

# THE ANGLICAN

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## VICAR GOES TO GAOL FOR MATTER OF PRINCIPLE PROTEST AGAINST ATOMIC TESTS

The Vicar of S. Matthias', North Richmond, Diocese of Melbourne, the Reverend N. R. Glover, was sentenced to forty-eight hours' imprisonment with hard labour in Sydney last Monday by Mr. N. E. Fegan, a stipendiary magistrate.

Mr. Glover was charged under a Section of the Metropolitan Traffic Act with having in Sydney last September worn a sandwich board, upon which were displayed words protesting against atomic tests, "by way of advertisement."

The magistrate found the charge proved, but discharged Mr. Glover without proceeding to record a conviction, under Section 556 of the Crimes Act, and subject to Mr. Glover paying Court Costs totalling £2.

Mr. Glover declined to pay the costs as a matter of principle, although Mr. Fegan urged him to do so and offered him as much time as he wished in which to pay.

He was thereupon taken into custody, removed to the adjoining Police Station in Phillip Street, finger-printed, and removed thence to Long Bay Penitentiary, by the back entrance in a black American limousine.

On Tuesday morning the Rector of Malabar, the Reverend C. J. Sumner, who is a Chaplain at Long Bay Penitentiary, visited Mr. Glover and insisted on paying the £2 court costs.

Mr. Glover was then released.

He told THE ANGLICAN: "It was a very interesting experience. I made my stand on a matter of principle, and I have no regrets whatever."

### PRISON REFORM

"What does concern me now is the conditions under which prisoners are housed and treated in gaols. I personally was treated very well; but I feel desperately sorry for these poor men."

"The prison authorities do their best, I am sure; but it is extremely hard for them to do much in a gaol containing twice the number of men it was built for."

"I am certainly going to find what I can about prison conditions generally in Australia, and I hope I shall be able to interest the public conscience in prison reform."

Evidence was given in court by a Sergeant W. N. Duncan, of the N.S.W. Police Force, who described seeing Mr. Glover wearing the sandwich board in company with another person—a young woman.

Duncan stated that he asked Mr. Glover to remove the sandwich boards, that Mr. Glover refused, saying that he had received legal advice that he was doing nothing illegal, and that he was not advertising anything.

### "INSULTING"

Duncan said that on the following day, in company with another Police officer, he saw Mr. Glover again wearing the sandwich boards, and that he asked him if he had any evidence of his identity as a clergyman.

In cross-examination by Mr. Glover, who conducted his own defence, Duncan admitted that he had said, "What effect do you think this is going to have on the Government? They are going on with their tests. They won't take any notice of people like you."

Mr. Glover said in evidence that Duncan's attitude had been insulting, and that he had said, "I know the kind of sermon you'd preach on Sunday." "I told him that I was not prepared to take any more insults," Mr. Glover said.

"I said, 'You must either

charge me or let me go. What are you going to do?'"

"He said, 'We're going to treat you exactly as you deserve. Now get moving.'"

A highlight of the case was Mr. Glover's attempt to call the famous scientist, Dr. M. R. Lemberg, who is assistant

director of the Kolling Institute in the Royal North Shore Hospital, Sydney, is a Fellow of the Royal Society and of other learned bodies, and a member of the National Medical Research Council.

### GENETIC EFFECTS

He is one of the world's leading research biochemists, and is a Quaker.

The magistrate upheld objections by the prosecution that evidence to be given upon the harmful genetic effects of any atomic explosion was not relevant to the case.

Addressing the Court, Mr. Glover said that he could not believe that the Act was really intended to deprive a citizen of his freedom, as a matter of conscience, to draw public attention to a matter of such grave importance.

He submitted that a N.S.W. Supreme Court judgement whereby an "announcement" was held to be an "advertisement" within the meaning of the Act did not apply in this case.

"This is not, after all, either a communist or a fascist state," he said.

A curious incident happened after the trial.

The Sergeant, Duncan, deliberately attempted to prevent

a Press photographer, Mr. John Askew, from taking a picture of Mr. Glover while he was walking from the court to the police station.

He said to the photographer, "What do you want?" Mr. Askew replied, "I want a picture."

(Continued on page 12)



A happy group in Canton. The Bishop of Tasmania and the Reverend Shen I-Fan, chaplain to the Presiding Bishop, are surrounded by laughing girls from a local High School. (See special article on the Church in China, page 3.)

## GOLDEN KEY FOR THE OPENING OF S. MARK'S

Plans are well in hand for the official opening and dedication of S. Mark's Library, Canberra, on Sunday, February 24, at 3.30 p.m., by the Primate, the Most Reverend H. W. K. Mowll.

All the bishops of the Church in Australia have been invited to be present at the service, which will come at the end of the annual Bishops' Meeting at Gilbulla.

A number of the bishops has already accepted the invitation, and a large group of clergy from the Diocese of Canberra and Goulburn and elsewhere will be present.

It is expected that well over two thousand people will gather for the service outside the attractive facade of the modern building.

The service will be a short, simple one of dedication, conducted by the Bishop of Canberra and Goulburn, who will also give a brief address.

A member of the Royal Australian Nursing Federation has been asked to hand the golden key to the Primate, who will then formally open the building, move inside and dedicate its various parts: chapel, lecture hall and library, and give the main address.

On the following morning, Monday, February 25, the inaugural lecture of S. Mark's will be given by Professor Leicester Webb, head of the School of Political Science at the Australian National University.

His theme will be "The Anglican Tradition." Professor Webb is a leading layman of the Church in Canberra, and is a member of S. Mark's Planning Committee.

The site of S. Mark's was dedicated on May 8, 1927, by the Archbishop of Perth, who was then Acting-Primate; Lewis B. Radford being at that time Bishop of Goulburn.

The foundation stone of the present building was set by the Governor-General on S. Mark's Day, 1955.

It is the first part of a group of college buildings which in due time will form the setting for a great church to be the Australian version of Westminster Abbey.

Bishop Burgmann will move his official residence into the apartment on the first floor of the building soon to be completed.

He will be assisted in the administration of S. Mark's by the Reverend Gordon Griffith, whom he recently appointed Assistant Librarian and Tutor.

## C.E.F. RALLY WILL BE GREAT EVENT

FROM OUR C.E.F. CORRESPONDENT

Melbourne, January 14

The Australia Day week-end will again see many young people converging on Melbourne from all over Victoria.

Their destination will be the historic Christ Church, South Yarra, scene of the annual Church of England Fellowship provincial rally and conference.

As has happened through the years of this popular event, the Melbourne members have again opened their homes to their country brethren, typical of the friendliness which exists throughout the fellowship.

Groups are expected from distant coastal towns like Portland, as well as from inland towns and cities—in all 450!

Typical of the fact that God is ever present, a short service will be conducted by "Skipper," the Reverend R. G. White, before members disperse for their workshop groups.

During the afternoon and evening, different points of view on C.E.F. matters will be brought forward and discussed. The day ends with a film and the now well-known "Service of Light."

Holy Communion will be taken in all parish churches

throughout Melbourne on Sunday, followed by excursions to places of interest.

The annual tea will follow in the Chapter House, the guest speaker being Archdeacon G. T. Sambell.

The Australia Day ceremony at National Park, Yarra Bend, will be held as usual. Vice-Admiral Sir Roy Dowling, K.B.E., C.B., D.S.O., will give the commemorative address following the raising of the national flag.

### ARCHDEACON R. H. B. WILLIAMS

At the last meeting of the Cathedral Chapter, the Archbishop of Melbourne, notified the members that he had appointed Archdeacon R. H. B. Williams to the canonry of the cathedral made vacant by the resignation of Canon Mace. Archdeacon Williams has given long and faithful service to the diocese, and it is fitting that this should be recognised, and all his friends will be pleased to know of the honour which has been conferred upon him.

## FACT AND FANCY

Although it is in Swaziland this description of the bathroom at the Usuthu Mission will sound just like home to many Australians — "a cat's cradle of wires, hypo in the gray-boat and developer in the beer-mug won at a Methodist bazaar." To add to it now the Reverend Donald Arden has a new enlarger, so we should get more of the fine pictures which he and Dr. Barker, of Ngutu Hospital, do so well.

The Anglican and Methodist churches of Wongan and Goomalling, W.A., are issuing a combined news-sheet called *Contact*, the editorial to be written alternatively by the rector, the Reverend J. P. Stevenson, and the Methodist minister, the Reverend K. J. Carter. In this same parish two joint-owned churches are planned: one for Anglicans and Methodists and one for Anglicans and Congregationalists. A Roman Catholic layman had proposed another for his Church and Anglicans, but the Roman Catholic Ordinary has vetoed this however, they may yet share a church hall.

The Rector of S. Andrew's, Walkerville, S.A., the Reverend C. F. Eggleston, was recently handed an envelope containing £9/-/6.

On it was written:

"To Rector. Proceeds from a little show held at Gran's to get funds for CHRISTMAS CHEER for the HUNG(ARY) children, Simon Fisher. Helped by Angela Fisher, Anne Burgess, Christy Winnall, and Ian Steven."

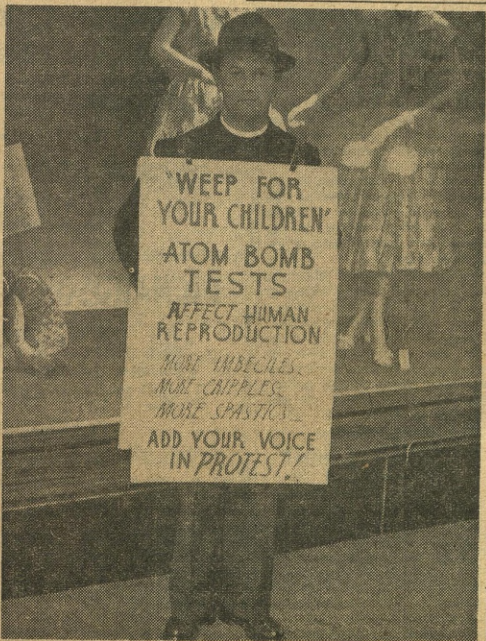
Eleven-year-old Simon is the son of Mr. and Mrs. Henry Fisher, of Walkerville, and a grandson of Mrs. Norah Fisher, great S. Andrew's and Adelaide Mothers' Union stalwart. His father is on the Council of S. Mark's University College, Adelaide. Angela is his young sister.

—THE APPRENTICE.

## SWAZILAND DONATIONS

Further donations to the work of the Usuthu Mission, Swaziland, have been received:—  
Previously acknowledged: £197 14 4  
Miss L. E. Morley 2 2 6  
Per A.B.M., Victoria 12 7 0

TOTAL £212 3 10



The Reverend Neil Glover, standing with his sandwich boards outside a Sydney store.



## WEEK OF PRAYER FOR UNITY

### SOME PLANS IN ENGLAND

CHURCH INFORMATION SERVICE

London, January 14  
In many parts of the United Kingdom, and of the world, Christian churches will be observing the eight days, January 18 to 25, as the Week of Prayer for Christian Unity.

*This week is something of a phenomenon and its observance is increasing, not only among the Anglican Communion but among Roman Catholics and members of the Orthodox and Free Churches.*

The eight days of prayer are the outcome of the conviction, which seems to have come independently to each of the separated parts of the Church, that the divisions between Christians are displeasing to God, and damaging to the world.

During this week, each Church makes a concentration of prayer that unity may come "in the way Christ wills, and by the means He chooses"—a formula acceptable to all, devised by a saintly French priest, the Abbe Couturier.

The aim is not to convert others to one's own way of thinking, but that each particular Church should first grow closer to God; by this means they will in time draw closer to each other.

#### PUBLIC MEETINGS

In a number of towns, including London, Oxford, Cambridge, Lincoln, Exeter and Southampton, there will be public meetings at which representatives of the Anglican, Roman and Free Churches will speak. On January 25, there are to be special services in the cathedrals of Leicester and Chelmsford.

The Bishop of Oxford will preside over a London meeting at St. Pancras Town Hall, Euston Road, on January 17, when the speakers will be the Reverend Colin Stephenson (Anglican), the Reverend Bernard Leeming, S.J. (Roman

#### MEMORIAL TO LATE KING

ANGLICAN NEWS SERVICE

London, January 7  
The Bishop of Norwich on December 30 dedicated a memorial tablet to King George VI in Sandringham parish church.

The Queen, the Queen Mother and Princess Margaret, who together gave the tablet, were present with ten other members of the Royal Family. Parishioners, who had known the late King all his life, and had worshipped alongside him when he was in residence at Sandringham, joined in the service.

The memorial, a carved stone tablet, is surmounted by a circular bronze plaque in bold relief, depicting the head and shoulders of the King in profile and wearing his Garter robes.

It bears the inscription: "To the beloved memory of King George VI, 1895-1952, this plaque is placed here by his devoted wife and children."

The plaque is the work of Sir William Reid Dick.

#### SINGAPORE HELPS REFUGEES

FROM OUR OWN CORRESPONDENT

Singapore, January 7  
On Christmas Day and Christmas Eve, hundreds of little children poured into St. Andrew's Cathedral, Singapore, to bear gifts and toys for the refugee children of Hungary and for the children in the two Mission hospitals in the colony.

A beautiful Christmas tree was flown to Singapore from England by B.O.A.C. and presented to St. Andrew's Cathedral.

On Boxing Day, the Archdeacon of Singapore, the Venerable Robin Woods, returned to England for an eight-week vacation with his family.

## OBITUARY

### CANON GEORGE SUTTON

We record with regret the death on January 6 of Canon George Sutton, first Precentor of St. Paul's Cathedral, Melbourne, when it opened in January, 1891. He was 93.

Canon Sutton was born in London and did his theological training at St. Augustine's College, Canterbury. He came to this country in 1886 and was ordained in Ballarat soon after his arrival.

From 1904 he was a member of the council of Holy Trinity Grammar School for many years. The school began at Holy Trinity, Kew, Sunday School where Canon Sutton was incumbent from 1904 to 1934.

He was a canon of St. Paul's Cathedral from 1902 to 1946 when he retired from the active ministry. Until four years ago, however, he helped at St. Mark's, Camberwell, and St. Barnabas', Balwyn.

Mrs. Sutton died 11 years ago. There are three daughters and three sons of whom the eldest is Canon Esmond Sutton of Auckland, N.Z., and Warden of St. John's Theological College, Auckland. Another son is Dr. Selwyn Sutton, and the third is Mr. Kingsley Sutton of Ballarat.

The Archbishop of Melbourne conducted the funeral service at Holy Trinity, Kew, on January 8.

### "THE PARSON'S JOB"

CHURCH INFORMATION SERVICE

London, January 14  
"The Parson's Job," which is the name of the Church stand in the Schoolboys' Exhibition in London, has evidently caught the interest of a large number of boys, despite the more spectacular attractions of neighbouring stands.

A visitor one morning saw boys crowded around the booth talking to the two young priests behind the counter, and examining the photographs with keen interest.

Possibly they were surprised to learn that a career in the ministry offered such a wide scope for adventure.

This was the first time the Church has exhibited in this particular "shop window" for careers.

The stand was run by the Central Advisory Council of Training for the Ministry, manned by clergy of the London diocese, and had for its centrepiece a Cross, with the parson's "tools for his job," Bible and Prayer Book, chalice and patten.

There were photographs which put the Church into the picture in town and country, seaport and factory, in lands overseas and alongside fighting men. A photograph of the Reverend David Sheppard was used to represent "the parson"; another "David," Bishop Hand of New Guinea, was shown at work in his mountainous country.

### HUNGARIAN REFUGEES FOR U.S.A.

ECUMENICAL PRESS SERVICE

Geneva, January 14  
Church World Service in the U.S.A. has sent a special three-man Hungarian Refugee Assistance team to work for two months with the staff of the World Council of Churches in Austria in resettlement of Hungarian and other Eastern European refugees in the United States.

### HELP FOR EXPELLEES

Geneva, January 14  
Protestants of the small village of Dettenheim in Bavaria have helped about 400 Roman Catholic expellees from the former German far eastern provinces, to build a church for themselves.

They have given money and voluntary manual labour to erect a new Roman Catholic church in the village.

### FRANK SINGLETON HOWES

We record with regret the death on December 24 of Frank Singleton Howes, the original soloist in St. Paul's Cathedral, Melbourne. He was 80.

F.N. writes:

The late Frank Singleton Howes was the first boy soloist at St. Paul's Cathedral in 1891 (the year the cathedral was opened for worship). He always had a very devoted attachment to the cathedral and was well-known and loved by almost every boy who passed through the choir.

His happy disposition won for him the admiration and esteem of all with whom he came into contact. He was always an enthusiastic member of the Cathedral Old Boys' Association, having been honorary secretary, president and life member.

Frank Howes was an organist and choirmaster of high standing and will be remembered for his long and capable services at St. Mark's, Fitzroy. He was also a member of the Cathedral Old Boys' Choir from its inception until a few months before his death.

His funeral took place on December 27 when a very beautiful service was held in the cathedral conducted by the Reverend J. D. Sanson, Vicar of Holy Trinity, Kew, and the lesson was read by Dean Barton Babbage.

Mr. Herbert Davis, a former chorister, now organist of Scots Church, Melbourne, played the organ.

The Cathedral Old Boys' Choir, conducted by Mr. Foster Nutting (president), sang "The Long Day Closes" (Sullivan). The large attendance at the service was indeed a tribute to the affection in which he was held by so many.

The cortege then moved to the Melbourne General Cemetery where the last rites were performed.

### MISS JOAN BOOTH

We record with regret the death on January 9 of Miss Joan Booth, elder daughter of the Archbishop - Administrator of Melbourne and Mrs. J. J. Booth. Miss Booth had been in indifferent health for some time.

## RADIO PEKING

### CHRISTMAS FESTIVITIES

The English programme from Radio Peking on Christmas Day featured a fifteen minute description of the Christmas festivities in the capital.

It opened with a peal of bells, and an announcer describing the happenings, as a choir in the background sang, "Hark, the herald angels sing," in Chinese.

Mention was made of groups singing Christmas carols, of candlelight services, and the traditional Santa Claus and Christmas parties.

Excerpts were broadcast of a Mass from the Peking Roman Catholic cathedral, at which the celebrant was a local Chinese bishop.

At the same time parts were recorded of a service in one of the Methodist churches, at which six denominations combined. A man, who was described as an engineer by profession sang an excerpt from Handel's "Messiah". The blessing at the service was given by Bishop Timothy Lin.

