

# THE ANGLICAN

Incorporating The Church Standard

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## A GREAT ANGLICAN DIES

The nation was shocked to learn of the death of William Morris Hughes, a great Australian statesman and a great Anglican, in the early hours of last Tuesday morning.

Mr. Hughes was 88 last month. He became ill about two weeks before his death.

Tributes from national leaders all over the world have poured in to his home in Lindfield, N.S.W.

The people of Australia have paid their own tribute to a dearly-loved leader during the lying-in-state in S. Andrew's Cathedral since 11 a.m. last Wednesday.

Special police arrangements have been made to control the vast crowds expected at the State funeral from S. Andrew's Cathedral at 2 p.m. this afternoon.

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### ATTENTION YOUTH!

As from our next issue, news of Anglican young people and their organisations will appear on the Youth Page. Our aim is to provide a Commonwealth-wide coverage of the youth activities of our Church and to benefit from getting to know one another.

Now this is your page. We want to know—and let others know—about your fellowship meetings, study circles, missionary interests, social activities and so on, so do send your local news into us.

One important thing I must ask, however, and that is to **MAKE SURE THAT ANY NEWS SENT IS TYPED IN DOUBLE-SPACING.**

By the way, don't forget the value of photos, especially you young people from the country. Photographs must be glossy prints, preferably quarter-plate in size.

I hope shortly to be able to publish the name of the boy correspondent in your diocese, who will be a local link between you and THE ANGLICAN.

Now it's up to you. Address all correspondence to "The Youth Editor," THE ANGLICAN, Box 7002, G.P.O., Sydney. THE YOUTH EDITOR.

Anyone should guess the name of the boy pictured on the right. A special Bible strip featuring his exploits will start in our next issue. The strip has been specially commissioned for THE ANGLICAN from one of the world's foremost cartoonists.

Don't miss DAVID!

The present generation may not realise a fact well known to older people—that William Morris Hughes was a deeply religious man.

The details of Mr. Hughes's career of 59 years in Parliament are too well known to be repeated here. As a fitting tribute, we reprint the address given by the Vice-Chancellor of the University of Sydney, Professor Stephen H. Roberts, on the occasion of the conferring on Mr. Hughes of the Honorary Degree of Doctor of Laws.

Speaking at the ceremony in the Great Hall of the University three months ago Professor Roberts said:

"Mr. Chancellor, 'It is my duty and privilege to present to you William Morris Hughes, a figure unique in the history of Australia.

"Born in 1864 in Wales, this grand old man achieved a record which can never be equalled and which can certainly not be surpassed in the story of this continent. He was at times a student teacher, a fruit picker, a railway tally clerk, a shearer, a volunteer private in the Queensland Defence Force, a seaman, a cook and steward on coastal vessels, a Shakespearean 'super,' a secondhand bookseller, and an umbrella mender, and an unrivalled expert in the lesser known by-ways of the Australian language.

"He has been a member of the Commonwealth Parliament since its inception in 1901, and as long ago as 1904 was Minister for External Affairs. After being Attorney-General on three occasions, he was a member of the Imperial War Cabinet, and his work as representative of Australia at the Versailles Peace Conference is a matter of history.

"There is no position of importance which he has not filled in the Commonwealth Parliament, and it would be temerity on the part of any presenter to sum up his work as Prime Minister of Australia and as the representative of Australia in the councils of the world.

"There is no other Australian who has been so decorated abroad and who has received the freedom of so many cities in the home country. There is not a field of activity in which he has not taken a highly personal and important part. His provocative publications are part of the story of Australia. His political and personal activities place him beyond compare.

"He represents a place in Australia which belongs particularly to William Morris Hughes. The story of Australia since 1884 cannot be written without reference to this Welsh migrant, who came to represent in exaltation the spirit of a vibrant and ever-growing Australia.

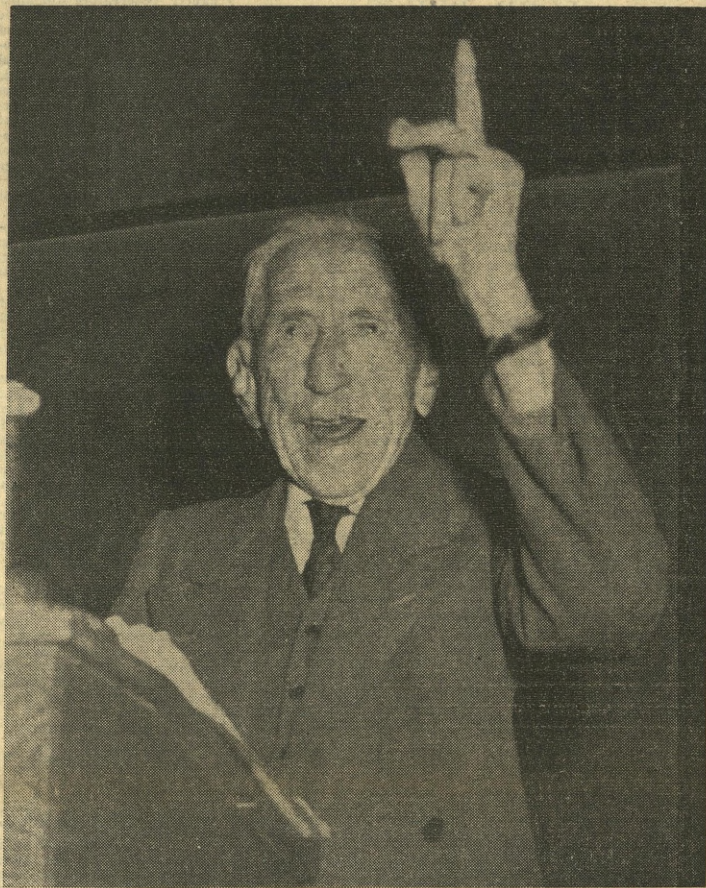
"Mr. Chancellor, I present to you The Right Honourable William Morris Hughes, Privy Councillor, Companion of Honour, one of Her Majesty's Counsel."

### TWO CHOIR FESTIVAL

A two choir festival will be held in Sydney in the first week in December.

Twenty-one choir boys from S. Paul's Cathedral, Melbourne, will journey to Sydney specially for the event.

Special anthems and other music will be sung in S. Andrew's Cathedral on the evenings of Wednesday and Thursday, December 3 and December 4, after Evensong commencing at 8.



## MISSION TO YOUTH OPENS IN ADELAIDE

### "GOD'S FIFTH COLUMN" GOES INTO ACTION

Adelaide, Oct. 28

The Mission to Youth opened in Adelaide last Sunday, October 26. It was the climax of months of planning to ensure that the mission would reach as many young people as possible.

The missioner, the Reverend Ian Shevill, Home Secretary of the A.B.M., arrived in Adelaide on Friday, October 24. On the same evening he met a representative group of "God's Fifth Column" at a reception at the home of the Reverend Gordon and Mrs. Hewison at S. Peter's College.

Mr. Shevill has had a full week of engagements. Apart from the nightly mission services, he is speaking to 10 schools, giving addresses at five factory and three university meetings, making several broadcasts and speaking at the Mothers' Union Festival.

The final preparation for the mission was the Day of Prayer held in the cathedral on Saturday, October 25, when the "5th Column" maintained an unbroken 24 hours of intercessory prayer for God's blessing on the work of the mission.

Members of the "Spinal Column," the clergy missioners, directed intercessions at intervals and said the liturgical offices.

#### EXHIBITIONS

A bookstall, and exhibitions arranged by the Comrades of S. George, the C.E.B.S. and G.F.S., the Fellowship of Christ the King, and the League of

Youth have been set up in the porches of the flood-lit cathedral, to show young people attending the mission what the Church has to offer them in the way of youth clubs and activities.

With radio and Press co-operating to consolidate the extensive publicity given the mis-

sion during the past months, there can be hardly a person in Adelaide who does not know what the Church is endeavouring to do.

[This edition goes to press too early for full details of the services to be included. A full report of the mission will be given next week.—Editor.]

THE ANGLICAN announces with pleasure that it has acquired exclusive Australian serial rights of Paul White's new book:

## JUNGLE DOCTOR AND THE WHIRLWIND

This is the ninth of the famous "Jungle Doctor" series. It will not be available in book form in Australia until December.

Our next issue will contain the first instalment of this thrilling account of achievement in His service in the heart of Africa.

If you are not already a regular subscriber to THE ANGLICAN, there is an Order Form for your convenience on page 16.

A note on the "Jungle Doctor" appears on page 16 of this issue.





## NATIONAL UNIVERSITY CEREMONY

### DISTINGUISHED ANGLICANS AT INSTALLATION OF LORD BRUCE

Canberra, Oct. 22

The Viscount Bruce of Melbourne was installed here to-day as Chancellor of the Australian National University.

The Chancellor of the Diocese of Melbourne and Chief Justice of Victoria, Sir Edmund Herring, represented the University of Oxford at the ceremonies.

Sir Edmund said at the first of two functions arranged in the Albert Hall that "what man needs to-day is faith for living and a deep sense of moral purpose so that he may use his knowledge for the good of all God's creatures and not for their destruction."

Sir Edmund said it was a privilege to see so many famous universities represented on this historic occasion, and congratulated the Australian National University on its progress and the appointment of its Chancellor.

Addressing Lord Bruce, Sir Edmund said, "It is our earnest hope and prayer that you may long watch over the National University and guide its destiny. The University of Oxford is proud to name you among its honorary doctors, and it is the prayer of its Chancellor, masters and scholars that you may lead this National University from strength to strength and bind it to them in a friendship as firm as your own."

Sir Edmund said that it was Oxford's wish that at some time provision might be made for study of the cultures of Greece and Rome.

"Man's knowledge has advanced in terrific fashion in the past few decades, and has done much for the amelioration of millions. Unfortunately at the same time it has placed in man's hand the power to destroy himself, and to-day we live in the shadow of the atom and hydrogen bomb," he said.

"What man needs to-day is faith for living and a deep sense of moral purpose so that he may use his knowledge for the good of all God's creatures and not for their destruction. "I trust that this great University will become a centre not only for great wisdom of learning, but also for great moral and spiritual strength."

#### LORD BRUCE REPLIES

In reply to Sir Edmund Herring and other representatives, Lord Bruce expressed thanks and appreciation.

He said the good wishes conveyed by the representatives were the more inspiring because that great adventure, the Australian National University, had the understanding, sympathy and support of old and young centres of learning and culture throughout the world.

"Faith should be the keynote in the world to-day, and in this university it will not be lacking," he said.

"It will also be guided in its endeavours by a background of spiritual and moral strength that must be the basis of everything to-day."

#### ON SCIENCE

During his installation speech Lord Bruce said that "decisions with respect to moral and ethical factors should not be for the scientist, but for the social conscience of a free society, of which the scientist is a member."

Lord Bruce said that the decision to create a National University in Canberra required rare courage and imagination. It was an act of faith in the future, and a great academic adventure fitting for a young nation with so much pioneer work.

"Science and the search for knowledge should be untrammelled," he said. "I regard it as our task in this university to ensure that the light of learning should shed its lustre and tolerance, whatever challenge may arise from within or without to threaten academic freedom."

"I believe that science should be directed to the benefit of mankind. The traditional attitude of the scientist has been that there should be the widest dissemination of new knowledge, irrespective of the consequences or the uses to which it may be put.

"In recent years many scientists have been troubled as to whether this attitude should be modified in the light of political and social developments."

"The decisions with respect to moral and ethical factors should not be for the scientists, but for the social conscience of a free society, of which the scientist is a member."

"The academic man has a special obligation to use his influence to ensure wise and tolerant decisions, and it is the duty of the community to weigh carefully his advice."

"In the conduct of the affairs of this university, we are determined to be independent and free from trammel in our enterprise. We shall pursue knowledge thoroughly and use it responsibly."

### BISHOP YASHIRO IN NEW YORK

London, Oct. 21

When Bishop Yashiro, the presiding Bishop of the Church in Japan, visited S. Mark's-in-the-Bowery, New York, recently, he was presented with an episcopal ring.

The presentation ceremony was made by the parish priest on the same spot where the casket of Commodore Matthew Perry rested during his funeral a hundred years ago. Commodore Perry opened Japan to the Western world.

### SILVER JUBILEE OF TOC H

London, Oct. 26

At a recent meeting of the Toc H and All Hallows Trust, the trustees reviewed the work of their ordination candidates' fund during the past twenty-five years.

It was stated that the sum of £6,000 had been paid out by the trust towards the training of 60 candidates for the ministry.

The fund celebrates its silver jubilee this year. If the war had not intervened, the amount given to ordinands and the number of students helped would have been considerably larger. Only now is the machinery of distribution beginning to run normally again.

Over 55 of the candidates assisted have been ordained, and others are about to be ordained. Many of these men have had distinguished records of service in the Church.

The fund is available to candidates for the ministry of the Church who are members of Toc H, or are actively interested in the work of the movement.

### CARDINAL'S WARNING PROTESTANT "SIXTH COLUMN"

Rome, Oct. 22

The Vatican daily newspaper, "Osservatore Romano," has published under the headline, "The Protestant Peril of the Milan Archdiocese," an article by Cardinal Alfredo Schuster, of Milan, urging the curbing of Protestant activity which, he declares, "might break the unity of Italy in order to promote a sixth column under the command of foreign leaders."

"It is one thing to accord religious liberty to foreigners. Quite another is religious propaganda which pastors and Protestant workers are carrying out by underhand means among our Catholic people in order to create discord in the family, dissensions on the countryside and religious dissensions in this Catholic country," writes the cardinal.

"It is right that the laws afford freedom of conscience, particularly to foreign citizens. But it is also right that for reasons of religious and political order this freedom should be curbed, especially towards apostate priests and monks with their distortions."

"Simple souls believe everything very readily, and they are attracted by a religion which offers them an easy path to Paradise."

"In a nation where the majority is Catholic by profession, tradition and civilisation, Protestantism tends to break the national unity by setting up religious associations in conflict with one another under the command of foreign leaders."

### ARCHBISHOP APPEALS FOR TOLERANCE

London, Oct. 26

The Archbishop of Canterbury presided at the tenth anniversary dinner of the Council of Christians and Jews in the Mansion House recently.

The Primate said that the present age had seen the growth of a new term, "apartheid," which meant separatism—the doctrine that the right way to deal with mankind in their groups was to keep them apart from one another.

One separated fighting dogs, and if men were like animals, then "apartheid" was the answer. But it was not a human remedy, and certainly not a divine one.

The Council of Christians and Jews sought to rise above it to an atmosphere in which there might be tolerance; not a mere inactive attitude, but a positive exercise of human brotherhood by understanding between one another.

### OLD CHURCH FOUND

London, Oct. 20

The ruins of a church believed to date back to the first century of the Christian era have been discovered at Nazareth.

They lie beneath Notre Dame de Nazareth, which is being repaired. Further digging has also disclosed the ruins of a synagogue of the third century B.C.

### NEW BISHOP OF CAIRO

Cairo, Oct. 16

The Right Reverend Francis Johnston, third Bishop in Egypt, was enthroned in the Cathedral Church of All Saints, Cairo, on the Feast of St. Michael and All Angels.

The enthronement was performed by the Reverend Adeb Siammas, an Egyptian priest, and Egyptians formed a substantial part of the large congregation. The Prime Minister, General Neguib, was represented.

### NEW ORDER FOR WOMEN IN STH. INDIA

Bangalore, Oct. 16

A new order for women has recently been founded in the Church of South India. It has the full sanction of the Synod.

After a retreat, taken by the Bishop of Bombay, and much quiet and prayerful preparation, 27 full members (of whom 17 were Indian) and 7 probationer members were solemnly admitted to the order by the Moderator of the C.S.I., Bishop Hollis, in the presence of a great congregation in the Cathedral of Bangalore.

They signified "their willingness to accept the common rule of life concerning prayer, discipline, fellowship and evangelism."

And each candidate in turn made her vow before the bishop:

"I... offer myself to God, Father, Son and Holy Spirit, praying that He may use me in the Fellowship of the Women's Order for as long as He wills. I promise before Him and this congregation, and before you, my sisters, that I will seek His grace to obey the rule from the heart and to live in the unity of the Spirit with my sisters. I promise also that I will accept the discipline of the Church as exercised by lawful authority in the Church of South India. May God help me to keep the vows that I have now made to Him. Amen."

#### JOINT HEADS

At a deaconess meeting of the order, Deaconess Carol Graham and Sister Rachel Joseph were elected joint heads of the order.

Mrs. Henrietta Bell, chairman of the Appeal Committee for Women's Work in the C.S.I., writes:

"It is possible for us to imagine a little what this order will mean to all the women workers in that vast area. They live so often in great spiritual loneliness, and at all times in constant conflict with the powers of anti-Christian forces."

"This link of prayer and fellowship will renew their strength and fortify their minds."

### FRANCISCANS' "COLOUR OPPORTUNITY"

London, Oct. 26

An account of how the Society of St. Francis is dealing with the "colour opportunity" was given by Father Charles Preston, when he spoke at the annual Franciscan rally in Church House, Westminster, on Friday.

Father Charles explained the society's work in Stepney. He said that it had a club and a school for coloured men. It was hoping to open a hostel for about nine men soon.

The society, after seven years' work, had formed a bastion on which a bridge of confidence towards coloured people could be built.

Brother Kenneth described his work at Hill Grange Borstal Institute and at the North Sea Camp for Borstal boys. He said that a high proportion of boys from Borstal institutes and approved schools came from broken homes; this was one of the Church's strongest arguments in its opposition to divorce.

So often Christians were accused of being hard-hearted about divorce, but it was the hard-heartedness of those who brought about the divorce that caused suffering to so many boys and girls.

Father Algy Robertson, Father-Guardian of the Society, who presided, said that there was much encouragement to be derived from the progress made by the Franciscans during the past year.

Supporters were increasing numerically, and he hoped that an overseas branch of the society would be formed soon.

## RELIGIOUS PERSECUTION

### GRAVE CHARGES BY PROTESTANTS IN S. AMERICA

ECUMENICAL NEWS SERVICE

New York, Oct. 3

In view of the persecution of Protestants in Colombia, the Evangelical Confederation of Colombia, at its General Assembly in Cali on August 30, issued a Manifesto on Religious Liberty and Human Rights.

Copies were sent to Government authorities, to the Roman Catholic Archbishop of Colombia, and to the Papal Nuncio.

The Declaration read:—

"Whereas the Protestant Evangelical constituency of Colombia numbers more than 50,000 people, not counting the inhabitants of San Andres and Providencia Islands, who are 96% Evangelical.

"Whereas the Evangelical Church is a national entity because its leaders and adherents are Colombian citizens almost in their entirety by birth and heritage;

"Whereas the Evangelicals have been called communists, and sympathisers of certain political parties;

"Whereas the Evangelicals have been victims of atrocious violence over a period of more than three years; accused of being anti-catholic, and immoral; and in many parts of the country they have been denied civil rights;

"This Assembly declares that it has in its files documents, duly investigated and proved with more than 700 declarations as to religious persecution in the country;

"That the Evangelical Confederation of Colombia is willing to enter into conversations concerning the religious problem with representatives of the National Government, the Commission on Human Rights of the United Nations, and the Roman Catholic Church."

### AGREEMENT IN GREECE RESETTLEMENT OF LAND

Athens, Oct. 22

A formal agreement concerning the Greek Government's programme of expropriating Church lands for the settlement of landless farmers has been signed in Athens by high Church and State officials.

Archbishop Spyridon, of Athens, head of the Orthodox Church in Greece, and Finance Minister Christoforos Evelpidis, and Agricultural Minister M. S. Alamanis for the Government.

Under the agreement, the Church transferred about four-fifths of its estates to the State. In return, the Government will pay the Church a compensation over a period of years and transfer to the Church ownership of buildings and building lots in Athens and other Greek cities. The combined compensation is estimated to be about one-third the value of the expropriated Church lands. The Church has relinquished claims to the other two-thirds.

### MANCHESTER GETS £90,000

Manchester, Oct. 23

A service of thanksgiving for the success of the appeal fund for the restoration of Manchester Cathedral was held in the cathedral recently, when the Dean of Manchester preached. The target of £90,000 has been reached, and the fund has been closed.

### Michael Scott Gets Visa

London, Oct. 23

The Reverend Michael Scott has been issued with an American visa to enable him to attend the General Assembly of the United Nations.

The visa has been issued only for the duration of the assembly; it will limit Father Scott's movements to an adjacent area. Father Scott is representing the International League for the Rights of Man.

He is particularly interested in the causes of the South-West African tribesmen, who have been refused permission to attend the Assembly by the South African Government.

The granting of the visa brought an immediate protest by Mr. Eric Louw, Minister for Economic Affairs in the South African Government.

He said that the concession granted to Father Scott adversely affected the interests of South Africa, an ally of the United States in the struggle against Communism. Father Scott, he alleged, was not going to the United Nations as an official delegate, but merely to spread propaganda against South Africa.

### PRESERVATION OF HISTORIC CHURCHES

London, Oct. 11

The first county trust to be formed in connexion with the Historic Churches Preservation Trust was inaugurated at a meeting at Lincoln yesterday. It will be called the Lincolnshire Old Churches Trust.

The meeting had been convened by Lord Ancester, Lord Lieutenant of the county, who presided, and by the Bishop of Lincoln.

Mr. Ivor Bulmer-Thomas, chairman of the executive committee of the Historic Churches Preservation Trust, said that the formation of county trusts was an essential part in the great work to which the trust had set its hand.

The county trusts would mobilise all that local enthusiasm which had, for a thousand years, been the great glory of our public life and the foundation of our democracy.

**DESIRE TO BE LINKED**  
Two county bodies—the Association of Friends of Kent Village Churches and the Association of Friends of Essex Churches—had already expressed their desire to be linked with the preservation trust, and a strong committee had also been formed in Staffordshire.

It was most appropriate that the first trust to be formed since the creation of the Historic Churches Preservation Trust should be in Lincolnshire, for there was no county in England that had a finer collection of magnificent parish churches, or greater problems in maintaining them, because of the movement of population since they were built.

Canon A. M. Cook, Sub-Dean of Lincoln, said that during the past 10 years £90,798 had been spent in Lincolnshire on 140 churches, but there were still 40 churches "in a bad way" which would need a far heavier proportion of money from outside the parish.



## CONVOCATION OF CANTERBURY

### VARIED DIET FOR SESSION HELD IN LONDON

London, Oct. 17

The Convocation of Canterbury continued its session yesterday at Church House, Westminster, when the Archbishop of Canterbury, Dr. Fisher, presided in the Upper House and consideration was given to the report on Church relations in England which was issued in 1950.

The report related to conversations between representatives of the Archbishop of Canterbury and of the Evangelical Free Churches of England.

It recorded that the object of the conversations was to pursue a fresh line of thought concerning the relation between the Church of England and the Evangelical Free Churches.

There was substantial agreement with respect to the faith of the Church, and in recent years Anglicans and Free Churchmen had been growing together towards apprehension of the apostolic faith, based on a common study of biblical theology.

