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OVERSEAS LEADERS TO MEET HERE

W.C.C. EXECUTIVE VISIT

Twenty outstanding Church leaders from a dozen different countries will come to Australia next month.

For the first time the Executive of the World Council of Churches will meet in this country.

They include two distinguished Anglicans, Bishop Lakdasa De Mel, of Ceylon; and, the only woman among the visitors, Dr. Kathleen Bliss, of England.

Dr. Martin Niemoller will preach at the opening service in St. Andrew's Cathedral, Sydney, at 9.30 a.m. on February 1.

Australian churchmen will confer with the visitors in Sydney at the University during the first three days of February.

Each evening there will be a public meeting in the Sydney Town Hall at 8 p.m.

On February 1, Dr. Franklin C. Fry, Dr. Visser 't Hooft, Dr. Kathleen Bliss, and Bishop Bromley Oxnam will speak.

On February 2, Dr. Liston Pope, Dr. Niemoller, Dr. Hromadka, and Dr. O. F. Nolde will speak.

Dr. Ernest Payne, the Reverend Philip Potter, Dr. L. Cooke, and Bishop De Mel will speak on Friday evening, February 3.

GREAT WELCOME

Fifty thousand people are expected at the Sydney Show-ground to welcome the visitors at the "Festival of Faith" at 8 p.m. on Saturday, February 4.

There will be massed choirs, a procession of robed clergy, a youth demonstration, and addresses by Church leaders.

Queen Salote of Tonga is expected to attend.

The Director of the Royal School of Church Music, Mr. Gerald Knight, who will be visiting this country, will conduct the massed choirs.

The choirs will sing excerpts from Handel's "Messiah". As the Sydney Town Hall is already booked to capacity, other halls have been booked where the speakers will appear personally.

Seats may be reserved for the public lectures and the Festival of Faith by sending one guinea for a season ticket to the General Secretary, Australian Council for W.C.C., 242 Pitt Street, Sydney.

ANGLICAN WOMAN

Dr. Kathleen Bliss, one of England's leading churchwomen, has been an active church worker both nationally and internationally.

She is a member of the Church Assembly, where she represents the Diocese of Rochester.

She spoke at the Anglican Congress at Minneapolis in 1954 on "The Church and Citizen."

As the chairman of the Board of the Ecumenical Institute at Bossey, Switzerland, she helps direct one of the most significant developments in the life of the Churches to-day—the authority, responsibility and leadership of the laity.

The Right Reverend Lakdasa De Mel, Bishop of Kurunagala, Ceylon, became well known to overseas Anglicans when he spoke at the Missionary Mass Meeting at Minneapolis in 1954. He helped to bring much insight into Asian problems and in that connection many will want to hear him here.

The chairman of the Executive is Dr. Franklin Clark Fry, a Lutheran leader from America. The vice-chairman is Dr. Ernest Payne, General Secretary of the

Baptist Union of Great Britain and Ireland, and a former Oxford Don.

Dr. W. A. Visser 't Hooft, General Secretary of the World Council of Churches and a member of the Dutch Reformed Church, is probably the best-known name in ecumenical circles.

Dr. Frederick Nolde is the Director of the Commission of the Churches on International Affairs, and a Lutheran.

Pastor Martin Niemoller has already been to Australia. He suffered terribly under Hitler during the war and is a leader of the Evangelical Church of Germany.

The Czechoslovakian theological professor, Dr. Josef Hromadka, visited Australia in 1954 after attending the Evanston Assembly and, coming as he did from a Communist-dominated country, was the centre of much controversy.

FROM INDIA

Mr. Rajaiah Paul is someone most Anglicans will want to hear because he is a member of the Church of South India, which has been very much in the news in the past year.

Archbishop Michael, of the Greek Orthodox Church in the U.S.A., represents one of the ancient Churches of Christendom, as does the Metropolitan Juhanon Mar Thoma, who leads the Orthodox Syrian Church of Malabar in India.

Specially deputed to represent the vast Orthodox Communion at the headquarters of the W.C.C. is Bishop James, Metropolitan of Philadelphia, Turkey.

The longest journey will probably be made by Bishop Barbieri, of the Argentine. He is a Methodist and one of the presidents of the W.C.C.

Dr. Eugene Carson Blake is Moderator of the three millions strong Presbyterian Church of the U.S.A. and President of the U.S. National Council of Churches.

Also from America comes

Father Georges Florovsky, a brilliant theologian of the Russian Orthodox Church of North America. All students of Faith and Order will want to hear him.

Dr. Leslie Cooke is head of Inter-Church Aid and Service to Refugees, and one of the outstanding preachers of the Congregational Church of Britain.

The Bishop of Berlin, Dr. F. K. Otto Dibelius, president of the 35 millions strong Evangelical Church in Germany, was a leader in the fight against Hitler.

One of the first presidents of the World Council, Bishop Bromley Oxnam, is outstanding among the leaders of the 9,000,000 American Methodists. He is a famous preacher, writer and organiser.

THE ARCHBISHOP OF YORK AND BISHOP OF LONDON APPOINTED

ANGLICAN NEWS SERVICE

London, January 9

The Queen has nominated the Bishop of Durham, the Right Reverend Arthur Michael Ramsey, to be Archbishop of York.

Her Majesty has also nominated the Bishop of Guildford, the Right Reverend Henry Colville Montgomery Campbell, for election as Bishop of London.

The Bishop of Durham succeeds the Most Reverend Cyril Garbett who had announced his retirement and died on December 31.

He will be the 87th Lord Archbishop of York, Primate of England and Metropolitan. The first Bishop of York was Paulinus who was enthroned in 625.

Arthur Michael Ramsey was a scholar of Magdalene College, Cambridge, from which he graduated with a second class in the Classical Tripos Part I in 1925 and a first class in the Theological Tripos Part I in 1927.

He received his theological training at Cuddesdon and was ordained priest in 1929.

He was Sub-Warden of Lincoln Theological College from 1930 to 1936 and Vicar of St. Benedict's, Cambridge, from 1938 to 1940.

He was appointed a canon of Durham Cathedral in 1940 and was Professor of Divinity at the University of Durham from 1940 to 1950.

He was appointed a Regius Professor of Divinity at the University of Cambridge and Fellow of Magdalene College, Cambridge, from 1950.

He was a Prebendary and Canon of Lincoln Cathedral from 1951.

Bishop Ramsey was consecrated in York Minister on September 29, 1952, by the Archbishop of York, with the Bishop of Sheffield and Newcastle-on-Tyne assisting.

IMPORTANT SEE

He is the author of "The Gospel and the Catholic Church" (1936); "The Resurrection of Christ" (1945); "The Glory of God and the Transfiguration of Christ" (1949); and "F. D. Maurice and the Conflicts of Modern Theology" (1951).

The Bishopric of Durham, from before mediaeval times, has been one of peculiar importance.

Its boundaries were such that it controlled the route from Scotland to England, which gave it some strategic significance. This, and its remoteness from the seat of government, caused successive monarchs and their chief ministers (lay and clerical) to choose carefully the man who was to hold the office—frequently with a view to his military and administrative capacity as much as to his devoutness.

The Palatine of Durham, as it was at one stage called, was very nearly autonomous. Some relics of this state of af-

fairs persisted until the last century, when the County still enjoyed its own coinage, the right to levy sundry duties, and its own Courts.

Some of the privileges of the County still remain to this day. The Bishop of Durham, according to one distinguished authority, is alone of all the Anglican bishops entitled to wear the reddish-coloured purple cassock worn with dubious authority by so many bishops instead of the usual blue-ish purple.

(Continued on page 12)

£1,000 GIFT FOR S. MICHAEL'S

FROM OUR OWN CORRESPONDENT
Adelaide, January 9

A reader of THE ANGLICAN from Melbourne, who wishes to remain anonymous, this week sent a cheque for £1,000 to the Prior of St. Michael's House, Crafer, for the work of the Society of the Sacred Mission in Australia.

This is a direct result of our report of the Annual S. Michael's Guest Day in THE ANGLICAN of December 2, when the Australian Provincial, Father Basil Oddie, stressed that the work of the House was being impeded through lack of financial support.

He said that the S.S.M. was holding back men from training for the Sacred Ministry because it was financially impossible to expand the proposed building plan.

Father Oddie said to-day that he was delighted with the generous donation, which would be of tremendous assistance to the Society's work as a national theological college.

FACT AND FANCY

One of the most appreciated letters which came the editor's way at the end of last year said: "Yours is not one of the many periodicals which go unopened into the w.p.b. It may at any time need to have the explosive mechanism rendered harmless (there is an Army term for this which I hesitate to use). Congratulations on the continued excellence of the paper. Keep the good work going." We regard you, gentle readers, much as President Roosevelt regarded the newspapers: he could bear anything but to be ignored.

The late Archbishop of York was made a Knight Grand Cross of the Royal Victorian Order on his eightieth birthday, last year. It is typical of the kindness and thoughtfulness of Her Majesty that she took steps to ensure that His Grace knew of the award before reading it in the newspapers as no mail is delivered on Sunday, the day the announcement was made public. On Friday, February 4, the Dean of York received from the Queen a command to bear to His Grace an enclosed communication as late as possible on the following Saturday night. So "on Saturday evening after dark," reports the Dean, "I drove to Bishopthorpe and demanded haughtily to see the Archbishop 'On The Queen's Business.' (Mr. Cleasby who answered the doorbell did not look nearly as impressed as I felt he should!) And so the Archbishop received his birthday award direct from Her Majesty."

Only one bishop has commented at our lapse from dignity and commented upon the bad verse which appeared on the last page of our issue of December 30. He writes:—"Your verses, dear—, I surmise, were not meant for clerical eyes; The Bishop and Dean Can't think what they mean, And the curate turned pink with surprise."

January is always a pleasant month for us, because of the number of visitors from interstate and the country who come to this city and find time to call on us. Last week we had Fr. Gabriel Hebert from South Australia, Mr. Peter Boyce from Western Australia, Padre Thorpe from Bathurst, the Reverend G. H. Officer from the same diocese, Canon E. T. Ormerod from Moree, Mrs. E. J. Cooper from Adelaide, the Reverend W. J. B. Clayden from Melbourne and the Reverend E. C. Rowland from Tasmania.

We said on November 7 that the stipend of missionaries in Melanesia was £420 p.a. It is not. There was a printer's error, a small transposition. It is £240.

I completely agree with the forty-seven Victorian readers who have sent me clippings and letters deploring a composite picture which appeared on the front page of the Melbourne Age on December 30. Holy Baptism is one of the two great Dominical Sacraments. It is not a social occasion. Still less is it a laughing matter, as I suspect Her Majesty would make clear to her representative in Victoria, Sir Dallas Brooks and his daughter. It is a very great pity that the Archbishop of Melbourne should have been mixed up in these things. If the parents of the child had to wait until it was nine months old before bringing it to be baptised they might have done so quietly and decently. This is no kind of example to us.

—THE APPRENTICE

S. LAWRENCE JEWRY

RE-BUILDING PROGRESS

A COMMONWEALTH TRANSEPT

ANGELICAN NEWS SERVICE
London, January 9

The re-building of the Wren Church of S. Lawrence Jewry, next Guildhall, which under the Guild Churches Act is now the official church of the Corporation of London, should be completed by the spring of 1957.

The interior of the church was destroyed by fire in an air raid on December 29, 1940, and re-building was begun in November, 1954.

The new church will be differently designed from that of Wren's Church, in that a transept will be incorporated in what was originally the north aisle. This will be known as the Commonwealth Transept. Commonwealth flags used always to hang in the church before it was damaged.

The main window in the transept is being given by the Auckland Power Board of New Zealand. New Zealand is taking a special interest in the church, which before the war was known as the New Zealand Society's church in London.

EAST WINDOWS

The two east windows will commemorate the previous patronage of the church and will be of stained glass to the design of Mr. Christopher Webb.

The windows of the Commonwealth Chapel will incorporate a design of the Commonwealth, and the City of London Arms will occupy a prominent position in the west end of the church.

The three windows on the south side will commemorate the parishes of S. Lawrence, S. Michael and S. Mary, which are now united.

The classical spire of the old church will be rebuilt to its former design. This will be surmounted by the original weathervane, which was recovered after the spire collapsed during the war. This takes the form of a gridiron, which was the insignia of S. Lawrence's martyrdom.

Wren's Church replaced the church on the site which was destroyed in the Great Fire of London. It took about seven years to build and cost about £12,000.

The cost of re-building the present church is estimated at £175,000, part of which is being provided by the War Damage Commission.

RELIGIOUS TEACHING IN SCHOOLS

THE "LIVING CHURCH" SERVICE
Milwaukee, January 9

Bishop Horace Donegan of New York came out in opposition to any religious instruction in the public schools last month.

He asserted that in a "pluralistic" society public education could not be used as a "vehicle" for the teaching of religion or of a "religiously grounded ethic."

His comments were made in connection with a report by New York City's Board of Superintendents on how to teach moral and spiritual values in the public schools.

Approved by the Roman Catholic archdiocese, the report is opposed by Jewish leaders and is under study by the city's Protestant Council.

"To ask a teacher to teach anything is to assume proper preparation for the task," said the bishop.

"No such preparation in the field of religion is provided in our teachers' colleges."

He urged wider use of the released-time programme of religious instruction, as well as added support and encouragement to Church boarding and day schools.

RUSSIANS IN BRITAIN

CHURCH'S REPORT

ECUMENICAL PRESS SERVICE
Geneva, January 9

Delegates from the churches in Soviet Russia sum up the impressions of a fortnight's visit to England and Scotland last year in a report published in the last issue of the *Journal of the Moscow Patriarchate*. It was written by Professor N. Uspensky.

The report fully describes all the events during the visit and refers especially to theological conversations with representatives of the Church of England. It says:

"The meeting occurred in a spirit of mutual respect and led to the desired result; it was decided which points of Church doctrine, in both Church systems, should be theologically studied in future, in order to bring about a rapprochement between the two churches on these points. The discussions closed with a prayer, asking for God's blessing on the good cause."

RE-UNION

In a comment on the work of the Fellowship of S. Alban and S. Sergius, the report draws attention to the delegation's interest in the fact that the Fellowship has a chapel where Russian Orthodox and Anglican liturgies are said on different occasions.

Professor Uspensky says that it is not possible in the report "to estimate the value of liturgical methods in efforts to bring about church unity, as promoted by the Fellowship of S. Alban and S. Sergius. We can only say that the idea of re-uniting the (divided) Churches is very, very dear to us Orthodox Christians."

"Our Church prays every day for world peace, for the prosperity of God's holy Church and for its closer unity."

The report describes how the delegates took leave of the British Council of Churches: "Only a week before we had met its representatives for the first time. Now we saw the same faces, the same friendly smiles and heard the same people speak in the same room."

"But this time there was that clear undertone of sadness, felt by everyone when he has to part from those who are close to him in spirit. . . ."

OBITUARY

THE BISHOP OF NEWFOUNDLAND

We record with regret the death on December 22 at S. John's, Newfoundland, of the Bishop of Newfoundland, the Right Reverend Philip Selwyn Abraham, at the age of 58. He had suffered a stroke about a month ago.

He was ordained priest in 1923 and served curacies in England until 1928.

For the next three years he was Precentor of Quebec Cathedral, until in 1931 he became Vicar of Romford, Essex.

In 1937 he was consecrated as Coadjutor Bishop of Newfoundland with right of succession. Five years later he succeeded the Right Reverend L. C. White as bishop.

ICON FOR NEW YORK CATHEDRAL

THE "LIVING CHURCH" SERVICE
Milwaukee, January 9

A fifteenth-century Byzantine banner mounted as an icon has been presented to the Cathedral of S. John the Divine, New York, by Princess Ileana of Roumania.

Bishop Horace Donegan dedicated the icon which has been given "in memory eternal of King Ferdinand and Queen Marie and all those who served Roumania by heroic lives or martyrs' deaths."

W.C.C. VISITOR TO SINGAPORE

YOUTH WORK INTEREST

FROM OUR OWN CORRESPONDENT
Singapore, January 3

The secretary of the Youth Department of the World Council of Churches, the Reverend Philip Potter, is on a visit to Malaya.

The Malayan Anglican Youth Fellowships form part of the Department of the Malayan Christian Council which is affiliated to the W.C.C.

At a meeting on December 29, he gave an impressive talk on the structure, purpose and work of the Youth Department of the World Council.

The department is not a movement but a department, for the problems of youth are at once the problems of the whole and entire Church.

Christianity should be not so much a working in as a looking out. It is not an embattled fortress but an air-port whence people came to meet and then to go out into the world.

Mr. Potter has seen youth work in many parts of the world. He has been also to Japan where youth work is theological in aspect, he has been to Germany where large baptismal services are conducted without the candidates knowing the theological significance of what they are repeating.