Festivities were broadcast from a Y.M.C.A. - Y.W.C.A. Christmas party. Santa Claus had arrived, and the people were obviously enjoying themselves. At the party was the secretary of the Peking Y.M.C.A., who had been previously secretary of the North American Chinese Student Christian Association. He was called to the microphone to give a message to listeners.

He pointed to the religious freedom experienced by Christians under the present government.

He also gave thanks for the visits in recent months by delegations from the World's Alliance of Y.M.C.A.s, and from the Church of England in Australia, and said that he hoped that next Christmas would see Chinese Christians sharing the season with similar groups from other countries.

The broadcast closed with the singing of a Chinese Christmas carol.

-D.D.

### BOYS' HOME CAMP

Nearly eighty boys from St. John's Boys' Home, Canterbury, Victoria, spent a holiday last month as guests of Brighton Grammar School at the C.E.B.S. permanent camp at Frankston.

This holiday has become an annual event since it was first held thirteen years ago. Funds are provided by the boys of B.G.S., who contribute regularly to a "Service Fund" throughout the year, and by interested firms, who also supply goods of various kinds.

As in past years, the 1956 camp was directed by Mr. John Sotheran, a master at the school, and he had a big team of willing helpers from among the boys who acted as group leaders, sports organisers, and "slushies" in the kitchen.

Devotions in the camp chapel formed a regular part of the daily routine, which included also swimming, cricket, tennis, community singing and other entertainments.

On the last night of the camp the "regulars" were swelled by a large number of parents and friends who came to be present at the Christmas party, when every boy from the home received a gift from the Christmas tree. Many of the visitors had themselves helped to provide the gifts.

### SUFFRAGAN BISHOP OF DOVER

ANGLICAN NEWS SERVICE

London, January 7  
The Reverend Lewis Evans Meredith, vicar and rural dean of Eastbourne and canon and prebendary of Hampstead in Chichester Cathedral, has been appointed to the Suffragan Bishopric of Dover, vacant by the resignation of the Right Reverend A. C. W. Rose.

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Love Speaks from the Cross—by Leslie Baham, 9/6 (6d.)  
Divine Prayer—by Kenneth McKenzie, 4/4 (6d.)

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# THE CHINESE CHURCH AND THE THREE-SELF MOVEMENT

By FRANCIS JAMES

The first article in this series made the point that no assessment of the work of the Chung Hua Sheng Kung Hui, the Holy Catholic Church in China, could be made without taking into account the social and political environment in which its members live to-day.

This involves, in turn, an appreciation of what the C.H.S.K.H. itself has to say about its attitude, first, to the Chinese Government; second, to governments and Christian bodies outside China.

The most important and succinct statement on these two matters is contained in the Pastoral Letter of the Chinese bishops, issued in May, 1956. Within three days of our Delegation's arrival in Shanghai—on November 6 last year—we had a meeting with several Chinese bishops at which the socio-political sections of the Pastoral Letter were confirmed and elaborated.

The third paragraph of that famous Pastoral is worth quoting in full. It reads:

"We know that, as an autonomous Chinese national Church, the C.H.S.K.H. existed in name only (before 'Liberation'). No matter what people's subjective wishes were in former years, the C.H.S.K.H., like other churches under mission boards, was in a position of dependence on forces related to colonialism and was subject to the influence of those forces.

"Moreover, owing to the shortsightedness and habit of dependence on the part of us Chinese colleagues and church members, the Church lost the independence which it ought rightly to possess, and consequently had to suffer many handicaps.

## A BARRIER

"For instance, our acceptance of Western ways of thought and life created a barrier between the Church and the people of China in general, making it hard for the light of the glorious Gospel of Christ's redemption of the world to shine forth with much brightness.

"In the inner life of the Church itself there have also been revealed many dark spots, such as the lack of unity and fellowship among its various parts."

A little later, the Pastoral says:

"For the cleansing of the Church, self-administration in Church affairs, self-support in Church finance, and self-propagation of the Gospel are a timely demand."

All this is revealing enough, as explaining why—apart altogether from the international situation—the C.H.S.K.H. was content for a period to withdraw after 1950 from contact with the outside world while it readjusted itself to the autonomy so suddenly thrust upon it.

But the same Pastoral Letter makes clearer still the reasons for the attitude of the C.H.S.K.H. to the Chinese Government. It says:

"Our Fatherland is becoming every day more and more lovely. Children having no home to go to, hungry peasants afflicted by famine, people waiting to die, workers looking for jobs, prostitutes living under contemptuous eyes—these have all become memories of the past.

## CONSTRUCTION

"On our earth are being built countless factories, farms, scientific research institutes, hospitals, schools, parks, residences, children's recreation centres. Are not all these 'acceptable to God and approved of men'?"

"When we Christians support and heartily join in these constructive projects, we shall be witnessing to the Lord with our life and conduct.

"Let our Church encourage its people to take a greater part in the work of constructing socialism.

"Let them understand that they will not be working hard only to support their own families, but that their work is of value to the welfare of the

people of the whole country and to future generations, and above all that such work and active interest in public welfare is an essential part of Christian witness."

(The italicised parts are my own).

At our first full-dress conference in Shanghai on November 6, all the members of the Australian Delegation were present. On the Chinese side were the Presiding Bishop Chen Chien-tsun; Bishop Chang Kwang-su (Michael Chang) of Fukien; Bishop Ting Kwang-hsun of Chekiang (and Nanking Union Theological Seminary); Bishop Mao Ke-chung of Kiangsu; Bishop Shen Tze-kao (formerly of Shensi and now at the Nanking Seminary); and Bishop Cheng Chien-yeh, General Secretary of the Standing Committee.

## A PUZZLE

All these conferences are held over glasses of delicately scented Chinese tea, which are unobtrusively replenished at frequent intervals.

The Presiding Bishop asked Bishop Ting to make an introductory statement, and I found it remarkable for its frankness despite (or perhaps because of) the use made of words with double meanings, and for the light it shed on the question of how the Chinese regarded us of the West.

"The greatest puzzle I found in England," Bishop Ting said, "was whether there was a Church at all in China.

"The fact that two of us appeared before them was the answer.

"But then, the greatest question was whether the Three Self Movement did not represent some kind of moral compromise under extreme pressure.

"I want to assure you that it

This is the second of a series of eight articles which have been written by Mr. James following his visit as a member of the Australian delegation to the Church in China. The first article appeared last week; the third, on the Chinese Government's attitude to Christianity, will appear next week.

represents nothing of the kind. It represents God's answer to our prayer that the Church in China should become itself, responsible for the finance, life and work of the Church in China.

"We have felt very strongly that the Church in China has not been herself—only a kind of replica of the Church in the West. As a result, our members tended to become denationalised.

"As we understand it, the Gospel should eliminate all sense of human foreignness. In times gone by, the fact is that the Church did not really take root in China.

"Mind you, this is not a negation of the universality and catholicity of the Church. Not at all. But we can best serve that universality, in the present situation, by being ourselves.

"Do not think for a moment that we neglect the fact that we are all one in Christ. But I think you can see that without independence it is very hard to talk about inter-dependence.

"I know from my recent experiences in Europe, that our achievement of self-support and self-government during the past few years may have given the impression that we were becoming too nationalistic. But the task which faced us internally was a very heavy one, very difficult. We really needed a period to sit back and take stock, and to consolidate.

"We have done that now up to a point where it is possible without endangering what we have achieved to come into closer contact with the rest of the Church.

"We know that we can learn a lot from the Church in the

West, and we are anxious to do so.

"Our position, frankly was like that of a nation in trading relations. There comes a stage where a protective tariff is necessary to enable an infant industry to survive. We still cannot afford to trade quite as much as we should like; but we have passed the stage of complete protection."

I found this position stated in much the same terms everywhere in China. Not only by leading members of the C.H.S.K.H.; but by the Protestant denominations and by politicians and administrators concerned with religious affairs.

Canon Marcus Loane pointed out that the Three-self Movement had in fact its origins in the missionary period, i.e., that it had been started by foreign missionaries and not the Chinese themselves. He asked what was the process which the movement had undergone since, say, 1950. Further, if it did not now represent the effect of strong pressure by the Government, then what did it represent, and why was it a continuing necessity since its three aims had apparently already been achieved?

The Presiding Bishop said the position was simply that since 1950 the C.H.S.K.H. had passed through the stages from mission field to Church. In that year, the Diocese of Kiangsu, for example, had received 80 per cent. of its total income from abroad, mostly from the United States.

The Diocese of Fukien had received between 30 per cent. and 40 per cent. of its finances from overseas, and other dioceses had been supported financially from abroad by as much as 90 per cent. of their total expenditure year by year.

"Do not think that we immediately rushed to join the Three Self Movement," Bishop Chen said.

"In actual fact, the C.H.S.K.H. had already proceeded much further towards self-support than most of the other denominations. That will indicate how far they really were behind.

## SELF-SUPPORT

"Of course, it is quite true that former missionaries had started a movement towards self-government; but this was not accepted by everyone, and many of the overseas mission boards, while they accepted it in theory, were very slow to do anything about it in practice.

"I may say that when I was first approached, as Presiding Bishop, by the Three Self Movement, I refused to join it. I was not sure about it.

"For that reason, I did not become one of the forty Christian leaders who were in it from the start.

"I was asked three times to join it before I agreed, and I joined after talking it over with the bishops and the Standing Committee, because we felt that it had a very useful purpose to perform.

"By that time, you see, we were probably in fact much more self-supporting and self-administering than any other Christian body."

Bishop Chang Kwang-su of Fukien, whose former C.M.S.-sponsored diocese is the strongest (in numbers of Church members and clergy) in the C.H.S.K.H., agreed that his own diocese was already ahead of most of the remainder

of the Chinese Church before "Liberation."

Proportionately, it received less foreign aid than the others; but even so, he felt bound to say in all charity that there was always an element of strain between himself, personally, and the mission boards overseas who gave him such great help.

"It is all really a matter of human relations," he said.

"It is just as hard for me, as a diocesan, actively engaged in the work of administering my diocese on the spot, to understand the ideas of my C.M.S. friends in London as it is for them to understand mine. "Speaking personally, it was sometimes difficult, because I had to be two personalities. I had to think in English and Chinese, as it were, to try keep a balance.

"But I went further than that."

"I must confess that I found myself actually thinking and reading more in English than in Chinese! I am horrified now when I look back upon it.

## PRESENT NEED

"What we need today is to know more about Chinese customs, Chinese history, and what present-day Chinese intellectuals are thinking—and what their needs are. It is only in this way, by becoming Chinese thoroughly, that we can play our part in advancing Christ's kingdom in China."

It was an interesting statement. I could not help comparing it with one made once by Salvador de Madariago, who felt anything but horror at saying that he preferred to think in French and write in English—and he a Spaniard!

Bishop Chang is one of China's three best-informed bishops on the West. Like the other two, he so thoroughly understands the Western idiom that it is safe to make normal English jokes with him. He has—and enquired after—a multitude of friends in England and America. (They will all be glad to know that he is recovering very well from a serious abdominal operation which he underwent a few months ago and that, although he cannot yet travel far and lives for the moment in Shanghai, he expects to be able to return to his diocese this year.)

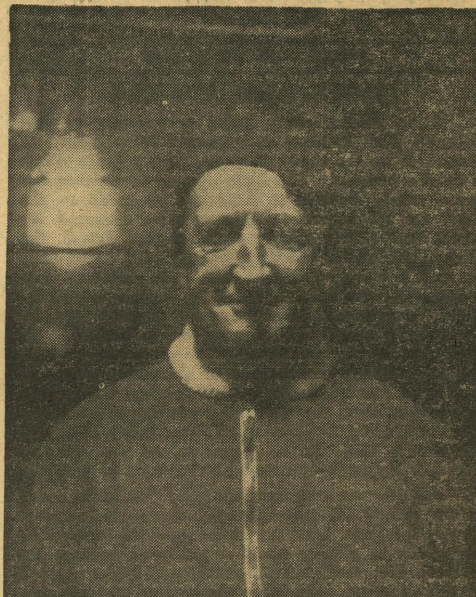
In view of his background, I think we naturally expected him to be perhaps a little "Western" in his attitude. He is not. At this and other conferences, and in private conversations, I think it fair to say that he is thoroughly Chinese in outlook, as are all the bishops of the C.H.S.K.H., and that his knowledge of the Church outside China serves now only to strengthen his Chinese point of view.

He is by no means ungrateful, like others of his stature, for the enormous help given in past years by foreign missionary bodies to the Chinese Church.

The phenomenon of the C.H.S.K.H. achieving autonomy, he feels, is one which Anglicans can and should regard with equanimity, for this is part of the normal, ordinary line of development, and Anglicans are as accustomed to it as the British are to the idea of Dominion status and then complete independence. By the same token, it is something which many of the Protestant Churches, and the Church of Rome, are not accustomed to.

I must say that I agreed heartily with him. As to the continuing need for a Three Self Movement in China, now that two of the three aims have so largely been achieved, the Delegation did not receive a complete answer from any one person.

## WARM IN CHINA



The Archbishop of Perth stood on no archiepiscopal dignity when travelling in the cold northern areas of China. Here he is dressed in the costume of the country en route to Fukien.

In practical terms, the Movement continues, and grows stronger, because both the Government and the several churches are suited thereby.

From the point of view of the Chinese Government, which I discussed later with the Director of the Bureau of Religious Affairs, the Three Self Movement provides a convenient way of ensuring that its member churches are told what government policy in social matters is, of persuading them to accept and support it, and of tacitly ensuring that "colonialism" does not again enter the life of any Chinese Church.

It also provides a convenient machinery for the Government to deal with the non-Roman churches economically, as one body.

From the point of view of the Anglican and Protestant Churches, the Movement has the advantage that, through it, they can pool certain of their resources for agreed common objectives. It provides a very strong and useful link, or channel, through which to approach the executive Government when they want anything—including when they want to make complaints. Above all, it gives member churches a sense of security through numbers which they would not otherwise have.

There are only some 60,000 Anglicans, remember, in all China.

## PRESSURE

There is certainly, and there has been since 1951, fairly strong pressure upon all Christian denominations to join the Three Self Movement. The Roman Catholics alone have until now refused to do so—to their own disadvantage—because of the ban imposed by the Vatican.

The result of the Vatican ban has been that Rome, alone of all the Christian bodies in China, has seen a "break-away" movement in her own ranks. Of the nine Roman bishops and priests with whom I had long talks, every one agreed that it was a pity that they were not "yet" allowed to join the Three Self Movement.

I must make it clear that in my own judgement, reinforced by what Chinese political leaders told me, and however Chinese Christians try sometimes to evade the fact, the Three Self Movement is in fact an extension of the Central Government.

It would be impossible otherwise for it to exist: China today is a totalitarian society. There is no freedom of any kind, in the liberal democratic sense, to be found in that country. This applies equally

to individuals or to organisations, and the Three Self Movement could not exist without the approval of the Central Government. However, this is not to say that the Movement, or its member churches, have become mere "stooges" for communism.

## IN THEORY

Far from it—at present. Every single Anglican, Protestant and Roman Catholic with whom I discussed the matter, and every political leader (the last all being atheists) stated in unequivocal terms that no synthesis was possible in theory between Christianity and Marxism.

Bishop Ting told the Central Committee of the World Council of Churches in Hungary last August that many Chinese Christian intellectuals impressed by the moral quality of communism in action after "Liberation," had tried to reach a synthesis between Christianity and Marxism.

The Delegation heard the same thing several times in China, and our informants all added that the attempt had proved impossible.

Why, then, does the Central Government tolerate Christianity?

This will be covered in the next article in this series.

## THE ECUMENICAL REVIEW

ECUMENICAL PRESS SERVICE  
Geneva, January 14

Articles in the current issue of the "Ecumenical Review," quarterly publication of the World Council of Churches, deal with the images used in the Bible to describe the Church.

After an introduction to the subject by Dr. J. Robert Nelson, executive secretary of the World Council's Commission on Faith and Order, Father Gabriel Hebert of the Society of the Sacred Mission writes on "The Body," the Reverend Ernest Best from a different vantage point on the same subject, Bishop Cassian (of the Orthodox Institute of Theology in Paris) on "The Family of God," Professor J. B. Soucek of Czechoslovakia on "The Shepherd" and Professor N. A. Dahl of Norway on "The People of God."

## RUSSIAN VISIT TO DENMARK

ECUMENICAL PRESS SERVICE  
Geneva, January 14

Plans being made in Denmark for a return visit by a Russian Church delegation to Denmark following a visit to Moscow by Danish churchmen in 1955 have been deferred until further notice "in view of recent events in Hungary."



# THE ANGLICAN

FRIDAY JANUARY 18 1957

## FOOLS AND ANGELS

What monumental noise and nonsense has followed THE PRIMATE'S reported impressions of China! If we are ready so to do, we can learn much from the unroar. The facts appear to be that His Grace wisely decided at first not to speak to the Press on his return. However, he changed his mind, and stated simply that he had found the Church in China working openly and effectively. He said it was growing in numbers. He was then persuaded, with MRS. MOWLL, to appear on a television programme, when he made further remarks generally favourable to the regime in China. He then gave in his see cathedral some account of his journey and his impressions of a country where he had lived for ten years. Among other things, His Grace mentioned the support generally given the regime in China by the Chinese, as far as he could see. He mentioned that the Constitution of the Chinese People's Republic guaranteed freedom of religion.

All this was harmless enough. We believe that it was nearly all correct and factual—as far as it went. It is true that His Grace confined himself on the whole to a very small segment of present day Chinese life, and that he mentioned wider aspects of the situation only when these were unavoidable. He did not surround his words with the precise definitions and qualifications which are of some importance to the lay mind when treating of so controversial (largely because unknown) a matter as present-day China. But is this a crime?

Of course he spoke gratefully of his hosts. Of course what he has said is pregnant with Christian love, and charity, and hope. What on earth else do we expect of a man whose life is dedicated to Christ? But the reaction must deeply have shocked His Grace: there was not a great deal of charity or love about it! And the first lesson to be learned is that no archbishop, be he never so truthful, humble and loving, can dispense with the services of a competent, full time, thoroughly trained public relations officer of the kind who, in a situation such as this, could with ease have avoided unseemly and hurtful and ignorant controversy. 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.

