say that a wireless set, or an electric carpet sweeper or washing machine is a necessity, and perhaps never give a thought that self-denial in certain circumstances is a virtue to be commended.

This represents a moral problem, which experts might consider, and it is important because it has a bearing upon character which is the only thing we shall take with us when we leave this world.

### CONFERENCE OF BISHOPS

The last annual meeting of bishops was held at Gilbulla in N.S.W.

We were together from a Friday afternoon till the following Monday afternoon.

It was a happy and useful gathering under the able chairmanship of the Primate.

There were many subjects for discussion.

The bishops condemned raffles as a means of raising money for church funds.

This diocese agrees with the ruling of the bishops.

### FIREARMS

Fatal and minor accidents from firearms are a fairly frequent occurrence.

People are now complaining about the supply of firearms to immigrants, some of whom belong to nationalities easily aroused to violence, and are causing concern to their more orderly neighbours.

A short while ago I was in a township where a man who had spent part of his life in a lunatic asylum had decided to make his abode there.

This man was in possession of a rifle, and is a source of alarm to the old-time residents.

There is something wrong if a one-time lunatic can purchase a rifle, and the law should be amended to cover such a possibility.

Some men buy firearms to shoot kangaroos, and if they fail to find kangaroos then some other inoffensive animal.

There should be a better reason than that for the purchase of firearms.

In the absence of game rod signs are often used as a target.

### HOME FOR AGED PEOPLE

Almost every week contributions are given to this fund and

the amount now in hand is about £9,700.

At the moment I am considering the very kind offer of a 30-acre piece of land.

It is perhaps not an ideal site, but from many points of view has much to commend it.

I shall seek the opinion of those who are competent to form one, and then consider the offer.

As the complete scheme will cost about £50,000 we shall wait till there is more money in the fund before making a start.

In addition to dwellings for men and women and married couples I hope to erect two small houses for visitors and also provide two or three dwellings for retired clergy unable to find a home elsewhere.

We may also consider providing a holiday home for people in need of a rest, but for that purpose attractive surroundings should be kept in mind.

A home for the aged will be our first and main concern.

### MISSIONS TO SEAMEN

The visit of the General Superintendent of the Missions to Seamen, Reverend Cyril Brown, whose headquarters are in London, was a notable event.

He came to Australia on a long tour of inspection which included the Far East, New Zealand and other countries.

In this diocese, he visited Port Pirie, Whyalla and Port Lincoln.

Owing to pressure of engagements I was unable to meet Mr. Brown when he arrived at Port Pirie, but I had the pleasure of meeting him at the residence of Captain George and Mrs. Dey before his departure for Whyalla.

On that occasion it gave me pleasure to tell Mr. Brown about the valuable services rendered by Captain Dey over a period of many years, given without any ostentation or seeking for any praise.

I also referred to the good work done by the Port Chaplain, the Reverend L. S. Davies.

As our Clergy Conference and Synod were about to meet, I was unable to accompany Mr. Brown to Whyalla and Port Lincoln.

### CONFIRMATIONS

In this diocese I have always stressed the importance of a witness for each Confirmation candidate.

If the clergy give a short instruction to the witnesses they can be of great help to the parish priest as well as to the candidate in helping him especially during the first year after Confirmation.

The Prayer Book direction on this matter is a useful one if full use is made of the opportunity thus offered.

We can show our gratitude for help we have received in past year by helping others, and witnesses by doing this will gain as well as the candidates.

In the Acts of the Apostles chapter 18 we read that Aquila and Priscilla, who had been brought to the knowledge of Christ expounded to Apollos the way of God more perfectly, and he in turn when he reached Achaia was instrumental in helping the converts there.

In that way the early Church grew and flourished.

### IMMIGRANTS

Some immigrants to Australia are not settling down happily, partly because there is no work immediately available for them all, and in some cases there is no house for them to occupy.

For this reason numbers of them are placed in camps or quartered in makeshift buildings.

Another cause of discontent arises from the pressure made by trade union officials compelling new arrivals in Australia to join a union.

They feel that they ought to be allowed to decide for themselves whether they join or not. Some of them are averse to becoming members of a union for reasons which they consider sound, and they resent any compulsion in the matter.

Trade unions may or may not be desirable—that is a mat-

ter about which a man should be free to make up his mind without being influenced by threats from a union.

Any compulsion savours of tyranny and imposes on workers an unwelcome yoke making them feel that they are protected from one possible form of tyranny only to be saddled with another.

### ARBITRATION COURTS

The cause of many of our troubles to-day is the existing set-up of the Arbitration Courts which do not satisfy employers and are of no benefit to wage-earners.

It is difficult to understand why the Government does not abolish these Courts or suspend their operation until something more satisfactory is instituted.

Once a quarter or thereabouts a rise in the basic wage is declared.

This is calculated after the survey of a large number of statistics.

There the matter ends for the time being so far as the Arbitration Courts are concerned, and nothing is done to stop the rise in prices which almost immediately follows.

This results in another rise in the basic wage a few months later.

Probably the Federal Government is by now realising the absurdity of this procedure, and will take steps to bring about an urgent reform.

### A TROUBLED WORLD

While we are faced with economic and industrial difficulties in this country we realise that we are to-day living in a world which is going through troublous times.

Misunderstanding, distrust and suspicion are rife between the nations, and Governments tremble as they confront the problems which they are unable to solve.

There are impotent reassurances that we are about to embark on an era of peace and unprecedented prosperity, and that the world will be made safe for all time for Democracy.

To give us confidence that all is going well the United Nations' Organisation continues its deliberations in vain attempts to deal with problems beyond its control, and apparently unaware that it is approaching disintegration.

It is a house divided against itself, and for that reason it is bound to fall.

For the time being the pioneers of evil appear to have taken control of human affairs and are thwarting the endeavours of those who are doing all they can to end the present deadlock.

It is a gloomy outlook and is likely to become worse, but we need not despair, for as in the past man's extremity has been God's opportunity so it will be with the crisis in human affairs towards which we are heading.

The existence of evil is a mystery we cannot understand, but this is God's world, which has been redeemed because He loves us.

It is still a very imperfect world, but God's purpose will prevail in spite of man's sin and perversity.

The early Christians in the midst of their trials were comforted by the thought that Christ would return, and we too when we pass through a time of tribulation are strengthened by the knowledge that He will come again.

The year on which we are now embarking may witness the beginning of events which will shake the world, but in the midst of turmoil and in the darkest hour we can lift up our heads knowing that our redemption draweth nigh.

### JOURNEYS

It rained again when I made a journey to the North-east as far as Cockburn, taking services and paying visits on the way. Radium Hill is steadily growing and will become a busy place.

During the night I stayed at Bindarra station in the rain fell heavily, and in the morning Mr. and Mrs. Potheringham tried to persuade me to stay

(Continued on page 11)



# 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.



Major T. H. Thorne, after referring appreciatively to Dr. E. W. Barnes' book, "The Rise of Christianity," says,

"Fortunately the views of Dr. Barnes find ever growing abundant support—and Jesus will come into His own again—despite the Churches, their pathetic creeds and doctrines which lead to internecine strife."

Major T. H. Thorne is wrong both in fact and in inference. The views of Dr. Barnes do not find "ever growing abundant support."

They have been repudiated, not only by the Archbishop of Canterbury, but also by the most representative scholars.

Sir Frederick Kenyon, formerly Director and Principal Librarian of the British Museum, makes these pungent comments on Dr. Barnes' publication:

"Some of the statements are almost incredibly erratic; 'full of weak arguments and dogmatic assertions'; 'A belated revival of a long discredited school of criticism.'"

And a host of scholars could be quoted in similar vein.

Major Thorne believes that, as a consequence of the dissemination of these views, Jesus is coming into His own again.

But far from Jesus coming into His own, the rationalists are expelling Him from His own, and dissolving Him into a figment of the imagination.

"There emerged in Galilee a peasant artisan . . . who felt that he knew God and was called to serve Him. This man for a brief year or so taught in a remote district . . . Finally, because of teaching which expressed his loyalty to God, he was executed as a common criminal."

It is difficult to understand how this attenuated portrait of the historical Christ can be regarded as bringing Jesus again into His own.

Dr. Barnes describes Him as a "peasant artisan." The problem, as Archbishop William Temple once remarked, is why anyone should have troubled to crucify such a Christ.

Major Thorne is concerned about the Church's "pathetic creeds and doctrines."

Major Thorne is apparently deficient in a sense of history. He describes the creeds and doctrines of the Church, the product of the labours of some of the wisest and most scholarly men over a period of a thousand years, as "pathetic."

"We think our fathers fools, so wise we grow, Our wiser children, no doubt, will think us so."

A more informed knowledge of history might inculcate a more humble frame of mind.



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The creeds represent some of the highest points reached in Christian thought.

They were hammered out on the anvil of controversy; each phrase was the product of anxious thought; they were the fruit of an intensive examination and the most earnest study of the text of Holy Scripture. They have been (and are) bastions against heresy.

It is impossible to be a Christian without implicitly confessing a creed. (The word Creed simply comes from the Latin "Credo," I believe. And the simplest and shortest Creed occurs in the New Testament: "I believe that Jesus Christ is the Son of God.")

Major Thorne continues:

"You Churchmen have to hang on to your beliefs, though this be in conflict with your reason."

Major Thorne, like his mentor, Dr. Barnes, has a poor opinion of the intellectual honesty of those who (to quote Dr. Barnes) "feel bound to reach conclusions prescribed by the Christian community to which they belong."

We are, however, unmoved by this gratuitously offensive comment.

The fact is that there are weighty intellectual reasons for adopting the faith which we hold.

Dr. Barnes is fond of referring to "modern scholars" or "analytic scholars" as supporting the views which he holds: the support, however, is purely illusive, since he never quotes their names.

Christians are not required to jettison their intellects: on the contrary, they are required to exercise them. And they are happy that the most searching scrutiny should be brought to bear on the credentials of their faith.

The fact is that the historicity of the faith has been increasingly demonstrated by recent discoveries, both linguistic and archeological.

It is, therefore, not an unreasonable thing to believe: on the contrary, it is an unreasonable thing not to believe.

The Rev. A. R. M. Farland writes:

"When did we start to measure time from the birth of Christ?"

He prefaces the question with the greeting: "A happy New Year."

I naturally appreciate the salutation.

I suspect, however, from the context in which it appears, that it is meant to draw my attention to the fact that our year dates, not from December 25, but from January 1.

There are two points of general interest: our method of counting historical time and the actual date of our Lord's birth.

We do not reckon time in terms of a number of years from a fixed initial point.

The Jewish calendar, for example, date: from the creation of the world, which is designated year 1, and simply moves forward from that point.

The same method was followed by Sextus Julius Africanus at the opening of the third century A.D.

Our method of reckoning time, however, proceeds from a central mid-point, from which mid-point time is enumerated both backwards and forwards. So we have the familiar designation:

nation: B.C. (before Christ); A.D. (anno Domini: in the year of Our Lord).

The practice of numbering back from the birth of Christ did not prevail until the eighteenth century, while the practice of numbering forward from the birth of Christ was introduced in A.D. 525 by Dionysius Exiguus.

It may seem strange that the yearly calendar does not date from December 25.

We have, however, no precise knowledge of the actual day on which our Lord was born.

The actual day chosen to commemorate our Lord's birth was chosen in Rome about the year 380.

Chrysostom says that the day was chosen in order that the Christians might perform their holy rites undisturbed, while the profane ceremonies of the pagan festival of Saturn were in progress on that day.

This is very probable.

It was natural that Christians should seek to substitute distinctive and appropriate Christian festivals in place of ancient pagan ceremonies.

And there was obviously much wisdom in replacing the ancient festival of the Sun with the festival commemorating the birth of the Sun of Righteousness.

The Eastern Church, on the other hand, celebrated the Nativity on January 6, and this is the present practice of the Greek Orthodox Church.

Chronological time is, therefore, determined by God's decisive visitation in Jesus Christ, from which all time is numbered, whether it be before or after.

The yearly calendar is not, in the same sense, the product of Christian influences, with the result that the ecclesiastical year and the secular year are not synchronous.

Christians are naturally primarily concerned with the great events of the Christian faith around which the ecclesiastical year revolves.

## Russian Church Split

ANGELIC NEWS SERVICE

London, Dec. 26

The Russian Orthodox Community in Berlin, has split on the question of the relationship of State and Church.

One group, the majority, stated that they did not believe in mixing politics and religion, and have chosen to remain loyal to the Orthodox leaders in Moscow.

The so-called Independent Orthodox Church has claimed the loyalty of the seceding group. They want to re-establish a monarchy in Russia.

The secessionists now come under the jurisdiction of Metropolitan Anastasius in the United States.

The German head of the group is Archbishop Alexander, now living in the U.S. Zone of Occupation.

The pro-Moscow head of the German Community is Archbishop Boris, in East Berlin.

The Independent group has been offered the continuing use of the Orthodox Cathedral which stands in the Berlin sector in Berlin.

# FREEMASONRY AND THE CHRISTIAN FAITH

BY A SPECIAL CORRESPONDENT

## Bishops and archbishops are fallible according to the Church of England.

Since no man knows the tenets of Freemasonry until he is instituted, the relevant question to ask is:

How many intelligent people who have joined the Order, quietly recede from it on the grounds that it is an irrational mystery religion comparable to the Eleusinian Mysteries, postulating an "unknown god" such as the Athenians worshipped on Mars Hill?

The fundamental weakness of Masonry is that it wishes to see God "as in a glass darkly."

Christians, by the Incarnate Son of God, worship Him "face to face."

Not only is Masonry irrational and pre-Christian, but by the Special Correspondent's reference to the worst age of the Church of England, when most bishops were chosen because of their weak compliance with the Whig party so as to ensure the stability of the Hanoverian Succession, shows it to be out of line with the true Catholic Heritage of the Anglican Church.

## SPIRITUAL CRIME

The essential of Christianity is not the imitation of Christ, but direct knowledge of Him as personal Lord and Saviour in worship and sacrament.

Any Anglican who engages in sub-Christian worship is committing a spiritual crime.

The persecutions of the early Church were intensified against Christians, NOT FOR WHAT THEY ASSERTED about the Lord Jesus Christ, but for their definite and their decisive refusal to acknowledge any other name under heaven and earth.

The vague Deism, promulgated both explicitly and implicitly in a Masonic Lodge, weakens personal devotion to the Saviour, and militates against the Church's claim for sacrificial devotion to Him.

The fact that Masonic meetings and rehearsals are increasingly being held on Sundays is the most telling indication of the lack of spiritual devotion of most of its members.

## MOCKERY

If Masonic brethren put Christ before their lodge meetings this could never occur.

As once a member of the Order, I have quietly receded from the solemn conclaves.

I have witnessed that in many lodges the ritual has been reduced to a mockery, and that lodges have more and more become supper clubs, with bawdy entertainers and other happenings not worthy of the "antient" traditions of the Order.

To assume that most Masons are Christians is fallacious.

Not more than 10% of the Anglican Communion can be classified as anything more than baptised pagans.

The cogent criticism of the Craft is that men seeking bread in Freemasonry are offered a stone.

As a result they become so hardened by revulsion against the formalism of the ritual and lack of spiritual content in the ceremonial that they subconsciously reflect this attitude upon the Church.