As a teacher of the ecumenical movement, Mr. Potter said that his own spiritual life had been enriched by his getting the best from the various denominations he has come into contact with.

OTHER GUESTS

Mr. Potter is a West Indian, educated at Lanlan University. Another distinguished visitor is the Metropolitan of the Mar Thoma Church. He is an Indian. His Grace was entertained to lunch by the Malayan Christian Council (Singapore branch), arranged by the Bishop of Singapore. His Grace is on a visit to the various communities of his Church in Malaya.

Lim Peng Soon, who has just graduated from Ridley College, Melbourne, tells me that he has been very happy in Australia. He wishes to record his gratitude to his many friends in Melbourne.

Peng Soon will be made a deacon in April. The Reverend Oliver and Mrs. Forshaw from England have joined S. Andrew's School, Singapore.

CATHEDRAL STRUCK ON CHRISTMAS DAY

ANGELICAN NEWS SERVICE

Jerusalem, January 9
S. George's Cathedral was struck by lightning on Christmas Day. The blessing had just been pronounced after the midday Eucharist when a thunderclap was heard and the building was hit.

The lightning sheared off the south-west crocket of King Edward VII tower, sending it crashing into the bishop's garden. The bishop's house was shaken and one room damaged. No one was hurt.

The traditional ceremonies took place in Bethlehem on Christmas Eve, including carol singing in the courtyard of the Basilica of the Nativity, led by the bishop.

KHAISO SCHOOL IN PRETORIA

ANGELICAN NEWS SERVICE

Pretoria, January 9
The Khaiso Secondary School, Pretoria, has now ceased to be a Church school and has come under the control of the Bantu School Board.

Khaiso was founded twenty-five years ago by Bishop and Mrs. Fuller.

The new principal, Mr. J. P. Ngosheng, is a member of Synod and a keen Church worker.

In future the diocese will concentrate all their educational efforts on Grace Dieu Diocesan College.

BRIDGE FOR CATHEDRAL

LIVERPOOL GIFT

ANGELICAN NEWS SERVICE
London, January 9

Liverpool Cathedral appeal committee announce a gift from the Dulverton Trust of £25,000, to be used at the trustees' request for building a bridge above the nave of the cathedral.

The span will divide the existing central space from the rest of the nave, and the committee intend to place an organ on the bridge if funds become available.

Sir Giles Scott, the cathedral architect, discussing the gift, said that in many mediaeval cathedrals small organs were provided on chancel screens so situated that they obscured the view of congregations.

At Liverpool a large open arch would allow a clear view of the sanctuary and, placed behind the main body of the congregation in the central space, provided aesthetic interest in the middle distance of the vast interior.

The staircases leading up to the bridge from the nave formed other decorative features.

RELIGIOUS PLAYS

"From a practical point of view, besides the provision of the congregational organ, the bridge opens up most interesting possibilities," continued Sir Giles Scott.

"Because the floor of the future nave is lower than that of the rest of the interior of the cathedral, a flight of steps leads up from the nave to the space under the bridge."

"If at any time it should be desired to perform in the nave religious plays, ecclesiastical pageants or functions not requiring a service, the space under the bridge would form a backcloth, which, if desired, could be partly drawn to allow performers or a procession to enter from the central space on the stage with fine effect."

"The flanking staircases leading up to the organ gallery also provide opportunities for fine groupings of performers and processional effects."

Sir Alan Tod, chairman of the executive of the appeal committee, states that the appeal fund has now reached £353,000. They hope that the latest donation will stimulate further support, thus providing the £500,000 required before the next stage of the building can be completed.

BIG INCREASE IN U.S.A. CHURCHES

THE "LIVING CHURCH" SERVICE
Milwaukee, January 9

The Protestant Episcopal Church in the U.S.A. gained enough new communicants in 1955 to make a whole new diocese.

The percentage of increase in 1955, according to the *Episcopal Church Annual*, over the 1,816,611 membership in 1954 was 2.69 per cent., or a gain of 48,867.

This is slightly more than the total number of communicants in 1954 in the Diocese of New Jersey and slightly less than in the Diocese of Michigan.

It is the largest annual increase in communicants in the recorded history of the American Church.

The fastest growing diocese in 1955 was Upper South Carolina, with an increase of 11.52 per cent.

DR. FISHER A PATRON OF SPASTICS SOCIETY

ANGELICAN NEWS SERVICE

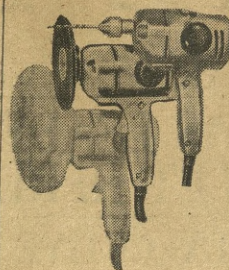
London, January 9

The Archbishop of Canterbury, the Most Reverend G. F. Fisher, has consented to become a patron of the National Spastics Society, who have been making a nation-wide appeal for funds.

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CHURCH ARMY OFFICERS MEET IN CONFERENCE

By A SPECIAL CORRESPONDENT

Officers of the Church Army from all parts of Australia attended a conference of evangelists at the Church Army Training College, Stockton, N.S.W., from January 3 to 6.

These officers included the superintendent of the Yarrabah Mission Station, evangelists in charge of mission caravans, sisters in charge of children's homes, and workers engaged in many other kinds of evangelistic work.

The conference was led by the federal secretary the Reverend A. W. Batley, supported by his staff officers, Captain R. L. Gwilt, who was in charge of organisation, and Sister E. M. Parsons, who had the oversight of the domestic arrangements. The Reverend J. S. Cowland, who founded the society in Australia, acted as conference chaplain.

Other visitors included the Reverend G. J. Coad of Surrey Hills, Melbourne, and Mrs. Coad, both Mr. and Mrs. Coad were formerly Church Army officers and Mr. Coad is now the society's representative for the Province of Victoria.

WORK ANALYSED

Mrs. Storey of Box Hill, Melbourne was also a welcome visitor, her link with the society going back to the early days of its founding.

During the three days of the conference, all aspects of the society's work were analysed and discussed under the general theme of St. Paul's injunction to Timothy to "Do the work of an Evangelist."

Papers were given by different members of the staff who dealt with their subjects under the headings of "Our Enterprise," "Our Equipment," "Our Enemies," and "Our Efforts."

The final session was led by the federal secretary, who spoke of his hopes and plans for the work of the society and the suggested agenda for his meeting with the leaders of the society in other countries, when they all assemble in conference in London during May, 1956.

Devotional addresses were given by Captain C. Fisk at a

SYDNEY PRIEST FAREWELLED

Nearly 450 people attended a farewell and presentation to the Rector of St. Mark's, Granville, Diocese of Sydney, the Reverend C. L. Oliver, last month.

Mr. Oliver will take up his appointment as Warden of St. Columba's Theological Hall, Wangaratta, on February 1.

The rector's warden, Mr. E. Hodges, presented him with a wallet of notes containing £155.

The speakers included Archdeacon J. Bidwell, Mr. W. H. Lamb, M.L.A., Mr. C. A. Morgan, M.H.R., and the rectors of neighbouring parishes.

Among the guests were Bishop E. Wilton and Mrs. Wilton; Mr. O. F. McMahon, of the Australian Aluminium Co. Pty. Ltd., and Mrs. McMahon; and Mr. O. Dixon, representing the Australian Electrical Industries.

During the evening the Ukrainian Church choir, conducted by Father Manko, sang Christmas carols in their own language.

BEFORE AND AFTER MARRIAGE

A series of lectures under the title "Marriage: Before and After" will be presented by the N.S.W. Marriage Guidance Council at the Y.M.C.A. Main Hall, 325 Bathurst Street, Sydney, from March 13 to April 23.

The first six sessions will be: "On Being Fit to Marry"; "Sex in Your Life"; "Friends, Dates and Mates"; "Mr and Mrs"; "Understanding Love"; "Brains Trust".

These sessions will be held on successive Tuesdays at 7 p.m. An extra seventh session for engaged and married persons only will be held on Monday, April 23, at 7 p.m.

BLESSING OF THE SHIPS

CEREMONY AT QUEENSCLIFF

FROM A SPECIAL CORRESPONDENT

Melbourne, January 5. The Archbishop of Melbourne, the Most Reverend J. J. Booth, performed the ceremony of blessing the sea and the fishing fleet at Queenscliff, Vic., on New Year's Day.

Several thousand people attended the ceremony, at which the Governor of Victoria, Sir Dallas Brooks, and Lady Brooks were present.

At 2.15 p.m. the procession of clergy, led by the Salvation Army band, moved from the Church of St. George the Martyr to the pier.

Present in the procession were the Vicar of St. George's, the Reverend T. R. Mappin, and visiting clergy, among them the Vicar of Drysdale, the Reverend H. Scott; the Vicar of Essendon, the Reverend V. Carver; the Vicar of St. John's, West Geelong, the Reverend C. G. Lavender; the Reverend A.



The procession leaving the west door of All Souls' Cathedral, Thursday Island, on December 11, when the Bishop of Carpentaria held an ordination in the cathedral. The three priests (left to right), the Reverend Waiaka Jawai, the Reverend Adea Wapau, and the Reverend George Mara, are followed by Archdeacon C. G. Brown, the deacon, the Reverend Masepah Banu, the Bishop of Carpentaria, and the Reverend R. S. Campbell (chaplain).

THURSDAY ISLAND ORDINATION

FROM OUR OWN CORRESPONDENT

Thursday Island, January 2. On Sunday, December 11, the Bishop of Carpentaria held an Ordination in All Souls' Cathedral, at which the Reverend Masepah Banu was made deacon and the Reverends Adea Wapau, Waiaka Jawai and George Mara were ordained priests.

The occasional sermon was preached by the Archdeacon of Carpentaria, the Venerable C. G. Brown.

All the ordinands were Torres Strait Islanders. The Reverend A. Wapau and the Reverend W. Jawai served dioceses of almost five years and the Reverend G. Mara served nearly three years. The Reverend M. Banu studied for nine years at St. Paul's Theological College.

The number of Torres Strait Islanders admitted to Holy Orders now amounts to fourteen; three have died and one retired, leaving at present nine priests and one deacon. The first deacons were ordained by Bishop Henry Newton on St. Andrew's Day, 1919.

S.S.M. TUTOR DUE HOME

FROM A SPECIAL CORRESPONDENT

Adelaide, January 9. The Reverend Antony Snell, S.S.M., is due in Adelaide to-day, Friday, on the liner "Oronites."

He left St. Michael's House, Craigh, in 1953 to tutor for two years at Kelham.

While in England, he published a book entitled "In All the Scriptures."

Saying how glad the House would be to have Father Snell back in Australia, the Prior, Father Basil Oddie, told THE ANGLICAN that it was the policy of the S.S.M. to send tutors overseas for a year or two for further experience and study.

BRISBANE CENTENARY

FOUR-YEAR PLAN

A Four-Year Plan has been formulated in the Diocese of Brisbane in connection with its centenary in 1959.

This plan will encourage building developments of all kinds and includes:

1. New churches and halls to meet the needs of the parishes, parochial districts and housing estates;
2. Extensions to Church colleges and schools;
3. Home Mission Fund projects;
4. Mission to Seamen improvements; and
5. The Cathedral Completion Fund.

SPIRITUAL VALUES

It is also hoped in the next four years to produce:

1. One hundred candidates for Holy Orders;
2. One hundred "religious" postulants;
3. One hundred overseas missionaries;
4. One hundred Church teachers; and
5. One hundred lay readers and workers.

TWO PROJECTS

Two steps have already been taken towards the Centennial plans.

The first is that St. Christopher's, Brookfield, is to become the Conference and Retreat House of the diocese.

The second is that the Reverend Keith Rayner has been commissioned to write the official history of the Diocese of Brisbane and the Province of Queensland.

ADELAIDE RECTOR FOR HOBART

FROM OUR OWN CORRESPONDENT

Adelaide, January 9. The Reverend B. W. Beresford-Richard, Rector of All Saints', Colonel Light Gardens, has been appointed Chaplain to Church institutions in Hobart, Tasmania.

He will be leaving Adelaide with his sister, Miss K. Beresford-Richard, in February.

The son of the Venerable R. H. Beresford-Richard, a former Archdeacon of Hobart, Mr. Beresford-Richard was educated at the Hutchins School, Hobart, and did his theological training at St. Augustine's, Canterbury. He was Travelling Secretary of the A.B.M. in Victoria from 1945 to 1947.

Mr. Beresford-Richard, who returned recently from a year's leave in England, will assist in the parish of St. John, New Town, Hobart, in addition to his chaplaincy duties.

WHITE-ANT DAMAGE AT ADELAIDE

Our photo, last week of Canon E. C. Loan inspecting white-ant damage in St. Peter's Cathedral, Adelaide, was by courtesy of the News, Adelaide.



The actual moment of Consecration of Bishop W. R. Barrett in St. David's Cathedral, Hobart, Tasmania, on St. Thomas' Day, December 21, 1955. Archbishop H. W. K. Mowll is seated in his chair. On the left is the Archbishop of Melbourne and on the right the Bishop of Gippsland, the Right Reverend E. J. Davidson. The Bishop of Tasmania, the Right Reverend G. F. Cranswick, is on the right (in cope). Bishop D. B. Blackwood (not seen) is on the other side of Bishop Cranswick.

MISSION WEDDING IN THE SOLOMONS

GIGANTIC FEAST HELD

FROM A SPECIAL CORRESPONDENT

Taroaniara, B.S.I., January 9

After more than six weeks of almost incessant rain, the morning of December 28, dawned bright and fair for the wedding day of Margaret Isom and Brian Ayers, both members of the Melanesian Mission.

The previous day and that early morning three launches had been busy bringing visitors for the occasion.

About 6.30 a.m. on the day the bride, on her father's arm, was met at the door of St. Stephen's Church, Taroaniara, B.S.I., by the Bishop of Melanesia, the Right Reverend A. T. Hill, who performed the ceremony.

The bridesmaid was Anika Hehala, one of the senior girls at the Bunana School, and Fred Howard was best man. Albert Jones was an excellent M.C.-cum-Major-domo.

Immediately following came the service of the Holy Communion, when Archdeacon H. V. C. Reynolds was the celebrant, and Dr. Fox was the preacher.

The bishop first gave the newly-married couple their Communion, then the celebrant, the bishop and two Melanesian priests administered the Sacrament to 500 people. It was a wonderful service.

The wedding party had to pass through a barrage of

photographers as they left the church. The reception was held in the home of the bride's parents, when eight Melanesians and 16 Europeans gathered to felicitate the young couple.

The bishop proposed the Loyal Toast, then the Reverend Jim Edwards very humorously and reminiscently proposed "Brian and Margaret."

Mr. Fred Howard read the messages of congratulation, and thanked the bridesmaid and all the willing helpers. The bishop then proposed the health of the parents of the bride and groom. This ended the "official" proceedings.

NATIVE COOKING

Next came a gigantic feast for about 700 people; Taroaniara folk really spread themselves that day. A splendid young bullock and a lovely pig, with hundreds of puddings, had been cooked to a turn in native ground ovens.

The bishop said Grace, and after full justice had been done to the viands he welcomed and thanked all present, and managed to push in a telling little homily as well.

Mr. Ayers thanked all present, especially the Melanesian staff of Taroaniara, and the launch crews for their loyal uncomplaining support.

Next came a succession of native dances by various districts, villages, schools and the headquarters lads, with a short play and some carols, than at 6 p.m. the girls of the nearby school of Bunana produced very reverently a Nativity Play in the church during Evensong.

MISSIONARIES

Mr. Ayers is the son of Mr. and Mrs. L. S. Ayers, of Motueka, Nelson, N.Z., and was educated at the Christchurch Cathedral Grammar School and was a member of the cathedral choir.

He has for the past four years been engineer in charge of launches and workshops and boat repairs at the Melanesian Mission headquarters at Taroaniara, B.S.I.

Mrs. Ayers is the daughter of Mr. and Mrs. F. R. Isom, for many years in charge of the Melanesian Mission Press, and was educated at St. Gabriel's School, Waverley, N.S.W.

Almost all of her non-school life has been in the Islands. She returned about four years ago, and at first helped at the Bunana School and latterly has been the M.M. Secretary at headquarters, Taroaniara.

THE ANGLICAN

FRIDAY JANUARY 13 1956

CRIME AND PUNISHMENT

One of the great Sydney newspapers, the *Daily Telegraph*, has during the past two weeks performed a valuable public service by calling attention to the mounting number of crimes against the person committed not only in New South Wales, but throughout all Australia. The *Daily Telegraph* has pressed strongly for more severe punishment of those found guilty and it has urged, in particular, the imposition of corporal punishment in certain cases.