There was a common approach to the theology of revelation and redemption, but differences did underlie their agreements. Some of them were differences of emphasis, and some were affected by systems of theological belief and liturgical practice rooted in distinctive traditions.

All the communions acknowledged the Scriptures and the rule and standard of faith and life, but there were divergences as to the degree of authority to be attached to creeds and formularies; as to the place which should be given to the sacraments in the corporate life of the Church, and the manner in which sacraments, as effectual signs, conveyed grace, and as to what constituted a valid sacrament.

#### QUESTION OF EPISCOPACY

In regard to Church order, they had considered whether the Free Churches could "take episcopacy into their systems" in such a way as to make intercommunion possible and, if so, what this step would involve both for Free Churchmen and Anglicans.

It would be an essential principle with the Free Churches that they should maintain the relations of fellowship and intercommunion which they at present enjoyed with non-episcopal churches.

The report set out certain suggestions for further discussion, and added that negotiations for the establishment of intercommunion would have to be conducted in a parallel series between the Church of England on the one hand and the individual Free Churches on the other, aiming at a number of agreements regulating future practice.

After a long discussion, the House passed resolutions as follows: That the report be received and commended for consideration; that the archbishop be requested to appoint a joint committee of both Houses to study and report on the implications of the report with power to consult with any similar committee of the Convocation of York; that consideration be given, in the light of the eventual report of the suggested joint committee, to the possibility of opening conversations along with individual Free Churches, with special regard to the report presented by the Faith and Order Committee of the Methodist Church to the 1952 Methodist conference.

#### BASIS OF FUTURE APPROACH

The Archbishop of Canterbury, towards the close of the debate, said they were trying now to approach the main problem of the reunion of the Churches. "It is possible now,"

said Dr. Fisher, "for the Church of England to discuss with the Free Churches the possibility of their becoming episcopal. Fifty years ago it would have been impossible for any such discussion even to have begun."

It would not be wise, he added, to produce a kind of formula on which to enter into debate with the other Churches on the meaning of episcopacy.

It was better to leave some things undefined. They regarded the episcopacy position as necessary and there was theological ground for making this the basis of future approaches.

He was sure it would be a great encouragement to everybody if they showed by resolution that they were prepared, after the joint committee's report, to carry the discussions a further stage with any Free Church which was ready to do so.

The debate was opened by the Bishop of Derby, who had presided at the conversations.

In a review of the report, he said the discussions had so far been exploratory only, and the next step would probably be the Convocations to authorise the initiation of conversations with one of the Free Churches so that the relations between that one Church and the Church of England could be explored.

It was agreed that the episcopacy could not be accepted by the Free Churches as a mere matter of expediency or in an indefinite form.

Some people thought that if the Anglican doctrine of the episcopacy was to be binding on members of the Church, a statement regarding it might be made to test whether it would be officially endorsed.

#### SPECIFIC NEGOTIATIONS

The Bishop of London said there were differences between Free Churches themselves and, rather than carry on negotiations with them as a whole, he favoured negotiating with a specific body and felt that the Methodist Church was the body with which to enter into discussion.

The Bishop of Birmingham said they had to show that the teachings of Christ mattered to mankind in the present era. It mattered to an extraordinary extent whether the world was to be Christian, or Nazi, or Marxian Communist, or scientific humanist.

As he listened to the suggestions that had been made, he asked himself would they enable Christianity to commend itself to the world more strongly than Nazism or Communism, and would they enable the followers of Christ to show to mankind that scientific humanism, in spite of its many attractions, was not the path by which the world would be redeemed?

They had to turn back to the fundamental things—how was the world to build up a new unity which would take away the anxieties of the moment?

Dr. Fisher subsequently reported the details of the debate and the resolutions to the Lower House. The Upper House completed its business and the Lower House adjourned until to-day.

Oct. 18  
The Convocation concluded its autumn session yesterday at Church House, Westminster, with a sitting of the Lower House, when further business

## EVANGELICAL PROTEST

### ITALIAN STATE CRITICISED

Rome, Oct. 27

The Federal Council of Italian Evangelical Churches has issued a statement supporting the conclusions recently issued by the Synod of the Waldensian Church, that the attitude of the executive organs of Government and police action against religious minorities are in open contrast with the guarantees of religious freedom assured by the Italian Constitution.

"The regrettable experiences undergone by members of The Church of Christ must therefore be seen in the context of the manifestations of intolerance towards all Evangelical Churches, which have been recurring since 1948," the council declares.

"In view of the attitude of the authorities who, instead of giving full and free implementation to the constitutional principles of religious freedom, continue to apply the illiberal sanctions contained in the laws of the Fascist period, the Federal Council therefore, although it has not received any commission by the representatives of 'The Church of Christ' for the defence of their rights, feels itself in full solidarity with them for the full defence of religious freedom in Italy."

was transacted in the revision of the canons.

It was reported that the Archbishop of Canterbury had referred the resolutions passed the previous day by the Upper House on the subject of Church unity to the Lower House for consideration next session.

#### ANGELS

A reference to a recent controversy over the placing of the representation of an angel on a child's tombstone was made when the Reverend J. A. Burley (Chelmsford) brought forward a motion expressing the view that "the House is disturbed to note, as reported in the Press, the issue of a statement by the Church Information Board on the subject of angels which contradicts the teachings of Holy Scripture and the doctrines of the Church of England, and asks the Upper House to take such action as it may deem fit."

Mr. Burley said he put the motion down with reluctance. The subject of angels had been discussed in the Press, and it was felt that any statement issued should not contradict New Testament teachings.

The motion having been seconded, several speakers expressed the view that there was not clear knowledge that the statements published represented anything official from the Church Information Board and, after a brief debate, a motion was carried "that the question be not now put."

#### REFERENCE TO TORIES

Another motion, by the Reverend A. L. E. Hoskins-Abraham (Guildford), was to the effect that the Prolocutor be asked to call the attention of the president, the Archbishop of Canterbury, to matter in the London "Evening Standard" on the previous evening relating to the Convocation proceedings which had the observation: "We have not very far to go from the Tories in power to the Tories at prayer."

In his view this was a monstrous slur on the integrity of Convocation, whatever one's private politics might be, and he would like to know if they as a body had any legal defence against such libellous statements.

The Reverend A. M. Stockwood (Bristol) was of the opinion that the interpretation put on the matter by the mover was not one that could rightly be placed on it. After a short discussion, the motion, on a show of hands, was carried by 34 votes to 29.

The Convocation concluded its business.

## COVENTRY'S WINDOWS

### COMMISSION FOR ROYAL COLLEGE OF ART

London, October 18

Coventry Cathedral reconstruction committee this afternoon approved a proposal to commission the Royal College of Art to design and execute the 10 great stained glass windows in the nave of the new cathedral, subject to the conclusion of a satisfactory contract.

In an announcement issued to-day the Royal College of Art draws attention to the fact that the plan for the new cathedral provides for a large quantity of modern stained glass.

The greater part is concentrated in the chapel of unity and in the baptistry, and in due course commissions for these windows may be given to individual stained glass designers throughout the country.

The architect, Mr. Basil Spence, and the committee, says the statement, attach particular importance to the total effect of the glass in the nave.

The 10 windows are each about 70ft. high and the architect wishes these to show, in opposing pairs on either side of the nave, man's journey through life. He wishes them to be conceived and executed in a contemporary and semi-abstract idiom so as to be in keeping with the architecture.

#### UNIFIED CONCEPTION

The architect and the committee are concerned that these windows should be considered as a single unified whole and executed by modern English designers working together as a group. The contract, which will take five years to complete, is given to the Royal College as a corporate body.

The college will handle the commission on a fully professional basis.

The principal, Mr. Robin Darwin, is to be responsible for the selection of designers and their assistants and the supervision of the work.

He has entrusted its direction to Mr. Lawrence Lee, head of the department of stained glass at the college. Associated with him as chief designers will be two former students of the college, Mr. Geoffrey Clarke and Mr. Keith New.

The announcement says that the execution of the contract will be of inestimable value to the training of students in the department of stained glass who will watch the work carried out by craftsmen.

By working in a group the associated artists, designers, and craftsmen will re-establish the ancient customs of the Middle Ages and the Renaissance and a school of stained glass will, it is hoped, be established comparable in method with those which existed at Chartres and York.

The tender for the supply of the pink-grey Hollington sandstone of which the cathedral is to be built was awarded to Hollington Quarries, Limited, a subsidiary of J. R. Deacon, Limited, of Lichfield.

## OLD CHAPEL RESTORED

London, Oct. 24

An old chapel in West Street, Seven Dials, near Charing Cross Road, is to be restored as an ancient monument at a cost of £5,500 sterling by the rector of St. Giles-in-the-Fields (the Reverend Gordon Taylor) and his parochial church council.

The chapel was built by Huguenot refugees in 1700, and was where John Wesley held his first service, which lasted five hours. Charles Wesley was also connected with the chapel.

In the nineteenth century it became a boys' school, and later a mission house. It has been closed for several years as a result of bombing.

Services will occasionally be held in the restored chapel, and Wesley's pulpit will be brought into use.

## CONVOCATION OF YORK

### DR. GARBETT ON SPIRITUAL HEALING

York, Oct. 17

The Archbishop of York, Dr. Garbett, addressing the Convocation of York to-day, referred to "the sensational and much-advertised" healing missions held sometimes by American evangelists but occasionally in the Church of England.

He believed that these did great harm by their hysterical and emotional atmosphere.

Dr. Garbett said that the Christian should claim that all that was best in the art of healing came from God.

It showed a dangerous lack of proportion when a comparatively small number of cases due to spiritual healing were lauded and publicised as the works of God while it was forgotten that there were tens of thousands to-day living usefully and happily who long ago would have been invalids or dead if God had not used the skill, science, and care of doctors, surgeons, and nurses to restore them.

#### EASILY MISUNDERSTOOD

Spiritual healing was easily misunderstood unless it was seen in its rightful setting.

In the methods used in spiritual healing—suggestion, prayer, laying-on of hands, anointing—and in the cures it had wrought, there was nothing specifically Christian; parallels both for methods and cures could be found in non-Christian religions. Christian spiritual healing had two characteristics.

It was in the name of Christ that the healer acted and it was in the faith of Christ that the patient awaited a blessing.

Christian spiritual healing was directed not to the body alone but to the whole personality of the sick person; it aimed at his purifying and strengthening.

Neither laying-on of hands nor unction should be isolated acts.

The sick person should be helped to make preparation for them in repentance and faith. Without prayer and preparation the laying-on of hands and anointing might become dangerously near magic.

While the patient should be encouraged to a high state of expectancy that by those means he would receive a blessing, no promise should be made of the certainty of a physical cure.

This might come to pass and for it fervent prayer should be offered, but they had no right to guarantee it.

#### PARISH GROUPS

If careful preparation of the individual sick person was necessary for healing, it followed that this was a grave objection to public missions of healing, where preparation of individuals was impossible and where hands were laid indiscriminately upon all who came to them.

He was not thinking of the smaller missions of this type which were confined to a well-instructed congregation, or to those who had been prepared and sent to them by their own parish priest.

Without any resort to sensational and doubtful methods the Church had plenty of scope for the healing of body and soul.

## THE BISHOP OF GIBRALTAR

ANGELIC NEWS SERVICE

Belgrade, Oct. 10

The Bishop of Gibraltar, the Right Reverend C. D. Horsley, who is here on a short routine visit, was received to-day by the Serbian Orthodox Patriarch, Archbishop Vukotić, and five bishops.

The Bishop of Gibraltar, who was received with marked cordiality, gave the Patriarch a message of greeting from the Archbishop of Canterbury.

## DOCTRINE AND THE LAITY

York, Oct. 16

The Synod of York Convocation to-day declined to approve a resolution urging that the laity, through their elected representatives, should be given the right to approve or withhold their concurrence in any canons or resolutions touching the doctrine, discipline, or worship of the Church and that "without their concurrence no such canon or resolution should have the authority belonging by law or custom to an act of Convocation."

Instead, the Synod approved an amendment, moved by the Archbishop of York, which in effect substituted for the word "concurrence" the word "consultation."

On being put to the vote there was an equal division among the bishops in the Upper House and the Archbishop gave his deciding vote for the amendment. In the Lower House the amendment was carried by a big majority.

A resolution moved by the Bishop of Sheffield, Dr. L. S. Hunter, which was accepted by the Upper House, sought the appointment of three members of the House to make a short list of services and other contents of the book of Common Prayer which would seem to be in need of revision and of additional or alternative forms and to report to the House at the next group of sessions.

He said that the task would be a long one and that the first approach must be purely exploratory.

The Bishop of Bradford, Dr. A. W. F. Blunt, deplored the idea of the House turning itself into a kind of standing committee of the Church of England for the purpose of improving the Prayer Book.

He said it would be better if the revision were carried through in response to a demand from the Church in general.

They had no idea as to what would come out of the discussions and it would be a pity to stir up strife.

## TOLERANCE IN EGYPT

Cairo, Oct. 17

General Mohammed Naguib has called for "complete equality of persons of all religious faiths in this predominantly Moslem country."

At a mass meeting of police officers and coast-guardsmen, General Naguib said:

"Make no distinction between the various classes and the various elements of the nation."

"I don't want you to say: 'This is a Moslem, this one is a Copt and this one is a Jew. We are all Egyptians and consequently we should be all treated equally.'"

The General followed up his statement with visits to the Jewish hospital in Alexandria, Italian and French hospitals run by Roman Catholic nuns, and Moslem, Greek and Coptic hospitals.

He also attended several Coptic Orthodox celebrations in Cairo and Alexandria.

General Naguib's expressions of goodwill were hailed by non-Moslems in Egypt. The English language Cairo daily, "The Egyptian Gazette," said in an editorial comment:

"His visits to the Jewish hospital, the Coptic festivals and institutions have been received with an impressive and, indeed, rapturous welcome."

"The hope of a new era is growing among all except those who profited from the very difficult opportunities of the past."



# THE ANGLICAN

Incorporating The Church Standard

FRIDAY OCTOBER 31 1952

## A GREAT AUSTRALIAN

To-day his slight mortal remains, less than a hundred pounds weight, will be buried; but the true Billy Hughes, who recked no man on earth, has ere now thrown himself upon the infinite mercy of God.

Who, knowing the compassion of our Lord, shall fear for him?

He was no saint. On his own frequent admission he had sinned often and mightily, and even these rueful acknowledgements did not cover the range of his bubbling profanity and casual seeming blasphemy—he would scarcely have thought them worth counting for, endowed with great intellect, believing profoundly in God, he knew well the difference between substance and form, even in sinfulness.

His sins are between him and God; but they could not have been greater than the virtues which shone before all men.

First above all, he strove against his rebellious spirit for a clearer vision of God throughout his whole life—and never wavered in the striving. Even some of his closest friends never realised the extent of his spiritual humility, for was he not Hughes, the fiery, the proud, who said he feared nothing, in the Heavens above, the earth below or the waters under the earth? This humility, unsuspected, was his second virtue.

Better known was his courage and devotion to principle—his own principle, of course! His detractors said he was "tricky," and "unscrupulous." And he was, though the Greeks had a better word for it. But all the seeming twists and turns, all the flashing lights and red herrings he trailed with such gleeful zest, were camouflage for an underlying steadfastness of moral and patriotic purpose the quality of which none of his parliamentary friends has shewn since Federation. Here was one man who, in essentials, was always pig-headed, would never "see reason" or compromise.

Long after his day appeared to have passed, he might still have said, like an Athenian statesman before him, "The State is like a great steed: noble, but sluggish. And I am the gadfly that stirs it on." During his lifetime he was equally a terror to governments, whether he was in them or out of them, omitted by them or ejected from them. When boys and girls aged fifteen to-day were still learning to walk, he shewed of what stuff he was made by disagreeing publicly with the government of which he was a member about the application of sanctions to Italy. That he was right is long since a matter of history. He was soon back in office.

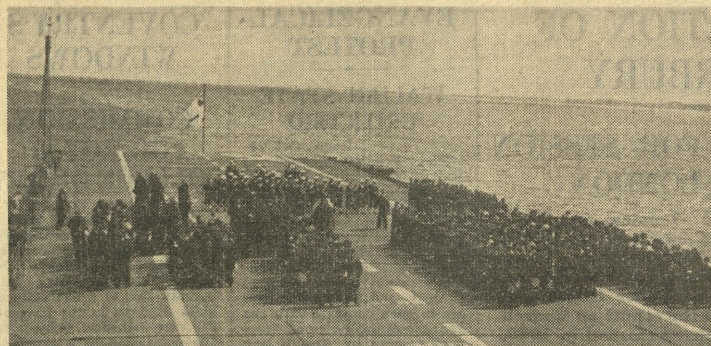
When the parents of these same boys and girls were themselves youngsters, Mr. Hughes accomplished what historians still regard as his greatest feat: he made a nation of six millions count in the counsels of the world's greatest powers. "Plebiscite in New Guinea! The will of its people!" he screeched at Wilson. "Do you realise, Mr. President, that these people still spend half their time eating each other?"

Never more dangerous than when making a jest—for in that way he could always win his point—this true believer won the New Guinea point with the help of a ferocious joke against the missionaries he so admired: "Missionaries? Of course, Mr. President, I'll encourage the missionaries in New Guinea. The poor wretches there hardly get a square meal from one year to another."

William Morris Hughes, a Companion of Honour, one of Her Majesty's Privy Counsellors, Grand Officer de la Legion d'Honneur, Freeman of the City of London, Doctor of Civil Laws in the University of Oxford, Doctor of Laws in the University of Sydney, some time Prime Minister of the Commonwealth of Australia, a Member of Parliaments in six reigns and Minister of the Crown in four of them, *et cetera, et cetera*, had only one small thing about him: his physical stature.

"A man," Bishop Crotty once said, is either a pint pot or a thimble." Hughes was no thimble.

This quite extraordinary man, whose sardonic, disparaging eye had surveyed five whole decades of political and economic growth in Australia, will be remembered, with his faults and his virtues, with affection and gratitude, and with thankfulness to God, as long as the English tongue is spoken upon the Australian continent.



Divine Service on the flight deck of the flagship.

## A NAVAL CHAPLAIN'S JOB

BY A SPECIAL CORRESPONDENT

IT is, I suppose, the experience of every naval chaplain to meet from time to time members of the church, even clergy, who ask, "But what do you do with yourself all day?"

This is an answer to that question. It is an account, from a chaplain's point of view, of life in H.M.A.S. "Sydney," flagship of the Australian Fleet, during part of her recent cruise out of Sydney northwards around Australia.

The cruise was designed for hard work in the realms both of seamanship and of flying, a typical training cruise, with long periods at sea and a good deal of operational work as well.

The ship's course took her up the Queensland coast and through the Coral Sea, where that great naval battle, so vital to Australia's security, was fought.

### GUADACANAL

She visited the British Solomon Islands, where such names as Guadalcanal, Bougainville, and Rabaul brought back wartime memories to many.

We proceeded to the Admiralty Islands, whose naval base is Manus, though in actual fact it is on Los Negros.

Here, a naval chaplain, as the only Anglican priest in the area, has an interesting and important sphere of work.

Travelling south around New Guinea, the ship rounded the northernmost tip of Australia and crossed the Gulf of Carpentaria to Darwin. Arriving on a Sunday made it possible for a voluntary church party to attend the evening service at the parish church on the Feast of St. Matthew, when thanksgiving was also being offered for the Battle of Britain.

The Festal Evensong was greatly appreciated, as also was the entertainment of the whole party to supper after the service by the rector and parishioners on the rectory lawn.

The Monte Bello Islands, off West Australia, were the next destination. "Sydney" and the other ships of the Royal Australian Navy joined units of the Royal Navy to carry out duties in connection with the atomic experiments.

### MONTE BELLO

While on patrol some sixty miles away, the ship's company was able to see the explosion take place.

Even from that distance, the flash on the horizon was clearly visible, as also was the rising of the huge, uneven-shaped column of smoke, which some three hours later had spread over sixty miles.

It took more than five minutes for the sound of the explosion to reach the ship, but, when it did, it was quite audible and caused the decks to tremble underfoot.

It was a somewhat awe-inspiring experience. During these weeks the chaplain's work on board was very similar to that of a parish priest ashore.

It is, after all, the same Holy Catholic Church.

In the ship are more than thirteen hundred men, of whom about half are Anglican. These are his parishioners, and he their parish priest.

In addition, there are normally smaller ships in company with whose personnel the chaplain has many contacts, and for whom he does what he can while at anchor or in port. Visitation plays a prominent part in his activities; it is surprising how many places in a big ship there are to visit.

One thing, however, is in his favour—his parishioners are bound to be at home.

### SHIP AS PARISH

They are fewer in number, of course, than the members of an ordinary parish, but it must be remembered that they are all men, and men are usually reserved in matters of religion.

The approach is a more gradual one, more time must be spent on it. The problems are there, as with parishioners ashore, though, because of the nature of the life which sailors lead, they are sometimes different kinds of problems.

A hundred and one subjects come up for discussion as the chaplain does his rounds, apart from spiritual matters. You all know the accommodation difficulties at present being experienced all over the country.

Imagine for yourselves the anxiety of the husband, and father, when he knows that such a problem is being faced alone by his wife in his absence.

Landlords, and others with available accommodation in and near Australia's sea ports, could be far more considerate towards naval men than they often are.

### PADRE'S ROUNDS

These, and similar troubles involving illness in the home, often come to the chaplain's notice, and, by reference to other chaplains and welfare officers ashore, can frequently be cured.

I pay tribute to the ready help of many parish priests in this regard.

The padre's rounds are always interesting. He will spend much time, in an aircraft carrier, on or near the flight deck and in the ready rooms, where many men are on duty during flying hours.

He will visit the sick bay daily and all the ship's messes in turn, often staying for a cup of tea.

Here the men are at home and talk naturally if the opportunity is given.

In addition, there are dozens of offices, workshops and storerooms to look into, while below, hot, but always interesting, are the machinery spaces.

In these it is not always easy to talk because of the noise of the engines, but one is always made welcome.

The role of friend and adviser is one often played by the chaplain.

Many sailors are as young as eighteen years of age, and there are few to whom they can go easily with private worries. The chaplain's office and cabin receive many visitors in this regard.

In these take place, too, many a spiritual discussion, while sometimes sad and difficult personal tasks have to be faced. It is by no means unusual for information to be received that a man's near relative has died. Naturally, such information is conveyed in private, where a prayer can also

be said and consolation offered.

The Navy has always acknowledged the Christian Faith, and official public worship is regularly practised. Numbers involved necessitate that Divine Service be held in the open on the flight deck.

In spite of the large numbers carrying out essential duties, the normal congregation on Sunday morning is approximately five hundred, and the singing of the hymns to the accompaniment of the ship's band is worth listening to.

This is particularly the case during the weekly singing of the last verse of "Eternal Father," sung as a prayer for all at sea.

It is a custom of long standing that the lesson is read by the captain.

### CHRIST CHURCH

At one stage there was a period when there was no band in the ship. This provided a problem regarding Church music. But it was solved by the taking ashore of a tape-recorder and, with the kind assistance of the rector and organist of Christ Church St. Laurence, Sydney, a series of hymns and voluntaries was recorded.

