

THE ANGLICAN

Incorporating The Church Standard

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"THE ANGLICAN" SUMMARY AND REVIEW FOR THE YEAR 1957

More battles for the souls and minds of men have been lost during 1957 than in any other year since the Middle Ages. It has been a year of almost unrelieved defeat for the forces of Christianity and liberal thought.

Opening with the divisions following Suez in an atmosphere of deep mistrust and mutual suspicion, of treachery between the nations of the West, obscured by the black Hungarian cloud which shewed in definitive form the basic weaknesses of Western policy and the impotence of the United Nations, 1957 unfolded a sequence of events which leaves democracy and Christianity resting in a posture from which only a miracle will help them recover.

There is one—only one—slender shaft of sunlight which can be seen groping wanly through the end-of-the-year clouds, a feeble augury of hope. It is that Christians and the children of Hellas have begun dimly to apprehend the fact of their peril.

Whether the realisation has come too late because we have passed the point of no return; whether it has come too late to produce a sufficiently strong reaction, are grave questions which only history will answer.

Even should history's verdict be kind on these scores, it need not be so on two others.

Are we employing the better of the West's dichotomous sets of values to diagnose the causes of that peril in which we stand?

If so, and if the specific treatment is prescribed, will the sick patient accept it—and prove to have enough life left in him to survive it? Or will it be irresistibly easier and less painful to Medize or succumb?

The events of 1957 have made certain things unmistakably clear. The concepts of liberal democracy and the rule of law have suffered crushing reverses; tyranny is in the ascendant; by economic, political, industrial, philosophical and countless other criteria the smugly self-labelled "free world" has yielded a staggering amount of ground to its adversaries.

DETERIORATION

These enemies abound no less within than without the gates of the "free world," and nothing is more sure than that the enemy from within is more dangerous than the one without.

What of the Church, the Body of Christ, in all this?

It could not be said that her state is clearly worse than a year ago. By many organisational and operational standards it would seem better.

In some areas of human activity it has been the Church of God alone that has given the kind of decisive and clear-cut leadership and inspiration that the world so needs; in many other areas it has been the permanent and imperishable standard of Christian belief and conduct that has proved an in-

dispensable catalyst in the groping of mankind for the best solutions of some of his own man-made problems.

Yet, for all this, those who owe allegiance to Christ have little more to be proud of in the past year than the children of Hellas.

Despite some tentative movements towards reconciliation, born for the most part of a transient access of that intellectual humility which should be with us at all times, the year has produced the usual number of schisms and heresies, the same attitude in which "Christian killeth Christian, in a narrow, dusty room."

DISSENSION

In a word, the whole Church is still rent with dissension, its members the world over filled with pride and bereft of charity—as it was a year ago.

Worse, some branches of the Christian Church, and some of its individual professed members, have continued to lend themselves to unworthy, and even wicked, ends. This has in some cases been a positive, active matter; in others it has followed upon lack of courage, lack of faith.

What an extraordinary situation, that God's plan for all his children—the only possible, feasible plan—should so be frustrated by the failure of Christians to press it with enough vigour.

So, from the general to the particular, month by month.

JANUARY

Some of the key themes which were to repeat themselves throughout the year were first heard in this month.

At its very beginning the Anglican Mission to the Church in China returned to these shores, said what it had to say, and was greeted with a storm of abusive unbelief that has still not subsided.

The mission was well balanced from any point of view. It included bishops, priests and laymen. In secular political views its members ranged from conservative to radical. In churchmanship it embraced as wide a

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Canon Harry Thorpe, the popular Commissioner of Homes and Youth for the Diocese of Bathurst, who was granted leave of absence last year to undergo further study at St. Augustine's College, Canterbury, England. He is pictured with some of his youthful Bathurst admirers.

PROMINENT ANGLICANS HONOURED IN THE QUEEN'S NEW YEAR HONOURS LIST

The Queen has honoured many prominent Anglicans in the New Year's Honours List for the Commonwealth of Australia.

The Bishop of New Guinea, the Right Reverend Philip Nigel Warrington Strong, is made a Companion of the Order of St. Michael and St. George.

Bishop Strong is one of the foremost missionary bishops in the Anglican Communion. An Englishman, born in Derbyshire on June 11, 1889, he was educated at King's School, Worcester; Selwyn College, Cambridge; and Bishops' College, Cheshunt.

Before his ordination he saw service in World War I as a 2nd Lieutenant in the Royal Corps of Signals.

He was ordained in 1923 at Durham. He was consecrated Bishop of New Guinea by the Bishop of Canterbury on October 28, 1936.

The bishop sees little of his cathedral at Dogura. During his episcopacy the beautiful Cathedral Church of St. Peter and Paul has been built and beautified.

During World War II he had approximately ten priests and 25 other white workers.

The Anglican area of New Guinea was over-run by the Japanese and he spent most of his time visiting and helping both priests and people in the work in which he has been wonderfully successful.

GREAT ADVANCES

In 1949 the Diocese of New Guinea was extended to include New Britain and the northern islands of the diocese of Melanesia. Bishop David Hand was consecrated on June 29, 1950, as assistant to the bishop.

He is concentrating on the work in the Northern Highlands, for which an urgent appeal for priests from Australia has just been made.

When Bishop Strong took over

Housing Trust, is awarded the C.B.E.

The trust is one of the most important semi-government agencies in the State.

Mr. Ramsay, who graduated in Economics from the Adelaide University in 1941, two years later, joined the Housing Trust from the Education Department, in which he had served as a teacher since 1937. He was appointed acting general manager in 1948, and general manager the following year.



The Governor of New South Wales, Lieutenant-General Sir Eric Winslow Woodward, who has been created a knight.

He is a warden of the Church of St. Richard of Chichester, Lockleys, and is a leading lay member of the diocesan synod.

But the Church is indebted to him in the main, perhaps, for his magnificent service on the Bishop's Home Mission Society Committee.

His assistance in obtaining suitable sites for new Anglican churches and mission halls in the new housing areas will never be forgotten in this diocese.

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CORRECTION

The Moderator-General of the Presbyterian Church of Australia, the Right Reverend L. J. Flockhart, was incorrectly termed "the Reverend L. J. Flockhart" in the list of leaders of other denominations present at the funeral service for the late Mrs. H. W. K. Mowll held in Sydney on December 27 last, as reported in THE ANGLICAN on January 3. The management of THE ANGLICAN much regret this error, which was due to the inexperience of a member of the editorial staff.

The Editor of THE ANGLICAN, who is on sick leave away from Sydney, was represented at the funeral by Mr. B. S. James, Director, and by Mr. E. L. L. Pembroke, Advertising Manager. The Anglican Press was represented by Mr. H. J. Reid, Director, and Mrs. E. Brain, personal assistant to the Managing Director.



Dr. Gerald Knoff, executive secretary of the U.S. National Council of Churches' Division of Christian Education, looks over the new N.C.C. emblem on March 16, 1957, with Dr. Eugene C. Blake, then president of the N.C.C.

POSSIBLE REMEDY FOR LACK OF PRIESTS

TWO DIOCESES MAY SET UP PERMANENT DIACONATE

ANGLICAN NEWS SERVICE

Singapore, January 6

The dioceses of Singapore and New Guinea are both considering the establishment of a permanent diaconate in an attempt to solve the problem of regular ministrations in areas at present beyond the reach of priests.

The Bishop of Singapore, the Right Reverend H. W. Baines, in a letter to his diocese, writes of the steadily mounting pressure of work on the already over-burdened parochial clergy.

This constitutes, he says, a strong argument for reinforcement "in order that Christ's work may be done and Christ's flock fed."

Lay readers and catechists already take a big share in visiting and instruction, the bishop says, but there is room and need for the help which deacons could bring.

NEED FOR PRIESTS

The plainest and most urgent need, he says, is for priests to celebrate Holy Communion.

"Only a blind man, or one who has never set foot outside his parish church, could be satisfied with the condition of the Church in this diocese."

The situation, he said, was one that could be remedied only when the Church had sufficient men for the whole-time ministry and enough money to pay for them.

In the meantime, there were many places, he said, where a supplementary ministry could lessen the need for priests.

In a letter to the staff of his diocese, published in Australia, the Bishop of New Guinea, the Right Reverend P. N. W. Strong, reports that the same problem has been considered at the South Pacific conference which took place at Dogura last year.

The suggestion that the growth in the number of communicants served by a single priest might be met by Communion in one

DESEGREGATION IS "MORAL PROBLEM"

"Desegregation is not just a legal problem. It is a moral problem of great magnitude."

The principal of Bancroft School in Wilmington, Delaware, Dr. Earl C. Jackson, said this on December 10.

He was delivering the opening address to representatives of various church, welfare, school, labour and civic groups, who were attending a conference on desegregation problems held at the Cathedral Church of St. John, Wilmington.

It was decided that members of traditionally white congregations in changing neighbourhoods should not run away, but should stay to serve the community.

It was pointed out that an orderly process of desegregation in Wilmington public schools is facilitated by a liberal transfer policy, although an undercurrent of opposition still exists among some parents and pupils, seemingly based on fear of racial amalgamation.

CATHEDRAL ORGANIST RESIGNS BECAUSE OF "RIDICULOUS" PAY

ANGLICAN NEWS SERVICE

London, January 6

The organist and master of the choristers at Derby Cathedral has resigned after twenty-three years because of the "ridiculously low remuneration."

He is Mr. G. H. Heath Gracie, who said that other organists had resigned in recent years because the cathedrals "do not appear to have realised that there has been an inflation and salaries have risen."

"After forty-eight years' service in the Church of England," he said, "I have still not earned any kind of a pension."

"I know of one retired organist who has a pension of only £4 a week and is trying to live on it."

He said he hoped his successor would be "a young optimist who

kind, or the licensing of catechists of long service to assist in the administering of Communion are ones which the bishop said he felt unable to accept.

"I felt," he said, "that it was under the guidance and inspiration of the Holy Spirit that I was led to bring up the question of a permanent diaconate before the Pacific conference and find such very definite approval of it on the part of the bishops taking part in the conference and of the other members."

The bishop said that, as the answer had been given so definitely, he felt it to be the will of God to proceed immediately to take steps which he believed God could use to strengthen the ministry of the Church in New Guinea.

A MALAYAN'S IMPRESSIONS OF THE CHURCH IN ENGLAND

FROM OUR OWN CORRESPONDENT

Ever since my arrival one late September afternoon at London Airport, I have been meeting with kindness from British friends and strangers, Anglican and non-Anglican.

It has been the same everywhere — in tube, bus, railway and cross-channel boat.

Never have I felt happier as a member of the Anglican Church than here, the land of its development and growth.

The cathedrals, abbeys, city churches, parish churches, churches big and small, are not only the glories of Britain but also of the entire Anglican world.

The ties of Commonwealth are many, but not the least of these is the Church.

ADMIRATION

I have inspected inside very many edifices. Their unutterable beauty and dignity add so much to the charm that is England.

I have seen something of the Church of Ireland. Here, as the guest of the Bishop of Warrington, I have been able to see something of the Church of England village schools, and training colleges, like St. Katherine's College, Liverpool.

There is widespread admiration for the church training colleges which train some forty per cent. of the country's women teachers and twenty-one per cent. of its men.

In the midst of all the controversy here in educational circles concerning the position of the State versus the independent system, the public schools of England still keep their honoured position in the eyes of men.

The Archdeacon of Singapore, the Venerable Robin Woods,

who is a brother of the Archbishop of Melbourne, returns to England on January 8 as Archdeacon of Sheffield.

He will be a deep loss to Singapore, where the whole of church life has been dominated by his outstanding personality.

Singapore has had the good fortune to be served by a number of brilliant archdeacons, and Archdeacon Woods is among the greatest of them.

Your correspondent spent a day with Canon E. Shield and his wife. He is the new Dean of St. Andrew's Cathedral, Singapore.

"WISE DIVISION"

The post of Archdeacon and Vicar of Singapore is being divided up between the new dean of the cathedral and the administrative Archdeacon for Southern Malaya.

This is a wise division of functions for Canon Shield showed the greatest keenness in his new Singapore post.

A few months ago Canon Shield and your correspondent returned from ten months stay in New Zealand.

He is at present Canon Missioner for the Diocese of Manchester.

A charming personality, Canon Shield will be much liked in Singapore. Our problems in Singapore are numerous and the strength of our Church is daily growing.

Here in Britain the Anglican

Church holds its time-honoured affection in the hearts of men and women. Its bishops continue to sway public opinions in the various dioceses. The Church Commissioners' formidable task of fund-raising is receiving much national respect.

LAMBETH HISTORY
The Bishop of Chichester, the Right Reverend George Bell, will make ecclesiastical history at the Lambeth Conference this year.

Seven months after his retirement on January 31, he will be the first bishop without diocesan responsibility to preside over one of the many committees at the Lambeth Conference.

The chairman, vice-chairmen and secretaries of the eleven committees have been appointed by the Archbishop of Canterbury. They are as follows:—

COMMITTEE I (The Holy Bible): Chairman, the Archbishop of York; Vice-chairman, the Archbishop of Quebec; Secretaries, the Bishop of Llandaff and the Bishop of Michigan.

COMMITTEE II (Church, Unity and the Church Universal): Chairman, the Bishop of Chelmsford; Secretary, the Bishop of Singapore.

SUB-COMMITTEE A (Approaches to Unity): Chairman, the Bishop of Chelmsford; Vice-chairman, the Bishop of Bombay; Secretary, the Bishop-Coadjutor of Virginia.

SUB-COMMITTEE B (Unity and the Ecumenical Movement): Chairman, the Right Reverend George Bell; Vice-chairman, the Bishop of Kobe and the Bishop of Washington; Secretary, the Bishop of Christchurch, New Zealand.

SUB-COMMITTEE C (Particular Churches): Chairman, the Bishop of Oxford; Vice-chairman, the Bishop of Meath; Secretary, the Bishop of Gibraltar.

COMMITTEE III (Progress in the Anglican Communion): Chairman, the Bishop of Edinburgh; Secretary, the Bishop of Saskatoon.

SUB-COMMITTEE A (Missionary Appeal and Strategy): Chairman, the Bishop of Edinburgh; Vice-chairman, the Archbishop of Central Africa; Secretary, the Bishop of Rhodes Island.

SUB-COMMITTEE B (Book of Common Prayer): Chairman, the Archbishop of Dublin; Vice-chairman, the Bishop of Missouri; Secretary, the Bishop of Lianda.

SUB-COMMITTEE C (Ministries and Manpower): Chairman, the Bishop of Bath and Wells; Vice-chairman, the Bishop of Kimberley and Kuruman.

COMMITTEE IV (Conflicts Between and Within Nations): Chairman, the Archbishop of Cape Town; Vice-chairman, the Bishop of Southern Ohio; Secretary, the Bishop of Kurunagala.

COMMITTEE V (The Family in Contemporary Society): Chairman, the Bishop of Olympia; Vice-chairmen, the Bishop of Armidale and the Bishop of Exeter; Secretary, the Bishop of Texas.

UNITED CHURCH IN NIGERIA

VITAL SCHEME IS STRONGLY CRITICISED BY BOARD

ANGLICAN NEWS SERVICE

London, January 6

The scheme for a united Church in Nigeria is strongly criticised in a statement issued by the Diocesan Board of Northern Nigeria.

The diocese, which was inaugurated in 1952, is supported by the Church Missionary Society.

The statement points out that, whilst unity is the desire of all, the members of the Board do not feel that their diocese is sufficiently consolidated to undertake such a vital step.

"Some clergy and laity have their roots in other regions, though at present, this tribalistic outlook is less pronounced," it is stated.

"There is much work to be done in bringing both clergy and laity to a fuller understanding of the Christian faith as taught and practised by the Anglican Communion."

STRONG DOUBTS

"It seems to us that the thought of inaugurating this scheme at the present time would only confuse the steps already taken to unite the diocese, and

would be a clear case of asking people to run before they can walk."

The board, it is stated, greatly doubts the soundness of the proposals from a doctrinal viewpoint.

"PREMATURE"

"The scheme appears most indefinite, especially in desiring no particular interpretation of the episcopacy, the ministry and the Holy Communion."

