

# THE ANGLICAN

Incorporating The Church Standard

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## "THE ANGLICAN" SUMMARY AND REVIEW FOR THE YEAR 1955

1955 was a year of exceptional activity for the Church, in Australia and overseas. It saw meetings of the General Convention of the Protestant Episcopal Church of America, and of General Synod of the Church of England in Australia, and the visit of the Presiding Bishop, the Right Reverend H. K. Sherrill, to Australia.

While the "cold war" waxed alternately warmer and waned cooler, Christian leaders on both sides of the "iron curtain" persevered in their efforts for international peace and understanding.

The following brief summary from the pages of THE ANGLICAN since January, 1955, will show just how packed with events the year was, and how faithfully these events were reported and commented upon.

The Archbishop of York, Dr. Garbett, is often much better "news" than the Archbishop of Canterbury. If Dr. Fisher makes a public pronouncement, it is inevitably given very great weight—but more, Anglicans tend as a matter of loyalty to support what he says, and the rest of the world tends to treat his slightest statement as committing the entire Church. After all, the Archbishop of Canterbury ranks next in the table of Precedence immediately after the Royal Family. Everything he says and does is bound to be given an "official" status.

Dr. Garbett can "get away with" much more than Dr. Fisher. This enables him to play an invaluable part in shaping public opinion, and right nobly he does it.

He is thus reported in the very first edition of THE ANGLICAN for 1955 as saying that the prospects for world peace were brighter than they had been for some time. But in the same statement he places an unerring finger on two present dangers and four needs.

### DR. GARBETT

First was the urgency of reaching an understanding with the Soviet block, especially over the development of the hydrogen bomb. Second was the "irrational frontier of Palestine with its three-quarters of a million unhappy refugees" and the highly explosive situation building up in the Middle East.

All this a year ago, in January, 1955!

Both dangers, despite his warning, are still with us, unabated.

As for the four needs, which would enable the Church to strengthen and perfect her corporate life, and to "fulfil her mission to the nation," these were: more clergy; an active and instructed laity; stronger fellowship in individual parishes; more generous and regular giving by the laity.

### APARTHEID

In the same first edition of 1955, THE ANGLICAN reported the Archbishop of Canterbury's forthright attack on apartheid in South Africa, made during his Christmas Sermon in the mother-Cathedral of Canterbury.

If Dr. Fisher attacks apartheid, then it may be taken that this wicked policy of racial segregation and degradation is officially disliked both by the State in England and by the whole body of Anglicans throughout the world. It was a recurring theme in our news reports for the rest of the year.

Side by side with our report of Dr. Fisher's sermon we printed a story of an allied matter from one of our American correspondents.

The National Council of the Episcopal Church had decided at its December meeting that no more all-Negro Episcopal churches should be built save

in certain exclusively Negro areas.

This was a courageous step in a country where feeling runs so high on the Negro question. THE ANGLICAN told Australian readers one wonderful fact in the course of this news story. It was that the Church of St. Philip in New York had the largest communicant membership of any Episcopal parish in the whole of America, with a splendid school attached. This was a fact of which Bishop Donegan was very proud when he visited Australia later in the year.

### CHINA

Yet another item of international news concerned China. We gave a whole column to an encyclical issued by the Bishop of Rome, criticising the development of the Roman Church in China, and the attitude of the Chinese Communist Government. On page 1 we reported the Bishop of California, the Right Reverend K. M. Block, urging the Episcopal Church to prepare for the day when the Communists lost their control of China.

Well!

If THE ANGLICAN does nothing else, it tries to bring to its readers the facts about the life and work of the Church overseas, including a summary of what is happening in other sections of the Christian family if it is of significance for Anglicans.

We reported the Pope and Bishop Block accurately and without bias in our news columns; but we expressed our own view of Bishop Block's opinions, at any rate, in a Leading Article.

"To talk of 'long-range plans for a Christian restoration in China' is to adopt the language of the French or Russian emigres of 1815 and 1918," we said. "To suggest that 'communism' alone is at the root of the differences between China and the West is equally fatuous, and equally unhelpful to the indigenous Church in China, which can only be embarrassed by such sentiments from without, however helpfully they may be intended."

The Pope's statement that "the entire Catholic Press of China has been suppressed" has proved to be false. As it happens, we receive from time to time in THE ANGLICAN copies of Roman devotional books which are still being turned out by their millions in China.

### UNITY

As events during the rest of the year, showed, the Anglican branch of the Church in China grows from strength to strength. There are signs that the Roman Church there, divested both of foreign control and the enormous property wealth which incurred the envy of the Chinese communists, also grows stronger. There are distinct signs of possible unity between these two branches of the Church Catholic.

One thing is certain: the effective power of the Chinese

Government waxes directly as that of the Chiang Kai-shek forces wanes, and few would agree a year later with Bishop Block's prognostications about the course of events.

### PROGRESS

For those able to read between the lines, the most significant Home News item of our first issue of 1955 was that concerning a Proclamation by H.E. the Governor-General in the *Commonwealth Gazette*. The inscription "Elizabeth II: D.G. Regina, F.D." would appear henceforth on all Australian coins. The object of an earlier campaign achieved, we were satisfied to note it quietly and without fuss.

On January 14 we reported that:

● A hundred delegates had attended the sixth annual Federal Conference of the Comrades of St. George in Brisbane;

● The Honourable J. J. Dedman had been appointed director of the Resettlement Committee of the World Council of Churches in Australia;

● The Primate announced that the Bishops of Singapore, Melanesia and Polynesia had agreed to visit Australia the following September.

● Mr. J. A. Dobbs was appointed Registrar and Secretary of the Diocese of Carpentaria.

January 21 saw one of our "scoops" of the year: the announcement of Canon E. J. Davidson's appointment to be Bishop of Gippsland. We left most of the secular Press a day or two behind with this, and experienced a glow of modest pride in being first with the news.

### A "SCOOP"

The story later gained currency that while Canon Davidson was in Sale, deciding in conversation with our dear old friend Bishop Blackwood, his predecessor, whether to accept, a copy of THE ANGLICAN came in the post. As Bishop Blackwood unfolded his copy, his successor was saying, "Well, I have come to the conclusion that on the whole I should accept."

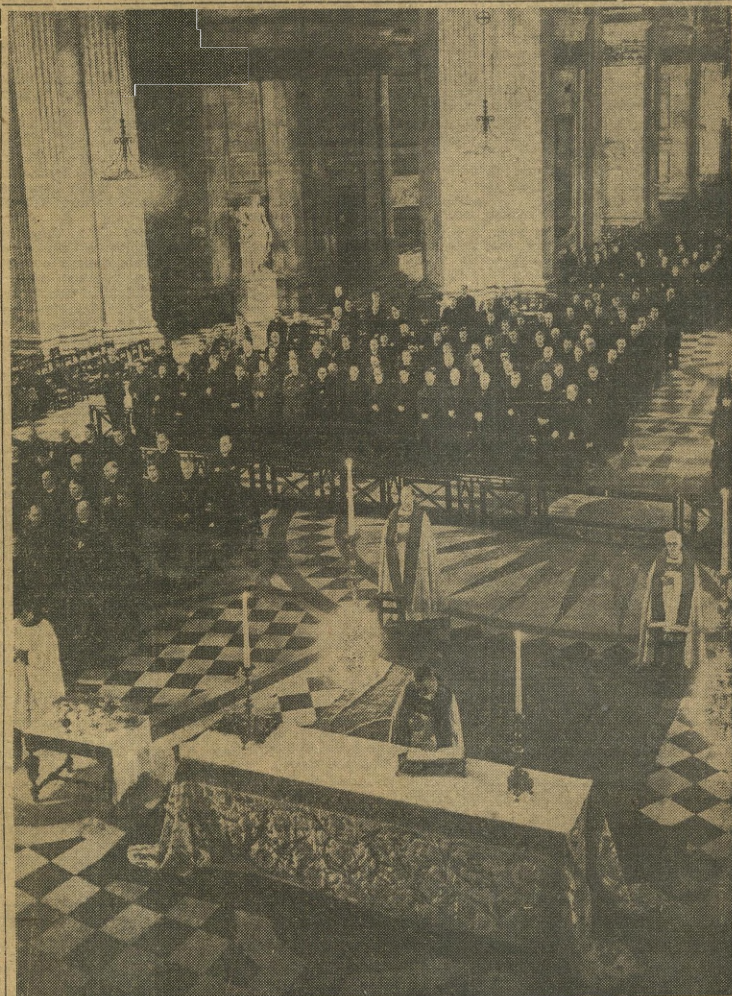
"You've no choice," said Bishop Blackwood in some agitation.

"Look at this!"

And there was the story splashed across page 1 of THE ANGLICAN.

Well, the motto of the intelligent journalist, like that of the Boy Scouts, is "Be prepared." We were prepared for this, thanks to a little careful questioning and interpreting at the right time.

While we congratulated Canon Davidson on the additional work which was to fall on his broad shoulders, we had one regret about the appointment. It robbed THE ANGLICAN of the services of a good friend who would cheerfully turn to in the small hours of the morning, if necessary, to write something to help us fill in a small hole in the paper.



The Right Reverend J. W. C. Wand, celebrating in St. Paul's Cathedral, for the last time as Bishop of London, at a corporate Communion for the clergy of the diocese on November 11. It was the first time that such an arrangement had been made of an altar under the dome. The compass laid down by Wren can be seen on the floor. Dr. Wand, who will officially retire on December 31, has had a remarkably successful episcopate in London. He was Archbishop of Brisbane from 1934 to 1943. His appointment as a canon of St. Paul's Cathedral this month is without precedent for a retired diocesan.

We reported the fine work of the men of the parish of St. John, Deer Park, Diocese of Melbourne, in this issue. They had built a splendid new parish hall by working on it during Saturday mornings—aided by the women of the parish who not only raised money but supplied the labourers with tea while they worked.

The Reverend Charles Preston of the Society of St. Francis reached Fremantle from England.

Our correspondence columns reflected the national sense of disquiet over conditions in mental hospitals.

We published a review of the book by W. P. Witcomb, *Return to Reality*. Hundreds of copies of this work have since been sold from our offices.

### GUIANA

The Archbishop of the West Indies, the Most Reverend A. J. Knight, called for a crusade against moral and social evils in British Guiana. "The real causes of unrest in this Colony are neither political nor wholly economic," he said. "They are social and moral."

For once, the secular authorities appear to have listened to the prophecies of a leader of the Church. The state of British Guiana to-day is considerably less explosive than it was

at the beginning of 1955, because of a thorough-going programme of social reform, which has been accompanied by a determined policy of evangelisation by the Church.

On January 28 we announced Canon E. J. Davidson's formal acceptance of the Bishopric of Gippsland.

### AFRICAN SCHOOLS

The Bishop of Johannesburg, the Right Reverend A. Reeves, gave at a London Press Conference an unequivocal statement on the attitude of the Church in South Africa towards the policy of segregating Bantus and educating them only as manual labourers.

"The fundamental objection to the Bantu Education Act is that its purpose is to train Africans for a pre-determined inferior status," he said. "The policy behind it violates the principles on which true education ought to rest," and the Church would have no part in it.

Just over a month earlier, on December 17, THE ANGLICAN had published its Leading Article entitled "Neither Greek Nor Jew . . ." on this very question of the Bantu Education Act. As in the case of Bishop Reeves' statement, no other Australian newspaper gave it more than an inch; yet it will

prove before long to be one of the bottom causes of the cataclysm which will overtake South Africa in this decade.

Within a month, more than 200 Church schools had been compelled to close down in South Africa.

The Archbishop of Cape Town had received messages of sympathy and support from the Primate of Australia, the Presiding Bishop in the U.S., and every other leader in the Anglican Communion.

### CLERGY PENSIONS

About this time, our correspondence columns began to reflect the growing concern felt in many quarters by the absence of an Australia-wide Pension Fund for the Bishops.

It appeared that the two swollen dioceses of Sydney and Melbourne were the main stumbling blocks in the way of a Dominion-wide scheme. Shame on them!

It is bad enough that any clergyman should be unable to retire because he cannot afford to do so. It is catastrophic for the whole Church when a bishop, his life spent in the service of God and his flock, cannot retire because he has neither the money nor the prospect of the money to continue a modest existence.

(Continued on page 6)



## CHURCH WEAK IN SCHOOLS

### U.S.A. BISHOP'S CRITICISM

THE "LIVING CHURCH" SERVICE

Milwaukee, December 19  
The Bishop Co-adjutor of Texas, the Right Reverend J. E. Hines, has criticised the Protestant Episcopal Church's lack of interest in education.

He was commenting on the Church's participation in the White House Conference on Education held at Washington from November 28 to December 2.

This conference was attended by 2,000 delegates from all over the nation, of whom 51 were representatives of religious and Church groups.

"The round collars present were predominantly Roman Catholic, indicating a vast weakness in the Episcopal Church as regards this basic strategy so necessary to the structure of education," said Bishop Hines.

By a two to one majority, the conference urged more federal aid to education.

However, the use of federal funds for building or operating private schools was opposed.

One out of 10 of the discussion groups agreed that federal aid should be made available only to those States which did not practise segregation.

A statement by the Roman Catholic hierarchy of the United States calling for tax support of non-public schools was not considered by the conference.

The General Board of the National Council of Churches, meeting at the same time in Omaha, issued a statement opposing public aid for Church schools.

### RESPONSIBILITIES OF WOMEN

ECUMENICAL PRESS SERVICE

Geneva, December 3

Dr. Madeleine Barot, Geneva, Switzerland, representing the World Council's Commission on Co-operation of Men and Women, told the United Church Women's Assembly at Cleveland, Ohio, last month that church women of America have a responsibility and a great opportunity to help raise the educational level and advance emancipation of women in many countries of the world undergoing rapid social change.

The need for women to be accepted as "co-workers" with men is "the burning question," she said, in Asia, Africa, Latin America and in many parts of Europe.

Men, she added, need to accept women as real partners and co-workers and to give up the practice of running the world alone.

"Women must be willing to find out that co-operation means full acceptance of the independence of men and women and that the relationship of men and women has a special potential richness as much in the spiritual and cultural realm as in the biological realm."

### AMERICAN WOMAN FOR W.C.C. STAFF

THE "LIVING CHURCH" SERVICE

Milwaukee, December 19

Miss Helen Turnbull of New York, has been appointed to the staff of the World Council of Churches in Geneva, Switzerland.

With Dr. Madeleine Barot, of France, she will be associate secretary of the Council's department on Co-operation of Men and Women in Church and Society.

She has directed Windham House, the Episcopal Church's national graduate training centre for women for ten years and has been a lecturer in religious education at the Union Theological Seminary and the General Theological Seminary.

## H-BOMB AS DETERRENT

### DR. FISHER ON COMMUNISM

ANGELICAN NEWS SERVICE

London, December 19

The Archbishop of Canterbury said in London, on December 13, that every deterrent to Communism, even the hydrogen bomb, was good, so long as it deterred.

Dr. Fisher, who was speaking at a meeting at the Royal United Service Institution on "The Church's answer to Communism," said: "We believe that communism has to be resisted by every appropriate means. The Church recognises that our statesmen and country must, under God, take every possible political step to deliver us from the threat of communism."

"The Church is not itself concerned to do more than observe what the politicians do, and judge it with such powers and judgement that they have," Dr. Fisher continued.

"I think it is true to say that the Church over these last 10 years, since the war, has approved mostly all the steps that our Governments have taken, both to preserve peace to the utmost, and yet not to give an inch to the illegitimate demands of the communist states."

"I believe that every deterrent to communism—even the H-bomb—is good, so long as it deters. When it is used it becomes absolutely useless."

"It becomes as useless as a volcano, which wipes out life and does no more. So long as it deters, it buys time, which is the only thing that is valuable."

### OBITUARY

#### THE REVEREND G. V. JOURDAN

We record with regret the death of the Reverend G. V. Jourdan, Professor of Ecclesiastical History in the University of Dublin from 1933 until his retirement last month, at his home at Rathmines at the age of 88.

He was a distinguished ecclesiastical historian and his particular field of study was the period of the Reformation and Renaissance. As early as 1914 he published "The Movement Towards Catholic Reform in the Sixteenth Century."

He followed this work in 1931 by "The Stress of Change," a series of essays on certain leaders of thought whose influence helped to shape the Reformation and the Renaissance.

His view was that it was a mistake to think that the Reformation was purely ecclesiastical and the Renaissance purely literary and secular. The two constantly interpenetrated one another and both were expressions in different terms of the same underlying resurgence of the human spirit "entering upon a rapid and triumphant progress through an ever widening dominion."

His seven chapters in "The History of the Church in Ireland" are concerned with the same period and he was a constant contributor to such periodicals as the *Church Quarterly Review*, *History*, the *Journal of Biblical Literature*, the *Irish Church Quarterly* and the *Church of Ireland Gazette*.

### "THE WORLD IS THE FIELD"

THE "LIVING CHURCH" SERVICE

Milwaukee, December 5

The Presiding Bishop of the Protestant Episcopal Church in the U.S.A., Bishop H. K. Sherill, spoke to the students of the Church Divinity School of the Pacific last month on the missionary task of the Church.

"When I consider the missionary task of the Church," he said, "I must look constantly to a map of the world as well as the United States, asking 'Where next?'"

"It was John Wesley who said: 'The world is the field.' I could ask nothing more than that this vision be the mainspring in your ministry."

## CONCRETE ON NEW ESTATES

### CHURCH UNITS FOR COVENTRY

ANGELICAN NEWS SERVICE

London, December 16

Designs for concrete churches on new housing estates at Coventry, to be constructed, it is hoped, at a basic cost of about £16,000, have been prepared by Mr. Basil Spence, the architect for the new Coventry Cathedral.

