

# THE ANGLICAN

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## MR. CHURCHILL ASKS FOR A MILLION

### WESTMINSTER ABBEY APPEAL

FROM OUR OWN CORRESPONDENT

London, January 31

Mr. Churchill's superb command of English and his strong Anglican faith were never more in evidence than they were yesterday, when he launched the Westminster Abbey Appeal for a million pounds in the Jerusalem Chamber of the abbey.

The purpose of the Appeal, Mr. Churchill said, was "the perpetuation of one of our most noble heritages, around which our institutions have grown and through which our faith and unfailing inspiration have been for so many generations expressed."

The Queen, it was announced, was the first subscriber to the fund. Her Majesty's donation, together with those of Queen Mary, Queen Elizabeth the Queen Mother, Princess Margaret, the Duke of Edinburgh and other members of the Royal family, was presented by the senior chorister to Mr. Churchill at the end of his speech.

The dean, in introducing the Prime Minister, said that seldom in the long history of Westminster Abbey had the Jerusalem Chamber been the scene of a more notable gathering.

The leaders of the three political parties—Mr. Churchill, Mr. Attlee, and Mr. Clement Davies—were present, and were supported by six of the Commonwealth High Commissioners including the High Commissioner for Australia, Sir Thomas White.

The Prime Minister said: "We are here to-day for a purpose for which we believe at least one million people throughout the English-speaking world will be happy to give £1, and perhaps repeat the process, and others less wealthy will be proud to join with their friends in giving £1. That is what we are asking for to-day—a million pounds from a million people. We have one gift already—Her Majesty the Queen is the first subscriber.

"The purpose is to save from decay and ruin Westminster Abbey—in the famous words of Macaulay 'that temple of silence and reconciliation where the enmities of 20 generations lie buried.'"

"Westminster Abbey is not only an active centre of our religious faith, but the shrine of nearly 1,000 years of our history. Founded by King Edward the Confessor, it presents the

pilgrimage of our race and has been, and is still in many ways, the focus of our national life.

#### ANCIENT MONARCHY

"Here we may see the panorama of our various fortunes, from the triumph of the Norman conqueror through the long succession of sovereigns who, in good or evil days, in glory or tragedy, in safety or peril, in unity or strife have formed the chain of our ancient monarchy until we are now looking forward to the moment next June when the crown of St. Edward will be set upon the head of our young and beautiful Queen Elizabeth the Second.

"But the Abbey has not only been associated with the coronation of all our sovereigns.

"The Chapter House across the way sheltered over a period of many generations the vigorous beginnings of that system of representative and parliamentary government which has spread far and wide through many lands.

"For us in the British Empire and Commonwealth of Nations Westminster Abbey must be considered not only as the embodiment and enshrine-

ment of our long record but also as a living spring of hope, inspiration, and unfailing interest, wherever the English language is spoken in any quarter of the globe.

"To-day we stand where, in (Continued on page 16)

## REPAIRS TO LAMBETH PALACE

ANGLICAN NEWS SERVICE

London, Feb. 6

It is hoped that licences will be granted soon for the repair of the chapel and the adjoining Lollards' Tower at Lambeth Palace.

These parts of the palace were the most severely damaged of any during the war.

When they are repaired, the programme of renovations will be almost completed.

Except for the removal of some nineteenth-century work, the restoration will leave the palace as nearly as possible as it was before the war.

The chapel was built between 1245 and 1270. In the seventeenth century a flat ceiling was built, and replaced, it is thought, a stone or chalk vault.

The architects, Lord Mottistone and Mr. Paul Paget, have decided on a plaster vault as the existing buttresses would not support a stone or chalk vault.

Much of the old furniture of the chapel, including the Jacobean stalls, will be repaired.

## PRIMATE ON VISIT TO BORNEO

FROM OUR OWN CORRESPONDENT

Kuching, Feb. 6

The Primate of Australia and Mrs. Mowll made a visit to the Diocese of Borneo on their way home after attending the Conference of the World Council of Churches in India.

The archbishop and Mrs. Mowll stayed with the Bishop of Borneo at Kuching.

On the morning of Tuesday, January 27, immediately after their arrival by air from Singapore, they visited S. Faith's School.

In the afternoon they inspected the Batu Lintang Teacher Training Centre, which during the war the Japanese built as their concentration camp.

It is the camp that provided the background for such books as "Three Came Home."

In the evening there was Evensong and Sermon, after which some of the local people met the archbishop.

On the Wednesday morning he visited S. Mary's School. In the afternoon, despite the continuous rain of the past few

days, the archbishop and Mrs. Mowll set off in a Land Rover through the mud to visit a Land Dyak long house.

The mud was so thick that even the Land Rover could not



Colonel Atkinson and the Bishop of Borneo greeting the Archbishop and Mrs. Mowll at Jesselton air strip.

make the journey successfully, so the party continued on foot.

#### LONG HOUSE

The long house was a heathen one, although there was a Christian teacher in it.

It was approached through deep mud and pouring rain, and over perilous bamboo bridges.

Of the stay in Kuching I have only heard, but know at first hand the North Borneo section of the tour.

In the absence of H.E., the archbishop and Mrs. Mowll were met by Col. Atkinson, the Commissioner for Police, at Jesselton air strip.

The plane was extending its usual period at Jesselton so that the archbishop and Mrs. Mowll could have a quick look around the mission here. Not a moment was lost. They were quickly raced up the main road to the mission, three miles away.

The road outside the All Saints' School was lined with the schoolboys in their uniform of white shirts, grey shorts and black shoes. Our visitors were clapped and cheered as they drove past to the steps leading to the church.

After a few words to a smallish number of Christians in the church, during which he expressed the wish and hope that in future the Church in North Borneo might be more closely associated with the Church in Australia, he gave his blessing and went on up the bush path to S. Agnes' School.

Here he had a word or two with the girls, while Mrs. Mowll took numerous photographs, both movie and still.

Crossing over the road to the boys' school, All Saints', he spoke briefly to them as they stood on the basketball court.

The Governor's car then picked him up and drove them to Government House.

The Archdeacon of North Borneo and I accompanied the archbishop and Mrs. Mowll and the Bishop of Borneo as they walked to the plane. When the Governor had said his final farewell to the party, we entered the plane one hour and 10 minutes after it had landed.

## COUNCIL OF CHURCHES MEETS AT GILBULLA

The annual meeting of the Australian Council of the World Council of Churches opened last Monday at the Anglican conference centre at Gilbulla.

Heads in Australia of five denominations present were the Primate; the President-General of the Methodist Church in Australia, Dr. G. Calver Barber; the Chairman of the Congregational Union of Australia, the Reverend Walter Albiston; the President of the Churches of Christ, Mr. R. V. Amos; and Commissioner J. Evan Smith, of the Salvation Army, Melbourne.

Spokesmen at the meeting said that it was probably the largest inter-church gathering to have taken place in Australia since the war.

The President of the Australian Council, Dr. G. C. Barber, said in his presidential address that there had been a remarkable growth during the last year in awareness of the

need for Christian unity in Australia.

He said that any schemes for unity must grow naturally out of working together.

"Schemes cannot be imposed upon the churches," he said. "The churches must work together particularly in two ways: first, by taking the Christian message to outsiders; second by co-operating in rendering aid to needy churches and refugees."

Messages of support and encouragement were received from the national councils of the World Council of Churches in Canada, Hawaii, Indonesia and New Zealand, and from the National Christian Council of India.

During its second session on Monday, the Council approved far-reaching alterations in its constitution. These will provide

for the development and the extension of its organisation through all States in the Commonwealth.

The Secretary of the Australian Council, the Reverend John Garrett, said that this development would mean that the seven major Australian churches had endorsed the method by which the Council had grown over the last five years.

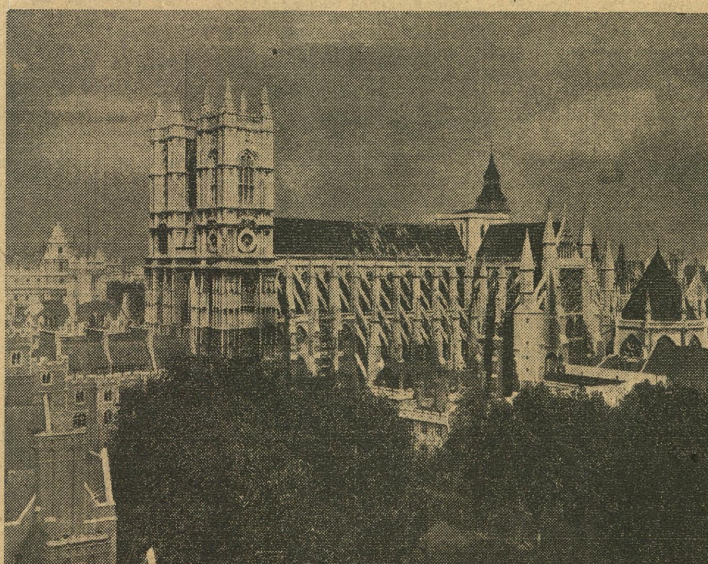
Speaking on the report of the commission on evangelism, last Tuesday, the Bishop of Armidale, the Right Reverend J. S. Moyes, said that there was desperate need for lay men and women to be taught the true use of money.

"Many of us find in our own parishes that people just cannot be taught the meaning of giving. They all want to get something for nothing and take a chance," he said. "Even in parishes of the Anglican Church there are signs that gambling is rife and that it is creeping in to others."

"States are debauching the meaning of money by the encouragement of gambling. The result is a lessening of generous giving, as people are on the one hand expecting the government to finance certain charitable works through lotteries, while on the other hand they are learning to trust to chance instead of giving."

Anglicans among the sixty delegates attending the conference included the Primate, the Archbishop of Brisbane, the Bishops of Armidale, Rockhampton, Tasmania, Canberra and Goulburn, Bishop G. H. Cranswick and Bishop Clements; the Director of Religious Broadcasts in the Australian Broadcasting Commission, the Reverend Kenneth Henderson; the headmistress of the Girls' Grammar School, Newcastle, Miss Merrille Roberts; the Reverend G. R. Arthur; Mr. Maurice Brown; Mr. Ian Holt; Mrs. H. W. K. Mowll; Mr. R. Clive Teece and Archdeacon R. H. B. Williams.

[A further account of the proceedings will appear in our next issue.—Editor.]



Westminster Abbey, from the South-west.

#### LATE NEWS

### CONSECRATION DATE

ANGLICAN NEWS SERVICE

Brisbane, Feb. 11

It is learned here that the consecration of the Reverend Ian Shevill as Lord Bishop of North Queensland will take place in Brisbane on April 19.



## ROYAL EFFIGIES MAY BE DEATH MASKS

### DISCOVERIES DURING ABBEY RESTORATION

FROM OUR OWN CORRESPONDENT

London, Feb. 2

Some noteworthy new discoveries bearing on British royal portraits and royal ceremonies have been made during restoration work at Westminster Abbey on the oldest of the effigies among its treasures.

They were described at the Royal Society of Arts yesterday by Mr. R. P. Howgrave-Graham, assistant keeper of the Abbey monuments.

He advanced reasons for believing that the face of the effigy of Edward III is an actual death mask, showing distortion caused by the stroke that ended his life in 1377; that that of Henry VII is also a death mask; and that those of the others—effigies of four historic queens consort—were finely carved portraits in wood, modelled from death masks.

Mr. Howgrave-Graham said it had long been known that some of the early effigies in the Abbey were carried in state with the coffin bodies at the funerals of monarchs, but it had been less fully realised that their main function was to lie in state, first at the place of death, and then at the burial.

Before the last war all but two of these early effigies had bodies, some with articulated limbs for easy changing. Those of solid wood were hollowed out, and others had bodies made up of hay with leather or plaster.

During the war five were stored in a strong place, but a fire caused by an incendiary bomb in the building above resulted in a flood of water which saturated these figures for eight years.

#### JOINTS SEPARATED

In the autumn of 1949, when permission to attempt their salvage was given, glued joints had separated, limbs were detached, plaster was falling off almost daily, and the hay of which two bodies were partly made was wet and rotten and verminous. There followed a two-year struggle to arrest deterioration and to stabilise the plaster and paint.

Cleaning revealed the original facial colour, sometimes fairly bright. Remnants of hair recovered from most of the effigies were examined by Dr. H. S. Holden of the forensic laboratory at Scotland Yard. All the hair was human except the eyebrows of Edward III, which were from a little dog.

These examinations disclosed the hair colours of the dead monarchs; that of Henry VII, mixed red and grey, might even be his own. Some minor discoveries, though fascinating, had not the importance of the facts that emerge during work on the heads of Edward III and Henry VII.

#### DISTORTION OF MOUTH

A striking distortion of King Edward's mouth and the left side of the face had puzzled observers till Mr. Martin Holmes, of the London Museum, suggested that the face was a death mask recording the stroke which we knew ended his life at the age of 65.

Examination of the head by Sir Henry Hake, late director and keeper of the National Portrait Gallery, and Mr. R. P. Bedford, F.S.A. proved it to be a death mask.

Since the reputed mask of Dante was probably not genuine this of Edward III, who died in 1377, was the oldest European death mask in existence. Examination by Dr. MacDonald Critchley and Dr. John Penman, expert neurologists, confirmed the record of the paralysis caused by the stroke, and concluded that, being on the left side and combined with loss of speech, it showed the King to have been left-handed.

The further conclusion was reached that the head of Henry VII was also a death mask, and

that the others were finely carved portraits in wood, made with death masks for models. According to a contemporary writer, Edward III was of "god-like beauty," and the two or three minute hairs that were the only remains of the great wig and beard formerly on the effigy seemed to be of reddish gold tint.

The wooden head of Anne of Bohemia, Queen of Richard II, who died of plague in London in 1394 at the age of 28 was revealed by cleaning and repair to have the most interesting face, the great beauty of which was admired by sculptors and artists.

A wig-nail which remained was driven into the hard oak by such a violent hammer blow that its head bent over and imprisoned some brown hair. Thus we knew the colour of her hair, and the lecturer's recovery of one of her bones stolen possibly by a Westminster boy, gave an approximate height of 5ft. 3in.

Katherine of Valois, the Queen of Henry V, who died in childbirth in 1437, aged 36, was represented by a figure cut from solid oak and hollowed out till quite thin.

It was curiously enough carved with robes painted bright red, though it was to be covered with rich fabrics. A particle of material from under one of the nails was found to be a crimson velvet. The hair was brown.

The tall and beautiful Elizabeth of York, the Queen of Henry VII, with her long golden hair, died in 1503 at the age of 38. The full account of her effigy remained in the most minute detail, nearly all of which could be verified from the figure itself.

#### SKILFUL PAINTING

The effigy of Henry VII had long been recognised as something fine, and was by some judged as the handiwork of an Italian artist, and even as the work of Torrigiani.

Though cracked, it was in good condition before the last war. When the unsavoury, irreclaimable heap to which this effigy had been reduced in 1949 was taken in hand, the hay in it was sorted and yielded 12 separate plants, all of which had been identified by Dr. Margaret Brett. Ricks of early summer and autumn provided the hay, and some bedding straw suggested perhaps the royal stable in Westminster Palace.

The bust of Anne of Denmark, Queen of James I, which escaped the wartime disaster, was a very fine portrait carved in wood and painted with the utmost skill to show even the blue veins in temples, face and breast.

It was so accurate that a pimple had been carved on the left cheek. It was hoped that the filling of some 150 wormholes in the painted surface of this head, a porous mass of crumbling wood, would now make it indefinitely safe in its exhibition case.

As restoration progressed it became ever more apparent that the tomb effigies were based on those used for funerals, and therefore on death moulds. Since we knew that funeral effigies were made of other monarchs, even back to Henry III, and of some non-royal great people, we might well revise some of the fixed beliefs in the absence of tomb portraiture till the fourteenth century.

## SINGAPORE BISHOP GOES ON LEAVE

FROM OUR OWN CORRESPONDENT

Singapore, Feb. 8

The Bishop of Singapore has suggested that visual aids be employed more freely to promote the work of evangelism in the Church.

The Vicar of Malacca, the Reverend L. R. Wilson, has written an interesting account of visual aids.

He says: It is obvious that a large proportion of what we learn from life is gained through the use of the eyes.

Throughout the Bible the word "nose" appears about 12 times, "tongue" 200 times, "ears" 250 times while the visual impressions represented by the "eye" appear as often as 550 times.

The phrase "visual aids" is a new one, though some folk may still consider them new-fangled.

Pictures and pictorial methods have been used almost since the dawn of history. The Chinese Proverb, "One picture is worth 10,000 words" is found in the modern counterpart "one in the eye is worth three on the ear."

Visual aids cover a variety of media such as cine-films, filmstrips, lantern-slides, picture posters, models and exhibitions. All of them are of tremendous use in aiding the Church in its great task of Evangelism.

This article is solely concerned with the uses that filmstrips can be put to in the various aspects of parochial work in the Diocese. They are based on the experiences of one parish and are by no means exhaustive.

What exactly is a filmstrip? It is a length of non-inflammable 35 m.m. film containing an average of about forty pictures. It is extremely light in weight, about 1 oz.

The strip is shown on a filmstrip projector. This is in principle like a magic lantern but projectors are compact, light in weight and easy to operate.

Though the initial cost is considerable its value to the parish is real and a parochial church council might well consider the purchase of one as an essential part of the parochial "plant."

The supply of filmstrips is growing rapidly. Their use is of real assistance in Confirmation classes and by a careful choice of filmstrips a series of 16 classes will cover the whole of Christian Catechism.

There is no reason why a filmstrip should not be shown in Church instead of a sermon being preached.

On the Sundays before Emberide the strips "Called to God" and "Bishop College, Calcutta" might be shown.

The former is a description of a day in the life of a student at Kelham Theological College, while the latter is an excellent account of the training of students for the priesthood in India.

On St. Andrew's Day, a missionary filmstrip might be shown (the number is legion and most are of high standard) whilst on St. George's Day, "Pilgrimage to Canterbury" would give the Church a glimpse of English Christianity.

The filmstrip "Holy Matrimony" is of great use in giving the Church's teaching on Marriage and of describing the service itself to the future bride and groom.

A week or so before the wedding this film can be shown in their own homes to young couples and will prove of great help in preserving the spiritual side of the ceremony in face of the often exaggerated emphasis on the social side.

There are many strips which are suitable for showing to servers' guilds which will help to improve the standard of worship and serving in God's sanctuary.

As the Church has used the pen and book, the motor car and the radio to help to build the Kingdom, so now most reverently and courageously it explores the possibilities which God has given us in the film and filmstrip.

## CHRISTIANS IN PAKISTAN

ECUMENICAL PRESS SERVICE

Lahore, Jan. 30

A feeling of insecurity has grown among Pakistan Christians since the partition of India and Pakistan, writes the Very Reverend A. Thakur Das, secretary of the West Pakistan Christian Council in the "National Christian Council Review."

"The cessation of the British regime has made a great deal of difference to the more or less privileged position held hitherto by the Christian minority. In fact, in certain quarters, a feeling of insecurity has grown because of the departure of British officials, the departure of most of the national Christian Government officials, who opted for India at the time of the partition, and also because of the attitude of many Moslems, especially in villages, that Pakistan is for Moslems, and that other communities should therefore leave."

"Christians find it difficult to enter Government service in both the Civil and Military departments. Almost all lucrative and key-posts are held by Moslems. A Christian finds it difficult to secure employment even in private firms and commercial enterprises..."

Although the Government has tried to fulfil its pledges towards Christian citizens, it "makes no secret of the fact that Pakistan is an out-and-out Moslem state... infused with an extreme form of religious nationalism."

"The Christian Church, situated in this new environment, finds it incumbent on itself to urge on its members their duty to take a full share in the life of their country as loyal citizens, in no way inferior to Moslems, but without infringing upon their Christian loyalties."

Pakistan's total population of 75,697,000 is divided roughly into 42 millions in East Pakistan, and 33 millions in West Pakistan; out of which approximately 50,000 are Christians in East, and 400,000 in West Pakistan.

## LAMPETER PRINCIPAL RESIGNS

ANGLICAN NEWS SERVICE

London, Feb. 9

The Principal of S. David's College, Lampeter, Chancellor H. K. Archdall, will retire because of ill-health on September 30 next.

He will be sixty-seven in March.

The Principal is an Australian, and was once Dean of Newcastle, New South Wales.

In 1935, he became chaplain and director of religious studies at Wellington College.

He went to Lampeter in 1938, and was appointed Chancellor of S. David's Cathedral in 1950.

Chancellor Archdall has always emphasised the need for general university education as an essential part of the teaching at Lampeter.

## METROPOLITAN OF BULGARIA

ECUMENICAL PRESS SERVICE

Sofia, Jan. 30

The Holy Synod of the Bulgarian Orthodox Church has elected Bishop Pimen, of Stobyl, to fill the Metropolitanate of Neotokop, vacant since the death in 1948 of Metropolitan Boris.

Sofia Radio says that Metropolitan Pimen has assumed jurisdiction in his new diocese after being enthroned at a ceremony in the chapel of the Holy Synod in Sofia.

Metropolitan Pimen was head of the Holy Synod Church economic department from April, 1947, to the end of that year, and consecrated Bishop of Stobyl by ex-Arch Stefan in January, 1948.

## CRITICISM OF WORLD YOUTH CONFERENCE

### ONLY LIMITED SUCCESS

FROM OUR OWN CORRESPONDENT

Singapore, Feb. 3

The secretary of the World Council of Christian Education and the Sunday School Association, Miss Wilhemina Rowland, sharply criticised the Kottayam Conference on her way home through Singapore last week.

Miss Rowland said that the conference was a failure on several grounds, which she stated:

She says that the conference, which was called a World Conference, was a failure because half the world was not at the conference, being behind the Iron Curtain.

Tracing the history of the conference, she said that the conference in Asia had significance.

Each delegate had come to the conference with his or her own national sets of tensions, and all had come to find Christ as the possible answer.

In several ways, the Theme, "Christ, the Answer," was an unsuitable one, because delegates tended to come to the conference with ready-made answers.

There was no value in such answers.

She told us that the discussions, however, can be of immense use to youth groups, like

the Anglican Youth Fellowships that are rising up all over Malaya.

There were five areas of discussions which we ourselves can discuss here in Malaya.

The first concerns Bible study, and here there was conflict at Kottayam because there are many authorities for the Bible and it could not be decided which one was right.

Then there was the area of social responsibility, and here she said, many of the delegates were not sufficiently conversant with the social problems of the regions from which they came.

Hence, the contribution from some delegates was not helpful.

#### FEW MANUAL WORKERS

It was extraordinary that among the three-hundred and fifty delegates at Kottayam, there were few members of the labouring classes.

Was the Church middle-class; could only a certain section of the people of the Church go to Kottayam?

It was surprising that there were few politicians at the conference, she said.

If there had been more politicians and even more members of local authorities like the municipality, there would have been more good done.

Then she discussed the area of potential leadership. Like several delegates, she noticed that the leaders of the conference, which was a youth conference, were old men.

Potential leadership can only be built up by means of training. This is the heaviest responsibility of the Christian Church.

The parochial visits organised at the conference were astonishingly successful. She believes that our Malayan and other groups should also do some parochial visiting, say, after a week-end conference.

A practical method of teaching, like parochial visiting, will teach the young Christian the meaning of practical Christianity and evangelism.

She said that she had gathered the views of many delegates from different parts of the world with regard to the good the conference might possibly do.

#### POINT OF AGREEMENT

There was one who said that Christ was never the answer to his country's social and political problems.

Not Christianity, but something else must be the answer to his country's struggle for political freedom.

There were others, however, who said that if we submit ourselves to Christ as the only possible answer to our human problems, we must be martyrs of some kind.

To Miss Alice Pirashody, the Anglican Youth Delegate of Singapore, the most thrilling experience of the conference was corporate worship.

She was impressed by the churches of long tradition in which she worshipped. One hundred parishes were visited by the delegates, and she learnt humility through tolerance of other people's faiths.

To a person who went with fixed ideas, the conference was a failure; but to those who went with the determination to learn with an open mind, the conference was a success.

All came to learn of the problems of common humanity. The sharing of spiritual experience was the most valuable part.

## EISENHOWER ON RELIGIOUS CRUSADE

U.S. INFORMATION SERVICE

New York, Feb. 2

President Eisenhower, speaking on an American Legion Interfaith religious programme, said freedom of worship, speech and thought were God-given rights that Americans must strive mightily to merit.

He and the vice-president, Richard M. Nixon, leaders of the American Legion, marked the beginning of the legion's "Back to God" crusade. The half-hour programme was broadcast nationally from here and extensively televised.

