

# THE ANGLICAN

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## "THE ANGLICAN" SUMMARY AND REVIEW FOR THE YEAR 1960

The year 1960, last of the first half of the twentieth century, closes with mankind still at the cross roads, pressing harder and faster than ever towards the critical point at which the great decision for good or ill must be taken, with its inevitable consequences.

*It has been a year of extraordinary movement, some slow, some sudden; all confused and with little apparent firm direction.*

For the Anglican communion as a whole, the outstanding event of the year has undoubtedly been the courtesy visit of the Primate of All England to the Pope. For Australian Anglicans the most significant happening will perhaps be judged by history not to have been the meeting of General Synod or anything of that kind, but the consecration of the Reverend George Ambo to be an Assistant Bishop of New Guinea.

The Church can never live wholly apart from the world. It is in a sense of course beyond and above it; but yet it is in and of the world — including the world of political currents and views. That world, as Australians are gradually realising, includes Papua and New Guinea and the inevitable effects upon Papuans of the attitudes of people everywhere towards former colonial dependencies of European Powers. Hence, we guess history will judge, the significance of Bishop Ambo's consecration.

### ABROAD

Outside the Church, the most significant trend for humanity as a whole was the continuing arms race by the Great Powers. There is an arms race going on, right now, of more grave and far-reaching importance than those before 1939 and 1914.

Linked with that race during the past twelve months has been the continuing exacerbation of relations between the two colossi, the United States and the Soviet Union — with the Chinese People's Republic coming ever closer to overshadowing them both. There has been a perceptible lowering of United States prestige and influence, and a waxing of Soviet influence throughout the "uncommitted" areas of the world, which not even friction between India and Russia's ally, China, in the Far East, has stemmed.

### AT HOME

In Australia, the year has seen the feebleness of age creep relentlessly upon a Federal Gov-

### KOREAN LEPERS APPEAL

Contributions towards the appeal for the Reverend Roger Tennant's settlement for lepers in Korea now total £218/18/- in addition to £135/15/- previously acknowledged, the following donations have been received:

	£	s.	d.
Food for Peace Campaign	50	0	0
The Reverend M. J. Clarke	2	2	0
R. W. J. Hudson	1	0	0
The Reverend G. A. and Mrs Goodricke	10	0	0
Mr J. Holland	2	2	0
Mr F. G. Ferguson	2	2	6
Miss E. Harding	2	0	0
Miss W. E. Bate	1	0	0
Anonymous	1	1	0
I. Helmore	2	2	6
Anonymous	1	0	0
The Reverend P. A. Day	2	2	0
The Reverend G. D. Sibby	1	11	0
Anonymous	2	0	0
Mrs D. J. Eaton	3	0	0
<b>TOTAL</b>	<b>218</b>	<b>18</b>	<b>0</b>

ernment whose continuance in office depends not upon merit, but upon continued incompetence in the Federal Opposition. There can have been few more light-hearted or reckless governments, as far as fiscal policies are concerned, than Australia has endured during the past year. By comparison, the first Baldwin Administration in England, cuttingly called at the time a government of "the Second Eleven," was composed of giants — and unlike Mr Harold Holt, the Prime Minister and his advisers, Mr Baldwin and their colleagues, and their advisers, had scarce heard of John Maynard Keynes!

### JANUARY

Our first issue for the year, dated January 1, carried a leading article with reflections upon the upbringing of children.

What we said then can be applied to Christmas, 1960.

It was:—

"It must seem obvious to the most casual observer that adults are tending to equate love with indulgence. It must seem equally obvious that in far too few homes in Australia to-day is there that balance between love, discipline and example prescribed for Christian living. This is no plea for children to be loved any less; it is a plea for them to be loved rightly. It is no plea for the institution of repressive disciplines belonging to a less enlightened age; it is a plea for the wise exercise of that discipline in the home which develops self-discipline and a sense of responsibility in the young. It is a plea above all for a higher sense of duty, manifest in a better example of Christian living on the part of adults.

"Love wrongly expressed, very much less than the discipline needed, and an example of a very poor kind, have been seen from most Australian parents during the past few weeks. The true meaning of Christmas was whole under the weight of material presents. There were far too many and too lavish Christmas parties. Adults as a whole tended to lose all sense of proportion, at a time of material plenty, and to set a poorer example to their children, than a Christian community could afford to tolerate. Bad enough in themselves, these things are worse when one considers them against the background of poverty and despair in the Middle East and to our North. What we need is a New Year resolution to avoid them in 1960."

Whatever was about to happen in the secular field, relations between Christians and in Russia and the West at least, took a decided turn for the better, as reported in our issue of January 8.

The general secretary of the World Council of Churches, Dr W. A. Visser 't Hooft, who has never been regarded as anything but politically conservative, said in Geneva in January that he was "full of hope" for "closer relations" with the Churches in Russia following the return of a W.C.C. delegation which spent two weeks in that country.

The events of the year proved how well-founded his hopes were.

The trading results of General Motors Holden, regularly criticised in our columns, and those of the better informed section of the secular Press over the preceding five years, drew our attention again early in January.

Our fears, we said "were concerned not merely with the narrow business effects of the savage rapacity of this American economic monster, or even with its wider general economic implications," but "the potential damage it spelled to Australian-American relations in the widest sense.

"What kind of allies are these, the ordinary man has begun to ask, who exploit us in a fashion never surpassed in the worst days of nineteenth century colonialism?"

### DOLLAR RESERVES

We welcomed the action of the Victorian Government in proposing legislation which would compel the Australian subsidiary of General Motors Holden to disclose its profit and loss account. The next logical step, we suggested, was the compulsory acquisition of the assets of the Australian company and the sale of its stock to Australian shareholders.

Nothing whatever in the meanwhile has been done by the Commonwealth Government. The resultant drain on Australian dollar reserves continues, with baneful results for the Australian economy as a whole.

On January 15 it gave us as much pleasure to print—as we hope it gave our readers pleasure to see—a report of the first summer school of the Overseas Department of the Diocese of Tasmania.

For all the excuses and equivocations made about it, we still consider that the reasons for the division of the missionary effort of the Church between the A.B.M. and the C.M.S. are a reproach to us all. Most of our readers, we are satisfied, share our view without reservation.

Some years ago, when the Province of Western Australia and then the Diocese of Tasmania took action to rationalise their missionary efforts, we applauded heartily, although eyebrows were raised in many parts of the Church.

The acid test is: have Western Australia and Tasmania done more or less for missions since



The newly-consecrated Assistant Bishop of New Guinea, the Right Reverend George Ambo (left), arriving at Jackson's Airport, Port Moresby, last month with the Bishop of New Guinea, the Right Reverend Philip Strong (centre), and the other Assistant Bishop, the Right Reverend David Hand.

they amalgamated the two bodies in these two States. There can be no question about the answer.

The Tasmanian Summer School heard Dr Selwyn Baker, a C.M.S. missionary from South India, and the Reverend B. I. Chiu, who had recently been appointed home secretary of the Australian Board of Missions. The discussions which followed gave all who attended the school a refreshing new angle on missionary endeavour which they



The Primate of All England.

would have been unlikely to have received at a summer school conducted by only one of the two bodies.

The end of January saw the departure from Australia of one of the best-loved figures in the Church, the Right Reverend J. D. McKie, who resigned from Melbourne to become assistant bishop in Coventry, England.

Bishop McKie was one of the original editorial advisory panel to THE ANGLICAN. We miss him.

One of his last duties in Melbourne was to conduct the funeral service for Nevil Shute (N. S. Norway) who himself had been a reader of THE ANGLICAN since it was launched.

In the same month, Australia lost an outstanding Governor-General in Field Marshal Lord Slim, whose "departure this week" we said on January 29, "closes the most solidly success-

ful governor-generalship we have seen since Federation."

At the end of January the Bishop of Armidale, the Right Reverend J. S. Moyes, who had been national president of the Church of England Men's Society for so many years, stood down from office. The Bishop of Bendigo, the Right Reverend R. E. Richards, was elected to succeed him at the annual conference held in Adelaide from January 22 to January 25.

It is one of the puzzles of the past three decades that the C.E.M.S., which has enjoyed the leadership of men who, like the Bishop of Armidale and the late Bishop Hilliard, are keenly aware of the social mission of the Church, should not have become a more potent force in the life of the community.

The explanation probably lies in the fact that too many of the parish clergy are either unaware of what the C.E.M.S. is and can do, or else that they are too immersed in their tasks to give the organisation a chance in their parishes.

It might have been thought that the growth of promotion and fund-raising techniques in the Church during the past two or three years would have resulted in a very much increased membership for C.E.M.S. This has not been the case. It is difficult to understand why.

"If the Foreign Offices of the Western World offered a prize to the one among them making the most relaxed entry into 1960 it should certainly go to the State Department."

Thus, *The Economist* for January 2, 1960.

### THE SUMMIT

The illusion was then at its height that the foreign policies of the late J. F. Dulles had succeeded. The Summit Conference to be held in May was still in an apparently satisfactory initial stage. All seemed well with the alliances of the United States in the Near East and the Far East. Africa was quiescent. Dr Adenauer seemed to accept for his government the consequence of every aspect of American foreign policy. Even General de Gaulle seemed "co-operative" about the Summit Conference and the rôle assigned to him by the Americans.

The awakening was to come! It was in this month that Mr

Macmillan coined the phrase—shamelessly (and flatteringly!) pinched by our own Prime Minister and so many others since—about "winds of change."

It is an odd and interesting fact that ever since he became Prime Minister at the very beginning of 1957, Mr Macmillan has started each new year by making a foray of the most fruitful kind into the world diplomatic scene. He healed at the beginning of 1958 the divisions which had resulted from the Suez adventure. In 1959 he made his famous trip to Russia, which rendered nugatory any continued American opposition to a Summit meeting. At the beginning of 1960 he went to Africa where, from Cape Town to Salisbury to Lagos, he had something brave and constructive to say in public — and, we may guess, in private as well.

The United Kingdom, and indeed the whole Western world, are even now reaping in Africa the benefits of Mr Macmillan's visit at the beginning of 1960.

Only in South Africa — for reasons to which we adverted later on in the year — were the "winds of change" for the time being disregarded.

In England, probably for the first time since the first world war, a group of private citizens actively sought during January to be goaded, as a means of political protest.

They were a group of pacifists who deliberately broke the law of the land, and invited imprisonment, by way of protest against nuclear armaments in general and the construction of American-controlled rocket bases in the United Kingdom in particular.

All honour to them for sticking to their convictions!

Their protests were of no avail, and the movement died

(Continued on page 2)

### NEW YEAR GREETINGS

The Editor and Staff wish all readers of THE ANGLICAN a very happy New Year.

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# SUMMARY AND REVIEW OF THE YEAR 1960

(Continued from page 1)

out during the course of the year.

Oddly, no one in Australia, for a very much longer period of time, has sought to make any protest upon a matter of principle in this form. Perhaps things will change now that gaol accommodation has been improved in Hobart!

The mystery of the month, abroad, was the visit of the King of the Belgians to the Congo. Even at this length of time it is impossible not only to see what it accomplished: it is impossible to see what it was hoped that the visit might accomplish. The sad sequel is only too patent.

The Kenya Constitutional Conference opened in mid-January with very high hopes on all sides. Unfortunately, the hopes entertained by the Africans, on the one hand, and the European settlers, on the other, did not coincide. The result by the end of the year, was: no result.

It is only when Europeans really and truly grasp the concept of "Africa for the Africans"—and "Papua for the Papuans"—that any definitive settlement will be possible in any former colonial country. The examples of Ghana and certain other African states show what dangers for all concerned lie in quick "independence." It has yet to be shown that the dangers are not worth accepting, let alone that they may prove fatal.

It was not difficult to understand Mr Khrushchev's speech before the Supreme Soviet on January 14.

On the one hand, he announced for the benefit of his audience abroad great reductions in military manpower; on the other, for his audience at home, he gave an outline of the extraordinary progress which the Soviet Union had made in nuclear weapons and rockets.

What it all added up to was, that the Soviet Union was and would continue to be militarily more powerful than ever, and that the leaders of the Soviet Union had not the slightest intention of giving in the arms race anything like the kind of "moral" lead which the woollier sections of Leftist opinion believe she did in the time of Litvinov during the League Disarmament Conferences of the '30s.

### SOVIET UNION

The fact that the number of Soviet citizens under arms had risen from 44 million in 1948 to 6 million in 1955, and had then dropped to 4 millions at the end of 1959, is completely irrelevant. In terms of manpower, the Soviet Union can still muster more men than the American, British and British Commonwealth put together. In qualitative terms only the most foolishly optimistic would believe they lagged behind the West.

That astute and wily politician, Archbishop Makarios, joined with the Turkish Dr Katchuk and the Governor of Cyprus, Sir Hugh Foot, to reach a *modus vivendi* on Cyprus during the month.

It was the old story, as far as the Archbishop was concerned, of turning the thief into the cop. He quickly found that actual responsibility was the most sobering of forces, and that he was embarrassed most of all by his own former strongest supporters.

The perennial question of the shortage of priests in the Church of England came into the public eye towards the end of January with the publication of a symposium, edited by Mr Robin Deniston, on this question.

Among those who contributed were the Archbishop of York and four other bishops, and a number of clergy and laymen.

It appeared that more than half the priests of the Church in 1951 were aged 55 years or more, in England. It was estimated that by the end of 1960 more than half the full time ministry would be aged more than 65 years.

One of the most hopeful suggested solutions to the problem was undoubtedly the creation of a part-time ministry. A leading English periodical beautifully understated the position by saying "The creation of this new ministry would certainly raise some perplexing problems."

The most original and sane comment on the suggestion came in another connection from our own Bishop of Adelaide, Dr T. T. Reed. He pointed out that the ministry of the Word and Sacrament had always been differentiated, and that a great deal more intellectual training was needed for the preparation of a Minister of the Word.

How right he is!

Australia faces exactly the same problem as the United Kingdom in this shortage of priests.

The only Australian Church leaders who, to judge from their public utterances, have made the slightest serious attempt to grapple with it are the aged Bishop F. de Witt Batty and the Archbishop of Melbourne — at least, during the past year.

It is one of the problems which should be accorded the very highest priority in the Councils of the Church.

The end of January saw the opening of an extraordinarily interesting campaign in the United Kingdom for the establishment of an Ombudsman. This gentleman actually exists in a certain Scandinavian country. His function is to receive complaints against officials from citizens who consider themselves wronged or aggrieved.

Everybody knows the man who has been wronged by a public department, or by some petty bureaucratic official, and who either has no legal redress or is unaware of the action that he should take if in fact there is any remedy at law open to him.

The increasing complexity of modern life, and the proliferation of the public service which we see on all hands, has meant the increasing subordination of the private citizen to the whims of individual public servants and Departments of State — our real rulers.

A long line of distinguished legal writers, from the late Lord Justice Hewart, through C. K. Allen to Professor Parkinson, have pointed to the dangers to personal freedom inherent in this growing complexity.

In no country are these dangers more real than in Australia today. Australians are the most regimented and pushed-about people in the Western world. Bad enough in itself, this is worse because, unaware of it, we cherish the childish illusion that we are a particularly free people.

What we need is a few Ombudsmen.

## FEBRUARY

Our first issue in February carried news of the appointment of Bishop D. L. Redding, formerly Bishop of Bunbury, to be a Bishop Coadjutor of Melbourne in succession to Bishop McKie.

The appointment gave universal pleasure to Anglicans in the Province of Victoria, since he is a Melbourne man.

By the end of the first week in February *La France Civilisatrice* had once again gained a reprieve. The Fifth Republic was still in being, thanks to General de Gaulle alone, whose intervention in Algiers effectively put down what amounted to a mutiny of the white settlers, abetted by the army and supported even by some officers of high rank.

The fact that, at the end of 1960, a solution of the Algerian problem is still something in the future does not in any way detract from the rightness or strength of General de Gaulle's action in January and February. Algeria is not to be considered

in precisely the same class as other problems arising from the general rejection of "colonialism." The history of all North Africa, and the crisis which was overcome earlier this year, goes back beyond 19th century European colonial imperialism to the days of the Middle Ages, the Crusades, back through the Dark Ages, to the fundamental struggle between East and West which gave rise to the Carthaginian wars and even before then, to the struggle between the Greeks and the Persians.

In a peculiar sense, Algeria to-day can be seen as a continuation of the battle of Marathon; it represents the clash between cultures sufficiently close together, yet sufficiently different, almost to be that between brothers.

As far as Australians are concerned — and most English-speaking people — the Algerian problem serves to underline the utter ignorance of Islamic culture among us. This ignorance is so profound that 99 out of 100 do not realise that it exists, in its own right, and has made contributions to the sum of human knowledge as significant as those of Sinitic or Greek culture.

No real understanding of the problem of Algeria is possible without some appreciation of Islamic culture, in the same way that no appreciation of the problems of what used to be called French Indo-China is possible without a close knowledge of the culture of the indigenous population there.

### CHIEF JUSTICE

A great deal of public interest and energy during February in Australia was expended on debate over the appointment of the Right Honourable H. V. Evatt to be Chief Justice of New South Wales.