Unprotected by suitable expert advice, and believing well of his fellow men, His Grace has been abominably used.

A young, naive and tiresomely sincere Presbyterian minister, DR. MALCOLM MACKAY, led the assault. He was promptly supported by an equally young and tiresome politician from Brisbane.

Just a year ago, when DR. MACKAY was Australian Secretary for the World Council of Churches, we had occasion to draw attention to his carelessness with facts, and to suggest he might be better employed with his own denomination than in an ecumenical movement. Our suggestion—happily for the W.C.C.—bore fruit; but it must be confessed that we had in mind for DR. MACKAY, who seeks a real man's job, something more in the line of caring for the spiritual needs of the outback, or for our Aboriginal brothers, than the soft velvet cage of Scots Church, Sydney.

Sincerity, an admirable trait, is not really very helpful unless it is sustained by cool judgement based upon knowledge of facts. In a minister of religion it is positively harmful, especially to the minister, unless it is truly coloured with true humility and charity as well. To the adult mind, there is something at once irritating and yet sympathy-provoking in uninformed adolescent sincerity.

Nothing is simple about China. Or Australia, where only this week a clergyman every whit as sincere as DR. MACKAY found himself in gaol for carrying a poster which, whether one liked it or not, most would have thought perfectly legal in free, democratic Australia. If those who have so swiftly rushed to attack THE PRIMATE, and the Chinese, will but wait a few weeks yet—and Chinese civilisation has lasted longer than that—they will find in the columns of this newspaper, and in the secular Press, the facts, gleaned by the only trained observer who accompanied our Delegation, on the present position of Christianity in China. In the meanwhile, let it be remembered by the Church of Rome, and DR. MACKAY, who have most strongly and unfairly attacked His Grace, that the two largest denominations in China to-day are Roman and Presbyterian. And let us hope that, when all is told, DR. MACKAY will resolve to concentrate first on the beams in the Australian Christian eye, thus strengthening himself to remove moats elsewhere. There is a good one to engage his attention right now—in North Western Australia.



"Everything which touches the life of the nation is the concern of the Christian"

—The Archbishop of Canterbury

## Are We Unfair To Mr. Menzies?

Two things this column has striven to eschew in the four and a half years of its existence—sectarianism and party politics.

Perhaps it has succeeded in the first. At least one has heard no complaints. But I was surprised to have passed to me this week two letters which certainly called into question my impartiality as a political observer, and one of which accused me of having indulged in party politics.

One correspondent, from Eastwood in suburban Sydney, asked the editor: "Wouldn't it be a good idea if he (meaning 'The Man In The Street') avoided personal bias and gave Mr. Menzies a rest? Hardly a week passes without unnecessary criticism of a man highly thought of in countries much nearer explosion point than Australia, and more competent to assess his value in world statesmanship."

I infer from the reference to "explosion point" that the Eastwood correspondent has in mind particularly the critical view taken in this column of Britain's Suez policy, which Mr. Menzies supported.

Pursuance of that policy, it may be suggested, contributed materially to Sir Anthony Eden's resignation last week of the British Prime Ministership, although the immediate cause was his ill-health.

The point is that there has been a great division of opinion within the British Commonwealth over Suez and the British and French use of force there. So this column is not singular in criticising what may be called the Eden-Menzies view.

But this column has freely acknowledged the stature of Mr. Menzies as a world statesman. Indeed, as recently as two weeks ago we said: "He is certainly among the half-dozen

leading Commonwealth statesmen and probably the most outstanding Dominion representative."

In what other ways has this column criticised Mr. Menzies? As leader of the Government he must expect the legislative and administrative decisions made by it to be critically examined, and sometimes to be opposed wholly or in part. Indeed, some criticism of that sort sometimes comes from the Government's own following. Facing Mr. Wentworth, Mr. Bates, Mr. Turner, and others!

But this column has also criticised what it conceives to be the shortcomings of the Federal Labour Party—and particularly the personal reprimands which have disgraced its leadership dispute in the past year or two.

There is more to criticise about a Government than about an Opposition, naturally. The Government is doing things. An Opposition, for the most part, can only suggest.

So if Mr. Menzies has had more notice in this column than Dr. Evatt, that is the main reason. We do not criticise either of them much on personal grounds, although, as two eminent Australians of outstanding ability, we often wish they were more kindly disposed toward each other.

## Politics And Prejudice?

The second correspondent writes to the editor from Gwalia, Western Australia (and, incidentally, it is a tribute to the wide circulation of THE ANGLICAN—in which this columnist has no shares!—that it draws readers' letters over so wide a field).

This correspondent says by way of preamble that, although he has disagreed with some leading articles in this journal, they have a redeeming feature "in that they are unbiased from

a party political angle."

Then he continues: "There is in my opinion an aspect of your paper that is much more objectionable than a Church point of view, and that is the use of the feature, 'Church and Nation', for purely party political propaganda."

"I do not deny the right of 'The Man In The Street' to introduce political issues into his column. In fact, I think it is his duty to do so. But a Church newspaper is not the place to indulge in party politics."

The correspondent puts my own view precisely—the view summed up in the quotation from a speech by the Archbishop of Canterbury which we have recently carried at the head of this feature. The Christian must be concerned with the impact of political decisions, among others, on the life of the nation.

Having striven NOT to indulge in party politics (that is, not to show a Liberal or a Labour or any other party bias in discussing political questions), I am puzzled by the charge that I have so indulged.

Perhaps my Western critic will be specific so that I can give him an answer more to the point.

But, although under fire from both East and West this week, I am glad of the opportunity the two letters have given to explain in general terms the standpoint from which these weekly comments are written, and to give an assurance that strict objectivity is earnestly striven for—even if, apparently, some think that ideal is not always attained.

## Palaver Over Petrol

The oil companies seem to have been rather maladroit in breaking to the public news of a pending increase in the price of petrol.

In mid-December, when rumours of an increase first circulated, the oil industry, through its spokesmen, inferentially denied them, although, because of Suez repercussions, a rise looked likely.

Perhaps the industry did not want to spoil the season of goodwill by admitting then the probability of dearer petrol. However, last week after a meeting of leaders of the industry in Sydney, it was announced that an increase would have to be made "fairly soon."

Under further probing, it was revealed that an increase of 1d or 1½d a gallon was contemplated. And one spokesman, riled a little by criticism, spoke testily of "all this flap and nonsense because the price is going up by that amount." The New Zealanders had recently had their price raised by 3d, he said, inferring that they had taken their medicine like men!

The oil companies may have facts on file to justify the rise. But after such a laborious "softening up" process, beginning with a denial, they can hardly blame the public from being suspicious. As always, honesty is the best policy.

THE MAN IN THE STREET.

## PILGRIMS TO BETHLEHEM

ECUMENICAL PRESS SERVICE  
Geneva, January 14  
For the first time 60 monks of Russian origin living in Israel received permission to enter Jordan.

Altogether about 1,500 pilgrims passed through the Mandelbaum gate separating Israel from Jordan on January 6, in order to celebrate the Greek Orthodox Christmas at Bethlehem.

## ONE MINUTE SERMON

SAMUEL

Samuel 3 and 8 and 10: 1-9; and 16: 1-16.

One of the great ones of the Bible story is Samuel, the man who was "asked of God." All through life he bears in his character the gentleness of his patient Mother, but that gentleness has within it the same steadfast purpose manifest in her life, and his gentleness made him great. As she had promised, Hannah "lent" Samuel to the Lord. Early he learns in the Visions of the night to listen for the Voice of God. Eli taught him that.

And early in his life he learns the necessity of obeying the voice of the Lord, and of the dread punishment that falls on disobedience and iniquity. He grows up single-minded in his loyalty to God, sincere hearted in his straight and honest character, with but one purpose, "to do justly, to shew mercy and to walk humbly with his God."

So real is God to Samuel that men call him the "seer," the man who sees God, who sees God's purposes, who sees what God will bring to pass. Thus will he succeed in building up the national life till the day comes when the people ask for a king to lead them. It is a warlike age and the gentle Samuel no longer satisfies them—and his sons are unworthy to follow him.

He it is who reminds the people that God is their King, he it is who warns them of the tyranny of kingship, and when they will not listen—and there must be an earthly leader when his turn comes to leave them—he under God's guidance chooses a King they can appreciate and follow. All that he can do Samuel does to help Saul find his way to true kingship. By prayer, friendship and advice he supports, guides, encourages and blesses him.

Finally and reluctantly, however, realising that Saul is not the king the people need, nor the leader who can lift the nation to heights of conquest in war, and to loyal service of God in peace, only then did Samuel allow himself to be guided to a different conception of kingship and learn not to look on the height of stature, but to seek a man after God's own heart. And the choice led him to David, and with confidence he knows he can leave his people to the King of the divine choice.

But what an example to mothers to do as Hannah did, and to clergy to do as Eli did, to teach children in early years to listen for the voice of God, to learn to talk and walk with God as Samuel did, and to develop that transparent beauty of character and honesty of goodness that will make them "seers" in whatever walk of life God shall call them to enter and to serve.

"Blessed are the pure in heart for they shall see God," or again, "If any man will do His will, he shall know of the truth," or once more, "And holiness without which no man shall see the Lord."

## A NEW C.E.B.S. APPOINTMENT

FROM OUR C.E.B.S.

CORRESPONDENT

Melbourne, January 14

The Reverend A. J. Schreuder has been appointed General Secretary for the Church of England Boys' Society in the Diocese of Melbourne. He will take up his new appointment in July.

Mr. Schreuder has been Youth Organiser for the Diocese of Tasmania for the past 18 months; before this he was on the staff of St. Paul's Cathedral, Sale.

The appointment of a priest as full-time general secretary will give great impetus to the ever-expanding work of the society both at headquarters and in the branches within this diocese.

## CLERGY NEWS

**BRILSFORD.** The Reverend Cyril, has been appointed Rector of Peterborough, Diocese of Willochra. He is due from England by the *Strathnaver*, on January 25. Formerly Mr. Brilsford was Rector of Ororo, with Tarcowie (Broken Hill Line) and organising secretary of the Diocese of Willochra. He has served in England for the past five years.

**CONNELL.** The Reverend P. N., stationed with the Bush Church Aid Society at Straky Bay, Diocese of Adelaide, to be Rector of Strathalbyn, in the same diocese.

**COOGAN.** The Reverend R. A., to be Rector of Bothwell, Diocese of Tasmania. Mr. Coogan has recently returned from England where he has been working for three years in the parish of St. Andrew's, Plaistow, London.

**COOKE.** The Reverend E. R., of the Heytesbury Mission (B.C.A.), Timboun, Diocese of Ballarat, has been appointed to the Provisional District of Rumbana and West Heidelberg, Diocese of Melbourne.

**DICKER.** Canon F. H., Rector of the Cathedral Parish of Wangaratta, has been appointed Archdeacon of Wangaratta.

**FETTEL.** Canon N. S., who retired in November from the active ministry in the Diocese of Ballarat, has been given the title of Canon Emeritus in recognition of his thirty-seven years' service to the diocese.

**GIRVAN.** The Reverend H. E., President of St. Paul's Cathedral, Melbourne, to be Chaplain of Cranbrook School, Sydney.

**HAYMAN.** The Reverend T., Rector of Ceduna (B.C.A.), Diocese of Adelaide, to be Rector of Straky Bay, in the same diocese.

**JONES.** The Reverend T. V., Assistant Curate at Holy Trinity, Adelaide, to be Rector of Adelaide (B.C.A.), Diocese of Adelaide.

**SCHREUDER.** The Reverend A. J., Youth Organiser for the Diocese of Tasmania, to be General Secretary for the Church of England Boys' Society in the Diocese of Melbourne.

**TAME.** The Reverend W. J., Vicar of Coleraine, Diocese of Ballarat, has been appointed to a canonry of Christ Church Cathedral, Ballarat.

**WOOD.** The Reverend Edgar, Assistant Curate at Christ Church, St. Laurence, Diocese of Sydney, to be Assistant Secretary of the Australian Board of Missions in Victoria. He will take up duty later this month.

## RELIGIOUS BROADCASTS

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

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

\*January 21: Dr. Kathleen Bliss.

January 22: The Reverend John Bennett.

\*January 23: The Bishop of Armidale, the Right Reverend J. S. Moyes.

January 24: The Reverend A. P. Campbell.

\*January 25: The Reverend R. S. Houghton.

\*January 26: For Men—The Reverend A. J. W.

**SUNDAY AFTERNOON TALKS:** 3.45 p.m. A.E.T. and W.A.T.

\*January 20: Actuality: "An Anglican Community."

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

January 20: S. Mary's Singers, Sydney.

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

January 20: Father Kevin Halpin, O.F.M.

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

January 20: Ivanhoe Methodist Church, Melbourne.

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

January 21: Monsignor J. T. McMahon.

**EVENING TALKS:** 11.20 p.m. A.E.T., (11.45 Sat.), 11.25 p.m. S.A.T., 10.55 p.m. W.A.T.

January 21-26: Dr. R. C. Johnson.

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

January 21-23: The Reverend Edwin White.

**WEDNESDAY NIGHT TALKS:** 10 p.m. A.E.T., 10.30 p.m. W.A.T.

\*January 23: "What Christianity has to say on Humour"—The Bishop of Newcastle, the Right Reverend Francis de Witt Barry.

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

\*January 24: S. John's Cathedral, Brisbane.

**TELEVISION:** January 20: 8.44 p.m. A.E.N., Sydney: "Faith and Life"—Father John McMahon and Mr. Brian Doyle.

\*January 20: 8.57 p.m. A.B.V., Melbourne: "Faith and Life"—Dr. Felix Arnott and Major-General the Reverend C. A. Osborne.



## LETTERS TO THE EDITOR

The following letters to the Editor do not necessarily reflect our editorial policy. The Editor is always glad to accept for publication letters on important or controversial matters. Letters should, if possible, be typed, and must be double spaced, brief and to the point. Preference is always given to correspondence to which the writers' names are appended for publication. Parts of some of the following letters have been omitted.

### FEAST DAYS

#### NO PROBLEM

To THE EDITOR OF THE ANGLICAN  
Sir.—Your correspondence from the Reverend G. H. Officer, about a liturgical problem, (THE ANGLICAN, January 11) is really no problem at all.

Church custom has always taught that the first Evensong of a Feast is the greater commemoration and that the second Evensong is merely an appendage to the feast. The first Evensong of Saints Philip and James takes precedence over the second Evensong of Saint Mark, which is merely commemorated at the Evensong of Saints Philip and James.

The order of Divine Service gives two alternatives, viz.:

(1) Tuesday, May 30: Evensong of the Feast of Saints Philip and James, with the collect of Saint Mark added after the collect of the Office.

(2) Monday, May 29: Outside England the Feast of Saint George is not observed this year and the Feast of Saint Mark is celebrated on Monday, May 29.

Yours, etc.,

S. A. CRISTAN.

Sydney.

### ANGLICAN TRUTH SOCIETY

To THE EDITOR OF THE ANGLICAN

Sir.—The bishop and the Fulbright scholar who have replied to my comments on the quality of A.T.S. publications are entitled to their opinions about the reference to Anzac Day, but I would point out that the Oxford English Dictionary defines "fuss" as "A bustle or commotion out of proportion to the occasion". In any case the remarks of the Reverend J. C. Vockler about the observance of Anzac Day, besides being irrelevant to the question raised by me, show little understanding of what Anzac Day really commemorates. What does he mean by "jingoistic"? The bishop, too, errs in referring to the Reverend John Hazlewood as an "Anzac"—for whatever his "not undistinguished" service, it is certain that it was not on Gallipoli.

The two critics do not agree on the basic issue raised by me—the bishop is quite satisfied with inferior journalism, whereas the other claims that "quality and format of A.T.S. publications are as good as any I saw in the U.S.A. or England". It is a pity then, that "Modern Heresies" has been issued with an atrocious typographical error on page 10, and elsewhere refers to J. F. Ruthenford as "the 'High Priest' of perhaps the most vile business in the world". There have been at least three reprints of this pamphlet since he died in 1942.

Most certainly the Australian Church needs to attend to its own needs—but the mere formation of an organisation is scarcely sufficient grounds for giving it support. I do not object to "local efforts at publishing"; but submit that such efforts should prove themselves worthy of support, and my letter claimed that A.T.S. had failed to do this.

Finally what relevance have the publications so far issued by A.T.S. to the real problems facing the Australian Church to-day?

Yours, etc.,

(The Reverend)

G. H. OFFICER.  
Wyalong,  
N.S.W.

### WHERE ARE THE CROSSES?

To THE EDITOR OF THE ANGLICAN  
Sir.—Many of the readers of THE ANGLICAN will have noted the paragraph in the Sydney Morning Herald on December 21 reporting the presence of a 100 ft. high pine tree at St. Columba's Church of England, West Ryde, N.S.W., which is surmounted by a 10 ft. cross illuminated at night; the tree also is illuminated with coloured lights, the tallest Christmas tree in the world. This is obviously a parish which is not ashamed to display the hallmark of Christianity.

Unfortunately the Parish of St. Matthew's, Ashbury, N.S.W., has seen fit to remove the distinctive Christian symbol from the new War Memorial branch Sunday School. Two crosses which were a gift, and acknowledged in the parish paper were removed from the building prior to the dedication service. Many church people would like to know why this was done and upon what authority and what became of the crosses. For we feel that if the church people are ashamed to confess Christ Crucified on the cross there is little hope for the rest of the world.

ANGLICAN PARISHIONER,  
Sydney.

### RIGIDITY IN SYDNEY

To THE EDITOR OF THE ANGLICAN  
Sir.—As a comparative newcomer to the Diocese of Sydney, I feel impelled to raise a question with regard to what appears to me to be the rigidity here in connection with matters of ritual and ceremonial.

It seems that such things as the presence of candles on the altar, the sequence of colours, according to the seasons, of stoles, altar frontals, etc., the carrying of a processional Cross and the wearing of Eucharistic vestments are frowned on in this diocese; in fact, in a photograph I saw of the Chapel of Moore Theological College there was not even a Cross on the altar.

I should be the first to concede that these things, in themselves, are of no real consequence, although this is a different matter in the case of what lies behind them, but what does appear to me to be unreasonable is that a person like myself who has been accustomed to the usages of the several Dioceses of Canterbury, London and Rochester cannot readily find a church with the ornaments, etc., to which he has been accustomed.

