

# THE ANGLICAN

Incorporating The Church Standard

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## UNION LEADERS ATTEND

### IN THIS ISSUE:

#### LEADING ARTICLE:

The Gadarene Slope 4

#### DIOCESAN NEWS:

Adelaide	2
Armidale	2
Ballarat	2
Bathurst	2
Canberra and Goulburn	2
Gippsland	2
Grafton	2
Melbourne	2
Newcastle	13
Sydney	13
Tasmania	13

#### PASTORAL LETTERS:

Gippsland	11
Brisbane	11
Wangaratta	11
Ballarat	12

#### CORRESPONDENCE:

	5
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#### FEATURES:

Women's Page	9
Faith and Morals	7
Church and Nation	5
Gospel Comment	4
Book Reviews	14
Parson's Diary	15

#### SPECIAL ARTICLES:

Snowy Mountains Chaplaincy	4
Rabaul To-day II	7
Devotional	14

#### PICTURE PAGE:

	10
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## CHURCH FOR WOOMERA

The Federal Government has provided a site and has contributed towards the cost of erecting a new church on the Woomera Rocket Range.

Work will start shortly. The first church council meeting was held at Woomera three years ago. Residents decided to build the church as a memorial to artillerymen who fell during the two world wars.

The church will be given the name of St. Barbara, the patron saint of artillerymen.

The priest-in-charge is the Reverend Howell Wirt, who has been in Woomera since 1949. He graduated from the University of Leeds, and was ordained in 1945.

### MOTHERS' UNION IN MELANESIA

"M.I.A.N.Z.", the official organ of the Mothers' Union in Australia and New Zealand, reports the formation of a new Mothers' Union branch of twelve members in the New Hebrides.

Are you a regular subscriber to THE ANGLICAN?

If not, will you help us to give you a bigger and better paper?

There is an Order Form on Page 16.

## DIVINE SERVICE

## BISHOP MOYES ON THE COMMON TASK

Sydney, Oct. 7

More than 150 trade union leaders, together with representatives of the State Industrial Commission and the Cabinet, attended the special Labour Day service in St. Andrew's Cathedral yesterday.

The Minister for Housing, Mr. Clive Evatt, represented the State Government. Mr. Justice Webb represented the N.S.W. State Industrial Commission. Union leaders who attended included the president of the Labour Council, Mr. J. Shortell; the general president of the A.E.U., Mr. J. Cranwell; the State secretary of the Electrical Trades Union, Mr. F. H. Campbell; and the Secretary of the Felt Hatters' Union, Mr. W. C. Peters.

Refreshments were provided in the Chapter House afterwards for those who attended.

The Bishop of Armidale, the Right Reverend J. S. Moyes, delivered the Labour Day sermon.

He said that an earth-bound humanism with an obsession for production had taken possession of the minds of men to-day and was robbing people of the benefits of social changes which had taken place in the last fifty years.

The search for individual significance had been the dynamic of this social change, he said.

It had given the world developments like the emancipation of women and the remarkable uprising of the ordinary man.

"Women, ordinary men and small nations had demanded that they count for something and that they be recognised as having place and value in the community."

Important developments had taken place but largely at the expense of religious values. As a result the search for significance was now being frustrated.

"In Australia," said the bishop, "politics has become a religion; but men have not thereby attained significance as individuals."

"They have merely become voters. Now it is essential to our national life and well being that we learn to value the ordinary man in better ways than this."

"As a community we do not value the ordinary man. We are not interested in him unless he causes us some trouble. Yet this ordinary man, the working man, is not just a 'hand' who is needed to produce goods or means of transport. He is not just a number in a vast organisation who takes his place on an assembly line day by day, nor is he a figure without a face as in some lands."

The bishop said that the Australian community needed to think of the working man as a human being.

The Trade Unions in this country, he said, had given a primary place to wages, hours, and conditions of work. There were few people to-day who would deny that the unions had striven for what was worthwhile, and had to be striven for, but was this enough?

"Your trade union representatives," he said, "have gained a livelihood for your members, you have gained space to live in, better conditions of work and the chance of a good education, but you have not yet gained significance for the individual..."

Trade unions could not, of

course, be held responsible for this. As a community we were to-day obsessed with notions of production. We thought in terms of goods and looked upon men in terms of their uses, not in terms of their persons.

Our appeals for more production were doomed to failure while these attitudes prevailed. "As a community we must change our attitude to men and things, and consider men more and things less," he said.

He quoted Mr. Eric Johnston, president of the American Chamber of Commerce, as saying, "What is good for the people is good for business."

Johnston had publicly denounced large enterprises, and had welcomed small ones where initiative was possible and relationships would be more human.

Australia needed to follow this idea of decentralisation of industry if the individual working man was to recover his disappearing significance.

"A French proverb says 'Born a man: died a grocer!' To-day this is applicable in some form or other to people in many walks of life who become tradesmen or specialists at the expense of a full and developed manhood," said the bishop.

Because of these things the problems the world faced to-day were not really economic;



The Bishop of Armidale chats over a cup of tea with the President of the N.S.W. Labour Council, Mr. J. Shortell, after the Labour Day Service.

This issue of THE ANGLICAN may contain a number of typographical and other errors. We were compelled to tighten our printing schedule on account of the Six-Hour Day Public Holiday in Sydney.

Rather than delay publication in order that the paper might be "read" in the usual way, we go to Press at the usual time so that the paper will reach all our subscribers before the week-end.

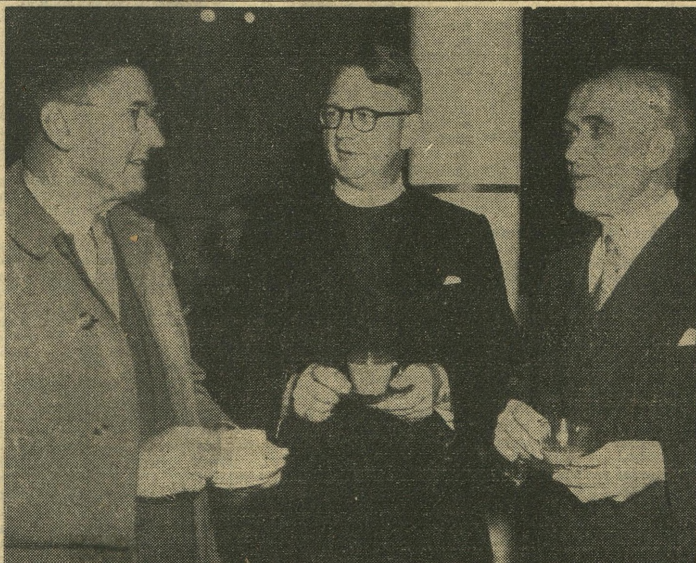
—EDITOR.

they were problems of relationships between men.

These would not be solved till men had regained a religious orientation which gave value and significance to each individual and enabled people to meet together as members of one family sharing a common task.

Last Tuesday night the Dean of Sydney held a reception for trade union leaders in the Chapter House, St. Andrew's Cathedral. The Bishop of Armidale was the guest of honour.

Those present, in addition to union leaders, included Mr. Douglas Sinclair, of the Henry Lawson College, and lodge representatives.



The Dean of Sydney with the Minister for Housing, Mr. Clive Evatt, and the President of the N.S.W. Labour Council, Mr. J. Shortell.

## 1552 P.B. SERVICES

Gippsland, Oct. 5

The Bishop of Gippsland, the Right Reverend D. B. Blackwood, has appointed Sunday, November 2, to be a day of thanksgiving and commemoration throughout his diocese for the 400th anniversary of the issuing of the 1552 Book of Common Prayer.

The book was issued under the authority of Edward VI on November 1 (All Saints' Day), 1552.

The bishop has authorised the use throughout the diocese, on November 2, of "The Order of Divine Service for 19 June, 1949." This was issued by the Archbishop of Canterbury and York for use in services commemorating the issuing of the Prayer Book in 1549.

The bishop has further appointed November 30 (the First Sunday in Advent, commonly called "Stirring-up Sunday") to be "Missionary Sunday."

He has suggested that, as far as possible, each Deanery should arrange an exchange of pulpits for this day, to bring home the missionary message to all congregations.

## B.B.C. OFFICIAL WARNS ON "RADIO RELIGION"

### HUGE LISTENER AUDIENCE

London, Oct. 5

The Reverend Francis House, head of Religious Broadcasting at the B.B.C., warned religious broadcasters against the danger of fostering a kind of disembodied or "radio" religion, when he spoke at the annual conference of the Modern Churchmen's Union at Bristol recently.

Mr. House said that a third of the adult population of the United Kingdom, about twelve million people, heard at least one religious broadcast on Sundays. On an ordinary Sunday, twice as many people listened to at least one religious broadcast as attended a place of worship. Thus the speaker in the Light Programme's "People's Service" had a congregation about equal to the total number of all congregations worshipping in church at that time.

He defined about forty per cent. of the population as "uncommitted Christians. These, he said, were not conscious of any difference between their notions of right or wrong, on the one hand, and fully Christian standards, on the other; they attended church only when they felt like it, rarely or never read their Bible, and had little or no sense of the obligations of Church membership.

They had the vaguest conceptions of the central truths of the Christian gospel, consisting mainly of muddled recollections of Sunday school teaching.

### NOT "DEAD SOULS"

The existence of this large section of the population should, he believed, be taken very seriously by all who were concerned with the conversion of England. He pleaded that the needs of these people should be given a high priority in the strategy of evangelism.

"We have abundant evidence in correspondence from listeners that they are not wholly dead souls," he said.

The overwhelming majority of the audiences for the main Sunday religious broadcasts was working-class. Preachers were not concerned to broadcast either the lowest common denominator of all interpretations of Christianity found in this country, nor to put out what would be most acceptable to some hypothetical "man in the street."

The really urgent need was for the Christian bodies to come alive to the fact that they were now in a missionary, or post-Christian, situation.



# DIOCESAN NEWS

## ADELAIDE

### S. JOHN'S CHURCH

S. John's Church, Adelaide, the oldest parish in South Australia but one, will hold its 113th Dedication Festival this month. Activities will include a Women's Afternoon on October 16, when the Reverend G. Delbridge, Rector of Holy Trinity, the oldest parish in South Australia, will address the meeting.

There will be a Parish Ball on October 17, and on October 19 there will be a Festival Eucharist at 9 a.m. The Reverend G. B. Djonich, priest of the Serbian Orthodox Church in S.A., whose congregation has Mass every Sunday at S. John's, will preach.

The Archdeacon of Adelaide will preach at Festal Evensong on October 19.

### BISHOP HAND

A great deal of interest in the work of the Church in N.G. has been aroused by the visit of the Right Reverend David Hand, assistant bishop of that diocese. Although the bishop has only been in Adelaide a few days, he has already preached to large congregations at S. Theodore's, Rose Park; S. Columba's, Hawthorn, and S. Margaret's, Woodville, met the clergy at a reception in his honour, and addressed an enthusiastic crowd of young people at a youth rally.

Next Sunday he will preach at Gawler and at the Cathedral, and on the following Tuesday he will address a public meeting in the Freemasons' Hall, North Terrace.

### FETE

The Women's Auxiliary of S. Francis House have arranged a fete to be held in the House grounds on October 18. Lady de Crespigny will open the fete at 2 p.m., and the proceeds will help the work of the House, which cares for part-white boys from Central Australia.

### GOD'S 5th COLUMN

With the great Mission but a short time off, the 5th Column are enthusiastically working on the last stage of the publicity campaign. Church Office was packed with young people who attended the last central meeting of the column during the week, and the Retreat House was again filled to capacity last week-end for the final conference before the Mission begins.

### ANTI-HERESY

To refute the strange doctrines of the people who have been commercialising in Bible prophecy in Adelaide lately, and to help churchmen to appreciate and understand the Bible better, a Bible Convention will be held in the Retreat House on the week-end of October 17-19. The Chairman and chief speaker is to be Father Antony Snell, S.S.M. A successful conference of the same nature was held last year.

### TOT H FOUNDER

The Reverend P. B. Clayton, Rector of All Hallows Church, London, and Founder of Tot H, is at present in Adelaide. Padre Clayton will speak at a Tot H conference at Retreat House on October 11.

### NEW VESTMENTS

S. Mary Magdalene's Church, Moore Street, Adelaide, recently purchased a set of white vestments which were worn last Sunday for the first time. The set was made in England, and consists of a chasuble, dalmatic, tunicle and humeral veil, and the cost is believed to have been in the vicinity of £300.

### FESTIVAL

The Church of S. George the Martyr, Goodwood, celebrated its Consecration Festival on October 5 with special services, including a Parish Communion and breakfast, and Solemn Evensong and Adoration, followed by a party tea.

S. George's is famous throughout Australia as being one of the pioneer churches of the Catholic revival. The

church was founded by the late Canon Wise, and the present rector is the Reverend A. C. R. Hogan.

### HOSTEL OPENING

The bishop officially opened and blessed the new boys' hostel at Hindmarsh on October 18. The hostel will provide a home for boys from the country who are working or studying in Adelaide.

### CENTENARY

As part of the centenary celebrations of S. Peter's, Glenelg, a Pageant of the Saints was presented in the church on September 28 and 29. All the saints in S. Peter's many stained glass windows were depicted in the play, and each saint delivered his or her particular message. These messages were tied up with scenes from the early days in the history of the Church at Glenelg. The play was written by a parishioner, Mrs. L. G. H. Huxley, and presented by 16 young men and girls.

### WEEK OF PRAYER

The C.M.S. has arranged a Missionary Week of Prayer from October 12-18. A special prayer leaflet has been printed, with intercessions for each day of the week, for use at home and at special intercession services in church.

## ARMIDALE

### C.E.M.S. RALLY

A very successful rally for men was arranged by the Gunnedah branch of the society.

Representatives from other branches in the diocese attended.

The Vicar of Christ Church, Gunnedah, Archdeacon R. I. H. Stockdale, opened the rally, which lasted from Friday evening until Sunday evening.

He said that he was pleased to see the good response to the invitation extended by the Gunnedah branch. In view of the fact that it was the first rally attempted, it was encouraging to see so large a number present. He pointed out that there was a big responsibility upon Anglican men, because Anglicans are in a majority in the community, and therefore should be a power in proportion to their numerical strength.

Speakers pointed out that the Church of England Men's Society Branch provides opportunities for a group of churchmen to lead the men's work in the parish. Although numbers are not always a good criterion it is better to have a corps which can plan and originate activity for men in the parish, and attempt to contact the men who are left untouched by the ordinary ministrations of the Church.

More than 60 men attended the rally. Sunday morning Communion at Christ Church was followed by a men's breakfast at which H. W. Brown, of Sydney, representing the Provincial Men's Society of N.S.W., spoke. He gave a message of greeting from the council.

Evensong was taken by the vicar. The Reverend L. Kirby, Vicar of Guyra, preached the sermon.

Arrangements for the rally were made by the Gunnedah Branch. The honorary secretary of the branch, Mr. H. Murphy, attended to the details of the rally.

### MIGRANT FAMILY

A Suffolk farm worker, Albert Watson, with his wife and thirteen children, are on their way to a farm in Guyra parish.

Mr. Watson's family is one of the biggest ever to migrate to Australia.

The farmer for whom he will work, Mr. G. Ward, of Wandsworth, will send three cars to meet the Watsons' ship, "Somersetshire," when she docks in Sydney.

The vicar of the parish, the Reverend R. F. Kirby, is already making plans to give the

family a hearty welcome. There will be a parish welcome on their arrival.

A "kitchen tea" (without the tea!) is being organised so that parishioners can bring to the vicarage some of the many articles needed to set up house.

### Y.P. FELLOWSHIP

There has been great activity in the Young People's Fellowship at Narrabri over the past few months. Inter-parish visits to Wee Waa, Gunnedah, and Boggabri have kindled the fires of fellowship. A Shelton projector has been given to the church. It will be of great use in youth work and at the schools.

The Fellowship was also responsible for giving Feltex for the kneelers in the newly formed baptistry. One of the members has offered himself for the Ministry of the Church.

The Junior Fellowship is also making good progress. This band gave the velvet for the covering of the pulpit.

### PARISH VISITS

On September 28, the bishop visited the Parish of Bundarra and Tingha. The vicar, the Reverend C. R. A. Wells, has only been there nine months.

At Bundarra, in the afternoon, 12 adults and 19 young people were presented for Confirmation. The church was packed with extra seats, filling all available space. The service was marked by deep devotion and keen attention.

After a break for tea, the bishop moved on to Tingha, an old mining town 20 miles away.

The villages are in striking contrast. Bundarra is a quiet place of a few hundred people in the midst of grazing country. Tingha is a bleak and rocky place, the scene of tin mining, with a population growing to 2,000.

Here, 35 people were presented for Confirmation before a congregation which crowded the church. After the service, the congregation moved down to the Palais, lent by the Chinese proprietor, whose child was among the confirmands. About 200 people then welcomed the bishop and the registrar in the beautifully decorated hall, which had been arranged by the matron of the hospital and members of the Women's Guild.

## BALLARAT

### LAY FESTIVAL

The Michaelmas Lay Festival was held on September 28, at Warracknabeal. It was an outstanding success.

Carloads of parishioners from surrounding parishes arrived for the celebration of Holy Communion at 11 a.m., when the Vicar of Warracknabeal was the celebrant and the Rural Dean of Horsham, the Reverend L. H. Langdon, was the preacher.

In glorious sunshine happy groups enjoyed picnic lunches on the lawns surrounding the church and vicarage, and in the afternoon everyone appreciated the addresses given by the Archdeacon of Ballarat on the contribution of lay readers, and by Mr. R. A. Anderson, organist of S. Paul's, Bendigo, on Church choirs and music.

Before the evening service, a colourful procession of robed choirs, lay readers and clergy, with banners of Church organisations, processed to the Town Hall. They were met by the Shire President and members of the council.

A short service of hymns and prayers for land and Empire, and for leaders of government and civic affairs was held on the entrance steps.

The parish church was crowded for Evensong, when lay readers from three parishes assisted in the service and the archdeacon was the preacher.

### MEETING

Ladies from all parishes in Ballarat and district joined in

a successful social afternoon arranged by the Diocesan Women's Auxiliary for the A.B.M. in S. Peter's parish hall on October 2.

The Victorian secretary, the Reverend A. E. Leaver, attended and showed two interesting films on missionary work in Melanesia and New Guinea.

A well-stocked market stall helped raise funds to equip three students from the House of the Epiphany, who are going to work in New Guinea. The president of the auxiliary, Mrs. W. H. Johnson, welcomed Mr. Leaver and thanked the ladies for their presence and help.

### MEMORIALS

On September 29, the archdeacon dedicated two memorials which honour former parishioners, who are remembered for their faithful worship and work.

A stained glass window was dedicated in memory of Charles Samuel Walker, and a sanctuary lamp in memory of Elizabeth Mary Fitzpatrick.

The following morning the vicar, the Reverend V. H. Gilbert, was the celebrant at the Eucharist, when relatives who had returned for the occasion were present.

## BATHURST

### YOUNG ANGLICANS

Youth Sunday at Parkes coincided with the monthly tea at the parish hall.

The Town Clerk of Hunter's Hill, Mr. R. Stuckey, was the guest speaker at the tea. He spoke on Local Government, as the preceding week was Local Government Week. He mentioned his experiences of local government and churches, not only in Australia, but in India, England and Scotland.

His address held the attention of a mixed group of Y.A.'s, J.A.'s and C.E.B.s. till shortly before Evensong.

Evensong was preceded by a procession of the choir, Y.A.'s, J.A.'s and C.E.B.s., who were led through the church to the Y.A. hymn.

At the same service the J.A.'s flag was dedicated, thus giving Parkes all three flags.

### MEETINGS

On September 17, after the Y.A. meeting, table tennis, quarts and darts were played by rotating various groups, playing in competition.

## CANBERRA AND GOULBURN

### DEPARTURE

After three years' residence in Canberra, where he was an active member of the choir at S. John's Church, Lieutenant-Colonel G. E. Swayne-Thomas has returned to Karachi.

The colonel, who was accompanied by Mrs. Swayne-Thomas, has been engaged under the Colombo Plan to re-plan the city of Hyderabad, in Sind Province, Pakistan.

Prior to coming to Australia, he was engaged in the re-planning of the framework of Karachi.

Colonel Swayne-Thomas was born in England and educated at Halesbury School and Cambridge University. He is the son of the late E. Swayne-Thomas, formerly Senior Chaplain of the Bengal Establishment, and has lived in India for 20 years.

In addition to his interest in the choir at S. John's, he was the foundation assistant honorary general secretary of the Anglican Men's Movement, a keen debater in the A.M.M. forums, and president of the Canberra branch of the Liberal Party.

Among the many kind and charitable acts for which Mrs. Swayne-Thomas will be remembered is her painting of a mural depicting a beach scene on one of the walls of the

children's ward in the Canberra Community Hospital, a task which took four months to complete.

She will also be remembered with kindness by a number of New Australian women who, upon discharge from hospital in the convalescent stage, found comfort and friendship in her home.

The colonel and Mrs. Swayne-Thomas expect to be away about 18 months.

### ADELONG

The Parish of Adelong celebrated the 80th anniversary of the Adelong Parish Church and the Church of S. James, Tumbalong, from October 4 to 6. The bishop took part in the celebrations.

### COUNCIL MEETINGS

On October 7, the Diocesan Council, for the first time in its history, met at the Canberra Grammar School. The school is now a diocesan school, and the decision to hold meetings of the Diocesan Council there is an indication of the increasing interest of the diocese in the work of the school.

### S. PAUL'S

The Superintendent of S. Paul's Sunday school, Mr. W. E. Evans, is arranging a children's frolic, to be held in the Albert Hall, Canberra, on October 17. The funds of the Sunday school will benefit from the function, and interesting prizes to be awarded include plane trips over Canberra.

## GIPPSLAND

### C.E.B.S.

A meeting of the Diocesan Executive Committee of the C.E.B.s, at its recent meeting, considered plans for the extension of the work throughout the diocese.

A conference will be arranged to enable all branches to share in the work. Parishes seeking information should contact the diocesan secretary, Mr. C. R. Spencer, of Yallourn.

### MEETING

A special meeting of the Bishop-in-Council was held on September 30 to consider the purchase of 25 acres of land at Sale. After a very keen discussion, it was resolved to secure the land at a cost of £5,080.

### REVIEW

In a review of the Church Extension Fund financial statement, it was revealed that loans have been made to Eairnsdale, Boolarra, Cann River, Doomburrin, Neerim South, Nowa Nowa, Port Albert, Sale, Swift's Creek, Trafalgar, Wonthaggi, and the new housing areas at Moe, Morwell and Newborough, as well as to S. Anne's C.E.G.G.s.

All of these grants have been used for building purposes—halls, houses, and a hostel.

Grants are also made from the fund for the Mail Bag School, youth organiser, diocesan van, and the Central (Home Mission) Fund.

### YOUTH RALLIES

A recent venture of the Waragul Ministers' Fraternal is a Youth Rally.

Each denomination is responsible for its own programme and speaker.

The first rally (at which 120 people were present), was organised by the Church of England.

The Rector of Mirboo North, the Reverend W. Spencer, was the guest speaker.

The second rally, held on August 27, was the responsibility of the Methodist Church. The attendance was more than 100.

Miss Rancee Doray, a music teacher from Ceylon, was the guest speaker. She is a member of the Church of England. Mr. C. Patadoyious, a member of the Greek Orthodox Church and past president of the Greek Student Christian Movement,

### LADIES' GUILD

The Ladies' Guild of the Parish of Waragul entertained 70 women from surrounding guilds on October 1.

The guests of honour were Sisters Aileen and Flora, of the Community of the Holy Name, Melbourne.

Sister Aileen addressed the meeting on the work of the community.