If there is one thing that the Christian abhors, and which is quite intolerable in a Christian, civilised society, it is unprovoked physical violence. These cases of aggravated assault—committed by packs of human wolves under cloak of darkness against defenceless women, against police officers, against aged folk and other citizens quietly pursuing their lawful occasions—are coming with sickening monotony, day after day, before the Courts. They constitute a continuing affront to that concept of human dignity revealed through Jesus Christ which underlies the Rule of Law and is fundamental to our civilisation.

Were the victims of these acts of wicked violence members only of rival criminal bodies, society would react decisively. It did so in America and Australia against the gangsters of Chicago, the braves of Fitzroy, the "pushes" of The Rocks in Sydney. It is surely ironical that when criminality in a most vicious form is directed not against criminals, but against law-abiding citizens, we should be less alarmed, less inclined to take drastic measures against it!

Too many people, for far too long, have been guilty of a confusion of thought which leads them to advocate "progressive," "modern," and even what they erroneously call "Christian" methods in dealing with cases of assault generally. There are even clergy—happily few in number—and leading laymen of the Church of England who have confused sound principles of penal reform, and sound principles of psychology, in such manner as arbitrarily to declare that corporal punishment of any kind, for any offence, is brutalising, retrogressive, un-Christian and so on. The soft attitude of these gentle-hearted folk has little warrant in the Scriptures or in the teaching of the Church. That continued infliction of gross corporal punishment, of the kind known in the time of Governor Bligh, will ultimately brutalize the man who administers it and the recipient is obvious; but there has been no campaign for anything of this kind—and if there were, we should be among the first to oppose it.

The *Daily Telegraph* has campaigned merely for a condign punishment for a specific type of offence: it has called for nothing comparable with the tortures inflicted by sections of the Christian Church herself in times gone by, and justified by goodness-knows-what tortuous attempts at justification. In this practical approach to a practical problem, the newspaper has rightly concentrated upon the immediate, without bothering about any set of theoretical considerations. There can be little doubt that the overwhelming majority of Anglicans, at any rate, would heartily approve the administration of "a dozen of the best" to the posteriors of these bullies and dingoes, as an immediate measure.

Two things only should be added.

It is not perhaps the business of a daily newspaper to search into fundamental causes; but it is the business of Anglicans to do so in cases of this kind. There can be no doubt whatever that the infliction of corporal punishment in these cases of assault will occasion a dramatic fall in the numbers of these crimes, for a very sound psychological reason. But we must go further than that: the Church has more far-reaching responsibilities to society than merely to approve and support immediate, palliative measures. There is among our clergy, and among our lay social workers, a wealth of experience of the factors which produce crime of this kind, especially when it is committed by young people. Some of the best social work of the Church in several centres is in fact aimed at eliminating what we know to be among the major factors in juvenile delinquency. This work deserves the strongest support of every Anglican. It is a not very flattering commentary upon the way we have supported it in the past that it has not been able completely to eradicate many of the causes which have led to the present disturbing rash of violent assaults in the community.

The second thing is that these particular crimes, like all felonies properly so classed under our legal code, happen also to be sins, and that perhaps the greatest sin of all, selfishness, is so clearly to be seen in them. In most cases society—and that includes the Church—must accept some part of the blame. The birch will be a good start; but it will be no sovereign remedy without a realisation by us all of our essential sinfulness, and a determination by God's grace to make this in every way a less sinful society.

Savings Bank Funds For Homes

So much lip-service has been paid to the proposition that all deserving people should be able to buy their own homes on easy terms that any indication of practical action to supplant pious promises must be noted with reserve.

Hopes of the homeless will centre on current moves to establish three savings banks—by the Bank of New South Wales, by the Australia and New Zealand Bank, and by the Liberal Party in New South Wales if it can win the State general election in April.

In support of the establishment of two of these banks the point has been strongly made that deposits and profits will be lent to home-builders on attractive terms.

Hope deferred maketh the heart sick (as Solomon said about 3,000 years ago). And those Australians with inadequate capital will have to defer a little longer yet their hope of becoming home-owners. The two trading banks with savings bank ambitions are unlikely to be able to open up the new departments this year, while the N.S.W. Liberals have both to win an election and get an agreement with the Commonwealth Bank altered before they can plan their enterprise.

In the meantime, however, there is always the prospect that the savings banks already in operation will anticipate the looming competition by lending funds on more attractive terms to home-seekers.

Perhaps even more important than a cheap interest rate is a diminution in the size of the initial deposit required to acquire a home. Many Australians in steady employment have such heavy demands made on their weekly wages in raising a family in this era of high prices that they find it impossible to "salt away" enough money to accumulate a house purchase deposit in a reasonable period.

I hope that one result of the current concern to provide the cheap money so desperately needed to overtake the housing shortage in Australia will be that only a very nominal deposit will be required from the prospective purchaser. Indeed, if proper safeguards are pro-

vided, it should be possible in some cases to give the home-seeker a 100 per cent. advance.

Let Justice Be Done

It offends one's sense of justice that a magistrate should be rebuked by a public service board for criticising a politician suspected of having withdrawn from a court case in which a relative was concerned.

Yet this is what happened to a country magistrate in New South Wales. And the politician concerned is the Attorney-General, who, one would think, would be extremely circumspect in seeing that his high office is untainted by the slightest suspicion of the exercise of undue influence. But he has admitted that he called for the papers in the case of a nephew who was alleged to have driven a car negligently.

And, as the case has not come before the court, there seems to be some substance in the magistrate's comment that its withdrawal was "engineered."

One had supposed that members of the judiciary would be free to make a comment on such an incident without fear of a reprimand.

It is surprising, indeed, that a magistrate should be dealt with as an ordinary public servant.

Perhaps it is unfortunate that New South Wales should follow the practice of appointing its magistrates from the public service, often by the promotion to the bench of a clerk of petty sessions, rather than by choosing magistrates from members of the practising bar. The N.S.W. system tends to make a magistrate feel that he has been promoted within the service instead of occupying an independent position where only his conscience and his knowledge of law need be his guides.

But, now that the magistrate has been duly "ticked off" what does the N.S.W. Government propose to do about the Minister who interfered with the course of justice? Has it heard of the dictum. Let justice be done though the skies may fall?

Irresponsibility On the Roads

How difficult it is to instil

sense of responsibility in all motorists, in spite of the strenuous safety campaigns of recent weeks.

Here are three incidents I saw on a holiday drive recently: (1) A car was weaving from side to side in front of me. Certainly it was travelling fairly slowly so that I was able to pass it. In doing so I was able to note the reason for the erratic course. The driver was drinking a bottle of lemonade.

(2) Another car ahead was behaving in similar fashion to that of the thirsty driver above noted. But this driver was dividing his attention, not with a bottle of lemonade, but with a girl friend, whom he was kissing as I overtook him.

(3) The third driver I did not manage to overtake as he turned sharply right, with a late hand signal, after I had been following his sports car for a mile. During much of that time he entertained his passengers by taking both hands off the wheel to raise or pat down a white sun-hat he was wearing.

How can motorists, especially the younger brigade, be taught the foolishness of such conduct on crowded roads?

I like best the suggestion for the appointment of skilled honorary observers, who would fill in a card and send it into the traffic authorities when they detect breaches.

In time the more slap-happy, accident-prone drivers would be revealed by the accumulation of adverse reports from a variety of sources. They would then be called up for a severe lecture with the application of suitable penalties (including suspension or cancellation of licences) for further misdemeanours.

The dreadful road toll again in the Christmas-New Year holidays makes drastic action against offenders imperative.

Historic Church "Discovered"

In my ignorance I had never heard of the more than a century old S. Thomas' Church at Mulgoa, about nine miles from Penrith, N.S.W., until I was motoring in the district the other day and was attracted by the impressive square tower of the church, set on a hill a little distance from the main road.

Finding a side road, I drove up for a closer inspection, and found that S. Thomas' was not unlike the much better-known S. Matthew's at Windsor.

On returning home I consulted my copy of "A Century of the English Church in N.S.W." and was disappointed to find no reference to Mulgoa's historic church in the index.

Perhaps the Church of England Historic Society, which was recently formed in the Sydney Diocese, will be able to give a thought to the publication of illustrated booklets or pamphlets about historic churches.

Missionaries to The Beaches

A seaside municipality gave rather reluctant permission the other day for a Methodist Mission to the Nation service to be held on a beach under its jurisdiction.

The implied suggestion seemed to be that "there's a time and a place for everything," and that the week-end at a popular beach was NOT the time and place for a religious service.

One could find plenty of advice to the contrary from the Psalmist's "Bless the Lord, all his works in all places of his dominion," to Christ's great commission, "Go ye into all the world and preach the gospel to every creature."

Glenclyde, Lorne, Palm Beach or Surfer's Paradise could be as much in need of the gospel message as Gona, Kuching or Kampala—and possibly more so.

—THE MAN IN THE STREET.

ONE MINUTE SERMON

S. Mark: 9-26

And they that had eaten were about four thousand; and he sent them away.

And straight way he entered into a ship with his disciples, and came into the parts of Dalmanutha.

And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.

And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you There shall no sign be given unto this generation.

And he left them, and entering into the ship again departed to the other side.

Now the disciples had forgotten to take bread, neither had they in the ship with them more than one loaf.

And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod.

And they reasoned among themselves, saying, It is because we have no bread.

And when Jesus knew it, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened?

Having eyes, see ye not? and having ears, hear ye not? and do ye not remember ye?

When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.

And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven.

And he said unto them, How is it that ye do not understand? And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him.

And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought.

He looked up and said, I see men as trees, walking.

After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly.

And he sent him away to his house, saying, Neither go into town, nor tell it to any in the town.

The Message

I'll only believe what I can see. So says some doubting soul. Prove God to me! So say the Pharisees, asking a sign that will compel their minds to accept Jesus. It cannot be done—faith comes not by compulsion but by surrender. As you walk with God you know! Faith begins in an experiment and ends in an experience! There is nothing to do but leave the Pharisees where they are.

But the disciples are hungry and worried and have no food with them. When Jesus bids them beware of the leaven, the influence and outlook of the Pharisees, they cannot get beyond the leaven that makes the bread. What is He talking about? How dull they were! How dull we are to catch the meaning of the words of Christ. Surely—having seen the feeding of the 5,000 and the 4,000 and knowing then His creative power in nature, they don't need to worry over bread. We are so full of this world, its powers, its cares, that Jesus is unreal to us.

Once more a demand is made upon Him and, as with the deaf and dumb, He speaks and acts the miracle, a sacrament of power. S. Luke, a physician, notes the gradual healing step by step, till the blind man saw every man clearly. Go home! This is frequently the command in the Gospels. It is at home we are to show forth our thankfulness and bear our witness.

CLERGY NEWS

HANNON, The Reverend John, Assistant Priest at Wagga Wagga, Diocese of Canberra and Goulburn, to be Rector of Adelaide, in the same diocese, as from February 1.

JUDD, The Reverend S. J., Assistant Curate of St. James', Toowoomba, Diocese of Brisbane, to be Rector of St. John's, Inglewood, in the same diocese.

MANN, The Reverend F. L., Rector of Carleisle, Diocese of Perth, to be Rector of St. Alban's, Highgate, in the same diocese. He will commence duties there after Easter.

MORTON, The Reverend A. W., Rector of St. Oswald's, Haberfield, Diocese of Sydney, to be Rector of St. John's, Darlinghurst, in the same diocese.

O'BRIEN, The Reverend T. J., formerly R.A.A.F. Chaplain at Allonville, Wagga Wagga, to be Rector of Gunning, Diocese of Canberra and Goulburn.

RUDGE, The Reverend P. F., Priest-in-charge of Tumbarumba, Diocese of Canberra and Goulburn, to be assistant priest at Wagga Wagga, in the same diocese, as from February 1.

WILEY, The Reverend S., Deacon at St. John's, Canberra, to be Deacon-in-charge of Lake Bathurst, Diocese of Canberra and Goulburn, as from February 1.

TEACHERS HOLD CONFERENCE

The Australian Teachers' Christian Fellowship, which is a Commonwealth-wide fellowship of Christian teachers, is holding its eighth annual interstate conference in Sydney from January 9 to 17.

The fellowship is interdenominational in character and delegates represent a wide variety of denominations.

RELIGIOUS BROADCASTS

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

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

January 16: Mrs. Bryan Robin.

January 17: Father Timothy Kelly.

January 18: The Reverend Edwin White.

January 19: The Bishop of Newcastle, the Right Reverend F. de Witt Batty.

January 20: The Reverend S. J. M. Holly.

January 21: For Men: The Bishop of Gippsland, the Right Reverend J. J. Davidson.

SUNDAY AFTERNOON TALKS: 3.45 p.m. A.E.T.; 3.15 p.m. W.A.T. NATIONAL.

January 15: "Australian Meeting of the World Council of Churches Central Executive": The Reverend B. H. Wylie.

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

January 15: The Right Reverend Lesslie Newbigin—with music by A.B.C. Adelaide Singers.

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

January 15: Combined Anglican Churches of Rockhampton, Queensland.

THE EPILOGUE: 11.20 p.m. A.E.T.; 11.25 p.m. S.A.T.; and W.A.T. January 15.

FACING THE WEEK: 6.40 a.m. A.E.T.; 6.55 a.m. W.A.T.

January 16: The Reverend T. F. Koyte.

EVENING MEDITATION: 11.20 p.m. A.E.T.; (11.45 Sat.) 11.15 p.m. S.A.T.; 11.55 p.m. W.A.T.

INTERSTATE: January 16-22 The Reverend Oscar Muspratt.

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

January 16-20: Dr. Alan Watson.

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

January 18: "The Man in the Street Asks: 'Is Church-going worth the wait?'" The Reverend H. W. Baker.

"EVENSONG: S. Peter's Cathedral, Adelaide.

DEATH OF THE ARCHBISHOP OF YORK

We record with deep regret the death on December 31, 1955, at Bishopthorpe Palace, York, of the Most Reverend and Right Honourable C. F. Garbett, Lord Archbishop of York, Primate of England and Metropolitan, in his eighty-first year.

His Grace, who had failed fully to recover from the effects of a surgical operation which he underwent some seven months earlier, had continued during the past two or three months to work with the same prodigious energy which had marked his whole life; but towards the end of last year he announced that he intended soon to retire.

The New Year Honours List, issued the day after Dr. Garbett's death, included his name among those upon whom Her Majesty, in recognition of his splendid services to the Church and to the cause of social reform, intended to confer a barony. A peerage cannot be conferred posthumously; but the intention in the case of Dr. Garbett is sufficient, since he never married and has no heir.

PARSON'S SON

Cyril Forster Garbett was a parson's son. He was born in 1875 at Tongham, near Aldershot, where his father was vicar.

The simple, unaffected piety of his home, and the vital part played by the Church in the life of this rural community, provided a background to which the future archbishop always looked back with thankfulness. It was a settled, orderly, stable life, towards the end of the Victorian era; yet even then were to be glimpsed by the discerning the stresses and cracks of that industrialisation which was so deeply to concern Garbett in later years. The descriptions of his family life, and the corporate life of Tongham parish, which appear in one or two places in Garbett's books, are at once fascinating prose and sound Church history.

Garbett was educated at Portsmouth Grammar School and Keble College, Oxford. Even as an undergraduate he acquired a reputation outside the bounds of the university as a spirited speaker on social problems. He became in turn successively Librarian, Secretary and President of the Oxford Union, and came down in 1898 with a Second Class in History. His tutor was disappointed; Garbett had the capacity to have achieved a First; but he had decisively rejected the paths of pure scholarship (and how sterile they can be) in favour of action.

He went straight from Oxford to Cuddesdon, whence he was made deacon in 1899 and priest in 1900 while serving as one of sixteen assistant curates in the great parish of Portsea.

His was the unusual experience of remaining in one parish from the time of his ordination as a deacon to the time of his consecration as a bishop. For nine years he was a curate at Portsea and for the next ten its vicar.

AT PORTSEA

Portsea provides a brilliant example of a system which has been used too seldom in the Church of England. As its neighbourhood grew and its population increased, new churches were built to supply their needs.

But, instead of following the usual method, which is to develop each district and chapel-of-ease into a separate parish, the policy adopted at Portsea was to retain all the supplementary churches—seven in number—as constituent parts of a single parish.

Each with its district was placed in the charge of a member of the staff, who obtained in this way initiative and experience, while the vicar kept a watchful eye on the whole parish, and was ready to mobilise all its resources to aid any one part where special help was needed.

The vicar and the curates—sixteen of them in Garbett's day—lived together, a happy celibate brotherhood, in the vicarage.

At one time its dining-room wall was adorned with the precept: "A good life is better than a good living."