These were later played over the flight deck broadcasting system with some success; perhaps one of the only cases where services at sea have been accompanied by a pipe organ!

The ship's chapel will seat up to forty men. It was dedicated by the Bishop of Plymouth in 1946, and has an attractive sanctuary panelled in light oak.

Voluntary services are held here; Holy Communion twice on Sunday, and on Wednesday and Holy Days; morning and evening prayer each day, and a special service on Sunday night. A faithful band of servers attends the sanctuary and are an unfailing help and support.

Confirmation classes are held here, and arrangements are made for small groups to be confirmed while the ship is in port.

### CHAPEL

The kindness of busy bishops in making this possible is greatly appreciated. Recently, while the ship was in Fremantle, three candidates were confirmed in the ship's chapel by the Bishop of Kalgoorlie.

For baptisms, the ship's bell is brought to the chapel and used as a font, according to naval custom. The name of the candidate is later inscribed inside it.

When not in use, the chapel is a suitable place for instructions, lectures and meetings. An enthusiastic Toc H group meets there weekly.

During meetings, etc., not connected with religion, the altar, which is fitted with doors, is closed from view.

It is a happy and satisfying sphere of work, trying to be a "fisher of men" among men of the sea. Needless to say, one meets with indifference and even sometimes antagonism towards religion, as is the case in every walk of life, but this makes the work more worth while.

Your prayers are asked for "those who go down to the sea in ships, and occupy their business in great waters."

## ONE MINUTE SERMON

### FAITH AND WORKS

#### The Text

#### THE HOLY GOSPEL FOR THE 21st SUNDAY AFTER TRINITY

There was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judaea into Galilee, he went unto him, and besought him that he would come down and heal his son; for he was at the point of death. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. The nobleman saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way, thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And, as he was now going down, his servants met him, and told him, saying, Thy son liveth. Then enquired he of them the hour when he began to amend; and they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour, in which Jesus said unto him, Thy son liveth; and himself believed, and his whole house. This is again the second miracle that Jesus did, when he was come out of Judaea into Galilee.

#### The Message:

Faith is a tremendous adventure with the whole of the self. It is not just a matter of accepting a truth with the mind, nor an emotional feeling—but faith means action.

More than once in the Gospels you find this. For example, when the ten lepers come to Jesus He says "Go! Show yourselves to the priests." And as they went they were cleansed.

You get the same thought here. Jesus will not give the sign to make the man believe. Seeing is not believing.

He demands the courage of faith as the means He can use to give the sign.

"Go thy way, thy son liveth." And the nobleman turns about and sets out for home!

Enquiry shows that at the moment of his act in faith the blessing came, and at the same hour his son was healed.

Years ago in Adelaide a well-known priest and his congregation had prayed and worked for the clearance of a debt. The Sunday of the Thanksgiving came and there was still £500 short.

What should he do?

The priest pondered in the vestry — and then to himself, "We have prayed, devotedly and trustfully. He has answered." So he gave unrestrained thanks during the service and called his people so to do.

After the blessing, he went to the vestry—on the table lay a cheque for the amount required. "Except ye see signs and wonders ye will not believe."

How sadly true this is of most of us. We pray and do not expect answers — and of course our lack of faith makes answers impossible.

Think it over, "Except ye believe ye shall not see signs and wonders."

There lies the truth.



# CHURCH AND NATION

## A FRANK AND FREE WEEKLY COMMENTARY

### Commercialising Sunday

The ease with which commercialised sport can get a Sunday permit astonishes me. The latest example was the Ampol golf tournament in Sydney last week-end. The tournament had been decided on the Saturday. True, it resulted in a tie between two professionals, an Australian and an American.

But they had already decided to share the first and second prize-money. The excuse that they would need to play again on Sunday to decide the fate of the trophy was palpably thin. The trophy, surely, could have been jointly held.

No, the chance to attract a large paying gallery on the Sunday was too strong to resist. So late on Saturday application was made to the Chief Secretary for a permit to hold the play-off on Sunday and charge 10/- a head to the gallery.

Apparently the Chief Secretary didn't wrestle long with his conscience, for his consent was given in ample time for announcement of his decision to be made in the early editions of the Sunday papers.

Mr. C. A. Kelly is now Chief Secretary, but the result was no different when Mr. Clive Evatt held that office.

Just over a year ago—in September, 1951—an even more disgraceful decision was made to permit the Rugby League final to be played on the Sydney Sports Ground on a Sunday.

There was some argument about whether a suitable ground was available on the Saturday. Mr. Evatt said the Marrickville Council had had no right to offer Henson Park to the League for that day. In those circumstances, argued Mr. Evatt, it was not unreasonable to make another ground available on the Sunday.

Many people were convinced at the time that the Marrickville ground was available on the Saturday. But, even if it was not, that was no excuse for permitting the use of a more central ground on Sunday.

A few months earlier Mr. Evatt had granted the N.S.W. Tennis Association a permit to play (and charge for) matches on a Sunday because rain had washed out play on the Saturday.

Churchmen made a vigorous official protest over the Rugby League episode. The golf incident was more of a "swiftie" because practically no time elapsed between the granting and the use of the permit. Nevertheless, churchmen should still let the State Government know that a large body of public opinion is against the destruction of the character of Sunday.

If tennis, Rugby League and golf can be commercialised on Sundays, can races, trots and "the dogs" be logically debarred? Rain will fall on other Saturdays. Horses and golfers are liable to dead-heat again on that day.

What thin pretences, these, to turn Sunday into another sports-crazy day!

### Principles and Personalities

I hold no brief for the Federal Treasurer, Sir Arthur Fadden. He stands, like all politicians, in the line of public fire. He must expect to be shot at when people dislike the views he expresses or the policies he espouses.

And it is logical to expect him to answer reasoned and reasonable criticism.

I think he has been mistaken in not doing so. Listening to question-time in Parliament I have formed the opinion that he has evaded questions which he might well have been expected to answer.

But, then, we are all creatures of temperament. Our reactions to circumstances differ widely. Sir Arthur has an onerous portfolio. He is probably feeling the strain of the many complex problems that have to be faced in these difficult economic days.

True, the responsibility is collectively Cabinet's. But, in the nature of things, Sir Arthur is more closely identified than anyone else with the Government's financial policy.

In addition to criticism inside Parliament, Sir Arthur Fadden has been much criticised outside. In particular there has been much criticism from a section of the Sydney press.

And the press is quite entitled to attack the Government's financial policy. But, in the case of one newspaper, that criticism has become acutely personal.

The paper has been urging that the principle of retrospective taxation is bad. It has piled Sir Arthur Fadden with questions on the subject.

He replied: "A newspaper which wages so offensive a campaign of vilification against the Deputy-Prime Minister of its country cannot expect the courtesy of answers to questions which it asks purely in an effort to sustain its abuse."

I think Sir Arthur might have taken a hint from the urbane way in which the Prime Minister, Mr. Menzies, met the thrusts of critics after the Government's debacle in Flinders. He refused to be rattled. He waxed humorous—partly at his own expense.

But I can sympathise in part with Sir Arthur.

In particular, I feel that all fair-minded people will resent the title and theme of an editorial article by his most critical newspaper last week-end: "Treasurer Fadden is Either a Stupid Man or a Liar." That is carrying personal abuse much too far.

Another newspaper has suggested that Mr. Menzies himself should take over the Treasury. But that might be inconvenient, for he will be out of the country twice in the next few months—in November for the London Economic Conference and in June for the Coronation.

The solution is over to Sir Arthur Fadden himself. He must expect criticism; he must answer reasonable points. If he feels the strain of office is too great he should hand over his responsibilities. But in resenting the latest attack by one newspaper he is entitled to the sympathy of all who feel that personalities should not be imported into an argument which is purely one of principles.

### Victorian Tangle

The tangled skein of Victorian politics may be partly unwoven this week before these notes appear.

The long drawn-out farce of 12 men ruling a Parliament of five times that size has been played out, but it has been replaced—only temporarily, it is obvious—by a Ministry of only eight.

This descent from the ridiculous to the even more ridiculous will, it is to be hoped, be merely the prelude to a proper showdown on the issue of redistribution.

As I remarked two or three months ago, the plan by which each Federal seat in Victoria would be divided into two State seats seems to be eminently reasonable and just. It would abolish the present most undemocratic set-up whereby a city member has two or three times more constituents than a country member.

I hope this "two-for-one" plan will be endorsed by the Victorian Parliament before the inevitable early election takes place. Otherwise, a second appeal to the electors may be necessary. Victoria badly needs

a settled period of politics, and this is likely to be achieved more quickly if only one bite of the election cherry has to be taken.

### Unfair to Migrants

The case reported this week of a young foreign migrant who stowed away in Sydney on a London-bound ship because his two-year contract with the New South Wales Railways Department had been cancelled after seven months gave a sharp reminder of the poor way in which some very good types of new Australians are being treated.

Fortunately this lad fell into sympathetic hands in Melbourne. A magistrate there treated him with the utmost leniency and efforts are being made to find him other employment in Australia.

The case of the seven English migrants who arrived in Sydney several weeks ago to accept employment with the Transport Department and found that none was available earned this country much discredit abroad because it had not fulfilled a moral obligation.

Friends tell me that other most desirable immigrants who have come out from England at their own expense to this land of supposed opportunity are also having great difficulty in finding work. In those cases, of course, no bond has been broken. But it is most unfortunate that such good potential citizens should be lost while so much real developmental work remains undone.

—THE MAN IN THE STREET.

### BOY SCOUTS

TO THE EDITOR OF THE ANGLICAN

Sir,—May I point out that Freemasonry is not a religion, and does not claim to be, though some misguided members appear to think so. It is essentially a system of morality. The C.W.A. does not officially use the name of Christ, while recognising God, though a great many of its members are practising Christians.

The Boy Scout movement omits the name of Christ from its ceremonies. Some years ago when doing my papers prior to appointment as scoutmaster, the reader pointed out that a scout taught the boys about God, through nature, and the "Scouts' Own," as I knew it, was such that non-Christians could participate, providing an acknowledgment was made of the Deity.

Now, each of these three organisations does a great deal of good, but they are defective in that, while recognising God, they fail to teach that He can only really be known through His Son Jesus Christ.

Yours sincerely,  
J. DONE

Wilton, 19/10/52.

### FREEMASONRY

TO THE EDITOR OF THE ANGLICAN

Sir,—Nobody who knows anything about Freemasonry will take the letter of Mr. A. Plant on the above subject seriously.

His reference to "the grave spiritual evils of this modern heresy" are laughable.

If Masonry is a heresy, there are among its members some of the queerest of heretics, including thousands of ministers of every Christian denomination, amongst them a large number of clergy and bishops of the Church of England, including the Archbishop of Canterbury and our late beloved King. That very perfect example of a Christian gentleman was not only a Past Grand Master, but took an active interest in the craft right up to the time of his death.

I wish your correspondent could have read the message he sent to the Grand Lodge at the time of the investiture of the present Grand Master

in England, and which was read out to that great gathering of masons from all over the world after his death.

In the small suburban lodge to which I belong, numbering about 120 members, the majority are active members of various denominations, and include many church workers, such as choir members, Sunday school teachers and superintendents, churchwardens, etc. If a larger proportion do not take active interest in Church work, it is certainly not the fault of Freemasonry, but could possibly be the fault of the Church to which they belong.

The fact is, of course, that Masonry cannot very well be heretical, as it does not profess to be a religion, nor does it teach religious beliefs.

Space does not permit to answer all the other nonsense contained in your correspondent's letter. However, I should be very glad if he would supply me with "the grave spiritual evils" to which he refers. As an ardent mason for a great number of years (and a loyal Anglican), I have not yet discovered any, nor found in Masonry anything incompatible with my civil, moral, or religious duties.

Yours faithfully,  
STANLEY A. TAYLOR.  
Sydney, N.S.W.

TO THE EDITOR OF THE ANGLICAN

Sir,—Evidently Mr. A. Plant, in your issue of October 17, has been reading the "Church Times."

No one can know the Church or Freemasonry except from inside. There are several books published which give away "the secrets" of the Craft, but the real secret is inside the Lodge.

Before I went to the Chair, I passed through my Gethsemane regarding loyalty to our Lord, and the Craft being quoted as a substitute for Christianity.

The Deputy Grand Master was my secretary, and he asked me to wait for him at his bowling green. While waiting one leading mason after another came out—and each was a leading churchman.

My experience of Church life is just that. Here out of six vestrymen four are active masons. To say that 20 per cent of masons are loyal members of their denominations would be a conservative estimate—what is the proportion outside the Craft?

Freemasonry is not, and does not claim to be, a religion.

Like geometry, astronomy and architecture, religion is given its true place in Masonic philosophy, but it does not pretend to teach any of them.

It is a system of morality in which honour, truth and virtue are basic.

Terrifically sad to say the Church needs Freemasonry to-day to proclaim these foundations of society. To my sorrow I have found an influential section in the Church who consider honour and fact unimportant compared with expediency, and all their emphasis is on the place of the Episcopacy, the use of Latin Vestments and the English Missal.

Principle and piety belong to one another, but piety without principle becomes nothing but hypocrisy, and loses all its virtue.

I stand with an R.C. brother who was called upon to renounce his masonry on his deathbed, but who asserted, "I renounce neither, there is nothing incompatible between them."

As I was greeted in my last diocese with "a mason cannot be a good Churchman," and because I did my best for both, I am

"SHIPWRECKED."

### BROKEN HILL DISPARITY

TO THE EDITOR OF THE ANGLICAN

Sir,—I have just come back from a two-day visit to Broken Hill. In that time I was taken all over the city, shown the great mining works, the lovely gardens and beautiful homes of the executive officers and employees of the mines.

I was most impressed by the

obvious material prosperity and future potentialities of the city and its environs.

Imagine my surprise to find that the rectory in which I stayed was in such a state of disrepair—gaping holes in the walls, rickety floors, ages-old paint, ill-fitting doors, the whole building encased in corrugated iron—that I could hardly believe I was really in a city which I suppose is one of the wealthiest of the Commonwealth.

Is it that this wealthy city has lost its sense of values, that those who are responsible for its spiritual welfare are left uncared for, and only those who help produce the material wealth are given the best of everything for their daily living?

Yours sincerely,  
(Mrs.) B. P. ROBIN.  
Bishop's Court,  
North Adelaide.

### PRAYER BOOK OF 1552

TO THE EDITOR OF THE ANGLICAN

Sir,—I wish to join issue with your special correspondent of last week.

You will not be willing to accept lengthy liturgical lectures (in spite of the fact that your two (?) Gileandra correspondents have apparently sent you extracts from their recent college lecture notes—unknown to each other and unnoticed by your sub-editor).

1. The 1549 book probably did not satisfy everybody. Liturgy has always been a growing thing; and no living part of the Church has claimed liturgical finality.

It would not be reasonable to expect any book to satisfy the old school and the new extreme reformers. For that impulse you cannot blame the 1549 Book.

2. It seems quite absurd to me to say that in 1552 an attempt was made to make it absolutely clear what the Church of England stands for. Cranmer was probably trying to make it clear what, at that time, he stood for. But the 1552 Book is not the last word. Where the Anglican Church is free from parliamentary control, and can develop its liturgical bent, the shape of the liturgy produced in these parts is often that of 1549. Laud and the Carolines; the Non-Jurors—and in these days, Scotland, America, South Africa, and the

largely accepted 1928 Order follow 1549. I would hazard a guess that the type of Rite used to-day by the most Anglicans (either 1662 with the Prayer of Oblation after the Consecration and before Communion, or 1928) is of the 1549 type.

3. "Everything between the Consecration and the Communion was removed in order that there should be no opportunity of adoring the elements."

The Black Rubric and the words of administration were quickly altered to deliver us from Zwingli. And you could no more stop a believer from adoring the Lord Christ eucharistically present than Canute could stop the waves.

The Prayer of Oblation was kept, and though liturgical tradition is that Oblation should follow Consecration before Communion, there is no real break from Catholic order in having it said after Communion. For the purpose of the Eucharist is not to adore Christ, sacramentally present, but to offer worship to God with and through Christ.

4. Anglican worship was not born in 1552. It was born at Pentecost.

Anglican tradition rests on the Scriptures interpreted by the Ancient Fathers.

Anglican worship was nearly killed in 1552, but by the mercy of God, Continental Protestants, even with the power of the purse and Parliament behind them, cannot stop the revival of worship, which is growing in our Church in the true Catholic tradition.

Yours faithfully,  
M. D'ARCY COLLINS,  
Dubbo. Bishop.

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# PASTORAL LETTERS

## THE ARCHBISHOP OF BRISBANE

My dear friends,—

The second Queensland Bush Brotherhood Jubilee, that of S. Barnabas, North Queensland, took place at the end of September.

It was preceded by the dedication of the very beautiful throne and canons' stalls, which have been placed in S. James's Cathedral, Townsville, in memory of John Oliver Feetham, for 34 years Bishop of North Queensland.

I felt it to be a great privilege to be invited to perform the dedication ceremony, and recall some of the characteristics of his life and ministry which endeared him to so many friends.

The jubilee thanksgiving for the 50 years of Brotherhood life and service took place at All Souls' School, Charters Towers, where visiting bishops, clergy and friends met for Evensong and an open-air rally. This was followed next morning by a Solemn Eucharist, which was celebrated at an altar in the open-air, and left an indelible impression of joy and thanksgiving on all of us who were able to be there.

After breakfast we were soon on our way by car to Innisfail, 200 miles away, which had been in the Brotherhood area.

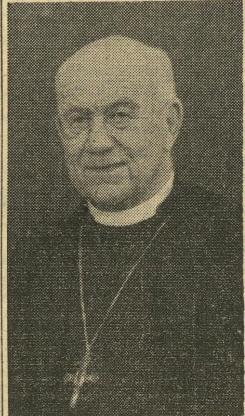
There, a parish social in the evening and a full church in the morning, helped to swell the note of thanksgiving, and send us on our way rejoicing.

The scenic road up the Range to Ravenshoe led us on towards the next meeting-place in a lovely setting, where a plaque was blessed to inaugurate the Junior School of S. Barnabas, which is being built to meet the needs of boys living on the northern coast and tableland, and to stimulate the desire to make the best use of its prolific

soil. This venture deserves every encouragement and support.

A few miles further on is Herberton. Here, the first Bush Brotherhood (Aneurin Vaughan Williams) built the Brotherhood house with his own hands in 1902.

Ten years later there was handed on to me and to those who came after me, the ever-growing task of ministering to



The Archbishop of Brisbane.

the needs of the dwellers in the bush, mostly over 200,000 miles of open plains.

Close by a foundation stone was set to mark the place where a new S. Mary's Girls' School of brick is to take the place of the burnt-out wooden one, of which the Sisters of the Sacred Advent have been in charge since 1918.

There has been a most liberal response to the building appeal, but much more is wanted.

A Thanksgiving Eucharist, followed by a "gathering of the clan" on the very site on which the original Brotherhood house had been built, brought the celebrations to an end. With thankful memories of the past, and brightest hopes for the future, we commended the work of the Brothers of S. Barnabas and of the Sisters of the Sacred Advent to God's gracious guidance and protection in the days that lie ahead.

At S. John's, Cairns, the same evening, I was attended by the Reverend W. C. Smith, who joined me in the Bush Brotherhood in 1913, and subsequently built S. John's Church.

I ventured to sum up in my address all that the commemoration had meant to us, and afterwards in the parish hall we met many old friends of 30 and 40 years ago, and many new ones, too.

This five days' tour from Townsville to Cairns, covering 600 miles by car, and including seven important engagements, will long remain in our memories as a happy and inspiring (if not restful) prelude to the Provincial Synod, which began next day at Rockhampton, and lasted about four days.

The bishop and Mrs. Housden kindly entertained the bishops of the Province at Lis Escop, and all who attended the Synod came away with the impression that it had all been well worthwhile.

There was a splendid spirit of co-operation in and outside of the Synod Hall, and we all agreed that the presence of A.B.M. delegates, who were holding a provincial equipment conference at the same time, added greatly to its interest and value.

The following are some of the resolutions passed, unanimously at Provincial Synod. They have no binding effect on the dioceses of the Province, unless or until they are accepted by the respective diocesan councils, as applicable to that diocese:

1. Church of England Outback Mission.

"That a Fund to be known as 'The Church of England Outback Mission Fund' be estab-

lished and that moneys subscribed be administered by the metropolitan and bishops of the Province of Queensland, the Corporation of the Synod of the Diocese of Brisbane to act as trustees for the Fund for use in remote parts of the Province.

"The objects of the Fund are:

"(a) To provide moneys for the erection, maintenance, upkeep and restoration of the fabric of churches and other places of public worship in remote parts.

"(b) To provide stipends and grants towards stipends and proper emoluments and expenses for clergymen and other persons licensed by bishops for service within the terms of the purposes of this resolution.

"(c) To provide for and assist in public education by means of schools, hostels and other educational establishments.

"It is recommended to the bishops that a commissioner for the purposes of implementing this resolution be appointed.

"Remote parts of the diocese means parts of the Province west of the longitude of Cairns but including the Diocese of New Guinea."

2. Church Constitution for Australia.

"That in view of new developments and progress towards a Constitution for the Church of England in Australia this Provincial Synod for the time being defers definite action towards a separate Constitution for the Church in the Province of Queensland but reappoints the Constitution Committee to continue its work. The Bishop-in-Council of each diocese shall appoint three members of the Constitution Committee, one of whom to be resident in Brisbane, whose task shall include the scrutinising any proposals coming forward from the General Synod Constitution Committee. Any diocese may change its representative or representatives. His Grace, the Metropolitan, to be convener."

3. Thanksgiving for and support of the Society of the Sacred Advent.

"This Synod gives thanks to Almighty God for the work of the Society of the Sacred Advent during the past 60 years and calls upon all church people to work for its continuance, especially in encouraging vocations amongst the young women of the Church."

4. Appreciation of services rendered to Papua and New Guinea by the late Administrator, Colonel J. K. Murray.

"(a) That this Synod welcomes the tribute paid by His Grace the Archbishop of Brisbane on his presidential address to Colonel J. K. Murray and shares the regret expressed by His Grace at the discontinuance of Colonel Murray's office as Administrator of Papua, New Guinea. This Synod places on record the high esteem in which it holds Colonel Murray and his great work for the native people of Papua, New Guinea, and for the Territory as a whole in the most difficult years of its history; its admiration for his able and wise administration and for the many great achievements of post-war reconstruction during his period of office. It expresses the deep gratitude of the Church to Colonel Murray for his understanding both of Australia's responsibility towards the native people and of the vital contribution of missions in the fulfilment of this responsibility and for the sympathetic consideration he always showed to missions in their work.

"(b) That this Provincial Synod urges upon the Federal Government the restoration of the former office of Lieutenant-

Governor of Papua, even if this designation cannot be applied to his relationship to the Trust Territory of New Guinea.