A collection and gifts of clothing were later presented to the Sisters.

### C.E.M.S. AT MOE

C.E.M.S. members of S. Paul's Waragul, branch went to Moe on Thursday, October 2, to help form a branch of the C.E.M.S.

The meeting was arranged by the Reverend B. Burgess, who is at present in charge of the parish.

### CORRECTION

It was reported in THE ANGLICAN of September 26 that the curate of Sale, the Reverend A. J. Schreuder, had been involved in a motor accident on Haunted Hill.

The report was quite unfounded: Mr. Schreuder has not been involved in any accident at Haunted Hill or elsewhere since he came to Sale at the beginning of the year.

## GEELONG

### BABIES' HOME BUILDING

The Bishop of Geelong dedicated the new section of the Babies' Home at Darling on Saturday afternoon. The part dedicated was the first section of a building scheme which was held up by the restrictions imposed by war conditions.

On Wednesday, October 8, S. Paul's Cathedral Old Choir Boys' Association held their 37th concert in the Chapter House. Guest artists included Miss Rosemary Hole, pianist.

The Church of England Marriage Guidance Council are continuing their series of lectures on home building.

On October 13, Miss Ramsay will discuss, "Managing the Home Income," and Mr. R. Patton, physician, will deal with, "Planning a Food Garden."

## GRAFTON

### S. MARK'S, NIMBIN

The bishop will induct the Reverend J. R. K. Kemp as Rector of Nimbin, in S. Mark's Church, Nimbin, at 7.30 p.m. on October 24. Last week-end the bishop visited the Upper Macleay Parish, of which the Reverend H. D. Jeffrey is rector. On October 22 he will administer Confirmation for adults at S. Paul's, Ulmarra.

A bronze memorial plaque in memory of the late Mr. Bruce Barnes will be unveiled by the bishop in the Chapel of Christ Church Cathedral, Grafton, on October 9, at 4.30 p.m. Mr. Barnes was a Lay Canon of the Cathedral and a Corporate Trustee.

The Rector of Casino, the Reverend O. C. J. Van, will preside at the annual dinner of the C.E.Y.M.S. at Casino on October 16. Mr. De Ferranti, Inspector of Schools, will be the guest speaker.

The Cathedral parish held a flower show last week. Bellingen Flower Show followed on October 8. The Grafton Jacaranda Festival takes place in the week commencing October 26.

## MELBOURNE

### MEETING

On the opening day of synod, wives of the clergy in the diocese held their half-yearly meeting in the G.F.S. Lodge,

(Continued on page 13)



## FRANCISCAN HOUSE IN NORWICH

### SISTERS TO WORK AMONG PENSIONERS AND AILING

ANGLICAN NEWS SERVICE

London, Oct. 4

Two Mission Sisters of the Charity of S. Francis (Tertiaries Regular) have established themselves in a small house in Norwich, to work among lonely and sick aged people in the city.

The Bishop of Norwich will formally commission them on October 7.

The Mission House at Norwich was blessed on September 29.

The house has a refectory, a

community room, four cells, and a small chapel.

The two Sisters, Mary Francesca and Mary Magdalene, have just completed a two-year novitiate with the Companions of Jesus the Good Shepherd at the Convent Anglican in West Ogwell, South Devon.

They are at present under simple annual vows. They are of the American Congregation.

About thirty years ago, a few Franciscan Secular Tertiaries from the Congregation were established in England, during a visit to this country of Father Joseph, O.S.F., from the Friary on Long Island.

This small group has persisted and grown.

Its rules differ from those of the Tertiaries of Cerne Abbas. The Father Director is Father A. G. Hall, T.S.F., Vicar of St. George Tomland, Norwich.

The two Mission Sisters were formerly Secular Tertiaries, like all the other Tertiaries of the American Congregation in this country.

One of them was Matron of the Queen's Nurses in Norwich. They felt a vocation to the Religious life, and were allowed to go to West Ogwell.

The Secular Tertiaries are active in many charitable works—visiting prisons, doing welfare work, and helping the sick and aged.

### EXETER LIGHTS

London, Sept. 28

The great west window of Exeter Cathedral, which was destroyed by enemy action in 1942, has now been restored.

It consists of nine lights below a large intricate rose window.

A figure of St. Peter occupies the centre light.

The window, which encloses 575 sq. ft. of glass, was designed by Mr. M. C. Farrar Bell, whose father, the late Reginald Bell, had begun the design.

This is the third window to fill the opening.

The first was made by Peckitt of York in 1760; it was replaced in 1906 by a memorial to Frederick Temple, Archbishop of Canterbury and sometime Bishop of Exeter.

### COMMANDMENT REVISION

FROM A SPECIAL CORRESPONDENT

The General Synod of the Church of Canada has approved a suggestion that four of the Ten Commandments be revised and an eleventh added. The revisions include the shortening of the first, second, fourth and tenth commandments.

They have been ordered to be published and circulated throughout Canadian parishes, and will be discussed again at the next synod in 1955.

The Right Reverend William Hallam, Assistant Bishop of Huron, told the synod: "Haste would be poison in considering these changes. They must be thoroughly studied and discussed by all phases of the Church during the next three years."

The eleventh commandment, which would be used in its due place in the Eucharist, reads: "Hear also what our Lord Jesus Christ saith: A new commandment I give unto you that ye love one another. As I have loved you, that ye also love one another."

## GROWTH OF ISLAM

FROM OUR OWN CORRESPONDENT

Cape Town, Sept. 30

The growth of the Moslem population in the Cape Peninsula is a matter for grave concern.

Islam was originally introduced by the Dutch settlers, who brought in slaves from Malaya.

At the beginning of this century the Moslems, or "Malays" as they are commonly called, numbered about 5,000.

Today the census gives the figure as 43,000, whilst the Moslems themselves claim over 60,000.

Besides the work of the parochial clergy, and the "Grey Ladies," there are two whole time lady workers in the Mission to Moslems.

A recent report says that "whole districts in the Cape Town are becoming Moslem; many are converted from Christian families amongst the coloured people, and of these conversions many are due to marriage, and to sin."

## EARLY LITURGY IN LONDON

London, Oct. 2

A Liturgy believed to date from the first centuries of the Christian era was celebrated by the Patriarch of the Assyrian Church, His Beatitude Mar Shimun, in the Queen's Chapel of the Savoy in London on Sunday. According to tradition, the Liturgy of the Apostles was written by the Apostle Thaddeus.

As the celebration cannot be held without at least one deacon, the Patriarch first ordained a cousin to this office.

Canon J. A. Douglas, who is an authority on the Eastern Churches, read the Epistle. The Old Testament lessons were read by Prebendary E. H. Williams-Ashman.

## TRUST FOR PRESERVING PARISH CHURCHES

### THE QUEEN TO BE PATRON

ANGLICAN NEWS SERVICE

London, Oct. 2

It was announced here to-day that a trust has been formed to safeguard England's historic parish churches from structural dilapidation.

The Queen has graciously consented to be Patron of the trust. The Duke of Edinburgh is President.

The chairman of the trustees is the Archbishop of Canterbury, and his 27 fellow-trustees include the Prime Minister, the Leader of the Opposition, the Lord Chancellor, the Speaker, and the heads (each serving in his personal capacity) of such diverse bodies as the Trades Union Congress and the Society of Antiquaries, the Bank of England, and the Society for the Protection of Ancient Buildings.

There are among the trustees several who do not belong to the Church of England but to other Churches.

The English parish churches

## THEOLOGICAL COLLEGE FOR COLOURED

Cape Town, Oct. 4

The Archbishop of Cape Town announced that next year a training school for coloured (half caste) clergymen will be started at Cape Town.

His Grace said:—"There will be no 'inverted colour bar.'"

"The new school will be open to candidates of all races."

"In the Cape Town Diocese coloured priests are paid on the same scale as European priests. They have exactly the same status and they should have the same qualifications."

## ALLOWANCES PLAN FOR CLERGY

FROM OUR OWN CORRESPONDENT

London, Oct. 4

An effort to help priests who are faced with financial difficulties is being made in the diocese of Coventry. A system of family allowances started on October 1, for clergymen with children under the age of 18 who are not at work.

Benefice incomes in the diocese were also increased to a minimum of £500 a year on the same date. The basis of the increase was on net income on July 31, 1952, and took into account remuneration from hospital and Service chaplaincies, chaplaincy pensions, teaching appointments, net rents from letting part of parsonages, or other exceptional circumstances.

The child allowances range from £25 a year for beneficed clergy to £5 a year for beneficed clergy with net stipends of over £600 a year.

The scheme, which is operated by the Diocesan Board of Finance, will depend on the success of the Laymen's Appeal. This has, so far, raised about £72,000 towards its target of £105,000.

Parishes, which have previously provided £8,000 a year for diocesan funds, have undertaken to raise a further £1,200, and a large sum has been contributed by industrialists in the diocese.

If the remaining money promised is received, it will be possible to put payment of family allowances on a permanent basis for the 50 or 60 priests who qualify.

If the appeal fails, it may mean that the allowances will have to be curtailed.

## NEW DIOCESE FORMED IN EAST AFRICA

### BISHOP'S ENTHRONEMENT

ANGLICAN NEWS SERVICE

Liuli, Sept. 25

The enthronement of the Right Reverend Leslie Stradling, formerly Bishop of Masasi, as first Bishop of the newly-formed Diocese of South-West Tanganyika took place in the Church of the Holy Cross at Liuli on S. Bartholomew's Day.

The enthronement opened another chapter in the long history of the Universities' Mission to Central Africa.

Visitors came from far and near to be present at the enthronement; they travelled by car and steamer, by canoe and bicycle, and on foot along the bush paths. The Senior Provincial Commissioner (Mr. A. H. Pike) travelled a thousand miles to represent the Government of Tanganyika, and was joined en route by District Commissioners from Masasi, Njombe and Songea.

The bishop himself, on arrival from England, spent ten days

in driving from Dar-es-Salaam to Liuli, having to sleep out one night in the bush, because of battery trouble.

The bishop, accompanied by acolytes, was met at the church door by the Provincial Commissioner, who read the Queen's Warrant approving the arrangements made by the Archbishop of Canterbury for constituting the new diocese.

The bishop knelt at the altar step while prayers were offered for him. Then the Archdeacon of Nyasa (the Venerable E. T. Dickson) formally inducted him to the charge of the diocese and placed him on his throne.

### IN SWAHILI

In the service which followed, the bishop was assisted in the sanctuary by all the clergy of his diocese, who made a colourful picture in their red vestments. The whole service was in Swahili; the bishop preached fluently in that tongue, taking as his text the words of St. Paul to the Corinthians: "For I determined not to know anything among you, save Jesus Christ and him crucified."

S. Paul, he said, did not meet with a single Christian at the beginning of his ministry, but he, as bishop of the new diocese, had been given a large flock, thanks to the labours under God of those who had gone before him from the great Archdeacon Johnson to Frank, the present Bishop of Nyasaland.

Many people thought that the main task of the Church was to heal the sick, to educate the people and to build places of worship. It was true that the Church was concerned to minister to the sick in her hospitals and dispensaries, to teach in her schools and to build churches, but her main task was to save the souls of men, and they could not rest in the new diocese until all its people had been brought to Christ as their Lord and Master.

Later, in reply to a speech of welcome by Archdeacon Dickson, the bishop said he looked forward to great developments in the diocese, enlarging the area of work and the number of parishes and bringing into the Church—"for the word 'Mission' must eventually go"—people of all races and colours in the unity of Christ.

A huge crowd later gathered on the shore of the lake to give a rousing welcome to the bishop.

## "VOLUNTARY" PRIESTS

Auckland, Oct. 1

The Synod of the diocese of Auckland, New Zealand, recently discussed a motion that the bishop should, at his discretion, ordain suitable laymen as voluntary deacons and priests.

The motion was put forward by the Reverend K. R. Prebble, of Northcote, who thought that the creation of worker-priests would solve the diocese's grave shortage of clergy, and bring a new spark of life to the Church. Such priests would not be "required or expected to forsake their normal calling."

Speakers were almost equally divided on the motion, which was carried. Those who were opposed to it thought that the technical complications would be too great, and that the duties of a priest were too difficult for such men.

## LOTUS BLOOMS AFTER 10,000 YEARS

The oldest seed ever planted has now grown into a flourishing plant which has recently begun to bloom in America. The plant is a lotus. It was grown from a seed found by a Japanese biologist who was carrying out excavations in Southern Manchuria during the occupation.

He found several seeds, about the size of an olive, dark brown

This news item may appear at first sight out of place in a Church newspaper. At a time when men are concerned with the immediate past and the immediate future, in terms of days or decades, it serves to put events in better perspective and to indicate the timelessness of God's design in the world.

We print these facts by arrangement with the B.C.C. over whose Home Service they were originally broadcast.

and very hard, amongst decaying matter dating back to the Ice Age. This meant that they were probably tens of thousands of years old—possibly as much as fifty thousand.

The biologist who found these ancient seeds gave six of them to an American scientist from the University of California who was visiting Japan after the last war. He took the seeds back to the United States and gave two to the Department of Agriculture.

They failed to germinate.

The scientist himself induced two to grow; but they were attacked by fungus and died.

The remaining two were grown in Washington and coaxed forward by the people who run the park.

The seeds were so tough that a botanist had to file through the outer skin to let in moisture.

The first, eagerly-awaited shoots appeared fifteen months ago and throughout the winter the plants were carefully kept in a hothouse.

When warm weather came they were put out in a lily pond and have since grown to be three feet tall, with heart-shaped leaves almost a foot across.

The plants started everybody when they produced buds, three on one plant and one on the other, and then the first bud opened and was seen to be pink, with bright yellow stamens.

It looked like a cross between a peony and a tulip. This archaic lotus, slightly larger and of a deeper pink than the modern Indian lotus, is living and flourishing proof of the apparent indestructibility of plant life.

## CATHEDRAL DESIGN IS CHANGED

London, Oct. 2

Mr. Basil Spence has made some amendments in his design for the new Coventry Cathedral.

Announcing the changes, the architect said that they were the result of impressions which he had gained on a recent visit to Italy.

He had been greatly moved by the serenity and peace of Italian churches, and wanted to translate that feeling into terms of the Hollington stone of his Coventry design.

The amendments concern some controversial features of the cathedral. The zig-zag course of the lateral walls has been modified, and the Chapel of Unity redesigned. The windows of the Guild Chapel have been altered so as to contain more but smaller lights, which will have some old glass from the ruined cathedral.

The principal columns supporting the roof of the building will now taper towards their bases; they may rest on crystals or ball bearings. This might give the cathedral the appearance of standing on tip-toe.

## CHURCH ASSEMBLY

London, Sept. 27

The Church Assembly will assemble at Westminster on November 9 for its Autumn Session.

The most important business before the Assembly will be the resumed debate on the Report of the Commission on Church and State.

The Assembly will also consider an Interim Report by the "Rules for the Representation of the Laity" Committee.



# THE ANGLICAN

Incorporating The Church Standard

FRIDAY OCTOBER 10 1952

## THE GADARENE SLOPE

Our last issue contained a detailed report of the Chinese communists' treatment of Dr. C. T. Chao, an Anglican priest and former Dean of the Faculty of Religion at Yencheng University.

The facts, briefly, were these.

About 15 months ago, Dr. Chao resigned from his position as one of the six presidents of the World Council of Churches on the ground that the council was being "used as a tool of American imperialism for the perpetuation of its policy of world aggression."

These unequivocal words, which were doubtless uttered to satisfy the communists, failed to satisfy them. Dr. Chao was arraigned before the "Yencheng Austerity and Censoring Committee" and was required to make before it a "self-criticism." He made one—in abject terms.

It failed to satisfy the "Austerity and Censoring Committee."

He made another in which he confessed, among other things, to what the late George Orwell described in his novel "1984" as "thought-crime." That is to say: he had acted for the communists but had "thought against" them.

The "Austerity and Censoring Committee" accepted the second "self-criticism" but found the crimes to which Dr. Chao had confessed "unforgivable." They therefore deprived him of his university appointment and placed him under house arrest to ponder upon those "unforgivable crimes."

This information was contained in an article in *Hsieh Chin*, the monthly magazine of the National Christian Council of Communist China. The whole article shewed a degree of "thought control" beyond any attempted during the last few years in Europe, but not unknown under certain totalitarian forms of government.

The Chinese Church and the National Christian Council (a body similar to the British Council of Churches) are evidently joining in enthusiastic condemnation of a Christian leader, not for anti-government activities, but for his attitude of Christian detachment—for not being rabid enough against "American imperialism."

No story could shew more plainly how impossible it is to come to any reasonable terms with the communists. And it shews what fate awaits those misguided non-communists who try to do so. At the best, they end by betraying themselves and what they stand for; at the worst, by actively serving communism in one of its ruthless operations against what they formerly stood for.

When Dr. Chao resigned his presidency of the World Council of Churches, he was doubtless trying to "meet the communists half way" by severing himself (temporarily, as he probably thought) from his Christian brethren outside China. He may even have been attracted by some of the specious communist promises of social reform and have decided to "give the communists a chance."

But his resignation was the first step on that Gadarene slope down which go all men who open themselves to communism and are possessed by its devils.

Once that step was taken there was no turning back.

There never is any turning back.

Dr. Chao, like Jan Masaryk and others before him, had to travel the whole length of the slope to the Nemesis which lies at its foot.

It cannot be emphasised too strongly that the way to that first irretrievable step is paved, like the road to Hell, with good intentions.



## THE SNOWY MOUNTAINS CHAPLAINCY

By A SPECIAL CORRESPONDENT

It is Saturday night at Tumut Ponds, and some 50-60 men, in spite of the cold, have gathered for the films the padre has to show. It could be one of any of the 10 permanent camps that constitute the regional task force of the Snowy Mountains Hydro Electric Authority.

For here, high above the snowline, some 1,200 men are engaged in the preparatory work for harnessing the vast snowfields into power and irrigation. Men of over 35 different nationalities are working side by side in shaping Australia's future. For more water means closer settlement and greater production over thousands of acres of what at present is arid wasteland.

As the lights go on, during a change of film, heads are buried into the wide variety of magazines that the padre has already distributed. A further dash of dieselene makes the fire roar and men scurry away from fierce heat, though it's only momentarily. Seats are quickly regained as the first flare dies down.

"Padre, what do you know about dairy cattle in Australia?"

Well, frankly, I knew precious little, but in these places and to these men one should know, and therefore, still loading the projector, I try to give him some constructive answer. He is a New Australian and wants to start a dairy farm somewhere, and, barely speaking the language, how else will he know if he doesn't ask? At least he learnt the address of the Department of Agriculture.

### DOCUMENTARY FILM

The lights go out, the screen heralds a further documentary on Australian life and further conversation with my would-be cow farmer is postponed till "cuppa" time.

"Padre, you can find for me accommodation for my wife?"

"Well, I'll try, of course, but it's very difficult."

"Please, what is difficult?"

"I'm sorry, it is very hard."

"But maybe you know of a house needing help?"

I know the speaker very well: he's a bricklayer, a master in Germany.

He helped to lay the bricks on our garage (our first home) when he was at Jindabyne camp. I must help him. I promise him while I convince myself that I will do everything possible to help him.

"You can find for me a place for my holiday?"

"Where would you like to go?" "Somewhere where I could enjoy home life, and meet Australian people," he said, and, as a glint came to his eyes, he finished, "and maybe meet a nice girl and marry."

I had visualised myself as many things in this task, but never before as a matrimonial agent, and the position did seem to stump me. After all he was over 40.

"Cuppa" time is the real time for chatting to begin in earnest. "Padre, you were just saying God is near to us all; well, how does that tie up with all you read about evolution?"

### TALK STEPS

All other conversation has dropped immediately, one is conscious that the attention is your way. The question is sincere, that's obvious, but not all the other listeners are. That huge, tall fellow with red hair and massive ginger beard, for example: it's quite obvious that as far as he's concerned this Christianity is "sissy stuff." Although he's not confident enough of himself to boo hoo a parson, an opening such as this seems surely to smell of battle, and he's already preparing for it. There are others, too, ready to hear your answer. Yugoslavs, Italians, Southern Islanders, and Poles, fed for so long on the supreme authority of the Church, the freedom to think and read for themselves has left them rather bewildered and victims of a materialistic "know-all-the-answers Australian community."

And so we settle down to a discussion of evolution, its parallel in the story of creation, the three separate acts of creation, as mentioned in Genesis. The three types of life found in evolution. The ginger fellow is shifting impatiently; he hasn't been allowed a word yet. And so from the Bible to the theory of genetics. This is new to Ginger and now he's not quite sure of himself.

"Then you don't believe we came from monkeys, Padre?" said Ginger.

"Well, with that beard you really do look like an ape, you know." That was enough for this red-haired monster—he was proud of his beard and I knew I'd have to suffer a hiding at table tennis or else he'd be my enemy.

But now Nic, a Yugoslav, was speaking. He wore a skull cap close and scratched at it as he

spoke. "But if people really believed in God why don't they live up to it?"

It was Jock who answered. "Well, I was away on leave a fortnight ago, and I saw a group of young people on the street corner. They were so happy that, as I watched them laughing and talking, I wanted what they'd got."

"It wasn't till a parson joined them I realised they were a Church group. They certainly were happy."

It was difficult out here for Jock, not so long here from Scotland. A deep thinking, searching lad, anxious to know the reality of God and yet on every side nothing but blaspheming, callousness and self-sufficiency.

We talked long after everyone else had gone to bed, Jock, a Latvian lad and myself.

We talked about getting out of religion as much as we put into it, the need of faith, and about the assurance of Christ. The talk would have lasted much longer, but now the fire had died down and we had to go to bed.

At breakfast on Sunday morning I found my table companions in the staff mess were a New Zealand engineer and his wife, "Catholics," they were quickly to assure me.

### ITALY IN WARTIME

But much to the embarrassment of wife, husband set out on a very disparaging report of his travels through Italy during the war. "I was disgusted," he said, "to find such illiteracy, filth and disgusting superstition at the very centre of my own Church." I said nothing to reassure him.

Soon after breakfast it was back round the camp waking up the one or two whom I knew fell easily to the weakness of the flesh and the warmth of the bed—it's hard not to go to church, especially if the parson reminds you a half an hour before it starts.

The dirty recreation room had taken new life when I went to it.

My Latvian friend had been most particular in stoking the fires, and removing every particle of dust from the things for service.

Nearer still we feel the presence of Him who truly said, "Where two or three are gathered together in My name, there am I in the midst." For it is in His name that we gather "under the southern lights."

## ONE-MINUTE SERMON

### HARDENED ARTERIES

The Text:

THE HOLY GOSPEL FOR THE 18th SUNDAY AFTER TRINITY

When the Pharisees had heard that Jesus had put the Sadducees to silence, they were gathered together. Then one of them, who was a Lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the Law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the Prophets. While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? Whose son is he? They say unto him, The son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, sit thou on my right hand, till I make thine enemies thy foot-stool? If David then call him Lord, how is he his Son? And no man was able to answer him a word; neither durst any man from that day forth ask him any more questions.

Hardening of the walls of the arteries is a sad business physically—it slows up the blood stream, possibly hastens the end of the life concerned. But religiously it is an even more disastrous fact and we meet it in the Holy Gospel for to-day.

The Sadducees were a negative crowd, denying the Resurrection, the existence of angels and spirits. Indeed they were materialists who yet held high place in the Church of their day, even to the High Priesthood. Of course, the new ideas of Jesus were distasteful—they could not change their attitude to God and religion, they could not let life flow more freely. Things as they were—was their slogan.

One would have expected better things from the Pharisees—the separated company whose origins were intense loyalty to the faith and to its practice. But their habits of thought and practice had hardened also and they could not accept the new Teacher nor endure the changes He seemed to demand. Hence their questions! Not honest questions seeking for truth but mean questions to trip up Jesus and bring Him into contempt in the eyes of the people.