Obviously, a parochial organisation of this type can prosper only if at its head is a man with great powers of leadership, able at once to control and to maintain a genial relationship with his staff. But Portsea has been fortunate in its vicars. The vicar under whom Garbett went to work as a deacon was Cosmo Lang.

A year later Lang was appointed to the Bishopric of Stepney, and Bernard Wilson succeeded him at Portsea. When, after another eight years, Wilson died, the unusual step was

taken of promoting the senior curate, Garbett, to be the vicar.

The appointment was fully justified.

During his nine years as curate he had studied with keen sympathy the problems of a large industrial parish. As vicar he developed great administrative powers and was always an indefatigable worker.

ROBUST MIND

In the pulpit he could not match the brilliance of Cosmo Lang, but his sermons were marked by force and strong common sense.

Always he had something to say and the knack of saying it so that there could be no doubt of his meaning.

His robust mind appealed particularly to men, and his men's services and meetings were a great feature of his Portsea ministry. On moral questions, on such matters as housing and slum clearance, while some hearers might criticise the vicar's opinions, none could allege that he had not made those opinions clear.

On his curates he impressed his own exacting standards of pastoral duty and organisation; and if younger men on first joining the Clergy House found the vicar somewhat formidable, they looked back in later years to a training of unusual thoroughness.

BISHOP OF SOUTHWARK

A man who had worked for nineteen years with marked success in a great industrial parish seemed well qualified to serve as bishop of what is, to a great extent, an industrial diocese, and Garbett's consecration in 1919, as Bishop of Southwark, in succession to Hubert Burge, was generally welcomed.

He occupied the rather depressing house at Kennington which was the episcopal residence and threw himself into his new work with characteristic energy.

Characteristic also was an announcement he issued at once to his clergy—that he would neither open bazaars nor dedicate memorial windows and tablets, having his time filled by other and more important duties. These duties were many sided. Bishop Garbett quickly showed himself to be a great administrator.

On the pastoral side he was a strong believer in Synodical Action, and he referred to his Diocesan Synod such questions as Reservation and various problems of pastoral work.

Even those clergy who feared him, as some did, admitted that his administration was fair as well as firm.

SOCIAL PROBLEMS

The success of the "Twenty-five Churches Fund," which he inaugurated for the spiritual needs of new housing areas, was a tribute to his powers of organisation. At the same time he applied himself with vigour to the social problems of his great diocese, particularly in regard to housing, on which he became an expert.

Older contemporaries among the bishops quickly came to regard him as an outstanding example of what a pastoral bishop should be.

His keen interest in town workers and their problems did not cause the new Bishop of Southwark to neglect the rural areas in his diocese—far more numerous at that time than today.

Following the example of Bishop Woods, of Peterborough, Dr. Garbett made pilgrimages on foot, from village to village, frequently taking with him one or two of his younger clergy, who thus had a close insight both into a bishop's work and into the vigorous quality of their own bishop's mind.

At each village he conferred with the clergy, preached in the parish church, spoke to wayside gatherings, visited the schools, called on sick folk.

WINCHESTER

In April, 1932, when Garbett was 57, he was translated to Winchester, one of the five English dioceses whose bishop becomes automatically a member of the House of Lords.

It was a much reduced diocese to which he returned.

His former parish of Portsea was now in the new diocese of Portsmouth; Farnham Castle, the historic abode of Bishops of Winchester through long centuries, had passed into the possession of the new Guildford diocese. Dr. Garbett never ceased to regret the drastic readjustment of territory which his diocese had suffered.

Any diocese, he maintained, should be so delimited as to contain a proportion both of large town parishes and small rural cures.

Only thus, he said, could a bishop place suitable young men, full of energy, in large urban centres where they would have full scope, or, on the other hand, remove men worn out by long toil in a town parish to some rural benefice. Except for Southampton and Bournemouth, there were no really large urban centres in the reshaped Winchester diocese.

There is no doubt that the quieter pace of the Winchester diocese had a mellowing effect upon his mind and character.

He was a great gardener, and with the help of his friend, Sir Arthur Hill, then Director of Kew Gardens, he laid out the Wolvesey gardens to great advantage.

GREAT READER

He valued also the many peaceful evenings he was now able to have at home without constant telephone calls. Though he was in no sense academic—indeed, he had almost a "blind eye" for scholastic and academic interests—he was a great reader, and there seemed to be few books or reports of interest which escaped him.

On the administrative side, Dr. Garbett carried his own responsibilities easily, and expected others to discharge their responsibilities with an equal thoroughness, once he was satisfied as to their efficiency.

A good example of Garbett's methods and driving power was supplied by the Bournemouth Church Congress of 1935.



The late Archbishop of York, the Most Reverend Cyril Garbett.

The congress had not been held for five years.

Many people were against reviving it, believing that its usefulness was over. More than one bishop declined a request that it should meet in his diocese. But Garbett readily agreed.

With Archdeacon Dady as his able lieutenant he organised every detail of the Congress, without a trace of fussiness but with tremendous energy. The result was completely successful.

Dr. Garbett's capacity for work was severely tested with the advent of war in 1939. His chauffeur was called up, and for two long periods he was without a chaplain. But, though now sixty-five years of age, he learnt to drive his car himself, and, while driving was never a pleasure to him, he was quickly on the spot where he was needed, as, for example, when Southampton was bombed.

He had to spend much time, moreover, in London, where he served on committees dealing with town and country planning and with rural housing. He spoke fairly often on social questions in the House of Lords, and his speeches commanded respect by their knowledge, sincerity, and common sense. He had also been for some years chairman of the Religious Advisory Committee of the B.B.C., in which he took great interest.

It was with much personal reluctance that in 1942 Dr. Garbett accepted the Archbishopric of York, vacated by the translation of Dr.

Temple to Canterbury. "A most difficult decision to make," he wrote at that time to a friend, "I am sixty-seven, and I do not want to leave Winchester." Hampshire was indeed to an unusual degree his home, for with the exception of the years in Southwark he had spent his entire life there.

But he felt that duty called him to undertake the larger work, and in a remarkably short time the strength of his character, his business-like efficiency, his measured yet forcible utterances on social questions endeared him to the north country people: forthright outspokenness was a quality appreciated on both sides; and he himself soon came to love the cities and villages, dales and moors of his archdiocese.

There was much speculation at first on whether he would be a "success" in the feudal stronghold of York—among the great families, at any rate—but it was rapidly dispelled.

Though often called away by engagements elsewhere in his province or in London, and not least by long journeys overseas, both east and west, the care of his diocese was his most cherished task. Among many other activities he gave much attention to the chairmanship of the Archbishops' Commission on Canon Law, which held its first meeting in 1943 and reported in May, 1946.

WAR TRAVELS

Between 1943 and 1946 Dr. Garbett

laid, he visited the United States to take part in the consecration of Bishop Dun of Washington, and to carry the good will of the Church of England to the Protestant Episcopal Church of America.

Among his many speeches and addresses was a notable sermon in the Cathedral Church of St. John the Divine in New York on the basis of a just and durable peace.

AUSTRALIA

Early in 1945 he visited Field-Marshal Montgomery and the troops of 21 Army Group in the Netherlands, where he gave a number of addresses to gatherings large and small.

April saw him embarking on a still more arduous journey to Italy and Greece. In March, 1946, the Archbishop visited Palestine, Egypt, Abyssinia, and the Sudan. At Addis Ababa, where he went to carry the felicitations of the Church of England to the Emperor and the Church of Abyssinia on the restoration of their freedom, he had a long conversation with the Emperor, visited schools and hospitals, and was received ceremonially in the Cathedral of S. George.

At Khartoum on the homeward journey he attended a great united service, and, after visiting the troops at Benghazi and Tobruk, flew home by Malta.

On this trip he covered 12,000 miles, of which 11,000 were by air.

In October, 1947, the Archbishop visited Czechoslovakia and Yugoslavia; 1949 found him in America; and in the winter of 1951-52 he made a prolonged journey to the Pacific Islands, Australia, New Zealand, New Guinea, Borneo and Singapore and Malaya. This visit was one of arduous work and he found constant interest and stimulus in all he saw.

His tour of Australia, like that of the Archbishop of Canterbury, was a great source of inspiration to the Church in this country, and left an ineffaceable impression.

These years after Dr. Garbett's appointment as Archbishop of York were marked also by a succession of public addresses in York Convocation and elsewhere, by occasional weighty and witty speeches in the Church Assembly (his wit seemed to grow with his years), and by a series of books of increasing scope and importance which set forth the character and the tasks of the Church in the present age with notable learning and freshness.

VIGOROUS BOOKS

Such issues as the Church's position in the matter of marriage and divorce, of Christianity and Communism, of war and peace, and (prompted by the Roman Catholic dogma of the Assumption) of doctrinal authority were handled with a wisdom and a clarity that were recognised by all; and all of them showed how well he knew the mind of clergy and laity alike and the pace at which it moved.

In 1947 his vigorous book, *The Claims of the Church of England*, embodied those practical reforms which he felt necessary to the Church's effectiveness.

In 1950 appeared his *Church and State in England*, which is not only a plea for reform but also an admirable summary of Church history; and in 1952 followed *An Age of Revolution*, which gathered and focused with great force his experience of the Church's work in relation to social problems. And last year he broadened his canvas still further in *World Problems of To-day*.

It is not given to many men to write their best works after the age of 70; but Dr. Garbett was enabled to do it by the remarkable consistency of faith, outlook, and discipline which governed his ministry throughout a long and devoted life.

He was a living example of the greatness of his calling and its influence and potentialities. Without the initial advantages often said to be necessary for position—wealth, family connection, outstanding scholastic success—Dr. Garbett showed how the simple and wholehearted consecration of a man's gifts in the Church's ministry may lead him to places of the widest influence and scope in Church and nation.

That is, no doubt, the lesson which above all others he would have wished to leave behind him; and there could be none of greater moment to our generation.

His mind never ceased to look forward; his sympathy with younger men and their thoughts and feelings lasted to the end; and the single word *Prosperity* might well form the text upon his grave.

THE ROYAL FAMILY AT CHRISTMAS

By VICTORIA CHAPPELLE

IT IS a dark, cold afternoon and two excited children and their mother, having driven through a cheering crowd waiting outside one of London's big railway termini, enter a coach in a train standing at a gaily decorated platform. Queen Elizabeth II, with Prince Charles and Princess Anne, are on their way to Sandringham House for Christmas.

For many years the Royal Family have spent nearly every Christmas at the big country house in the English county of Norfolk built by the Queen's great-grandfather, King Edward VII.

The great hall—which is used as a sitting room—has seen generations of small princes and princesses watch with delight as the glitter of spun glass and tinsel wreathing the Christmas tree catches the light of the fire. As with other families in the realm, Christmas is always the children's feast and the festivities centre round them.

WIDE-EYED WONDER

The journey from London takes several hours, but after alighting at the small local station which serves Sandringham there is the delight of inspecting the lavish decorations put up by the station-master and his staff.

All of them are old friends of the Royal Family and after greetings have been exchanged they enjoy as much as anyone the expressions of wide-eyed wonder on the children's faces at the sight of the brilliantly lighted arches of evergreens and the gaily coloured balloons.

Like any other youngsters of their age, Charles and Anne find an enormous pleasure in such things and last year the happiness of both was complete when a balloon was presented to each of them. Then, because he can never resist anything mechanical, the little boy went off to the end of the platform to look at the engine and exchange a word with the driver.

Every year the same scene is re-enacted. The train's arrival, the friendly handshakes, the subdued excitement of the children who always seem reluctant to believe they have seen everything, so that the Queen has to turn back from the waiting car for a minute or two until Anne has had another good look at the lighted Christmas trees outside the station waiting room and Charles, perhaps, has importantly flagged out the train with the station-master's own green flag.

THE PRESENTS

Once at Sandringham there is the excitement of unpacking the presents they have bought for every member of the family. The children have definite ideas about presents and part of their pleasure in the Christmas festivities is to buy themselves out of the small sums they are given for their pocket money.

Like Queen Elizabeth and Princess Margaret, who were given a shilling a week when they were about the same age, Charles and Anne have been taught carefully to save from week to week for family gifts.

As Christmas Day draws near, tables surrounding a second tree erected in the ballroom become piled high with gifts placed there by every member of the family. This is the real Christmas tree, so far as the children are concerned, for on Christmas Eve when everyone has arrived, the presents will be handed out.

Although a tradition in the Royal Family, it is not allowed to interfere with the much older custom of the Christmas stocking which the children hang up at bed-time and which they gleefully empty early on Christmas morning.

Queen Elizabeth and the prince and princess invariably arrive first at Sandringham House, where not even the Royal Standard flies to signify that the sovereign is in residence since this is the home where the Queen can put aside for a time her royal duties and think of herself primarily as the Lady of the Manor.

Usually, Queen Elizabeth leaves London two or three days before Christmas Day and other members of the Royal Family join her there when their duties allow.

The Duchess of Kent, with her children, and the Duke and Duchess of Gloucester with their schoolboy sons are the Queen's guests as a rule, although not always. Queen Elizabeth the Queen Mother and Princess Margaret may motor down the day before Christmas Eve.

SPECIAL SIGNIFICANCE

For two members of the Royal Family, Christmas Day always has a special significance. Princess Alexandra of Kent and her aunt, the Duchess of Gloucester celebrate the anniversary of their birthday on December 25. For both of them the heap of parcels on the tables around the Christmas tree will be a little larger.

Formality is unknown at Sandringham and Christmas Day is spent as simply as in any other family. The older members, led by the Queen and her husband, the Duke of Edinburgh, attend early service and, after breakfast, the children accompany their par-

ents to morning service in the charming little church adjoining the grounds of the estate.

When Anne first went to church on Christmas Day in 1953 the Rector of Sandringham omitted the sermon so that the service would not be too long and she could stay until the end.

GIFTS FOR TENANTS

Before the morning is over the Queen, following royal custom, will distribute to the tenants on her estate the gifts which she has carefully chosen for each of them.

This little ceremony delights the children almost as much as the carol singers who, every year, come to the house an evening or two before Christmas to sing the old hymns and carols, standing, in the time-honoured fashion, before the front door with their books lighted by means of torches and lanterns.

Every year, when the singing dies away, the carollers are invited to enter to meet their royal hosts and to receive their good wishes and drink their health.

Lunch on Christmas Day is at midday and could not be

of the little room the children are silent and the grown-ups listen intently. Then the last word is spoken and the music of the National Anthem crashes out.

Presently the door of the hall opens again and the Queen re-appears to seat herself, perhaps, in a chair near the fire and listen to the excited voices of the children as they play with their toys and the Duke of Edinburgh's explanations as he examines some new mechanical marvel with his son.

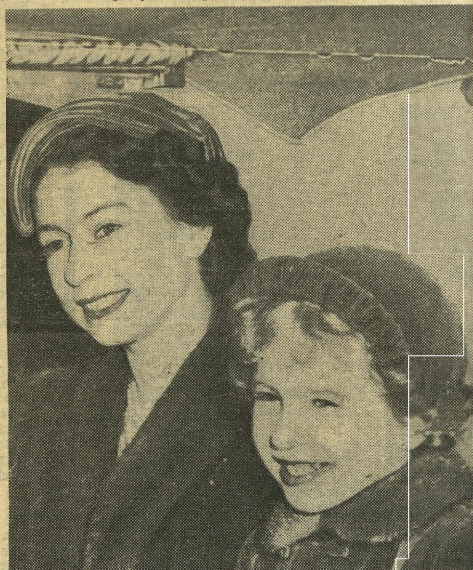
ENDURING MEMORIES

Toy soldiers, jig-saw puzzles, an extra gadget for his electric train, and books—for reading is now one of his pleasures—are likely to be among Prince Charles' presents; but whereas Princess Anne once preferred many of her brother's toys to her own, she now delights in her dolls and, since she enjoys washing and ironing their clothes, a miniature mangle may be among her gifts.

Christmas passes, but its memories will endure during the coming year. Among them will be that lovely and most touching narrative of the birth of Jesus Christ which is called the Festival of the Nine Lessons and Carols.

It is held in the evening in Sandringham Church, the walls half hidden by evergreens and winter flowers from the gardens of parishioners.

Here the Queen and the Duke, with their kinsfolk walk in the cold darkness, and here, surrounded by their friends and neighbours, they will listen to the pure voices of the choirboys singing the ancient carols of praise and hope, and to the beautiful words of the lessons as they tell once again the story of the Child.



Queen Elizabeth II and Princess Anne on their way to Sandringham House, the country home in the English county of Norfolk, where the Royal Family usually spend Christmas.

S. JOHN COMES FIRST

THE "LIVING CHURCH" SERVICE Milwaukee, January 9

The most popular church in the Episcopal Church is S. John's. Next is S. Paul's; Christ Church is third.