## MITHRAISM

They are, by their unfortunate experience, further alienated from the possibility of conversion and the reception into the new life of Christ, who said, "I AM THE BREAD OF LIFE."

In early Christian days there was a mystery religion called Mithraism. For some time it was the scourge of the early Church. It died.

Later came Manichaeism.

S. Augustine for 15 years scarified the Church as a brilliant exponent, but God claimed him, and he became one of His saints.

In his "City of God" he said:—"The city of God is made by the love of God pushed to the contempt of self."

"The earthly city by the love of self pushed to the contempt of God."

Freemasonry is the antithesis of this statement, for even when it is fruitful in good works, it glorifies man, not God.

Thus it increases the separation of man from personal knowledge of God by the self-congratulatory flow of approbation.

## CONVICTION OF SIN

Their own "good works" take them further away from repentance and conviction of sin, which must be the first motion of the soul to God.

Christians have given Masonry an infusion of goodness. But a non-Christian entering Masonry is increasing the chance of his soul's damnation in that he accepts the shadow, and is never likely to look for the substance.

As Plato remarked in the "Allegory of the Cave"—"many men warm themselves at the fire of earthly knowledge but never respond to the great light."

Such is the menace of Freemasonry in an unchurched world.

In an age of faith it would be denounced in the words of the hymn,

"Type and shadow have their ending For the newer rite is here."

The following is a reply to an article published in THE ANGLICAN of November 28, 1952, written by a Special Correspondent.

It is easier to travel in the valley, but God speaks in the height of the mountains, and only to those who journey toward Him.

It is for these reasons that many would be glad to see the stupid mumbo-jumbo of our ersatz creed relegated to the limbo of other archaic mystery religions.

I do not think any Catholic Christian can remain a Mason for very long if he remembers the exclusive claims of Our Lord.

Since this reply is to an anonymous article, the writer prefers also to remain anonymous.

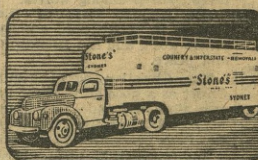
The use of the phrase "void of all moral (not mortal) worth" shows the writer to be making an emotional appeal to Freemasons to condemn a startling new book by an Anglican priest called "Darkness Visible."

It would indicate that the frank criticisms here expressed could have repercussions causing lack of brotherhood and disunity in the Church, which the writer, a Melbourne priest, wishes to avoid.

## APPOINTMENT

MILLER, the Reverend C. S. H., Rector of Coramba, Diocese of Grafton, to be Vicar of South West Rocks, Diocese of Grafton.

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# YOUTH REVIEW



## "WE CANNOT FIGHT FOR CHRISTIAN WORLD"

### NIEMOLLER AT TRAVANCORE

ANGLICAN NEWS SERVICE

Kottayam, Dec. 28

Dr. Martin Niemoller of Berlin-Dahlem, the well known opponent of Hitler, now attending the Travancore Conference in India, delivered the following address on "The Crucified and Risen Christ."

"According to the testimony of S. Paul, his message to the Gentiles as well as the Jews was centred in the 'preaching of the cross,' as he states it expressively.

"Here he points out, that the separating decision between 'them that perish' and 'us which are saved' is marked by man's response to what, according to this message, has happened, when Jesus of Nazareth was put to the cross.

"To the one group, this message meant sheer 'foolishness,' whereas 'unto us' which are saved, it is the power of God. 'It is obvious that the 'preaching of the cross' or the 'word of the cross' then, means something more than just an information about what was the end of the earthly life of the man and prophet of Nazareth.

"Such information does not mean anything in itself but a communication of an event, an historical fact.

#### HISTORICAL FACT

"In itself it is neither 'foolish' nor 'powerful'; we may be moved, in listening to an information like this, to pity and compassion or to awe and disgust, but not to a decision of any kind.

"We are not confronted with a problem which would need an answer from our side.

"This preaching of S. Paul and the other Apostles always includes the proclamation of the crucified man, named Jesus, as the Christ of God, who was raised from the dead and who is the living Lord, demanding the humble surrender and the faithful loyalty of them to whom the message is brought.

"Here then, we are face to face with a decision—either to accept him or to reject him.

#### ANSWER REQUIRED

"Here the question is put, and requires an answer in the affirmative or in the negative.

"Do we believe that the man Jesus who died upon the cross was a criminal and was a victim of human injustice, and died the death of a martyr for his conviction, who certainly earns and deserves our pity and compassion?

"Do we believe that he is not one among many, but that He is the One, the only One, the Christ and the Son of God through whom we are saved and in whom accordingly we put our trust?"

Later on Pastor Niemoller said that it is here that we are confronted with God himself acting on our behalf and in such a way that we are forced to respond to his action.

It is here that we really are at the crossroads where the one and real decision has to be made which matters.

Certainly, we can say: "Jesus is not one case among others, for he is the Son of God; and that makes all the difference!"

#### HIS OWN INTERPRETATION

"His death is rightly interpreted by Jesus Himself, saying that 'God so loved the world, that He gave His only begotten Son.'"

And yet, this is not the message as it was proclaimed to an unbelieving world. It was not the message which Jesus gave to His disciples in the beginning. But he lived his life among them as the "Son of Man".

Then they began to recognise Him as the Christ, the "Son of God," he forbade them to tell it until after his death and resurrection.

He said that the story of the man Jesus was the challenging story.

Here, we all, without distinction, are faced with the holy God in a unique way.

For here we become confronted with a human being bearing the image of God undefiled, with a man who, contrary to us all, is at peace with God and at peace with his fellowmen, who in perfect obedience does what God wants him to do, "obedient unto death."

#### HIS WORD

Nobody can doubt his word when he says: "My meat is to do the will of Him that sent me, and to finish His work!"

None of us can open his mouth when this man says: "Which of you convinceth me of sin?"

Christians who really believe in Him and follow Him as their Lord and Master, always will remain strangers and suspected people, sheep among wolves.

The normal state of His Church is persecution, enmity of the world and not friendship and peace.

The Christian world wants Christ as a good servant for its own aims and ends, and when we comply, and only then, we may have peace and good times.

But if we insist upon Christ as upon our real and last authority, then it will become clear that there is no room for Him, not even in a Christian world, except on the bar of the cross.

The crucifixion of Jesus Christ is the last and desperate act of self-defence of an inhuman world which will not part with its basic and corporate inhumanity.

In the courtyard of our prison in Dachau concentration camp, there stood a gallows.

I had to look at it every day and to listen to its preaching. I had to pray a good deal on its behalf.

My fear was not, that one day they would hang me to this bar (you get accustomed to such a prospect, as you get accustomed to the fact that you may have to face death at any time).

#### WHAT WOULD I DO?

My fear was what I would do the moment when it would happen.

Would then I cry out with my last strength and breath: "You make me die as a criminal, but you yourself are the real criminals; and there is a God in heaven, and He will show you!"

If Christ had died this way, there would be no preaching of the Cross, there would be no forgiveness, no salvation, no hope; for there would have been no reconciliation from God's side.

There would have been no resurrection, for the "Son of Man" would not have been the "Son of God," in whom God would have been well pleased; he would not have been the "Second man" bearing the undefiled image of God!

He only would have been one more specimen of our race, of self-loving, sin-defiled, inhuman mankind.

If I had died this way, I

would have died in unbelief, not trusting that the prayer of Jesus was prayed for me and was accepted by God for me.

None of us can live by God's forgiveness and thus be reconciled to Him without becoming reconciled to our enemies as well and without offering forgiveness to our fellowmen.

The consequence is that we Christians cannot simply and wholly take our stand with one side in secular power conflicts. We e.g. cannot fight for a "Christian World" against an "Anti-Christian World" as sometimes we are expected to do.

#### OUR ENEMIES

He said that it ought to be clear, that this by no means will say that to be a follower of the crucified and risen Christ, makes for indifference or for inactivity.

Ours is not a passive attitude towards what is going on in this world; we are passionately interested in national and international, in economic and social politics and problems, and it is our Lord himself who kindles our hearts through his spirit with a burning fire.

### ANGLICAN YOUTH, BATHURST

The first eight members of the newly-formed Boys' Society branch were admitted recently at the parish Church of South Bathurst.

There is also a small branch of the C.E.B.S. at the nearby Cathedral parish.

Later they will be affiliated with the Anglican Youth Department of the Diocese. Arrangements are well in hand for Cowra's Anglican Youth Day on Monday, January 26, Australia Day, when Y.A.'s, J.A.'s and C.E.B.S. members will gather for a full day's programme.

Marj. Kennedy, of 63 Vaux Street, Cowra, is the Youth Day Secretary.

### ASIAN STUDENTS IN BATHURST

FROM A SPECIAL CORRESPONDENT

Prinya Phornphrapha, a youth whom Padre Thorpe, of Bathurst, recently met in Bangkok, has decided to come to Australia.

He will join his prefect-brother, Prichar, as a student at All Saints' College, Bathurst, when the first term commences.

Other new Asian students from the Federation of Malaya have booked to enter the college this year (1953).

### P.O.W. MEMORIAL

FROM A SPECIAL CORRESPONDENT

Padre Harry Thorpe at Bathurst received £50 from a Queensland ex-P.O.W. and his mother, as a welcome-home gift for the diocesan Children's Homes War Memorial Appeal.

It will be placed with amounts held for a "P.O.W. Memorial" in the first orphanage to be built at Molong later.

"Homes and Youth" gifts of £5/5/- each were handed to him on arrival by representatives of the Cowra Junior Anglicans and Morongia Young Anglicans.

### HINTS FOR CLUBS

BY A SPECIAL CORRESPONDENT

#### PROGRAMME-MAKING

Youth Club programme-makers should be guided in their task by the aims of the Youth Group.

What are the aims? They may be found to differ slightly from one group to another, though the difference is often merely one of words.

In most cases the objective is the same, especially in Church Youth Clubs.

There are many ways of setting to work on the job of programme-making for a Youth Group.

Sometimes the elected committee will be solely responsible.

This tends to keep the jobs in too few hands.

In other cases there may be sub-committees for music, drama, talks, devotion and social activities, and each sub-committee will have the job of planning a whole evening's activity in turn.

This has the advantage of spreading responsibility and of making use of a number of people in an active way.

Perhaps the disadvantage of this method is that it means that the same people are planning the same kind of activity all the time.

The better way is for the committee to be responsible for drawing up the programme, but for others to be encouraged to take an active part in organisation, and to be made responsible for different items in the programme.

#### LONG OR SHORT-RANGE PLANNING

Sometimes programmes are arranged during the beginning of the year in rough outline, and details planned in advance each quarter.

There are groups, though we hope they are few, who plan their programmes only one week ahead.

At each meeting there may be a general discussion about "What shall we do next week?"

### DAVID

Our Youth Editor is attending the Travancore World Conference of Christian Youth, to which we have given space instead of our strip, which will appear as usual next week.

The result is that nothing very ambitious can ever be done, because there is no time to prepare it.

These groups must either make amends or die.

If programmes are arranged quarterly it enables reasonable notice to be given to visiting speakers, and provides ample time for entertainments, play-readings, talks and debates to be prepared.

The first two meetings of the session can be of such a character that they do not need lengthy preparation.

At the same time this method avoids looking too far ahead, when it may be difficult to fix meetings with any certainty.

The programmes for the two or three months can be type-written and distributed to members, and placed on the Club Notice Board.

#### ARMIDALE

Bishop Moyes Believes in schools for boys Such as Tas.

### MEMORIES OF REGINALD HEBER

Kottayam, Dec. 22

The Anglican delegates to the Travancore conference were interested to visit the Church of S. John in Trichinopoly during a five-hour wait between planes, en route to Kottayam.

Beneath a tablet in the sanctuary lie the remains of Bishop Reginald Heber, third Bishop of Calcutta, to whose care Australia, as a colony, was first committed. Here was a very real link with home.

Bishop Heber was also the author of the familiar hymn, "From Greenland's Icy Mountains." Having just come from Colombo and seen something of the squalor of parts of Trichinopoly, we were in a better position to understand the lines—

"Where every prospect pleases and only man is vile."

But Heber did not stop there. He saw the need and, realising his own responsibility as a Christian, he went on to add:

"Can we whose souls are lighted with wisdom from on high,

"Can we to men benighted the lamp of life deny...?"

The need brought with it a challenge, and that challenge remains today. It is a challenge addressed in particular to the youth of Australia, where we share the fruits of the labours of Christian pioneers, and the facilities for study and training in the things of God.

"Waft, waft ye winds His story—"

#### INDIA IS STIRRING

What we want to-day—what India needs, is a prevailing wind from the south. Whether it comes or not, India is stirring and the rest of Asia with her. "What India does, the rest of Asia will follow," said a prominent Indian at the inauguration of the conference at Kottayam.

We in Australia may join in giving the lead or watch Asia begin to find her own direction, driven by the north wind or by the gusty bill of nationalism and resurgent faiths.

Heber responded, by the grace of God, to his call, but those who knew and loved him most saw in his service and response an example for themselves and others to follow.

### SEVEN POINTS FOR TEACHERS

Adelaide, Dec. 24

Anglican Sunday school teachers should know WHY they are Anglicans, not Roman Catholics or non-Conformists. If they do not know this, how can they train young Anglicans, rather than young undenominationalists?

This question was put to Sunday school teachers at the opening of the Adelaide Diocesan Summer School by Archdeacon T. T. Reed.

Rectors expect seven things of their teachers, he said:

That they be Christians and lead moral lives.

That they are practising members of their Church.

That they pray—not publicly, but privately—and partake of the Sacrament.

That they have some knowledge of what they are teaching—of the Bible and of the doctrine of the Church.

That they know something of the technique of teaching.

That they are dependable and turn up regularly, and if they can't for some GOOD reason, let the rector know in plenty of time.

That they are Church of England and know why they are. Without this knowledge they cannot be expected to train young Anglicans.

### DEVOTION IN MISSION FIELD

Adelaide, Dec. 22

"I'll tell you two stories," said the Reverend G. Dellbridge at the C.M.S. League of Youth rally in Adelaide on December 19.

"The first is about Joan Taylor, an Australian girl.

"Well, she fell in love—nothing surprising in that—with her father's curate.

"They both intended to become missionaries—Joan as a doctor and the curate, Reginald Tuck, as a clergyman.

"One week-end, Reg. took the club to the River Murray. On the Sunday afternoon, Joan's father called her into the study.

"He told her he had just had a ring to say that Reg. had been drowned.

"He had got cramp while trying to save a boy who had gone under because of cramp. The boy was saved.

"Joan went up to her room—she was a bit dazed—and stayed there for half an hour. When she came down, she went to her father and told him she would still go to India," he continued.

"Joan joined her medical course and worked her time as an interne in Melbourne. She went to India and came home on furlough—once.

#### WORKED ALL NIGHT

"She was sent back to a station in the Sind and worked through the hot months. She often worked through until dawn, snatching sleep when she could.

"One night Joan felt so ill she could not work any more and took her temperature. It was 102 or 103 degrees. She had friends from New Zealand on the next station, and sent them a telegram, 'Feeling ill. Coming on next train. Meet me.'

"Joan was a live wire and usually came bouncing in, so they knew something was very wrong," Mr. Dellbridge explained.

"A wreck got off the train. Joan died within a day.

#### THE SECOND STORY

"The second story started about four months ago. A young, handsome fellow named Brian Short was in Adelaide. He was to go to the Roper River next day.