How fascinating is the manner of His riposte. He in turn asks them a question, "What think ye of Christ?" This is the question of questions. And to-day when in the Church of England we have our parties too, and one group may throw out the question, "What do you believe about the Word of God?" and another, "Have you a true sacramental faith?" it is good to hear the question of Jesus ringing in our ears—the question above all other questions, the question each one of us should ask himself as the test of his religion. No matter what other questions we may ask nor may be asked.

Ask this one of yourself lest the soul harden in habits that lead to lethargy and death:

"What does Jesus Christ mean to me?"

And don't be satisfied till you find an answer such as the first disciples found, for in that answer is eternal life!

## STANFORD CENTENARY

London, Oct. 1

The hundredth anniversary of the birth of Sir Charles Villiers Stanford, the composer, was commemorated in Westminster Abbey last night.

His music was sung at Evening-song.



# CHURCH AND NATION

## A FRANK AND FREE WEEKLY COMMENTARY

### Keith Murdoch

Few men will be mourned more sincerely than Sir Keith Murdoch, of the Melbourne "Herald," who died last week-end.

The striking success he made of his own life in journalism and newspaper management never made him aloof from or unsympathetic to those about him. He remained the most approachable of men to the hundreds who worked for him, and, best of all, he showed a practical interest in their welfare and that of their families.

Sir Keith was always "strong" on the family details of his staff. During the last war for instance, he made frequent flying visits abroad to inform himself on developments. At that time his newspaper had numerous staff correspondents in London, New York and the war theatres. It was his practice before leaving on these tours to invite to afternoon tea the wives of the correspondents and find out how they and their families were faring so that he would have up-to-date information for the absent husbands. And on his return to Australia he would report back to the wives.

He never lost his working journalist's appreciation of a newspaper job well done. Not only his own men and women have cause to be grateful for the Christian standard of clarity in staff relationships set by this big, friendly son of the manse. His example was important also to other workers in an industry where men can grow ruthless. But sadly true it is that

*Lycidas is dead . . . and hath not left his peer.*

In the political field Sir Keith was always the best-informed and most farseeing of men, as became one who in his comparative youth, journalistically, was the personal emissary from Andrew Fisher and W. M. Hughes to the British Government over the Gallipoli venture. For many years nothing much happened at Canberra, or was about to happen there, of which he did not know. I remember how, at a dinner in Brisbane before even John Curtin had become Prime Minister, he discussed J. B. Chifley, then little known nationally, as "Labour's coming man."

K.M. as he was widely known, was much influenced in his early days by Lord Northcliffe—so much so that he was often banteringly referred to as Lord Southcliffe. Once I heard him refer feelingly to his indebtedness to Northcliffe in connection with one project which was probably the greatest disappointment in Murdoch's own journalistic life—his failure to extend his newspaper empire to Sydney.

Although always a staunch Melbourne man, Murdoch was also much attracted by Sydney. A few years ago I had occasion to visit him late one afternoon in his suite high up in the Australia Hotel. Our immediate business over, he was in the mood to talk on, and, as darkness fell and the city lights came on, he walked to a window to enjoy this quiet spectacle.

The sight stirred memories of his ambition to control a newspaper in Sydney. He told me (it is too detailed a story to go into fully) how he had had the chance in the 1920's to do so, how he had lacked the requisite capital for the enterprise, and how Northcliffe had immediately offered to guarantee the sum. The deal fell through for some other reason, but Murdoch, years later, still glowed with pride at the remembrance of the faith that Northcliffe had had in him when Murdoch was only on the threshold of his own career in newspaper management.

### Polly Flinders

To-morrow week. "Pretty Polly Flinders" assiduously wooed by Liberal and Labour suitors for the past three weeks, must declare her intentions. And some observers think that, women being reputedly fickle, she will choose Labour.

I don't prophesy, although I expect a close contest. But it is interesting to note that the by-election for Flinders (caused by the death of the Liberal member, Mr. Rupert Ryan) has something in common with the by-election which will follow for Werriwa (caused by the death of the Labour member, Mr. H. P. Lazzarini).

One common feature is that at the general election in April, 1951, Mr. Ryan and Mr. Lazzarini had almost, exactly the same majorities. Mr. Ryan beat his Labour rival by 4,895 votes (22,728 to 17,833), while Mr. Lazzarini beat his Liberal rival by 4,847 votes (26,104 to 21,257).

Another common feature is that each electorate once previously reversed its traditional vote but repented two years later—Flinders when it ejected the Prime Minister of the day, Mr. S. M. Bruce, in 1929, but took him back in 1931 when Mr. E. J. Holloway (Labour) won in 1929) decided to run for the shelter of Melbourne Ports; Werriwa when it turned out Mr. Lazzarini in 1931 in favour of Sir Walter McNicoll, but took Mr. Lazzarini back when Sir Walter resigned the seat to become Administrator of New Guinea.

Flinders will be the fourth by-election in this Parliament (I was surprised, incidentally, to read the other day in a usually well-informed source that it was the first), and so far party strengths have not been affected. But plainly the tide these days is running more strongly in favour of the Opposition than of the Government.

The first by-elections, both held on July 23, 1951, were for Balacigna (caused by the resignation of Sir Thomas White to become High Commissioner in London) and Macquarie (caused by the death of Mr. Chifley). They were respectively retained, with comfortable majorities, by the Liberal Party (Mr. P. E. Joske) and Labour (Mr. A. S. Luchetti).

But the third by-election—for Lyne on March 22, 1952—gave the Government a jolt. Mr. P. E. Lucock held this traditionally Country Party seat by 21,478 to 14,920 after the distribution of preferences. But the Labour gain in less than a year was eight per cent.—a swing great enough on an Australia-wide scale to unseat the Government.

More recent State and civic election results suggest that the strong swing to Labour will still be evident in the Flinders poll. The recent Budget, with its tax concessions, may have reduced the momentum of the swing. But, in view of the shock to Liberal stocks at the recent State by-election for Toorak, the Government must be anxious about the Flinders result.

One thing is certain: It cannot hope to avenge a defeat in Flinders with a victory in Werriwa.

### Evatt Consolidates

Mention of Werriwa recalls a strange rumour last November that the Labour leader, Dr. Evatt, might contest that seat. It was announced at that time that Mr. Lazzarini had decided not to be a candidate again because of ill-health, and the close call Dr. Evatt had in Barton—victory by only 243 votes—was still fresh in the public mind.

But Dr. Evatt promptly denied any intention of quitting Barton. His spectacular opponent of 1951 and 1949, war

heroine Nancy Wake, went abroad soon after the last contest, and her political intentions are not known. But there is little prospect of Dr. Evatt being run so close again in Barton. Soon after that sobering experience in April, 1951, he received his call to leadership of the party on Mr. Chifley's death, and after 16 months in that office he has obviously consolidated his position in the party and in the electorate.

Off hand, it is difficult to think of anyone with a better prospect of being Prime Minister in 1954.

### Ante Monte Bello

We are all much given to speaking about ourselves, with a mixture of pride and fear, as "living in this atomic age." And I expect the big blast at the Monte Bello islands off our north-west coast last Friday will make us Australian feel that we do really "belong" to this new age . . .

*"When Nature underneath a heap  
Of jarring atoms lay  
And could not heave her head."*

In case I should have misled you into believing, from that quotation, that a new atomic poet has lately arisen in our midst, I hasten to tell you it is a definitely "dated" piece—by one John Dryden and entitled, "Song for St. Cecilia's Day, 1687," which was 265 years ago.

—THE MAN  
IN THE STREET

## INTERCESSION

TO THE EDITOR OF THE ANGLICAN

Sir,—For some years I have compiled an intercession paper for our Church in Australia and it is issued in October, February and June.

The scheme is a branch of The League of Help, whose founder is the Reverend J. Sankey, who was—until the church was blitzed in 1941—Vicar of S. Andrew-by-the-Wardrobe, London.

League members have been subscribing to build a new S. Andrew's Church at Sharks Bay, in the Diocese of the Northwest.

Owing to the distance from I would be glad to receive from time to time, by air mail, subjects for intercession from your readers.

Yours faithfully,  
C. S. HARDY.

The Rectory,  
Long Melford,  
Suffolk, England.

## R.C. PRIESTS' INCOME TAX

TO THE EDITOR OF THE ANGLICAN

Sir,—The Reverend T. B. McCall's statement that Roman Catholic clergy pay income tax surprised me.

It is my own impression that, even as army chaplains, Roman Catholics were exempt from income tax, on the ground that each man made his whole income over to his bishop, representing the Church.

At least, I seem to remember that my Roman Catholic colleague's paybook showed the full amount, whereas income tax was deducted from my own, and that this was the explanation given to me at the time. Perhaps some former member of the pay corps might enlighten us?

Dr. Babbage was surely in order in raising the question, in a general statement on the financial relationship between Church and State?

Yours faithfully,  
RALPH OGDEN.  
The Rectory,  
Milton's Point.

## A GUILD OF VERGERS

### MR. FORD'S APPEAL

TO THE EDITOR OF THE ANGLICAN

Sir,—Following the article, "A Guild of Vergers" (THE ANGLICAN, September 26), may I use your columns to make a general request to all vergers in New South Wales to get in touch with me about the formation of a State branch of an Australian Guild of Church of England Vergers, similar to the guild existing in England?

I shall be glad to receive names and addresses.

To qualify for membership, one should be verger or assistant verger of a cathedral, or full-time verger of a church, or a verger who earns the major part of his income from such work. Until the guild is actually formed and thereby able to define an exact qualification of membership, this broad description of a verger will suffice.

H. J. FORD,  
Vergers.

S. Andrew's Cathedral,  
Sydney, N.S.W.

## PICTON CHURCH

TO THE EDITOR OF THE ANGLICAN

Sir,—Would you kindly allow me to correct a few errors that occurred in the report on Picton Church in THE ANGLICAN of October 3?

(1) The church is dedicated to S. Mark, being situated in the Parish of S. David's, South Bunbury.

(2) The actual anniversary date is September 18, this being the day on which, in 1842, the Rev. J. R. Wollaston opened his little church.

(3) The church was not consecrated until Lady Day, 1936, after it had been restored, largely through the efforts of the late Bishop Wilson and the late Father Fryer.

(4) Although Bishop Short, of Adelaide, visited the church on November 6, 1848, he did not dedicate or consecrate the building.

(5) At the time of the erection of S. Mark's, Picton, in 1842, there were churches at Albany and York as well as in the district of the Swan.

Yours sincerely,  
E. W. DONCASTER,  
Basserdean,  
W.A.

## BISHOP'S NAME OMITTED

TO THE EDITOR OF THE ANGLICAN

Sir,—I was rather surprised that no mention of the Right Reverend S. H. Davies was made in your account of the Jubilee of the Brotherhoods.

I know every brother could not have his name in print, but the bishop surely deserves some recognition. He was for 10 years at Charleville, and for the latter five, the head.

Then he was called to what is one of the most arduous tasks the Church has in Australia: the See of Carpentaria. Here he did exceptional work for nearly 30 years.

I served under him as one of his mission priests.

Yours faithfully,  
J. DONE.

Wilton,  
N.S.W.  
[We much regret the inadvertent omission of Bishop Davies' name.—Editor.]

## A NEW NAME?

TO THE EDITOR OF THE ANGLICAN

Sir,—In THE ANGLICAN of September 26, the Reverend H. W. Griffiths of Beaudesert, Queensland, longs for a new name for the Church of England in Australia.

Perhaps he would also like to change the name of the rose—the emblem of England—because it grows in Australia.

May that name be carried on throughout the ages in all the Dominions that comprise the British Empire and in all the lands where our missionaries are supported by the Church of England.

Yours faithfully,  
FRANCIS L. MACKAY.  
Dee Why Parade,  
Dee Why,  
N.S.W.

## THE USE OF TERMS

TO THE EDITOR OF THE ANGLICAN

Sir,—Father Sherlock's letter on the use of forms of address to the clergy prompts these additional observations:

No unalterable usage prevails in any part of the Catholic Church and custom has varied in time and place. Roman Catholic clergymen in England formerly accepted "Mister" without demur, and in certain countries to-day are accorded the same polite titles as laymen. Readers of George Herbert's Latin Letters will remember that he addresses Anglican bishops in the form, "Sanctissime Pater," now commonly reserved for the Pope.

Thousands of Anglican priests are accustomed to be called "Father" and may quite legitimately prefer this mode of address. The Book of Common Prayer refers to archbishops and bishops as Most Reverend and Right Reverend Fathers in God. It is reasonable, therefore, that priests should be called Very Reverend, Venerable or Reverend Fathers in God, according to their status.

Those who regard Matthew XXIII:9 as a prohibition of the title "Father" misinterpret the text, in which our Lord teaches that there may be fathers in God but no Father separate from God. In other words priests and people are not to deny their common "creatureliness," to use von Hugel's expression, but we are not forbidden to venerate our religious teachers and preceptors.

Surely with the present variety of usage ordinary good manners require that a priest be given the form of address he is known to prefer. It is at least as discourteous to withhold the title, "Father," from a priest who is accustomed to receive it as to refuse to give a Roman Catholic clergyman or a Salvation Army officer, or for that matter any responsible person, the mode of address which he prefers and to which he has a reasonable claim.

On these grounds we must even respect the eccentricity of those clergymen who have a fancy to be addressed in Spanish or called by their Christian names, though we may be permitted privately to deplore the timidity of the former and the heartiness of the latter.

The matter is less trivial than to the layman it must seem, when it is remembered that the relationship of a priest with his spiritual children is not unaffected by the manner in which he is addressed.

Yours, etc.,  
SECULAR PRIEST.

## USE OF HYMNS

TO THE EDITOR OF THE ANGLICAN

Sir,—Having a very high and almost reverential regard for the Episcopate I am very reluctant indeed to become critical of anything a bishop might say, but I am constrained to make some comment in relation to two rather extraordinary statements made by the Bishop of Dover which appeared in the Canterbury Diocesan notes of August 27 and reprinted into your issue of September 12.

He advocates making more use of the teaching contained in our hymns. I agree that many of them can be used very effectively, although there are some that we know to be theologically unsound.

This latter fact is also apparently the opinion of the bishop. But I write to protest against two examples being used as illustrating "WORDS WHICH SOUND ALL RIGHT, BUT CANNOT POSSIBLY BE TRUE." The bishop said: "I very much dislike hearing my Confirmation candidates sing—seriously—or apparently so—'Take my silver and my gold, not a mite would I withhold, and I am never quite sure what it really means when we sing 'We are not divided, all one body we,' it is so manifestly untrue on the face of it that I can only suppose it has some esoteric meaning which has so far escaped me."

Dealing with the first example, its true meaning is given in biography of the authoress, Frances Ridley Havergal. Someone wrote to her asking whether the couplet referred to was to be interpreted literally, to which she replied, "It does not mean that because we have ten shillings in our purse we are pledged to put it all into the next collecting plate, else we should have none for the next call, but it does mean that every shilling is to be held at my Lord's disposal, and is distinctly not my own."

This simply means that our life and resources are to be placed at God's disposal; in other words, there is to be a complete dedication, a willingness and readiness to respond to any spiritual impulse and direction.

I am sure, therefore, that Confirmation candidates, who are led to make a full surrender, could sing these words with deep sincerity.

Yours faithfully,  
A. A. BENNETT.  
S. Matthew's Rectory,  
November session.  
Botany, N.S.W.

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## THE ARCTIC

OUR LARGEST  
DIOCESE

ANGLICAN NEWS SERVICE

The Diocese of The Arctic is probably the least known of the missionary fields of the Church.

Its Bishop, the right Reverend Donald Marsh, gives the following brief account of his diocese and the difficulties of bringing Christ to the Eskimo.

The Diocese of The Arctic is geographically the largest diocesan land area in the world.

It comprises some one and three-quarter million square miles.

Though geographically the largest, its population must be nearly the smallest of any diocese in the world. Scattered along the fringes of its barren Arctic Coast, live some eight thousand five hundred Eskimo, who still exist as they did in ages past—by hunting, and by late trapping.

Each missionary covers a tremendous area. Sometimes it is a thousand miles of coast line, or almost as big as England. It is thus impossible for him to cover the ground more than once in the winter, and then perhaps, only for a day or two.

His stay is governed by the area to be covered, weather, dog food, and other factors, which means that his time for teaching is short. During that time the ministrations of the Church must be concentrated.

The early missionaries saw that the only answer to their colossal task of winning a third of Canada for Christ, was to teach the Eskimo to read and write.

In the Eastern Arctic the Reverend E. J. Peck utilised a system of syllabics made up from shorthand.

Prior to this there was no method of writing Eskimo.

It is a tribute to our missionary work that approximately 75 per cent. of Eskimos can read and write their own language.

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## "To The Jew First"

JEWISH EVANGELICAL  
WITNESS

Announces

ANNUAL MEETING,  
1952

To be held in

Central Baptist Church  
on Saturday, October 11.  
Afternoon Session, 3.30-5 p.m.  
The Reverend T. R. A. Ecob,  
Speaker.Basket Tea, 5-6.15 p.m.  
Cups of Tea Provided.  
Talkie Films, 6.30-7 p.m.  
Evening Session, 7.15 p.m.

Speaker,

Dr. L. W. G. Duff-Forbes,  
President, Jewish Evangelical  
Witness.

Enquiries welcomed, BL1764.

## SPECIAL NOTICE

Dr. L. W. G. Duff-Forbes will  
preach at both services Central  
Baptist Church on Sunday,  
October 12, 1952.

## WHY NOT SUBDEACONS?

DO WE NEED TO REVIVE AN  
ANCIENT FORM?

FROM A SPECIAL CORRESPONDENT

The Bishop of Bath and Wells said recently that there was an investigation on foot in England into the possibility of ordaining to the diaconate men who had retired from active life.

"What it amounts to is the restoration of the primitive diaconate," said the bishop.

"Now it is only a stepping stone to the priesthood. The permanent diaconate may be restored in the Church of England. We may again have deacons serving very much as the original seven served."

Dr. Mervyn Haigh has recently proposed the ordaining as priests of men who will continue to earn their living in other occupations. The layman within the Church is given little scope in spiritual matters . . . and the clergy are overworked . . . yet the proposed new Canon Law rejects the idea of priests engaging in business. Is there a middle road?

THESE ARE TWO STATEMENTS we are always hearing in some form or other. And what is the remedy? Surely a new standing altogether for lay workers.

I am keen on training young men as Christian workers. But if they are not actually going to be ordained, what can the C. of E. offer them? No proper status, except, in rare cases, that of Lay Reader.

And in the churches where potential workers may best be found, a Reader is often not needed.

It seems absurd that a layman may be doing most resplendent work, such as in class, club, or fellowship, and often speak to five times the audience that many a parson has, yet he has no official position and indeed may be dismissed without appeal at any time by his clergyman, with little hope of serious work unless he moves off to a new district.

I remember a little read article by Bishop Ryle which seems most apt today, advocating the revival of the old order of Sub-Deacon.

Combined with a scheme for higher lay clergy I think it provides the answer, by giving laymen a proper standing.

Qualification might be at least two years of private study to a syllabus, with annual exams. The Scriptures, doctrine, and one of a series of practical subjects, with a range of set books to choose from so that Evangelical and High Church alike might feel able to enter, would be a typical course.

Before this could be entered upon, candidates should be approved on the grounds of character and spiritual standing. As well as the study test, the candidates would be required to prepare and present addresses worth hearing, or prove that they could undertake practical and effective leadership, either of youth or in some special activity.

It might even be a healthy thing if whole time clergy were recruited mainly from such a sub-diaconate.

Of course a bridge scheme for the first three years would be necessary for earlier ordination of capable men—lay readers, lay helpers holding degrees, Church Army Chaplains and lay missionaries would make a foundation for the sub-diaconate.

Then leaders and superintendents might follow after a shorter period of study than that in the final scheme.

A lay priesthood could be formed of outstanding men, high qualities, such as doctors those of long experience and teachers who could give occasional assistance in parishes not fully staffed, mission churches, or joined country parishes.

I can visualise dislike to the scheme on the part of some of the clergy, and so I would stress the following advantages. First the strengthening of the

church by the better deployment of the full-time clergy.

Then the immense encouragement to keen young men, aye, and older ones too, to take up definite work, and to study and fit themselves for such work.

Further, think of the evangelistic effect of lay clergy in business and industry. It is one thing to be known as a Christian, it is a much further step if known to be an acknowledged and trained leader.

How much harder then to live a slack life!

There is an urgent need for men to enter the ministry.

Every diocese is short of the required number of men, while those who have answered the call to the priesthood live for the most part on bare subsistence wages.

THE ANGLICAN has pleasure in reproducing the following article, which contains some stimulating suggestions, from "Home Words."

One important effect would be the retention of men who might, having no firm position, drop out of active work through marriage or family responsibilities, or moving to a new district.

Finally, the scheme should stir the laity as a whole to realise the Scriptural truth of the priesthood of all believers, and to take their proper place in all church life.

It saddens me to know of so many outstanding young men who go into some form of Christian activity outside the church because they get no proper position within.

It grieves me to feel that the free churches have so many capable workers, and their lay folk give both time and money in a way that is seen in few of our churches.

There are more lay preachers in the Methodist communion than we have ordained clergy.

Our church has been most insistent on the need for the others to adopt episcopacy in view of Reunion—how much more do we need to develop a trained and accepted laity.

Finally, and this I feel ought to be studied whether this scheme be adopted or not. Lay workers should have a discretionary expenses allowance if they are to do their job properly.

A small one say, of a pound a year to a large one as needed, without regard to the personal wealth of the worker, to be used as required, and the balance returned at the end of the year.

Often we hear of the just needs of the clergy. What also of many lay helpers, who often have to sacrifice "getting on" and choose Christ's service with a humble walk of life. Travelling, telephone, hospitality, postages, books, literature, gifts to young people under their care, may run to a considerable figure which they should not be expected to provide, but ought to be met by the whole church, leaving their own giving untied.

This should be no embarrassment if it were established as a genuine expenses allowance and not as an honorarium.

May our beloved Church send out its lay people as evangelists, and our land shall give its increase!

NINTH SYNOD OF DIOCESE  
OF ST. ARNAUD

## SESSION MARKS 26TH ANNIVERSARY

FROM OUR OWN CORRESPONDENT

The first session of the ninth synod of the Diocese of St. Arnaud was held on the feast of Michaelmas, September 29, when the diocese observed its twenty-sixth birthday.

The first Evensong of the feast was the occasion of the usual Choral Evensong.

This was a departure from the usual practice and, either by a re-arrangement of their Sunday services or by utilising lay readers, practically the entire clergy of the diocese were present.

With many of the lay representatives and a goodly number of local parishioners the cathedral was well filled for the service which was taken by Canon Rivett. The Archdeacons read the lessons.

After the third Collect Archdeacon Lees presented the Reverend R. J. Williamson, Rector of Charlton, to be commissioned by the Bishop as Commissioner for the Silver Jubilee Appeal.

During the service the lay representatives brought to the chancel steps the donations from the various parishes for the Theological Students' Fund.

The need for a better response to meet part of the cost of training men for the sacred ministry had been stressed and the appearance of the alms dish seemed to indicate that the appeal had not gone unheeded.

## SERMON

The theme of Michaelmas is the Ministry of Angels. This was the subject of the occasional sermon preached by the bishop, the Right Reverend A. E. Winter, who used the first lesson as a background for his remarks.

This was the incident in II Kings, Chapter 6, when Elisha was surrounded by the Syrian army but was delivered by the intervention of God through His angels.