This meets a request by the late Bishop of Coventry, Dr. Gorton, who was anxious that seemingly churches, rather than church halls, should arise on the new estates, though at modest cost.

The two churches built in Coventry since the war, in brick, replacing bomb-damaged buildings, cost about £40,000 each.

Mr. Spence has designed standard units—a church building, a campanile, a church hall and a vicarage—which, with some individual variations, as desired, can be grouped in different ways, according to the site.

### THREE CHURCHES

Contracts for three churches, each with a different layout, will, it is hoped, be signed shortly, and they should be completed in a year. They are on the Wood End, Willenhall and Tile Hill housing estates. The building of the vicarages is being left until later. At Willenhall the church and campanile will be built first.

The church building seats 250. The provisional design has two rows of square windows in each side wall and a nearly flat roof. The sanctuary receives daylight either through a glass east end wall or through a tall window in each side wall. One suggestion envisages glass walls at both ends.

The campanile, standing separate, is an "open work" design of concrete girders partly filled by decorative work, and makes a landmark on the estate. The hall is a lower building seating 100 and containing kitchen, vestry, and cloak-rooms. Hall and church are connected by covered ways.

### STONE FROM EGYPT FOR CHAPEL

THE "LIVING CHURCH" SERVICE

Milwaukee, December 19

The new S. Mark's Chapel on the campus of the University of Connecticut, Storrs, Connecticut, which won a third prize in a competition sponsored by the American Society of Church Architecture this year, was consecrated on December 3 by Bishop W. H. Gray of Connecticut.

After the service the cornerstone was sealed in place.

One of the articles in the cornerstone was a piece of stone from the altar of the great temple of Karnak, Egypt, at which S. Mark is supposed to have worshipped, according to legend.

The chapel, believed to be the first fully diocesan built and supported chapel at a New England state university, serves more than 500 Episcopal Church students.

Constructed in modern style of red brick and tile, it has a simple mahogany altar, over which hangs a 25 foot gold mosaic cross.

### DR. FISHER AT PRESS CLUB

ANGELICAN NEWS SERVICE

London, December 15

Editors and directors of Fleet Street newspapers met the Archbishop of Canterbury at a reception in the Press Club on December 6.

Dr. Fisher, who was welcomed by Colonel Astor, president of the Club, gave an address.

The reception was suggested by the clergy of S. Bride's, the parish church of Fleet Street. The membership of the Guild of S. Bride has a large proportion of journalists.

## PERSECUTED NEGROES

### AID FROM CHURCHES

THE "LIVING CHURCH" SERVICE

Milwaukee, December 19

Inter-Church relief action for "persons who have become political refugees in our own country" is proposed by the Churches in the United States of America.

This was decided at the meeting of the General Board of the National Council of Churches which met at Omaha, Nebraska, from November 20 to December 1.

Negroes are the main people concerned.

Dr. J. O. Lee, of the council's Department of Racial and Cultural Relations, cited several instances of discrimination against negroes.

He said that while eight former segregation States had accepted the Supreme Court's ruling that there should be no segregation in public schools there were as yet no mixed classrooms in Georgia, Mississippi, Louisiana, Alabama, Florida, North Carolina, South Carolina or Virginia.

He said that Mississippi had been the "scene of many incidents which are violations of civil rights and civil liberties."

### LOST JOBS

"Negroes who are active in the movement for the integration of the public schools and who insist upon exercising the right to vote... have been discharged from jobs," he said.

Four ministers have lost their pulpits over the issue. One, the Reverend J. A. Delaine, fled to New York State after his Church was burned and his home fired upon.

The board resolved to use its Central Department of Church World Service to help their fellow-Christians in the U.S.A. who are suffering in this way and to supply additional staff to work where the tension is greatest.

### BRADFORD APEAL LAUNCHED

ANGELICAN NEWS SERVICE

London, December 19

An appeal for £250,000 to extend and preserve the fabric of Bradford Cathedral was launched last month at a luncheon attended by many of the city's leading businessmen.

The chairman, Mr. J. H. Shaw, announced that already the fund stood at £80,000.

The principal guest was to have been the Archbishop of York, Dr. Garbett, but he had been advised to rest, and a message was read for him by the Provost of Bradford, the Very Reverend J. G. Tiarks.

Dr. Garbett said in his message: "Some of the largest and most beautiful churches in this country were built in the Eastern Counties by the wool merchants of the Middle Ages. Bradford, a great centre of the wool trade, is now challenged to build a church as splendid and glorious as any which were built in the past."

### RARE CHANCE

"You have a wonderful opportunity which rarely comes to any generation. It is therefore with great confidence that I commend to the industrial and business community of Bradford, famous for its vigour, initiative, and generosity, this appeal to create a cathedral which will be a living home of worship, a centre of fellowship, and an offering to Almighty God."

Dr. Garbett said that strong justification was needed to ask for such a large sum, but the cause was overwhelming.

The Provost said that the plan, which was incorporated in the city's central development scheme, would provide Bradford with one of the finest central squares in the country.



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# ARCHDEACON W. R. BARRETT CONSECRATED BISHOP

## THE ARCHBISHOP OF MELBOURNE PREACHES SERMON

FROM OUR SPECIAL CORRESPONDENT

Hobart, December 21

The Primate of Australia, the Most Reverend H. W. K. Mowll, to-day consecrated, in S. David's Cathedral, Hobart, the Venerable William Rothwell Barrett as Assistant Bishop of Tasmania.

His Grace was assisted by the Archbishop of Melbourne, the Most Reverend J. J. Booth; the Bishop of Tasmania, the Right Reverend G. F. Cranswick; the Bishop of Gippsland, the Right Reverend E. J. Davidson; and Bishop D. B. Blackwood.

The eighty members of the first procession entered the cathedral by the west door. It was comprised of the crucifer, the cathedral choir, lay readers, deaconesses, the clergy of the diocese and the Precursor, the Reverend Anthony McDonald.

The second procession entered by the cloisters and was comprised of the crucifer; the advocate, Mr. D. M. Chambers; the registrar, Mr. L. N. Partington; the canons of the cathedral chapter; the dean, the Very Reverend H. P. Fewtrell; the bishop-designate; Bishop D. B. Blackwood; the Bishop of Gippsland; the Archbishop of Melbourne; two servers, the Bishop of Tasmania; the Primate cross-bearer, and the Primate, attended by two chaplains.

The presenting bishops were the Bishop of Tasmania and Bishop Blackwood.

The Bishop of Tasmania was the celebrant, the Bishop of Gippsland read the Epistle, and the Primate the Gospel.

ye shall ask of the Father in My name He may give it to you."

"The scene is the upper room, the speaker is Our Lord. He follows this thought of choice by stating the quality which is expected of the chosen," said His Grace.

"The great word of this gathering in the upper room in Holy Week was 'Love.' Indeed, the whole setting centres the thought on God's love and care.

"Amongst those present was the disciple called Thomas who, though sorely tested, by the very nature of his mind was to be both apostle and martyr, faithful to the end. S. John is the only evangelist to tell us anything of his actions.

"He, Thomas, was well aware, after the death of Lazarus, that the Jews were ready to destroy Jesus, for he said to his fellow disciples, 'Let us also go that we may die with Him.'

"In the upper room he is one of the few speakers whose words are recorded, 'Lord, we know not whither Thou goest, and how can we know the way?'

*Despondent but true,  
With little hope but much  
courage,  
Sincere in love though per-  
plexed in faith.*

"Being once sure, nevermore to falter. Though chosen, he was free to follow or depart.

"We know little beyond the references in S. John about this man. Actually we know little of the lives of those who were chosen, trained and sent forth with God's good news.

"What we do know is that through them it began to spread through all the world. They left us their remembrances of One Who was greater than any man, and made it clear that He was Israel's Redeemer and the Saviour of the World.

### "WAS CHOSEN"

"What S. John records of Thomas was written in the light of the years which followed and would never have been told had he failed.

"He, like our brother who is to be consecrated this day, did not choose, but was chosen. All of us should be well aware of the quality of behaviour which should produce the fruit of faithfulness.

"As I have already reminded you, in that last challenging meeting in the upper room our Lord made Love the master key to all that is good and true. Our Lord ended the gathering there with a prayer for all men and especially for the chosen few, that joy may conquer sorrow, and that love may be the mark of all their ways. This is the commandment of the upper room.

"The Comforter, the Holy Spirit, will give them enabling power, and they will learn from Him the things that must be done. They had not yet reached the place where they could say with Browning's Rabbi Ben Ezra,

*"Praise be Thine,  
I see the whole design.  
I who saw Power, see now  
Love perfect, too."*

*Love perfect, too.  
Perfect I call Thy plan,  
Thanks that I was a man!  
Maker re-make complete I  
trust what Thou shalt do."*

"Very soon they were to reach the point of certainty. They were very near to it on the day by the lakeside when Peter was asked, 'Lovest thou me?' Three times these words were spoken, and three times S. Peter replied. To him came the words, 'Feed my lambs.' 'Tend my sheep.' 'Feed my sheep.'

### QUESTIONS

"To-day, the bishop-elect will be asked these questions in a different way.

"The Primate will examine our brother to testify as to how he is minded to behave himself in the Church of God.

"First, is he truly called?

"Secondly, will he feed the flock, teaching with a good heart and mind the word of God?

"Thirdly, will he be by prayer and study grow in the knowledge of the same and use it to fulfil the will of God?

"Fourthly, will he protect the flock from erroneous and strange doctrine?

"Fifthly, will he be a true shepherd, living righteously and in godly fashion, being an example of good works?

"Sixthly, will he set forward quietness, peace and love among all men?

"Seventhly, will he be faithful in ordaining, sending and laying hands upon others?

(Continued on page 12)

## A VERSATILE CRYPT

### KITCHEN TO BE MODERNISED

FROM A SPECIAL CORRESPONDENT

The kitchen in the crypt of S. James' Church, King Street, Sydney, is to be modernised at a cost of £250. There must be few churches where the kitchen is used more than at S. James'.

The Bishop of Gippsland, when Rector of S. James, wrote in his last annual report: "I have never known such a church for eating. That is a good thing, for food and fellowship go together."

In the crypt after the Family Eucharist each Sunday many members of the congregation have breakfast together, and visitors are entertained there to supper after Evensong.

Every Friday evening at 6 p.m. some forty Young Anglicans cook dinner there before their service in the chapel and their meeting afterwards in the crypt.

On Sunday afternoons the crypt is filled with needy men, who are entertained by the Sister Freda Mission.

On December 18, as has been the custom on the Sunday before Christmas Day for twenty years, 250 aged and invalid pensioners were served with Christmas dinner.

The equipment and surroundings of the kitchen have for long been inadequate and inconvenient. The churchwardens have decided to go ahead with modernisation and to appeal to the congregation for £250.

## PRIEST'S JUBILEE

FROM A SPECIAL CORRESPONDENT

Brisbane, December 20

The Rector of S. Matthew's, Sherwood, Diocese of Brisbane, the Reverend C. S. C. Arkell, celebrated his twenty-fifth ordination to the priesthood on December 18.

The Co-adjutor Bishop of Brisbane, the Right Reverend H. H. Dixon, was present at the Solemn Eucharist, at which the rector was assisted by his present and former assistant curates, the Reverend P. H. Armstrong and the Reverend B. R. Hunter.

Bishop Dixon in his address referred to the wide experience of the rector, which includes work in the Bush Brotherhood of S. Paul, and seven years' active service as an Army chaplain—part of which was behind barbed wire in Italian and German prison camps.

The bishop said that God makes use of the whole of a man's personality, gifts, and experience, for His purposes, and added that the Rector's own unique individuality, expressed in wholehearted devotion to his work, had been largely instrumental in increasing the remarkable life and vigour of his parish.

## ADELAIDE CAROLS

### IMPRESSIVE SERVICE

FROM OUR OWN CORRESPONDENT

Adelaide, December 15

Hundreds of people packed the huge Memorial Hall and many others listened to amplifiers on lawns outside and in the nearby chapel when the annual Christmas carols service was held at S. Peter's College, Adelaide, last night.

Over seven hundred boys of the school, massed in the front of the hall and on the broad and deep stage, sang the carols under the direction of the senior music master, Mr. John Winstanley.

In place of the orchestra of previous years, the accompaniment was by piano, played by the music master of the preparatory school, Mr. David Merchant.

### NEW MUSIC

Among the well-known carols sung again this year were Dr. A. E. Floyd's setting of Christina Rossetti's "Love Came Down at Christmas," "The Holly and the Ivy," "When the Crimson Sun had Set" and "Remember O Thou Man," arranged by Dr. Harold E. Davies and Mr. Winstanley.

The boys also sang two arias and the "Hallelujah Chorus" of Handel, and several Christmas hymns in which the audience joined.

One of the most stirring and thrilling carols was C. S. Lang's "Tres Magi De Gentibus," which impressed Mr. and Mrs. Winstanley so much during their stay in England recently that they brought the music back to Adelaide with them. It is believed that this carol has never been sung in Australia before.

The Dean of Adelaide, the Very Reverend T. T. Reed, pronounced the final blessing at the conclusion of the service.

### SERVER SELECTED RHODES SCHOLAR

FROM OUR OWN CORRESPONDENT

Adelaide, December 19

A 21-year-old S. Peter's Cathedral server, Mr. Edward Pocock, has been selected as South Australian Rhodes Scholar for 1955.

He entered S. Mark's College this year, when he completed an honours degree in politics.

Mr. Pocock, who was confirmed in the Church of England after leaving the Adelaide High School, is a former N.C.O. in the University Regiment, and plays hockey and tennis. He is also cox of the University VIII.

He hopes to join the External Affairs Department when he returns from Oxford.

## NO HELP FOR ORGANISTS

### CRITICISM OF TRAINING

FROM OUR OWN CORRESPONDENT

Adelaide, December 19

Training for Church organists in Australia was nil, and it was time the Church did something about it, instead of just hoping and wishing, said Mr. Philip Cooper, retiring organist of S. Andrew's, Walkerville, last week.

Mr. Cooper has just left for England to continue his musical studies, which he started at the Elder Conservatorium of Music, University of Adelaide, several years ago.

At a parish farewell, he was presented with a travelling clock by Mr. Fred Staude, on behalf of the "bell-ringing fraternity" of Adelaide, of which he had been a staunch and active member for seven years.

Discussing the extreme shortage of organists in this country, Mr. Cooper said that Church schools with organs and chapels should provide future organists. And these organists should be given every encouragement, "such as is done in the Dioceses of Newcastle and Canberra and Goulburn." At present, when an organist left a parish there was usually no one to take his place. There was even a shortage of secular organists.

### BOYS' WORK

Mr. Cooper stressed the importance of keeping boys in church choirs. "On the whole, the boys are all good, hard workers, and as such they have been of great benefit to both their congregation and themselves."

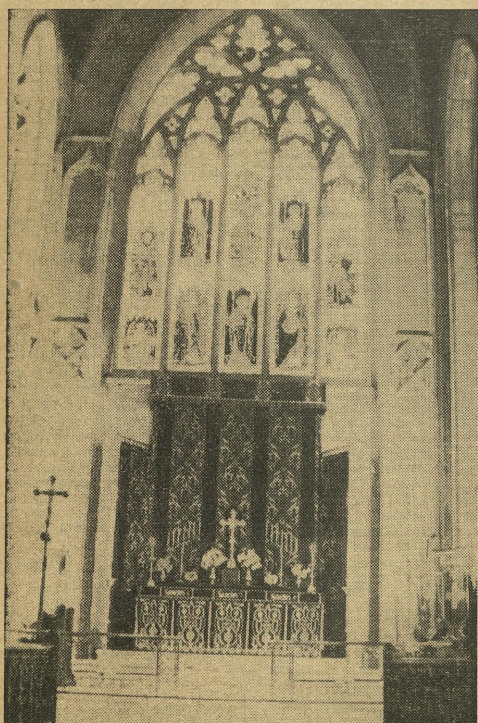
"Hymns, psalms, lessons, bell-ringing, and organ-playing all have a profound influence on a boy, and parents need to realise this."

"A boy gets self-discipline and loyalty to the Church from choir work, and those parents who discourage their sons from regular attendance are doing damage to the lad by straining his loyalty, and are working against the Church," added Mr. Cooper.

Paying a tribute to Mr. Cooper for his five years as parish organist, the rector, the Reverend C. F. Eggleton, said that there were people besides priests who were consecrated to service in the Church, and Philip was one of these. He was a consecrated layman, serving to the best of his ability.

"He has enabled S. Andrew's to achieve a high standard of Church music of which they can be proud. We are very grateful to him for what he has done for us," added Mr. Eggleton.

The people's warden, Mr. R. K. Henderson, supported the rector's remarks.



The Sanctuary and East Window of S. David's Cathedral, Hobart, where Archdeacon W. R. Barrett was consecrated as Assistant Bishop of Tasmania on December 21. S. David's is noted for its beautiful Rood screen.

The Precursor sang the Litany.

The official guests included representatives of the Government, the city and the university, heads of Church schools, the president of the Tasmanian branch of the World Council of Churches, and representatives of other denominations.

The Archbishop of Melbourne, preaching the occasional sermon, made particular reference to the character of S. Thomas, on whose day the consecration was taking place.

He preached from the text, John 15: 16, "Ye did not choose Me but I chose you and appointed that ye should go and bear fruit and that your fruit should abide: that whatsoever

You will remember the Lord's reply, 'I am the way, the truth and the life.'

"Though broken and troubled by the events of the Passion, Thomas still clings to the company of the disciples, but cannot believe the saying of some that they had seen the Lord alive.

"He tells them that he would only believe if he were allowed to touch as well as see His Risen Body. When this was possible, all doubt spent, Thomas bows in reverence, saying, 'My Lord and my God.' Henceforth there was no shadow cast by turning. He served to the end.