At home, every Anglican could attend the type of service which he liked, but here there appears to me to be narrowness and rigidity to which we newcomers are not used.

After all, I cannot see something which is readily permitted and common in, say, the Diocese of Canterbury, can be wrong in the Diocese of Sydney, and I do believe that more freedom and tolerance in these matters should be shown.

W. A. D. HERNIMAN  
Leura, N.S.W.

### THE STORY OF HANNAH

To THE EDITOR OF THE ANGLICAN  
Sir.—I always appreciate the One Minute Sermon; but the one for January 11, your contributor has taken one of my favourite Old Testament stories and in my humble opinion has not done justice to the noble Hannah.

I Samuel, Chapter 1 is the story of a woman's sacrifice. Hannah gives back to God that which he had bestowed upon her as the supreme blessing in her unhappy life. And with her gift she adds love and constancy. It might be said that she gave her all—yea and willingly. Truly "an oblation with great gladness". Here is precept AND example.

My thanks to the author for past sermons, and best wishes to your paper.

Yours sincerely,

(The Reverend)  
KEITH COALDRAKE,  
Paterson, N.S.W.

### THE RIGHTS OF THE LAITY

To THE EDITOR OF THE ANGLICAN  
Sir.—Whilst agreeing with me that the proposed Constitution is too rigid and that "the life and free development of the Church should not be stifled in the stranglehold of inflexible rules," Mr. Meaney is apparently concerned at my raising of the question of lay rights in Synod. May I assure him that I have no desire on the one hand to deny to the laity their Catholic right of assent or dissent, nor on the other to give them such power that they might over-ride the house of Bishops.

The present proposed Constitution would seem dangerously near to accepting Congregationalist rather than Catholic principles (cf. Ch. v: Clause 30). Of course Mr. Meaney is quite right when he claims that "lay rights were a basic principle in the establishment of all Diocesan Synods. Bishop Selwyn, for instance, before he left New Zealand to attend the meeting of the six bishops at Sydney in 1850 had received an Address signed by the Governor, Chief Justice, Attorney General, and many of the laity," "praying that the Church might be constituted in some way that would secure to her the power to manage her own affairs, and that in any such constitution the laity might have their full weight."

In South Australia, too, Bishop Short's experience had already convinced him by 1850 that the laity must have some share in the government of the Church if it were to develop in that State. Mr. Meaney's own research on the Church in South Australia has no doubt assured him that Bishop Short was seeking the resolution of a very real problem.

In 1857 Bishop Short during his charge to Synod referred to the factors behind his decision to establish a Diocesan Synod. "Whatever might have been the possibility in the early stages of colonial history for the Imperial Government to have legislated for the portions of the National Established Church transplanted to the colonies, the difficulties became

As I stated in my earlier letter (THE ANGLICAN, October 12) before summoning his Synod Bishop Short sought advice. He had evidently asked Stephens to look into what he believed to be Cyprian's principle. Mr. Meaney states that "on two occasions in the early Church the concurrence of the people was essential in making Church ordinances." But does this concurrence imply more than con-

similar to those of the primitive Church. Endowments were few, needs were many, the satisfaction of those needs would require money—the laity had the money. Then too the tendency had been to vest Church lands in trustees. How could the bishop exercise an effective control? What would happen if a particular clergyman flicked his fingers at the bishop? If the trustees supported him how could the bishop effectively administer discipline?

The laity too were agitating for a voice in church affairs. At the 1850 meeting the bishop issued a Statement embodying their views on certain questions. Among them was the decision on Baptismal Regenera-

tion. The Gorham Controversy even had its repercussions in sleepy Adelaide. Many of the laity were opposed to their bishop, and the publication of the bishop's statement led to a public meeting sponsored by the South Australian Church Association which dissented from certain of their Lordships' "decisions and opinions." It is little wonder that Short felt the need of support, and desired an assembly in which he might confer with his clergy and laity. The 1855 Synod was the result. Here bishop, clergy (although strangely not deacons) and laity were given power to vote on matters of concern to the Church.

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## THREE MEN IN A BOAT

By THE REVEREND A. W. BATLEY

IT is 2 a.m. on the morning of S. Thomas' Day, December 21. A cyclonic wind is sending drenching rain to sweep the beach of Mission Bay at Yarrabah in North Queensland and four straggling figures carrying heavy cases are seen struggling along the beach to the point a mile away where three of them hope to board the 30 foot motor vessel, *Ernest Gribble*, for the ten-mile sea-journey to Cairns.

One is a Bishop, another an Evangelist and the third a Missionary, and they are being fawelled by the Superintendent of Yarrabah.

By the time they have reached the small flat boat with its outboard motor which will take them to the *Ernest Gribble*, anchored in deeper water, they are already wet to the skin and no longer is it necessary to maintain any attempt to keep dry. The removal of shoes and stockings to enter the boat is a

formality, the humour of which passes unnoticed.

Now begins an unpleasant trip of a few hundred yards during which the small boat dashes through heavy breakers which are coming inshore. In bright sunlight on Bondi beach it would be an exciting experience, but in the pitch darkness of a tropical night with a downpour of rain and sharks below, it is, to say the least, unpleasant.

Immediately follows the most perilous part of the whole episode—transferring from the boat to the motor vessel in a sea swell which threatened to crash the larger vessel on top of the "three men in a boat."

When ultimately it was accomplished there was a release of tension in the loud laughter of all, as they recalled the three point landing of the Bishop on the after-deck and his personal confession that he had dragged his "undercarriage." The others fared little better, but all were

Removed as I am by a distance of some 25 miles from adequate libraries and thrown upon my own very inadequate resources I am conscious that I have not the material necessary for a thorough investigation of the problem of lay participation in Synods. But for some time I have suspected that anything like our modern view is of very late introduction. Wesley when he called his first conference (London 1744) met first with his brother priests, only after discussion were the four lay preachers in an adjoining room, admitted to the meeting.

We know too that in America the Methodist Conferences were slow to admit laymen to their deliberations. May I respectfully suggest to Mr. Meaney that domiciled as he is in the U.S.A. he may, if time permits, by an investigation of early Methodist and Episcopal records find that which is of real value in resolution of the present question.

A great service would be done to the Australian Church if before any Constitution is adopted we could be sure that our proposals are Catholic and not Congregationalist. No doubt both the American Methodists and the American Episcopalians only decided to admit laymen to their conferences and synods after a full investigation of Scriptural, patristic, and historical records. Mr. Meaney may be in a position to pass on their findings to us.

Yours faithfully,

(The Reverend)

A. RAYMOND BOWERS.  
Whyalla,  
S.A.

[This correspondence is now closed. The subject is too detailed to be treated in our available space.—Editor.]

### SPEECH NIGHT

To THE EDITOR OF THE ANGLICAN

Sir,—I feel it is my duty to comment on the letter from the Reverend C. F. Eggleton (4/1/57).

As Mr. Eggleton knows, it is not always possible for THE ANGLICAN to have a reporter personally present at every Church function in this diocese. We do our best with the limited resources available.

On rare occasions (particularly if we are invited to do so) we obtain information in advance on what is to be said in a prepared address.

This happened in the case of the Speech Night of the S. Andrew's parish school, Waverley, on December 7.

The headmaster of the school was contacted before the function took place, and was asked what he intended to say in his report. This was noted, and faithfully recorded in THE ANGLICAN.

I don't think we could have done more.

Yours faithfully,  
YOUR ADELAIDE  
CORRESPONDENT.

thankful for a safe embarkation.

By this time it may have occurred to someone that it was a foolish venture to embark on such a trip at such an hour and in such uncertain weather, but the circumstances justified the action.

Bishop and Evangelist had early morning planes to catch in Cairns and weather reports indicated worsening conditions if left until daylight.

Even then a consultation was held on board the *Ernest Gribble* whether or not to lift anchor before dawn, and it was decided to go forward rather than wait an uncertain day ahead.

### MAL DE MER

Now begins the difficulty of description, for the writer, who is also the Evangelist of the story, succumbed immediately to *mal de mer* and the next two hours were spent in the bottom of the boat lying in pools of water and from time to time being revived by avalanches of sea water which threatened to swamp the boat.

The Bishop remained impervious to the roll of the boat, but this left him in the less enviable position of being fully aware of the dangers of the trip which rapidly increased as they put out to sea.

It will always remain a debatable point as to who was the more fortunate, the Evangelist in the throes of sickness or the Bishop in the throes of anxiety!

Meanwhile the Missionary had taken the helm and in a display of remarkable seamanship he kept the prow headed into the 30 foot waves which threatened to swamp the vessel.

For two hours they tossed about in the raging sea and here mention must be made of two other men on board, even though it spoils the illusion to "three men in a boat." They were the Aboriginal crew of the boat and they were men indeed.

In spite of the fact that one suffered the same distress as the Evangelist both shared valiantly with the Missionary skipper in bringing the vessel safely into Cairns harbour.

### STORMS AT SEA

Throughout the voyage there was little opportunity for conversation so that individual thoughts were given free rein. Two prevailing ideas occurred to the writer. Both were centered on New Testament storms at sea.

First there was the storm on the sea of Galilee when the fishermen disciples were "sore afraid" until they became aware of the presence of their Divine Master in control of the situation.

Then there was the shipwreck of S. Paul, who experienced the perils of the deep in his Master's Service. Both combined to bring a peace of mind which not even a miserable body could disturb.

On arrival at Cairns the Bishop confessed to a prayer that while he may conceivably have completed his contribution to the Church on Earth, he was quite sure the Evangelist had not and for that reason the boat was worth saving!

The clergy are undoubtedly called upon to witness many strange sights, but surely Father Goggs of Cairns can cherish a unique experience in receiving a telephone call at 4 a.m. in the morning informing him that his Bishop was standing at Cairns Harbour in wet singlet and shorts and would appreciate a welcome to his home.

Thus the episode ended in the warmth and comfort of a clergy house, where hot showers and dry clothes and black coffee helped to restore things to normal—a Bishop to his Episcopal responsibilities and an Evangelist to his more humble task of directing the activities of the Church Army.



## ANGLICAN OF THE WEEK



Our Anglican of the Week is a young Mission priest serving at Miri, Sarawak, in the Diocese of Borneo.

He is the Reverend H. W. Rogers, and is typical of many of Australia's sons who have given up the comfort of home to serve the Church in isolated parts overseas.

The need for still more priests, teachers and nurses to do this was emphasised by the Bishop of New Guinea and the Bishop in Korea at the Federal Conference of the Order of the Comrades of St. George, held in Victoria this month. (See story, page 12.)

## BOOK REVIEW

### PAMPHLET DOES NOT CONVINCE

WHY GO TO HOLY COMMUNION? The Reverend John Hazlewood. Anglican Truth Society. Pp. 39. Price, 2/-.

THERE is some good material in this book by the Vice-Principal of St. Francis' College, but it loses a great deal of its value by its bad writing and seemingly careless proof reading.

I am entirely in sympathy with the object of the Anglican Truth Society to present theology in readable and easily understood forms.

This, however, is no excuse for a bad choice of words, sloppy constructions, and at times, a complete disregard of the rules of grammar and syntax.

Some of this may be due to faulty proof reading (as, for example, in the first paragraph on p.13, where the sentence beginning "Ministers have the authority . . ." just does not make sense), but the same reason cannot be offered elsewhere.

Again, if this booklet is designed to tell a story in contemporary language, why use such archaisms as "dieh" and "very" as an adjective?

Why head a section "Absenteeism is Treason" without mentioning any treasonable offence in the following paragraphs? Why talk of a "corruptible crumb" when "perishable" or some such word would

be more easily understood? Generally speaking, A.T.S. booklets are of a high standard, but this one somehow lacks conviction and fire, and does not seem to get anywhere.

One of the great problems of the Church to-day is that of communication. We have to try to express the age-old truths of the Gospel and their implications in good, contemporary, and forceful language. This book fails in this endeavour.

—G.D.G.

### NEW POST FOR PRECENTOR

The Reverend Hugh Girvan has resigned as Precenator of St. Paul's Cathedral, Melbourne, to become Chaplain of Cranbrook School, Sydney.

Mr. Girvan has been Precenator and Minor Canon of St. Paul's since 1954.

Before this he was on the staff of St. Andrew's Cathedral, Sydney, and Sydney Grammar School.

Mr. and Mrs. Girvan will be farewelled on January 25, the Festival of the Conversion of St. Paul, at 6 p.m. in the Chapter House.

This will follow Festal Evensong in the cathedral at 5 p.m., when Mr. Girvan will preach.

### FREEDOM ROUND THE CORNER

MAZZINI AND THE SECRET SOCIETIES. E. E. Y. Hales. Eyre and Spottiswoode. Pp. 226. English price, 30/-.

THE Risorgimento was born in Genoa during its siege by the British and Russians in 1799. Since then Italy has become the barometer of Europe—as, it is tempting to suggest, India may now be the barometer of Asia.

When one thinks of the Liberal antecedents of the French Revolution it is a sobering thought that under Napoleon Italian Liberalism died, except in that one stronghold, Genoa.

There, in 1805, Mazzini was born. "Nurtured in classical and Italian medieval history, in Jansenist religious principles, in the French revolutionary philosophers, and in the romantic poets, he was obsessed with two visions . . . of Italy's past greatness . . . and of the infinite possibilities of a regenerated nation."

Unfortunately, in real life possibilities are never infinite; they are always limited by the nature, strength and availability of materials, especially when those materials are human.

Cavour and Garibaldi, who were men of action, knew this and attained their goal by patiently achieving limited objectives.

MAZZINI was essentially a pamphleteer. Failure in action was in his very make-up; but as dramatised pamphlets his failures helped the mystique of the Risorgimento, and he became a myth.

There is indeed something fabulous about him. He tried to unite Italy—which is still a much more diverse country than Britain or Australia—without ever having visited Milan, Venice, Bologna, Rome, Naples or Sicily, and it was rather too late in the day that he discovered that his fellow-countrymen were no longer starry-eyed children of the Early Renaissance.

His methods are thus not surprising. On the lines of the Charcoal Burners (a political

variant of Freemasonry popular in Napoleon's armies) he modelled his secret societies, Young Italy (1831) and Young Europe (1834), which were to end tyranny for ever.

He sowed disaffection in the King of Piedmont-Sardinia's army with considerable success, for which he was in *absentia* condemned to death; and he organised an invasion of Savoy with an international brigade of 223 men, the details of which—with its combination of idealism, devotion, muddle, delay and betrayal—read like a summary of his career.

Later, from London, he wrote, "A very tall column, seen through the fog, appeared to me like a giant." One would like to think that this was the last word on Mazzini; yet Metternich, Chancellor of the Austro-Hungarian Empire—to which the future of Italy eventually meant everything—feared him. History has no streamlined lessons for the future, but it does offer pointers; and if one draws certain rather obvious parallels with the present day this becomes a rather disturbing book.

—J.P.S.

## OBITUARY

### THE REVEREND W. E. BOYDLEW

We record with regret the death on January 9 of the Reverend William Edward Boydlew, Rector of St. John's Church, Young, N.S.W.

He was trained for the ministry at St. Columba's Hall, Wangaratta, and obtained the Th.L. diploma, with first class honours, in 1927.

Ordained deacon in 1927 and priest in 1928 by the Bishop of Wangaratta, he served in that diocese as Curate of Seymour (1929-30), Rector of Bright (1930-32) and Numurkah (1932-35). In 1933, he obtained the Th.Schol. diploma, with first class honours.

He went to the Diocese of Rockhampton in 1935 and was Rector of Mount Morgan (1935-37), North Rockhampton (1937-40) and Gladstone (1940-43). He was a chaplain with the A.I.F. from 1943 to 1947 and served in New Guinea. In 1947, he graduated as Bachelor of Arts of the University of Melbourne.

On his discharge from the army, he came to the Diocese of Canberra and Couburn, and was Rector of Bombala (1947-49) and Young, since 1949. He had been Rural Dean of Young since 1951.

He married Miss Mary Crowther, of Bright, in 1932, and she and four children, Robert, Graham, Alison and Christopher, survive him. He was a faithful priest, an eloquent and forceful preacher, and a diligent pastor. In spite of failing health over the past three years, he was untiring in his care of the flock committed to his charge and his last work, on the evening before his death, had been to visit the sick in the District Hospital at Young. His love of souls was rewarded in a remarkable manner by the affection of his people.

A notable fruit of his ministry at Young was the ordination of a number of honorary deacons, the late Reverend Dr. A. W. Stocks, and the Reverend B. Ellerman, A. Cole and S. Waters.

A Requiem Eucharist was celebrated in St. John's Church at 7.30 a.m. on Friday, January 11 by the Registrar of the Diocese. Canon A. W. Harris, who happened to be in Young at the time of Mr. Boydlew's death. The burial service, at 10.30 a.m., was also conducted by Canon Harris. The lesson was read by Archdeacon R. E. Davies, of Wagga Wagga, and the Bishop of the Diocese gave a short address.

### CONFERENCE ON PROMOTION

The first residential conference of the National Committee for Promotion will be held at Cullbulla, N.S.W., on March 4, 5 and 6 under the chairmanship of the Bishop of North Queensland.

It is hoped that all Promotion Committees will be represented. Registration details are available from the secretary, the Reverend Rex Meyer, The Rectory, Rozelle, N.S.W.

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### GOLDEN JUBILEE OF ORDINATION

The four sons of the Reverend A. J. A. Fraser gave a luncheon and reception at the C.E.N.E.F. Centre, Sydney, on December 21 in honour of their father's golden jubilee of ordination to the priesthood.

A Communion service was held earlier in St. Andrew's Cathedral.

Bishop W. G. Hilliard presided at the luncheon. Bishop Chambers and Bishop Kerle were also present.

Bishop Donald Baker sent greetings, as he was one of those ordained at the same time in 1906.



## LETTERS TO THE EDITOR

The following letters to the Editor do not necessarily reflect our editorial policy. The Editor is always glad to accept for publication letters on important or controversial matters. Letters should, if possible, be typed, and must be double spaced, brief and to the point. Preference is always given to correspondence to which the writers' names are appended for publication.

Parts of some of the following letters have been omitted.

## FEAST DAYS

### NO PROBLEM

TO THE EDITOR OF THE ANGLICAN  
Sir.—Your correspondence in the Reverend G. H. Off- about a liturgical problem, ANGLICAN, January 11) is no problem at all.