"(c) That this Synod welcomes the assurance given by the Honourable the Minister for Territories that the termination of Colonel Murray's appointment does not express the slightest change in the Government's firm intention to protect and advance the welfare of the natives and to co-operate with Christian missions in so doing. It, however, views with apprehension the considerable cuts that are being made in supplies both for Government and missions' educational and medical services. It urges upon the Government that these two vital spheres of native welfare should not be included in any Budget cuts even if it should be necessary to reduce the amounts being made available for economic development."

5. International goodwill towards Asian countries.

"That this Synod of bishops, priests and laymen, representing the Church of England in the Province of Queensland, fully appreciates the efforts of the Federal Government to foster better international understanding and goodwill by such means as the Colombo Plan, and calls upon our church people to encourage further measures to demonstrate our desire to live at peace with our neighbours and to build up a Christian fellowship with them."

*John Carpenter*  
**THE BISHOP OF CARPENTARIA**

My dear Clergy and Laity,

Through my own continuous travelling for some weeks past and the eccentricities of the mail service in this remote part of the world I have unfortunately missed several numbers of the ANGLICAN and the time has come for me to write a second Pastoral Letter.

In numbers which I have seen a good deal of space was given to the subject of marriage. What I have to say, primarily to the members of this diocese, has very possibly been said already more ably by other contributors to this paper. All the same I wish to make one or two matters on the subject of marriage as clear as I can.

Marriage is defined as "the voluntary union for life of one man and one woman to the exclusion of all others."

This is in agreement with Our Lord's words, "From the beginning of the creation, male and female made He them. For this cause shall a man leave his father and his mother, and shall cleave to his wife; and the twain shall become one flesh." This means that although marriage comes into existence as a result of a contract, it is much more than a contract; it brings into being a state of marriage in which a man and woman are united in an indissoluble relationship until parted by the death of one of them.

The words "one flesh" have a wider meaning than that the marriage must be consummated; they mean that husband and wife are related to one another as a fact. When Laban met Jacob he said, "Surely thou art my bone and my flesh," meaning that he was his nephew; they were relations.

Of course, everybody knows that husbands and wives are related, but it seems to be oddly overlooked sometimes that this is a fact and therefore remains true whatever happens.

If I am related to someone, I am related to that person however we may behave towards one another. I may have a regrettable dispute with my aunt and we may avoid each other's company entirely, but it is no good my saying she is

no longer my aunt or her saying I am no longer her nephew; that relationship is a fact and beyond the power of man to alter.

So when a man and woman have once become husband and wife, they are husband and wife; and that is a fact beyond the power of human alteration. All this is very clearly and unmistakably incorporated into the Marriage Service in the Prayer Book. It explains why that service cannot be used in cases where either party has a husband or wife still living; it is not a question of innocence or guilt; it is a question of fact.

At the same time, it explains why the Church cannot recognise divorce.

If this seems hard, remember that a husband or wife is the one relation whom we choose for ourselves. All our other relations are given to us, and we to them, whether we like them, and they us, or not; but no one is forced to marry a husband or wife—if they are it is not a marriage at all because the union is not voluntary.

Furthermore, marriage is of Divine institution and so is in accordance with the Law of Love. There are, unhappily and inevitably in an imperfect world, hard cases when it becomes impossible for a husband and wife to remain together; it may indeed be quite necessary for them to separate, but that still does not alter the fact that they are husband and wife and therefore not parted in the sense that either can marry another partner; only death parts them in that sense.

In an attempt to deal with the problem of human misery caused by hard cases, divorce was permitted in certain circumstances under the Mosaic Law and (since 1857 in England) by the statute law of the State; but Our Lord pointed out that this was because of the hardness of men's hearts. But from the beginning it was not so.

He recalled His followers to the original purpose of God, to the true ideal of marriage in accordance with the Divine plan.

We who claim to be His followers are clearly bound to abide by His teaching and, through His Church, He has given us the Sacrament of Holy Matrimony to bestow His Grace on those who are married that they may faithfully live together according to His will.

It is true that the Church cannot force her laws on those who are not her members, and that the marriage of non-Christians is not of necessity indissoluble (and therefore not in the strict sense true marriage) yet she upholds the ideal as being for the good of all men.

Divorce may seem to solve many hard cases and, no doubt, in numbers of individual cases it does so; but a lax rule cannot avoid in the long run causing more cases of hardship than it solves.

It seems obvious that when divorce is made easy and is prevalent that more and more people are likely to enter into marriage with a lurking idea that, after all, if it doesn't turn out all right they can always get out of it again though at the time they have no actual intention of doing so.

Nevertheless, if that idea is there at all, it will almost inevitably grow when difficulties arise: instead of facing those difficulties and overcoming them together, and thus cementing the marriage union, they will tend to brood upon them and wonder whether they have made a mistake. If that spirit prevails, it will not be long before they are sure they have made a mistake and the marriage is bound to be unhappy even if it does not break down altogether.

On the other hand, those who know that they have taken each other for life and that there is no undoing what has been done will be determined not to allow difficulties to drive them apart. By their meeting difficulties and overcoming them they will grow closer to one another.

*John Carpenter*

## THE BISHOP OF KALGOORLIE

My dear friends,

I have just returned to Perth after a strenuous, but enjoyable, four weeks' tour of my diocese. It is encouraging to find that forward movements are being made in every parish and district.

The beginning was a happy wedding at Westonia, my first in the diocese. Immediately before the arrival of the bride I "improved the occasion" by licensing the Reverend D. P. Davies as priest-in-charge of the parish of Southern Cross.

The Reverend Dennis Bazely, Rector of Merredin, who has looked after Westonia for the past year, acted for Archdeacon Coxon, and presented the new priest.

S. Luke's Church was filled for the occasion, and there must have been as many people outside as there were within.

Next morning, after celebrating Holy Communion at Christ Church, Southern Cross, I drove on some 220 miles to Norseman, arriving in good time for Evensong, followed by a Confirmation.

Next day the rector, the Reverend T. Copland, took me 60 miles south to Salmon Gums, where I confirmed three men



The Bishop of Kalgoorlie.

and two women in the C.W.A. Hall.

There I made a careful inspection of an abandoned farmhouse made of concrete blocks. This has been given to the parish, and local farmers are prepared to remove the materials and use them to build a church at Salmon Gums.

### THE "TRANS" LINE

I spent the next week-end at Zanthus, on the Trans-Australian railway line.

This little settlement became the scene for the Trans-Line Inter-School Sports. Five schools, from near Kalgoorlie to the South Australian border, took part. There are just under 70 children in all five schools, but they made up for lack of numbers by enthusiasm and good sportsmanship.

I was thus able to meet a fair proportion of the Nullarbor Plain population all at once.

What a splendid crowd they are! One felt that they not only deserve, but also appreciate, the five enthusiastic young schoolmasters, who not only teach their pupils, but are also friends and leaders of their respective communities.

We all look forward to the time when the railway authorities will be able to provide us with a coach to use as a travelling church.

From what I have seen of the interest which the authorities take in the families of their employees, I am sure they will make the necessary carriage available to us as soon as it is possible for them to do so.

The visit was arranged by my friend, the Hon. J. M. A. Cunningham, M.L.C., who, together with Mrs. Cunningham, accompanied me to Zanthus and presented the attractive sports prizes at the end of the festivities.

It was a special pleasure to be able to confirm two young people on Michaelmas Day immediately before the Eucharist and to give them their first Communion.

Mr. Cunningham, who is rector

(Continued on Page 12)

## SYDNEY CLERGY WIVES' ASSOCIATION

The final meeting of the year will be held on Friday, November 7.

11.30 a.m.: Holy Communion, Cathedral Chapel. Celebrant: The Dean of Sydney.

12.30 p.m.: Luncheon in the Chapter House.

As this will be the final meeting at which the President, Mrs. Babbage, will be able to attend, we are taking this opportunity of saying farewell to her, and we hope that all clergy wives, whether members or not, will attend. MRS. P. N. SHAW, Secretary.

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# FAITH AND MORALS

## A WEEKLY QUESTION BOX

By Dr. S. Barton Babbage

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

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



### Why are services organised for members of Trades Unions and not for members of the Employers' Federation?

This question, which was sent to me by a Knight of the Realm, was prompted by a published report of a Labour Day Service in S. Andrew's Cathedral, Sydney.

My correspondent, however, is not entitled to draw any sinister conclusion from the fact that a Labour Day Service has been held in the Cathedral and that no service, as yet, has been held for members of the Employers' Federation.

The truth is, that we should be delighted to welcome members of the Employers' Federation. We do not assume, for one moment, that trade unionists are the only class within the community who need evangelisation.

The tragedy is that, during recent years, a divorce has taken place between the trade union movement and the Church. It seemed right, therefore, to establish some point of contact through an annual service: to thank God for the legitimate achievements of the past; to pray for wisdom in future activities; and to strengthen the hands of those who are concerned to preserve the trade union movement from the hands of Marxists and irresponsible pressure groups.

The appropriate time for such a service appeared to be prior to the Labour Day March.

We cannot ignore the fact that today power has largely passed to the so-called "working classes." There has been a major shift in the balance of power within the community.

The question is whether we are going to ignore these revolutionary social changes, or whether we are going to try and guide these forces aright by inculcating a due sense of civic and corporate responsibility.

The Bishop of Armidale stressed that the trade union movement has yet to win recognition for its members as "persons." But he also stressed that the trade union movement has to learn—and this is the pertinent message for the present time—that privileges imply responsibilities.

I have offered, most willingly, to arrange a similar service for members of the Employers' Federation. The difficulty is to find a suitable occasion which would provide an appropriate opportunity for such a service of public and corporate worship. The inauguration of such a service would be warmly welcomed.

### Who were "the brethren" of our Lord?

Mrs. E. M. McWhinnie, of Drummoyne, asks which, of a number of different readings of

Mark III:21, is the most accurate translation. She enumerates the different readings:

Moffatt: "when his FAMILY heard..."

A.V.: "when his FRIENDS heard..."

R.V.: "when his FRIENDS heard..."

Donacy: "when his FRIENDS had heard..."

Ronald Knox: "when THOSE WHO WERE NEAREST him..."

Twentieth Century: "when his RELATIONS heard..."

Mrs. McWhinnie adds: "Moffatt's rendering adds great weight to the Protestant argument against the Roman Catholic view regarding the perpetual virginity of Mary."

The Greek phrase may mean either "his family" or "his relations" or "his friends": any one of these renderings is an equally good translation. No argument can be built on this passage.

In the same Chapter of S. Mark, however, there is a reference to "his mother and his brethren" (III:21).

There has been much controversy on this subject, and it raises the whole question mentioned by our correspondent.

As long ago as 1865 Bishop Lightfoot published an exhaustive excursus on the subject of "the brethren" of our Lord. Were they sons of Joseph by a former wife; or sons of Joseph and Mary?

Bishop Lightfoot says that in the early ages of the Church these two conflicting opinions were held. On the one hand it was maintained that no blood relationship existed; that these brethren were in fact sons of Joseph by a former wife, before he espoused the Virgin; and that they are therefore called the Lord's brethren only in the same way in which Joseph is called his father, having really no claim to this title but being so designated by an exceptional use of the term.

On the other hand others argued that the obvious meaning of the term was the correct one; and that these brethren were the Lord's brethren as truly as Mary was the Lord's mother, being her sons by her husband Joseph.

Towards the close of the fourth century Jerome suggested a third possibility: that "the brethren" of our Lord were His cousins after the flesh. Jerome boasted that this view asserted the virginity not only of Mary but also of Joseph. This view, however, is quite untenable.

Between the former views the bishop favours the suggestion that "the brethren" were in fact cousins of our Lord. He points out that at the Cross

Jesus commended His mother to S. John, with the words: "Woman, behold thy son." It is inconceivable, he says, that our Lord should have overruled the most sacred ties of natural affection if other children were living to care for her. If it be contended that the other members of the family were as yet unbelievers, the fact remains that within a few days a special appearance was vouchsafed to one of these brethren, who was destined to rule the mother church of Jerusalem.

Nevertheless we are not bound to accept this conclusion. The words, "She brought forth her firstborn son" (Lk. II:7), and the passage in Matt. I:24, would suggest that other sons and daughters were born to the mother of our Lord and His reputed father. Further, the scene at the foot of the Cross is not incredible. John was Mary's nephew, and her Son's dearest friend. What more fitting than that our Lord should commit His mother to the care of His closest disciple?

Strong arguments can therefore be advanced in support of either of these two main interpretations.

## R.C. PRIESTS' INCOME TAX

TO THE EDITOR OF THE ANGLICAN  
Sir—A few weeks ago I read a recent copy of a Roman Catholic magazine, "The Homiletical and Pastoral Review," published in the U.S.A.

In answer to a correspondent, the editor stated explicitly that R.C. priests do not pay income tax in that country. It was argued that priests do not receive a salary as such; they are supported by the voluntary, freewill gifts of their parishioners.

The statement was qualified in only one respect. It was maintained that priests pay income tax on any income they receive independently of their office and as interest on any capital they may have.

Now, in spite of the Reverend T. B. McCall's protests, I believe the situation is the same in Australia.

I suggest that he write a letter to the Deputy Commissioner of Taxation and try and get an answer that is not evasive of the main point.

Not many years ago I saw a letter, written in this instance by a politician after reference to the taxation authorities, that ran something like this: "Roman Catholic priests pay income tax on all salary received."

In view of the second paragraph above, would that be regarded as a satisfactory answer? Yours faithfully,  
H. P. REYNOLDS.

The Rectory,  
Yass, N.S.W.

## THE PRAYER BOOK

TO THE EDITOR OF THE ANGLICAN  
Sir—The word "Lutheran" in the final sentence of my letter last week should read "Zwinglian."

I dare say some discerning person will fasten upon this—so you might anticipate their amendment by noting the correction. I am

Yours faithfully,  
"CLERIC."

## LEUCOTOMY

TO THE EDITOR OF THE ANGLICAN

Sir—I feel that some protest should be made as to the way the subject of the leucotomy operation has been discussed in THE ANGLICAN.

I would agree that it is wise to insist that the consent of near relatives be obtained for permission to operate, as is done in any surgical procedure when patients are not mentally able to decide for themselves.

There should be also a loophole in the way of an authority other than relatives, as they do not always act in the best interests of the patient.

Nevertheless it is very bad taste for a paper like THE ANGLICAN to publish a cartoon that is definitely libellous to the medical profession.

It infers that doctors perform this operation merely as an easy way of emptying mental hospitals by death or discharge.

Nothing could be further from the truth. Leucotomy is only performed by a select number of experts on patients, where it has been decided after months of other treatment and care, that no other procedure could give any relief.

There are always some failures in any form of surgical treatment, but it is a modern miracle to see a hopeless maniac, who must be under restraint for ever, converted into a quiet well-mannered person, able to work and enjoy life, and find happiness in religious faith. Other cases of apparently hopeless depressive insanity have been restored to almost a full measure of normality.

Whilst protesting chiefly at the nature of the cartoon, I would also disagree with the tone of the leading article and of some statements made in the front page of the paper.

The writers evidently have a very poor opinion of the mentality and honesty of purpose of our leading psychiatrists and neurosurgeons, who alone advise and perform the leucotomy operation.

ELLEN M. KENT HUGHES,  
M.B.B.S.  
Armidale.

[In her second paragraph, this correspondent concedes the principle for which we stood. We agree with the suggestion in her third paragraph; but we are vigorously opposed to the medical profession being empowered to make irresponsible decisions in the technical, legal sense—decisions. If our correspondent really feels that we have libelled her profession, then the appropriate remedy is open to her. She concludes, correctly, that we doubt the "mentality" of most psychiatrists. We do not question their honesty; only their competence.—Editor.]

TO THE EDITOR OF THE ANGLICAN

Sir—Your leading article on October 17 and the crude drawing which accompanied it, are, in effect, breaches of the ninth commandment.

In the second paragraph of the article you suggest that the congestion in mental hospitals and the difficulty of securing adequate numbers of competent mental nurses and the considerable expense of maintaining mental institutions, played no small part in the Government's original proposals.

I was secretary and investigating officer of the Mental Hospitals Department for a period of 91 years, so that I know a great deal about its operations.

It will interest you to learn that the authorities do not expect to be called upon even to consider, let alone cause to be performed, leucotomy in the case of more than one or two patients in any one year.

Exaggeration is not argument. They have had excellent results from the other treatments covered by the new legislation.

Patients are not incarcerated in mental hospitals. Under the provisions of the Lunacy Act they are detained therein for care and treatment. At any point of time there are numerous patients on leave from the hospitals for trial purposes. The medical superintendent

is bound to consider in each case what treatment is likely to benefit a patient, and he has to think for those patients who are not able to decide for themselves.

His aim is not to injure any patient, but to do whatever is possible to restore him to a normal mental condition.

Dr. Wand, when he was Archbishop of Brisbane, said that there would not be nearly so many patients in mental hospitals if more people had attended to their religious duties.

This clearly indicates that the Church has fallen down on its job, and you might bend your energies in the direction of seeing what improvement can be effected in that regard.

Your ecclesiastical friends might even be able to persuade some women that they have a vocation for mental nursing.

Personally, I congratulate the Minister for Public Health and the Premier for their humaneness and courage in introducing the amending legislation.

Yours faithfully,  
F. C. G. TREMLETT,  
Hunter Street, Sydney.

## CABBAGE TREE ISLAND

TO THE EDITOR OF THE ANGLICAN

Sir—You will be pleased to know that your information on the need of help for the furnishing of the Cabbage Tree Island Aboriginal Settlement Church Hall brought the response of a donation from Miss D. Palmer, of Drummoyne, Sydney.

In a letter from the rector, he mentions the gift of a small American organ which he, with the help of his church wardens, will attempt to take across to the island, where it will remain in the hall for church services.

Are there any church people amongst your readers who would like to help with the gift of a cross and candle sticks, or church linen? An altar is also urgently required.

Yours faithfully,  
C. S. ROBERTSON,  
Chairman,  
Australian Board of Missions,  
14 Spring Street,  
Sydney.

## REJECTED GIFTS

TO THE EDITOR OF THE ANGLICAN

Sir—"It seems that a great many of our clergy... are making a business of their church." (Vide correspondence in your last issue.)

What frightful bounders are creeping into our midst!

In many of our parishes the services start on time; the notice board means what it says; the sick in hospital can depend on seeing the rector at regular intervals; death, sickness or any other disaster brings him quickly to the door of the troubled and anxious; the schools are visited with clock-like regularity; pastoral work continues every day.

A card index system, identifying all parishioners, is there in his study to betray his business-like approach to his work.

One suspects that these odd rector imagine themselves to be in business, so efficiently and diligently do they address themselves to their pastoral duties.

They have probably been strangely influenced by a Boy's words uttered 2,000 years ago: "I must be about My Father's business."

So obsessed has this class of rector become with the idea that the Christian life is a business, that they not only drive themselves to give to the limit, but they feel that there is a similar obligation on the part of all who make the same profession of faith.

With all their briskness and efficiency, they know something close to tears when they see the loving and sacrificial offerings of many of the poor.

But they also know a fierce indignation when they see the sloth and meanness of many of the well-to-do.

They may, according to their spiritual stature, accept an insult offered to them; but as they to accept an insult to God offered in the form of an occasional pound note from one who, willy nilly, pays his earthly governor ten to twenty times that amount each week!

Yours faithfully,  
GRANO SALIS,  
Goulburn.

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The Theme is:

"The Faith That Conquers"

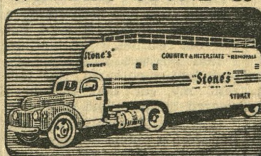
The speakers include the Bishop of Canberra and Goulburn, lecturers from the National University and students from overseas.

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In Search of the Truth . . . 2

# BEHIND THE IRON CURTAIN

It is said that Trieste is an international and free port. A few miles from the town we came to the frontier, where the Italian guards examined and stamped our passports.

One guard playfully pretended that he would not allow our child to enter because she had no passport, and tried to take her out of the car.

THIS frightened her somewhat, as there is always a certain air of tension at borders. Ever after at each frontier, she had papers which she asserted were passports for herself and her dolls!

We had entered the territory of Trieste. American and British army vehicles made a homely and comforting sight, as we followed the coast road. Here, my wife reminded me, was the castle of Archduke

I had been very busy preparing. It was my good fortune to meet the Transport Officer from the British Embassy at Belgrade.

At last I got real information. He told me the road as far as Zagreb was not good, and the fact that he was using a Landrover seemed ominous. He advised me to take food and petrol, so I secured four four-gallon American petrol tins as extras.

We bought a supply of food,

Police, and in under an hour we were free to go. However, Trieste is not entirely a free port, and these technical differences and popular misconceptions could land a traveller in grave difficulties.

The barrier was raised, and we approached the Yugoslav guards. Our papers were in order. A big sticker was pasted to the windscreen, partly obstructing my wife's view, but we dared not object.

Above the customs house was a lookout, and we noticed an armed guard was watching the proceedings. This, together with the propaganda in our papers about communist countries, had its effect upon us, and our hearts were thumping. The road for a while was excellent and I began to take heart.

## PROPAGANDA

The country was semi-Alpine in character and, therefore, most attractive.

Then the road became worse. It was a gravel road going to pieces.

After about thirty miles the engine stopped. I felt myself going a little pale.

There were no garages and I could not speak the Slav language.

I pulled the choke out and the car started. It seemed like a blockage, but I decided to carry on, although at one stage we practically decided to turn back.

Such was the effect that propaganda had had upon us.

Everywhere were signs of May Day celebrations. Huge archways of greenery hung over the main street, and always the tall pole of a pine tree gaily decorated.

Road to Mussolini's Hotel.

Ferdinand, which she had visited pre-war.

I turned into the road leading to the castle and saw the magnificent structure perched right on the water's edge.

This was one of the homes of the Archduke whose assassination touched-off the first world war.

An American sentry barred the way. Tourists could no longer visit the castle, as it had been taken over by the general in command of the U.S. forces.

## FIRST OF MAY

Trieste is an interesting and busy port. It is Italian in character and language.

I had a special letter of introduction to the Chief of Police, who was a British Officer. I found him most helpful, and as most of the best hotels had been taken over by the occupation forces, we were very pleased to be allowed into the Excelsior, which was right on the waterfront.

During our stay in Trieste, the first of May occurred.

As you approach communist countries, May Day becomes increasingly important. There were large numbers of British and American families living in the town. An order was issued that these families were not to venture out on the streets on May Day.

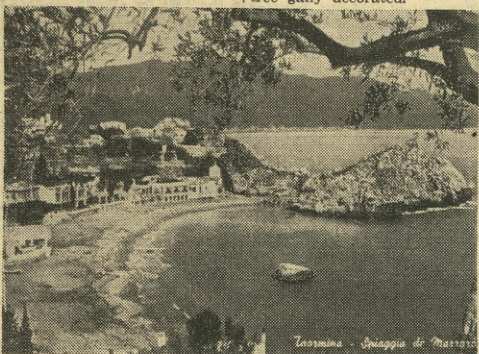
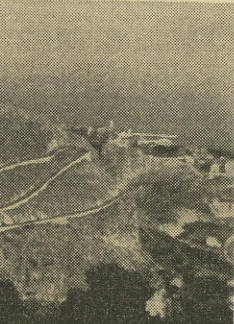
The town was strangely quiet, and guards everywhere were ready for trouble.