He would be the first to admit that, for at least a quarter of a century past, he has been one of the most controversial figures in Australian public life, and that his public statements and actions have at one time or another been directly opposed to the views of approximately one half the people of Australia. All these actions and statements, however, have been extrajudicial: so far from any criticism ever having been levelled at Dr Evatt *qua* judge or advocate the very reverse is the case.

His qualifications for the high office to which he in due course succeeded were of the soundest. The pity was, as we stated in a Leading Article some time before his appointment, that he had ever entered political life. He was an extremely bad politician, whatever his undoubted achievements while in office, for the simple reason that, contrary to popular belief, he lacked the hard streak of intolerance, which sometimes degenerates into dishonesty, and which is the hallmark of the successful politician.

The truth is that Dr Evatt is an academic, a scholar, a man with far too dispassionate a cast of mind ever to have made a successful political career in Australia in this century.

We rejoiced accordingly at seeing him appointed Chief Justice of New South Wales.

Our second issue of February contained an account of the consecration at Kuching, Borneo, on February 3, of the Right Reverend J. C. L. Wong to be the first assistant Bishop in Borneo. The occasion was the more pleasant as far as THE ANGLICAN was concerned, because during his ministry in Hong Kong, Bishop Wong was our correspondent there. He is the seventh former correspondent of this newspaper to have been consecrated since 1953 — not, we feel, a bad record!

In the same issue we reported an interesting move in the State Legislature of Rhode Island, U.S.A., where Senator G. T.

Rocha introduced a Bill to protect the clergy in the performance of their duties.

It is not generally realised that a priest of the Church, like a physician, *must* divulge during Court proceedings any information which he has, whether it came to him confidentially or otherwise. The question "should a Doctor tell?" is one to which the law of England — and the United States — has answered "yes" for many years past. Neither priest nor physician can claim any privilege in Court.

In one part of the United States, at least, this is no longer the case. It is a precedent which might well be examined and followed in Australia.

In the same month our fellow Anglicans of the Protestant Episcopal Church in the United States ceased publishing *Forth*, and transformed it into a new official monthly called *Episcopalian*.

We truly hope that it fares better than most "official" Church papers; but it remains a fact that nowhere in the Anglican communion has an "official" Church paper ever managed to survive without subsidies. In addition, in the very nature of things, no "official" paper can be anything but dull.

During February there was a lot of nonsense spoken, by people who should have known better, about the "hordes" of illegitimate half-caste children fathered by Australian soldiers in Japan.

We went to some trouble to ascertain the facts from the most responsible quarters in Church and State. We had enquiries made on the spot. Our conclusion was that "There are in Japan fewer than ninety illegitimate children whose fathers are Australian and whose mothers are Japanese."

We noted in a Leading Article that "As a matter of common humanity, everyone must feel the deepest compassion for these children, whose lot in an xenophobic society is unenviable in the extreme."

What perturbed us most was the reflection on the A.I.F. of some of the statements made by churchmen in public. We accordingly said in our Leading Article:

"How to help them is as difficult as to help other children in the Middle East, whose lot is even worse. It seems clear, however, that the way not to help is for well-meaning churchmen, ex-enemy journalists and others to make the exaggerated and irresponsible statements about the position which have appeared in the Press during the past few weeks. The truth is that the record of our Australian troops in Japan was extraordinarily fine. It outshines that of the Americans or any other ally, and it is most regrettable that Australian Christians, in their understandable sympathy for these children in Japan, should in effect single out the conduct of our fighting men for overt and tacit criticism."

We recorded with regret the death in February of Mr C. H. G. Simpson, a Sydney layman who had for many years represented the Diocese of Kalgoorlie in the General Synod, and who was a former director of Church Publishing Company Limited, publishers of THE ANGLICAN.

February saw the National Conference of Australian Churches, held in Melbourne.

The Primate, unfortunately, was unable to attend it, since he had been delayed during his return from a private visit to England.

The Anglican flag was splendidly carried by the assistant Bishop of Adelaide, the Right Reverend J. C. Vockler, the only professional theologian whom we were able to send, and by those faithful heavyweights in the Ecumenical movement, the Bishop of Armidale and the Archbishop of Brisbane, sustained on this occasion by the Archbishop of Melbourne.

(Continued on page 10)

## NEW PARISH HALL AT BLUFF POINT

### LOVELY SITE IN DIOCESE OF NORTH-WEST

FROM OUR OWN CORRESPONDENT

Perth, December 19

The Bishop of North-West Australia, the Right Reverend John Frewer, dedicated a new parish hall at S. George's Church, Bluff Point, this month.

The church is one of the most delightfully situated in Western Australia.

Built on the bluff from which the wide sweep of the Indian Ocean up to the horizon delights the eye (even the not-so-distant harbour of Geraldton adding to the picture and not detracting from its beauty), facilities for meditation and quiet times are afforded by the colonnades behind the church.

The hall has been erected between the church and rectory at a cost of £4,150. The furniture, curtains and other fittings have been provided by the Ladies' Guild.

The service of dedication was attended by the Mayor of Geraldton, Mr E. S. Eadon-Clarke, the local Member of Parliament, Mr W. H. Sewell, M.L.A., and a gathering of three hundred people.

Following a service in the overcrowded church, the bishop and clergy, with the wardens, proceeded to the hall entrance.

#### CEREMONIAL

Here, the Perth diocesan secretary, Mr R. H. Broad, read to the bishop the petition of the people requesting him to dedicate the hall.

The builder, Mr W. Marcolina, handed over the keys to Bishop Frewer who passed them on to the oldest vestryman, Mr B. S. White, who unlocked the door and formally opened the building, after which the Rector of Bluff Point, the Reverend E. W. Doncaster, invited the bishop to enter.

Then followed the Prayer of Dedication.

Attending the bishop as his chaplain was the Reverend L. R. Wilson, Rector of Geraldton, and till recently Provost of Kuching Cathedral, Borneo, with whom were two friends from Borneo who were at Perth University. These two young men robed in albs and amices attended on the bishop as acolytes.

People had come from Geraldton, and from the districts of Northhampton and Greenough to be present. Many were remembering that day, Miss

Biddle, now in England who had done so much to build S. George's Church and the rectory.

Two paths constructed in the church grounds are to be named the Webber Walk (after Mr H. Webber, for many years people's warden), and Mowll Walk (after the former primate).

This modern hall is a fine addition to the church grounds and is clearly visible from the highway now that the old hall has been removed from the site.



The Bishop of North-West Australia, the Right Reverend J. Frewer, dedicating the parish hall at Bluff Point this month. The Rector of Bluff Point, the Reverend E. W. Doncaster (right), and the Rector of Geraldton, the Reverend L. R. Wilson, with two Borneo students on vacation, attended the bishop.

## SYDNEY CLERGY WERE LEADERS IN MISSION AT MURWILLUMBAH

Murwillumbah, N.S.W., December 23

The Rector of S. Barnabas' Church, Broadway, Sydney, the Reverend W. J. Gook, conducted a successful parish mission at Murwillumbah, Diocese of Grafton, from November 19 to 23.

The mission followed the dedication of the new All Saints' Church, and advance publicity had covered both events.

There was a total attendance of 7,500 at the ten days' meetings, a response unique in the history of the town.

Last May, Mr Gook went to Murwillumbah, while conducting his mission at Tweed Heads, and addressed a large gathering of the leading laymen in the parish.

He outlined the importance of the part to be played by the laymen in the detailed preparation of the mission.

He arranged for "scrap books" with details of publicity and methods used on his past missions to be made available for the men at Murwillumbah, and for the most part a similar pattern was followed.

The men's tea was held on the first Sunday afternoon to which 205 men came.

On the Monday at 1 p.m. they held the women's luncheon for more than 330 women.

On Tuesday the youth of the parish had their tea to which 180 came.

This great influx of numbers at the beginning of the week helped to counteract any normal falling off of numbers on one of the opening week-night meetings.

Up to the Thursday the fixed

church seating was just enough for the evening meetings (about 600 including gallery and side chapel).

From Friday onwards extra chairs and pews from the old church had to be used.

Each night Mr Gook invited people who desired further spiritual help, or wished to indicate their response to the challenge of Christ, to stay behind in the side chapel.

During the week seventy-two people did this and left their names and addresses after taking booklets handed to them.

The climax was reached on the last Sunday night.

After preaching on the text "How long halt ye between two opinions," Mr Gook invited all who had turned to Christ during the mission to come forward and

openly confess it before others by kneeling at the communion rails.

Over seventy-five people went forward, only five of them under sixteen years of age. Many husbands and wives went forward together.

The children's meetings on five afternoons were conducted by the Reverend S. Jones, of S. Barnabas', Punchbowl, Diocese of Sydney.

Following the mission, the Reverend D. Hewetson conducted a teaching mission in the parish for three nights. The total attendance was over six hundred.

Mr Hewetson, acting Diocesan Missioner in the Diocese of Sydney, is shortly to go to Tanganyika as a missionary.

## THREE MEN ORDAINED AT S. ANDREW'S, BRIGHTON

FROM A CORRESPONDENT

Melbourne, December 20

Two deacons and one priest were ordained by the Coadjutor Bishop of Melbourne, the Right Reverend D. L. Redding, in S. Andrew's Church, Brighton, last Sunday.

This service was of great interest to the parish as Bishop Redding is a former vicar of S. Andrew's.

The Archdeacon of Brighton, the Venerable G. H. Codrington, who is Vicar of S. Andrew's, presented the candidates to the bishop, and preached the occasional sermon.

Mr Maurice Hayward and Mr Thomas Pamflett were made deacons. These two men were ordained in the Diocese of Melbourne on behalf of the Bishop-elect of the Diocese of Ballarat, the Very Reverend W. A. Hardie.

The Reverend Randal Deasey, who has served his diaconate in the parish since his return from studies in England, was ordained to the priesthood.

An unusual feature of the service was that the sermon began immediately after the processional hymn.

Archdeacon Codrington took as his text John 16: 15, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit..." which provided an excellent introduction to the rest of the impressive service.

Following the presentation of the deacons, the choir, led by choirmaster Mr J. Barrett, chanted the Litany.

The music was kept deliberately simple to allow the large congregation to participate actively in the service.

## COMBINED CHOIRS AT MAYFIELD

FROM OUR OWN CORRESPONDENT

Newcastle, December 20

The choir of S. Andrew's Church, Mayfield, combined with the Mayfield Methodist Church this week to present two performances of excerpts from Handel's "Messiah."

The performances were held at S. Andrew's Church on Sunday afternoon and the Mayfield Methodist Church on Wednesday night.

The soloists were Marlene Batterham and Patricia Shaw, sopranos; Margaret Bevan and Ilma Browning, altos; Trevor Bevan, tenor; Wallace Carroll, bass; Judith Turner, organist; and Elaine Howard, pianist.

## ENGLISHMAN FOR BUNBURY

### INDUCTION HELD AT WILLIAMS

FROM A CORRESPONDENT

Bunbury, December 23  
The Reverend Cecil Underhill, who arrived with his wife and family from England on December 4, was instituted and inducted to the charge of the Parochial District of Williams, Diocese of Bunbury, on December 11.

The Bishop of Bunbury, the Right Reverend R. G. Hawkins, performed the institution. Mr Underhill was inducted by the Venerable E. E. Taylor, Archdeacon of the Great Southern.

Over a hundred parishioners, from all the centres of the parochial district, attended the service.

A supper followed the service, at which the churchwardens welcomed the new rector.

Mr R. A. Bunce spoke of the help of neighbouring clergy during the five months in which the parish was without a rector. He said they were nevertheless to have a rector of their own again.

Mr Underhill said that he had experienced the hospitality and kindness of the West Australian people on his former visit, from 1929 to 1936, where he was engaged in farming in the west.

Since arriving, his wife had realised that what he had told her of this was absolutely true, as she had been overwhelmed by people's kindness, he said.

### ACTING DEAN OF SYDNEY

FROM A CORRESPONDENT

The Bishop Coadjutor of Sydney, the Right Reverend A. W. G. Hudson, will act as Dean of Sydney during the absence overseas of the Very Reverend E. A. Pitt.

Dean Pitt leaves for England by air on February 14.

## ELOQUENT WITNESS FROM SOLOMON ISLANDER

FROM OUR OWN CORRESPONDENT

Perth, December 19

Canon Edmund Kiva, from the Diocese of Melanesia, who visited Western Australia this month, said this was his first and last visit to this country.

Canon Kiva, by his quiet humour and simple piety, made a considerable impact on individuals and groups.

He spent a night at Point Walter in camp with the Comrades of S. George, celebrated the Holy Communion for them the next morning, and, after breakfast, the young people gathered round him and asked him many questions.

In addition to the public meeting in Perth, he was at Busseton and Bunbury (Diocese of Bunbury), and at Moora, Three Springs, Geraldton and Bluff Point (Diocese of North-West Australia), at Morawa, Perenjori, Dalwallinu, Wongan Hills, Ballidu, Kondut and Guildford parish church before taking the plane from Guildford airport.

In most of these places he spoke at an evening meeting with questions over a cup of tea and celebrated the Holy Communion the next morning.

Being accustomed to the liturgy, he was audible in church, but, at other times, when in the pulpit or in the parish hall, he

spoke softly and in English which at times was quaint.

One woman, whose hearing was somewhat defective, said after an evening service, she had no need to hear what he had to say, because his apparent humility, his lack of everything but his simple belief and trust in Jesus Christ was a sermon sufficient for her, for it gave her a new insight into the meaning of the Grace of God.

We may not always assess the success of a deputationist in pounds, shillings and pence, for results must ever be left to God. Our task is to sow and to water; it is God who gives the increase.

## C.M.S. CONFERENCE AT NEW CENTRE

FROM A CORRESPONDENT

Melbourne, December 23

The Victorian Summer Conference of the Church Missionary Society will take place from January 24 to 31 in the new C.M.S. conference centre at Belgrave Heights.

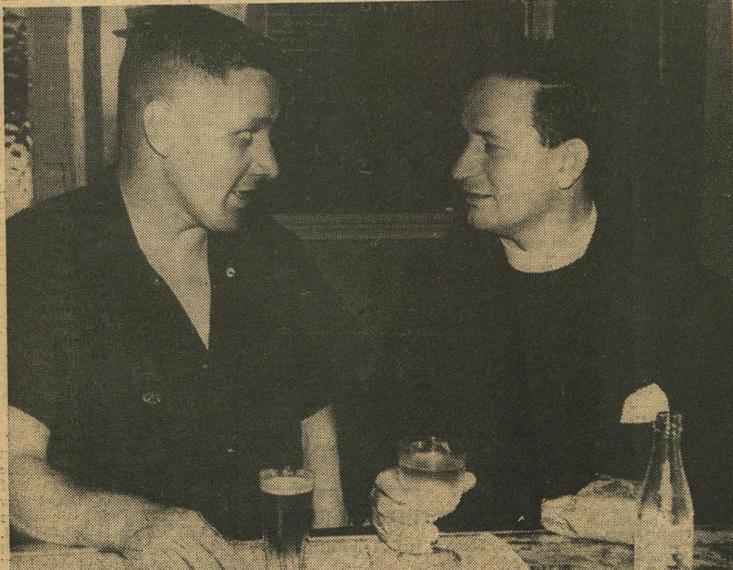
The new buildings were dedicated on December 29 by the Bishop of Central Tanganyika, the Right Reverend A. Stanway.

The conference Bible studies are to be led by Bishop Donald Baker.

The federal secretary of the society, the Reverend A. J. Dain, will be chairman, and other leaders will include missionaries in Australia on furlough.

Among them are Archdeacon L. and Mrs Amey, Uganda; Dr D. and Mrs Rodda, Murgwanza, East Africa; Sister Anne Richards, Iran; and Miss Georgina Serpell, Kenya.

January 31 will be specially arranged for visitors to the conference.



The Reverend W. J. Gook, Rector of S. Barnabas', Broadway, Sydney, talking informally in a Murwillumbah hotel during the mission he conducted in the parish last month.

# THE ANGLICAN

FRIDAY DECEMBER 30 1960

## THE TEACHING TRADE

The proceedings of the annual conference of the Teachers' Federation of New South Wales, held towards the end of this month in Sydney, truly reflect our times. This body follows policies, and aims to achieve ends, which are, in general terms, the same as those of similar bodies of teachers in the other States. To the extent that this is so—and making due allowance for the less "progressive" similar organisations which are not yet as "up to date"—then what the Federation says and believes in New South Wales is what a high proportion of teachers all over Australia say and believe.

It is most important for the general public to realise that the Federation is not a professional association. It is a duly registered trade union. Its policies are neither more nor less selfish than those of other trade unions, or those of associations of employers or any other group in the community whose members are bound together by common economic interest. Its primary concern is to get more money for its members for less work, like every other trade union, and as every employers' association aims at the reverse.

Most trade unions and employers' associations alike enjoy in their constitutions admirable clauses about the public interest, industrial peace and harmony, and so forth. These sentiments make fine reading; but they usually mean little in practice. The Teachers' Federation of N.S.W. is no exception. Rare, indeed, are the employers or rank-and-file trade unionists—including these teachers—who have any real conception of the responsibility of their respective groups to the community at large: the emphasis, almost without exception, is on rights and privileges; not on duty. The most that can be said is that the virtue of moderation, which is undoubtedly to be found in good measure in the leadership of most trade unions and employers' associations, comes about less through any large and selfless view of the public interest than through the cynicism born of hard practical experience and a commonsense appreciation of the value of tactical compromise for longer-term strategic ends.