Not until the eyes of the servant of the man of God were opened could he see that the forces of God completely outnumbered the Syrian hosts. The task of the previous bishop, and the difficulties with which he was surrounded in the early years of his episcopate, bore a close resemblance to the situation of Elisha at Dothan.

It was more than a coincidence that the affairs of this diocese were linked with Michaelmas. During the long episcopate of Bishop James it was manifest that reliance on this divine help had been the chief factor in the building up of the diocese.

## CHORAL EUCHARIST

On Monday morning the Choral Eucharist was celebrated by the bishop with the assistance of the two archdeacons and Canon Martin, chaplain to the bishop.

The music was supplied by the cathedral choir and organ. After the service a Communion Breakfast was provided by the St. Arnaud ladies.

A vote of thanks was accorded them by the Reverend G. Y. Cracknell, supported by Mr. C. L. Lacey and carried with acclamation.

## THE SESSION

The session of synod began at 2.30 p.m. and, after prayers, the Charge was read by the bishop.

After its conclusion the Reverend H. A. Hall and Mr. C. F. Andrews were respectively elected Clerical and Lay Secretaries, Canon Rivett became Chairman of Committees, and the Reverend C. T. Holloway and Mr. H. Cuttle were appointed scrutineers for the elections.

Two bills were dealt with by synod and occupied the remainder of the afternoon. The first was a consolidation and revision of an older act dealing with the Superannuation Fund.

By contrast the next bill repealed a previous act assenting to the Church Constitution and

passed through all stages in five and a half minutes.

Approval was given to an Ordinance of Provincial Synod providing a more equitable representation of the dioceses included in the Province.

## SEVEN REPORTS

The next matters dealt with were seven reports of the various boards and committees required to submit them.

Those provoking the most discussion were from the Bishop-in-Council and the Board of Finance.

The C.E.M.S. report challenged the laymen of the diocese to give full assistance to the raising of the Silver Jubilee Fund.

The other report also showed steady progress. A feature of the evening session was the application of the "gag" on several occasions.

During the session a letter of greeting was read from the Mayor of St. Arnaud while a message of congratulation was sent to Bishop James on the 26th anniversary of his consecration.

Another was sent to Canon Millard, who had that day sailed to England on migrant chaplaincy duty.

## MOTIONS

Considerable discussion was provoked over a motion which aimed at the right of Anglican children to receive religious instruction in State Schools from Anglican instructors, and that all Anglican instructors should receive their accreditation from the bishop of the diocese.

The general opinion of synod was that separate instruction in other States was giving satisfaction and there was no reason why it should not work in Victoria.

In the matter of accreditation it was considered that the bishop was in the best position to grant the necessary authority.

The Reverend P. E. D. Gason introduced a motion on the Ministry of Healing. He sought the assistance of the bishop in giving effect to the resolutions of the Lambeth Conference of 1930 on the subject.

A motion to have the clergy paid fortnightly was rejected. It was pointed out that managing bodies were free to pursue this course at any time if it suited their convenience.

## SILVER JUBILEE

The session on Tuesday listened to some remarks from the Reverend R. J. Williamson on his plans for the Silver Jubilee appeal. Several questions were answered.

A minute of appreciation was recorded of the services rendered to the diocese by the late Mr. J. W. Renney, who had been a member of synod since before the creation of the diocese. Several tributes were paid and the motion was carried with all standing as a mark of respect to his memory.

## ON NOTICE PAPER

The three motions remaining on the notice paper sought legislation to amend the Trustees and Vestries Act in four ways—acceptance of nominations at annual meetings, the reduction of minimum age for committeemen and vestrymen, wardens and vestrymen for all churches and provision for earlier annual meetings for central councils.

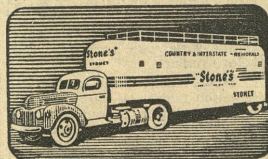
The bishop, registrar and chancellor were appointed to carry out amendments along the lines indicated in the debate and to present a new bill as soon as possible.

The services of Mr. A. E. H. Preece were commended in a minute recording his long service to the diocese upon his resignation as a lay canon of the Cathedral. The thanks of synod were accorded to the hostesses, to the bishop and Mrs. Winter for their hospitality, and to the bishop for his presidency of the session. So concluded the first session of this synod.

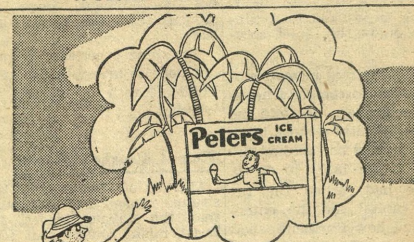
## A HINDRANCE

The synod had almost a 100 per cent. attendance on the first day but only a few remained to the end. Nominations were not received for all the vacancies, some of which were most important. When it is considered that only about one-third were present to cast their votes in the consequent elections it cannot be confidently claimed that the results expressed the true wishes of synod.

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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.

"Critic" asks:

### What is your attitude to Moral Rearmament?

The movement, which began as Buchmanism, was later known as the Oxford Group.

It has now undergone a further metamorphosis and has become Moral Rearmament.

This latest appellation is singularly revealing.

The movement is now concerned, not with the task of spiritual regeneration through the Christian Church, but with that of "moral" rearmament.

It is significant that Shintoists and Buddhists, Confucians and Taoists, can join happily in Moral Rearmament. The Prime Minister of East Pakistan, The Honourable Nurul Amin, refers to M.R.A. as "a common platform founded on the ethics of mutual understanding".

All is well, provided we understand clearly what it is we have in mind.

If the purpose of M.R.A. is to provide a moral fillip to all concerned then we know where we are. M.R.A. will then have both the strength and weakness of other moral systems.

If, however, the purpose of M.R.A. is to provide a more authentic interpretation of the Christian faith, then we will also know where we are: M.R.A. will then appear as the latest experiment in syncretism. (Syncretism, as every schoolboy knows, "is the attempted reconciliation of various religious schools or systems of thought as against a common opponent").

And it is not without interest that M.R.A. is represented as an "ideology" which can unite people against the ideology of communism.

It is the theological inadequacy of M.R.A. which disturbs me.

Its understanding of human nature is singularly naive and superficial.

It does not grapple, at the deepest levels, with the theological issues which are involved in our contemporary situation.

It has a pathetic confidence in the efficacy of pious resolutions, in the goodness of human

nature, in the rightness of the capitalist system.

There is greater wisdom and deeper understanding in the accumulated wisdom and prophetic judgement of the Christian Church.

"Scrutator" asks:

### Do you agree with Dr. Rumble's assertion that there is no law in the Anglican Church requiring that the partners to a mixed marriage be baptised Christians?

Dr. Rumble's statement appears in "The Catholic Weekly" dated September 25, 1952. It is a comment upon an article in THE ANGLICAN.

The intention of the Church of England is perfectly clear. The rubric at the end of the Marriage Service states: "It is convenient that the newly-married persons should receive the Holy Communion at the time of their marriage, or at the first opportunity after their marriage."

The Holy Communion cannot be received except by those who have been confirmed (and who have, therefore, been previously baptised), or by those who are "ready and desirous to be confirmed". The obvious implication is that the partners to the marriage are baptised Christians.

Dr. Rumble quotes, in support of his general contention, the views of "The Anglican, A. T. Macmillan, in his book, 'What is Christian Marriage?'".

But Dr. Macmillan, under the heading, "Persons competent to contract marriage," gives as his first point: "(1) Both parties must be Christians, i.e., baptised Christians."

Dr. Macmillan points out that the marriage of a baptised Christian with an unbaptised person is valid (as civil marriage is perfectly valid); but it is, nevertheless, irregular.

Dr. Rumble then quotes the new proposed Canon (XXXVII) which he says, "would still not make it necessary for the non-Anglican to be a baptised person". The wording of the Canon is as follows:

"No Minister shall allow



Matrimony to be celebrated in his Church between two persons neither of whom has been baptised; and if two persons, one of whom has not been baptised, desire to be married in his Church, he shall refer the matter to the Bishop of the Diocese and obey therein his order and direction."

The norm and standard of the Church is perfectly clear: Christian marriage is for Christian persons. The intention of the Church is not in doubt; and, if an exceptional case arises, it is to be determined by competent authority.

## RABUAL TO-DAY-II

By A SPECIAL CORRESPONDENT

Rabual was completely destroyed during the war.

After the war, occasional visits from a priest drew together a band of enthusiasts who, using war damage money, set about building a Church House with Chapel attached.

This house was not finished when we arrived; a friend lent us his home about 20 miles out of Rabual.

After weeks of travelling in and out of town in an ancient jeep we decided that we should do better to live in a corner of the unfinished house.

Six weeks of discomfort, and then we were at home in "the nicest house in Rabual".

Meanwhile, normal parish life had begun. The sacraments were being administered, and there were Sunday services and a Sunday school.

The first break out of our "white" circle came when we discovered, or rather, were discovered, by Papuan Christians.

These "boys" were employed in Rabual and they soon made themselves known to us.

I had often heard of the faith and devotion of mission boys, but this was my first experience of them.

Later, "boys" also came from a medical school seven miles away, and even from Kokopo, 20 miles away.

When they arrived in town their first visit was invariably to the Church Father.

Would I talk to the Chinese children in the administration school?

This was my second venture into unknown territory. It led to happy meetings with the two hundred and fifty children.

All this was good. Best of all, perhaps, an invitation came to visit the native technical school of two hundred and fifty boys.

Kokopo, the old German capital, is twenty miles away. It is joined to Rabual by one of the most beautiful roads in the world. Travelling over this was a delight.

The kindness and keenness of this isolated community was heart warming.

Holy Communion in the sports club building was usually followed by coffee and talk until it was time to go home.

Kavieng is a beautiful place. Kokopo has white sandy beaches and masses of flowers of every colour set among vivid greens.

Usually we had Holy Communion in the town, and Evening song at the home of Mr. and Mrs. Shultze about seven miles out.

Everyone had cars, but they came to this delightful home with its spirit of wide open hospitality. My recollection of that happy home will never fade.

## C.E.M.S. CONFERENCE IN BRISBANE

Brisbane, Oct. 7

A C.E.M.S. conference was held at S. John's Schoolroom, Brisbane, last week-end.

The conference began with Corporate Communion in S. John's Cathedral, where the provincial chairman, the Reverend N. L. Tomlinson, was the celebrant, assisted by the Reverend C. Brook, New Farm; the Reverend J. Kerneke, Wilston, and the Reverend H. Lupton, Coorparoo.

Breakfast followed the service, after which the conference sessions began.

Official tea was held at 6 p.m., when the archbishop, the Most Reverend R. C. Halse, together with his chancellor, Mr. F. T. Cross, the registrar, Mr. R. St. John, and the Reverend I. Church were the guests of the society.

### FIRST TALK

The first talk, by the Principal of S. Francis's College, was "The Priesthood of the Laity."

Mr. Church stressed the fact that in Christ's society of an ordered ministry, each order—bishop, priest, deacon and laity—had its own particular part.

It was important to know what the laity had to do. The parable of the talents supplied the answer. We had to use our talents—which we alone possessed, so that they were in that sense unique—in the service of the Church. It was vitally necessary for the whole nation to be brought to this sense of responsibility in the use of its gifts for the service of God.

As individuals, our responsibility was to further the Church of God. To that end we should apply our talents, firstly, in our own homes by making them Christian homes in the fullest sense—a tremendous responsibility this—and secondly, in the best way to influence others.

### SECOND TALK

For the second talk in the series, Reverend Kircher, Rector of Chelmer, spoke on the subject, "Bible Study in Relation to Life."

The Bible, he said, was a book of power; it could change lives; indeed, it could change life. Such a book must be worthy of the attention of all people, and already it had been translated into a thousand languages.

The study of the Bible was a process which was never ending. Each new discovery of archaeology made its contribution to scholarship, throwing light on some earlier obscurity. But study did imply sustained effort, and it was necessary to start with the text itself.

This introduced the choice of version.

The Authorised Version, most generally known and 360 years old presented, by virtue of its age, certain language difficulties, but there was a considerable range of versions now available presenting the Bible in a more readily understandable form. Some of these would be found useful to supplement the Authorised Version generally found in the home.

Study would be helped by reading books about the Bible; commentaries would be found useful to illuminate the text, and again there were "aids," such as the Scripture Atlas.

For the more serious student, Mr. Kircher recommended the two-year course for Associates in Theology run by the General Board of Religious Education, and for the average man and his family, the Bible Reading Fellowship, with its very useful graded series of notes covering all ages.

In its relation to life, Mr. Kircher said that Bible study enabled us to seek a message from God. "Here is wisdom," he said, "and one will never be disappointed, for these are the oracles of God."

### THIRD TALK

Mr. Cross, Chancellor of the Diocese of Brisbane, gave the third talk in the series. His subject was, "Canon Law and its Functions in the Parish."

Mr. Cross traced a brief history of Church legislation by means of English Canon Law from its earliest effective beginnings.

In 1603, 141 Canons Ecclesiastical were passed, covering a wide sphere of influence, and including such items as "appointment and use of churchwardens," conduct of the clergy and mode of dress.

Although English law was not in itself based on canons, it follows Church legislation in parallel lines and, in fact, a number of canons were adopted by statute law.

The establishment of a British colony made effective in that colony all laws on the English Statute Book, including the Common Law of England, but not English Ecclesiastical Law.

A draft canon for the constitution of the Church of England in Australia was introduced in Sydney in 1906. This adopted the Church of England Prayer Book in its existing form and the general custom of the Church, but left provision for alterations to the constitution as might be found necessary; it allowed the Church to be self-governing.

Legislation was to follow parliamentary procedure, i.e., a first (formal) reading of the canon, followed by a second reading, with a full debate on the whole subject of the canon; then the committee stage, at which clauses would be considered and any necessary amendment—within the ambit of the second reading—made, and finally the third reading to bring it into effect. Legislation would be made operative by a synod comprising bishops, representatives from parishioners, benefices, clergy, etc. The canon was not ratified until 1925.

Mr. Cross quoted by way of interest a number of the more important canons as, for example, "The Prerogative Canon," which covers the granting and revoking of licences to clergy, the sanction of services and visitational powers.

He went on to cite some amusing anomalies which indicated that canon law in this country is much in need of revision, and he concluded with an interesting sidelight on his own position as chancellor, an office which, although in this country is shorn of much of the pomp and glory that England

would bestow, is none the less vital to the correct interpretation of Canon Law.

### THE REFUGEE

The fourth session of the conference was addressed by Sir Raphael Cilento, on the "Significance of the Refugee."

Sir Raphael spent six years in Germany in charge of the refugee distributions of the United Nations.

During the course of his address he said that the refugee problem was older than history. Whenever there was fight there was flight.

When he first went to Germany there were 11 million refugees on the roads, but in a short time this number, of its own volition, was reduced to 1½ millions, and it was that number with which he had to deal.

Australia, with its small population, needed the refugee, and we should do all in our power to assimilate them in our centre. The other nations looked to this continent with longing eyes. When we consider that a continent of three million square miles was populated with 8-13rd million people, 57 per cent. of which lived in six cities on a coastal fringe, it was necessary that we should realise our responsibility to produce food for the world.

One salient point he made was that but for the accident of the Coral Sea, and but for the accident which stopped the Japanese for six weeks from penetrating south when 28 per cent. of the R.A.A.F. were down with dengue, we ourselves would have been refugees in 1942.

For 1,200 years before Christ refugees had spread over the then known world. The effect of this was seen in language and culture. As a result of this forced migration we can say to-day there is no pure race. Many words or names of places show the effect of three and sometimes four different periods of migration.

Originally, the refugee, when fleeing for his life, was killed by the people when he set foot on foreign land. He was regarded as an "hostis," an enemy. Over the period of years the Latin hosts was changed to hospis. No longer an enemy, but a stranger who was welcome.

Many questions were asked after the talk, and members were amazed at the wealth of knowledge which Sir Raphael held.

The chairman, Reverend Tomlinson, thanked the speaker for his informative, enlightening and interesting address.

After an alfresco lunch, the fifth session was held when Branch Activities were discussed, and those who cared threw either "bouquets" or brickbats.

The session brought the two-day conference to a close.

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# THE SNOWY MOUNTAINS CHAPLAINCY



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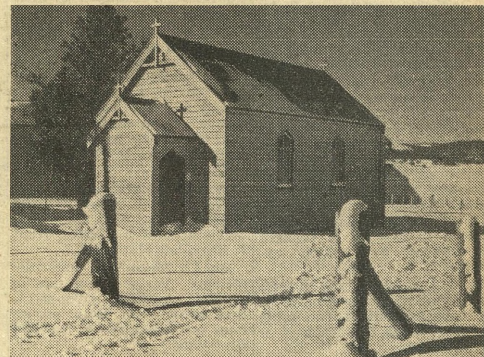
A group of Norwegian migrants chatting at table after a meal-break.



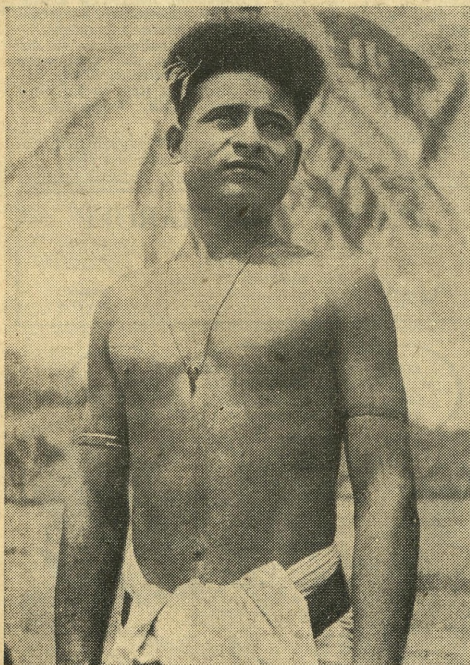
Tending sheep above the snowline.

Five thousand feet above the rest of Australia the snow lies thick on steep mountain sides during the winter. Here 1,100 men have begun work on the Snowy Mountains hydro-electric scheme. Before the £200,000,000 twenty-five year project is completed, there will be 15,000 men at work on it. The hydro-electric project will generate power equivalent to that produced by 4,000,000 tons of coal annually and will impound an additional 2,100,000 acre feet of water for Australian irrigation schemes.

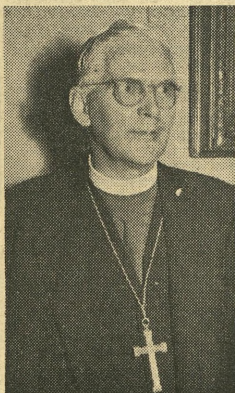
A party of Australian press and radio correspondents were taken on a tour of inspection of key-points in the 5,000 square miles embraced by the project. Houses and camps are already mushrooming, materials and equipment piling up in the paddocks where rail sidings will be, and huge store-houses are under construction.



The tiny Church at Kiandra.



A native of Kokopo, 20 miles from Rabaul. The second of two articles on Rabaul To-day appears on page 7.



The Assistant Bishop of New Guinea, the Right Reverend P. N. W. Strong, who has been on a visit to the mainland of Australia.

## MORPETH COLLEGE REUNION



A group photograph taken during the recent Old Students' Reunion at Morpeth Theological College, N.S.W. A report of the Reunion appears on page 12.



# WOMEN'S NEWS

## Personality of the Week

### WOMAN LAWYER FROM PERTH

Our personality this week comes from Perth, where she has held a position in the Church which few women in Australia can claim.

She is Miss V. Holland. She gave up her successful legal practice in Perth to go as a touring caravan missionary with the S. Christopher Caravan Mission, run by the Church of England in South Australia.

Born is an interesting story. Born in Mount Lawley, not far from the city, Miss Holland was educated at the well-known Perth College, conducted by the Sisters of the Church.

She always intended to go to the University, but her interests seemed to lie in the direction of social work.

In fact, she is the holder of an LL.B. degree, and intends to embark on the final year of a Social Studies course.

This was interrupted by an unusual accident of which you will hear later. However, she entered the faculty of Law at the University of Perth, where she was one of the only four women students at that time.

It was a long, hard course, but when Miss Holland set up her practice she did well enough to feel that she was in a job she liked and could do.

## YOUTH WORK

The next chapter in her career began when she became interested in a Mission conducted in Perth by the Bishop of Adelaide.

She was always interested in young people's work, and enjoyed running the Fellowship at her home church, S. Patrick's, Mount Gambier. Throughout her undergraduate days she was a member of the Student Christian Movement.

She was elected Secretary, and then Chairwoman of the State Council of the S.C.M. She was used to addressing meetings and mixing with people in all walks of life.

The Bishop of Adelaide was anxious to find the right person to take charge of the widespread Caravan Service run by the Church in the Adelaide Diocese.

Miss Holland listened to what was being said about the work without any thought of taking it on herself. But she found herself thinking what an interesting and profitable field it was, and what boundless opportunities the work offered.

At this moment the bishop suddenly asked her if she would take on the job. She agreed.

She found it a big wrench to leave behind her all the interests she had built up during her years in Perth.

In a typical understatement, Miss Holland says about this period of her life, "Well, it was different." It certainly was. For a year she was on tour in the caravan.

## CARAVAN SCHOOL

This is an interesting and unique service which provides contact between the Church and the various towns in the Diocese that would not normally be reached. The Caravan is sponsored by the Sunday School Council in Adelaide.

One of Miss Holland's jobs was to address Mothers' Union groups, Youth Fellowships and Sunday schools.

She spoke at Church services, organised Mail Bag Sunday School work, and brought the Church's message to the people in whatever form seemed most apposite.

A great deal depended upon the weather and the roads. For a year, the Caravan was a home from home, adapting itself to the needs of the moment.

During one of her trips across country, when she had to be everything from cook to mechanic, Miss Holland suffered the accident which was finally to take her away from the Caravan work for good.

She explains it as "an unfortunate error in judgement." This is what happened:

## UNFORTUNATE ERROR

She was once on her own when she wanted to hitch the caravan to her car—a task which would daunt most women. Squeezing between the two, she braced herself to join them. She slipped on the hard earth and fell on her back.

It was not until months later that the frequent attacks of pain led her physician to X-ray her spine. He found that she had sustained a serious injury, which took a long while and a painful operation to rectify.

This accident has put an end for the time being to her usually full and active programme; but already she is planning for the future.

Even now, she finds her time fully occupied in her present position as principal of a missionary training college for girls.

Miss Holland is one of the very few women who have sat in Synod. In Western Australia she was appointed Synod representative of a country town and attended Synod meetings for eight years.

## ELECTED TO SYNOD

She was the only woman on the Diocesan Council of Perth. She says that, far from resenting her appointment, male members of Synod were most friendly and co-operative.

She was a member of Synod's Marital Relations Committee during part of this time.

Dark-eyed and quietly spoken, Miss Holland has a warm personality. Her air of capability impresses you, yet she is friendly and an extremely good conversationalist.

Despite her many accomplishments she is almost shy in her approach, and is reluctant to accept praise for what she has achieved.

service such as few young women in our time have achieved.

## TEMPERANCE DISCUSSION

An interesting discussion at the annual meeting of the Women's Christian Temperance Union held at Bible House, Sydney, last week, centred around the problem of "social drinking."

Members recognised that young men and women often begin drinking at parties because it is the socially accepted thing, and they do not wish to seem ungracious nor feel apart from their friends.

Many people, through these circumstances, acquired the drinking habit and found it hard to break.

The meeting discussed the possibilities of attractive fruit-juice bars and soda-fountains as social meeting places.

## WHERE DOES OUR CHURCH MUSIC COME FROM? . . . I.

### OUR ENGLISH HERITAGE

The music of the Church of England is unique: there is nothing like it to be found in any other Church. In it, we have a great heritage which can only be compared with the legacy bequeathed us in ecclesiastical architecture.