In the afternoon we ventured out and engaged a steel-helmeted and heavily-armed American in conversation. He advised us to return to the hotel.

There are two brands of communists in Trieste—Russian and Yugoslav—and it was feared that if the followers of Stalin clashed in their May Day procession with the followers of Tito, there would be real trouble, as there had been on other occasions.

## FOOD PROBLEM

Fortunately, all was peaceful, but an air of anxiety hung over the city and we had our first real insight into how much the Stalinists hate the Titoists. This is an important factor to bear in mind when dealing with Yugoslavia and its brand of communism.



Brazzaro Beach.

and under the circumstances were permitted to trade at the British Naafi, where most of the British families shop.

Incidentally, the British Embassy sends a truck to Trieste about once a fortnight to buy supplies at Naafi. A private store is kept in Belgrade because of rationing and high prices.

Heavily laden, and with our pulses beating a little faster, we left Trieste for the Yugoslav frontier.

Italian police examined our passports, and found them in order. But when the Customs official examined our Car-net—a book of certificates used for importing and exporting a car when travelling, equivalent to a passport for the car—it was found that we were half a day overdue.

## FRONTIER HALT

Tourists are permitted to stay in Italy for 90 days. When we entered Trieste we were under the 90-day limit, but now we were just over.

Our passports were in order because they had been stamped at the entrance to Trieste, but not our Car-net. Fortunately, I had foreseen this anomaly, and had mentioned the fact that my car had not been cleared to the Chief of Police.

It was Ascension Day and therefore a public holiday, as is usual in Italy. All customs offices were closed and it was useless to return to pay a small fee.

I telephoned the Chief of

It seemed to us that the people had wistful expressions, the hopelessness of prisoners who want to be free.

Marshal Tito's photograph was everywhere, and the hammer and sickle a familiar sign.

We stopped by the roadside and made a cup of tea. I lifted the bonnet and was looking at the engine, when a truck approached, the first we had seen. It stopped, and two men got out and came over.

They seemed as if they wanted to be helpful, but I dared not let them touch anything.

## POLICE PATROL

My main worry was how we were to speak. After a few signs I heard some words. "Sprechen sie Deutsch?" I asked. Yes, they spoke German fluently. This had once been part of the old Austrian Empire, and I found to my relief that in most places there seemed to be those who spoke German. So the language problem was solved and one of our fears vanished.

The two men were polite and helpful, and we all felt reassured.

The village houses were neat and whitewashed; rather Austrian in style.

We passed through Ljubljana and carried on towards Zagreb. The road was not good and we discovered later that a wheel cap had bumped off.

The delay at the frontier had put my timetable out. It

was getting late but I drove in to the night. Zagreb was still a long way off and I was getting very tired, for the strain of the day was telling on me. I was now so tired that my eyes would hardly keep open so I decided to pull into the side of the road and wait for morning.

We must have gone to sleep, for we were awakened by a tap on the window. Two dark figures were outside with rifles slung over their shoulders.

They asked what we were doing there, and I explained that we had some slight engine trouble and were waiting for daylight.

## ZAGREB

After examining our papers and looking at the sticker on the windscreen, they spoke between themselves. They seemed satisfied and walked off.

This treatment again reassured us and it was comforting to know that police patrolled the roads at night in pairs armed with rifles, as in Italy.



Historic Cloisters at Palermo.

When morning came we made our way to Zagreb, where we arrived about 6 a.m.

The city was already astringent. We afterwards found this to be a feature of Yugoslav life; even Belgrade by 5 a.m. was busy with people going to work.

I was anxious to report my presence to the British Consul, so that if anything untoward happened to us he would have some idea where we were.

The office did not open until 9 a.m., so I went to the outskirts of the city and pulled into an opening.

## CHURCH SERVICE

I discovered that we had stopped near a Roman Catholic church. People began to arrive and then the priest came along.

He spoke fair English and told me that Mass was due to begin at 6.30 a.m. I remember about thirty people came to the service.

Here was our first proof that church services were permitted, although the Archbishop of Zagreb was at that time held in custody by the State.

Not far away, the stately spires of his cathedral rose above the city, but here in this unpretentious little church, priest and people were not afraid to witness daily to their Faith.

I began to realise what a dangerous and difficult task the Church, and especially the Roman Church, has in keeping the Christian Faith alive in communist-held Europe.

While we waited for the Consulate to open I cleaned the carburettor. Thank goodness, it was a simple, minor block and the car went perfectly from then on. But it could not have chosen a worse time to give us a scare.

I saw the British Consul, who gave me good information about the road to the capital, Belgrade, or Beograd, as the locals call it.

## PUTNIK

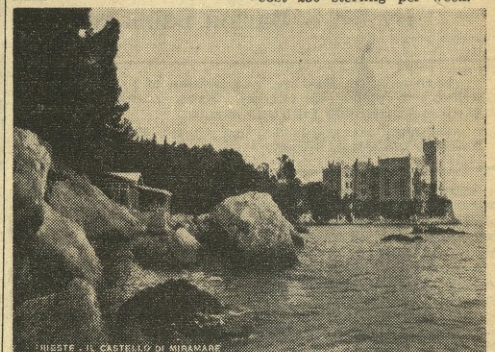
He explained that the road was almost new, it was concrete and made mainly with voluntary labour; 250-odd miles long and completed in two years!

Students with communist sympathies were invited from different countries to come and help. They worked for two

weeks, and then were given a week's holiday.

It was a wonderful effort when one sees how long it takes to repair the streets of Sydney! Two hundred and fifty miles without a major bend or cross road!

Our first need was money, since I had no Yugoslav currency. I found we had to go to an organisation called PUTNIK.



Trieste Castle.

On the ordinary exchange of 140 dinars to the £ sterling, a pair of average quality shoes for men worked out at £50 sterling.

Rather poor quality cloth for a man's suit, £100 sterling. This was in May, 1951.

I was told in Belgrade that a kilo (2lb.) of lettuce cost the equivalent of 26/-, and that vegetables for a family of three cost £30 sterling per week.

This explained why a truck was sent regularly to the Naafi at Trieste.

My next task was to find petrol. Eventually I found a hand-operated pump, but no service station as we know it.

Our tourist dinars entitled us to petrol without ration tickets.

When asking for directions, I found the people of Zagreb very helpful and co-operative. So we found ourselves on this magnificent concrete motor road heading for the capital, Belgrade.

## BERLIN BISHOP'S REASONS

ECUMENICAL NEWS SERVICE

BERLIN, Oct. 17

Asked what had induced him to accept an invitation of the Patriarch of the Russian Orthodox Church to go to Moscow, the Bishop of Berlin and President of the Council of the Evangelical Church, the Right Reverend Dr. Dibelius, replied:

"The Church of Russia is very near to us now. It is time for the Churches to make contact with one another, as the Churches of all other countries are doing. For that reason, the Council of the Evangelical Church in Germany almost unanimously agreed to the proposal."

Q.—But was it not the Patriarch who rejected any contact with the ecumenical movement?

A.—"I should not care to put it like that. He declined to co-operate under existing conditions because the activities of the World Council seem to him too one-sided and political. But he did not reject in principle, once and for all. It may be that a man-to-man contact helps both sides to understand one another a little better than before."

Q.—Are you not afraid that your journey might be misconstrued as a political one, and used for undesirable political ends?

A.—"I am not only afraid of that, I am sure. But, you see, I have been fighting a whole long lifetime for the principle that the Church should not bow to the political element's claim to total authority. We have got to have one force in the world which sees the human aspect of man, and speaks from people to people in a language which is different from the language of the politician. Whatever happens, I will do my utmost to prove in this matter also that, as a man of the Church, I put myself at the service of no political purpose whatsoever."

Q.—And what result do you expect from your journey?

A.—"Of course, I do not imagine that I shall get to know and understand the Church of Russia, or Russia itself, in the space of a week. But if Churches are to come to know each other, they must begin first and foremost with the people at the front, if you will excuse the expression."

go to a hotel you must get a chit from PUTNIK first, they will tell you where you must go. The manager of the hotel cannot take you in without permission first from PUTNIK.

The local people must go through this organisation every time they make a journey.

## SHOES £50

Actually it works quite well and we were treated politely. Coming from a British country this curtailment of freedom and free choice is strange.

I began to wonder how our Australian communists, who are so vocal about being free to travel where they wish, would like this strict control of all movements.

We finally got our money. 140 dinars to the £ sterling, and with this 140 tourist dinars, which we used in conjunction with ordinary dinars.

In special cases, such as hotels and tourist shops, at which foreigners were allowed to make purchases, this had the effect of a 70% reduction in price.

We later found that this reduction was essential if tourists were to be able to afford to come to Yugoslavia.

My wife was keen to look at some of the shops before leaving Zagreb. In most, there seemed to be three prices: 70% and 60% reductions in special cases, and then the open-market price.



## BORNEO: THE LAND AND THE CHURCH

By the Right Reverend N. E. Cornwall, Bishop of Borneo.

The Diocese of Borneo comprises Sarawak, Labuan, Brunei, North Borneo, and the rest of the Island of Borneo with the islands adjacent and belonging to it.

A HUNDRED years ago, England heard for the first time the voice of Rajah Brooke, of Sarawak, an adventurer of high ideals and noble principles. He had assumed control of a bit of Borneo which had been ravaged by piracy and internecine strife.

He realised that though by force of arms he might give the people the appearance of peace, they really wanted the roots of peace, and those roots were to be found in the Christian religion.

So he appealed to the Church of England to help him, and soon a priest-doctor, Francis MacDougall, with his wife, joined the number of missionaries who sailed forth from England.

A hundred years ago a ship sailed up the Sarawak River, twisting and turning between the banks of Nipa palm, with occasional little leaf huts built on sticks over the sides of the river, and finally dropped anchor at the little town of Kuching.

From this boat came for the first time Christianity, carried by Francis MacDougall and his wife.

Little, if anything, was known of the country itself. Here was a medley of people speaking a medley of different tongues.

The rain poured down upon them day after day, and when it was not raining the sun burned down, turning the wet ground into steam and the climate into that of a very hot and damp greenhouse.

The Rajah welcomed them and pointed to a hill which he said they could have for the church.

The hill was covered with dense jungle but Francis MacDougall, already busy trying to help the sick and to learn the language, and preach the gospel, set to work to clear the jungle.

Soon they had built a church and a large house. In this house they started a school; and in the church they gathered to offer the Holy Sacrifice, to lead the few converts in worship, and to teach the heathen.

Such was the beginning.

### SLOW GROWTH

For about 100 years the Church has been growing. Its growth has been terribly slow, and yet it has been going on silently all the time.

One of the great obstacles to overcome was the lack of communications.

This land is still a land of sunshine and rain; the rainfall is tremendous. That means the land gets waterlogged, and even the endless rivers cannot take the water off. In England, you cannot understand the difficulties.

You just cannot walk from A to B, because of the river, and the swamps and the jungle. There is really only one road and that runs for 40 miles out of Kuching, and then dies.

When I want to travel, I have to arrange a boat to take me down the Sarawak River and out to sea; then across the sea and up another river.

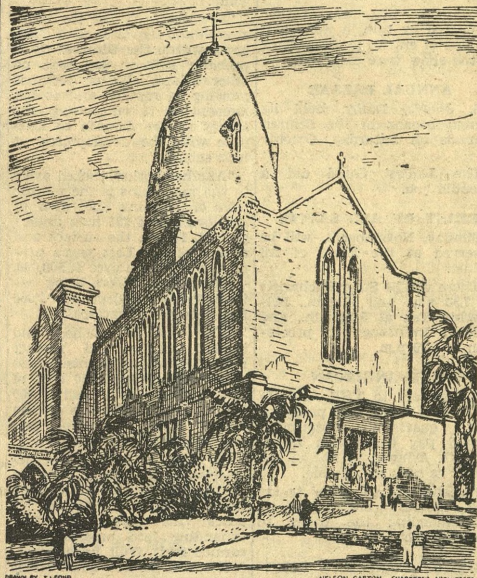
For nearly a hundred years the only way of travelling has been by boats of every sort, kind and description.

Now, aeroplanes are coming

in and I can travel about my diocese far more easily and quickly than any previous bishop, though it is expensive.

Sometimes the travelling is dangerous, because the sea gets so rough, and the boats are so small; some of the rivers are very dangerous. The land is so flat that the rivers are tidal for hundreds of miles.

The rivers twist and turn in fantastic patterns. Huge sand banks form here and there, exposed at low tide, and hidden when the tide is flowing. Woe betide the man who tries to travel one of those rivers with-



Design of cathedral at Kuching. The Duchess of Kent set the foundation stone last week.

out an expert river man at his side.

At the mouth of every river there is a "bar," caused by the silt carried down the river, and held there where the river meets the sea. The river itself keeps building up the bar, and at the same time has to try to cut a channel for itself through the bar.

Your boat has to find the channel through the bar, and most of the channels are so shallow that only small boats, drawing about 4 or 5 feet of water, can get through.

When the sun is shining the travelling can be lovely, though hot.

When it is raining (and rain here is about 10 times heavier than English rain) it is not so pleasant.

This difficulty of travelling has made the progress of the Church slow.

Once, it took me five days' travelling to visit two Christian families; they had not seen a Christian priest for 15 years.

Another hindrance to the spread of the Church is the language problem.

Our Church works in Hokkien Chinese, Hakka Chinese, Batak Land Dayak, Bukar Land Dayak and Sea Dayak. In addition to those main languages, there is Malay, which in some measure forms the lingua franca of the coun-

All our missionaries were interned; the Asian staff had to cultivate for their own existence, churches were closed, education came to a standstill and many Christians were killed because they had held leading positions under the British.

Some Christian people thought that this was the end of the British and of Christianity; some of them were led astray by the devil; some without any deliberate intention of wrong-doing just got "all muddled up."

After the war, the "sunshine" could hardly pierce through the dark and depressing clouds.

We faced destruction, retreat, frustration of every sort, soaring prices and no more men and women coming to help.

The old ones were worn out by the strain of war. The young ones had hardly yet heard the call to service, and there was none to make the call heard.

The bishop, after four years' internment, made a valiant effort to start afresh, but it was too much for him, and increasing blindness made him resign. People said, "The S.P.G. is finished out here."

But they did not know how God was even then working in the old Mother Church in England and in her thriving daughter S.P.G.

At the end of 1949, a new bishop was found and dragged out of the bush of East Africa. He was fed during his first two years with 7 new priests, slightly increased grants, magnificent propaganda, and an enormous volume of prayer.

So new life has flowed back into this diocese. The clouds have begun to disperse.

### THE SCHOOLS

Following the map north-east from Kuching you come to the Rivers Sadong, Lupar, Saribas, Krian.

High up all these rivers live the Sea-Dayaks (Sea-Dayaks do not live on the sea!)

The main Church centres are Simanggang, Betong and Saratok. One English archdeacon, one English priest, one Australian priest, and four Dayak priests work there. Their area lies up the rivers and their concern is to bring the sacraments to the people and run schools, which are probably our greatest missionary agency in the Church.

I hope that you will see the S.P.G. film "The Last Candle." That gives you a vivid picture of the country and of the Church in this land, and shows you a true story of the evangelising power of our schools.

North-east of all that is a vast area where we have no work.

Up the great Rejang River, we now have a number of Christians who have gone there to work. We try to visit them once a quarter. But Roman Catholics and Methodists work there.

Further on again, you come to Miri, and stretching up the coast from Miri are Lutong, Kuala Belait and Seria, all busily engaged in producing oil in huge quantities for your buses and cars, to lubricate your machines, to enable you to cook and warm yourselves by your oil stoves.

This is the largest oil field in the British Empire. It produces about 12,000 tons of oil every day.

From there you can fly on to the little island of Labuan.

There are only a few people living there, but it is an air centre. About four large air lines land there, and there is, therefore, a lot of through traffic.

Opposite, on the mainland, is the little Malay state of Brunei ruled over by a Sultan, guided and directed by a British adviser. There also we have a church.

### NORTH BORNEO

Going north again, you come to North Borneo. Once, this was a country governed by a trading company, but since the war it has been a British Colony with its capital on the West Coast at Jesselton.

In Sarawak the mountain range forms the boundary between Sarawak and Indonesian Borneo, but in North Borneo the mountain range runs right up through the country from South to North.

Jesselton is a large town and there we have a church (a very poor thing) and two large schools somewhat similar to those in Kuching.

Mission work consists at present only in ministering to Chinese Christians but our schools do still act as great missionising agencies.

At the northern tip of North Borneo is Kudat, a wholly Chinese place where all the worship and work is in Chinese, though we teach English in our schools.

Follow now down the east coast and you come eventually to Sandakan, one of the finest harbours in the world, but spoiled by a "bar" at the entrance.

Here is a lovely—really lovely—church supported by two growing schools. Here, the whole mission station was laid flat by the war, but much has now been rebuilt and we hope this year to approach completion of the work.

Sandakan is a busy timber port and we are concerned wholly with the Chinese and Europeans of the town. We hope one day to be able to begin some missionary work in the interior.

Sail on south-east again and you pass the little "villages" of Lahad Datu, and Semporna, where there are a few Christians whom we try to visit occasionally; and then on again to Tawau where we have a priest with a small church and a school in this slow growing, difficult country.

## UNITED WE STAND...

### THE CHURCH AND SLUMS

A SPECIAL CORRESPONDENT

The Governor of Western Australia, Sir Charles Gairdner, addressing the Perth Synod recently, stressed the need for the churches to come together on the question of communism.

The two difficulties arising from this contention are: How are we to get together, and how are we to induce people as a whole to follow us.

We should come together on those evils which we believe to be contributory causes of communism. Of recent weeks all religious bodies in Melbourne have come together on the question of slums.

Many leaders of Christian thought have preached on the subject from their pulpits. The Anglican archbishop, a representative of the Roman Catholic archbishop, the Moderator of the Presbyterian Church, and the President of the Methodist Conference addressed a public meeting on the same subject.

The theme of all was the same—slums are contrary to the mind of Christ, therefore slums must go.

In the name of the Christ,

are in need of the "HEALING TOUCH."

To say that these things cannot be done would be to forget the commission given to the Church and to forget what the Church has done in the past to bring about social reform.

To say that they cannot be done would be to say that we have not got it in us to do those things which must be done.

If Australia, perhaps the most blessed of all countries, cannot rectify evils which the majority know to be evils, the outlook for the world is hopeless indeed.

### NO PEACE IN SLUMS

All, however, who have faith in Australia and who know that in spite of our divisions, our stupidity and our failure, we are sound at heart, know that, given the right direction, we can right those things which at present are preventing us from entering into our heritage.

Our vision, however, must be wider than that of our country. We have been told by the prime ministers of the British Commonwealth of Nations that there



Leaders of Religious Denominations at the Slum Clearance Campaign Rally in Melbourne recently.

the Church has spoken, and in so doing the Church has expressed the will of the majority of the people of Australia.

In this still democratic country, now that the people have expressed their wills, every possible means will have to be taken to eradicate this particular evil.

In demonstrating what can be done by united action, the Church will be enabled to press on to further victories, and, in so doing, will enlarge her circle of influence.

### CHURCH TO LEAD

In this age of unbelief on the part of many, the argument that therefore it would have to go will not appeal to all. The vast majority, however, will follow the lead of the Church were she to press for those things which are essential to the welfare of Australia as a whole.

Few would contradict the contention that no country can be great unless its people are adequately housed, its children properly educated, and its sick skilfully cared for.

Australia is failing in these directions, and large sections of the community are very concerned about the failure.

Were the Church to give the lead in these matters, as she has done here on the question of slums, she would have the backing of those countless thousands of parents who realise that their children, because of the need of enlarged and new schools, are not being adequately educated.

The same applies to those who are pressing for more and better accommodation for the mentally and physically sick, for spastic children, and for all who

can be no peace while millions are living in poverty.

A united Australia, an Australia rid of its social evils, an Australia with a vision, could play a very real part in supplying the needs of those now living in poverty.

The union I speak of and the eradication of the evils and needs I refer to, are not the things the communists want for Australia. But the communists are a small minority. Although the party is small in numbers, many are looking that way because they know of no better way.

Were the Churches to come together in the way I have indicated, those who are now looking to communism as a way out of their difficulties would learn that there is not only a better way, but a way that is the best.

Such the Church believes, but to prove it she must come together on those questions about which there is no disagreement. In doing so, she can hope to be shown how she can come together on those matters on which at present there is disagreement.

The slums of our cities may seem to have little connection with the starving millions in Europe and in our near north, but if in the name of Christ the one evil can be eradicated, by the same power, still greater evils can be eradicated.

A call to the nation has been put forth. That call can only be responded to by a Church united on fundamentals. The welfare of Australia, and the peace of the world depend on the response to this wider call, as sounded by Sir Charles Gairdner, which goes forth to all who profess and call themselves Christians.

### QUIET DAY

Sydney Churchpeople are cordially invited to attend a Quiet Day arranged by the Australian Church Union. It will be held at John's, Ashfield, Sydney, on Saturday, November 1, from 8.30 a.m. to 4.30 p.m.

Conductor: The Reverend C. A. Osborne. Breakfast will be provided, but participants are asked to bring cut lunches.

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# 

(Continued from Page 10)

### GIPPSLAND

#### DIAMOND JUBILEE

On Friday, October 17, members of the ruredecenal chapter of Warragul, together with a number of parishioners, attended a Eucharist at which the rural dean, the Reverend T. Gee, of Warragul, was the celebrant.

During the day the chapter held its business session, and a discussion on Baptism. The Ladies' Guild provided morning and afternoon tea, as well as luncheon and tea.

The Reverend T. W. Hewlett, of Bunyip, moved a vote of thanks to the ladies on behalf of the chapter, and Mrs. Pengetley responded.

At Evening Prayer the various members of the chapter took part in the service.

The lessons were read by the Reverend T. W. Hewlett and Reverend T. Gee. The Prayers were taken by the Reverend L. M. Pengetley, of Neerim South, and the organ was played by the Reverend K. B. Raff, of Trafalgar.

The preacher was the Reverend E. B. Lousada, of Loch, who was vicar of Neerim South from 1922 to 1925. His text was Hebrews X:32, "But call to remembrance the former days." Enlarging on this, the preacher brought to mind many of the former stalwarts of the Church who had faithfully served their Master.

On Sunday, October 19, a welcome back to Neerim South was extended to the Reverend G. C. Lovegrove and his wife, and Sister Mary.

During a Fellowship Tea prior to Evensong amusing accounts were told of earlier days.

Preaching to a crowded congregation, the Reverend G. C. Lovegrove urged his listeners to "earnestly contend for the faith which was once delivered unto the saints" (Jude 3). He said that ministers and Church workers come and go, and the main burden therefore rests on those families who remain in the district.

In this connection he also stressed the importance of the Christian training of children by their parents.

After the service many friends took the opportunity of renewing acquaintance with Mr. and Mrs. Lovegrove, among whom were Mr. and Mrs. Green, of Vesper, the first couple he married in his ministry.