If a group of men says frankly that they are out for whatever material advantages they can get, within the law, and that they are not in the least concerned with the effect of their actions upon other sections of the community, their attitude is to be deplored; but they are entitled to respect for their honesty. Most trade unions and employers' associations come within this category. The public might entertain some doubt about where the N.S.W. Teachers' Federation stands.

Teachers' financial rewards, hours and conditions of employment are far superior to those enjoyed by any other section of the entire Australian wage-and salary-earning classes. They are immeasurably better off, by any material criterion, than the teacher of thirty years ago. Teachers know this full well. The community knows it, too. If, along with this rise in economic status, there has been a severe fall in the social status of teachers, then the remedy obviously does not mean merely improving their economic status still further.

Fine modern buildings, spacious grounds, the lavish provision of radio, television, films and other visual aids, splendidly equipped laboratories, magnificent staff rooms, every conceivable material facility and comfort—all these things do not help the true educative process. They hinder it. Those who think of education in these terms, with a few pounds more for themselves thrown in, like an organised section of teachers in New South Wales, are the most dangerous enemies of education in Australia today.

There is some over-crowding in class rooms—in China and Russia as in Australia. There are many school buildings which are poorly designed, cramped, uncomfortable. It is still the case, however, that the best teacher will achieve results in the poorest surroundings which the bad teacher will never achieve in the best surroundings. The correct order of priorities should put the raising of professional standards very much ahead of wages and conditions of employment, and physical surroundings.

Australian children—and teachers—work less than one-half as many hours as Russian, and barely one-third as many as Chinese children and teachers, with results that are as clear now as they will prove catastrophic very soon unless there is a total reversal of attitude in the teaching trade which was once a profession.



"Everything which touches the life of the nation is the concern of the Christian."  
—The Archbishop of Canterbury

## The Season For Resolutions

The new year is traditionally the time for making resolutions. The Church's new year, of course, began a month ago with Advent. But perhaps the refreshment of spirit which comes with that season and reaches a joyful climax in Christmas Day is apt to droop a little after that in this nation, where many thousands of people take their holidays now and many church organisations find it convenient to go into recess because of the absence of members.

So, then, churchgoers, whether at home or on holiday, may do well to face the challenge of a new calendar year and resolve to deepen their spiritual lives. The probability that church services in January are rather different from those in other months of the year—with perhaps the choir ranks very thin and a locum tenens in the pulpit while the rector is on holiday—should stimulate reflection on the changing ways of life and stir us out of our ruts.

This is an appropriate time, too, for mapping out a personal programme for giving, as God has prospered us, toward the work of the Church, both in the parish and in the diocese and in the wider work of the Church abroad.

## Time To Insist On Higher T.V. Standards

Cannot the Church make its voice heard in protest against the deplorable quality of television programmes, especially on commercial channels?

One shudders to think of the effect on young minds of the spate of western films with shooting and other forms of violence as their dominating theme.

It would be bad enough if

such films were shown only occasionally. But some channels show four or more of them a day. And, on Sundays, when one would hope that programmes might seek a more inspiring level, these violent films are as prevalent as ever.

Are our Parliamentary representatives and our educational authorities not disturbed by the moronic and harmful content of many television programmes, especially those shown in hours when many children are seeking entertainment? Apart from the message of these films that a gun is a reasonable weapon with which to exact justice, the speech and language used must be the despair of many school teachers.

I feel that it is high time for the Postmaster-General, as, in effect the Minister for Television, to demand a higher standard in television programmes, having in mind particularly the welfare of young people.

I have no prejudice against American films as such. It is desirable that we should know through television the way of life of as many nations as possible. But that is no reason why Australian viewers should have their choice of good quality programmes so restricted as it is at present.

## Curbing Churlish Champions

So bad a reputation have some top-ranking tennis players for outbursts of temper when a decision goes against them, or even when their own mistakes lose them points, that it will be interesting to see whether the advent of a newcomer in Italy to the Davis Cup final in Sydney this week will improve the standard of sportsmanship.

Judging by the exemplary manner in which the Italian players conducted themselves in the interzone final against the

United States, the probability is that the contest will have no disagreeable aspects.

But, while deploring the peevish antics of the Americans in their matches against the Italians, we must remember that some Australian players in recent years have been no advertisement for our vaunted sporting spirit in the ways they have behaved on the courts.

Perhaps the emphasis on individual prowess breeds an inflated sense of importance in the young men whose skill with a racquet can win them such big material rewards—in world travel, in comfortable employment while they are so-called amateurs and later as extravagantly-paid professional players.

Team games like cricket, where the individual still has the opportunity to shine, tend better to cultivate sportsmanship and modesty.

Tennis administrators would do well to deal much more severely with players who cannot behave themselves. Churlish champions (or near-champions) have had far too long a reign. Their boorishness reflects as much on the country they represent as on themselves.

## Bishop Burgmann's Retirement

The few bishops I know do not include the Right Reverend E. H. Burgmann, who retires this week as Bishop of Canberra-Goulburn. But his service to the Church has been so long and outstanding that no Anglican can fail to be appreciative of it. And so I would desire to pay my humble, respectful tribute, especially as Bishop Burgmann, through his presence at the political centre of Australia, probably sums up in his person better than anyone else the entwined problems of Church and Nation.

Happily, this "colourful and forceful personality," as the Primate recently described him, will continue to serve the Church at the heart of the nation through his direction of the work of S. Mark's Library.

—THE MAN IN THE STREET.

## CLERGY NEWS

**ALBANY**, The Reverend J. B., Rector of Narrouz, Diocese of Bunbury, has been appointed Archdeacon of Albany, with jurisdiction throughout the Great Southern region of the diocese.

**ARRANTASH**, The Reverend R. T., Rector of Albany, Diocese of Bunbury, has been appointed Rural Dean of the Plantagenet, in that diocese.

**CRIGAN**, The Reverend A. C. H., Vicar of S. Mark's, Reservoir West, Diocese of Melbourne, will be inducted as Vicar of Holy Trinity, East Melbourne, in February.

**DANN**, The Reverend R. W., who has been appointed Archdeacon of Essendon, Diocese of Melbourne, from February 1, will also become Vicar of S. John's, Footscray, in that diocese. He was formerly Vicar of S. George's, Malvern, Diocese of Melbourne.

**HAYWARD**, The Reverend M., has been appointed Assistant Curate at Horsham, Diocese of Ballarat.

**KELL**, The Reverend F., formerly Assistant Curate at Collic, Diocese of Bunbury, has been appointed Assistant Curate at Manjimup, in the same diocese.

**PAMFLETT**, The Reverend T., has been appointed Assistant Curate at Warrnambool, Diocese of Ballarat.

**ROBINSON**, The Reverend P. S., of Lincolnshire, England, has been appointed Rector of Boypur Brook, Diocese of Bunbury.

**SPEERS**, The Reverend J. C., formerly Rector of Weston, Diocese of Newcastle, has been appointed Rector of Lambton, in the same diocese.

## CHURCH CALENDAR

January 1: Circumcision of Our Lord.  
January 6: Epiphany of Our Lord.

## RELIGIOUS BROADCASTS

(Sessions which are conducted by Anglicans are marked with an asterisk)

- RELIGIOUS BROADCASTS**  
SUNDAY, JANUARY 1:  
RADIO SERVICE: 9.30 a.m. A.E.T., 9 a.m. W.A.T.  
\*S. Bride's, Fleet Street, London. Preacher: The Reverend C. M. Armitage.  
RELIGION SPEAKS: 3.45 p.m. A.E.T., W.A.T.  
\*\*"Point of Contact"—"The Word for the Australian Churches." The Reverend K. Henderson.  
PRELUDE: 7.15 p.m. A.E.T., W.A.T. The Julian Singers, Sydney.  
PLAIN CHRISTIANITY: 7.30 p.m. A.E.T., W.A.T.  
The Reverend J. Menzies, S.J.  
THE EPILOGUE: 10.48 p.m. A.E.T., S.A.T., 10.50 p.m. W.A.T. For the first Sunday in the New Year. Broadcast from the B.B.C.  
MONDAY, JANUARY 1:  
FACING THE WEEK: 6.15 a.m. A.E.T., 6.10 a.m. S.A.T., 6.35 a.m. W.A.T.  
The Most Reverend J. Freeman.  
MONDAY, JANUARY 2 — FRIDAY, JANUARY 6:  
READINGS FROM THE BIBLE: 7 a.m. A.E.T., 7.40 a.m. S.A.T., 8.10 a.m. A.E.T., W.A.T., 8.25 a.m. S.A.T., 8.45 a.m. W.A.T. Dr. E. Osborn.  
MONDAY, JANUARY 2 — SATURDAY, JANUARY 7:  
DAILY DEVOTIONAL: 10.03 a.m. A.E.T.  
January 2: Mrs D. Thomson.  
January 3: The Reverend J. Gerry.  
January 4: The Reverend E. Leske.  
January 5: The Reverend D. Cole.  
January 6: The Reverend A. W. Jones.  
\*January 7: The Reverend A. Macdonald.  
WEDNESDAY, JANUARY 4:  
RELIGION IN LIFE: 10 p.m. A.E.T., 9.30 p.m. S.A.T., 10.30 p.m. W.A.T.  
\*\*"Moving With the Times"—"The Work of a Seventeenth Century Society To-day." The Reverend E. Thornton.  
FRIDAY, JANUARY 6:  
EVENING: 4.30 p.m. A.E.T., W.A.T.  
\*S. Andrew's Cathedral, Sydney.  
MONDAY, JANUARY 2 — SATURDAY, JANUARY 7:  
EVENING MEDITATION: 11.15 p.m. A.E.T. (11.45 p.m. Saturday), 11.23 p.m. S.A.T., 10.53 p.m. W.A.T. The Reverend F. Borland.  
TELEVISION:  
SUNDAY, JANUARY 1:  
ARN 2, SYDNEY:  
5.15 p.m.: "Sunday Special"—"The Child Jesus." The Reverend W. J. Hobbs.  
6.30 p.m.: "What Hope Has Man-kind?" A discussion between a scientist, a theologian, and a philosopher.  
10 p.m.: "The Church in New Nations." The Reverend P. Potter and Mr C. Smith.  
ARV 2, MELBOURNE:  
5.15 p.m.: "Sunday Special"—"The Wise Men." Mr C. Smith.  
6.30 p.m.: "Twentieth Century Man"—"The People Under Pressure." The Reverend R. Miller, Dr A. Sinclair, Dr J. Ward and Mr A. Neal.  
\*10 p.m.: "Backroom Boys." The Reverend E. Thornton.  
ABO 2, BRISBANE:  
5.15 p.m.: "Sunday Special"—"The Wise Men." Mr C. Smith.  
\*6.30 p.m.: "It's Happening Now"—"Guildford Cathedral." The work of the Division of Inter-Church Aid and Service to Refugees.  
10.25 p.m.: "Epilogue: The Lost Things." The Reverend S. Lochrie.  
ABS 2, ADELAIDE:  
5.15 p.m.: "Sunday Special"—"The Wise Men." Mr C. Smith.  
6.30 p.m.: "It's Happening Now"—"World Fellowship." The Salvation Army.  
10 p.m.: "War Cry." The Salvation Army.  
ARW 2, PERTH:  
5.15 p.m.: "Sunday Special"—"The Star of Bethlehem."  
6.30 p.m.: "Is the Bible Out-of-date?" The Reverend J. O'Neill.  
10 p.m.: "The patience of Job."  
ARV 2, HOBART 5:  
5.15 p.m.: "Sunday Special"—"The Star of Bethlehem."  
6.30 p.m.: "Legacy of Joy." The Reverend V. Roberts and Mr W. M. Williams.  
10 p.m.: "The Man Who Looked For Happiness," conducted by the Reverend B. Kennedy.

## ONE MINUTE SERMON

### THE BOOK OF JEREMIAH

Jeremiah has been called the greatest of the prophets. He is a shy soul like Moses and God's work is imposed on him against his will in the first place.

There is no thrilling vision such as Isaiah had nor Ezekiel, but a simple intimate conversation between God and the man when his call came to him in the thirteenth year of Josiah (627 B.C.). Religion is clearly conceived as a personal relation between man and God, and how close is the relation as revealed in this sad life. He is made to know that God created him deliberately to appoint him a prophet to his nation and the nations.

Jeremiah's special line of ancestry—he was descended from Abiathar the High Priest who had been deposed in the days of Solomon and a rival Zadok put in his place—and the home in which he had been born in Anathoth near Jerusalem, played their part in preparation, but the main stress lies on the nature God had given him and his personal experiences of religion in his early life.

Isaiah, you will remember, has his lips touched by an angel, but of Jeremiah it is said God put forth His hand and touched his mouth. "Behold I have put my words in thy mouth."

This is not merely a symbol—it was a real experience and its significance is great. Prophecy had originally been intermittent, but to Jeremiah God's word dwells as an abiding possession.

While others see God only in the great or abnormal, he sees God on the homely and commonplace things of each day.

He is tremendously human, very practical in his hatred of idolatry, and heathen abominations, but how often in his outspokenness he must have seemed to his people to be a traitor.

He learned it was God's will he should not marry (in contrast with other prophets). His heart was fitted for love and a home would have been a wonderful refuge from the scorn and cruelty of his fellows. But it was not to be.

There burns in his soul a divine indignation and he must let it break out in flaming speech. Many a time he turns to God with almost resentment and certainly with pleading but he is rebuked for faltering and ordered to rise above his human weakness.

And so, though gentle and trustful and seemingly no match for the open violence or secret treachery he again and again encountered, through his long ministry of 40 years, he faced his foes with loftiest courage, rebuked his people with relentless severity and contradicted their dearest prejudices. His wrath was like the "wrath of the Lamb."

But his contribution did not consist simply in his teachings. What he was and did was no less important than what he said. He was by nature a sensitive soul, too delicate for the rough life he had to face, too shy to face the curses of his fellows.

But he loved his people too well to withhold from them the truth which God gave him, and in himself he became the prophet of personal religion because he had learned its deepest meaning in his own personal fellowship with God.

Finish your reading by praying the collect for S. John Baptist's Day.

## BRITISH S.C.M. INCREASES

ANGLICAN NEWS SERVICE  
London, January 2

College branches of Christian students affiliated with the Student Christian Movement of Great Britain and Ireland now number 245, and 25 branches are still waiting to be affiliated. These figures were given last month in "Life and Mission," the annual report of the British S.C.M.

## LETTERS TO THE EDITOR

The following letters to the Editor do not necessarily reflect our editorial policy. The Editor is glad to accept for publication letters on important or controversial matters. Letters should, if possible, be typed, and must be double spaced, brief and to the point.

Preference is always given to correspondence to which the writers' names are appended for publication. Parts of some of the following letters may have been omitted.

### THE BURIAL OF THE DEAD

### REVISIONS OF THE PRAYER BOOK

TO THE EDITOR OF THE ANGLICAN  
Sir,—The Reverend Arthur Lloyd's manifest strong dislike of the 1662 Book surely reaches an extreme of prejudice and special pleading in his final article "The Burial of the Dead" (December 16).

Himself first excepting "I am the Resurrection and the Life," "I know that my Redeemer liveth" and "Thanks be to God Who gives us the victory," and overlooking "The souls of the faithful are in joy and felicity" and "not to be sorry, like men without hope," he says the service "completely lacks any semblance of hope or consolation" and pleads for "some evangelistic touch or note of triumph." This from the man who urges deletion of the Comfortable Words from the Eucharist!

Forbidding title? Would he prefer the Sarum "Inhumatio Defuncti"? Repulsive rubrics? If he dislikes "corpse"—well, MK.15.45 refers to Our Lord's "ptoma."

Even God is "repulsive," despite the fact that the service speaks of Him as a "most holy and merciful Saviour," "a merciful Father," and He is also approached in prayer as "Hope," "Comfort" and "Redeemer."

Granting this, would Mr Lloyd go on to deny that God is also "a most worthy Judge Eternal?" and that for our sins He is justly displeased?

Woolly sentimentalism is the real danger in Prayer Book revision—pretty services and elegant euphemisms may so easily mask a doctrinal shambles.

Yours etc.,  
(The Reverend)  
RALPH OGDEN.

Concord,  
N.S.W.

### ARCHBISHOP'S REBUKE

TO THE EDITOR OF THE ANGLICAN  
Sir,—It is odd that so convinced and devout a Catholic as I should be placed in a position where he must revive the ancient cry "No Popery," but this is what the letter of Mr J. R. Blair (December 9) does. I could not disagree with him more heartily.

I dispute his premise that the world-wide members of the Anglican communion would disintegrate without a powerful Primal See of Canterbury, believing it to be as meaningless a contention as the oft-repeated statement that the Crown alone holds together a Commonwealth of Nations many of whom refuse that Crown loyalty and some of whom abhor it.