"It was said of him, 'A man incredulous but tenacious;'



—Adelaide News picture.

This colourful procession preceded the setting of the foundation stone of the new S. Peter's Collegiate Girls' School at Erindale, in the Adelaide foothills, on December 10. The school chaplain, Canon E. C. Loan, is carrying the staff of the Bishop of Adelaide, the Right Reverend B. P. Robin. Next to Bishop Robin is the S.A. Governor, Sir Robert George, and following them is Lady George.



# THE ANGLICAN

FRIDAY DECEMBER 30 1955

## TAKING STOCK OF THE YEAR

The end of the year is a better time than most for a little stock-taking. If we do it carefully as individuals, it does help in framing sensible New Year Resolutions. If we do it as members of the Church as a whole, it does help us in framing the programmes and policies for the Church in society for the following year.

The year now ended, even if it is judged only by the necessarily sketchy account of its first half, published elsewhere in this edition, has been one of great significance in the life of the Australian Church. On the whole, it has been a year of progress, though there were backward trends in some respects.

Of the causes for regret we must place at the top of the list the failure of the Primate's Appeal for South-East Asia—for failure it is, however the two missionary bodies, the Church Missionary Society and the Australian Board of Missions, may give a gloss to the facts. Little more than one-half of the \$100,000 for which the Primate asked has so far been raised. True, more money to swell the total will be raised during 1956; but it should have been raised this year. No one can pretend that the Appeal has been successful.

Yet even its failure, in a financial sense, may prove helpful in the long run if it brings home to Australians their lack of missionary zeal; if it spurs the two missionary bodies to better propaganda and organisational techniques. The trouble is that there is not a great deal of time left, if we are to play our part as a nation in bringing the Gospel to our neighbours.

In some respects, it has been a well-worth-while year where missions are concerned. The value of the visits of the four missionary bishops during and after General Synod is only now becoming apparent. There is nothing especially spectacular in the quiet work of talking to small parish meetings, which they carried out so faithfully while they were with us. But this is the kind of work which produces lasting results, and these can already be seen in the number of men and women who have offered themselves for service in the mission field.

On the credit side of this year must be counted the successful meeting of General Synod and the Constitution Convention. There can be no doubt that within another year the work of the Synod, and the work of the Constitution Committee which preceded it, will be crowned by the adoption of a constitution for the Australian Church which, whatever its imperfections, will bind us more effectively together as troops fighting in a great common cause.

That the Church may soon have the means, as well as the will, to fight the battles of the twentieth century is suggested by the success of every-member-canvasses which have been conducted during this year in all States, either by parishes and dioceses on their own initiative or with the help of outside professional advice. Thanks to the astonishing picture of our American brothers in Christ presented by the Presiding Bishop, every member of General Synod at least became aware of the efficacy of modern weapons against the age-old enemy. If the Church in Australia as a whole is ever to possess the central organisation and flexibility of the Protestant Episcopal Church in America, the process must first start on a parish and diocesan level. It is enormously encouraging to record that upwards of fifty parishes, and at least two dioceses, have already started overhauling their financial and promotional machinery along the well-tried American lines.

Some development has taken place in the new housing areas which have come into being throughout the Commonwealth as the immigration programme continues in full swing; but the work in some dioceses has not been as successful as we could hope. The over-all picture is not satisfactory: may this, too, spur us to better efforts next year.

The final cause for dissatisfaction which any frank stock-taking must reveal is the way in which recruitment and training for the Ministry has failed to keep pace with the needs of the times. True, there were greater numbers of students in training during the year than in the preceding twelve months; but there are still not nearly enough men offering for the needs of the growing Church. If, on the credit side, we can place the bold conception of S. Mark's Library as a centre for higher theological learning, this is balanced by the dismal answer to the question: where are the men, and of what kind, to satisfy the demand for clergy?

## A Wish for 1956

The New Year comes to Australia in holiday time. Indeed, for many people such as teachers, politicians and lawyers, most of January is a period for rest and refreshment in anticipation of another year's work.

National and personal problems are not permitted to press too hard upon our thoughts in January.

Perhaps this period of respite from daily cares and worries is a good thing. Certainly we are a fortunate nation to be able to indulge this practice.

But January, in a national and an individual way, could also be a good period for stock-taking. The summer schools which are held then in Canberra and elsewhere enable the more energetic among us to discuss and compare problems in a stimulating way. It is good that people with similar interests, but normally scattered around six States, should come together for a few days to exchange views and derive inspiration and encouragement from others.

Unhappily our national Parliament does not seem to work that way. Its members come together too often in the spirit of conflict—"my party right or wrong."

It is one of the most lamentable features of our national life that the Federal Parliament should be so filled with party discords. There are so many questions on which the best thinking by men and women in all parties is essential to realistic action.

One such question is adequate housing. No Parliamentarian should be content until slums have been abolished in Australia and all decent citizens have the opportunity to live in reasonable comfort, and not in the squalor to which so many of them (and I'm thinking mainly of the children) have been condemned through lack of real drive in home-building since the war.

This, of course, is only partly a Federal problem. Common-

wealth and States must co-operate enthusiastically if the housing shortage is to be overtaken in this generation.

I think it would be my personal No. 1 wish for the new year that they should show this resolution. I can think of nothing that would contribute more to a happier and healthier Australia.

## A Kingdom for a Gaitskell

Is there a Hugh Gaitskell in the Australian Labour Party? He is not obviously visible.

Yet the A.L.P. licking its electoral wounds and still obviously unhappy about its leadership, must be searching for such a man—someone standing near the middle of the road, with years and perhaps some personal charm on his side, as well as a record of achievement.

Gaitskell's rise to leadership of the U.K. Labour Party in ten years shows how unfortunate the A.L.P. has been in losing the last four elections, not so much because it has been deprived of the privilege of governing as that it has not been able to bring much new, vigorous blood into the Parliament.

The Liberals, on the other hand, have almost an embarrassment of such talent, and it will be one of the Prime Minister's most delicate tasks in 1956 to give all his present back-benchers of the 1949-and-after vintage the feeling that their services are being adequately used.

Dr. Evatt has so often confounded the prophets of his own doom, both in Barton and in the caucus room that one would be rash to predict his defeat as Labour leader when the post comes to ballot on the re-assembly of the Federal Parliament in February.

His main strength is still the relative weakness of any rivals. Possibly the ablest of them (although he is more friend than rival at the moment) is Mr. E. J. Ward. But he is likely to be rejected for the same reason

that Mr. Aneurin Bevan failed against Mr. Gaitskell—he is too far to the Left for popular consumption.

The Labour Party is currently getting a lot of free advice from city newspapers about "the cost of Dr. Evatt" and the need for it to get a new leader if it is ever to enjoy office again. This tongue-in-cheek advice could even work to Dr. Evatt's advantage by giving the Labour caucus the impression that political opponents so ardently desire to see him removed.

But if only there were a Gaitskell in sight? . . . That must surely be the genuine A.L.P. sigh.

## Checking Illegal Gambling

One Sydney newspaper recently "discovered" that a two-up school had been operating for years in the heart of Parkes, a N.S.W. central west town, without notable interference.

And in Sydney itself it is notorious that one particular similar establishment has been flourishing for years too. It has been raided at intervals, but apparently does not have much difficulty in setting up business at a new address and advising its clients accordingly.

A recent police raid on a secret starting-price bookmaking "fortress" in Sydney shows that the authorities are again active in combating illegal gambling activities.

But, if the police need more power to deal effectively with two-up and baccarat schools and off-course bookmakers, it behoves the N.S.W. Government to see that they get it.

Nothing brings the law more into contempt than evidence that it can be broken with comparative impunity.

## The Oneness of the Church

With so much of Australia's population huddled up in the State capital cities, it is useful to be reminded of the life that goes on in the far outback, particularly the Church life. Especially instructive is it to be reminded of the interdependence of urban and rural communities and the encouragement and help they can give each other.

One example of this is the visit made to the Sydney diocese each October by the bush brothers of the Order of the Good Shepherd in the Bathurst diocese.

In the most recent issue of that lively publication, "The Bush Brother," I find the point well made in this passage by the principal of the brotherhood, Archdeacon L. C. S. Walker: "I believe the brotherhood campaigns in the city have a value far transcending the financial result for they do much in helping to break down diocesan barriers which can become unhealthy things and rob us of a vision of the Church's work in fields afar and our oneness as members of the Holy Catholic Church. We are humbled by the feeling of the city dwellers that our coming brings to the city a breath of fresh air and that people are helped by the seeming freshness that our visits bring. A wonderful friendship has been built up over a period of many years, and we feel that, if for any reason our campaigns came to an end, our many friends would greatly miss these much looked for annual events."

In this vast land it is not always easy for city and country to be properly appreciative of each other's problems and the need in many cases for joint and enlightened action in their solution.

Even our own General Synod meets only at intervals of five years.

Is the time coming when Church ties between dioceses should be knit more tightly by more frequent meetings?

I feel the expense would be more than justified in the sense of unity that would be achieved.

—THE MAN IN THE STREET.

## ONE MINUTE SERMON

S. Mark 7: 24-37

And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know it: but he could not be hid.

For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:

The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter.

But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs.

And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs.

And he said unto her, For this saying go thy way; the devil is gone out of thy daughter.

And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis.

And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him.

And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue;

And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened.

And straightway his ears were opened, and the string of his tongue was loosened, and he spake plain.

## The Message:

How often must Jesus Christ have longed for quiet to get away from the crowds, the strain of constant and utter sympathy. How often must He have longed for a holiday. You will understand as so many of you are seeking the holiday rest and change at this time.

For Him there was never a holiday. As an old writer has it "there is no discharge in this War." Jesus knew what perhaps so many of us miss, the relaxation of resting in God, and of taking into Himself, tired and weary, the life-giving power that kept Him ever able to face what might come.

He could not be hid. And this time it is not a Jew but a Greek who seeks Him out, a distracted mother worried by her daughter's tragic illness. What shall He do—for He has come to His own people, God's chosen people, to give them the message of Salvation? Through them it will pass to the wider world. But she cannot be daunted. "Let the children first be filled: for it is not meet to take the children's bread and cast it unto the dogs." And her reply will never be forgotten. "Truth Lord: yet the dogs under the table eat of the children's crumbs." Magnificent, isn't it, in its humility, faith, and courage. And His response so full of love gives her what she desires. She finds her daughter sane and well.

The quiet has been broken—this new sign will bring the crowds to Him, so once more Jesus moves back to Jewish territory to the Sea of Galilee. Here he was never hid, and at once they come, bringing a man deaf and in part dumb, and ask His help. As so often our Lord combines word and deed, and makes the healing a kind of Sacrament. One wonders why He sighed. Bishop Boyd Carpenter once asked "Was it because He wondered to what use the gifts would be put?"

How glorious is the summing up of Jesus' life and character. "He hath done all things well." The rest of us are like Nazareth the Syrian who was a mighty man and honourable—also a mighty man of valour, but he was a leper. It is this but that is to be said of us all. Let us be sure we face the New Year close linked with Jesus.

## OFFICIAL CHURCH OF ETHIOPIA

ECUMENICAL PRESS SERVICE

Geneva, December 12  
Emperor Haile Selassie has announced a new constitution for Ethiopia.

Under it the Orthodox Church is the official State Church, and a special paragraph of it makes it clear that the Emperor should also be an adherent of the Orthodox faith, the faith of the Orthodox Church of Ethiopia.

At the same time, all other religions, the new Constitution says, will enjoy complete and safeguarded freedom.

## 100 AMERICAN CHAPLAINS

THE "LIVING CHURCH" SERVICE

Milwaukee, December 19

There are slightly over 100 chaplains of the Protestant Episcopal Church in the U.S.A. in the Armed Forces.

This was reported at the National Council meeting last week when Bishop Louitt said that still more were needed.

There are 40 in the Army; 20 in the Navy; 25 in the Air Force and 16 in the Veterans' Administration.

## CLERGY NEWS

CUTTINS, the Reverend F. L., of S. Augustine's, Mentone, has been appointed to the Parish of Holy Trinity, Hampton, in the Diocese of Melbourne.

WARNER, the Reverend D. B., who has recently returned after two years in England, has been appointed to S. Margaret's, Eltham, in the Diocese of Melbourne, and will be inducted on January 13 by the Archdeacon of Kew.

## CLERICAL ILLNESS

HOPE, The Reverend John, Rector of Christ Church S. Laurence, Sydney, returned to hospital in Sydney on December 20 for further examination and treatment, after spending a fortnight resting at home. It is anticipated that in the normal course of routine therapy he will remain in hospital for a week or two longer.

## RELIGIOUS BROADCASTS

(The sessions which are conducted by Anglicans are marked with an asterisk.)

DAILY DEVOTIONAL: 10 a.m.

January 2: Miss Philippa Green.

January 3: The Reverend Rex Mathias.

\*January 4: The Reverend G. H. Codrington.

January 5: The Reverend James Stuckey.

\*January 6: The Reverend G. R. Mathias.

January 7: For Men: Dr. Manning Potts.

SUNDAY AFTERNOON TALKS:

3.45 p.m., A.E.T.; 3.15 p.m., W.A.T. NATIONAL.

January 1: "This I say": Bishop Hanns Lilje.

PLAIN CHRISTIANITY: 7.15-8 p.m., A.E.T.; 7.30-8.15 p.m., W.A.T. NATIONAL.

January 1: The Reverend Rhys Miller—with music by the A.B.C. Adelaide Singers.

COMMUNITY HYMN SINGING: 6.30 p.m., A.E.T.

January 1: Bethlehem Lutheran Church, Adelaide.

THE EPILOGUE: 11.20 p.m., A.E.T.; 11.25 p.m., S.A.T.; and W.A.T. January 1.

FACING THE WEEK: 6.40 a.m., A.E.T.; 6.35 a.m., W.A.T.

January 2: The Reverend Frank Borland.

EVENING MEDIATION: 11.20 p.m., A.E.T.; (11.45 Sat.) 11.15 p.m., S.A.T.; 10.55 p.m., W.A.T. INTERSTATE.

\*January 2-7: The Very Reverend Kenneth Jones.

READINGS FROM THE BIBLE: 7.10 a.m., A.E.T.; 8.10 a.m., S.A.T.; 8.45 a.m., W.A.T.

\*January 2-7: The Right Reverend Christopher Storrs.

WEDNESDAY NIGHT TALKS: 10.10 p.m., A.E.T.; 10.30 p.m., W.A.T.

January 4: "The Man in the Street Asks: 'Is the Church on the side of the boss?'" Dr. P. J. Ryan, M.S.C.

EVENSONG: 4.30 p.m., A.E.T.

\*January 5: S. Andrew's Cathedral, Sydney.

DO YOU WANT TO BUY OR SELL ANYTHING?

Why not advertise it in the Classified section of

THE ANGLICAN

(See Rates, Page 12)



## LETTERS TO THE EDITOR

The following letters to the Editor do not necessarily reflect our editorial policy. The Editor is always glad to accept for publication letters on important or controversial matters.

Letters should, if possible, be typed, and must be double spaced, brief and to the point. Preference is always given to correspondence to which the writers' names are appended for publication.

Parts of some of the following letters have been omitted.

## "THE CHURCH OVERSEAS"

### MISSIONARY CO-OPERATION

To THE EDITOR OF THE ANGLICAN  
Sir—I regret that I cannot accept the statement of Archdeacon H. A. Kidner as the whole truth in connection with the refusal of the late Bishop C. H. Cranswick to accept the position of Commissioner in Victoria for the South East Asia Appeal, unless the information given to him at the time was false. The Bishop desired, as we of A.B.M. desired, that the Primate's Appeal to the whole Church should be a combined one and put forward by the two agencies working together and not separately, to those who support their work. This I understand the C.M.S. Committee in Victoria refused. I did not question in my letter the reasons responsible for the refusal of C.M.S. to co-operate with A.B.M. and make the appeal a combined one; I simply stated facts, and those facts have not been denied by C.M.S. leaders.

A.B.M. offered to accept a Commissioner chosen by both agencies in co-operation, or one chosen by C.M.S., to make the appeal throughout Australia. I did suggest later that certain people be appointed in each State to make the appeal and that they be called Primate's Messengers; but this had been done I believe the whole Church would have been happier and the response to the appeal would have been overwhelming.

C.M.S. leaders will not deny that they are Evangelical; A.B.M. does deny affiliation with any section or party in the Church.

The diocese itself supports our support irrespective of party and through the South East Asia Appeal we have been enabled to help other denominations in the establishment of a printing press at Ahmednagar and in work in Trichinopoly.

I cannot close my part in this correspondence without paying tribute to the good relations that have existed between the General Secretary of C.M.S. and myself as Chairman of A.B.M. It is true we have been able to work together in some ways; my only disappointment was that the whole appeal could not have been made a Church appeal out and beyond the two agencies themselves; for that I strove and in that I failed.

Yours faithfully,  
(Archdeacon)  
C. S. ROBERTSON.  
14 Spring Street, Sydney.

To THE EDITOR OF THE ANGLICAN

Sir,—From recent correspondence in this paper, it is clear that Church people have their loyalties to what are, in fact, despite the original intention of the creators of the Australian Board of Missions, two separate organisations. They are both doing a great service and expressing the missionary intention of a large body of Anglican members.

There are friends of both in every parish, though in some parishes the main body of parishioners supports one or other of the two. In my previous parish, which was very strong in its support of the Church Missionary Society, we had a missionary group comprised of representatives of four societies—A.B.M., C.M.S., B.C.A., and the Home Mission Society, which planned the programme of missionary activity for the year and gave opportunity for each to present ac-

counts of the work which their department of Church Missions was doing.