#### OTHER DENOMINATIONS

Many friends from the Presbyterian, Methodist and other Churches joined in these celebrations.

A meeting of parishioners of S. Paul's, Warragul, decided on Friday, October 24, not to renovate the old parish hall but to concentrate on the erection of a new building.

The secretary of the Ladies' Guild announced that the guild had more than three hundred pounds in hand for the purpose. The Church secretary announced that more than £400 was coming to the Church from the estate of the late Mrs. Ireland, a former parishioner.

Temple Day and Loyalty Sunday will be observed at S. Paul's, Warragul, on Sunday, November 16.

October 24 is the first anniversary of the admission service of the S. Paul's, Warragul, C.E.M.S. The president has invited all those admitted on that day to be in Church on Sunday, October 26, silently to renew their vows.

### MELBOURNE

#### PRIZE-GIVING

The Bishop of Geelong, the Right Reverend J. D. McKie, presented the prizes for work during the year to members of

**W.F.O.** — The complete Church collection method used by 60,000 people every week. Details from Church Stores, DAKING HOUSE, RAWSON PLACE, SYDNEY.

the Young People's Union of the Church Missionary Society in the Chapter House of S. Paul's Cathedral, Melbourne, at 2.30 p.m. on October 25.

The parish, which had gained the highest marks for missionary projects and study, was awarded the "Valentine Soul" Cup.

Mrs. Wellesley Hannah, wife of "Jungle Doctor No. 2," and Mastron Paul, from the "Jungle Doctor" Hospital, were present.

The display of members' work included entries to the competition for "the best gift for a male missionary."

### NEWCASTLE

#### DUNGOO

The Reverend G. O. Mullin was instituted to the parish of Dungoo on October 17 by the Bishop of Newcastle. The Ven. E. B. G. Nicholls, Archdeacon of Maitland, carried out the induction to the parish.

After the service a welcome social was tendered to the newly appointed rector. Mr. T. Croll acted as chairman. Representatives of the numerous parochial organisations spoke for their members. The Archdeacon of Newcastle and the Warden of S. John's College, Morpeth, acted as chaplains to the bishop. The ministers of the Presbyterian, Methodist and Baptist Churches were present at both functions.

#### SPRING FAIR

The Annual Spring Fair, held at Nelson's Bay on October 11, was opened by the Reverend R. V. Hanington, Rector of Raymond Terrace.

This effort was a success both financially and socially, and realised over £200.

The stalls consisted of a fancy stall, sweet stall, cake stall, produce stall and hoop-la. Afternoon tea proved to be very popular and Mr. Hanington, in his opening address, complimented the workers on their efforts.

#### LECTURE BY DIVER

Newcastle's only diver, Mr. Sid Ayerst, of Wickham, recently gave an interesting and educational 50-minute lecture on "Diving and Diving Experiences" at S. James's, Wickham, Parish Hall.

He had a deep sea diving suit on exhibition.

He also answered questions on matters relating to diving.

#### PARISH FAIR

The Carrington Parish Fair will be held in the School of Arts on Saturday next.

It was intended to hold the fair in the new parish hall but the building programme has been delayed and the hall will not be ready for use until the end of November.

#### CONFIRMATION AT WICKHAM

S. James's Church, Wickham, will be sufficiently repaired and restored for a Confirmation Service to be held by the Bishop of Newcastle on Sunday evening next.

After the service supper will be provided in the parish hall, when a "Special Welcome to Full Church Membership" will be extended to the newly-confirmed.

The rector of Wickham is the Reverend W. Griffith-Cochrane.

#### PEACH BLOSSOM FAIR

A "Peach Blossom Fair" is to be held in S. James's Parish Hall, Wickham, on Saturday, November 8.

The fair will be officially opened at 2.30 p.m., by Mrs. de Witt Batty.

A feature of the fair will be cooking competitions.

### PERTH

#### RECTOR AND FAMILY FAREWELLED

The Reverend David Hoey took up duty as rector of Bruce Rock early in 1951.

Prior to accepting the appointment to Bruce Rock, he

and his wife served on the staff of the Melanesian Mission, but Mrs. Hoey's ill-health made it necessary for Mr. Hoey to take up work in Australia.

The improvement in Mrs. Hoey's health enables them to return to Melanesia. Sad to say, the vacancy created by their departure from the Mission in 1950 has remained unfilled for the past two years.

A sign of the fruitfulness of their ministry in Bruce Rock was that on Monday, October 20, Mr. Hoey presented 16 adult candidates for Confirmation. The church was packed for the Confirmation and afterwards in the Roads Board Hall there was a large gathering for a farewell party, when a presentation was made to the Hoeyes by Mr. C. C. Perkins, M.L.A., on behalf of the people of Bruce Rock.

Speeches were made by the Archbishop of Perth, the rural dean and representatives of the vestry and Ladies' Guild, both from Bruce Rock and Narambeen.

Mr. and Mrs. Hoey and their child take with them the best wishes and the assurance of the prayers of many friends from the parish where they have worked so effectively.

#### ALTAR DEDICATED

On Thursday, October 16, the Archbishop of Perth dedicated a new altar and sanctuary furnishings in S. David's Church, Morawa, to the Glory of God and in memory of Albert William Granville who was killed in action at Gona, in New Guinea, in 1942.

The Altar is a gift from his mother, who is one of the oldest pioneers of the Morawa district still resident in the district, having first settled here in 1908.

Her son, Albert William, in whose memory the altar was dedicated, was a one-time choir boy and communicant at S. David's.

The altar is of carved oak, with cloth panels, and the sanctuary has been refurbished with new rich red brocade curtains along the whole east wall, with new tapestry sanctuary carpeting to tone.

The Service of Dedication was followed immediately by the parish's annual Confirmation service at which there were presented 15 candidates, of whom 10 were adults.

A large congregation, for which extra seats had to be provided, joined in prayers for God's blessing on the newly-confirmed, and the archbishop in his address spoke of the urgency with which every Christian should regard his first loyalty to God.

After the service an informal gathering was held in the C.W.A. Room at which the Archbishop and Mrs. Moline were able to meet the candidates and the parishioners.

#### VISIT OF SUPERINTENDENT OF SEAMEN'S MISSION

The General Superintendent of the Missions to Seamen is visiting Australia to establish personal contact between the London headquarters of the mission and its Australian missions and chaplains.

He is accompanied by Mrs. Brown.

Mr. Brown was educated at Westminster Abbey Choir School, Clifton College, and Jeble College, Oxford, and prepared for holy orders at S. Stephen's House. He was ordained in 1927 and joined the Missions to Seamen in 1930 after a curacy at S. Gabriel's, Pimlico.

After experience with the Reverend W. Foster Haire at Antwerp, Mr. Brown was appointed chaplain at Singapore, where he served from 1931 to 1934.

He was then transferred to Hong Kong to succeed the Reverend G. T. Waldegrave.

At the outbreak of hostilities he was home on leave, and he returned in 1940 to Hong Kong, where he remained until Japan entered the war.

He was then mobilised as chaplain of the Hong Kong R.N.V.R. After the surrender of Hong Kong he was interned in Stanley Camp, where he ministered to other internees and made it one of his special

concerns to keep in touch with seamen.

On repatriation in 1945 Mr. Brown became clerical youth secretary of the Missions to Seamen, and in 1946 he was appointed a headquarters superintendent.

In 1949 he acted as general superintendent in the absence of Mr. Collins on a tour of African stations.

Among many duties at headquarters Mr. Brown has been warden of the "Flying Angel" Fellowship.

He has for the last five years been known to many honorary secretaries through his efficient and considerate secretaryship of the Kebble Conferences.

The new general superintendent brings to his task 21 years' experience both in port work and administrative duties, and a steady and careful judgement.

### RIVERINA

#### M.U. CONFERENCE

The Broken Hill branch of the Mothers' Union was favoured with a visit from Mrs. Robin, wife of the Bishop of Adelaide, and Mrs. Ketteridge, the Adelaide diocesan secretary of the Mothers' Union.

Mrs. Robin and Mrs. Ketteridge arrived in Broken Hill on Tuesday, October 14, and were the guest speakers at the conference which was organised by the Broken Hill branch, to which all women in the parish were invited.

The conference lasted for two days.

#### YOUNG ANGLICANS

A summary of the programmes of the Broken Hill Y.A.s for the last few months indicates the value and the strength of an active youth group in a parish.

Two Sydney visitors have talked to the group on the growth of youth movements in the Diocese of Sydney.

The rector of Broken Hill parish has addressed the Young Anglicans on "The Sacramental System of the Church."

The Y.A.s have debated the topical and pertinent question, "Should the Church Re-marry Divorced People?"

As well as this, two very interesting talks have been given on the historical background of the Gospels according to S. Mark and S. Luke, and the Bishop of Riverina has enlightened Y.A.s by telling them of the organisation and history of the Diocese of Riverina.

### ROCKHAMPTON

#### DIOCESAN ANNIVERSARY

The 60th anniversary of the founding of the Diocese of Rockhampton will be observed on Sunday, November 23.

The 11 a.m. Sung Eucharist will be broadcast from S. Paul's Cathedral, Rockhampton. The celebrant will be the Archbishop of Brisbane and the preacher will be the Bishop of Rockhampton.

#### BISHOP VISITS

##### LONGREACH CENTRES

The Bishop of Rockhampton, the Right Reverend J. A. G. Housden, accompanied by the Rev. G. W. Dann, Rector of S. Andrew's, Longreach, visited Stonehedge on October 20 where Evensong and Holy Communion were held for the first time in many years.

The attendances were good, many having travelled 30 and 40 miles to be present.

After Evensong, which was held in the small public hall, those present adjourned to the postmistress's residence for a cup of tea and informal discussions.

After breakfast they motored to Jundah, stopping en route to talk with council employees of the Barcoo Shire.

When they arrived at Jundah they were happy to see that the removal of the church had been completed.

The church at one time had stood on the outskirts of the town and little interest had been taken in it.

Through the kindness of Mr. D. Eyre, who gave the church a plot of ground in the centre of the town, the removal was made possible, and the church is now encircled with homes.

After visitations a special service was held at 8 p.m. when the bishop consecrated the new ground and re-opened the Church of the Incarnation.

Next morning there was a celebration of Holy Communion at 7 a.m.

The Church of the Incarnation was built to the memory of the Reverend Frederick Hulton Sams, a well-known and much loved member of S. Andrew's Bush Brotherhood.

He was killed in action in Flanders, on July 31, 1915, attending to the wounded.

The rector hopes to make quarterly visits to this part of his parish, which is 140 miles from Longreach.

#### ANNUAL FETE

Longreach Ladies' Guild held

their Annual Fete in the Memorial Park on October 24. There was a large attendance and everything sold so rapidly that although the fete was opened at 7.30 p.m. the stalls were being taken down at 9.30.

It is hoped to realise between £200 and £250 from this effort.

### SYDNEY

#### PATRONAL FESTIVAL AT CLOVELLY

The celebrations centring around the 64th patronal festival of S. Luke's, Clovelly, concluded on Sunday, October 26.

The annual breakfast followed a Corporate Communion. The ladies of the parish provided breakfast for 45 fathers and their sons.

This final day of the celebrations was observed as Temple Day. The objective set is £1,000, and at the close of the day £550 had been received.

The appeal will be open for several weeks.

#### CENTENARY CELEBRATIONS

On Sunday, November 7, 1852, S. Mark's Church, Darling Point, was dedicated and the first service was held within its walls.

The centenary celebrations will extend over three Sundays, commencing on Sunday, November 2, when there will be celebrations of Holy Communion at 7 a.m. and 10 a.m.; School Service at 10 a.m., and a Civic Service at 11 a.m. The Governor of New South Wales, the Chief Justice of New South Wales, Ministers and members of the Federal and State Parliaments, representatives of the Consular Corps, the Mayor and aldermen of Woollahra Council and members of other civic bodies will attend.

#### OPEN-AIR SERVICES

The first of a series of open-air services arranged by the Rector of S. Mark's, Darling Point, Sydney, the Reverend Clive Goodwin, was held at Rushcutters Bay Park on Sunday, October 26. Hymns were sung and a religious film was shown.

A number of these services were held last summer and were attended by many people.

#### GILBULLA AUXILIARY

A meeting of parishioners called by the rectors of S. Oswald's, Haberfield, Dr. A. W.

(Continued on Page 13)

## DAVID JONES

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## PASTORAL LETTERS

(Continued from Page 6)  
tor's warden at S. Matthew's  
Boulder, acted as altar server.

### THE ABORIGINALS

While at Zanthus we paid a visit to the Cundeelee Aboriginal Mission, some 24 miles north of the railway. This is in the care of an enthusiastic group of American and Canadian "Interdenominational" Christians. I am thankful for their excellent work, and only wish we could claim that it was being done by the Church of England.

I learnt that one of their teachers belongs to us, and that she would be glad to have her Communion, so I was able to spend a night with my Baptist friends without breaking my rule to celebrate the Holy Mysteries daily.

Water costs the Mission a shilling a gallon. They have to cart it through the bush from the line, 24 miles each way.

They share it with the natives, as they seem to share everything else with them.

What a joy it will be if the well, which they have already begun to bore by the rather slow method of the jumper bar, proves to yield a good supply of fresh water!

Mr. Cunningham, on his return to Perth, lost no time bringing up in Parliament the suggestion that the Government should lend an effective boring equipment to the Mission.

My thirteen years in New Zealand, where we treat the Maoris as our equals, make me profoundly shocked when I see how little we are doing. Here in the West we are no doubt doing more to help the aboriginals contribute their special gifts than our forefathers, but that is not saying much.

### NORTHERN DISTRICT

After a night at Bishopsbourne, by the kindness of Mr. Charles and Mrs. Davies, who are occupying the house for the time being, I drove north to the Parish of Leonora-Gwalia.

I spent two happy days at the Mt. Ida mine as guest of Mr. Hinchliffe, the mine manager, and Mrs. Hinchliffe. Two adults, who had been prepared mostly by correspondence and private study, were confirmed and received their first communion.

One young man, who 's handy with a rifle, gave me some kangaroo skins to sell for my "Bishop's Fighting Fund".

My visit to Leonora and Gwalia was all too short; it always is, especially when I stay with my friends, Mr. Harry and Mrs. Taylor.

After the early Celebration of Holy Communion on Sunday morning, the middle of the day was spent travelling 150 miles south to begin the Parish Mission at S. Matthew's, Boulder.

In this I was assisted by the Reverend Dennis Bazely and the Reverend Frederick Hart, both of the Eastern Deanery in the Perth Diocese.

It would, perhaps, be more accurate to say that I assisted them, for they did most of the work, and preached the Gospel with great eloquence.

On my last Sunday I confirmed candidates at Coolgardie, and at night there was, at the Cathedral of S. John the Baptist, in Kalgoorlie, a service that will long remain in my memory. Here, in the presence of 340 people, who quite filled the church, I confirmed 64 candidates.

They, together with the 13 Coolgardie boys and girls, had been very carefully prepared by the rector, Archdeacon G. S. Coxon.

### THE WESTERN PARISH

For the first time I had travelled almost exactly 150 miles north, south, east and west of Kalgoorlie.

Even so, I did not visit Esperance on the coast or see my friends on the sheep stations. On my way back to Perth I spent a night at Bullfinch in the parish of Southern Cross.

This new, or rather revived, mining settlement is growing

rapidly and already has a population of over 1,000.

Plans are being made to erect a chapel with a church hall adjoining. It will probably be known as the Chapel and Church Hall of King Charles the Martyr.

The hall will be separable from the chancel and sanctuary by a screen, and when not used as the nave, will be the parish hall.

### ORDINATION CANDIDATES

We suffer in the West from a shortage of clergyman. This Diocese has one candidate for Holy Orders in training at Selwyn College, Dunedin, New Zealand.

He is a young married man with an excellent academic background and wide experience as a journalist. He will be made a deacon at the end of this year by the Bishop of Christchurch at my request, and will continue his training in college for most of next year.

Then he will come to work in Kalgoorlie and, all being well, will be ordained priest in December, 1953.

There are not nearly enough good priests to do the great work that lies ahead. Yet one Diocese in New Zealand, with half the population of Western Australia, admitted eight men to the diaconate last year, and a like number will be ordained this Advent.

Yet in this State few young men seem to be offering themselves for Holy Orders. Perhaps clergymen are in some degree responsible for this shortage.

If young lads saw in us a better example of the priestly life and of zeal for the cause of God, more of them might hear His call.

This seemed to be true in my last parish, which once had a good record of recruits for Holy Orders and for the Mission Field.

In twenty-five years that parish produced fourteen priests, but during my incumbency of half that period there were only five candidates. I always felt this was due to my own failure, contrasted with the fine example of my predecessor, to attract suitable young men to the sacred ministry.

But we parsons do not deserve all the discredit for the shortage of clergymen. We share this with church schools and parents, who seem to unite, no doubt unconsciously, in discouraging their pupils and sons from considering such an unremunerative profession.

There are, however, many notable exceptions to this somewhat sweeping statement. Not least among them is a school in a neighbouring State which has fifty priests among its old boys.

For years the school chaplains have encouraged them to pray for one another, and also for past and present members of the school who are looking forward to ordination.

If schools can do this, then every diocese in Australia ought to have an "Ember-tide Committee" whose duty it would be to encourage the faithful to pray regularly for all young men and lads who are feeling even the beginnings of a vocation, and to encourage by every other means more men to ask themselves if the Holy Spirit may not be calling them to serve Him as priests.

I am,  
Yours sincerely in Our Lord,

*Heil Kalgoorlie*

### WORLD'S LARGEST CHURCH WINDOW

The east window of Gloucester Cathedral is the world's largest. It is approximately 70 feet long and 40 feet wide.

Because of its size the walls of the retro-choir are slanted out six feet at each side and the window itself is slightly bowed in order to accommodate it.

The window was finished about 1450, and is a memorial to barons who had fought at Crecy and Poitiers.

## BOOK REVIEW

### GOD AT WORK IN Science, Politics and Human Life. James Parkes. Putnam, 10/6 (sterling).

Dr. Parkes is an historian who during the war period wrote, under the pseudonym "John Hadham," a series of volumes, Good God, God in a World of War, Between God and Man, God and Human Progress.

This book appearing under his own name is a sequel to those mentioned above. He has also written extensively (some ten volumes in all) on Judaism and anti-Semitism. The thesis of the book in question is that there are three peaks in God's revelation of Himself to the world, in three epochs of history, each revelation extending but not displacing what has gone before.

At Sinai God revealed through Moses His purpose for man living with his fellows in the ordered life of a community, these laws were handed down and developed by the Synagogue. But this was not enough. In Jesus Christ, and in His life and Crucifixion, God revealed Himself to man as person, laying on the Churches, the continuous task of making "new men in Christ." Yet even this is not all.

In later ages of scientific discovery God the Spirit revealed Himself more and more to man in his search for knowledge, leading him to ever-deepening understanding of himself and the world he lives in. So has the revelation of God as Trinity proceeded.

The book is quite a readable book written in a free style, not crammed with the drybones of either history or philosophy. Dr. Parkes may be a good historian, but unfortunately he is a very superficial theologian, and the book is the outcome of an unfortunate attempt to write authoritatively on a subject beyond one's scope.

It may sound ingenious to identify the revelations on Mt. Sinai, and on Calvary and the Renaissance of Learning and Modern Advance in Science with God the Father, God the Son and God the Holy Spirit, respectively, but to do so is to deny the revelation of the Father to Abraham or any of the precursors of Moses, and to deny the operation of the Holy Spirit through the prophets and leaders of Old Testament times and even of nations other than the Jews. The "scientific method," the author claims, was discovered in the sixteenth and seventeenth centuries. We hesitate to correct an historian's statement, but Vittorino da Feltré has long been recognised as one of the great Italian humanists, and the years of his life were 1378-1446, and Petrarch (1304-1374) has merited the title of "the first modern man." Other Italian humanists include Boccaccio, Barzizza, Alineas Sylvius, and among the early German humanists were John Wessel, 1420-1489, Rudolph Agricola, 1443-1485, Alexander Fegius, 1420-1495, John Reuchlin, 1455-1522, Jacob Wimpfeling, 1450-1528, all of whom antedate the sixteenth century.

The author tries to define the Trinity not as Three Persons, but as "three modes of activity which answer the needs of humanity." This may sound simple and attractive to the layman who is not versed in theology, but it cannot satisfy the philosophical or theological mind which has always insisted on the Personality of the Godhead. Many centuries ago the Christian Church defined God as Three Persons and still keeps to that conception.

The book under review provides some interesting reading, but has apparently been written at white-hot speed by a ready writer, and where we find the thesis starts with a false protasis, we cannot accept the apodosis.

—E.P.C.

## FILM REVIEWS

After I had seen **THE SOUND BARRIER**, I remembered the old wartime joke about the American who, upon leaving the film of the Battle of Alamein, was seen to pin another service ribbon to his chest.

I understand him — I felt that this picture I had just seen had made me a participant in something dramatic and inspiring; costly in life and labour.

It thrust a new world into my ken—a world of silent and intangible, a world of elude clout-piles and blue eternity, a world of science and speed. At times the actors were only indirect agents; the living things were the aircraft themselves, gleaming champions of the world's new journey.

The acting honours of the film go to Sir Ralph Richardson.

From the first fanatic eyebrows to the last broken cadence he is the man of vision, alone, out of touch with his children and held by them in an awful unsympathy.

It was an affecting performance that accorded ill with the unnecessary "happy ending."

The photography is splendid and completely authentic—from the tremendous agitation in a grassfield as a jet flies over, to the dawn departure of a breakdown van from a thirty foot death-hole of a crashed plane.

All in all, this picture is a major achievement and a worthy tribute to the skill and courage of the English people, who have achieved world supremacy in this sphere of aeronautics.

The support, **TOWARDS CANTERBURY**, was in colour and very well done. You see the roads, the town, and finally the Cathedral of Canterbury itself. The film closes with an evening view of the Bell Harry Tower with the choir's Nunc Dimittis in the background and above all the fine words of the prayer Newman used—"O Lord support us" . . . and we went straight into a coloured cartoon, "Susie the Little Blue Coupe." I liked Susie very much, but I do not think her place is after the Nunc Dimittis.

Mr. Philistine, please note.

The **CASTLE OF DECEPTION**, according to the programme, uses the medium of bogus verse to present Peter Philip's play of fakes. The idea is novel and faintly interesting.

Middle-aged Benn (Nigel Lovell), living in an incredible castle, surrounds himself with phonies—artificial roses sprayed in the garden each day with ashes of roses, simulated antiques and bulbous bric-a-brac. This passion for artificiality extends even to people and Benn is surrounded by the choice with characters who are the creations of their own perverted imaginations—even to the inclusion of a bogus count. Furthermore, he uses the assistance of a painter (Bill Bain) to have imitation old masters placed in the gallery.

So far only his tastes have been titillated and the supreme test for Benn comes in the shape of a Piccadilly street-walker (Vanessa). She is to assist him in an experiment to prove whether artificial love can be as exciting as the real thing. This, to his long-suffering and fed-up wife, Stella, is the last straw, simulated or otherwise.