President Eisenhower said that Americans often thought of blessings in terms of "those things which make life a more convenient and finer thing in the material sense."

"But when we think about the matter very deeply," he went on, "we know that the blessings we are really thankful for are of a different type."

"They are what our forefathers called our rights: the right to worship as we please, to speak and think and to earn and to save."

"Those are the rights we must strive so mightily to merit."

"One reason that we cherish these rights so sincerely is because they are God-given. They belong to the people who have been created in his image."

"They belong to the lowliest among us as well as to the mightiest and the highest."

"That is the genius of our democracy. It is the very basis of the cause for which so many of our fellow citizens have died."

Vice-president Nixon described America's spiritual strength as "our greatest advantage over those who are trying to enslave the world."

The national commander of the American Legion said the "Back to God" crusade rests on three simple points: "Regular church attendance, daily family prayer and the religious training of children." He asked all Americans to join in supporting that programme.

President Eisenhower's part in the crusade's opening had been previously recorded and filmed in Washington.



## SUNDAY OBSERVANCE IN BRITAIN LAW TO REMAIN UNCHANGED

FROM OUR OWN CORRESPONDENT

London, Feb. 7

General satisfaction has been expressed throughout the United Kingdom at the decisive rejection of the Sunday Observance Bill by the House of Commons last week.

The Bill, introduced by a private member, sought to legalise on Sunday all games of sport which are now legal on week-days, and to permit by local option all day opening of theatres.

Members of Parliament cheered warmly when the Bill was rejected by 224 votes.

There was a remarkably full house for a Private Members' Friday, and the importance attached to the issue was reflected by the presence of the Prime Minister, the Leader of the Opposition, and other front bench figures.

Mr. R. Parker, who moved the second reading, devoted much of his speech to an attack on the Lord's Day Observance Society which, he said, seemed determined to inflict "an unpopular minority view" on everybody in England.

He suggested that the Lord's Day Observance Society was trying to ascertain whether it was possible to end television on Sunday.

"My own case," he said, "is a plea for freedom of choice in the way of spending Sunday, but it is just this issue of freedom on which the opponents of the Bill take their own stand."

Mr. Parker said that one of the points made by the Lord's Day Observance Society was that the Observance Acts kept up church attendances.

"But church attendances are lower in London than in any of the other capitals," he said. "Fewer than 10 per cent. of the population on any one Sunday attend services."

"In wicked Paris the figures are more than twice that, and that is also the case in Bern, The Hague, and Copenhagen."

"This, to my mind, disproves entirely the argument of the society that their propaganda succeeds in maintaining church attendances."

Mr. Parker said that he had never received so many abusive letters as he had done since he had put his name to this Bill (Laughter).

The type of person who signed petitions and wrote letters was on the whole the enthusiast and the fanatic, he said.

"There is some significance in the fact that so many of the

letters should be of this particular kind, and when a body like the Lord's Day Observance Society stirs the water much of what comes to the top is scum of this type.

"This body is one of the strongest pressure groups in the country, and it would be unfortunate if the churches were ever closely linked with it."

Many members protested that the Bill would deny to many the right of rest and worship enjoyed by others and would cause a vast increase in Sunday labour.

The Bill's supporters claimed that there were ample safeguards against exploitation, but disquiet remained in many quarters of the House on this, and on the larger issue of whether the Bill would destroy the secular and psychological as well as religious value of Sunday as a day of rest.

### DARK FORCES

In one of the most eloquent and moving speeches of the debate, Mr. George Thomas went so far as to say that the Bill would end what he called the British Sunday at a time when dark forces were struggling for the soul of man.

## IGNORANCE OF CHRISTIANITY

ANGLICAN NEWS SERVICE

London, Feb. 6

The Bishop of Barking, the Right Reverend H. R. Gough, has appealed in a letter to "The Times" for the Church to "shake off her apologetic attitude of loosely-held and hesitatingly taught Christian doctrine."

"Let her go forth and preach," he says, "with the boldness and authoritative conviction of the Early Church the full doctrines of the Faith, in particular those of the sinfulness of human nature and its deliverance through Christ."

"The majority of English people are ignorant of even the most elementary Christian principles. During the recent mission to the Royal Air Force, a senior officer said to me: 'I hope you are not going to talk to us about the Holy Ghost and all that nonsense.'"

"How tragic," the bishop said, "that the Lord and Giver of Life should be regarded as all that nonsense! How tragic that our young people should be growing up ignorant of the source of all true joy and moral strength, unaware that the 'Jesus of history' can become the Christ of experience in daily life."

The bishop's letter to "The Times," arose out of a discussion which has been taking place in London during the last few weeks on the roots of crime. Many Church leaders have pointed to the decline in public worship as one of the causes of increased juvenile delinquency today.

Bishop Gough said in his letter that "many fathers and mothers today are living on the religious capital of their parents, and are now spiritually bankrupt, with the result that their children are growing up as moral paupers with little sense of right and wrong, and small respect for authority, for reverence, or goodness."

"In the schools, self-expression is encouraged rather than self-control."

"It is not, therefore, surprising that human instincts given 'free rein' should result in hooliganism, crime and immorality which abound today."

## PROTESTS ON CUTS FOR MARRIAGE GUIDANCE

FROM OUR OWN CORRESPONDENT

London, Feb. 10

Social workers all over England have protested against the reduction in the Treasury grant to Marriage Guidance Councils which was announced by Lord Lloyd in the House of Lords last week.

Lord Merthyr, speaking during the debate in the Lords, called attention to the effects on family life which were likely to result from the drastic reduction in the Treasury assistance grant.

Lord Pakenham said that before he had become a Minister in the Labour Government he had been a prison visitor and had seen one man, whom he well remembered, a number of times.

"About a year after I took office the man came to me," said Lord Pakenham. "He told me that he wanted to get married within a week and he asked me whether he should tell his bride-to-be that he had been in prison. He was advised by a Marriage Guidance organisation not to tell his bride-to-be, because it was felt that it might prevent the marriage occurring."

"Some time afterwards the wife found out, but as far as I know the marriage is still going well."

Lord Pakenham urged the Government to restore the grants.

The Earl of Halifax said that he deplored the reduction which the Government had stated it felt bound to make. "It seems to me in the highest degree regrettable," he said, "that the Government's already pitiful small contribution to this work should be cut in half."

The Bishop of Sheffield, Dr. L. S. Hunter, said that if the work of reconciliation was to have a fair chance of success it must take place before the Court stage was reached.

"Unless the work of the Marriage Guidance Council is well done it could do more harm than good," he said.

The bishop said that it was the grant-in-aid from the Government which had helped to raise the quality of the work by subsidising competent training.

Lord Ammon said that while recent amendments to the divorce laws had brought some good, they had, without doubt, brought a considerable amount of harm. He said that there were more than ten thousand women prostitutes in London to-day.

"Surely that indicates that there is a need to make an inquiry into the matters," he said.

"There are so many young people who enter into marriage with no intention of going on with it for more than a few years. No expenditure is too great for the sort of work the councils are doing."

Lord Lloyd agreed during the debate that if a quarter of the money which went toward legal aid in matrimonial causes could be transferred to assist those forces which were fighting divorce, it would be infinitely better spent.

"Unfortunately, it does not work out so simply in practice. The amount of aid that the State can give at any one moment depends on the economic situation at the time. This situation makes it impossible for the Government to restore, let alone to increase, the cuts made last year," he said.

Lord Lloyd said that Marriage Guidance Councils were a voluntary service, and that he felt quite certain that if they were going to continue doing any good they would have to remain voluntary services.

"If Marriage Guidance Councils are to succeed, they have to win public confidence," he said. "They would not receive the same confidence if they were to become State organisations."

## COLOMBIA: "GRAVE SITUATION"

ECUMENICAL PRESS SERVICE

Geneva, Jan. 30

The persecution of Protestant Churches in Colombia continues, according to reports supplied to the World Council of Churches, the Commission of the Churches on International Affairs, and the International Missionary Council.

The Central Committee of the World Council of Churches has issued the following statement:

"The Central Committee is grateful for steps that have already been taken to bring these grave abuses of public order to the attention of the Colombian Government and of other governments, as well as to arouse the public conscience by reports in the secular and religious press, but regrets that no redress has thus far been secured."

"The Central Committee recalls the occasions on which the International Missionary Council, the World Council of Churches, and the Commission of the Churches on International Affairs have declared themselves wholly against any violation of fundamental human rights and freedoms, and also discrimination by any majority against a minority."

"Accordingly, it requests that the C.C.I.A., in co-operation with its parent bodies and the Churches directly concerned, take such further steps as may be necessary to secure redress of wholly established grievances and outrages against the Protestant minority in Colombia, and a general improvement of the present grave situation."

"The Central Committee joins the Committee of the I.M.C. in expressing earnest and prayerful sympathy with persecuted brethren in their distress, and commends them to the comfort of God's promises in Christ and the assistance of the Holy Spirit, that they may in His grace and strength continue to be faithful witnesses of our Lord and Saviour in the midst of their trial."

## NO ROCHETS FOR ROCHESTER?

ANGLICAN NEWS SERVICE

London, Jan. 26

"The Church Times" reports that the Bishop of Rochester has requested that the use of vestments be discontinued by celebrants at St. Andrew's, Waterside Mission, and its mother church, Holy Trinity, Gravesend.

Vestments were introduced at St. Andrew's, where the Missions to Seamen began, by the Reverend F. C. Naish when he became priest-in-charge in 1887.

Mr. Naish later became Vicar of Holy Trinity, and vestments were first used there in 1903.

"The Church Times" says: "The sudden discontinuance of vestments has caused grave disquiet among church people at Gravesend. What appears to be an instance of a deliberate diocesan policy to abolish Catholic privileges has been inflicted on the parish on the eve of the departure of the Rector of Gravesend (the Reverend R. D. Dauntmon-Fear)."

"Mr. Dauntmon-Fear, who is an Evangelical, has had five churches under his care; these are of differing traditions, but the Catholic cause has been safeguarded during his incumbency."

"In the past few years, vestments have been abandoned (it is alleged under similar diocesan pressure) at St. Mary's, Gravesend; Westerham; Brasted and Greenhithe."

"When the bishop was asked by a representative of this journal to comment on his action, he said: 'I have issued no directive. Good-bye.'"

## MOSAIC LAW AND THE MODERN STATE DIFFICULTIES IN ISRAEL

FROM OUR OWN CORRESPONDENT

Jerusalem, Feb. 7

The painful process of reconciling Jewish religious laws and traditions in exile with the requirements of the modern secular State keeps factions in Israel constantly engaged.

Deep public interest here has been aroused by the question of whether pigs should be bred and pork sold in this country.

A Bill was introduced in the Knesset last month by the extreme Orthodox faction, Agudat Israel, to forbid the sale of pork.

Up to a few months ago pork was sold only in special shops to members of the diplomatic and consular corps and to other Gentiles living in Israel. Towards the end of 1952, however, Jews in Haifa who were registered with non-Kosher butchers received an allocation of pork on ration.

This provoked a tumult among Orthodox Jews, to which the Government responded by promising that pork should not be distributed, even to non-Kosher butchers, as part of the nation's infrequent ration of meat.

The demand of the orthodox that no fodder be allocated to pig-breeders was also accepted.

Faced, however, with a desperate scarcity of foreign currency with which to purchase meat, the Government announced that in future no control would be exercised over the sale of pork, which would be available "off ration" for all who were willing to eat it.

Restaurants promptly began

offering pork meals for £1, while non-Kosher butchers were able, after four lean years, to report a brisk demand for pork and bacon at £1/15/- per pound.

### THE ANCIENT CURSE

Nevertheless, to orthodox Jews—and to many who do not observe the ritual practices of Judaism—the open sale of pig meat in a Jewish state is fatal. The newspaper of the orthodox Mizrahi Party says that Jews have always regarded those of their faith who raise pig meals or sell them, as "defiling the very essence of Judaism," and that "the sale of pork in Israel must offend communities abroad."

To bestir the public conscience on the issue, the Rabbinate called early this month for "country-wide demonstrations," and has plastered the hoardings in Jerusalem with placards calling down the ancient curse, used at the time of the Second Temple, on all pig breeders in the Holy Land.

It is not expected, however, that the Knesset—most of the members of which are anxious to see a greater separation in Israel between Church and State—will accept the provisions of the Bill tabled by Agudat Israel.

Instead, informed opinion is that the Government will agree to permit butchers to import Kosher meat under an "import without payment" scheme for sale on the free market. It is believed that the demand for pork and bacon will then become negligible.

## "WE CREATE OUR OWN MEMORIALS"

ANGLICAN NEWS SERVICE

London, Feb. 9

The subject of the dedication of memorials is discussed by the Bishop of Gloucester in the current Diocesan Gazette.

He says: "It is very fitting that the names of such men and women should be recorded in our churches, that they may be remembered by those who come after. But in my address on such occasions I always remind the congregation that a man's real memorial is not that which his friends erect to his memory after his death, but that which he is himself creating all through his life, and leaves behind him when he dies."

He instances the memorials that creative artists can make. Painters, composers, poets and architects live not in statues or memorials which may have been erected to do them honour, but in the works which they created, and which have been the inspiration of following generations.

"But," he continues, "it is given to very few to be creative artists: the actual work in which the great majority of us are engaged has little that is of permanent value in it: it perishes almost as soon as it is done."

"But, none the less, we are all of us every day creating a memorial of ourselves which will and must endure. That memorial is the influence which our lives and characters are exerting upon those with whom we are in daily contact."

"We can none of us live to ourselves; the kind of people we are, the kind of things we say and do are affecting other people, for good or ill, incessantly."

## THE ARCHBISHOP OF CANTERBURY

London, Jan. 30

The Archbishop of Canterbury who has flu was reported on Wednesday to be better, but still confined to his room.

## CHURCH UNITY ON SHIPBOARD

ANGLICAN NEWS SERVICE

London, Feb. 9

The Week of Prayer for Christian Unity held in London last week had an echo this week on board H.M.S. *Defiance*, at Devonport.

The "Defiance," the Electrical and Torpedo School of the Devonport Command, is moored in lovely surroundings just off the Cornish bank.

More than two hundred ratings and officers attended the meeting, which was arranged by the ship's chaplain, the Reverend N. M. Denleigh-Maxwell, to enable reports to be given of the speeches made at the London meeting.

Each speech was read by the appropriate chaplain. Fr. Denleigh-Maxwell reported on the speech made by the Bishop of Dorchester; the Roman Catholic chaplain on that made by the Reverend Fr. Francis J. Ripley, of the Roman Catholic Missionary Society; and the Nonconformist chaplain on that of the Reverend J. M. T. Todd, a Congregational minister. A brief summary of the speech made by the Very Reverend F. M. Galdau, Head of the Roumanian Orthodox Church in England, was also given.

### DAILY PRAYERS

The chair was taken by the Captain of the ship, a member of the Church of England.

The Commander, a Roman Catholic, expressed the hope that such meetings as theirs would do much to heal the breaches in the Church.

Throughout the Octave, prayers for unity were said daily on the ship.

Every Saturday morning there is a "Chaplain's Hour" on board, at which between two hundred and two hundred and fifty men make a voluntary attendance.

## CHURCH TO BE MEMORIAL TO FALLEN

ECUMENICAL PRESS SERVICE

Washington, Jan. 29

An inter-Church committee has been formed to help Americans of Russian descent to build a new Nicholas cathedral in Washington, D.C., for the Russian Orthodox Church of North America.

The new church will be a national memorial to young men of that church who died in the first and second world wars and in the Korean conflict.

A special campaign has been opened to raise funds. Among those who have agreed to serve on the advisory committee of the fund campaign is Bishop Angus Dun, of Washington.

## YORK MINSTER DAMAGED

FROM OUR OWN CORRESPONDENT

York, Feb. 2

Last Saturday's gale caused the biggest fall of masonry that York Minster has had for more than two hundred years.

The top half of one of the pinnacles of the north east end, weighing a ton, crashed into the road below. No one was injured.

Damage is reported to many smaller churches in the diocese.



# THE ANGLICAN

Incorporating The Church Standard

FRIDAY FEBRUARY 13 1953

## ANGLICANS AND DISCIPLINE

The Anglican conception of discipline meets much criticism from those whose sense of authority is legal rather than moral, coercive rather than persuasive. We appear to such critics to be singularly lacking in clear-cut rules, and in what many would regard as a necessary rigidity of practice. Some, no doubt, would accuse Anglicanism of a dangerous dallying with individualism. We are supposed to do what we like rather than what the Church requires of us.

Let us admit that there is some truth in this criticism. In the characteristic English attitude towards authority, with its violent dislike of dictatorship and its predilection for stressing individual right, there is, to be sure, some danger. We risk despising rules; we tend to under-estimate the value of authority. The so-called Middle Way, not unaptly applied to the peculiar genius of our Church, can all too easily confuse constructive inclusiveness with mere compromise. In trying to steer between the Scylla of dictatorship and the Charybdis of individualism it is possible to end by leaving everything to personal inclination.

There is, however, good reason for refusing to be driven into the position that seeks to overcome human weakness by falling back on ecclesiastical dictatorship. For this is utterly alien to the genius of Scripture. Our Lord compelled no man to listen to Him. He preferred the method of persuasion. Admittedly this method can prove costly. Sometimes it appears to issue in a dangerous inefficiency, though efficiency fortunately is not synonymous with truth. The method of persuasion, moreover, has the merit of embodying that principle of respect for freedom which is basic to the development of true personality. To abandon it in favour of a coercive idea of discipline, either because we want quick results or because we despair of human nature, would be to betray our spiritual inheritance. It would involve us in rejecting the kind of authority discovered in all God's dealings with our wayward nature. For the most characteristic picture of the divine diplomacy is that of our Lord standing at the door of the human heart and knocking. He is making an appeal. He is not armed with a hammer or a hacksaw.

To recognise the truth of this, however, does not imply failure to appreciate the value of rules. Still less does it mean that we are prepared to think discipline unnecessary or suitable only for those who would achieve spiritual athleticism. Rules are necessary, though the fewer we have of them the better, as the New Testament attitude to contemporary Pharisaism suggests. They can cumber the spiritual life. Often their burdensome observance leads to despair.

Discipline is similarly necessary, both for the ordering of institutional life and the well-being of the individual. But the value of any discipline is its conscious acceptance by the disciplined as a means to an end. It should never be an end in itself like mere muscle-building. The ultimate justification of discipline, whether of body, mind or spirit, is its usefulness in making us more effective instruments in the hands of God. To relate it to any lesser purpose than that is to risk falling into the sin of pride.

Anglicans will soon be offered an opportunity of testing the value of their Church's method of leaving individuals comparatively free to find and use the disciplines most suitably adapted to their peculiar needs. For the season of Lent now approaching is pre-eminently a time of discipline. It emphasises the need of self-analysis, spiritual stocktaking and the importance of inspecting the inner springs of motive and action.

Most of us will be called upon to attempt this task without relying upon carefully-compiled lists of specific duties dictated by ecclesiastical authority. We shall be "on our honour," obligated but not compelled, directed but not coerced. This is in keeping with the freedom we enjoy. It is both our privilege and our responsibility to use it wisely.

## THE CROSS SECTION



## LETTERS TO THE EDITOR

[Parts of some of the following letters have been omitted. None of them necessarily represents our editorial policy. The Editor is glad to accept letters on important or controversial matters. They should be short and to the point.]

### POSITIONS VACANT

### FOUR JOBS IN THE NORTH

TO THE EDITOR OF THE ANGLICAN  
Sir,—May I, through your columns, put before the Church in Australia the urgent need for lay men and women to serve on the Aboriginal Missions?

In the Diocese of Carpentaria which, as your special correspondence pointed out in THE ANGLICAN of January 23, includes all but two of the Anglican Aboriginal Missions, there is immediate need at this moment for a nurse and a matron at Edward River Mission, a cattleman at Mitchell River Mission and an agriculturalist at Lockhart River Mission.

Here are four jobs waiting to be done to the greater glory of God and for the benefit of His aboriginal children. Who will come and do them?

On Sunday, January 25, the Church was asked to pray especially for this part of her work. God answers prayer and is, I am convinced, calling men and women to His service as missionaries to His aborigines; and our Church must have among her ranks some who will respond and say "Here am I, send me."

Any who will offer themselves please write to the Chairman, Australian Board of Missions, 14 Spring Street, Sydney; or to their A.B.M. State Secretary; or direct to me.

Yours, etc.,  
\*JOHN CARPENTARIA.

Thursday Island.

### THE BLESSING

TO THE EDITOR OF THE ANGLICAN  
Sir,—The point Archdeacon Norman has raised as to whether any mediaeval missal contains a blessing after Holy Communion has no direct bearing on the discussion. It enables him to remind us that the blessing in the Roman Missal was not introduced until 1570.

The Archdeacon's statement needs qualification—the Sarum Missal contained two Communion blessings, one to be used at a marriage, and one to

be given by a bishop. There is another blessing in the Exeter Pontifical for use by bishops after Holy Communion.

Dr. Frere suggests that the giving of the blessing was not always confined to bishops, and says, "It was the usual custom at low Mass at the time. Though no provision was made for it in the English Missal." Clearly, then, there was a simple Mediaeval formula of blessing, either in missals or not, and I therefore hold that my original statement needs no correction, viz., "The first half of our Prayer Book Blessing was prefixed to the simpler Mediaeval formula in 1549."

Again, Archdeacon Norman is mistaken if he thinks that a reluctance to turn the back on the Blessed Sacrament accounts for the custom of saying the prelude of the blessing before turning to the people. On the rare occasions when the Blessed Sacrament remained on the altar until after the blessing, rubrical directions made it clear how the celebrant was to stand at the blessing without turning his back on the Sacrament, but at the same time turned towards the people.

I apologise to the Bishop of Newcastle for appearing to defend the practice to which he objects on the grounds that I have "always done it." That was meant to be my excuse for entering into the discussion at all, and may be taken as a sign of an uneasy conscience.

I gladly accept the authority of the 1559 rubric—although 1662 omits it—about turning to the people for the blessing. Indeed I cannot imagine anyone doing anything else. But it is not unreasonable to interpret the rubric as is done in the "Priest's Book of Private Devotion." The 1549 rubric reads: "Then the Priest, turning him to the people, shall let them depart with this blessing . . ." The present participle may mean "having turned" or "after he has turned"; it may also mean, as present participles usually do, "while he is turning."

Everyone agrees that the Blessing should be given turning to the people; our difference of opinion hinges on the comparatively unimportant question about precisely when the turning is to take place.

Yours, etc.,  
\*CECIL KALGOORLIE.  
Bishop of Kalgoorlie.  
Mount Lawley, W.A.

### SEE OF MATABELELAND

Capetown, Feb. 9  
It is learned here that the elective Assembly of the Anglican Church at Bulawayo has decided to delegate to the Archbishop of Capetown, Dr. G. H. Clayton, its power to choose a bishop for the newly created See of Matabeleland.

## DRAWINGS OF DAVID

TO THE EDITOR OF THE ANGLICAN

Sir,—May I be allowed to voice my supreme disgust—I am certain very many other readers will agree with me—at the crude pictures, published in your issue of December 12, 1952, in the "Youth Review" page, of DAVID and SAUL.

I have just been trying to teach my little grandson about the glorious young manhood of David, as strengthened and blessed by "The Lord," he went out to slay the great giant—Goliath—when he "defied the armies of the living God."

The scriptures describe him as—"Ruddy and with all of a beautiful countenance and goodly to look upon," and later we read that Jonathan, Saul's son, "Loved him as his own soul."

Your picture, in spite of this, portrays him as a stupid looking emaciated individual, who could scarcely kill a cat, let alone the mighty giant, whom all the Hebrew army feared, leading a decrepit looking donkey.

The same kind of criticism may be made of the three pictures of Saul, which are simply hideous and untrue to life and history, which speaks of Saul as one who, "when he stood among the people was higher than any of the people from his shoulders upwards" (2 Sam. 2-9 & 23) and Samuel said of him, "See ye him whom the Lord hath chosen, that there is none like him among all the people."

May I plead that, if we are to have any pictures for children, in your otherwise excellent paper, they are of the very best, for I am sure that the majority of our teachers will agree with me that the present "Dobell-like" series is not one to inspire our children, who are brought up to admire physical strength and ability, to think as they ought to think, in admiration of the biblical characters. This was clearly shown to me by the reaction of my little grandson when he saw your pictures yesterday, to counteract which I had to take him and show him the beautiful pictures of David, etc., in his own illustrated Bible.

Trusting that you will see that the hideous series of pictures is either closed—it being far better to have none than those being shown—or drastically altered.

Yours, etc.,  
DISGUSTED, BUT  
HOPEFUL.