This rating is established in a compilation of names of Episcopal churches made from the 1955 Episcopal Church Annual and published in the 1955 Annual.

Included are names used in the U.S.A. and foreign missionary districts.

Among the unusual, one-of-a-kind names are: Buck Mountain, Inasmuch, Inestimable Gift, Indian Hill, Merchants' Hope, The Angels, and Living Water.

Foreign spellings add to the variety, e.g. La Anunciacion, Cristo, La Epifania, Pielas a Jesus, El Buen Pastor.

There are two Divine Loves, two Divine Saviours, and a Divine Blessing. One church is named for Christmas and two for Easter. One is named, simply, The Cross.

Churches named as memorials are plentiful. One church is Monumental.

An assortment of charming names develops out of geographic location, as Grace House-on-the-Mountain, and various saints by the Lake, by the Sea, in the Field, in the Pines, in the Valley, on the Mount, on the Desert, in the Arctic, in the Wilderness, on the Mesa, in the Forest, at the Mills, on the Canal, by the Campus, by the Cove.

more simple. It ends with the traditional plum pudding, just as it does in homes all over the Queen's realm of Britain as well as in many Commonwealth countries.

Just before three o'clock Queen Elizabeth will leave her family in the garlanded hall to go to a small room near by. Here a microphone has been placed on a table and here, seating herself in an armchair before it, she waits for the signal which will tell her that millions of people all over the world have drawn closer to their radios to listen to the royal broadcast which has now become so much a part of Christmas that it is difficult to imagine the day without it.

The red light flashes and, after a pause, the Queen's crystal clear voice begins to give her personal message to her people—a message which will be later quoted and re-quoted in the world's Press.

In the hall beyond the door

CANADIAN CHURCH FLAG

ANGELICAN NEWS SERVICE Toronto, January 9

After changing its name to the "Anglican Church of Canada," the Canadian Church has now adopted a distinctive flag.

The red cross of S. George on a white field is to be the main feature, but the Canadian touch is to be added in the shape of four green maple leaves, one in each of the four quarters.

CO-OPERATION IN MILK DISTRIBUTION

Thousands of dairy farmers own and control Sydney's largest milk distributing organisation.

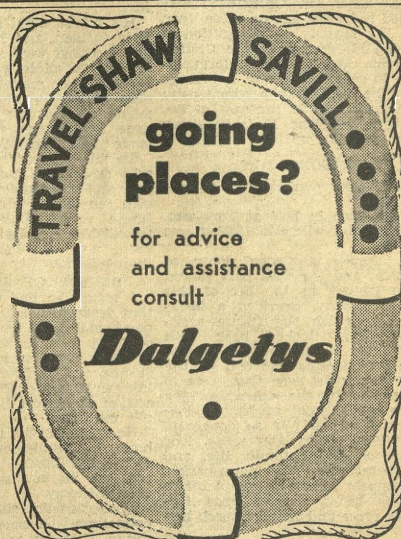
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- If you hold securities in Loan No. 39 (matured 1st January, 1956), conversion to the Loan increases interest from £3/11/3 to £4/15/- per cent. as from 1st January.
- Invest or convert at any Commonwealth Trading Bank, through a Stockbroker, or at the Sydney Water Board offices.

Underwritten by Ian Potter & Co., Loan No. 143 closes NOT LATER THAN 23rd January, 1956.

THE THINGS WHICH REMAIN

There is something very stimulating about this New Year business. It gives us all an opportunity to tidy up last year's loose ends and to make a fresh attack on the tasks facing us as the new year opens up.

New ideas, new visions of bigger and better things to be attempted, fire our imagination as another chapter in the Church's work begins to be written. It is easy to be enthusiastic about them. It is easy—and legitimate—especially when holidays usher in another year, to plan and to dream.

But granted all this, one of the greatest tasks facing the Church in Australia to-day is to consolidate what we have already.

The teaching of the young in the fundamentals of the Faith is not merely an opportunity but a solemn responsibility facing us all.

How can this work be done thoroughly when one man or his helpers are expected to come to the State schools week by week and for half an hour instruct classes running into three figures?

Take the Church schools. Fees are already beyond the reach of many Christian parents. Force of circumstances

have made these schools generally schools for the rich.

Meanwhile the Church of Rome is pursuing a vigorous educational and building programme which not only safeguards the spiritual instruction of her young, but also maintains the common touch.

Organised work amongst teenagers is still in its infancy. True, we have been reaching many and the results have been encouraging, but hosts of young folk are still untouched by the Gospel.

What makes the teenagers in this district different from their contemporaries in another district? What are their interests, their aspirations? If they are indifferent to the Gospel, what is the reason? How can we meet the situation effectively?

What of future leaders? We may adopt successful methods for budgeting for finance, but is there no way of budgeting confidently for our manpower needs? If we can arrange to have oodles of pounds to play with, why not oodles of personnel to add to the staff of our parishes and diocesan institutions?

"Strengthen the things which remain" might well be our motto for 1956. These pressing matters must be worked out in some practical and effective way if we are not going to be lost in novel or new enterprises and forfeit through misdirected energy our present gains. The new work must be complementary to the old.

—THE YOUTH EDITOR.

YOUTH NEWS

The Young Anglicans at Parkes, Diocese of Bathurst, are preparing for the big annual youth camp to be held for the first time in their parish during the Australia Day week-end at the Parkes Migrant Camp.

Seventeen Orange members of the C.E.B.S. in the Diocese of Bathurst attended the eight day camp at "Yondalo," near Swansea, with members from Newcastle and Sydney dioceses. They were in charge of Alan Grant, and Trevor Baker of Orange and the Youth Commissioner. They returned to Orange on January 3. Orange branch is the senior group in the diocese. Dubbo also has a promising junior branch under the Reverend D. J. Peters.

An interstate conference of the Church Missionary Society League of Youth commenced at the Melbourne Bible Institute, Armidale, on January 11, and will conclude on the following Wednesday. Canon C. Maling will be chairman of the conference, and Bible studies will be led by the Vice-Principal of Ridley College, Dr. L. L. Morris.

The 17 C.E.B.S. representatives from the Bathurst diocese returned to the Central West on January 3 after the best camp ever at the Newcastle Diocesan C.E.B.S. permanent camp site near Swansea. Some of them will attend the Diocesan Anglican Youth Camp, with J.A.S. and Y.A.S. at Parkes during Australia Day week-end. C.E.F. members from Barraba, and Y.A.S. from Sydney are expected at this big annual venture.

THE COMRADES OF S. GEORGE IN GRAFTON

SEVENTH FEDERAL MEETING

FROM OUR A.B.M. CORRESPONDENT

The seventh Federal Conference of the Order of the Comrades of S. George was held at the Synod and Youth Centre, Grafton, from December 28 to January 6, under the chairmanship of the Bishop of North Queensland, the Right Reverend Ian Shevill.

Grafton, with its lovely cathedral and beautifully-equipped Centre, provided an ideal setting for the conference.

Each day began with the celebration of the Holy Eucharist in the cathedral and ended with Compline.

The subject this year was "Aboriginal Assimilation." Two lectures on "The History and Culture of the Aborigines" and "The A.B.M. and the Aborigines" were given by Bishop Shevill.

The A.B.M. State Secretary for Queensland, the Reverend E. Hawkey, spoke on "The Church and People of the Torres Straits," and Mr. Jack Green, himself a Comrade of S. George who is Aboriginal Welfare Officer for the north of New South Wales, gave an outstanding lecture on "The Urban Aborigines."

HALF-CASTES

"The Problem of the Mixed Blood" was introduced to the conference by the Reverend F. McD. Smith, who has had long experience of this work at Alice Springs where he founded two hostels for half-caste children.

A lecture on "A.B.M. and How it Works" was also given by the Home Secretary, the Reverend T. B. McCall.

Group studies were held daily, one on the assimilation problem and the other on the "Missionary Purpose of the Bible." This was the subject of the half-hour's Bible study in the cathedral which began the morning's work each day, taken by the Dean of Grafton.

OVERSEAS SERIES

Evening programmes included films, a business meeting, socials, and a series of three overseas programmes designed to help Comrades with missionary evenings in their companies.

These were prepared and put across by the Comrades themselves on Melanesia (South Australia), South-East Asia (North Sydney) and Medical Missions (Queensland).

Most of the afternoons were spent in swimming in the Clarence and boating and visits to Susan Island, whilst on the holiday Monday a coach took the conference to Yamba, where in spite of the fact that the main beach was closed owing to heavy seas a most enjoyable time was spent in water polo.

The chaplain to the conference was the Reverend W. H. S. Childs, A.B.M. State Secretary for New South Wales.

On New Year's Eve, after a bonfire in the cathedral grounds, the Comrades' Office was said in the cathedral at 11.30 p.m., followed by a procession and re-dedication for the year ahead.

MANY VISITORS

On the Eve of the Feast of the Epiphany a similar service was held and the Eucharist sung at 7 a.m. the next morning by Bishop Shevill, who also preached at Evensong on the preceding Sunday.

Visitors to the conference included the Reverend Sam Azuma from Japan, now at S. Michael's House, Crafrers; Mr. Harry Baker, on leave from S. Aidan's College, Dogura; and Tennyson Kynuma, an Aboriginal boy from Yarrabrah Mission, now at All Souls' School, Charters Towers, North Queensland.

On the last afternoon the members of conference were entertained by the Dean of Grafton and Mrs. Warr in the lovely garden of their home.



The Archbishop of Perth, the Most Reverend R. W. H. Moline, with the two priests who were ordained in S. George's Cathedral, Perth, on December 21. They are the Reverend Derek Allton (left), who has joined the staff of S. John's, Northam, and the Reverend Roy Grant (right), who will continue as assistant at S. Edmund's, Wembley.

BISHOP BURIED IN COVENTRY CATHEDRAL

An announcement in the *London Gazette* on December 22 disclosed that the Queen varied an Order made in May, 1855, in order to permit the burial of the Bishop of Coventry, Dr. N. V. Gorton, in the city's bombed cathedral.

Under the Order burials were discontinued in the church and churchyard of the then S. Michael's parish church. The variation of the Order also allows that, upon her death, the bishop's widow, Mrs. Ethel Gorton, may be buried in the same grave.

WINDOW DISPLAY WITHDRAWN

A window display in the showroom of the Electricity Board at Warrington, Lancashire, was withdrawn last week after protests had been made that it was irreverent.

The display depicted a Nativity scene, with the three Wise men proffering a washing machine, an electric cooker and a refrigerator.

FOR SMALL PEOPLE

JONAH

God has used many different kinds of people to work for Him. He has used brave people and clever people. He has used shy people, too.

One of these shy people was Jonah.

God called Jonah to go to a great city called Nineveh, many years ago. The people of Nineveh had been dreadfully wicked and God, although He loved them, knew that He would have to punish them.

He could not allow their wrongdoing to go on. Why, think of all the children who would have grown up in Nineveh into cruel and selfish people.

So God told Jonah to go to Nineveh and tell the people there to stop being so wicked and to turn back to God. Otherwise God would destroy the city.

But did Jonah go? No. He hurried down to Joppa, on the

PEOPLE OF THE BIBLE

Dear Boys and Girls,
The New Year is well and truly here now, isn't it?
Will you remember this little story of Jonah throughout this year?
Do always what God wants you to do. And do it at once.
So you will find how happy you can be.
May God bless you all throughout 1956.
Your friend,
UNCLE PETER.

coast of Palestine and caught a ship which would take him far, far away from Nineveh.

Jonah ran away from God. He was afraid to do the work that God had given him to do.

But God knew Jonah. He knew too, that if Jonah would only turn back to Him, the work could still be done.

On board the ship Jonah was unhappy. A great storm had arisen and the sailors thought that God had sent the storm to punish them.

When they found that Jonah was running away from God

they were afraid.

"The ship will sink and we will all be drowned," they cried. "Then throw me overboard," said Jonah. "Let me die instead of you."

So the sailors threw Jonah overboard.

But God had prepared a great fish to swallow Jonah. For three days Jonah was inside that great fish.

In his terrible need Jonah had prayed to God, and God heard him. On the fourth day Jonah found himself lying on the shore.

Then God called him again. "Go to Nineveh, Jonah," He said. "Give them My message."

And this time Jonah went. Then he found how kind God could be. When Jonah spoke to the people, they listened. They stopped their wrongdoing and turned back to God.

What a lot of trouble Jonah could have saved himself if he had obeyed God the first time.

ABBOTTSLEIGH

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Illustrated prospectus on application to the Headmistress, MISS E. RUTH HIRST, B.A., Dip.Ed.

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

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BOOK REVIEWS

ON SPIRITUALISM

"THE HEART AFLAME." Simone Saint-Clair. Hodder and
Stoughton. Australian price, 15/9.

THIS small book by the well-known French writer is intended to be a brief "philosophy of spiritualism" as well as a record of her own psychic experiences. As the former it is a reasoned challenge to the Church's traditional attitude to spiritualism.

Madame Saint-Clair quotes Sir Oliver Lodge: "The least justifiable attitude is that which claims that there are certain categories of truth which it is not lawful to submit to experiment." We ought to share her regret that the Commission appointed by Archbishop Lang in 1938 to inquire into spiritualism was not allowed to issue a report.

Madame Saint-Clair at the end of her book issues a wise warning against the use of mediums: "If in fact I owe a great deal to the mediums who, when I was in the deepest darkness of sorrow, could bring me the first glimmer of the light which enabled me to emerge, yet I cannot dissuade myself enough from those who aspire to a sign from a heavenly visitor from seeking it through these dangerous channels." (The italics are mine.) "If some of them turn out to be of use, more often they prove regrettable if not positively harmful. In general they disappoint our expectations, while the longed-for feeling of reunion with those whom we seek remains too occasional and imperfect to suffice us for long."

Madame Saint-Clair makes a moving appeal for deep prayer as the best means of achieving union with the departed. However, she is scarcely thinking of prayer as the traditional Christian "lifting up of the heart to God." God for her scarcely seems to exist except as the name for an atmosphere in which she seeks her departed sons.

She is obsessed with them now, as she and they were obsessed with one another in their life-time. Not for her nor for them did any other person count. None of the three felt fully himself except in the presence of the other two. This extraordinary mother-son relationship resulted in the plunging of Madame Saint-Clair into black despair when first one and then the other son was killed in action. She ached and fired for reunion. She clutched and grasped at every possible sign of their survival. Every

THE STORY OF A
POLIO VICTIM

I CAN JUMP PUDDLES. Alan Marshall. F. W. Cheshire. Pp.225. Price 18/9.

THIS is the well-known Australian author's masterpiece about his childhood as a victim of poliomyelitis, and in it he paints the real Australian scene as no one else has ever done.

Marshall's grandfather was a Yorkshireman who migrated to Australia in the 1840s. His father was earning his own living at 12 years of age after a few months' schooling under a drunken teacher in a slab hut.

The author has an amazingly detailed memory of the little things that make up the daily life of any Australian boy brought up in the bush. After he was condemned to a life on crutches he left the hospital with no sense of frustration or suffering, and he refused to be treated as someone different from the children with whom he played. Even on crutches he went rabbiting and bird-nesting.

His pen-picture of a drought in Victoria is probably the most vivid thing of its kind ever written.

—W.F.H.

[Our review copy came from the publishers, Messrs. F. W. Cheshire and Co., Melbourne.]

intuition, every audition, every vision is recorded, as well as many of her thirty mediumistic communications from her sons. The record is a pathetic and unconvincing one.

Let the Christian be solemnly reminded by this sincere and heart-moving book that spiritualism is nevertheless heretical. Madame Saint-Clair says that spiritualists can "barely tolerate the idea of redemption." Christ's Resurrection plays a great part in her philosophy. His Crucifixion none.

The powers of evil are declared by her to be equal, or nearly equal to the powers of good. She has no conception of the reality of the spiritual, but imagines the spiritual to be a sort of "un-solid" matter. This is dangerous nonsense.

The book received two prizes, one from the French Academy, and one from the "Society of Men of Letters." I can only conclude that the French original version must have exhibited great literary merit. The English translation does not exhibit even this.

—P.M.

"EXCITING AND ROMANTIC"

THE BIBLE TO-DAY. Described by Christian Scholars. Eyre and Spottiswoode. Pp.208. English price, 25/-.

IN June 1954 *The Times* published a special supplement on "The Bible," with the sub-heading, "Historical, Social and Literary Aspects of the Old and New Testaments described by Christian scholars and published by *The Times*." Needless to say it was well produced and copiously illustrated. The most outstanding Biblical scholars in Britain contributed and the value of the Supplement was immediately recognised.

It was not surprising, therefore, that request was made for its publication in book form. The present book is the result. It is a fine volume of about two hundred pages. It is well illustrated but not all the pictures in the supplement re-appear.