As matters stand in England appointments are made to all vacant Sees by Her Majesty the Queen on the advice of a layman, the Prime Minister. Courtesy demands that he consult the two Metropolitans but he is not bound to take any notice of their views. Thus the late Bishop Barnes of Birmingham was appointed by the Sovereign to that See on the advice of a Scottish Unitarian! Thus, too, when courtesy's demands are met by a Prime Minister, a retiring Archbishop of Canterbury can have a very influential voice in the choice of his successor. If the advice of the two Metropolitans is ignored by a Prime Minister, absolutely anyone in

priests' or episcopal Orders could be nominated.

Papal power wielded by Canterbury would in any event be calamitous: in the event of a disastrous appointment being made to the Chair of S. Augustine, the Anglican Church would certainly disintegrate if such power were held and used—and it could happen!

I am not very interested in the methods of government chosen by various Protestant bodies but I am interested, vitally, in what happens to the Catholic Church of God. Down the centuries she has had plenty of experience of the results of concentrating power in the hands of one prelate, which is precisely why we no longer acknowledge the supremacy of the See of Rome. Let us not repeat our mistakes!

Yours etc.,  
A.F.

Drouin,  
Victoria.

### BOANDIK LODGE SECRETARY

TO THE EDITOR OF THE ANGLICAN  
Sir,—I have been approached by the Secretary of the Boandik Lodge Incorporated, Box 114, Post Office, Mt Gambier, S.A., for old people, with a view of my recommending a Secretary/Manager.

The position is suitable for a man with a sense of vocation. I have told the Boandik Lodge Incorporated Management that after many years of experience we have found that a young man rather than an elderly person is the best fitted for the task. When seeking such personnel we tell the applicant that he cannot expect more than a salary equivalent to that of the average parson, by this means we get the type of people we want. I have recommended the same principle to the Mt Gambier people.

If any interested, please contact Mr P. K. Osborne, Boandik Lodge Incorporated, Box 114, Post Office, Mt Gambier, S.A. Yours etc.,

(The Reverend)  
G. KENNEDY TUCKER.  
S. Laurence Park,  
Lara,  
Victoria.

### "ANGLICAN MEN OF LETTERS"

TO THE EDITOR OF THE ANGLICAN  
Sir,—Might I add my hearty assent to the suggestion of your correspondent J. R. Blair (THE ANGLICAN, December 2) that the series "Anglican Men of Letters" be enlarged upon and printed in book form.

It would do many students of English literature good to learn that the Anglican expression of Christianity played no mean part in these writers' lives and works.

Sincerely,  
(The Reverend)  
D. J. PETERS.

Portland,  
N.S.W.

### THE WEDDING GARMENT

TO THE EDITOR OF THE ANGLICAN  
Sir,—May I add a word to the answer given in your Weekly Question Box on the man who did not have on a wedding garment (THE ANGLICAN, December 16)?

This parable from S. Matthew 22 (Gospel for Trinity XX) is concerned with Our Lord's incarnation. The marriage of the king's son is the union between God and man—divinity being one with humanity. The Jews, to whom this parable was spoken, had rejected the Divine Messiah, making light of it and going their own ways. The truth of Our Lord's divinity has been accepted by the Gentile world and not universally by the Jews.

To share the King's Feast, one must, of necessity, be a believer in the union of the divinity with our humanity. One man in the parable was desirous of partaking of all the benefits and privileges of the feast without, in fact, accepting the *raison d'être* of the feast. The wedding garment (which symbolised

belief in the Incarnation) he considered to be unimportant. He wanted to be a member of the Church on his own terms. A very important truth this at a time when Jehovah's Witnesses and other sects disregard Our Lord's divinity.

It is from this parable which concludes that the man was bound hand and foot and cast into outer darkness that the *Quincunx Vult* (Athanasian Creed) has framed these clauses: "Furthermore it is necessary to everlasting salvation, that he also believe rightly the Incarnation of Our Lord Jesus Christ. For the right Faith is, that we believe and confess that Our Lord Jesus Christ, the Son of God is God and Man . . . not by conversion of the Godhead into the flesh, but by taking of the Manhood into God; One altogether; not by confusion of Substance, but by unity of Person. . . . This is the Catholic Faith, which except a man believe faithfully, he cannot be saved."

Perfect God and Perfect Man . . . not by conversion of the Godhead into the flesh, but by taking of the Manhood into God; One altogether; not by confusion of Substance, but by unity of Person. . . . This is the Catholic Faith, which except a man believe faithfully, he cannot be saved."

Yours faithfully,  
(The Reverend)  
DENNIS BAZELY.

Perth,  
Western Australia.

### "REV. WHOISIT"

TO THE EDITOR OF THE ANGLICAN  
Sir,—There is no doubt that throughout Australia and abroad this unfortunate solecism is fast becoming accepted usage. It is particularly common now among young clergy and I have often written inwardly when they have introduced me as the "Reverend Meyer." When the clergy themselves join forces with the secular Press in perpetuating this misuse of English, it becomes clear that a new convention is well on the way to becoming established. I am in entire agreement with the Bishop of Kalgoorlie that we will have to give way to usage (December 16).

In the second part of his letter however, the Bishop seems to change his ground completely. The word "minister" is a usage more widespread and also more ancient than the phrase "Rev. Whoisit," yet the Bishop refuses it. Again it is used by the Press, the clergy and the people. Many priests throughout Australia have been licensed as "Minister-in-charge" of ecclesiastical districts under the signatures of their bishops! I think that a careful examination of the occurrence of the word "minister" in the Prayer Book will show that invariably it is used synonymously for "priest." Convocation in 1662 rejected the view that "minister" in the early Morning Prayer rubric could mean simply an executive officer. Canon 32 is headed "None to be made Deacon and Minister both in one Day." Canon 57 refers to the fact that a "Minister" administers the sacraments of Baptism and Holy Communion.

If any reluctance to accept "minister" as an alternative to "priest" exists, perhaps it is due to a misunderstanding of its very precise use in our Anglican formularies. In any case, it would be most unwise to set ourselves against Bible, Prayer Book, Canons and usage. You can't win!

Yours sincerely,  
(The Reverend)  
R. S. R. MEYER.

Roseville,  
N.S.W.

### CEYLON-PROTEST AGAINST CONTROL

THE "LIVING CHURCH" SERVICE  
New York, December 23  
About 3,000 Christian students camped on the steps of a newspaper office in Colombo last month in protest against the action taken by the Government of Ceylon to nationalise private schools.

The transfer will take place in December this year. The protesters carried banners, and wore black ties, black arm bands and black shirts. Parents and sympathisers distributed food packages among them.

## I'D LIKE TO KNOW . . .

A WEEKLY QUESTION BOX ON FAITH AND MORALS, CONDUCTED BY THE REVEREND A. V. MADDICK, CHAPLAIN OF MENTONE GRAMMAR SCHOOL, VICTORIA.

Readers are invited to submit questions for answer in this weekly question box on faith and morals. Letters should be addressed care of the Editor. Questions marked "not for publication" will be answered by post if a stamped and addressed envelope is enclosed.

In the commandment, "Thou shalt not covet," what does "covet" mean? Does not S. Paul advise us to covet the best gifts? Why, then, is it wrong to covet?

The dictionary shows that the word "covet" means to possess an inordinate desire or a culpable desire for that which is another's.

To desire things is natural. To wish to buy a new car, a better house, a vacant block of land are surely not wrong when the money is available to pay for them. To wish for more money equally could not be wrong as long as one's conscience is not compromised in the desire to secure better conditions.

It becomes culpable, however, when in looking on the possessions of others, one attempts to secure these by unlawful means. Coveting then becomes the first step to theft.

The stories of Achan (Joshua 7:18-21) and Gehazi (2 Kings 5:20-27) are but two familiar Old Testament stories which illustrate the moral danger of coveting.

The extent to which such covetousness becomes inordinate

must be left to the individual's own conscience. Where, in our desire for other things, we become impatient and so allow the desire to possess us that we lose our peace of mind; where our personal relationships become embittered by envy and jealousy; where our physical and our nervous energy are used up; then we can suspect that we are but demonstrating the truth of the commandment.

My correspondent is right. S. Paul does advise us to covet earnestly the best gifts (1 Corinthians 12:31). But he goes on to give us a more excellent way—the way of love. So he writes his incomparable thirteenth chapter of 1 Corinthians. Love, and love alone, is permanent.

Even in spiritual things, if our desires contradict the prompting of love, we desire unwisely. It is so easy to compare oneself unfavourably with one's fellows, and end by blaming God Who has treated others better than oneself. My desire has thus become inordinate coveting.

deterioration gradually sets in, and we but prove that "covetousness is idolatry"—the worship of things rather than the worship of the Creator.

### The Acts of the Apostles

In a leisurely manner, we have been looking at the books of the New Testament. We now take up the Acts of the Apostles. More accurately, they are the Acts of Paul—half of the book—and the Acts of Peter—a further third of the book. In the Codex Sinaiticus, it is therefore entitled simply, "The Acts."

The book was written by the only Gentile writer of Scripture, S. Luke, who, as with his Gospel, dedicated it to Theophilus. The early date of 61 A.D. has been widely accepted for Luke shows no knowledge of the execution of Paul, which probably took place about 67 A.D.

From the opening verses of his gospel, we realise that Luke was a careful student and historian. The first twelve chapters of this book came from documents he has consulted. Scholars consider they were, in the main, preserved by the two great churches of Jerusalem and Antioch.

### SCHOLARLY

Later, he probably relied on notes he made at the time (did he keep a diary?). This is particularly noticeable in the four great "we" passages (16: 10-17; 20: 5-38, 21: 1-18, 27 and 28). Here are the words of an eyewitness.

Dr Cadbury has suggested that the three important convictions of the Early Church are preserved in the opening chapters—the resurrection of Our Lord, the return from heaven, and the coming of the Holy Spirit upon the hearts of the disciples. Certainly the atmosphere of these chapters is that of a home all astir, ringing with the happiness of singing.

Dr E. F. Scott outlines the book with six divisions, each closing with a formula which marks the stage reached, and pointing forward to the one which follows it:

The origin of Christianity to 66.

The spread of Christianity throughout Palestine to 9:30.

The expansion from Palestine to Antioch in Syria to 12:23.

The advance from Syria to Asia Minor, to 16:4, which includes S. Paul's first two missionary journeys.

The work of Paul in Macedonia and Greece, to 19:19, the third missionary journey.

Paul's arrival in Rome, including his trials and imprisonment in Caesarea, with the voyage to Rome.

The opposition of the Jews became more and more manifest. They were behind practically every instance of opposition to Paul in his missionary journeys. To them, Paul seemed to be disloyal to his old religion, Judaism. To them, a crucified Messiah was anathema. Paul, and the faith he tried to spread, must be exterminated.

The Acts is an unfinished book. It starts with the statement that Our Lord "began both to do and to teach." It is the continuing story of the Acts of the Holy Spirit, which will continue until the Saviour Himself returns.

## CHURCH WELFARE WORK EXPANDS IN BRITAIN

ANGLICAN NEWS SERVICE

London, December 23

The need for improvement in the Church of England's moral welfare work was discussed at a conference for members of diocesan moral welfare councils from December 6 to 8.

The delegates unanimously agreed that the work must continue, and be consolidated and improved.

The conference was attended by the chairman, honorary treasurer, and organising secretary of every English diocese except two and by representatives of two Welsh dioceses and of the Episcopal Church in Scotland.

Figures for the Church's moral welfare work in 1959 were given to the conference. They show that in that year, 26,310 new cases were referred to Church of England moral welfare workers for help.

They consisted of 18,123 cases of unmarried parenthood, 1,911 of children and young people referred for other reasons than illegitimacy, and 6,276 of people with matrimonial, family or other personal problems.

About 70 per cent. of the moral welfare case work is thus

concerned with unmarried mothers.

The total revenue for the church's moral welfare work in 1959 was £193,854, excluding church collections, which are paid direct to local associations.

Of this sum £78,305 came from church sources (£25,073 in grants from diocesan boards of finance and £53,232 through the offering schemes).

£115,549 was paid by local authorities in England and Wales to diocesan moral welfare associations or direct to local branches for their work with unmarried mothers.

### TOPICAL CRIB IN STEEL TOWN

ANGLICAN NEWS SERVICE

London, December 23

A compound of plaster and steel-works slag was used to make the Christmas crib at the steel-making town at Stocksbridge, near Sheffield, this year.

The crib was set up on the parish lawn, in full view of the hundreds of steel-workers, motorists and lorry-drivers who passed daily.

The life-size figures in the stable included a six-foot S. Joseph surrounded by implements of steel-making.

There was a flanking scene of furnace symbolism, including a full-scale steel ladle suspended and tilted at a practical height, with a cross emerging from it.

If in our rather human desire to keep up with the Joneses we continue to be frustrated, moral

### BETHLEHEM STONE TO SERVE AS FONT

ANGLICAN NEWS SERVICE

London, December 23

A boulder from Bethlehem was unveiled in Coventry last week and is now to be shaped into a font for use in the new Coventry Cathedral.

All the services involved in transporting the boulder to England have been given free.

It was taken from a hillside in Bethlehem, and will be carved to preserve its rough character with simple Christian symbols. The stone weighs three tons.

### NEW DEACON FOR SINGAPORE

FROM OUR OWN CORRESPONDENT

Singapore, December 19

Mr Moses Job, who has been training for the ministry at S. Peter's Theological Hall in Singapore, is to be made deacon at an ordination service at S. Andrew's Cathedral here on S. Thomas' Day, December 21.

His future work will be to assist the Reverend Andrew Kurian with the S. James' (Tamil-speaking congregation) Church in the Parish of Selangor, Malaya.

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## ANGLICAN OF THE WEEK



Our Anglican of the Week is a charming young woman Army officer stationed in Queensland.

She is Captain Jan Davie, of the Women's Royal Australian Army Corps, the only daughter of the Reverend L. S. Davie, of the Missions to Seamen, Port Pirie, S.A., and the late Mrs Davie.

Captain Davie has recently taken up an important staff officer's appointment with Headquarters, Northern Command, in Brisbane.

As an officer of the W.R.A.A.C., she is a member of Army officers' messes, and has command over men as well as women.

Captain Davie was born at Kapunda, in South Australia, and educated at the Woodville High School near Adelaide. Her father was ordained a deacon in the 1940s, and went to Outer Harbour as a Missions to Seamen chaplain. Miss Davie's mother died in 1954, and her father has since re-married.

Captain Davie joined the Army in 1952, and trained at the W.R.A.A.C. School which was then at Mildura, River Murray, and has since been moved to George's Heights, Sydney.

She received her commission as a lieutenant, and then worked in Victoria. For some time she was an instructor at the W.R.A.A.C. Training Company and W.R.A.A.C. School before being appointed Officer Commanding, 31 W.R.A.A.C. Barrack, in St Kilda Road, Melbourne.

Smart and attractive in her green and gold uniform, Captain Davie speaks with warm enthusiasm of her work, and says there's a great future for the right type of young woman in the Women's Army.

And does she find male officers prejudiced towards women officers? "If they are, they haven't shown it to me," she says.

## BISHOP PREACHES FINAL SERMON IN GOULBURN

FROM A CORRESPONDENT

Canberra, December 19

The Bishop of Canberra and Goulburn, the Right Reverend E. H. Burgmann, preached his farewell sermon to the diocese in St. Saviour's Cathedral, Goulburn, on December 18.

Bishop Burgmann retires as diocesan bishop at the end of this year. He will continue his work as librarian of St. Mark's Collegiate Library.

"It is most necessary for the future of the Church as a whole that it should always be kept at full strength on the diocesan front," Bishop Burgmann said. "The diocese in its turn also must learn to live beyond itself, but it can only do that when it is in fact a diocese, a diocese in spirit and in truth.

"I feel that we are at last becoming a real diocesan unit in the church of God.

"It will certainly be necessary for us to become more and more so if we are to meet the challenges of these days," he said.

Bishop Burgmann took as his text the words from Philippians 1: 7 which are inscribed on the back of his pectoral cross: "Because I hold you in my heart." "St. Paul in this passage tells the Philippians of his confidence in them.

"It was St. Paul's love for the Philippians that gave him his

confidence in them for the future.

"He could not imagine them failing him, and better still, he could not imagine them failing the God in whom he had taught them to believe.

"The sentence set for me a standard and an ideal that seemed far beyond me when I, with my wife and family, came to live and work with you and amongst you in 1934," Bishop Burgmann said.

### DEPRESSION YEARS

"It was in working together for the creation of the children's home that we began to grow together as a diocese.

"The appeal was one whose urgency could not be denied. It found a large and increasing response in a great many hearts and minds," he said.

"In the creation of St. Mark's Library, the diocese has reached out beyond its own purely diocesan needs, and has begun to think of the national church which is slowly coming into being.

## BOOK REVIEW

## DECLINING VALUES OF MODERN YEARS

THE BALDWIN AGE. Edited John Raymond. Eyre and Spottiswoode. Pp. 248. English price 25s.

NO one under the age of forty years is likely to know anything about "The Baldwin Age," because he will be too young to remember it and because he will not yet have been taught it as even "contemporary history."