"An hour or so before he was due to leave, the phone rang and I was asked if Brian could stay with me. He was ill.

"He had chickenpox, we found out. When he had recovered, he went north.

"All I know about the rest of his story is a news item. It read: 'Brian Short drowned on Groote Eylandt to-day. The coroner is flying there to find out more.'

"He was about 25 years old. 'The hardest task set us is to live for God. Joan and Brian chose, and we can expect their lives would have many years to run.

"What will you do with your life? You must offer your blood... your energy... time... money... all of yourself.

"If you don't, it means that the work of Joan and Brian was in vain.

"We must all of us start now—at home—to do our share."

### TOOWOOMBA YOUTH

Members of the Comrades of S. George from S. Thomas' and S. Alban's in Toowoomba entertained over 100 patients at the Epileptic Home on Wednesday evening, December 17, with a Christmas Party.

A Nativity Play was presented and several concert items were given after which gifts were handed to the patients by Father Christmas.





The story centres around Malana, a Dyak boy, who lives in a country village dominated by fear of evil spirits.

## THE LAST CANDLE

### A NEW A.B.M. FILM ON BORNEO

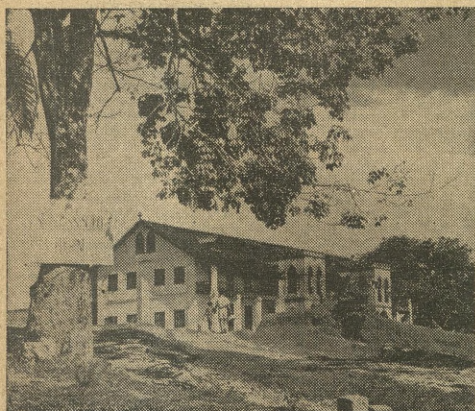
Made by Gaumont British Films for the S.P.G., "The Last Candle," a story of the life of the Church in Borneo, had its Victorian premier at S. James's, East St. Kilda on Sunday, December 21. It will be shown this year by State Secretaries of the A.B.M. on their deputation tours.

The story was prepared by the S.P.G. Education Department, when the Home Secretary of A.B.M. was the S.P.G. Secretary for Education. It has taken three years to complete and is acknowledged as one of the finest Church documentaries yet to be screened.

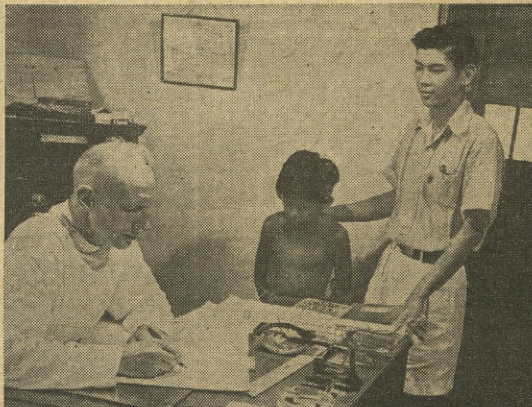
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Leaving his home, he sails down the rivers to Kuching, where he sees the impact of Western civilisation upon the East for the first time.



Rescued from being almost run over by a school boy, he is taken to S. Thomas's School, Kuching.



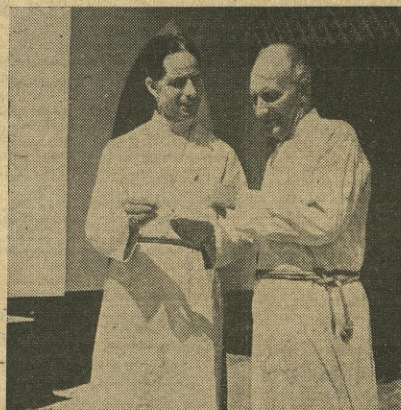
The Headmaster admits him, and soon he begins to take his place in the life of the School.



Malana goes to the Chapel to pray before leaving school.



On return, Malana tells his people of God, and the Christian way of peace. As he speaks, the first Japanese bombs drop and war begins in Borneo.



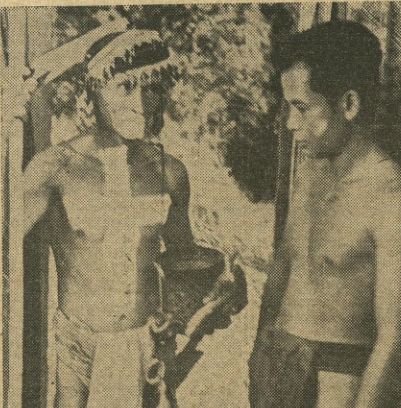
After the war, the Principal receives a letter from Malana urging him to come to the village. He talks the matter over with the Bishop—they decide to visit the village.



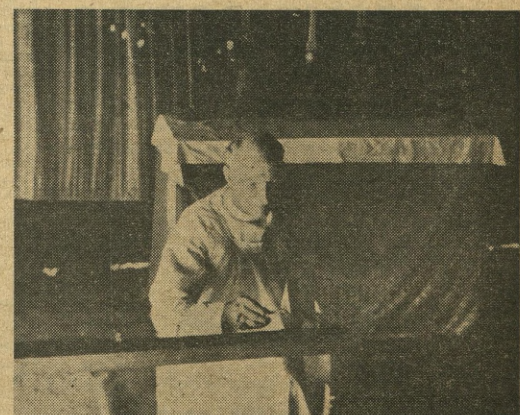
On arrival, they see a Church which Malana has built, in front of which he is teaching a class of boys.



Deciding to admit most of the village as Catechumens, the Bishop enters the Church—only the Witch Doctor stays outside; he has tried to undermine Malana's work from its beginning.



Going to the Church door, Malana sees the Witch Doctor, and points to a cross of light reflected on his chest through an open window. The Witch Doctor is impressed and he too becomes a Catechumen.



Malana had lit a number of little candles—leaving one unlit. This represented the Witch Doctor. As he enters the Principal lights the last candle.



## TRAINING FOR PRIESTHOOD IN S. JOHN'S, DURHAM

By A SPECIAL CORRESPONDENT

To train for the priesthood in Durham is to enter into a great tradition of Anglican Church life and worship which stretches back over the years to the time when the body of S. Cuthbert was carried from Lindisfarne to the spot where Durham Cathedral now stands.

S. Cuthbert died at the monastery on the island of Lindisfarne in 687 and a romantic legend tells how his body came to Durham.

His faithful monks, fleeing from the Danish raiders, carried his coffin from place to place for many years, until, in 995, while passing a peninsula formed by a bend in the river Wear, the coffin refused to move.

Here the monks rested until they were led by a girl, who was looking for her lost cow, to the top of the peninsula where they built a church and settled down.

This legend is commemorated to-day by a bas-relief on the north wall of the cathedral.

The church which the monks built stood over the body of the saint until 1093 when Bishop William St. Calais began the great Norman building which still stands towering over Durham to-day.

### PILGRIMAGE

Durham Cathedral was established in the first place as a Benedictine monastery and at the height of its power had 600 resident monks.

During the Middle Ages it was a popular place of pilgrimage, because, together with the body of S. Cuthbert, it contained (and still does to-day) the head of S. Oswald and the tomb of the Venerable Bede.

"The Father of English History."

Though damaged in the Commonwealth Period it stands to-day as the finest piece of Norman architecture in Europe—a vivid testimony to the Christian faith.

From the time of William the

Conqueror until the Nineteenth Century the Bishops of Durham were prince bishops and, as such, they kept armies and held strong civil powers.

### UNIVERSITY

Durham Castle, now University College, stands near the Cathedral as a sign of the importance of the past bishops, among whom are named Cardinals Langley and Wolsey and Bishops Cosin, Butler, Westcott and Lightfoot.

Since 1833 there has been a University at Durham and to-day ten colleges are grouped around the cathedral.

Many of the buildings which were once part of the cathedral establishment are now occupied by the university as lecture rooms and administrative offices.

But the University has always been closely associated with the Church, not only because of its location, but also in its origins, for it was founded by a Bishop of Durham.

Also the University services are held in the cathedral and many students worship there every Sunday.

Two of the ten colleges were founded for the express purpose of training men for Holy Orders, S. Chad's College in 1904 and S. John's College in 1909.

### STUDENT LIFE

The course in both colleges lasts 5 years, 3 for a degree and 2 for the Diploma in Theology which exempts an ordinand from the General Ordination Examination, the usual qualification for Ordination in England.

As it is a university diploma the student attends lectures in

the university and can participate in the general student life and activity.

The Australian graduate enters one of the two Colleges in the first year of the Diploma course and so has two years in Durham.

The course itself consists of 12 subjects—seven of which are taken in the first year and six in the second year.

Examinations are held in early June and, as can be expected, April and May are the busiest months of the year!

S. John's is situated some 100 yards from the east end of the cathedral in a street called "the Bailey," which has often been described as one of the most beautiful Georgian streets in the whole country.

The Bailey runs along the inside of the old wall of the city and our college is actually built on the foundations of the wall.

### GARDENS

Traces of it are visible in the gardens which extend from the Bailey down to the edge of the river.

Our study windows look out over the river and, in summer, when all the elms and oaks, which line both banks, are in leaf, a more pleasant atmosphere for work would be hard to find.

Many of the college buildings are Georgian, with their delightful fanlights, windows and doorways, while other parts are older still.

The Chapel, which was originally a Norman church, was built in the twelfth century.

It was "restored" in the last century, as were so many churches, but there still remain certain features of the old church, including an original mediaeval window.

Other fine features of the chapel are the seventeenth century woodwork, which came from the cathedral, and the simple and dignified altar, covered by a hanging frontal in Jacobean style.

We have one hundred students, twenty-five of whom are in what we call the Diploma Group.

These men are all within two years of ordination and, within the general life of the college have a corporate life of their own.

English students are obliged to do two years National Service in the forces and the majority of men in college do their service after they have completed their degree, returning to do the Diploma in Theology after two years.

### DAILY ROUTINE

The college day begins with said "attins at 7.30 a.m., followed by private meditation until breakfast.

On three mornings each week the diploma group meets as a chapter and talks, followed by general discussion, are given by the staff or by visiting speakers.

The Litany is said on Wednesdays and Fridays and we have missionary intercessions on Monday.

Mornings are occupied with University lectures and college tutorials, between which we contrive to have a morning coffee in the union coffee bar.

Afternoons are usually free for sports and at 4.30 p.m. everything stops for the inevitable "tea."

Evensong is sung every evening at 6.30 and on alternate Fridays a student preaches.

In S. John's we have students from all over England and from many parts of the world, yet we enjoy a common life of friendship and fellowship which will be of lasting value in our ministry.

Each of us is different but we hold in common the calling of our Lord to the ministry of His Church.

Each has much to give and much to learn, and, as we share our different backgrounds and experiences in the daily life of college and university our faith is strengthened and our horizons are broadened.

## JUNGLE DOCTOR AND THE WHIRLWIND.

By Paul White

The story so far—

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

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

A flashy, wealthy young African called Maradadi appears on the scene. He is rude and menacing to the Jungle Doctor. Just then, an African woman appears on the scene with her dying baby.

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

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

Now read on.

### CHAPTER VIII

#### Trouble in the Wind

The drum was beating outside the hospital with the rhythm indicating that it was time for medicine to be given out in the early afternoon. I was not coming by the usual path from my house, but by another which made me invisible to the folk within the hospital until I was actually "through the gates."

Standing in the shade in a place where they could see the whole track to my house was a group of four of the nurses, and Maradadi, who to-day was wearing a long flowing white kanzu, and on his head, not the green pork-pie hat, but a very proper African red fez that looked like an upturned flower-pot with a tassel. When they saw me the nurses looked distinctly uncomfortable, and all except Hefsi slipped away as unobtrusively as possible.

"Bwana," said Maradadi, "I have come to hear the preaching of the hospital."

He said it in the sort of way that had "lie" written all over it.

"Behold, you do not know the ways of the hospital. Hefsi here would tell you that the preaching is in the morning. Also Hefsi would tell you that it is not the custom of the hospital for the men to come into the women's courtyard. This is mwiko—Forbidden."

At that moment one of the water carriers went past.

"Bwana, a hole has arrived in my bucket. May I have another from the store?"

"I'll be with you in a moment or two."

As we spoke, my ear caught a few odd phrases of whispered conversation going on between Hefsi and Maradadi. One word thrice repeated was *cicima*—the well.

"Bwana," said the African in a voice full of false humility, "it appears that I have sinned in coming here. What should I do to show my sorrow?"

"Hongo, you may show your sorrow in a practical way. There is a bucket and there is a scrubbing brush. Scrub the verandah. Of course, if your sorrow is only very shallow, you will walk out through the gates; but if it is a deep one you will do this thing *kabisa*—thoroughly."

He looked most uncomfortable, shrugged his shoulders,

rolled up his white kanzu, and I was intrigued to see that the leg of his purple corduroy velvet trousers was torn at the knee and that he limped when he walked. I wondered just how thick his hide must have been. It seemed to me a rhinoceros must have a tissue paper skin in comparison with that of this African.

I called all the staff together. "Listen; I would have words to you regarding this trouble that is coming our way, this disease of dysentery."

I described what had happened at the school, the drama that we had put on to show the danger of the fly. "Be careful that everything in the hospital is kept absolutely clean; every fly must be killed. We will load up the dudu gun." I pointed to a number of insect sprays which were put out on the table and all filled with the appropriate mixture. "This disease is a disgusting one and we must be terribly careful with the most disgusting side of it. Behold, the germs of dysentery swarm and swarm. They are filthy; they are everywhere."

At that moment Mfupi arrived at the door with a large cardboard box. I had given him specific instructions. He nodded his head vigorously so I felt sure that he had done the task well. I whipped the lid off the box. Inside it was the most amazing collection of cockroaches, big black beetles, a couple of scorpions, a number of small lizards and spiders... all manner of things that creep and crawl and bite, and give you that uncomfortable feeling at the bottom of the spine.

Mfupi poured them out in a cascade on to the floor.

"Yah," gasped Hefsi, jumping on to a bench hurriedly. "I hate those things."

"You hate them, and rightly, but think of the dudu of dysentery. They are worse than that. They are small and they get into you. They will bring great sickness. You must be absolutely clean and follow out exactly my words, then there will be no danger to you. The disease will not spread and our patients will recover."

Mfupi was having a busy time gathering up his collection.

I pointed to the desk. "Behold, in there we have a new medicine with great strength that will break the disease of dysentery. We give first eight pills; then, four hours later, four more pills; and then, according to the size of the patient, we measure them out and give them. In that way many lives can be saved."

I looked up and suddenly noticed Maradadi gazing through the window. Hastily he dropped to his knees again and got on with his scrubbing. Suddenly Mwenda appeared at the door. She was very short of breath.

"Bwana," she said, "quickly: come to the place of the children. A baby has been born and has stopped breathing. We have tried for ten minutes and have had no success. You know it has only ten more minutes, and if it doesn't breathe then..."

"Right, Mwenda, I'm coming," I ran.

In seven minutes the child let out a sigh and then a lusty yell. "Weh!" said Mwenda, sitting down suddenly in her relief.

"Heh," said Sechelela, "Bwana, that was hectic."

I wiped the perspiration from my forehead. "Truly, and it came just at the wrong time. There's trouble brewing over there. I must get back."