We shall not bring the large missionary groups together by standing apart and accusing each other of lack of co-operation. The opportunity for co-operation is in the parish, and if we can have a Council for Overseas Work of the Church, embracing such societies as are working overseas, we shall gradually train our people to know that there is actually no missionary work of the Church working with some quite disparate "mission" area in Africa, India, China, etc.; but the whole Church is One, organised departmentally for the better administration of the common need of proclaiming the whole gospel.

The present way of each society distributing envelopes at Lent or Christmas and Advent-tide, seems to me to underline our separateness. Would it not be better for one envelope to be given to parishioners under the general title "The Work of the Church Overseas," or some title which would include Bush Church Aid and Bush Brotherhood work, with each group printed on it and a square allowed for people to indicate which group they wish to support. Where there is no such indication, allocation would be made in accordance with the quota allotted for each group as at present. I have tried this in my previous parish and found that many people gave more, and gave to one, two, or more of the societies.

I think the main virtue of such a plan would be that the main emphasis is not on giving to a Society or a Board; but to the Church for its work overseas.

It is time that the Missionary Council provided us with literature which gave an overall statement of the work done by the Whole Church—rather than the propaganda appeals which so often appeal for the "Society" or "Board," and the particular work for the Church which it is doing.

Yours sincerely,  
(The Very Reverend)  
KENNETH JONES.

The Deanery,  
Armidale,  
N.S.W.

## WORK OF WATCH COMMITTEE

To THE EDITOR OF THE ANGLICAN

Sir,—As convener of the Watch and Social Committee in the Newcastle Diocese, I am writing to let you know of the work we have given our earnest thoughts to and concentrated prayer to. We have endeavoured to strengthen the fight against the useless, nasty, harmful, and obscene literature for our young people, and we are so happy to say that at last there is a step towards censorship, and that the sign P.A. will appear on the comics passed for good reading.

Our M.U. members were asked to carry out a campaign in their own streets, by asking the children that came into their house or played with their children not to bring or "swap" the nasty comics, but to show them the good ones, and telling them of the P.A. sign.

We were also very concerned about and are now concentrating on the subject of Young People's Films. We are anxious about the showing of "A" films with "G" films. It is serious that so many children get in to see "A" films even when marked "Not suitable for children under 16." It seems to us that the parents are to blame as much as anyone.

We are also pleased to report that steps can be taken, through M.U. with regard to National Training camps, so that the young men will be able to continue Christian training. Any member knowing of a young man starting his training may ask the rector to commit him to the padre of the camp if the boy's mother is not going to do so.

We are very seriously considering what steps can be taken to have day nurseries to help the mothers who have to work, so that the little ones too young to attend school can be

FOR THE first time in our history we, your Bishops, are meeting outside the continental United States. By plane and ship we have travelled 2400 miles across the Pacific to these beautiful Islands. Here our faces are inevitably turned towards the farther islands of the Pacific towards Asia.

There have come to meet with us not only our own missionary bishops from the Philippines, but also the Supreme Bishop of the Philippine Independent Church and Bishops of our sister Churches in Japan, Australia, New Zealand, and Polynesia.

On these Hawaiian Islands we are in the midst of a happy community where people of many races live and work together with a measure of mutual acceptance that is rare in our divided world.

Since God always speaks to us where we are He speaks to us here of His Lordship over this great area of His one world, of His Lordship over East and West; of our inescapable human oneness with all the peoples of the Pacific area and of Asia; of His will for His Church in the fulfilment of her mission in the islands of the Pacific and in the vast continent of Asia.

The God whom we confess and worship is not our possession. We are His possession. It is His doing that we share our common nature with our fel-

lowly cared for while the mother works.

Also we are thinking of the kindergarten child. School ends at three p.m. and most work ends at five p.m.—could the day nursery embrace the older child for two hours?

We do ask you for your prayers on these subjects, and would like to hear any suggestions available.

Yours truly,  
(Mrs.) ISMAY MEDLICOTT.  
Merewether, N.S.W.

## BENDIGO G.S.S.

FROM A SPECIAL CORRESPONDENT

Bendigo, December 19  
On Monday, December 12, the members of the Guild of Servants of the Sanctuary, Chapter of St. George, Bendigo, sang the Guild Office at St. Paul's Church, Bendigo.

The Rector of St. Paul's, Canon E. H. Pickford, who is chaplain of the chapter, conducted the Office.

The address was given by the Dean of Bendigo, the Very Reverend C. E. Hulley who spoke on the use in the Church of England of the Holy Bible and the Book of Common Prayer, together with the idea of the ministry of the Word and the Sacraments.

There were forty clergy and servers present from Maryborough, Wedderburn, Pyramid and Mooropna, as well as Bendigo parishes.

It is proposed to hold the next Guild Office at Holy Trinity Church, Wedderburn on February 27 following an invitation to the chapter from the Reverend A. J. Baxter.

## PLANS FOR HOLIDAY WORKSHOP

FROM OUR OWN CORRESPONDENT

Melbourne, December 16  
The annual holiday workshop, organised by the Melbourne Anglican Youth Department, will be held this year at Bostock House, Geelong, which is the Junior School of Geelong Grammar.

The workshop will begin on December 26 and continue until January 2.

Bible study groups will be under the leadership of the Reverend J. Harvey Brown, the Reverend E. A. Leaver and Mr. James Murray. Morning lectures on "Worship in To-day's World," "The Child in To-day's World," "The Christian Faith in To-day's World" and "Fitting into To-day's World" will be features of the programme.

Further details may be obtained from the Youth Department, Second Floor, Cathedral Buildings, Melbourne.

# THE HONOLULU PASTORAL LETTER

This Pastoral Letter was issued by the House of Bishops of the General Convention of the Protestant Episcopal Church in the U.S.A., meeting at Honolulu, in September, this year. In many ways, particularly in its references to Asia, it is applicable to the Church in Australia.

lows of the lands towards which we look, and that we shall rise or fall with them.

In Christ He claims us and them for Himself and gives Himself to us and to them. And we can accept His claiming of us as His own and receive His offered life only as we permit Him to break down the barriers our human sin has erected between us and our brethren.

To all who accept Him He gives the command to go into all the world and stake out the claim of the reconciling Lordship of Christ in all places of His rightful dominion, not in complacent pride of our human superiority, but in humble witness and service. Standing where we do God speaks to us of His will for His Church in Asia. If we stood in some other place He would speak to us of our mission there.

Despite the feebleness of our response to the loving outreach to us of God in Christ, we can rejoice that there have been those who have gone out into all the lands to witness and to serve in His name. By waves of heroic witness and missionary zeal, by the migrations of peoples, by colonisation and by empire God has so used the dedication of His servants and overruled the corrupt purposes of men that He has planted His Church in all the earth.

The new light and life and love that entered our world at so great cost in Christ have been carried to all these lands. And God has kept His promise that He would go with His witnesses, and that their labours would bear fruit.

Wherever the seed of the Kingdom has been sown, wherever the ministry of the Word and the Sacraments has been established, the Lord Christ has done His work in the power of His spirit. There are coming back to us witnesses to Christ of many races and lands who strengthen us in the faith and whose fellowship in the Gospel enriches ours.

WE cannot boast of our human success, but we give thanks for the work of God and of its promise of greater works to come. Even in a land such as China we are confident that Christ is at work behind barriers we cannot penetrate. Testimony comes to us of new churches being built, of witness faithfully and even heroically borne.

As we face westward to the islands of the Pacific and to Asia, seeking to look upon them in the light of our faith, we see much that to our human gaze is disturbing, even frightening, yet under God full of promise.

Half of the population of God's world is crowded into the lands towards which we look. In all these lands, save those populated by white men, there is a tidal upheaval of deprived, hungry peoples struggling for food and nationhood and full human status and acceptance, and resentful towards the West and towards the white man in his pride and power.

Humanly speaking, there are good grounds for saying that the fate of the world will be in large measure the fate of Asia. There are the greatest masses of uncommitted peoples in the basic conflict between the total views of life and ways of life which struggle for the allegiance of men.

These people are in full revolt against foreign political and economic control, against colonialism and imperialism. They are in revolt against age-old poverty and misery, no longer willing to accept passively gross inequalities of fortune.

The earthly fate of hundreds of millions is at stake in their desperate efforts to conquer intolerable physical poverty. Their humanity is asserting itself against all that destroys

humanity. They are in revolt against the western white man's assumption of his permanent superiority.

All these peoples have experienced in some form the sting of contempt. Along with their divisions among themselves and their fears of one another, these peoples are drawn together by a pervasive anti-western bias and a suspicion of the motives of the peoples and nations on the side of the world which most of us inhabit and represent.

Ancient religions which we were inclined to write off as decadent are showing many signs of vigorous revival in association with the nationalism of Asia: Islam, Buddhism, Hinduism.

SINCE our particular branch of the Anglican Communion is centred in North America and most of us are citizens of the United States, we are called to look with open eyes at what this means for our nation. We in the United States, whatever our protestations of superior virtue, just because we are the most powerful and prosperous nation in the western world, have inherited in great measure the fears and resentments of Asia towards the West.

In all this we are summoned as Christians to recognise the judgements of God, which are the disclosures of the contradictions between our human way and His design for His people. We can make a case for the very mixed benefits of empire and of economic penetration motivated by the desire for gain.

Before God and men we can make no case for contempt and assumptions of racial superiority. These are the deepest roots of our alienation from Asia. For these there is no answer but repentance.

Those of us who are American are tempted to look upon the revolutionary upheavals of Asia with fear, wondering what all this means for our security, and whether or not these peoples will align themselves on our side. As Christians we need to remember that God is the God of Asia, the Lord of Asia's history to-day.

The awakening of whole peoples from listless fatalism to self-awareness and self-determination, and even to self-assertion, should be for us a ground of hope. For the Christ whom we confess seeks the allegiance of free men and would lead them into the service in which alone they can find their perfect freedom.

All that we see when we look across the Pacific to Asia profoundly conditions our Christian mission in Asia and the Pacific area. Little "colonies of the Kingdom" have been planted in nearly all these lands.

Rightly we have a first concern for the missions for which our Episcopal Church has full responsibility, a major mission in the Philippines and the small beginnings of missions in Formosa and in Okinawa.

In Japan we have a sister Church which we helped to establish. It is rising with courage out of the devastation wrought by war.

Next to our own missions we have a direct concern for the congregations of Christ's flock established in Asia by our sister Churches of the Anglican Communion, in India and Pakistan and Ceylon and Burma, and in the other Asian lands and Pacific islands. But we cannot forget that other companies of Christ's people have shared in the mission to Asia and that God has greatly blessed and used their labours for Him.

As a result of the mission of all the Churches in Asia there are still only small Christian minorities in nearly all these lands. Only in the Philippines is there a Christian majority, predominantly

Roman Catholic. In most of the countries of Asia Christians are only from one-half of one per cent. to three per cent. of the population.

In Japan there are some four hundred thousand Christians in a population of eight-five millions. In West Pakistan, Christians are one-half of one per cent. of the population, although this is the largest Christian body in any Moslem State.

These little companies of our brethren in Christ are feeling heavily the weight of nationalistic fears and resentments towards the West. They are caught up in the revolutionary upheavals and dislocations of the nations of which they are a part.

They have pitifully small resources in manpower, leadership, and this-world wealth. They are in great need of help, which can only be given effectively with rare humility and understanding and uncalculating love.

Whatever our commitments in other parts of God's one-world, how can we fail to ask God to show us the ways in which we can help them? What happens to them is so crucial for our world and for Christ's cause.

Plainly a deep-going reorientation in the method and spirit of our mission is called for. Only Asians can carry the main weight in witnessing for Christ to Asians. We cannot plant our Church and our institutions in Asia and then take pride because they are ours. We can only hope to plant Christ's Church in Asia with the full understanding that it will be theirs under Him.

When God entered our world redemptively in Christ He identified Himself with our humanity. He put Himself at our mercy; and when we had done our worst was raised up in power. He is calling us who are His people so to identify ourselves with our brethren that we put ourselves at their mercy, offering our gifts and our service to them without the will to control or take credit. Only through death can we share in the resurrection power.

WE ARE moving into the era of inter-Church aid, the sharing of resources and special skills by a stronger Church with a younger Church, in order that the native, indigenous Church may become not an outpost of our Church, but a dynamic, self-governing, witnessing organ of the one body of Christ.

Only in some such way can we undercut radically the Asian charge that Christian missions are a part of the imperialist aggression of the West. The motive of our missions must be cleansed of all prudential desire to make Asia safe for America, and be rooted in our concern under God for the hungry and needs of the peoples of Asia.

By bringing us here to the mid-Pacific God has called us to open our ears to the cries for help that come to us from the Churches of Asia. If we hear those calls we will be greatly concerned that the actions of our nation and the attitudes of our American people shall be guided and overruled by the purpose of God for the peoples of Asia, and not simply by our short-sighted judgements of what will be to our immediate political, military, or economic advantage. For nation and Church alike His will is our peace.

We have painted with a large brush what God has enabled us to see here. We beseech you, brethren, to share our thankfulness to God for what He has done with the too-little offerings of self and substance we have given.

Join your prayers with ours that God will open to us the ways in which we can fulfil more worthily our Church's Mission in Asia. Stand ready to offer your gifts and yourselves. Search your hearts for whatever blocks the way between us and our brethren.

For we put our trust in One who was slain, and has redeemed us to God by His blood out of every kindred, and tongue, and people, and nation.



# "THE ANGLICAN" SUMMARY AND REVIEW OF 1955

(Continued from page 1)

Let us hope that General Synod, when the Constitution is accepted, may act promptly about this.

The Bishop of New York received a double-column coverage on January 28, for his forthright opposition to the proposal of the New York State Legislature to legalise "Bingo" for church fund-raising functions. "Bingo" is apparently on a par with "house" and roulette. Bishop Donegan's statement whetted our anticipation of seeing him later in the year.

## MILLION DOLLARS

Mr. and Mrs. Myron C. Taylor presented a million dollars to the Diocese of New York a few days after Bishop Donegan's address. It is to build and maintain a Diocesan Centre on Long Island.

On the Home Front, January saw the meetings of the National Council of the C.E.M.S. and the National C.E.B.S. Camp. The former met at Axedale, near Bendigo; the latter at Frankston, Victoria.

## FEBRUARY

The Lemon of the Month for February was awarded to our Managing Director, who distinguished himself during the Test Match by Being Oblivious. The Bishop of Armidale speeded into the office at his usual swift rate of knots.

"What's the score?" he asked. "What score?" queried the M.D. The editor gasped. The bishop swooned.

The first breath of what was to prove a serious turn in events overseas appeared in *THE ANGLICAN* on February 4, when it was reported that the Anglican Society in England had issued a statement protesting against the proposed change in the relationship between the Church of England and the Church of South India.

Harry James Carpenter was consecrated Lord Bishop of Oxford on January 25, the

Most Reverend A. W. Barton, showed that the Church in Ireland must have problems rather like ours in some ways. He was reported on February 11 as appealing to his flock to turn their minds to wider issues than those of the Church in Ireland. He asked them to realise "how widespread and representative is our Church."

Wangaratta Diocese held thanksgiving services on February 13. It was just 100 years after the arrival of the Reverend and Cooper Searle as first resident Rector of Wangaratta and the surrounding district.

The parish of Holy Trinity, North Adelaide, where the first church service was held in South Australia 118 years previously, celebrated the event by launching a £5,000 organ appeal.

In the correspondence columns there continued to develop a very interesting exchange of views on the permanent diaconate; gambling and the Virgin Birth—the last very erudite.

The Australian Council for the World Council of Churches, meeting at Gilbulla, decided against acquiring any financial interest in Television.

The Archbishop of York celebrated his eightieth birthday on February 13, and was promoted by Her Majesty to be Knight Grand Cross of the Royal Victorian Order. This honour remains exclusively in the hands of the sovereign, who makes awards independent of political advice. It was typical that His Grace should have spent his birthday preaching in three small villages around York.

## PEG FOR LENT

Our forthright Governor-General, Field Marshal Sir William Slim, had a few comments to make in the February heat about the Australian Character.

"Lying on Bondi Beach with a blonde alongside will not help the nation's advancement," he said. So we published

English clergy made by his brother bishops from other Australian dioceses during the previous few years, he recruited several priests for Tasmania.

At the end of February, *THE ANGLICAN* rather came into the news itself, following a strong attack on the A.B.M. and C.M.S. for the uninspired timidity which they had shewn over the Primate's Appeal for South-East Asia.

"The publicity and organisation of the Appeal by both bodies is reminiscent of nothing so much as a group of elderly gentlemen attempting to conduct the affairs of the B.H.P." our Leading Article said.

Just how far the criticism was justified may be seen from the fact that the Appeal has still barely passed the halfway mark three years from the time it started.

The Church Assembly in England received during this month the Report of its Social and Industrial Council on Moral Rearmament: It was subsequently to be as hotly debated in Australia as in England. But the Church refused to pass any judgements.

## W.C.C. MEETING

It made happier reading to be able to announce early in March that the World Council of Churches executive, meeting in Geneva, had decided to meet in Australia in 1956. This is the meeting which will be held at "Gilbulla" next February.

The effectiveness of determined protests by the Church in England was demonstrated during March, when legislation was introduced in the House of Commons controlling the sale of "horror" comics to children. The Archbishop of Canterbury had led a deputation to the Home Secretary to demand action only a few months previously.

The Anglican Society in the University of Sydney, which had been given every support and encouragement by the

for South-East Asia. But the chief executive officers of the A.B.M. and C.M.S. were "not amused." They wrote a joint letter indignantly claiming that our Leading Article was "lacking in Christian grace and character," and that the Appeal was not lagging at all.

## "A FUSS"

The A.B.M. Home Secretary protested because we had mentioned that the Diocese of Adelaide had sent to A.B.M.'s Federal Office only £1 of its share toward the Appeal by the end of January.

In fact, what with support, disclaimers, charges and counter-charges, there was quite a fuss!