Probably the book form made a selection of the illustrations in the supplement necessary. It would be difficult to find so much diverse and reliable information about the Bible within the pages of any other book of comparable size. The articles are for the most part brief, but they waste no words and provide clear and lucid answers to the sort of questions the modern intelligent enquirer wants to ask about the Bible.

It tells us about the language and original texts of the books of the Bible, how they came into existence, and the nature of their contents. It deals with the influence of the Bible on history and sets the Ministry of Jesus in the light of His times. It shows the worship of

DIALOGUE
PREACHING

DIALOGUE ON DESTINY. George W. Barrett and J. V. Langmead. Casserley. Longmans. Pp. 96. Australian price 5/-.

THIS excellent little book begins with a preface on dialogue preaching, and then proceeds to give four sermons thus preached in Trinity Church, New York City, during Advent, 1953. It is, therefore, of considerable interest to clergy generally.

From such authors we expect, and receive, first-class material presented in a most readable manner.

Any reader who seeks informed and reliable information concerning the Church's teaching on the end of the world, death and after death, heaven and hell, and the Kingdom of God, will find it here in most attractive form.

—C.C.C.

[Our review copy came from the publishers.]

S. PAUL'S CRIB

ANGELICAN NEWS SERVICE

London, January 9
More than 25,000 people have visited the crib in the south transept of St. Paul's Cathedral since its opening on Christmas Eve.

The Church as it emerges from New Testament times, and the Jew and the Greek coming together in a fruitful but uneasy union. We are told also the heroic story of the translation of the Bible into English and other languages, and its propagation by the Bible Societies throughout the world. It would be difficult to match such an exciting and romantic story.

It will be generally agreed that "A more widespread and a deeper knowledge of the Bible will be all to the good," and this volume should make a fine contribution to that end. The frankness, ability and sincerity of the contributors will win the confidence of all sorts and conditions of readers.

—E.H.B.

[Our review copy came from the publishers, Eyre and Spottiswoode Ltd., 15 Bedford Street, Strand, London, W.C.2.]

VESTRY ENTERTAINS
WORKERS

FROM OUR OWN CORRESPONDENT

Newcastle, January 6
Vestrymen of Charlestown, in the Diocese of Newcastle, recently entertained the Women's Guild, Sunday school teachers and altar servers at a "workers' night."

The vestrymen served the supper, and performed all the chores connected therewith.

At the conclusion of the evening the Women's Guild presented the vestry with a cheque for £200.

A BOOK OF CARTOONS

"MY EARS ARE KILLING ME." Emile Mercier. Angus and Robertson, Sydney. Pp.128. Price, 5/-.

The number of cartoonists and comic artists of rare ability produced in Australia in the past fifty years has been astonishing. Some of them have been and are of world rank. It would be an interesting social study to analyse this country's maturity both in this respect and in the field of sport, as compared to our slower growth in other ways.

Emile Mercier, as a pure comic artist, has developed a strong individual style which has to be savoured often to be fully appreciated. The essence of his draughtsmanship is exaggeration and the comic grotesque. The degree of absurdity, in line and caption, which he contrives to cram into one drawing is the feature in which he excels. To glance quickly at the cartoon and then to read only the "punch line" is to miss more than half of the fun.

Take, for example, one draw-

ing in the volume under review, chosen at random. The scene is a bar, with two or three typical drinkers breasting the counter. One of them is saying to an unmistakable barmaid type "If the drought lasts much longer up our way, the flamin' cows will soon be giving powdered milk." Just mildly humorous, no doubt, even taking into account the perfect sense of *milieu* in the entire drawing. But on the wall at the back of the scene are three notices. One says: "Don't Say Gin! Say Female Aboriginal." The next says: "And Stop Pinching the Glasses! It's Sending us Broke." The final one is the single word "Thither" over an arrow pointing to the back part of the premises.

In short, there is often a good deal more in one of Mercier's drawings than in two or three of other artists.

—H.P.R.

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NEW BOOKS OF GENERAL INTEREST

I CAN JUMP PUDDLES. Alan Marshall. The well-known Australian author tells of his childhood, during which he contracted infantile paralysis. A masterpiece of Australian writing. 18/9 (post 9d.)

COUNTRY LIFE ANNUAL 1956. Articles range from Fantasies of Chinese Ceramic Art to Touring in Scandinavia; the Art of Colour-Photography to trends in Farm Equipment. The usual high standard of Coloured and Black and White Illustrations. 10/- (post 2/-)

THE MARCHING WIND. Leonard Clark. The author of "The Rivers Ran East" tells of his search for a mysterious mountain in the centre of Asia. Absorbing and exciting adventure. 26/- (post 1/3)

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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 writer's name is appended for publication.

Parts of some of the following letters have been omitted.

CHALLENGE OF ROME

SECTARIANISM INTERPRETATION

TO THE EDITOR OF THE ANGLICAN

Sir—"C.M.G." apparently considers that "S. Mark's Review" has an undue obsession with Rome, but it could well be that those who live at the national hub are more alive to the threat to our Anglican way of life.

In his review of "S. Mark's Review," giving particular attention to the article, "How Rome Works" by the Reverend H. P. Reynolds, faint praise is given when he says, "Nothing is set down in bitterness of soul, but there is none of that timid apologetic towards Rome which characterises some Anglican publications." It is to be hoped that "C.M.G.," as he uses the word "but," is not inferring that timidity is a good approach to the Roman challenge.

Niebuhr in one of his essays pointed out that while one can be tolerant to practically all the frailties of men, it is quite impossible to be tolerant to intolerance. If this be true there is only one possible attitude to Rome.

"C.M.G.," an ingenuous soul, in resisting Reynolds' claim that Rome would not allow other Churches to exist if she could destroy them, says, "What then of her frequent depreciation of signs of sectarianism?" He fails to realise that Rome's interpretation of sectarianism is very different to ours.

The Anglican Church enjoys a spirit of brotherhood with all Christian bodies with this one notable exception. She works amicably, usually with cheerful sacrifice to her rightful status as the leading Church of the land, with other Churches. Meanwhile the proud Church of Rome, standing apart from all other believers, pursues her policy of gaining political and social power; attempting and often succeeding in asserting the will of a minority upon a majority.

Let her continue her work without check and all is well, but betray the fact that we cherish and wish to retain our way of life, she shrieks, "Sectarianism!"

Sceptical of what Reynolds calls "the friendly hand" technique, "C.M.G." could well remember that the same power that appoints Monsignor Freeman to give of his truly spiritual riches through medium of Press and radio also appoints Father Rumble to poison the air and the *Catholic Weekly* with his bitter sectarian attacks aimed principally at the Church of England, giving little respect to the truth in the process.

As "C.M.G." is so deferential to the Roman view on divorce, he might also like to know her opinion on gambling, an evil of tremendous proportions, and how she equates her Christian beliefs with a defiance of the law in the conduct of illegal lotteries throughout this diocese.

With tacit approval of their "biblical science," presumably their fundamentalism which is as dead as modernism, "C.M.G." must also approve the unscriptural accretions repudiated by his own Church.

Yours faithfully,
(The Reverend)
JOHN BASKIN.

Goulburn,
N.S.W.

THE REAL PRESENCE

TO THE EDITOR OF THE ANGLICAN
Sir,—As your correspondent, the Reverend R. J. Bomford, will know, the Atonic Succession of the priesthood was most carefully guarded and only the priests were allowed to offer the sacrifices of the earthly (and symbolic) lambs and to handle the holy things in the temple.

Our Lord said, "I am not come to destroy the Law... but to fulfil." Does it not seem extremely significant, therefore (if nothing else) that the Apostolic Succession is just as carefully guarded in the Christian (or fulfilled) Church and that only the priests are allowed to offer the sacrifice of the Lamb of God in the Eucharist and to handle the holy things in the Sanctuary?

While your correspondent lives he will agree that his body contains him and that while he lives the blood will flow in his veins for "in the blood is the life." We cannot see your correspondent, but we can see the "body" which God has chosen to contain him while he is in this world.

Our Lord chose the "body" of bread and the "blood" of wine to contain Him and His eternal life when He comes to us in what we might term His Sacramental Presence. Where we have Body and Blood we have a Living Person. Our Lord died and rose again and lives for evermore. To deny the Real Presence is, therefore, to deny the Resurrection.

I am, etc.,
D. C. WATT.
Melbourne, Vic.

"COCKTAIL PARTY" CASE

TO THE EDITOR OF THE ANGLICAN

Sir,—The Cocktail Party case that has given publicity to my name in England during the past year has now reached the Australian papers, with a piece of news that can have little meaning for those who have not followed the whole rather wearisome affair.

In November, 1944, I passed on to my M.P. a complaint by certain officers that an elaborate cocktail party in their mess had been irregularly financed. He tabled a Question, which came up for answer in the House of Commons in February. My superior chaplain then called, and said that my contacts would be checked for Communist sympathies, that security agents would probably tap my telephone line, that if I did not get the Question withdrawn he would take certain action, and that I must think in terms of resigning my commission.

I ignored all this, and the Question was asked; but later I was told that, as a result, I must expect a move, and I wrote to my M.P. in a blistering speech that the B.B.C. and Press took pretty seriously he told the House of Commons of the attempt, with threats, to get the Question withdrawn and this was referred to the Committee of Privileges. They found that no technical breach had occurred, but called for a full enquiry, as a result of which the War Minister told the House in May that I had undoubtedly done what I believed to be right. The case had so far taken up 21 columns of *Hansard*.

Meanwhile a visit I paid, while on leave, to London to see my M.P. had been the subject of surveillance by a lieutenant-general, who later recalled me just before I embarked for Australia to say that I had done irreparable harm to the Church in my last three appointments. The Minister's statement adequately covered my last appointment, but as touching the other two I appealed to the Queen under Sec. 42 of the Army Act. After investigation the Army Council has cleared me in the most generous terms.

I may add that my leaving the Army had nothing to do with this case; I had to come to Australia for my daughter's health.

I am, etc.,
(The Reverend)
J. P. STEVENSON.
Rockingham, W.A.

THE PRIEST'S DUTIES

ADDRESS AT ORDINATION

FROM OUR OWN CORRESPONDENT

Armidale, January 4

The Bishop of Armidale, the Right Reverend J. S. Moyes, ordained one priest and admitted two men to the diaconate in All Saints' Parish Church, Moree, on S. Thomas' Day, December 21.

The Reverend K. A. Brasington, assistant curate of Moree, was ordained priest and Mr. K. Jago and Mr. B. Harker were made deacons.

The ordination sermon was delivered by Canon C. Egerton who had also conducted the ordinands' retreat. Canon Egerton in complying with the rubric that the sermon should declare "the duty and office of such as come to be admitted deacons and priests; how necessary the orders are in the Church of Christ; and also how the people ought to esteem them in their office," took as his text, "there was a man sent from God whose name was John."

Canon Egerton stressed the fact that vocation to the Sacred Ministry was a personal call from God. He outlined the duties, responsibilities and privileges of those called to the offices of deacon and priest in the Catholic Church and called upon the people to support and assist their clergy in every way possible, especially by prayer.

Those called to Holy Orders, he said, were separated from the world, and yet they were still of the world. While receiving the grace conferred in the Sacrament of Holy Orders they were still human beings with all the weaknesses and failings of human beings.

TO SAVE SOULS

While their responsibility was the saving of souls by bringing their people into union with Christ they also had need of salvation themselves. Thus they must be constantly at the Altar; they must be diligent in the saying of the daily offices, and in private prayer.

The celebrant was the bishop; Canon E. T. Ormerod was Epistoler and the Reverend K. Jago read the Gospel. Twenty-four diocesan clergy formed the choir which sang the Eucharist.

Over seventy clergy, visitors, and relatives of the ordinands later sat down to breakfast.

The Vicar of the Warden, Mr. C. F. Webb, welcomed the visitors and congratulated the ordinands. Canon Egerton replied on behalf of the clergy, Mr. Lloyd of the laity, and the Reverend K. A. Brasington on behalf of the ordinands.

The bishop, in the course of his remarks, said perhaps one day Moree would be a Cathedral City, the centre of a diocese for the people of the North-West.

ROCHESTER AID FOR DEAF AND DUMB

ANGELIC NEWS SERVICE

London, January 9

The Bishop of Rochester took part in a special service in S. Mary's, Strood, last month, before the official opening of the diocese's new centre for the deaf and dumb.

The new centre will be carried on under the auspices of the Royal Association in aid of the Deaf and Dumb.

During the service the bishop dedicated a number of gifts for the use of the deaf at their services.

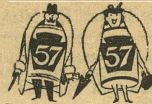
They included a prayer book, an adjustable altar desk and a lamp to shine on the interpreter's hands.

Mrs. Chavasse opened the new centre in S. Mary's church hall after the service.

This new meeting place provides facilities for many indoor games, including badminton, table tennis and billiards.

There is also a room for television and a large assembly hall.

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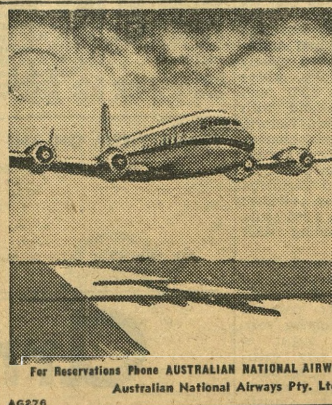
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THE FIRST CO-OPERATIVES

By Canon James Benson

ALL THIS time the Co-op. Movement had kept moving. Colonel J. K. Murray, the Administrator, had written asking me to tell him about it. Similar movements were showing themselves in various parts of the Territory.

Our Gona lads had sown the good seed in the camps of the labour lines and the Papuan Infantry Battalion during the war, and it was growing now all over Papua and New Guinea.

The Government must take action to regulate and legalise such organisations for trade and business. Fortunately, Colonel Murray had on his staff the very man to take over such a charge, and Mr. John Miller was appointed first Registrar of Native Co-operatives.

His first official act was to come to Gona and discuss the whole matter with us. The outcome of that visit was the division of our Gona Co-operative into four, and a month later he came again to register officially the first native co-operatives in Papua-New Guinea. They were the Gona, Iega, Garara and Buna Christian Co-operative Societies.

There were four other groups forming in different parts of the district, and from Sangara, Eroro, Wanigela and far-off Menapi there were inquiries.

Clearly the Mission as well as the Government needed an expert in co-operative affairs. I knew just such an expert in the Reverend Alf Clint, Rector of Portland, New South Wales, who was also president of the Portland Co-operative Society, and had almost a life-long connection with the practical working of the Co-op. movement. As the bishop had invited me

This is the fourth story in this series on the post-war period of the New Guinea Mission. The fifth story, telling of the expansion of the work at Sial and Lamington, will appear next week.

to go as his chaplain to the Lambeth Conference in 1948, it was necessary things should move quickly, with the result that my going to England for a year was in every way happy. Father Alf got to Gona nearly three months before I was due to leave, so the work of the Church at Gona, and its Christian Co-operatives, were in the best possible hands, with the capable and most faithful native priest, Father Lester Raurela, to help him. Truly, the "good hand of our God was upon us."

THOSE twelve months were indeed the formative year for the Christian Co-operative Movement in Papua.

When I returned, in February, 1949, I found that the eight hazy, amorphous Christian Co-operatives, which I had left a year before, had grown to fifteen well-organised, vigorous bodies, and that there were three others in process of making—that is, in the seventy miles of coastline and forty or fifty miles of hinterland—the Kumusi—Ope country, which makes the Gona district.

Eroro also now had two co-ops., and there were deputations from potential branches seeking help from the Mamba and Gira Rivers, a week's journey away to the north and west.

Father Alf, the seemingly tireless one, was busy with classes and instructions. There were meetings of "committees." People like my old friends, Alga and Plumba, and dear, quiet

Koba, were learning what it means to be chairman of a meeting; and I well remember one such meeting when Alga, best canoe-maker in the district, coming in on his way from work, quite simply placed his stone adze on the table before him as he opened the meeting.

The stone adze sat there throughout the meeting, very much as the mace sits in the House of Commons. Was ever,

anywhere, such a thing, that men who still use stone adzes and digging sticks, and who in their youth were cannibals, now sit on committees and chair meetings controlling the affairs of co-operative societies?

Everything begins, continues, and ends in prayer. The Angelus rings regularly on each plantation, and heads are bowed as we glorify God for the abiding mystery of His Holy Incarnation.

The "bell" generally is a brass shell case, often much battered, a vocal witness to the fact that almost every one of our fifteen Christian Co-operative plantations was a scene of battle in 1942-3.