"The Archbishop of Canterbury has been made aware of the proposed scheme. He should also know that there are some who have great doubt as to the character of the scheme and our readiness to receive such a scheme at the present time."

"It would seem premature to present the scheme at the Lambeth Conference in 1958."

APOSTELLOMENOS



MARCH 24-31

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THE SUMMARY AND REVIEW FOR THE YEAR 1957

(Continued from page 1)

range as could be found within the Anglican Communion. Some of its members had known China in the past, others had not. All its members occupied them could claim wide general positions of responsibility in the life of the Church. All of experience of affairs.

The members of this great mission had only two things completely in common: they were all Christians, and they all went with open minds.

The manner in which, upon their return, they reported on what they had seen, and recounted stories of the love and kindness which they had encountered in China, varied naturally according to outlook and temperament. The approach of some was more critical and analytical than that of others, and so on.

Yet on a significant number of things—the really important things for Australian Christians—the Delegation was unanimous. They showed no disagreement on facts, and remarkably little in interpretation.

ATTACKS

The Primate, the Archbishop of Perth, the Bishop of Tasmania and the Bishop of Rockhampton stated on return what they had seen, and what their impressions were. Each of them was promptly and savagely attacked by the Roman Press.

In the case of the Primate, the Roman Press did not lack an ally. It received the strong and curious support of a young Presbyterian minister, one Dr. Malcolm Mackay, whose magnificent gifts as a self-publicist, coupled with what is probably a constitutional inability to distinguish the truth from what he wants to believe to be the truth, had received the attention of THE ANGLICAN a year earlier when he was Secretary of the Australian Council for the World Council of Churches.

His first effort, clean contrary to the rigid code of ethics which he was bound to observe, was to trick the Primate and Mrs. Mowll, by springing unscheduled and unrehearsed questions upon them during a TV interview which had been prepared and rehearsed in advance.

It was a remarkably poor effort in a Presbyterian minister.

sonally, some members of the staff are on excellent terms with him. Professionally, we like him for obvious reasons—especially in a month when news is otherwise so scarce!

In this case, we gladly took due notice of his conduct.

Our Leading Article of January 18, "Fools and Angels," suggested that he was "young, naive and tiresomely sincere." It recalled that only a year earlier "we had occasion to draw attention to his carelessness with facts, and to suggest that he might be better employed with his own denomination than in the Ecumenical movement."

The same Leading Article pointed to the fact that the two largest Christian bodies in China were, respectively, the Roman and Presbyterian persuasions. It was no less a person than the Moderator-General of the latter who had inaugurated and now led the Three Self Movement there!

If we did not spare Dr. Mackay, we showed no spirit of sycophancy towards the Primate's advisers.

His Grace would have been properly protected from the unmanly and unbalanced attentions of Dr. Mackay if he had had the services of a proper public relations officer. "It is high time that His Grace's advisers, who have no contact of any kind with the secular Press in Sydney, did something to remedy this need," THE ANGLICAN noted.

ARTICLES ON CHINA

We wasted no ink or space on the papists, and merely mentioned that, as expected, the Roman prelates in the West, in Tasmania and Rockhampton knew more about the position in China (since they had never visited that country) than our Delegation.

There is such a thing as "invincible ignorance," it seems.

One surprising fact about the Delegation deserves mention. Thanks to the kindness of the Primate in inviting him, the Managing Director of THE ANGLICAN, Mr. Francis James, was able to write two series of articles about the Delegation's experiences.

We were proud to publish one of these series, dealing specifically

with the mutual understanding between China, and Australia and the remainder of the West, including America, where they were published.

There is none so blind as he who refuses to see, however.

Anticipating the attitude to be taken so many times later in the year by the catastrophic Mr. Dulles and his supporters in America and elsewhere, the Roman Church and those who shape Australian foreign policy at the highest level refused to face the uncomfortable facts about the Chinese People's Republic, notwithstanding the sustained flow of confirmation of these facts which came during the year from the A.C.T.U. and other visitors to the Middle Kingdom.

HUNGARY

The month of January saw grinding to their relentless conclusion the horrible events of Hungary.

A Leading Article early in that month quoted with approval the judgement of a committee of the A.C.T.U. that "Soviet imperialism is morally corrupt, politically dishonest, economically oppressive and socially reactionary." This was a fine phrase, one which turned against communism its very own jargon. It is also true, and it might have been thought the truth about Hungary would so be presented to the world—above all to the "uncommitted" areas outside the Soviet bloc—in such a way as to bring about a revulsion of feeling against Soviet imperialism.

But nothing of the sort happened.

There was much sound and fury in the United Nations, to be sure. There was a great deal of indignation in the columns of the Press of the West. But even in the West itself, the memory of the Hungarian tragedy is already faded, only a year later.

This is a curious example of two things: the fact that the West does not begin to understand how to wage psychological war, and the fact that the maxim in Equity that you must bring your case with clean hands applies in international affairs too.

The West, and in particular the United States, cannot claim to have clean hands.

PROMOTION

The importance of new methods of "selling" the Church became increasingly apparent during the year, and the establishment of Departments of Promotion by several dioceses, following the lead of Sydney, was probably the outstanding feature of Church activity during 1957.

We recorded in our first issue of the year the appointment of the Reverend Eric Barker as full-time Director of the Department of Promotion in the Diocese of Newcastle.

PEOPLE

Deaths recorded during the month included the Reverend S. O. Seward, of Essendon; Lord Quickwood, better known as Lord Hugh Cecil; the Reverend W. E. Boydell, of Young; Mr. Humphrey Bogart, the distinguished American motion picture actor, who was a staunch member of our sister branch of the Anglican Communion in the U.S.

The Director of the General Board of Religious Education, Mr. Val Brown, returned from the United States and Canada with breath-taking accounts of the Church family in action there.

Bishop Redding, to the deep regret of all who knew him in the diocese, decided to resign the See of Bunbury.

The Reverend Frank Coal-drake returned from Japan to take up his appointment as Chairman of the Australian Board of Missions.

Bishop C. L. Riley, having resigned the See of Bendigo, returned with Mrs. Riley to the West where he had spent his youth.

Father Basil Oddie, who had been Provincial of the Society of the Sacred Mission in South Australia since its inception ten years earlier, returned to England.

Canon George Sutton, first Precentor of St. Paul's Cathedral,



The Archbishop of Canterbury (left) enjoys a joke with the Presiding Bishop of the U.S. Episcopal Church, the Right Reverend H. K. Sherrill, at the Jamestown, Virginia, festival in April, 1957.

Melbourne, died at the age of 93.

Mr. F. S. Howes, the first boy soloist of the same cathedral, died at the age of 80 years.

The all-Australian Deaconess Conference met in Melbourne under the chairmanship of Head Deaconess Kathleen Sheppard. It was a much brighter party than might have been expected, and we were reluctantly compelled through pressure of space to omit some amusing sidelights.

CONFERENCES

A feature of the month was, as usual, the number of Church camps and conferences. They were run all over Australia by the C.E.B.S. and other organisations for boys and girls. These camps are coming to play an increasingly important part in the social life of Church people.

The Bishop in Korea, the Right Reverend John Daly, visited several of the camps, and spoke with the Bishop of New Guinea at a highly successful Federal Conference of the Comrades of St. George at Point Lonsdale.

Our last issue for January carried an announcement of the appointment of Canon R. E. Freeth to be Assistant Bishop of Perth. He was consecrated, the following week.

On January 27, Bishop G. A. Chambers preached and celebrated the Eucharist at St. James' King Street, Sydney. He left for England by sea the following day. We published on page 1 of our issue of January 25 an announcement to this effect, followed by the following terse statement:

"No diocesan function was arranged prior to the departure of Bishop Chambers. . . . The implications were not lost, as we hope, on those who should have combined in some way to do honour to one of the greatest sons of the Australian Church. It is not likely that the opportunity will recur.

The Bush Church Aid Society and the Australian Church Record Limited were given notice by the Standing Committee to quit Church House, Sydney. Both are still there.

FEBRUARY

In Australia, February saw a continuation of the series of conferences which had started in January: the C.E.M.S. at Ballarat, the C.M.S. Summer School in Adelaide; the G.F.S. and Girl Guides in Victoria; Clergy Conferences in Queensland; the Royal School of Church Music in Melbourne.

Provincial Synod met in Sydney and, despite the endeavours of some of its leaders to make

it a worth-while occasion for a change, accomplished little. The Province of New South Wales is quite different from any other in Australia: it lacks any true Provincial sentiment.

Adelaide Synod elected the Reverend George Reindorp as Bishop of Adelaide. Mr. Reindorp decided not to accept, and there was a great deal of confusion in consequence. It was all very unfortunate; but some good issued from the premature announcement: the Diocese of Melbourne, later in the year, did not make the same mistake.

Bishop Freeth was consecrated in St. George's Cathedral, Perth, by the Bishop of Kalgoorlie in the absence through illness of Archbishop Moline. Bishop Daly went back to Korea leaving a lot of friends in this country—not to mention admirers, one of whom was shortly to follow him to serve in Korea.

POLISH STAMP

Despatches received late from our overseas correspondents revealed that the Christian character of Christmas had been recognised by the communist government of Poland, which had actually issued a postage stamp showing the famous 15th Century triptych of the Madonna in the Roman church of St. Mary in Cracow.

The Diocese of Canberra and Goulburn appointed a full-time Director of Promotion, the Reverend F. R. Woodwell.

Melbourne followed suit by appointing the Vicar of St. Barnabas, Balwyn, the Reverend Wilfrid Holt, for a period of a year.

The Synod of the Diocese of Riverina met in February to consider, among other things, the draft Constitution. It decided by a narrow margin to reject it.

MORE B.G.S. WORK

The Brotherhood of the Good Shepherd announced that it would extend its work to the Northern Territory. This was the first move in a considerable programme adopted later in the year, the driving force behind which had been the Bush Church Aid Society's Canon Tom Jones.

THE ANGLICAN has always prided itself on the extent of its news coverage from abroad, so readers were not unduly surprised at the space given in our issue of February 22 to the meeting of South-East Asian bishops of our Communion at Manila. Hong Kong, Borneo, Singapore, Rangoon, Korea and the Philippines were among the dioceses whose bishops attended.

The Philippine Independent Church, under its Supreme Bishop, the Most Reverend Isatelo de los Reyes, sponsored at the same time an impressive

Festival of Witness in which the Philippine Episcopal Church cooperated.

From our reports of these events readers were able to form a picture of the way in which the Anglican Communion is growing in South-East Asia, and of the way in which we are united by common bonds to these sister churches.

The Australian Council for the World Council of Churches, which met during February, elected the Primate to succeed the Reverend C. Denis Ryan as its president.

For some reason, the World Council of Churches has never managed to fire the imagination, or gain the support of, most Anglicans. The representation of the Church of England includes some good people, but it leaves on the whole much to be desired. The Anglican members are appointed by the Primate, personally, and there is a growing feeling that the Church would give better support to the World Council if, instead, our delegates were appointed by the Standing Committee of the General Synod.

At its meeting last February the council set up a Division of Studies. No results appear as yet to have come from this move.

S. MARK'S LIBRARY

It has been otherwise with the work of the Council's Department of Resettlement and Aid for Refugees, which, directed by the Honourable J. J. Dedman, has done a magnificent job throughout the year.

The most important event of the month was the opening of S. Mark's Memorial Library, Canberra, by the Primate.

This £60,000 building, whose architect, Mr. Robert Warren, made it an outstanding example of contemporary design, at once pleasing in its proportions and functionally sound, already houses a considerable collection of books and manuscripts. If it fulfils the hopes of its founder, Bishop Burgmann, it may yet prove the most important single factor in the intellectual life of the Church, and a corrective of the condition roundly criticised in our Leading Article of February 15.

This Leading Article, entitled "The Church in Danger," started with the words:

"The Sacred Ministry of the Church of England in Australia is the worst trained and least educated to be found in any denomination in this country. If something is not done very quickly about it the position will soon be desperate."

(Continued on page 8)



Two of the personalities in the Sydney Synod debate last March on the draft Constitution for the Church in Australia. They are the Principal of Moore Theological College, Canon Marcus Loane (left) and the Venerable T. C. Hammond.



His next effort was to attack from his pulpit one Sunday evening what the Primate had said earlier that day. Since Dr. Mackay, with his customary attention to detail, had taken the precaution of giving the secular Press copies of his attack on the Primate before it was made, he received a good press the following day.

(Dr. Mackay always shews this carefulness about himself. THE ANGLICAN learned with interest that some months earlier he supplied the Press with a picture of himself, and an excellent account of his career, together with a statement that he was resigning his post with the World Council of Churches to become minister at Scots Church, Sydney, before he had bothered to inform the World Council!)

It must not be thought that THE ANGLICAN has anything personal against Dr. Mackay. The position is quite otherwise. Per-

sonally with the Christian Church in China, in THE ANGLICAN, it appeared simultaneously in all the major church papers in the Anglican Communion.

The second series of articles, written for the secular Press, dealt with wider aspects of life in China to-day and was syndicated throughout Australia and in the Press abroad.

Both series were, by common consent, models of balanced, factual reporting. It was presumably for this reason that they received the general approval of friends and opponents of the regime in China alike, and attracted none of the bitter hostility shown towards the accounts given by the episcopal members of the Delegation. These articles by Mr. Francis James, friendly and constructive in approach, were by no means un-critical. Within the limits set upon any series of newspaper articles they made a distinct con-

THE ANGLICAN

Incorporating The Church Review

FRIDAY JANUARY 10 1958

SOME INITIATIVE — AT LAST

Thank God there is yet left at least one statesman in the Western world—and a strong and unabashed practising Anglican at that—with a touch of the imagination, the faith and elementary good judgement the New Year demands. Her Majesty's Prime Minister in the United Kingdom, THE RIGHT HONOURABLE HAROLD MACMILLAN, shewed himself a true son of the Church, endowed with all these qualities, in the notable broadcast he made in London last Sunday, on the eve of his Commonwealth tour. No one, he said, could have tried harder than Britain for many years past to reach an accord with the Soviet Union. The scant success which had attended Britain's efforts was patent for all to see. Because of this very fact, and not despite of it, Mr. Macmillan said, in effect, the West should not admit defeat; it should try again, and again. And again. To this end he proposed a further pact of non-aggression with Russia.

Even to the least cynical, the reaction of the world's capitals could not have been surprising. Mr. MACMILLAN had not first sought leave of Washington to make his proposal, let alone had its terms "cleared" by that nerve-centre of technological achievement. Save therefore for some "surprise" no immediate official comment was forthcoming from that city—or from its Antipodean satellite, Canberra. On the same level, the Vatican damned the proposal with the briefest faint praise, thought it as little worth mentioning over its powerful propaganda radio as the Voice of America. But in Paris, Rome, Copenhagen and The Hague, as in every other centre with perhaps a superior claim to place in the liberal democratic tradition of the West than the Vatican, the White House or the Prime Minister's Lodge, approval was warm and instant.

The sum effect has been to underline the proposition, starkly posed during last year's illuminating NATO conference, that the true division of ideological and philosophical approach in the world to-day is not between Russia and the West, but between Russia, America and the West. If England, with the peculiar links which have tied her to her former American colonies, did not range herself overtly with the Continental powers in that explosion of the Western conscience and Western judgement which saw rejected at the NATO conference the sterile policy of barbaric American negativism, she could not disguise where her sympathies lay. Mr. MACMILLAN's proposals are a direct consequential outcome, and we prophesy—as rashly, no doubt, as all prophets at all times—that they will prove by the year's end to have been the second positive step in the creation of the clear Third Force which may save the world from destruction.

There is of course nothing at all new about Mr. MACMILLAN's proposal, as such, for this practical step towards a *détente*. Mr. BULGANIN made a similar proposal on the eve of the NATO talks and an almost identical one—which Mr. EISENHOWER rejected—two years ago. What is novel is the fact that for the first time for many years Britain, not America, has taken the initiative. As in better days, by no means forgotten, an Englishman has spoken for Europe. He has spoken, what is more, for a Europe which the United States now realises that it needs very badly, indeed cannot dispense with, for its defence plans. Shades of Canning! The current military strategy of the United States is dependent upon the good will of Europe to be effective; and it seems that Europe, realising this, may yet insist on a condign price. The first instalment, let us hope, will be an insistence that America cease sulking, and that she start talking to the admittedly not very willing Soviet Union.

