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ONE-TIME METHODIST TO BECOME A BISHOP NEW CO-ADJUTOR FOR DIOCESE OF CANBERRA AND GOULBURN

FROM OUR OWN CORRESPONDENT

Goulburn, December 6

A one-time Methodist minister has been appointed Co-adjutor Bishop of the Diocese of Canberra and Goulburn.

He is the Archdeacon of Canberra, the Venerable Robert Gordon Arthur. He succeeds the Right Reverend K. J. Clements, who has been elected fifth Bishop of Grafton.

The Archbishop of Sydney, the Most Reverend H. W. K. Mowll, has announced that the consecration will take place in St. Andrew's Cathedral, Sydney, on the Feast of St. Philip and James, May 1, 1956.

Archdeacon Arthur will continue as Rector and Archdeacon of Canberra after his consecration.

In an interview with THE ANGLICAN last night, Archdeacon Arthur said:

"The prospect of this new responsibility is rather overwhelming. I had looked forward to the role of a country parson in the spirit of George Herbert who has always been a hero of mine. In the Diocese of Canberra and Goulburn I have received nothing but the most generous fellowship from the Bishop, the Assistant

of the Reverend G. T. Arthur, a Methodist minister. He was educated at Launceston and Devonport High Schools, Tasmania.

He then proceeded to Queen's College, University of Melbourne, where he graduated Bachelor of Arts with Honours in Philosophy in 1930. In 1931 he completed his Master of Arts degree.

The archdeacon was in the Methodist ministry from 1932 to 1949 during which time he served successively at Lakes Entrance, Melbourne, Canberra, Geelong, Hobart, and Mildura.

S.C.M. LEADER

In 1948 he resigned from the Methodist ministry and sought Anglican orders. In this he carried with him the affection and respect of his colleagues in the Methodist ministry.

In 1949 he was ordained deacon and priest in St. Saviour's Cathedral, Goulburn, where he served as curate during 1949 and 1950. He was appointed Rector of Berridale from 1950 to 1953 and from 1953 has been Rector and Archdeacon of Canberra.

Archdeacon Arthur has had a general interest in the work of the Australian Student Christian Movement for many years and has taken part in several state and general conferences as a leader.

ORGANIST

The archdeacon has been a member of Rotary in Mildura and Canberra and for a short time was also a member of Apex. While stationed in Geelong he was an active member of Toc H.

The work of the World Council of Churches is a matter of great interest to the archdeacon and he is an active

member of the W.C.C. group in Canberra.

A very capable organist, the archdeacon has played regularly in services and also for recreation.

On March 17, 1940, he married Marie Olive, daughter of the Reverend Harold Wheen. He has two sons and two daughters.



A happy group at the South-East Asia Appeal rally held at S. Margaret's, Mildura, Diocese of St. Arnaud, during the visit of the Bishop of Singapore, the Right Reverend Henry Baines, last month. (Left to right): The Rector of Ouyen, Canon T. D. Martin; the Bishop of Singapore; the Rector of Mildura, Archdeacon J. Hardingham; and the Assistant Priest at Mildura, the Reverend G. B. Lucas.

NEW KENILWORTH CHURCH BREAKS WITH TRADITION

FROM A SPECIAL CORRESPONDENT

Imbil, Q., December 5

The contemporary design of the new timber Church of S. Luke, Kenilworth, Diocese of Brisbane, represents a clean break from the traditional Gothic style of country churches in Queensland.

The Archbishop of Brisbane, the Most Reverend R. C. Halse, dedicated S. Luke's on November 19.

The exterior colour scheme is designed to merge in with the surrounding countryside. The walls are teal blue, the gutters black, window frames white, under the eaves primrose, while the dado to the patio is mushroom pink on reversed asbestos cement.

Internally the building is plastered throughout. The wall behind the altar is bottle green, the side walls pale green, and the back wall mushroom pink.

The ceiling, in which fluorescent lighting is recessed, is white. Interior trim, skirting boards, mullions, etc., are black.

CEDAR ALTAR

The furnishings are notable. The altar is of local red cedar. It recedes from top to bottom

in front, and the mensa is carried on four fins which are separated by recessed panels of black, edged with white.

The font is made entirely of stainless steel, the bowl being held by four claws supported by a single column on a semi-conical base. Pews are in natural finish Queensland pine.

GLASS WALL

The floor plan is very simple. Everything is under the one low pitched hip roof; but in each of the corners of the ecclesiastical south side there is a room (a vestry and a Sunday School store room) and these are joined by a patio through which the church is entered.

The wall of the patio is almost wholly glass—either fixed panes of reeded glass or clear

glass side-hung casements. The "east" wall is unbroken to the sanctuary, though there is a fixed widow to the vestry.

The structure is on brick foundations, and a brick fin is carried up through the roof and bears a 12' metal cross, and a bell.

The walls are sheathed with chamfer boards, and the roof is galvanised iron, which will be painted pale blue when sufficient oxidation has taken place.

Those present at the dedication included neighbouring clergy, including the Rural Dean of Wide Bay, the Reverend R. Mawson, and several former vicars of the Parish of Mory Valley (of which Kenilworth is a centre): the Reverend J. Taylor (first vicar of the parish) and the Reverend A. P. B. Bennie.

At the conclusion of the traditional ceremonies of dedication, the archbishop presided over a celebration of the Holy Eucharist which was offered by the present vicar, the Reverend D. J. F. Williams.

HONOUR FOR S. PETER'S OLD COLLEGE

FROM OUR OWN CORRESPONDENT

Adelaide, December 5

A S. Peter's Old Collegian, Mr. Tony Robertson, has come top of the final year examinations for Medicine and Surgery at the University of Adelaide.

The results were announced this week.

Mr. Robertson, who is a son of Mr. and Mrs. C. O. Robertson, of North Adelaide, has been recommended for the Everard Scholarship and the William Gardner Prize. He is one of twelve Old Collegians and a larger number of Anglicans who passed sixth year medicine this year.

Included among the new S. Mark's College medical graduates is Mr. John Renney, from Tasmania, who has for some years been a leading tenor in the S. Peter's Cathedral choir.

FACT AND FANCY

This story has taken a long time to go the rounds in England and then return to us here, but it's worth repeating. At a public luncheon to welcome both the visiting Test team and the Archbishop of Canterbury the host, in an address of welcome, said His Grace would not find the Australians great churchgoers, but they supported the Church and were good Christian-hearted men. Dr. Fisher said in reply that although he never played cricket, and hardly ever watched a cricket match, he was a great cricket enthusiast and a keen supporter. And from the audience there came a voice, "Well bowled!"

If the *West Australian* slipped in our estimation last week, they've risen a little since then. A leading article headed "Paying the Parson" starts off: "It is curious how ready some people are to insist that the brethren of the cloth should show a sublime indifference to money, while seizing every opportunity to gather filthy lucre themselves." The rest of this leader contains a few good statements of fact about wedding fees.

A good story from Brother Charles (wearing shoes but no socks) last week. Two consecutive hymns on the list in front of the organist at A Certain Town were "Stand Up" and "Lord, Who Shall Sit." An even better one concerned the meeting he had at Werriwa. The lights went out while he was talking on Life After Death, and the meeting had to continue by the light of a solitary candle. Alas! the hymn immediately to follow the talk was—you've guessed it!—"Lead, Kindly Light."

This might suit some young theologian from Victoria or N.S.W. The Reverend J. S. Beaverstock is a deacon of some 25 summers. He can be contacted at the rectory, Moonah, Tasmania. He has been offered the use of a lovely house on the outskirts of Hobart from December 24-January 6 inclusive. If any theological student would be interested in sharing the cost of food and taking it turn about with the cooking, Mr. Beaverstock would be glad to share the house with him.

—THE APPRENTICE.



Archdeacon R. G. Arthur

Bishop and all my fellow clergy. Their friendship will be a great strength to me in the tasks ahead. I most deeply believe in Anglicanism as a home of order and freedom of catholicism and protestantism.

INDEBTEDNESS

"I love the ways of the Church of England and believe in her mission in Australia and in the world. At the same time, I would want to record my personal indebtedness to Methodism. I think that many of my Methodist friends will rejoice in this appointment and will feel that they have some stake in Anglicanism. I hope that I may be of some use in furthering the cause of Ecumenical Christianity."