And now, nine months later, the target is still far from having been reached.

During March, it became clear that the series of stories about New Guinea, by the late Canon James Benson, which had started to appear in *THE ANGLICAN*, in February, were being very widely read. These stories had a dramatic realism all of their own, and even now, not a week passes without our receiving requests to publish them in book form. This we hope to do in due time.

The end of February, and the beginning of March, saw serious floods which affected four New South Wales dioceses. In Dubbo, on February 25, the waters reached unprecedented levels. The entire shopping centre, homes along the river, and all the low-lying areas were covered by five to six feet of water. By mid-morning of February 26, water was running through Holy Trinity Rectory and the parish hall.

Within a few days, yet another devastating flood swept down the Hunter River Valley in the Diocese of Newcastle, and the waters began to roll over large areas of Armidale Diocese.

For once, the Church of England seemed not only to be prepared, she actually swung into action. Flood relief on an impressive scale was organised within hours of the danger becoming apparent. In Newcastle, after the Bishop had broadcast an appeal over the radio at 7 a.m., one of the first responses came from a nearby Roman Catholic priest. Food and clothing started coming in to the cathedral in great quantities, and another subsidiary depot was opened to receive it.

## MARCH

The Archbishop of Sydney made an appeal, and on March 1, several lorry-loads of food and clothing, together with considerable sums of money, had reached the stricken areas already.

All in all, as the accounts and pictures in *THE ANGLICAN* early in the month showed, the Church emerged with considerable credit from her tackling the crisis.

## NEW WARDEN

On March 14, came the surprise announcement of the appointment of the Bishop of Grafton, the Right Reverend C. E. Storrs, to be Warden of the re-constituted S. John's College, Morpeth.

It was an appointment universally welcomed.

For some reason—probably the fact that he was a diocesan bishop—nobody appeared to have thought of Bishop Storrs, who was, from all respects, the ideal choice for the post. The credit for suggesting him and persuading him to accept must go to the Bishop of Newcastle, who has since modestly admitted that he did consider it "a brilliant idea."

As far as *THE ANGLICAN* is concerned, March was a major milestone which demonstrated once again the part which a religious newspaper can play in the life of the whole commun-

ity—if it is prepared to stick to its guns, and fire them till they are hot.

On March 18, we came out with the banner headline: "Four Bishops Strike A Blow For Right of Freedom to Travel." And within three weeks, after fine support from practically the whole of the Australian Press, the Reverend Neil Glover had received the Passport which enabled him to go to Helsinki, Moscow, Rome—or to the Devil if he wished!

## THE PASSPORT

It was a strange business altogether. Here was an inoffensive parson—whether we agreed with his political notions or not—who was refused a Passport on the vaguest of "Security" grounds, while at the same time an open communist leader had no difficulty in getting one!

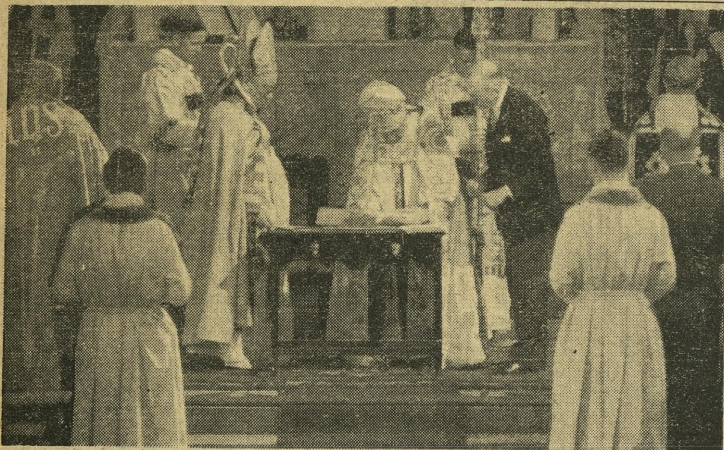
This is no place to go over all the facts in detail. The one fact which may now be stated again in the clearest terms is this: We knew that the Commonwealth Security people had given Mr. Glover a completely clean bill, and we stated this at the time.

One day it may be possible to reveal how this information came our way.

A sensible newspaper, before launching anything like the campaign which gained Mr. Glover his Passport, must see to three things. First, it must make sure of all the facts. Second, it must choose carefully the ground on which it is going to fight. Third, it must make absolutely sure that it will get solid support. In short, it must make quite sure that it is going to win.

Individual members of the Federal Government, including Mr. Holt, were uncomfortably aware of the dangerous ground on which they stood in demanding that some "accept-

(Continued on page 8)



The Archbishop of Canterbury signing the proclamation of the new Province of Central Africa at Salisbury, Southern Rhodesia, on May 8 this year. On his right is the Archbishop of Capetown, who also signed the proclamation as two of the four dioceses of the new Province had previously been under his jurisdiction; the other two were under the jurisdiction of the Archbishop of Canterbury.

Feast of the Conversion of S. Paul, and this was reported in our issue of February 4.

The Young Anglicans held their annual conference in Canberra at the end of January and the beginning of February. Among other important talks was one by the Reverend Frank Coaldrake on the Church in Japan, which rated a three-column heading in *THE ANGLICAN*.

Perth Diocese held a Summer School for teachers, when ten little girls and boys were the willing "guinea pigs" for a demonstration lesson watched by 80 teachers. The C.E.F. met in Melbourne, and some 130 young people in the Diocese of North Queensland attended camps and summer schools there. Some weeks earlier forty-nine boys had attended the C.E.B.S. camp at Port Lincoln, South Australia.

Altogether an active period for our young people.

The Archbishop of Dublin,

a Leading Article on this arresting peg for Lent.

The most significant Home News item of the month, in the long run, may prove to have been the decision of the Diocese of Newcastle to acquire S. John's College, Morpeth. A special session of Synod held on February 21 passed the necessary legislation empowering the diocese to acquire for cash the shares held by five other dioceses.

## DIVORCE

The Archbishop of Canterbury was in the news when the S.P.C.K. published the text of a talk he had given to city men in London about marriage. The talk was published under the title of "Problems of Marriage and Divorce," and quickly became a best-seller.

Bishop Cranwick left Tasmania during February for a six-months' "working holiday" in England. He worked to some effect: despite the raids on the

Archbishop of Sydney, conducted a most successful campaign during the "Orientation Week" of the University's first Term of the year. It is noteworthy that very few of the leading officers of the Diocese, lay or clerical, followed the Archbishop's lead. It might almost be thought that many of those occupying the highest positions in the counsels of the diocese were more concerned to be E.U. or S.C.M. supporters than Anglicans.

This kind of undifferentiated undenominationalism is one of the blights of the diocese, when it manifests itself—as with the Anglican Society—in active opposition to anything whatever which happens to be Anglican without being polemically Protestant.

Two laymen, of whom more was later to be heard, wrote a letter supporting the Leading Article in *THE ANGLICAN* on the failure of the Primate's Appeal

 VISSER 'T HOOFT GEN. SECY.	 FRY LUTHERAN	 PAYNE BAPTIST	 BLISS ANGLICAN
<b>THE WORLD COUNCIL OF CHURCHES</b> <b>FESTIVAL OF FAITH</b> Sydney, February 1-5, 1956			
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## THE YEAR IN RETROSPECT

Another year is closing and with it all the opportunities we have had for extending the Kingdom of God in 1955.

What a chequered year it has been.

In international affairs the Iron Curtain has been raised a little in Europe, while Red windows have been opening on Asia.

The temperature of the cold war has been stepped up in the Middle East, Malaya and Latin America.

We've exploded our greatest hydrogen bombs.

A commercial jet airliner has flashed from England to Australia in approximately one day.

Research workers have made tremendous strides in the medical field.

In fact we've come a long way since 1954.

From a spiritual standpoint too, we've seen new progress.

Thousands have been reached with the gospel through the Dr. Billy Graham Crusades, and have shown a growing awareness of spiritual truths.

Our own General Synod finds itself nearer than ever before to a formula for constituting our Church on a more unified basis and adding to its effectiveness.

Then there has been the unspectacular, routine work, the Sunday school teaching, the fellowship gatherings, the Sunday worship and week-day witnessing.

And you and I? What of us? How does the close of 1955 find us?

Are we more like the Master than we were this time last year?

Have we borne fruit as well as leaves?

How many have we been instrumental in leading to the Saviour?

Can the local church look back on 1955 and be thankful that we have been identified with it—that it is the stronger for our membership of it?

More important still, what does God see in us as we close the year?

Such a question must bring from the most self-sufficient of us an admission of our unworthiness.

"Yet He abideth faithful! This same God who has blessed and prospered us and who has not left Himself without witnesses in this rapidly changing world, waits to lead us into the New Year opening up just ahead."

"My Lord knows the way through the wilderness."

"All I have to do is follow."

—THE YOUTH EDITOR.

## BATHURST CAMP

FROM OUR OWN CORRESPONDENT

Bathurst, December 19

The annual Bathurst Diocesan Y.A., J.A. and C.E.B.S. camp will be held during the Australia Day week-end at the end of January.

The principal speakers will be members of the Church Army and Archdeacon W. Chas. Arnold.

## EPIPHANY OF OUR LORD

## JANUARY 6

The date of the Epiphany in the Western Church coincides with the date of Christmas in the Eastern Church.

It is interesting to note that even in some parts of the British Isles, and especially in Wales, reference is made to Epiphany as "Old Christmas Day," which may indicate that years back, even in this country, the Nativity was commemorated later than it is to-day.

Perhaps the happiest thought which attaches itself to Epiphany is the Adoration of the Wise men.

Actually it is not recorded how many Wise Men there were, but it has always been inferred from the number of gifts mentioned that there were three.

This day should not be confused with that on which the shepherds visited the Infant Christ in the manger. That was within a few days of His birth, whereas the Wise Men, or the Three Kings, probably did not visit Him until He was much older and perhaps not for at least a year. We can read the story in S. Matthew 2:1-11.

Another aspect of the day is brought out by the title, almost entirely limited to the Western Church, the manifestation of Christ to the Gentiles. Gentiles means non-Jews, so the long title is simply the showing of the baby Christ to the world—"God in man made manifest."

## 3 DIOCESES CONFER

## SUMMER SCHOOL AT ARMIDALE

FROM OUR OWN CORRESPONDENT

Armidale, December 28  
The fifth Summer School of Religious Education for the three dioceses of Armidale, Newcastle, and Grafton began on Monday, December 26, at the Armidale School.

About 60 clergy, superintendents, Sunday school teachers and church people were expected.

The programme comprises lectures on worship, doctrine, and teaching, practical demonstrations, music in Sunday schools, religious drama, religious films.

There is a special session for the clergy on a world-wide survey of religious education in Sunday Schools, State Schools and adult and Youth groups.

## LECTURERS

The principal lecturer is the Bishop of Armidale, the Right Reverend J. S. Moyes, who opened the school with a welcome on Monday night.

The Dean of Armidale, the Very Reverend M. K. Jones, Canon Rothero, Canon G. A. Baker, the Reverend R. L. Kirby, the Reverend J. N. Baginall, four graduates of St. Christopher's College, among them Miss Effie Sourry, of Armidale, and Mr. A. R. Crane (senior lecturer in Education at the Armidale Teachers' College) are amongst the other lecturers.

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Established 1874.

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New War Memorial Junior School. Range of Secondary Courses to Leaving Certificate Standard.

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School has own farm (recently increased in area) and agriculture equipment.

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Boys are prepared for Professional, Commercial or Pastoral Life. A Special Agricultural Science Course is offered.

The School is the only country representative of the Great Public Schools' Association.

Three Entrance Scholarships valued at £120 p.a. (to become £150 when the boy reaches the age of 14 years) are available each year. There is a well-equipped Junior School (Dangar House) separate from the rest of the school.

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

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## CHURCH OF ENGLAND SCHOOL FOR GIRLS, BATHURST, N.S.W.

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Illustrated prospectus on application to the Headmistress—

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Splendid Position Near Sea. Thorough Education from Kindergarten to Leaving Certificate Honours.

Illustrated Prospectus on application to the Headmistress—

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Stands in 100 acres of land—Golf Links, 10 Tennis Courts, Hockey and Basket Ball Courts.

Girls prepared for University and all Public Examinations.

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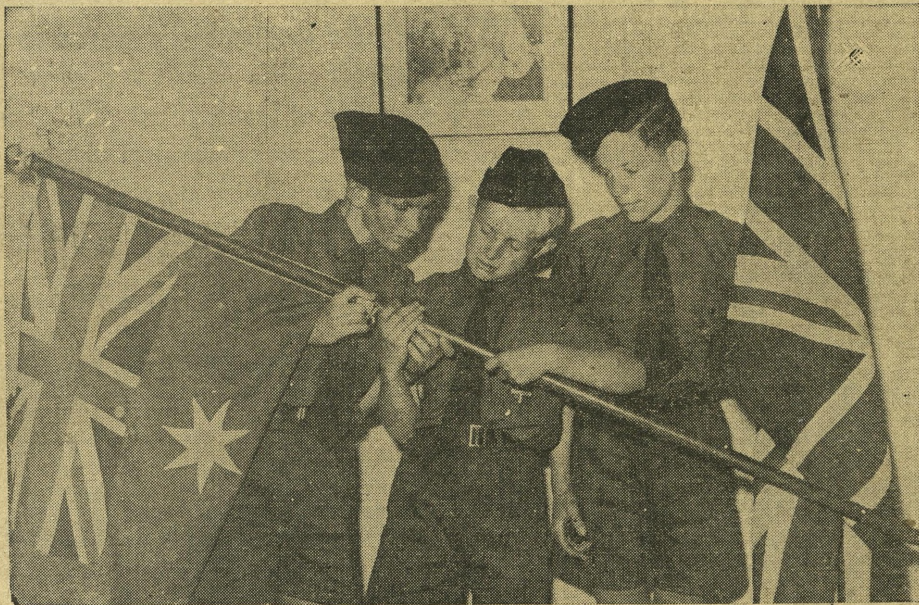
S. Michael's Collegiate, Hobart.

S. Gabriel's, Waverley, N.S.W.

S. Michael's, St. Kilda, Victoria.

S. Peter's, Adelaide, Sth. Aust.

Perth College, Perth, W.A.



David Turner, Guy Jennings and George Sagacio examine the inscription on the staff of an Australian flag presented to a former Canberra branch of the C.E.B.S. by the late Joseph Lyons when Prime Minister of Australia.

## YOUTH NEWS

Australian signatures ratifying the formation of a World Council of the Girls' Friendly Society were sent to London this week. The signatures were headed by that of the Australian president of G.F.S., the Primate of Australia.

The annual children's carol service was held in St. Paul's Cathedral, Melbourne, on Thursday at 2.30 p.m. The Archbishop of Melbourne was the speaker.

Sunday school children enacted Christmas tableaux during the service.

The cathedral Christmas tree has been placed in the narthex, and containers have been placed nearby for the reception of gifts, which will be distributed to children's homes.

Two well-known and well-loved figures in Perth Diocesan youth activities will be married on December 31: Miss Edith Parry, a diocesan youth leader of the C.E.G.S., and Mr. David Jones, a commissioner of the C.E.B.S.

## FOR SMALL PEOPLE

## JOSHUA

Many years ago, when Moses was the leader of God's people, the Hebrews, there lived a very brave and godly man called Joshua.

He had more adventures than many people whom we read about in the Bible.

God had some important work for Joshua to do, but first he had to be trained.

Those training days must have been hard ones for Joshua.

When some strangers, called the Amalekites, came out to fight God's people, Joshua was the one who had to lead the Hebrew fighting men into battle.

His army won.

When Moses went up to the mountain-top at Sinai, where he received the Ten Commandments, Joshua was one of those who had to leave his friends and go with him.

## PEOPLE OF THE BIBLE

## Dear Boys and Girls.

A happy New Year to you all. This week we begin a brand new set of stories for you. So out with that new, clean book of yours and the pot of paste and the scissors, and start collecting this new set to-day.

Each week, if God permits, we are going to learn something about different people in the Bible.

That means that altogether you will meet about fifty people here in 1956. Each one will have something to teach you.

May it be a really wonderful year for us together.

God bless you all, Your friend, UNCLE PETER.

When scouts were needed to go into the unknown land of Canaan, where the giants lived and the villages were surrounded by thick high walls, Joshua was one of those chosen to go.

In all these things Joshua proved to be a brave man and a great soldier. But he wanted

above everything else, to please God in all he did.

When the scouts came back from Canaan, eight of the ten of them gave a bad report of the land. But Joshua, with Caleb, said, "We can conquer it, because God is with us."

Is it any wonder then that God decided that Joshua should lead the people after Moses' work as leader was finished?

God told Moses to take Joshua and make him the new leader (read Numbers 27:15-23).

Then God, as He sent Joshua to lead the people into the land which He had promised them, gave this brave leader a wonderful promise—

"Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee, whithersoever thou goest" (Joshua 1:9).

When God gives us work to do, He never leaves us to do it alone. He comes with us.



# THE SUMMARY AND REVIEW OF 1955

(Continued from page 6)  
able" body should "sponsor" Mr. Glover. Things have come to a pretty pass if a man cannot leave Australia without someone going bail for him as though he were a Russian wanting to visit the West!

In Mr. Glover's case, the only proper "sponsor" was the Archbishop of Melbourne. But Archbishop Booth not only has a conscience; he is "canny" and clear-sighted. He would not have "sponsored" Mr. Glover's visit to a meeting of which he heartily disapproved, as a matter of plain honesty. And even if he had approved the purposes of the "Peace Conference" why should he be made the "bunny" by a cowardly Government?

For our initial broadside under the banner headline, we carefully asked four senior bishops to give their views. Three of them have irreproachably conservative reputations the fourth (to his mystification) had something of a radical reputation at times. As one man, they supported our stand.