To people of somewhat more than forty years of age this will be an extraordinarily interesting book; not that it deals, alas! with any matter of really great substance: but because it treats of the familiar in good, readable English prose.

John Raymond, who edits a collection of some thirteen vignettes of the period from 1923 to 1937, which he calls "The Baldwin Age," suggests in an introduction that the historians of the future will use this phrase in the same sense that children understand the phrase "the age of Walpole."

This is a point of view: the significance of those fourteen years to humanity in general and to the English-speaking world in particular is obvious. What is not so obvious is that Baldwin's part in it is likely to give it his name.

The period was one of economic instability, born of ignorance and following upon primitive experiments with the monetary system. It was an age of declining social morality, attributable in part to economic difficulties. It was an age of declining values in politics generally and in the Press. It was an age marked by all the other corollaries of the worst economic depression that the modern industrial world has ever known.

In the sphere of economics, however, it can be said on the positive side that a host of disciples of John Maynard Keynes proved over the period to learn sufficient about the economy to advise even the most dim-witted government of the steps it would need to take—above all, in co-operation with their governments—to avoid any similar economic catastrophe in the future.

Thirteen well-known writers, most of whom are confident writers, have contributed to the book. Robert Blake's section on "Baldwin and the Right," is a critical but sympathetic study of Baldwin himself which contains a great deal of new information about the man.

Despite Baldwin's undoubted popularity with the majority of Englishmen during his ten years of office, and despite the excellent apology which Mr Blake produces, Baldwin emerges more clearly than ever as one who belonged to the "Second XI," and who by virtue of his character and intellect would never have qualified for a better team.

Anthony Howard has written a section of absorbing interest, with which not all Anglicans will agree, on the role of the Church of England during this period. It is one of the most stimulating parts of the book.

C. P. Snow contributed a section on "Rutherford and the Cavendish," which should be read by all who lack the advantage of a scientific education. It should also be read, marked, and learned by those bumptious citizens across the Atlantic who labour to this day under the naive illusion that both fundamental and applied physical research, resulting in the manufacture of the atom bomb, was done by Americans.

THE best section of the book—in terms of literary quality and intellectual penetration—is perhaps that by Francis Williams, on "Challenge by the Press Lords."

It is not generally realised in Australia the extent to which even "The Times," under the editorship of the wholly unaligned Geoffrey Dawson, fell from its former high independent estate. Williams does not say so directly, but the picture that emerges of Dawson is that of an evil man—as evil as some, still living, who control large sections of the rest of the English Press to this day.

The only really disappointing sections, strangely, are those contributed by A. J. P. Taylor, writing on "Confusion on the Left," and Philip Noel Baker on the "League of Nations." Both are well written: both suggest that neither author was au fait with the vital facts about British foreign policy contained in the scintillating autobiography of the late Lord Vansittart.

—F.J.

### "THE DISTURBER"

"The Disturber" is the souvenir booklet which has been produced by the Diocese of Canberra and Goulburn in connection with the retirement of the bishop, the Right Reverend E. H. Burgmann.

It tells, in story and picture, of the guidance and inspiration given during the bishop's twenty-six years' episcopate.

It will not only be read eagerly by all churchpeople, but by all who are interested in this nation's history and progress. For, as the text says, "the story of Ernest Henry Burgmann is the story of an Australian."

Copies may be had from the Registrar, P.O. Box 189, Goulburn, N.S.W., at 7s 6d each.

### PULAU BUKOM CHURCH

FROM OUR OWN CORRESPONDENT

Singapore, December 19  
St. James' Church on Pulau Bukom, the Shell Company island off the south of Singapore Island, was re-hallowed by the Dean of Singapore, the Very Reverend E. O. Sheild, on November 20.

The original church built by Shell Oil, was pulled down by the company early this year to make way for a new refinery.

The new building is an exact re-construction of the original, but situated on a new site further up the island near the centre of the community. Services are now back to normal on the island.

The port chaplain, Canon Haydn Parry, is the priest-in-charge of the church and the evangelising work amongst the community on the island.

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# THE YOUTH PAGE

## PEOPLE WILL ASK YOU WHY . . . DO YOU KNOW?

Why do some people give up meat on Fridays?

Abstinence from meat on Fridays is part of a system of religious discipline with regard to food and drink.

This in turn is part of a still wider system which may be called "mortification," which means in general, the denial for religious motives of the appetites and natural instincts of bodily life.

It includes not only abstinence from some or all foods, but also sexual continence, and some degree of discipline in the taking of sleep and so on.

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These are not distinctively Christian practices. They are to be found in almost all religions.

The motive behind mortification in general is the desire to remove hindrances from spiritual life.

The activity of natural instincts like hunger and sex is regarded as of a grosser kind than spiritual activities, such as prayer and meditation.

They can become at times as a hindrance to spiritual activity, although they are natural and legitimate in themselves. You can see this in an exaggerated form in the lives of gluttons, drunkards and libertines.

In people like that the spiritual life seems almost non-existent.

In normal life also, however, men have found that the temporary denial of ordinary natural and healthy instincts has the effect of liberating and concentrating spiritual energy in the exercises of religion.

Detailed practice and rules of mortification in one religion or another all stem from this desire to mortify the flesh, in order that spiritual power may be liberated and spiritual activity unhindered.

### THE SPIRIT

The matter of the Friday fast is one in which truly "the letter killeth but the spirit giveth life."

Mortification of the flesh, fasting, and abstinence, are all good things where they serve the purpose of the spiritual life.

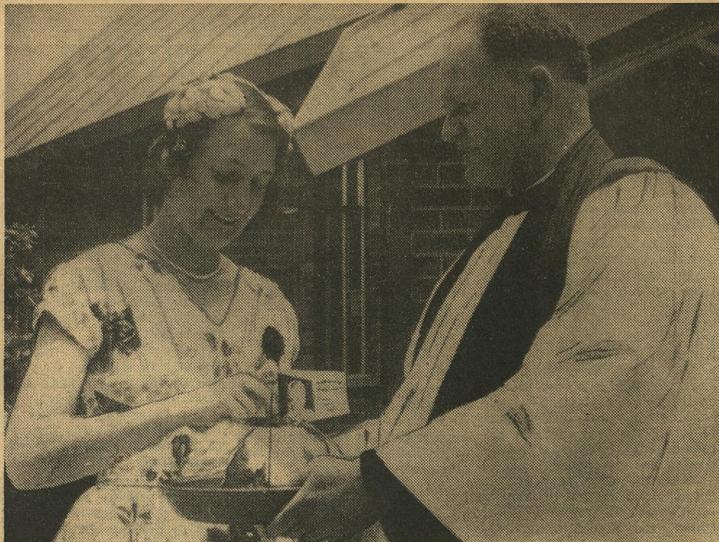
They can however, become a mere matter of ecclesiastical habit and denominational pride.

They can even become matters of self-indulgence, as where one sees advertisements for so-called "Lenten Delicacies."

There is no special virtue in the mere abstinence from meat on Fridays — it all depends on why you do it, and how you do it.

The Church bids us practice fasting, abstinence and self-discipline, and these things are a bounden Christian duty. But abstinence from flesh meat on Friday is not necessarily that.

It may be a good thing to do; many have found it so for centuries. It depends on why you do it, and how you do it.



A money box designed as a Christmas pudding was used by the youth fellowship at Otley West, Diocese of Sydney, this month, to raise money for the Carramar Hostel for Single Girls at Turramurra, Sydney. Janice Lester, who designed the "pudding", shows it to the Rector, the Reverend O. B. Waldron-McCarthy.

## AN EARLY CHRISTIAN REVIVAL

In the fourth century, the Christian religion received the official recognition and support of the imperial authorities.

Under the Emperor Constantine, the persecution of Christians ceased. The emperor was himself a Christian, and it became expedient and personally profitable for his subjects at least to claim similar beliefs.

We have seen how the Church under persecution, though small, was vigorous, and its members deeply committed.

Now there came a growth in the number of nominal Christians.

The content of one's belief became less important, humanly speaking, when one was not called upon to defend it against powerful critics.

Revival in the Church came through the growth of the monastic life.

Very early in the Christian era, people had been led to a life of poverty as part of their vocation. We read in the Book of the Acts how the community in Jerusalem lived in corporate poverty, having all possessions in common, in order to serve God more effectively. And others voluntarily stayed unmarried for the same purpose.

Monasticism seems to have begun in Egypt, where certain holy men withdrew entirely from the comforts of society to the

desert, living alone in huts and caves.

These hermits practised great self-denial, not only physically but mentally as they sought to live to the glory of God without the support and assistance of companions.

Later groups of these men lived in small colonies, though with freedom to discipline their lives in whatever manner they wished.

By the fourth century, when the State had become tolerant of Christian practices, monasteries similar to the modern ones were established.

As well as poverty and celibacy, the monks now had to practice obedience to the superior of their monastery.

Pachomius, the founder of

this pattern of common life, also introduced the principle of work to monastic life. Every monk had some particular skill which he employed for the good of the community.

Religious communities for women also grew up in this period, after the same pattern.

These monastics provided a challenge to laxity among Christians in society. They witnessed to the reforming power of God in human life, and through their daily round of worship built up the whole life of the Church.

Although in the beginning divine contemplation was their chief activity, they gradually built up a tradition of learning that was in later centuries to save civilisation from complete annihilation.

## JOYFUL ALL YE NATIONS RISE

The Feast of the Epiphany, or the Manifestation of Christ to the Gentiles, is observed in our churches next Friday, January 6.

On that day we think particularly of the visit of the three wise men to Christ, recorded in the second chapter of S. Matthew's Gospel.

The purpose of this pilgrimage by non-Jews under the guidance of a star was to give worship to the King of the Jews.

The story has become the occasion for the Church to think of the universal importance of the birth of Christ — an importance for all men at all times.

The three wise men, traditionally thought of as kings of distant lands, have become the types of all nations under heaven, bringing their gifts of homage to the Child who was "born the king of angels."

### AT COMMUNION

The collect, epistle and gospel set down for the feast are concerned with this theme.

In the collect, we pray that we may be in time granted the fullness of knowledge of God that was granted to the wise men at the end of their journey. At this stage in our own journey, we can know Him only by faith.

S. Paul tells in the epistle for the day of the revelation to prophets and apostles that the worship of God should be the heritage of all men, not an exclusively Jewish religion.

The gospel is the source of our information about the wise men's visit, with the political complications it created.

For meditation and intercession on this day, we can remember the prophecy of Isaiah: "The Gentiles shall come to Thy light, and kings to the brightness of Thy rising," remembering in particular the relationships between nations and the missionary concerns of the Church.



A seventeenth century artist's representation of the event celebrated on the Feast of the Epiphany: Rembrandt's "The Adoration of the Magi."

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# THE GIFTS OF THE MAGI

By D. W. MENZIES

THE story of the Wise Men who came from the East is to many people a beautiful example of a fairy tale.

Most of us, wisely or unwisely, have moved from the intellectual position of our fathers that every word in the Bible is literally true — the sort of attitude summarised by our grandmother when she was asked whether the whale in fact swallowed Jonah. Her answer was that if the Bible had said that Jonah had swallowed the whale, she would still have believed it!

The trouble is that if we abandon literalism, we tend to fly to the opposite extreme, selecting the "easy" parts of the Bible as true, and the difficult and obscure portions as fables, myths, allegories, and so on. The many interpretations of the story of the Wise Men are a good example of this type of thinking. But it may be sincerely asked why these events should not have happened exactly as the New Testament described them.

## MANY RELIGIONS

For Christ was born into a world which was jampacked with religions. Many of these looked forward to the appearance of a Saviour-King who would come to purify his people. What more natural that three wise men, following one of these religions, and seeing an unusual astronomical appearance, should come to Bethlehem in exactly the manner described?

We may perhaps go further, although speculatively. If tradition is correct in calling these men Magi, a number of possibilities arise.

The term "Magus" is one of general application in many directions, but the Greek historian Herodotus applied it to a priestly caste of the ancient Persians, avowed followers of the prophet Zarathustra.

This is interesting, because we as Christians owe a largely unacknowledged debt to this

Persian sage. Scholarship shows that his teachings considerably influenced the Jews during the Exile, and through them contributed to Christian belief.

It is to Zarathustra that we owe the developed idea of Satan, of the eternal struggle between God and the Evil One for the mastery of the world, and of the final apocalyptic battle which will eventually usher in the Kingdom of Heaven.

Apart from their beliefs, we know something of the history of the Persian Magi. You will remember that one of the tribes of Israel, the sons of Levi, became in Israel's history a priestly class of attendants to the temple.

Much the same happened in Persia. After the fall of Assyria in the seventh century before Christ, the Medes founded a great empire.

The Magi were one of the six tribes of the Medes, and constituted their priestly class. Even when the Persians conquered the Medes, the Magi retained their priestly status, and enjoyed the esteem of their conquerors.

They were especially noted for their powers of divination, and also for their belief in a great saviour prophet, whose advent would be closely related to the end of the world.

It is not impossible that the three wise men of the New Testament story were in fact Persian Magi. If this speculation is anywhere near the truth, what a picture it raises in the mind's eye!

## PILGRIMS

Three followers of a Persian prophet seeking the greatest Prophet of them all. Three priests of an ancient and privileged caste seeking the Great High Priest.

Three humble pilgrims following the Star in the East which led them to the stable at Bethlehem. Three kneeling suppliants before a Babe in a manger, laying out their gold, and frankincense, and myrrh.

Something like this actually happened, I am sure. And what significance does this event hold for us to-day? A good deal, I would suggest. For in this simple act of worship by the wise men we can see quite clearly why Christianity is the unique and peculiar religion that it is.

It is true we cannot claim originality for our moral code. This is great, but not unique. Nor can we make such a claim for our system of religious dogma, which is novel in many ways, but is clearly derived from earlier sources.

No, the unique quality of Christianity does not lie in ethics or dogma. It lies in the manger at Bethlehem. It lies in the God-King, a helpless infant in his mother's arms.

Let us see where this leads us. In the present contracting state of the world, more and more the world religious systems are coming into contact with one another, and are learning more about one another.

## EVANGELISM

Principally, they are learning how they resemble one another. All over the world in various ages, Man's urge towards God has led him to appreciate certain general truths — and frequently they are the same truths.

Are we therefore to give up religious evangelism? Are we to apportion spheres of influence? Are we to be content that Christianity holds sway in Europe, Mohammedanism in the Middle East and South East Asia, Buddhism and Hinduism in India, and so on? Are we to say that one religion is as good as another?

By no means. Let us remember the sonorous words of the Epistle to the Hebrews: "God, who at sundry times and in diverse manners speak in times past unto the fathers by the prophets hath in these last days

spoken unto us by His Son." Which puts the thing in a nutshell. God has been revealed by many prophets, not all of them Jewish or Christian, not all of them Western, not all of them with white skins.

But in a historical moment two thousand years ago, God didn't declare a truth, enunciate a moral principle, or start a new fashion in philosophy.

He did something much more startling. He took to himself the form of a servant, and was born as a baby in the heat and smells of a Palestinian stable. And as a baby, he no doubt burped and wet his nappies and yelled for his mother as any other baby does.

## THEIR GIFTS

In the presence of this foolishness of God, what else can a wise man do, but kneel and tender his gifts of gold, and frankincense, and myrrh? What else can a religion do, but to recognise frankly that it is in the presence of One who transcends all religions, and who is in Himself the fount and origin of all belief?

Not only in the field of comparative religion, but also in the down-to-earth business of personal evangelism, this striking picture of the Wise Men tendering their gifts has a great deal to tell us.

For we are all personal evangelists, whether we like it or not. In the end it is not the extraordinary people, but ordinary people, who spread the Gospel.

The golden time of Christian evangelism occurred at a time when there were no church buildings, and no campaigns of mass evangelism, but rather the word of mouth spread by traders, soldiers, prostitutes, and people of no repute.

The trouble is, how do ordinary people like you and me set about this duty of evangelism? Here let us again look at the scene of the Magi kneeling before the Christ Child. Let us remember that the person whom we are attempting to evangelise is like those kneeling figures, in that he (or she) brings his gifts. They are gifts of experience, of heredity, of good things and bad things learned in the battle of life. And they are all precious gifts, not things to be ignored.

The trouble about a great many earnest Christians is that with the best of motives they treat the object of evangelism as if he were an empty pot to be filled with God. When such a person resents having the Gospel

poired into him by main force, we go away shaking our heads at the dreadful hardness of human nature.

The most effective personal evangelist is the man who is prepared to recognise that every one of God's children brings gifts, and the nature of these gifts (they are always different) has to be understood and appreciated before his real needs can be met.

And when your neighbour brings his gifts, what do you do to help him? Look again at the three Wise Men, and see.

For these men did not bow their knees and bring their gifts to philosophy, or dogma, or a moral code.

They knew more than enough of these things already. They bowed their knees to the Babe, and to nothing else.

You will find the same is true to-day. You won't convert people to Christianity. You will convert them to Christ. It is not how well you can argue about Christianity, it is how much you can show them Christ. It is how much Christ shines through you, even as the skin of Moses shone in the presence of God.