WE in Australia cannot share as fully in this heritage of architectural beauty as can our kith and kin in Britain, though they were our ancestors, too, who helped provide it.

Yet there is no reason why we should not enjoy to the full the musical genius peculiar to our church.

If you attend a Roman Catholic Mass, you will find that the music is mostly performed by the choir only. On ordinary occasions there are no hymns or anything else for the congregation to sing.

In churches where there is a choir they have sung Masses, but in most churches the Mass is said. This is the main service on Sunday. Very few people attend the other services, such as Vespers and Benediction, except at mid-day services in large cities.

The only opportunity the congregation has to sing is at such special services and at Missions, where several well-known hymns are sung from memory. Congregational singing as we know it does not exist in the Roman Church.

Now if we turn to the Non-conformist denominations, we find that the only music sung consists of hymns by the congregation, and anthems by the choir. In a very few places Psalms are sung occasionally, but not frequently enough for the congregations to learn them.

The position of the Church of England, musically speaking,

is that we have all that the Roman Catholic Church has to offer, plus all that the Non-conformists have.

To this we add our own particular contribution—Matsins and Evensong.

These are evolved from the old monastic offices, and, by the addition of modern hymns and sermons, provide a form of worship perfectly suited to 20th Century conditions, and yet in keeping with the great traditions of the past.

Those things which are peculiarly Anglican are:—

- (a) The Versicles and responses;
- (b) The singing of the Psalms in English;
- (c) The singing of the Canticles and the Te Deum in English;
- (d) The English anthem.

Although the English anthem

This is the first of a series of articles on the music of our Church specially written for THE ANGLICAN. The author is Choirmaster and Organist of Christ Church, South Yarra, in the Diocese of Melbourne. He is one of Australia's most distinguished authorities on church music.

is used by the other churches in the English-speaking world, the fact remains that it was the English Church which introduced it and fostered it for 400 years.

No other Church in Christendom has a musical tradition anything like that of the Church of England, in its comprehensiveness, its links with tradition, and its adaptability to modern conditions. There is wonderful variety as one goes from parish to parish, yet all is imbued with what one might call the personality of the Anglican Church.

[Next week's article: Hymn Singing.]

## DEACONESS AT WORK



Above: Deaconess Spry baptises a child in the Far west of New South Wales

Below: Deaconess Spry lecturing.



## ORCHID SHOW

The Bush Church Aid Society hopes to raise funds for its Flying Medical Service, by an Orchid Exhibition to be held at David Jones, Sydney, next week.

The exhibition, which has been arranged by Mrs. S. Bolton, of Strathfield, will be officially opened by the Archbishop of Sydney, on October 10, and will remain open until October 18th.

## MOTHERS' UNION

### BATHURST DIOCESAN MEETING

The tenth Annual Conference of the Mothers' Union in the Diocese of Bathurst was held in the church of S. Ambrose, Gulgandra, on September 25.

The Coadjutor Bishop of Bathurst, the Right Reverend d'Arcy Collins, gave an address on the theme, "I speak concerning Christ in the Church."

Twelve of the nineteen branches in the diocese were represented at the conference, which began with Holy Communion in the church and concluded with Evensong at 3 p.m.

## BETROTHAL

The engagement is announced of Leila Charlotte, eldest daughter of Mr. and Mrs. E. L. Medley, of Dubbo, to Keith William, third son of Mr. and Mrs. K. Hart, of Lithgow.

Both Leila and Keith are missionaries at the C.M.S. Roper River Mission in the Northern Territory.

## THE SCHOOLS

THE ANGLICAN has sent letters to most of our Church Schools for news of their activities. This news will be handled by our Youth Editor, who will be appointed next week.

In the meanwhile, we publish extracts from a letter received from Iris Parker and Inez Lloyd, of S. Gabriel's School, Charters Towers. Their letter was a model of conciseness. More, it was legibly written and double spaced!

They say: Everyone is at present busily working for Scholarships, Junior and Senior examinations. From our ninety boarders and six day pupils we have twelve doing Scholarship, ten Juniors and two sitting for Senior examinations.

The school was very pleased to welcome twenty-seven old girls of S. Gabriel's on September 12, 13 and 14, for the Old Girls' Reunion.

On September 12 everyone enjoyed the ball held at S. Gabriel's. The four prefects were invited.

On September 13 the school competed in the school athletics. Although we did not win the aggregate P. Brunke was successful in winning the under eleven championship, and Jacqueline Geary won the under fifteen championship.

On September 25 S. Gabriel's was honoured by a visit of the Archbishop of Brisbane, who did much work to open our school.

After a delightful afternoon tea with the staff, His Grace addressed the school, telling us some of our early history when we first opened in 1921.

(Poor show, this. From our childhood recollections of Archbishop Halse, we feel quite sure he would rather have had tea with the girls.—Editor.)

All the girls are now waiting anxiously the second of October, because the school is going to Magnetic Island to spend the Michaelmas vacation.

Last year we spent a holiday there and it was thoroughly enjoyed by all. It is one of the happiest events in the school year.

Another joyous occasion will take place shortly, when All Souls' and St. Gabriel's have the last dance of the year. We have four dances a year with our brother school and it gives the boys and girls a wonderful opportunity of mixing together.

## LECTURES ON MARRIAGE

The Marriage Guidance Council of New South Wales has arranged a series of lectures to be held in the Social Hall, 95 Bathurst Street, Sydney, beginning on Monday, October 13.

Mrs. Norma Coughlan will conduct the first lecture-discussion on the topic, "Why Get Married?"

Some of the lectures will be given by a physician, some by a clergyman and some by University lecturers.

Further details can be obtained from the Marriage Guidance Council, Room 409, 44 Margaret Street, Sydney.

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## MELBOURNE SYNOD MOTIONS RANGE FROM SLUMS TO MISSIONS

Melbourne, October 3

Some 350 delegates attended the opening of Synod here last Monday. They included the Chancellor, Sir Edmund Herring, and the Advocate of the Diocese, Councillor E. C. Rigby. This is Councillor Rigby's 50th Synod.

Synod much appreciated the archbishop's address (not printed in the last issue of THE ANGLICAN) during his Charge.

On Tuesday morning, members attended the Synod Service in St. Paul's Cathedral. The Archbishop, assisted by the Dean and the Venerable C. H. Raymond, was the celebrant.

### SYNOD SERMON

Bishop Donald Baker preached at this service. He spoke of the significance of the opportunities ahead of our country, saying that it was destined to be a leading force in the third Mediterranean of history.

Later, in Synod, great interest centred on a motion moved by the Reverend G. Sambell: "Slums must go." Member after member supported the work of the Brotherhood of St. Laurence in its work to rid our city of this affront to Christianity.

Much discussion followed when Canon A. R. Mace, of St. John's, Toorak, moved a motion on the desirability of ordained and licensed Deaconesses taking seats in Synod.

It was pointed out that there was nothing to prevent a parish from appointing a Deaconess as its representative if it wished.

The English Report on Deaconesses was read. Since Canon Mace's motion was not mandatory, but simply expressed an opinion, it was passed.

Mr. E. C. Rigby introduced a Bill to amend a Cathedral Act, 1878. It passed through all stages without amendment.

The purpose of the Bill was to give to the archbishop the right to appoint two archdeacons to the Chapter, so long as he retained the office of archdeacon.

Until the passing of that legislation the two senior archdeacons were ex-officio members of the Chapter. This led to some individuals being members in two capacities.

Synod received a motion stressing the need for greater efforts to form and to foster vocations for the ministry. The Committee appointed after the previous Synod was given leave to continue its work, with an assurance of the continued support of the Church.

### VOCATIONS

Another motion asked that efforts should be made to stress a similar vocation in the minds of deaconess work.

On Wednesday evening the Reverend G. Hayes, of Hyderabad, spoke on behalf of the C.M.S. He gave a vivid picture of present conditions in India. He spoke of the new situation following upon the creation of an independent India, and said that the Christian Church was no longer regarded as the reli-

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## DISTURBANCE IN CHURCH

London, Oct. 1

Four men who interrupted the sung of Eucharist at St. Paul's, Deptford, on Sunday, August 24, were each fined 40/- and ordered to pay 25/- costs at Greenwich Magistrates' Court recently. The men pleaded not guilty.

The rector, the Reverend David Blackman, had summoned the defendants for indecent behaviour during the celebration of divine service, contrary to Section 2 of the Ecclesiastical Courts Jurisdiction Act, 1860.

Evidence was given that the four defendants arrived at St. Paul's shortly before the service was due to begin. They sat in different parts of the church. At the elevation of the Host, one of the men stood up and said, "Little children keep yourselves from idols. I protest..." The others in turn stood up and made similar protests.

Meanwhile, the churchwardens and their helpers ejected the four men from the church. The whole affair was said to have lasted for two or three minutes.

### FIFTY PROTESTS

Counsel for the defence said that protests such as this had been made on some fifty occasions. One of the accused, Charles Stennitt Jaques, who was described as an evangelist, said that he had himself made his protest in different churches about twenty-five times.

Mr. Polson, in his submission to the magistrate, referred to Articles 28, 31 and 34 of the Articles of Religion. He said that, in the opinion of those instructing him, the summonses raised matters of great importance. He submitted that the laity had a right to protest, under Article 34, and that right could be exercised only in the way in which these protests had been made.

It was hinted that an appeal may be lodged.

## 24 HOURS OF PRAYER

Adelaide, October 7

Continuous private intercessions will be made in St. Peter's Cathedral, Adelaide, for 24 hours preceding the opening of the Mission to Youth on October 26.

Boys and girls from metropolitan parishes have arranged this effort.

They will take quarter-hour spells by day, and half-hour periods at night.

The missioner will be the Reverend Ian Shevill, of the A.B.M., Sydney. He will take part in daily lunch-hour meetings in the city and factory gate meetings, as well as services in the cathedral each evening.

## FUTURE OF S. AFRICA

### PROFESSOR'S GLOOMY FORECAST

Capetown, Sept. 30

An English professor at the Johannesburg University, Dr. D. J. O'Connor, has resigned his position, is shaking the dust of South Africa off his feet, and returning to England.

"Anyone who has been brought up in one of the civilised countries of Europe," says Dr. O'Connor, "is bound to feel uneasy in a society like South Africa, where three-quarters of the population are denied what to-day are generally recognised as elementary human rights.

"The comfort and ease of the white inhabitants of this country are dependant on the labour of an undernourished, underpaid, uneducated and uncared for majority of Africans, who, unlike the exploited working class of 19th century Europe, have no prospect of ever improving their lot.

"The 'native problem' is not one of social technique but of morals; and its solution needs a change of attitude among a

substantial majority of two and a half million people (the white population).

"There is no serious prospect of such a change of attitude. And since it is impossible to keep a big majority of the population indefinitely in subjection, there are only two possible alternatives.

"Either by gradual miscegenation the population of South Africa will reach social stability as the republics of South America have done, or there will be an eventual revolution and a Black republic.

"The second alternative is made almost certain by the attitude of 99 per cent. of the white population. The civilised world will watch the outcome with interest, but without much regret."

## WOMEN IN THE CHURCH

London, Oct. 3

The Commission on the Life and Work of Women in the Church, set up by the World Council of Churches in 1948, met in Oxford recently.

It heard reports of delegates from Japan, Australia, Nigeria and Latin America, which showed that, in the younger Churches, women move more freely, and are allowed to make a fuller contribution, than in the older Churches.

Dr. Kathleen Bliss, retiring secretary of the commission, said that there was a danger of women becoming "pigeon-holed" for certain definite Church work. She suggested that women should concern themselves less with their status than with their opportunities for serving the Church.

"In regard to the increasing number of women holding positions of leadership in the Church," she said, "we should not pay much attention to how many women we can get on Church boards. In many cases there has been numerical progress. The question is whether there has been qualitative progress."

## QUEENSLAND A.B.M. CONFERENCE

Rockhampton, October 7

During Provincial Synod representatives of several dioceses of the Province came together to consider the organisation of missionary activity against a background of the needs of the whole of our world-wide Communion.

The Archbishop of Brisbane and Metropolitan of the Province presided at the opening session in the Cathedral Hall, Rockhampton, on September 29.

Among the speakers at this session were the Bishop of Carpentaria, the Bishop Coadjutor of New Guinea, Archdeacon Hohenhouse, representing the Diocese of North Queensland, and the Home Secretary of the A.B.M., the Reverend Ian Shevill.

A colour film, "The World at Our Gates," prepared by the Provincial Secretary for Queensland, the Reverend Eric Hawkey, was screened as an introduction to the study of missionary problems.

The following morning was concerned with "Tools For Missionary Education," and much lively discussion followed the introduction by the Home Secretary.

In the afternoon the conference broke up into committees to consider women's and youth work.

Members of the conference attended the Synod service. The preacher was the Bishop of New Guinea.

A reception followed the service.

The conference concluded on October 2, with a joint meeting with members of Provincial Synod, and later in the Solemn Te Deum in the Cathedral Church of Rockhampton.

## BISHOP'S UNUSUAL BIRTHDAY PARTY

An unusual way of celebrating the birthday of a bishop was the outcome of a question asked by a small child at St. George's Orphan Homes, Rockhampton.

When the Bishop of Rockhampton, the Right Reverend J. A. G. Housden, was visiting the Homes, the child asked, "Where does the bishop live?"

Mrs. Housden immediately arranged for all the children—more than 50 of them—to come to the bishop's birthday party.

With the help of some of the ladies of Rockhampton parishes the children were given a thoroughly enjoyable afternoon; they were shown through Lis' Escop, and were given plenty of good things to eat.

They know now where the bishop lives!

## ANGLICAN BISHOP FOR INDIAN PARLIAMENT

ECUMENICAL NEWS SERVICE

Delhi, Oct. 1

President Rajendra Prasad has named an Anglican bishop to the House of People, lower house of the Indian Parliament, as representative of nearly 31,000 inhabitants of the Car Nicobar and Andaman Islands in the Bay of Bengal.

The member-designate is the Right Reverend John Richardson, Assistant Bishop of the Diocese of Calcutta with jurisdiction over the two island groups. In spite of his European name, Bishop Richardson is of pure Nicobar origin.

Fifty years ago he was simply a wild boy, running about on the beach and living among superstitious witchcraft. He

in early manhood.

His appointment to Parliament makes Bishop Richardson the only Christian bishop in all Asia representing the people of an entire province in the legislature of a non-Christian nation.

Bishop Richardson was ordained in 1934, when the Nicobar Islands belonged to the Diocese of Rangoon. He is credited with having brought 6,000 of the island's 9,000 inhabitants into the Church.

He was consecrated bishop early in 1950.

Bishop C. J. G. Robinson, of the Diocese of Lucknow, said recently: "Bishop Richardson has always been recognised as the leader of the Car Nicobars. The British found that out, and so did the Japanese when they occupied the islands during the war. Now the Indian government has recognised the fact."

"Bishop Richardson was sentenced to death by the Japanese, and it was only on the morning of his scheduled execution after the war, that he was reprieved. His son had already been put to death."

## PRAYER BOOK RALLY

The Primate of Australia, the Most Reverend H. W. K. Mowll, will visit Melbourne for the Prayer Book Rally, to be held in the Chapter House, St. Paul's Cathedral, on October 17, at 8 p.m.

The Primate will be one of the special speakers at this meeting to commemorate the 400th anniversary of the 1552 Revision of the Prayer Book.

Dr. Leon Morris, Vice-Principal of Ridley College, will also speak.

The Archbishop of Melbourne will be chairman of the meeting.

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# PASTORAL LETTERS

## THE BISHOP OF GIPPSLAND

Dear fellow church people,

Here in Gippsland we send you greetings and good wishes. As you know, we are in the early stages of a tremendous development, industrially and in primary industries.

This means a great influx of new population.

We as a Church are trying to meet this challenge by providing Church halls and new workers in the rapidly expanding areas. We are opening this week a fine kindergarten, church hall and Sanctuary in the new housing area of Moe, at a cost of £6,500.

Already 1,000 new Housing Commission houses have been erected here.

We are just beginning a similar set of buildings at Morwell East, where we secured a splendid site at the top of the ridge on which the new houses are to be built.

We have new workers in each new area.

We have already set up a Church Hall, Sanctuary and Vicarage at Newborough at the cost of £7,000.

Here the work is becoming established with a priest in charge, Good congregations, Sunday school and Church societies are flourishing.

### GIPPSLAND FOR CHRIST

But our real objective over the past three years has been to win Gippsland, old and new, for Our Lord.

Working as a team, clergy and laity, we have been enabled to hold our Diocesan Mission early this year, and to follow that up by our Jubilee Celebration of the formation of the Diocese during May this year.

Now we go on to the next phase of our campaign.

We are working now through our "Gippsland for Christ Fellowship" and through our ordinary Church societies and groups.

This year we have three objectives.

First, a "Back to the Bible" campaign.

We know all revivals of religion spring from a Bible-reading Church and people.

We are, therefore, working to get our people and those not yet active in Church life to join the Bible Reading Fellowship, Scripture Union, or just read a portion of the Scriptures each day with a prayer for God's illuminations on it.

Here we find "light for today".

Our scholars now have restored the Bible to us, as indeed the Word of God, thanks to the new light in the Bible origins coming from Archaeology and the new manuscripts being unearthed.

### BACK TO THE BIBLE

Then, secondly, following the lead given by the Archbishop of Canterbury, we are calling all our Church of England people to make a rule of attending Church every Sunday.

As His Grace pointed out, this alone would begin the longest-for revivals.

The new power and fellowship that would come to the worshippers attending in such numbers, and the witness such regular attendance would give to those outside the Church at present.

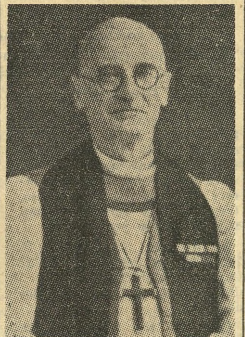
To this end we are to have a "Back to Church" Sunday on November 23, the last Sunday of the Church's year—"Stir-up" Sunday as it is called. There will be special services and all our people are asked to join in this drive to challenge our casual worshippers. Our focal point will, of course, be the corporate communion of all full members of the Church.

Then, thirdly, we feel the urgency of finding and showing the way of unity in Church and nation, in politics and industry,

in social and family life, and in ourselves.

We feel a fresh outpouring of the Holy Spirit is possible in our time if we can rediscover His Power as the Spirit of Unity.

"By this shall all men know that ye are My disciples, if ye



have love one for another," said Our Lord.

The world around us is crying out painfully for some uniting force. Here is that power, the Unity of the Spirit.

So we must begin within the Church and congregation. Build up our fellowships and friendliness around the Lord's table and in His Body—the Church.

### BACK TO CHURCH

There is no converting power like that of a united and spirit-filled congregation.

But we must not stop there. The world is clamant in its demand for a United Church.

We can begin by working together with our sister Churches in such fellowship as the World Council of Churches, Councils of Christian Education, and others.

How can we bring the principle of unity to bear upon public life unless we reveal it in action in the Christian Community.

We can here and now begin to help forward unity and fellowship between political groups in industrial groups, in all that concerns our common life in the world. Here is our task, not only in Gippsland, but throughout Australia and the world.

I believe this paper is helping to promote that unity and mutual understanding within the Church which augurs well for the future.

Yours sincerely,

D. B. Gifford

### COMRADES OF S. GEORGE CANBERRA CONFERENCE

The fourth annual all-Australia conference of the Comrades of S. George will this year be held in the Church of England Girls' Grammar School, Canberra, from December 27-January 2.

The visitor will be the Archbishop of Brisbane, the Most Reverend R. Halse, who hopes to give his Pilgrim talks in the evenings.

The Bishop of Canberra and Goulburn will also be speaking.

Each morning there will be three lectures on Dogmatics, Comparative Religion and Missionary History—the second series being given by members of the lecturing staff of the National University in Canberra—the third by a carefully selected team of nationals and recently returned missionaries.

Lectures will be followed by discussion groups—the results of which will be summed up by the chairman (the Rev. Ian Shevill) each evening.

As accommodation is limited, it is stressed that Comrades who hope to attend the Conference should register at once with the Youth Secretary of A.B.M.

## ARCHBISHOP OF BRISBANE

My dear friends,

I am writing this out in the West, while the Brotherhood Jubilee is still fresh in my mind.

The culmination of the Festival at Charleville was reached on Sunday morning, September 14 (Holy Cross Day), when a record number of communions came to the early services, and the Town Hall, holding up to 500 people, was packed for the Solemn Eucharist of Thanksgiving which followed at 11 a.m.

The long outdoor procession, with hundreds of children, lay people and clergy in its ranks, was a colourful and inspiring prelude to this great Act of Thanksgiving. In addition to this the Address given by Archdeacon Knight at the Service helped us in a wonderful way to collect our thoughts, and concentrate them on the Grace and Guidance of God given to the Brotherhood Movement since its inception.

On the previous afternoon the Bishop-Coadjutor at the Hostels Fete paid a generous tribute to the Brotherhood of S. Paul for providing in its Hostels and at Slade School educational facilities for the children living in the bush, and stressed the importance of the Church erecting noble buildings as the best way of leaving lasting impressions of beauty in all its forms on the minds of the pupils who pass through their doors.

Social occasions, including the Sunday Luncheon, enabled the Brothers, past and present, to meet one another and to welcome the visiting Brothers from N.S.W. and North Queensland who carried their messages of greeting from the Brotherhoods of the Good Shepherd and of S. Barnabas.

An Evensong of Thanksgiving and a Requiem for past Brothers on the Monday morning, brought a memorable occasion to a fitting close which will long live in the memory of those who have the Bush Brotherhood of S. Paul in their thoughts and prayers.

Next week it will be my privilege to visit North Queensland and in some measure recapture a similar note of thanksgiving for the fifty years' ministry of the Brotherhood of S. Barnabas round about Herberton, Cloncurry and Charters Towers, which began in 1902.

The linking of the names of the two great Apostles PAUL and BARNABAS respectively in these two Brotherhoods, may remind us that in a very real sense, they were "the first two Bush Brothers" when they set out on their momentous Missionary journeys, to preach the Gospel of God's love to those that were "afar off," and to minister the Sacraments of Cleansing and Incorporation to individual souls who looked to the Cross of Christ for Salvation.

This has always been the chief work of Bush Brothers and it crossed my mind a short time ago, when I was giving an outline of "St. Paul's Epistle to Philémon" over the air, how close was the resemblance between St. Paul's experience and that of many a Bush Brother in modern times.

If you recall the incidents of S. Paul's Letter, I think you will agree that the same relationships exist between the Bush Brothers and many a modern "Philémon," to be found all over the Queensland countryside.

He is often the backbone of Church life in his neighbourhood and generously provides

### THE ANGLICAN for the Sick

We have received a suggestion that clergy and lay visitors to hospitals would be doing a useful service if they distributed copies of THE ANGLICAN to patients.

We shall be happy to send copies of THE ANGLICAN to any church body or person ordering them. Or if you have an old copy, would you pass it on?—Editor.

food and lodging, petrol and support for the itinerant prophet who comes his way.

Of course he shares this experience with "Philemona", his wife, who proves herself to be in word and in deed a true "mother-in-Israel."

At the same time, a Brother's time is largely occupied with the modern young "Onesimus," and his sister "Onesima," who have lost their way, got into spiritual trouble, and if not guilty of "pinching" things in the legal sense of the word, are continually robbing God, by failing to repay the debt of love that they owe to Christ by prayer, worship, and service, and by failing to respond to the needs of "the least of their brethren," when "he passes by on the other side."

But there is another side to this picture. What a great source of encouragement to us all are the young people who are faithful to Christ and His Church, and who do witness so splendidly to Him by their worship and the service of their lives!