## FOUR BISHOPS

The Archbishop of Brisbane was suave, the iron substance of what he said covered by velvet. The Bishop of Newcastle was cuttingly logical. The Bishop of Armidale was bitingly sarcastic. The Bishop of Adelaide, sturdily Anglo-Saxon, put a devastating sting in the tail of his comment.

We reinforced these comments by a carefully composed Leading Article which could have left no doubt of the out-

Bishop-designate of Gippsland, and the Archdeacon of Hobart.

Part of the strength of our tactics came from the fact that we were able to gather support from every single part of Australia. There were in all, as we pointed out privately in certain quarters, twenty-five bishops, twenty-five deans and a host of other prominent leaders of the Church in Australia. By publishing their comments, five at a time, we could sustain the campaign for many months, for we knew full well what the continued reaction would be on the question of principle involved.

## CASE WON

Our second Leading Article did not spare the Government, either.

"It is a monstrous proposition that free men in a free society in time of peace should have their thoughts and movements dictated by an Executive, itself governed by intolerance and fear," we said.

At this stage, Mr. Glover took his case to the High Court. Before judgement was given, the Government reversed its decision.

A footnote by way of apology is all that is needed now to round off the case. THE ANGLICAN was forced into the position of appearing to criticise the Archbishop of Melbourne, by printing the reports of its political correspondent, who stated what we discovered independently to be perfectly true: That some of Mr. Holt's friends were spreading the rumour that the Archbishop had privately asked Mr. Holt to

waxed strong for some time—but not in our columns! We were happy to report the facts and leave it at that; though it may be revealed now that there was a strong difference between members of the editorial staff on the artistic merit of the rood. It was certainly unusual.

Singapore Synod met in Kuala Lumpur during April. Some heartening news emerged about the progress of the Church in the new villages, and later in the year Australians were able to hear much more about this work at first-hand from the Bishop of Singapore.

One or two leading Australian laymen asked us for further details of a routine news item published on April 1, concerning the Church Commissioners in England and their land holdings.

The occasion was a dinner given for tenants of the Church Commissioners in Yorkshire, at which Dr. Garbett spoke. (The menu, incidentally, included good English ale.)

## CHURCH LANDS

Dr. Garbett mentioned that the Church Commissioners owned some 230,000 acres, and that they were the biggest landowners in all England. During 1954, £200,000 had been spent on improvements and £135,000 on repairs. In Yorkshire alone, the Commissioners had spent some £345,000 on capital improvements since the war.

Dr. Garbett does not believe in absentee landlords. He said that the link between the Church and agriculture (England's most important single industry) had always been very close, and he wanted to see it continue thus. The Commissioners' programme of modernisation was probably the boldest and most up-to-date in England.

In the Argentine, the dictator Peron took another step in his breach with the Roman Church by removing religious festivals from the list of public holidays.

Dr. Billy Graham's campaign in Scotland went into full swing.

The Right Reverend John Daly, Bishop of Accra since 1951, was appointed to succeed Bishop Cooper as Bishop in Korea.

There was some amusing correspondence. Adelaide, as is well-known, is An Unusual Diocese. The correspondence arose out of the appointment of Dr. T. T. Reed as "Bishop's Vicar," and everyone wanted to know just what it was all about. Dr. Reed kindly supplied the answer!

## LEGISLATION

An interesting development took place in New York. The Episcopalians there have what is termed the Inter-Diocesan Committee on Legislation. It comprises delegates from each of the six dioceses within the boundaries of the secular State of New York. Its functions are to examine and to suggest legislation.

The great value of this committee, of course, lies in the fact that it is a continuing one, of the kind so lamentably lacking in Australia, where it is left as a rule to individuals to do what they can when legislation is under discussion.

The American Committee was moved to urge the Legislature, in pretty strong terms, to do something about restricting the sale of crime and "horror" comics. The Committee said it was nonsense to hope that the industry would itself impose some form of censorship, and urged the Legislature to act. Their approach was given point by the release of a report conducted by the University of California, in which it was estimated that the annual sale of comics in America, exceeding 100,000,000 dollars, was far more than the nation spent on text books for all primary and secondary schools, and four times as much as the annual purchase of books by all American libraries combined!

(Continued on page 10)

# Special New Year Offer!

**THE ANGLICAN marks the New Year by a special offer to its readers of TWO BOOKS FOR THE PRICE OF ONE.**

They are:—

## • AMERICA REVISITED

*By the Bishop of Armidale*

This is a racy and intimate account of the Pan-American Congress at Minneapolis and the World Council of Churches Assembly at Evanston last year. It contains excerpts from some of the major addresses which are of lasting importance. " . . . a fascinating story written in lively style . . . of unusual variety and interest" — (The Bishop of Ballarat).

166 pages with 8 full-page illustrations.

Ordinary price: 12/6d. (Posted 12/11d.)

## • THE CHURCH OF ENGLAND—A FELLOWSHIP

*By Canon Eric Montizambert of San Francisco.*

Here is the latest edition of this popular, simple outline of the doctrine and practice of the Church of England, with a foreword by the Archbishop of Perth.

80 pages — Ordinary price: 2/6d. (Postage 3d.)

**NEW YEAR PRICE : 12/6**

**For The TWO Books (Postage Free)**

**This offer is open only until January 31, 1956.**



The Bishop of Chekiang, the Right Reverend Kwang Hsun Ting, with his wife and family, photographed by the Reverend Neil Glover during his visit to China this year. Bishop Ting, a bishop of the Church in China, the "Chung Hua Sheng Kung Hui," attended the Student Christian Movement conference in Geneva in 1952, when he was Principal of the Nanking Theological Seminary.

come in the mind of the simplest Presbyterian if the Government were foolish enough to rouse the united Church against them.

The Melbourne Age and the Sydney Morning Herald followed quickly by the rest of the national Press, saw what was happening — and what could happen if the matter continued — and threw their great weight into the struggle.

On March 25, THE ANGLICAN, after a week of pressure, the nature of which cannot yet be revealed, ran yet another banner headline on the support which had rallied to the "Four Just Bishops" of our edition of the preceding week.

This time, the Archbishop of Perth, the Bishop of Bendigo, and the Bishop of Rockhampton weighed in, together with the Dean of Sydney and the

make sure Mr. Glover did not get his Passport!

This was a technique of the most vile and wicked kind, and it goes without saying that there was no truth in it. We were glad to have brought it into the light, and to have been able to print public refutations by Mr. Holt and the Archbishop. His Grace emerged from the whole affair with much credit and dignity.

## APRIL

April started with a bang! Our first issue contained an exclusive picture of the rood executed in Queensland maple by the Hungarian sculptor, Mr. Andor Meszros, in memory of Mr. J. E. Mortlock, for St. Peter's Cathedral, Adelaide. Opinions on the artistic merit and the legality of this "ornament" differed and discussion



# CHRISTIAN CO-OPERATIVES

By Canon James Benson

VERY SOON local men began to talk about the co-operative way of life. I had urged this as the best way to overcome the annual semi-starvation period. And before the war we had succeeded in introducing new foods, beans, maize and several new vegetables. We even had a first crop of rice half-grown when the Japanese landed.

It would need a book to tell the full story of that triumph over the fundamental inherent conservatism, which is the very core of all primitive societies—of the "Ba bajaran"; "The Master of the Taro"; who, in each clan, has complete control of the garden.

Hence, though we in our mission gardens, had grown fine taro all the year round, the villages continued year after year to suffer three or four months of semi-starvation subsistence on bush sago and shredded coconut.

Before the war people were beginning to see there were better ways. Several of the "Ba bajaran" were Christian; and apparently during the war there had been much talk about it, and what we should do when the war was over.

## 3,000 PEOPLE MEET

So they asked that we should call a meeting, and what a day that was! I wrote a full description of it at the time. It was on the fourth Sunday after my return and people were there from villages three to four days walk away. Altogether there were over three thousand people on the station, mostly men. Generally the women were busy preparing food, but I insisted as many as possible must take part in the meeting.

## "ROME IN OUR MIDST"

THE S. MARK'S REVIEW.

THE second number of "S. Mark's Review" has come to light, and is alive and kicking. We have heard of the man who thought there was a Jesus on the staff of the London "Church Times"; maybe someone will ask who is the Orangeman connected with "S. Mark's Review"!

This issue, like many of its predecessors in the "Anglican Review," is concerned with the power of Rome in our midst, both in the religious and political sphere. Nothing is set down in bitterness of soul, but there is none of that timid apologetic towards Rome which characterises some Anglican publications.

The Reverend H. P. Reynolds contributes a lengthy discussion in "How Rome Works." "In every age and in different situations she has adapted her policy and teachings to the existing circumstances," he writes.

A thorough indoctrination of the young, and unquestioning obedience to the voice of the infallible Church is the technique by which the Roman system works, he says. The Anglican Church, on the other hand, aims to make men free in learning and to love the truth, while Rome is not fettered by the same considerations of truth and integrity.

Mr. Reynolds then deals with Rome's excursion into the political arena.

NEXT he asserts that Rome would not allow other churches to exist if she could destroy them. What, then, of ship and her frequent deprecation of signs of sectarianism? The writer is convinced that Anglican priests must be wary of "the friendly hand" technique.

One wonders what a Roman Catholic would say in reply to all this! Perhaps he might say that his Church would know where it stood in relation to, say, divorce, and that its clergy did not embrace the latest fads

This is the second story in the series dealing with the post-war period of the New Guinea Mission. The third story on "Evangelism and Building" will appear next week.

Of course it all began with the Holy Eucharist at 7 o'clock, and Rogationtide litany for a blessing on our work.

The meeting was in my house, the only building on the station, and how it groaned and creaked. Every square inch of the four rooms was occupied.

Men sat on the top rail of the eight foot partitions separating each room. They even sat on the cross beams, and stood up leaning against the king post in the roof, while, of course, they spilled down on to the ten feet or so of grass we had cut back from the jungle all around.

Some of the finest speeches came from the roof.—Aiga of Beporo spoke well, and so did old Kivia. But it was from the young men, and notably the teachers, that the really constructive speeches came.

Alban Jaipoba and Ambrose Burugo, in well reasoned statements, spoke of the need to rebuild our lives now after all this wastage of war; and let us be sure how we build. In the years gone by our fathers were always fighting, tribe against tribe. Now we are all members of one great tribe for we have one Father even God; so, in Jesus Christ, we are all brothers.

Let us, then, build here a fine mission, a lovely church, and fine schools and hospital, in memory of our dear sisters, May Hayman and Mavis Parkinson, who died for God in New Guinea.

This is our Holy place; and around it let us build our villages. Around our villages our gardens, and our co-operative plantations; so shall we show that God and His Church are the centre of our lives. If God is in the centre and in the heart, then all is well.

## NAME ADOPTED

It was Alban Jaipoba who suggested the name "The Gona Christian Public Trust;" and Mr. and Mrs. Atkinson (the Government District Officer from Higaturu) whom I had urged to be present, marvelled as I did how he had coined the phrase. It was clearly all his own. However, in the event the Commonwealth Bank refused

to open an account with the word "Trust" in it and, as a result of that first meeting there was over £1,400 for Mrs. Atkinson to care for as local manager of the Commonwealth Savings Bank so we had to change the name to "The Gona Christian Co-operative Society."

The first order went from that meeting. It was for £300 worth of shovels, mattocks, adzes, tomahawks, bush knives; such tools as were needed to lift our economy the first step out of the digging-stick stage, at which it had stood for thousands of years.

So it was a notable meeting; history was most surely made. But we must get on with our story, and only refer to the co-op. movement as it comes into it again and again as it must. Some day a book must be written about the New Guinea Co-operatives.

## HARVEST FESTIVALS WERE AN INNOVATION

FROM A SPECIAL CORRESPONDENT

October in England is the season of harvest festivals, taken for granted in the twentieth century, but a startling innovation to many in the nineteenth, when parishes began to follow the lead given by one of the Church's most eccentric yet most human clergy.

The festivals were kept in the Middle Ages and later, a sixteenth century poet writes:

"Crowned with the ears of corn now come And to the pipe sing harvest home."

But harvest festivals—at any rate as we know them—were unknown in England when Robert Hawker became vicar of the Cornish village of Morwenstow, just over a hundred years ago.

In 1843 he decided to revive this pleasant custom, inviting his parishioners to attend their church on the first Sunday in October, there to receive "in the bread of the new corn, that Blessed Sacrament which was

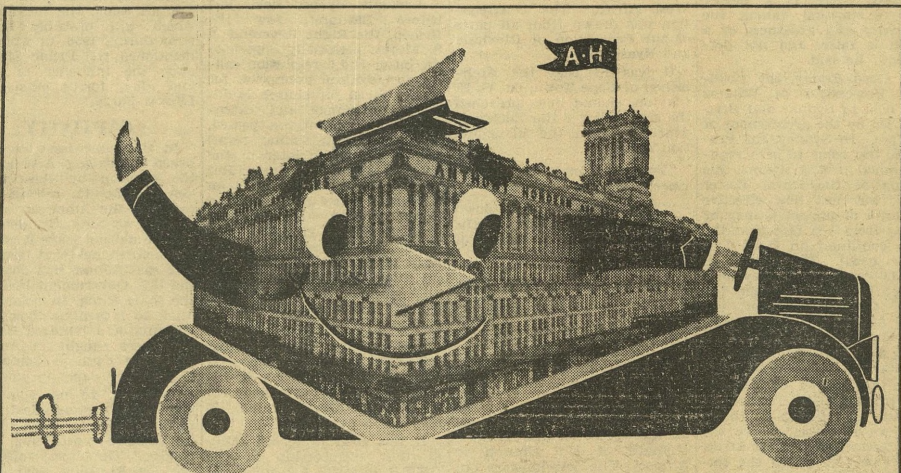
ordained to strengthen and refresh our souls."

Not only this; but Hawker laid around the altar the fruit, vegetables, eggs, bread, and flowers that were the visible tokens of the harvest.

The news of these strange happenings spread like wildfire, and many people failed to realise that their vicar had merely revived a very old and beautiful custom.

Within ten years, Hawker's harvest thanksgiving had been emulated in almost every parish church in England.

Robert Hawker himself was as individual as the clothes he wore—fisherman's jersey, red frock-coat and shovel hat.



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## CHURCH SERVICE IN LATIN

ANGLICAN NEWS SERVICE

London, December 19

A service of commemoration of the founders and benefactors of Westminster School was held in Westminster Abbey on November 17.

It was in Latin throughout, in accordance with the clause in the Act of Uniformity which exempts the school from the general edict enforcing the use of English in church services.

The lesson was read by the Dean of Westminster, and the headmaster, Mr. Walter Hamilton, read the *Commendatio*—a roll of benefactors which includes Sovereigns from Henry VIII to George VI.

While the congregation sang the hymn *Gloriosi Salvatoris*, sprays of roses were laid on the tomb of Queen Elizabeth I, who re-founded the school in 1560.

—C.M.G.



# "THE ANGLICAN" SUMMARY AND REVIEW OF 1955

(Continued from page 8)

In mid-April, the Greek Orthodox Bishop, J. E. Coucouzes, took up residence in Geneva, as resident representative of the Oecumenical Patriarch.

Within the same week, the first Japanese priest to visit Australia since the war arrived in Adelaide to undertake post-graduate work at Crafer's.

On the Home Front, the most important happening of the month was the setting of the foundation stone of S. Mark's Collegiate Library, Canberra, by the Governor-General on April 25.

His Excellency said: "Those who have chosen this day to set the foundation stone of a centre of Christian learning have chosen well."

"It is a great day. It is a soldier's day, and saints and soldiers have much more in common than a lot of people think."

## GOOD FRIDAY

"Unless there is a proper sense of spiritual values, the prosperity and greatness of a nation is false, and not permanent," he said.

On Good Friday, the customary Processions of Witness were held in Sydney and Brisbane, led by the archbishops of each see. In Sydney, the Procession has come to be a regular annual protest against the holding of the Royal Easter Show; but just how effective this form of protest is may be judged from the fact that the Show continues on Good Friday as usual. The Church in the Diocese of Sydney has power to sway neither the State Government nor the Royal Agricultural Society, and the affront of a Good Friday circus to Christian consciences continues.

The Archbishop of Canterbury reached Cape Town early in April, en route to Salisbury, Southern Rhodesia, where the New Province of Central Africa was to be constituted the following month.

In mid-April, THE ANGLICAN announced the retirement of the doyen of the Australian diocesan registrars, Mr. C. A. Brown, of Newcastle. Mr. Brown had rendered outstanding service to his diocese, and to the whole Church, over a period of forty-five years. He was succeeded by Mr. F. A. Timbury.

It was in April, that Dr. J. W. C. Wand announced his forthcoming retirement from the see of London.

A welcome visitor to Australia during this month was a young Japanese priest, the Reverend Samuel Azuma, who came for two years of post-graduate study at Crafer's.

In Armidale Diocese, the Governor of New South Wales set the foundation stone for the extensions to the Tamworth Church of England Girls' School, on April 23.

## CANBERRA

The month closed with a thoughtful Presidential Address to his Synod by the Bishop of Canberra and Goulburn, who drew attention to population shifts in Canberra itself.

"At the recent census the population was just over 30,000, and it has increased considerably since then," he said.

"The Anglican population stood at 11,579; the Roman Catholic and Catholic combined at 9,337; but the Roman rate of increase was 112 per cent, while the Anglican was only 63 per cent."

"It is obvious that at the next census Rome will be the largest denomination in Canberra."

"This, no doubt, arises from the nature of our immigration, and also from the way in which

Roman youth is prepared for the Public Service."

There can be little doubt that the major factor is Roman Catholic policy where the Public Service is concerned; but the figures available on the religious affiliations of immigrants in the post-war years also indicate a gradually increasing Roman Catholic proportion of the population.