The staff was still waiting for me. Apparently much had been said while I was away. I noticed that Maradadi had scrubbed only a little of the verandah. The brush and the

bucket were still there but he himself had disappeared. Hefsi had a jaunty look about her. A few of the nurses, the ones who generally did the job extremely well, were looking most uncomfortable. Several of the others who took every opportunity of sitting down when either Bibi, as they called the C.M.S. nurse, or myself was not in view, were looking remarkably complacent. It was easy to sense that there was trouble in the air.

I dismissed them. "Think things out for yourselves and make sure that flies are dealt with, because they are dangerous. Remember, *ihazi*—the fly, kills many more than *simba*—the lion; also he has many more relations. Now, everybody, on with the task."

For an hour every second was occupied fully: giving drops for eyes, ointment for ulcers, medicine for coughs, injections for malaria. We paused as the last patient went out.

Yacobo came to me. "Bwana, there are many words in this hospital regarding this disease which you say is coming. It is not a disease that brings joy to the staff. There will be trouble, especially among the girls, Bwana. Their wisdom has been destroyed these days."

"What about you, Yacobo? What are you going to do when we face all this trouble?"

"Bwana," said the African simply, "this morning I asked myself that question. Behold, I thought of the days when Jesus went to the tomb where Lazarus was. Did not the relations of the man say to Jesus, 'Do not go in there.' Behold, he's been dead four days. Decay will have started. Do not go? But Jesus went. Kumbé, if my Master would face what is very disagreeable—who am I to shrink back from tasks that my Master would do?"

I put out my hand and grabbed his. "Yacobo, you've made me very happy. That is exactly what I hoped would be your attitude. This morning as I read the Bible I came across this; it just expresses what we are both thinking: 'A disciple is not above his Master; but when he is perfectly trained, he is like his Master.'"

I could hear the sound of someone limping along the path. I went to the window. I thought it might be Maradadi, but it turned out to be Elisha, the carpenter.

"Bwana, I am going to have a look at the well. The water carriers think that there is a crack in it. Would you come down with me, and we will see if there is anything that we can do. I have some cement here and a couple of trowels and a hammer and a chisel. We can do the whole thing in quick time if we tackle it early when the crack is small."

"What about the ladder, Elisha?"

"Mhutilla—the water carrier—is bringing it even now, Bwana. Behold, he will open the trap-door in the roof and put it down and then we can get to work."

I turned to my two African companions. "Listen, fellows, the thing is this way. We are facing big trouble. There is death lurking round the countryside these days. There is also much trouble in the wind. I can feel it. Would it not be a good idea if here and now we talked to God and told Him about it?"

So we knelt and told God frankly the whole situation, and asked for that wisdom that would help us to play our part, and for the power of almighty God for any emergency that might crop up.

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## PASTORAL LETTERS

(Continued from Page 6.)

another day or two until the roads became dry.

I said I should like to do so, but considered I ought to make an attempt to go on.

As it was impossible to travel over the bush track to the main road without chains on the rear wheels of the car these were fitted on.

Mr. Fotheringham knew I had recently been in hospital and knew I should be in difficulty if the car broke down so he very kindly arranged for his jackaroo to drive the car as far as Peterborough, about 130 miles away.

This was fortunate for me because 45 miles on the journey we were in trouble through some links in the chain wearing out and the remainder of the chain becoming entangled with part of the car.

Without Sam's assistance I should have been brought to a standstill.

I should like to mention other people I met on this journey and their kindness if space allowed.

Another journey took me to Blinman, Copley, Leigh Creek and other places as far as Marree in the Far North.

On this journey also the rain came down, but it did not seriously interfere with travelling.

I was pleased to note the gradual improvement in the road from Orparinna to Blinman, and also the much needed improvement between Lyndhurst and Marree, and from Hawker to Gordon.

More needs to be done and some effective control over heavy vehicles on wet roads is needed.

I stayed a night with Mr. and Mrs. Cutten at Ulowdna, with Mr. Max and Mrs. Fargher at Blinman, with Mr. Bell at Farina, who in the absence of Mrs. Bell looked after Captain Buckingham, who accompanied me from Leigh Creek to Marree, and myself very well.

At Hammond I stayed with Mr. J. and Mrs. Lock and at Beltana with Mr. and Mrs. Nicholls.

The services were well attended, especially at Blinman and again at Carrieton where there was an exceptionally large congregation.

At Blinman I baptised Mr. and Mrs. Schulz's infant at the evening service, after which we adjourned to a delightful christening party which they gave.

I wish I could mention other services, people with whom I stayed and whom I met, and interesting experiences along the way, but I must close by saying how pleased I was to meet Mr. and Mrs. Peate who had recently arrived at Orparinna homestead, also to see

Mr. McIntosh at Gum Creek still looking well.

Another journey which I can only briefly mention was taken to the North-west and Eyre Peninsula mostly for Confirmations.

### VARIOUS

I have given the Reverend P. M. Connell a few months' leave of absence to enable him to rehabilitate his family now that Mrs. Connell has almost recovered after a year's sickness. In his absence I have appointed the Reverend Hugh Linton, who is well known in N.S.W.

While in Peterborough recently I was glad to hear that Mr. W. Sandow had improved in health after a long illness.

### CHRISTMAS

Next to Easter there is no festival in the Christian year which resounds so much with joy as Christmas.

It is a time for family reunions, for festive parties, for sending and receiving messages of goodwill, but above all we rejoice in the birth of the Saviour of mankind.

Before writing this letter I was asked to send a brief message for the Christmas number of THE ANGLICAN.

In doing so, I commended THE ANGLICAN to our church members in Australia.

Since the first number was published a few months ago it has supplied a much felt need in our Australian Church life by giving Church news and comments in such a way as to enlist the interest of the laity as well as the clergy.

Most of you are probably thinking about sending Christmas or New Year gifts to your friends.

An excellent gift would be to send the name of a friend to THE ANGLICAN office in Sydney with a subscription for one year.

In Lent while we ask God for Grace to increase our sorrow for sin we look forward to Easter so during Advent while we ponder upon the Four Last Things: Death, Judgement, Hell and Heaven; and pray that we may be stirred up to newness of life, we also at the same time look forward to Christmas.

Whatever may be our personal sorrows, trials or disappointments we rejoice on Christmas Day because Christ the Prince of Peace and Saviour of the human race was born at Bethlehem on that day.

What greater cause for joy can there be than that?

In conclusion, may I remind you and myself, too, that He who came on the first Christmas Day to be our Saviour will come again with glory to be our Judge?

The crises through which the world has passed and is passing now will culminate in the final judgement when small and great will stand before the judgement seat of Christ.

We shall do well if we prepare ourselves for that last day now while we have the time and the opportunity.

*R. Willcocks.*

## THE ARCHBISHOP OF PERTH

My dear friends,

Welcome to 1953. We cannot see far along the road ahead of us. We do not know what its surface is like or where it will lead us. But at least we may be sure that as we follow it we shall find fresh opportunities awaiting those who are ready to use them. That is why we can always greet the unseen with a cheer and go forward with hope and resolution.

The outstanding event round which our hopes are centred in the new year is the coronation of the Queen. In her Christmas broadcast Her Majesty has asked us to pray that God will enable her carry out her solemn promises and to serve Him and her people faithfully all her life.

She is preparing to make her coronation a symbolic act of self-dedication to the great task



for which, under the providence of God, she has been called to the throne. The dedication of the Queen to this high purpose is a challenge to her subjects. She goes to her coronation both as our Sovereign and as the representative of all over whom she rules. We are identified with her in her act of self-dedication.

We have come, I believe, to a point of unique opportunity in our history. It remains for us to show ourselves equal to the occasion. In this coronation year the Queen calls us to national re-dedication. She is giving us a lead by her personal example of clear, outspoken faith in God and her selfless devotion to duty.

The Queen's call to the nation is especially the call of youth to youth. If, as I hope and believe, the youth of our country are ready to respond to such a call and follow such a lead, then it may be that 1953 will be one of the memorable dates in the story of our race, because it will be distinguished by a revival of faith and the restoration of ideals of service and moral integrity which tend to be forgotten in this materialistic age.

### DIOCESAN AFFAIRS

In the diocese we are facing big problems, but there is good cause for thankfulness and hope. The diocesan campaign for Church expansion to keep pace with the growth of population is making steady progress. We shall probably have to continue the campaign to cover next year's harvest. Up to date we have been able to assist building in six or seven places, and to start new work in several centres by contributing to salaries of workers.

During the last six months several parishes have fallen vacant. They include Meckering, Corrigin, Wyalkatchem, Bruce Rock, West Northam and Kensington. I am glad to say

that the situation is now in hand, and I hope that all vacancies will shortly be filled.

I welcome to the diocese the Reverend W. G. Kent, Rector of Meckering, and W. A. Kerr, in charge of Corrigin for the time being. The Reverend A. Donald has been instituted to the Rectory of Wyalkatchem. On the Sunday before Christmas I ordained Mr. Fred Armstrong to the diaconate in St. Hilda's Church, North Perth, where he will serve his title.

The parochial missions in the Eastern wheat belt last July continue to bear fruit. As a result of the mission in Kellerberrin, eight adults were recently presented for Confirmation at Tammin.

In December my country visits included a very interesting time in and around Wongan Hills; and I have just returned from a short Christmas visit to Bruce Rock and Narembea. Services were well attended, and Mrs. Moline and I enjoyed the hospitality of a very happy family.

Yours very sincerely,

*Robert Pent*

## BEER SIGN BANNED

ANGLICAN NEWS SERVICE  
London, Dec. 30

Mr. H. G. Warren, on behalf of the Ministry of Housing and Local Government, has upheld the refusal of the Corporation of the City of London to allow an illuminated beer sign to be erected over a public house at Ludgate Circus, near St. Paul's Cathedral.

Mr. Warren held an open public enquiry into the matter last month.

During the hearing, counsel representing Messrs. Whitbread and Company, makers of a well-known English beer, said that one of the Corporation's main arguments against the proposed sign was that Ludgate Circus was "undoubtedly one of the City's landmarks remembered by visitors from all over the world."

### COMPANY'S VIEW

"The Corporation evidently did not think it proper that the view of St. Paul's should be obscured by the sign."

"It is rubbish to say that the sign detracts from the view of St. Paul's, in the Company's view," he said.

"What really detracts from the view of St. Paul's is that hideous viaduct, where sometimes one can see an antiquated engine puffing out clouds of smoke."

"The viaduct should go first." Counsel for the City of London submitted that "it would be difficult to imagine a point where an advertisement of this nature could be more unsuitably placed."

"Ludgate Circus is on the main processional route to St. Paul's, and that is of particular importance, bearing in mind the coming Coronation period." No one could accuse the City of London of being unprogressive, or of being unsympathetic to commercial interests, he said, but there was a point at which propriety should be observed.

## CHURCHES IN HUNGARY SEIZED

ANGLICAN NEWS SERVICE

Roman Catholic church officials in Vienna stated on Monday that 32 of the churches situated on the Hungary-Austria-Yugoslavia border had been seized for military purposes on the orders of the Soviet authorities.

Russian troops are maintained in Hungary to guard lines of communication to Austria.

Special troops have occupied the churches and the houses of the parish priests. The cathedral at Pecs, in South Hungary, has been taken over and its tower adapted for military purposes. Some of the churches have been turned into cinemas.

## SINGAPORE SUPPORT FOR BATHURST WAR MEMORIAL APPEAL

Siamese Bahts, Malayan dollars, and English sterling were handed to Padre Harry Thorpe, of Bathurst, during his recent visit to the Far East for the Diocesan Children's Homes War Memorial Appeal.

Given by friends in the Diocese of Singapore the voluntary donations, totalling £600 Australian, will be earmarked for a "P.O.W. Memorial" Section in the first orphanage home to be built later at Molong.

Ex-P.O.W.'s in the United Kingdom also handed him donations during the padre's visit to England in 1950.

With Australian gifts, there is now over £2,000 earmarked for the "P.O.W. Memorial" Section.

### LADY TEMPLER'S GIFT

Amongst the donors in the Far East was a cheque from the High Commissioner for Malaya, General Sir Gerald Templer, and Lady Templer.

It was handed to the padre during one of his visits to King's House, Kuala Lumpur.

The cheque was attached to a card on which Her Excellency had written, "From H.E. & Me, As one builder to another."

A Chinese businessman in Singapore gave a thousand dollars.

Parents of Bangkok, Thailand, students, who are studying at All Saints' Church of England College at Bathurst, gave four and a half thousand Siamese ticals.

The Malacca, Malaya, Rotary Club members were the first group of Rotarians to support this War Memorial Appeal.

Passengers on the s.s. "Roma" and m.v. "Gorgon," as well as ex-P.O.W. rubber planters, tin miners and civil servants, also supported the scheme.

Other contributors were the congregations and churches at Singapore, cathedral and island sub-churches, Johore Bahru, Penang, Ipoh, Batu Gajah, Kuala Lumpur, and the West Coast of Sumatra.

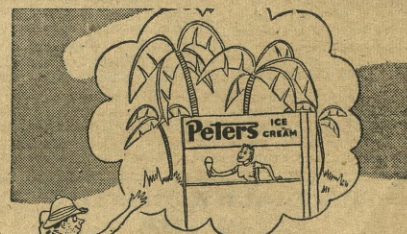
Australian residents in Bangkok, and the 1st Bn. of the Gordon Highlanders at their bandit battle stations in Negri Sembilan also gave on-the-spot donations to the P.O.W. Memorial Section.

At the end of 1951 there was £15,000 to the credit of the Children's Homes Appeal of the Bathurst Diocese.

## SEVENTIETH YEAR AS ORGANIST

Cape Town, Dec. 18 Miss Florence Morris has begun her 70th year as organist of St. Jude's, Outdoshorn, South Africa. She is the youngest daughter of the first Rector of St. Jude's, the Reverend Alfred Morris, who went out to South Africa as a missionary in a sailing ship a hundred years ago. Miss Morris is eighty-two.

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# WHY I AM NOT A ROMAN CATHOLIC SINGAPORE CHURCH ON THIRD FLOOR

## VI.—INTENTION IN ANGLICAN ORDINATIONS

By KENNETH N. ROSS

The attack on the Anglican form in ordination must be held to have failed as completely as the attack on the Anglican matter; and, just as the latter has now been wholly abandoned, so we may expect the former to fade slowly away. There remains, still, the attack on the intentions of the Anglican rite.

Leo XIII is clear, but inaccurate. "In the whole Ordinal, there is no clear mention of sacrifice, of consecration, or priesthood, of the power to consecrate and offer sacrifice."

"If . . . the rite is changed with the manifest purpose of introducing another rite which is not accepted by the Church, and of repudiating that which the Church does, and that which by Christ's institution belongs to the nature of the sacrament, then it is obvious, not only that the intention necessary for the sacrament is absent, but also that an intention is present which is contrary and opposed to it."

Whose intention is thus reproached by the Pope?

The most natural answer is, the intention in the minds of those sixteenth-century Anglican bishops who compiled and used the English Ordinal.

They did not, he urges, believe in priesthood and the Eucharistic Sacrifice, and cannot, therefore, have transmitted, or intended to transmit, Catholic orders.

Of these, the chief was Thomas Cranmer.

This is an argument which many Anglicans find convincing.

If he was so heretical, how could the services which he compiled be other than heretical, and the sacraments which he administered be other than invalid?