Archdeacon Arthur was born in Peterborough, South Australia, on August 17, 1909, the son

A BISHOP VISITS 350 PEOPLE IN A STREET 450 MILES LONG

FROM OUR OWN CORRESPONDENT

Kalgoorlie, December 5

The Bishop of Kalgoorlie, the Right Reverend C. E. B. Muschamp, paid house-to-house calls in a street 450 miles long, in a ten-day trip on the Trans-Australian Railway Line, last month.

The bishop visited every one in the main settlements

and has sent complete lists of Roman Catholics and Lutherans to their respective pastors, who will soon be making similar use of the "Welfare Car."

For this unique type of pastoral visitation he used a rail coach provided by the Commonwealth Railway authorities.

Nearly 500 miles of the Trans-Australian railway line lies within the Parish of S. Matthew's, Boulder, in Western Australia.

More than a hundred families, together with groups of single men, live along this straight line crossing the Nullarbor Plain.

NEW AUSTRALIANS

Only one-sixth of the 350 "parishioners" are members of the Church of England, because most of the families are New Australians, but these include a number of Greek Orthodox Christians and Old Catholics,

who look to the Church for ministrations, and more than half the population attended the evening services, which in most cases were followed by displays of coloured slides.

The bishop was accompanied by Mrs. Muschamp, who visited the settlements in her capacity as vice-president of the Trans Line of the "Good Neighbour" Council.

Excellent service is being rendered, not only to school children, but also to the adults, by the State school teachers at the five main settlements in Western Australia and also at Cook, the only South Australian centre visited, where the bishop and Mrs. Muschamp were entertained at Sunday dinner by Sisters Tarr and Ross, who are doing invaluable work at the Bush-Church Aid Hospital. This is in close contact by radio with the Flying Doctor base at Ceduna.

(Continued on page 12)



The new Church of S. Luke, Kenilworth, Diocese of Brisbane, which was dedicated by the Archbishop of Brisbane on November 19.

ECUMENICAL FELLOWSHIPS

OPPORTUNITY FOR RESEARCH

ECUMENICAL PRESS SERVICE
Geneva, December 5

The "Ecumenical Fellowships" are again being offered for the academic year 1956-57 through the Scholarship Committee of the Division of Inter-Church Aid of the World Council of Churches.

These Fellowships are intended primarily for younger theological professors or other advanced students wanting to do further study in connection with their present or future work as responsible teachers or leaders in the Church.

The primary purpose of these World Council fellowships is to assist the process by which the theological and religious experience of the Churches can be shared through the personal contact, study, life and teaching of a few well-chosen younger professors and church leaders.

URGENT ISSUES

The fellowships are in addition to the "Ecumenical Scholarships" through which 117 students from 21 countries are at present pursuing theological and related studies in countries other than their own.

The committee announces that preference will be given in the selections for these two fellowships to candidates advancing their studies in fields such as evangelism, social ethics, and the urgent theological issues of our time, where new thinking is being done or experiment made in different countries.

The two fellowships in the present academic year are both held by men specialising in Theology of the Old Testament—the one a pastor from Brazil with certain teaching responsibilities, and the other a theology professor from western Canada.

Candidates should be recommended by their own Church and should not be more than forty years of age. A full statement of conditions of these awards may be obtained through the Scholarship Committee, Division of Inter-Church Aid, World Council of Churches, 17 route de Malagnou, Geneva, Switzerland. Applications must be in hand by the end of April, 1956.

ACTIVE U.S.A. CHURCHWOMAN

ECUMENICAL NEWS SERVICE
Geneva, December 5

Mrs. Cynthia Wedel of Washington was elected the national president of the United Church Women in the U.S.A. at their assembly at Cleveland, Ohio, last week.

Mrs. Wedel is one of the best-known women of the Protestant Episcopal (Anglican) Church.

She is the president of the national Women's Auxiliary and organised the women's meeting at Honolulu in September. She is the wife of Canon Theodore Wedel of Washington Cathedral.

Mrs. Wedel has had a long record of ecumenical service. She attended the W.C.C. meetings in Davos, Switzerland, this year and helped prepare the report on "Co-operation of Men and Women in Church and Society."

DEAN AT OPENING OF BOSTON TUNNEL

THE "LIVING CHURCH" SERVICE
Milwaukee, December 5

The Dean of St. Paul's Cathedral, Boston, the Very Reverend Charles Buck, last month gave the benediction at the ceremony beginning the digging of the world's widest tunnel, the underground section of the new John F. Fitzgerald Expressway in Boston.

The new tunnel in Dewey Square, to cost 13 million dollars, is expected to carry more than 120,000 vehicles daily. It will be 80 to 100 feet wide and 2,400 feet long.

"KEYMEN" TO AID LAITY

U.S.A. CHURCH'S SCHEME

THE "LIVING CHURCH" SERVICE
Milwaukee, December 5

A new plan for the Presiding Bishop's Committee on Laymen's Work will integrate its work more closely with that of National Council.

The new policy grew out of discussions at the time of General Convention, when it was decided that the men's group should not set up projects which would be outside the Church's programme, and perhaps at times even irrelevant to it.

The Reverend Howard Harper, executive director of the committee, in a release sent to all members of the committee has outlined a plan by which sub-committees would be set up to work with departments or divisions of National Council.

Each sub-committee would consist of one of the national members of the Presiding Bishop's Committee and two or three other laymen.

Each group would meet two or three times a year with the appropriate National Council staff members, to consult on what laymen could do to further the work of the Church in a particular area.

Since the creation of the Presiding Bishop's Committee in 1943, it has built up an organisational structure which reaches into almost the whole Church.

There are now "keymen" in 5,000 parishes and missions, and chairmen or diocesan keymen in all but three of the 86 domestic dioceses and missionary districts, as well as some of those overseas.

KEEP CHANNELS OPEN

The job of the keyman is, according to a pamphlet put out by the committee, to "see that the channels of communication are kept open both ways between the Presiding Bishop's Committee and the laymen for whom you are responsible."

The keyman's responsibility is not to run the laymen's work in the parish himself, but to keep in constant touch with what is being done in his diocese and throughout the Church, in order to make the laymen in the parish aware of their opportunities.

He receives a variety of published materials from the national committee.

The Men's Advent Corporate Communion, held throughout the Church on November 27 this year, is a laymen's event which has grown rapidly in number of men participating in recent years.

The Presiding Bishop's Committee also promotes the formation of study groups to further its aim of the "deepening of the spiritual life."

The three other aims of the committee are "to extend the impact of Christianity in our time through personal evangelism and the establishment of new churches, to provide the proper financial support for the kind of programme the Church should have, and to enlist laymen's special skills and talents."

SURVEY OF DIOCESE

THE "LIVING CHURCH" SERVICE
Milwaukee, December 5

A year's study and survey of the Diocese of East Carolina has begun with a two-day training session for clergy and lay commissioners in the diocesan house in Wilmington, N.C.

Authorized by the diocesan convention, the survey will work under the Unit of Research and Field Study of National Council.

Twenty-three lay commissioners will direct the training and supervise the study in from three to five churches apiece.

The diocese has felt the need of a survey for some years, because of the industrialisation of certain areas and the large number of rural churches where consideration should be given to consolidation.

CHURCH AND LOTTERIES

CONTROVERSY OVER BILL

ANGLICAN NEWS SERVICE
London, December 3

Church criticism of Mr. Ernest Davies' bill, the Small Lotteries and Gambling Bill, which was debated in the House of Commons last week, has caused much controversy here.

The secretary of the Churches' Committee on Gambling, the Reverend J. Clark Gibson, said on November 24 that the bill is liable to conceal the basic fact that the proposals are in effect a complete reversal of the intention of the existing law on lotteries.

"The present bill, by allowing for the first time members of a society organizing a lottery to sell tickets to the general public, reverses a fundamental principle."

By reiterating the suggestion that it was a Bill merely to tidy up the law and slightly extend minor restrictions it concealed what in fact was a revolutionary change in principle and thereby tended to mislead the general public.

"FRAUDULENT"

"The nation should face this fact before it lightly allows such a Bill to become law," he adds.

In the House of Commons on November 25, Mr. Leather (North Somerset, Conservative), who was seconding the bill said that the finances of sporting, horticultural, and other clubs which were vital to village life and did good, moral things, had been knocked end-wise.