## MAY

The outstanding event of the month of May concerned the Church overseas. On May 8, in the Cathedral Church of S. Mary and All Saints, at Salisbury, Southern Rhodesia, the new Province of Central Africa was inaugurated, and the Bishop of Mashonaland, the Right Reverend E. F. Paget, was enthroned as the first Archbishop and Metropolitan.

It was a thrilling occasion, attended by the Archbishop of Canterbury, the Archbishop of Cape Town, and all the bishops from South, East, Central and West Africa. The congregation was drawn from all parts of the Federation of Rhodesia and Nyasaland.

It was fit that the Archbishop of Cape Town, Dr. G. H. Clayton, should have preached the sermon after the Eucharist which followed the inauguration ceremony.

"You are a multi-racial Province," he said.

"Christ came to break down barriers. It is for you, in His name, to create a union of hearts."

## CENTRAL AFRICA

"This cannot be done by force or by regulation. It is for you to shew the truth that as men come closer to our Lord they inevitably come closer to each other."

Within the week THE ANGLICAN was able to report yet another proof of the growing strength of the Church in Africa: The Archbishop of Canterbury consecrated four African bishops in S. Paul's Cathedral, Kampala, Uganda.

Those who remembered the visit of His Grace to Australia only a few years earlier were not surprised to read in these columns the report of our African correspondents, who said that Dr. Fisher's visit to Africa had been a prolonged triumphal tour.

In Australia, the month was made sad for many by the death of Mr. C. A. Brown, at his home near Newcastle, little more than a month after his retirement. He was a very good friend indeed to this newspaper, and we marked his death with an obituary notice of unusual length—two columns.

It was at this time that the internal difficulties of the Australian Labor Party became really serious, and contributed to the return of a Liberal Government in Victoria. Barely two years before this, at a time when little at all was known about the split which lay ahead of organised Labour, THE ANGLICAN had published a Leading Article on the resignation of the then Minister for Lands in the Victorian Government. Alone of the Australian Press, we revealed the factors involved.

## LABOUR SPLIT

On May 6, we published a Leading Article commenting upon a statement just issued by the Roman Catholic hierarchy, which brought the Labour split irrevocably into the open. This Leading Article, "Rome and Communism," met with an extraordinary reception. It was reproduced in most of the national Press, and we rapidly sold out of the few additional copies which we had of this edition. To meet the demand

for copies of the Leading Article we printed two lots of 5,000 reprints, all of which sold out. We then had a further 3,000 printed, some of which were not sold.

Bishop D. B. Blackwood returned to his native Tasmania in this month, and took up residence at Deloraine, where he had served his first assistant curacy.

During the course of a most successful Synod held in May, the Diocese of Bathurst resolved to create a special diocesan fund to provide homes for retired clergy. The fund will be raised by an additional and separate quota from each parish.

This question of homes for retired clergy, like that of pensions, is one of the utmost seriousness, as THE ANGLICAN has good reason to know. The action of Bathurst Diocese is an encouraging example of one way in which the problem should be attacked.

## INCOME TAX

Armidale Synod, held just before Bathurst, saw the Bishop, the Right Reverend J. S. Moyes, personally oppose to the bitter end a resolution calling for taxation exemption for money given for church building maintenance and extension. The motion was passed, and another in similar terms was to be passed later in the year by General Synod. But Bishop Moyes will never claim any income tax rebates if the Commonwealth Government exempts such gifts in due course, for he says in forthright terms that "it is a dreadful thing to think that for the gifts we make for the work of God we should ask for tax exemption."

THE ANGLICAN, though it does not agree with the Bishop, is still too uneasy in view of his attitude yet to have made up its collective editorial mind. It may do so next year.

It was good to record (May 6) that membership of the C.E.B.S. in Perth had increased by 50 per cent. in the previous year. At that date, there were 12 registered branches of the C.E.B.S. in the diocese, and seven additional branches doing their probationary period.

We noted the illness of the Archbishop of York, during May, and nearer home, that of Bishop Hilliard, in Sydney. Bishop Hilliard, as it proved, was to remain out of action for six months, and he was very much missed by members of General Synod later.

The new church at Ceduna (Willochra Diocese) was opened on May 11. Its incumbent, the Reverend Theo Hayman, of the B.C.A., had personally done much of the labouring work.

## MANY ITEMS

Brisbane's C.I.B. Chief, Inspector F. E. Bischof, got a little over half a column on May 20, for his sensible talk to S. John's Cathedral Fellowship on drinking and gambling.

The Mothers' Union National Conference, which met in Adelaide in the last week of May, received little publicity in our columns. It was their own fault: They sent us none, and we have no spare crystal balls.

An interesting possibility was opened up by Bishop E. R. Welles, of West Missouri, who told his synod he thought that canonisation was a prerogative of a diocesan bishop, and who set up a commission to look into the matter. We have no news yet of the commission's report.

On May 20, the first brick parish church to be opened in the Diocese of North Queensland for nearly thirty years was dedicated by the bishop at Ingham. Of contemporary design, it had not only a most pleasing appearance, but ver-

andahs and other features made it the model place of worship for sub-tropical conditions.

The new C.M.S. House in Adelaide was opened on May 28.

At the 800th anniversary celebrations of the Church in Finland, the Bishop of Chelmsford represented the Archbishop of Canterbury, who was still in Africa.

## JUNE

The end of May had seen a letter in the Sydney Press by one of the Sydney group later to be known as the "wild men."

The writer had suggested the formation of a "Protestant" political party to combat Roman political influence in the Labor Party. This thoroughly un-Anglican proposal roused us to a short Leading Article on June 3, when we said that "Direct participation in party politics is contrary to the principles and practice of the Church." There was an aside, the meaning of which will probably become clear during 1956, in which we mentioned the Prime Minister and "the influence of secret and alien forces outside the Liberal Party."

## CAPTIVITY

In the same issue, we published a Leading Article upon the decision by the Chinese Government to release from captivity the American airmen it had so unjustly detained. But we did not leave it at that. We pointed out that long before the Chinese had done the same thing, in refusing to allow to return to their home upwards of a hundred Chinese who were caught in America after the Chinese Communist Government came to power.

There is, to us, something abominable beyond description in the action of any country unnecessarily detaining other people. The worst offenders are the Russians, who to-day still keep in captivity poor wretched German soldiers ten years after the war has ended. Thank God, the hands of all British countries are clean in this matter, whatever the Americans and Chinese and Russians may have done.

Our issue of June 10 met with a mixed reception. On the front page we showed the Dean of Sale, Dr. C. B. Alexander, and the Reverend W. H. S. Childs, in what might have been slightly compromising poses. But the story in the same issue made it all clear! They had been photographed in the public bar of a hotel, all right; but during the course of a Mission, not a pub-crawl!

We reported in the same issue the honour conferred upon our then correspondent in the Diocese of Canberra and Goulburn, the Reverend Hayden McCallum, who had been awarded an Oecumenical Fel-

lowship tenable in New York. This was all very well for Mr. McCallum and his diocese and, indeed, the Australian Church. But it was somewhat annoying for us, as he was a good correspondent! However, we managed to get him to promise to work for us in the States.

Dr. Garbett hit the headlines as usual at the beginning of the month—this time with a statement denouncing the Jews of Palestine. On the basis of the evidence at our disposal so far, THE ANGLICAN is inclined to agree with Dr. Garbett. It seems to us as unsound to confuse Palestine Jews of to-day with the Chosen People of Gospel times as it is to regard the Greeks as Hellenes of the third century B.C.

## PAPUAN TEAM

It is not often that we are able to publish a sporting news item; but the victory of an all-Papuan team over a European soccer team at Port Moresby rated a double-column description. With any luck, this team may be seen in Australia late in 1956.

The Diocese of Borneo celebrated its centenary during June. We made the "lead story" of our edition of June 17, the ordination of a Dyak to the priesthood and a Chinese and five other Dyaks to the diaconate in the old wooden cathedral of S. Thomas, at Kuching.

A South Australian reader who called in the office the following week asked us why we made such a splash of this ordination? The answer was: Editorial policy! It is of the utmost importance that the Church of England should continue to implement the policy of training an indigenous priesthood in every part of the mission field.

## MISSIONS

Every missionary bishop would agree—Polynesia, Borneo, Melanesia, Singapore, New Guinea and all the others. It's no good at all setting up the Church in Borneo if it is to continue to be staffed by Europeans. If it does not take root there, and in all the other missionary areas, then it will die when these areas develop into self-governing territories.

Time and again, THE ANGLICAN has put the facts as bluntly as we could in Leading Articles. We say it is time that Australia really awakened to the missionary challenge.

June saw a great deal of excitement here at home over the committal of Browne and Fitzpatrick by the House of Representatives.

So far as we can ascertain, only one newspaper in Australia congratulated the Government and endorsed the action of the House: That newspaper was THE ANGLICAN. In particular, we congratulated the Prime Minister for his impeccable handling of the situation. Many were kind enough later to write saying this was the best Leading Article they had read in our columns. Be that as it may, it was readable—and it did contain internal evidence of some slight knowledge of British Constitutional practice on the part of the writer.

On June 17, Bishop Donegan, of New York, arrived in Australia, with Canon West. They filled a most strenuous schedule covering most parts of the Commonwealth, and left here a few weeks later after doing a fine job in the cause of Australian-American friendship.

## THE AGED

The care of the aged is a problem which becomes increasingly serious each year, as the age composition of the population shifts. The Federal Government, like the Church, is well aware of this, and has taken some thoroughly sound steps to overcome it. Not least on the list of Government measures is one whereby a pound-for-pound subsidy is available to Church organisations which build homes for aged people.

We reported on page 1 of our edition of June 24, the ceremony at Carrum Downs, where the Minister for Social Services, Mr. W. McMahon, handed a cheque for £30,000 to Father G. Kennedy Tucker, as the first instalment for the fine work of the Brotherhood of S. Laurence.

(Continued on page 12)

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# EVANSTON'S CALL TO THE LAITY

By the Reverend Kenneth Henderson

EVANSTON WAS a gathering of people who meant business from almost every country on earth. And business they did—that motley assembly in nylon shirts, black robes, Indian dotis and what not.

Like the young man who came to our Lord asking what he should do to be saved, some left Evanston rather frightened for their fixed habits and associations.

In six great committees, each composed of people of all human colours, we considered under God the problems of Faith and Order, Evangelism, the Responsible Society, International Affairs, Race Tensions, and the Laity.

It is the work of this sixth section that directly concerns us on this paper, though, as we shall see, these agreements feed into the work of the other sections.

The first meeting of the World Council of Churches at Amsterdam in 1947 started the train of thought that led at Evanston to a full new conception of the laity. New in the sense of a view through a window that is cleaned—it is clear enough in the gospels.

## NEW VIEW

All through church history the tendency has been in all churches for the professional whole-time ministry to come forward and the laity—99 per cent. of the membership—to sit back. I suppose most people feel vaguely that the laity are people who sit in the pews and listen to the parson talk, who put the money in the plate, and a few specially zealous ones look after the finances and paint the fence.

But Amsterdam eight years ago said: "Only by the witness of a spiritually intelligent and active laity can the Church meet the modern world in its actual perplexities and life situations, since one of the hard facts of the present time is that millions of people think of the Church as floating above the modern world and entirely out of touch with it!"

Is that not because we leave the parsons to do all the talking and thinking and most of the work? We think of the activities of the Church as a professional parson's concern. He gets paid for it, we say, and has the whole day for the job. And so the Church just isn't where the real Christian fighting is being done—in offices and factories and parliaments and trade unions and schools, where the Church—the blessed company of all faithful people—should be.

In this business of Christianising life we see in practice there are three levels on which the Christian Church influences the world. The top level is mainly work for the parsons. We can reasonably expect of the parson that he should teach the fundamental doctrines of God and man: The love of God for us to reflect into each other's lives, the worth of all men in God's sight, the meaning of our Lord's life—these are the truths from which all our fighting proceeds.

## MIDDLE LEVEL

The middle level needs thinkers, both clerical and lay—from the middle level we look at our age and generation. It is different from all others. Just what are its special needs through which those truths at the top must be brought down to earth? Here are discovered the bridge ideas that connect the foundation truths with the daily life of our time—here we diagnose the deficiencies of our day and what most needs doing for them. Some years ago unemployment was at the top of those needs. Personally, I think the keyword for our time is now Reconciliation.

The third level is the layman's level altogether, and the parson cannot get there. It is for you laymen to be the Church in office and shop and factory, in trade unions and professional associations, in political parties. It is here where the parson cannot go; that you

must see to it that God's will is done on the spot.

People talk of the Church giving a lead in industry and politics. In these complicated fields of behaviour, this lead must come more and more from laymen. What do we mean by a lead, anyway? We don't mean any Church imposing a political theory or industrial policy of its own in industry. We mean Christians being efficient Christians on the job—that is, knowing how to make something better out of any and every situation that they happen to be in.

## COMMON BOND

The presence of the Church in industry and politics, according to this insight of Evanston, means that the Church is present in the thousands of day-to-day decisions made by her sons. In their competence and sense of justice, their wisdom and generosity, their breadth of interest and greatness of heart, their long-range Christianity, Christ is present on the job.

The Church's laymen will come from different layers in the social and economic order. They will range from somewhere between office-boy and general manager. Farmers, artisans, businessmen, doctors will have different ideas as to what needs doing. As Christians they will not be satisfied with things as they are. But according to their different experiences of life, Christians will differ as to what needs doing next.

Then their common Christianity must hold them together in common respect, sympathy and mutual aid, and before them must be the social ideals of the Christian Church—more abundant life in satisfying the needs for food, clothing, housing, health, education and recreation—together with all else that a loving Father wishes His children to become. And in our warring society to-day that can only come through social and international reconciliation. And this means some in a quarrel doing the decent thing first.

This challenge of Evanston to the laity to be the Church from Monday to Saturday is no light one. It is a challenge to understand your world in order to serve it. On Sundays you will sense God's Presence in His Church in a clearer and quieter way that will give you your bearings and strength for the week. But God will not necessarily be nearer to you in church than in the hours when you must forget Him for the sake of getting on with His work.

## LAYMEN'S PRAYER

Before you leave your bed in the morning pray the laymen's prayer—"O God, I shall be very busy this day. If I forget Thee, do not Thou forget me."

Hear Evanston again: "Only if our churches succeed in being with the laity in the struggles of our present world will the laity in their turn become genuine representatives of the Church in areas of modern life to which the Church otherwise has no access."

The Church can serve you in your task of being the Church Monday through to Saturday by being the home you go out from, the voice that follows you in your difficulties, and the home to which you return. And this means that services and sermons must talk the language of those who are fighting for God in 1955. If they can talk that language with the cutting edge of beauty and the force of economy, so much the better. Christ is always topical.

You often have to lead very lonely lives in your offices and trade unions. Then you need to feel at desk and workshop the fellowship of the people of God. And in their turn, our own denominations will be brought together as their laymen come together in office, factory, board-room and trade union. All this may seem a long way from you now, but does not have to be.

A great modern Hebrew, Buber, has said that the future

of the world depends on the behaviour of individuals within their groups. The world to-day is run by associations of people, trade unions, institutes, employers' federations, political parties and the rest. And the hardest thing required of the Christian is that he should get up on his own two feet, not to preach perhaps in the ordinary sense, but to put to his own group that policy which is most honest and most responsible to society, and is, therefore, the will of God.

The Evanston Report points out that once Evangelism was a matter of persuading individuals, but now it is a matter of altering the attitude of groups. That is the right way for the Church to be in politics and industry—through laymen who know their work. You must know your job to love.

Some of you would rather do any amount of running about than real serious work, but, take it as part of your training for active service. There are plenty of able books written in non-technical language that will help you, and they will have a fighting interest for you. We all know how easy it is to think of the answer we wanted next day.

Practise on each other in your men's societies. Let someone play the part of devil's advocate and put all the arguments you hear against Christianity, and practise answering so that you can think for God on your feet.

But not many people will be interested in Christianity as an abstract proposition. It is when people need help that you can get contact. The Evanston Report says that it is only through the laity that the Church can get contact with the people who are holding aloof.

## SECULAR WORK

There is a third way that Evanston puts up to you—think of your own everyday secular work as God's work. It is not any the less sacred because you have to make a living out of it. If it is healthy it is serving the needs of men—cutting their hair, boiler-making, making their homes of brick or timber, bringing them homes by buying and selling houses, cleaning the streets, establishing the law and so on and on. Ministering to one another.

The Greeks thought work was degrading, and their teaching even was often a matter for slaves. We have got past that, but we are still awful snobs about work, regarding our white collar as somehow worthier than boiler-suits. But we Christians—we have to look at things with God's own sense of humour and realise the common worth before God of all kinds of work that serve the needs of men and bring them what a loving Father wills them to have.

In this way, too, in the way you deal with your subordinates and superiors, employers and employees, customer and fellow-workers—BE the Church on the job. And to be Christians in this world you must let your thoughts go wide. Little Christianity is only half-Christian.

Evanston lists eight ways in which you personally can help to build up a better spirit among the nations. Race prejudice is not so simple as it looks. Everywhere you are up against the stark necessity of thinking. Loving at long range, fighting long losing battles, doing good to people who do not know you exist, constructively forgiving your enemies.

## WITNESS

Yet there remains one more still more frightening way of layman's service. It is that of personal witness. You cannot force your faith down the throats of people to whom the words mean nothing. But you know how many people are willing to talk and argue about religion.

They may want to attack it or abuse it, or ask questions—they may be kicking against the pricks, like S. Paul. But they are willing to talk. Evanston says that just talking gen-

erally will not convert people. You must talk to some need, some occasion. Birth, marriage or death, sin, sickness or joy are openings. Then you Christians must be equipped to be the Church on the spot. That requires of you some knowledge, reading, discussion.