[We are always glad of criticism and welcome in particular suggestions about our Youth Page—Editor.]

(FURTHER LETTERS  
APPEAR ON PAGE 5)

## ONE MINUTE SERMON

THE HOLY GOSPEL FOR  
THE SUNDAY CALLED  
QUINQUAGESIMA  
OR  
THE  
NEXT SUNDAY  
BEFORE LENT

### The Text:

Then Jesus took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of Man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on; and they shall scourge him, and put him to death; and the third day he shall rise again. And they understood none of these things; and this saying was hid from them, neither knew they the things which were spoken. And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way-side begging; and hearing the multitude pass by, he asked what it meant. And they told him, that Jesus of Nazareth passeth by. And he cried, saying, Jesus, thou Son of David, have mercy on me. And they which went before rebuked him, that he should hold his peace; but he cried so much the more, Thou Son of David, have mercy on me. And Jesus stood, and commanded him to be brought unto him; and when he was come near, he asked him, saying, What wilt thou that I should do unto thee? And he said, Lord, that I may receive my sight. And Jesus said unto him, Receive thy sight; thy faith hath saved thee. And immediately he received his sight and followed him, glorifying God; and all the people, when they saw it, gave praise unto God.

### The Message:

This Gospel startles one. It seems to say, "Heaven's Gate is shut to him who comes alone, save that a soul and it shall save thine own." Of course, the story has more to say than that as Bartimeus cries aloud for aid as the crowd goes by.

But how startling that when the cry reaches Jesus He halts the crowd of those so eagerly following Him till they had brought Bartimeus to Him.

They had not thought He would care. Already He had a grand following, and their faces are towards Jerusalem and triumph. Why bother about a blind man by the wayside. "Hold your tongue, Bartimeus! Don't hinder our march!"

Stop! says Jesus. "While there's a man by the wayside pushed out of the stream of life, blind, unable to follow—it is your business to bring him to Me, and till you do so we shall stay here."

How many static congregations there are in Australia where they pay their way and the same people come to worship regularly and faithfully. But the congregation doesn't grow, the folk outside are still outside, some of them hungry for the love of God, some of them stumbling for lack of light. But the congregation doesn't bother. It is satisfied! Such a congregation will never reach Jerusalem. Jesus would have us be missionaries! And if true of the congregation it is true of the individuals, too.

Each of us is meant to bring another to the following of Christ—not merely second-hand by our missionary giving this Lent, but first-hand by our prayers and loving invitation to some one with whom God places us in touch as we pass along life's highway.



# CHURCH AND NATION

## A FRANK AND FREE WEEKLY COMMENTARY

### What, No Experts?

It is hard to get enthusiastic about the personnel of the Royal Commission on Television.

We've said in this column that we believe a commission should serve a useful purpose in marshalling evidence and making recommendations which will enable the best preparation to be made for introducing this great change in our social life.

But we envisaged a commission composed partly of experts and partly of representative men. We don't detect any technical experts in the six members named last week. The nearest approach appears to be the chairman of the Australian Broadcasting Control Board who, we understand, is professionally a lawyer.

Certainly we had expected to find a representative of the Church on the commission because we have an idea that it was mainly because of the great interest shown in the introduction of TV by religious bodies that the commission was set up. Certainly the vital questions raised by Church spokesmen figure prominently in the terms of reference for the inquiry.

Perhaps this commission, comprising a professor, a grazier, a lawyer, an accountant, an editor and a country woman, will surprise us by the speed of its deliberations and the soundness of its judgments.

It may be representative, in that it has drawn its personnel from practically every State. But even Federal Cabinets built on that basis have shown themselves susceptible of improvement.

### Some Just Walk Into Parliament

Pre-selection, not election, is the key to Parliamentary office in Australia, more than in most British countries.

The two State elections tomorrow demonstrate this. Thirteen of the 94 seats in New South Wales are uncontested. In nine of the 13 Labour candidates have been given walk-overs. But in 14 other seats Labour will have only token opposition, mainly from Communists, because neither Liberal nor Country parties have men in the field.

In Western Australia the dearth of contests is even more startling. Of 50 seats in the Legislative Assembly, 22 have been filled by unopposed members, a record for the State.

Of the 28 that are being contested 17 are in the metropolitan area. Twelve Labour men have been given walk-overs (and at the moment Labour is in Opposition in the West). Seven Country Party men and three Liberal and Country League men (the party of the Premier, Sir Ross McLarty) are also unopposed. The contested elections are mostly two-men affairs, with the suburban seat of Nedlands

a notable exception, for there the retiring member, a straight-out Liberal, has another Liberal, three L. and C.L. candidates, and a Labour man against him.

All told, about 10 of the 28 contests are regarded as doubtful. It doesn't sound like a very exciting election night in the West, but the L.C.L.-Country Party Government could be defeated.

Only three weeks after these two State polls, Queensland and South Australia hold their elections. The guide the voting in the four States will give to Federal prospects in the Senate this year and the House of Representatives next year will be studied with much interest in Government circles in Canberra, which did not get much comfort from the way Victoria voted in December—the greatest victory yet for Labour in that State.

### Prams on Trams

Melbourne mothers have had a small victory in which I rejoice. From this week Melbourne trams will carry folded prams, in limited hours, free of charge.

It is so pleasant to find a big city doing something useful for the mothers of the race! Life can often be so unnecessarily hard in the city for the woman with several young children to care for.

Apparently the pram which doesn't fold up presents a problem which cannot be solved yet, although I hear that special pram trams have been suggested. But in a congested city one can appreciate that a pram is a rather cumbersome vehicle to accommodate on a public conveyance.

In a smaller city in which I lived at one time a fairly simple solution was found. Hooks were placed on the front and back of buses, and it was the driver's duty to hang prams and pushers on these hooks for the mothers—the occupants, of course, having first been removed!

These pram-bedecked trams and buses presented a rather incongruous sight, but in a leisurely city with infrequent rush-hours the system worked pretty well. I don't suggest that all the motormen and bus drivers liked stepping down to the street to perform this chore. But, on the other hand, most of them seemed to do it with a smile.

There's nothing much wrong with a community which makes life easier for young mothers.

Now that the Melbourne trams have shown the way, I should think that our Railway Commissioners in both Melbourne and Sydney will want to show that there is a Raleigh streak in them, too.

### Olympic Ruinations

I confess I cannot get greatly worked up about the prospect of Melbourne (and Australia) losing the Olympic Games in 1956.

Certainly it will be a feather in our national cap if we can stage these Games with credit. And, on the other hand, it will be a bit of a blow to our national prestige if we have to admit that we cannot organise them on a basis satisfactory to the International Olympic Committee.

But I cannot help thinking that it is hard to quarrel with the argument of the Victorian Premier, Mr. Cain, that it would be hard to justify more expenditure on the Carlton project when his State, like others, is being obliged to retrench on works and services of much greater domestic importance.

If it turns out that the decision to revert to the Melbourne Cricket Ground is approved by the I.O.L., then Australia should get down at once to the job of organising to ensure the success of the Games.

I seem to detect suggestions that Sydney would not have fumbled its opportunities as Melbourne has done. I am not so sure about that. Melbourne's battle of the sites caused some unnecessary delay. But I don't think that, in the changed economic circumstances, Sydney, through the State Government, would have been any more ready than Melbourne to incur unlimited expenditure in erecting a stadium and associated buildings.

The standstill on the Circular Quay railway, in intermittent progress since 1918, suggests that Sydney might have needed even longer notice than Melbourne to prepare for the Olympic Games!

### Shrinking World

We take speed so much for granted these days that the recent performance of Fl.-Lt. L. M. Whittington and Fl.-Lt. J. A. Brown in flying from London to Darwin in a Canberra jet bomber in the elapsed time of 22 hours 3 minutes caused little stir—and I don't even recollect seeing the young men's photographs in the metropolitan Press.

Yet in the memory of many people who regard themselves as only middle-aged to-day, Ross and Keith Smith won fame and a modest fortune as a Commonwealth Government prize of £10,000 for flying the same route in 28 days.

Now in a week or two Australia expects to see its first Comet, the harbinger of even faster air travel, eight miles up for the ordinary air passenger. Soon it will be a commonplace to go from Australia to New Zealand and back in a day with ample time for a man to transact business there as is done now between, say, Sydney and Melbourne.

I hear that the Comet service does not contemplate yet bridging the long sea gap between Honolulu and San Francisco. But with later Comets that long crossing will also be encompassed.

With these aircraft costing about two-thirds of a million pounds each, one can scarcely hope for excursion fares. But, for those who can pay, it is almost now possible to go anywhere this side of the Iron Curtain within a couple of days.

### This Week

He may not work miracles like an Aladdin;  
He may ever quickly let tax questions madden;  
And yet his retirement, I know, would all sadden;  
But back from New Zealand in good health to gladden  
The hearts of the nation came Sir Arty Fadden.

—THE MAN IN THE STREET.

## LETTERS TO THE EDITOR

### CHILDREN AND CHRISTMAS

TO THE EDITOR OF THE ANGLICAN

Sir,—I can assure Mr. Vinehall that my own four children have attended the Communion Service every Sunday since they were babies in a pram.

With what result? That the service was familiar to them by the time they were five or six. It was at that age that I remember being startled by hearing my small son beeping out the Nicene Creed, and that it is now the most natural thing in the world to them.

I myself had the same experience as a child and looked forward to the adventure of Sunday morning.

Only last week my youngest daughter insisted on coming early on a week day because she had some new socks she wanted to show off—the point is, that church seemed the natural place to her, and why shouldn't it?

This is not a question of churchmanship—that cannot be too strongly emphasised—it is sound psychology in teaching children the art of worship.

My kids are never bored (to be strictly accurate three of the four are literally never bored), and the youngest of them knows how to worship even to wanting God to be the first to see the new socks!

Why? Because the only possible way to learn to worship is to DO it. You cannot teach children ABOUT worship—the Communion Service is the simplest and most straightforward of all our services and certainly not beyond the understanding of a child.

The ideal—to me—is to have a Eucharist at a reasonable hour, say, 9 a.m., with hymns, or fully sung, and address for the children.

The whole service can be well under the hour and is a true act of family worship. My own branch church of the Holy Family in this parish has been doing this for upwards of twenty years—it is full every Sunday and at least 40 per cent. of the congregation are children.

Now we are bearing the fruits, and the adult communicants are those who once worshipped and wondered as children. They did not drift away as does the average product of the Sunday School, because the Church had long since become their home and they were familiar with every word of the Communion Service long before they were confirmed.

Yours faithfully,

T. B. McCALL.

Launceston, Tas.

### DR. BABBAGE AND MODERNISM

TO THE EDITOR OF THE ANGLICAN

Sir,—The "modernist" tendencies of the new Principal of Ridley College as revealed in your issue of Feb. 6 should be suspect by many of his potential theological students.

Principal Babbage has apparently still to learn that belief in the divine origin, continuity and mission of the Apostolic priesthood is an article of faith, acceptable by faith, not to be dismissed because it cannot be proved by the methods of historical scientific criticism.

His assertions are reminiscent of the denials of faith in some of the Gospel truths, such as the Virgin Birth, which other "modernists," like Bishop Barnes of Birmingham, are prone to dismiss as "not seen with our eyes nor heard with our ears."

But—"Blessed are they who have not seen and yet have believed,"—and numbered amongst them are many great saints and scholars whom Principal Babbage has failed to quote.

Yours faithfully,

R. J. MACDOUGALL,  
Churchwarden,  
Melbourne Diocese.

### PURCELL'S MUSIC

TO THE EDITOR OF THE ANGLICAN

Sir,—The article "Composer for Church: Henry Purcell" (THE ANGLICAN, Jan. 30) was of great interest.

In the discussion of Purcell's anticipation of Handel, however, your Special Correspondent takes no account of the Italian influences on both these composers (e.g., Stradella, Carissimi, Corelli, etc.), nor of Purcell's extraordinary interest in Italian music (e.g., his famous preface to the Sonatas of III Parts, 1683) at a time of predominant interest in the French composers of the day.

Further, Dr. Percy Young, in the chapter "Handel in Italy," in his book, "The Oratorios of Handel," quotes from Handel's "Laudate pueri," in F a florid passage of the type which Mr. Fullard mentions in his article. Yet this little work was composed by Handel in his native Halle long before his journey to Italy at the age of 22 years to study the music of the Neapolitan composers he admired so greatly.

This, presumably, was before he had heard a note of the music of Henry Purcell.

The gravely beautiful anthems "Thou Knowest, Lord" and "Remember Not," also mentioned in the article, are justly popular. However, there is another side to Purcell's religious music which is not so familiar. In his study of the composer, A. K. Holland makes the following interesting observations on this music: "When Purcell writes a jolly salvationist tune at the words 'Praised be the Lord,' there is nothing to be done except sing it lustily and at a brisk pace. 'The religious sentiment of many of these anthems of praise is peculiarly breezy. Nothing quite like them had appeared in English Church music before or has been known since.'"

"They certainly represent the mood of the church militant and so far from their being over-expressed on the instrumental side, they occasionally seem to require the big drum, cymbals and brass of General Booth's army to do them complete justice. The alleluia, the triple-time measures, the unashamed rhythms and swinging tunes are a good deal less offensive than the insipid sentimentalities of much Victorian church music."

Yours faithfully,

"PURCELL ENTHUSIAST,"  
Ivanhoe, Vic.

### CLERGY STIPENDS

TO THE EDITOR OF THE ANGLICAN

Sir,—“Stipend Raisers” letter of January 30 indicates that a little thought on his part should modify his views about clergy stipends.

Your correspondent works out that a rector in his diocese averages about £16/10/- per week, including his house, light, etc., plus what he calls “perqs.”

Let us for a moment consider his annual expenses caused through professional reasons. Books, periodicals, newspapers cost me last year £57. Two suits (a parson is dressed 16 hours daily) £44. Footwear £5. Aid to needy £21. Wedding gifts £22. Travelling costs (above allowance) £84. Entertainment of church people (say) £10. Clergy Provident Fund £14. Donations to church and other organisations (say) £12.

As one claiming to be just an average parson doing an average job, it will be seen that my professional expenses are about £5 per week. A little mathematics shows therefore, Sir, that the Bunbury clergyman is quite a lucky fellow if he “nets” the basic wage.

It is the policy of the clergy of our Church not to complain about the inadequacy of their stipends, but let it be remembered by all responsible laymen that where a parson received £300 a year in 1939, he must receive £780 per annum now if the spending value of the stipend is to remain at a just level.

I am,

Yours faithfully,  
Melbourne.  
“FIGURES.”

### MARTYRDOM OF CHARLES I

TO THE EDITOR OF THE ANGLICAN

Sir,—It is with regret that I find no mention of King Charles I in THE ANGLICAN of Jan. 30.

Surely this is an oversight on your part, a glorious opportunity lost in the first year of THE ANGLICAN publication?

While I know that few Australians understand the facts, so many lies have been told about him it is worthwhile remembering that he died for the Church. He said a few words as he stepped on to the scaffold at Whitehall on January 30, 1649.

"Let my condition be never so low, I resolve by the Grace of God never to yield up this Church to the government of Papists, Presbyterians or Independents."

Charles is the only one to be canonised by our Church since the Reformation. That being so, one would have thought that his name might have been mentioned by an official newspaper of the Church, published on his day, giving Australians the facts set out by the Church. When we find three letters almost word for word abusing Dr. Babbage on a statement made about Douglas Credit, a plea of lack of space cannot be accepted by me.

However, every success to our paper.

Yours faithfully,

ROBERT JONES.

The Rectory,

Tully,

N. Queens.

[We regret the omission, which was due not to lack of space but sheer oversight.—Editor.]

### THE APOSTOLIC SUCCESSION

TO THE EDITOR OF THE ANGLICAN

Sir,—Dr. Babbage asserts that episcopacy is of the essence but not of the esse of the Church.

To supply many quotations demonstrating the opposite point of view would be to place too great a strain on your correspondence columns, so I content myself with recalling the words of Archbishop Temple in his Presidential Address to the Convocation of Canterbury in 1943: "The Apostles . . . took steps for the perpetuation of the ministry, and it has descended to ourselves."

"So when I consecrate a godly and well learned man to the office and work of a bishop in the Church of God, I do not act as a representative of the Church, if by that is meant the whole number of contemporary Christians; but I do act as the ministerial instrument of Christ in his body the Church. The authority by which I act is His, transmitted to me through his apostles and those to whom they committed it."

"The doctrine of the Apostolic Succession," writes Fr. E. L. Mascall, lecturer in theology at Christ Church, Oxford, in "Christ, the Christian and the Church," is entirely coherent with the Christian Gospel, and such societies as the Council for the Defence of Church Principles exist to proclaim this coherency, when it is questioned by "liberals" within and heretics without the Church.

I go so far as to say that Dr. Babbage is putting weapons into the hands of the enemies of true religion. The Catholic belief, and as the Archbishop of Canterbury has plainly stated, Anglicans can adhere to no other, is that where there are no true bishops there can be no true priesthood, no real presence of the Body and Blood of Jesus in the Eucharist and no sacramental reconciliation of penitent sinners. Where there are no bishops there is no Church. Archdeacon Carleton expresses the doctrine clearly when he says: "Separation from the successors of the Apostles involves separation from the Apostolic Church."

Yours faithfully,

CHARLES CLARK.  
The Rectory,  
Carcoar, N.S.W.

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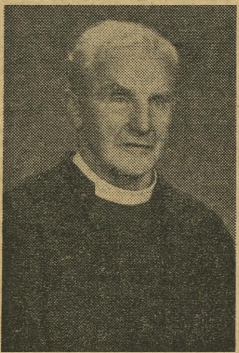
# PASTORAL LETTERS

## THE BISHOP OF BATHURST

My dear people:

I hope all of you, both clergy and laity, have had or are having very happy holidays. From the look of the children in the various townships and centres through which I have passed these last few days, they all seem pretty radiant, and I am expecting to see our All Saints' boys and Marsden girls in splendid form in a day or two's time.

Bishop Collins and I have been having a fairly busy time since our Advent Ordination in Cowra on S. Thomas's Day, giving Christmas and New Year services in vacant parishes and doing occasional holiday duty. We are now looking forward to our Lent Ordination in



Forbes on March 1, when our two deacons, Donald Grant and William Petersen, will be ordained priest in S. John's Church at the service beginning at 7 a.m. that Sunday morning. I believe Forbes church people are looking forward to that day as much as we are and that everything will go as happily as at Cowra.

### ORDINATION TRAINING

By the way, I want to thank all of you who have helped with our ordination training during 1952, and I ask you to continue. Many of you will not see or even hear of a letter I have just sent off to rectors and vestries, so I will repeat some of it here:

"Already the Parish of Dubbo has budgeted this year for £100 to our Ordination Candidates' Training Fund, and other parishes will be budgeting for it at their annual meetings, so we hope that all the larger parishes will follow this lead, and most of the others will budget for either £25 or £50 this year, and if there are any of the smaller parishes which feel unable to do so, we hope that all of them will have collections for ordination training in all their centres on Trinity Sunday and the following Sunday.

"It should not be necessary for me to tell you again how essential it is not only for the well-being, but for the continuance of our Church's life to have more and more men trained each year; you know that we have still two or three parishes without parish priests, and there is a possibility of having one or two more."

### APPOINTMENTS, Etc.

The Reverend W. A. Clint is leaving the Parish of S. Barnabas, Bathurst, this week for missionary work. The Reverend C. E. B. Wood has just finished his five years in the brotherhood, and is to go to New Guinea. The Reverend T. H. H. Sloman is to leave the Parish of Warren in a few days' time to go to Clare, in the Diocese of Adelaide. The Reverend L. E. Winton has accepted the Parish of Cummoock, and will leave Wyalong for Cummoock in a few weeks' time. Here I have to confess a very serious omission on my part. I should have instituted the Reverend M. C. Battarbee—lately Rector of Cummoock—into the cure of souls in the Parish of Condobolin last Friday evening, but

## THE ARCHBISHOP OF BRISBANE

My dear friends,

It was 40 years ago to-day (the Feast of the Epiphany, January 6, 1913) that I landed in Brisbane for the first time, and found myself being driven in a State car, without being aware of the fact that a card of introduction (to his father from a Rhodes Scholar, whom I had met at Oxford) was the means also of introducing me to the Premier of the State, Mr. Digby Denham. He gave me a welcome to Queensland which I still remember with gratitude.

At that time I was on my way to Herberton to fulfil a five-year engagement as Warden of the Bush Brotherhood of S. Barnabas, North Queensland; this led to my staying on for a second period for the purpose of inaugurating All Souls' School, Charters Towers (1920-1924).

Thirteen years later, the same day, 1926, found me at Hay, N.S.W., being enthroned as the third Bishop of Riverina. To-day 27 years later in the Riverina, staying with old friends, I am back again, remembering at the Altar, with prayer, penitence and thanksgiving the 40 years of ministry which it has been my privilege to exercise in the Australian Church, whether it be in North Queensland, Riverina, Brisbane or elsewhere.

### THE SEASON OF LENT

I hope you will all give good heed to the exhortations of your parish clergy in their efforts to draw you nearer to Christ and His Church during the season of Lent.

The three traditional "notes"



for its observance (prayer, fasting and almsgiving) are still of fundamental importance to the Christian life, and Lent is the Church's time for spiritual stocktaking. Our present need is always the Forgiveness of Sins, won for us by Christ upon the Cross, but self-examination, confession of sins and purpose of amendment of life are the necessary conditions for obtaining this benefit which is one of the greatest of all God's blessings.

Regular Bible reading, private prayer and corporate worship form a sound basis in fulfilling our duty to God. Self-denial, resulting in generous and sacrificial giving to unselfish causes, is the sign that we are trying to "love our neighbours as ourselves."

### THE BISHOPRIC OF NORTH QUEENSLAND

The election of the Reverend Ian Shevill to the Bishopric of North Queensland will have been received with great satisfaction by his countless friends in Queensland, New South Wales and elsewhere. Those

who knew John Feetham as "N.Q." for well over thirty years, used to say that he was so different from the usual run of bishops, that he would never be reproduced in any line of apostolic succession.

If doubts are now beginning to rise about the truth of that statement, it is at least meant to be a compliment to him, who has been chosen to take his place after an interval of five years, that, what we all used to admire in "J. N. Q." (as he used to sign himself) is felt to be found in some measure in the life and outlook of the Bishop-elect.

We in Brisbane will never forget the lead he gave us as the organiser of missionary enterprise. The originality of his methods, and the wonderful response which attended his appeals to young and old alike are still bearing fruit and augurs well for the future of the Diocese of North Queensland.

He lived under my roof for three years at Bishopsbourne and apparently survived it. I cannot therefore claim to be unaware of the fact that whatever may have been his faults and limitations, he showed a consistency of character, mental ability, and devotion to duty which was guided and inspired by Christian humility. We look forward with joyous anticipation to an Episcopate greatly blessed by God.

### AUSTRALIA DAY

Our first duty on Australia Day is to recognise that we owe a great debt of gratitude to Providence and our pioneering forebears for the heritage we enjoy.

There is always the danger of merely wanting to consume the abundant goods that nature and the skill of men seem to have provided for our selfish use. To-day the call comes to us to increase the value of our spiritual inheritance, by hard work and unselfish co-operation, and thereby to hand on to posterity a country richer and better than we found it.

We must never forget that the aboriginal inhabitants of this country are partners with us in this enterprise. This can best be done when Church and State combine to prepare the way for the time, when both alike shall share the full rights of Australian citizenship, and when the underprivileged nations round about our shores have learnt to look to Australia as a kindly neighbour and a generous friend.

### CONFERENCES

January is the month for Church conferences. From all that I have heard, the D.B.R.E. gathering at the Glennie School, Toowoomba, was a great success, both in the "quantity" of the students who attended, and in the "quality" of the lecture; and addresses that were given.

This is also most certainly true of the Federal Youth Missionary Conference which was held at the Church of England Grammar Schools in Canberra under the auspices of the Comrades of S. George. It was my privilege to take a small part in the proceedings, and listen with great interest to the rest of the subjects, which dealt with the Christian Faith and its application to the world's need of evangelism.

A week later the annual clergy school was held as usual in congenial surroundings, with Mr. Connell, headmaster of C.E.B.S., Toowoomba, as our kindly host and friendly critic. The inches of rain that fell during the proceedings in no way damped the wisdom of the lecturers or the liveliness of the questioners. We were specially indebted to Bishop Pilcher, Professor Kyle and the Principal of S. Francis's College for their stimulating papers and for the spiritual and mental guidance they gave us. Next year we hope to encourage an

even larger attendance. Those of us who were present (thirty or more) could not help feeling how much the others were missing by their absence.