Commenting on Mr. Clark Gibson's statement he said that he regarded it as specious and fraudulent; specious because it was untrue, and fraudulent because it pretended to speak for the majority of churchmen when it spoke for only a minute minority.

He appealed to the committee to consider the harm they did to the Church by statements which made churchmen appear to be narrow-minded bigots. The clubs which organised these lotteries to meet expenses had a moral and healthy influence in the countryside.

"ATTACK UNJUSTIFIED"

Mr. Cyril Black (Wimbledon, C.), who opposed the Bill, regretted Mr. Leather's unjustified attack on the Churches' Committee which, he said, comprised and spoke for most important sections of the Christian Church in Great Britain.

In the past 10 years he had taken part in no less than 200 bazaars. At less than 5 per cent. were there anything connected with betting or gambling.

Mr. Leather said he did not withdraw a word. He had attended six Church functions in the last four months and at every one a lottery or raffle was being carried on.

Mr. Black said that the Bill was contrary to the recommendations of the Royal Commission on Lotteries, Betting and Gaming; its proposal to legalise small lotteries was condemned by the Magistrates' Association, and the Christian Churches had expressed their objection on general grounds.

Mr. Grant-Ferris (Nantwich, C.) said that the Roman Catholic Church was not opposed to the Bill.

Mr. Clark Gibson said on Friday night, November 25: "The attack made upon me in the House this afternoon by the seceder of the Small Lotteries and Gaming Bill is entirely unjustified. I have never . . . said or even suggested that I or even my committee, speak for the majority of churchmen. My committee . . . does represent a body of influential opinion in all the non-Roman Churches."

TOWNS WITH NO CHURCH

DR. GARBETT ON HOUSING AREAS

CHURCH INFORMATION SERVICE
London, November 28

An urgent appeal for churches in new housing areas has been made by the Archbishop of York, the Most Reverend Cyril Garbett, in a pastoral letter read in all churches in his diocese on Sunday, November 27.

Unless these are built in the near future, he writes, whole populations will grow up with little or no knowledge of Christian faith and worship.

"The building of the new towns and housing estates has created a challenge to the Christian Church. In the past, wherever there were houses, there could usually be seen among them the tower or the spire of a church; towns and villages without churches were almost unthinkable.

"But as we look from above on these new housing areas often we can see schools, public houses and sometimes factories and cinemas, but the church is sought for in vain amidst the mass of buildings.

"Yet houses by themselves do not make homes. Nor is planning by itself sufficient to create a community life to-day. Religion is required if the house is to be a home and the estate more than a collection of buildings.

"AT ONCE"

"Christianity will be grievously weakened in this land if, while the State builds the schools, commerce provides the industries, and others cater for amusement, the Church does little for the worship and education of the growing population."

Dr. Garbett states that eight churches and halls are needed at once in Hull and six on Teesside; provision must also be made for new housing areas near Scarborough and York. For all these schemes about £150,000 sterling will be required above what has already been secured. Local appeals must be supplemented by a special central appeal which will make grants towards projects in these two main areas as well as in the other districts in which churches are required.

WEST AFRICAN FUND

ANGLICAN NEWS SERVICE

London, December 5

When the Archbishop of Canterbury inaugurated the province of West Africa in 1951, he laid it down that the province must be made financially self-supporting by the raising of an endowment fund of £50,000.

The late Archbishop of West Africa, the Most Reverend Leslie Gordon Vining, did not wish the money to be raised by a levy upon the already struggling parishes.

He set himself the task of collecting it by subscriptions and, at the time of his death last March, had already obtained and invested £8,000.

The West Africans have taken up the challenge. They have renamed the endowment fund the "Archbishop Vining Memorial Fund," and have set themselves the task of completing the fund as a living memorial to a beloved father-in-God.

CORONATION GIFT FOR MOSELEY

ANGLICAN NEWS SERVICE

London, December 5

The Queen has presented a beautifully carved head of the Virgin Mary in pinewood, which was given to her at the Coronation, to Moseley parish church, which is celebrating its five hundred and fiftieth anniversary.



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MODERN CHURCH BUILT IN N. QUEENSLAND

DEDICATION SERVICE AT GORDONVALE

FROM A SPECIAL CORRESPONDENT

Townsville, November 30

The Reverend W. C. Smith, a veteran priest of the Diocese of North Queensland, saw the climax of his church-building career on November 26, when the new All Saints' Church, Gordonvale, was opened by the Bishop of North Queensland, the Right Reverend Ian Shevill.

Mr. Smith was one of the original Bush Brothers who came out to the north with the present Archbishop of Brisbane. To-day at the age of 78, he has just completed the building of the most modern church in the diocese.

In earlier years he was responsible for the building of St. John's, Cairns.

Brothers from the school of S. Barnabas and visiting clergy from many surrounding parishes were present at the dedication.

During his sermon, the bishop referred to the remark of an ancestor of his, Henry Wotton, who, in his history of architecture said that a building should be "a thing of commodity, firmness and delight," he suggested that to-day this might be translated "usefulness, strength and beauty" and that the Church of England should aim at these three things in the building of buildings and the building of character.

The bishop said this was the most significant building to go up this year in the diocese, for it was a building which did not ape earlier periods of architecture but took the materials of the twentieth century and the needs of tropical Australia and wedded them in an exciting solution to our building needs.

"The sad thing about Australia," he said, "was that our forefathers planted the Church here at the moment when English architecture was at its lowest possible level. As a result the Commonwealth abounds in pathetic little structures of Churchwarden Gothic which help no man to get nearer his God."

NOT GOTHIC

"A church building should be the crystallisation in stone of the spiritual aspirations of a nation. If the nation has no spiritual aspirations, it then tries to copy those of an earlier age. This happened with the Churchwarden Gothic period in England and most lamentably it was transferred out here."

"Thus the average Australian thinks that if it is a church it must have pointed windows and it must be depressing. It is only when we burst out of this unsightly straitjacket that we shall ever breed up a generation of people whose eyes may look aloft."

ORGAN TO BE REBUILT AS MEMORIAL

FROM A SPECIAL CORRESPONDENT

Brisbane, December 2

All Saints' Church, Wickham Terrace, Brisbane, will install an organ as a memorial to the late the Reverend Robert Bates, a former rector of the parish.

The organ, built by Lewis in the mid-nineteenth century, was used in the first Brisbane pro-cathedral.

It is to be totally rebuilt, retaining the mellow voicing of the original, in two blocks flanking the great west windows and housed in a new gallery loft.

The churchwardens of All Saints' feel that there are many outside the immediate parish boundaries who would wish to share in the memorial and they would be glad to receive contributions for this purpose.

As a result of this project All Saints' hopes to build a large choir.

The full cost of the project is expected to be about £5,000.

N.G. TEACHER RETIRES

NATIVES DANCE A FAREWELL

FROM A SPECIAL CORRESPONDENT

Miss Lorna Caswell, who has retired after 32 years of service with the New Guinea Mission, arrived in Sydney on December 1.

Miss Caswell has been in charge of the Anglican Mission at Wamira, and has done an outstanding work with the mixed blood children.

Her farewell was striking: After Evensong the natives gathered on the *debadaba* outside the school, dressed in all their finery and danced for nearly three hours to the beat of the drums.

Speaking of it Miss Caswell said, "The last of the dances was a very wonderful thing, the chant being almost a wail and the action of the men, crouching on the ground and swaying their heads backwards and forwards and then from side to side, was most amazing."

"Suddenly they all rose and finished on a joyful note. It was quite one of the most beautiful chants and dances I have ever seen. After it was ended the men gathered round to shake my hand and thank me for all I had done for them."

"BEREF"

"While the men were dancing the women were outside the station cooking for our *an gogona*, or eating together, as their farewell greeting."

"While they worked they wept. I knew they must feel rather bereft after having me for over 23 years. I suppose the fact that I could speak their language so well helped, and they fear the coming of someone to replace me, who will not be able to understand them."

The Bishop of New Guinea, the Right Reverend P. N. W. Strong, writes of Miss Caswell, "She has been a most faithful and devoted missionary all these years."

MEMORIAL TO SEAMEN

MISSION IN PERTH

FROM OUR OWN CORRESPONDENT

Perth, December 5

The Governor of Western Australia, Sir Charles Gairdner, unveiled a memorial plaque to 30,000 British and Allied Seamen who gave their lives in World War II, when he opened "Mariners' House," Fremantle, on November 27.