What, after all, do the Americans stand to lose by talking to the Russians? At worst, the proposed non-aggression pact might come to nought. But what excellent propaganda—to put the matter in its lowest terms—it could be openly in the eyes of the rest of the world to try negotiate one! For the greatest failure of Western and American diplomacy for years past has been in this very field of propaganda. If such a pact is negotiated, then at best, simply of itself, it would mean, frankly, very little: the American contention two years ago, that the U.N. Charter already constituted such a pact, is logical and correct. There is a greater and truer realism than that of legalism and logic, however. It is something of which the Anglican Communion has not a little experience. The very act of men agreeing on such a pact has of itself the highest possible significance in a world so close to the precipice as ours.

It remains only for us to support Mr. MACMILLAN's proposals in such manner as to nerve our own government formally and freely to endorse them, rather than to await their prior reluctant approval by any ally whose policies we have perhaps followed too long and too blindly.



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

Is the D.L.P. Folding Up?

Is the Democratic Labour Party, formed with a considerable flourish of trumpets less than two years ago, going to fold up?

The surprise resignation of its president, Mr. Alan Manning, a few days ago looks ominous. Some attributed his action to a difficult personal situation after his transfer from an executive position in the Butler Airways company to an important post with Ansett-A.N.A.

The D.L.P. is opposed to the Ansett-A.N.A. move to take over Butler's because its policy is against the growth of monopolies.

But there must be more to Mr. Manning's resignation than that. The D.L.P. cannot be very happy at the comparatively poor showing it made in the recent Wagga (N.S.W.) by-election.

True, it could continue to be a thorn in the side of official Labour. It could possibly cost the Cahill Government loss of office at the next State election by cutting into the Labour vote in marginal seats.

The D.L.P.'s existence is also of lively interest to the Federal Government. It is Mr. Menzies' best insurance for a renewal of office at the end of this year.

But that is a negative role for a party to play. Probably Mr. Manning feels that—and is disappointed at the showing the party has made.

He himself has a curious background. As the descendant of a land-owning family he has farmed a 3,000-acre property in the Coonabarabran district of N.S.W. One might have thought his sympathies to have lain more naturally with the Country Party.

But he has stood three times as the official Labour candidate for the difficult (for Labour) Federal seat of Lawson. He came under the influence of the personality and philosophy of Mr. Ben Chifley, but believes that a Labour rot set in with the passing of the leadership to Dr. Evatt.

A personable man of only 44, Mr. Manning may still be heard of in Australian politics. But where can he go from here? Surely not back to the official Labour fold while Dr. Evatt remains the leader. And rank-and-file membership of a depressed D.L.P. doesn't offer much of a political future.

Apart from Mr. Manning and the general secretary, Mr. J. T. Kane, no one in the D.L.P. has anything approaching a national reputation. The future of the party, and of Mr. Manning, will be watched with keen interest, and in Federal Liberal quarters, perhaps with anxiety.

The "Jackpot Mentality"

The "jackpot mentality" which several State Governments are vigorously encouraging is thoroughly alarming.

Western Australia first introduced the pernicious "jackpot tote" betting system as a means of attracting more people to racecourses. The N.S.W. and Victorian Governments decided to follow suit, and in Sydney in the past week or two the full impact of the "jackpot tote" has been seen.

This new way of trying to get rich quickly by picking four or five winners at a race-meeting is obviously dominating the thoughts of many thousands of people. The great majority are clearly not interested in racing as a spectacle; they are concerned only with getting easy money if luck runs their way.

The viciousness of this frenzied gambling is that it tends to breed a community which de-

spises work and conscientious application as the means of acquiring the necessities and the amenities of life.

The most unfortunate effect must be on young people, who see their elders obsessed with gambling and can scarcely be blamed if their own values in life, inculcated in church and school, are thereby debased.

The State Governments which are fanning this gambling fever by "jackpot totes" and other extensions of betting facilities are doing a grievous disservice to Australia. To contend that they are merely satisfying a public demand is a pitifully inept way to reply to criticism. Surely leaders should lead, not weakly conform when, so obviously, deterioration in morality (in its widest sense) is the outcome!

Vigour and Wisdom From Unity

Canon E. R. Wickham, who is an industrial missionary in Sheffield, has (judging by an English review I read this week) written a challenging book about the religious life of that city in the past 200 years, and said some provocative things about the Church of England, which could possibly apply to Sydney or Melbourne or any similar microcosm of Anglican Australia.

The Church of England of the Methodist revival era, he says, "moved slowly, massively and ponderously, a dinosaur among smaller, livelier mammals."

England, he believes, has become "an unchurched nation" today because, inter alia, of the Churches' selfconscious preoccupation with their own affairs ("establishment and disestablishment, ritualism and Romanism, the controversies on education, burial acts and deceased wife's sisters").

That could be at least partly true of Anglican Australia today, as reflected in the subjects

RELIGIOUS BROADCASTS

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

RADIO SERVICE: 9.30 a.m. A.E.T. *January 12: Upway Heights Convention Service. Preacher: The Very Rev. S. Barton Balgobee.

DIVINE SERVICE: 11 a.m. A.E.T. (N.S.W. only. Other States see local programme.)

*January 12: St. Andrew's Cathedral, Sydney. Preacher: The Precentor, the Reverend A. J. Glenon.

RELIGION SPEAKS: 3.45 p.m. A.E.T. and W.A.T.

January 12: "Woman's Place in a Changing World—Her Income." Mrs. B. R. Wylie.

COMMUNITY HYMN SINGING: 6.30 p.m. A.E.T., 6 p.m. W.A.T.

January 12: Combined Congregational Church of Adelaide.

PRELUDE: 7.15 p.m. A.E.T. and W.A.T.

January 12: The Dorian Singers, Melbourne.

PLAIN CHRISTIANITY: 7.30 p.m. A.E.T. and W.A.T.

January 12: The Reverend K. Dowling.

THE EPILOGUE: 10.45 p.m. A.E.T.

January 12: The First Sunday After the Epiphany.

FACING THE WEEK: 6.15 a.m. A.E.T., 6.10 a.m. S.A.T., 6.35 a.m. W.A.T.

January 13: The Reverend F. Bor-

READINGS FROM THE BIBLE: 7.10 a.m. A.E.T., 8.10 a.m. A.E.T. (some regions), 8.45 a.m. W.A.T.

January 13: 17: The Reverend Alan Watson.

PAUSE A MOMENT: 9.55 a.m. A.E.T., 8.50 a.m. W.A.T.

January 13-17: The Reverend Arthur Oliver.

DAILY DEVOTIONAL: 10 a.m. A.E.T.

January 13: Mrs. P. Bailey.

January 14: The Most Reverend J. J. Booth.

January 15: The Reverend Hector Dun-

January 16: The Bishop of Newcastle, the Right Reverend F. de Witt Batley.

January 17: The Reverend G. Nash.

January 18: The Reverend J. Northey.

EVENING MEDITATION: 11.20 p.m. A.E.T. (11.25 p.m. January 18), 11.25 p.m. S.A.T., 10.55 p.m. W.A.T.

January 13-18: The Reverend F. Hambly.

RELIGION IN LIFE: 10 p.m. A.E.T., 9.30 p.m. S.A.T., 10.30 p.m. W.A.T.

January 15: "The World's Supreme Sermon—The Meek." The Reverend A. V. Muddies.

EVENSONG: 4.30 p.m. A.E.T., 4.15 p.m. S. Peter's Cathedral, Adelaide.

ONE MINUTE SERMON

HEROD

Luke 23:7-12; 9: 7-9.
Matthew 14:1-12.
Mark 6:14-29.

There are few, if any, more awe-inspiring sentences in Holy Scripture than that wherein St. Luke tells us, "Then Herod questioned with Jesus in many words; but He answered him nothing."

Herod is the man to whom Jesus had nothing to say. There is no point of contact. Is it possible that Herod is the one example in the Gospels of the man who had sinned against the Holy Ghost?

For Herod's story is the story of a man who had slain his conscience. Think it through. Herod had come into conflict with John the Baptist. Man of the world as he was, Herod thought little of taking his brother's wife and living with her. But John had straightforwardly denounced him "it is not lawful for thee to have thy brother's wife."

Probably Herod would have accepted the rebuke but the woman would not and Herodias hates John with a bitter hatred. Herod therefore imprisoned him, being afraid of him and his holy life. But he imprisoned him also to keep him safe from Herodias. One would think there was hope for Herod—but he does not put away his brother's wife.

It would seem that from time to time he sends for John the Baptist and hears him. He is impressed, he does many things, no doubt many acts of charity, but the one thing needful, the giving up of his sin, that he does not do.

Little by little he loses ground. At last come Herodias' chance. It is Herod's birthday and he gives a feast. Half-drunk, he and his captains watch Herodias' daughter in a sensuous eastern dance, which so stirs them that Herod promises her anything to the half of his kingdom.

Her request is ready; her mother had primed her: "Give me here on a dish the head of John the Baptist." What will Herod do? Will he stand by justice or by his drunken promise? Herodias wins and in the hour when John the Baptist dies, Herod's soul has died with him.

John haunts him so that he believes that Jesus is John returned. He eagerly longs to see Him and, when he does, to ask Him questions. What were they? About the past? We know not. All we know is that Jesus has nothing to say to him—he is a dead soul.

God save us from denying God's messages to our consciences. God save us from the disobedience whose end is death. "He that hath ears to hear, let him hear."

CLERGY NEWS

HOWELLS, The Reverend V. P., to be Rector of South Bunbury, Diocese of Bunbury, as from February 1.

HART, The Reverend F., Rector of Kellerberrin, Diocese of Perth, to be Rector of Bridgetown, Diocese of Bunbury, as from March 1.

LANGDON, The Reverend Alan, Director of Religious Education, Diocese of Sydney, has been granted three months' leave of absence to study religious education in England, Canada and the United States. He will leave by air on January 15.

LOWE, The Reverend James, formerly of West Llanelli, Ripon, Yorkshire, was instituted Priest-in-Charge of the parochial district of Cranbrook-Lampugh, Diocese of Bunbury, on October 28.

MURCHISON, The Reverend L. M., Precentor of St. Saviour's Cathedral, Goulburn, Diocese of Canberra and Goulburn, to be Acting Rector of Bombala in the same diocese.

PRICE, The Reverend J., Rector of All Saints', Bright, Diocese of Ballarat, has been granted leave of absence from the end of April to go to England. He expects to return at Easter, 1959. The Reverend Gordon Tavaré will act as Vicar during his absence.

WATERS, The Reverend S. P., Deacon in Charge of Barmadum, Diocese of Canberra and Goulburn, to be Rector of Barmadum in the same diocese.

WHITTLE, The Reverend Alan, formerly of Twerton-on-Avon, Bath, England, was instituted Priest-in-Charge of the parochial district of Denmark, Diocese of Bunbury, on November 26.

WRIGHTSON, The Reverend B. P., has been acting as Locum Tenens at Boyen Creek, Diocese of Bunbury, as from December 1, 1957.

—THE MAN IN THE STREET.

LETTERS TO THE EDITOR

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

Letters should, if possible, be typed, and must be double spaced, brief and to the point.

Preference is always given to correspondence to which the writer's name is appended for publication. Parts of some of the following letters may have been omitted.

SYMBOLISM AND REALITY

"TAWDRISS" AT CHRISTMAS

TO THE EDITOR OF THE ANGLICAN

Sir.—The heathenising of Christmas will not be counteracted by the actions of some of the churches of late years at Christmastide.

The real significance of Christmas is obscured by tawdry services, such as "Carols by Candlelight" services.

Father Christmas may be all right in his place, but a "Father Christmas" atmosphere has no place in church services.

Trivialities do not go hand in hand with the atmosphere of depth and dignity with which religious services should be imbued.

The Australian Council of the World Council of Churches asked people to put a light in the window of their homes on "Christmas Sunday." (I have never before heard of "Christmas Sunday.")

They also asked that people put a bowl on their tables on Christmas Day and put into this the price of an extra meal.

The invitation to do such things is extremely dangerous. It puts symbols in the place of real things. Even the giving of the price of a meal under such circumstances is symbolic in essence.

If a person is giving the price of a meal to any cause he should do it simply and straightforwardly. He should not turn it into a show, or pompous ritual.

The Church of England since the Reformation has never been a Church of tawdry trimmings and trappings. It should hold aloof from the above-mentioned innovations or attempts at innovation.

Undue symbolism has from early times been one of the banes of the Christian Church.

Yours faithfully,
L. M. TAYLOR.
Haberfield,
N.S.W.

THE "REFORMED CHURCH"

TO THE EDITOR OF THE ANGLICAN

Sir.—In your issue of January 3, D. H. Robinson of Launceston asks about the Reformed or Free Church of England.

During the ritualistic controversies of the Protestant Episcopal Church of the U.S.A. during the nineteenth century a group of laymen, priests and one bishop, objecting to what they termed "the Roman Influence" of the Book of Common Prayer and the "Romanising" tendencies of the followers of the Oxford Movement, left PECUSA and established themselves as the Reformed PECUSA.

They accepted the thirty-nine Articles but revised the Book of Common Prayer, removing all that they believed to be of Roman interpretation.

The Free Church of England is an offshoot, I believe, of this. In England the "Church" has two regional bishops, north and south.

In the south, probably the most active Church is the one in the garrison town of Aldershot where much evangelistic work is carried on among the troops.

From time to time the publicity officer advertises in evangelical publications in England. From what I can find out the sect is not very large.

Yours faithfully,
(The Reverend)
J. GRANT-SULLIVAN.
Parkes,
N.S.W.

CLERGY HARDSHIPS

TO THE EDITOR OF THE ANGLICAN

Sir.—Your correspondent A.F. merely corroborates my point, and I am grateful to him. Both bishop and priest "transcend any consideration of such irrelevancies as domestic circumstances."

It is indeed a good thing that not all bishops transcend such considerations. It is not to diminish in any way the importance of the episcopal office to expect a bishop to be a real father-in-God to his people, and especially to his clergy and their families.

Some of our Australian bishops have been simply wonderful in the way they have looked after the interests of the poor wives and children in countless rectories, and worked through synods and other channels to increase their meagre comforts, educational facilities, and income.

It is regrettable but true that other bishops are simply unaware of the domestic conditions of their clergy, or are not interested enough to aid these men and their families.

Not all priests are impoverished. Not all priests are working under adverse conditions. But the few who are surely merit more consideration from their bishops.

And there are a number of definite cases in New South Wales, of priests who are not receiving such consideration, simply due to prejudice on the part of their bishops. Of the number that I am personally aware of, in not one case would A.F.'s naive twaddle about "erroneous and strange doctrines" apply. Of course, Bathurst is not the only source of such things!

I can never understand why a bishop can insist on a priest retiring when he passes the 65 or 70 age limit while he will himself continue to work far more than an active age.

The work of a bishop, if performed conscientiously, is most exacting. The Church has no harder task to challenge anyone with.

But few bishops can perform their work adequately at the age reached by some of our Australian bishops.

Yours, etc.,
"OBSERVER."
Bathurst,
N.S.W.

TO THE EDITOR OF THE ANGLICAN

Sir.—In anticipation of a spate of letters of protest, may I confess with penitence that my reply to "Observer" was written too hastily. Reflection might have resulted in a toning down of its crudities. None the less, my central thesis stands. For the sake of his own soul, and the souls in his charge, no priest can afford divided loyalties. Nor can any bishop approve of a priest whose loyalties are divided. It is not my statement that is harsh—it is a priest's vocation that makes harsh demands. (Matthew 19:29.)

A priest is not doing his own work, but God's, and if that work comes anywhere but first in his life he is less than true to the highest of all vocations.

Yours etc.,
A.F.
Bathurst,
N.S.W.