Nigel Lovell stands out from the rest of the cast. David Netheim, as Petrov, gives a competent piece of acting. For the others, it can only be said that their acting is poor and stagy, tho' it must be admitted that the men knew their parts. The sets are poor, even for a castle of deception.

The alleged aim of the playwright was to satirise the feeble but fashionable followers-on of Christopher Fry. To do this successfully one must have the literary skill of a petit-maitre, and Mr. Philip's stature is not so great.

A stern English lecturer, Thornton Sayre (Clifton Webb) suddenly springs into prominence when old silent films on T.V. reveal that he is ex-film idol Bruce Blair. Underneath that hard exterior (he is known as Ironheart to his campus co-

eds) there beats the heart of a ham, and his matinee name, **DREAMBOAT**, is revealed. His academic daughter, Carol, is shocked. She wears her hair in a bun and exhibits a preference for the ancients, but you just know that she will look lovely with a new hair-do and that she only awaits opportunity to be really primitive.

It is interesting to observe that college professors over the Atlantic are the American equivalent of the English cleric of popular fiction. Here is the same vagueness concerning detail, the same inability to be a real person, the same dogmatism concerning matters about which most people care not a jot.

His silent co-star is Gloria Grahame (Ginger Rogers), who looks rather tired on things, and to her the professor goes, demanding an immediate withdrawal of the offending films. This brassy female, however, is enjoying a great comeback and his ban would mean the loss of her new-found publicity. She sets out accordingly to change his mind. Meanwhile, Carol in Hollywood exchanges Homer for homo sapiens—well, homo anyway.

Clifton Webb is good in this picture, but he is not given much scope for his peculiar kind of comedy. The film pokes fun at T.V. One splendid scene shows "Dreamboat" fighting a husband who has been making rude remarks about him. Because he finds himself out of practice at this kind of thing, he watches the T.V. screen to see how he did them over in days of yore, and so does them over again. The direction of the film is not sufficiently fault-permitting situations which should have been screamingly funny to become merely facetious.

## THEOLOGICAL BOOKS

### MOVE IN INDIA

OUR OWN CORRESPONDENT

Madras, India, Oct. 27  
The National Christian Council of India has received news that some funds have been made available in England to enable theological books to be printed here in Indian vernacular languages.

Many leading churchmen here privately express regret at this.

They told your correspondent that one of the greatest unifying factors among non-Roman Catholic Christians was the fact that English had been used almost exclusively in theological colleges for so long.

The "progressives," whose voice has been heard in England, maintain that the new nationalism of India has made it impossible for instruction to be carried on in English in theological colleges any longer. Other observers point out, however, that there is a multiplicity of languages and dialects in the sub-continent, and that even Tamil will not solve the language problem as English would.

They add that the great bulk of higher education in every other field is already carried out through the medium of English.

I understand that the General Committee of the United Society for Christian Literature in London has resolved to make an appropriation for printing theological books in languages other than English.

The Reverend Marcus Ward, of Bangalore College, has drawn up a scheme to provide some 30 books, of which 20 are to be given privately.

The United Society, which has a large Press in this city, is to start printing editions in four Indian languages shortly.

Some church leaders see a ray of hope for the future because, they say, it will be impossible for a long time yet to print in Indian vernacular tongues anything but a minute proportion of the vast flood of theological works which an educated Ministry must read.

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# WOMEN'S NEWS

## BUSH CHURCH AID SOCIETY IN THE DESERT

### MEDICAL SERVICES

Between the arid wastes of the Nullarbor Plain and the rugged Gawler Ranges, or anywhere across the Eyre Peninsula, the Bush Medical Service takes succour to the sick and injured.

ALMOST every week the bush sister is an air-borne Florence Nightingale to the hundreds of Australians outback to whom the Bush Church Aid Society has brought help and healing.

Ever extending its boundaries, the work has snowballed since its inception until in South Australia there are centres all along the railway and as far west of Port Augusta as Wudinna, 120 miles from the coast.

All the work is not carried out by aeroplane. Operating from the base hospital at Ceduna, on the Great Australian Bight, where there is a modern 20-bed hospital, the service ex-

tends to the medical work at Ceduna. The Flying Doctor services have become almost legendary in Australia.

Here's a summary of a typical year's record. During last year, 39 urgent cases were flown to hospital for special treatment or operations. The plane made 124 trips.

Sister Dowling does a great deal of flying herself, so that she is constantly in touch with medical personnel at the various centres. The mileage for that year was 35,695. Nearly 1,300 patients came to the sister for consultation. And when you're getting a mental picture of what that all adds up to, remember that we're talking about a huge area still only partly settled, despite the fact that Adelaide was founded in 1836.

In that year, 1952, no less than 3,000 patients were treated at the base hospital and the auxiliary hospitals at the other centres, and 123 babies were born. Sister Dowling's itinerary includes mothercraft visits, pre-natal and post-natal care, and child welfare. Doctors can be flown to any of the hospitals when necessary, and, of course, sister is a trained theatre nurse.

The staff of the various medical centres under the supervision of Ceduna Base Hospital is constantly growing as the B.C.A. expands its work.

To know each member of the staff and to understand his or her capabilities is another of Sister Dowling's responsibilities. She has also had to learn how to handle the hundreds of cases she comes in contact with, developing over the years a sympathetic approach to suffering and bereavement, and a canny understanding of the real-life problems she so often comes across.

She is tactful and earnest in her relationships with people, and is at the same time a firm, forthright woman. She knows her job thoroughly, and has kept abreast of modern advances in medical science and pharmacy.

Adaptable and quick to size up a situation, her presence of mind and calm has enabled her to face many a difficult task with complete efficiency. She loves company, enjoys what social contacts her exacting work allows time for. But first and foremost she is the capable bush sister, thoroughly competent in her job and completely happy in the particular form of Christian service she has undertaken.

### CLERGY WIVES

The final meeting of the Sydney Clergy Wives' Association for this year will be held on Friday, November 7, beginning with a service of Holy Communion in St. Andrew's Cathedral at 11.30 a.m. The celebrant will be the Dean of Sydney.

Luncheon will follow at 12.30 p.m. in the Chapter House. The meeting will be a social gathering to which all clergy wives are welcome. It will give members a chance to say good-bye to the president, Mrs. S. Barton Babbage, who leaves for Melbourne at the end of the year.

### FLYING DOCTOR

That same year, 1937, was memorable for another reason. It was then the B.C.A. bought its first aeroplane for use in



Sister Dowling

tends to centres at Tarcoola, Cook and Rawlinna, on the railway line, as well as Wudinna and Penong.

For twenty years the guiding spirit of all this activity has been Sister Florence Dowling. She has had experiences in her nursing career that would surprise most of her fellow nurses.

Sister Dowling chose to go to South Australia and to stay in the difficult region that has been her home since 1932 because she felt she belonged there. If you like, you can say she felt a strong sense of vocation. She has managed to be happy and contented there despite all its drawbacks.

During her term, she has watched the work spread. She no longer lives in the small weatherboard house at Ceduna which was her hospital when she arrived fresh from a suburban parish in the hard years of the depression. Five years after her arrival, and when she had been matron of the hospital for three years, the grateful people of Ceduna and the district built her a new hospital, equipped in as modern a fashion as they could manage.

Twenty patients can be housed comfortably at the hospital. Of course, many are nursed at home, relying on the regular visits of Sister Dowling for advice and treatment. She also has learned to give helpful advice succinctly on the telephone as well as to reply to the numerous mailed queries she receives in a land where it isn't always easy or possible to consult the nurse personally.

## C.E.N.E.F. RALLY

His Grace the Archbishop of Sydney was chairman at the 13th annual meeting of the Sydney Diocesan Churchwomen's Association, held in conjunction with the C.E.N.E.F. rally in the Chapter House on Friday, October 24.

Reports from the various branches of the work indicated that the ideal of service begun during the last war, when women's voluntary organisations within the Church attended to the needs of servicemen and women, has been upheld. The C.E.N.E.F. Hostel for business girls in St. Andrew's Place, the Memorial Restaurant and Youth Centre are all fulfilling a real need in the community.

Mrs. Mowll reports that financial support of the work of C.E.N.E.F. and Gilbulla has been very encouraging once again. She suggests that if parishes were to put these activities into their budgets for the next three years it would bring closer the object of paying off by 1955 the debt of £50,000 still outstanding.

## MISSIONARY NEWS

We keep in touch with missionaries from the various Societies, especially those whom we feature in THE ANGLICAN, so that readers can have some idea of how things are progressing.

This week there are a few news items from the Adelaide teacher Miss Judith Stokes who was our "Personality" a few weeks ago.

With her friend Deaconess Norma Farley she has been running a kindergarten and primary school on Groote Eylandt.

She writes: "We are very comfortable in our bark hut school. It is quite a big building divided by a partition. There are plenty of shutters to open, and it is quite cool. Girls and boys attend school separately here according to tribal custom.

"Pidgin English is not used here as much as at Roper River because we are more isolated from white people.

"At first we were perturbed by the little children coming up and saying that children were 'killing' each other. Now we know that 'killing' only means 'hurting'. If they came and said someone was 'killed dead' that would really give cause for alarm!"

## UNITED NATIONS FLAGS

On October 24, we celebrated United Nations Day. The pale blue and white flags you saw fluttering from buildings will become increasingly familiar as time goes on. The task of making and embroidering 450 of these was one of the jobs undertaken by The Country Women's Association of N.S.W.

Most of the flags were made for presentation to schools and local council chambers. In many areas a ceremony of presentation was arranged. At Wollongong on United Nations Day itself a function was held especially for this purpose in the C.W.A. Rest Room, when the lady mayoress and members of the council received the flag formally.

On the same day, Crookwell Branch presented two flags, one to the council and one to the District Rural School. In the Metropolitan area, Cumberland Branch completed three flags, one of which was presented to the Headmistress of Fort St. Girls' High School and another to Claremont College. The third is to go to the Farrar School for Deaf and Dumb Children.

## R.A.A.F. PADRE GOES PLACES ENGLAND AND MIDDLE EAST

THE ANGLICAN has received the following letter from the Reverend James Payne, lately of Grafton Diocese and now chaplain to No. 77 R.A.A.F. Fighter Wing at Malta.

Malta, Oct. 11  
In the past few weeks it has been my good fortune to visit London, Egypt and Palestine.

On the first stage of the journey we took off from Malta in our Hastings plane at 7 a.m. on September 18. We flew across Sardinia and France. The captain of the aircraft knowing that it was my first visit to England, invited me to occupy the co-pilot's seat as we left the coast of France, crossed the English Channel and came over England.

I had a wonderful view from my vantage point and it was a great thrill to see the "old country" for the first time. We crossed the English coast at Weymouth and flew on over Dorchester and up to Lyneham. From Swindon I travelled by train to Paddington Station, London.

It was my privilege to represent the Royal Australian Air Force at the Battle of Britain Commemoration Service in Westminster Abbey. This proved

teen of us, all chaplains, set off for Jerusalem. The first stage was by air to Mafrak (11 hours). There we transferred to taxis and drove for two hours to Amman, the capital of Jordan.

At this point we had to change into civilian clothing as no one may enter Palestine in uniform. We then drove for three hours to reach Jerusalem. On the way we had afternoon tea at the Jericho hotel and found the prices extremely high.

It was interesting to see the Good Samaritan Inn (now a police post) between Jericho and Jerusalem and to inspect the tomb of Lazarus at Bethany. Naturally, it was a joy to enter the Holy City through the Damascus Gate. We were quartered at Christ Church Hostel.

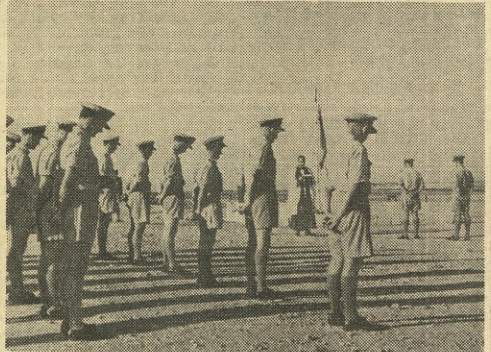
Our conference began almost immediately. It concerned mainly the Mission to the Royal Air Force. Nothing of such proportions has ever been attempted in a service before. Missionaries are being sent to all parts of the world, wherever there is an R.A.F. unit to conduct a week's mission.

On the second day a "Quiet Day" was conducted by the Bishop in Jerusalem (the Right Reverend Weston Stuart).

The third day was conference again and the fourth day was free to enable some sightseeing to be done.

Early in the morning we attended a celebration of the Holy Communion in the Chapel of Abraham attached to the Church of the Holy Sepulchre. The celebrant was an American clergyman.

Some of the chaplains then



R.A.A.F. Church Parade in the Middle East.

to be a most impressive and inspiring service.

The sermon was preached by the Dean of Westminster.

On the same day I attended a similar service in St. Paul's Cathedral, London.

During my eight days' stay in London the Chaplain in Chief of the Royal Air Force (Air Vice-Marshal the Reverend Canon L. Wright) was particularly kind to me. He assisted me to make contact with various organisations such as S.P.C.K., Army and Navy Bible Society and Church Army to seek their support in my chaplaincy work.

This was readily promised by all. One day the Chaplain in Chief invited me to accompany him to the famous R.A.F. College at Cranwell (130 miles from London). On a fine, sunny day we travelled down through the lovely countryside of Lincolnshire, through Huntingdon (the birthplace of Oliver Cromwell) and on to Cranwell.

The College is very fine and justly proud of its honoured traditions. Here the Chaplain in Chief conducted a Service of Preparation in connection with the forthcoming Mission to the Royal Air Force. Four hundred airmen were in attendance.

I left England on September 26 and after a seven-hours trip we arrived at Malta, stayed for a few hours and then flew another 4½ hours' journey to Fayid in the Canal Zone (Egypt). There I spent the week-end and assisted the R.A.F. Chaplain at the Services. On the Monday morning four-

journeyed to Bethlehem and others travelled around the city.

The Church of the Holy Sepulchre is somewhat disappointing although it is fine to see people of so many nations engage in worship there. However, Gordon's Garden Tomb and Calvary have an atmosphere of sincerity and truth about them. It was a real spiritual experience to sit near the tomb and to read the relevant portions of Scripture concerning the central acts of our faith. We were able to visit the Mount of Olives, Gethsemane, the temple area, the "Pavement" and the Russian excavations.

We left for home on Friday and returned by the same route. A few more days were spent in the Canal Zone and then back to Malta. Here one has again settled into the interesting routine of Chaplaincy work. The opportunities and encouragements are many and one is thankful for all of these blessings.

## CHURCH OF ANTIOCH

FROM OUR AMERICAN CORRESPONDENT

Los Angeles, Oct. 3.  
The Syrian Antiochian Orthodox Church plans to "Americanise" its ritual, music, liturgy and services, according to Metropolitan Antony Bashir of New York, head of the Church.

Commenting on this decision the Metropolitan said: "Orthodoxy in this nation has been divided on racial and linguistic lines. It will be only when all segments of the communion have put their services and rites into English, that the Orthodox Church can be united into an American denomination of nearly 6,000,000 members."

## MEN AS CATERERS

The Parish of St. Luke, Clovelly, Sydney, is observing the 64th anniversary of its foundation.

A novel feature of the celebrations was the arranging of a repast for 81 ladies, mostly mothers and their daughters, by the men of the parish.

The guest speaker was the Reverend Neil Edwards who said that it was his opinion that since ladies were equal to men in our Christian faith as well as in most other matters in giving a lead to the men, it should follow that women will aspire to, and attain, ordination to the priesthood of the Church.

## BOYS' HOME

Sydney people will have a chance to inspect the Charlton Boys' Home at Glebe, unique in New South Wales, at the 10th birthday celebrations, to take the form of an afternoon fete and dedication ceremony, on October 25, beginning at 1.30 p.m.

The new playground and basketball court will be officially opened and the grounds dedicated by Bishop Hilliard at 2.30 p.m.

Features of the afternoon include a gymnasium display, puppet show and a basketball match, as well as miscellaneous stalls.

## Two Recipes:

### CHOCOLATE CAKE

Ingredients: 2 cups self-raising flour (or plain flour and 2 teaspoons baking powder), pinch salt, 2/3rd cup butter or margarine, 1½ cups sugar, 3 eggs, 2 tablespoons cocoa, 1 cup milk, 1 teaspoon vanilla.

Method: Sift flour, cocoa and salt 3 times. Cream together the butter and sugar. Add vanilla and beat until light and fluffy. Separate the whites from the yolks of eggs. Beat separately and then together. Add to the butter mixture. Stir in flour alternately with the milk. Pour into a greased tin and bake in the centre of a moderate oven from 1 to 1½ hours. When cold, coat with chocolate icing flavoured with lemon essence. Sprinkle with chopped nuts or coconut.

### JAM DROPS

Ingredients: 2 tablespoons butter, 2 eggs, 1 cup sugar, 2 cups flour, 2 teaspoons baking powder (or S.R. flour).

Method: Cream butter and sugar, beat eggs and add, then add dry ingredients. Roll into balls in palm of hands, drop on a baking dish, make small hole in centre of each, fill with plum or raspberry jam, bake in moderate oven.

## CANTERBURY ORGANIST

London, Oct. 24  
Dr. Douglas Hopkins, master of the music at Peterborough Cathedral since 1946, has been appointed organist of Canterbury Cathedral. He succeeds Mr. Gerald Knight, who is becoming Director of the Royal School of Church Music.

Dr. Hopkins is fifty-two. He was a boy chorister at St. Paul's Cathedral, and later returned there as assistant organist to Dr. John Dykes Bower.

Dr. Hopkins has done splendid work at Peterborough in the face of grave difficulties, the chief of which has been the absence of a choir school.

## COVENTRY RECONSTRUCTION

London, Oct. 24  
Coventry Reconstruction Committee has taken the preliminary steps towards the promotion of a Parliamentary bill on the building of the new cathedral, designed by Mr. Basil Spence.

The bill, now in process of being drafted, has to be deposited before November 27. It will deal, among other matters, with the management of the Christian Service Centre and the Chapel of Unity.

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# A PARSON'S DIARY

## Friday

Another reference to the questionnaire mentioned in last week's diary:

To-day a blank copy of it was returned to me by mail. Attached to it was a letter that started this way:—

"Dear Sir,—In reference to your circular enclosed: If, when you first came to this parish, you had given more time to visiting your Anglican parishioners and formed friendships with their children, as was done by Christ, would it now be necessary for all this questioning?"

My first reaction was to feel surprised that a parishioner who sees me regularly, both at church and elsewhere, should have addressed me so formally and abruptly. Next I experienced a lively sense of exasperation, which returns to me as I look again at the words quoted, that any parishioner could be so obtuse or so apparently ignorant of the demands upon the rector of this parish to express such sentiments.

In the case of a church-goer the suggestion of ignorance in this matter can be dismissed. Parishioners have had ample opportunity in the past few years to understand the situation. Before I came to the parish the parochial council had asked the bishop for an assistant priest, and I was here for over three years before one was appointed. My predecessor, who was also harassed by such criticism, left the parish a sick and tired man.

The obtuseness suggested, in respect to this particular parishioner, does not rise from lack of intelligence. Which leaves only one alternative: That the observation was prompted by prejudice against me personally, and not for my alleged failure in duty.

While it is not an admirable motive for criticism, it is one I can understand. I know some of my failings and their effects upon others, and I am also aware that some of my actions in the parish have not been popular with everybody.

## ILL-JUDGED

But the unfairness of such criticism touches not only me. Many other priests in their own parishes are familiar with the circumstances, as well as the ill-judged comments, that have troubled my predecessors and me over the years. If the people who criticise could be convinced by reason it would be easy to show them how wrong they are.

Every parish has its own particular problems. Four years ago the two serious problems here were the poor congregations at the parish church and the state of disrepair into which all church buildings had fallen. Despite the criticisms that are now made by my correspondent, I did visit parishioners in an attempt to arouse them. In my first year I got to nearly half the homes in the parish, and travelled hundreds of miles in the effort.

No rector had been in some of the country homes visited for upward of twenty years, and no one was to blame. There are still homes in the parish that I have not been to myself.

Two factors made thorough visiting impossible: The pressure of other work, especially in connection with the church buildings, and the fact that there are well over 600 Anglican homes in the parish.

The special work, which was started a few months after I arrived here, lasted for over two years. It required, in all, the raising of £8,000 over and above the normal needs of the parish. The meetings, functions and general efforts seemed endless. Among other things, as a result of all this, we restored the parish church and its furnishings to perfect order.

While these things were happening the congregations gradually improved. Nowadays the regular attendances at the parish church bear no resemblance to those of former years. Only a fraction of the improvement could be ascribed to my visiting.

Pastoral visitation is an important to the parish priest in shaping his attitude to his people as it is to the most responsive of those whom he visits. The melancholy truth is that the vast majority of those whom he visits make no response.

There is no simple medicine for apathy and indifference to the Church. If there was, a parish priest could drop nearly everything else for a time and administer it in large doses. The clergy in smaller parishes, who have the time and take the opportunity, know that the arguments for pastoral visitation are not always sound.

## PARSON'S WORK

Here, as in many other parishes, there is little hope of experimenting in that way. For four years I have prepared sermons, taken services, attended at least three meetings a week, struggled to keep a choir together and conducted practices, taught religion in town and country schools to hundreds of children weekly, prepared many of them for Confirmation in separate classes after school, visited the hospital, edited the parish magazine and written most of the matter in it, as well as articles for the local Press, and tried to keep up with a correspondence that was mainly related to parish affairs and to my ministry generally.

Some of this work came easily to me; other things were a strain to my temperament, ability and patience. The constant moving from one brief task to another was at times full of interest, but more often it frittered away valuable hours and made it hard to concentrate on the heavier responsibilities.

If anyone thinks it is easy to do pastoral visiting in odd and irregular periods, meanwhile pondering other problems and worries, they should try something like it.

I realise that this outline of my duties, brief as it is, could easily give a false impression. Not everything was well done, and I did take time for recreation, although not as much of it as the majority of men can enjoy and not as regularly.

And I made mistakes, which is perhaps the real cause of criticism. For some of the mistakes I have no excuses to offer; I made them, and I hope I have learnt by them.

Whatever exasperation I may sometimes feel, I have found that a lot of good Anglicans, and there are many of them when their interest is quickened, can overlook a great deal in their clergy. Which is not to imply that the only good Anglicans are the ones who can readily forgive. Nor do I suggest that those who disagree with me are always in the wrong.

But I do suggest that what I do or fail to do sometimes has sound reason to support it. This alleged failure in duty is, I sincerely believe, one of those occasions. I know that many other parish priests, similarly placed and criticised in their own parishes, will agree.

## MISSIONS FOR CORONATION YEAR

London, Oct. 24

The clergy of the diocese of Leicester met recently to consider the preparation which they and their people could make for Coronation Year.

Mr. Lawrence Tanner, librarian and keeper of the muniments of Westminster Abbey, spoke on the ceremonies of the great Liturgical Rite, in the morning.