The house is the headquarters of the Mission to Seamen in Fremantle and has been remodelled at a cost of £20,000. The Archbishop of Perth, the Most Reverend R. W. H. Moline, dedicated the new building.

Sir Charles said that the remodelling was a worthy recognition of men who maintained lines of communication in war and a standard of living for many countries in peace.

CRAFTSMEN

The mission provided decent recreation for these men who were often tempted by "indecent recreation" and ran the gauntlet of people whose only aim was to get the seamen's money when they reached port.

Archbishop Moline said that the Fremantle mission catered for 30,000 seamen each year, and 1,000 ships were visited by its chaplain.

A part was played in the dedication service by the architect who designed the remodeling, Mr. A. J. Hobbs, the contractor, Mr. A. A. Mackay, and his foreman, Mr. W. Rowe.

Answering questions put by the mission chairman, Mr. E. H. Browne, he testified that the work was completed according to approved plans in "the best traditions of the craft."

ENTHRONEMENT OF GRAFTON DIOCESAN

FROM OUR OWN CORRESPONDENT

Grafton, December 5

Arrangements were made by the Diocesan Council on December 1 for the enthronement of the Bishop-elect of Grafton, the Right Reverend K. J. Clements, on St. David's Day, March 1 next.

After the service in the cathedral, at which representatives of each parish and organisation in the diocese will be present, there will be a public reception and civic welcome at the Diocesan Youth and Synod Centre, opposite the cathedral.

Details will be circulated to the parishes by the Administrator as soon as possible. There will be other diocesan bishops present, and the Chancellor of the Diocese, Mr. A. B. Kerrigan, Q.C.

The Dean of Grafton will be responsible for carrying out the arrangements for the service.

R.A.A.F. CHAPLAIN'S RECORD

200 CONFIRMED IN FOUR YEARS

FROM A SPECIAL CORRESPONDENT

Wagga Wagga, Dec. 5

At the Confirmation service held at St. John's, Wagga Wagga, on November 27, Chaplain T. J. O'Brien of the R.A.A.F. School of Technical Training, Forest Hill and I.B.F.T.S. Uranquinty, presented 14 young people, being Apprentices, N.S.T. and W.R.A.A.F. to Bishop E. H. Burgmann.

This brings the number for the four years Chaplain O'Brien has been at Forest Hill to over 200, who have been confirmed by Bishop Burgmann and Bishop K. J. Clements.

Chaplain O'Brien leaves the Air Force in January to resume parish life in the Diocese of Canberra and Goulburn. During his term of office both the bishops have been the guests of Chaplain and Mrs. O'Brien in their home at the station.

As a farewell memento to Chaplain O'Brien, the members of the servers' bank numbering approximately 22, presented the padre with a stole in appreciation of his work.

DEAN TAYLOR AT LISMORE

£1,920 GIVEN AT TEMPLE DAY

FROM A SPECIAL CORRESPONDENT

Lismore, N.S.W., Dec. 5.

The Dean of Brisbane, the Very Reverend Denis E. Taylor, was the celebrant at the 7.30 a.m. Sung Eucharist in St. Andrew's, Lismore, and the preacher at 11 a.m. and 7.30 p.m. on Advent Sunday which was observed as the annual Temple Day of the parish.

This was Dean Taylor's first visit to the Northern Rivers in the Diocese of Grafton.

There were four hundred and sixty-seven communicants in the morning and the parish church was packed to utmost capacity for Festal Evensong, seats being brought from branch churches and the parish hall.

The collection at Evensong amounted to £546, the largest amount ever received in one service in the parish; £1,920 was the total amount checked in by the end of the day.

This year a mass visitation of the parishioners was made by more than 75 churchmen as ambassadors of the church in making personal contact with the families in the parish.

During the previous year about 30 men attempted the same task, but this year the larger number of volunteers made the task much easier.

TRIPTYCH

At Evensong the Dean of Brisbane dedicated a triptych given by the husband and family of the late Mrs. Mabel Louise Wynham. This has been placed in the porch at St. Andrew's and contains the names of the rectors of Lismore, and the dates of their incumbencies, from the beginning of the parish.

In the procession at Evensong, the flags and banners of the Cubs, Scouts, C.E.B.S., Junior and Senior G.F.S. and Young Men's Society were carried by their representatives.

The inaugural meeting and admission service of the C.E.M.S. took place in Lismore on Sunday, December 4, at 2 p.m.

The lay president of the C.E.M.S. in the diocese of Armidale, Mr. Davis Hughes, was present with a team of C.E.M.S. members from Armidale.

The C.E.M.S. secretary of the Diocese of Grafton was also at the service with a team from Grafton.

C.M.S. FLOOD AID TO INDIA

ANGLICAN NEWS SERVICE

London, December 5

The Church Missionary Society is increasing its grants to the Church in flooded areas of North India and Pakistan by £5,000 this year.

NEED FOR LAY WITNESS

CONFERENCE AT WAGIN

FROM A SPECIAL CORRESPONDENT

Wagin, W.A., November 28

The first speaker, Mr. Alan Coomber, at the rural-decanal conference at Wagin, Diocese of Bunbury, on November 8, emphasised the need for greater lay witness.

Example, he said, is of great importance in winning people for the Church. First, however, we must be sure of our own faith: that we have that link with God which is so essential if we are to help others.

He spoke of the need to pray more, to learn more about the Church and its teaching (here discussion groups are of great help), and to show in our lives that our Christian beliefs are of real importance.

In reply to a charge sometimes laid against Anglicans that we are too cold and unfriendly, we must show a spirit of warmth and friendliness.

BRINGING OTHERS

In our search for means of bringing others to church, which aroused some keen discussion, speakers mentioned the success of the Family Eucharist and of special services for mothers with tiny children.

We have something many have not got, a faith to cling to, and this can only be built up and strengthened by joining together in the Church's worship.

We need first to contact people, then, by enthusiasm and example get them interested in our efforts towards achieving our aim.

The Rural Dean, the Reverend R. E. Walker, extended a welcome to delegates, representing vestries, church committees and guilds, some of whom had travelled long distances to be present.

The Wagin Ladies' Guild served a delicious supper, which was accompanied by much informal talk of the problems which exist in our own districts. All voted it a very happy evening.

CONFIRMATION AT NARRABRI

FROM OUR OWN CORRESPONDENT

Armidale, December 2

The Bishop of Armidale, The Right Reverend J. S. Moyes, confirmed nearly 60 people at Narrabri on November 30.

Many of these, including 15 to 20 adults, had decided for Christian membership at a mission held in Narrabri a few months before.

After the service parishioners entertained the bishop in the parish hall, in commemoration of the 26th anniversary of his consecration.

PAPUANS HOPE TO SEND FOOTBALL TEAM HERE

FROM A SPECIAL CORRESPONDENT

Port Moresby, December 5

Mr. John Guise, speaking at the Anglican Mission Centre here last month, said he hoped that a Papuan Soccer team would be able to visit Australia soon.

Since the Papuan team had won all three trophies for this year's play in Port Moresby against the Europeans, he thought they would be able to do well in Australia.

They would not be able to go, however, unless they could save up enough money for their fares. He hoped some interested people in Australia would help in this.

Mr. Guise was a delegate to General Synod from the Church in New Guinea.

Lawrence Modudula, who was also a delegate, spoke to the C.E.M.S. group soon after he came back on his experiences in Australia and mentioned the many kindnesses he had received for the sake of his people.

Mr. Guise said that to him the most noticeable thing about General Synod was the loyalty to the Anglican Church that prevailed underneath all the variety of opinion and emphasis.

LOYALTY

He appealed to his people here in Port Moresby and in the Territory generally to keep the same spirit of loyalty to the Church.

He spoke of the great help that the Church in Australia has given and intends to give in the future to us here in New Guinea.

He said that the Papuans very seldom realised the amount that the Australian Church does do, and it has only been the fact that he was there and has seen what the Church does that he is able to understand himself for how much we must thank our people overseas who work and pray for us.

PRESENTATION TO RECTOR

FROM A SPECIAL CORRESPONDENT

Elliminyt, Vic., Nov. 23

On November 22, at S. Cuthbert's Boys' Home, Colac, a presentation of a wallet of notes was made to the Reverend J. J. Tredwell and Mrs. Tredwell by residents of Elliminyt in recognition of services rendered to the community and the home during the past three years.