CHRISTMAS CARDS AND CHRIST

TO THE EDITOR OF THE ANGLICAN

Sir.—I feel that the average Anglican cannot be very interested in bringing Christ back into Christmas. Perhaps the idea is a little too daring for him!

Last Christmas ninety-five per cent. of the greeting cards I sent were of a "religious" character. Nativity scenes, Virgin and Child and so on.

In return, I received exactly two cards of this type—both from priests. The balance were in the usual style of reindeer, cats playing with wool, dogs and so on, with not the slightest mention of the Birth of the Saviour of mankind.

I will try again next Christmas, but quite expect some friend to accuse me of "bringing religion into Christmas."

Yours,
HOLLY & CANDLE.
Northcote,
Vic.

ART IN OUR CHURCHES

TO THE EDITOR OF THE ANGLICAN

Sir.—Mr. Dineen, in the ANGLICAN of December 13, raises the question of Art—with a capital A—in our Church.

Now what does he mean by "Art"? Personally I take "Art" to be more than some squiggles on canvas, or curves in the plastic that Mr. Dineen seems to ask for, or again, than some more or less harmonious sequences on the organ.

I concede to Mr. Dineen the difficulty of defining the "Art" he mentions as an abstraction. Shall I say that to me it is more or less the mode of presentation of a vital truth—or what to its exponents seems a vital truth. Because of the intensity of their feelings, its exponents often have been iconoclasts. The ruins of Greece and Rome bear sad witness to the unrelenting iconoclasm of early Christians.

Truth and falsity cannot exist together and, with all the mistakes they made—and they were not a few—the Reformers did strive in all sincerity for their Church.

Let us beware lest, in avoiding the Scylla of their unrelenting zeal, we fall into the Charybdis of an unthinking tolerance. The bawdiness of Byron, the obscenity of James Joyce, the sex-appeal of strip-tease, the rock'n'roll of Elvis Presley, are condoned on the ground of "artistic" presentation.

Apparently Mr. Dineen's appeal for "Art in our Church" is more of a special appeal for tolerance of the rood in St. Peter's Cathedral, Adelaide.

(I here take the rood to mean not only "crucifix," but, as Mr. Dineen expands it, to cover the subsidiary figures also.)

The aspiration of men to God, as symbolised by the soaring pillars of the cathedral, is dominated by the portrayal of the victory of Evil—a transient victory to the believer, but still an evident victory.

It leaves us crushed under a sense of defeat and death, and misses the joyous note of triumphant Christianity.

But the crucified Christ is not the whole tale of the Adelaide rood—there are the naked figures of the Virgin Mary and the Apostle John.

Certainly their lack of clothing is not authentic, but symbolic. Of What? What truth is the artist trying to present to us. His appeal as far as I know is in an "unknown tongue."

Yours faithfully,
(The Reverend)
W. J. OWENS.
East Roseville,
N.S.W.

WORDING OF PREFACE

TO THE EDITOR OF THE ANGLICAN

Sir.—My attention has been drawn to the wording of the Preface to the Thanksgiving of the Communion Service Proper. (The section which begins "It is very meet, right . . . between the Sursum Corda and the Sanctus.)

The priest, following our Prayer Book, recites " . . . give thanks unto Thee O Lord, Holy Father, Almighty Everlasting God."

Until recently when I was queried about it, I had never stopped to analyse it.

I was asked why we do not say " . . . Holy Lord, Almighty Father, Everlasting God . . ."

"After all, my questioner argued, we do speak of Holy Lord and Almighty Father in the Scriptures. What is 'Almighty'—an adjective or a noun?"

On looking up a Roman missal I find the wording is "Domine sancte, Pater omnipotens, aeternus Deus" ("Holy Lord, Father Almighty, everlasting God").

Evan Daniel, in his book "The Prayer Book, its History, Language and Contents," says on page 372 "the original runs 'Domine sancte, Pater omnipotens, aeternus Deus' (Holy Lord, Almighty Father, Eternal God). The word 'holy' it will be observed, was connected with 'Lord,' and 'Almighty' with 'Father.'"

Can anyone please tell me why the punctuation of our Prayer Book has been changed? Was there a reason or was it a printer's error at the time of the Reformation which has since been allowed to continue: if so, why has the same mistake, the same wording and punctuation, been allowed to creep into the 1928 Baptismal Services?

My enquirer says she first noticed it when two priests of our Church said the sentence as per the Roman Missal or, as Evan Daniel calls the "original" way—it made that part of the service "live," whereas before it was just an accumulation of words.

Just what would happen to the rubric concerning the omission of "Holy Father" on Trinity Sunday I do not know.

Yours sincerely,
(The Reverend)
P. R. COOKE.
Timboon,
Vic.

NORTH QUEENSLAND MISSION MAKES ITS MARK

By THE REVEREND PETER MAYHEW

IN a sense, the great work of the two-weeks mission to Mount Isa in December, was accomplished in the first week. I mean that the Children's Mission made the children really keen, made the parents really interested and delighted by the children's keenness, and helped to "put the mission on the map" in Mount Isa.

The home meetings of the first week introduced the various missionaries to a score of homes and accustomed many people in Mount Isa to talking naturally (and I may add, reverently) about religion.

THE MESSAGE

One prominent citizen told me that he and others of the professional and executive staff, found themselves now talking about religion among themselves and talking upon their own discussions which had been begun by members of the mission team.

During that week, the missionaries were out to lunch and dinner daily. Everywhere the mission and its message were discussed.

It was good that the mission had a definite theme—The Kingdom of God—which would always be a good starting point for discussion.

During that whole fortnight, not only was the poster (with the miner's pick and lamp and helmet, against the background of the cross) seen everywhere; but Mount Isa talked the mission.

The mission made its mark. A citizen of Mount Isa, on being asked who were the New Australians clad in shorts with bright shirts and brighter socks, talking volubly to one another as they waited for the bus, was able to assure his questioner that this was the mission to Mount Isa team. Did we really look like that?

FEELING OF UNITY

The eight mission-to-the-people services, held during December 15 to 22, were well attended, despite the competition of nightly Christmas parties.

The attendance at the seven

daily Eucharists in the church was fair.

The remarkable thing about the church services, was the steady growth in a feeling of unity, of community.

The Church of God was growing visibly, growing in number, in enthusiasm, in unity.

A family was being born, or at least re-born.

A number of children, who had loved the Children's Mission and had come through that to love the Church came regularly to the mission-to-the-people services at 8 p.m.

The whole atmosphere improved night by night. The hymn singing became better, and an attitude of friendliness and of co-operation between people and missionaries became evident.

There was a deep devotion about the prayers, keen attention to the Bible-reading and preaching, even a little light-heartedness about the notices.

THE "FOLLOW-UP"

Above all, after each service, there was tea and there were cold drinks. All stayed for a little, some for several hours. The missionaries broke up, each tackling a little group, all talking religion and the mission. This was not easy for missionaries found it hard going. Some laity did not learn to co-operate.

We all learned a good deal in the process. As one layman said: "It's hard for the light to penetrate. We have been out of touch for so long." But another said "The message came through loud and clear."

The attendance and interest of men was remarkable.

The "follow up" is all in the making now.

There must be more home meetings, more "Apostolic" visiting done by members of the laity, specially trained by the parish clergy for this work.

We hope for regular Children's Eucharists, a sung service full of action, a choir for the church.

In many lives, there will be great "follow ups." Some lives

have been turned upside down, some have come the right side up.

Twice, during the singing of the last hymn, resolution cards were given to those who knelt at the Communion rails for them.

This committed them to a serious reconsideration of their way of life, their rules (if any), about prayer and Sacraments and their manner of life at work and at home.

More than half the congregation came up the first night. As they received their cards, they also received from one of the priest-missioners, the "first blessing of the mission." This was given at the Communion rails.

SOULS "STIR"

From this point onwards, the missionaries found themselves endeavouring to help individuals to make sound resolutions.

So unused were most people to the whole idea of living by rule that they found the card very difficult to fill up.

They were slow to commit themselves. The card and its implications had to be explained again and again. But slowly, towards the end of the mission, the system began to work.

Cards were filled up and signed up. There was, of course, a number of confessions, but we all felt that in many ways, the mission went deeper than resolutions and confessions.

Men were stirred in their souls. As one man said to me "The mission has turned the key in me."

He meant that it had opened a door for him, a door into spiritual reality. I felt proud and humble.

Donald Batchelor, captain of Slade School, and our mission organist, had a ministry all of his own to the Youth of "Comrade" age. He fulfilled it splendidly. As he himself said: "Missions are fun."

FAMILY SERVICE

After the great sung Eucharist on the last Sunday morning, a man said to me: "That was my first Communion for twenty-two years and I hope my wife is going to be confirmed in May." The service was a family service.

The children were there: the Christian family, the people of God, the old and the young. There was dignity about it; a Gospel procession, and later an Offertory Procession (with a churchwarden, a mother and a girl, and a small boy, carrying up the Ciborium, bread, wine and water, from the back of the Church to the altar rails). There was a great homeliness about it all; this was the people of God at home in their new Church.

On the last night the "New Way of Life" cards were brought up, and the second blessing of the mission given.

We were all agreeably surprised to discover how many resolution cards had been signed, and countersigned by one of the mission team.

Finally there was a renewal of baptismal vows made with decision by almost the whole congregation.

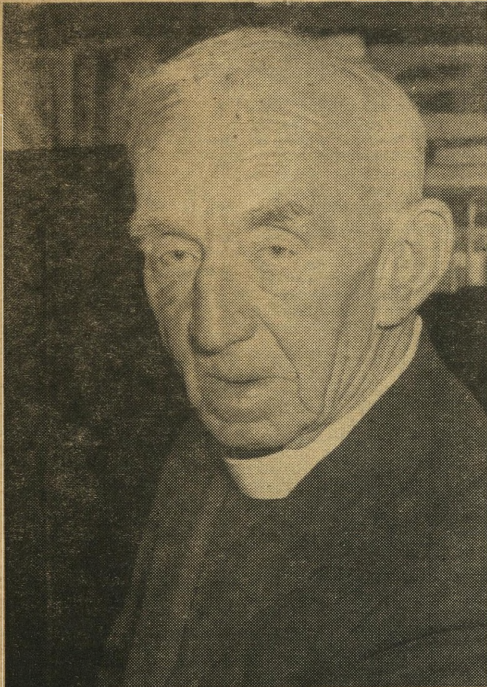
Little has been said of the quiet and vastly important work done in the barracks by the priest-missioner living there, by the priests and lay brothers who visited there and by the young Christian men who lived there and co-operated with us.

The results will only be seen I imagine in the years to come. It was an invasion of the world by the church and the invasion won for the Church great respect. When all was over and we were sadly saying good-bye to our countless friends, a mines executive said to the chief missioner "Mount Isa is a much better place and much better off than it was before the mission. The mission has done much good to this town."

This is just what we hoped and prayed for: Please God that these words may be proved true.

Yours sincerely,
JACK R. BLAIR.
Coogee,
N.S.W.

ANGELICAN OF THE WEEK



Our Anglican of the Week is Canon Frederick Riley of Armidale, who celebrated the diamond jubilee of his ordination on S. Thomas' Day.

During his long ministry he has had more fun and adventure than a dozen ordinary mortals.

The son of a Lancashire engineer, he won all the prizes at Blackburn Grammar School, excelling in the classics. Then, for some impish reason, he decided to enter the cotton industry. He was apprenticed for five years. He carried off the prizes in technological and industrial subjects among his fellow apprentices.

Then he went up to Oxford. In 1897 he was ordained in the Manchester Cathedral.

His first appointments were in the big industrial parishes in Manchester.

He came to Australia in 1905, where he ministered to ten thousand miners in the Mt. Lyell copper mines in Tasmania.

He then moved to Deloraine, a country parish, where he became a chaplain to the Military Forces—and raised two troops of light horse in the years when Empire defence was a vital subject.

In 1912 he was appointed Senior Naval Chaplain to the Royal Australian Navy, and was posted to Williamstown Naval depot.

As a naval chaplain he was anxious to put in his sea time, and was posted to the flagship H.M.A.S. *Australia*, which was then in Portsmouth dockyard. The cruiser returned to Sydney, and was off the Queensland coast when World War I broke out.

Many minor and several major engagements followed, and after two years in the Pacific and Indian Ocean, the Senior Naval Chaplain was posted to Jervis Bay as Senior Naval Instructor. He was demobilised at the end

BOOK REVIEW

EXPLANATION OF SERVICES

BAPTISM, MARRIAGE, COMMUNION, CONFIRMATION. Published by the Country Churchman Ltd. Australian price, 3/- each.

THESE four booklets are well-illustrated explanations of the Prayer Book services. Not only do they explain the purpose of each Sacrament and the preparation necessary but they also take the reader through the actual text of the service.

They are, thus, excellent teaching material for Confirmation candidates and for adult instruction. There should be a ready sale for them on the bookshelf in any parish alive to the urgent need for well-instructed Anglicans.

—J.S.
(Four review copies came from the Diocesan Book Society, Melbourne.)

THE CURATE'S EGG

SUNDAY. As I was waiting for the service to begin this morning, I opened my Prayer Book at the Preface—and read it for the hundredth time: "It hath been the wisdom of the Church of England, ever since the first compiling of her Public Liturgy, to keep the mean between the two extremes, of too much stiffness in refusing, and of too much easiness in admitting any variation from it."

When I arrived home I turned up Dean Inge's admirable comment. "The Church of England strives to keep the mean between two extremes: between the meretricious gaudiness of the Church of Rome, and the squalid slattern of fanatic conventicles."

MONDAY. I wonder how many times the clergy have heard the excuse "I can be just as good a Christian as those who go to Church?" The point of view of such people is, of course, that they do not look upon the Church as the Body of Christ, but just a band of people gathered together.

Whenever I receive this reply now, however, I draw the comparison between the footballer who is a member of a team, and the expert who can run and feint, dribble and kick, but who does not belong to any team. He does not want to play with others, nor feel the encouragement and stimulus of their playing.

But we who are Christ's are knit into His body, members of His Church, doing our part together for the Kingdom of God.

This all came forcibly to my mind this afternoon as a result of a telephone message which awaited me when I arrived home. It was from a woman whom I do not know. It took me some time to find the house. It was well placed, but one glance showed me curtains awry, rooms barren of comfort and an atmosphere of general cheerlessness.

The woman launched straight into her story. She was a member of Alcoholics Anonymous, and wanted both to help someone else in need, and also to get comradeship from another like-minded soul. Had she been to her local church, or to any church? No. She had been brought up to believe that she didn't need to go to church to be a Christian. And, of course, out came my illustration. She, surprisingly enough, agreed with it, and with what followed. Now the proof will be in her attendance next Sunday, and on successive Sundays.

TUESDAY. January again, and holiday time! All the things I want to do I hope to get onto this month. But one thing I intend to do—to do some light reading. Yet I know now how

far I shall get. It's not that I won't have the time, but, after a few books, my taste will be completely sated. So few modern novelists are either entertaining (unless one enjoys down to earth stories), or refreshing (unless one likes to escape into some quite illusory and impossible existence). The story of the hero's and heroine's actions by day, and more particularly by night provide little in the way of spiritual recreation.

WEDNESDAY. I suppose that he was no different from the rest of us. He had had his share of trouble, but he made no effort to conceal it. The constant complaint as I listened was, "If . . . if . . . if." Yes, if only it had been different with me what I could have made of life.

*If I had lived in other days
I would have made my mark:
If I'd been born 'neath other stars*

The world to me would hark.