### SACRAMENT IS VALID

But so far as concerns the officiating bishop or priest, his beliefs make no difference to the validity of the sacrament.

"The 'implicit intention of doing what Christ instituted' means so vague and small a thing that one can hardly believe it—unless one deliberately excludes it. . . ."

"A man may have utterly wrong, heretical and blasphemous views about a sacrament, and yet confer or receive it quite validly" (Adrian Fortescue).

If Cranmer was a heretic, his heresy did not invalidate his ordinations and consecrations.

Nor can the English rite be deemed heretical, merely because a heretic drew it up, in part or in whole.

For there is no reason in principle why a heretic should not compose an orthodox rite, or an orthodox Christian a heretical rite.

The rite must be judged on its merits and as it stands.

Again, even if Cranmer was a heretic, some of his brother bishops were orthodox.

It has never been maintained that, whereas the ordinations and consecrations of heretical bishops in the sixteenth century were invalid, those of the orthodox bishops were valid.

### EVIDENT UNTO ALL MEN

The most natural place to look for an expression of intention is in the preface of a book.

Leo XIII, however, in *Apostolicae Curiae*, fails to refer at

all to the preface of the Ordinal.

There, he would have found what was the intention of the compilers.

It is evident unto all men diligently reading holy scripture and ancient authors, that from the apostles' time there hath been these orders of ministers in Christ's Church, bishops, priests and deacons: which offices were evermore had in such reverence and reverently used and esteemed that no man by his own private authority might presume to execute any of them except he were first called, tried, examined and known to have such qualities as were requisite for the same: And also by public prayer with imposition of hands approved and admitted therunto. And, therefore, to the intent these orders should be continued and reverently used and esteemed in this Church of England, it is requisite that no man (not being at this present bishop, priest or deacon) shall execute any of them, except he be called, tried, examined and admitted according to the form hereafter following.

It is explicitly stated that the old traditional orders are to be continued—not that new ones are to be introduced—and, as a sign of that, that orders conferred by the Latin rite were fully recognised.

Yes, say the Roman Catholics, but actions speak louder than words; and what happened subsequently shows that the preface does not mean what it says.

The Reformers may have said that they were continuing the old orders, but it is plain from their alterations to the liturgy, and breaking down of altars, that they were out to substitute a new and non-sacramental ministry for the old Catholic priesthood.

Some of the Reformers, no doubt, had this plan.

One party within the Church of England was very radical. But what of the rest?

They put up with a good deal, making the best of a bad job, waiting and praying for better times.

The result was that the extremists did not have their way.

### HERESIES EXCLUDED

We can agree that some of the language of the Ordinal echoes the Lutheran service of Martin Bucer, but it does not follow that its characteristic heresies are to be found in the services.

On the contrary, they are excluded.

The controversialist points to the fact that the preface speaks of admitting people to holy orders rather than ordaining.

He claims that, though, in a certain sense, the orders may be said to have been continued, this continuance need not exclude a radical change.

But insufficient attention has been paid to some later words in the preface.

"Therefore to the intent that these orders may be continued" the only lawful bishops, priests and deacons are those conse-

crated or ordained according to the English or the Latin form.

If that is the consequence, what are the premises?

Clearly, the necessity of episcopal ordination is one of them.

The position has been well explained by Gregory Dix (*The Question of Anglican Orders*), whose treatment of the whole question is most thorough and convincing:

"The Church of England is committed only to what it has itself authoritatively and officially said, and the Church of England never committed itself in any way whatever to (Cranmer's) personal interpretation of the rites he had compiled, which the State compelled the Church to use. . . ."

### PRIMITIVE PRACTICE

We need not pause to consider the further argument that Anglican bishops possess no jurisdiction, inasmuch as the Pope is the source of all spiritual jurisdiction.

The papal claim to confer jurisdiction is just one more example of the invasion of the rights of bishops by the Pope.

In primitive times, the power of jurisdiction was conferred collectively by the consecrating bishops, and the Church of England, in this as in many other matters, appeals to the practice of the primitive Church.

It is impossible to read much controversial writing about Anglican orders without coming across the assertion that, at the Reformation, the Church of England repudiated belief in the Eucharistic Sacrifice, and therefore, in ordaining, did not intend to make "sacrificing priests".

There is truth as well as error in this statement, and it is of the utmost importance to see what was repudiated, what was asserted, and what was passed over in silence.

First of all, theologians from the earliest times have always agreed that, in some sense, the Mass was a sacrifice.

But there was no sort of agreement among them about the sense in which it was a sacrifice, and the first definition on the subject was made at the Council of Trent after the Reformation in England had begun.

It is impossible to find anything in the Anglican formularies, which denies the Eucharistic Sacrifice.

If it is objected that the Tridentine doctrine is not formulated in our liturgy fully or incontrovertibly, we are in good company, for the Latin Mass suffers from the same defect.

Both liturgies, indeed, describe the Mass as a sacrifice, but are both very far from being explicit about the meaning to be attached to the word.

Secondly, controversy about the doctrine of the Mass in the sixteenth century was rendered unsatisfactory because the truth of our Lord's heavenly priesthood was almost completely obscured.

The Mass was associated with Calvary and the Lord's death to the exclusion of nearly everything else.

Owing to the unsatisfactory definitions current at the time, Catholic teaching showed a strong tendency to press the truth of the Eucharistic Sacrifice to the point at which it appeared that it was something additional to the sacrifice offered by Jesus on Calvary.

This is the sixth and last of a series of articles by one of England's most brilliant younger theologians.

The author, the Reverend K. N. Ross, is Vicar of All Saints', Margaret Street, London.

The articles are extracts from Mr. Ross's forthcoming book which will be published by Messrs. A. R. Mowbray this month. THE ANGLICAN publishes these articles simultaneously with the "Church Times," London, by arrangement with the author and his publishers.

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The Reformers were so jealous for the all-sufficiency of the sacrifice on Calvary that they felt obliged to deny that the Mass was a sacrifice in any but the most attenuated sense of the word.

The result is that the conflicting parties hardly ever really got to grips; within the terms of their definitions, it was impossible for any agreement to be found.

At the present time, however, there is a marked rapprochement between Roman Catholic and Anglican scholars on Eucharistic doctrine.

Many ancient fears are set at rest by such a statement as Vonier's that "it is the very nature of the Eucharistic sacrifice to be a representation of the past, not a re-enactment in the present."

### THE REAL PRESENCE

Much the same is true of the controversy about the Real Presence of our Lord in the Holy Sacrament.

The doctrine of transubstantiation, devised originally as a safeguard against materialistic views about the Eucharistic presence, was associated in their minds with the materialistic doctrine which it was devised to combat.

Article XXVIII declares that transubstantiation "overthroweth the nature of a sacrament, and hath given rise to many superstitions"—but it is plain that this is only true of the doctrine of a carnal transubstantiation.

Much of the trouble arose because it was imagined that belief in the Real Presence involved believing that our Lord was present in the Sacrament in the same manner as he was present in heaven.

Because this did not make sense ("it being against the truth of Christ's natural body to be at one time in more places than one": *Black Rubric*), many were driven to deny the doctrine altogether.

But it was the crude popular exaggerated form of the doctrine which led them to such denials.

It would be interesting to know in what way and to what extent Roman Catholic scholars would regard Anglican orders as having been invalidated in the course of post-Reformation history.

The fact that Marcus Antonius de Dominis, Roman Catholic Bishop of Spalato, became an Anglican and assisted at the consecration of two of William Laud's consecrators in 1617, is not significant, since the Ordinal at that date still suffered from the defects alleged by *Apostolicae Curiae*.

But with the form improved since 1662, and with a heretical intention presumably no longer adhering to the rite (or can it never be decontaminated?), since the Anglican episcopate to-day is in general (so far as can be ascertained) orthodox in intention and what Christ instituted, there would seem to be no reason why orders which Rome would recognise as valid

FROM OUR OWN CORRESPONDENT

Singapore, Dec. 26

On Saturday, December 20, an impressive ceremony was held in Singapore, when the Bishop of Singapore, the Right Reverend H. W. Baines, consecrated the Church of the True Light.

This magnificent building was the dream-come-true of the Reverend Guok Kok Muo, a Chinese priest of the Hinghua dialect.

The Reverend Guok worked for 41 years among his people in various parts of Singapore.

He did great work during the Japanese occupation, carrying on the services of the Church without interruption.

The Church then was a little shack, nothing compared with the magnificent building it is to-day.

The Reverend Guok lost his eldest son to the Japanese, a daughter holds an important position in the Government Social Welfare Department.

She completed her social science course at the London School of Economics, and another son is now finishing his studies in Law in London.

It was indeed a proud day for this Chinese priest and his staunch supporters when the Commissioner-General for South-East Asia, Mr. Malcolm MacDonald, opened the classrooms, the Medical Clinic, the vicar's quarters, the Church Hall and the playground.

In his speech, Mr. MacDonald said that he had been invited

should not be given in the Church of England.

### OLD CATHOLICS

Since intercommunion was established with the Old Catholics in 1932, a new fount of apostolic grace has been added to the existing one in the Church of England.

The Bishop of Haarlem took part in some Anglican consecrations in 1932, and the Bishop of Deventer in some in 1933, and the link thus established has been maintained.

There would seem to be no ground for impugning the validity of Old Catholic orders, and unless some new objection is produced, it would appear that Roman Catholics are bound to recognise bishops consecrated during the last twenty years as true bishops, and the sacraments which they and the priests ordained by them administer as valid sacraments.

Thus, in not much more than a generation's time, the sacramental ministrations of the Church of England should be accepted as valid by the Church of Rome.

Such a recognition, when it comes, will be welcome as removing a minor irritation in Anglo-Roman relations.

But even if it does not come it will not fret us in the Church of England. We have no doubts about the entire validity of our orders, and we are confirmed in the rightness of our position by the acceptance by the Old Catholics and by some of the Orthodox Churches.

*Magna est veritas, et prevalet.*

to open many buildings, but few gave him as much pleasure as the invitation of that afternoon.

It was a noble community effort and the realisation of an ideal.

In his sermon from the Chinese-fashioned pulpit, after he had consecrated the various parts of the Church, the bishop paid tribute to the work of the Reverend Guok.

He said that there was no such thing as a communal church, for the Church was universal, and the Hinghua Chinese would welcome people of all races at all times.

The Chancellor of the Diocese, Mr. K. T. Wee, then read out the terms of incorporation.

The large congregation of all races and various Churches were then treated to a sumptuous tea in the hall.

The Church of the True Light is situated at Perak Road behind Jalan Besar, one of the most thickly-populated parts of Singapore.

It is ideally situated to serve the Chinese people.

The medical clinic is a branch of S. Andrew's Mission Hospital; the clinic is on the ground floor, as are the classrooms.

On the first floor is the Church Hall, sitting-rooms and a committee-room.

Above this is the vicar's quarters.

The Reverend Guok can, therefore, supervise the whole compact building.

On the very top is the Church of the True Light. The Altar is Anglican-Ghinese; the characters in Chinese symbolise the universality of the Church of God.

## MADONNA FOR MELBOURNE CHURCH

An oil painting of the Madonna and Child by the well-known Australian artist Esther Paterson has been presented by the artist to S. Anselm's, Middle Park, Melbourne.

The picture was dedicated by the vicar, the Reverend W. F. Hart, at the Midnight Mass on Christmas Eve, in a crowded church.

The Archbishop of Melbourne's faculty for the picture was read by Dr. A. McQueen Thomson, a churchwarden.

The artist has portrayed the Blessed Virgin as a girl of 18.

The picture has already been viewed by prominent art critics, who are unanimous in their praise of it.

S. Anselm's is well-known as a beautiful place of Catholic worship in Melbourne.

Middle Park is a crowded residential suburb of 25,000 people, of whom some 2,000 families are Anglican.

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LETTERS TO  
THE EDITOR

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

NATIVE CO-  
OPERATIVESCORRECTION BY  
BISHOP HARD

TO THE EDITOR OF THE ANGLICAN  
Sir,—May I make some comment upon the article in your issue of November 14 entitled "Native Co-operatives in New Guinea: Welfare Scheme Threatened"?

Whilst agreeing with some of the sentiments expressed by the writer, and whilst obviously not wishing to take back any of my own quoted statements, I consider that much of the article is based on inaccurate and out-of-date information.

Some of its contentions and quotations are used in such a way as to be likely to prejudice the efforts some of us are making (not, we feel, without promising response) to ensure that the nobler principles referred to in the article shall be defended.

As to certain particular points, I myself am erroneously reported in the article as having "first-hand knowledge" of European settlers' having wasted the resources of the land in Papua/New Guinea. For all I know, such waste may occur; but I have never quoted, and could not quote, chapter and verse.

The remark of mine quoted at the end of the article I willingly endorse. But the reference to its "recent" utterance (it was almost two years ago) perhaps also explains why certain other contentions in the article are out of date.

For instance, perhaps the chief argument is stated in the very first paragraph, viz.—that the recent change of administrators in Papua/New Guinea "is felt as a blow to the native co-operative movement in those Territories."

In reply to this, Sir, may I say that:

(1) The European staff in the Co-operative Section of the Department of District Services in Papua/New Guinea has increased in numbers during the past six months.

(2) In regard to land, the Acting Administrator, Mr. D. Cleland, recently referred in public to his intention to initiate an ordinance for the resumption of lands alienated in the past from native ownership but consistently left unimproved.

(3) The recent Government and Missions Conference has passed to the Acting Administrator a resolution asking that, at any rate in the case of the Missions, some means may be made possible by which land can be leased from the natives without its being permanently alienated from them to the Crown. Further, the Administration has recently appointed a Lands Commission, one of whose functions will be to investigate past alienations of land.

(4) The area which I suspect is being referred to as having not received the co-operative officers its people desired, failed

to receive them because (I quote Mr. John Millar, Registrar of Co-operatives) "there were no spare officers available."

(5) The Acting Administrator has acted upon the Minister's declaration of "no change of policy towards natives," and is definitely encouraging the co-operatives.

(6) An ordinance relating to Native Economic Development has been prepared which safeguards native co-operatives until they are sufficiently developed to register under the Co-operative Societies Ordinance of 1950.

(7) There are 129 co-operative societies with 27,000 members, a capital of £80,000, and an annual turnover of over a quarter of a million pounds. 16 European and 28 trained native officers operating under the Administration's Co-operative Section, and three co-operative schools.

Many of the inaccuracies in the article (which raises issues of urgent importance) could have been avoided if it had first been submitted either to the Bishops of the New Guinea Anglican Mission or to the Administration's Registrar of Co-operatives.

However much of truth there may be in this well-intentioned article, its appearance is ill-timed and its phraseology intemperate.

I am, Sir,

Yours faithfully,

✕ DAVID,

Bishop-adjutor of New Guinea.

[We are glad to publish Bishop Hard's letter and to explain that the article in question was in fact written two years ago. It was submitted to us together with a great quantity of other matter as background and source material for an article on Native Co-operatives. A misunderstanding in our office led to the article's appearance in the form which aroused Bishop Hard's concern.—Editor.]

AUSTRALIAN  
BISHOPS

TO THE EDITOR OF THE ANGLICAN

Sir,—The appointment of the Reverend Ian Shevill as Bishop of North Queensland will be welcomed by many Australians, both for its intrinsic appropriateness and as an example of a choice by a Synod of a native of the country, to fill the highest post the Synod had to offer.