Mr. and Mrs. Tredwell will leave shortly for the Parish of Eusseton, in the Diocese of Bunbury.

The presentation was made by Mr. J. Watson, head teacher of the Elliminyt School, who thanked Mr. Tredwell for his interest and co-operation.

Best wishes were expressed for the future happiness of Mr. and Mrs. Tredwell in their parish work in Western Australia.



The Mothers' Union banner which has been dedicated in memory of Magdalen Good at St. Jude's Church, Brighton, Diocese of Adelaide.

THE ANGLICAN

FRIDAY DECEMBER 9 1955

THE ELECTOR'S CHOICE

The Australian elector, if he happens to be a Christian, has before him next Saturday what might be described in our native idiom as "Buckley's choice." If he examines carefully the two political programmes he is offered, he will see quickly that he is offered a choice between Mammon—or Mammon. In other words, he is just offered no choice at all: both party programmes are framed in the same material context; both are concerned with the very same material objectives; each tries to convince the elector that he, the elector, will be materially better off if he puts the right party grouping into office; both deal entirely with Mammon; neither with God.

If there is anything in the thesis of THE DEAN OF NEWCASTLE, that active Christians should perhaps attach themselves to no political party, but that they should form part of the "floating vote," ready at election times to support the party whose programme places God before Mammon, then Christians would be hard put indeed to decide how to vote this time.

This is particularly the case where the domestic policies of the two party groupings are concerned. Both have ignored in the most cynical fashion the true underlying causes of the factors which threaten—and may yet prove disastrous to—not merely our economy, but our whole civilisation. This is not surprising when it is realised that these causes are not financial, or industrial, or economic; but moral. That firemen in three Australian States should have staged strikes, at a time when the fireman is economically better off, and asked to work fewer hours, than ever before, surely indicates that his dissatisfaction cannot spring from economic causes. In the same way, when transport workers in three States stage strikes which bear hardest of all upon their fellow-workers, and at a time when they, too, are enjoying unprecedented economic and industrial advantages, dissatisfaction based upon economic grounds is clearly insufficient to have motivated them.

These are but two examples of the nation-wide lack of will to work, drawn from the ever-increasing area of State-controlled enterprise, which neither political group seems willing to investigate and remedy. The attitude of both parties is best indicated by their approval of the system in the Commonwealth Public Service, whereby children of fifteen years of age are paid seven pounds and upwards for a mere thirty-two hour week, with the most fantastic additional inducements in the form of sick leave whether they happen to be absent from duty through illness or not!

Both parties, in the last analysis, are prepared not merely to condone, but actively to follow, precisely the same courses of action, utterly inimical in the long run to the public interest, as the sectionally-minded, near-syndicalist, and completely selfish groups into which trades unions and employers' organisations have degenerated.

Neither party dares offer us anything save material inducements to vote for it.

This is the more lamentable, as the future will assuredly judge it, when two things are taken into account: first, that we live in a period of quite extraordinary international instability, when the peoples of almost every other country in the world are straining themselves almost to breaking point to achieve "security" in some form and prosperity in another; second, that men and women of our proud stock have for centuries past always responded to any true call to unselfishness—and would surely do so to-day were it made.

The greatest threats to Australian security and prosperity to-day are not material in any sense: they are deeply spiritual. These threats cannot be met by further offerings, however great, to the Mammon of selfishness. They can be brought into our hands, wrestled with and choked to death, only through the Christian technique of selflessness. Neither party group appears to realise this: certainly neither has dared say it. Even in its elementary responsibility for defence preparedness, neither would-be Government has shewn itself prepared to do more than play with the job, the while England's youth still undergoes two arduous years of proper preparation. For all the promise latent in the Colombo Plan, the principles of which both parties approve, neither of them dares suggest that essential enlargement of it which would demand any kind of true sacrifice from Australians in their plenty while the masses of Asia remain paupers.

Even by the lowest criteria of enlightened material self-interest, there is something missing if, in times like these, neither party dares tell us we must work harder, organise better, spend less, save more; and if the equally hedonistic alternatives before us, identical as to aim, differing only as to method, are the poor best that can be offered, it is "Buckley's choice" indeed!



Choosing The Parliament

It has not been easy to get excited about the Federal election campaign, now virtually ended.

Therefore, the verdict which the electors will give to-morrow should be, in the main, a calm and dispassionate one.

The election comes 18 months before due date as far as the House of Representatives is concerned. It is true that the opportunity has been taken to bring the Senate election into line, a desirable action which could, however, have been postponed for up to another six months.

But the Menzies Government obviously saw an advantage in holding both polls now. It believes it will hold its majority in the House easily enough, but is not so sure about the Senate. However, it fairly obviously argued that it was better from its point of view to hold the Senate poll as early as possible while Labour is still wracked by internal dissension and before the cool economic winds turn chillier.

But, in spite of the fatness of the election campaign, the choosing of Parliamentary representatives is one of the most important democratic rights.

I am one of those who are the despair of party managers. I prefer to vote for the man rather than for the party, in spite of the omnipotence of the party machine these days. The difficulty in voting for the Senator, though, is to get to know anything about the men who aspire to membership of that (in my view) superfluous chamber.

Even though one often sees little of the local M.P. (who does not always live in his electorate), he is usually familiar by sight to his constituents and is fairly readily accessible by letter or telephone.

But a Senator, whose constituency is a populous State, is known by comparatively few, even by name.

It is different, of course, in Tasmania, which has the usual 10 Senators but only five M.P.s. or in Western Australia which has two more Senators than M.P.s. But N.S.W., with 47 M.P.s. and Victoria, with 33, are not likely to set much store by their Senators as men to get things done.

The real importance of the Senate is that its political complexion could frustrate the will of the people as expressed through the votes cast in the election of the House of Representatives.

There is an urgent need for a Constitution conference to discuss such anomalies and propose remedies. Mr. Menzies promised in the previous election campaign to call one. He has not done so. Whoever is Prime Minister next week should make it one of his first post-election duties to set in train the arranging of such a conference.

Philosopher Of The Hawkesbury

In a holiday settlement on the banks of the Hawkesbury River, N.S.W., last week-end I met a homespun philosopher.

He was, I suppose, aged about 60 but there was nothing venerable about his appearance. He was a lean, cheerful, sun-tanned fellow, who found suitable and shorts the most suitable attire for his job of handyman about the place.

In that job he was obviously happy. In fact, he told me he went to Sydney (30 or 40 miles away) as infrequently as possible. The last time he went down the ramp at Wynyard, one of the main stations on the city underground, he slipped and, according to him, was lucky to get up on his feet again as the stampeding 5 p.m. crowd surged forward.

And the way people were packed into the toast-rack Sydney trams appalled him. "Up in Queensland, where I used to live," he said, "you could be fined £50 if you packed one more than 20 cattle in a truck. But down in Sydney they pack into the trams about three times as many as those trams are meant to hold. But, after all, they're only human beings—not bullocks."

This philosopher has little use for money, other than that needed to supply his small requirements (which do not include tobacco). "Just like savages, threading shells—many more than they want—on to string," he said of money-acquisitive people.

Nature he loved. Two swallows were feeding two perpetually hungry baby birds in a nest planted high under the shelter

of a cottage verandah. This philosopher said the parent birds could tell if a human hand touched the nest in their absence. They had what he called "some sort of vibratory sense." And they would kill the babies if they sensed some human contamination.

All this and much else we learned from the Hawkesbury philosopher. In the process we forgot for a day some of our own city-bred worries. But somehow we recalled the Wordsworthian lines:—

"The world is too much with us; late and soon, Getting and spending we lay waste our powers; Little we see in Nature that is ours; We have given our hearts away, a sordid boon!"

The Genius Of Alex Gurney

How easy the other fellow's job sometimes seems. The death this week of Alex Gurney, creator of that very popular strip, "Bluey and Curly," reminded me of my own brushness on the occasion of my only meeting with Gurney late in the war.

I had asked him how long it took to draw one of the daily strips, and had suggested the answer—"perhaps an hour, or maybe two?"

Gurney told me it often took him seven or eight hours. Apart from capturing the idea, he had to be meticulous in dressing up that idea in the right language. He had just returned from New Guinea with a notebook crammed with suggestions. But, just as important as accuracy in drawing, he said, was accuracy in words.