The Pinalba Clergy Conference, which is organised by the two Northern rural deaneries, has been meeting this year under the chairmanship of Archdeacon Birch. It is always well attended by the clergy, who arrange good programmes with papers and subjects, introduced and discussed, by their own members.

These "refresher" courses for the clergy are of great value not only to the priests concerned but also to the parishes to which they return. Church officers and parishioners should encourage their clergy to make use of these annual quiet times of prayer, study and social refreshment, and also to attend the clergy Retreat, which is usually held in August.

All good wishes,

Yours sincerely and affectionately,

*John Collins*

## THE BISHOP OF CANBERRA AND GOULBURN

My dear friends:

I have done much digging into ancient history lately to gather material on the history of kingship. I have been interested in it for a long time past, because I wanted to see if I could find a basis for legitimate authority in human civilised society. A strong man with a big stick might be able to compel me to obey him, but it is not likely that I would consider his authority legitimate, however effective it may be. I would feel that I had a moral right and duty to rebel at the first possible opportunity. On the other hand, against legitimate authority, if I could discover it, I would have no such right to rebel. Rebellion in this case would be sin. The Old Testament significantly calls it the sin of witchcraft. (1 Sam. 15-23).

But why would it be sin? It can only be a sin if it is an act aimed at defying or defeating the will or mind of God. The mind of God is expressed on the material level in the constitution of the world of nature, and on the human level in the constitution of society.

Now, this is where our difficulties begin. The world of natural science is a relatively simple world compared to the world of men and women with their turbulent desires. Is there any such thing as a natural form of the constitution of human society? We can see that the scientist can sail safely in his world if he has a whole-souled devotion to truth and trains his eye and mind to see facts with a minimum of bias and presupposition.

The scientist can assume that the world of nature is a consistent whole and represents the activity of one consistent mind. He can assume that his own mind is sufficiently akin to the mind in nature to make his own thought fruitful in understanding and effective in action.

But when we get around to men and women in human society, it is very difficult to see any pattern of thought or any underlying constitution. It

is difficult, therefore, to find in the study of society that which corresponds to truth in the study of nature. We can take a love of truth with us into the study of society, but even a love of truth does not necessarily give us the desired light on human problems.

If we add a love of righteousness to the love of truth, we, no doubt, enter on the study of society in the right spirit, but we soon realise that we are following after ideals, and that we have moved on from science into the higher but far more elusive realm of art. Therefore, we are no more likely to find a final answer to our question: Where does legitimate authority reside in society? than we are



to find one to the question: Where can the really beautiful be found in art?

But the zest of life remains in seeking answers to the questions that touch us most deeply and nearly. And so I set out to see the king in history, what he was to begin with, what he became in history, and what he now is in the places where he has survived.

This led me to the study of coronation services, ancient and modern, and a few of my findings have found a place in my little booklet: "Notes on the Coronation Service." It is a real joy to find that the English Coronation Rite has retained and preserved so much that is immemorially old, and still presents a service that lives in every part with a spirit that is as fresh and vital as it was 6,000 years ago and more, when kings were the chief pioneers of the way from savagery to the civilisation which is still in process of formation.

British kingship to-day rides in a frail bark on a stormy sea, but that is no new thing in its history. British kingship holds the promise of pioneering a new form of "the ministry of kingship," a form that will more surely provide for that stability and freedom in human society that alone enable man to confront his problems with sanity, sense and hope.

While I have not yet found in history any secure basis for what I mean by legitimate authority in human society, I feel strongly that we, of the British Commonwealth, have an opportunity, rare in history and not likely to be of long duration unless we seize it

(Continued on Page 15.)

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# FAITH AND MORALS

## A WEEKLY QUESTION BOX

By Dr. S. Barton Babbage

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

All questions should be sent to Dr. Babbage, Ridley College, Melbourne, N.S.



### Moral Rearmament

Miss Constance A. Echlin describes my recent comment on Moral Rearmament as "a scathing criticism."

She refers to the fact that the Bishop of Rangoon recently visited Australia, and that he came as an emissary of Moral Rearmament.

She writes: "In Sydney our Primate invited him to preach at St. Andrew's Cathedral on M.R.A. and its spiritual basis."

"From this I can only conclude that Dr. Babbage was speaking for himself alone, and that his views are not shared by the heads of our Church."

I am sorry to disillusion Miss Echlin, but the Bishop of Rangoon preached in the Cathedral at my invitation, and it was in my company that the bishop called officially on the Lord Mayor of Sydney.

Further, at the service to which reference has been made, prayers were offered for the work of M.R.A.

In my original comment I drew attention to the theological inadequacies of M.R.A.

I am still persuaded that M.R.A. is superficial in its diagnosis of our social ills, and that its achievements are greatly exaggerated.

I do not, however, deny the obvious sincerity of those who support the work of M.R.A.

It is true that I am critical and sceptical about the ultimate success of M.R.A.: nevertheless, I wish it well.

My views may not be shared by the heads of the Church: I have no occult insight into the episcopal mind.

Of course, when I speak, I speak for myself alone, and for those whom I can succeed in persuading.

My critic refers derogatively to "my strange lack of knowledge of the whole subject."

I can only mention, with great diffidence, that I have read every available official publication on the work of M.R.A. during the past twenty years, and that I have considerable inside knowledge of the work of M.R.A. through my brother who has been on the headquarters staff of M.R.A. in London for some years.

I do not imagine that these facts will cause Miss Echlin to modify her judgement: I only mention them in the interests of accuracy.

One can only be thankful for any good that M.R.A. may succeed in doing.

I believe that, on balance, it does more good than harm.

That is why I would not, for

a moment, think of proscribing or inhibiting those who conscientiously believe in its efficacy.

It has made a courageous endeavour to bridge the gulf separating capital and labour, and it is alive to the menace of communism.

Nevertheless its analysis and approach are, in my judgement, neither sufficiently radical nor critical.

The ills of contemporary society cannot be healed by an infusion of moral tonic, nor by the simple expedient of "moral" rearmament.

And it is because M.R.A. seeks to do this that I believe its presuppositions need to be subjected to a more searching theological scrutiny than they have yet received.

### The Blessed

#### Virgin Mary

D.L.M. seeks for information concerning the phrase: "Blessed Mary, ever Virgin."

She writes: "I know and believe Mary was a virgin at Jesus' birth, but afterwards did she not become mother of earthly children?"

There are two schools of thought. Some scholars think that Mary, after the birth of her Divine Son, kept herself in a state of perpetual virginity; others, that she bore children to Joseph.

The arguments were summarised in an earlier number of THE ANGLICAN.

The Scriptural passages if read in their natural and obvious sense, suggest that there were subsequent children; nevertheless, at an early date in the history of the Church, the belief grew that they were children of Joseph by a previous marriage.

D.L.M. writes: "I was taught to believe that the married state was no less holy than that of the unmarried state of life. Why then should Mary not have enjoyed the privileges of wife and mother?"

Both the single state of life and the married state of life are vocations from God.

Both are holy estates. Any other view is sub-Christian. Celibacy is not, in itself, a higher state: it may, however, be a special vocation to which a man or woman may be called by God for the performance of some special task.

The judgement of the Church is given in Article 32: "Bishops, Priests and Deacons are not commanded by God's Law, either to vow the estate of

single life, or to abstain from marriage: therefore it is lawful also for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness."

There is nothing incongruous in the belief that the Virgin Mary bore other children after the birth of our Lord.

The evidence for an answer must be sought in the pages of Holy Scripture.

### Douglas Social

#### Credit

My comments have precipitated a lively controversy!

I was pressed, in the first place, to comment on this matter. I procrastinated for some time. I did not think that Douglas Social Credit was "a live issue."

My correspondents, however, have declared with one accord that I was wrong.

Meanwhile they do protest too much.

Douglas Social Credit was, it seems to me, a matter of heated controversy and public debate about 15 years ago: I think it is absurd to assert that that is the case to-day.

My original questioner indirectly testified to the accuracy of my conclusion. She asked why it was that we were all silent concerning Douglas Social Credit, when we spoke so much about Soviet Communism.

The answer is perfectly simple: Douglas Social Credit has ceased to engage public attention.

My judgement on whether or not Douglas Social Credit is a subject of active and animated public discussion is not the point at issue; the point is whether, on a technical economic question, the Church should make an *ex cathedra* statement.

The answer is that, as a general rule, the Church should content itself with affirming and enunciating fundamental Christian principles which are relevant and applicable, respecting the judgement of specialists on the detailed technical questions involved.

I pointed out that ecclesiastics were not, except fortuitously, economists.

They are not required, therefore, to pass judgement on technical economic questions. And Douglas Social Credit professes to be primarily an economic system. That is why the Church cannot pronounce on the technical question of its economic soundness.

The Reverend J. S. Roach wants to know by whom Douglas Social Credit has been weighed in the balance and found wanting.

The answer, again, is perfectly simple: by orthodox economists.

I am aware that this fact will carry no conviction to Mr. Roach. He says: "The impression left in my mind after reading criticisms of Social Credit by orthodox economists is that the fallacies are in their minds."

So there we are! We can, if we so desire, dismiss the whole tribe of economists as fools and deceivers, and we can become ardent advocates of Douglas Social Credit. On the other hand, it is just possible that the problem is not so deceptively simple as Major Douglas suggested.

## CONFERENCE CALLS TO LAYMEN

The National Council of the Church of England Men's Society met in Adelaide on January 24. The national president, the Bishop of Armidale, presided over delegates from five States.

The conference emphasised the need for more and better trained laymen within the parishes.

C.E.M.S. has always sought to provide a pool of trained manpower firstly within the parish, and then beyond it, from which the vicar may draw to meet the many needs of the parish.

In view of this need, and the urgency of the times, council decided to change the venue of the triennial conference in January, 1954, to Melbourne, so that a larger attendance will be possible. The triennial seeks to rally the whole work of the society, and the national president appeals to every branch to see that it is represented by at least one delegate, as he wishes to lay before the society the tasks that must be tackled.

It is hoped to secure the C.E.B.S. Camp at Frankston for the conference. C.E.B.S. in Australia will hold its triennial conference in conjunction with that of C.E.M.S. and C.E.Y.M.S. will hold its inaugural conference.

Cou. I decided to set up a literature sub-committee to print and/or distribute suitable literature, booklets and pamphlets which would be beneficial to members.

Council decided to publish an informative brochure for the use of branch officers, and to bring them together on a diocesan basis for fellowship, discussion and study. By so doing it is hoped to strengthen the work of the society within the branches by ensuring that the officers are better equipped to provide virile leadership.

It was unanimously resolved on the motion of the Dean of Bendigo "that this Council commends THE ANGLICAN weekly newspaper to all members, and urges all branches to seek to increase its circulation within their parish."

The national president reported upon the Citizenship Convention held in Canberra during the week, at which he had represented C.E.M.S. He urged all branches to give greater support to "Good Neighbour" councils, and to the due observance of Australia Day.

## W.A. TEACHERS ATTEND SUMMER SCHOOL

Perth, Feb. 5

Increased demands for accommodation made it necessary for the 16th summer school for Sunday school teachers in Western Australia to be divided in two.

One division was held at St. Hilda's College, Mosman Park, during the long week-end of January 23 to 26 under the chairmanship of the Bishop of Kalgoorlie.

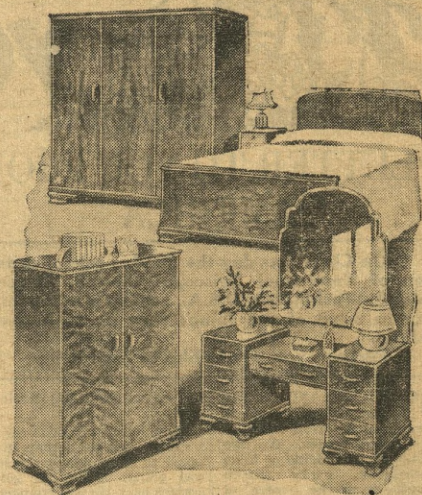
The other division was held at Le Fanu Conference House, Cottesloe. The chairman was the Rector of Kojonup, the Reverend C. King.

The chaplains were the Reverend F. V. Hart (Mosman Park) and the Reverend S. H. J. Best (Cottesloe).

The theme for both schools, "Service, not Self," was linked with the motto "Go ye forth" repeatedly in address, in chapel, and in the lectures on methodology.

Not only was the need for service stressed, but false forms of service within the heart of church work were exposed by speakers and condemned.

A special prayer, compiled by the archbishop, was introduced at the opening session, and included as an act of worship throughout the course of the school.



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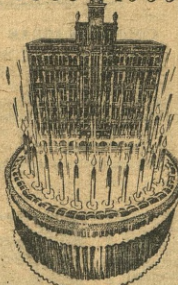
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# YOUTH REVIEW



## A LETTER TO YOU FROM AMERICA

On Christmas day the Sunday school children of Emmanuel Episcopal Church, Mercer Island, Washington, U.S.A., sent us a letter telling us some of the things they do at Mercer Island.

Perhaps you would like to read it too:-

MERCER ISLAND is the largest island that is surrounded by fresh water in the United States. We are located in the middle of Lake Washington, only fifteen minutes from the centre of the City of Seattle, Washington, by car or bus.

We travel over a floating bridge, two miles long, to reach the west shore of the lake. It is very pretty on the island with evergreen firs, spruce and madrona trees and beautiful rhododendrons that have white, pink and rose-purple blooms.

We all attend grade school on the island and go to Sunday school at the Emmanuel Episcopal Church. We are studying the missionary work of the Anglican Communion. We are sending Christmas cards to several missionaries in various parts of the world. I shall tell you a little about our church service here and hope you will find time to tell us about yours.

We have Holy Communion at 8.0 a.m. and the regular Sunday service at 11.0. We have a family service and church school at 9.30 on Sunday. All the children above the primary grades go to the opening of service in the church. Service is usually Morning Prayer except that once each month Communion is held.

Baptisms and special instructions are given by the vicar each week. At 10.0 we go to our separate classes for graded instructions. We have learned the Lord's Prayer. 23rd Psalm—

## BOYS' BRIGADE INCREASES

ANGLICAN NEWS SERVICE

London, Jan. 17

The Annual Report of the Boys' Brigade gives encouraging news of the strength of this old established organisation.

The total in this country last year rose to 2,813 Companies, comprising 83,291 boys. The movement has gained 51 new Companies in countries abroad, where there are now 453 new Companies scattered throughout the world.

The Report includes details of awards for bravery which have been conferred on boys during the past year. One of them, a member of the Johannesburg Company, was given his award for "his outstanding courage in saving the lives of two people from drowning in the sea at Uvongo."

and we will learn the Beatitudes next.

Each letter we write we put a green tack on a map of the world to show where the letter was going. When we get an answer back we will connect the green tack with ribbon to Mercer Island. So, will you please, if you are not too busy, send us a letter and tell us what you are doing?

We would be ever so glad to hear from you, and if there is any further information you would like about Emmanuel Church be sure to ask when you write and I shall try to answer you.

Faithfully yours,

HELEN MEACHAM.

(Perhaps you would like to write to some of the boys and girls in the Sunday school of Mercer Island. If you would, please let us have your name, address and age, and we will see what can be done to get you a pen-friend. Address envelope to THE ANGLICAN, Box 7002, G.P.O., Sydney.)

## STRATHFIELD Y.A.'s

The Strathfield branch of the Y.A.'s have forwarded the following report of their activities for the month:-

During the last year the Y.A.'s here have contributed substantially to a Church Parish Hall Extension Fund; the total amount passed through our hands for this purpose being approximately £400.

Early in December we held a Missionary Fair, dividing the proceeds (£160) between the Australian Board of Missions and the Church Missionary Society.

We have also maintained a £50 scholarship at Moore College, and before Christmas a group of Y.A.'s visited the old people's homes in the district to sing Christmas carols and to give a small present to each of the old people.

Altogether, we have given away £655 out of a total balance of £805.

## COONABARABRAN Y.A.'s

The newly formed branch of Young Anglicans at Coonabarabran have forwarded £10/10/- for the Children's Homes War Memorial Appeal. Several new young members were welcomed at the meeting held last week.

## TRANSFERRING PICTURES

Would you like to copy your favorite printed pictures or comics? Here is a way you can do it:

Rub an ordinary candle on a piece of plain white paper. Be sure to rub it hard so that plenty of paraffin rubs off onto the paper.

After you have covered the sheet with wax, take any comic picture or newspaper picture (in colour if you can find one) and place the waxed side of your paper against the printed picture.

Take a teaspoon and use the back of it to rub hard on the surface of your paper. If you do this for a few seconds you will find you have a beautiful reproduction on your waxed sheet.

If you want to reproduce your favourite cartoon strip, use a sheet of transparent paper instead of writing paper. After you rub the candle on the tracing paper, place the paper over the particular character you want to reproduce, rub hard, and being tracing paper you can see how you are progressing.

Perhaps you would like to try out this experiment and reproduce your own copy of the "David" strip in this paper for yourself.

Competition results will be published next week.

## DEVOTIONALS IN THE YOUTH CLUB

Opening devotionals shall, as a general rule, be conducted by different members of the club, while closing ceremonies can be left in the hands of group leaders or the rector.

It is a great help to the club as well as to individual members if the tradition is established that all members in turn must conduct the first 10 minutes' opening devotional.

The first need of any club is to purchase two or three good books of devotional prayers as an aid to preparation.

An essential item on each week's business agenda is the appointment of the following week's devotional leader. Starting with the older and more reliable members, the precedent can soon be established. The recorder is expected to make a notation in his attendance book so that nobody is missed.

Occasional programmes given over to instruction on the preparation of devotionals, showing the need for an order, the use of a hymn, in conjunction, the use of a "theme" as well as getting a balance between liturgical and extemporaneous prayer, etc., will help banish any resistance to members participating. It will also raise the standard of such opening devotionals.

## A RHYMING GAME FOR YOUR CLUB

Divide members into two teams. The leader asks a question which has to be answered by two words which rhyme. The first player to shout out the right answer scores a point for his team.

The following examples will make the idea clear, and can form a basis for the game. Many others can be made up by the leaders.

### EXAMPLES

Question: What is a gloomy parent?

Answer: Sad Dad.

Question: What is a fitting for a suit of armour?

Answer: Iron try-on.

Question: What is a well-dressed bright young thing?

Answer: A dapper flapper.

Question: What is a round vicar?

Answer: A spherical clerical.

Question: What would you call an obese cat?

Answer: A flabby tabby.

Question: What would you call the sale of work day?

Answer: Fete date.

Question: What is an ill-mannered mare?

Answer: Coarse horse.

Question: What is a drink of sea-water?

Answer: Ocean potion.

Some of the further home-made examples can be personal. For instance, questions can be designed so that the answers include the name of a member of the fellowship, Contrary Mary, Neater Peter, Swanky Frankie, and so on.

## SUGGESTION FOR MAKING SILK FRINGE FOR BOOK-MARKERS

As silk fringe for book-markers is very difficult to obtain I found the following method of providing a substitute satisfactory. No doubt readers of "THE ANGLICAN" have better ideas which others would be glad to know about.

1. Take a small piece of cardboard about three inches wide and two or more inches long depending on the length of the fringe required.

2. Wind embroidery silk (or similar thread) lengthwise round the cardboard until breadth of fringe is obtained.

3. Secure the thread firmly in position with narrow adhesive tape at one end where it is looped over the edge of the cardboard and cut the other end with scissors so as to make a fringe.

4. Remove the cardboard and sew through the adhesive tape using a narrow ribbon as a covering finish, or sew direct on to the looped end of the book-marker ribbon.

5. By using threads of different colours variegated fringes may be made.

K. H. SUTTON, Launceston.

## Q'LAND. COMRADES

FROM A SPECIAL CORRESPONDENT

### TOWNSVILLE

Flood conditions which isolated Townsville prevented the holding of a formal study camp during the long week-end in January.

However, eight S. Peter's Comrades, with a married couple as chaperones, held an impromptu camp on Magnetic Island, which was a very enjoyable affair in spite of sporadic showers of rain.

On their return, the campers told tall stories about alleged feats of cookery, rock climbing, underwater swimming—and, of all things, persuading their male chaperone to stand on his head! The social and physical sides of the Four-square Basis seems to have been well catered for.

The intellectual side was mostly concerned with play readings and a visit to the local cinema to see a performance of "The Snake Pit" (there was some doubt whether this could be labelled as 'sociological studies'). One of the campers conducted Evensong for them: with the help of Townsville clergy it was possible to have a daily Eucharist. Apart from the healthy recreation afforded by the camp, this was its most significant feature.

Arcadia, a popular beach resort, offered a splendid opportunity to witness to people who normally leave religion behind them on their summer holidays.

The prime reason for organising the daily celebration was, of course, the spiritual refreshment of the campers, but whenever Anglicans take trouble about their religion, they cannot fail to make an impression on the world.

### AT A HARVEST FESTIVAL

"Awake, awake to love and work,  
The lark is in the sky,  
The fields are wet with diamond dew,  
The world's awake to cry  
Their blessings on the Lord of Life,  
As He goes meekly by.

"Come, let thy voice be one with theirs,  
Shout with their shout of praise,  
See how the giant sun soars up,  
Great Lord of years and days!  
So let the Love of Jesus come,  
And set thy soul ablaze.

"To give and give, and give again,  
What God has given thee,  
To spend thyself nor count the cost,  
To serve right gloriously  
The God who gave all worlds that are,  
And all that are to be."

G. A. Studdert Kennedy.

### CAIRNS

The Cairns Company of the Comrades of Saint George, now eighteen strong, with half a dozen probationers, spent the long weekend in January together.

With the help of Miss Betty Johnson, the Queensland Field Officer of A.B.M., and of their Chaplain, the Reverend B. C. Tidy, they carried out a typical Comrades' programme on the Four-square Basis, which caters in due proportion for the spiritual, mental, social, and physical education of young people.

The programme began on Saturday afternoon with the Office of the Order, followed by an address by Mr. Tidy on the Comrades' Rule.

Members then adjourned to the hall, where Miss Johnson taught them how to print for school charts. The instruction was then put to practical use in the course of Saturday and Sunday afternoons. Prayer charts of the Lord's Prayer, the "Glory Be," the Anima Christi, etc., were produced for use on Yarrabah Mission across the bay.

On Saturday evening, talkie films provided by A.B.M. were shown: their subjects ranged from Central Australia to Kenya. The evening finished with preparation for Holy Communion and Devotions in church. Sunday began with the Parish Sung Mass at 6.30 a.m. and finished with Evensong.

Monday was given over to social and physical activities at the local Palm Beach.

The immediate benefit of the weekend was the strengthening of the bonds which unite the Cairns Comrades in the service of Our Blessed Lord under the powerful patronage of Saint George. The ultimate benefit will show itself in the quality of the Christian life lived by these young people, in the manhood and womanhood of the Church of the future.

## SPECIAL CORONATION VISITORS

Sydney, Feb. 1

A N.S.W. girl is one of the two juniors chosen to represent the Australian Junior Red Cross at the Coronation.

She is Pamela Walsh, 16, of Turramurra, secretary of the Junior Red Cross Circle at the Presbyterian Ladies' College, Croydon.

A Western Australian boy, Ross Williams, of Perth, is the other.

The two juniors will be guests of British Red Cross from May 25 to June 25. As well as seeing the Coronation, they will attend a special study centre which will show them the British Red Cross in action.

They were chosen on all-round ability and their Junior Red Cross record.

Pamela has an excellent scholastic record and takes a leading part in the activities of her school. Her activities have led to a greatly increased membership of the school's Junior Red Cross Circle.

Ross Williams, 15, is an outstanding athlete and keen tennis player.

### ORANGE Y.A.'s

Orange Y.A.'s entertained Bathurst Y.A.'s who came over for a week-end, with a trip to Lake Canobolas, a dance on Saturday night after a tennis match on Saturday afternoon.

The Orange branch went visiting to Cowra on the holiday week-end of January 26. Everybody was pleased with the visit.

## DAVID . . .



Goliath wore a target of brass between his shoulders.



He cried to the armies of Israel: "Choose you a man for you and let him come down to me."



David heard him, and went to Saul and said: "Thy servant will go and fight with this Philistine."



So David took his staff in his hand, and chose him five smooth stones out of the brook, and drew near to the Philistine.



# JUNGLE DOCTOR AND THE WHIRLWIND

The story so far:

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

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

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

Daudi deserts the hospital and goes off with Maradadi.

In the distance they see a cloud of dust. The Jungle Doctor is making preparations for a dysentery epidemic. Suddenly a wily-willy sweeps on them and breaks up part of the hospital. A woman and her child, knocked down by the wind, are being treated for cuts when the Jungle Doctor realises that the epidemic has arrived.