Through this Evanston section runs the truth that every Christian is a minister. You have heard that phrase "the priesthood of the laity." Evanston filled out that phrase. But as the report has said, "The time has come to make the ministry of the laity explicit, visible, and active in the world."

## DECISIONS

The time for what we may call "little Christianity" is over. "Our World," says Evanston, "is characterised by unprecedent technical and organisational achievements, and at the same time by disillusionments, cynicism and fear—especially fear of final self-destruction."

The Church must not become an escape for those who do not dare to look such a world in the face. The Church is not just persons talking. You laity can get closer to where the decisive battles are being fought than we parsons can.

Let me quote again: "The Christian who throws himself into the social and political struggle should be actively encouraged and considered a gain and not a loss to the Church." In our this-world problem, we must ask God to teach us to grapple. We must cry aloud to our enormous problems like Jacob to the Angel: "I will not let Thee go unless Thou bless me!"

## CHANGE IN CHURCH BROADCAST

FROM OUR OWN CORRESPONDENT  
Perth, December 14  
The Reverend Warwick Bastian, who has been "The Roundman" for the weekly broadcast on 6PR known as "Invitation to Pilgrimage" for nearly two years, has now resigned.

During a short interregnum Canon W. E. Henn will be in charge, and after mid-January the new roundman will be the Sub-Warden of S. George's College, Perth, the Reverend S. Wear.

## DIOCESAN NEWS

### ADELAIDE

#### CHURCH ATTENDANCE

"For some unaccountable reason there is usually a slump in Church attendance after Christmas," writes the Reverend R. F. Steele, in the Strathalbyn parish magazine. "I know that some folk are away on holiday at that period, but the few who are away at any one time should not make any appreciable difference to the numbers attending Church. May I ask you—and I shouldn't have to ask since it is an obvious obligation on the part of Church people—to keep up your Church duties during the month of January," he adds.

#### FOR ENGLAND

The Headmaster of Putney Grammar School, the Reverend W. R. Ray, and Mrs. Ray, will leave Australia next May on a Norwegian cargo boat for England. They will be away about eight months.

One of the seven passengers on the liner *New Australia*, now returning to England, is the Reverend Brian Macdonald, Senior Chaplain of S. Peter's College, Adelaide. Mr. Macdonald will spend a few weeks in England, and then return to Australia on the same ship as chaplain to British migrants coming out to this country.

### ARMIDALE

#### CAROL SERVICE

Representatives of many sides of the community as well as of the cathedral parish joined in the carol service at S. Peter's Cathedral. Among them were the vergers, Mr. M. Youmans; the youth club president, Miss J. Rich; cathedral councillors, Messrs. S. C. Elks and E. Waterhouse; a headmaster, Mr. R. MacDonald; a doctor, Dr. H. Royle; the Mayor, Alderman Davis Hughes; the vice-chancellor of the University of New England, Dr. R. B. Madgwick, who read the lessons which interspersed the carol programme. The carols were sung by the cathedral choir, conducted by Mrs. L. Pogglioli, except for the congregational hymns with which the service began and ended. The address was given by Bishop J. S. Moyes, and the prayers and final lesson, the unfolding of the great mystery of the Incarnation by S. John, was read by the Dean, the Very Reverend M. K. Jones.

### CANBERRA AND GOULBURN

#### CROOKWELL

The annual Flower Show and Fair of S. Bartholomew's Churchwomen's Union held in late November was a memorable occasion. Not only was a record amount, £311, obtained, but it was the first function after the opening in September held in the new £15,000 hall. The beautiful hall made a perfect setting for the large number of high quality flowers on display. The well stocked stalls, and the attractive arrangement of afternoon tea tables on the stage all combined to show this exceptionally lovely hall off to its best advantage. As the supper room has not yet been built the usual big parish tea was replaced by a small buffet meal. In the evening the dance floor was revealed as one of the best in the

district, and it is hoped that this dance will be the first of many such successful functions.

### GRAFTON

#### NEW DEACONS

The Reverend Arthur Power was made deacon on S. Thomas' Day, with the title of assistant curate in the Cathedral Parish, and, with his wife and family, has taken up residence at Ulmarra, where he will serve during the interregnum in Mid-Clarence.

The Reverend John Hilliard, who was made deacon at the same time, will serve at Mallanganee, Upper Clarence. Among parishes now awaiting appointments are Ballina, Dorrigo, and Maclean. The new Rector of Bellingen will begin his ministry next month on coming from Bingham, Diocese of Armidale.

### MELBOURNE

ARCHBISHOP'S ENGAGEMENTS  
Archbishop Booth preached at S. Paul's Cathedral on Sunday at 11 a.m. and at 7.30 p.m. dedicated the H. J. Book Memorial Pulpit at S. Stephen's, Gardenvale.

BROUGHTON HALL  
The memorial stone of the infirmary wing at Broughton Hall, Camberwell, was set by the Archbishop of Melbourne, the Most Reverend J. J. Booth, last Saturday.

### PERTH

#### NORTHAM

The Archdeacon of Northam, the Venerable L. Bothamley, in addition to his own work at Northam has taken over the charge of S. James', West Northam.

On his staff will be the Reverend A. Stott, who recently arrived from the United Kingdom, and the Reverend D. Alton.

#### VICTORIA PARK

The Rector of S. Peter's, the Reverend Ralph Thomas, reports that the debt on the new church hall was reduced by £1,015 during the past year, leaving £3,950 still owing.

GUILDFORD  
The Rector of Guildford, the Reverend B. D. Coleman, writing in the current copy of the "Church News," reports that, commencing next year, the parish paper will disappear as such, and it will be printed as a supplementary insert to the "West Anglian."

### TASMANIA

#### PARISH OF BRIGHTON

A surprise was given to the congregation at S. Martin's Church, Dromedary, on December 4, who saw a transformed church, for in place of the old carpet matting a new red carpet runner had been laid, and the old faded hangings around the vestry had been replaced with a very lovely red material.

The first meeting of the newly formed C.E.M.S. was held in the Sunday School, Pontville, on December 5, when twelve men came along. The form of opening was taken by the president, Mr. A. Sweet, and the chaplain, the Reverend C. Robinson. After a short business session, Mr. E. Gibson gave a talk on photography. The next meeting will be at Bridgewater Sunday School on Monday, January 9, 1956, at 8 p.m.

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## SNAPSHOT COMPETITION



The winner of our snapshot competition this week is Archdeacon R. B. Robinson, of Willoughby, N.S.W., who sent in this picture of the Vice-Principal of Moore College, Sydney, Dr. D. B. Knox, and the Managing Director of THE ANGLICAN, Mr. Francis James, taken at Mascot Airport just before the departure of the Primate for Honolulu this year.

## THE REVIEW OF 1955

(Continued from page 10)

In the same issue, we reported on one page the confirmation of ninety-eight children, one-fifth of whom were Aborigines, at Cootamundra; and on another page we published the satirical Leading Article on the civic fathers of Moree, N.S.W., who had incautiously attempted to implement their own variety of the policy of apartheid.

Some readers thought the satire too delicate; but most were content with it. One dear lady in Moree itself, who frequently drops us a word of encouragement (not for publication), wrote: "I was very disappointed all the way through, because you seemed to be taking the side of the Council. It was only when I read the last two words that I realised you had been making fun of them, so I took it out straight away and showed it to a member of the Council and he was furious. Of course, there are problems here which people in Sydney do not understand. But I think the rector is right. The problems are all our own fault."

Not many days after this, three Gona men were made deacons in the cathedral at Dogura, Papua. There was more than usual interest in this ceremony, because the men of Gona had begun to become very well-known indeed

to the Church in Australia through the magnificent series of articles we were then printing by Canon James Benson.

Bishop Storrs was farewelled by his flock at Grafton diocese, and left to take up residence at St. John's College, Morpeth.

The last day of June, St. Peter's Day, saw the consecration in Melbourne of Canon E. J. Davidson as Lord Bishop of Gippsland.

It was the occasion of a thoughtful sermon by the Bishop of Canberra and Goulburn before a packed congregation. For those who were unable to attend the service, the Australian Broadcasting Commission provided one of the finest broadcast commentaries ever made of a religious ceremony. It came as no surprise to learn that the job was done by Dr. John Munro.

THE ANGLICAN marked the occasion by a Leading Article "stolen" almost in toto from an address given some months earlier by the Bishop of Grafton on the occasion of Bishop Moyes' jubilee. It was headed "The Office of a Bishop."

And on this solemn and joyous note, the first half of 1955 came to a close.

[The review of the second half of the year will appear next week.]

## WARBURTON PARISH HALL

## DEDICATION THIS MONTH

FROM A SPECIAL CORRESPONDENT Warburton, Vic.

December 19

S. Mary's parish hall, Warburton, Diocese of Melbourne, was opened and dedicated by the Bishop of Geelong, the Right Reverend J. D. McKie, on December 3.

After the traditional knocks the bishop was admitted to the hall when the petition to bless the hall was read. The procession led by the crucifer (the cross being kindly lent by the Sister of the Community of the Holy Name), of servers, lay readers, visiting clergy and the bishop vested in cope and mitre and attended by Archdeacon R. B. H. Williams then moved to the stage which had been arranged and beautifully decorated as a temporary sanctuary.

In his sermon the bishop spoke on proper pride of achievement and pointed out the unique place of the Church in combining the Catholic and Protestant aspects of the Faith. After the service of dedication the stage was cleared and the official party formed when the President of the Shire of Upper Yarra, Councillor Eric Godfrey, welcomed the bishop to the shire.

## SHIRE WELCOME

The bishop thanked the shire president for his welcome and was pleased to see Church and State thus associated.

He then spoke of the splendid work of the vicar, the Reverend Allan Batt, in encouraging and leading the parish to the building of such a fine hall.

The Messrs. Stormer Bros. were the builders and the lining and painting and general jobs were done by voluntary labour. The plumbing and electrical fittings were done free of charge by the local tradesmen and Mr. J. S. Maxwell, a member of the parochial council, gave his services freely. The splendid work of the Ladies' Guild in their large catering job was also mentioned. The collections over the weekend will enable the final lining of the ceiling to be done—the only piece of work not completely finished.

## ORTHODOX CHURCH IN HUNGARY

ECUMENICAL PRESS SERVICE Geneva, December 20

According to the Holy Synod of the Russian Orthodox Patriarchate, Mr. John Popolovic, a layman, has been assigned as the representative of the Patriarchate to the Orthodox communities of Hungary. This post has formerly been held by a clergyman.

## THE CONSECRATION IN HOBART

(Continued from page 3)

"Eightly, will he be gentle, merciful, and in every way seek to care for the flock and especially the poor, the needy and the destitute?"

"All of us who have been chosen for this office know how far short we are of the ideal set for us."

"With all our weaknesses we can take confidence that He Who called us will empower us."

"It is through Him that we shall be able to feed the flock and serve the world. We must know where to find Him. In the round of daily duty, at the Throne of Grace in the upper room, on mountain top, beside the lake, and in homes like that of Lazarus. Before we attempt to work for God we must know His will for us. We must know Him in order to serve Him. That is the rule of Faith."

"It follows that we then must put into action the things that

The love that is committed to us is marked by the symbol of a cross.

"It is a perpetual reminder that in the work to which we are called we must be willing to put duty before pleasure, to fight unkindness and the things that destroy (the love which is active in the work), to bear all things, to endure all things for love's sake."

"Hatred surely is the enemy of faith and hope and love as well. The Church, even through suffering and seeming failure, must acclaim to all who will listen that love is the solvent which can remove ugliness and enmity which darken life today. It is no smooth thing this love which is working in the world. It must be in the hearts of men and women who have courage as well as good intentions."

"People with such tenacity that they are able and willing to say, 'Here stand I, God help

## BRIGHT AT BREAKFAST

For joyous fun it would be hard to beat "Breakfast," the story of a bishop's effort to be bright at breakfast time:—

Dean Cope, the eminent divine,  
Was breakfasting at half-past nine,  
Perusing (as he munched his toast)  
"The Anglican or 'Churchman's Post'."

When in there blew, to his distress,  
The bishop of the diocese

(Most typical in size and girth  
Of the Church Militant on Earth),  
Who shouted, "Cheerio, old chap!"

And gave the dean a playful slap.  
Alas! What ill-timed bonhomie

The dean inhaled his kejerdee,  
And turning with his face all black,

He slapped the breezy bishop back!  
Both lost their tempers there and then.

And in a trice these holy men  
Began (with the most unholy zeal)  
To throw the remnants of the meal  
At one another!

Bespattered aprons, gaitered legs,  
Were splashed with bacon, bits of sole,  
Fell thick on cassock, alb, and stole!

The dining-room became a sea,  
Of struggling Christianity.

And when at last the luckless dean  
Slipped on a pat of margarine,  
The bishop took a careful shot,  
And brained him with the mustard pot!

A sight to make the angels weep!  
How scandalised the local sheep  
Who read descriptions of the scene  
In every parish magazine!

The diocese was deeply shocked;  
The dean degraded and unfrocked!

The bishop lost his see, and sank  
To rural prebendary's rank!

No longer in his breezy way  
He reads the Collect for the day.

Or chants what proper hymns there be  
For those of riper years at sea!

At Matins and at Evensong  
His cry goes up, "How long! How long!"

His groans are heard through aisle and apse  
Bewailing his untimely lapse,  
As he repents him of the crime  
Of being bright at breakfast time!

He would have us do. That is the rule of Life.

"We have to let this mind grow in us 'which was also in Christ Jesus'."

"This covers the whole field of our activity. All our relationships must be governed by the mind and will which seeks to act as would our Lord Himself."

"There must be a very great difference in the tasks which fall upon the bishops who are serving the Church in Australia. Some, like Willochra and the Bishop of North-West Australia, cover great distances and minister to small and scattered groups; others in city dioceses with fairly large numbers of parishes, spend much time in administration, in seeking to inspire clergy and people, in confirming large numbers of people, seeking men for the ministry, supporting the work of extension at home and abroad, saying a word in season, being a Father in God to those who seek his aid."

"Though love be the inspiration of one's life and work, it is not to be thought of as some soft and gentle wind which turns no wheel and fills no sail."

me I can do no other.' Who, having fixed their foot, will at the right time move forward toward the goal of God's purpose."

"Those who withstand the temptation of ease, personal advantage, or even security, for righteousness' sake, who can say with force and vigour, 'No! This is not the way that I must travel.' Such men possess such deep-rooted conviction in the power of love that they radiate it through all their actions."

"Men who in the exercise of their duty will speak with a sense of responsibility, yet tactful withdrawal, and through the storms which rise on every sea be wise in action, careful in word, and with steadfast purpose bring the ship to safety."

"Love is a creative force, working out the eternal purpose, and is the means, through grace, by which we are counted worthy of Him Who chose us, called, and Who will keep us to the end."

"I chose you; you did not choose Me. To I am with you always, even to the end."

## CHRISTIANS IN THE "PEOPLE'S POLICE"

ECUMENICAL PRESS SERVICE

Geneva, December 20

The Party of Socialist Unity deals with church membership of officers of the People's Police in the German Democratic Republic. The report from Berlin shows that 73 per cent. of the officers and 70 per cent. of their dependents are still members of a Christian community. It adds the disapproving comment that "the ideology of dialectical materialism has not yet had sufficient influence among enlisted members of the People's Police."

## CLASSIFIED ADVERTISEMENTS

THE ANGLICAN classified advertising rate is 6d. per word (payable in advance). Minimum: 4/- per advertisement. A special rate of 3d. per word (minimum 2/6) is charged for "Positions Wanted" insertions.

## POSITIONS VACANT

ABBOTTSLEIGH CHURCH of England School for Girls, Wairoona, N.S.W. Applications are invited for the position of HOUSEKEEPER-MATRON, in the new Junior House, for 1956. Apply in writing, with copies of testimonials, to the Headmistress.

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FLYING MEDICAL SERVICES offer outlet for Christian Service to Qualified Nurses, Wardsmaids, Cook-Housekeepers. Apply to Bush Church Aid Society, Church House, S. Andrews Cathedral, George Street, Sydney.

ORGANIST AND CHOIRMASTER required for New Year, all Saints', Petersham, N.S.W. Apply, The Rector, LM4735 (Sydney Exchange).

WANTED. CHOIRMASTER for S. John's Church, Maroubra, Maroubra. Apply to the Reverend W. P. Hart, 341 Maroubra Road, Maroubra, N.S.W.

TRAINED PRIMARY Master, good Churchman, required by Canberra Grammar School for 1956. Single man preferred. Canon D. A. Garnsey, M.A., Headmaster.

ACCOMMODATION VACANT WANTED TO LET. To refined lady, detached flat. Bed-sitting room, kitchen, shower recess. Mrs. A. L. Stuart, 35 Sunbury Avenue, North Balwyn, Melbourne, Victoria. Phone WL4548 (Melbourne Exchange).

ACCOMMODATION WANTED A NEW MEMBER of the staff of THE ANGLICAN requires board with a Church family in Sydney early in the New Year. She is Miss Jean Nicholson, a former active Y.A. from Bathurst Diocese, to whom replies may be sent at G.P.O. Box 7002, Sydney.

## FOR SALE

ALL KINDS OF ECCLESIASTICAL AND ACADEMIC OUTFITS. Cassettes, Surplices, Vestments, Academic Hoods and Gowns. Choirs outfitted, interiors of churches designed. Prices on application to—Mrs. E. J. Cooper, S. John's Rectory, Halifax Street, Adelaide.

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## ENGAGEMENTS

WHITAKER-WATKINS. The engagement is announced of Beryl Evelyn, only daughter of Mr. and Mrs. T. H. Whitaker, of Brighton-le-Sands, to the Reverend Gordon Derek, only son of Mr. and Mrs. C. H. Watkins, of Bristol.

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