"Bluey and Curly" was extremely popular with the troops. But the troops were critical "fans," too. Once Gurney "slipped" in the use of a slang term, and a vast mail descended on him out of the jungle.

So Gurney was seldom able just to dash off a "Bluey and Curly" episode in an hour or two. He worked just as long a day as you and I have to.

In these days of syndication many rubbishy and incomprehensible comic strips are produced. The "Bluey and Curly" strip was refreshing! Australian, and the humour its characters purveyed was always clean and genial. The death of their creator will be widely mourned.

Let's Clamp Down On Smearing

We must be careful about McCarthyism in this country. The Federal election campaign has seen the smear technique extensively used, particularly in branding as a Communist anyone who disagreed with a partisan's point of view.

But an even more sinister incident occurred last week in the Legislative Assembly in Sydney.

A member asked a question about a teacher who was said to have been reprimanded for slapping the face of a pupil. But the member phrased his question to ask whether the teacher (who until then had not been named) was "a self-confessed Communist."

Clearly the teacher's political views had nothing to do with the incident. But the phraseology of the member's question and the revelation that the Public Service Board had intervened in the matter to direct the teacher's transfer to another school would indicate that the teacher (whose offence I don't condone) has not been given what Australians like to think of as "a fair go."

I don't quite know how one can clamp down on this ugly spread of the smear technique, especially in political circles. But somehow those who use it must be made to see that it is not merely un-Australian, it is un-Christian.

—THE MAN IN THE STREET.

ONE MINUTE SERMON

S. Mark 6:45-56

And straightway he constrained his disciples to get into the ship and to go to the other side before unto Bethsaida, while he sent away the people.

And when he had sent them away, he departed into a mountain to pray.

And when even was come, the ship was in the midst of the sea, and he was alone on the land.

And he saw them toiling in rowing; for the wind was contrary unto them; and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them.

But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out:

For they all saw him, and were troubled. And immediately he talked with them, and said unto them, Be of good cheer: it is I; be not afraid.

And he went up unto them into the ship; and the wind ceased; and they were sore amazed in themselves beyond measure, and wondered.

For they considered not the miracle of the loaves: for their heart was hardened.

And when they had passed over, they came into the land of Gennesaret, and drew to the shore.

And when they were come out of the ship, straightway they knew him,

And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.

And whithersoever he entered, into villages or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.

The Message:

There's a great appeal in material blessings and these people would gladly make Jesus King—in their way, not in His way. Even the disciples were caught up by the emotional enthusiasm, so Jesus sends them off at once by boat across the lake while He handles the crowd alone.

And then He went into the mountain to pray. No one of us can ever keep on top of life, moulding our world, not being enslaved by it or to it, unless we spend due time in prayer. Then after prayer He comes to them as they find the world of nature even more than they can manage. "His citizenship was in heaven, so the earth was at His feet," and the winds and the waves as well as sickness and demon powers obeyed him. There is nothing strange in this, "if we consider Jesus."

He comes to them as though He would pass them by. It reminds us of the Resurrection night when "He made as though He would go further." We must ask Him into the boat of our lives. They could not at first for fear—they did not recognise Him any more than did the Emmaus men (S. Luke 24). But He speaks and makes Himself known (even as He did to those other men in the Breaking of the Bread). And as He enters the boat and gives them His fellowship the wind's contrariness ceased. And they wonder.

Like the Emmaus men who had read their scriptures but had been "slow of heart" to understand, these men had seen the sign of the feeding of the 5,000 but had never made their own the Lordship of Jesus. My brethren think on these things. How rare is Jesus Christ to you, how sure are you of His Person and Power!

Across the lake! And at once these strangers, outside the Promised Land, show their faith in Jesus and from the whole countryside bring in their sick as to an healing Mission.

Oh the depth of the wonder of the Person of Christ Jesus. How unsearchable are His powers and the Glory of His Grace. We would see Jesus! We would know Him.

CLERGY NEWS

BODDINGTON. The Reverend Benjamin, Rector of Gunning, Diocese of Canberra and Goulburn, has been appointed Rector of Cootamundra, in the same diocese as from February 1.

BLAIN. The Reverend A. J., Rector of St. Andrew's, East Claremore, Diocese of Perth, to be Rector of the newly-formed Parish of Dalkeith, in the same diocese.

EDWARDS. The Reverend E. L., Rector of St. Matthew's, South Grafton, Diocese of Grafton, has been granted twelve months' leave of absence from the diocese on account of his health. He and Mrs. Edwards will be living in Sydney as near to the near Concord Repatriation Hospital. Leave of absence is to be effective from as near as possible to January 1.

GILBERT. The Reverend J. B., has been appointed Assistant Priest in the Parish of Hawthorn, Diocese of Adelaide.

GRIFFITHS. The Reverend F. G., Rector of Merredind, Diocese of Perth, has resigned and is returning to England.

HARVEY. The Reverend E. A. C., formerly Priest-in-Charge of St. Mary's, Diocese of Bendigo, was inducted as Vicar of Rochester, in the same diocese on November 25.

MILLER. The Reverend C. S. H., to be Locum Tenens at Mallangra, Upper Clarence, Diocese of Grafton.

OAKES. The Reverend Hugh, Priest-in-Charge of the Parish of Adelong, Diocese of Canberra, has been appointed Rector of Tumarumba, in the same diocese as from February 1.

ROWNEY. The Reverend D. K., has been appointed Mission Chaplain for the District of Kingston, South-East, by the Bishop of Adelaide.

TAYLOR. The Reverend S., will be instituted Rector of Mount Gambier, in the South-East of S.A., on January 27, by the Bishop of Adelaide.

WARNES. The Reverend W. H., has been appointed Assistant Priest in the Parish of Naracoorte, South-East, in the Diocese of Adelaide.

RELIGIOUS BROADCASTS

(The sessions which are continued say Anglicans are marked with an asterisk.)

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

December 12: Miss Lillian Gillespie.

December 13: The Archbishop of Melbourne, the Most Reverend J. J. Booth.

December 14: School Service, Christmas Carols.

December 15: The Reverend John Bryant.

December 16: Dr. Guilford Young.

December 17: For Men: The Bishop of Adelaide, the Right Reverend J. S. Moyes.

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

December 11: "This I say": Dr. R. T. McCracken.

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

December 11: Father John Northey, M.S.C.—with music by the Cecilia Singers, Sydney.

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

December 12: Methodist Crusaders' Young People's Choir, Sydney.

THE BIBLE: 11.20 p.m. A.E.T.; 11.25 p.m. S.A.T.; and W.A.T. December 11.

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

December 12-17: W. T. Dowsett.

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

December 12: The Right Reverend Christopher Storr.

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

December 14: "The Man in the Street asks: 'Would the Church take away a man's beer?'" The Reverend Bernard Williams.

EVENSING: 4.30 p.m. A.E.T. December 15: S. Peter's Cathedral, Adelaide.

LETTERS TO THE EDITOR

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

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

Parts of some of the following letters have been omitted.

CHURCH AND DIVORCE

THE EXCEPTIVE CLAUSE

TO THE EDITOR OF THE ANGLICAN

Sir,—Father McCall's article, which you published on November 18, advances an attractive theory, but I should like more evidence in support of it. If *porneia* had in the first century acquired a technical meaning of marriage within the prohibited degrees, in addition to its classical meaning of prostitution or whoring, surely some examples can be found outside Holy Scripture.

It is by no means clear to me that in I Cor. v. 1, it has the sense he gives it. S. Paul said "that one should have his father's wife." In classical Greek his words could equally well mean "have to wife" and "have to whore." Had S. Paul said "father's widow," the case for marriage would be stronger.

My only commentary is that of S. Thomas, who says, "Among the gentiles mere whoring was not reckoned a sin. Wherefore the Apostles, to shut out this error, laid on gentiles converted to the Faith the command to keep them from whoring. There was, however, a certain kind of whoring, which even among the gentiles was held unlawful. So he says, 'that one should have his father's wife,' as is said in Gen. xlii:4, 'Unstable as water, thou shalt not excel; because thou wastest up to thy father's bed; then defiledst thou it.'"

If *porneia* has lost its general sense, so must *poros*, fornicator, in v. 9, 10, 11, and vi. 9. The same thing must have happened to *porne*, prostitute, in vi, 15, 16, and *porneuton*, one that goes brothelling, in vi, 18.