The afternoon was spent in considering plans suggested by the Diocesan Evangelical Council for following up the opportunity offered by the Coronation. This it was agreed, should take the form of teaching and, later, evangelistic missions.

## EVIL SPIRITS

Recently, the daily Press (and THE ANGLICAN) gave prominence to a report from W.A. that a house had been exorcised by the Assistant Bishop of Perth, because it had an "unquiet" room.

Just before this report was published, the writer had a similar request from an old friend who reported odd goings-on in a particular room in his house.

The report from W.A. was apparently "news," but it would not have been anything unusual to the early Christians, nor to the Lord himself, for the New Testament abounds with instances of his exorcising individuals.

The Christian presumably believes in evil spirits, certainly our Lord did, but a Christian may say, "Yes, I believe in evil spirits but I'm not at all sure about these physical manifestations." That is, I think, a perfectly legitimate attitude, but one which would not have commended itself to Christians until a few decades ago.

I had doubts about it myself until I read a report of the Society for Psychical Research of the University of London.

## SEANCES

Commenting on actual seances that he has attended, C. E. M. Joad tells us that the things the members of the society saw were physical beyond all possibility of doubt. "The seances were carried out under strict scientific control. They heard things, too."

A friend of mine, who is a sober, unimaginative person, tells me he has seen a waste paper basket rise from the floor, fly across the room and then return to its original position.

We can no longer laugh when sober groups of scientists and eminent thinkers tell us these things. Joad makes an interesting comment on these phenomena.

He says that whether a man believes it or not, the fact remains that the Christian teaching of the Resurrection of the dead properly understood, and the life everlasting, make sense. But spiritualistic seances do not, nor do the spirits have anything to say that makes any real sense.

What is the solution? Joad points out that the Roman Church condemns these practices outright, and claims they are of the devil.

He makes no comment, but leaves one with little doubt that although he is personally bewildered, he feels that the Romans are probably nearer the truth than anyone else.

From the fifth century onwards, it became the custom to exorcise babies prior to baptism. This was retained after the reformation in the Lutheran form of baptism, and in our prayer book of 1549.

The exorcising, however, was omitted in our 1552 book and was not restored, though the blessing of the water remains in the 1662 form.

## TACIT ADMISSION

The Church of England tacitly admits the rite of exorcism for persons or places, by the fact that one of the Canons of 1603 insists that a clergyman must first obtain permission of the ordinary (i.e., his diocesan bishop) before carrying out the rite of exorcism.

As the Church of England provides no authoritative form of exorcism, it is reasonable to assume that the authorities within the competence of a diocesan bishop, who would naturally look to the older Latin forms as models, there being no modern equivalents.

Holy water is but blessed water, such as we use in baptism, and was normally used on such occasions.

Many enthralling tales are told by missionaries in Africa of the exorcising of evil spirits from people who were undoubtedly devil-possessed. Examples may be found in the life of Frank Weston, Bishop of Zanzibar, but many similar stories come from members of the Church Missionary Society.

## Where Does Our Church Music Come From? . . . 3

# THE PSALMS

BY A SPECIAL CORRESPONDENT

The Book of Psalms is the oldest collection of songs in existence. In order to consider their use in the Christian Church, we must go back to Old Testament times and study the circumstances which brought them into being.

Of the hundred and fifty Psalms that comprise the collection, seventy-three bear the title, "A Psalm of David," twelve are ascribed to Asaph, eleven to the sons of Korah, and one each to Herman, Ethar and Moses.

The title would seem to denote authorship, but that is not always so.

For instance, "A Psalm of Asaph" may have meant that it was sung by Asaph. Asaph and Herman were Levite musicians. The Book of Psalms was the hymn-book of the Hebrews, and was used in pre-Temple times as well as in the Temple.

It is considered by some authorities that "praise" Psalms were composed for use in congregational worship, and that Psalms of petition, supplication and thanksgiving were originally only used by individual worshippers.

It took many years for the Psalms to assume their final form. In some cases their development was not unlike that of folk-song.

In their original form Psalms 42 and 43 were one Psalm. This is seen from the fact that they have the same refrain, which runs, "Why art thou so heavy, O my soul: and why art thou so disquieted within me? Put thy trust in God," etc. This refrain appears in verses 6 and 7, 14 and 15 in Psalm 42, and in the last two verses of Psalm 43. Therefore, the two Psalms should always be sung together if one has a regard for historical considerations. They are set together in the Revised Lectionary.

Again, Psalm 9 was originally joined to Psalm 10. This is shown by the acrostic. Each verse begins with a different letter of the alphabet, which runs through the two Psalms. It is unfortunate that this is lost in the English translation. The Psalms are often referred to as poetry. But it must be remembered that it is Hebrew poetry, and in this there is no metre or rhyme. This poetry consists of parallelism of thought. In each verse, there

are two balanced clauses expressing either the same thought, or the second clause stating the result of the first, or there is an antithesis between the two clauses. This parallelism is more easily discerned when the Psalms are sung antiphonally—that is, when one side of the choir sings a verse, and the other side answers with the next verse, or responsorially—that is by one person singing the first verse, and the other voices singing the alternate verses.

The antiphonal method has been in use for hundreds of years, and it is a great pity that at the present day this great tradition is dying out in our parish churches, owing to the fact that our choirs are now too small to provide a complete set of voices on either side of the choir.

When the Psalms are sung "full", that is, by all the voices at the time, this parallelism of thought is not so apparent.

The singing of the Psalms occupied an important part of the worship in the Temple. During the daily sacrifices, the Psalm of the day was sung. This happened in pre-exilic times, as well as in post-exilic times, but in post-exilic times the ceremonial was more elaborate. A liturgical Psalm for the day was sung.

This was divided into three parts, and after each part the priests blew three times on their trumpets, and the people fell on their knees and worshipped. Psalms 113 to 118 were Festival Psalms associated with the Passover Festival. The term Hallel (Hallelujah), meaning "praise", recurs often in them. They were called the "Egyptian Hallel" Psalms to distinguish them from the other "Hallel" Psalms.

During the Festival of the Passover the blood of the lambs was offered. Two rows of priests stood in the court of the priests in which the great altar stood, and received into gold and silver bowls the blood of the lambs which the head of each family offered. The bowls were

passed up to the officiating priest at the great altar. As he received each bowl he emptied it at the base of the altar and handed the empty bowl back.

The ceremony lasted from the ninth till the eleventh hour, that is, from 3 p.m. to 5 p.m. During it, the Hallel Psalms were sung by the Levites. The congregation repeated the first clause of each of the six Psalms, and after every other clause or line they shouted "Hallelujah!"

When they came to the last of the six Psalms, they repeated not only the first clause and shouted "Hallelujah!" after each clause, but also repeated after the Levites the three clauses contained in verses 25 and 26—"Help me now, O Lord: O Lord send us now prosperity. Blessed be he that cometh in the Name of the Lord: we have wished you good luck, ye that are of the house of the Lord."

The whole of the six Psalms (113 to 118) which comprise the "Hallel" were repeated while the ceremony lasted.

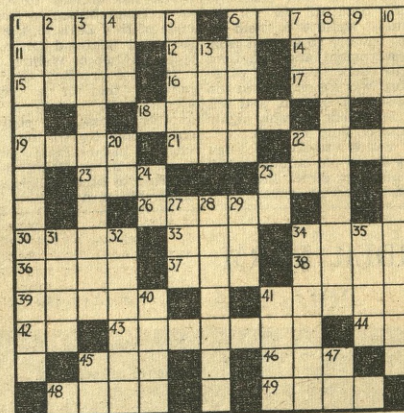
At the Feast of Tabernacles, it was customary for the priests to go in procession around the altar singing Psalm 118 at the conclusion of the sacrifices. Most of the dances were processional.

From the time they were first written, the Psalms were sung. Research has not been able to reveal as yet the method of singing employed by the Hebrews, though it is probable that it was in unison and to the accompaniment of cymbals. Trumpets were used, probably not simultaneously with the singing, but in between Psalms or between certain verses.

Psalm 150 gives a list of the musical instruments used by the Hebrews:

"Praise him in the sound of the trumpet  
Praise him upon the lute and harp;  
Praise him in the cymbals and dances;  
Praise him upon the strings and pipe;  
Praise him upon the well-tuned cymbals;  
Praise him upon the loud cymbals."

## THE ANGLICAN CROSSWORD PUZZLE No. 13



### ACROSS:

- Jeremiah's secretary and spokesman.
- Aaron's sister who took a timbrel to celebrate the annihilation of the Egyptians at the Red Sea.
- The father of Peleg and Joktan.
- Her name means "Life".
- City of Palestine.
- Son of Jacob and Leah.
- We are told in Proverbs to look not upon the wine when it is thus.
- Once, or how the Ephraimites might pronounce "Sheep".
- The Mosaic Law.
- One of the ancestors of Jesus as listed by St. Luke.
- Patience.
- Wise Men of the East.
- David's successor in Judah whose "heart was perfect with the Lord all his days."
- Boy's name.

### DOWN:

- The "Fool" who was Abigail's husband before David married her.
- He helped to drive the new cart which bore the Ark of God out of the house of Abinadab.
- Paul wrote that Love worketh none of this to his neighbour.
- Vegetables.
- Jerusalem.
- Queen of the fairies.
- Roguish.
- Lawyer whom Paul advised Titus to take on his journey to Nicopolis.
- Manna's was as fresh oil.
- City of Moab.
- Ezekiel said that a sword was furnished to make it to this, among other things.
- Short for Saint.
- Beverage.
- Crazy.
- Martha's sister.
- Operatic Ethiopian.

### SOLUTION OF CROSSWORD

1. Barmes; 2. Adu; 3. Mew; 4. Adar (Esther iii, and ix); 5. Zenana; 6. Rome; 7. Raze; 8. Rea; 9. Saba; 10. Esau; 11. Sarc; 12. Benoni (Genesis xxxv-18); 13. Ra; 14. Inn; 15. R.S.L.; 16. Ar; 17. Moller; 18. Meau; 19. Zion; 20. Menem; 21. Ill; 22. Tata; 23. Hypo; 24. Blazer; 25. Area; 26. Asa (Genesis xxxix-14); 27. Capernaum; 28. Down; 29. Nabab; 30. Adu; 31. Ram (II Kings iii-4); 32. Treason (II Kings xi-14); 33. Merari; 34. Uzza (II Kings xi-18); 35. See; 36. Mary Hill (Acts xiv-22); 37. Enos; 38. Wade; 39. Ark; 40. Hannah; 41. Barani (anagram of "a brain"); 42. Nicholas; 43. Jacobson; 44. Shushan; 45. Menage; 46. Mot; 47. Ziba (II Samuel ix-10); 48. Iles; 49. Mara (Ruth 1-20); 50. Myra; 51. Tee; 52. Peu.



## HISTORIC CHURCHES IN MALAYA

BY A SPECIAL CORRESPONDENT

Christ Church, Bangkok, and the Church of S. George the Martyr, in Penang, are two of the historic churches of the Diocese of Singapore which have survived the ravages of war and are once more serving the Anglican community in the Far East.

Here is a brief account, by a special correspondent in Singapore, of the history and present function of these two churches.

On a brass plate is fixed in Christ Church, Bangkok, Thailand, is this inscription: "This church was opened for Divine Service on the 30th of April, 1905."

The Protestant congregation in Bangkok was first formed in the year 1864. Services were held in a small church built on the east bank of the Menam, on land presented by H.M. King Mongkut.

The cost of erection was met by public subscription which the British Government supplemented by a grant made upon the condition that the care and management of the church be vested in the British consul.

In the year 1904 it was found necessary to build a larger church in a more suitable position. His Majesty King Chulalongkorn graciously presented this site, and also permitted the sale of the land upon which the first church stood. With the proceeds of the sale of the land and building this church was erected.

In the deed of gift His Majesty stipulated that the land should be used only as a site for a church open to all "Protestant Christians" without distinction of nationality or sect.

The church is controlled by a committee elected annually by the community and is maintained entirely by voluntary contributions.

### FIRST CHAPLAIN

At the time of the foundation of the Protestant Congregation the largest foreign Christian community was British, the majority of them being members of the Church of England. For this reason the first chaplain was a Church of England padre, and the normal services followed the Book of Common Prayer of the Church of England.

Successing chaplains followed this tradition, and the present chaplain is an ordained priest of the Church of England, licensed by the Bishop of Singapore for work in Bangkok.

He is, for members of the Anglican Church, the Vicar of Bangkok. He has the bishop's permission to arrange services to suit requirements of members of other denominations if asked to do so.

### PENANG CHURCH

A historic landmark in Penang (Malaya), the Church of S.

## THE ROYAL SCHOOL OF CHURCH MUSIC

### WORK IN VICTORIA

BY A SPECIAL CORRESPONDENT.

The Royal School of Church Music in Victoria has officially formed a committee, and is now proceeding with plans to help forward the work in this State.

To inaugurate the present committee, the Reverend Canon H. P. Finnis of S. Peter's Cathedral, Adelaide, addressed a group of musicians early in August. After his talk, a committee was elected to serve Victoria for a year.

The canon's talk was full of knowledge, spiced with humour and experience. He outlined the nature of R.S.C.M. as a band of musicians throughout the world, representing the best opinion on music in worship, and not just separate opinions. Further, the R.S.C.M. stood for what is best in worship in its highest functions, not just the ephemeral and popular.

The methods of R.S.C.M. were outlined; the insistence on the smallest details of responses and amens; and the great help that is available per medium of literature, choir and service books and pamphlets. Canon Finnis drew attention to the gatherings that could be sources of profit and pleasure at festivals, combined services and "day-schools."

Choirmasters could meet and work together for the common good. The canon spoke of the pleasure the Adelaide branch had had by meeting in each other's houses and singing the music to be done at their festivals, thus giving each of them an idea of what was required.

The canon then invited questions on what he had said, and a fire of questions brought forth many interesting points, amongst them being the training of clergy, and ideas about how to run a one-day school.

Since that evening, the committee of the R.S.C.M. has been busy—three "Evenings" of the choir will combine with boys of S. Paul's, Canterbury, and S. Augustine's, Mont Albert, at S. Paul's, Margaret Street, Canterbury, on October 26.

The great benefits that boys get from choir singing can already be seen in the choir boys of the Demonstration Choir.

The hard practices and performances have been most helpful experiences to them, and it is hard to ascertain who is the keenest—parents or choirboys.

At the end of the year, there will be a holiday camp at Flinders for the demonstration boys, and two boys from each of the affiliated choirs will spend a week with them.

The sight of three serious musicians discussing what cooking utensils are needed at the camp caused a certain amusement.

At the end of the week, the boys will join forces with some lay clerks and sing the services at the cathedral while the cathedral choir has its well deserved rest.

As this is the first of these music-making pursuits, the results will be watched with interest.

Next year the R.S.C.M. committee plans to hold a one-day school.

The full syllabus has not yet been decided, but it should be a helpful opening to 1953.

With the report of the archbishop's committee on "Music in Church," the R.S.C.M. in Victoria will strive to raise the standards of worship, so that the Church of England will indeed be proud of its noble heritage.

George the Martyr, in stone-pillar Georgian style, was first built by convict labour in 1817 from funds provided by the East India Company, and for 120 years was the place of worship for thousands of parishioners.

Her war broke out in 1941 it was an easy target for Japanese bombers. Vandals helped in desecration by looting.

On the re-occupation only the shell remained, but at a service held in the ruins in 1946 it was promised that "S. George's shall rise again."

And rise again it did, from the ruins to a more distinctive church, beautiful in all its whiteness against a field of green. Thanks to a grant from the government and donations from its parishioners, the whole building was reconstructed on the design of the old, and was open for public worship again on Sunday, July 11, 1948.

It stands to-day, a new edifice on an old landmark still very much a direct link with the early days of Penang.

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## THE JUNGLE DOCTOR

Paul White, famous medical missionary whose forthcoming book will be serialised in the next issue of THE ANGLICAN, is a native of the same town as Sir Donald Bradman.

He found that a University Blue in Athletics helped to fit him, almost as much as topping the examinations in medicine, for some of the peculiar problems he found in Tanganyika, East Africa.

Acting as Medical Officer to 1,000,000 people and as Superintendent of seven hospitals spread over 1,000 miles was only part of JUNGLE DOCTOR'S practice.

Building clinics, confounding witch-doctors, fighting disease, driving antique cars over primitive roads, as well as being physician, surgeon, gynaecologist, obstetrician, and every kind of specialist, was the normal task of this twenty-five-year-old Australian, who lived with his wife and two children in a building where only mosquito-proof wire served to keep out the assorted inhabitants of the jungle.

But the pace was too hot, even for an athletic record-breaker; the fatigue of ushering into the world some 800 babies a year, with attacks of malaria and asthma as a background, put him out of the front line of missionary activity, but with microphone and pen he has continued to serve the missionary cause.

## SIR HUMPHREY MILFORD

Sir Humphrey Milford, for many years publisher to the University of Oxford, died recently in England.

He was well known as the man who built up the Oxford University Press into the famous institution it now is.

Less generally known is the time and trouble he generously gave to Church affairs and especially to the publishing activities of the former Press and Publications Board of the Church Assembly, which has now been merged in the Church Information Board.

## PRAYER BOOKS, NOT MUGS

A town's meeting at Kenilworth has decided to give the children prayer books in commemoration of the Coronation instead of souvenir mugs, which were described as "a sheer waste of money."

At the same meeting, the suggestion of the Vicar of Kenilworth (the Reverend O. A. Griffiths) that an all-night vigil should be kept in preparation for the Coronation was favourably received.

## EDUCATION IN IRELAND

ANGLICAN NEWS SERVICE

Dublin, Oct. 6

The Archbishop of Dublin, the Most Reverend A. W. Barton, recently expressed gratitude to the Government for the care it was bestowing on education.

Dr. Barton was speaking at the opening of a new school in Clontarf, Ireland.

In the name of the people, he expressed gratitude to the Government for the care they were bestowing on the work of education in the building of new schools and also the generous rules in regard to grants.

Mr. Moylan, Minister for Education, said that he regarded the teaching of religion in the schools as all-important. Most of our social and economic evils to-day could be traced back to a lack of moral training.

## CLERGY NEWS

### OBITUARY

PEARSON, The Reverend R. G., rector of All Saints', Wickham Terrace, Brisbane. Aged 42 years.

TEALE, The Reverend James M., retired, of the Diocese of Brisbane. Death occurred on October 18. Aged 79 years.

VINE, The Reverend Henry, retired, of the Diocese of Melbourne. Death occurred on October 11.

### APPOINTMENTS

CHAMBERS, The Reverend Neil, locum-tenens at S. George's, Hobart, Diocese of Tasmania.

KNOX, The Reverend Arthur T., assistant-curate at S. James's, Toowoomba, Diocese of Brisbane.

TREDWELL, The Reverend J. J., rector of Coonabarabran, Diocese of Bathurst, to be principal-manager of the Church of England Boys' Home at Colac, Diocese of Ballarat.

NORMAN, Archdeacon K. D., locum-tenens at Holy Trinity, Orange, Diocese of Bathurst.

REYNOLDS, The Reverend A. G., vicar of Vermont, Diocese of Melbourne, to be rector of S. George's, Hobart, Diocese of Tasmania. Induction early in December.

RODDICK, The Reverend R. J. H., to the oversight of the Parochial District of Elwood, Diocese of Melbourne.

TIDMARSH, The Reverend C. R. Collett, vicar of S. Mary's, Camberwell South, Diocese of Melbourne, to be rural dean of Hawthorn, Diocese of Melbourne.

TAYLOR, The Reverend G. J., to be vicar of S. George's, De and All Saints', Footscray, Diocese of Melbourne. Induction on November 5.

### RESIGNATION

TREDWELL, The Reverend J. J., rector of Coonabarabran, Diocese of Bathurst. Resignation to take effect as from November 29.

### ORDINATION

At an ordination held in S. John's, Launceston, Tasmania, on S. Michael and All Angels' Day, by the Bishop of Tasmania, the Right Reverend G. F. Cranswick, the Reverend M. H. S. Brookes was advanced to the priesthood.

## CLASSIFIED ADVERTISEMENTS

The classified advertising rate of THE ANGLICAN is 6d. per word (payable in advance). Minimum: 4/- per advertisement. A special rate of 3d. per word will be charged for "Positions Wanted" insertions.

### EDUCATIONAL

GUILDFORD, W.A., Preparatory School. Applications are invited for entries as boarders in Standard 4 in 1953.

NOW available: "Societas 1952," the magazine of Moore Theological College Students' Union. Price 2/- Write: BUSINESS MANAGER, "Societas," Moore College, Newtown, Sydney.

### POSITIONS VACANT

LAUNCESTON Church Grammar School, Tasmania. Chaplain-mistress required as from the first term 1953. Particulars from the HEADMASTER.

ASSISTANT - SECRETARY and Chaplain (clerical or lay) is urgently needed by the Australian Board of Missions in Victoria. Full particulars from the STATE SECRETARY, S. Paul's Cathedral, Melbourne.

S. AIDAN'S SCHOOL, Corinda, Brisbane. Wanted 1953, mistress for Senior Mathematics, Chemistry and Physics. Apply: SISTER-IN-CHARGE.

S. ANNE'S SCHOOL, Townsville, N.Q., requires two mistresses for 1953 to teach Mathematics, Science, History and Geography. Apply: SISTER-IN-CHARGE.

CHURCH of England Grammar School for Boys, Morpeth, N.S.W. Bureau-secretary required commencing first week in January 1953. Must be competent book-keeper. Secretarial experience and ability teach commercial subjects an advantage. Good accommodation provided. Salary according to qualifications. Reply in first instance by letter to the REGISTRAR, Diocese of Newcastle, Box 459E, P.O., Newcastle, N.S.W.

MARSDEN School, Bathurst, N.S.W., requires for 1953 a house mistress to care for the junior dormitories. This position suits a woman who is fond of children and who has had experience in caring for them. Apply: HEAD-MISTRESS.

ACCOMMODATION WANTED LADY, dire need, seeks room with Christians. Meet own expenses. JM 3108 (Sydney exchange).

YOUNG Anglican family urgently requires to rent three bedroomed house or flat. Reply G. C. BOCK, c/- Christ Church S. Laurence, Sydney, or ring BW 4281.

VICTORIAN seaside rectory, three week January, February, return Sunday emergency duty. HANCOCK, Rectory, Mitiamo, Victoria.

ACCOMMODATION TO LET AVALON-Taylor's Point, N.S.W. Holiday flat, accommodate three or four, overlooking Pittwater. (Phone: W7-685 (Sydney exchange) after five.

COUNTRY students. Accommodation is available at the Girls' Friendly Society Hostel, 29 Arundel Street, Forest Lodge, Sydney, commencing March, 1953. Tariff £3 per week. Apply WARDEN.

LADIES. Spend your holidays at the Girls' Friendly Society Hostel, 29 Arundel Street, Forest Lodge, Sydney. Vacancies from 20/12/52 to 14/2/53.

### FOR SALE

TRIPLE purpose Waterworth Projector, 240 and battery operation, as new, price £28 or reasonable offer. Apply: S. JOHN'S, Young, N.S.W.

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