Each custom has always meant that the first Evensong is the greater commemoration and that the second Evensong is merely an appendage to the feast. The first Evensong of Saints Philip and James takes precedence over the second Evensong of Saint Mark, which is merely commemorated at the Evensong of Saints Philip and James.

The order of Divine Service gives two alternatives, viz.:

- (1) Tuesday, May 30: Evensong of the Feast of Saints Philip and James, with the collect of Saint Mark added after the collect of the Office.
- (2) Monday, May 29: Outside England the Feast of Saint George is not observed this year and the Feast of Saint Mark is celebrated on Monday, May 29.

Yours, etc.,

S. A. CRISTAN.

Sydney.

## ANGLICAN TRUTH SOCIETY

TO THE EDITOR OF THE ANGLICAN  
Sir.—The bishop and the Fulbright scholars on the quality of A.T.S. publications are entitled to their opinions about the reference to Anzac Day, but I would point out that the Oxford English Dictionary defines "fuss" as "a bustle or commotion out of proportion to the occasion". In any case the remarks of the Reverend J. C. Vockler about the observance of Anzac Day, besides being irrelevant to the question raised by me, show little understanding of what Anzac Day really commemorates. What does he mean by "jingoistic"? The bishop, too, errs in referring to the Reverend John Hazlewood as an "Anzac"—for whatever his "not undistinguished" service, it is certain that it was not on Gallipoli.

The two critics do not agree on the basic issue raised by me—the bishop is quite satisfied with inferior journalism, whereas the other claims that "quality and format of A.T.S. publications are as good as any I saw in the U.S.A. or England". It is a pity then, that "Modern Heresies" has been issued with an atrocious typographical error on page 10, and elsewhere refers to J. F. Rutherford as "the High Priest" or perhaps the most vile business in the world? There have been at least three reprints of this pamphlet since he died in 1942.

Most certainly the Australian Church needs to attend to its own needs—but the mere formation of an organisation is scarcely sufficient grounds for giving it support. I do not object to "local efforts at publishing"; but submit that such efforts should prove themselves worthy of support, and my letter claimed that A.T.S. had failed to do this.

Finally what relevance have the publications so far issued by A.T.S. to the real problems facing the Australian Church to-day?

Yours, etc.,

(The Reverend)

G. H. OFFICER.

Wyalong, N.S.W.

## WHERE ARE THE CROSSES?

TO THE EDITOR OF THE ANGLICAN  
Sir.—Many of the readers of THE ANGLICAN will have noted the paragraph in the Sydney Morning Herald on December 21 reporting the presence of a 100 ft. high pine tree at S. Columb's Church of England, West Ryde, N.S.W., which is surmounted by a 10 ft. cross illuminated at night; the tree also is illuminated with coloured lights, the tallest Christmas tree in the world. This is obviously a parish which is not ashamed to display the hallmark of Christianity.

Unfortunately the Parish of S. Matthew's, Ashbury, N.S.W., has seen fit to remove the distinctive Christian symbol from the new War Memorial branch Sunday School. Two crosses which were a gift, and acknowledged in the parish paper were removed from the building prior to the dedication service. Many church people would like to know why this was done and upon what authority and what became of the crosses. For we feel that if the church people are ashamed to confess Christ Crucified on the cross there is little hope for the rest of the world.

ANGLICAN PARISHIONER, Sydney.

## RIGIDITY IN SYDNEY

TO THE EDITOR OF THE ANGLICAN  
Sir.—As a comparative newcomer to the Diocese of Sydney, I feel impelled to raise a question with regard to what appears to me to be the rigidity here in connection with matters of ritual and ceremonial.

It seems that such things as the presence of candles on the altar, the sequence of colours, according to the seasons, of stoles, altar frontals, etc., the carrying of a processional Cross and the wearing of Eucharistic vestments are frowned on in this diocese; in fact, in a photograph I saw of the College of Moore Theological College, the altar was not even a Cross on the Altar.

I should be the first to concede that these things, in themselves, are of no real consequence, although this is a different matter in the case of what lies behind them, but what does appear to me to be unreasonable is that a person like myself who has been accustomed to the usages of the several Dioceses of Canterbury, London and Rochester cannot readily find a church with the ornaments, etc., to which he has been accustomed.

At home, every Anglican could attend the type of service which he liked, but here there appears to me to be a narrowness and rigidity to which new comers are not used.

After all, I cannot see that something which is readily permitted and common in, say, the Diocese of Canterbury, can be wrong in the Diocese of Sydney, and I do believe that more freedom and tolerance in these matters should be shown.

W. A. D. HERNIMAN.

Leura, N.S.W.

## THE STORY OF HANNAH

TO THE EDITOR OF THE ANGLICAN  
Sir.—I always appreciate the One Minute Sermon; but in the one for January 11, your contributor has taken one of my favourite Old Testament stories and in my humble opinion has not done justice to the noble Hannah.

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My thanks to the author for past sermons, and best wishes to your paper.

Yours sincerely,

(The Reverend)

KEITH COALDRAKE.

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The present proposed Constitution would seem dangerously near to accepting Congregationalist rather than Catholic principles (cf. Ch. v, Clause 30). Of course Mr. Meaney is quite right when he claims that "lay rights were a basic principle in the establishment of all Diocesan Synods." Bishop Selwyn, for instance, before he left New Zealand to attend the meeting of the six bishops at Sydney in 1850 had received an Address signed by the Governor, Chief Justice, Attorney General, and many of the laity, "praying that the Church might be constituted in some way that would secure to her the power to manage her own affairs, and that in any such constitution the laity might have their full weight."

In South Australia, too, Bishop Short's experience had already convinced him by 1850 that the laity must have some share in the government of the Church if it were to develop in that State. Mr. Meaney's own research on the Church in South Australia has no doubt assured him that Bishop Short was seeking the resolution of a very real problem.

In 1857 Bishop Short during his charge to Synod referred to the factors behind his decision to establish a Diocesan Synod. "Whatever might have been the possibility in the early stages of colonial history for the Imperial Government to have legislated for the portions of the National Established Church transplanted to the colonies, the difficulties became insuperable when self-government and constitutional charters were conceded to each dependency of the British Empire."

The lex loci would then to a great degree supersede the action of the Imperial Legislature, and among other topics the relations of the Church of England to the colonial Governments would become matter for local, rather than Imperial Legislation. Under these circumstances three courses alone remained—either the bishop would have to administer the diocese and exercise discipline on the absolute authority granted by his letters patent; or seek legal authority over his clergy by ordinance of the local legislature; or by mutual compact between the bishop, clergy, and laity, establish a system of self-regulation to which the civil law would so far give effect as to uphold the agreements fairly made between the respective parties and fairly carried out according to its provisions.

Short, a former Bampton lecturer, and an able patristic scholar, realised when he came to his diocese in 1847 that conditions where in many ways similar to those of the primitive Church. Endowments were few, needs were many, the satisfaction of those needs would require money—the laity had the money. Then too the tendency had been to vest Church lands in trustees. How could the bishop exercise an effective control? What would happen if a particular clergyman flicked his fingers at the bishop? If the trustees supported him how could the bishop effectively administer discipline?

The laity too were agitating for a voice in church affairs. At the 1850 meeting the bishops issued a Statement embodying their views on certain questions. Among them was the decision on Baptismal Regenera-

## THREE MEN IN A BOAT

BY THE REVEREND A. W. BATLEY

IT is 2 a.m. on the morning of S. Thomas' Day, December 21. A cyclonic wind is sending drenching rain to sweep the beach of Mission Bay at Yarrabah in North Queensland and four straggling figures carrying heavy cases are seen struggling along the beach to the point a mile away where three of them hope to board the 30 foot motor vessel, Ernest Gribble, for the ten-mile sea-journey to Cairns.

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Now begins an unpleasant trip of a few hundred yards during which the small boat dashes through heavy breakers which are coming inshore. In bright sunlight on Bondi beach it would be an exciting experience, but in the pitch darkness of a tropical night with a downpour of rain and sharks below, it is, to say the least, unpleasant.

Immediately follows the most perilous part of the whole episode—transferring from the boat to the motor vessel in a sea swell which threatened to crash the larger vessel on top of the "three men in a boat."

When ultimately it was accomplished there was a release of tension in the loud laughter of all, as they recalled the three point landing of the Bishop on the after-deck and his personal confession that he had dragged his "undercarriage." The others fared little better, but all were

tion. The Gorham Controversy, even had its repercussions in sleepy Adelaide. Many of the laity were opposed to their bishop, and the publication of the bishop's statement led to a public meeting sponsored by the South Australian Church Association which dissented from certain of their Lordships' "decisions and opinions." It is little wonder that Short felt the need of support, and desired an assembly in which he might confer with his clergy and laity. The 1855 Synod was the result. Here bishop, clergy (although strangely not deacons) and laity were given power to vote on matters of concern to the Church.

As I stated in my earlier letter (THE ANGLICAN, October 12) before summoning his Synod Bishop Short sought advice. He had evidently asked Stephens to look into what he believed to be Cyprian's principle. Mr. Meaney states that "on two occasions in the early Church the concurrence of the people was essential in making Church ordinances." But does this concurrence imply more than consent? For the guidance of Short, Stephens refers both to the Jerusalem Council (Acts xv), and to the practice of Cyprian.

Of the first, Stephens says "thus it is evidenced that the question of doctrine was first considered in the assembly of the clergy; and their decision being adopted by the laity, it went forth in the name of all."

Such is the precedent recorded in Holy Scripture for adjusting the respective parts of clergy and laity in doctrinal decisions." And further speaking of Short's recourse to the principle of Cyprian he says, "the question for Churchmen is not whether the laity had a right to be consulted by St. Cyprian (for instance) about everything he did; the question is, whether St. Cyprian had a right to consult the laity. The conclusion of Stephens implies no more than that the bishop may consult with his laity if he so desires."

To my own previous quotations Mr. Meaney adds simply one, and that Hooker VIII, VI, 8. But is this really relevant to a discussion on Synodical method? In this book Hooker is concerned merely with an apology for the Royal Supremacy, and one may feel that in his effort to justify the status quo he has gone further than earlier Catholic opinion would allow. (cf. Ambrose, Ep. XX, 19.)

In antiquity apart from Cyprian what have we to show as to the position of the laity in the councils of the Church? Certainly Emperors at times presided or sent their delegates, and even in England as at the Synod of Whitby not only did the King preside, but apparently "his nobles and ordinary persons" were present. (Bede, Hist. Eccl. III, 25). But Bede does not reveal more than the assent of the people to the view of Wilfred as opposed to that of Colman.

thankful for a safe embarkation.

By this time it may have occurred to someone that it was a foolish venture to embark on such a trip at such an hour and in such uncertain weather, but the circumstances justified the action.

Bishop and Evangelist had early morning 'planes to catch in Cairns and weather reports indicated worsening conditions if left until daylight.

Even then a consultation was held on board the Ernest Gribble whether or not to lift anchor before dawn, and it was decided to go forward rather than wait an uncertain day ahead.

## MAL DE MER

Now begins the difficulty of description, for the writer, who is also the Evangelist of the story, succumbed immediately to mal de mer and the next two hours were spent in the bottom of the boat lying in pools of water and from time to time being revived by avalanches of sea water which threatened to swamp the boat.

The Bishop remained impervious to the roll of the boat, but this left him in the less enviable position of being fully aware of the dangers of the trip which rapidly increased as they put out to sea.

It will always remain a debatable point—as to who was the more fortunate, the Evangelist in the throes of sickness or the Bishop in the throes of anxiety!

Meanwhile the Missionary had taken the helm and in a display of remarkable seamanship he kept the prow headed into the 30 foot waves which threatened to swamp the vessel.

For two hours they tossed about in the raging sea and here mention must be made of two other men on board, even though it spoils the illusion to "three men in a boat." They were the Aboriginal crew of the boat and they were men indeed.

In spite of the fact that one suffered, the same distress as the Evangelist both shared valiantly with the Missionary-skipper in bringing the vessel safely into Cairns harbour.

## STORMS AT SEA

Throughout the voyage there was little opportunity for conversation so that individual thoughts were given free rein. Two prevailing ideas occurred to the writer. Both were centered on New Testament storms at sea.

First there was the storm on the sea of Galilee when the fishermen disciples were "sore afraid" until they became aware of the presence of their Divine Master in control of the situation.

Then there was the shipwreck of S. Paul, who experienced the perils of the deep in his Master's Service. Both combined to bring a peace of mind which not even a miserable body could disturb.

On arrival at Cairns the Bishop confessed to a prayer that while he may conceivably have completed his contribution to the Church on Earth, he was quite sure the Evangelist had not and for that reason the boat was worth saving!

The clergy are always called upon to be brave.

## SPEECH NIGHT

TO THE EDITOR OF THE ANGLICAN  
Sir.—I feel it is my duty to comment on the letter from the Reverend C. F. Eggleton (4/1/57).

As Mr. Eggleton knows, it is not always possible for THE ANGLICAN to have a reporter personally present at every Church function in this diocese. We do our best with the limited resources available.

On rare occasions (particularly if we are invited to do so) we obtain information in advance on what is to be said at a prepared address.

This happened at the Speech Night at Andrew's parish, Kerville, on 1/1/57.

The head of the church was contacted and a report took place. What he said was reported. The faithful were informed. I do not think it was done well.

I do not think it was done well.



## ANGELICAN OF THE WEEK



Our Anglican of the Week is a young Mission priest serving at Miri, Sarawak, in the Diocese of Borneo.

He is the Reverend H. W. Rogers, and is typical of many of Australia's sons who have given up the comfort of home to serve the Church in isolated parts overseas.

The need for still more priests, teachers and nurses to do this was emphasised by the Bishop of New Guinea and the Bishop in Korea at the Federal Conference of the Order of the Comrades of St. George, held in Victoria this month. (See story, page 12.)

Mr. Rogers trained at Moore Theological College, Sydney, and was ordained priest in 1949. He served as a missionary in New Guinea until ill-health brought him back to this country, where he was for a time Assistant Curate at St. James', King Street, Sydney. In particular, he proved an able leader for the Young Anglican branch there. He went to Borneo nearly a year ago.

## BOOK REVIEW

## PAMPHLET DOES NOT CONVINCE

WHY GO TO HOLY COMMUNION? The Reverend John Hazlewood. Anglican Truth Society. Pp. 39. Price, 2/-.

THERE is some good material in this book by the Vice-Principal of St. Francis' College, but it loses a great deal of its value by its bad writing and seemingly careless proof reading.

I am entirely in sympathy with the object of the Anglican Truth Society to present theology in readable and easily understood forms.

This, however, is no excuse for a bad choice of words, sloppy constructions, and at times, a complete disregard of the rules of grammar and syntax.

Some of this may be due to faulty proof reading (as, for example, in the first paragraph on p.13, where the sentence beginning "Ministers have the authority..." just does not make sense), but the same reason cannot be offered elsewhere.

Again, if this booklet is designed to tell a story in contemporary language, why use such archaisms as "dieth" and "very" as an adjective?

Why head a section "Absenteeism is Treason" without mentioning any treasonable offence in the following paragraphs? Why talk of a "corruptible crumb" when "perishable" or some such word would

be more easily understood? Generally speaking, A.T.S. booklets are of a high standard, but this one somehow lacks conviction and fire, and does not seem to get anywhere.

One of the great problems of the Church to-day is that of communication. We have to try to express the age-old truths of the Gospel and their implications in good, contemporary, and forceful language. This book fails in this endeavour.

—G.D.G.

## NEW POST FOR PRECENTOR

The Reverend Hugh Girvan has resigned as Precentor of St. Paul's Cathedral, Melbourne, to become Chaplain of Cranbrook School, Sydney.

Mr. Girvan has been Precentor and Minor Canon of St. Paul's since 1954.

Before this he was on the staff of St. Andrew's Cathedral, Sydney, and Sydney Grammar School.

Mr. and Mrs. Girvan will be farewelled on January 25, the Festival of the Conversion of St. Paul, at 6 p.m. in the Chapter House.

This will follow Festal Evensong in the cathedral at 5 p.m., when Mr. Girvan will preach.

## FREEDOM ROUND THE CORNER

MAZZINI AND THE SECRET SOCIETIES. E. E. Y. Hales. Eyre and Spottiswoode. Pp. 226. English price, 36/-.

THE Risorgimento was born in Genoa during its siege by the British and Russians in 1799. Since then Italy has become the barometer of Europe—as, it is tempting to suggest, India may now be the barometer of Asia.

When one thinks of the Liberal antecedents of the French Revolution it is a sobering thought that under Napoleon Italian Liberalism died, except in that one stronghold, Genoa.

There, in 1805, Mazzini was born. "Nurtured in classical and Italian mediaeval history, in Jansenist religious principles, in the French revolutionary philosophers, and in the romantic poets, he was obsessed with two visions... of Italy's past greatness... and of the infinite possibilities of a regenerated nation."

Unfortunately, in real life possibilities are never infinite; they are always limited by the nature, strength and availability of materials, especially when those materials are human.

Cavour and Garibaldi, who were men of action, knew this and attained their goal by patiently achieving limited objectives.

MAZZINI was essentially a pamphleteer. Failure in action was in his very make-up; but as dramatised pamphlets his failures helped the mystique of the Risorgimento, and he became a myth.

There is indeed something fabulous about him. He tried to unite Italy—which is still a much more diverse country than Britain or Australia—without ever having visited Milan, Venice, Bologna, Rome, Naples or Sicily, and it was rather too late in the day that he discovered that his fellow-countrymen were no longer starry-eyed children of the Early Renaissance.

His methods are thus not surprising. On the lines of the Charcoal Burners (a political

variant of Freemasonry popular in Napoleon's armies) he modelled his secret societies, Young Italy (1831) and Young Europe (1834), which were to end tyranny for ever.

He sowed disaffection in the King of Piedmont-Sardinia's army with considerable success, for which he was in absentia condemned to death; and he organised an invasion of Savoy with an international brigade of 223 men, the details of which—with its combination of idealism, devotion, muddle, delay and betrayal—read like a summary of his career.

Later, from London, he wrote, "A very tall column, seen through the fog, appeared to me like a giant." One would like to think that this was the last word on Mazzini; yet Metternich, Chancellor of the Austro-Hungarian Empire—to which the future of Italy eventually meant everything—wrote: "History has no streamlined lessons for the future, but it does offer pointers; and if one draws certain rather obvious parallels with the present day this becomes a rather disturbing book."