## ACID TEST

This is the acid test. We can learn by experience how to approach people, and to assess their gifts. But we will never show them the Christ Child, until we have seen the Christ Child ourselves. If Christ means the world to you, and means the world to me, we cannot help but convey that assurance to others.

And so, before we try converting anybody, let us try to convert ourselves. Let us repeat the pilgrimage of the Wise Men, and bring our own very stained and tarnished gifts to the Babe in the manger, before we dare attempt to help others, wise and foolish, to bring theirs in their turn. Let us make the pilgrimage first, shall we?

## YOUTH SECRETARY CHOSEN FOR S.P.G.

ANGLICAN NEWS SERVICE  
London, January 2

A new youth and education secretary for the Society for the Propagation of the Gospel takes up his duties this month.

He is the Reverend Patrick Appleford, formerly Chaplain of Bishops' College, Cheshunt, and secretary of the Twentieth Century Church Light Music Group. He is also the author of several hymns.

## AGED AND INFIRM AT COORPAROO SERVICE

### ARCHBISHOP AT THE ANNUAL DECEMBER PARTY

FROM A CORRESPONDENT

Coorparoo, Q., December 20

The Archbishop of Brisbane, the Most Reverend R. C. Halse, last Wednesday attended for the third year in succession the December service for the aged and infirm at S. Stephen's Church here.

His annual party held afterwards was attended by visitors nominated by these parishes at the October meeting.

The special guests were the archbishop; Mr Russ Tyson of the A.B.C. and his wife; and Mr Keith Hooper, the State member for Greenslopes, within the parish, and Mrs Hooper.

The archbishop presided at the service of Holy Communion at which the celebrant was the Rector, the Reverend James Payne, assisted by the Reverend D. Routley and Captain E. J. Pearce of the Church Army.

Afterwards in the hall more than 120 people attended the party provided by the Mothers' Union branch.

The archbishop congratulated the parish and the Mothers' Union on the splendid project.

His Grace was supported by Mr Russ Tyson and Mr Keith Hooper, M.L.A.

## M.U. HELPS

The visitors were welcomed by Mrs S. White, aged 87, supported by Mr G. Dibley (a 'youngster' in his 70's).

Mr Dibley reminded the gathering of Senator Dame Annabelle Rankin saying at the similar function in December, 1959, that "S. Stephen's appears to have room in its heart for everybody and a special place for the aged, infirm and lonely as well as the youth and children."

Mr Hooper said that it was the most impressive service he had ever attended and as an Anglican he hoped that other parishes would endeavour to inaugurate a similar Ministry to deserving people.

A monthly service for the aged and infirm was begun in 1958 at S. Stephen's when the rector found that many of these people to whom he administered the sacrament in their homes would also like to be able to attend their parish church.

The Mothers' Union branch provides the car drivers to collect the people; other members

entertain them to morning tea after the service.

The rector says that it is the best piece of practical Christianity performed by the parish.

He said last week that two of the folk concerned are in their 90's and several well into their 80's. Several are real invalids and it is quite a task to make the necessary arrangements for them.

When the point is reached for the administration of the sacrament the old folk come forward or are helped forward (two ladies are blind) to the communion rail by Mothers' Union members. Some, who are unable to kneel, stand at the rail.

After all have communicated at the rail the clergy then go down into the nave and administer the sacrament to several who are too infirm to climb the steps to the sanctuary.

## BIBLE COLLEGE RESULTS ISSUED

FROM A CORRESPONDENT

The registrar of the Church of England Bible College, Sydney, the Reverend R. S. R. Meyer, last week announced the results of the third term examinations for students at the college.

A prize for the highest aggregate in the three termly examinations was awarded to Miss L. Fisher-Johnson, who gained 93 per cent. of marks.

Diplomas were awarded to P. Langworthy, D. Voss, I. Sutherland and N. Hocking, first class; D. Hocking, D. H. Collett, and B. A. Irvine, second class; and R. Paddle, pass. These have completed the two-year course.

The examination results, in order of merit, were:

L. Fisher-Johnson 95 per cent., S. Mildwater 94, G. Scrivener 93, J. Webster 88, D. Hyde 86, J. Barber 86, A. Schulstad 86, D. Voss 85, P. Langworthy 83, D. Livingstone 83, M. Hanson 81, L. Ross 78, A. Gayford 77, I. Sutherland 76, D. Svenson 75, L. P. Stack 74, N. Hocking 73, J. C. Lowe 73, D. Pennington 72, W. Doran 72, J. Campbell 71, G. Lee 71, J. Morley 69, D. Garner 69, J. Burtenshaw 69, D. B. Ryan 66, D. Dunt 64, T. J. Donnelly 61, D. H. Collett 61, T. R. Bull 60, E. B. Scribner 59, J. A. Friend 55, G. W. Hollingsworth 55, N. W. Stokes 54, C. Hobbs 54, R. Ashbury 53, D. J. N. Johnston 53, B. A. Irvine 52, R. Paddle 51, M. Irvine 51, G. R. Child 50. Four candidates failed.

## CAROL SERVICE IN BRISBANE

FROM OUR OWN CORRESPONDENT

Brisbane, January 2

A choir of seventeen boys and nearly as many men presented the "Festival of Nine Lessons and Carols" in S. John's Cathedral, Brisbane, on December 15.

The choir entered the candlelit cathedral bearing their own candles in procession. When the lights came on, the congregation joined them in singing "Once in Royal David's City."

The cathedral organist, Mr Robert Boughen, trained the choir and accompanied the singing.

The lessons were read by the youngest chorister, the head chorister, a server, the organist, a cathedral warden, a representative of the Lord Mayor, a member of the Cathedral Chapter, the Dean and the Archbishop of Brisbane.

## HISTORIC MOVE IN AFRICA

### DIOCESE DIVIDED INTO FOUR

ANGLICAN NEWS SERVICE

London, January 2

The Synod of the Diocese of Mombasa last month gave authority for the division of the diocese and the creation of three new dioceses.

It was the last meeting of the synod of the old diocese. The Archbishop of East Africa, the Most Reverend L. J. Beecher, presided.

The three present assistant bishops in Mombasa, two of whom are African, now have diocesan status.

The Right Reverend Festo Olang is Bishop of Maseno (Nyanza Province), and the Right Reverend Obadiah Kariuki is Bishop of Fort Hall (Central Province).

The new Bishop of Nakuru (the Rift Valley Province) is the Right Reverend N. L. Smith.

The archbishop retains Nairobi and the Southern and Coastal Provinces. Eventually his diocese, which retains the title of Mombasa, will be divided further.

## ALTERATIONS AT HIGHFIELDS

FROM OUR OWN CORRESPONDENT

Newcastle, December 20

The Bishop of Newcastle, the Right Reverend J. A. G. Housden, dedicated alterations at S. Botolph's church hall at Highfields last Sunday morning.

The hall has been divided into two sections, one half being used solely as a church.



The official table at the Christmas party for the aged and infirm at S. Stephen's, Coorparoo, Diocese of Brisbane, following their December service in the church. Facing the camera are (left to right): Mr K. Hooper, M.L.A., Mrs Hooper, the Archbishop of Brisbane, the Rector of Coorparoo, Mrs J. R. Payne, Mr Russ Tyson and Mrs Tyson.

ANGLICAN MEN OF LETTERS . . . 18

# THOMAS GRAY: CHURCHYARD POET

BY THE REVEREND EDWARD HUNT

AS people have often remarked, the atmosphere of the Church of England seems to be conducive to poetry, inspired partly by the beauty of its ancient fanes and its aesthetic forms of worship and even more by the matchless word-music of the Prayer Book.

None can hear its stately and lovely cadences and remain unmoved, for every phrase delights the ear as well as feasting the soul.

If we may take the country churchyard as a symbol of the influence of the Church in the external affairs of men, we may well include a churchyard poet in our list of Anglican writers, for Gray, in his famous "Elegy" has immortalised Stoke Poges' churchyard, and with it the spiritual influence of the Anglican Church.

As Langhorne wrote to Hannah More, how enchantingly beautiful was Gray's muse when she wandered through the churchyard in her morning dress!

Those who may sometimes feel that our Church lacks influence may well receive reassurance by reading again Gray's inspiring elegy.

Thomas Gray was born in London on December 26, 1716. His father was a money scrivener, his mother a milliner in Cornhill. Mrs Gray was able to educate her son at Eton, after which he entered Peterhouse, Cambridge, in 1734, where he spent four years.

He then accompanied Horace Walpole, his old school friend, on a three-year tour of the Continent, whose scenes made a deep and lasting impression on his mind.

Gray was a gifted scholar, perhaps the most learned man in Europe, according to Mr Temple, who told Boswell that Gray knew science, history, metaphysics, morals and the fine arts, not superficially, but thoroughly, for he had read all the original historians of England, France and Italy, and was a great antiquarian.

In 1742, Gray returned to Cambridge, first to Peterhouse, then Pembroke, where he remained for the rest of his life, save for a visit to Scotland in 1765.

In 1768 he was appointed professor of modern history at Cambridge, where he died on July 30, 1771, and was buried in Stoke Poges' churchyard.

Apart from translations from the classics, Gray's first poem was "Ode to Spring," followed

by "Ode on a Distant Prospect of Eton College," and "Hymn to Adversity" in 1742.

"Ode on the Death of a Favourite Cat," 1747, was an earnest of renewed friendship with Walpole, to whom the cat belonged.

In 1750 came his masterpiece, "Elegy Written in a Country Churchyard."

Inspired by the influence of the Church, it is one of the most beautiful and exquisitely finished poems ever written.

Other well-known poems are "Progress of Poesy," 1754, a magnificent work in Pindaric metre. "The Bard," 1757; "The Fatal Sisters," and "Descent of Odin," 1768.

The last two were fruits of Norse and Icelandic studies which occupied the later years of this man of amazing grasp of mind.

He wrote so little and, in the phrase of Horace, used the file with such untiring patience, that it has been said no man ever entered the company of the poets with so small a volume in his hand.

Indeed, Johnson said his fame rested on two sublime stanzas of his elegy, one being:

"For who, to dumb Forgetfulness a prey,  
This pleasing anxious being ere resigned,

Left the warm precincts of the cheerful day,  
Nor cast one longing, lingering look behind?"

Then, added the famous doctor, the other stanza I forget! A wise omission, for it gives us all a chance to add our own favourite stanza, mine being: "Full many a gem of purest ray serene  
The dark unfathomed caves of ocean bear;  
Full many a flower is born to blush unseen  
And waste its fragrance on the desert air."

In fact, each stanza of the elegy is such a polished gem that one can understand Wolfe reciting it before the Battle of Quebec and declaring that he would rather be the author of the poem than the conqueror of the city!

In "The Bard," however, are passages of equal splendour, such as:

"In gallant trim the gilded vessel goes,  
Youth at the prow, and Pleasure at the helm."

In short, Gray's work is that of the consummate artist.

In 1757, this shy and gifted poet who said the little he had to say with the perfection of scholarly and musical grace, was offered the Poet Laureateship, which, with characteristic modesty, he declined.

Like his contemporary, William Collins, famous for his ode, "How sleep the brave," Gray was a rebel against all dead artificialities, which has ever been the hall-mark of the true churchman.

Finally, Gray's letters deserve mention, for they reveal the true piety of his reserved but amiable nature.

As Rogers says, they are full of inexpressible charm, as witty as Walpole's and containing far truer wisdom.

There are memorials to Gray in Stoke Poges, Cornhill and Westminster Abbey, but many an anglican the world over cannot enter a country churchyard without a thought for the poet who has enshrined for ever the spiritual atmosphere of our ancient church in his peerless elegy.

## CHURCH UNION PROPOSAL IN U.S.A. MAY INVOLVE EPISCOPAL CHURCH

THE "LIVING CHURCH" SERVICE

New York, December 23

A proposal for Church union involving the Protestant Episcopal Church in the United States of America, was discussed in the General Assembly of the National Council of Churches of that country early in December.

The proposal was made by Dr E. C. Blake, an executive officer of the United Presbyterian Church in the U.S.A., in a sermon in Grace Cathedral, San Francisco, the city where the assembly was meeting.

He urged that the United Presbyterian Church and the Protestant Episcopal Church join in inviting the Methodist Church and the United Church of Christ to discuss a basis of union.

He said the basis would emphasize both Catholic and Evangelical principles.

The presiding bishop of the Protestant Episcopal Church, the Right Reverend A. C. K. Lichtenberger, was unaware of the suggested involvement of that church until after the sermon had been delivered.

After studying the proposals, he said: "A plan of this pro-

portion and depth will, I hope, be studied carefully by our church and a positive response made.

"The details will, of course, be subject to negotiation between the churches if they enter into serious conversations.

"For more than twelve years now, the Episcopal Church's Joint Commission on Approaches to Unity has been in conversation with a similar commission of the Methodist Church, looking towards a union of these two churches.

"Dr Blake's sermon provides the possibility of enlarging these conversations to include churches of other traditions," Bishop Lichtenberger said.

"One of the important features of the plan of union is that it would not only provide for the full communion of the churches thus brought together; it would unite them organically.

"This union would not mean a monolithic and authoritarian

structure, but a structure in which both Catholic and Reformed traditions would be united," he said.

The General Assembly of the United Presbyterian Church will consider the proposal in May this year. The General Convention of the Protestant Episcopal Church will discuss it in September.

Dr Blake said he thought it would take at least ten years to implement such a plan, even if no serious delays occurred.

During its session, the General Assembly of the National Council of Churches elected a lay member of the Disciples of Christ, Mr J. I. Miller, to be its new president.

### FOUR LANGUAGES AT CONSECRATION

THE "LIVING CHURCH" SERVICE  
New York, December 23

Three languages in addition to English were used at the consecration of three new bishops for Africa on November 27.

The Epistle was read in Afrikaans; communion hymns were sung by an African choir in Xhosa; and at the close of the service, the new Assistant Bishop of S. John's, Kaffraria, blessed the congregation in Zulu.

The three bishops are the Right Reverend R. H. Mize, Bishop of Damaraland; the Right Reverend H. Beardmore, Bishop of St Helena; and the Right Reverend A. N. Zulu, for Kaffraria.

### APOSTLE'S GRAVE MAY BE FOUND

THE "LIVING CHURCH" SERVICE  
New York, December 23

A German archaeological expedition last month unearthed what it believes to be the grave of S. John the Divine, who, according to tradition, died in Ephesus about 100 A.D.

The grave is beneath a shrine dedicated to the Evangelist near the ruins of Ephesus, not far from Smyrna.

### ORTHODOX SPEAK ON PEACE ISSUE

THE "LIVING CHURCH" SERVICE  
New York, December 23

Moscow Radio reported last month that leaders of the Greek and Russian Orthodox Churches had made a joint statement on the role of religious authorities in safeguarding and promoting international peace.

The statement bears the signatures of the Patriarch of Moscow and All Russia, Patriarch Alexei, and the Patriarch of Alexandria, Patriarch Christopher.

The Russian patriarch has just made a tour of countries in the Middle and Near East.

The radio station quoted the two patriarchs as saying that "our Christian conscience is disturbed by the very thought of war and its consequences.

"It is impossible to resign one's self to the oppression of man no matter how this is covered up."

## MT MAGNET CHURCH

### NEW BUILDING DEDICATED

FROM A CORRESPONDENT  
Mt Magnet, December 20

The Bishop of North-West Australia, the Right Reverend J. Frewer, dedicated on December 11, the new Church of All Souls', Mt Magnet, in the Parish of the Murchison, in the presence of 200 people.

Just twelve months ago, to the very week-end Advent III, the former All Souls' was completely destroyed by fire.

At that time the parish was without a regular ministry until April this year when the present rector, the Reverend Arthur Williams, was appointed through the Bush Church Aid Society.

### FEATURES

Two meetings of parishioners were held in May and June and work commenced in July.

The church was built at a cost of £2,500 and is constructed of steel and timber walls covered on the outside with fluted asbestos and flush jointed fibrous plaster walls and ceiling.

The outside colour scheme is broken white with blue trimmings while inside the light blue walls with deeper blue sanctuary wall contrasts with the maple coloured furniture and red cement floor.

The Reverend E. W. Doncaster of Bluff Point, Geraldton, acted as chaplain to the bishop. After the petition of dedication was read by the rector, the bishop knocked for admittance. The dedication commenced with the reading of Psalm 24.

The bishop took as his text, "I was glad when they said unto me, let us go into the house of the Lord."

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## BRIGHTON GRAMMAR BOYS ACT AS CAMP HOSTS

FROM A CORRESPONDENT

Frankston, Victoria, January 2

The eighteenth annual camp for the boys of S. John's Home, Canterbury, Diocese of Melbourne, was held at the Church of England Boys' Society's permanent camp at Frankston last month.

The camp was arranged as usual by the boys of Brighton Grammar School.

During the year, weekly contributions were made towards the cost of the camp by the Brighton Grammar boys.

Some financial help was also given by business houses and interested individuals.

About sixty boys from the school acted as hosts to the boys from the home for the week.

Eighty-five of these, aged between five and sixteen, attended this year.

The younger Brighton boys acted as "slushies," and the older ones were group leaders and assistants, with about four leaders to eleven boys.

The leaders conducted inter-

group activities such as sport, hut-cleaning and other domestic duties.