*If I had not to grub for bread
My muse mankind would thrill:*

*If all the world were not awry
I should be famous still.*

*But though I lay the blame on chance
I notice with a sigh:*

*The fact I cannot quite escape—
That half of 'If' is 'I'.*

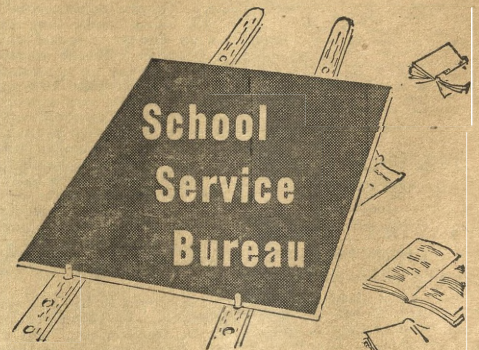
THURSDAY. A parish magazine I read recently had a kindling thought: "In conditioning the atmosphere of a home, two gadgets are now essential: one a thermometer, the other a thermostat." How similar the two words are—similar in spelling, similar in sound, similar in their root, yet how different. The thermometer adjusts itself to its environment, and cannot change it. The thermostat changes the environment, making it cooler if it is too hot, and hotter if it is too cool. How often people are like thermometers.

Compromisers adjust themselves to the atmosphere and climate, reflecting but never changing the environment. Thermostat Christians are those who transform the atmosphere, making it warmer with Christian love and understanding.

FRIDAY. From time to time we are reminded of the progress of the Roman Church in politics, in the civil service, in films, in every walk in life where it can exert pressure. Increasingly, Rome seems to be securing a stranglehold on avenues of publicity. It was rather amusing, therefore, to hear the story of two workmen discussing the death of the Pope, and the appointment of a new Pope. Said one, "And I suppose another of those . . . Roman Catholics will get the job."

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BOOK REVIEW

DEVELOPMENT OF COLOMBO GIRLS' SCHOOL IS A TRIUMPH OF FAITH

A HISTORY OF C.M.S. LADIES' COLLEGE, COLOMBO, 1900-1955. General Editor Olive Hitchcock. Church Missionary Society. Australian price 6/-.

THIS is a story of triumphant faith coupled with self-sacrificing work.

Prejudice against education, even higher education, for Ceylonese women had been overcome by the establishment of a number of colleges by missions when Ladies' College was started as a superior school for girls in 1900. But, nevertheless, the two foundresses had an uphill battle to establish the college on sound lines.

The first principal, Miss Lilian Nixon, was a distinguished graduate of Cambridge. Her lady superintendent, Miss Elizabeth Whitney (a Canadian) was a friend and fellow trainee.

When Ladies' College opened in unpretentious quarters in Slave Island on February 10, 1900, only two girls came to be enrolled. By 1910 it had 200 and moved to the more select Cinnamon Gardens, still with most inadequate buildings and hampered by lack of finance. By 1955 it had grown to some 900 pupils of twenty different nationalities.

When the story of the history ends in 1955 a vast building programme had been completed by the erection of boarding houses, school rooms, science block, assembly hall, chapel and all the amenities of a great secondary school. Much of it was financed by old girls and friends of the school, but undergirded by the prayer and faith of the principals.

The story is told under the periods during which three outstanding women were principals. Miss Lilian Nixon, Miss Gwen Opie, a graduate in Arts and Science of Canterbury College, New Zealand University, and Miss Mabel Simon, an Australian, a graduate in Arts of Melbourne University.

It is refreshing and inspiring to read how these women grappled with the big problems which confronted them. For example, changes in Government policy on education, dislocation and disturbance of two great world wars, changing social patterns and political tensions.

Ladies' College came safely through each crisis. Indeed, the women who were educated there (and the book bears ample testimony to their love and gratitude) and who filled leading positions in the community contributed much to surmounting the troubles of those stirring times.

The Governor-General of Ceylon bore eloquent testimony when, at the opening of the Opie Memorial Science Laboratories on the occasion of the college jubilee in 1950, he said "The good repute of a country depends to a very large extent upon its schools, and I am sure that the record of your past and the promise of your future give very great encouragement to the people of Ceylon."

It is interesting to note that Bishop de Mel, so well known and admired in Australia, received his early education in the boys' preparatory school of the college and remains its firm friend and supporter.

—W.R.B.

AUSTRALIAN MUSIC EXAMINATIONS BOARD

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Closing date 31st March, 1958, for applications for award of Overseas Scholarship. Full details available in current Manual. Application form available at the Conservatorium of Music.

Full particulars and Manual obtainable from Organising Secretary, telephone BU 4206, extension 16.

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BIBLE SOCIETY NOTES

THE HISTORY OF THE
ENGLISH BIBLE

11—Matthew's Bible, 1537

When Tyndale died he left behind a manuscript which fell into the hands of John Rogers, a friend of Tyndale, who was responsible for its publication in a whole Bible.

Because it carried a dedication signed by a Thomas Matthew, it was called Matthew's Bible.

It contained Tyndale's translation of Genesis through to the end of II Chronicles, Coverdale's translation of the rest of the Old Testament, and Tyndale's New Testament.

The king promptly licensed this Bible in 1537 and the Church promoted it, even though half of it was material they had banned in 1525. It therefore became the first licensed English Bible.

The real significance of this Bible is that it collected and set up the basic text of our present English Bible; for the Great Bible, the Bishop's Bible, the King James Bible and subsequent versions are essentially revisions of this text.

(To be continued)

MORNING GLORY

FROM A SPECIAL CORRESPONDENT

"... in the morning, then shall ye see the glory of the Lord." Ex. 16:7.

A New Year has dawned!

Here is a fresh unspoilt opportunity.

Here is a clean page of a book, and even though some of the earlier pages have been full of blots and blemishes, though the record has been marred by smudges and mistakes which shame you bitterly to think of them, here is this page, untouched and spotless, waiting for the narrative you will write in 1958.

All the past may be finished, forgiven and forgotten. This year may be your hour of opportunity—"And in the morning, then shall ye see the glory of the Lord."

Let us take these words of promise out of their historic setting in the record of Israel's deliverance from Egypt, and let us find their message for ourselves.

RENEWAL

"In the morning, then shall ye see the glory of the Lord."

Queen's Church of England
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The Youth Page

TALKS WITH TEENAGERS

THE WISE MEN

There is an element of mystery about the events which attended the Birth of Jesus.

Angels and Shepherds, Wise Men and a Star, a Roman Census and a murderous King all enter into the story and play their part in the great drama of the Nativity.

The Festival of the Epiphany (January 6th) recalls the visit of the Wise Men. (Matthew 2:1-12).

The Church has seen in these strange visitants from the East the representatives of the vast Gentile world—the world beyond the narrow confines of Judaism—coming to pay their homage to the King of Kings.

THE MAGI

The word we have translated "Wise Men" in Matthew 2:1 is actually "Magi."

Ancient writers tell us that the Magi were originally a Median tribe, who had become in the Persian Empire something like what the Levites were in Israel.

They were recognised as men of holiness and wisdom. It was the Magi who were the interpreters of dreams. But they were much more than mere "fortune-tellers"—they were skilled in philosophy and medicine, and were honest seekers after truth.

In an age when most men believed in what we now call "astrology," it is not surprising to find that it was a "star" which

Mariamne and her mother Alexandra. His eldest son, Antipater, and two other sons, Alexander and Aristobulus, were all assassinated by him, because he suspected them of plotting against him.

It does not require much effort of the imagination to realise how such a man would have received the news that a child had been born who was destined to claim the throne!

Not only was Herod "troubled"; the whole of Jerusalem was troubled, too, for the people knew just the kind of brutal measures the king was likely to take in order to prevent the Child ever becoming a real threat to his power.

It was with murder in his heart, and insincere words on his lips, that Herod sent the Magi along the road to Bethlehem.

THE GIFTS

"As they left Jerusalem," says Dr. Ederheim, "... to their surprise and joy, the star which had attracted their attention at

HOPE'S PROMISE

*Go, ask the infidel what boon he brings us,
What charm for aching hearts he can reveal,
Sweet as that heavenly promise which Hope sings us—
"Earth has no sorrow that God cannot heal."*

—THOMAS MOORE.

led them to look for the Messiah.

Quite a number of interesting suggestions have been made as to why the "star" (Dr. Ederheim says it could be a star, or a constellation, or even a comet which they saw) should lead them to Bethlehem, but the Bible simply records their statement, "We have seen His star..." and are come to worship Him." and makes no further comment.

For all that, we must not think that the story of the Visit of the Magi is just a pretty story.

It is just the kind of thing that could easily happen in those days, and the Church has seen in it a symbol of the universal sovereignty of Christ, to Whose cradle men came from the ends of the world.

THE KING

Attractive as the Wise Men are, there is little that is commendable about Herod the king" (Matthew 2:3).

Herod was not a real Jew. His was of mixed parentage, and there was Edomite blood in his veins.

True, he was an effective ruler, keeping the peace in Palestine in a way no other ruler had been able to do, but he was a person who never trusted anyone.

One writer points out that if he ever suspected anyone as being a rival to his power, that person was quickly put out of the way.

"He murdered his wife

road, permit Me to cleanse your vision and to quicken your receptivity, and to bestow upon you the insight of a pure heart—and dullness will fly away; even the hardest miles will find your spirit undimmed and your courage unabated and your peace of mind unbroken.

Go through the world with Me, and it will always be morning with you, full of zest and loveliness and hope; and in the morning, then shall ye see the glory of the Lord."

FLOWERS OR
FRUIT?

They were out in the orchard one day when the apple trees were in bloom.

"Look, Grandfather," said Billy, "there'll be lots and lots of apples this year. All the trees are white with blossoms."

"Yes," said Grandfather; "if the trees keep their promises there will be plenty of apples. But if they are like some boys I know, there may not be any."

"What do you mean by keeping their promises?" asked Billy.

"Well," said Grandfather, "blossoms are only the trees' promises, just as the promises that boys make sometimes are only the blossoms. Sometimes the frost nips the blossoms, both on the trees and in the boys, and they never come to fruit."

"I see," said Billy, who, after all, was quite a bright little fellow. "Then you think when I promise to be a better boy, I am only in blossom? But I'll try to show you that the fruit can't nip my blossoms. I'm going to bear fruit."

"I certainly hope you will," said Grandfather.

FOR PEACE AND
POWER

*"Father, where the shadows fall,
Deeper yet, deepest of all,
Send Thy peace, and show Thy power*

*In affliction's direst hour:
To each needy heart draw near,
Soothe and bless, sustain and cheer.*

"Thou wilt hear, I know not HOW!"

*Thou canst help, and only Thou.
This my prayer I leave with Thee,*

*Father! hear and answer me
For the sake of Him Who knows
All our love and all our woes."*

—From C.M.S. Prayer Leaflet.

LIFE TO US

A missionary in China once had a Chinaman come and ask, "Why don't you preach something else? You have been preaching this Jesus for three days!"

"What did you eat for breakfast?" the missionary asked.

"Rice," said the Chinaman.

"What did you have for dinner?"

"Rice."

"For supper?"

"Why, rice!"

"Well," said the missionary, "what did you eat yesterday?"

"Rice," replied the astonished Chinaman.

"And what have you been eating for years?" the missionary persisted.

"Rice," the man replied again. "Why do you eat rice every day? Why don't you eat something else?" enquired the missionary.

"Because rice keeps me alive."

"That's just the reason why we preach Jesus, and nothing else, because He is life to us. We could not live without Him," the missionary explained.

NO SUCH LETTER

A young girl asked an elderly Christian to tell her the secret of her charm.

"My dear child," was the reply, "remember just this: in the alphabet of charm there is no such letter as 'I'; it is all 'you'."

OUT OF OUR
TREASURES

ALMIGHTY GOD, Who to Wise Men who sought Him didst manifest the Incarnation of Thy Son by the bright shining of a star; grant that, as they presented unto Him gifts, gold and frankincense and myrrh, so we also out of our treasures may offer unto Him ourselves, a living sacrifice acceptable in Thy sight; through Him Who for our sakes was born on earth a little child, Jesus Christ our Lord. Amen.

(Archdeacon Frederick B. Macnutt.)

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VICTORIA

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SOUTH AUSTRALIA
PERTH COLLEGE, PERTH
W.A.

SUMMARY AND REVIEW OF 1957

(Continued from page 3)



The Bishop of Adelaide, the Right Reverend T. T. Reed, who was elected sixth bishop of the diocese on March 20 last year and was consecrated and enthroned on May 30.

Not everyone agreed with what we said; but we did as usual start a spirited controversy as a result of which there is perhaps a better appreciation by lay people of the part they must play if the Church is to enjoy the Ministry she needs.

Although not recorded in THE ANGLICAN, being secular matters, affairs abroad during February overshadowed in the minds of most people events at home.

TENSION MOUNTS

In particular, the continued and indeed mounting tension in the Middle East, and the unpredictable and constantly changing attitudes of the United States, brought us to the point of testing public opinion by a Leading Article of the kind we feel bound occasionally to let fly. This famous—or notorious—Leading Article, entitled, "The American Danger" was carefully and coolly thought out. It summarised what we suspected to be the feelings of the overwhelming majority of Australians towards our American allies, and listed the psychological causes of these in a powerful passage.

The results were immediate. Formal and informal protests were made by American authorities to some of our bishops. The secular Press thought the article worth some comment. A great many Anglicans agreed so heartily that they wrote to say so. Two or three only disagreed. The Chief Justice of one State was so incensed that he endeavoured to have THE ANGLICAN banned, somehow placed on a non-existent Anglican Index, by his archbishop, and made statements about the policy and control of the paper which, being untrue, helped its circulation materially.

To the staff of the paper, sitting back and assessing the reaction, it came as a somewhat sad surprise to find that it confirmed our worst fears of the emotionalism which invests the

Australian attitude to most matters of external policy. For the Leading Article was, however, true as far as it went, anything but fair. The sequel in the form of a balanced corrective came some months later.

AFRICAN GROWTH

Our columns recorded considerable growth in the Church in Africa during this month. The Reverend Kosiya Shalita was consecrated as an assistant bishop in Uganda. Bishop Alfred Stanway was able to tell the C.M.S. Federal Council in Melbourne that his diocese was opening one new church building every week—and had been doing so for five years past.

MARCH

Two vacant Sees were filled to the general satisfaction of Anglicans during March, when Archdeacon R. E. Richards was elected to be Bishop of Bendigo in succession to Bishop Riley, and the Dean of Adelaide, Dr. T. T. Reed, was chosen to succeed Bishop Robin.

There were two deaths on the episcopal bench. Bishop Basil Roberts, one-time Bishop of Singapore, and latterly a key figure in the S.P.G., died in England. The Archbishop of Cape Town, the Most Reverend Geoffrey Clayton, died at his home barely half an hour after signing a letter to the South African Government in which he made it clear that neither he nor his fellow bishops proposed to be inhibited in their sacred office by certain provisions of the proposed law to prevent African and European Christians worshipping side by side in the same church.

Australia was excluded from the Bandoeng Conference in the previous year; but she was not excluded from the Conference of Christians in the same area held under the auspices of the World Council of Churches at Prapat

during this month. It was yet another example of Christian fellowship transcending barriers of nationality and race, and the Anglican Church was fortunate to be represented by Bishop Kerle, whose background with the C.M.S. well-qualified him to take part.

BISHOPS' MEETING

The month saw two important developments within the Australian Church.

The Bishops' Meeting, held at "Gilbulla," resolved to take some action about the under-populated northern and north-western parts of the Commonwealth. Each bishop present agreed, in effect, to allow the B.C.A. and the B.G.S. to "poach" in his diocese for men and for money for the work of the Church in the out-back.

There was some criticism afterwards of the actual form of the Bishops' resolution: there were not a few who thought it insufficiently clear-cut, for what emerged from the meeting was obviously a compromise. On the other hand, hampered by the lack of any centralised executive body in the Church capable of ignoring diocesan boundaries, there was probably not much more that the bishops could have done.

We gave our commendation to the proposals in a Leading Article during this month, and suggested it was high time Anglicans in the comfortable, settled south of the continent awakened to a sense of their responsibility to the pioneers of the north and the north-west.

Within a week or so of the meeting, two Sydney priests were on their way to Broome, to work in Bishop Frewer's Diocese of North-Western Australia. They were the Reverend D. M. Douglass and the Reverend C. W. Rich.

PROMOTION

The other potentially important development was the holding of a Conference on Promotion at "Gilbulla," at which representatives of all save the South Australian and Western Australian dioceses were present.

A small committee had been set up by the last General Synod, by a resolution whose terms were surprisingly wide and undefined, as it proved upon examination. By means of a process of co-optation the committee multiplied and decided to call itself the National Council of Promotion of the Church of England in Australia.