The remedy for *porneia* is given in vii, 2, "Let every man have his own wife, and let every woman have her own husband." This, while a reasonable remedy for whoring, seems a strange one for marrying within the prohibited degrees.

Yours faithfully,
F. D. CUMBRAE-STEWART.
Sandy Bay,
Tasmania.

TO THE EDITOR OF THE ANGLICAN

Sir,—There has been a large number of letters in the Melbourne Press re divorce, some giving the Church view, but others claim that this view is rigid and could not be what Jesus meant. We know that the Gospels were written from memory many years after the events took place, as no records appear to have been made at the time; so it is not surprising that there are differences on the question of divorce.

Two of the Gospels state that no divorce should take place and if any divorced person remarries he is committing adultery. One Gospel states that a divorce may take place if there is unfaithfulness. The fourth Gospel does not express an opinion on this subject.

Thinking people are therefore wondering as to what Jesus had in mind when He spoke about divorce. So why not let us see if there is any clue as to what He would have decided?

I think we can all agree that the basis of Christian teaching is the "two Commandments" and the "golden rule":—"Thou shalt love the Lord thy God with all thy heart";—"Thou shalt love thy neighbour as thyself";—"Do unto others as ye would that they should do unto you."

In an unhappy marriage

where there is neither love, harmony nor mutual consideration for each other, one or both parties are breaking the Second Commandment and the golden rule, and therefore the marriage or union can't possibly be blessed by Our Lord or sanctified by the God of Love. The clergyman does not know the characters or intentions of the contracting parties to the marriage, so how can the Church claim that all marriages are sacred and must not be broken as they were joined by God, when a large proportion prove that they have broken the basic teaching of Christianity and can't possibly be blessed by God. It has been proved that unhappy marriages have a very bad influence on the children and are the cause of quite a large amount of delinquency and crime.

In my youth I was trained as an engineer and was taught that when in doubt, always get back to the basic teachings of the subject under consideration. This advice is sound and must also apply to religion, which is the science of the soul or man's relationship with God and our surroundings, much the same as science, being the study and investigation into the manifestations of the Great Primal Cause or Infinite Intelligence, and is therefore religion—they are one and the same thing.

Yours etc.,
ENGINEER.

MISSIONARY CO-OPERATION

TO THE EDITOR OF THE ANGLICAN

Sir,—With reference to the correspondence which has appeared in your columns concerning the alleged lack of co-operation between C.M.S. and A.B.M., I regret that it is necessary to correct a statement made by the Venerable C. S. Robertson, chairman of the Australian Board of Missions, in his letter, published on November 25. The statement in question is:—

"Again, in Melbourne, when the appeal was launched there, the late the Right Reverend Bishop Cranwick agreed to accept the position of Commissioner in Victoria if the appeal could be a combined one, C.M.S. refused."

I have before me a letter dated May 2, 1953, written by the late Bishop G. H. Cranwick with reference to the proposal that he be the Commissioner for the South-East Asia campaign in which the following statement occurs:—

"After prayerful consideration and consultation, I have come to feel that I am no longer able to carry through a sustained day-to-day campaign, dealing fresh with groups and individuals, in the way that such a commission demands."

"On the other hand, if I can be of use for occasional addresses and preachments, do not hesitate to call on me."

We did call on him, and the bishop did, in fact, address a number of meetings on behalf of A.B.M. and C.M.S. in support of the South-East Asia campaign. Further, we published leaflets prepared by him bearing the following words:—

"Issued jointly by the Church Missionary Society and the Australian Board of Missions in Victoria."

Yours faithfully,
H. S. KIDNER,
General Secretary, Church Missionary Society, Victorian Branch,
Melbourne.

MINORITY POINTS OF VIEW

TO THE EDITOR OF THE ANGLICAN

Sir,—Mr. W. A. Dowe would do well to read my letter again. I did not state merely "that minority rights can be safeguarded whatever the system used."

I did argue that minority rights would be safeguarded under any system provided the majority recognised these rights and the contributions others could and should be allowed to make. Is it too much to expect that in a body of Christian men charity and justice should be found?

The majority in Sydney might well go next door to the Town Hall and borrow the

noble motto of the City of Sydney, "I take but I surrender."

I am, yours sincerely,
(The Reverend)
ROY WOTTON,
Gordon, N.S.W.

STUDENTS IN THE HOLY LAND

TO THE EDITOR OF THE ANGLICAN

Sir,—Mr. J. G. Boutagy's letter published on November 25 was particularly interesting to me as my wife and I were recently privileged to visit Palestine and other Bible lands on the way back from England. I agree that an effort should be made to enable both students and lecturers in theological colleges in Australia to visit not only Palestine but other important Bible lands. In my experience the greatest problem was finding authoritative guides. The "official" guides are thoroughly unreliable and misleading while the few competent Biblical scholars are not able to spend the whole time necessary to guide visitors around.

While recently in Melbourne, I learned that Mr. John Thompson B.A., B.Ed., M.Sc., B.D., who is lecturer in Hebrew both at Melbourne University and Ridley College, is to conduct a "Cooks" tour leaving Australia in November, 1956, and returning three months later, provided that 25 men are able to accompany him, after visiting Egypt, Palestine, Jordan, Lebanon, Syria and Mesopotamia. The inclusive cost will not exceed £450 per person, which on my experience is quite reasonable.

The tour is a serious one, those taking part must attend lectures on board ship so that the best possible use will be made of the time available. Mr. Thompson is probably Australia's leading Biblical archaeologist, and is a born teacher. He has spent some months in various Bible lands and is familiar with the greater part of the area to be covered. In addition of course to his extensive reading on this subject, he is also Director of the Australian Institute of Archaeology, 174 Collins St., Melbourne. The arrangements were still in the tentative stage when I gained my information. As soon as more details are available they will be passed on to the editor.

This tour will be an outstandingly valuable one to all those privileged to take part. Most of those best able to benefit from it are unable to afford the whole cost. All theological colleges in Australia should do their utmost to pay for at least one of their lecturing staff, since the value to them will be very great. It will not normally be necessary for one lecturer to go more than once in his lifetime, and the earlier the better. It may be several years before a second opportunity occurs.

However, as Mr. Boutagy suggests, it is also important to enable theological students to go. I feel that an appeal ought to be made for funds to permit the brightest honours T.H.L. men, including the graduates for 1956, to complete their preparatory training in this way.

Yours faithfully,
F. LANGFORD-SMITH,
Dee Why, N.S.W.

"MEANNESS IN PROSPERITY"

TO THE EDITOR OF THE ANGLICAN

Sir,—Your issue of November 4 should be a great stimulus towards implementing our Primate's appeal for South-East Asia. The forthright statement of His Grace the Archbishop of Perth, that "the missionary cause is too vast and vital to be prostituted to party ends," confirms the assertion, made months ago by my colleague, T. H. Gaunson, and myself. We are in full accord with His Grace when he states that he "is not satisfied with that lamentable and un-Christian attitude."

It brings to one's mind the verdict of a Samoan Chief who claimed we Christians would never have much influence in the islands while each sect pretended it had its own God or

FAITH AND MORALS

A WEEKLY QUESTION BOX

UNDER THE GENERAL EDITORSHIP OF DR. FELIX ARNOTT

Second Sunday After Advent

A correspondent has asked whether the collect, epistle and gospel for the Second Sunday in Advent are an original contribution by Bishop Cranmer to the Prayer Book and whether they were found in the old Sarum rite.

When Thomas Cranmer prepared the first English Prayer Book in 1549 he translated, as far as possible, the collects, epistles and gospels of the older Latin service books.

But in the season of Advent certain quite striking alterations were made. The collects for the first three Sundays in Advent are all peculiar to the English Prayer Book, that for the third Sunday only appearing in the book of 1661.

The collects for both the first and second Sunday represent Cranmer's composition at its finest and both were composed to harmonise with the teaching of the epistle for these two particular Sundays.

In the Roman rite the collect for the second Sunday in Advent stressed the need for Christian people to be prepared for the coming of Christ and some of it is incorporated in the collect for the fourth Sunday in Advent in our Prayer Books.

The present Epistle is to be found in two of our earliest liturgical works and is also to

made the natives believe that theirs was the only true faith and real God. Such sectionalism savours almost of blasphemy.