### DIOCESAN NOTES

The resignation of Canon Samuel Watkin, from the Parish of Holy Trinity, Fortitude Valley, and from the Residential Canonry in S. John's Cathedral, on October 31, 1952, will bring to an end a long and faithful ministry in the Diocese, of over thirty years' standing.

We trust that freedom from the cares of office will so restore his health as to enable him to exercise his ministry in less strenuous surroundings, and enjoy that measure of rest and refreshment that he so richly deserves.

The Cathedral Dedication Festival will be celebrated on Saturday and Sunday, October 25 and 26.

The preacher in the Cathedral on Saturday afternoon at 4.30 p.m. and on Sunday at 11 a.m. will be the Reverend Philip Clayton, C.H., Founder-Padre of Toc H.

Mr. Keith Rayner has been appointed by the Youth Organisations of the Diocese to be the Anglican Representative at the Conference of Christian Youth to be held at Travancore, South India, in December, 1952, under the auspices of the World Council of Churches.

The visit of the Reverend Philip Clayton, C.H., and Founder of Toc H, to his birthplace at Maryborough for the weekend of October 18 to 20 and subsequently to Brisbane for the Cathedral Festival from October 25 to 27 will be widely welcomed by all who appreciate the work of Christian Witness accomplished by the Toc H Movement since its inception at Poperinghe in the First World War.

It may be of interest to recall that as he was an old school friend of mine and native of Queensland, I suggested his name in 1919 to Archbishop Donaldson as a possible successor to Canon Micklam as Principal of S. Francis' College, but I rather hoped that he would join the Brotherhood of S. Barnabas and be the first Headmaster of All Souls' School.

But that was not to be. His friend, Canon Campbell, came in his stead to S. Francis' College, and I, having spent some days with him at his home in the New Forest, was driven up to London by him in his sidecar; he, to found the first Toc H centre in England at St. Martin-in-the-Fields, Trafalgar Square, London; and I, to book my passage back to Charters Towers, and see the first boys arrive at All Souls' School.

*Philip Clayton*

## THE BISHOP OF WANGARATTA

My dear people,

I sometimes ponder on our apparent lack of "Church publicity," and ask myself if it is the fault of the Church as a whole, or the lack of diocesan directions, or the apathy of clergy and vestries. By "publicity" I mean the art of making known to the public the existence of all our various churches, their services, organisations and general work. The spreading of the doctrine of the Anglican Communion would come under the heading of "Propaganda," and I am not dealing with that here.

### CHURCH PUBLICITY

Let me make clear what I mean: If a man from the country has to spend a weekend in Melbourne or Sydney, he may know the locality of the church near where he stays but fail to find any announcement of its Sunday Services in any week-end newspapers. Even the particular church notice board is of little use sometimes in this respect. In all our large cities few Sundays pass without one or two important Church events. Nevertheless a visitor, through no fault of his own, can remain unaware of this until too late.

I know that printing is expensive and, under present procedure, must remain largely the responsibility of each individual parish. Would it not be possible, however, to introduce some system of collective church information?

To come nearer home—to the country diocese, where the visitor is faced with very little chance of finding more than one church in the town, His task, however, will be no easier because he will have great difficulty in finding a local paper. And even if he does, notices of Church Services are not always printed and are hardly ever informative. Only in very few country hotels are Church Notices displayed, and the average church notice board conveys very little apart from the advice that due notice must be given for Baptisms and Marriages. Is it any wonder that the average traveller, in city or country, takes the Church for granted and allows Sunday to pass without engaging in public worship?

### DIOCESAN PUBLICITY

Within a parish itself there is no excuse for ignorance of Church Services and very little for ignorance of any particular Church function. Unfortunately, knowledge of diocesan functions frequently remains the preserve of the clergy and their immediate associates. This should not be. No parishioner should be left unaware of the main happenings at diocesan headquarters. Every parishioner, far as well as near, should be encouraged to take an interest and pride in diocesan affairs and should be made to feel that a welcome awaits him or her at the diocesan centre. Is everything possible being done to stimulate this interest?

Through "The Witness," our diocesan leaflet, the bishop regularly sends his message to every Anglican home under his care. The back page of this leaflet is left blank in order that individual rectors may print thereon their own letters to their parishioners. In this way the Diocese does its part in sending out information and we trust, sometimes, inspiration.

### PAROCHIAL CO-OPERATION

On every rector devolves the responsibility of circulating such diocesan news as is given him, and, as far as possible, supplementing it with items of local interest. From time to time he will find it necessary to explain the Diocesan point of view as against the mere parochial conception of the Church. He may have to go out of his way to stimulate diocesan interest. Any parish willing to live in self-centred isolation and unwilling to share diocesan responsibilities is a disappointing member of a family and unworthy of family privileges.

As the term "parishioner" is ludicrous except in relation to a parish, so a "parish" is meaningless except as a co-operative member of a diocese.

The best "publicity" that a diocese can attain is that given by loyal clergy, vestries, and parishioners co-operating wholeheartedly and enthusiastically for the advancement of their church.

Every good wish,

Yours affectionately,  
THOMAS WANGARATTA

### GUILD OF SERVANTS OF THE SANCTUARY

The Melbourne Chapter of the Guild of Servants of the Sanctuary will have a Eucharist at S. Peter's, Eastern Hill, Melbourne, at 8.30 a.m. on All Saints' Day, Saturday, November 1st.

Father Laurence Eyres of the Kelham Fathers will be the celebrant.

His Grace the Archbishop of Melbourne will be present and will be the speaker at the Communion breakfast which follows.

All servers and other Anglican churchmen are cordially invited to attend.

The Chaplain of the Guild, the Reverend W. F. Hart, has arranged for a Retreat for servers to be held at the Retreat House at Cheltenham, Victoria, during the weekend of Low Sunday, 1953.

### ALL SAINTS' COLLEGE BATHURST, N.S.W. (Established 1874)

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Illustrated prospectus on application to G. A. Fisher, B.A., B.Sc.

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## PASTORAL LETTERS (Cont.)

## THE BISHOP OF BALLARAT

My dear friends,—

I am writing this letter at Lorne, where my wife and I are having a restful life. We are both enjoying the rest and the beauty of this lovely place immensely.

Sir Edmund Herring, who very kindly came to see me when I returned from hospital to Bishopscourt, has sent me four interesting books published by "The Church of Scotland Committee on Youth."

Another book that I received is "A Companion to S. John's Gospel," by Bishop Stephen Hart, formerly Bishop of Warraratta. This book was kindly given to me by our good C.E.M.S. friend, Mr. F. H. Gaumont, who comes frequently from Melbourne to our Wartook Conference.

To indicate the value of the book it will be sufficient if I quote words written by Bishop Hart in the chapter headed, "The Rationalist Attack on S. John." These are Bishop Hart's words: "After many years' study of the Fourth Gospel, I am more and more convinced that until we reinstate it as the most reliable account of the Son of God and His Mission of Redemption, we shall continue to suffer from the powerlessness of our witness to Him." In the preface Bishop Hart wrote: "We need nothing so much as a picture of Christ in our own minds as He was revealed to S. John in his two years of close intimacy with our Lord. It is the foundation of a true spiritual religion, for which our troubled world hungers."

Bishop Hart added that when he obtained the liberty of retirement from active work he felt that he must assume the responsibility of devoting himself to a campaign in support of his conviction. There is poignancy in the fact that in the week that his book came from the press Stephen Hart's labours in this world ended and he passed into the nearer presence of the Lord and Saviour whom the Gospel according to S. John made so real and near to him in this life.

## ARCHDEACON R. B. S. HAMMOND, O.B.E.

Let me turn now to a book of a very different kind. Years ago when I was in

Adelaide a member of my congregation came to see me early on a Monday morning. He was somewhat disturbed. He wanted me to extricate him from a difficulty in which he had landed himself. This was the situation. Archdeacon R. B. S. Hammond, of Sydney, was in Adelaide conducting a vigorous anti-liquor campaign. He preached in my church on a Sunday evening. The church was packed, and Hammond could preach. When he had stirred the great congregation with his enthusiasm, he said: "Now you must help me fight this evil thing. You must help provide funds for this campaign. In the pews you will find papers and pencils. Fill in those papers, stating how much you are prepared to contribute." I knew nothing of these papers and pencils, or how they got there!

Now, my friend had gladly stated that he would contribute



£5. But his problem arose on the Monday morning when a fellow churchman pointed out to him that the slip he had handed in read, "£5 per week." My wife had made the same mistake!

When I arrived at the Sydney railway station for A.B.M. and other meetings in April of this year I found that the Archdeacon of Sydney, in his characteristic kindness, had sent the Reverend Bernard Judd to meet me. When I entered his car I saw on the seat a book with the title "He That Doeth." The sub-title was: "The Life Story of Archdeacon R. B. S. Hammond, O.B.E." This biography was by Bernard G. Judd.

## LOOKING FOR WORK

Robert Brodrib Stuart Hammond was educated at Melbourne Grammar School. He excelled in sport and became captain of the school.

When he was ordained he decided to find out what the lot of the working man was like. He obtained three months' leave of absence from his Clippisland parish, grew a beard, dressed suitably, and set out for a part of Tasmania where he was not known. He did not enjoy the trip. The limited space, the pitching of the vessel, the vile talk, the drunkenness and general discomfort combined to make the voyage an unpleasant experience. For the first seven days he boarded for fifteen shillings a week. He rose each day at daybreak to seek work at the mines nearby, but there was none available. His funds were running low, so he moved into a hut which cost four shillings a week. In this hut he had as his companion an old miner. The position was becoming serious until he got a job at a quarry. The heavy work seriously exhausted him. His hands were blistered and raw, and during the lunch-hour while he was trying to fix some rag and liniment on his hands, a pleasant-faced man, who had been working in the same group, came over and said: "Look here, sport, this is not your line. I have a few pounds I can let you have. If you like to take it, you could hang out till you get a job in the town." Hammond did not accept this kind offer but he never forgot the impression it made on him.

## FRIEND OF THE FRIENDLESS

The most striking thing about him was his ability to attract and hold men, particularly men of the most unpromising and unresponsive type. Here is what Mr. Judd writes:

"His natural gifts were a tremendous factor in presenting the Gospel to those who were indifferent to the Christian faith and scorned all parsons. Here was a man whose striking presence, whose remarkable voice, whose incisiveness of speech and superb capacity to illustrate what he spoke about, compelled attention. The apathetic and the hostile were alike constrained to hear what this unusual parson had to say. And how he could say it! He was at home with any audience because he reacted so sensitively to the varying needs of men. He quickly made contact and retained it by sheer force of character and the brilliance of his presentation. His supremacy as an open-air speaker was as great as his command of the pulpit and the platform."

Most striking are the stories of men who were converted by the Grace of God through the ministry of Archdeacon Hammond. One of these men was Jack Probyn. The Governor-General, Lord Dudley, meeting this man at one of Hammond's meetings, said: "I think we have met somewhere, haven't we?" Probyn's reply was: "Yes, Your Excellency, at Eton and Oxford." Alcohol had dragged Jack Probyn down to the depths, but Archdeacon Hammond had been used by God to bring him back to life.

If you want a tonic, get this book and read it. Read about "Hammond's Hotels," about "Hammondville," and about "The Men's Meeting" which was attended by several hundreds of men every Wednesday evening.

Let me close by quoting the words written at the time of Archdeacon Hammond's death by one whom his ministry reclaimed from drunkenness and despair: "I have worked with him, lived with him for short intervals, broke bread with him many times, swam with him, prayed with him, and on rare and priceless occasions loafed with him. I have seen him with his shoes worn down at the heels, his trousers cuffs frayed, and wearing a shirt any high-minded and impartial scarecrow would have scorned, all because of his amazing generosity, you know, the feed my people idea . . . to me he was and always will be 'Old Wonderful.'"

How different were the two men I have mentioned—Bishop Hart, the scholar and mystic, and Archdeacon Hammond, the forthright man of action. They were opposite in every way, in every way but one. They were alike in their complete and enthusiastic devotion to our Lord and Saviour Jesus Christ.

William Ballant.

## SHOCK FOR PARISHIONERS

The Dean of Perth, the Very Reverend G. T. Berwick, surprised his parishioners a fortnight ago. Instead of asking them to give, each person who so desired received 2/- at a social held after evening.

The 2/- represented a "talent" to be returned at the Dedication Festival of the cathedral in mid-November, together with what it has, through ingenuity, gained meanwhile.

The money distributed was partly provided by his wife and Mrs. L. M. Evensen, who each started with a shilling pot of marmalade. These were sold and the proceeds invested and re-invested in more marmalade, pickles and other such goods.

The novel venture aims at making a substantial contribution to the Diocesan Campaign for £100,000 for the Church's work in the new housing areas.

## A WARNING TO HOUSEWIVES

Anglicans all over Australia are warned that they should not confuse door-to-door collectors of Seventh Day Adventists with representatives of the Australian Board of Missions.

From every State have come reports of collectors introducing themselves to housewives as representatives of the "Australian Mission Board," or the "Australian Board of Missions." They state that they make an annual door-to-door collection on behalf of "the Church in the islands," and carry literature to give to those who subscribe.

The Home Secretary of A.B.M. would like it to be clearly known amongst all members of the Church of England that the Australian Board of Missions does not authorise nor employ any such collectors.

Money given to these collectors goes towards the support of Seventh Day Adventist missionaries who do not observe the comity of missions in Papua, and thereby embarrass the work which the Church of England is doing.

There is reason to believe that some of the so-called collectors are private persons turning their leisure time to personal gain.

The Home Secretary has been assured by the Seventh Day Adventist Mission Board that their representatives do not claim to collect "on behalf of the A.B.M."

## ANNUAL RALLY

## C. OF E. BOYS' SOCIETY

About 80 boys, comprising representatives from S. Mary's, Maitland; S. Peter's, East Maitland; S. James', Morpeth; S. Luke's, Tella; and S. John's, Cessnock, attended the annual rally of the members of the Church of England Boys' Society in the Maitland district of S. Mary's Church on October 1.

A number of members from the Newcastle district also attended with many of the parents of local boys. Before the service, the boys assembled at Turner Park and paraded down Church Street to S. Mary's Church, where the special service was conducted by the diocesan chairman of this movement, the Reverend M. W. Williams, assisted by the Rector of S. Mary's, the Reverend M. M. Redman.

The address was given by the Reverend M. Thomas, of East Maitland.

TROPHIES PRESENTED In the parish hall afterwards, a social evening was held, during which the swimming, sporting and hobbies trophies and certificates were presented.

The sports banner was presented to S. Mary's branch, the junior sports pennant to S. Luke's branch, and the hobbies award went to S. James's. S. John's, Cessnock, received the certificate for the junior division at the swimming carnival.

It was announced that the next corporate event would be the Diocesan Hobbies Exhibition, which is to be held at Waratah on October 17. An inter-branch visit would be made to S. Paul's, West Waratah, during the first weekend in November, and the 18th annual camp at "Yondalo" from December 26 to January 2.

## Assistant Bishop to be Consecrated

ANGLICAN NEWS SERVICE

All the bishops of the Province of New Zealand will be present at the consecration of the Venerable E. J. Rich in the Cathedral Church of S. Paul, Wellington, on SS. Simon and Jude's Day, October 28.

Archdeacon Rich will be consecrated assistant Bishop of Wellington.

## ARCHBISHOP PREACHES AT ANNIVERSARY

## BRITISH COUNCIL OF CHURCHES

ECUMENICAL NEWS SERVICE

London, Sept. 30

The Archbishop of Canterbury presided at the 21st meeting of the British Council of Churches, which was held in London (Sept. 23-24).

The meeting marked the tenth anniversary of the inauguration of the Council on September 23, 1942, when Archbishop William Temple was in the chair.

The General Secretary, the Reverend R. D. Say, reported on the work of the council. He stated that matters which were now being brought before the council were being treated more seriously than they were ten years ago.

He thought the reason for this might be that such matters had the considered backing of all the Churches on the council.

One of the matters that would require a lot of thought would be preparations for the Second Assembly of the World Council, at Evanston, in the next few years. A better follow-up procedure is planned.

Speaking of evangelism, he said the Church in Britain was a missionary body. Her task was more urgent than ever. She had to interpret an unchanging Gospel to a changed world. In this task, the religious department of the B.C.C., as an ecumenical body, would support them to the limit of its resources.

The secretary said that he was convinced that they were waiting for a man or a movement who felt a "divine imperative to unity" to give the lead in the matter. Until such a time, the council had a great responsibility to fulfil.

## HOME GUARD SERVICES

The executive adopted a resolution asking that the Archbishop of Canterbury discuss personally with the Home Secretary the matter of Sunday parades for the Home Guard.

## THREE PARTNERS

Mr. J. F. Wolfenden, presenting the first report of the Education Department, stated that there were three partners in bringing up children: the Church, the home, and the school. He pointed out that mere agreement with the provisions of the Education Act of 1944 was not enough. Each had a proper function to fulfil.

He felt that the religious influence of home, parents and family was less than it had been for a long time. As a result, the Church was not getting her fair chance of making her contribution.

Mr. Wolfenden asked if the Education Department of the World Council intended to leave the matter alone. It was the children who mattered, he added.

## ARCHBISHOP'S ADDRESS

The Archbishop of Canterbury preached the sermon at the Thanksgiving Service.

Dr. Fisher said: "Any unity we can have is, of course, not in ourselves or between ourselves, but in Christ, and by Him made ours in a relation which binds us all to Him."

"But at one time this already existing unity was regarded, I think, by many as a disembodied unity, spiritual only, even emotional and in the air. But in the process of theological search and discussion, in the clarification of denominational tenets, in the discovery that differences are even more stubborn than they were seen to be before, have not the Churches found in thought and practice that the unity they already have is not disembodied at all but is in a unity with the Body of Christ."

"Are they not ready now to say that the Holy Catholic Church embraces all baptised persons and all groups of baptised persons; and that however

erroneous or imperfect or even scandalous we may consider one another to be, our divisions are within the Holy Catholic Church and not across its boundaries."

## UNITY

"The temper and the subject matter of the recent discussions at the Lund Conference, were only possible between people who are all within the family and body of Christ, and speak the language of the Holy Spirit."

"The inter-Church relations which do exist, even when they rest on nothing more than a basis of economy and courtesy, are only possible because they are relations within the Family and Body of Christ."

"To recognise that existing unity as a theological unity and to give it full weight does really clear the air and clear the way forward . . ."

## DIFFERENCES

"If indeed it be true that just as our differences are theological differences, so and more importantly our unity is a theological unity and both are within the Church of Christ, and if this fact be given its full weight, then it comes to add greater strength to the British Council and fresh inspiration for its particular work of Christian witness and action."

"For the Churches which we of the council serve are seekers not for victories over opponents, but for reconciliation between brethren of one family and kinship within the whole Body which Christ has purchased unto Himself."

"And if family divisions are notoriously stubborn and bitter, that is not true when the Head of the Family is Jesus Christ and all are drawn to Him by loyalty and truth, by worship and the eager desire to serve."

"So, fittingly, we pass from thanksgiving for such works as we have been enabled to do in bearing witness to Christ in a dark world and in advancing His kingdom, to a profession of that Faith by which we are made members one of another within the Church of Christ."

"We pass from Te Deum to Creed."

## PATRONAL FESTIVAL

S. Francis' College, Brisbane, celebrated its Patronal Festival on October 4.

Festivities opened with Evensong, sung solemnly by the principal, the Reverend Ivor Church, on the Friday evening.

This concluded with a procession around the chapel precincts, in the course of which two stations were kept, one at the College Calvary, and the other at the Shrine of S. Francis at the west end of the chapel.

Saturday morning began with Matins, followed by a Solemn Eucharist presided over by Archbishop Hale.

In the course of the Mass, the students sang the S. Francis Carol, which commemorates the seven famous joys of S. Francis.

The pinnacle of the Festival was, of course, the Consecration and the Communion of the priest, followed by that of the people. The Mass concluded with the Pontifical Blessing from the throne.

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## DIOCESAN NEWS (Cont.)

(Continued from page 2)

Spring Street. Officers elected for the ensuing year are: President, Mrs. R. M. H. Hudson; and secretary, Mrs. T. Thomas.

The same evening the matron of the G.F.S. Edith Head Club, entertained guests of the club in honour of the 12th anniversary of the opening of the new hostel. Amongst those present were the dean, Archdeacon R. H. B. Williams, and Mrs. Williams, and many prominent members and workers in G.F.S.

## GARDEN PARTY

A garden party was given by Archbishop and Mrs. Booth in the spacious grounds of Bishops Court on October 2. His Excellency the Governor and Lady Brooks were present.

Other guests were the Premier and Mrs. McDonald, the Lord Mayor and Lady Mayores, and many others.

Despite somewhat threatening weather, guests enjoyed themselves immensely. Everyone felt a worthwhile afternoon had been spent. Many were privileged to meet Miss Mary Goodwin, the fiancée of the Bishop of Geelong.

## NEWCASTLE

## MISSIONARY EXHIBITION

The A.B.M. Missionary Exhibitions, at present being held in the Upper Hunter by the Venerable C. W. Nicholls, are proving successful.

During the past fortnight, Archdeacon Nicholls has visited Singleton, Seone, Murrumbidgee, Muswellbrook, Aberdeen and Merriwa.

## CATHEDRAL FAIR

The Newcastle Cathedral Fair will be held on October 7 and 8. It will be opened by Lord and Lady Elgin, who are at present visiting Newcastle as the guests of the bishop and Mrs. Batty.

## PARISH OF HAMILTON

S. Peter's Spring Fair, held on Wednesday, October 1, was opened by Mrs. B. Geary, wife of the Rector of Gresford. It was very well attended. More than £300 was raised.

This year the Fair was organised by members of the Women's Guild, assisted by these other organisations of the parish: the Mothers' Union, Fellowship of Marriage, Young People's Fellowship and the Sunday School, as well as members of the Vestry and the Men's Brotherhood.

S. George's, Hamilton South. The Dean of Newcastle, the Very Reverend W. A. Hardie, was the preacher at a "Temple Day" held at S. George's on Sunday, September 23.

An appeal for direct giving was made. Parishioners at the services gave £200.

S. Aidan's, Hamilton North. Mrs. L. Stibbard, wife of the Rector of Hamilton, opened S. Aidan's Fair this year. The fair was organised and conducted entirely by a small band of women parishioners known as "S. Aidan's Women's Guild."

Although S. Aidan's is only a small centre, the Fair was well attended and approximately £62 was raised.

The bishop will administer Confirmation for the Parish of Hamilton on Thursday night, October 16, at S. Peter's.

## GLOUCESTER FLOWER SHOW AND SALE OF WORK

The Venerable A. N. Williamson, Archdeacon of Newcastle, opened the Annual Flower Show and Sale of Work held at S. Paul's Church, Gloucester, on Thursday, October 2. The Women's Guild organised the function. The Rector, the Reverend D. R. May, presided at the opening ceremony. Mr. L. Fitzgerald, M.L.A., who was present, complimented the workers on the success of their efforts. He was supported by other ministers of the Gloucester churches, and by the Rector of Taree.

To date, the proceeds of this very successful function amount to £350.

## SYDNEY

## NARRABEEN MISSION

The Reverend Howard Guinness will conduct a mission for a week at S. Faith's, Narrabeen, commencing on Sunday next.

Next Sunday night, at 7.15, Mr. Guinness will speak on the popular fallacy, "Christianity is out of date." This title is typical of the series; each address takes some such worldly comment on Christianity and exposes its falsity by presenting the positive contribution of the Christian faith.

During the week the services will be held at 8 p.m. The evening service on Sunday week will be the concluding service of the mission.

## S. JAMES'S SERMONS

The Rector of S. James's, King Street, Canon E. J. Davidson, is preaching a series of sermons on "Prophecy and Prophecy." On Sunday week the subject is, "Amos: Justice and Judgement"; and on October 26, "Hosea: The Gospel of Love."