Such appointments demonstrate the vigour of the Australian Church, and offer to its best sons an inducement to devote their lives to its service, instead of seeking scope for their talents abroad.

The Australian Church owes a great deal to men who have been called from other lands to take up positions of leadership as bishops or in other ways; but there have been Australians who could have filled such posts with distinction, had they been given the opportunity. The fact that appointments have been justified by the quality of the leadership given does not necessarily mean that others could not have filled them equally well.

The time has surely come when our own bishops should feel it to be due to their own clergy to supply the higher offices of the Church from clergy trained and ordained in Australia; and the same principle should be followed so far as possible by Synods when electing bishops to fill vacancies as they occur. If the Australian Church is to be truly Australian, its own sons must be schooled for leadership within the Church, and must be encouraged to believe that their gifts will be used to the full.

If we are not producing men who are fitted by training and experience for top-line leadership there is surely something wrong in the Church itself; and this will not be corrected by importing leaders from abroad. There have been other notable Australians who have served in such positions with completely satisfactory results; and in offering our good wishes to the new Bishop of North Queensland we may express the hope that the example of his Synod will be followed by other bodies entrusted with appointments to the higher offices of the Church.

(Rev.) R. A. HICKIN.  
S. Paul's Church,  
Cleveland St., Sydney.

THE APOSTOLIC  
SUCCESSIONDR. BABBAGE  
UNDER FIRE

TO THE EDITOR OF THE ANGLICAN

Sir,—In your issue of December 28, the Dean of Sydney states (inter alia), "Questions of order are secondary to questions of faith; and we should be concerned primarily with the preservation of the apostolic faith, rather than with the apostolic succession. The latter doctrine is, in any case, historically dubious, and the traditional view of the Church of England is that episcopacy is of the bene esse of the Church and not of the esse of the Church."

Surely, Sir, this statement, even by a dean, should not be allowed to go unchallenged?

I sincerely hope that one of your contributors competent to do so will have published in THE ANGLICAN biblical and theological proofs that the teaching of the Church of England throughout the world with regard to the Apostolic Succession and the Episcopacy is exactly opposed to that put forward by the dean.

If Dr. Babbage had referred only to the traditional view of the Church in the Diocese of Sydney, I would, very regretfully, have to admit that he is probably correct.

In the meantime, may I, as a layman, and with deference to the dean and his office, express my belief—and hope—that the views he holds are not those of the majority of our clergy and laity and, moreover, do not represent the official teaching of the Church.

Yours faithfully,

STANLEY H. RAE,  
Vauluse, N.S.W.

TO THE EDITOR OF THE ANGLICAN

Sir,—I challenge Dr. Babbage to prove (not assert):

1. That the doctrine of apostolic succession is "historically dubious."
2. That "the traditional view of the Church of England is that episcopacy is of the bene esse, and not the esse of the Church."

When THE ANGLICAN was launched, we were assured, in the first editorial, that it was to be a strictly "non-party" paper. If that is so, why is it that what one would presume to be an official feature of the paper makes statements that are not definitely partisan?

I feel that a definite answer to this question should be given.

Yours faithfully,

A. M. GILBERT,  
Violet Town,  
Victoria.

[We have no intention at this stage of "buying into" the difference between Mrs. Gilbert and Dr. Babbage, both of whom are graduates in history from the same University. The only section of THE ANGLICAN which can be regarded as putting the viewpoint and policy of the paper is its leading article.—Editor.]

RELIGIOUS  
ORDERS

TO THE EDITOR OF THE ANGLICAN

Sir,—The Roman Catholic Church (and to some extent the Salvation Army) sets a fine example in enlisting men and women for service in teaching and nursing orders, without thought of fee or reward, but with the knowledge that they will be assured of life's necessities in sickness and in health, till their earthly toil is over and free from worry in this connection.

Such orders are needed in the Anglican Church to save the Church from worry over finance for her hospitals and schools, and to supply the desire for Government help.

Could not our Fathers in God, as well as the parish priests, endeavour to make a start in this direction, late as it is, and so give men and women a chance to serve, with the knowledge that they are assured from life's financial worries, and yet can follow Him Who came amongst men as "One that saveth"?

J. W. BETHUNE,  
Kingston,  
Tasmania.

CAPITAL AND  
LABOUR

TO THE EDITOR OF THE ANGLICAN

Sir,—As a member of the "working class" I heartily approve of the sentiments expressed by M. K. Jones in THE ANGLICAN of December 5.

Since I immigrated to this country I have had ample proof of the disinclination of Capital and Labour to get together for any purpose other than to adjust wage rates. This attitude is fostered equally by the "Red" elements inside the Trade Union movement and dishonest free enterprise capitalists.

From my own observations I should say that relations between Capital and Labour are infinitely more strained here than in America or Britain. This situation, at a time when democracy is on trial for its life, should be a matter of grave concern to every churchman.

In Scotland, where a similar situation existed until quite recent years, both the Presbyterian and Episcopal Churches are actively engaged in fostering good relations between the two factions.

The Bishop of Edinburgh and the Reverend Mark Kemp, Scottish secretary of the Industrial Christian Fellowship, have between them organised a fellowship known as the Frontier Group. This body is composed of a fair cross section of the community. It contains M.P.s, university professors, industrialists, trade union leaders, as well as a variety of quite ordinary people, amongst its members. Meetings are held once a month under the chairmanship of the bishop for the purpose of finding a common solution to some current social problem.

The Reverend Mark Kemp and some other clergy in the diocese who visit factories, have talks with the workers and shop stewards, and try to point out to them that in practical Christianity lies the answer to all their industrial problems.

In one church in Edinburgh at least, S. Columba's by the Castle, liturgical changes have been made of deep significance, in an effort to symbolically link the everyday life of the common man with the central act of Christian worship.

I believe that these experiments being conducted in Edinburgh could form a reasonable basis on which similar problems could be tackled here. The Reverend M. Kemp of S. Columba's by the Castle Rectory, Ramsey Gardens, Edinburgh, would, I am sure, be willing to give any group here full particulars of the work outlined above, if they were interested enough to enquire.

Yours sincerely,

SAMUEL E. WOOD,  
Melbourne,  
Victoria.

CAPITALISM AND  
SOCIAL JUSTICE

TO THE EDITOR OF THE ANGLICAN

Sir,—The report of Sir Douglas Copland's plea (THE ANGLICAN, Nov. 28) for more faith in our present economic and social order must have cheered the hearts of the right wing conservatives among your readers, but it has decreased my respect for Sir Douglas as a leader among our social scientists.

First, he says that capitalism has made higher living standards possible through the growth of capital. Then he points out that the great social revolution has distributed the resulting wealth more and more evenly through the population. Then, later, he is reported as saying that this even distribution is due to the economic system itself; and then we find him saying that if capitalism should fail us it may be because the social revolution has softened it too much.

As far as I can see, the even distribution of wealth (in so far as there has been any) has been achieved by the social revolution in spite of the fierce opposition of the capitalists, whose system would have led long ago to a violent revolution if it had not been softened in time.

Yours, etc.,

FRED E. BROWN,  
Benalla, Victoria.

POISONOUS  
SNAKES

TO THE EDITOR OF THE ANGLICAN

Sir,—In your issue of November 28 appears a brief mention of a "snake" book by Eric Worrell, in which the author is credited with the statement that we have sixteen (16) species of venomous snakes in Australia, the bite of which would "possibly cause the death of an adult."

As an interested layman, I should like to point out that this is a huge increase as compared with existing authorities on the subject, according to whom the number is only five (5) instead of sixteen (16)!

These five are the taipan (a comparatively recent addition), death adder, tiger, brown and copper-head; the black snake's bite is stated to be fatal only in the case of small animals or children.

Yours faithfully,

Brisbane, S.W.

ENVELOPE  
SYSTEM

TO THE EDITOR OF THE ANGLICAN

Sir,—Could any of your readers tell me when and where the weekly envelope system was started, and who first introduced the system?

I have heard of a Mr. Watson in connection with it. When I was at S. Thomas's, North Sydney, a prominent worker was a Captain Watson, who was also associated with the Historical Society. Is he the same man?

The system is used in England, I believe. Did it originate in England or Australia?

Yours truly,

Melbourne, W.H.E.

## BOY SCOUTS

TO THE EDITOR OF THE ANGLICAN

Sir,—I looked at Mr. Wanjess's pleasant landscape (THE ANGLICAN, Nov. 28) and I saw everything in it except a Cross.

The question remains: is the existence of separate and exclusive church societies for the young justified if they are doing no more than is done by many secular or half-secular organisations.

Some of the best of the young people of the Churches have to take up the Cross and carry it to their fellows at present outside the Churches' care. As always, the work of Christ can only be carried forward in this way.

Yours faithfully,

FRANK A. CRAFT,  
Wellington, N.S.W.

A NATIONAL  
C.E.W.S.

TO THE EDITOR OF THE ANGLICAN

Sir,—Experience amply proves in our parish of Chelmer-Graceville in the city of Brisbane that a Church of England Women's Society fills a real need.

We had no idea of founding "a national C.E.W.S."; but we knew that the Church of England women in this parish needed an organisation which neither Guild, Mothers' Union or Girls' Friendly Society were wide enough to supply—one which could include all C. of E. women; so the "society" was formed.

It was intended to be a social meeting place, where the women of the parish could get to know one another, a platform for interesting speakers; an exchange for cultural and home-craft interests; above all an evangelising force by which, through the simple devotion in church which opens each meeting, those on the outer fringe might be drawn into the fellowship of God.

If Anglican women in other parishes want a society too, we shall be delighted to share in the wider fellowship. If it does lead to a national or a worldwide society through which the women of the Church of England can make themselves heard as well as felt, we'll be thrilled.

Yours, etc.,

VIRGINIA KIRCHER,  
Vice-President,  
Chelmer C.E.W.S.

A MASON'S  
RETORT

TO THE EDITOR OF THE ANGLICAN

Sir,—Now that your special correspondent has written his article on Freemasonry, I hope and trust, as a Mason with thirty-five years experience, and as a confirmed member of the Church of England, that we have read the last of the ignorant letters of non-Masons which have lately been blackening the pages of your paper.

I agree with some of your correspondents, that such letters should not have been published in a church paper. I still maintain Masonry is not a religion, church, house of worship or any other organisation of a religious nature.

What it is, is the concern of its members, nobody else. The same as any other lodge, social or benevolent.

Yours faithfully,

H. BLOOMFIELD,  
944 Humé Highway,  
East Bankstown.

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(Continued from Page 2.)

dreams of men who were convinced that the world had needed something which the Church only could give.

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"Men who had found in their bishop and their rector and the clergy, generally, sympathy, understanding, encouragement, practical leadership and inspiration and enthusiasm, and above all comrades in service, had made the Movement.

"Finally, men who found in each other the desire and the ability to work happily together had achieved a common purpose.

"Thus the branch was built by men, clerical and lay, inspired by individual worship of the greatest and truest Leader of men, and so its work continues on into the future, into greater and larger fields," he said.

### S. PAUL'S, CANBERRA

The Archbishop of Brisbane, The Most Reverend R. Halse, will be preacher at Evensong in S. Paul's Church, Canberra, on Sunday, December 28.

It is expected that approximately 100 members of the A.B.M. Conference, being held in the Canberra Grammar School, from December 27 to January 2, will attend the service in addition to the usual congregation.

### COMBINED CHOIRS

On Sunday, December 14, in S. Paul's Church, Canberra, the choirs of S. Clement's, Yass, and S. Paul's, Canberra, combined for a presentation of Christmas carols and excerpts from The Messiah.

Soloists were Mrs. Coombe, and Mrs. Fleming from S. Paul's, and Mrs. Henderson from S. Clement's.

Organist was Mrs. Wrigley and music was under the direction of Mr. A. S. Bird.

The visit by S. Clement's choir was in the nature of a return visit—S. Paul's choir having visited Gunning and Yass earlier in the month.

### CONCERT AT HALL

S. Paul's choir, Canberra, the Canberra Male Singers and an ensemble from the Orchestral Society visited Hall on Friday, December 12, when a high class concert was presented in Rockford's Hall.

The function was in aid of the funds of S. Michael and All Angels, Hall.

### BISHOP'S BOOKLET BEST SELLER

Canberra, Sunday

The Bishop of Canberra and Goulburn, the Right Reverend E. H. Burgmann's, booklet, "The Coronation of Her Majesty Queen Elizabeth II," has been so well received that within a fortnight of its release the first edition has been sold out.

The purpose of the booklet is to make the listening-in more interesting to some of the millions who will be listening to the Coronation Service next year, by making it more intelligible.

### IMPRESSIVE CRIB

The crypt of the 111-year-old Church of S. John the Baptist, Canberra, was transformed into a stable on Christmas Eve, when a crib was set up recapturing the scene at Bethlehem more than nineteen hundred years ago.

The solemnity and impressive appearance of the tableau was enhanced by live lambs,

calves, and a pony resting in the stable as shepherds and an Angel looked down on the Child in the Manger.

### CANBERRA CHRISTMAS SERVICES

Record congregations attended Christmas services throughout Canberra.

Midnight Eucharists were held in S. John's, S. Paul's, and in the Ainslie Hall, in addition to the usual Christmas services and at S. Peter's, Sutton, and S. Michael and All Angels Hall.

The Bishop of the Diocese, the Right Reverend E. H. Burgmann, preached at the 11 a.m. Eucharist at S. Paul's, on Christmas Day.

### MELBOURNE

#### BLESSING OF FLEET

The Australian Board of Missions' Summer Conference, which was to have met at Retreat House, Cheltenham, from December 30 to January 6, has been cancelled.

Archbishop Booth was present at the Children's Carol Service in S. Paul's Cathedral on Tuesday, December 23.

A boy member of the choir—David Gillman—read the lesson. Children were asked to bring a small gift to place at the crib.

These gifts were divided amongst the Australian Board of Missions, Church Missionary Society, the Save the Children Appeal, Inter-Church Aid, and Free Kindergartens.

On Friday evening, December 19, in the Chapter House at S. Paul's Cathedral, farewell was said to the Reverend Dennis Taylor, for three years Director of the General Board of Religious Education.

The archbishop was present, and representatives of the educational departments of other denominations were also present.

On behalf of the Board, the Bishop of Geelong, chairman, presented the Reverend Dennis Taylor, who has been appointed Dean of Brisbane, with a cheque.

More than 80 young people attended the "Holiday Workshop" organised by the Church of England Department of Youth at S. Anne's School, Sale, from Boxing Day until New Year's Day.

A varied programme of study, recreation and worship was followed. Guest speakers were Mr. P. Clarence, Indian Headmaster of S. George's Grammar School, Hyderabad, and the Reverend P. Taylor, recently returned from Iran.

The annual Christmas holiday camp of the Anglican Girls' Bible Class Union is being held at Berwick Heights from December 26 to January 2.

The Archbishop of Melbourne took part in the ceremony of Blessing the Fleet at Queenscliff on Sunday, December 28.

He conducted a service of Confirmation at S. George's, Queenscliff, that evening.

The Reverend H. A. W. Bishop, of Warburton, has been appointed to the charge of S. Paul's, Ringwood. He will take up his duties in February.