The Jungle Doctor sets out to fight the epidemic. While fighting the epidemic he is praying.

Now read on:

## CHAPTER XIV

### Safe Safari

The steriliser was bubbling happily on top of the primus stove. My hand held a hypodermic needle which I was carefully sharpening on a small bone.

"Yah," said Sechelela, "Bwana those needles grow shorter and shorter. Behold, are they long enough?"

"Kumbe, Sech, it's better for them to be short and sharp than to be long and fish-hook pointed." I made a jab at her with the needle in a playful way.

She drew back. "Yah, Bwana, how I object to needles being stuck into me. But, behold, they bring help. Have you many more to do?"

"Heh, there are still fifteen injections to give before I can go and rest."

Now it may sound strange to talk of resting at nine o'clock in the morning, but I hadn't put my head on a pillow for over thirty hours. I had been constantly active except for cups of tea and a shower-bath from a watering-can. Here it was nine o'clock in the morning, with the hospital jammed to the doors with patients, many of them already showing signs of improvement; some of them perilously close to the gate that leads to the ancestors, as the Africans translate the term 'dangerously ill'.

I did my round of injections ... patient after patient hardly making any protest as the needle was pushed home. They were too ill to bother about a little thing like an injection. Again the steriliser came into use, and I put the syringe and the needles away.

"Yah, Sech, it will be very good to have an hour or two's sleep; then I will come back

By Paul White

to see how the people are." I looked across the ward to the doorway. There was a little girl, her eyes sunken in, as were her cheeks; her legs looked just like broomsticks. I went across and felt her pulse, and looked at Sechelela and shook my head. The child had been delirious all the morning and her chances of pulling through looked almost nil. I turned to the old African nurse.

"Sech, who is this child?"

"She comes from the village over the way." She pointed with her chin to a distant row of baobab trees. "Bwana, she has no parents. Behold, does she not do all the heavy work for some of her relations who live there? Do we not call her Mwanda, the slave?—for she is little better than that. Behold, Bwana, see where she has been beaten. Hech, her uncle—Bwana, he is not her uncle really—see where he has beaten her and he has struck her greatly of late. If she dies they will shrug their shoulders and say, 'Heh, behold, it was the work of the ancestors. They knew how useless she was.'"

"Hongo, she looks a nice little person."

Suddenly the child's eyes opened. She looked up at me. "Bwana, nakaluka — I'm thirsty."

A cup of water was held to her lips. "Yah," she said, "Bwana, do you remember the day when you came to the village? You came and there was singing."

"Heh, I remember. What was it that we sang that you kept in your mind?"

"You sang about the gates of Heaven. Behold, as I have been lying here, I have seen them, Bwana."

Yacobo had come in and was standing behind me. "Yah," he said, "do not talk in that way. Behold, the medicine that the Bwana will give you will make you strong and well again."

The little girl shook her head. "Uh, uh," she said, "I have come very close to the end of my safari. I have seen this in my dreams."

Again I held the cup of water to her lips. She looked at Yacobo and said, "Behold, Bwana, it was he who sang the words. Ask him to do it again."

"What were the words?" I asked.

"Kumbe, Bwana, I know them. Does it not say, 'There is a beautiful city over there. The gates are shut to evil, though, and no kind of sin will ever enter in.'"

As she spoke, Yacobo started to sing.

As he sang, I measured out the appropriate number of pills indicated on the chart that hung by the side of her bed. I held them out to her and said:

"Behold, Mwanda, take these now. They will give you strength."

"Ng'h, Ng'h, Bwana," she said, "do not give them to me. Use them on someone else." Her voice had dropped almost to a whisper. I bent down over her cot. "Take them, child, they'll give you strength so that you may again walk and talk and play with your companions."

"Kah, Bwana, there is no play in my life. Behold, for many days my leg has had no strength. Behold, Bwana, there has been little strength in it

since the time my uncle burnt me with the stick from the fire. Yah, but that was strange. Behold, the glowing red of the stick burnt my skin, but there was no pain."

I turned back the sheet to see an ugly ulcer on her leg, and found what was all too tragically common in that part of Africa. This small girl had become afflicted with leprosy.

"Come, Mwanda, take your pills. They will help you very much indeed."

"Bwana, if you say I'm to take them, then I'll take them; but I have had great joy to-day, Bwana, as I have stood before the Gates."

"Hongo," said Sechelela. There was amazement in her face. "Have you no fear?"

"Hongo," said the child, also with great amazement, "but Bwana, these gates I have been looking through are not the gates of death, they are the gates to Heaven; there is much difference. Behold, is not He there Bwana, when you spoke words that day at our village, did you not say that if we come to the Lord Jesus, and ask Him to take from our lives the sin that stops us from entering through that Gate, He will do so, and when He has done so, does He not stand there to welcome you? Have I not asked Him to do this? Yah, Bwana, why then should I fear? What is there to be afraid of?" Then she sighed. "I would sleep now."

As she said these words, there came the sound of a high-powered car pulling up outside the hospital gate. Then came the noise of flying feet. I went outside the ward and one of the junior boys said to me:

"Bwana, there is Mzungu—a European—who would have words with you."

I went out to shake hands with the Inspector of Police, an Englishman who was a very good friend of our hospital. He turned to me.

"I'm afraid I've got very bad news for you," he said, "one of your lads who was actually in the football team that played against my men six months or so ago is in pretty bad trouble. It looks very serious indeed."

"Tell me, what is it?"

"Well," said the policeman, "it appears that he's been smoking this hashish stuff, and you know how mad it makes people. In his frenzy, he belted one of the folk who was with him over the head, and I'm afraid the lad's dead. I've just arrested this chap—his name is N'goma. Things look pretty bad."

"Where did all this happen?"

"Over there," said the inspector, pointing with his finger towards the village where Maradadi had last been seen.

"Did you by any chance see an African dressed in the most outlandish colours?"

The Englishman nodded. "I did indeed. He was round the place. I couldn't fail to notice him and very furtive he looked too, but I had nothing against him, Why?"

"He is the chap who is the cause of all the trouble. Actually, he's the one who has brought this hashish into our village."

"Have you any evidence of his doing so?"

"Yes, a lad came in only last night wanting to tell me of some dreadful event. Before he could say what it was, he collapsed and went into a fit from this very drug."

"Mmm! But you can't prove this Maradadi gave it to him?"

"True; but you've got some solid clues in the story of that lad you've arrested."

The policeman nodded slowly. "It's a tragic thing about N'goma. I went on, 'I only wish you'd grabbed this Maradadi a week ago. Even now if you could get your hands on him, you'd be doing something most worth while. It was he who stole 1,000 of the sulphaguanidine pills that are helping me to fight a battle for the lives of over seventy people in the hospital at the moment.'

## THINGS TO DO FOR YOUR LOCAL CHURCH

Perhaps your fellowship or youth club could be interested in cleaning up the church for special occasions.

Harvest Festival may not be far off in your parish, and a well organised group could give the church a thorough cleaning on some Saturday morning.

At the previous meeting members should be divided into groups of sweepers, brass-cleaners, carpet-beaters, polishers and cobweb removers. Each group should have its foreman who arranges for brushes and polish to be brought and organises work in his section.

**MAGAZINE DISTRIBUTION:** This is a job which crops up in almost every parish, and which can be well carried out by members of the youth club. Perhaps you could assist the rector with addressing wrappers.

**ENTERTAINING OTHERS:** A youth club show may go on tour and perform in institutions, homes for old people, and wherever they can give pleasure to others.

**FLOWERS IN CHURCH:** This is only a very small act of service, but it enables members to feel they are doing their bit in adding to the beauty of the church. In summer it is a good idea to ask each member to provide a few flowers from his own garden. When the flowers have to be bought, donations should be voluntary.

These are only a few ways in which the youth club can be of service to the church, and no doubt if you have a lively group the members could think of many more ways to be of assistance.

We've got witnesses to prove he did that."

"Are you in trouble about these pills?"

"We look like being short of them before the epidemic's over."

I went across to the car where, sitting between two stalwart African soldiers, was a local boy whose growth I had watched with interest, a splendid chap in many ways, yet with one great weakness. He had a pride that could be played up to by anybody. Maradadi apparently had found this out. There he was, looking befuddled but very voluble, gesticulating violently with his right hand, the hand that only a few hours before had taken the life of his best friend.

The policeman put his hand on my shoulder.

"It's a nasty business, especially after all you've done for this boy."

Before I could reply, Yacobo ran up.

"Bwana, quickly, come to the ward. Mwanda is asking for you."

I turned to my friend. "Would you care to come and see the other side of our job?"

We walked quickly together, picking our way through the patients who were lying on the floor on mats. We came to Mwanda's cot. In a surprisingly clear voice she said: "Bwana, the gate is opening and I can see Him. Behold, He stands there and welcomes me. I have no fear now; I am passing through the gate. Tell the others that there is no fear when you come to the Gates of Heaven. You tell them, Bwana; I haven't time now."

She sank back on her pillow. My fingers went to her emaciated wrists, which were little more than skin and bone. There was no pulse there. Reverently I covered her head with the sheet. The English policeman was standing on the veranda, his topee in his hand. He looked round at me as I came up and said almost fiercely: "God, I wish I knew what that child knows."

He gripped my hand and strode off and I watched his car, carrying tragedy in it, sweep across the plain, into the burning heat of an African forenoon.

(To be continued next week)

## HOUSE PARTY AT PORT HACKING

A house party was held at "Chaldercot" Youth Centre, Port Hacking, from Tuesday, January 13, to Friday, January 23, under the auspices of the Youth Department of the Diocese of Sydney.

Thirty-five young people from various parishes had a most enjoyable holiday. Activities included outings to Cronulla, Garie Beach and Audley, in addition to swimming, puddox, boating, campfire and camp concert.

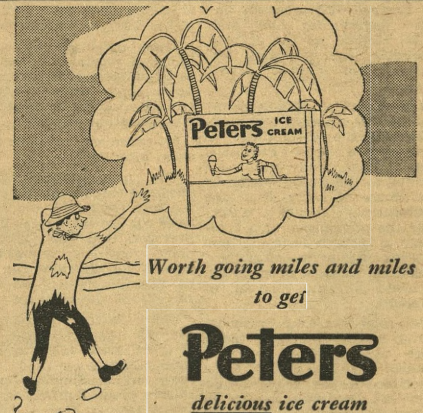
At the conclusion of the house party all joined in the service of Holy Communion conducted by the house father and leader, the Reverend Douglas Abbott.

## ANGLICAN YOUTH CHOIR

Encouraged by the success of their first concert last December, members of the Anglican Youth Choir, under the direction of Leonard Fullard, are now putting into rehearsal Purcell's "Dido and Aeneas".

It is expected that the next concert will attract even wider interest as the opera is musically outstanding, and has not been performed in Melbourne for over eight years.

Membership of the choir is open to all young people between the ages of fifteen and thirty years, and several vacancies exist, especially for tenors and basses.



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## CHURCH ASSEMBLY MEETS IN LONDON

### DUTIES OF THE LAITY

London, Feb. 10

Three reports directly concerned with the laity were on the agenda for the spring session of the Church Assembly held at Church House, Westminster, from 10.30 a.m. on Tuesday, February 10, to 1 p.m. on Friday, February 13. Meetings of the Houses of Clergy and laity were held on the Monday afternoon before the session began.

Other items included two measures for revision and one for general approval and a report by the Central Board of Finance with proposals for the budgets for 1954 and 1955. Motions on the agenda included one appealing for support for Church newspapers.

The duties of church membership was a report communicated by the archbishops as presidents of the two Provincial Convocations and was the answer to the request made by the House of Laity that the convocations should "undertake the preparation of a summary in modern form of those existing minimum obligations which are imposed upon all lay members of the Church of England."

Six rules have been drawn up giving specific directions, but a note was appended warning readers that in giving these directions it was assumed that they are also endeavouring to follow the example of Christ in their own lives.

The report also contained certain general comments on the duties of membership of the Church and the rules.

#### REPRESENTATION

The other two reports were presented by the committee set up to prepare a measure to amend the rules for the representation of the laity.

The committee proposed the abolition of proportional representation.

The second report asked for an extension of the committee's terms of reference so that it could prepare measures consolidating and amending all measures and regulations relating to the representation of the laity and the powers of parochial church councils.

It was hoped that this would have simplified the task of those who have to administer them.

Besides these reports there was a motion requesting "the archbishops to consider how, in the light of the recommendations of the 1902 report of Canterbury Convocation on the position of the laity, the clergy and laity can best be joined together in synodical government of the Church."

This report has been reprinted with an introduction bringing the history of the subject up to date.

Of the two measures to be considered for revision, the first was the:

Benefices (Suspension of Presentation) Measure, which consolidates the Benefices (Suspension of Presentation) Measures, 1946 and 1949, and makes certain amendments.

These measures enabled the filling of vacancies in benefices to be postponed for a period of up to seven years in order to facilitate putting into operation reorganisation schemes.

No order can be made under them after 1956.

The principal amendments proposed extend the life of the measure until 1965 and substitute for the seven-year limit a provision that the suspension order may be renewed for periods not exceeding five years as often as thought fit within the life of the measure.

There is one measure for general approval, the New Housing Areas (Church Buildings) Measure, 1952, which empowers the Church Commissioners to make grants or loans, which may be free of interest, for the provision or improvement of churches or other buildings in new housing areas.

#### THE BUDGET

At the summer session of 1952 it was agreed that the demand on the dioceses for the Church Assembly budgets for 1953-5 should be stabilised at £132,000 instead of £196,000, as in the preceding years.

The surpluses from past years make it unnecessary for any reduction to be made in the budget for 1953, but the Central Board brought forward a report making proposals for reductions in the following two years. The board then prepared a budget in the light of the debate and presented it at the summer session.

Motions on the agenda dealt with the method of election of delegates to the Second Assembly of the World Council of Churches; Christian Giving; Chapels of Unity; the support of Church newspapers; Ecclesiastical fees; the appointment of a committee to consider the size, composition and boundaries of dioceses; the law relating to the maintenance of churchyards; and the corporate management of parsonage houses.

The motion relating to the activities of the Dean of Canterbury, which was not reached at the last session, was also included in the agenda.

#### WELSH CHURCH APPEAL

FROM OUR OWN CORRESPONDENT  
Cardiff, Feb. 9

The Welsh Church laymen's appeal launched last Easter to raise £500,000 in one year to better the livelihood of Welsh clergymen now stands at £380,000.

It has about two months to run.

In the diocese of S. Asaph £83,000 has been raised.

## ROYAL CUSTOM REVIVED

CHURCH INFORMATION SERVICE

London, Feb. 3

Copies of the order of Divine Service for Trinity Sunday, May 31, the Sunday preceding the Coronation, were sent yesterday by command of the Queen to all incumbents of the Church of England, the Church in Wales, and the Church of Ireland in Northern Ireland.

This order, being "issued by command of the Queen," returns to a custom which was not followed at the last Coronation. It is in five parts.

The dominant theme is worship by the Church of the Holy Trinity. In that context special intercessions take their place, both for the Queen as she comes to the act of consecration to her great office, and for her peoples.

With these intercessions, according to an established custom of the Church, are prayers for those ordained at this season and for the increase of the sacred ministry. There is a clear and helpful unity between these concurrent themes.

Parts I, II, and III provide the order of Morning Prayer, Holy Communion, and Evening Prayer. Part IV contains prayers and thanksgivings to be used at these services and at other times during Coronation week. There are eight prayers for the Queen based upon parts of the Coronation service, and a prayer for civic authorities who in many places will be expected officially to attend church. Part V is a selection of 14 suitable hymns.

## NEW CHAPLAIN IN CHIEF FOR R.A.F.

FROM OUR OWN CORRESPONDENT  
London, Feb. 6

The Air Ministry announces that the Reverend Alan Stanley Giles has been appointed Chaplain-in-Chief, Royal Air Force, with effect from May 15 next, in succession to Canon L. Wright, who will retire from the R.A.F. at that date.

Mr. Giles has been Assistant Chaplain-in-Chief, Technical Training Command, since October, 1947. For some part of this time he was also assistant Chaplain-in-chief, Fighter Command.

Canon Wright has been Chaplain-in-Chief, R.A.F., since May 1949, when he succeeded Air Vice Marshal J. A. Jagoe upon his appointment as Bishop of Bermuda.

## SEAFARERS' SERVICE

FROM OUR OWN CORRESPONDENT  
Singapore, Feb. 3

The picturesque annual Seafarers' Service was held at S. Andrew's Cathedral, Singapore, on Sunday, February 1.

The service brought home clearly to the vast congregation the importance of Singapore as an important port in South-east Asia.

Singapore is important not only to the territories forming the circle of South-east Asia, but also to the newly founded Republics of India and Pakistan.

The beginning of the service was marked by the presentation of the Royal Ensign. The service was taken by the Anglican port chaplain, the Reverend J. E. Meakin.

The chaplain of the Singapore Naval Base, the Reverend Frank Leonard, preached the sermon. The Master Attendant of Singapore, Commander Lane, read the first lesson. The second lesson was read by Sir Guy Russell, the Naval Commander-in-Chief, Far East.

Everyone interested in the Navy and the Merchant Navy was impressed by the service.

There is an extremely active Seamen's Mission in Singapore near the dockland of the city.

## NEW RADIO SESSION IN MELBOURNE

Begun as an experiment, the new 3KZ session, "Devotion at One," has been well received, and will be continued throughout 1953.

The time, from 1 p.m.-1.15 p.m. each Monday to Thursday, is given to a devotional session arranged by the Roman Catholic, Presbyterian, Church of England, and Methodist Churches in that order.

Speakers in the Anglican session on Wednesdays for the next three months will be as follows:

February 4: The Reverend G. T. Sambell, Director of the Melbourne Diocesan Centre.

February 11: Mrs. K. Bright-Parker, Diocesan Organiser of the Girls' Friendly Society.

February 18: The Bishop of Geelong, the Right Reverend J. D. McKie.

February 25: The Reverend J. D. Sansom, Vicar of St. Peter's, Brighton Beach.

March 4: Deaconess K. Sheppard, Head Deaconess in the Diocese of Melbourne.

March 11: Dr. Durham Smith, Resident Medical Officer, Heatherston Sanatorium.

March 18: The Venerable R. H. B. Williams, Organiser of the Home Mission Fund.

March 25: Sister Julian, C.H.N., of the Community of the Holy Name, Melbourne.

April 1: The Archbishop of Melbourne, the Most Reverend Dr. J. J. Booth.

## A.B.M. NEWS

### MISSIONARY MARKET

The annual Missionary Market will be held this year in Anzac House, Perth, on June 9. There will be exhibition courts representing A.B.M. mission fields and other countries, and the stalls containing goods for sale will be manned by people from metropolitan parishes.

All parishes in the Perth Diocese are asked to help stock these stalls.

### FORREST RIVER

The Forrest River Mission is urgently in need of a double certificated nurse who would act as matron in the girls' dormitory as well as taking charge of the medical work on the mission.

A small house is provided for her sole use, conveniently close to both dormitory and hospital. The present nurse is leaving the mission on February 24 for further training, and it is hoped to be able to send someone to take her place in the very near future. Further particulars may be obtained from the Secretary, A.B.M. Office, Cathedral Avenue, Perth.

### CENTRAL COUNCIL MEETING

The Central Council, the Federal governing body of the A.B.M. Women's Auxiliary, met in Sydney on February 3, when Mrs. J. S. Moyes, the chairman of the council, presided.

Particular attention was given to formulating plans for the development of the auxiliary's work throughout the year.

Among other things, it is hoped to make more effective the links between the many affiliated groups — parochial guilds, branches of women's organisations, etc. — and the Women's Auxiliary.

Members of the Central Council learned of the good response so far made to the appeal for funds for the work of the new hospital to be erected at Erero, in the Diocese of New Guinea, for the treatment of sufferers from tuberculosis and leprosy.

The council urges all members of the W.A. and church women generally to support the annual Women's Lenten Offering for A.B.M.

Last year, the amount received was £3,150, but much more is needed if the work of Medical Missions is to be carried on effectively in these days of rising costs.

It is hoped that the amount given during Lent, 1953, will be a record.

## WELCOME TO FRENCH CHURCH LEADER

Sydney, Feb. 6

At C.E.N.E.F. to-day, at the invitation of the Archbishop of Sydney, the executive of the World Council of Churches Australian Committee entertained at luncheon Pastor Marc Boegner, the President of the Paris Evangelical Mission.

Pastor Boegner is President of the Federation of Protestant Churches in France and one of the six presidents of the World Council of Churches.

He was in Sydney waiting for air transport to France after an inspection of French Protestant missions in the Pacific.

Later, the pastor met representatives of the various missionary boards at the Bible House.

In the course of his addresses to the two groups, the pastor, emphasised that it was not enough for bishops and pastors and other Church leaders to know of and to be interested in the World Council. It was essential the people of the parishes should be well instructed.

He informed the gathering that the 2nd World Convention planned for this year had been postponed till 1954 in order to have this year a conference at Lucknow and ensure that the peoples of the East had their share in the World Council. It was not just a Western movement. At Lucknow there were Christian representatives from Pakistan and India, from Thailand and Burma, and from Indonesia and Japan. Only China was unrepresented. Lucknow provided a great opportunity of meeting and solving Asian problems, in particular that of racial discrimination.

The problems of the younger Churches, too, were faced. He had been much impressed by the fact that the younger Church representatives spoke in the same terms as did those at Edinburgh in 1910 — of which he had had reports from his predecessor in Paris.

Their cry was, "Give us Jesus Christ, but do not give us your divisions." Certainly, said Pastor Boegner, they don't know Church history nor do they appreciate our difficulties.

He described the theme of the Evanston convention of next

year as "Christ crucified and risen, our one hope."

The Paris Evangelical Mission has work in Central and Southern Africa, where the pastor met Dr. and Mrs. Malan and discussed the apartheid policy.

Also, they have great mission fields in Madagascar and others in Noumea and in the New Hebrides. He discussed the Condominium Government, its advantages and its disadvantages, but saw no way of escape from it owing to the balance of French population in the area.

Pastor Boegner spoke of the problems of the Paris Mission caused by war conditions and the subsequent inflation, and expressed the gratitude of the mission for the help of Australian and other mission boards.

Pastor Boegner said that the Paris Missionary Society had adopted the policy of not imposing power from without on native peoples. It tried to help them to acquire their own sense of responsibility and to develop their own native pastors.

He had just ordained seven new native pastors in the Cameroons and three in New Caledonia. He had conducted a school for 35 native pastors in New Caledonia.

Earlier in the day the pastor held a press conference at Bishops Court.

## TERMITES EAT TOWER

ANGLICAN NEWS SERVICE

An appeal has been launched by members of S. Paul's, Fort Jameson, Northern Rhodesia, to save the tower, which has been undermined by termites.

S. Paul's is the oldest Anglican church in the Territory; it was erected in 1905. The work of restoration will cost upwards of £4,000.



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# SHOULD THERE BE A RE-SHUFFLE OF DIOCESAN BOUNDARIES?

This subject is a potential battleground, and not being the kind of man who goes about looking for a fight, I haven't the least desire to "stick my head out."

Indeed it is only my admiration for THE ANGLICAN'S enterprise that has led me to agree to their request that I should write this article.

THE ANGLICAN has somehow discovered that I have some ideas on the subject of the redistribution of Australian dioceses. And it is true that for some years the matter has exercised my mind, and that at my request the bishops in 1949 appointed a committee of four of their number, with myself as its convener, to investigate the whole question.

The suggestions made in this article were all brought to that committee by me, but though I have neither the right nor the wish to involve any other bishops, I think it is permissible to say that the four suggestions made at the end of this article did, as a fact, command the unanimous approval of the committee.

I have used the word "suggestions" advisedly, for although situations are now continually arising which demand, here or there, and with increasing urgency, some alterations in diocesan boundaries, "Apollyon straddles right across the way," dressed sometimes as a lawyer, sometimes as a financier, sometimes as a local patriot, sometimes even in gaiters and an apron.

## EARLY DIVISIONS

The existing division of Australia into dioceses has, of course, been reached by a process which began in 1847, when the Diocese of Australia was subdivided into those of Sydney, Adelaide, Melbourne and Newcastle. (Tasmania became a diocese in 1842). And this Commonwealth, which from 1836 to 1847 was one diocese, is now divided into 24 with New Guinea making the 25th.

In 1897 the six dioceses of New South Wales were constituted a province of the Church, and the separation of Grafton and Armidale in 1914 made the number seven.

In 1905 the five dioceses of Victoria became a province. The creation of St. Arnaud in 1926 made a sixth diocese.