## DEMONSTRATION

The Church Missionary Society Y.P.U. Demonstration will be held in the Sydney Town Hall on Saturday, commencing at 2.35 p.m. This annual children's rally has become a part of the life of the diocese, and Y.P.U. groups and Sunday schools from all over the Sydney metropolitan area will be present.

## SEFTON FETE

The new Church district of Sefton, Chester Hill, Regent's Park and Birrong, is making good progress under the ministry of the Reverend K. R. Le Huray. On Saturday the Spring fete will be held at Rodd Street, Birrong, commencing at 2 p.m.

On the following Saturday morning a sale will be held near the railway station at Chester Hill, and a fortnight later a Mothers' Club fete will be held at Sefton, in the church grounds.

There is a licensed church building at Sefton. A hall is used for services at Chester Hill. Homes are opened for services and Sunday school at Birrong.

## TEMPLE DAY

S. John's, Campsie, will observe next Sunday as "Back to S. John's Temple Day." A reunion tea will be held next Tuesday, at 6 p.m., followed by a musicale at 7 p.m. and a reunion meeting at 8 p.m.

## MR. GUINNESS

The Reverend Howard Guinness, who speaks in the cathedral every Wednesday from 1.15 p.m. until 1.45 p.m., will be heard in this period every second Wednesday over the air, by courtesy of station 2CH.

## G.S.S.

All those interested in the activities of the Guild of the Servants of the Sanctuary, Chapter of the Transfiguration, Sydney, are invited to attend the next meeting of the guild on October 17, at S. Luke's, Hume Highway, Liverpool.

The Guild Office will be sung, followed by a short business meeting.

## MAN WANTED

Sydney clergy are advised to be on the look-out for a well-dressed man with an American accent, who borrows money to redeem his mother's watch from a pawnbroker's. The Criminal Investigation Branch will be glad to hear of his whereabouts. He has one glass eye and some front teeth missing.

## HOME OF PEACE

A garden party will be held at the Home of Peace, Addison Road, Petersham, on October 11, in the presence of the Primate.

This gathering is being arranged to celebrate the completion of the building extensions to the staff quarters, which

have been in progress for the last 31 years.

The whole of the hospital buildings and old staff quarters have been renovated and painted inside and out. New equipment has been installed, more beds put into use, and another adjoining cottage in Addison Road purchased.

The most modern interior decorating has been used, and the whole hospital is one of which the Church can be justly proud.

## SEAFARERS' SERVICE

The annual Seafarers' Service will be held at S. Andrew's Cathedral at 11 o'clock on October 19—the Sunday nearest to Trafalgar Day.

The Reverend G. R. Beatty, R.A.N., Chaplain of H.M.A.S. Australia, will preach. The house flags of the shipping companies will be carried in procession.

Sir James Bissett, C.D.E., former Commodore of the Cunard Line, will read the first lesson, and Admiral C. J. Pope, C.B.E., will read the second.

The service will be conducted by the Mission to Seamen, who extend a warm invitation to attend.

## C.E.M.S. COUNCIL

Church of England Men's Society Provincial Council will meet for a week-end at Gullbulla, Sydney, from October 17-19.

The Archbishop of Sydney will be host, and Bishop Hilliard, as chairman of the council, will lead the proceedings on Friday.

The Rector of Haberfield, Dr. A. W. Morton, will be chaplain of the conference.

Discussions will follow the programme as arranged. The main topic will be the Communist Way of Life and the Christian Answer.

The main address will be delivered by Mr. J. H. Shortell.

## NOWRA SPRING FAIR

The Ladies of All Saints' Church, Nowra, have just held a successful Fair. Mrs. N. Fox opened the Fair.

The young people displayed a "tableau" of period costumes under the direction of Miss Kay Harrison, entitled "Family Album." The exhibition was held in the School of Arts building.

The Fair committee paid more than £300 to the Parish Council as a result.

Parishioners gave Miss Daisy Kennedy a gift in appreciation of her work for the Fair.

## FATHER AND SON MOVEMENT

The Director of the Father and Son Welfare Movement, Mr. Jack Robson, is conducting a series of meetings in Nowra under the auspices of the Parents and Citizens' Association, the Ministers' Fraternal, and the Rotary and Apex Clubs.

Speaking to a large audience, Mr. Robson said that his organisation existed to help young folk obtain a sane and sensible understanding of the Facts of Life. Problems were continually being dealt with by personal contact as well as by correspondence, and a large range of literature was always available.

Mr. Robson screened a series of sound films in which the origins of life and the process of human reproduction were explained, and the dangers of promiscuity pointed out.

## TASMANIA

## DEVONPORT

S. John's Church, Devonport, has just been observing its Dedication Festival. The first services in this church were held on September 30, 1906, and were conducted by the rector, the late Canon R. J. de Coetlogon, while the guest preacher was the late Canon A. R. Beresford, of S. John's, Launceston.

In the 50's and 60's of last century, when settlement slowly began round the mouth of the Mersey River, and the shores of the neighbouring Port Sorell, the whole area was constituted as the Parish of Mersey.

What are now known as East

and West Devonport were then called Torquay and Pormby. It was in 1890 that the present Parish of Devonport was cut off from the Parish of Mersey and began a new era, with the Reverend R. C. N. Kelly as priest-in-charge. Succeeding rector have been: The Reverend S. H. Hughes, 1891-98; the Reverend (later Canon) J. K. Wilmer, 1898-1904; the Reverend Canon R. J. de Coetlogon, 1904-11; the Reverend (later the Venerable Archdeacon) H. B. Atkinson, 1911-16; the Reverend Geo. Rowe, 1916-1921; the Reverend (later Canon) C. A. Corvan, 1921-28; the Reverend J. S. Ashworth, 1928-41; the Reverend R. B. Cranswick, 1941-1949; the Reverend H. A. Jerrim, 1949-.

At first, the services were held in S. John's Mission Hall, but in February, 1906, the foundation stone of the present church was laid by the Venerable Archdeacon F. W. Whittington. The architect was the late Mr. S. Priest, and the contractor and builder was Mr. C. Hillier.

The first unit comprised the nave, with baptistry and vestry. A porch with tower base was added in 1913. In the rectorship of the Reverend R. B. Cranswick, the services of the well-known Melbourne architect, Mr. Louis Williams (a former Tasmanian) were retained, and he prepared plans for the completion of S. John's by the addition of a chancel, with organ chamber, vestries, and a spire. The building fund is steadily growing.

To mark the 46th anniversary of the dedication, special services were conducted by the rector, the Reverend A. A. Jerrim, on Sundays, September 28 and October 5. The preacher at the 11 a.m. Eucharist on September 28 was Canon F. J. McCabe. At 7 p.m., the bishop, the Right Reverend G. F. Cranswick, administered the rite of Confirmation, when 51 young people were presented. There is to be an adult Confirmation on Friday, October 3. On October 6, the guest preacher at morning and evening prayer will be the Venerable W. R. Barrett, Archdeacon of Hobart.

On the social side, the highlight of the week's festivities was the ball in the Town Hall, when Mrs. H. A. Jerrim presented 19 debs. to the bishop. There was a record attendance.

## BURNIE

S. George's Church, Burnie, held its annual fair in the parish hall on September 26. It was officially opened by a former rector, Canon E. J. McCabe, who was introduced by the present rector, Canon K. J. Hughes. The takings amounted to £167.

## Y.M.C.A. DECISIONS IN ATHENS

ECUMENICAL PRESS SERVICE. Athens, Oct. 4

About 40 members of the executive committee of the Y.M.C.A. met in Athens on September 4-11, 1952, under the chairmanship of Mr. John Forrestor-Paton, president of the Y.M.C.A.'s.

The meetings were held in the Student Hostel of the Greek Orthodox Church, where most delegates lived.

The total work of the World Alliance was reviewed, and among the different problems studied we can mention: The inter-confessional questions, the international affairs, the emergency services, and the boys and young men's work.

Special attention has been given to the preparations of the centenary of the World's Alliance of the Y.M.C.A.'s. This will take place in Paris in August, 1955.

The history of the World's Alliance is now in the process of being written by Dr. C. P. Shedd, of Yale University Divinity School, and will be ready for the centenary.

The executive committee has also approved the suggestion of holding the next plenary meeting of the World's Committee of the Y.M.C.A.'s in Geneva, Switzerland, in July, 1953.

## S. JOHN'S COLLEGE

## HIGH JINKS ENJOYED BY ALUMNI

BY A SPECIAL CORRESPONDENT

"Mid pleasures and parishes, there's no place like home."

This theme song expressed the nostalgic sentiments of the sixty clergy who came from three states, New South Wales, Queensland, and Victoria, and from every diocese in New South Wales to S. John's College, Morpeth, from September 16 to 19 for the first College Reunion since 1948.

Our joy at being "home" again was bound up with a gratitude for the gracious hospitality of the Warden.

As paterfamilias, he made the reunion possible. The headmaster of the adjoining Boys' Grammar School, in conjunction with his staff, went to considerable inconvenience on our behalf in providing essential accommodation.

For all of us, memories of the college are centred around the Chapel. It was there, at the Sung Eucharist on Wednesday, that the reunion really began.

The art of plain song had not been lost by us all, despite our habitual parochial use of the Anglican Chant.

## BREAKFAST

The annual meeting of the Old Students' Union followed breakfast. Here we felt the need for clear advice from Salvador Dali or Henry Moore. The problem was raised as to whether a photograph could portray a man's character. The Warden explained that the artists, who once painted his portrait, informed him at his first sitting, that he didn't paint pretty things.

As all Wardens are "pretty" and our funds were low, it was decided that new photographs be obtained of the Wardens of the college, and that at some future time oil paintings be made.

After a morning of regulated talking, the afternoon was spent in plain, ordinary talk. The corridors re-echoed with many familiar noises.

The occasional sermon was preached by Archdeacon Glover at a Commemoration with solemn Te Deum on Wednesday night. Seated, as is customary, in the sanctuary, this priest, the senior of all Johnnines, surveyed his fifty years in the Ministry. He told of the joys and privileges so simply that we realised that humility and love were the essence of the survey.

Like other humans, clergy, when they are at home, like to relax.

Wednesday night provided the opportunity to do so. A concert was held. This was a joint effort of present and past students, the former putting on the first half of the programme, and the latter the last half. "Captain" Cowland started with anecdotes of hospital life in his inimitable manner.

The Vice-Warden, the Reverend E. K. Leslie, recited his traditional "Happy Jack the Hangman." The Warden topped the evening off with his now familiar song, "The Four 'Oss Sharrybang."

In between, Canon Carlos Stretch sang of the joys of having 'Tigh Church Curates.

There were a few short sketches—one dealt with "May Western," who later had to return home suffering from measles! A song was sung by Reverend George Roberts, who translated from the Irish as he went.

Stan Hessey, who was in good voice, sang a number of English ballads. The Reverend Brian Thomas gave some clever impersonations.

Founders, benefactors, and departed students were remembered at Sung Eucharist on Thursday morning. The service, austere in its simplicity, breathed the air of the sixteenth cen-

tury. It began with William Byrd's three-part Kyrie, and ended with the Russian Kontakion, both sung by a quartet of students.

By bus and car we then went to Chichester Dam, remarkable both for its beauty and for its provision for the needs of picnickers.

After a stroll and a swim we returned via Dungog and Paterson, with song and laughter. The only contretemps was the Vice-Warden's car being involved in a minor accident. Fortunately, no one was hurt but a few were late for dinner.

Nearly a hundred people sat down to the official Reunion Dinner that night. After devouring six courses we felt little inclination to rise and play, so we had speeches.

Archdeacon Arnold, of Bathurst, proposed the toast of "Our Bishops." He wished them long lives and an increasing sense of the place and importance of the college. The Bishop of Newcastle, Chairman of the College Council, said in reply that college days are possibly the happiest of our lives, and reunions are the best way of recapturing their flavour and intensity.

## THE GUESTS

Archdeacon Stockdale, of Gunnedah, proposed the toast of the Guests. Dr. Accola and Wright, Archdeacon Williamson and Mr. Allen, Headmaster of Morpeth Grammar School, responded. We regretted that our two "beloved physicians," Dr. Klein and Dr. Clarke, were unable to be with us and that Mr. C. A. Brown, Registrar of the Diocese of Newcastle, was not sufficiently recovered from his illness to venture out at night.

The toast of "The College" was proposed by Archdeacon Glover. He told us something of the beginnings of the College, and of the vision of Bishop Green, its founder. He congratulated the Warden on the present position of the College in the life of the Church. He said how good it was to see the affection and respect in which he and his Vice-Warden are so widely held. The men of past generations, he said, have been a credit to the college, and the prospects are bright, because students are being trained the right way.

## THE WARDEN

The Warden, the Reverend T. M. Robinson, in reply, thanked all who had been concerned with the organisation of the reunion. He thanked especially Mr. Harry Kirby, the reunion secretary, and the Reverend Eric Barker, senior student of the college. The Warden told us that the Vice-Warden would be leaving the college at the end of this year. He spoke of the splendid work he had done during his six years at S. John's. In response to the clamour of the assembly the "Vice" then rose and told us of the joy and blessing which the college life had given him.

The Grand Finale of the reunion was the Solemn Eucharist on Friday morning. The Bishop of Newcastle celebrated. The Church "decked her soul" with gladness, and in traditional splendour arose to proclaim our oneness in the Eucharistic Feast.

Then with memories freshened, our visions widened, our hearts uplifted in worship of God, we returned to our parishes with thankfulness for time well spent at our beloved college on the hill.



## BOOK REVIEWS

## DOCTRINE OF PAPAL INFALLIBILITY

## THE ROMAN CHURCH IN THE NINETEENTH CENTURY

By HAROLD MILLER

(By arrangement with "Church and People")

IN the 21st volume of Fliche and Martin's *Histoire de l'Eglise*, Professor Aubert, of Malines, has had to deal with a period that presents great difficulties to a Roman Catholic writer, and he has done his work well. He has written a book that is clear and learned and eminently readable, with a candour that does honour to the Church to which he belongs.

It deals with the period 1846-1878 and the pontificate of Pius IX, and the principal event is, of course, the Vatican Council of 1870 that declared the Pope to be infallible.

## THE SITUATION AND THE MAN

In the first half of the 19th century there was all over Europe an increasing dislike of State interference in religious matters and an increasing willingness to look "over the mountains" to the Pope for a lead. There was a widespread acceptance of a way of thinking (described as "ultramontane") that aimed at freeing the Church from the control of the State and the Pope from the control of the bishops and religion from the control of reason and history.

Instead of looking to the State or to a general council of bishops or to the reasoned judgement of Christian theologians or to the custom of the

Church in past ages, the faithful were being encouraged more and more to look to the Bishop of Rome for guidance in all matters where important religious interests were believed to be at stake. Among the most devout adherents to this way of thinking was the man who ascended the papal chair in 1846; and in the 32 years of office that lay ahead he was going to work very diligently to advance his views.

Plus IX, we are told, was a man of quite exceptional charm, good-natured and sociable, who loved nothing better than to wander freely through the streets of Rome and to chat with the people he met. He was unaffectedly devout, but "credulous" and ruled over much by his feelings; he was lively-minded but hampered by a defective education that left him with a knowledge of theology and history that could only be described as "superficial."

What was perhaps more serious was that he surrounded himself with confidants who were hardly better equipped — an honest Belgian soldier, a "not very intelligent" German prince and an English convert who had some of the worst weaknesses of his type — about whom judgements are quoted that are very severe. (According to one such judgement they were "more stupid and unreasonable and extravagant in their ideas than could easily be imagined.") Those who wish to know more of the English convert should look up the refer-

ences to Monsignor Talbot in Ward's "Life of Cardinal Newman".

When to them were added a college of cardinals who are described as nearly all "insignificant mediocrities," and a Cardinal Secretary of State, never priested, of loose morals, who is described as "a greedy parvenu," who left a large fortune to his illegitimate children, and whose weaknesses were not offset by great administrative gifts, it looked as if the achievements of the new Pope were likely to be modest.

The strange thing is that this devout and kindly man of middling talents and such poor judgement of his fellows was inspired by ideas that led him to work without ceasing to increase his powers; and stranger still is the extent of his success. At the end of 24 years he was able to persuade his episcopal brothers to declare that under certain circumstances his decisions in the field of faith and morals were infallible and that in any circumstances he had an overriding administrative authority in every bishopric! What were the forces that were at work to produce such a surprising result?

## THE GROWTH OF ABSOLUTISM

First of all, though the idea of papal infallibility had not lacked support in earlier centuries, in recent times it had had very powerful advocates in the Jesuits; and it was perhaps

natural that it should become more attractive as the temporal power of the Pope diminished. The history of its reception was not the same in all countries; but if we take one of them, France, we can see the sort of factors that assisted its spread.

In France the Revolution of 1789, in weakening the monarchy, had weakened the whole Gallican system of ideas and taught men to look for a firmer support for the Church than the crown could provide; also the popularising by the Jesuits of a new Italian type of piety had increased the veneration of the faithful for the Italian head of the Church; and finally the horror of democracy, produced by the excesses of 1848, had led the new dominant middle classes to favour in the Church the same absolutist form of government that they had learned to tolerate in the State.

Exactly how much influence is to be ascribed to each of these factors is not easy to say; but certain it is that during the reign of Pius IX there was a steady increase in the taste for absolutist ideas, and that they had in the Pope himself a tireless supporter whose importance in this respect Professor Aubert is at pains to stress.

The support took many forms: By daily interviews with pilgrims, by correspondence with the rank and file of the clergy, by the condemnation of "Gallican" text-books in use in seminaries, by encouraging anti-liberal journals, by bringing priests to study at Roman seminaries, by the appointment of nuncios or agents in each country to watch over the papal interest, and above all by his appointments to the episcopate the Pope spared no pains to foster infallibilist ideas.

We are told that, when at last the Vatican Council assembled that was to decree his infallibility, out of some 740 bishops who came to Rome, no fewer than 658 had been appointed by Pius IX! Of course, in some countries his freedom of choice was restricted by agreements with the State; but still, when all deductions are made, it is clear that, when the hour struck in 1870, the Pope could count on support.

## COUNCIL OF 1870

Of the Council itself non-Romans do well to take note that it was part of a very bold attempt to meet a difficult and dangerous situation; it was an attempt to unify and strengthen a divided Church in the face of a world which was in fact before long to be torn apart by war and class conflict and whose moral fibre was being rotted by the spread of rationalistic ideas.

On the other hand, a non-Roman reader cannot help being struck by the fact that a time should have been chosen to define new dogmas when by all accounts theological studies were everywhere, except in Germany, in a very backward state.

Professor Aubert devotes 30 pages to an account of the state of theological studies, and the general picture is very instructive; for in the very year in which Pope Pius defined the dogmas of the Immaculate Conception an Austrian scholar spoke of the "complete absence" at Rome of what was regarded in the German lands as theological "science," and 10 years later—the year of the Syllabus—a distinguished and devout German scholar declared that at Rome higher studies were "dead." (The situation does not seem to have been much better in France, where, we are told, "truly scientific work" in the field of theology was almost non-existent).

In these circumstances the

Pope's view of what the situation required was surprising: at a time when the human mind was consolidating some of its most splendid triumphs educated Roman Catholics were "stupefied" to read a papal encyclical that asserted that Catholicism was unable to be reconciled with "liberalism and modern civilisation."

It was not long before "liberal Catholics" such as the devout and gifted and orthodox Montalembert were being told that they were not really "Catholics" at all. It was in such a frame of mind that most of the bishops appear to have approached their task in 1870.

## "FAIR" PROCEDURE

Another striking fact is the Roman idea of fair and efficient procedure. We are told that the preparatory commission was packed, that the council was denied control of procedural matters, that most of the official posts (including all the presidencies of commissions) were reserved for Italians, and that the list of members of the all-important Dogmatic Commission included not a single supporter of anti-infallibilist ideas.

When in addition we are told that the Pope did not refrain from exerting personal pressure (including violent and public rebukes) upon opponents of his views, we realise that the way of critics was hard.

But criticism, in fact, had little effect. An attempt to limit infallibility to the acts rather than to the man was much resented by the Pope and was defeated; an attempt to associate the episcopate with the Pope was not only defeated but a clause was added to make clear that decrees did not derive their infallible character from the consent of the bishops. On the other hand, the insertion of the words "ex cathedra" was regarded by the defeated party as imposing a real if not very precise limitation.

When it came to the counting of heads, the extent of the opposition was disconcerting. At the crucial division of July 13 we are told that of the 601 voters 150 voted No. Since in addition 50 voters, present in Rome, refrained from voting, it is clear that the opposition was formidable. It does not look any less so when we learn that it included three cardinals, two patriarchs, the archbishops of the great sees of Paris and Lyons and Milan and Cologne and Munich and Saint-Louis, and many of the most famous bishops of Christendom.

But it needs to be added that when they saw that they were beaten, many receded and that in the final vote, 61 persistent Noes absented themselves, the measure was carried "unanimously" by 535 votes. (The total number that attended the council was 744).

Professor Aubert declares that the bishops as a whole were submitted and in fact they all submitted; but we know that some at least carried away a great bitterness in their hearts.

"I believed," wrote the great historian-bishop Hefele, "that I was serving the Catholic Church; but in fact I was serving the caricature that had been made of it by the Jesuits." Many who submitted must have felt much the same.

## WHAT CAME OF IT ALL

If in fact the project was a bold attempt to meet a difficult situation, it is natural to ask how far it can be considered to have succeeded; and Professor Aubert's measured review at the end assists us to form an opinion.

He thinks that both in the world of politics and in the world of thought the Pope failed to give positive guidance to the faithful and that the results were "disastrous," but that he strengthened the inner life of the Church and that at the end of it all "the Church was definitely more religious."

This was something; but it is hard to see how the ultramontane victory, antagonising as it did both the urban masses and the leaders of secular thought, had done much to protect mankind from the disasters that lay ahead.

**BISHOPS AND SOCIETIES**  
Hans Cnattingius, D. Theol. Published by S.P.C.K. for the Church Historical Society. 184g. 1/1/-.

This is a study of Anglican Colonial and Missionary Expansion during the period 1689-1850.

It deals with different attitudes adopted by the Society for the Propagation of the Gospel, by the Society for the Propagation of Christian Knowledge, and later by the Church Missionary Society, towards the episcopate.

The author is a research fellow of Upsala, the Swedish University. He is an historian.

He recounts how the S.P.G., which during the greater part of the 18th century had freely appointed and stationed its own missionaries, transferred this function to the colonial bishops upon the foundation of their sees.

Local committees, district and diocesan, raised many problems for the bishops and for the societies at home. Squabbles constantly broke out between all parties.

To the C.M.S. the episcopal office was the bane of the Church. The Society placed personal piety first. It was loath to grant the bishops ex officio any place in its committees.

Not only was the "evangelical" character of the C.M.S. an influence in limiting the powers of the bishops, but it felt that those people who provided the funds for the Society should control the appointment and activity of its missionaries.

The friction and the difficulties that these societies all faced had its influence incidentally on the formation of the A.B.M., and Australian people would therefore find another point of interest in reading the book.

The writer also traces the relationship between the old Lutheran Missions in South India and the C.M.S., and shows

## PHOTOGRAPHS

**THE ANGLICAN** will be glad to receive from readers photographs of general interest to Church people of churches, Church functions and personalities.

All photographs used will be paid for. They should be submitted with a stamped addressed envelope. Press photographs must be sharply defined and should have plenty of contrast. They should be not less than 4 x 3 inches.

how many of these were grafted into the English body.