#### BISHOP'S MEMORIAL

The new choir vestry has been erected at S. Martin's Church, Hawksburn, in memory of the late Bishop John Stephen Hart, who was vicar of the parish from 1907-1914.

The vestry was dedicated on December 14.

Friends of the late bishop and former parishioners of S. Martin's who wish to be associated with this memorial, may send their offerings to the vicar, the Reverend K. P. Godisson, S. Martin's Vicarage, Hawksburn, S.E.1, Victoria.

## NEWCASTLE

### ANNUAL SCRIPTURE EXAMINATION

The Annual Scripture Examination in Public Schools conducted by the Religious Education Committee was held again this year on Wednesday, November 19.

The entry this year was the largest for a number of years and the percentage of passes and honours gained also showed an increase.

The examination is conducted for 5th and 6th classes in primary schools and the paper is set on the lesson book used by each pupil for the year.

#### ADAMSTOWN

A service symbolising the light which came to the darkened world at the Saviour's birth was held at S. Stephen's, Adamstown, on the evening of the Fourth Sunday in Advent.

Led by the Cross and two servers carrying lighted candles, a choir of fifty entered the church, lit only by the candles in the sanctuary.

After the Collects had been sung at the sanctuary steps, the servers and priest processed to the Baptistry, where a Christmas Tree had been prepared.

The rector blessed the tree and immediately it glowed in a mass of sparkling lights.

Gifts for the Children's Homes and money for the starving people of Europe are being placed by the tree.

Then followed a service of carols and anthems, during which passages of Scripture were read.

The climax of the service was reached when the Christmas Gospel was read after a procession to the chancel steps followed by the singing of Mozart's "Gloria in Excelsis."

The choir was directed by Keith Whittle, organist and choirmaster of S. Stephen's, and accompanied by the deputy organist, Campbell Brown.

## ROCKHAMPTON

#### SPRINGSURE

On Tuesday, December 16, the bishop visited Springsure for the opening and dedication of the Memorial Church Hall of S. Peter.

The church was burnt six years ago.

Since then a temporary chapel on the rectory verandah has been used, and one of the public halls was used for services on great festivals and special occasions.

The Bishop of Rockhampton was accompanied by Canon R. B. Davison, Diocesan Registrar, and the Reverend E. Ullock, Rector of Clermont.

The new hall has a sanctuary with folding doors.

Until a church can be built the hall will serve a dual purpose.

The building is of fibrolite. It has been carefully designed, and is an attractive building.

The sanctuary is well furnished, chiefly with memorials.

The amount owing was only £300, and this was almost entirely cleared off on the evening of the dedication.

The rector, the Reverend E. Taylor, has seen the completion of a task begun by his predecessors, and brought to a successful and very satisfactory conclusion by himself, with the help of a loyal band of parishioners.

After the service of dedication a social evening was held in the hall.

#### CAPELLA

On Wednesday, December 17, the bishop visited Capella, in the Parish of Clermont, and dedicated an altar, a memorial to the late King George VI, in the Church of the Holy Spirit.

A sanctuary lamp and other ornaments, memorials to parishioners, were also dedicated.

The rector, the Reverend E. Ullock, Canon R. B. Davison, and the Reverend E. L. B. Gribble, a former Rector of Clermont, were also present. The church was packed for the service.

The altar is beautiful and dignified, and is a splendid addition to the church.

After the service a social evening was held at the shire hall, at which the visitors were welcomed, and the bishop thanked for his visit.

## ST. ARNAUD

### SWAN HILL 90TH ANNIVERSARY

The Parish of Christ Church, Swan Hill, celebrated its 90th Anniversary, on November 15-16.

On Saturday, November 15, Mrs. Mourell, wife of the Rector, the Reverend A. Mourell, welcomed Mrs. Winter, wife of the bishop, the Right Reverend A. E. Winter, at a garden party.

On Sunday, after a celebration of Holy Communion at 8 a.m., there was a Women's Corporate Communion, at which Mrs. Winter was the speaker.

She referred to the work of the Mothers' Union and the Women's Missionary Auxiliary. A branch of the Young Members' Department of the M.U. is being formed in the parish.

### OLD CHURCH TO BE REMOVED

The old church at Amherst, now in truth a "deserted village," is to be removed to Mystic Park where keen church people have been working for some time to gather the money necessary to carry out the project.

The Reverend L. T. Hamerston, deacon-in-charge of Tresco, is in charge, and will be raised to the priesthood on S. Thomas' Day, December 22.

#### ORDINATIONS

The Reverend Leslie T. Hamerston, Tresco, and the Reverend Victor S. Forester, Wedderburn, will be ordained to the priesthood on S. Thomas' Day, December 22, in Christ Church Cathedral, St. Arnaud, at 10.30 a.m.

The Reverend R. G. Long will be the preacher. Mr. George B. Lucas and Mr. Sidney C. Davis will be made deacons at 7 a.m., on the Feast of the Epiphany, January 6, at Christ Church, Essendon.

The rite will, by permission of the Metropolitan (the Most Reverend J. J. Booth) be administered by the Bishop of St. Arnaud.

## SYDNEY

### FAREWELL TO MISSIONARY

Sister Beryl Evennett is to be farewelled from S. Paul's, Cleveland Street, on Sunday, on the eve of her return to Tanganyika early in January.

Miss Evennett has been partly supported by the parish since her first term of missionary service commenced.

She will spend the day at S. Paul's, meeting the young people in their Bible classes, and will be present at the morning service.

In the evening she will give the address, and at a gathering of parishioners afterwards she will have an opportunity of saying good-bye to her many friends in the parish.

#### KURRAJONG HEIGHTS

A Quiet Day for the deepening of the spiritual life is to be held at S. James', Kurrajong Heights, on Saturday, January 10.

Services will be held at 10.20 a.m., 3 p.m., and 7.30 p.m.

Visitors from a distance may obtain light refreshments at the home of Miss Thea Hughes next to the Church.

## C.M.S. SUMMER SCHOOL

The annual C.M.S. Summer School will be held at the Thornleigh Conference Centre from Friday, 2nd, to Saturday, 10th January.

Archdeacon Hulme-Moir will chair the school, and Bible readings will be given by Dr. Leon Morris.

In the evenings there will be a series of addresses on the theme, "Old Paths to New Triumphs".

Tariff is £3/3/- for the week or 10/- per night.

Non-resident members may register as such with C.M.S. Applications should be lodged immediately.

## B.C.A. NEEDS NURSES

The Bush Church Aid Society needs Christian nurses for its Outback Flying Medical Services.

Church of England women with double certificate qualification and a real sense of God's call are needed.

The Organising Secretary of the B.C.A. at Church House will welcome applications.

## "BETHLEHEM" AT MANLY

The sacred cantata, "Bethlehem," will be rendered by the choir at S. Matthew's, Manly, on Christmas night. The service will commence at 7.45 p.m.

## "THESE THINGS WERE WRITTEN"

I was privileged last Sunday to witness the performing of this somewhat unusual play by the members of the congregation of S. Anne's, Ryde.

"These Things Were Written" is a Christmas play with a difference, purporting to be the episodes told by Mary when Luke comes to seek her help in compiling his Gospel.

It traces the story through from the promised birth of John the Baptist and the fulfilment of the promise, the betrothal of Mary, the Annunciation of the birth of Christ, His recognition by Simeon and Anna, His boyhood, and ends with a portion of the Sermon on the Mount.

The whole play is then rounded off by means of an epilogue, in which Mary recalls the other events of Christ's life.

Each of the episodes is enacted as a flashback, and wherever possible the associated canticle is spoken by the character concerned, and then sung by an invisible choir.

Undoubtedly, one of the most outstanding features of the whole production was the scenery and lighting.

A simple, rather "rough", interior scene allowed for ample and convincing change of detail, and the last scene was certainly a credit to those responsible.

By means of a few changes in lighting we were actually enabled to see the shadows lengthen and the sun set in a most realistic manner, an effect which I have rarely seen so successfully attempted on the "live" stage.

## DEACONESS HOUSE ANNUAL REUNION

On December 1 a large number of friends and trainees of Deaconess House gathered together for our Annual Reunion.

The Archbishop presided at the gathering, at which Deaconess Jean Standfield gave a vivid account of the opportunity and challenge which comes to a Deaconess in a parish such as Surry Hills.

Deaconess Narelle Bullard told of her earlier experiences as a student Deaconess and later as a missionary Deaconess in Tanganyika.

Sister Isabel Pullen, ex-trainee—who is working at Herne Bay—sang, and later Miss Stile sang "Silent Night".

After the gathering, afternoon tea was served and the house was opened for inspection.

In the evening a Youth Rally was held, when an unusual programme was presented. Deaconess House Students presented "The Mill Girl", with variations applicable to Deaconess work.

Sister Jill Tindall then told of the tremendous challenge (Continued on Page 15.)

## S. CATHERINE'S SCHOOL WAVERLEY, SYDNEY

CHURCH OF ENGLAND DAY AND BOARDING SCHOOL FOR GIRLS.

Founded in 1856.

Kindergarten to Leaving Certificate Honours.

A new dormitory is available for extra boarders for 1953.

Head Mistress: Miss U. C. Fitzhardinge, M.A., B.Litt. (Oxon.)

## ALL SAINTS' COLLEGE BATHURST, N.S.W. (Established 1874)

Anglican Boarding and Day School for Boys. For prospectus and full details, please apply to Head Master.

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Girls prepared for University and all Public Examinations.

For prospectus, apply to Miss E. M. Colebrook, B.A., Dip.Ed.

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Prospectus on Application to Miss M. D. Roberts, B.A., Dip. Ed., Principal.

## MARSDEN SCHOOL BATHURST, N.S.W.

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Three Entrance Scholarships, valued at £120 p.a. (to become £150 when the boy reaches the age of 14 years), are available each year. There is a well-equipped Junior School (Dangar House) separate from the rest of the School with a married Master in charge, and a Matron a trained nurse. Illustrated prospectus on application to G. A. Fisher, B.A., B.Sc.

## ABBOTSLEIGH

WARRONGA (12 miles from Sydney on the North Shore Line).

Church of England School for Girls Both Day Girls and Boarders are admitted.

Illustrated prospectus on application to the Head Mistress, Miss G. GORDON EVERETT, M.A.

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## DIOCESAN NEWS

(Continued from Page 14.)

before Deaconesses in the public schools through religious educational channels, an opportunity which the Church cannot afford to miss.

Sister Mabel Short told of the great need in new housing areas, where the ministry of the Church and Deaconess are so greatly needed.

Deaconess Hall spoke of the ministry of Deaconesses in hospitals.

Our Junior Deaconess, Jean Macdonald, spoke of the work of a Deaconess in a typical parish.

Sister Gwen Banks outlined the life of a student in training with variations and amusing incidents.

Miss Isabel Rochester, a prospective student, told of her call to Deaconess work.

Finally, Deaconess Andrews, the Head Deaconess, told of the tragedy of hearing and not hearing the call.

The talks were interspersed by musical items rendered by Sister Isabel Pullen, Sister Lyn Gigg and Miss Beryl Evennett.

Miss Evennett, who sang African songs and tunes, translated them for our interest.

The result of the gathering meant that an increased interest was aroused in the work of Deaconess House, and we trust that as a result there will be someone who will hear and heed the call to full-time service for their Lord and Master.

December 6, 1952, marked the 36th anniversary of the opening of Deaconess House.

Since then over 100 students have been trained and gone forth into the harvest fields at home and abroad. But the fields still clamour for many more reapers.

## TASMANIA

## PORT SORELL

Port Sorell, formerly known as Burgess, is one of the oldest settled districts on the N.W. coast.

Its lovely beaches and picturesque Rubicon River has proved an attraction to increasing numbers of permanent residents, week-enders and campers.

But it has no church! To raise funds to build a church, a strong committee, with the president of the Women's Guild, Mrs. G. N. Anderson, Mrs. E. E. Lee, secretary, and Miss M. Barkley, treasurer, as its chief officers, organised a Fair in the Memorial Hall on Saturday, December 13.

It is pleasing to announce that the takings realised £220. Private donations had already paid for printing, advertising and broadcasts.

The Fair was opened by Canon F. J. McCabe, of Devonport, who was introduced by

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SERVICE TO THE PUBLIC

## Where Does Our Church Music Come From . . .

## THE ORATORIO AND THE BRITISH PUBLIC

BY A SPECIAL CORRESPONDENT

For over two hundred years the Oratorio has been an accepted tradition in the cultural life of English-speaking peoples.

This is due to two main forces of equal importance.

One was Handel, and the other the British public.

Handel would not have written his oratorios had there been no public demand for them.

For many years he had been writing opera for London concert-goers, and it was only when the people ceased to patronise this form of art that, looking for fresh field to explore, he turned to Oratorio.

The British public at once accepted this new form of religious entertainment and from then on Oratorio became an established institution.

Had the public not accepted his oratorios, Handel would have ceased writing them and the "Messiah" would never have been composed.

The rule of supply and demand applies equally strongly in the musical realm as in the economic.

Therefore, the English people of that time must be given a share in the credit for the forces that gave us the oratorio. Handel did not invent this type of musical form.

The first real oratorio was Cavalieri's "Soul and Body," which was performed in Rome in the year 1600, eighty-five years before the birth of Handel.

The next important work was by Schutz, "The Resurrection," which appeared in Dresden in 1623.

So by the time Handel wrote the "Messiah" in 1742 the Oratorio had been developing for over a hundred years.

Strangely enough, the Oratorio never became very popular on the Continent, even though it originated there.

In England it took a prominent place in the people's affections and very soon Choral Societies sprang up in all the large towns.

These societies devoted much of their time to the study and performance of these large-scale choral works.

Though the Oratorio is religious music it has mostly been performed in the concert hall, as so much space is required for the large number of performers involved.

For an effective rendering a choir of from 150 to 200 voices and an orchestra of from 60 to 80 is necessary, plus four to six soloists.

These numbers cannot be accommodated in the average parish church, though there is usually room in a cathedral.

S. Paul's Cathedral, London, Southwark Cathedral, and formerly Westminster Abbey have long been noted for their large-scale performances of these works.

Of the twenty-seven oratorios by Handel only about six have retained their popularity, while all of his forty operas have sunk into oblivion.

There is no doubt that the reason why Handel was so inspired when composing the "Messiah" was because of the fine libretto.

The librettos of most of his oratorios were very poor, but in the "Messiah" he had words of the highest order.

Not only are the words very fine but they are arranged so well.

They come entirely from the Bible, and are arranged in such a way as to give a complete picture of our Lord's life.

Commencing with the prophecy of Isaiah, it has sections portraying the Nativity, the Crucifixion, the Resurrection and the Life of the World to come.

Each section is treated with the utmost vividness, showing how intense was Handel's inspiration.

He composed the whole work in twenty-four days—a feat that is almost unbelievable.

The first performance was given in Dublin on April 13,

1742. It was successful from every point of view, and since then has never failed to attract large audiences.

In a few days' time it will be performed in nearly every large city all over the English-speaking world, and large numbers of people will be listening to it.

The other popular oratorios which have endeared themselves to the British public are Haydn's "Creation" and Mendelssohn's "Elijah."

This latter work was composed specially for the British and was first performed in Birmingham.

Quite a number of Elgar's oratorios were specially composed for certain choral societies.

So firmly has this tradition become fixed that it has become the custom for choral societies to commission composers to write special works for them.