In the same year (1905) the province of Queensland was established with four dioceses, though the greater part of the Diocese of Carpentaria, which embraces the Torres Straits and the whole of the Northern Territory, lies outside Queensland, as of course does also the Diocese of New Guinea which is now incorporated in the province.

In 1914 the Province of Western Australia came into being, consisting of the Dioceses of Perth, Bunbury, North-West Australia and Kalgoorlie.

In 1915 the Diocese of Willochra was formed out of the Diocese of Adelaide.

## STATE BOUNDARIES

It will be seen that with the exception of Carpentaria and New Guinea, our ecclesiastical strategy in the establishment of provinces has been guided hitherto by the State boundaries. And since the Lambeth Conference has made it clear that no ecclesiastical province ought to exist unless it contains at least four dioceses, the State of South Australia with two dioceses and that of Tasmania, with only one remain unincorporated in any such province.

When, just before my consecration for the See of Adelaide, I was talking to the then Archbishop of Canterbury, Dr. Cosmo Lang, he said, "I'm very worried about you. As far as I can see, as bishop of an extra-provincial diocese you won't owe obedience to anyone at all."

I assured His Grace, perhaps a little flippantly, that that didn't trouble me personally at all. But it is nevertheless undesirable and contrary to traditional Church order that a diocese and its bishop should be left, so to speak, in the air, without either the advantage or the obligation of being in-

corporated in a larger unit of the Catholic Church.

I have been trying thus far to paint in the background against which this problem of the redistribution of dioceses has to be viewed. It will be seen that when by God's grace we achieve a constitution and this Church becomes the Anglican Church of Australia, that Church will embrace the mainland of Australia, together with the adjacent islands of Tasmania, New Guinea and the Torres group and the Cocos Islands, and will consist of four provinces mainly coterminous with the four larger States, with the dioceses in South Australia and Tasmania outside the provincial organisation.

## CREATE OR ABOLISH?

But that last is by no means the only unsatisfactory element in the picture.

It is on the whole easier to create a diocese than to abolish one, and I am quite sure that all of the dioceses which have been created here were created for reasons which at the time appeared sound and good to those responsible.

There is of course often a distinction between a reason and a motive, and there are not wanting those who say unkind things about some of the motives in this matter, but that is a side issue upon which I have neither the knowledge nor the desire to express an opinion.

However good the reasons appeared at the time, subsequent developments and experience have shown that at least in some cases they were unsound, and that the right procedure would have been, not to create a diocese, but to appoint an assistant bishop, at any rate until time should have proved beyond argument the need to subdivide the diocese.

I do not wish to impugn the wisdom of my predecessors in the Australian episcopate, but it appears clear to me that every diocese which has been created in Australia in the last 40 years or so, with the possible exception of Grafton, was a mistake.

The dioceses created in that period are those of Nth. West Australia (1910), Kalgoorlie (1914), Grafton (1914), Willochra (1915), St. Arnaud (1926).

I am well aware that this will appear a very sweeping statement, which if it arouses any interest, may well also arouse a storm of protest, and provide THE ANGLICAN with the kind of raging controversy which is meat and drink to the Press.

## IMPRACTICABLE

The earlier period was not devoid of errors. The Diocese of Carpentaria (1900) was probably one, since as a functioning unit of the Church it is an almost impracticable problem. And in the cases of both Rockhampton (1892) and Riverina (1884), it is very difficult to acquit their parent or neighbour dioceses of meanness in refusing to the new diocese the inclusion of certain sizeable towns which would have made the whole difference to them as practicable units of the Church.

What is meant by a "practicable unit"? In England, small in area and thickly populated, it is an easy matter, and a very frequent practice, for clergy to move from one diocese to another, or indeed from one end of the country to the other.

In Australia, the enormous size and sparse population of the country create a number of special problems for the Church. One of them is that clergy in one part are totally unknown, and therefore unlikely to be offered parishes, in another part.

The diocese thus tends to be a more or less watertight compartment in which the clergy

circulate like goldfish in a bowl with little more chance of getting out, even if they want to. This is particularly the case in the more rural dioceses.

## LACK OF VARIETY

Now, provided the watertight compartment contains a reasonable degree of variety in the character of its parishes, this does not matter. But in a country diocese consisting entirely of small towns or townships with large bush areas and several sub-centres attached, a priest who has slogged for years in one such parish till his back, if not his heart, is nearly broken, has no prospect but a move to a similar kind of parish elsewhere in the same diocese.

I know well that there are faithful priests who ask nothing better than to do such work all their lives. But most clergy need, after a period of years, a change to a different type of work to save them from discouragement or from going to

By The  
Bishop Of  
Adelaide

seed; and they very often have children whom they hope to send to Church schools.

If they then seek work of a different kind in another diocese, they are told, quite naturally and rightly, that the clergy of that diocese have a prior right to consideration for preferment, and that the priest from outside must expect for some years at least to serve in one of the remoter parishes.

It is difficult enough adequately to staff a diocese like my own, where there is plenty of variety. But to staff—and keep staffed—a diocese like Willochra, Riverina, St. Arnaud or even Rockhampton, must be a continual nightmare for the bishop.

Bishops of such dioceses may even be forced at times to accept clergy whom other bishops may for good reasons have rejected, and so to allow the general standard of quality in their dioceses to be lowered, and the whole vitality of the Church to be slowly strangled.

## PRECARIOUS BASIS

Dioceses of this kind are simply not "practicable units" of the Church. And when you consider dioceses like Kalgoorlie, founded disastrously upon the always precarious basis of the gold mining industry, and now containing a total of four clergymen, or the diocese of North-West Australia which, apart from aboriginals, has a total Church population of 10,000 spread over 720,000 square miles (one church member in every 72 square miles), with about six priests to serve them, you realise how impossible the effective working of such an isolated diocese must be.

For the sort of reasons which I have been giving, the General Synod declared that no diocese ought to be established with less than thirty clergy. There are at present five Australian dioceses—Bunbury, Carpentaria, Rockhampton, St. Arnaud, Willochra—in addition to Kalgoorlie and the North-West—which have either under or just over 20 priests on their staffs.

Unless and until some entirely revolutionary discovery is made, there will continue to be one word that governs the whole question of the population of Australia.

It is the word RAIN. Not even water, but rain. A glance at any map showing rainfall and density of population will prove this.

Without rain you cannot have

a closely-settled area. And if you close off great sparsely settled areas into isolated dioceses, you are stopping the circulation of life in the Church and threatening those areas with spiritual death.

## WARNING

When, for instance, in 1915 the Synod of the Diocese of Adelaide decided to draw a line from east to west about 100 miles north of Adelaide, and create the Diocese of Willochra, my predecessor warned the Synod of the possible dangers of this separation. His forecast has proved only too grievously accurate.

Well, what I have written

will give some rough idea of the background against which the Church's strategy in regard to diocesan boundaries will have to be planned. The changes which, I believe, ought to be made if and when it becomes possible, are each proposed for one or other of the various reasons which I have given above.

The proposals are as follows:—

1. That the dioceses of Kalgoorlie and North-West Australia should be reunited with the Diocese of Perth, provided of course that effective episcopal oversight is assured.

2. That the Diocese of Willochra should be reunited with the Diocese of Adelaide.

3. That the portion of the Diocese of Carpentaria within the State of Queensland, together with the Torres Islands, should become part of the Diocese of North Queensland with adequate episcopal oversight.

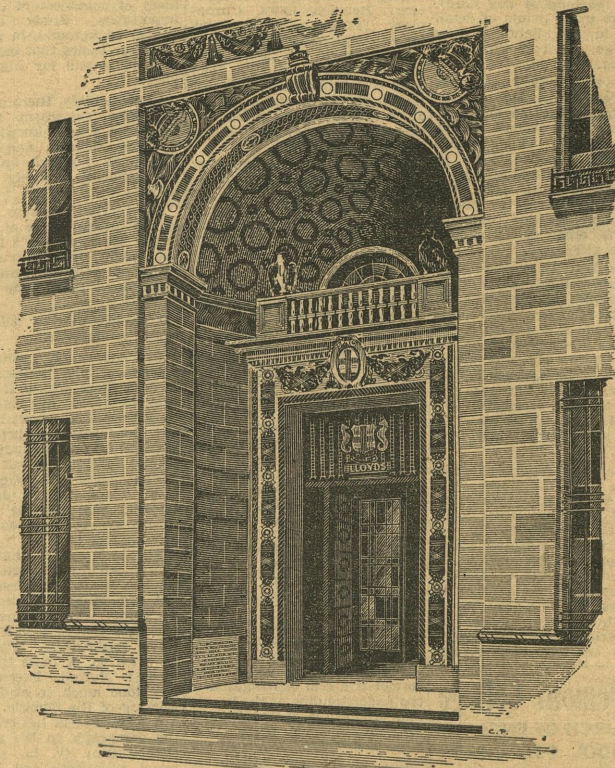
4. That the Northern Territory should become part of the Diocese of Adelaide, with an assistant bishop possibly stationed at Darwin.

## NEW PROVINCE

It will be seen that the first of these suggestions would reduce the present province of Western Australia to two dioceses. I believe however that State boundaries should not be regarded as necessary boundaries for either provinces or dioceses.

And I am inclined to think that the Diocese of St. Arnaud should be reunited with the Diocese of Ballarat, and that a new diocese should be formed to include the south-western portion of Victoria and the south-eastern portion of South Australia.

This new diocese, together (Continued on Page 12, Col. 4)



## LLOYD'S

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Lloyd's gigantic building, designed by Sir Edwin Cooper, was opened in 1928 on the historic site of the old East India Company, which once employed John Stuart Mill and a reluctant Charles Lamb. Before this date Lloyd's had occupied a floor in the Royal Exchange. Within its walls are many fascinating trophies of the sea from bygone days: furniture from the wood of famous old ships, a cannon that spent nearly a hundred years submerged with a wreck, and the famous bell that belonged to the French man-o-war, "La Lutine." This ship, captured by the British in 1799, eventually sank in the North Sea, and represented one of the heaviest losses ever sustained by Lloyd's. Its great bell now hangs in an iron frame in the domed Underwriter's Room, where

it still tells out news of importance—once for a missing ship, twice for a ship long missing reported safe. It is easy to imagine the fears and hopes that centred on this bell in the old days.

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# BOOK REVIEW

## ANOTHER BIBLE COMMENTARY

### SIMPLE AND PRACTICAL PLAN

**CONCISE BIBLE COMMENTARY.** By the Reverend W. K. Lowther Clarke, (S.P.C.K.)

A noble project has been brought to a noble conclusion. Many, like the reviewer, will have double cause for gladness at the appearance of this book. It will delight and edify by its sound learning and sanctified common sense, and it will hearten by affording another example of a man producing his best work when he has exceeded three-score years and ten.

"The New Commentary," with which many of us are familiar, is no longer new. Though much of it is still as valuable as when it was written four-and-twenty years ago (notably Bishop Gore's article on the teaching of our Lord), there are many points of detail which, in the light of new knowledge, are now known to be wrong.

Moreover, radical changes have occurred in the attitude of scholars to certain problems, and many controversies of the past are dead. Comparisons are odious; nevertheless, as clergy and ordinands who have used, and are still using, the former commentary are bound to ask how the one compares with the other, some answer must be attempted.

In the first place, the "Concise Bible Commentary," as its name implies, is much shorter; a rough estimate would seem to show that it is a third of the size of its predecessor. But one can set against this mechanical comparison the advantage that the single writer has over the team, of so arranging his material that he is able to avoid overlapping and repetition.

I remember on the former occasion two writers who were using a primary authority, which I had better refer to as Q, submitting practically the same article on a subject which concerned both Testaments.

There is a unity of method and purpose in the work of an individual which cannot be attained by a team. There are no editorial caveats, and there are no contradictory theories

which have to be starred by the editors.

On the other hand, of course, there is loss. Selection is subjective, involving (a) the adoption of one hypothesis to the exclusion of another; (b) the matter to be singled out for comment; and (c) subjects to be passed over as without significance.

A number of scholars is more likely to do justice to all the aspects of truth or probability than one man. You cannot have it both ways; but what you may well forgo the sound of other voices in listening to what Dr. Clarke has to say.

The plan of the work is simple and practical. The first third is devoted to articles on History, Geography, Archaeology, Religion, Laws, Chronology, Texts, and Background, followed by essays on the life and teaching of Jesus, the Apostolic Church, S. Paul, Doctrine and Sacraments, Miracles, Higher Criticism, and so on. In all these matters the author has exercised a benevolent dictatorship.

The rest is commentary. This consists of introductions to the several books, with notes on the text and some useful maps and illustrations. Everywhere the passage from the far-off preaching of the prophets to the modern pulpit is kept in mind; it is in the author's asides that we find his own position clearly defined.

"That the verbal inspiration of Holy Scripture cannot be held to-day in its old sense is generally agreed. But in the sense that the verbal expression of thought is inseparable from the thought itself... verbal inspiration remains unshaken."

"Concise" this commentary may be. But its subject is vast; and where all is good, it is not easy to recognise the outstanding. On the first reading, I should single out the articles on the Hebrew Religion and the Introduction to the Synoptic Gospels as deserving unstinted praise.

The latter is the best exposition of this difficult subject which I can recall, and it occupies but eight pages. The former is a real contribution to the understanding of the beauty and uniqueness of the Hebrew religion. The old facile doctrine of evolution simplified the course of religious history to such a degree that its growth seemed a parody of the course of the Roman empire from its birth to its decline and fall.

This old doctrine is so modified and corrected, as to present an intelligible picture of the place of priest and prophet, of advance and regression, and of the light that never ceased to shine in a world of darkness and cruel habitations.

A small point may be made here: the author rightly rejects the metaphysical interpretation of the name Yahweh as Absolute Being, and adopts the compromise of "I will be (what I will be)."

It is more probable that the name means "He who speaks." This is the meaning of the verb in the Ras Shamra tablets, which are fairly near in time to the Exodus. Thus Yahweh was the God who revealed his will to men, and so the prophets could say: "Hear the word of the Lord."

One has heard a good deal lately about kings whom the surrounding heathen regarded as the incarnation of their gods, who, by their symbolic death and resurrection, secured the fertility of land, man and beast.

Some writers have claimed to find traces of such beliefs in Israel. On this, Dr. Clarke writes: "Doubtless the king represented the people to God, but to say that he represented God to the people goes beyond the evidence."

It does, indeed. "Does not the unsuspicious manner in

which the Old Testament writers use inherited phrases, which can be illustrated from the cults of other nations, show that whatever conflict there may have been, lay in the far-off past, so that they could now be safely employed?"

Probably, the volume was in print by the time that Thiele's brilliant interpretation of the synchronisms of the annals of the kings of Judah and Israel reached this country. All those who are interested in a subject of purely historic accuracy, or perplexed by the apparent absurdities of the figures, would do well to study Thiele's monograph.

To turn now to the New Testament. The two articles on the Jewish and Gentile background form a masterly summary of a subject of the first importance. Study of the Jewish background, in spite of the large tomes that have been written, is still far from complete.

Unfortunately, there are very few New Testament scholars who have a good knowledge of Rabbinic Hebrew, and so independent research by Christian scholars is rarely undertaken.

Dr. Clarke has kept abreast of the present state of knowledge. He says: "To a remarkable extent, Judaism is also the Christian religion, minus the difference made by Jesus Christ."

I should like to delete the word "remarkable."

In connection with the Atonement, he writes: "The modern State acts as if it were Almighty God, and recognises no authority to correct it. Man left to himself, whether in aggregates or as individuals, cannot attain peace." When writing of the fourth Gospel, he says: "Back to the Jesus of history; yes, but he is the Christ who is with you in the Church today."

The best service that a reviewer can do this writer is to let him speak for himself.

A few minor criticisms may be made. The explanation of the Hebrew verb is so simple as to be misleading. The mood as much as, or more than, the tense is blurred. Recent study has done much to explain the working of the Semitic "tense."

A strange error has crept into the paragraph on the sabbath. Deuteronomy (v. 15) did demand a sabbath rest for the slave, and so, for that matter did Exodus xx.

The statement that "Blessed is he who cometh in the name of the Lord" need not refer to Jesus, I find startling. There are one or two errors in the transliteration of Hebrew words.

It is to be regretted that Dr. Clarke deliberately excluded bibliographies. Some excellent books have been written in recent years, and students of the Bible, particularly ordinands, would like to be told where they could pursue a subject further. But where such great service has been done to piety and sound learning, it would be churlish to dwell on these comparatively unimportant items.

—O.S.L.

### SOCIAL WORKER FOR MINISTRY

On Saturday night, February 7, Mr. Ernest Carleton was given a farewell in Christ Church S. Laurence, Sydney. He leaves to enter S. Francis' College, Brisbane, and when ordained hopes to become a missionary in Borneo.

Mr. Carleton was Secretary of Christ Church Social Service Bureau and Superintendent of the Sunday school. Tributes to his work and popularity, particularly with Chinese students, were given by Father John Hope, Professor Hagen and Mr. L. F. Maund.

## FILM REVIEWS

### NOT QUITE

Helen Waddell tells a most amusing story about S. Columba (Colum to the Irish). He had composed some verse (so the story goes), under the direct inspiration of the Spirit.

The verse was given to the emissaries of Pope Gregory in return for gifts sent by that Pontiff. On the return journey these representatives, in a fit of literary criticism, substituted three of their own stanzas for those Colum had given them. When they read it to Gregory, God's angels came and stood listening; even Gregory stood up. But when the false verses were reached

the angels of God sat down and Gregory sat down also.

Even so; for Victor Hugo's book I stand, for the latest screen version I sit — regretfully, but firmly.

It is not racial prejudice which causes me to say that one of the chief flaws in this production is the work of Debra Paget, who plays Cosette. She may be American Beauty, peaches and cream and southern hospitality, but she certainly is corn on the cob. No actress, she. Worse, in vulgar American screen fashion, she dressed — look swell, sweetie, and let who will be clever.

Sylvia Sydney, as Fantine, her moth, is responsible for some really good acting.

Michael Rennie tries conscientiously to carry the part of Jean Valjean. As the galley slave he succeeds in suggesting the brutish heaviness that fits the part well. As Cosette's protector he is less convincing. True, he has a good carriage and a natural dignity, and both these are valuable, but the real Jean had a scar in his soul, which Rennie does not make evident. Similarly he lacks the real dread for the policeman, Javert, that a former galley-slave would know. This then is not a failure for the English actor, neither is it a success.

Robert Newton enjoys his part as Javert but is handicapped in having only one expression — a protuberant scowl. However, by virtue of the fact that he does this scowl better than anybody else in the business, he is able to make the incredible police-inspector really malignant.

Edmund Gwenn, as the Bishop, has more sweetness than most ecclesiastics pretend to.

The photography is uniformly good and the sets are excellent. The scene of the French galley in a storm is memorable. So, then, the picture is good entertainment — but I believe that Hugo intended more.

### GODIVA RIDES AGAIN

Billed as a satire on Beauty Queen competitions, this British film, directed by Frank Launder, merits few more viewers than the good lady's classic canter through Coventry years ago.

The story concerns the day-dreaming daughter of the local newsagent and tobaccoist (very well played by Stanley Holloway) who, inspired by the current idols of the silver screen, longs for life with a capital £. Pauline Stroud, who plays the part, is pretty and most annoyingly sweet and ingenuous throughout.

Her first step on the road to fame comes when she wins a Lady Godiva competition. This leads to greater success; Beauty Queen, movie starlet and calendar girl. She reaches even the dizzy heights of having her face on pineapple tins (Australian canners please note). All these changes seem to mean very little difference in her clothes and general fortunes, which remain rather mousy throughout. The rest of the picture is concerned with her adventures in this brave new world.

George Cole turns in an adequate performance as Johnny, the boy friend she forsakes when fortune smiles upon her. John McCallum is the handsome Australian, rather wooden and self-conscious as an actor, yet very engaging.

It is high time that producers treated Australian conditions with a little more veracity. John McCallum charms the heroine with stories of his trained possum troupe!

There were some good moments. Alistair Sim, for instance, gives us one short but very amusing scene as the once opulent producer affected by the slump. Most of the gags were pretty worn and the comedy climax had its fangs well and truly drawn.

We need a satire on the satire.

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# DIOCESAN NEWS

## ADELAIDE

### PLEA FOR AN AUSTRALIAN ARCHBISHOP

There is a reminder in the latest issue of the "Adelaide Church Guardian" that no Australian has ever been archbishop of Sydney, Melbourne, Brisbane or Perth.

"The Guardian" states that the time has come when the Church in Australia will best be served by the choice of Australians as metropolitans, even if less able than the more brilliant "imported" bishops.

"Until the Church here is fully Australian in its outlook, it will never be able to make that contribution to the Catholic Church for which it has been destined by God," the article says.

### QUIET DAY

The annual Quiet Day for Sunday school teachers will be held this year at S. Bartholomew's, Norwood, beginning with a celebration of the Eucharist at 11 a.m.

The Reverend Norman Crawford will conduct the afternoon session, beginning at 2.15, and the day will conclude with Evensong at 5.30.

The Women's Auxiliary of the A.B.M. will begin its year's work with Holy Communion at S. Benedict's, Glendore, on Tuesday, February 24, at 11 a.m. After luncheon, Sister Patricia Durdin will speak to the members on her work in New Guinea.

### LEADERSHIP COURSE

A series of three lectures entitled: "The Church and the Club," "Building a Club," and "Making Programmes Work," have been planned in connection with the Mission "follow-up." They will be given at Church office on February 23, 24 and 25, respectively, at 7.30 p.m.

The speaker at the last of the series will be Mrs. Bright-Parker, of Melbourne, who will be visiting Adelaide shortly in connection with the work of the G.F.S.

### PULTENEY GRAMMAR SCHOOL

The Reverend A. F. Dryden has been appointed assistant chaplain of the school, and will arrive from England during January. Mr. Dryden served with the Forces in New Guinea and was assistant chaplain at the North Shore Grammar School in Sydney.

Another new staff member is Mr. Phillip Cooper, who is also organist and choir master at S. Andrew's, Walkerville.

This year the curriculum will be extended to include Leaving Honours subjects for the first time in the history of the school.

### NEW MISSION CHAPLAINS

The Reverend D. W. Brockhoff, formerly assistant curate at S. Theodore's, Rose Park, was admitted as mission chaplain to the mission district of

the Good Shepherd, Plympton, on February 4, by the Reverend Canon M. C. W. Gooden.

Canon Gooden also admitted, the following night, the Reverend D. M. Sutherland, formerly assistant curate of Brighton, as Mission Chaplain of S. Phillip's, Broadview.

### WAR MEMORIAL

An appeal for funds towards the War Memorial of S. Theodore's Rose Park, which will be the completion of the church, will be renewed this month. The fund was first opened in 1945 and £1,000 was subscribed until shortage of materials caused plans for building to be postponed.

The completed memorial will include new sanctuary, chancel, vestries and towers, and it is hoped to carry out the first part of the work, which will be the building of the choir vestry this year.

When completed, S. Theodore's, with its severe classical architecture and elegant twin spires, will be among the finest parish churches in Australia.

## BALLARAT

### INDUCTION

The Reverend Geoffrey Neil Hooper was inducted Vicar of Linton and Skipton on Monday, February 2, by the Archdeacon of Ballarat.

The chapter clerk, the Reverend A. P. L. Rutter, administered the oaths and declarations, and the Reverend C. C. Cowling assisted with the induction. After the service a social welcome was given to Mr. Hooper in the parish hall.

Dr. Lorna Murfitt, the daughter of Mr. A. H. Murfitt, who has been Synod representative for the Allansford-Panmure parish for some years, headed the honour lists at the recent final medicine examinations of the University of Melbourne.

Members of the Warrambool C.E.M.S. have accepted the responsibility of maintaining services in the Timboun parish until the new vicar arrives. The Reverend P. R. Cooke has been appointed to the parish and expects to arrive early in March. Archdeacon T. P. Bennett, who recently underwent an operation in the Warrambool hospital, has sufficiently recovered to return to his home.

## BATHURST

### DUBBO

Sunday school teachers and Parents' Auxiliary members gave a farewell supper to Reverend John Hazelwood, recently Vicar of Dubbo, who sails for England on the "Dominion Monarch" in March.

### "HOMES AND YOUTH SUNDAY"

The bishop has given permission for the annual "Children's Homes and Youth Sunday" to be arranged for Sunday, October 4, within the Octave of S.

Michael and All Angels, Y.A.'s, J.A.'s and C.E.B.S. members have major local rallies on this "day," which is also the annual focus time for donations for the Children's Homes War Memorial Appeal.