It should surely be a matter of interest to Australians to see what Bishop Broughton considered the episcopal office to be. His visitation to New Zealand was intended partly as a demonstration against the Roman Catholics, who asserted that "we neither have nor can exercise any episcopal powers except such as are derived from our letters patent under the Great Seal."

Broughton agreed that "beyond the limits of the British sovereignty every bishop has an inherent right, in virtue of the powers conferred on him at his consecration, to officiate episcopally, wherever the good work of the Church may be promoted by his doing so, and there has been no episcopate previously established upon which he would be an intruder."

This was an important assertion of the conception of the episcopal office as a spiritual function extending if necessary beyond the frontiers laid down in the letters patent.

The book should prove interesting to the student of missions or of the episcopal office. Unhappily, its style suffers somewhat from the malady of presenting only the dry bones of historical research.

—E.P.C.

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## A PARSON'S DIARY

## Sunday

There was a man at Evening-to-night whom I have been trying to get to church for a long time. I carefully refrained from comment when we met at the door after the service, but he didn't. "This," he said with a grin, "is not to be regarded as a precedent."

## Monday

I learnt of an unusual angle on pastoral visiting to-day. Some months ago a couple and their family arrived in the parish. When I went to see them I was under the impression that they were regular communicants of the Church and active workers in the parish they had left. In retrospect I can't remember where I got that impression, but I know that I had it. When I met the couple I talked with them on that basis, discussed parish life with them, and told them the times of services.

The next Sunday they were at Church with their family, which was what I expected. Since that time they have been very regular in their attendance, and are obviously keenly interested. I am hoping to see the husband on the parochial council next year.

To-day another parishioner mentioned this man's name. "You've certainly sold him the Church," he said.

"Have I?" I replied, not understanding the drift of the remark. "In what way?"

"Well, you thought he was a churchman when he came here, didn't you? As it happens, he wasn't. He hardly ever went to church, but he didn't like to tell you that when you visited him. Now that he's started going he's that interested you couldn't keep him away. He talks to everybody about it."

## Wednesday

I've never been able to get sentimental about poverty. To have been really poor, as I have been, is to know that in most cases the experience embitters a man or destroys his self-respect. Most of us feel instinctively that we are entitled to a fair share of the necessities and decencies of life, and when we are denied it we usually conclude that there is something wrong either with society or ourselves. There are, however, worse things than being poor.

In this parish there are many people who are extremely wealthy, and many more whose economic security is not firmly fixed. They have just sufficient for their needs and for a little enjoyment of life. Between them and a state of real need there is only a step, a week or so of unemployment or some unexpected expense.

Yet again and again I am amazed at the unofficial freemasonry of those who are relatively poor. I hear of actions that leave in the background the back-slapping, "brothers-all" gusto of comfortably-off Rotarians and members of lodges. And, incidentally, of the majority of wealthy churchmen as well.

A woman who is the victim of a distressing happening and in need of help told me to-night of the way in which neighbours came to her aid. One man pressed a bundle of banknotes into her hand as a loan, and refused to discuss the details of repayment. Afterwards she discovered it was a sum far greater than she had imagined. She then realised that it almost certainly represented every pound of ready money that this man could raise. She was worried by the thought that if the man himself suddenly needed more money than his weekly income provided he wouldn't have it.

The complete lack of calculation, even of reasonable worldliness, in such an act is typical of a class of people who least of all can afford such gestures. To me it was in refreshing contrast to the attitude of people in the district who spend thousands of pounds annually on themselves, and give 25 grudgingly to a worthy cause.

## Saturday

I've just finished, with a not uncommon urging of myself, my sermon notes for to-morrow.

Laymen have often expressed surprise when I've told them that I nearly always find it an effort to preach a sermon. Years ago I got into the habit of preparing my sermons carefully, and I still do so as a rule. Yet it is not often that I preach a sermon which, in matter and delivery, seems to me to strike the mark.

Perhaps the physical effort of delivery has something to do with it. My voice often lets me down, especially at the end of a heavy Sunday. Also, there are frequent occasions when, unaccountably, I get nervous of the pulpit.

It's all made harder by the fact that I've often noticed that the thing many people find impressive in sermons, irrespective of their subject matter, is vehemence. The old story of a preacher's marginal comment on a portion of his sermon notes ("Shout here: argument weak") is not without point.

I once heard a colleague with a powerful voice shouting wearisome and disconnected platitudes for nearly half an hour. (In fairness to him, I admit that he had not been given an opportunity to prepare his sermon.) At the end of that time the only result as far as I was concerned was a headache. Yet after the service two or three laymen came into the vestry and said what a wonderful sermon it was.

I've long since given up believing that one's effort to prepare and deliver a sermon is matched by the desire and ability of a congregation to take note of it. It was too much to expect, anyhow. The trouble is I'm not sure what value I place on sermons now.

## DUTIES OF THE LAITY

The Rector of St. Matthew's Church, Ashford, Kent, the Reverend Wilfred Couch, writes in his parish magazine:-

"Have you ever asked yourself, 'How can I help my Church?' Has a layman any duty to his Church? In other words, does he owe anything to his Church? The answer naturally is that he owes his very life itself, because Jesus Christ died for him.

"When our Lord formed the nucleus of the Christian Church, He chose twelve men who should be continually with Him. These men were laymen, and the only High Priest was Christ Himself ordained by God alone. We may certainly say that these twelve became the first priests of the Church, but their chief work was done while they were laymen.

"For example, Andrew's chief work was the bringing of his brother Simon to Jesus. Peter's great work in the Church was the subjugation of his impulsiveness and cowardly self.

"As laymen they had first to assimilate the ideas and doctrines of their Leader, and then to put them into practice.

"They were taken up into a mountain, and were there taught the principles of their brotherhood, and this Sermon on the Mount was the spiritual test of their loyalty.

"It was not spoken to the world in general, but to the Church, and the Church was composed of laymen.

"All were laymen, with a layman's outlook and point of view.

"Upon laymen was the Kingdom of God built. They were of supreme importance in our Lord's plan of campaign. These twelve laymen were the hope of the world, and have set the example for laymen all down the ages. They are the pattern upon which all laymen must mould themselves.

"Laymen were vital to the

My Brethren of the Clergy, and my Brothers and Sisters of the Laity:

I bid you welcome to this the first session of the 18th Synod of the Diocese of Bunbury, and the first over which I have been called to preside.

It is just twelve months since I was consecrated a bishop of the Church of God, and enthroned as Bishop of this diocese in this Cathedral Church.

A year spent in the Diocese of Bunbury has left upon me two outstanding impressions.

The first is the need of subdividing more of our larger parishes, which will, of course, mean the recruitment of a larger staff of priests and which is therefore obviously linked with the question of finance.

The second is the need of a worthy Cathedral Church. The dignity of the Church of England demands that a town the size of Bunbury, which has been the seat of a bishopric for almost 50 years, should have a building more truly to express the honour and glory of God.

I am the fourth bishop of Bunbury to speak in those terms. Over the 48 years since the first bishop spoke, only some 5,000 have been gathered together for the purpose, while naturally and inevitably the pro-Cathedral has been allowed to deteriorate.

The purpose of true Evangelism is to win people for Jesus Christ so that through Him they will worship, serve and love God in the fellowship of His Church.

Both the New Testament and the Ordinal teach us that the primary duty of a Minister of Christ is to preach the Gospel.

But preaching is not something which is confined solely

Church's life 1,900 years ago; so are they vital to the Church's life today. Without them the Church would be no Church.

"So it can be seen that the layman is of great importance to his Church, and has a most definite responsibility for its well-being. Ninety-eight per cent. of the Church is composed of the laity, and it might quite well be said that the laity are the Church.

## PARTICULAR

"In what particular ways can a layman help his Church?

"Most laymen are not specialists in any form of church work, and the help that they can offer must be of the heart rather than the head and hand.

"A man or woman who has the gift of playing an organ should be willing to put that talent unreservedly at the disposal of the Church.

"A man who can give up time Sunday by Sunday to ring the bell for services would be useful.

"Anybody who can sing should offer his services as a chorister so that the singing of the Church may become a worthy part of the worship of God.

"Finance need not be mentioned here because it is unnecessary to emphasise the duty of all church people to support their Church.

"Lastly, I want to make one observation; which simply is that the time has come when laymen must realise that if the Church is to have any influence upon the life of our country, worship, regular, sustained and disciplined must be the layman's first duty and privilege.

"God must be put first. The priesthood of the laity is no less important than that of the clergy, and the layman's aim in all things must be the same as that of St. Andrew when he sought to bring his brother to Jesus."

## THE BISHOP OF BUNBURY'S SYNOD CHARGE

to pulpits; neither is it solely the work of the ordained ministry.

A priest visiting a school once a month can give very little consecutive teaching of real value. A lay-person going each week could really achieve something worthwhile.

Further, as I go round the diocese I am appalled by the number of our Congregations that only meet together once a month, and many who only meet once in two months.

There are small townships and settlements where the zeal and generosity of your parents and grandparents built worthy little churches which you now use for one hour a month or less.

I plead with our laymen to explore the idea that Common Worship can only take place when there is someone who wears his collar back-to-front to lead it.

There must be some faithful and instructed churchmen who have retired from secular occupation who could do similar work in small communities.

I would welcome an Order of Lay Missioners which would be of tremendous value in a diocese such as this.

But I do ask you all to remember that staffing our diocese is not solely a matter of finance. There is a very grave shortage of clergy throughout the world.

How many fathers and mothers set before their sons the possibility that they may have a Vocation to the Priesthood?

How many parents actively encourage any signs their sons may show of such a vocation?

And it is quite wrong to assume that the call to the Ministry comes only in youth. It is a matter about which I ask every priest to be on the alert to discover and foster vocations to the priesthood.

Some of you may feel that I am placing a heavy burden on the laity, and maybe I am, but will you tell me what else I can do? I have 21 priests to cover this diocese of 60,000 square miles. Even in Synod you outnumber us two to one, and our Church population is somewhere in the vicinity of 40,000 people!

The purpose of a day of rest, though primarily, is not solely,

for the Glory of God; it is also for the welfare of man.

And there is neither rest nor recreation about the average week-end of the average citizen.

The laity, and only the laity, can put things right.

The clergy are suspect; we have an axe to grind.

By example, by influence, by exhortation, you must, my brothers and sisters, if you honour God, if you value your Church, if you love Australia, if you love your homes, do something about it.

The problem is one of citizenship just as much as churchmanship.

I am not suggesting for one moment a return to the Puritan Sabbath. I plead for a Christian Sunday.

I ask you as church men and women not to accept a sorry state of affairs as inevitable but to use your example and influence to recover a day of rest that will benefit the whole community.

In the meanwhile I put it to you that when you are faced with a clash of loyalties between your Church and your club, your duty on Sunday is to your Church, and that by doing your duty you are in a very practical way presenting the Gospel to the world.

But besides all this, we must definitely go forth to proclaim our message.

It is our business somehow to arrest the attention of those who are living entirely without the Gospel of Jesus Christ.

I firmly believe that if we really teach the children the vital truths of the Christian Faith it must bring forth fruit.

I am certain that by the witness of regular worship and loyalty to our Church we do much good—but there is still the need of that definite approach to those outside the Church.

By virtue of my age I belong to that group of persons who place tremendous importance upon pastoral visitation. I believe it to be a very effective way of both stemming the drift of people away from Church, and of bringing into the Church people who are on the fringe—interested, but not persuaded.

In some parishes the priest may decide the time is ripe for a mission. A mission must have the support of the faithful

churchgoers if it is to achieve any worthwhile results, because a mission requires both tremendous preparation and a very careful follow-up.

I would not advise any priest to organise a mission unless he has the backing of a solid group of laity. I do plead that in parishes where the priest does feel that this extraordinary method is advisable, that the laity will give him the practical co-operation and support that he will need.

Finally, I believe all of us would be more alert and more understanding if we had more knowledge of our Church and its undertakings.

Most of us know extraordinarily little about what the Church of England is doing, about what other churchmen are saying and thinking.

It is essential that we should have some vision beyond the Diocese of Bunbury.

Our geographical situation is such that many of our people have no first-hand knowledge of what is taking place in other parts of the Commonwealth.

I put it to you as part of your duty as church men and women to read a Church newspaper.

The average Roman Catholic and non-conformist is much better informed about his own Communion than is the average member of the Church of England because he reads his Church newspaper.

There is only one Commonwealth weekly Church of England newspaper, THE ANGLICAN.

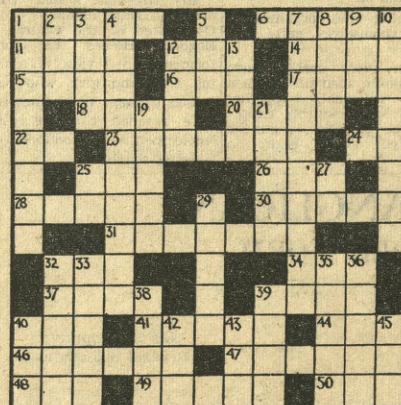
There being only one, I cannot be accused of partisanship when I recommend it to your notice.

I do more than that.

I ask every Church family to subscribe to it and to read it because I believe our own efforts to extend the Kingdom of God will be keener when we realise that throughout the Commonwealth our brethren are fighting the same battle for the same Lord.

And now I commend our deliberations to the guidance of God the Holy Spirit. May each and every one of us seek only the Glory of God, the extension of Christ's Kingdom, and the welfare of His people.

## THE ANGLICAN CROSSWORD PUZZLE No. 10



## ACROSS:

1. Father-in-law to Calaphas, or money in one populous part of the world.
6. Apostle whom Herod Agrippa killed with the sword.
11. Whose son was 13 down?
12. Friend of Eliphaz, Bildad and Zophar.
14. A son of Canaan.
15. Part of a concert programme.
16. Keats wrote one to a Grecian urn.
17. Notion.
18. Genesaret, where Jesus preached from a boat, was one.
20. Behind schedule.
22. Preposition.
23. His height was six cubits and a span.
24. Chaldean city where Lot's father was born and died.
25. Article (German).
26. Agricultural implement.
28. Dwelling place.
30. Eye.
31. Leviticus has something to say about skin spots that are this kind of white.
32. Past.
34. Wife's name.
37. The most famous centre of early Celtic Christianity.
38. Cry of despair.
40. One of the perceptive faculties.
41. Shaped like an ice-cream container.
44. Scandinavian girl's name.
46. Wife of King Ahasuerus.
47. The Evangelist of Parthia whose name means "twin."
48. Compass point.
50. Little devil.

## DOWN:

1. Son of Ahimelech who sought sanctuary with David.
2. Jesus urged the fishermen to cast it on the right side.
3. Christmas in France.
4. The great symbolical battlefield of the Apocalypse.

## SOLUTION TO CROSSWORD

## No. 9:

- Across: 1. Aristarchus (Acts 20 iv); 9. Cue; 10. Eau; 12. Sec; 13. Cud; 15. Hour (Daniel 4 xix); 17. Ne'er; 19. Mus; 20. Jubal; 22. Lat; 23. Atad (Genesis 50 x); 24. Lob; 25. Kiah; 26. Ern; 27. Alois (II Timothy 1 v); 29. Leo; 30. Lea; 31. Jutta; 32. Ali; 33. Aias; 35. Elah (I Samuel 21 ix); 37. Ox; 39. Ti; 40. Elion (Genesis 26 xxiv and 36 ii); 43. Fad; 45. Mede; 46. Sid; 49. Orion; 51. Law; 52. Bencherb.
- Down: 2. Icer; 3. Sue; 4. Tertulius; 5. Rechabite; 6. CCL; 7. Huon; 8. Ishmaelites; 11. Bartholomew; 12. Susanna (Luke 8 ii); 14. Delilah; 16. Outre; 18. Easel; 21. Boon; 27. Ajax; 28. Salt; 34. Lon; 36. Aiah; 38. Lait; 41. Las; 42. Ode; 43. Fra; 44. Doh; 46. Eli; 47. Dab; 49. On; 50. N.E.



## DIOCESAN NEWSMEN

**THE ANGLICAN** has appointed the following diocesan correspondents.

Adelaide—The Reverend Ian Stuart, 87 Oval Avenue, Woodville, S.A.

Armidale—The Reverend Newton Bagnall, The Rectory, Armidale, N.S.W.

Ballarat—The Venerable Archdeacon R. E. Richards, 215 Wendouree Parade, Ballarat Victoria.

Bathurst—The Right Reverend d'Arcy Collins, The Rectory Dubbo, N.S.W. (Acting Correspondent).

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Carpentaria—The Venerable Archdeacon A. P. B. Bennie, Cathedral Vicarage, Thursday Island.

Gippsland—The Reverend Canon R. W. G. Phillips, The Rectory, Morwell, Vic.

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North Queensland—The Reverend Basil Marsh, S. Peter's Rectory, Townsville.

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Riverina—The Reverend M. L. Redmond, Church House, Binya St., Griffith, N.S.W.

Rockhampton—The Reverend Canon R. V. Davison, The Registrar, P.O. Box 116, Rockhampton, Qld.

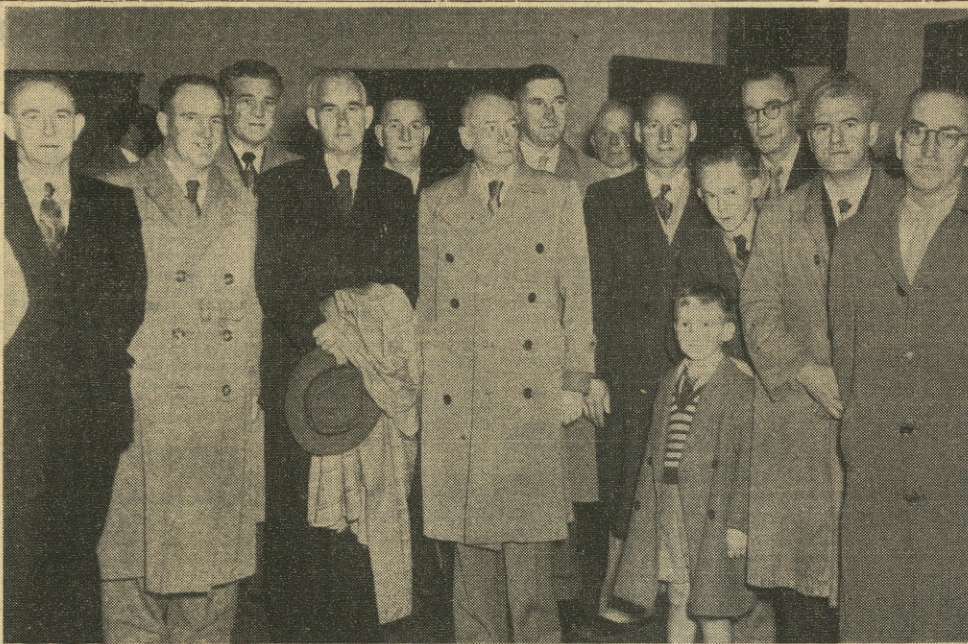
St. Arnaud—The Right Reverend the Bishop of St. Arnaud, Bishop's Registry, McMahon Street, St. Arnaud, Vic. (Acting Correspondent).

Sydney—The Reverend R. A. Hickin, S. Paul's Rectory, Cleveland Street, Redfern, N.S.W.

Tasmania—Hobart: The Reverend H. D. Ikin, The Rectory, Woodbridge, Tas. Launceston: The Reverend L. N. Sutton, S. John's Rectory, Launceston. Devonport: The Reverend Canon McCabe, Day Spring, Devonport.

Wangaratta—The Venerable Archdeacon W. J. Chesterfield, P.O. Box 84, Wangaratta.

Willochra—The Venerable Archdeacon R. M. Dunn, The Church Office, Gladstone, S.A.



A group of trade union secretaries and officials in the Chapter House after the Labour Day Service in S. Andrew's. Many of them brought members of their families.

## MANCHESTER MISSION

### LEADERS COMMISSIONED

ANGLICAN NEWS SERVICE

London, Sept. 22

"The Forward Movement," an evangelistic campaign in the Diocese of Manchester, was inaugurated at yesterday's Sunday services throughout the diocese.

The campaign will continue until 1954.

In every church and mission hall in the diocese a pastoral letter from the Bishop of Manchester was read at the main morning and evening service.

In the morning, the bishop held an ordination in his Cathedral. At the place where the sermon is usually preached, he himself read his pastoral letter to the congregation.

In the evening the letter was read by the dean.

The bishop's letter said that the operational unit in the Forward Movement must be the parish.

It continued: "Do not expect to be told what to do. Prayer and thought and consultation will show you what the next step should be."

"Planning and organisation are, by themselves, quite useless."

"If, in every parish, there were a dozen men and women praying informally together week by week, waiting expectantly for guidance, then the unexpected would begin to happen."

Eighty leaders and preachers in the Forward Movement were commissioned by the bishop at a special service in the Cathedral on the evening of September 18.

Most parish priests in the diocese and about two hundred lay readers attended.

Each parish was represented by two or more lay people. After Evensong, during which the leaders were commissioned, the bishop preached on the message of the Forward Movement.

### "AFTER-CARE BOARD"

An "After-care Board," comprising selected members of the Committee of the Church of England Homes, has been formed with a view to assisting boys and girls who have passed through the homes and have reached the age when employment or accommodation is being sought.

## THE MEANING OF EVANGELISM

The following observations were made by Captain A. W. Batley, of the Church Army, in the course of a sermon given in S. Peter's, Hamilton, Newcastle, on the occasion of the 18th birthday of the founding of the Church Army in Australia:

The Church Army in Australia is an evangelistic organisation within the Church of England. It performs a unique task in the life and witness of the Church, and to understand its activities and appreciate the contribution it makes, we must understand the meaning of evangelism.

Evangelism is not a highly emotional and sentimental presentation of the Gospel such as the "hot-gospel" methods of certain groups in America.

Evangelism is not just getting people to come to church, although when they have been evangelised they will want to come to church.

It is not getting people to live better lives, but those who have been evangelised do turn over a new leaf and live quite differently. They "turn about" and walk in a different direction towards God.

Evangelism is concerned with something much deeper and more fundamental than just going to church or living better lives. It is concerned with the fundamental change which takes place in a person who comes face to face with Jesus Christ.

It has been said that to evangelise is "to present Christ Spirit, that men shall come to put their trust in God through Him; accept Him as their Saviour, and serve Him as their King within the fellowship of His Church."

## DIOCESE OF RIVERINA

Our Riverina correspondent is not receiving sufficient news. Please send him any items about your parish. He especially needs items of women's and young people's news.

When Wilson Carille founded the Church Army in England 70 years ago, he laid down three principles to guide his officers in their evangelistic work. They are the three C's of the Church Army—Conversion, Consecration and Churchmanship. Conversion is when people "accept Jesus Christ as their Saviour," Consecration is "to serve Him as their King," and Churchmanship is to do all this "within the fellowship of His Church."

And so the Church Army seeks to do this work of evangelism. It is the handmaiden of the Church and goes into the highways and byways of life to bring the message of the Christian Gospel to those who are divorced from the Church.

On our 18th birthday we thank God for all that has been accomplished in the past, and ask for your prayers and support that many more young people will offer themselves for training in our ranks and that the necessary means will be available to extend the work.

## CLASSIFIED ADVERTISEMENTS

The classified advertising rate of THE ANGLICAN is 5d. per word (payable in advance). Minimum: 4/- per advertisement. A special rate of 3d. per word will be charged for "Positions Wanted" insertions.

Advertising will be classified in the following sections:—

- Accommodation To Let.
- Accommodation Wanted.
- Baptisms.
- Births.
- Deaths.
- Educational.
- For Sale and Wanted and Exchange.
- Holiday Resorts.
- In Memoriam.
- Marriages.
- Personal.
- Positions Vacant.
- Positions Wanted.
- Services, Meetings.

## ACCOMMODATION TO LET

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.

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