—J.P.S.

## LOVELY MUSIC IN ADELAIDE

FROM OUR OWN CORRESPONDENT

Adelaide, January 14

S. Peter's Cathedral was filled on Sunday evening, January 6, for a most spectacular and moving act of Christmas worship.

For the Sunday after Christmas, Evensong and Carols were held in procession.

After the office, which concluded with the third collect, the clergy retired to the Sacristy to put on their copes, and the choir sang "Ding dong! merrily on high in Heaven the bells are ringing," arranged by Charles Wood, and the traditional Polish carol, "Infant Holy, Infant lowly."

The procession, which included the cross-bearer, two banner-bearers, the choir-master and organist, Mr. J. V. Peters, the choristers and singing boys, the choirmen, the Chapter Vicar, Canon E. C. Loan, and the Dean, the Very Reverend T. Thornton Reed, then sang "Once in Royal David's City" and moved to the font, where a station was made and the dean offered a prayer.

## PROCESSION

After the exquisite rendering of "O Jesu most kind, O Jesu most sweet" (translated by C. S. Phillips, music by J. S. Bach), the procession moved up the centre aisle during the singing of "O little town of Bethlehem."

At the Christmas tree, which was decorated with coloured lights, the dean blessed the gifts which had been placed there for the various diocesan homes.

The choir sang "Away in a manger," and then processed to the Lady Chapel to the singing of "While shepherds watched their flocks by night."

In the Lady Chapel, behind

the magnificent cathedral reredos, a station was made and the dean offered a prayer. The words and music of "Sing lullaby! Lullaby baby, now reclining" then rang softly and clearly through the hushed cathedral.

Moving back to the body of the cathedral to the singing of E. H. Sears "It came upon the midnight clear," the procession halted beneath the majestic Rood, where another station was made and a prayer offered.

The choir then sang "See amid the winter's snow" (E. Caswell, music by Sir John Goss).

The dean and other clergy then proceeded to the High Altar and the choir returned to their stalls during the singing of "O come all ye faithful," after which the service concluded with the Blessing.

## GOLDEN JUBILEE OF ORDINATION

The four sons of the Reverend A. J. A. Fraser gave a luncheon and reception at the C.E.N.E.F. Centre, Sydney, on December 21 in honour of their father's golden jubilee of ordination to the priesthood.

A Communion service was held earlier in St. Andrew's Cathedral.

Bishop W. G. Hilliard presided at the luncheon. Bishop Chambers and Bishop Kerle were also present.

Bishop Donald Baker sent greetings, as he was one of those ordained at the same time in 1906.

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## REFERENCE ON MOTION

A Presidential conference of the National Committee will be held on March 15, 1957, at the home of the chairman, Mr. J. H. Meyer, of North

S.W. The details of the conference will be reported in the next issue of the magazine.



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## THE MAN BOR KING

In the Youth Editor's Chri-  
mas mail was the following in-  
teresting brief Bible Story  
which is worth sharing:—

- The Promise: Micah 5:2, The  
Eternal God will come.
- The Pronouncement: Mat-  
thew 2:2, The Eternal Christ  
has come.
- The Presence: Matthew 28  
The Eternal Saviour is here.
- The "Parousia": James 5  
The Eternal Messiah is com-  
ing again.

How wonderful to realize  
that, 700 years before the eve  
Micah prophesied the coming  
of the Lord Jesus, even specifi-  
cally which Bethlehem, for the  
were at least two Bethlehems  
in Palestine.

The title of Dorothy Sayer's  
plays is certainly not accurate.

The Lord Jesus was not born  
to be King, but he was born  
KING, as we are reminded  
the Magi in Matthew.

Incidentally, why will people  
keep on talking about the three  
Wise Men? The number is not  
specified, but there were many  
shepherds, and there was a  
multitude of the Heavenly host.  
There could have been many  
more than three Wise Men.

### THE HOPE

How wonderful, too, to know  
the Saviour is always with us  
as He promised. Matthew 28:20  
was David Livingstone's favourite  
verse, and his comment was  
"Those are the words of the  
Gentleman of the strictest hon-  
our: I can bank on them."

Most wonderful of all in these  
troubled days is the sure and  
certain knowledge that He is  
coming again. "That blessed  
hope; the glorious appearing of  
the great God, and of our Sav-  
iour Jesus Christ."

"What can we do, O'er whom  
the unbeloathed  
Hangs on a night with which  
we cannot cope?

What but look onward, and  
with faces golden,  
Speak to each other softly of  
a hope."

—H.A.

### LIKE CHRIST

I find that the greatest  
hindrance to the Gospel  
and the greatest hindrance  
to many precious truths tak-  
ing effect in the hearts and  
consciences of unbelievers is  
the un-Christ-like lives of  
those who profess the truth.

Oh, give me a hundred  
people that are making it  
the business of their lives to  
be "like Christ"—reading  
His Word and crying to God  
to show them the right way  
—and I will show you a  
place where there will be  
permanent blessing.

—J.R. CALDWELL.

### THE OLD AND THE NEW

The first book of the Old  
Testament (Genesis) ends with  
"a coffin in Egypt," the last  
book (Malachi) with "a curse."

What a difference is to be  
seen in the New Testament!  
There the first book (Mat-  
thew) ends with a promise,  
"Lo, I am with you always,"  
and the last book (Revelation)  
ends with the "grace of our  
Lord Jesus Christ be with you  
all."

### ANSWERS TO LAST WEEK'S BIBLE KNOWLEDGE QUIZ

1. The wife of Felix. 2. North.
3. Judges 4:4. 4. Genesis. 5.
- "... and lean not unto thine  
own understanding" (Proverbs  
3:5). 6. 430 (Exodus 12:40). 7.
- Revelation 21-22. 8. Nathaniel.

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They shared in a common  
meal of "ordinary and harmless  
food." This may have been the  
Sacrament itself, or it may have  
been the primitive equivalent of  
our modern "parish breakfast."

Even this pagan governor  
could not discover anything  
criminal in their action, though  
they were accused of various  
crimes by their opponents.

### UNDERGROUND

For a long time, Christianity  
was a kind of "underground"  
movement. The Christians dared  
not let the heathen know  
where they met for worship,  
and their forms of worship  
were a closely guarded secret.

A relic of these early days  
may be seen in the services of  
the Orthodox churches to-day,  
where most of the service is  
sung by the priest and his  
assistants behind a solid screen,  
the doors of which are only  
opened at certain moments.

However, the Church at last  
came out into the open when,  
in A.D. 313, the Emperor Con-  
stantine proclaimed freedom for  
Christianity, and permitted  
churches to be built and Chris-  
tian worship to be freely offered.

### IN THE WEST

If little is known about the  
forms of worship followed (par-  
ticularly in the East) by the  
early Christians, we have much  
more complete knowledge of the  
type of worship followed in  
Rome and the West towards  
the end of the sixth century.

In those days the churches  
were large and stately buildings,  
generally with a rounded apse  
in which was set the altar. Be-  
hind this stood the Bishop, or  
Priest, and sometimes the ser-  
vice was performed with a  
large number of Priests, Dea-  
cons and lay assistants.

A choir of men and boys sang  
parts of the service, and led the  
singing of the congregation.

The worshippers stood  
throughout the service, singing



## MANY CAMPS FOR YOUTH

### BATHURST'S PLANS

FROM OUR OWN CORRESPONDENT

Bathurst, January 14

The Bathurst diocesan C.E.B.S. camp took place this month at Wattamolla in National Park, and in spite of fire restrictions the 26 boys from Dubbo and Orange branches had a grand time and all returned safely to their homes.

A number of Y.A.s then left for the youth conference at Armidale, whilst Canowindra Y.A.s, Guild members and others at the moment are preparing for the many who will come from all parts of the Bathurst diocese for the Australia Day week-end annual rally camp at Canowindra Showground.

Wellington Y.A.s were the first to register their members for 1957 as they face the new year with president Bruce Bell.

Coonamble and Eugowra Y.A.s will have their branch named on the head of children's beds in S. Michael's Children's Home.

Orange Y.A.s have now sent £50 for a similar project, and £10 for a bedside cabinet adjoining to bear their branch name.

The parish of Grenfell has sent £30 as a donation for the work of the youth department. It was too late for the 1956 parish lists, so will be a 1957 donation for this work.

East Orange Junior Anglicans entertained their Commissioner to tea on Sunday last, January 13.

## WINGS OF MERCY

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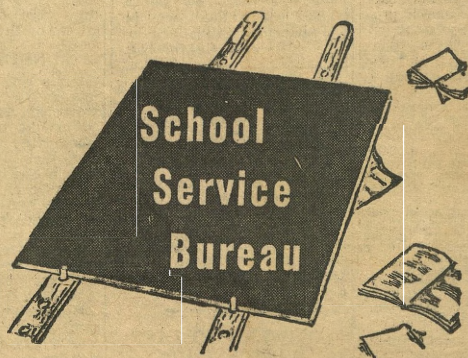
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# A DIOCESE OF ONE MILLION SQUARE MILES: PERTH IN 1893

By THE VERY REVEREND R. H. MOORE

**BISHOP PARRY'S** last Synod met on October 16, 1893, just a month before his death, upon which Dean Goldsmith, as tradition then was, became the Administrator.

A special Synod, summoned for December 13, 1893, agreed to appoint the Bishops of Durham, Manchester and Southwell a Board to find the right man for a very critical point in time in the history of both Church and State.

The Bishop of Manchester at this time was Moorhouse, who had been Bishop of Melbourne, and with his first-hand knowledge of Australia, he had no hesitation in recommending to his brother bishops one of his outstanding priests, the Reverend C. O. L. Riley, the Rector of S. Paul's, Preston. Forty years of age, physically strong, used to working men, he was just the man for the terrific task of handling a diocese in size one-third of Australia, in the throes of a just started gold rush, and in but the fourth year of responsible Government.

## BIG RUSH

He was consecrated on S. Luke's Day, October 18, 1894, at Westminster, and the Reverend E. M. Collick, who had volunteered for W.A. previous to this, was his chaplain. The new bishop arrived in his diocese early in 1895. Collick was then already in Coolgardie.

A Church utterly understaffed and undendowed was in no position to meet a big rush of population. Besides the Government subsidy to 13 chaplains, just over £2,000 a year, was about to be withdrawn and though the Synod had fought for £50,000 compensation, the Government bought itself out for £20,042/5/- in 1895. The See Endowment was still below £10,000.

How then was the rush of people to be served? They were coming in at the rate of 1,000 a week and the population jumped from 50,000 in 1895 to 184,000 in 1900.

The new bishop was lucky to have a level-headed and hard-working priest as Dean of the Cathedral, in the person of the Very Reverend Frederick Goldsmith, and a shrewd and keen, businesslike Diocesan Secretary in the Reverend D. J. Garland, to whose foresight and legal training the diocese owes the protection and safe investment of its Church property and funds during the exciting boom days of the "rush".

The personality of the new bishop proved a great asset to the diocese at this critical juncture. In his prime—both his predecessors were in their late fifties—a good "mixer," he easily won the friendship of the motley cosmopolitan crowd that flocked to the Goldfields.

The first thing was to get more clergy. Missionary hearted Bishop Montgomery backed his need in this department with great vigour. The Lambeth Conference of 1897 (also Queen Victoria's Diamond Jubilee) was a great opportunity to get the ear of the English Church, and to appeal for money and men.

## GENEROSITY

The three societies, S.P.G., C.C.C.S. and S.P.C.K., especially the first, were extraordinarily generous, beginning with £1,000 in 1895 and rising rapidly to £1,500 and £1,600 a year till 1903 and gradually tapering off till World War I.

At the same time the bishop's own English Committee sent at least £1,000 a year for 20 years. As to men, the result was not very great, partly owing to lack of organisation at home. It was quite impossible to get any information about the country.

Bishop Riley spread himself over the whole State and became a household word in every home and camp and settlement. The Goldfields were the biggest problem, Coolgardie,

This is the first part of an account of the episcopate of the Most Reverend C. O. L. Riley, first Archbishop of Perth. The second part will appear next week.

Perth diocese celebrates its centenary this year. In a previous article Dean Moore outlined the episcopates of the first two Bishops, Hale and Parry. In future articles he will take the history of the diocese up to the present day.

then Kalgoorlie, then Boulder, small townships and mining camps springing up overnight and sometimes disappearing as quickly. Churches on the fields in those days were all temporary structures of wood and iron or iron only, a few were lined and none was ceiled up to 1905.

Agriculture was confined to the south-west section of the State and was still in its infancy.

On the Goldfields for the first ten years and more, 90 per cent. of the food eaten was tinned and came from the Eastern States. The gold industry was a godsend to East Australia, especially Victoria, owing to a financial collapse there, and every week miners "on gold" were sending thousands of pounds to their families in the east.

By 1905 the wheatbelt began to produce grain and down Bunbury dairying on a commercial scale was beginning. This rapid spread of population presented the Church with many difficulties, tiny mining camps outback, small towns and isolated settlers meant that many seldom saw a clergyman and then only for a fleeting visit.

It was at this time, 1901, that the Reverend C. E. C. Lefroy—afterwards Archdeacon of Perth—started a Clergy College in one of the "Bishop's Grove" houses, to provide training for young men who began to come forward to help to meet the need for more clergy.

## LIVE ISSUE

This venture flourished quite successfully for some years. Succeeding heads were the Reverend C. H. Hudleston, who later succeeded Lefroy as Archdeacon, Chennel, H. D. Grimes and Lionel Parry, who, in turn, succeeded Hudleston as Archdeacon.

The division of the diocese became a live issue about the same time. The first suggestion came from the Goldfields. This was natural, firstly from the point of view of the resident clergy and Church people; the enormous area, the mining camps, and tiny townships hundreds of miles apart from each other and the centre, and the generally unstable conditions and isolation, cried out for the closer pastoral supervision of a Father-in-God.

There was also the wide gap in outlook on life between the aggressive go-getting "Tother-sider" on the one hand and

the "Croper," who with his father before him had lived for three-quarters of a century a quiet, undisturbed life and who was taken quite off guard by the hectic bustle of the goldrush.

At the 1903 Synod the matter was brought forward by the presentation of a statesman-like plan dividing W.A. into four dioceses, as follows: the Nor'West; Perth; Bunbury and the Goldfields.

Mr. Loton and Dean Goldsmith stressed claims of Bunbury. They emphasised its settled, if sparsely populated area, its permanent church buildings and established farming districts and seaports with growing towns. Bunbury won easily and a convinced Synod accorded a unanimous vote.

## SEPARATION

The Assistant Bishopric Fund, as it was then called, was well below the £10,000, but by 1904 the goal was reached. S.P.G. and S.P.C.K. making it a condition of their grants that they should be for a separate diocese and not an "Assistant Bishop." The after result proved the wisdom both of the decision of the Synod and of the condition insisted on by the societies.

The Bunbury members of the 1904 Synod, clerical and lay, were called to the Cathedral in Perth and there, after solemn prayer and under the presidency of Bishop Riley, gave their votes and so elected Frederick Goldsmith to be their first Bishop. The consecration took place at the cathedral on July 17, 1904.

Steps were at once taken to establish the Nor'West Diocese and meantime Bishop Goldsmith took charge of the area, thus leaving the areas of Perth and the Goldfields to Bishop Riley.

By 1908 the Endowment Fund was only £2,800. To this the offering given at the Pan-Anglican Congress service of 1907, held in S. Paul's Cathedral, amounting to £600, was added. Perth diocese then added £4,000 from the recently received Padbury Bequest and the three English societies, S.P.G., S.P.C.K. and C.C.C.S., each added £1,000.

The first bishop—recommended by the Archbishop of Canterbury—was Bishop Gerald Trower, who had served eight years as Bishop of Nyassaland.

The hope of a Province being formed forthwith was dashed by the ruling of the Primate

of Sydney, the Most Reverend Saumarez Smith, on the ground that as there were less than eight clergy in the diocese, there could not be a Synod and therefore the bishop should not be regarded as a "ruler".

Immediately steps were taken to revive the Goldfields Bishopric Fund and after great effort by 1912 £3,200 had been raised. Perth diocese again drew on the Padbury Bequest to the extent of £3,000 and the societies of the S.P.G. and S.P.C.K. gave between them another £2,000.

By 1913 a total of £11,000 was collected, but the Primate raised an unexpected difficulty in stipulating that a house must also be provided. This was done at a cost of £800—and it still stands in 41 Ward Street, Kalgoorlie, as "Bishopsbourne."

The same procedure for the election of a bishop was adopted, except that the clergy and laymen who were Goldfields members of the Perth Synod met in S. John's Church, Kalgoorlie.

An effort was made to elevate the Reverend E. M. Collick to the office of first bishop but, with his characteristic humility, he resolutely refused and the Very Reverend Golding Bird, Dean of Newcastle, N.S.W., was elected and consecrated on S. Mark's Day, 1914, in Newcastle Cathedral.

Thus at last Perth became the seat of an Archbishop and the Right Reverend C. O. L. Riley became its first Most Reverend Archbishop. That year World War I broke out on August 4.

## CHOIR SCHOOL APPEAL

The S. Andrew's Cathedral Choir School Appeal has raised £13,800/17/1; almost half of its initial target of £30,000.

Donations, which are deductible for income tax purposes may be sent to the Dean of Sydney, S. Andrew's Cathedral, George Street, Sydney. The following donations have been received to date:—

Previously acknowledged: £7,933/4/5d.

The trustees of the Estate of the late Dr. W. Stewart Ziehl, £5,000; Hunter's Hill group of friends and parents of the school, including Mrs. Humphries, £122/14/-; sale of school bricks (making a total of £383/11/6); £90/4/6; Queen Victoria Club, C. H. Pratten, Marcus Clark and Co. Ltd., each £30; contributions from the Trustees of the General Synod Church Music Commission, £27/19/6; H. F. Seales, £25; Municipality of Auburn, £21; R. G. C. Parry Okefen, £20; Miss I. E. Leary, £15/15/-; the Tara Church of England Grammar School for Girls, £13; Punny Hill Pastoral Company, J. D. O. Burns, £10/10/-; D. Burgess, R. L. Watt, each £10; Mrs. N. Campbell, £6; Miss Winifred Heine, Lodge Auburn No. 484, Ernest Mills and Sons Pty. Ltd., W. D. James, Mrs. Clifford Ross, Miss Audrey Webb, Mrs. Roxine Trindell, Miss E. L. McCullough, H. J. Barnacle, W. Y. Fye, Lodge Cosmopolitan No. 67, Musical Association, each £5/5/-; Miss M. Tighe, Mrs. M. Wilson, Anonymous, Miss Kathleen K. Greham, H. Stokes, W. H. Mills, Mrs. R. V. Whitta, Hockins Estate Co. Pty. Ltd., W. F. King, Miss C.