The senior boys of the school looked after the administrative side of camp life, including running the canteen and supervising first aid and lifesaving.

### BRANCH HOUSE HAS NEW PRIOR

ANGLICAN NEWS SERVICE  
London, December 23

Father Nicholas Graham, whose brother is Superior of the Community of the Resurrection, Mirfield, has been appointed Prior of the community's branch house at Holland Park, London.

He succeeds Father Trevor Huddleston, now Bishop of Masasi, East Africa.

# Arnott's famous Biscuits

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# SUMMARY AND REVIEW OF THE YEAR 1960

(Continued from page 2)

It was, it is said, a most useful conference; but it was a conference whose full value will not be known until the work of the several continuing bodies has been faithfully done.

Little is known of what has happened since, because the Australian Council of Churches either has nothing to divulge, or is chary for some reason of publicity.

To underline the shortage of candidates for the Sacred Ministry in Australia, Bunbury's lively bishop, the Right Reverend R. G. Hawkins, set forth on a poaching mission to the United Kingdom during February.

As was to be expected, he gained some excellent recruits!

Our issue of February 19 saw a Leading Article in support of Professor Harry Messel which endeared us to few outside our faithful readership. We took time off, in supporting the professor, to say what we thought of the several Australian educational systems, and our conclusions were:—

"Australian school children are among the least hard worked in the world. So are the generality of their teachers. Our children, as the Orthodox Professor H. Messel has rightly pointed out, are scraping by in general with a mere twenty-two and a half hours of actual instruction each week, supplemented by the "homework" which they rarely do. While lazy and stupid parents in this effete society allow nonsense of this kind to go on, and while the generality of school teachers complain that even these hours are as much as they themselves are physically capable of enduring, both teachers and students in the United Kingdom spend half as much time again in actual classroom work, in both primary and secondary schools. In the Soviet Union, as in China, teachers and students spend twice as much time in the classroom and children actually do homework. This is bad; but it is worse when one considers the respective curricula followed by schools in Australia, in England and behind the Iron Curtain: An ever-increasing amount of the time of Australian children is taken up with farcical "cultural" and "physical development" and "social development" nonsense since the war, as the sciolists who in the end appear to shape the content of education implement the mad theory that hard work cannot be good fun.

## "LEISURE"

"There are facets to this idiotic situation which may safely be left to our more perspicacious correspondents to detail. What concerns us here is that this intellectual and moral cowardice of the adult community as a whole is tending to do the most serious possible harm to the system of public education in Australia. The adult community knows in its heart that the silly notions about "leisure" which it has entertained since the advent of the moving pictures are not merely unrealisable in practice, but largely bad in themselves; yet, by refusing to acknowledge the truth, it is demolishing the bases upon which our system of education should be constructed. It is ridiculous to train children to live the lives of irresponsible millionaires or Hollywood stars unless you throw in the necessary cash and facilities; but that is in effect what we are doing."

In the same issue we recorded that the Archbishop of Sydney had continued his policy of "meeting the people" in their daily occupations. His Grace visited a coal mine and a dairy farm on the south coast of New South Wales.

Looking back upon it we cannot decide whether it was more than ordinary good luck or real

prescience which caused us on February 26 to publish a second Leading Article on the Commonwealth Conciliation and Arbitration Commission, in the course of which we said "The Australian economy is in a highly unstable and vulnerable state." Mr Holt, we presume, does not read THE ANGLICAN.

What we said, in full, was: "The Commonwealth Conciliation and Arbitration Commission is the most dangerous sacred cow of Australian political life. Everyone fears it. Yet little knowledge of economics, and less of politics, suffices for any person of normal intelligence to appreciate that the bases upon which this tribunal functions—as, in the case of the recent twenty-eight per cent. marginal increase—will cripple the economy if they rest unchanged. In private, even economists of the Left readily admit as much; but who shall blame them for not saying so in public, when even those of conservative views dare not? The truth is that the Australian economy is in a highly unstable and vulnerable state. The main reason for this lies neither with the Government's former policy on imports, nor with the policy of managements on prices, but in the bases upon which the Arbitration Commission hands down its judgements. These are of basic importance, since they encourage continued inefficiency in production on the part of management and labour alike, and the community can no longer afford the results which ensue."

## CHANGES

In the same issue we recorded the resignation from St. Peter's College, Adelaide, of Mr C. E. S. Gordon, after a tenure of office of fifteen years. It was not long before death claimed him.

Our first issue of March contained a note of the death of the Right Reverend W. G. Hilliard in Sydney on March 1.

Like Bishop McKie, who had gone to England a month earlier, Bishop Hilliard was an original member of the editorial advisory panel of THE ANGLICAN. With successive problems in our relationship with the "official" Church he had been a powerful and unfailing friend since we started publication.

As usual, we published an obituary of our friend in which we said the truth as we saw it—we painted him "warts and all."

The truth is that on the debit side the late Bishop Hilliard was without question one of the worst "desk" men and administrators whom the Church has ever seen. He was not a clerk. He was a creative artist. Creative artists, thank goodness, are all hopeless at keeping appointments and remembering the minutiae of administration.

On the credit side, as a creative artist, few men have made that greater contribution to the life of the Australian Church than the Bishop. It was puzzling to us, as it always is, how some—though not those closest to him—were infuriated because we told the truth about him as we saw it. It will not surprise those who did know him that he had in fact seen the major part of his obituary in print before he died! What is more, he paid us the compliment of saying that it was at least written in English.

## MARCH

March saw the arrival in London of Bishop Stephen Bayne, one-time Bishop of Olympia in the United States, in person one of the most attractive bishops of the Anglican communion, who had been appointed to a job the precise scope and significance of which no one seems to know.

Whatever the job is, we doubt not that the Bishop will do it very well. What we don't understand—and neither, apparently, does the Primate of Australia—is just what that job is.

However, through General Synod, the Australian Church is making some contribution towards the expenses involved.

At Rochester, in England, workmen installing a heating system for the Cathedral unearthed a Saxon burial ground. The burial ground was discovered to surround the original Church, which was founded by Bishop Justus in about A.D. 597. This was one of a number of similar trivialia duly reported in our columns during the year.

March provided one of the more ironical situations of the year. The English financial Press with one heart and voice warned that this was the time to tighten credit and import policies, at the very moment that our own Federal Government relaxed restrictions of all kinds!

In the United States, where the Republican administration, running true to form, regarded the result of the next election as of greater importance than stating unpalatable economic truths, a Government spokesman followed the same line as Australia—with the results now proving as maleficent for the United States as for this country.

It might have been thought that none had ever read the autobiography of Lord Vansittart, that no one in Western Europe remembered the trend of German history under Prussian influence since 1870, to judge from the way in which no protest was made until it was almost too late about the deal between the Franco Government of Spain and the West German Defence Ministry to establish purely German bases behind the Pyrenees. None could question the loyalty of Dr Adenauer and Herr Strauss to NATO: what happened was that the German war planners, with characteristic Teutonic thoroughness, carried the NATO exercise in theoretical warfare several stages further than the rest of the members of NATO had even dreamed.

This was a case where unimpeachable military logic was political lunacy, and was belatedly stemmed.

## APPRECIATION

March saw Mr Macmillan spending a pleasant week-end with General de Gaulle in France. Shortly afterwards, Mr Khrushchev himself dropped in.

From all accounts in the public Press, and from the comments of all observers, these informal chats provided a pretty sound guarantee that the Summit Conference to be held in May would really achieve something—particularly since so much of the ground for the tentative agenda had been cleared by the permanent public servants of the participating powers.

Looking back at it all, one can only admire more and more the integrity, the subtlety and the skill of Mr Macmillan. Whatever the causes of the debacle in May, no man could have done more than he to bring about another issue.

His old University of Oxford showed its appreciation of the man by electing him to be its next Chancellor during the month.

However other bishops may suffer from a shortage of clergy, the Bishop of Canberra and Goulburn apparently suffered little—last year at any rate. On March 20 he ordained a record number of men to the priesthood and the diaconate in Canberra.

The Primate's example of descending coalmines was followed in this month by the Bishop of Newcastle, who went down the

Pelton colliery near Cessnock.

One day, perhaps, our bishops will show a similar interest in another branch of industry: newspaper printing.

At the end of the month our readers were delighted to learn through our columns that the Archbishop of Brisbane, the Most Reverend R. C. Halse, had been elected an honorary fellow of his old College, Brasenose College, Oxford.

During the month the correspondence continued in our columns on "The Parson's freehold."

No conclusion was in the end reached—even after the correspondence extended into April—but at least it provided an opportunity for all with strong views on the matter to let down their hair. Interestingly, the views expressed bore no relation whatever to Churchmanship. Equally interesting was the fact that opinion was divided indifferently between laymen and clergy on what "the parson's freehold" should really mean in the Australian Church.

The one thing which did seem quite clear at the end of it was that there was no considerable body within the Church of England in favour of scrapping the time honoured privileges and responsibilities of parish priests for something akin to the system used in the Methodist Church of Australia, where promotion is slow and automatic, and salary scales likewise, where men can be moved from A to B whether they wish to move or not, and where the powers of the Conference are greater by far than those of any diocesan bishop.

*Time and Tide*, the independent conservative weekly maga-

ment. There are, of course, some conspicuous exceptions; but in general the daily Press tends to present only views which are likely to accord with those of its readers, and tends thereby to lose the independence which characterised THE TIMES during the days of Delane and Buckle.

Our best news story of the month in March was recorded in our edition of April 1: the dedication by Bishop David Hand of the first church in the Asai Valley in the Eastern Highlands of New Guinea.

Unlike some of our mainland correspondents, our New Guinea correspondent on this occasion saw to it that our readers were provided with some impressive pictures of the occasion.

During the dedication, Bishop Hand received 80 Papuans as catechumens.

March saw increasing signs of the uneasiness of Dr Verwoerd in South Africa. The image of the Queen disappeared from the stamps and coins of the Union. Dr Verwoerd made some querulous and belated criticisms of Mr Macmillan's cautious frankness. The Parliament of the Union passed a B'I to take a plebiscite which finally replaced the Crown by a presidential Top Hat.

It might have been thought that, with all these outward and visible signs of the success of his political policy, Dr Verwoerd would have been happy. But no! At the same time that all these events took place he issued a passionate plea to the former colonial powers not to recall their soldiery from Africa.

Boiled down, what he said amounted to this: if every European country withdraws its troops and administrators from Africa north of the Union, then inevitably the black deluge will descend upon us and our own

of it as a protest against the hated and degrading pass system changed overnight to something near-revolt, and then, in a twinkling, nearly became open rebellion. The development was inevitable since the Government was utterly unaware of the strength and vigour of the campaign against the pass system which had been waged by the Pan-African congress.

In this, as in so many matters of international importance, things are rarely to be summed up in terms of mere black and white.

The attitudes and shortcomings of the Government of South Africa stemmed from religious factors.

We analysed this in a "double decker" Leading Article, published at the end of April. This is what we said:—

"Only ignorance or hypocrisy can account for criticism by most Australians, and by the Federal Government and Opposition alike, of the policies of the South African Government in racial matters. The truth is that the majority of us support as morally wicked and as intellectually stupid a policy of racial discrimination as the majority of Europeans in South Africa and their parliamentary representatives. Two differences are, that the South Africans are more open about it, and that their problem is within their country while ours is held off by an ever-shrinking stretch of sea. As Prime Minister in a Parliament whose electors are in no position whatever to throw any stones, Mr Menzies adopted earlier this month the only sane course open to him: he refused to 'buy into' what was clearly an 'internal' matter for the Government of the Union.

"For reasons which are cruelly apparent, Mr Menzies enjoys a



The candidates who were confirmed in the chapel at the Flinders Naval Depot, Melbourne, on December 11. ("The Anglican," December 23.) The confirming bishop, the Right Reverend Donald Redding, is in the centre of the group. On his right is the chaplain, the Reverend P. J. Helyer.

zine, which had been sustained for so long by the late Lady Rhonda, was on the point of ceasing publication during March when a young clergyman, the Reverend T. W. Beaumont, who had been serving in Hong Kong, acquired control of the paper with 90 per cent. of its shareholding.

We felt some fellow feeling for *Time and Tide*.

Every weekly newspaper or magazine—even a sectional religious one like THE ANGLICAN—has faced financial problems of the most serious kind for some years past. These problems will become even more serious in the years ahead. Too much altogether of the "Press of opinion" has gone out of existence since the end of the last war. The daily Press throughout the English-speaking world tends less as time goes on to present to its readers informed com-

Africans will rise against us, and our civilisation will be done.

There was a way out. It was based on Christian morality outlined by the Archbishop of Cape Town and other Christian leaders. It never penetrated the intelligence of the Government of South Africa.

No wonder so many South Africans have left and are still leaving the country!

For March saw bloodshed in South Africa.

It was, for the Union, the moment of truth.

More than sixty African men, women and children were murdered on March 21. The event triggered off a chain of events without parallel in the country's history. There was a sudden realisation in South Africa, when the reaction of the civilised world to these events became known, of the extent of South African isolation.

What started on the surface

less sound claim to speak for the British Commonwealth than Mr Macmillan, however. The Commonwealth is a multi-racial concept. There can be no misunderstanding about our general position, and our belief in non-racial policies. When Mr Macmillan told the Parliament of the Union, politely and directly, that the British Government could not give its full support to South Africa because 'there are some aspects of your policies which make it impossible to do this without being false to our own deep convictions about the political destinies of free men to which in our own territories we are trying to give effect,' and when, this month, the United Kingdom representative refrained from voting on the motion concerning South Africa in the Security Council, two things were made clear. First, active external intervention in South

(Continued on page 11)

# SUMMARY AND REVIEW OF THE YEAR 1960

(Continued from page 10)

Africa, apart from being impracticable at this time, would be unlikely to accomplish any good compared with the harm that would follow. Second, notwithstanding this, it was the clear duty of the civilised world to note and assess the facts of the situation in South Africa and to comment upon them in unambiguous terms, upon the principle that freedom is indivisible and that any attack upon liberty is the concern of all free men wherever they may be.

"The facts, in sum, appear to be these. The Union of South Africa is become a complete police state. It is controlled by a government of sincere fanatics whose general policies in racial matters, if not their methods, are endorsed by most of the parliamentary Opposition and most of the electorate. For the time being, that Government has eliminated all possibility of effective opposition to its policies by Africans. For the time being, it has done this, through a series of communist-type Acts over a decade past, by finally smashing each fundamental concept of democratic organisation hammered out in Western Christian communities for more than a thousand years past. For the time being, the voice of the African is silent, in gaol without charge or hope of trial. African wages are not enough for a long struggle, and the African labour force—more than half the total labour force in secondary industry; 40 per cent. of semi-skilled and 6 per cent. of skilled workers—are back at work, impelled both

by hunger and the whip.

"How long this sullen, enforced quiet will last before a recrudescence of violence; how many more such alternations of ever-stronger violence and repression there will be; how long before the final explosion, are questions the answers to which the humblest student of history will know the answer. The end is plain. None can prevent it: the bloodiest of horror. Intervention from without is a practical impossibility. Change of policy within the Union is impossible, curiously, more for theological than other reasons. The Nationalist Party group, elected by just 45.50 per cent. of the electorate, holds 60.60 per cent. of the seats in Parliament; the United Front group, which secured 54.40 per cent. of the popular vote at the last elections, enjoys only 39.7 per cent. of the seats. The *apartheid* policy of the Nationalists, firmly based upon the teaching of the Dutch Reformed Churches, might not appear at first glance to command the support of most of the electorate. In fact, however, there is little difference in substance between the followers of Dr Verwoerd and Sir de Villiers Graaff. The Government, most of the Opposition, and most South African white citizens, support the general principle of *apartheid*. They differ only over the method of implementing it. No white South African group of any significance wants a multi-racial state.

"About half of South Africa supports *apartheid* for the war-

ed theological reasons implicit in that Calvinism described in these columns last week. Most of the rest support it for reasons no more or less immoral and 'practical' than most Australians support their own country's restrictive immigration policies. One thing, by God's grace, might avert catastrophe, reshape South African Calvinism and redeem sheer hedonism: a programme of positive education.

## SOUTH AFRICA

"The end of white supremacy in its present form in the Union of South Africa is not only inevitable; for him who hath eyes to see, it is in sight. This end is condign, and is to be welcomed. Whatever justification the Christian may adduce, in theory and practice, for any human society being shaped and controlled by an élite, he must insist that the line of division between rulers and ruled is a moral one; never such fatuous and amoral considerations as exiguous differences of skin texture, shape of nose, or colour of hair. This is the un-ambiguous teaching of our Lord Jesus himself. It has been a part of the central teaching of Christ's Church for two thousand years, and it is still so—notwithstanding its greater unpalatability to white South Africans and many Australians to-day than to S. Paul.