Its membership includes most of the active and informed workers in this field, under the energetic chairmanship of the Bishop of North Queensland. Unfortunately, its precise constitutional status and objectives have never been satisfactorily defined, and its work to date has been more characterised by enthusiasm than by respect for form, convention and logic.

Untroubled by this, THE ANGLICAN has given the body all the support it has been allowed to give, upon the principle that enthusiasm in any form deserves to be encouraged and that time will remedy the organisational defects of the Council as it is at present constituted.

More important for what lay behind it than for itself, the Victorian Police chose this month to interrogate the Reverend N. R. Glover, one of the *enfants terribles* of the Australian Church, about his private convictions in a fashion that angered all who value the British tradition of freedom. In January, Mr. Glover had been sentenced to a couple of days' hard labour in Sydney after what THE ANGLICAN had termed "one of the least necessary prosecutions ever launched in the history of this State."

SYDNEY SYNOD

After protracted debate, the Synod of the Diocese of Sydney accepted the Constitution. Its

coming into effect thus became only a matter of time. Features of the proceedings were that the Primate, hitherto uncommittal, came out in support of the draft, and that it was opposed by all save one of the staff of Moore Theological College, Sydney. These facts were duly commented upon in a Leading Article.

The two great speeches of the debate in Sydney were made by Bishop Hilliard and by Mr. Norman Jenkyn, Q.C.

Ironically, it was the bishop who had been chosen some thirty-five years ago to spearhead the attack against the draft Constitution presented at that time—and not a few of his arguments of the '20s were used against him in 1957, only effectively to be parried with the reminder that a number of things had changed in the past three decades.

Mr. Jenkyn bore with the utmost distinction the onerous task of piloting the ordinance to accept the Constitution through an assembly which, at the start, was probably more against the measure than with it.

That the House voted with him at the end by a majority of more than two to one was due to three things: his fine impartiality; his great lucidity of exposition; and the fact that some opponents, losing their tempers and capacity for clear thinking, exasperated him (and the Chancellor) into the kind of impatience which, as with some great judges, shews itself in quiet, deadly logic.

The month did not pass by without an example of growing bureaucracy in Australia of the ridiculous kind that always attracts the fire of THE ANGLICAN.

"RUN-AROUND"

It concerned an out-back parson's attempts to send 10 dollars to Canada for a couple of Sunday School magazines and similar papers, and how he was given the "run-around" in classic style by the Import Licensing authorities—until THE ANGLICAN took up the case!

Months later, the Editor of THE ANGLICAN received a letter—and a subscription—from a Congregational minister in England. He had come upon the story while visiting a friend near S. Denio's Library at Hawarden. "I am quite sure," he wrote, "that Mr. Gladstone would have approved your action."

We purred.

It so happens that whenever we treat of a semi-political matter the first question we always ask is: "What would Mr. Gladstone have thought?"

Promotion plans in the Diocese of Adelaide blossomed during March when applications were called for a Director of Promotion at £2,500 p.a.

At the other end of Australia, the first permanent church to be built in Townsville in this century was dedicated by the Bishop of North Queensland. It was one of the results of the Anglican Building Crusade in that diocese—the Crusade, in turn, being in effect the first diocesan promotion campaign to be held in Australia.

The church, S. Matthew's, Mundingburra, is of modern design, and is remarkable for a lovely 80-foot aluminium spire.

Abroad, after a series of Gilbertian diplomatic skirmishes with the U.S., the efficient army of Israel agreed to withdraw from the Gaza strip, relying upon the U.N. to move in and supervise the area. Whereat the Nazi Nasser, running true to form, announced that his defeated Egyptian forces would move in forthwith.

SUEZ OPENS

The Suez Canal opened for small ships.

Britain—a splendidly cheering development in a black world—announced plans to build nineteen atomic power stations, and secured the lion's share of con-

(Continued on page 9)

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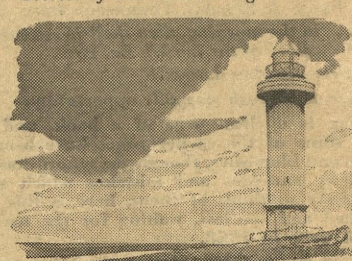
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Wollongong Light

Wollongong has the newest major light on the New South Wales coast. It was built in 1936 along lines similar to a wheat silo, its white circular concrete tower rising to 130 ft. above sea level. The tower, which is 83 ft. high, is actually the tallest on the State's seaboard.

Due to an unusual series of events, this tower was completed a considerable time before its electrical lighting apparatus became available. The apparatus had been purchased overseas, but when it was given tests at Melbourne certain parts were found to be faulty.

The tower had been completed in October, 1936, and in July the following year it was decided to install a temporary acetylene gas light since replacement of parts for the electrical plant was extremely slow. The permanent electric light was not exhibited until October, 1938.

The lighthouse shows two lights—a white light of 200,000 candle power and a red light of 80,000 candle power. Visibility is 17 miles.

The electrical apparatus is controlled by a spring time clock, which is manually wound and set each month by a visiting officer. An acetylene gas standby light switches on 15 minutes before sunset, and after running for 15 minutes goes off and the electrical lights come into operation. At sunrise the electrical apparatus switches off, and the acetylene light runs for 15 minutes before closing down.

A six-volt alarm bell is connected to the Assistant Harbour Master's premises about 100 yards away from the lighthouse. If, for any reason, the electrical system should fail, this alarm bell will ring and the acetylene gas light will automatically come into operation.

More than a dozen wrecks—most of them during the last century—have occurred in the area, at least four of them with losses of lives. One of the largest of these vessels was the 827-ton bark "Queen of Nations," lost off Wollongong on May 31, 1881, when bound from London to Sydney.

The position of the light is latitude 34° 25' south, longitude 150° 56' east. The Wollongong light is about 40 miles south of Sydney by sea.

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SUMMARY AND REVIEW OF 1957

(Continued from page 8)

tracts to build atomic-powered electricity stations in Europe despite strong competition from elsewhere. The fact that the U.K. had built the world's first successful atomic-powered generating stations already, and had them in proved operation, no doubt played some part in her winning these contracts.

In pursuance of the negative and unrewarding policy to be perpetuated throughout the year, Mr. J. F. Dulles reaffirmed his decision not even to re-consider the recognition of the Chinese Government, continued his refusal of passports for U.S. journalists wishing to visit China, and reiterated the determination of the U.S. to defend SEATO nations. One Australian newspaper acridly remarked that defending SEATO nations surely meant defending their vital interests at any point, and asked what about Australia and its life-line through Suez to the United Kingdom.

Further steps were taken in England to rationalise the property heritage of the Church, when the Church Commissioners announced additional investment plans. The management of Church property in the United Kingdom is a model which Australia really must investigate and emulate.

In Rome, the search for the tomb of St. Peter continued, and certain discoveries were made. The verdict of non-Roman archaeologists: the tomb, if it existed, had certainly not been discovered. Verdict of historians: did St. Peter go to Rome anyway?

APRIL

April opened with a protest by the British Council of Churches against the proposal of the British Government to continue H-bomb tests in the Pacific. This proved to be the beginning of a large, and somewhat curious, campaign from all parts of the world to prevent the tests taking place.

During the weeks that followed, groups of American scientists and "humanitarians" joined with the Soviet Government, Japanese groups, and "peace" groups the world over to protest against the tests being held.

The Archbishop of Canterbury dissented from the resolution by the British Council of Churches on grounds which seemed to THE ANGLICAN unexceptionable.

At home, the month of April saw the Joske Divorce Bill due to be presented to the Federal Parliament. THE ANGLICAN gave its support to the principle of the bill, and to its form. The Church of England's attitude on divorce is clear, as is its attitude on the "re-marriage" of divorced persons.

Not even the Established Church in England, however, has ever aimed to transform the nation into a clerical society. To us, it seemed manifestly unjust that under one law a different legal code should cover grounds for divorce in each of the Australian States. It seemed obviously reasonable that all Australian citizens should be bound by an identical act. The Commonwealth has the power to unify divorce procedures, and we felt that it should have taken action long ago.

The attitude of the Roman Catholic Church has, of course, been the prime stumbling block in remedying an elementary injustice.

In the event, Mr. Joske's Bill has still not passed into law. Nor

is it likely so to do under the present timid Federal Government.

The month saw a splendidly organised "send off" to the retiring Archbishop of Melbourne, the Most Reverend J. J. Booth, at the Olympic Pool at that city. We were able, with the generous help of a Melbourne layman, to send a special reporter down to cover the event.

Bishop C. L. Riley announced that he would resign his appointment as Chaplain General as at June 30.

We recorded with regret the deaths of two well-known figures in Victoria.

Bishop M. C. James, who had retired some years earlier from the see of St. Arnaud, died on April 4, in his eightieth year.

The Victorian State Secretary of the A.B.M., the Reverend C. M. Kennedy, died in Melbourne on April 7.

Two State Governments attracted the fire of our Leading Articles: one for a crime of commission, the other for a crime of (alleged) intention.

The Queensland Government, by its University Acts Amendment Act, placed itself beyond the pale, as far as we were concerned. The effect of the Act, by vesting effectual control of university appointments and dismissals in a body other than the university itself, was to degrade what was already a second-rate colonial institution into something less than universities in Malaya and Africa.

UNIVERSITIES

We observed in our Leading Article:

"The principle that universities, of all places, must be completely free of the slightest suspicion of political interference is as fundamental in a democracy, as the principle that it is the Parliament that legislates, and not some body outside.

"It is a sad commentary on the degeneration of academic and political principle in Australia that Queensland should take this step along the fascist-marxist road."

Other events prevented us from paying very much more attention to this issue at the time. It was, in any case, a matter upon which the secular Press was better able to act.

The reaction by Press and public, however, was short-lived. Not the least interesting thing about it was that the left wing of the Australian Labour Party, so far from shewing any concern over this attack on a most important principle, sided with the Queensland Government. It all went to demonstrate the validity of our contention that the dangers to democratic processes come just as much from the extreme left wing of the A.L.P. as from extreme right wing sentiment in Australia or elsewhere.

The other State Government to attract our fire during April was that of N.S.W. It was widely believed—but incorrectly, as events proved—that this, the Cahill administration, proposed to find the additional funds needed to support its programme of lavish expenditure upon everything except the important things like roads and education by legalising S.P. bookmaking and deriving revenue from a tax on these establishments.

GAMBLING

This course was not followed; instead, the year was to unfold a series of equally wicked and anti-social schemes whereby the finances of the State came to depend more than ever upon the

proceeds of taxes on gambling of all kinds.

The moral arguments against gambling are, in our view, irrefutable. It is at once a commentary on the sickness of the public conscience and the weakness of the Church as an organisation that these arguments have never been pressed home to our local legislators.

Another most interesting church of contemporary design was planned during the month: the church of St. Philip, O'Connor, in the Australian Capital Territory. Not a few who saw the design were horrified to see what one described as an "igloo." For our part, we thought it one of the distinctly superior examples of contemporary architecture—and so did the secular Press.

Towards the end of April there appeared our Leading Article "American Foreign Policy." The object of this exercise was not to analyse this policy itself, but to give a dispassionate appraisal of its impact upon the rest of the world, and upon Australia in particular.

We were able to quote the opinions of two American journalists who stand at the very pinnacle of their profession, Mr. James Reston of the *New York Times* and Mr. Douglas Larson of the *New York Herald-Tribune*. Both these gentlemen had, by a coincidence, reported only a week earlier that anti-American feeling in Canada and throughout Europe was a phenomenon of increasing gravity. Both had been able to provide well-documented evidence of the extent of this feeling.

Our Leading Article differentiated between the formal, official attitude of other countries to the U.S., and the true attitude of other countries shown in the views of representative sections of their populations.

As far as Australia was concerned we concluded on the basis of correspondence which had followed our Leading Article of eleven weeks earlier that public opinion was pretty uniformly anti-American.

ANTI-AMERICAN

"The cause of anti-Americanism," we noted, "must either stem from U.S. foreign policy itself (which is a matter of substance) or from the way it is presented (which is a matter of form). Or it may be a combination of these; and to this view we incline."

"Since, evidently, the attitudes of the Australian and other Western governments are more likely to impress the politicians at the head of the State Department than even the best informed public opinion in the United States itself, then the best service which any Australian individual or group can do in the cause of Australian-American friendship is to bring right out in the open the basic issues on which we disagree, and subject them to the kind of public scrutiny which will move our own government."

In its last paragraph, the Leading Article reminded readers that "one section of American opinion at least merits the highest praise from Australian Anglicans for its sober loyalty to and its steadfast support of a common ideal: our beloved sister Church, the Protestant Episcopal Church of America."

We were gratified, if not unduly surprised, to learn a fortnight later that this Leading Article had been quoted at length in some of the most responsible American newspapers.

MAY

Our first issue of May recorded the decision of the bishops of the Church of the Province of South Africa to defy the edict of their Government, if need be, by ignoring the Church clause of the Native Laws Amendment Act. The penalty they risked: whipping, fine and imprisonment.

In the same issue we published two Leading Articles which attracted some notice: "The Queen at the Races" and "A Primatial Secretariat."

Her Majesty's increasing interest in horse racing, it is now generally known, had for some time past disturbed some of her advisers; but we were not concerned with that. What did concern us was that the Queen, in view of the distinctive relation she bears to the Church, should have attended a public race meeting on Easter Eve.

Her Majesty's action had nothing to do with her constitutional advisers, who were in no way to blame. We did not take the "tactful" or cowardly course of putting the odium anywhere but where it belonged.

HELP FOR PRIMATE

The question of a Primatial Secretariat is one of pressing importance about which, as usual in the affairs of the Australian Church, little is being thought and nothing whatever done. The Primate has to carry an impossible load, without sufficient advice and without being able to spread it.

The creation of a true Primatial Secretariat was essential, we urged, "because no diocesan registry, not even that of a great metropolitan see, can be expected to assist the Primate in matters pertaining to the whole Church and nation."

As things were then, and are still at present, the Diocese of Sydney and its over-worked registry are bearing (without complaint, it may be added) a wholly disproportionate and unfair burden because the Primate is also Archbishop of Sydney. Much of this burden falls upon the shoulders of Bishop Hilliard, whose encyclopaedic knowledge of the Australian Church is ever at the disposal of the Primate; but the bishop's status is really informal, and advisory, and he is in addition Registrar of the diocese and the incumbent of a parish, who is caught up in a multiplicity of organisational and administrative matters which leave him scant time for the wider affairs of the Church.

There is no expert on politics, public relations, economics, international affairs or anything else to whom the Primate can refer any question on which, as Primate, he must shortly give a decision or make a pronouncement.

The Bishops' Meeting, which assembles only once in each year, is not a suitable body either to give decisions on day-to-day matters as they arise or to undertake small research jobs when they become necessary.

It is physically impossible for the Primate, when action or a statement is required at short notice, to consult more than a few nearby bishops.

In consequence, he is forced into the position of taking decisions entirely upon his own authority, or playing the role of an absolute instead of a constitutional monarch. Through no fault whatever of His Grace, the results are all too often quite unsatisfactory.

(Continued on page 11)

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"CARRY OUT TO THE FULL THE COMMISSION THAT GOD GAVE YOU"

By THE REVEREND R. F. KIRBY

"Make full proof of thy Ministry."

"Carry out to the full the commission that God gave you," 2 Timothy 4:5.

THE solemn majesty of the Ordination Service which is just beginning is brought about, in the first place, by the sense of continuity with all the like events of the centuries past, beginning with the ordination of the Twelve, on through the succeeding years to this present time. They pass before us, the countless host of men called out of the world, ordained and equipped to go back again into the world to serve God and edify His people.

In the second place, it is brought about by the reiterated emphasis on the weightiness and dignity of the office and the solemnity of the charge to be delivered to the ordinands.

It is a mistake to regard the ordination as a private affair between the bishop and the ordinands. The service intimately and positively concerns at least four groups of people. Each of these groups has a ministry to fulfil, a commission given to it by God.