ECUMENICAL WORK IN AUSTRIA

ECUMENICAL PRESS SERVICE

Geneva, January 9

In recognition of the great importance of ecumenical work for the Protestant Church of Austria, its General Synod has decided—on the proposal of Bishop Gerhard May—to set up a permanent Ecumenical Committee.

Its purpose will be "to promote ecumenical relations in every sphere, including that of church policy, study, inter-church aid and help to refugees."

The new committee was immediately entrusted with the task of "studying the resolutions of the Evanston Assembly and informing church leaders by March 1, 1956, whether they could tell the World Council in Geneva that the resolutions had been endorsed by the Evangelical Church of the Augsburgian and Helvetic Confession in Austria."

The Information Service of the Evangelical Church in Austria also states that—at Bishop May's suggestion—the General Synod decided to request the Ministry of Education "to grant the Protestant Faculty of Theology at Vienna University facilities for the study of ecumenical theology and ecumenical relations."

The purpose of both these measures was "to make wider circles familiar with questions concerning the Oikumene, and to enable the Evangelical Church in Austria to do more intensive work."

FLOOD DAMAGE IN W. PAKISTAN

FROM A SPECIAL CORRESPONDENT

Melbourne, January 6

A serious post-flood situation exists in West Pakistan, according to a statement issued by the Australian Commission for Inter-Church Aid.

Three-quarters of a million acres of standing crops have been totally destroyed, 1½ million houses have been damaged or collapsed, 35,500 head of cattle have been drowned and grain stores washed away, the report says.

Many lived for days in trees with beds in branches, small boats distributing food. The aftermath is pitiable, with clothing and bedding lost and temperatures of 45 degrees at night.

"The people in other areas of Pakistan have been most generous and gifts of money, food, medicines and blankets have been most heartening."

"The most serious aspect lies in the loss of all their resources with life at starvation level, which means so many will inevitably fall into the rapacious hands of the moneylender. Their average income is 5d. a day. The means of raising the economic-life levels is a high priority among the concerns in the matter of Christian relief and rehabilitation."

£500 will be sent from the Christmas Bowl of Remembrance; some £500 was given for the India-Pakistan flood relief before the Bowl Appeal.

STORM DAMAGE AT SAN FRANCISCO

THE "LIVING CHURCH" SERVICE

Milwaukee, January 9

Strong wind and heavy rain hit Grace Cathedral, San Francisco, last month during the heavy floods on the west coast.

Damage totalling 75,000 dollars was found at the cathedral when the storm subsided.

The cathedral office lost its roof, and skylights and windows in the cathedral house were shattered. The old crypt became the centre of activity and services.

The brunt of the storm was felt at Santa Cruz, California, where Calvary Church was inundated.

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"PRIEST-POWER"

By The Bishop of Kalgoorlie

THIS article is a Meditation on Relativity; the statistical relationship between the Australian parson and his potential flock. It is also a call to young men to consider whether God may not want them to serve in the Sacred Ministry, and an invitation to some of them to come to one of the most exciting dioceses in our land—Kalgoorlie.

The need for priests in Western Australia is slightly greater than in any other State of the Commonwealth, and in Kalgoorlie—if numbers mean anything—our need is greater than that of any other Diocese in the Anglican Communion, with the possible exception of the Diocese of British Honduras.

Throughout Australia, just under 40 per cent of the population claim to belong to the Church of England, varying from 27 per cent. of Anglicans in the Diocese of Ballarat to nearly 50 per cent. in the Dioceses of Armidale and Tasmania. But what is much more important from the point of view of ecclesiastical tactics is the number of Church of England people to a priest from diocese to diocese.

Before I came to Western Australia five years ago, I was given the impression that there were so few people left in the Goldfields that three priests in the more populous areas could do the job quite well, and that other people were so few in numbers as to be spiritually unimportant. I corrected this erroneous impression after I had spent my first three months in the diocese, and since then I have done what I can do to help other people to do the same.

We are not quite sure whether to be proud or ashamed of the fact that there are more than 3,000 Anglicans in the diocese of Kalgoorlie to each clergyman, the highest ratio in Australia. We are followed, not very closely, by the less dissipated Diocese of Sydney, which provides a priest for every 2,650 Churchpeople. Then come the Diocese of Brisbane

with 2,264 Anglicans to each priest, Perth with 2,166, the North-West with 2,000, and Melbourne with 1,870.

AT the top of the list, or perhaps we mean the bottom, comes the Diocese of Carpentaria, whose priests look after only 643 Anglicans each, but even this is a large number when one considers how scattered the population must be in that vast territory. Ballarat is the next most fortunate diocese with 920 Churchpeople per clergyman, followed closely by St. Arnaud with 1,000, Wangaratta with 1,029, Bendigo with 1,097 and Gippsland with 1,122.

The Church in Australia is indebted to the Diocese of Sydney for its admirable Year Book, which provides extensive information about every State and Diocese in the Commonwealth. It is from this publication that most of these statistics have been obtained. But the mathematics are mine, and although in the past I have made mistakes with decimal points here and there, I believe these conclusions are reasonably accurate.

When we compare the Australian States, we find that for each Church of England clergyman in Western Australia there are 2,020 nominal Anglicans. We are followed closely by New South Wales, where the ratio is one to 2,201, and then comes Queensland with 1,850 people per priest. Victoria has 1,850 potential parishioners, on an average, for each clergyman, while Anglican priests in South Australia and Tasmania live in comparative idleness with only 1,439 and 1,368 souls, respectively, demanding their attention.

The moral of these statistics is that there is a pressing need for more Church of England clergymen in every part of Australia. In the coming year, all Churchpeople ought to pray and work very earnestly for more priests, sound in Faith and Works, and with a real love of souls for Christ's sake.

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— OUTLINE OF ITINERARY —

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GB2	7 days	Oxford, Tewkesbury, Great Malvern, Wye Valley, Gloucester, Snowdonia, North Wales Coast, Shakespeare's country	24 Guineas
GB4	7 days	Canterbury, Dover, Cinque ports and castles; Brighton, South Coast, Stonehenge, Wye Valley, Oxford	26 Guineas
GB5	13 days	Shakespeare's Country, Chester, Lakes District, Ayr, Glasgow, Loch Lomond, Loch Tay, Perth, Royal Balmoral, Inverness, Aberdeen, Scottish Highlands, Edinburgh, Greta Green, York, Lincoln, Cambridge, Hatfield	50 Guineas
GB6	9 days	Shakespeare's Country, Peak District, English Lakes, Edinburgh and Loch Lomond, Cathedral Cities, Cambridge	35 Guineas
CMT 21	22 days	Paris, Grenoble, Genoa, Pisa, Rome, Naples, Sorrento, Capri, Florence, Venice, Montreux, Lausanne, Paris	108 Guineas
CMT 22	14 days	Rheims, Nancy, Moselle Valley, Lucerne, Interlaken, Kandersteg, Montreux, Lake Geneva, Lausanne, Paris	49 Guineas
CMT 23	14 days	Paris, Nancy, Zurich, Ariberg Pass, Innsbruck, Dolomites, Venice, Italian Lakes, Montreux, Lake Geneva, Paris	69 Guineas
CMT 24	9 days	Calais, Brussels, Luxembourg, Bala, Rhine Falls, Lucerne, Interlaken, Thun, Berne, Forest of Fontainebleau	37 Guineas
CMT 25	14 days	Compiegne, Chateau Thierry, Grenoble, Route des Alpes, Nice, Menton, San Remo, Monte Carlo, Avignon, Rome	54 Guineas
CMT 26	15 days	Paris, San Sebastian, Madrid, Cordoba, Seville, Granada, Valencia, Barcelona, Costa Brava	72 Guineas
CMT 27	15 days	Brussels, Cologne, Bonn, Nuremberg, Linz, Vienna, Innsbruck, Lucerne, Nancy, Lorraine, Paris	64 Guineas
CMT 28	22 days	Brussels, Luxembourg, Frankfurt, Black Forest, Berne, Lucerne, Innsbruck, Bolzano, Venice, Verona, Milan	118 Guineas
CMT 29	31 days	Genoa, San Remo, Menton, Monte Carlo, Nice, Cannes, Avignon, Vichy, Paris	168 Guineas
CMT 30	10 days	Brussels, Luxembourg, Frankfurt, Heidelberg, Munich, Innsbruck, The Dolomites, Venice, Florence, Rome	88 Guineas
CMT 31	17 days	Bergen, Oystese, Gellø, Oslo, Karlstad, Stockholm, Jönköping, Copenhagen, Odense	45 Guineas
CMT 32	12 days	Compiegne, Nancy, Lucerne, Menaggio, Stresa, Montreux, Lausanne, Avalon, Paris	49 Guineas
CMT 33	15 days	London/Bale by train, thence motor coach through Yugoslavia including Opatica, Split, Dubrovnik, Dalmatian coast, Sarajevo, Zagreb, Bale, then train to London	40 Guineas
CMT 34	12 days	Vienna, Prague, Switzerland, Bale, thence train to London	40 Guineas
CMT 44	13 days	Paris, Chaumont, Berne, Interlaken (a week's leisure in Interlaken), return via Bale, Nancy, Paris	40 Guineas
CMT 45	13 days	Paris, Troyes, Valloire, Montreux (a week's leisure by Lake Geneva), return via Rhone Valley, Avalon, Paris	40 Guineas

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U.S. ANGLICANS CONDEMN "REIGN OF TERROR"

OUTSPOKEN STATEMENT ON RACIAL DISCRIMINATION

ANGLICAN NEWS SERVICE

New York, December 22

The Department of Christian Social Relations of the Episcopal Diocese of New York, at its December meeting, adopted a resolution deploring the present "reign of terror" in the State of Mississippi, and calling upon the Federal Government to act promptly and effectively for the protection of life and the re-establishment of law and order in that State.

A statement released subsequently by the department said:

"The State of Mississippi to-day is gripped by a reign of terror. On May 7 the Reverend George W. Lee was killed in Belzoni, Mississippi. No arrests were made. On August 13 Lamar Smith was killed in broad daylight in front of the court house at Brookhaven, Mississippi. The Grand Jury failed to return an indictment.

"On August 28 Emmett Till, a fourteen-year-old boy, was kidnapped at Money, Mississippi. His body was found three days later in the Tallahatchie River. The two men who took the lad at gun-point from his uncle's home were acquitted of murder, and were not even indicted for kidnapping.

"On November 25 Gus Courts was shot in Belzoni, Mississippi, and on December 3 Clinton Melton was killed at Glendora, Mississippi.

"To permit such crimes to continue unpunished in the State of Mississippi is to invite lawlessness throughout the South, and indeed throughout the entire country. It is to create needless, senseless and dangerous tension between our white and Negro citizens.

LAWLESSNESS

"Especially reprehensible is the part played by officers of government in inciting lawlessness.

"Senator Eastland of Mississippi has been quoted as saying, 'On May 17 (the day of the desegregation decision of the United States Supreme Court) the Constitution of the United States was destroyed . . . You are not required to obey any court which passes out such a ruling. In fact, you are obliged to defy it.'

"This is subversion just as

real, and because it comes from a United States Senator, far more dangerous than any perpetrated by the Communist Party.

"This blatant defiance of government, and the reign of terror which stems from it are no longer problems of the State of Mississippi alone. They are problems of all law-abiding people both North and South. 'They are problems which concern our churches, our schools, our labour unions, our industrialists. They concern all whose security depends upon the just, impartial administration of the law.

REIGN OF TERROR

"There is every reason for believing that this reign of terror does not represent the true attitude of the law-abiding citizens of the State of Mississippi. A service club in Mississippi unanimously passed a resolution calling for justice after the Melton murder. Editorial comments in at least two newspapers in the State speak with shame of the whole tragic business.

"The decent people of Mississippi have a right to expect help in this crisis from all their fellow-citizens. Above all, they have a right to expect help from the Federal Government, whose Supreme Court has been defied and whose Constitution has been nullified.

"Yet, to date, no person in authority has spoken out boldly against this reign of terror.

"No positive action has been taken or proposed to meet a situation that is as explosive as dynamite. Will the conscience of the leaders of America—of the government, of industry, of labour, of the Churches—permit them to remain silent until the dynamite explodes?"

DIOCESAN NEWS

ADELAIDE

MARRIAGE
When Mr. Jason Hopton, of Mildura, Victoria, marries Miss Elizabeth Wells, of Adelaide, tomorrow afternoon in St. Andrew's, Walkerville, his father and two of his brothers, all priests, will be taking part in the ceremony. The Reverend H. H. Hopton, who has held a General Licence in the diocese since 1949, when he retired after over 40 years of active work in the priesthood, will be officiating. The Reverend Peter Hopton, Priest-in-Charge of the Berri-Barrama District, will be assisting; and the Reverend John Hopton, Mission Chaplain of Warradale and Somerton Park, will be playing the organ. Miss Wells is a daughter of Mr. Guy Wells, and the late Mrs. Wells.

BATHURST

FATHER HERBERT TO VISIT COONAMBLE
Father Gabriel Hebert, S.S.M., is to visit Coonamble on January 13. He will be giving a series of lectures to the Brotherhood of the Good Shepherd. Well-known in England as a leading Anglican theologian and author of many books, Father Gabriel is now on the staff of St. Michael's House, Bathurst. He will be giving lectures to theological students. The Rector of Coonamble, the Reverend A. F. Dryden, and Father Gabriel first met on board ship on the way over from England three years ago.

CHRISTMAS GIFTS FOR HOME
Among the numerous Christmas donations for the furnishing appeal for St. Michael's P.O.W. Memorial Children's Home, was a cheque for £150 from the Women's Guild of Orange for a special project, with a promise for further and continuous support. It was the largest donation from any group in the diocese for some time. Dubbo Women's Guild also has sent £50 for a special furnishing project. Other donations included £10 from the General Manager in Australia of the Orient Steam Navigation Co. Ltd.; £50 from an estate bequest in Tranter; a further thanksgiving cheque from Mr. T. M. McLachlan of Sydney; £10 from the Anglicans of Darby's Falls (Covra); £36 from The Quota Club of Bathurst for a special project; £5 (promised annually) from a Coonabarabran woman in memory of her husband; £10 (New Year gift) from 285 Radio Club (Kelsa); 4/- from a Cummoock girl, and 2/- from a Gulgong boy, with lovely letters.

ORANGE FOR CHRISTMAS
Assisting for Christmas services in Orange parish is always an inspiration. The church interior of Holy Trinity improves annually, and church life is vigorous. The Women's Guild, Mother's Union, Y.A., J.A., and C.E.B. groups all had successful meetings throughout 1955 and show much promise for this coming year of work. The Knights of the Boys' Society had constructed a conclave room in the tower of Holy Trinity, and held their first vigil and initiation recently. The Reverend Kevin Joyner and his family have moved into the new Curate's house which has been built in record time in the church grounds.

DIOCESAN JOTTINGS

Grenfell is the third parish in the diocese to be doing well with the Wells organisation of direct giving to the Church. The Diocesan Commissioner will conduct services in the Millthorpe parish on Sunday next, January 15. The Parish of St. John, Cowra, held a farewell party on January 4 for John Bryant, Y.A., who left to join the Brotherhood of the Good Shepherd as a postulant for Holy Orders. The Ordination Candidates' Training Fund will need support to enable the diocese to accept the young men who are offering for the ministry. The new Church of St. John, at Cowra had reached 20-25 feet in height at the end of the year, and is progressing well.

DUBBO

The parish had a very successful, if busy, 1955. North Dubbo Auxiliary, Women's Guild, Trinity Players, were among the many parish organisations congratulated on their work during that year. The first steps towards the beautifying of the church are very encouraging. The church pews have been altered; the floor will be greatly improved. The Delroy church is to be moved in one piece to West Dubbo.

MELBOURNE

ORGAN RECITALS

The first of three midday organ recitals was given at St. Peter's, Eastern Hill, on January 6 by John Mallinson. Bruce Naylor will give the recital on January 13 from 1.15 p.m. to 1.45 p.m. when the programme will include Karg Elert, "Antiphon"; Flor Peeters, "O God, thou faithful God"; Schumann, "Fugue on B.A.C.H."; Zechau, "In Dulci Jubilo" and Bach, "Donan! Toccato and Fugue."

On January 20, Alan Willmore will present a church service, "Monique"; Brahms, "My faithful heart rejoices"; Wesley, "Choral Song and Fugue"; Howells, "Pre-ludic 'Sine Nomini'" and Aislin, "Litanies."

R.S.C.M.

Boys from church choirs in town and country, affiliated with the R.S.C.M., have concluded a most successful working camp at St. John's, Flinders. The Commandant of which was Mr. Philip Newell, the choirmaster being Mr. Owen Dowling.

At present a ten-day Choir School is being held under Mr. Mervyn Callaghan at Holy Trinity, Surrey Hills. Members of the camp and school will provide the music at St. Paul's Cathedral next Sunday.