### COOLAH

The new parish hall, although yet not complete, is in use at Coolah parish. The Reverend Reeder was seen in a western town getting more timber for the new hall.

An appeal is to be launched immediately to finish the job, which will mean another parish hall in the west for the Anglican Church to assist its organisations in their work.

### COONABARABRAN

Sounds like "far away places," but the approach gives a pleasant feeling of Canadian Rockies.

Awaiting their incoming new rector, great preparations by painters and electricians are being made on instructions from the people's vestrymen.

The interior of Christ Church is indeed beautiful and "good," and the welcome they give to relieving priests makes one sure that there are indeed many in that parish who are proud of their heritage and church. Their new rector arrives in April.

### ALL SAINTS' COLLEGE

The school's first term commenced on February 2 with a record enrolment of students. Eight more Asian students will be in residence this year from Singapore, Malaya and Thailand. The new recreation hall is structurally complete, and will be completed shortly.

The new garden areas are being prepared near this hall, and carpenters and painters have been busy making alterations, additions and repairs in existing buildings.

Work on the new classroom block and science laboratory is going rapidly ahead. The intermediate, fourth year and Leaving Certificate classes will occupy the new classrooms on the upper floor, where there will be, in addition, a common-room and a master's office.

The new science laboratory will be situated on the ground floor. The school has acquired an additional two acres of land on the eastern side and an old cottage and outbuilding which stood thereon are now being demolished. This will provide valuable additional land and will improve the approach to the school from Bathurst city.

This year the Leaving class is the most promising for several years. All thirty-eight candidates recommended for the award of Intermediate Certificates were successful.

This is the greatest number of successful candidates ever, being twice as many as were recommended in 1951. Even more encouraging is the fact that over half the successful candidates will be continuing in the fourth year class, which will be the largest in the history of the school.

### R.A.N. SCHOLARSHIP

The school is justly proud of John Ellis, one of the pupils, who has been selected to enter the Royal Australian Naval College as a cadet-midshipman. He is one of the 36 successful candidates in Australia (and one of the 10 chosen in N.S.W.) from over 600 applicants.

The selection is based on the results of a stiff written examination, a physical examination and a personal interview.

We heartily congratulate John and his parents, Archdeacon H. Ellis and Mrs. Ellis, of the rectory, Kelso.

## BRISBANE

### APPOINTMENTS

The Reverend Denis Taylor, Dean designate of S. John's Cathedral, Brisbane, was installed on Sunday, February 1. An Ordination to the priest-

hood, and Admission to the diaconate took place in S. John's Cathedral, on the Feast of the Purification, Monday, February 2.

Mr. Keith Rayner who has been attending the Christian Youth Conference at Travancore, India, as the representative of the Anglican Church in Queensland, is due to return in time to be admitted to the diaconate in the cathedral on Ember Saturday, February 28.

The Venerable Archdeacon A. P. Bennie has accepted the Parish of All Saints', Brisbane, and the Reverend C. G. P. Black, the Parish of Nambour.

The Reverend Rupert Orme has been appointed priest-in-charge of the Parish of Holy Trinity, Valley. Under his charge, the rectory becomes experimental—the centre for hospital work, and for ministrations within the Anglican Mission area, and the residence for priests engaged in these works.

### TO-WOOMBA

The work of completing the sanctuary, transepts and vestries of S. Luke's Church, Toowoomba, was inaugurated by the archbishop on Sunday, January 25 (Conversion of S. Paul's Day). He blessed the enterprise, and turned the first sod of earth. The collection amounted to £640.

### MILTON

S. Francis's College, Milton, has received the award of the Hey Sharp Prize. Mr. David Morrison was the recipient.

The prize is given to the candidate for honours who receives the highest aggregate of marks in the Th.L. examination.

## CANBERRA AND GOULBURN

### CHRISTIANS AND COMMUNISTS

The Archdeacon of Albury, the Venerable F. M. Hill, drew attention last week to the following extract from an address given by the Bishop of Polynesia to his Synod, on "Christianity and Communism," in which he compared the enthusiasm of the average Communist for his cause, with that of the average Christian.

"The Communists had purchased a church building in New York which the Christians could no longer afford to keep up. Asked why the district had undergone such a change, a Communist replied: 'The Gospel is a much more powerful weapon for the renewal of society than is our Marxist philosophy, but all the same it is we who will beat you.'

"We are only a handful, and you Christians are numbered by the millions. But if you remember the story of Gideon and his 300 companions, you will understand why I am right."

"We Communists do not play with words. We are realists, and seeing that we are determined to achieve our objects, we know how to obtain the means."

"Of our salaries and wages we only keep what is strictly necessary, and we give up the rest for propaganda purposes. To this propaganda we also concentrate all our free time and part of our holidays; you, however, only give a little time, and hardly any money, for the spreading of the Gospel of Christ."

"How can anyone believe in the supreme value of the Gospel if you do not practise it, if you do not spread it, and if you sacrifice neither time nor money for it."

"Believe me, it is we who will win; we believe our Communist message and we are ready to sacrifice everything, even our lives, in order that social justice shall triumph. But you people are afraid to soil your hands."

### ALBURY—S. MATTHEWS

The annual meeting of parishioners will be held on Tuesday, February 24, when the Annual Report and Balance Sheet will be presented, and the Church Officers elected.

### OBITUARY

The whole parish was saddened by the passing of Mr. Harold Brown, husband of the president of S. Matthew's Women's Guild and Choir Mother. The late Mr. Brown was well known to us all and we realise how Mrs. Brown is going to miss him.

### NORTH ALBURY — ALL SAINTS'

The annual meeting of parishioners will be held early in March, and the annual flower show and sale of work will be held on Wednesday, March 25.

### DEPARTURE

After a year's faithful work as Superintendent of the Junior Church, Mr. Norman Fellowes will be leaving Albury.

Mr. Fellowes' work in the capacity mentioned has been a very valuable one and we wish him much happiness in his new surroundings.

We are fortunate indeed to secure the services of Mrs. J. Fellow, who will take charge of the senior branch of the Sunday School.

### BOOROWA

"Amongst our Anglican men there is a vast amount of goodwill towards the Church. This goodwill needs to be transformed into active allegiance if the Anglican Church is to be a force in this country," said the Archdeacon of Canberra, the Venerable R. E. Davies, speaking at a Men's Tea recently held at Boorowa.

The meeting was held as a preliminary to a week's mission in the Parish of Boorowa to be held later this month.

The Archdeacon said that "fear of the fibre of hypocrisy prevented a large number of men from identifying themselves with the worshipping Church, but this resulted from a wrong conception of the idea of hypocrisy."

"A hypocrite is an actor, a person who pretends to be what he is not and the fact that a man attends Church does not mean that he is setting himself up as perfect. It means that he realises his sin and recognises that he must seek power from God to enable him to rid himself of this."

"To recognise this fact is far from being hypocritical—it is facing the truth."

"Another reason often given by those who neglect worship is that they 'had too much of it when they were young.' This only too often is a rationalisation, the real reason being that they find they have no need of the Church or religion and could live quite happily without it. Yet the Church needs all its members to play an active part in its life and at crises in their lives, they will need the Church."

"The greatest sin of all is to leave God out of one's life," the Archdeacon continued. "This is precisely what men are doing when they cut themselves off from the Sacraments and Ministrations of the Church."

"Men need to study their faith so that they have a full understanding of what they profess and can actively relate it to their lives."

More than 80 men attended the function, which was held in the C.W.A. Hall, and the catering was carried out by the Church Women's Union.

A branch of the Anglican Men's Movement is to be formed shortly after the conclusion of the mission.

The mission will commence on Sunday, February 22, and will be conducted by the Archdeacon of Canberra, and the Rector of Berridale, the Reverend G. Arthur.

There will be special children's services every afternoon and a mission service every

evening. The missioners intend to visit every Anglican family in the town.

### ORDINATION

On February 10 at 10 a.m., in S. Saviour's Cathedral, Goulburn, the bishop of the diocese, the Right Reverend E. H. Egmarmann, will advance to the Priesthood, the Reverend Colin Sheumack and the Reverend L. C. R. Smith, and admit to the Diaconate Messrs. S. B. Ford, R. A. Morris and E. J. Rolfe.

Mr. Sheumack has been serving on the staff of the parish of S. John's, Canberra, and Mr. Smith on the Cathedral staff. Both will continue in their present positions.

Messrs. S. B. Ford and E. J. Rolfe have completed their theological training at S. John's College, Morpeth. Mr. Ford will be assistant in the Parish of Temora, and Mr. Rolfe in the Parish of S. Paul's, Canberra.

Mr. Ron Morris was formerly a teacher in the N.S.W. Department of Education. He has been engaged in religious instruction during the past year in the Canberra and Queanbeyan schools. He will continue this work and will be attached to the Parish of S. John the Baptist, Canberra.

### S. JOHN'S BRANCH OF A.M.M.

The inaugural meeting of the S. John's, Canberra, branch of the Anglican Men's Movement was held on February 3, when the following office-bearers were elected: President, T. W. W. Pye; Vice-president, J. E. R. Caldwell; Secretary, G. D. Kennedy; Assistant Secretary, S. H. Pyne; Treasurer, L. Backen; Executive Councillor, W. J. S. Atkinson; Catering Officer, S. Wylie; Committee Members, G. G. Sutcliffe, F. B. Moore, E. Nance, G. N. Miller, Auditors, H. J. Wright and J. Colwell. The Archdeacon of Canberra, the Venerable R. E. Davies, is Chaplain ex officio.

The monthly meetings of the branch will be held on the first Tuesday of each month.

### AINSLIE

The annual meeting of the Ainslie parishioners will be held in the kindergarten of the new church hall, in Cowper Street, Ainslie, on Tuesday, February 17, at 8 p.m.

Business will include the reception of reports, election of officers and committee and the election of a hall management committee.

### S. PAUL'S, CANBERRA

The annual meeting of parishioners will be held in S. Paul's Parish Hall, after Evensong on Sunday, February 15, when the usual reports will be presented and the Church Officers elected.

### RENOVATION OF HALL

Thanks to a splendid job of work on the part of Mr. A. S. Bird, the S. Paul's Church Hall has had its interior walls painted and floor recovered.

S. Paul's Women's Guild will provide new soft furnishings for the hall.

(Continued on Page 14.)

### "JOHN OLIVER NORTH QUEENSLAND"

A Biography of the late Bishop Feetham by the Venerable Archdeacon J. R. Norman, M.A. Price 15/-, plus postage 4/-.

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# AROUND OUR TOWN

BY A SPECIAL CORRESPONDENT

## ON WAITING AT THE CHURCH

THE phone in the study has a terribly loud ring and at eleven at night it really shatters the silence.

"All Saints' Vicarage," I announced. It was a lady. She wanted to get married—soon. We fixed a date and a time for interview.

"I am looking forward to seeing you, and the old Church again," she cooed. By the time she had reached this point the clock had run round to eleven forty-five. "Perhaps, I'm not romantic," I thought.

She called on Thursday accompanied by a fiancé who was obviously in the last throes of singleness. We finished the formalities, went through the Service, spoke about prayer and Bible reading. I gave them some notes to help.

Beaming, she turned to me, "Mr. Manning, I'd like you to know that Saturday will be my first time here since I saw dear Uncle lying in his coffin on the altar."

I tried not to look surprised. "Yes, I'll never forget that night. I lay beside the coffin from nine at night until morning. I really can't see how I can get through the Service without fainting once or twice."

Her smile was a satisfied one. "I just don't see how I'm going to do it—every time I look at the altar I'll see Uncle Alfred."

This was the first intimation I had that all might not go well.

The wedding was at three. We had no verges that afternoon, so Elisabeth had to be pressed into service. We three males sat in the vestry and commented sagely on the heat. It was hot. The groom rubbed his face continually with a coloured handkerchief. Miss Hibbet, the organist, I could hear winding her unsteady way through a limited selection of matrimonial music. At three-twenty Elisabeth gave me the signal to begin. The organist pounded out the Wagner and the groom accepted action with gratitude.

Once, twice, three times through the march we went—and still no sign of the bride. The look on the groom's face was piteous to see. He was using the handkerchief much more.

I walked over to the organist, told her that the bride had not yet arrived and suggested that since we had all heard the wedding march four times, she might play something else.

The congregation sat down like tired men and I was about to withdraw when I caught sight of the bride and her attendants. The congregation stood, the wedding march began again and we waited. Once, twice, we went through it. I was beginning to run out of ideas. Finally, the bride arrived on her father's arm. All the way up the aisle he was speaking to her out of the side

of his mouth to the effect that if she fainted he would leave her where she lay. This I discovered later. He was a very wise man.

In the vestry afterwards I waited in vain for an explanation. The bride's only speech consisted of a request that her pousy might be placed on the altar. I told her that I couldn't promise this as the flowers had been arranged but that I would put it on our memorial table. "I'll be back on Monday week to pick it up," she informed me.

I still had no idea why we started forty-five minutes late, and so I enquired of my wife. "Did the bride arrive when you gave me the signal?" She replied with feeling, "She certainly did. But just as soon as I had done so she turned around, got back into her car and drove off."

"She got out down the street and made a few social calls. Then she came back. Just as she was about to go in the second time she noticed some of the parish children. She kept you waiting while she patted their heads and gave them each sixpence."

After we had cleaned up the confetti from the grounds and closed up it was almost five. We almost ran into a raid on "The Plasterers' Arms." A man ran out of the women's parlour pursued by two policemen. He was red faced and corpulent and looked as unpleasant as his situation. He was dressed only in trousers, the braces of which looked like stripes on a huge watermelon. He was carrying hat, shirt, singlet and shoes, and was making very heavy going of it coming up the hill. "Pest! Git over here!" cried a good samaritan, and the pursued vaulted over the fence in extraordinarily fine style. He got away.

Elisabeth retrieved the pousy and put it safely away in the vestry cupboard and I thought no more about it. A week later, just on lunch-time, the lady called. "I've come for the bouquet," she announced.

I asked her to wait while I went to the vestry to find it. I opened the cupboard and there was nothing.

Frantically I turned out every pigeon-hole and there, on the bottom shelf, I saw two strands of white ribbon. "At last," I muttered fervently, when, to my horror, I saw that ribbon was the only thing left. The cleaners, the dear, tidy ladies, had removed the dead flowers and thrown them into the garbage tin; only the ribbon had they preserved. Scarlet-faced I handed it back. "Er, this was all I could find."

## CHURCH UNION MEETINGS

The Sydney branch of the Australian Church Union will hold its Annual Meeting at Christ Church Hall, Pitt Street, Sydney, on Monday, February 16, at 8 p.m.

## DIOCESAN NEWS

(Continued from Page 13)

### GIPPSLAND

#### LAY READERS

The bishop has issued Honorary Lay Readers' Licences to the following: Mr. B. S. F. Bock, Strathford; Mr. P. N. Fielder, Moe; Mr. J. C. G. Applein, Maffra.

The Reverend R. D. Tracey, who is associated with the work of the Y.M.C.A. at Yallourn, has received permission to officiate in the diocese.

The Rector of Yarram, the Reverend R. M. Southey, and the Rector of Mirboo North, the Reverend W. Spencer, have been licensed as commissioners for the extension fund in the Parish of Foster.

The annual diocesan C.E.B.S. conference will be held at the Church Community Hall, Morwell, on Saturday, February 14, when representatives from all branches will attend. The bishop will preside.

The diocesan half-yearly meetings will be held at the registry, Sale, on February 19 and 20.

An Ordination Service will be held on February 26, when four deacons will be ordained to the priesthood.

The service will commence at 10.30 a.m.

The dean is making arrangements for a luncheon in the Cathedral Parish Hall, and at 3 p.m. there will be the garden party at Bishops Court.

The Social Questions Committee meets at Traralgon at 7.30 p.m. on February 27.

#### CHRIST CHURCH DROUIN REPORT OF ANNUAL MEETING, FEB. 1, 1953

The rector, the Reverend N. W. McDonald, presided over his fourth annual meeting after evensong on Septuagesima Sunday.

The Churchwarden's report disclosed that income had more than kept pace with increased costs, and this had enabled the Vestry to proceed with repairs to the parish hall, including a complete re-blocking and a new floor.

This work is continuing by means of voluntary working bees each Saturday. The church grounds have also been cleaned up and lawns sown, the initial work, and the maintenance being again carried out by voluntary helpers.

A special appeal during the year brought in more than £60 for the installation of a hot water service at the rectory.

The Mission conducted during March by the Reverend Claude Woodhouse greatly encouraged the spiritual growth of the parish and resulted in increased attendances through the year, particularly at the early celebrations.

It was also a factor in our having a large number of adult confirmees presented to the bishop in September.

This annual meeting was the first since Synod passed amending legislation enabling women to be elected to serve on Vestries.

Two members of the fair sex were nominated but failed to get election in the ballot that followed. The rector, however, still has appointments to make.

### MELBOURNE

#### PHYSICIANS AT SERVICE

Members of the British Medical Association attended Matins on Sunday morning at 11 a.m., February 8. The first lesson was read by the vice-president of the Victorian branch of the B.M.A., Dr. G. Raleigh Weigall, and the second lesson was read by the president, Mr. Leonard H. Ball.

The Archbishop of Melbourne visited Pentridge on Sunday morning at 8.45 and preached at St. Andrew's, Brighton, at 7 p.m.

On Saturday, February 7, at 3 p.m. the Archbishop of Melbourne dedicated some extensions to the buildings of "Ellersley" Home for Elderly Women at 16 Harcourt Street, Auburn. The Home is run by

the Sisters of the Community of the Holy Name.

On Wednesday evening, February 4, farewell was said to Bishop Baker, who has retired from his position as Principal of Ridley College.

The Archbishop presided at the meeting and spoke of the wonderful work the bishop and his wife had put into Ridley. Archdeacon Mace spoke on behalf of C.M.S., in which the bishop is tremendously interested. The Right Reverend G. H. Cranswick, formerly Bishop of Gippsland, spoke as a fellow bishop and lifelong friend. Mr. F. R. Adams spoke on behalf of the laymen.

All gave very warm testimonies of the warmhearted, selfless service Bishop Baker and his wife had given to the college and to all the other things in which they were interested. A cheque was given to them from friends. This amounted to over £400.

On Thursday, February 5, following a reception in the Chapter House, the Reverend Dr. S. Barton Babbage, former Dean of Sydney, was instituted by the archbishop as the new Principal of Ridley College. Canon Langley presented Dr. Babbage to the archbishop and the Reverend P. A. Wisewould read the Certificate of Election and Confirmation.

Next Wednesday, February 11, the Church Missionary Society are arranging a rally in the Chapter House, St. Paul's Cathedral, to hear the Right Reverend G. A. Chambers, first Bishop of Central Tanganyika. There will be a film of the Silver Jubilee Celebrations in Tanganyika and a welcome will be given to Miss Lee Appleby, of Kenya.

### PERTH

#### RUSSIAN CHURCH

The archbishop was present at the laying of the foundation stone by Father Sergius Putilin of the first church for the Russian Orthodox community in this State. The church will be in the suburb of Bayswater.

The archbishop, who was attended by his chaplain, gave a short address and pronounced the blessing.

#### GOSNELLS

Fifty public school boys attending a camp of Crusaders for Christ at Bickley attended a service in the parish church of Gosnells on the last Sunday in January. The preacher was the Reverend Keith Sanders, Chaplain of Trinity Grammar School, Sydney, who was chaplain of the Crusaders' camp.

### SYDNEY

#### IRISH NIGHT AT HABERFIELD

S. Oswald's C.E.M.S., largest group in the Sydney Diocese, held an Irish night on February 4.

The Reverend E. Walker, Rector of All Saints', Parramatta, delighted the men by his address on the lighter as well as the serious side of Irish life. Irish songs and instrumental items were given by the men, and opportunity was taken to welcome home the rector, Dr. A. W. Morton, who has been in New Zealand.

#### DEDICATION OF MEMORIAL

A memorial in memory of the late Reverend J. F. and Mrs. Chapple will be dedicated at a special service to be held in St. Alban's, Five Dock, on Sunday, February 22, at 7.15 p.m.

The service will be conducted by the rector, the Reverend Norman Fox, and the lessons will be read by the Rural Dean of Petersham and the Rector of Croydon, the Reverend J. R. Le Huray.

The address will be given by the Rector of St. Thomas's, North Sydney, the Reverend W. J. Siddons.

The memorial will take the form of ornamental glass doors at the west end of the church.

The Reverend J. F. and Mrs. Chapple ministered in the Parish of Five Dock in 1917-1918 and again in 1948-1949.

Donations may be forwarded to the organiser, Mr. T. Lloyd, 1 Kirrang Street, Five Dock.

The Reverend R. H. Bootle will act as locum tenens at St. Alban's, Five Dock, during the absence of the rector, the Reverend Norman Fox, who sails for England on April 11 as Leader of the C.E.B.S. party to visit Britain for the Coronation.

#### PARRAMATTA RECTOR'S BIG YEAR

The Reverend E. Walker, Rector of All Saints', Parramatta, who will celebrate his 80th birthday in May, also has two other events to remember this year. The 50th anniversary of his ordination will fall in October, and his golden wedding anniversary will be celebrated in December.

Mr. Walker has announced that on this coming Sunday a sanctuary chair, the gift of parents and friends of the late Misses Fullagar, is to be dedicated at the morning service. Both ladies were life-long worshippers at All Saints', and Miss Florence Fullagar was a greatly-valued singer, whose voice had been heard on many occasions at church services.

The rector also announced that Dr. Howard Guinness would conduct a mission at All Saints' from February 22 until March 1. On the first Sunday of the mission there would be a men's tea, at which Mr. Justice Richardson would be the speaker.

Mr. Walker has been Rector of All Saints', Parramatta, since 1941.

#### TOONGABBIE APPEAL

Land is urgently needed at Toongabbie West for the purpose of erecting a church building, but lack of funds has so far frustrated the efforts made to secure the block concerned. It is regarded as one of the most suitable sites in the district.

The rector has appealed for help in securing the required sum of £300 and has emphasised the strategic importance of having an Anglican church in this place. The rector is the Reverend R. J. Bomford, 426 Seven Hills Road, Seven Hills.

#### FENCE AT ROSEVILLE

A new stone fence has been built at St. Andrew's, Roseville, and various improvements to the Church grounds effected, including drinking fountains. This new work is to be dedicated by the archbishop on Sunday morning.

The rector and his church officers are preparing for a parish mission in April which is to be conducted by Dr. A. W. Morton and the Reverend George Rees, the latter being the diocesan missionary. Mr. Rees is especially adept with children, while Dr. Morton speaks more particularly to the older people.

#### MOBILE CHURCH

The diocesan Mobile Church is still in the Parish of Sefton. Mr. Tutt being scheduled to conduct a service of Holy Communion at Regents Park at 8 a.m. this Sunday, followed by Morning Prayer at 11 o'clock and evening service at Birrong at 7.15 p.m.

Another event in the life of this new district will be the setting of the foundation stone of the church at Regents Park on Sunday by the archbishop, the service to commence at 2.30 p.m. There is a distinct need in this district and when land became available, money was borrowed, and a contract let for the building. The rector, the Reverend K. R. Le Huray, believes that this forward move will be appreciated by the people and that the required funds will come in.

#### MEANING OF LENT

The Rector of St. Thomas's North Sydney, the Reverend W. J. Siddons, has written in the "Parish Messenger" that the 40 days of Lent represent 40 chances to be used or abused; forty appeals to be responded to or resisted, and 40 battles to be lost or won.

At the Sunday services he will deliver a series of addresses and plans to conduct daily Matins at 8.15 a.m., daily celebrations of the Holy Communion, and a weekly children's service on Wednesdays after school. The first of the children's services will be on Ash Wednesday.

### TASMANIA

#### PARISH OF BURNIE

Canon K. J. Hughes conducted the service before the annual meeting of the Burnie branch of the Mothers' Union and spoke about the objects of the society.

Mrs. A. J. Winter was organist. The annual report showed that members had been active in supporting the Diocesan Homes.

Officers elected were: Enrolling member, Mrs. K. J. Hughes; President, Mrs. A. J. Winter; Vice-presidents, Mesdames E. A. Winter, J. C. Leary, E. C. Weatherhead, C. R. Williams, R. Dunn, H. W. Lean and C. W. Macfarlane; Secretary, Mrs. J. D. Broad; Treasurer, Mrs. A. Tevelin; Magazine Secretary, Mrs. G. Colegrove; Press Correspondent, Mrs. C. W. Macfarlane.

A Christmas letter and a beautifully carved tray was received from the link branch, St. Mary's, Ashford, Kent, England, as a token of appreciation of food parcels.