"It is plain to all men that the issues in South Africa to-day constitute the most important so far in a series of post-war tests of Christianity and democracy. The outcome of this test

will influence the judgement of mankind on both. It will suggest pretty conclusively to most of humanity whether Christianity and democracy are universal in application, or whether they are movements suitable only in western Europe and its overseas client states. It may be true that there is no colour bar in France or the United Kingdom. There is such a bar in the United States (where mixed marriages are by law forbidden in thirty States of the Union!), in Australia, in certain other countries of the West, and above all in South Africa. Here is the rub: there is no room for a colour bar in the philosophy of communism, any more than in Christ's teaching; but there is no bar in practice in the Soviet Union, while its existence in South Africa is a gaping wound which lays the West open to mortal infection.

"Similarly, he who believes in the classical concept of democracy, even if he holds that the democratic state at its best is in truth ordered and shaped by an élite, must insist that the true distinction between that élite and the rest should be based upon intellectual, as well as moral, fitness. He would deny that any consideration of wealth, skin texture or racial origin has of itself any relevance. He would hold, above all, that the rule of the élite, in whatsoever form it took, must rest securely upon the assent of the ruled, freely given in a society wherein democratic principles were universally acknowledged and accepted.

"There are two ways in which the healing process of education, which alone can cleanse and close that wound, is required. The white population of South Africa must re-learn what Christ did teach, and what democratic concepts amount to.

The African needs, in addition to a knowledge of Christ and democracy, complete equality of opportunity within the mixed society that exists.

"Those who truly bear witness within South Africa to Christ's teaching are few in number compared with those who, calling and believing themselves Christians, have yet distorted or perverted the truth or, like most Australians, shrink from the logical consequences of following Him. To sustain the faithful, to bring back to the fold the errant, is the duty of all Christian bodies, and individual Christians, living outside South Africa. None of these must hesitate to tell the truth in love to those in error in the Union. Strong, loving, constant pressure of Christian opinion from all over the world is of the utmost importance. Politically the same is true: the objective of democrats the world over is not the bodies or wealth of South Africans; but their minds. The democratic world must wage war of the sternest kind, not with guns or economic sanctions; but with ideas, against South Africa. And let no man underestimate the force of ideas!

"As for the African: he has it firmly in mind to reach for the doubtful blessings of Western civilisation. No whip, no gun, no physical thing, can change that mind. And if, like other peoples whose development has been retarded by those whose moral and political responsibility it was to help them towards the light, most Africans see only the gross physical benefits of our civilisation and miss altogether the spiritual and intellectual bases upon which we presume it to rest, who shall blame them? For can the same not be said of most white South Africans—and Australians? And have Africans not been denied during their century-and-a-half contact with a white population access to all but the lowest rungs of the educational ladder,

let alone to the vast treasury of Western culture? The African in the Union is what he is, in terms of education, law, economics, what the white man has made him. The choice immediately before the white population is whether to enjoy for a brief day a high standard of living with a low standard of Christian and democratic responsibility, followed by revolution; or whether deliberately to depress their own living standards by shewing a sufficiently high standard of responsibility to ensure that the day of African emancipation sees emerge an educated, trained racial majority playing its part in a process of peaceful development."

[The Review of the remaining nine months of 1960 will be concluded in our next edition.]

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## WITHIN THE VICARAGE WALLS

A HIGHLIGHT of this week has been a "night out" with Father; an unusual experience for a mother of five. The particular event was a large scale dinner to mark a significant forward move in the life of the diocese.

I don't propose to add anything here concerning the merits of the scheme, except the fact that the dinner was heartily enjoyed not only because of the excellence of the menu, but that I did not prepare it, NOR was the washing up dependent upon MY special efforts!

I expect all mothers present (and maybe a few fathers too!) heaved a sigh of relief on that score.

A diploma, first class, should be awarded our baby sitter; a young lass, who, on the eve of school exams, offered to mind the children for us. As it was agreed that she should stay the night, Bronwyn spent a considerable time studiously cleaning away much childish debris in her bedroom in honour of the occasion, as the lass was to sleep in Sally Anne's bed. Sally Anne, of course, was bubbling over with pride.

When the time came for us to leave, Father's parting remark was somewhat imprudent, in that he had not taken into account the time proven adage that "little pitchers have big ears." For when our sitter answered the doorbell, during the course of the evening, Neville yelled from the bowels of the house—"Don't forget what Daddy said, you know, 'If it is someone wanting to get married—tell them to go away and think twice about it!'" I can appreciate the lass's relief upon finding the caller, a school mate who had called in for a reference.

Even Baby Jenny quite appreciated the honour bestowed on her in having a nice young sitter for the night, and suitably obliged, by giving a few elementary lessons in Mothercraft nursing (practical). All of which were passed with first class honours. Good work for a first timer!

Amongst Bronwyn's many girlfriends, there has been one with whom she has been spending an increasing amount of time, until they became almost inseparable. However, the last few days Bronwyn has arrived home minus Joan, but plus a couple of others.

In a quiet moment, I casually enquired where Joan is these days. "Oh, she is playing with Helen." "Have you had an argument?" I enquired. "No Mummy, we are still friends." I persisted still further, "Don't you play with her now-a-days?" Most patiently she stopped what she was doing and explained the situation. "We just decided we were seeing too much of each other, and we thought we would like to play with others as well." Rather cute logic, I thought.

Jenny's adventures into the realm of dietary appreciation have advanced slightly further than a mere swallowing of the products of Mr Heinz (bless his heart). It is far more exciting to get a nice little mouthful saved up, and then give a big hearty blurb outward. It makes such a pretty pattern on Mummy's dress, the table cloth, and anything else within range. It proves she is developing an eye for design. Her favourite supplementary course is a toe or two, which fortunately, is readily available at all times.

The little lass is also beginning to find out that her feet have more potential than she at first thought. I found her at the bottom of her bassinet on her knees, peering over the edge. Now she is confined by straps, which does not please her at all.

All my life I have had a yearning to eat paw-paw. This ambition has been carefully nurtured by friends returning from the north and singing its praises. The catchy tune of a folk dance has haunted me since Neville first learned it in first grade, and has been revived as Michael and Bronwyn progressed through the infant grades. Being fortunate enough to have always lived within coo-ee

of a primary school, I have also been "fortunate" in hearing the music played for every weekly folk dancing session for every grade during the past umpteen years!!

Where oh where IS little Betty? A lesser dedicated person than I, would have been heartily sick of the subject of paw-paws long ago, but my dogged English forbears have passed on a bountiful measure of perseverance for which I have a highly developed sense of responsibility.

For the first time, a paw-paw and I met last week in a local shop. I did not recognise it, and had to request an introduction. At 4/6 a lb, I felt the friendship was not destined to develop beyond a nodding acquaintance, and turned my attention resolutely to a pumpkin nearby which had a much more handsome appearance and was far more practical.

However, a few days later, I noted that the paw-paw had decided to meet me half way as it were, by dropping off a shilling a pound. Believing myself to be particularly partial to friendships with all sorts and conditions of men, I arrived home with a 2 lb version of the aforementioned unassuming, luscious luxury, recalling all the while the tales of palatable delight as recounted by my friends from the north.

All the family eyed the treasure with horror and exclaimed, "What on earth is THAT?!" I could see the children already making up their minds not to like it, so I hastily prepared it to eat with ice cream, which I had been told was an essential part of its success.

At last I was about to partake of the nectar of the gods. It was certainly a moment of great import. I opened my mouth to accommodate the first spoonful.

Well nobody could ever accuse me of having any fads and fancies about food. All I can say is that it WAS lovely ice cream!!!

## HOLIDAY READING

### THE CONTINUITY OF THE CHURCH OF ENGLAND,

by Canon Farnham E. Maynard. — Price: 15s. 0d. (Postage 1/-).

### THIRD TIME OF ASKING,

by the Right Reverend J. S. Moyes, Lord Bishop of Armidale. — Price: 10s. 6d. (Postage 9d.).

### UNFORGETTABLE SAFARI,

by Irene F. Jeffreys. — Price: 10s. 0d. (Postage 9d.).

### THE MAN FROM MAWAMBAL,

by Una Fitzhardinge. — Price: 6s. 0d. (Postage 7d.).

### FAR WEST,

by the Reverend L. Daniels. — Price: 8s. 0d. (Postage 7d.).

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## CHURCH CONTACTS IN SOUTH AFRICA URGED

### RACE STATEMENTS CONFLICT

ECUMENICAL PRESS SERVICE

London, December 19

The Synod of the Church of the Province of South Africa has this month pledged its full support of the bishops "in maintaining and strengthening contacts with other churches, especially the Dutch Reformed Churches."

The Archdeacon of Bloemfontein, who proposed the motion, said it was undeniable that there had been "feelings" between them in the past.

"But a great deal of heart searching has been taking place in the Dutch Reformed Church," he said.

"Twenty-five years ago, the Dutch Reformed Church attitude was that *apartheid* was based on the Scriptures.

"To-day that attitude has been withdrawn — something for which we should be deeply grateful."

Anglicans in many countries have been encouraged in the past month by the publication of a book by eleven Dutch Reformed theologians, condemning *apartheid* as unscriptural and morally unjustifiable.

Last week, the book "Delayed Action" was repudiated by the Commission of the General Assembly of the Dutch Reformed Church of Africa.

The commission said that it was aware that a number of its office-holders had associated themselves with the authors of the controversial volume.

### BISHOP TELLS OF DANGEROUS SPIRAL

ANGLICAN NEWS SERVICE

London, December 23

The Bishop of Willesden, the Right Reverend G. E. Ingle, last month stressed the need of relating legislation to spiritual and moral principles.

"We hear a good deal about the upward spiral of wages chasing higher prices; there is a greater danger of a downward spiral of laws chasing lower moral standards," the bishop said.

"We hear much of the standard of living, too little of the standard of life."

### HONOUR FOR BISHOP OF GIBRALTAR

ANGLICAN NEWS SERVICE

London, December 23

The Queen has approved the appointment of the Bishop of Gibraltar, the Right Reverend S. Eley, as Sub-Prelate of the Order of S. John of Jerusalem.

It said it wished "emphatically to repudiate and reject the action of this group."

"The commission is convinced that the activities of this group must necessarily lead to the acceptance of integration or race miscegenation.

"Inasmuch as the church has from earlier times rejected race miscegenation, and accepted the parallel existence or co-existence, the commission declares that race miscegenation is immoral and un-Christian.

"Inevitably it leads to violation of the human dignity of the Bantu races.

"With cynical indifference it also imperils the spiritual heritage of our people," the commission said.

### ARCHES ARE FEATURED IN STONE AND BRICK CHURCH

FROM A CORRESPONDENT

Melbourne, December 19

The new Church of S. Augustine, Mont Albert, in the Diocese of Melbourne, was dedicated by the Bishop Coadjutor of Melbourne, the Right Reverend D. L. Redding, on December 17.

It replaces the building erected in 1929 which has served as a social centre and temporary church.

Externally the solid brick structure is faced with cream bricks relieved with synthetic stone features such as the huge cross dominating the west wall, the entrance surrounds and the tower grillwork.

The tower is capped by a copper roof and a seventy foot copper spire which has become a local landmark.

Internally the focal point is the high altar standing within a deeply-recessed parabolic arch.

The walls are of cream brick with decorative grilles flanking the choir and separating it from the lady chapel.

A large entrance porch, some twelve feet square has an unusual parabolic arched front entrance with moulded and varnished doors arched to match.

The furnishings are in figured mountain ash with black bean timber mouldings.

The sanctuary floor areas are parquetry, and the ceiling is of



The Bishop Coadjutor of Melbourne, the Right Reverend D. L. Redding, gives the final blessing at the dedication of S. Augustine's Church, Mont Albert, on December 17. A parishioner, Mrs W. F. Collins, made the set of altar frontals.

### "SYMES THORPE" STONE SET IN TOowoomba

FROM A CORRESPONDENT

Toowoomba, Queensland, December 20

"This is a delightful bushland setting, and it may be that in such places as this we can keep old people young," said the Archbishop of Brisbane, the Most Reverend R. C. Halse, after he had set the foundation stone of "Symes Thorpe," in Toowoomba last Sunday.

"We must remember to-day Philip Symes, whose interest in aged people led him to leave £100,000 for work amongst the aged," the archbishop said.

"Toowoomba's climate is healthy; and we are aware of the good work already being done by other denominations here."

The diocesan Home Missions secretary, the Reverend David Shand, said that a subsidy had been granted by the Commonwealth Government for £83,350.

"But," he explained, "there will still be a gap to be met, and we go forward now in a venture of faith that people on the Downs and particularly in the neighbouring parishes, will give it support."

He added that "Symes Thorpe" should be opened towards the end of 1961, when fifty people would be accommodated.

The Mayor of Toowoomba, Alderman J. McCafferty, expressed interest in the home on behalf of the community.

The Minister for Transport, Mr Chalk, congratulated the Church on "Symes Thorpe" which, by reason of its name, would not be like an institution in the usual sense, but rather a place of beauty where people can spend their last years.

### SUCCESSFUL PLAY IN PERTH

FROM OUR OWN CORRESPONDENT

Perth, December 19

S. Aidan's, East Victoria Park, drama group presented "A Christmas Carol" by Charles Dickens at the Burt Memorial Hall on two nights last week.

It would be difficult to apportion pride of place in a cast in which everybody did well.

Peter Mundy, who produced the play, interpreted the skinflint Scrooge successfully. John Prentice as Bob Cratchitt and Richard Green as Tiny Tim deserve special mention.

Lighting effects, Dickensian costumes and other props were carefully handled. The Sir Roger de Coverly was danced in gaiety and with old-time dignity.

It was a good production, proceeds being in aid of S. Aidan's Church Building Fund. More shows of this nature and better attendances are called for!

Mr J. Duggan. Leader of the Opposition, paid tribute to work being done by the churches for the aged.

"Once," said Mr Duggan, "people would have been reluctant to let their aged parents go to a home, but nowadays they are unable to look after their parents themselves, and they are glad of the homes provided for this purpose."

More than four hundred people attended the ceremony. They had come from all parts of the Darling Downs and from Brisbane.

### RACE DECISION SUGGESTED

THE "LIVING CHURCH" SERVICE

New York, December 23

The Bishop of Johannesburg, the Right Reverend Ambrose Reeves, last month suggested that a criterion should be established for the Union of South Africa to remain in the British Commonwealth.

In a sermon in S. Paul's Cathedral, London, Bishop Reeves said that it must be made plain to the South African government that if South Africa wishes to retain its membership in the Commonwealth, the government must begin at once to change its *apartheid* policies.

He suggested giving South Africa a two year probation period, "to show its good faith in the matter."

"If South Africa refuses to accept this, then the responsibility for leaving the Commonwealth lies with her government," he said.

### ADVISER CHOSEN FOR BIBLE TRANSLATION

ANGLICAN NEWS SERVICE

London, December 23

The Archdeacon of Umtali and Priest-in-Charge of S. Faith's Mission, Rusape, Central Africa, the Venerable C. P. V. Mason, has been appointed adviser to a committee undertaking Biblical translation.

He represents the Church of the Province of Central Africa on the committee formed by the British and Foreign Bible Society to ensure the accuracy of a new translation of the Bible into Shona, one of the African native languages.

**CLASSIFIED ADVERTISEMENTS**  
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### POSITIONS VACANT

BOOK-KEEPER required by the Re-settlement Department of the Australian Council of Churches, 379 Kent Street, Sydney, 9-5-30, no Saturday. Phone BX 4298 for appointment.

CHURCH OF ENGLAND Flying Medical Service: Vacancies for Nursing Staff and Domestic Workers in outback hospitals. Information from Bush Church Aid Society, B.C.A. House, 135 Bathurst Street, Sydney. Telephone BM 3164 (Sydney Exchange).

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### CHILDREN'S HOLIDAY THEATRE

2.30 P.M. DAILY, Commencing Boxing Day. "Journey of the Three Kings" and "Astonishing Adventures of Fang". Chapter House, Sydney, Australian Christian Theatre Guild, R.O. Box 17, Artarmon. Phone JF 1889.

### REUNION

REUNION of those who attended S. Hilda's Hostel, Bathurst, being held February 4, 5. Further particulars, the Reverend A. Reeder, Conference Centre, Mount Panorama, Bathurst.

### ORDINATION AT DUBBO

FROM A CORRESPONDENT

Dubbo, December 22  
The Bishop of Bathurst, the Right Reverend E. K. Leslie, held an ordination in Holy Trinity Church here on Ember Saturday, December 17.

He advanced the Reverend Russel Hull and the Reverend Peter Paine to the priesthood and made Mr Desmond Egan a deacon.

The men were trained at S. Francis' Theological College, Brisbane.

The two priests will serve with the Brotherhood of the Good Shepherd under whose new scheme they were trained.

The new deacon will serve in the Parish of S. John the Baptist, Wellington.

### SOUTH BRISBANE INDUCTION

FROM A CORRESPONDENT

Brisbane, December 22  
The Reverend W. F. Carter, formerly Rector of S. Matthew's, Windsor, Diocese of Sydney, was instituted and inducted Rector of S. Andrew's, South Brisbane, on November 30.

The Archbishop of Brisbane was assisted by the Venerable F. Knight and the Reverend J. Swan.

The Reverend Jeffrey Roper, who has been Locum Tenens for the past three months, preached the sermon.

The new rector, his wife, and small son, Andrew, were afterwards welcomed in the parish hall. A presentation was given to Mr Roper.

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