THE ORDINANDS

During the ordinands' retreat we have tried to face the implications of our ministry.

We recognised that: (a) Vocation means, not a choice made by me, but a Voice calling from God. Not a choice, but a Voice.

(b) There is a dignity because ours is a holy calling. While it is true that Christian vocation is as sacred to the postman as to the priest, there is a special dignity attached to the office of the priest. Indeed, the postman may rightly feel that he is an indispensable part of the great machine by which communication is made possible between man and man. The priest is the communicating link between God and man.

(c) The terrible responsibility pertaining to his holy office. We are called to be watchmen, messengers and stewards.

We must gravely consider the dread peril of neglect; the sheep to be fed; the lost to be found; the found to be held.

Is it any wonder that we are

filled with a sense of unworthiness and inadequacy? "Depart from me, for I am a sinful man, O Lord."

There is a most moving passage in Alan Paton's novel "Cry, the Beloved Country." The negro priest, Stephen Kumalo, is stricken by the news of his son's crime, and takes upon himself the full burden of shame and disgrace. In anguish of soul he cries out: "I am a weak and sinful man!" Then, in grateful recollection, "but the Lord laid His hand upon me."

ELATION

(d) The elation. The sense of sheer deep-down joy, moving beyond words, that here I am, such as I am, all that I am, ready for the Master's use.

"I thank Thee for that knocking at my heart's door that warns me of Thy waiting Presence, and I bless Thee for Thy hand upon my life."

"O God, my heart is ready, my heart is ready." The warrior Paul says to young Timothy, "I am deeply grateful to Jesus Christ, to whom I owe all that I have accomplished, for trusting me enough to appoint me His minister."

So, to this first group, the ordinands, God has called; God has endowed their office with imperishable dignity; God has made aware of the awful responsibility; God has given to each a feeling of ecstasy and elation, of deep gratitude.

We shall pray that they may be endowed with a fitting humility, that the prime ambition of their lives may be to become true and faithful priests in the Church of God, that they may indeed make full proof of their ministry.

FELLOW CLERGY

We come to the second group—their fellow clergy. A score of them are present this morning. We look back over the years to the day of our own ordination—to that day of high resolve when we gave ourselves to God for His Sacred Ministry, and received from Him the great commission for our life's work. And here we are again. The years have left their mark upon us. We return battered, bruised, and

This is the text of the ordination sermon preached in S. Peter's Cathedral, Armidale, on S. Thomas' Day.

frustrated—perhaps a little disillusioned; all too conscious of the littleness of our success and the magnitude of God's mercy.

We need to be on our guard against the blasé superiority which experience sometimes engenders.

As this service proceeds and the bishop delivers his solemn charge to the ordinands, he will be speaking directly to us.

We shall stand by them, stripped of all the ponderous furniture of our years of experience, unsupported by our titles and high ecclesiastical offices.

We shall stand once again to be admonished by our Father in God, to have our feet once more planted on the lowest rungs of the ladder, to go forward with our seven brethren to make, under God, full proof of our ministry.

JUBILEES

There are priests here this morning who can look back ten, twenty, thirty and more years to the time of their own ordination.

This ordination on S. Thomas' Day, 1957, is distinguished by the fact that fifty years ago, on S. Thomas' Day 1907, episcopal hands were laid upon one who himself was in due time to become a bishop in the Church of God. I speak of our beloved Father in God, JOHN, by Divine Permission, and our extreme good fortune, Bishop of this Diocese. It is proper that we should all upon this day offer to him our warm congratulations on the attainment of his Golden Jubilee.

There can be few bishops known to us, if any, of whom it could be more justly said, "He made full proof of his ministry."

We mention Walter Best (ordained fifty-one years), and Reginald Harris (fifty-three years), both of whom, although officially retired, exercise a useful occasional ministry.

But we can go back even

further than this! On S. Thomas' Day, 1897, the illustrious Bishop Moorhouse, then of Manchester, laid hands upon the head of Frederick Riley, and ordained him a Deacon in the Church of God. Sixty years ago, to-day! A Diamond Jubilee! Once again, to this happy warrior and faithful priest, our heartiest congratulations.

UNIQUE OCCASION

What memories must come flooding back to the minds of the bishop and veteran priests as they come to the fiftieth, fifty-first, fifty-third and sixtieth anniversaries of their ordination.

And how honoured are the new deacons and priests to be ordained upon this blessed and unique occasion. Though none of our revered fathers would claim it for themselves, we can say it for them; that they have fought the good fight; they have kept the Faith. (Thank God there is no indication that any of them has finished his course!) They have made full proof of their ministry.

In this second group we of the clergy find ourselves. We are deeply grateful to Jesus Christ, to whom we owe all that we have accomplished, for trusting us enough to appoint us His Ministers. We are weak and sinful men, but God laid His hand upon us.

FAMILY

The third group—that of their families and friends.

It is not a common thing in Anglican circles to have a priest in the family. We have not yet learned, to count it the highest joy and privilege to give a son to the ministry.

There are parents and relatives, wives and children and friends of the ordinands here this morning, who must be very proud to claim a deacon or a priest in the family. They have travelled long distances.

So far from there being any thought of social prestige or economic security attached to this Holy Office in which our friends and families share, the primary consideration must be the challenge to live up to the standards required of those who have a priest in the family.

We exercise a ministry within a Church where marriage is the normal condition for the priest, and the family life of the clergy should therefore be a good example to the parish.

A priest's whole ministry may be ruined by the pushful ambition of the lady of the vicarage. It is equally disastrous when the wife of a priest is temperamentally or emotionally unsuited to the delicate and exacting demands of parochial life.

VICAR'S WIFE

Thank God the Mrs. Proudie of the Trollope novel is a rarity in contemporary parish life. And thank God that, in most cases, the wife of the priest stands by her husband, devotedly caring for the creature needs of him and their family, at the same time giving him the support of a deep spiritual insight and understanding of his problems and people.

The day of the vicar's wife as the parish drudge is also happily passing. In numerous parishes to-day the clergy wives are able to enter upon their true vocation as helpmeets and partners, bringing their own special contribution to the life and homes of the people of a parish. The miracle is that for so long so many of them have fulfilled the dual roles of drudge and deaconess with such astonishing success.

Happy is the priest who can testify, as so many of us can, to the unfailing, understanding support of a woman of God, to help us to fulfil our vocation as a man of God.

But it is surely not out of place on an occasion such as this, while rejoicing with those whose hearts are full of pride, to speak a word of warning, that relations and friends may resolve upon this day to do all in their power to help the priest in the family

to make full proof of his ministry.

There was a mother (the Blessed Mother), who one day watched her son (her Divine Son), begin His ministry. Perhaps once again she sang out of a full heart "My Soul doth magnify the Lord, and my spirit rejoices!"

CONGREGATION

The fourth group—the congregation.

The men for the ministry do not come from outer space, from some other unreal, unreachable world. There is only one place from which they can come. From the congregation! Why should we be surprised when that fellow School teacher or that fellow member announces that he has offered himself for Holy Orders? Should we not rather be concerned when they do not offer themselves?

The bishops and clergy cannot effectively foster the vocation to the ministry while the congregation regards it as a nine-days wonder for a man to want to give himself to God for the work of a priest.

"He loves me; he loves me not; he loves me; he loves me not." So we watch our children romantically pluck the petals. Or this: "Tinker, tailor, soldier, sailor, rich man, poor man, beggar man, thief!" Let's try again: "Tinker, tailor, soldier, sailor, rich man, poor man, beggar man, PRIEST!" Why not? And as with our sons, so with our daughters.

I have just received a Christmas card from some friends in America. Here is an extract from the greeting. "Dick is now twelve. His two great loves are sport and girls. He still wants to be a priest!"

There is a lad here who speaks as naturally about being a priest as he does about a football match or a date with a girl friend. Sport and girls will prove passing phases. Being a priest the ruling passion of his life.

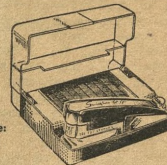
Before the new priest stand his congregation, the people to whom he is sent. Behind him stand his congregation, the people from whom he came. Behold, the face of my parish!

Now this combined office—the Ordering of Deacons and of Priests, is about to begin. We have seen the manner in which it is built and the groups of people concerned. In ever widening circles the Spirit of God moves. To the seven ordinands; to their brethren in the ministry; to their families and friends; to the entire congregation. We are weak and sinful men and women, but God is laying His hand upon us.

The Lord of the Harvest is present at this commissioning of His labourers. To each his task; to each his ministry; to each the authority; to each the joy; to each the Divine assistance.

In whichever of these four groups we stand this morning, let us make full proof of our ministry, carrying out to the full the commission that God gave us.

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—An A.B.C. picture.

Jesus at the House of Simon and Andrew. Left to right: Andrew bar Jonah (John Glen), Simon bar Jonah (Powys Thomas), John bar Zebedee (Michael Bryant), Jesus (Tom Fleming), and James bar Zebedee (Richard Grant).

A scene from part 2 of the new series of eight television plays, "Jesus of Nazareth," which is making as profound an impression over A.B.C. television as did the late Dorothy Sayers' series "The Man Born to Be King," in sound radio a few years ago.

The series is currently being telecast on Sunday evenings at 9 p.m. over ABN, Sydney. The series will begin in Melbourne on February 16, over ABV.

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REVIEW AND SUMMARY

(Continued from page 9)

No one can regard this with equanimity. It is a theme to which no doubt we shall return in the present year.

The Venerable R. E. Richards was consecrated in S. Paul's Cathedral on May 1. Dr. T. T. Reed was consecrated and enthroned in Adelaide on May 30. The Bishop of Nagpur died on May 5.

It was during this month that Bishop Davidson gave his address "Crisis in Democracy" to a slightly startled Gippsland Synod. We voted it the Address of the Year.

Overseas, the Church of the Province of South Africa elected the Suffragan Bishop of Steyn, the Right Reverend Joost de Blank, to be Archbishop of Cape Town. It was an admirable choice: the 48-year-old bachelor bishop has as good a Dutch background as any member of the South African Government, and it would have been difficult indeed for the government to have refused him entry.

R.C. IMPERIALISM

Newcastle diocese contributed this month's church building in contemporary style. The new parish church of S. George, Hamilton, employed such novel material as glass set in pre-cast concrete frames. It was an interesting departure.

The Bishop of Chester, Dr. G. A. Ellison, had a word to say during the month about Roman Catholic imperialism. What he said was so apt that it stung into reply a great number of Roman prelates and periodicals.

In particular, the Roman Bishop in Clifton, England, incautiously admitted that "... we aim to capture the souls of those who belong to those in heresy ... Our aim is the conversion of every single man, woman and child in this country ... our job is to see that Anglicans get God's truth ... we shall not rest until not one person remains outside the Catholic Church."

Phew!

"A word changed here and there," THE ANGLICAN observed in its Leading Article, "and this frank Roman statement of aims could have come from the Kremlin, or the former Reich Chancellery!"

"It is no accident," we added, "that ex-communists find the transition to papalism so logical and easy: they simply step from one room to another under the same absolutist roof. It is no accident that in the United Kingdom, as well as in Australia and all other countries where she is in a minority the Roman Church, like the communist party, demands fiercely for herself that freedom which she instantly denies to all others wherever she finds herself in the majority."

"Nor is it any accident that Rome, like Moscow, uses the strategy of the fifth column to abuse, to subvert, and to try to destroy, the free institutions of the West."

"Both hate freedom. Both represent the darker side of the Western tradition."

It goes without saying that during this month, as since, it is almost impossible for non-Roman Christians to confess their faith in Roman Spain, that non-Roman public worship there is illegal, and that it is illegal under Spanish law for a Roman Catholic to marry a Christian who is not a Roman.

During May the joint committee of theologians set up by the Church of England and the Scots Presbyterians published its report on the basis of possible future unity between the two churches. Nothing has come of this yet, of course; but much may yet happen.

At the end of the month there was a great conference of Pacific dioceses at Dogura, New Guinea: the dioceses of Melanesia, Polynesia, New Guinea and Carpentaria.

The month ended with anti-American riots in Japan, Formosa and the Philippines.

JUNE

Our first edition in June contained news of the formation of The Anglican Press Limited, whose Prospectus of a £70,000 Mortgage Debenture Stock issue was printed in the same edition. Behind the announcement lay great faith, and not a little hard work.

The faith was manifest in the fact that two years previously the management of THE ANGLICAN had placed with certain European manufacturers of printing machinery orders for the machines which are now in use in The Anglican Press, and on which in fact these very lines will be printed.

THE ANGLICAN did not have a fraction of the money required to buy this machinery. The need for our own Anglican printing press was so apparent, however, that the directors personally undertook the risk involved in placing orders for machinery.

It was well that they did so, for two reasons. First, the price for all the machinery rose considerably during the following two years. Second, The Anglican Press, after it was formed, would have been delayed for two years before starting its operations if the machinery had not been available.

ANGLICAN PRESS

The Anglican Press Limited was actually incorporated on May 29, 1957, and was registered thereafter in accordance with the law of each Australian State.

THE ANGLICAN'S directors assigned their rights to the machinery to the new Press, without any charge whatsoever.

In an Open Letter to our readers which appeared on June 7 our Managing Director, Mr. Francis James, explained the background to the scheme to set up the Press, and appealed for the £70,000 issue to be filled quickly.

Subscriptions started coming in promptly at the rate of over £400 each day. By the end of the month this rate had risen to £580 per day, and the success of the issue was not in doubt.

In contrast with May, there was little significant "news" from our point of view, apart from the launching of the Press, during the rest of June.

At the end of the month, however, we did manage to get in a dig at our Brisbane friends who—among the few Australian dioceses ever to take criticism in good part—had held a Synod. Our sub-heading to the page 1 lead story ran: "Male-Dominated Assembly Will Not Have Women on Vestries."

Our Brisbane correspondent, Miss Alison Connah, did not write this heading!

NEW YEAR HONOURS

(Continued from page 1)

He was also responsible for the allocation of 25 acres of land on the most suitable site in the new Housing Trust town of Elizabeth for a great new Anglican school.

Apart from his work in the Church and the Housing Trust, Mr. Ramsay is also well known as a past president of the Institute of International Affairs, and the Economic Society of Australia and New Zealand.

He is also chairman of the Australian Broadcasting Commission's State Advisory Committee, and a member of the A.B.C. State Talks Advisory Committee.

Sydney solicitor Mr. N. L. Cowper, who is also awarded the C.B.E., is a descendant of the first Archdeacon of Cumberland, Dr. William Cowper.

He is a director of the Australian Institute of Political Science as well as being a past Federal president of the Institute of International Affairs.

Mr. Cedric Orban Turner, a Qantas Empire Airways chief executive, has been awarded the C.B.E. for his services to civil aviation.

He joined Qantas in 1934, when the airline had a staff of only thirty.

Qantas now employs about 5,000.

Mr. Tom Inglis Moore, Senior Lecturer in Pacific Studies at Canberra University College, is awarded the O.B.E. in recognition of his contribution to Australian literature.

One of Australia's leading poets, he is also a highly skilled journalist.

He was born on September 28, 1901, at Camden near Sydney. He was educated at Sydney Grammar School, the University of Sydney and Queen's College, Oxford.

He was the James King Travelling Scholar to Oxford during 1924.

After three years' lecturing in the United States, he became Associate Professor of English at the University of the Philippines, Manila, in 1928.

During 1933 and 1934 he was sub-warden of S. Paul's College, in the University of Sydney.

During 1934 to 1940 he was a leader-writer on the Sydney Morning Herald.

He saw active service with the 2nd A.I.F. rising from the ranks to major.

BRISBANE TAXI FLEET

FROM OUR OWN CORRESPONDENT

Brisbane, January 6

About eighty old folk were taken to S. John's Cathedral, Brisbane, for Evensong on the Sunday after Christmas.

They were brought to the cathedral from the various old peoples' homes in and around Brisbane by members of the cathedral "taxi fleet" which consists of members of the congregation who own cars. They call for the visitors and take them home again after the service.

The choir sang two carols instead of an anthem. All visitors had a copy of the service with the carols printed in full so that they too might join in the singing.