## ORDINATION IN GIPPSLAND

On S. Thomas' Day the Bishop of Gippsland held an ordination in S. Paul's Cathedral, Sale, when he admitted Mr. David Leon de Dear to the diaconate.

Mr. de Dear was trained at Moore College, Sydney, and has served as a Catechist at Roseville. He will be Curate at S. James', Traralgon.

About half of the clergy of the diocese were present at the service.

PROGRESSIVE TOTAL: £13,800/17/1.



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## BOOK REVIEW

### CHURCH TEACHING FOR THE YOUNG CHILD

PETER'S TWO FAMILIES. Church Information Board. English price, 2/6.

"PETER'S TWO FAMILIES" is a book for children to use not merely to read at home. It contains simple but definite teaching about the Church of God, together with lively illustrations.

But it is an Exercise Book as well as a Reader, and on each page there is work for the child to do—pictures to be drawn, cut-out illustrations or photographs to be stuck in, simple questions to be answered by writing in the book itself.

"Peter's Two Families" is designed for the child of seven to nine years of age, who will find a little adult advice here and there helpful in making the best use of the book. But the teaching matter is self-explanatory, so that the help required can be given by any parent or friend however little instructed in the Christian faith!

It is a book which many parents will value as an aid to giving religious instruction in the home. It should be of special use for children living in remote places, or for other reasons isolated from Sunday School.

Godparents will find it a useful gift and a help in fulfilling their obligations. Teachers, whether in Church day schools or in Sunday Schools, will welcome it as a means of encouraging the child to undertake simple but interesting "homework."

The book hangs the whole of its teaching upon the peg of the child's experience of home and family life. It aims at helping him to realise the meaning of his Baptism and of his membership in the Family of the Church.



## NOTICE

is hereby given that an Extraordinary General Meeting of the Church of England Homes will be held at Diocesan Church House, George Street, Sydney, on Tuesday, 12th February, 1957, at 1.45 p.m., when the following resolution to amend the Constitution of the Church of England Homes will be submitted to the Meeting: RESOLUTION: "That the Constitution be altered and added to as follows:

In sub-paragraph (b) of Clause 3 of the Constitution the words "aged men and/or" shall be inserted immediately after the word "for" therein appearing so that such sub-paragraph will read:

"(b) The establishment and maintenance of Homes for aged men and/or aged women in necessitous circumstances."

R. G. Sherlock,  
Hon. Lay Secretary,  
Church of England Homes.

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## RECORD REVIEWS

## SUPERB ORCHESTRAS

**SIBELIUS—**  
**SYMPHONY No. 6 IN**  
**D MINOR.**  
**SYMPHONY No. 7 IN**  
**C MAJOR.**

The Philharmonia Orchestra  
conducted by Herbert von  
Karajan (COLUMBIA  
330CX/1341).

OF all the composers who have written symphonies in the last fifty years, Sibelius has the strongest claim to being called a "classical" composer. The mantle of Mozart, Beethoven, and Brahms has fallen squarely on his shoulders; in thought and approach he is at one with them.

Yet he has by no means slavishly adopted the empty forms of the classical symphony; indeed, he has always been ready to experiment and, if necessary, to develop new forms to contain his ideas.

Thus in the Sixth Symphony, the first movement dispenses with the conventional scheme of exposition, development, and recapitulation, and welds all three into an indivisible whole: instead of a regular first and second subject there are associated groups of thematic fragments. There is no slow movement; its place is taken by an Allegretto of great melodic charm. The Scherzo has no contrasting Trio.

Economy of means and condensation of material is pushed to its extreme limit in Sibelius' greatest masterpiece, the Seventh Symphony. Here, a complete symphony is telescoped into one movement only.

"The resourceful way in which the motives are varied, developed, juxtaposed, permuted, and combined into a continuous and homogeneous texture is one of the miracles of modern music. He is at the summit of his powers in respect of fecundity of invention and subtlety and intricacy of design. It is not merely a consummate masterpiece of formal construction, however, but also a work of great expressive beauty, of a lofty grandeur and dignity, a truly Olympian serenity and repose which are unique in modern music, and for that matter in modern art of any kind." (Cecil Gray.)

Certainly, the musicians of the world have accorded Sibelius' Seventh a place amongst the very greatest symphonies of all time.

On this disc both works are given a splendid performance. I would like a little more crispness and vitality in the third movement of the Sixth. Oddly enough, a minor disaster overtook the very last chord of this work: instead of being heard simultaneously it is heard successively—timpani, first violas, then second violas.

Obviously an accident—but what an unfortunate place to have it! The performance of the Seventh is quite unblemished. Karajan builds up a tension which is almost overpowering, and the whole is presented by a faultless recording. Altogether, this is a record for all music lovers to treasure: it is unlikely to be bettered.

**RESPIGHI—**  
**THE FOUNTAINS OF**  
**ROME.**

**BRAZILIAN IMPRES-**  
**SIONS.**

The Philharmonia Orchestra  
conducted by Alceo Galliera  
(COLUMBIA 330CX/1339).

The most superb orchestral playing is lavished on both these works and the quality of the recorded sound is so wonderful that one almost forgets how empty and meretricious the music itself really is. Respighi has one virtue—a wonderful command of virtuosic orchestration, rich and exotic. But this one virtue cannot atone for the very many weaknesses.

Such themes as there are fail to support the elaborate superstructure, and hot air and

waffle take the place of musical development and thematic extension. But perhaps I am judging by the wrong criteria: perhaps it is simply another way of saying that I prefer a symphony to a tone poem. Yet, think how more substance there is in such a tone poem as Strauss' "Till Eulenspiegel."

Certainly, I always squirm when, in the Butantan movement of Brazilian Impressions in which the music represents a large den crawling with poisonous snakes, the violins and cellos (four octaves apart!) suddenly begin playing the Dies Irae! One can almost hear Liszt and Berlioz loudly applauding.

However, there is no doubt that of the four available versions of the "Fountains" (Toscanini, Quadri, Dorati, and Galliera), this one is unquestionably the best. Dorati, on Mercury, is perhaps the most vivid, but his performance lacks the warmth in which this new Columbia version particularly excels.

**STRAVINSKY—**  
**"LES NOCES": with the**  
**MASS and two**  
**MOTETS.**

New York Concert Choir and  
Orchestra; conductor, Mar-  
garet Hillis (VOX AF/8630).

For those who like their Stravinsky in strong, neat, heady doses, "Les Noces" will prove an exhilarating experience. It began life as a cantata for choir and four soloists with an accompaniment scored for 150 players; this scheme was soon abandoned and then half the work was rescored for electric piano and harmonium.

Next Diaghilev wanted to produce the work as a ballet so once again the accompaniment underwent a transformation, eventually appearing in its present form scored for four pianos and percussion. It need scarcely be added that very often the four pianos become part of the percussion!

Of this ballet H. G. Wells wrote, "Writing as an old-fashioned popular writer, not at all of the highbrow set, I do not know of any other ballet so interesting, so amusing, so fresh or nearly so exciting as Les Noces."

The subject is a Russian peasant wedding, and in its single-mindedness, its subtle rhythms and elemental vigour, the music admirably suggests the spirit and environment of peasant life.

The performance on this Vox disc is sung in English and is splendidly crisp and racy: it is very well recorded.

The Mass (1948) is in marked contrast to the ballet and the

**VICTORIAN CHAPLAIN**  
**IN CHICAGO**

At Bishop Anderson House, Episcopalian Centre in "the West Medical Centre" (the largest aggregation of hospitals, research institutions and medical and nursing schools in the world), the Reverend W. H. Graham, Senior Chaplain of Mental Hospitals in Victoria, accepted the invitation last month of the Coadjutor Bishop of Chicago to speak to chaplains and deaconesses engaged in hospital work in the Diocese of Chicago.

He spoke of the organisation and work of the 10 full-time chaplains on the staff of the Melbourne Diocesan Centre and of his recent visit to the fifth national conference on "Clinical Pastoral Education" in Atlantic City. Mr. Graham also described the course in "Pastoral Clinical Theology" he was taking in the University of Chicago.

He stressed the relevance of pastoral clinical training to a more adequate chaplaincy and expressed the hope that Australian theological colleges might soon incorporate supervised clinical training as a regular part of general theological training.

unaccompanied motets are similar to the choruses in Oedipus Rex.

The American choir is rather too hearty and vigorous to reveal the deeper significance of these religious pieces, but all in all, this record is of great interest and importance to all who admire Stravinsky.

**SHOSTAKOVITCH—**  
**VIOLIN CONCERTO**  
**(Op. 99).**

Soloist—David Oistrakh; Phil-  
harmonic Symphony Or-  
chestra of New York, conducted  
by Dimitri Mitropoulos  
(CORONET KLC 518).

Apart from the somewhat trivial piano and trumpet piece of 1933, this marks the composer's first entry into the concerto field. The Violin Concerto is a work of great distinction and maturity and reaches the same high level as the Tenth Symphony. The concerto is in four movements:

**Nocturne:** A lyrical movement beginning Moderato leading inexorably to a great climax in which the soloist has a prominent part.

**Scherzo:** A boisterously exuberant movement demanding the very utmost virtuosity from the soloist. It is in D flat, 3/8, and makes considerable use of woodwind duets.

**Pasacaglia:** The bass figure is at first played by cellos and basses, then later by the horns. The whole movement is tense and elegiac in mood. From it grows an extended cadenza in which the solo violin takes up the Pasacaglia theme.

**Finale: Allegro con brio:** The cadenza leads straight into this sparkling vivacious finale, which took the audience by storm at the first London performance last February and had to be encored.

The work is scored without trumpets and trombones, and the inclusion of celesta, harp, and xylophone suggests a desire for lightness and transparency of sound.

It was written in 1955 for David Oistrakh (who has so far been the soloist at every performance) and ranging as it does from profundity to dazzling brilliance, it gives him splendid opportunities to demonstrate both his fantastic virtuosity and his sensitive artistry and solid musicianship.

The recorded performance is in the very highest class. Mitropoulos gives inspired support and the engineers have done a superlative job. Next time you are in your gramophone shop, ask to hear some of this disc (begin with the Finale).

K.R.L.

**GREETINGS FROM**  
**SINGAPORE**

FROM OUR OWN CORRESPONDENT

Singapore, January 7  
As Singapore diocesan correspondent to THE ANGLICAN, I have been asked by my fellow Anglicans here to extend to you in Australia all our greetings for the coming year which will be the most momentous year in our young history.

A new Commonwealth country will be created as from August 1, with its hopes for the future, one of the most vital of which is the strengthening of common ties between Australia and Malaya.

**SILVER JUBILEE IN**  
**NEW ZEALAND**

FROM A SPECIAL CORRESPONDENT

Wigram, N.Z., January 7  
Archdeacon W. Trevor Williams, of Avondale, and the Reverend Kenneth Schollar, R.N.Z.A.F. Chaplain at Wigram, who were ordained together 25 years ago, celebrated the silver jubilee of their ordination together on December 21.

Both of them have spent the whole of their ministry in the Diocese of Christchurch.

LARGE NUMBERS AT  
C.E.B.S. CAMPS

## ENTHUSIASM AT FRANKSTON

FROM OUR C.E.B.S. CORRESPONDENT

Melbourne, January 14

Enthusiastic members of the Church of England Boys' Society are camping at the society's permanent camp at Frankston this month.

They include junior, senior, country and interstate members.

The Intermediate Camp which commenced on December 26 was attended by 65 senior members of the society from the Diocese of Melbourne. Mr. Bruce Davis, the branch leader of Holy Trinity, Hampton, was commandant of this camp.

This camp was immediately followed by the first Junior Camp which was attended by 120 junior members from the Diocese of Melbourne. Mr. Brian Banks of Croydon was commandant.

Commencing on January 14, 30 interstate members, and 40 Victorian country members will be camping at Frankston. The interstate contingents will be coming from Brisbane under Mr. N. F. Hack; from Tasmania under the Reverend A. J. Schreuder; and from the parish of Casino, N.S.W.

Prior to this camp the interstate members will be billeted in Melbourne homes while they are conducted on a tour of the city.

This interesting tour will include a trip to Yallourn to see the State Electricity Commission's power station and brown coal open-cut; a conducted tour through the Central Telegraph

EXAMINATION  
SUCCESS

Boys and girls of the two Anglican Grammar Schools in Canberra were in prominent places in the results of the Leaving Certificate published last week.

Sandra Sutherland topped the pass list for the Capital Territory with three second-class honours (in English, French, and Biology), and two As.

Christopher Jay won first-class honours in English and History, two As, and two Bs, and was amongst the first three in the A.C.T.

Other outstanding passes were gained by Leonie Tyrrell, with first-class honours in Biology, an A in French, and three Bs; Janet Garnsey, with second-class honours in French, an A in History, and four Bs; Martha Uys with four As and two Bs; and Allan Ross with second-class honours in Agriculture, an A, and four Bs.

Both schools should have a full enrolment in the current year, and have plans to expand their buildings.

The Diocesan Council has approved plans for a new classroom block at the Boys' School, while the new gymnasium and assembly hall building is making rapid progress. It is being built as a memorial to Old Boys of the school killed in the second world war.

DEACONESSSES TO  
CONFER

FROM A SPECIAL CORRESPONDENT

The All-Australian Deaconess Conference will meet in Melbourne from Monday, January 21 to 25, under the chairmanship of Head Deaconess, Kathleen Sheppard (Melbourne).

The Bible Study leader will be Dr. L. L. Morris, Vice-Principal of Ridley College.

The theme of the conference, for discussion, will be "The Challenge of the Ancient Religions."

Addresses will be given on "Hinduism" by the Venerable J. A. Schofield; "Buddhism" by the Reverend C. Milton Kennedy; "Judaism" by Rabbi Danglow; "Shintoism" by Miss A. S. Williams; "Islam" by the Reverend C. B. G. Chambers, and "Communism" by Canon E. F. Maynard.

BELLRINGERS'  
RE-UNION

Melbourne, January 14

There are quite a number of people living in Britain, either permanently or temporarily, who have rung at St. Paul's Cathedral, Melbourne.

It has long been hoped that enough of them could be brought together to renew acquaintances, swap yarns, and, if possible, ring a peal together.

At last this was brought about on October 13, and as well as spending all too short a time chatting about ringers and ringing "down under," a peal of Grandsire Caters was rung for the Society at St. Stephen's, Bristol.

In the band there were only two real Australian ringers—Phil Cooper from Adelaide, and Allan Bennett from Melbourne—but half the band have been regular Sunday Service ringers at the cathedral for some years.

Unfortunately, Florence Brown, who learnt to ring in Melbourne, and is at present in London, was unable to stand in at the last minute because of illness, but fortunately, Fred Savage was able to deputise.

After the peal, the band heard a recent recording of St. Paul's bells. This is not the first time a peal for the Society has been rung in England; some of those who visited Australia in 1934 rang a peal of Kent Royal at St. Clement Danes in 1935.



# C.E.M.S. IN VICTORIA

## ENGLISH SPEAKER MAY COME FOR SOCIETY'S JUBILEE

FROM OUR C.E.M.S. CORRESPONDENT

Melbourne, January 14

The year 1959 will be the fiftieth year since the visit of the Reverend H. S. Woolcombe to this country and the extension of the Church of England Men's Society to all parts of Australia.

The Melbourne Diocesan Council has decided to recommend to the National Council that for the summer of 1959-60 as part of the commemoration of this event and the foundation of the Society in various dioceses, it invites the C.E.M.S. in England to send a representative to tour the Australian branches.

The Melbourne Council further suggested that the visitor be one of the leaders at the Triennial Conference in 1960.

A disquieting aspect of the recruitment of young men to the Anglican ministry was the small proportion which came from Church schools.

This statement was made in a report by a sub-committee to the December meeting of the Melbourne Diocesan Executive Committee of the Church of England Men's Society, in response to a request for suggested methods to assist the Archbishop's Candidates Committee.

A campaign was advisable to make more of the work of the clergy known in schools, both Church and State, the report continued. Speakers, pamphlets, brochures and films could play an important part, especially if missionaries and clergy with a challenge were the speakers.

### BOYS' CAMPS

Camps of the Church of England Boys' Society and Sunday Schools were likely places to meet lads and tell them of the inspiring aspect of a priest's vocation.

It was suggested that the Department of Education be asked to mention the training for the ministry in its career booklet issued with the school paper in October of each year.

An approach to business men and well-to-do citizens was required, as well as a fund raised by C.E.M.S. if the financial aid needed by many candidates for the ministry was to be sufficient.

Assistance could also be given by providing publicity verbally when members of the Executive Committee visited branches, and in print by utilising *THE ANGLICAN* and the society's publications.

The report contended that young men to-day were as idealistic as in other generations. The challenge must be placed before them with interest and clarity.

The associate lay-president, Brother A. G. Salisbury, presided at the meeting.

The honorary treasurer, Brother C. Moore, stated that the record amount of £350 had been received for the year in capitation fees from branches, and which indicated an increase in membership in the diocese.

It was decided that the annual diocesan corporate Communion be held in St. Paul's Cathedral and the breakfast in the St. Kilda Town Hall on Monday, March 11 (Labour Day holiday).

A report submitted by the Branch Promotion sub-committee stated that grave irregularities occurred in the formation of branches and the admission of new members.

### FORMING BRANCHES

Haphazard methods of forming branches and conducting admission services could result in a poor opinion of the standing of the society as a diocesan organisation and the importance of the step the candidate took in publicly accepting a "rule of life" as a condition of membership.

The executive committee, therefore, decided that no branch shall be formed without application being made to the executive committee through the diocesan secretary; that no admission of new members shall be made without the approval

of the diocesan executive committee being obtained through the diocesan secretary, who shall be supplied with the names and addresses prior to the service; that the admission shall be at a church service and the new member presented with a membership certificate; and when a branch had been formed a charter shall be issued by the secretary of the National Council.