INDUCTION

The Archdeacon of Kew, the Venerable H. H. B. Williams, will induct the Reverend D. B. Warner to the charge of St. Margaret's, Eltham, on Friday night, January 13, at 8 p.m.

C.M.S.

The annual Summer School of the Victorian branch of the Church Missionary Society com-

menced on January 3 at the National Fitness Camp, Mt. Evelyn. The chairman was the Right Reverend P. W. Stephenson, and the daily Bible Readings were given by the Reverend G. R. Delbridge. The school closed on Tuesday.

NEWCASTLE

CHARLESTOWN

The Christmas tree placed in St. Alban's Church, Charlestown, in aid of the Diocesan Children's Homes, was loaded with gifts for the three homes. The homes' authorities have expressed gratitude to the people of the parish.

NTH. QUEENSLAND

ANGLICAN BUILDING CRUSADE

Progress figures in the Anglican Building Crusade show that up to December, £12,000 has been pledged from the first 16 parishes to be worked by this method. Of this sum, half belongs to the local parish projects which will benefit by £61,000 towards buildings and of the other half, £30,000 goes towards the rebuilding of St. Anne's School and £30,000 towards the completion of the cathedral. Up to November, when the pledges stood at \$60,000 a sum of £20,800 had been received in cash.

FRENCH NATIVITY PLAY

For the first time in Queensland, a group of Anglican players presented the play "Christmas in the Market Place" at the Theatre Royal, Townsville, on the Friday before Christmas and in the open air on Christmas Eve. The play is by Henri Gheon and is a gay story of the life of the Christ, with ballet and startling anachronisms with the Scripture text.

ORDINATION

On St. Thomas' Day at All Saints', Ayr, the Bishop of the Diocese ordained men representing 3 colleges as was noted in the bidding prayer. Lincoln College, England; St. Michael's House, Crafer, and St. Francis', Brisbane, were represented by the Reverend John Ashley, the Reverend John Moxham and the Reverend Colin Cussons. The retreat was taken at Bishop's Lodge by the vicar-principal of St. Francis' College who also preached the sermon.

TO THE MISSION FIELD

Four of the priests of the Diocese are bound for the mission field. The Reverend G. Craig has already reached Rabaul, the Reverend W. Daniels has already reached Thursday Island and is in the new year, the Reverend E. Dammis will be sailing for New Guinea and the Reverend Norman Keen for Borneo. Their places have been taken by the Reverend J. Given, the Reverend M. Warren and indirectly by the Reverend B. Tringham. No appointment has yet been made to the chaplaincy of All Souls'.

PRAYER CALENDAR

A prayer Calendar has this year been issued by the Bishop as a guide for intercession for the thousands of Anglicans who have pledged for the Crusade. All churches are remembered on the day of the saint after whom they have been dedicated, and all schools and missions, parishes and

diocesan officers have their special days for remembrance at the altar and in the home.

PERTH

NATIVITY PLAY

The Nativity play, "The Star That Shone," was given by the St. Martin's Church Drama Group in the open air in the grounds of the Kensington Kindergarten School. In spite of a cold wind, over 350 people witnessed this act of worship. Part of the proceeds will be given to the Christmas Bowl Appeal of the World Council of Churches.

TASMANIA

MOTHERS' UNION

The members of the Launceston and surrounding county branches of the Mothers' Union were guests last month of Mrs. V. L. Ransom at "Bowen Lodge," Longford. A service was held in the historic Christ Church, conducted by the Reverend F. H. Hadrill. During the afternoon carols were sung.

OBITUARY

MR. S. H. TODD

We record with regret the death on January 5 of Mr. S. H. Todd of Mannus, N.S.W.

The funeral took place on Friday, January 6. After a service in St. Jude's Church, Tumburumba, the burial took place in the Tumburumba general cemetery.

Mr. Todd had been a churchwarden at St. Michael and All Angels, Mannus, for many years, and a member of the council of the Parish of Tumburumba.

In 1953 Mr. Todd was elected to the Synod of the Diocese of Canberra and Goulburn and in 1954 was elected to the Council of the Diocese.

For some time Mr. Todd had taken an active interest in the development of the "Bungarimbi" Farm and Boys' Home.

GOLDEN WEDDING CELEBRATIONS

FROM A SPECIAL CORRESPONDENT

The Archbishop of Sydney and Mrs. Mowll attended the golden wedding celebrations on December 26 of the Reverend A. J. A. and Mrs. Fraser at St. Ives, Sydney.

Mr. Fraser, now retired, had served in many parishes, including Jamberoo, Auburn, Leura, Haberfield, Armidale and with the A.B.M.

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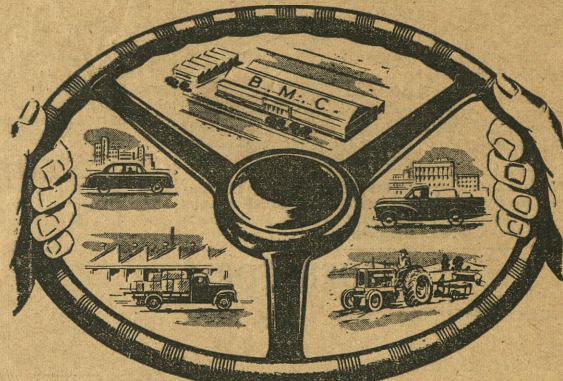
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SNAPSHOT COMPETITION



The winner of our snapshot competition this week is the Reverend D. P. Davies, Rector of Southern Cross, Western Australia, who sent us this picture taken at Esperance of Mrs. L. S. Mann brushing the Bishop of Kalgoorlie's black hat, which had suffered considerably from its dusty trip of some 250 miles from Kalgoorlie to Esperance. The Reverend L. S. Mann arrived late last year from Los Angeles, U.S.A., to be Rector of Esperance.

ENGLISH APPOINTMENTS

(Continued from page 1)

The Bishop of Durham is one of the three English diocesan bishops who, together with the two Primates, take their seats as of right in the House of Lords. Of the remaining diocesan bishops, only 23 take their seats, in accordance with seniority.

The Bishop of Guildford succeeds the Right Reverend J. W. C. Wand, who retired on December 31.

The Bishop of London is one of the diocesan bishops who automatically takes his seat in the House of Lords.

It is probably the next most important See after those of Canterbury and York.

It has had many outstanding bishops. Before Bishop Wand, the present Archbishop of Canterbury was its diocesan.

Bishop Montgomery Campbell was educated at Brasenose College, Oxford, and Wells Theological College. He was ordained priest in 1911.

He is well-known in the London diocese, having been Rector of the fashionable St. George's, Hanover Square,

(1933 to 1940) before becoming Suffragan first of Willesden (1940) and then of Kensington (1942).

During the whole of this time he lived at Berkley Court, Batter Street, N.W.1, and assisted whenever he could at the beautiful and famous Church of St. Cyprian, Clarence Gate, whose vicar, the Reverend T. F. U. Rolson, was a close personal friend.

The connection has always been maintained—in fact, the bishop's son, Hugh, is Vicar's Warden.

The bishop returned to St. Cyprian's to represent the Bishop of the Diocese at the jubilee of the church in 1953.

He was translated to Guildford in 1949.

Since then Bishop Montgomery Campbell has done much to complete the lovely modern cathedral which crowns Stag Hill and can be seen from a great distance.

Last year a great pilgrimage, at which Princess Margaret was present, was made to the cathedral site.

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C.E.M.S. IN ARMIDALE

THE NATIONAL CONFERENCE

FROM OUR OWN CORRESPONDENT
Armidale, January 8

Visitors from South Australia, Victoria, Queensland, and from many parts of New South Wales are coming to Armidale this week to attend the annual conference of the National Council of the Church of England Men's Society in Australia.

The selection of Armidale is in tribute to the national presidency of the Bishop of Armidale, the Right Reverend J. S. Moyes, who will be among the chief speakers.

The visitors arrive on Friday, January 13, and are staying at the New England Girls' School. They will be welcomed in the evening by Bishop Moyes and by Alderman Davis Hughes as Mayor of Armidale and Armidale diocesan lay president.

OPEN MEETING

The programme begins on Friday night with an open meeting of the National Council of the C.E.M.S., a meeting which continues on Saturday morning.

The meeting is followed by an inspection of the Armidale Teachers' College, and in the early afternoon of N.E.G.S.

An address by Bishop Moyes and another by the Reverend R. F. Kirby (Guyra) are included in Saturday's programme.

The visitors are attending the Communion service at 9.30 a.m. at St. Peter's Cathedral (when the bishop will preach), before a session at which addresses are to be given by lay members of the society. The final session takes place after lunch, and at tea time the visitors are going to Booloominbah to see the University of New England.

INVITATION

In the evening they attend at St. Peter's Cathedral, where the preacher again will be the bishop.

In a letter to Anglicans in the district the occasion is described as an important one for all Church of England men in Armidale, who are given both the honour and the responsibility of acting as hosts to visitors from four States.

Suggesting that as many local men as possible lunch and dine with the visitors, the letter adds: "Your wife will appreciate the rest from cooking for you."

ARMIDALE PRIEST HAS 25th ANNIVERSARY CELEBRATIONS AT MOREE

FROM OUR OWN CORRESPONDENT

Armidale, January 3

The Canon of St. Peter's Cathedral, Armidale, and Vicar of Moree, the Reverend E. T. Ormerod, celebrated his 25th year of ordination on St. Thomas' Day, January 21.

A large gathering of parishioners and visiting clergy and laity met in the Moree Parish Hall on the eve of St. Thomas' Day to extend congratulations to Canon Ormerod.

The Bishop of Armidale, the Right Reverend J. S. Moyes, spoke of Canon Ormerod's qualities. He recalled their first meeting at North Grafton and went on to speak of the canon's work at Gunnedah and Boggabilla and of his driving energy and work in the Parish of Uralla, where congregations were doubled during the canon's term of incumbency. The bishop referred to the canon's outstanding work in Moree, especially the rebuilding of All Saints' Parish Church, of his great sympathy and love for people.

The Archdeacon of Moree, the Venerable R. I. H. Stockdale, and the Reverend R. A. Marshall, Rural Dean, spoke on behalf of the clergy.

Mention was made of Canon Ormerod's great staying power, of his ability to build up a parish and his gifts to the diocese as a whole, especially through his work on the Diocesan Council.

The Rural Dean of Kempsey, Canon C. Egerton, spoke of his long friendship with Canon Ormerod. They were at college together and served in neighbouring parishes.

Canon Egerton recalled the wonderful help Mrs. Ormerod had given throughout the greater part of Canon Ormerod's service in the sacred ministry.

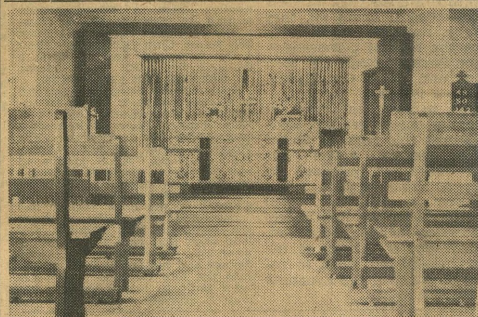
The canon was then presented with a complete set of Eucharistic Vestments and a wallet of notes from the parishioners in general. An alb was presented from the senior and junior fellowships and the Sunday school.

CAREER

Canon Ormerod was born at Rockhampton and educated at the Church of England Grammar School, Brisbane. He studied for Holy Orders at St. Stephen's House, Adamstown, and later at St. John's College, Morpeth.

After serving at Liston, North Grafton and Bowraville in the Diocese of Grafton he transferred to the Diocese of Armidale. He served for four years in the parishes of Gunnedah and Boggabilla and for five years as a chaplain in the R.A.A.F.

He resumed parochial duties in the Parish of Uralla and has spent the last six years as Vicar of Moree.



The interior of the new church hall at St. Alban's, Charlestown, Diocese of Newcastle.

THE HONOURS LIST

(Continued from page 1)

Miss Jewell Baker, who founded Walford House School, Adelaide, and maintained it as a Church school for many years, also became an Officer of the British Empire. Last year she handed the school over to the Adelaide diocese.

Another gratifying reward goes to the Reverend Frank Oliver, Chaplain-Superintendent of the Victoria Missions to Seamen, who becomes a member of the British Empire.

Padre Oliver is well-known for his devoted work at the Port of Melbourne.

The award of a knighthood to the chairman of the A.B.C., Sir Richard Boyer, will also be widely welcomed among Anglicans.

Sir Richard is a member of the Methodist Church but is a frequent speaker at Anglican men's meetings.

Other Anglicans to be honoured overseas include the Archdeacon of Lagos, the Venerable J. O. Lucas (O.B.E.); the Reverend A. I. Johnson, Rector of Christchurch, Barbados (M.B.E.); the Reverend J. I. Mitchell, Vicar of St. Martin, Barbados (M.B.E.); Archdeacon A. E. Voller, of the Africa Inland Mission, Uganda (M.B.E.); the Reverend C. F. Green, Chaplain to the English Church in Casablanca (M.B.E.); and the Reverend W. S. Brooks, Chaplain in S.-W. France (M.B.E.).

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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.

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

(Mrs. Cooper will be in Sydney during January. She will be glad to arrange interviews if those interested will write to her C/O THE ANGLICAN.)

CANTERBURY BOOK DEPOT, 22 Leigh Street, Adelaide. BUY where your purchases help your Church's Missions. Our range covers Theology, Biography, Prayer and Hymn Books, Children's Books, Novels, Bibles, Candles and Waters.

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SPIRITUAL PARENTCRAFT for Parents, Fellowship of Marriage, and other Women's Organisations. A series of 20 leaflets in a folding cover, dealing with Preparation for the Coming Child; The Under Three; Character Building; Understand Your Children; Children's Questions; Child Problems; The Adolescent; Filiality; How to teach your child to know God through prayer; Mothers who have to be Fathers to their Sons. A valuable help to all who have the spiritual welfare of children at heart. Send for a copy (2/6 posted) to your nearest Church Book Shop, or to G.B.R.E., 42 Finch Street, Malvern, Victoria.

POSITIONS VACANT

CHAPLAIN - TEACHER required for Ivanhoe Grammar School, Melbourne. Accommodation for single man. Apply, Headmaster, Ivanhoe Grammar School, N.21, Victoria.

OUTBACK HOSPITALS

FLYING MEDICAL SERVICES offer outlet for Christian Service to Qualifying Nurses, Wardmaids, Cook-Housekeepers.

Apply to Bush Church Aid Society, Church House, St. Andrew's Cathedral, George Street, Sydney.

ASSISTANT PRIEST wanted for St. George's, Malvern, Melbourne. Preferably young. Liberal stipend. House allowance may be provided. Excellent scope. Apply, The Vicar, The Reverend F. A. Townsend, phone BT3030 (Melbourne Exchange).

THE CHURCH of England Memorial Hostel for Girls, Armidale. Applications are invited for the position of Matron, commencing January 27, 1956.

Apply Very Reverend M. K. Jones, The Deanery, Armidale, N.S.W.

LOCUM TENENS wanted for provincial country parish, N.S.W. simple vestments, P.B. May-June, 1956, for approximately 12 months. £750 per annum. Good car allowance. Short distances, pleasant country, but hard work. No sinecure. Apply Box 50, ANGLICAN. NEWCASTLE CHURCH of England Grammar School for Girls. Mistress required to teach Mathematics to Middle School or Leaving Certificate. Full stipend; time; resident or non-resident. For further particulars apply to the Headmistress.

ROBERTA CHURCH of England Girls' School requires Matron, trained nurse, age 40-55, Anglican. School experience preferred. Testimonials. Apply, letter, Headmistress.

DIOCESE OF RIVERINA. Wanted Diocesan Secretary who acts as Registrar and C.M.B.S. organiser. Bookkeeping and typing essential; shorthand an advantage. Duties commence 15 February 1956. Quarters available. Applications with copies of references to and details from the Secretary, P.O. Box 10, Narandera, N.S.W.

A VACANCY is to occur at the beginning of the second term (May) for a CHAPLAIN at All Souls' School. A graduate priest with teaching ability and preferably a desire to serve with the Brotherhood of St. Barnabas is sought. Further particulars are available from the Warden of the B.S.B., All Souls' School, Charters Towers, Queensland.

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COUNTRY BOY, attending first year University, requires board in private home, Sydney, as from March, 1956.

YOUNG MARRIED couple, no children, want flat or house, furnished or unfurnished. Phone, JW 1937 (Sydney exchange).

ACCOMMODATION VACANT

AVAILABLE February 4. Saratoga (Gosford) Waterfront Cottages. Holiday Tenants. Padre Harry Thorpe, Bishopscourt, Bathurst.