The visitors were greeted and farewelled by the dean and members of the cathedral staff and the cathedral council.

One visitor, Mr. Bert Bailey, claims to be 102.

C.E.M.S. IN MELBOURNE AND BALLARAT

PENTRIDGE PRISONERS GET CHRISTMAS PARCELS

FROM OUR C.E.M.S. CORRESPONDENT

Melbourne, January 6

Some 335 parcels of Christmas cheer were distributed to prisoners in Pentridge gaol by the Church of England chaplain of the Victorian Penal Department, the Reverend W. L. McSpedden.

Members of the Church of England Men's Society and readers of THE ANGLICAN helped to share in the cost of the parcels.

The several chaplains and their assistants were entertained at afternoon tea by the gaol authorities.

Chief Senior Warder A. Phair paid a warm tribute to the redemptive work of the Churches at Pentridge.

In a letter to the Melbourne diocesan executive committee of the Church of England Men's Society, the Queensland provincial secretary, Brother N. H. Macklyn, stated that he had read from time to time of the regular men's luncheons in Melbourne, which apparently had met with good success.

"We are contemplating something on similar lines in Brisbane and would appreciate information," he said.

"I think it most desirable to have a gathering of this sort for men, but do not want to see it started and go 'phut' on account of wrong approach and organisation."

The committee agreed to forward the required information.

Among the visitors to Melbourne during the Christmas vacation was Brother F. C. Nommensen, who is a past diocesan lay president of Brisbane.

BALLARAT

"In the Rocklands Lodge property the Ballarat diocese has secured a very fine asset with a wonderful potential as a spiritual and recreational centre," states the secretary, Brother W. J. Crouch, of Horsham, in the diocesan annual report of the C.E.M.S.

Since its purchase in 1952, many improvements have been made and furniture and equipment have been added.

Of great interest, also, is the fact that the State Rivers and Water Supply Commission is steadily improving surroundings by tree planting and the provision of a recreation area, dressing sheds and the allocation of sites for boat-houses.

"It is only a matter of time," Brother Crouch says, "for the construction of a road linking Ballarat with the Henty Highway."

"When this is done our property will be much more easy of access than at present."

"Rocklands bids fair to become one of the show places of Western Victoria."

The Ballarat diocesan conference and annual meeting will be held on Saturday, Sunday and Monday, January 25, 26 and 27—the A.N.A. holiday week-end—at Rocklands Lodge.

The main building has been maintained in good order by various working bees, and has been used successfully by

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DIOCESAN NEWS CANBERRA AND GOULBURN

BOOROWA

On December 1 the bishop came to the parish church of S. John to administer confirmation. Many of those confirmed were adults. On the following Sunday, those who had recently been confirmed made their first Communion. The organist and choir of S. Saviour's Cathedral, Goulburn, led the singing of the Holy Eucharist. The thirty-five voices of men, women and boys, assisted by the local choir, filled the church with joyous singing as never before. The cathedral organist, the Reverend L. M. Murchison, preached.

MELBOURNE

NORTH RICHMOND

The 8 a.m. and 11 a.m. Sunday services at S. Matthias have been replaced by a Sung Eucharist at 9 a.m. The results to date are reported to be good. The rector, the Reverend N. R. Glover, dedicated a set of eucharistic vestments and a sanctuary bell recently.

WATCHNIGHT SERVICE

More than 1,000 attended the Watchnight Service in S. Paul's Cathedral on New Year's Eve. It commenced at 11.15 p.m. and continued into the early hours of 1958 with the Communion Service at which the archbishop celebrated Canon R. M. Hudson preached.

WINGS OF MERCY

B.C.A. Flying Medical Service's Aeroplanes fly an average of 400 hours each year on mercy flights. Each hour costs £10.

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Price: 32/6 (postage included)

THE OFFICIAL YEAR BOOK OF THE CHURCH OF ENGLAND, 1956

These are "remainders" which are now out of date, but the contents of which are still materially unchanged from the later edition.

Price: 5/- (postage included)

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NEW TECHNIQUES FOR CHURCH FUND RAISING

by O. A. PENDLETON, Jnr.

This is the standard text book for promotion work in parishes.

Price: £2/15/- (postage included)

A Centenary History of MOORE THEOLOGICAL COLLEGE

by CANON MARCUS L. LOANE, M.A., Th.D.

This book contains valuable historical information and is of importance to all who study the origins of church history in Australia. Illustrated.

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CHILDREN'S COTTAGES AND A HOSTEL FOR GIRLS TO BE ADDED TO BOYS' HOME

FROM A CORRESPONDENT

Melbourne, December 30

The S. John's Home for Boys at Canterbury, Diocese of Melbourne, is to be extended to include cottages for young children and a hostel for girls.

This was announced at the annual meeting of the home.

The homes will be established as soon as funds are available.

It was revealed that the child care programme had developed and also that the leisure time activities programme had been expanded.

A number of sub-committees has been set up to handle specific activities. These sub-committees report their finding to the Board of Management.

The President of the Victorian Council of Social Services, the Venerable G. T. Sambell, ad-

ressed the meeting on his investigations and experiences overseas in this field.

He emphasised the need for church members to participate to a much greater extent in the maintaining and developing of social service work.

"SWEET SINGING IN THE CHOIR"

The winner of the twenty-ninth topic "Sweet Singing in the Choir," in our light verse competition, is Mr. John Hungerford, Kanwal, via Wyong, N.S.W.

The instruments which have been made
For tuneful folk to play
In concert halls or on parade
Can make our hearts feel gay.
The soulful strains or martial airs
Can fill our hearts with fire,
But I prefer when I have cares
Sweet singing in the choir.

The organ rolls its message forth,
The violin complains,
And when our hearts are moved to wrath
They soften to the strains.
Yes, violins and organs can
Our very souls inspire,
But what can move us better than
Sweet singing in the choir?

The rich soprano in the pew
Beside his mother sings,
To play his part as lyrist do
And plucks on other strings.
The robust bass stirs up the heart
And fills with pure desire,
And helps produce right from the start
Sweet singing in the choir.

LIGHT VERSE COMPETITION

Entries for the thirtieth topic in our competition for light verse, which is a free choice topic, close on January 10; for the thirty-first, "Recreation and Re-Creation," on January 17, and for the thirty-second, also a free choice topic, on January 24.

Readers are particularly requested to restrict their entries to twenty-four lines. The prize in each case is 5/-.

CHRISTMAS PLAY IN UNIVERSITY CLOISTERS

FROM OUR OWN CORRESPONDENT

Adelaide, December 29

More than 2,400 people saw last week's presentation of Henri Gheon's play "Christmas in the Marketplace" in the Adelaide University cloisters.

It was sponsored by South Australia's Christian Christmas Campaign.

Producer was Adelaide University lecturer Dr. Keith Thomson.

Mrs. Colin Ballantyne, who was in charge of the arrangements on behalf of the C.C.C. committee, told THE ANGLICAN that the audience had really entered into the spirit of the play.

She said the C.C.C. was delighted at the public's response to the presentations, which were on the nights of Christmas Eve, Christmas Day, Boxing Day, and December 27.

The Nativity Scene erected in

CLERGY AND TEACHERS OF FIVE DIOCESES ATTEND SUMMER SCHOOL

FROM A SPECIAL CORRESPONDENT

Armidale, January 6

A hundred clergy and Sunday School teachers from five dioceses attended the sixth Summer School of Religious Education held during December 27 to January 3 at The Armidale School.

Dioceses represented were Armidale, Grafton, Newcastle, Bathurst and Ballarat.

There were a number of interesting, new features in the programme.

The chaplain's address, in-

stead of being delivered at Evensong, was given at the beginning of a silence period. The period concluded with Evensong. This order deepened the significance of the silence.

At the cathedral the organist of Grafton Cathedral, Mr. Ray Matchet, gave lessons to "budding" young organists.

A field officer of the General Board of Religious Education, Miss P. Glascoine, conducted a bookstall. Both at the stall and in conducted sessions, she gave useful guidance in the literature and visual aids available for teachers.

The federal youth field officer for the Australian Board of Missions, Miss Moya Ryan, attended the conference. She gave valuable guidance to the graded groups on missionary teaching.

Twenty-one clergy attended the school, the largest number so far. They met each morning for lecture-discussions with the Director of G.B.R.E., Mr. Val Brown, who interpreted the new programme of the board.

He conducted with them a seminar on "Our Preaching Ministry." For this, two priests

delivered sermons, which were then discussed and evaluated by the group.

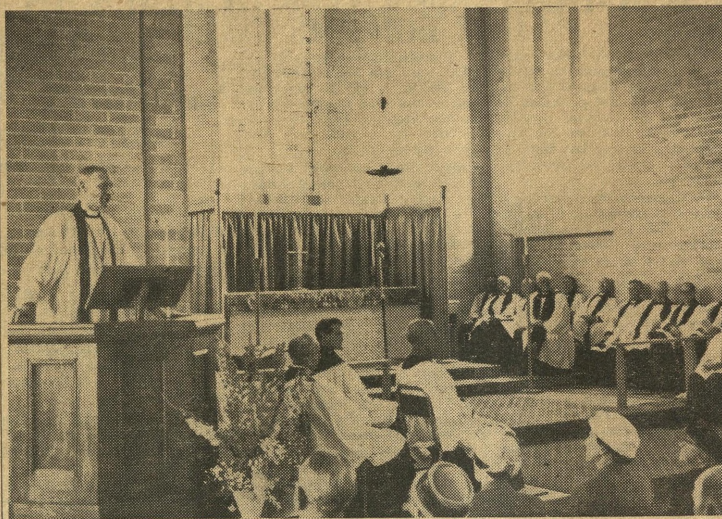
A clergy-laity group also met each evening.

Six graduates of S. Christopher's College, and two students, attended the conference. Each graded group was thus led by a graduate experienced in religious education.

One of the highlights of the conference was the vocations conference on Sunday morning conducted by the chaplain, the Reverend Eric Barker.

Five speakers dealt with the ministry, S. Christopher's College, the mission field, the religious life, and lay vocation.

Chairman of the school was the Reverend R. F. Kirby. Other leaders included the Bishop of Armidale, the Right Reverend J. S. Moyes, the Dean of Armidale, the Very Reverend M. K. Jones, and the Reverend John Rymer and Milton McGregor.



The Archbishop of Melbourne, the Most Reverend Frank Woods, preaches from the pulpit of the Church of St. John the Divine, Croydon, after the dedication of the church on December 21. The dedication was his first public engagement as Archbishop.

BLESSING OF THE FLEET

FROM A SPECIAL CORRESPONDENT

Hobart, January 6

On the Saturday after Christmas, at 11.15 a.m., the Bishop of Tasmania, the Right Reverend G. F. Cranswick, performed the annual ceremony of the Blessing of the Seas and the Fishing Fleet at Dunally.

This is one of the main centres of the fishing industry on Tasmania's south-east coast.

The ceremony took place on the main jetty in the port with the fishing vessels moored along both sides and the flagship for the day, the *Black Witch*, fully dressed with flags at the end.

A crowd of more than a hundred took part in the service, which was conducted by the rector of the parish, the Reverend O. S. Heyward.

As he blessed the waters of the sea the bishop cast into them a cross—"the emblem of our salvation"—and prayed for seasonable weather and an abundant harvest.

Then turning full circle he blessed the craft moored alongside and prayed for the safety of those who sail in them.

After the ceremony the clergy were entertained to an official luncheon held in the hall of the Fish Cannery, by the president of the local sub-branch of the R.S.L., Mr. W. Ombabin, M.L.C.

THE MORNING EUCHARIST

It was early, I was awake

To see the sun rise over Sydney.

The scene was set

Like the sanctuary of a parish church

Where the people kneeling, wait in prayer

For the Communion Service to begin.

The sky turned a strange pure white

That forced back the blackness of the night.

Here surely was the Bread of Heaven,

Who came incarnate, light of light,

To defeat the powers of eternal night.

The stars faded, the city lights went out

Just as we dimly, slowly fade,

Before the purity of Christ.

And then rising red in the east,

A spreading, staining scarlet

That stained the strange pure white.

Here surely was the Blood that

Stained the sinless Body,

Yes, for sinners His pure Body stained

By His redeeming Blood,

And an early Sydney sky

Stained by the coming sun.

The sun suddenly burst over the city

And I could no longer look.

I turned away my eyes

Blinded by the brilliance of the Light.

So, as we kneel before the Crucified,

And feed on Him in memory of His Death,

We dare not raise our eyes,

Or else the light of Christ,

Like the brilliant rising sun,

Shall blind our souls, light up all our secret faults,

But stop, stop, let fear be done.

For after the brilliant blinding morn

Follows the sunshine light of love,

And so in peace, in love, we say,

Here is God, forgiveness, Eternal Day.

To Thee, O Saviour Christ, all praise be done.

—DEACONESS PATRICIA NELSON.

ORDINATION IN BUNBURY

FROM OUR OWN CORRESPONDENT

Bunbury, January 6

The Bishop of Bunbury, the Right Reverend Ralph Hawkins, ordained the Reverend Mark Scammell on St. Thomas' Day, December 21, in St. Paul's Cathedral here.

The Venerable E. C. King, the Venerable R. E. Walker, Canon F. J. Boxall, A. H. Tassall, E. H. Burbridge, and the Reverend R. Davies, W. S. Copland and V. P. Howells assisted in the laying on of hands.

Before the ordination service, the Reverend E. H. Burbridge was collated to the Canonry of S. Silas.

Mr. Scammell will continue to assist at S. David's, South Bunbury.

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

CHURCH OF ENGLAND Home for the Aged, Booragul (Lake Macquarie). Wanted: capable middle aged woman for cook and kitchen duties. Apply the Matron.

TRIPLE CERTIFICATED sister required for Church institution in Melbourne. Apply the Reverend S. H. Burridge, 468 St. Kilda Road, Melbourne, Victoria.

VACANCY FOR priest 40/50 years of age, for position Assistant Missioner. Apply, with credentials, to the Reverend S. H. Burridge, Mission of St. James and St. John, 468 St. Kilda Road, Melbourne, Victoria.

WANTED URGENTLY. Matron and Deputy Matron for United Protestant Association Home in Orange. Applications should be forwarded to the Secretary, Mrs. A. J. Proctor, P.O. Box 165, Orange, New South Wales.

S. MARY'S SCHOOL, Herberton, Queensland, requires for 1958: (1) Secondary School Teacher, general subjects, (2) Music Mistress. Apply The Sister-in-Charge, S. Mary's School, C/- The Community House, Laprak Street, Albion, N.Z., Queensland.

LAYMAN REQUIRED. Opportunity for theological student to study with G.B.R.E. correspondence course and earn sufficient money for living expenses. Full accommodation provided. Original licence essential. Further particulars Archdeacon Sambell, Brotherhood of St. Laurence, 67 Brunswick Street, Fitzroy, Victoria.

PRIEST REQUIRED. Opportunity for hard and challenging work in industrial area. Full particulars from Archdeacon Sambell, Diocesan Centre, 73 Queensberry Street, Carlton, N.J., Victoria.

LAY READER, unmarried, wanted as soon as possible for intercession among men. Accommodation provided. Good salary. Reply in first instance to THE ANGLICAN, Box No. 23.

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ACCOMMODATION VACANT

BUT-HAR-TRA CHURCH of England Hostel, Croydon Park, New South Wales, has vacancies for women guests until February 20. Reasonable tariff. Apply The Warden, UA 1293 (Sydney Exchange).

CLARO Guest House, Lavender Bay. Business Board, single and double, 7 minutes city by train, tram, or ferry. Mrs. Wren, XB2356 (Sydney Exchange).

FURNISHED COTTAGE Manly. Mid-summer for 8 guineas, accommodate 6 or part cottage, accommodate 2 to 4 for 35/- to 50/- per head. Box 30, THE ANGLICAN.

ACCOMMODATION WANTED

YOUNG MAN, son of country Rector, requires board, private home. North Shore line preferred. Reply Box No. 33, THE ANGLICAN.

DEATH

MOREY—On December 19, 1957, Rebecca Elizabeth, at her home, Regent Street, Tumbarumba, N.S.W.

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