As suggested by the Archbishop on various occasions, it was desirable that a more dignified method of installing the incoming lay president be adopted, and it was agreed to do so.

It was decided that the Melbourne diocese be subdivided into four areas—north-eastern, north-western, south-eastern and southern groups—and members of the executive committee residing in those areas were deputed to visit branches at least once a year.

Brothers W. J. Denehy and R. E. Manley were elected as representatives to the triennial conference, and the Reverend W. Blake, W. G. Beckhous and R. F. Adams, and Brothers H. A. Day, W. Attwood, D. Coombes, W. C. Brady, F. Kainey and F. Worrall were appointed as members of the National Council to be held at Ballarat from January 25 to 28.

Letters of sympathy are to be forwarded to Brother W. C. Brady, diocesan lay president, and Brother A. G. James, National Council honorary secretary, on their illness.

### ARCHBISHOP'S RETIREMENT

The members of the executive committee in the Melbourne diocese wish to extend to Archbishop Booth their good wishes for his retirement, and arrangements are being made for a complimentary dinner to be held shortly.

### BRANCH ACTIVITIES

S. Peter's Branch, Murrumbidgee, closed the year with a very interesting evening, during which members read extracts from books of their own choice, some being serious and others most humorous.

Three new members were admitted by Brother Dr. W. J. Denehy, a past diocesan lay president, at a church service at the Mission Church of the Nativity at Hughesdale.

Four members of the executive committee were present, and at supper afterwards greetings were conveyed by Brother Denehy on behalf of the diocesan lay president, Brother W. C. Brady.

### BALLARAT DIOCESAN COUNCIL

A council meeting of the Ballarat diocese was held at Ararat on December 15. The meeting was very well attended, among those present being Canon E. Yeo (Ararat), Canon D. I. M. Anthony (Horsham), Brother D. Rowe (Ballarat), president; Brother W. J. Crouch (Horsham), honorary secretary; Brother K. Archer (Ballarat), treasurer; Reverend A. L. Mills (Beaufort), chaplain; Brother J. Bolton (Horsham) and Brother J. Townsend (Ballarat).

It was agreed that the next conference be held at the recently-acquired Rocklands Lodge, Balmoral, on the Labour Day week-end, March 9, 10 and 11.

A special feature will be a visit to Horsham on the Sunday for the setting of the foundation stone ceremony for the new St. John's Church.

The secretary reported that plumbing repairs had been effected at the Rocklands property, and the cottage had been let over the January holiday period. The council decided that the lodge or cottage be hired to interested groups, such as Boy Scouts, as well as men

and women's church organisations.

Regret was expressed on hearing of the illness of the honorary secretary of the National Council, Brother A. G. James, of Oakleigh.

### BISHOP'S ANNIVERSARY

Prominent members of the C.E.M.S. were among the 300 church people present at a congratulatory dinner, after Evensong at Christ Church Cathedral, to the Bishop of Ballarat, the Right Reverend W. H. Johnson and Mrs. Johnson, to express their affection for them personally and in appreciation of his services. The occasion was the twentieth anniversary of the bishop's consecration.

The C.E.M.S. Provincial Council chairman, Archdeacon R. E. Richards, presided and proposed the toast, "The Bishop and his Wife." Other speakers were Archdeacon Best, Brother R. Must, chancellor, and Brother K. Archer, registrar, and reference was made to his fine teaching qualities of definite Anglicanism and broad Christian principles, and wonderful comradeship with his clergy.

Bishop Johnson is one of the society's staunchest advocates and has done mighty things for its well-being, not only for the men of his own diocese, and is a sound and solid voice in its councils throughout Australia.

He was the strength and drive of earlier days when C.E.M.S. was being moulded into a society which has meant so much in bringing men to an awareness of the vocation of the laity within a parish and the diocese.

His help in drafting the Provincial Constitution was invaluable, and his contribution to the passage of the Constitution of the Church of England in Australia has stamped him as a leader with deep insight and wisdom and a wide knowledge of the Church's history and requirements.

Bishop Johnson took a keen interest in the Wartook conferences, and only members who have had the privilege of attending can realise the great power and strengthening of the men of the Church which resulted.

### BRANCH ACTIVITIES

The annual Corporate Communion of S. Paul's Branch at Camperdown was well attended, and at the breakfast, which followed, Brother R. E. Manley, immediate past lay president of the Melbourne diocese, gave a most thought-provoking address on the Social Service work of C.E.M.S.

The catering arrangements were excellent, and the vicar, Canon L. Burgess; the chairman, Brother J. Williams and the energetic honorary secretary, Brother Keith Bellis, were heartily congratulated on the success of the gathering.

## DIOCESAN NEWS

### BATHURST

**EAST ORANGE**  
The Reverend D. J. Peters and the Diocesan Commissioner conducted evening service at East Orange parish church, on January 8. It was broadcast through a country radio station. During the service the Reverend D. Peters conducted the "Service of Reception for a Child into the Church." The babe was his niece who had previously been baptised in hospital soon after birth. The D.C. was in charge of services in East Orange parish last Sunday, January 13. The new rector, the Reverend A. F. Dryden, is due to take charge on Monday next, and meanwhile the rectory is being painted throughout in preparation.

**CHOIR BOYS**  
Four Orange choir boys attending the Royal School of Church Music summer conference at Ridley College, Melbourne, were privileged to sing with other choristers in St. Paul's Cathedral, Melbourne, for Evensong last Sunday, January 13. The D.C. will attend Evensong at Canowindra parish church on Sunday next, January 20, as part of the preparation for the Anglican Youth Camp at Canowindra, at the end of this month.

**CHILDREN HELP**  
Possibly the best children's giving for the diocese of the year was the Home appeal in 1956 was that of the Mudgee Sunday School and Kindergarten who contributed £24, with an addition £6/15/- from other children. Anglican children attending the little Hill End public school were proud to do their share in donating. There is a family in Eugowra who from the start of the appeal for St. Michael's have contributed every year through every member of the family. The amounts have grown annually as the three children grew up. The Women's Guild at Parkes have forwarded another £20, with £9 from the Parkes Kindergarten.

**FURTHER NOTES**  
Storm and tempest destroyed the weatherboard church at Holmwood in the Cwra parish this month. A nicely-painted and well-kept church, it was blown down during a gale. An additional 18 plaques have arrived for affixing to special gift and memorial furnishings at St. Michael's Children's Home. The year 1956 was a record year for the home, due to the efforts of the Bathurst and District Police who raised over £2,000 for the home during a short campaign for direct giving in their district. A number of parishes have given very well, showing that the cause was put to their people who responded to the appeal given.

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### PERTH

**ORDINATION**  
The Archbishop of Perth ordained Mr. Edward William Doncaster to the diaconate, on December 21.

### SYDNEY

**READERS' ADMISSION**  
There will be a service for the admission of twelve Readers at St. Andrew's Cathedral at 11 a.m. on Sunday, January 27.

### HOSPITAL PATIENTS HEAR CAROLS

On the evening of December 22, the choir of St. John's Cathedral visited the Brisbane General Hospital to sing Christmas carols to the patients.

The robed choir, led by a cross bearer, moved in procession through fifteen hospital wards, singing a short selection of carols in each.

At the conclusion of the evening supper was provided for the members of the choir.

## ATOMIC BOMB PROTEST

(Continued from page 12)

The matter does not rest there, however. As a political matter, this prosecution should never have been launched. It was, as Mr. Glover intended, well reported in the secular Press, and considerable capital will be made of it in certain places abroad to Australia's great detriment.

Finally, it so happens that what Mr. Glover says about atomic tests, discounting his somewhat emotional language, is correct. Mr. Howard Beale and his swarms of "expert" advisers—all of whom are mere nuclear physicists, and not biologists—are wrong.

If anyone doubts this, he should read the report of the American National Medical Council which impelled President Eisenhower last December to announce that the United States would make no further tests of nuclear weapons during 1957.

## FOR SALE

### HARMOUR-HEATH FILM PROJECTOR

• 16 mm. Sound, Brand New, Special Amplifier, 15-watt extra Lens, 3 extra 750-watt Globes, 2 extra Exciter Lamps, 6 Sound Films each 400 feet, 6 1600-foot and 1 2000-foot Spools, Splicer, 1 5-foot and 1 6-foot Gloss Beaded Sheets, Tripod, extra Cables and Accessories. All guaranteed as new, any trial. Actual value over £500. As owner leaving on world tour, will accept £275 for quick sale.

Contact H. MORTON, 75 O'Donnell St., North Bondi, FY7733, or MR. GIDDY, Religious Film Exchange, Assembly House, Margaret St., Sydney.

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### BISHOP OF LONDON'S LENT BOOK FOR 1957

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An introduction to early Christian Writings. By the Reverend Gordon Lewis Phillips, Rector of Bloomsbury and Anglican Chaplain to the University of London.

Paper: N.Z. 3/6; Aust. 4/4. Cloth: N.Z. 5/6; Aust. 7/-.

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## SNAPSHOT COMPETITION



The winner of our snapshot competition this week is Mr. A. G. King, of Narrabri, N.S.W., who sent us this picture of the staff of S. Cyprian's, Narrabri. (Left to right): Captain L. P. Turner, Church Army; the vicar, the Reverend H. J. Mills; David Noble, server, and Mr. F. J. Edwards, lay reader. Captain Turner has since resigned from the Church Army because of ill-health; Mr. Edwards has left the parish to prepare for Holy Orders at Moore Theological College, and the vicar has retired as from February 28.

## ATOMIC BOMB PROTEST

(Continued from page 1)  
Duncan said, "All you are trying to do is help him in his publicity campaign." He then edged Mr. Askew to the side of the footpath and tried to block his view of Mr. Glover.

Mr. Askew is employed by the Sydney Daily Telegraph. He was spoken to and obstructed by Duncan in the presence of two witnesses, both journalists.

Our political correspondent writes:—

Mr. Glover wanted publicity, and he has got it.

He has got it because of one of the silliest and most unnecessary prosecutions ever launched in Australia.

The trial, of course, was fairly and properly conducted. The only matter in issue was whether Mr. Glover, on the facts, which were not in dispute, had in fact committed a breach of the Act.

The Magistrate, on the facts, had no alternative but to find against Mr. Glover. But legal opinion, as usual, is now divided upon the question whether an appeal might not succeed on the interpretation which a superior court might place upon the word "advertisement," and whether Mr. Glover's sandwich boards would be held to constitute "advertisements" which the N.S.W. Supreme Court held to be synonymous with "advertisement" in a judgement delivered since the Hitler War.

Unfortunately, appeals cost money, and Mr. Glover has none, nor does anyone appear willing to back him.

Mr. Glover made a strong point when he told the court

that he could not believe the Act and the Regulations thereunder were ever intended to inhibit freedom of speech.

Despite the legal forms, this was in fact a political prosecution.

It is all the more unfortunate because traditionally, in a true British democracy, the Executive Government has always wisely ignored the technical illegalities of tiny minorities like Mr. Glover, instead of making martyrs of them.

The Victorian Police, with more common sense and tolerance than that shown by the Sergeant, Duncan, have quietly taken no notice of Mr. Glover and his sandwich boards in the streets of Melbourne, and have for months past accorded him the tolerance due to an eccentric—particularly a clergyman of blameless antecedents—in our society.

There will exist in the ordinary mind some doubt about the Sergeant, Duncan.

Mr. Glover's feeling that Duncan was actuated by his personal predilections is supported by the Press after the trial, when a photographer sought to take a picture of Mr. Glover.

It cannot be too often or too strongly stated that a police officer should have no personal feelings whatever in the discharge of his duty as a servant of the public. Duncan does not appear to have acted with the complete propriety the public have a right to expect in an officer of his experience and good record.

(Continued on page 11)

# "A PACIFIC PANORAMA" FEDERAL CONFERENCE OF THE COMRADES OF S. GEORGE

FROM OUR A.B.M. CORRESPONDENT

The eighth Federal Conference of the Order of the Comrades of S. George has just concluded at Point Lonsdale, Victoria.

For ten days, 90 young men and women from all States of the Commonwealth discussed missionary work.

They were given "A Pacific Panorama" by missionaries from the different fields of the Church's overseas work, and also saw the work of the Order on an Australia-wide basis.

Bishop Philip Strong, of New Guinea, and the Right Reverend John Daly, Bishop in Korea, were present for part of the time, and these two outstanding personalities put before all present an urgent challenge.

Bishop Strong called on Comrades to answer the question—"How can we insure that New Guinea will become a truly Christian civilisation?"

In his address the bishop declared that there was no other place in the world where a Christian civilisation could be built, as there was no other place that had not in some way been tainted by some of the evils that have attended Western civilisation.

## URGENT

The challenge was urgent as he felt that the time was short in which to accomplish this God-given vision—"New Guinea for Christ," as the country is very quickly being developed and opened up by

the Government and those interested in commerce.

Hence the need in New Guinea to-day is for many, many trained teachers to expand and develop the work of Christian education.

One other thing that the Church in Australia can do to maintain a Christian civilisation in the Territory is to encourage young men to enter the Government Departments and to train as District Patrol Officers and Commissioners; and for actively Christian women to take positions with the Government, as their witness to their faith and influence on the Papuan can be invaluable to the Church's work there.

## KOREA

A new face to Australian Churchmen, but becoming increasingly familiar, is that of Bishop Daly, who gave to the members of the C.S.G. an insight into the work of a part of the Church, of which they were singularly ignorant.

He spoke of the dire need for European priests to minister to Korean Christians, who have suffered so much because of the war.

There are no Koreans in

C. M. Kennedy, A.B.M. Secretary in Victoria.

The altar in the lecture hall, used as a chapel, was symbolic of the form that the conference took—"The Carpenter's Bench."

Also in the programme was a daily Bible Study, taken for the first few days by the acting chairman, the Reverend John Hazlewood, and later by the chairman of the conference, the Reverend T. B. McCall.

On Sundays the whole conference took part in the work at the parish church of S. James, Point Lonsdale, and on the first Sunday evening a procession of Comrades and clergy, with C.S.G. Banners, was made through the streets from the Toc H Camp to the church, returning later to the camp in procession.

There were many lighter activities, which included an impromptu concert and a presentation of two scenes from "The Gates of Hell."

The New Year was welcomed in by members of the conference at the lighthouse on the cliff, where each dedicated himself to the extension of Christ's Church during 1957.



Perth College has a most active branch of the Heralds of the King. Their work for A.B.M. is magnificent not only in the raising of money but in providing equipment for missionaries. Photo. shows the leaders and seconds of the seven patrols within the Company.

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## THE GOSPEL OF S. JOHN

ECUMENICAL PRESS SERVICE  
Geneva, January 14

The papyrus Bodmer II, which contains the oldest known manuscript of the first fourteen chapters of the Gospel of S. John, has now been published by the Bodmer Library in Geneva.

The editor, Professor Victor Martin of the University of Geneva, says in his introduction that the experts who have studied the reproductions of this codex are agreed that according to the paleographical evidence this manuscript was written at the beginning of the third century or possibly about 200 A.D.

Thus this papyrus is probably a full century older than the other manuscripts which give the full text of S. John (i.e. the Vaticanus and the Sinaiticus).

This important new text will now have to be studied by the specialists in textual criticism. The general impression which the manuscript makes is that it differs from the known manuscripts at many points in matters of ordering of the words or of style, but that there are few or no variations of substance.

## 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

APPLICATIONS ARE invited for the position of Bishop's Secretary and Religious Education Officer in the Diocese of North Queensland. The officer appointed will have the oversight of an attractive Bookroom and the work involves a certain measure of travelling amongst the parishes. Typewriting and shorthand essential, business experience desirable. Applications to the Diocesan Secretary, P.O. Box 410, Townsville, Queensland.

WANTED. Two qualified Christian teachers for Transition and Primary School. Apply to the Rector of S. John's, 120 Darlinghurst Road, Darlinghurst, Sydney, N.S.W. PA6412 (Sydney Exchange).

## OUTBACK HOSPITALS

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

THE SOUTHPORT SCHOOL requires an unmarried Chaplain for 1957. Preference to a young priest. Apply to the Headmaster, The Southport School, Southport, Queensland.

PRIEST WANTED, half time gael chaplain, half time parish work. Younger man willing to be trained in an important ministry of the Church to succeed as Chaplain to the Penal Department of Victoria. Salary range £250-£1000 plus adequate travelling and accommodation. Further particulars Archdeacon G. Sambell, Melbourne Diocesan Centre, 73 Queensberry Street, Carlton, Victoria.

MATRON REQUIRED for senior boarders (girls) from February 2, 1957. Apply The Sister-in-Charge, S. Michael's Collegiate School, Macquarie Street, Hobart, Tasmania.

COLLINSVILLE, NORTH Queensland, is an important mining town (population 2,000) with no resident priest for 16 years. Growing parish of Bowen wants assistant priest capable of taking charge of Collinsville (where he would have to spend half his time). Stipend £500 p.a. Write the Rector, P.O. Box 32, Bowen, Queensland.

RESIDENT CHAPLAIN required for country boarding school for 1957. Inquiries should be addressed: "Chaplain, C/- THE ANGLICAN."

WANTED FOR large country town Parish, Senior Priest Assistant. Married man preferred. Stipend £300 with house. Apply in first instance to Archdeacon G. C. J. Van, P.O. Box 71, Casino, N.S.W.

AN Anglican mother of three children aged 11, 9 and 5 years, lives on Sydney's North Shore and is engaged for four days each week in work of essential importance for the Church. She needs as soon as possible the help of someone who can look after the children and do the housework on these four days. She can offer satisfactory remuneration to a suitable person. Reply "Mother's Help," C/- THE ANGLICAN.

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BELL & HOWELL 16 mm. sound projector complete with all leads, two 12" speakers, six foot screen and stand, spare lamps, plastic covers. As used entirely in church screenings and in original condition. £300. 122 Queens Road, Five Dock, N.S.W. WF7146 (Sydney Exchange).

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## ENGAGEMENT

WALKER-NEAVE. The Engagement is announced of Margaret Anne, only daughter of Mr. R. S. Neave, and the late Mrs. Mary Anne Neave, of Paramatta, to George Geoffrey Campbell, fourth son of the Reverend Edward and Mrs. Walker, of Dundas.

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