Bach's S. Matthew Passion and S. John Passion, and the B. Minor Mass are all works on the same scale as oratorios, but cannot be classed as such for technical reasons.

They were composed for performance in church and have different types of musical form.

They are just as popular, and for all practical purposes they serve the same ends as oratorios.

## A PARSON'S DIARY

## Sunday

There is no mortuary chapel in this town, and often coffins are left in the church tower overnight.

Yesterday a parishioner died and the funeral service was arranged for this afternoon, following two morning services in the church. The coffin was put in the tower last night, and I decided that it could remain there while this morning's services were being held. There was no sensible alternative, and it was not necessary for the worshippers to know that it was there. To make sure, I instructed a church officer to see that the tower doors were kept closed.

On arrival at the church for the first service, I stopped outside to talk with a group of people for a few moments. While I was there a woman bustled up to me, interrupted the conversation and demanded, "Where's the corpse?"

I noticed that she was carrying a small wreath.

I replied coldly that the coffin was in the tower, but that I did not want anyone to go in there until the service was over. The woman, who was not a relative of the deceased, grunted what I thought was acquiescence and disappeared into the church. She left me with a startled but faintly amused group.

When I followed into the church a couple of minutes later I found the tower door into the

nave wide open, this woman and a few of her friends gathered around the coffin, and the rest of the assembling congregation turning around in their seats or in the aisle to see what was happening.

The church officer watching the doors had left for a few minutes to do another job, and the women had seized their opportunity.

## Tuesday

I had a discussion to-day about Confirmation with a woman whose fourteen-year-old daughter is not yet confirmed. The woman is convinced that children are confirmed too young nowadays, and intends that her daughter shall wait for at least another year.

The age at which children should be confirmed is often debated. There are distinct schools of thought on the subject, and in each diocese the decision rests with the bishop.

My belief is that the most impressionable and receptive age, generally, is round about twelve years. If a child has parents who are good communicants eleven is not too young.

As Confirmation is not an end in itself, but rather a beginning, the amount of knowledge acquired by the child at the time is not the vital need. A child of twelve, reasonably intelligent, can learn sufficient to undertake the step. In fact, it can often learn a good deal

more than its parents know, and because of its lack of sophistication put equal knowledge to better use.

The thing that is needed above all is to foster in the child's heart and mind a sensitivity to the presence of God and a desire to worship Him.

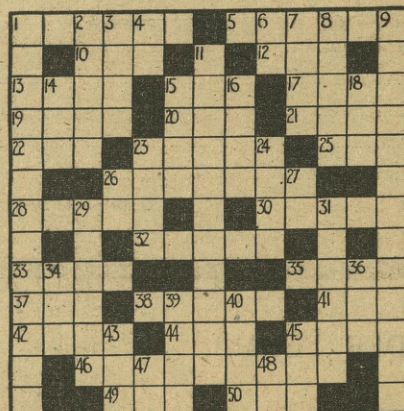
Children of the right age have an intuitive feeling for the mysteries of the Faith that later experiences can easily crush, unless it is developed and safeguarded by the work of the Holy Spirit. The necessary knowledge that may be imperfectly grasped at first can be sown in tender minds, ready to unfold its meaning as the child grows into the life of Christ as a communicant.

Thirteen years or older, at the outset of adolescence and later, is not a good age at which to prepare children for a decisive step. It is often a time when they are unsettled in themselves, ill at ease socially, and inclined to be difficult to handle. It is precisely the time when many children need the grace that is received in Holy Communion. Nothing makes me more conscious of the privileges of my priesthood than to see them at that age, already confirmed, kneeling at the altar rails.

## BISHOP COLLINS

The Right Reverend M. d'Arcy Collins has consented to be a Commissary for the Bishop of Carpentaria. Bishop Collins' address is The Rectory, Dubbo, N.S.W.

## THE ANGLICAN CROSSWORD No. 22



15. Whom, with his brethren, did Zebul thrust out so that they should not dwell in Shechem?
16. Group of draught animals.
18. Boy's name.
23. Lot's eldest daughter's son.
24. Swine.
26. Compass point.
27. Negative.
29. One of the seven churches in Asia to which S. John the Divine felt commanded to communicate his vision.
31. Priest of Baal who was slain in the same slaying that ended Athaliah's reign and life.
34. Amos visualised a shepherd taking out of a lion's mouth two legs, or a piece of this.
36. French negative.
39. Persia.
40. Revolutions about this.
43. Diminutive namesake of him who asked Philip: "Can there be any good thing come out of Nazareth?"
45. Of whose kindred was Baruch the Buxite, father of Elisha?
47. Pronoun.
48. Thanks.

## SOLUTION OF CROSSWORD

No. 21

- ACROSS: 1. Tadmor (II Chronicles vii-14); 6. Tishah; 12. Isaac (Genesis xxvii); 14. Naomi (Ruth i-14); 15. Man (Genesis ii-7); 16. Camon (Judges x-5); 19. Per; 20. Ivaah (II Kings xiii-34); 22. Noth; 24. Rheas; 26. Chasin; 28. Ellis; 29. Weary (II Samuel xvii-1, 2); 30. Or; 31. N.Z.; 32. Orb; 34. Night (Genesis i-10); 38. Mac; 40. Meet (Judges v-30); 41. Try (I Corinthians iii-13); 42. Duma; 43. Ewe (Leviticus xii-28); 44. Hai; 45. Sol; 46. Ge; 47. Tai-Ping; 50. Re; 51. Ash (Isaiah xlv-14); 53. Geese; 54. Web (Judges xvi-13); 55. Sepal; 56. Moses (Exodus ii-21).
- DOWN: 1. Timor; 2. Asa (II Chronicles xvi-12); 3. Daniel (Daniel i-7); 4. Ma; 5. Occasion (II Samuel xii-14); 7. Innocent (Proverbs xxviii-20); 8. Ra; 9. Zophar (Job ii-11); 10. Amer; 11. Hiram (I Kings v-11); 12. Am; 17. Ah; 18. On; 21. Vale (Genesis xiv-3, xxviii-14); 23. Ahaz (II Kings xvi-3); 25. Hebrews (Jeremiah xxxiv-9); 27. Sycamores (Isaiah li-10); 32. Omega (Revelation i-8); 33. Bee (Judges xiv-8); 35. Ithiel (Proverbs xxx-1); 36. Grape (Deuteronomy xxiii-14); 37. Hylem; 38. Mus; 39. Caleb (Numbers xiii-2, 6); 46. Asa; 48. Neo; 52. He; 54. We (evii).

## ACROSS:

1. A heap of stones built by Jacob and his brethren.
2. The father-in-law of Moses.
5. River Islet.
12. Sheltered side.
13. The birthday suit.
15. Obtain.
17. "And whosoever shall compel thee to go a (what?), go with him again."
19. A grandson of Adam.
20. Successful service in the court.
21. Town with suburbs in the land of Manasseh.
22. Sacred animal of Tibet.
23. The thirsting Israelites could not drink the bitter waters here.
26. Most famous son of Bathsheba.
28. Prophetic son of Beerl, contemporary of Uzziah, Jotham, Ahaz and Hezekiah.
30. Son of Japheth.
32. Isaiah said: "We roar all like (what?), and mourn sore like doves."
33. Roman emperor.
35. Sicilian volcano.
37. One of the 12 tribes of Israel.
38. Man of Mount Ephraim who stole 1100 shekels of silver from his mother, and returned them.

## DOWN:

1. Jesus scourged them from the temple.
2. Priest who took an horn of oil out of the tabernacle and anointed Solomon.
3. Pastrycookery.
4. Preposition.
5. This preceded Bethel after Jacob built an altar there.
7. One of the sons of Ishmael.
8. German poet.
9. Daniel said: "And for (what?) of abominations he shall make it desolate, even until the consummation."
11. This—or a charmer, or a consultant with familiar spirits, or a wizard—is an abomination unto the Lord.
14. Girl's name.



## REDEMPTION TABLEAUX SHOWN IN DUBBO

FROM OUR OWN CORRESPONDENT

Dubbo, Dec. 26

For the last three years the people of Holy Trinity Church have presented a Nativity Play and Tableaux on the last Sunday in Advent in the church grounds.

Last night's production was the most ambitious yet attempted.

Instead of presenting the Nativity scenes only, the tableaux told the story of the Fall and Redemption of man.

Adam and Eve, two young people in modern dress, represented everyman.

In the first tableau they are expelled from the Garden of Eden for disobedience.

They must not eat of the fruit of the Tree of Life. The Tree of Life is represented by the seven sacraments of the Church of Israel; and Moses tells of those sacraments.

Angels with flaming swords keep them away, and they are sent out into the world carrying their load of guilt over their shoulders.

But God wills that man shall be saved.

He makes the Old Testament Church of Israel; and Moses leads the people of God to Sinai and gives them the law. Adam and Eve follow along, but they cannot keep the law.

The giving of the law is shown in tableau 2, where Moses gets it from God on the top of the mountain.

But Israel turns to false gods, worships idols, and God sends prophets to them.

In tableau 3 the prophets are killed by the faithless people. One of them, the Suffering Servant of Isaiah, gives Adam and Eve a cross before he dies.

But the will of God is still that man shall be saved.

Tableau 4 shows the promise

has come who will bear the burden of man's guilt.

This tableau is built up into No. 5, where Mary and Joseph are in the stable with the Holy Child. Who is adored by angels, shepherds and wise men from the east.

Adam and Eve give the Child the present the world gave Him—that is the cross which they received from the dying prophet.

The tableau now becomes liturgical—that is, set with the consecration of the Holy Communion.

There is the Presentation, when as at the Oblation,



THE ANNUNCIATION

of the Forerunner, S. John the Baptist, and the message of his coming is followed by the Annunciation.

The glorious Angel Gabriel brings the message to Mary as she was saying her prayers. She accepts God's call to her. She is treated with great honour by other angels, for she is the Bearer of the Saviour.

Adam and Eve hear of this. They dance with joy, because at last there is hope; someone

Simeon the priest, vested in Christian eucharistic vestments presented the Son of God to the Father.

The life of our Lord is then taken on to the call of the Apostles, the Crucifixion, and the Apostles' betrayal and denial.

They are commissioned as the first bishops of the Church, and are vested by the angels and go forth to the four corners of the world.

The first fruit of their gospel is the conversion of Adam and Eve, who are baptised, and joyfully throw away their burdens of guilt when they are then Confirmed.

When Adam and Eve receive their first Communion, the Apostles take up the instruments of their martyrdom, because the Holy Communion is in memory of the Passion of the Body of Christ.

The story comes to a climax in the last tableau, as they are received into heaven, their reward.

They gather round the Mother of the Lord, bearing the Holy Child in her arms, and with all the company of heaven they cry, "Alleluia."

The tableau was done in mime as the story was told throughout by the commentator in the words of the Scriptures and the Prayer Book, supported by music.

A large congregation attended with obvious reverence and devotion.

## CORONATION SERVICE

London, Dec. 19

It is understood that forms of service recommended for use in churches of the Church of England on Trinity Sunday, May 31 next year, will be issued by command of Her Majesty the Queen and that the Church of Scotland and the Free Church Federal Council will both be issuing orders of service for use on this Sunday.

In addition, the British Council of Churches will, with the approval of the respective Church authorities, issue an order of service for use at United Services and on other suitable occasions at the time of Her Majesty's Coronation.

## SEOUL CATHEDRAL DAMAGE

ANGELIC NEWS SERVICE

The assistant Bishop in Korea, the Right Reverend A. E. Chadwell, confirmed 80 servicemen, Americans and British, at the Anglican Cathedral in Seoul last month.

Temporary repairs have been effected to the exterior of the cathedral, but the bishop has been advised not to do anything of a permanent nature because of the possibility of the cathedral coming under fire again.

Bishop Chadwell says that it is probable that army chaplains who have given their offerings to the cost of the restoration of the cathedral will have subscribed sufficient to cover the cost of repairs.

Bishop Chadwell was consecrated assistant bishop after the Bishop in Korea, the Right Reverend A. C. Cooper, was captured by the enemy.

Neither he nor his staff has been heard from since their capture.

## ORDINATION OF SCIENTIST

ANGELIC NEWS SERVICE

New York, Dec. 20

A distinguished atomic scientist, Dr. William G. Pollard, was admitted to the diaconate in the United States on December 17.

Dr. Pollard plans to combine the careers of science, education and the ministry.

He is at present executive director of the Oak Ridge, Tennessee, Institute of Nuclear Studies.

## "SPIRITUAL PROBLEM" FOR KENYA

ANGELIC NEWS SERVICE

London, Dec. 16

A report by Sir Philip Mitchell, lately Governor of Kenya, on conditions in the Colony, was published as a White Paper last week.

Sir Philip says that it is imperative to keep clearly in mind that the problem of Kenya is a human problem, composed of the needs, hopes and fears of a great mass of people, most of whom are at present sadly handicapped by ignorance, ill-health and poverty.

"It is a spiritual problem, too, for the superstitions and sorcery of the past, the worship of ancestors, and the propitiation of spirits are, in an ever-increasing measure, being seen for what they are and are being abandoned."

"There is a grave danger that their place may be taken, for a time, at least, by the delusion that material things suffice as the basis of human society. There is, in consequence, a task of ever-increasing urgency for the Christian Church."

## HOLIDAY RESORTS

SARATOGA (Gosford, N.S.W.), waterfront holiday cottage available from February 2. Padre Harry Thorpe, Bishopsgate, Bathurst, N.S.W.

## POSITIONS VACANT

S. DAVID'S Cathedral, Hobart. Precentor required and April; good singing voice essential. Musical work, schools and hospitals; daily Eucharist; suit young priest; good stipend and house; free education of children in church schools. Further information from Dean of Hobart, 9 Pillinger Street, Hobart.

## WANTED

CARAVAN, 4-5 berth for three to four weeks from mid-January or early February at reasonable rental. The Reverend H. E. S. Doyle, Rectory, Nowra, N.S.W.

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YOUNG New Zealand teacher, limited means, en route England, requires board in Anglican home in Sydney for one to two months from March 1953. Particulars to Mark Pearson, Rangiora R.M.D., North Canterbury, N.Z.

## ACCOMMODATION TO LET

S. ANSELM'S, Middle Park, Melbourne. Vicarage available free without duties January 19 to February 2, to Catholic priest without young children. Phone MX 4276.

COUNTRY Students. Accommodation available Girls' Friendly Society Hostel, 29 Arundel Street, Forest Lodge, Sydney, commencing March, 1953. Tariff £3 week. Apply Warden.

LADIES. Spend your holidays at Girls' Friendly Society Hostel, 29 Arundel Street, Forest Lodge, Sydney. Vacancies to 13/2/53.

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## A New Year Gift Suggestion

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

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

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(Please add 6d. exchange to Country and Interstate cheques)

NAME: The Rev., Mr., Mrs., Miss.....  
(BLOCK LETTERS)

Parish: POSTAL ADDRESS IN FULL  
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Date .....

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Date .....

The Anglican,  
G.P.O. Box 7002,  
SYDNEY, N.S.W.

Please supply me..... copies of THE ANGLICAN of the issue due to appear on Friday,....., 195... at 5d. per copy to be sold at 6d. per copy.

NAME..... PARISH.....  
(Block Letters)  
DIOCESE..... Full Postal Address.....

Date..... Signature.....  
This order is to stand until further notice.  
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