#### PARISH OF DEVONPORT

The Women's Auxiliary of the Australian Board of Missions held a garden party at the home of Miss Mary Payne on February 4, and received good support. This branch has its own missionary, Sister Joyce Squibb, at Forrest River.

Thanks were extended to Miss Payne for lending her garden, and to Mr. C. V. Brayne, who organised the games.

At the Men's Tea on February 1, the rector, the Reverend A. A. Jerrom, spoke about the recent Australian Citizenship Convention held at Canberra, at which he was a delegate for the Good Neighbour Council.

The Bishop of Gippsland, the Right Reverend D. B. Blackwood, and Mrs. Blackwood, were in Devonport recently, renewing acquaintances with old friends. The Rector of St. John's, Tauneston, the Reverend L. N. Sutton, and Mrs. Sutton, were also visiting Devonport last week.

### WANGARATTA

#### MEN'S CONFERENCE

A Diocesan Men's Conference was held at Shepparton, in the Diocese of Wangaratta during the recent Australia Day week-end.

It was a new venture, and it is hoped that through it an annual gathering may be established whereby men of the diocese may come together for fellowship and worship, and where they may be encouraged by joining freely in discussion to express more positively the Faith which they hold.

Numbers were not large this time, but nevertheless each session saw a group of some twenty men, and some very constructive work was done.

The theme for the conference was—"What is Man?"

This divided into four studies under the headings of "Man," "Man in Society," "Christian Man," and the "Need for Christian Man."

The Bishop of Wangaratta was chairman and gave the address on "Man in Society." Other addresses were given by Canon C. M. Kennedy, the Reverend G. Gilbert and C. J. Coish.

After each address members formed into two groups under a leader for discussion, and afterwards each leader reported back to the meeting.

This procedure was particularly fruitful, for each time the groups brought back entirely different viewpoints upon the subject under discussion.

The committee is convinced that this conference provides an open forum which meets a definite need within the Church at present, and it has arranged that a similar one will be held next February in the hope that it will become an annual feature within the diocese.

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## PASTORAL LETTERS

(Continued from Page 6.)

vigorously, of exploring and expressing a form of human government which will encourage the full use of all our mental and moral abilities in an ever enlarging area of freedom. We can grow to manhood with less and less fear, provided we have a pattern of manhood that inspires and stimulates the growth.

The alternative is to recede into the backwaters of history, to be a people with a great past, and that is all. We cannot live on the past.

Didn't Shelley say: "The world is weary of the past; oh, let it die"? Well, I find it very interesting, but I would give it no authority over me. In the light that comes from it, but far more in the light that shines ahead, we can be the servants of that God in whom truth and righteousness reside, and in whose power we can bring a new hope to a bewildered and fearful world.

Yours ever,

*Ernest Coleman Goulburn*

## TASMANIA

My dear friends, Celebrations for the Sesquicentenary will commence in September this year and continue until the end of 1954.

An Anglican Congress is to be held in November in Hobart and Launceston during the same week, and I hope that the North-west coast towns will share in it. A Pageant is also proposed.

A century and a half is a long period of time. I want all Church people and every parish to begin now to plan for this important event.

We need to trace the influence of the Church from the beginning of the Colony, and the arrival of the Chaplain, the Reverend Robert Knopwood, noting the formation of the diocese and progress up to the present.

We must also look forward and plan our Church life in the new era which has brought so many changes and so great expansion in so many spheres.

We must face the fact of changed conditions and ask ourselves how we may, with the help of God, build on the traditions and inheritance we have received from the past.

As soon as possible let every rector call together the Central or Parish Council which is composed of representatives from all centres. In each parish a small historical committee should be formed to trace the history of the parish and decide what is the best way of recounting or re-enacting some of the outstanding events of the past.

There are those in each parish whose memory goes back a long way. Their co-operation should be sought. Notice should be taken of the development of farming and industry in each area. There is no doubt that Anglican Churchmen played a leading and important part in all this.

No diocese possesses more beautiful churches than Tasmania.

I have a collection of photographs of many of them, but it is incomplete. The ensuing celebrations offer a golden opportunity for us to take stock of our inheritance as Anglicans. It is not a question of boasting or comparison with other branches of the Christian Church in this land, but of thanksgiving for the foresight and generosity of those who have gone before us.

We must be conscious of failures and neglected opportunities in some cases. The generosity of past Anglicans in providing money, land and labour for their Church has not been followed up at it should have been.

There have been surprisingly few large benefactions to our schools, Christ College, hospitals and other Church institutions. Twenty years ago and less this diocese was said to be as financially sound as most dioceses in Australia. This is no longer true.

The reason is that the work has expanded with the growth of population and enterprise and the cost of goods and materials. That is why I have appointed Archdeacon Barrett as Commissioner.

We need more money if we are to buy up the opportunities for expansion. Apart for the need to increase capital funds and fluid money needed for development, I hope that we shall decide on one particular venture as a Sesquicentenary Anglican Memorial. Various suggestions have been made.

While no effective advance is possible without the necessary material support, quite the most important part of our stock-taking must be concerned with our spiritual capital.

Many are disposed to be distressed by the decline in Church attendance. It is certainly sad to compare the size of congregations 50 years ago with those of to-day.

We live in an age in which for a large number of people faith in God and His power to help and guide us in our private and public lives has grown feeble and uncertain.

In this supersonic, fast travelling, highly organised and efficient age, God does not appear to count much in the lives of many and for others



He would seem to be just an irrelevant and outworn dogma. Whose fault is this?

Are the Divine resources running out as our control of physical forces increases? What we, who value the practice of prayer, Bible reading and public worship, have to ask ourselves is not what the other fellow believes, but what we know and experience as individuals and congregations of those spiritual resources, the promise of which makes up a large portion of the Bible.

I am writing this on January 25, St. Paul's Day, the 9th Anniversary of my consecration as a bishop in the Church of God. If you were in my place what would you put down as your main assets as the leader of the Church of England in Tasmania?

Would you be content to know that over 50 per cent. of the population of Tasmania claims membership of the Church of England?

What a mighty force in the hand of God would our Church be in the next 50 years if only half that number were kept practising and worshipping Anglican Christians! I know and thank God for the fact, that in most parishes there are groups of devoted Church people who spend and are spent in working for their Church, and that means for Christ, the Head of the Church.

Will you with your rector and wardens or in your small groups begin to take stock of your parish in this year of preparation for the 150th Anniversary of this State?

Whose fault is it, I asked above, that there has been a decline in effective Church membership and regular worshippers?

Is it yours or mine or the clergy, or the fault of all of us as ineffective members of Christ's Body? Or do you subscribe to the opinion that most of us Australians are a self-seeking, money-loving godless crowd?

I do not agree with that kind of sweeping generalisation, but

there is an uncomfortable amount of truth in it.

Yet they and we are God's children whom He loves and in whom He believes, and few of us would dare to cast the first stone at others.

Not too many of us Church people have much to boast of in the matter of the practice of our religion. That is why I want us to take this opportunity to plan for the Sesquicentenary as Church folks and determine that we shall be honest with ourselves, our God and our Church as we wait upon God asking Him to grant a spiritual revival to all "who profess and call themselves Christians."

Yours affectionately,

*Ernest Coleman Goulburn*

## MOST CATHOLIC CHURCH IN WORLD

## TRISTAN DA CUNHA

ANGELICAN NEWS SERVICE

London, Feb. 8

The Reverend Dennis Wilkinson, who recently returned from a three year tour of duty on the island of Tristan da Cunha, said that the island boasted of the most Catholic church in Christendom.

He said that he had to minister to Greek Orthodox, Non-conformists and Roman Catholics, as well as to Anglicans.

The island's very mixed population includes English, Scots, Irish-Americans, Italians and Dutchmen; many are descendants of shipwrecked sailors.

Mr. Wilkinson described the changes that had taken place on Tristan during his chaplaincy.

The church had been doubled in size; it can now hold the island's entire population of nearly three hundred.

The extensions to the building had been carried out by voluntary labour. Every able-bodied islander had helped.

Tristan's twelve Roman Catholics had joined in the work of adding to the Anglican church as cheerfully as any.

## THEY ALL COME

Mr. Wilkinson instituted a parochial church council two years ago. He also started collections in church, and the response was generous.

Before 1942, the islanders had had no money. Now, thanks to the establishment of a canning factory, they received good wages.

The factory had been the idea of the Reverend C. P. Lawrence, who was chaplain at Tristan from 1942 to 1946.

He had wanted to improve the islanders' meagre standard of living.

Mr. Wilkinson knew everyone on the island by their Christian names. He visited his parishioners on their birthdays.

He described Tristan as "just like a normal parish, except that everyone goes to church."

The island has its own scouts, cubs, guides, brownies, Mothers' Union, and Sunday school. There is a Church school, at which Mr. Wilkinson regularly taught.

## WET AND WINDY

The climate of Tristan is wet and windy; there is a gale blowing six days out of seven. Ships hardly ever call, apart from those connected with the factory.

A naval frigate visits the island every other year. So nearly does time stand still that the islanders rarely use the past tense in conversation.

This makes life very tricky, especially since they speak a peculiar form of English with strange words for ordinary things, such as "wat-run" (derived from water-run and meaning stream).

Mr. Wilkinson said that he would like to visit Tristan again in twenty years' time, to see how the islanders have weathered their "industrial revolution."

Several former chaplains have gone back for a further spell of duty to this loneliest cure of souls.

## WHERE DOES OUR CHURCH MUSIC COME FROM? . . . No. 13.

## THOMAS TALLIS—EARLY COMPOSER

The work of Thomas Tallis was of great value to the Church at the time when our services were being first ordered in English.

Born about the year 1505 and living to 1585, he saw very great developments in the Church.

In his youth he knew only the Latin Rite. By the end of his life he saw the English Rite firmly established, after witnessing all the fluctuations of that stormy century.

The legacy he bequeathed to the Church consists of:

- The Festal Responses.
- Hymn Tunes.
- Motets.
- Settings of the Services.

## THE FESTAL RESPONSES

For his setting of the Responses, Tallis took the traditional plainsong setting, and wrote descants above and harmonies below. These became known as Tallis' Festal Responses. They are so beautiful that they came to be used by nearly all cathedral and parish churches all the year round.

Still, they were not intended for general use. The Royal School of Church Music has very rightly used its influence to restore the Festal Responses for ordinary Sundays. This allows the Festal Responses to be reserved for great festivals, which they mark very significantly.

## THE HYMN TUNES

In the year 1567, Archbishop Parker prepared a "Book of Psalmes" for publication. The tunes were arranged by Tallis. The book, however, failed to get published, but two of the tunes (by Tallis) have become amongst the most popular to be used by the Church.

In fact, each is used to several settings of words. "Glory to Thee, My God, This Night," and "Glory to Thee Who Safe Hast Kept" are both poems by Bishop Ken, and they are invariably sung to the tune known as "Tallis' Canon."

In this tune the tenor sings exactly the same notes as the soprano, an octave lower and commencing one bar later. This is one of the most perfect

examples of a canon in existence.

The other tune is known as "Tallis' Ordinal," and in Hymns Ancient and Modern it is used no less than four times, the best known words being, "O Holy Spirit, Lord of Grace," and "The Heavenly Child in stature grows."

As Tallis wrote or arranged tunes for Archbishop Parker's metrical version of the whole book of Psalms, one wonders what we have missed in all the other tunes which were never printed.

In the preface to his Psalter, Archbishop Parker wrote: "If Song be had at any time, let it be full of gravitate that it neither sound out wantonness nor rudeness, let it be so sweet that it be not light, let it so delight the ears that it move the hartes in assuaging heaviness and tempering ire."

## THE ANTHEMS

Tallis' anthems in English number eighteen, while of his Latin motets we have fifty. Nine of these are adapted to English words. Besides this, there are quite a number of settings of the Canticles, the Responses and the Litany, and Psalms.

## THE FORTY-PART MOTET

A feat of great wonder was the composing of a motet in forty voice-parts, "Spem in alium." This motet is for eight choirs, each consisting of five voice-parts. Like most of the music of The Golden Age of Pure Choral Music it is for unaccompanied singing.

In this work, all the voices sing independent voice-parts—no two parts are duplicated, and at several points all the parts are singing together. Commencing with a single voice-part in the first choir, others are added, one by one, until all are singing.

Only a person having the greatest skill in counterpoint could accomplish such work, and it will always be one of the marvels of music. As well as this, it makes very fine music. It has been recorded by the Morley College Choir on H.M.V. Record No. D.A. 1821-22.

Little is known of the life of Tallis. In his youth he was organist of Waltham Abbey, and still held that position when the last Abbot, Thomas Fuller, surrendered to Henry VIII at the dissolution of the monastery.

Two years after, he was appointed a "Gentleman of the Chapel Royal." Here he served in the Chapel Choir under four Sovereigns, King Henry VIII, King Edward VI, Queen Mary, and Queen Elizabeth, his stipend being seven pounds a day.

Towards the end of his life he shared with his pupil, William Byrd, the duties of playing the organ in the Chapel Royal.

Tallis and Byrd were granted a licence by letters patent which gave them the sole right of printing music and music paper in England. This was intended as a Royal boon, but for the first two years it incurred a financial loss.

However, it proved of great benefit at a later date. Tallis spent the last few years of his life at Greenwich, where he owned a house. He died here in 1585 and was buried in the Church of St. Alphage. He was survived by his wife Joan. They had no children.

## FEDERATION IN AFRICA

ANGELICAN NEWS SERVICE

London, Feb. 8

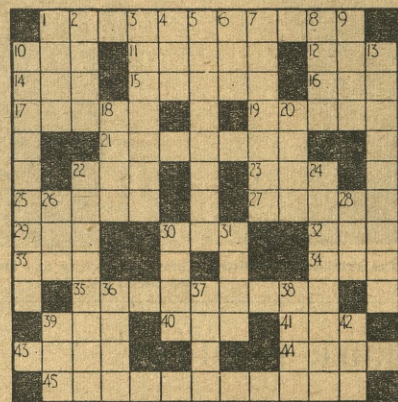
Five hundred people, who attended a meeting of protest against the Central African Federation Scheme at Church House, Westminster, on Friday, passed a resolution urging the Government not to endanger peaceful progress in Africa by imposing federation.

Mr. M'mberwa, one of several Nyasaland chieftains who have come to England to protest against the scheme, told the meeting: "There has been no bloodshed in Nyasaland."

"You did not conquer us with your guns or your wonderful weapons. You took the Bible into our land."

"To-day, when you have been there for over sixty years, you have forgotten the Bible and its teaching."

## THE ANGLICAN CROSSWORD—No. 28



## ACROSS:

1. Angry, the Lord sold the Israelites into the hand of Chushan-rishathaim who was king of what?
2. Land where Cain dwelt on the east of Eden.
3. The mountain from which Barak and his 10,000 men annihilated the host of Sisera.
4. Energy and enthusiasm.
5. Girl whose name describes Beethoven's 7th symphony.
6. Tiger-wolf.
7. Girl who causes Adam to drop his tail.
8. Where did they bury the judge of Israel who had 30 sons who rode 30 ass colts and had 30 cities in Gilead?
9. Territory which was a source of fine gold, according to Jeremiah and Daniel.
10. Father of the Benjamite chosen to lead his tribe under Moses and Aaron into war in Israel.
11. Sphere of a bishop's jurisdiction.
12. King of Judah who removed his mother from being queen because she had made an idol in a grove.
13. A Barrymore.
14. The father of Shechem who defiled Dinah, and was slain by Simeon and Levi.
15. Town in Gippeland.
16. Friend (French).
17. Cattle call.
18. Downs complement these vicissitudes.
19. Frequently.
20. The hole in the top of Aaron's hat to whomsoever conquered Kirjath-sepher, and this son of Kenaz took the one and received the other.
21. Command.
22. Speed.
23. Part of a programme—or an account.
24. When David reigned over all Israel, Beniah was placed over the Pelethites and these.
25. Isle of Anglesey.
26. Cheese.
27. Caleb promised his daughter to whoever conquered Kirjath-sepher, and this son of Kenaz took the one and received the other.
28. Salary.
29. Whose house was blessed when David allowed the Ark of the Lord to stay in it for three months?
30. Weight.
31. On whose threshing-floor did

- David build an altar?
32. Hezekiah, King of Judah, was warned by the Assyrians to consider the fate of other kings, including the king of this place.
33. Ethiopian prince who was a slave in Egypt, according to opera.
34. A ruler of the Jews who came to Jesus by night.
35. The Lord asked Job: Canst thou bring forth this (the twelve signs) in his season, or guide Arcturus, or bring the sweet influences of Pleiades?
36. Wave-like moulding.
37. Location of the leaning tower.
38. The King of this shall drink of the wine cup of the Lord's fury after all the kings of all the world's kingdoms, according to Jeremiah.
39. An inhabitant of ancient Transjordan (8).
40. Summit.
41. Money.
42. A keeper of sheep.
43. The Gloomy Dean.
44. On the sheltered side.
45. Peter said that the unrighteous would receive the same "reward" as did those who counted it pleasure to do this in the day time.
46. Death.
47. Pouch.
48. From the (French).

## SOLUTION OF CROSSWORD

- ACROSS: 2, Zeebel (I Kings xxi, 23); 3, Jehu (II Kings ix, 30); 10, Uri (Ezra x, 24); 11, Uzee; 14, Ehud (Judges iii, 15-16); 15, Pan (Judges vi, 21); 16, Kish (I Samuel ix, 2); 17, Rugen; 19, Verse; 20, Emu; 21, Aitai; 24, Les; 25, Pause; 26, Iona; 29, U.S.A.; 30, Siv; 32, Abound (Matthew xii, 12); 34, Picnic; 36, Tres; 37, Hors; 39, Er (Genesis xxxviii); 41, No (Jeremiah xli, 23); 43, Arm; 45, Sin (Exodus xli, 4); 47, Omar; 50, Beulah (Isaiah xli, 4); 51, Engedi (I Samuel xxiii, 29); 52, Erne; 53, Yew; 54, Lauds; 55, Asaph; 57, DOWNS: 1, Rehun (Ezra iv, 8); 2, Jude; 3, Zur (Numbers xxv, 7-15); 4, Erastus; 5, Bin; 6, Luke; 7, Jesse; 8, Jeremiah; 9, Huguenot; 12, Sirloins; 13, Sheehach (Jeremiah xxi, 26); 18, Nap; 19, Vie; 22, Lauds; 23, Asaph; 27, Obadiah; 28, Aureole; 30, Scrooge; 31, Vi; 33, Ner (I Chronicles viii, 33); 35, Ion; 38, Brer; 40, 42, Dodo; 43, Ape; 44, Nun; 45, Shy; 46, Ne (Zechariah ix, 17); 48, Men; 49, Rin.



## WESTMINSTER ABBEY APPEAL

(Continued from Page 1.)

the words of Kipling, 'the abbey makes us one.'

"I speak now in the Jerusalem Chamber where, Shakespeare has told us, Henry V tried on the crown while his dying father slept—or perhaps he only dozed—and where the Star Chamber achieved its variegated reputation.

"In the Abbey itself are the tombs and monuments of the famous of our land, from Norman and Plantagenet kings to the Unknown Warrior of the first world war. In Macaulay's words again, 'In no other cemetery do so many famous citizens lie within so narrow a space.'

"We in our day have come through many perils, and we have been helped and sustained by that sense of continuity which finds no other symbol more commanding than this historic edifice which links the past with the present and gives us confidence in the future. Shall we in this valiant generation allow this building to moulder under our eyes?

### DECAY OF STONWORK

"Both the monuments and the stonework of centuries are falling into decay, and the soot of London must be cleaned away if we are to prevent the stones from crumbling.

"The choir school, with its

long tradition of musical excellence, must be given security, and an assured income provided for the daily work of maintenance.

"Our generation would indeed be held to shame by those who come afterwards if we failed to preserve this noble inheritance. I ask those whom my words may reach in Great Britain, in the British Empire and Commonwealth across the oceans, and throughout the English-speaking world to join with me in sending the dean their £1 contributions so that the glorious memories that have come down to us may be preserved as treasures for generations to come."

The donations of the Royal family were presented and the

abbey choir sang the anthem "Almighty and Everlasting God." Mr. John Gielgud then read Samuel Pepys' account of the Coronation of Charles II and lines from Milton's *Il Penseroso*.

### OBJECTS OF APPEAL

The objects of the appeal are set out as follows:-

1. For the maintenance of the fabric an additional income of £11,000 a year, requiring a capital sum of £314,000
2. For immediate capital expenditure £330,000
3. To endow the choir school, £9,000 a year requiring a capital sum of £260,000
4. For future capital expenditure £70,000

The Surveyor of the Fabric has drawn up a list of repairs

which are urgent. The estimated cost for 19 items of stonework ranges from £2,500 to £25,000 for each item.

The most dangerous places are high up out of sight; but anyone who walks through the south and west cloisters can see there how far decay of the stonework has gone and why it is vital to act quickly. Equally urgent is thorough cleaning of the interior, where the encrusted grime of ages is not merely unsightly but corrosive.

THE TIMES, in a leading article, says "The message that Westminster Abbey is in dire need of help would go straight to the hearts of all the people of the Commonwealth at any time. It strikes with double force in a year when their thoughts are converging upon Westminster in loyalty to the Queen who awaits her conse-

cration there. Yet it is not solely because the Abbey is the theatre of the great ceremony itself that it becomes now the focus of so many emotions; rather might it be said that the Queen is crowned in the Abbey because there the whole body of her subjects meet, enjoying equal rights.

"Westminster Abbey is included in no diocese and no

province of the Church; it is subject to the sole authority of the Queen herself, and because it is hers it belongs to the people themselves of whom she is the dedicated representative.

"Of all the most precious ideals of the Commonwealth, of which the Queen is the symbol and the incarnation, Westminster Abbey is the home."



The Acting-Chief Justice of Victoria, Sir Charles Lowe, leading his colleagues from S. Paul's Cathedral after the service at the beginning of the Victorian Law Term last week.

—Melbourne "Age" Picture



The Hon. Mr. Justice Street (Lt.-Governor of N.S.W.) leading members of the Bar down the steps of S. James's Church, King Street, Sydney, after the Opening of the Law Term Service held on Tuesday.

### CLASSIFIED

#### ADVERTISEMENTS

The classified advertising rate of THE ANGLICAN is 6d. per word (payable in advance), minimum 4/- per advertisement. A special rate of 3d. per word will be charged for "Positions Wanted" insertions.

Advertising will be classified in the following sections:-

- Accommodation To Let.
- Accommodation Wanted.
- Baptisms.
- Births.
- Deaths.
- Educational.
- For Sale and Wanted and Exchange.
- Holiday Resorts.
- In Memoriam.
- Marriages.
- Positions Vacant.
- Positions Wanted.

**ACCOMMODATION TO LET**  
COUNTRY Students. Accommodation available Girls' Friendly Society Hostel, 29 Arundel Street, Forest Lodge, Sydney, commencing March, 1953. Tariff £3 week. Apply Warden.

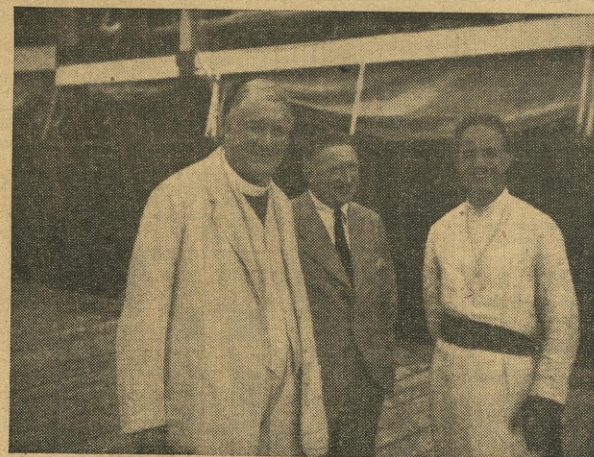
### FOR SALE

GESTETNER Duplicator, cabinet model, good order. Recordon Dictating Machine, complete, near new. BX 2833 (Sydney).  
STOLERS, bookmakers, etc., made to order. Prices from Miss Kewish, 8 Glenferrie Road, Malvern, Victoria.

### POSITIONS WANTED

REFINED, middle-aged Church lady, would like position as companion-help or position in junior school. Capable needle woman. Phone Miss Bennett, Earls Court, Manly, N.S.W., after February 15.

Printed by The Land Newspaper Ltd., 57-59 Regent Street, Sydney, for the publishers, Church Publishing Co., Ltd., Daking House, Rawson Place, Sydney.



The Primate with District Officer Macartney and the Bishop of Borneo. (See story, page 1.)



The Primate and the Bishop of Borneo at S. Agnes' School, Kuching.

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