Your heading, "Meanness in Prosperity," reminds me of the "token giver" who regards a 1955 income as of the same value as that of 1939, and acts towards his Church as if it were true.

I cannot quite agree with the Reverend W. E. Weston's idea that "most of the blame rests with the clergy," because, in our experience, timidity and apology for asking are only too frequent among the laity—quite apart from the thoughtlessness and meanness of many regular churchgoers, as well as of non-churchgoing nominal Anglicans.

Congratulations to Newcastle diocese and the Reverend W. H. S. Childs on their Newcastle Stadium effort. I hope it will be imitated and repeated. C.E.M.S. executive in Melbourne proposed a mass rally of men at the Exhibition, but this was turned down by the two missionary bodies who again found it "impracticable to combine on account of differences of outlook."

We really wondered whether an added barrier was their inability, or unwillingness, to share any rewarding kudos, or even that other deadly sin, jealousy, may have been in the fore- or background.

Yes, we do require "faith and courage," as well as vision of the type akin to that displayed by our Primate when he undertook that risky flight to convince himself of the urgent needs in South-East Asia. Let us go, not only to the cities, but to the suburbs, to the provincial towns and to the country.

Let us set a tub for the response. An ordinary "plate" is not big enough for our Primate's purpose.

Let us further his appeal through every walk of life.

Let us work as well as worship, as our Archbishop of Melbourne told a congregation at an induction last week.

To worship or pray for such an appeal is only half-hearted, almost a hypocritical attitude. "Ora et Labora," my old school motto, is the only slogan to get results.

Yours sincerely,
W. J. DENEHY,
Melbourne.

(Other correspondence on page 10)

be found in the Modern Roman Rite. It is, of course, taken from the 15th Chapter of the Epistle to the Romans which stresses the value of the scriptures for the Christian. The Gospel for the day is taken from the 21st Chapter of S. Luke, and in the earlier mediaeval as well as in the modern Roman rite forms the gospel for Advent Sunday, instead of for Second Sunday in Advent.

Importance of Scripture

The collect which Cranmer composed for the Second Sunday in Advent well stresses the new importance and value which the reformed Churches assigned to Holy Scripture:

"Blessed Lord, who has caused all holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest that, that by patience and comfort of thy Holy Word, we may embrace and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ."

Whilst the mediaeval service books had contained plentiful quotations from the Bible, they lacked that stress on continuous reading which the reformers so rightly desired. Both the influence of the humanist school of Erasmus and Colet, and also the reform-

THE GLASTONBURY THORN

TO THE EDITOR OF THE ANGLICAN

Sir,—The interesting reference in "Faith and Morals" of December 2 to the Glastonbury Thorn causes me to remember its ancient offspring in the Kentish churchyard of Cranbrook's noble S. Dunstan's, 'The Cathedral of the West'. It also blossoms on Christmas Day. This great church is one of the earliest dedicated to the great Saxon statesman-ecclesiastic.

The neighbouring, moated manor house of Glassenbury Park, whose family have occupied the same pew in my old church for 600 years, was probably one of the archbishop's country retreats. S. Dunstan (925-988) was the son of a Saxon Thane of Glastonbury in Somerset, where he was Abbot before he became a bishop.

Roman tiles are found in the pavement, and the lower courses of S. Dunstan's walls. When the Glastonbury Thorn at Cranbrook began to show signs of decline nine years ago, through its great age, we secured and planted a slip of the original Glastonbury stock.

Your obedient servant,
(The Venerable)
W. ASHLEY-BROWN,
Avoca Beach, N.S.W.

A FORMER CORAKI VICAR IN NORWICH

FROM A SPECIAL CORRESPONDENT

Norwich, December 3
The early fourteenth century church of S. Gregory, Norwich, which suffered extensive damage from air-raids in the war, has been restored.

The present rector is the Reverend Arthur Frost who served in the Diocese of Grafton from 1928 to 1934, first in the Brotherhood, next as the first Vicar of the Upper Clarence and then as Vicar of Coraki.

S. Gregory's was rehallowed by the rector at Solemn Evensong on November 19. The Chapel of S. Thomas was blessed the next day as a children's chapel.

The treasures of this church include a mural painting of S. George killing the dragon, dated 1450.

There is also a funeral pall dated 1470, a brass eagle Gospel lectern of 1493 and a sanctuary knocker of early fourteenth century work.

The registers date from 1538 and the names of the parish priests from 1303.

ed tradition which had come to England with the disciples of Luther and Zwingli brought back to the Church the spiritual power of the Word of God to quicken men's devotion and to be as much the food of Christian daily living as the eucharist.

The Collect for the Second Sunday in Advent reminds us that the Bible, even though certain books may properly be regarded as of more lasting value than others, yet does exist by the Grace of God in order that we may learn His will for us. This will normally be revealed to us as we read, study, learn by heart and inwardly make part of ourselves the words of Scripture.

We may therefore be very grateful for Cranmer's composition of this particular collect which does enshrine so admirably the Anglican view of Holy Scripture.

Seraphim and Cherubim

What is meant in the Old Testament by the word "Seraph"?

In the Old Testament the terms Seraph and Cherub are almost interchangeable, and the Hebrew word is alien to that in neighbouring languages which denoted the winged sphinx with the human head so common on early monuments in Mesopotamia. These figures are frequently carved at the entrances of sanctuaries and royal palaces and were apparently regarded as guardians of the holiness of the place, or the person of the King. They may also have been considered as intercessors to the Gods.

The Jews became familiar with the figures mainly at Taanach, in the shrine at Megiddo, and on ivories found at Samari.

So in Solomon's temple they are represented on the walls and the decorative hangings, and in the inner shrine their images are fifteen feet high (1 Kings, vi 23). 1 Chronicles xxviii 18 still retains some of the older Canaanite associations.

In Genesis 111 a cherub guards the entrance of the Garden of Eden and in the Psalms, Ezekiel and a few other passages, God is spoken of as riding through the skies on a cherub, identified with the wings of the wind. Similarly, the famous passage describing Isaiah's vision in the Temple speaks of the wings of the Seraphim and cherubim, in such a way as to emphasise God's holiness and majesty.

Fiery Serpent

The Hebrew word seraph also means a "fiery serpent," and is so used in Isaiah xiv 29, and xxx 6; also in Numbers xii 8 and 11 Kings xviii 4. This serpent is especially associated with the heat of the desert, and in the last passage above Hezekiah destroyed the image of the serpent because the people were worshipping it as an idol.

In the Isaiah vision (ch. vi) the seraphim are clearly the same as the cherubim in the holy place of the temple. Here, as later in the Book of Revelations, the seraphim clearly are supernatural angelic beings who serve to remind us of the glory of the Creator of all things.

Lost Letter

Would Miss J.S., who wrote us a letter concerning religious instruction in schools very kindly send to the editor of this column, at S. Paul's College, Newtown, a second copy of her letter, as unfortunately in the transmission of her letter from THE ANGLICAN office to here the first page of it has become lost?

The Ideal Way to Announce a BIRTH, MARRIAGE or BEREAVEMENT is in THE ANGLICAN (See Rates, Page 12)

THE SIGN OF THE CROSS

By CANON JAMES BENSON

I HAD wandered alone, day after day in the jungle. I was so starved and so weak that I had now only one thought in my mind, to give myself up to the enemy, it maybe that I should be allowed to go back to Gona to my own people, for I had only left them in order to endeavour to conduct the other missionaries to safety, as I knew my way about and was experienced after many years of jungle travel.

Over and over again I approached parties of Japanese soldiers, I was wearing my white cassock, now in tatters, but I felt that in it I should have more chance of being recognised for what I was, a priest. But every time I approached a party of soldiers, they looked at me and waved me away. I could hardly believe it possible.

I would approach a platoon of men sitting by the road side eating their dinner, and they would wave me away.

I would ask over and over again if any of them spoke English, or the dialects of the native language which I spoke, without any success.

PRISONER

There came a day when I fell in with a party of Japanese, led by an officer whom I approached. I asked him if he could speak English. He scratched his head for a moment, and then pointed at me and said "Spy." He kept on repeating the word which was apparently his only English word. I just shook my head in denial.

He signed me to walk on ahead of him, giving me his stretcher to carry. I put it on my shoulder with difficulty, but after a few steps I collapsed under the weight, and when he came and wildly motioned to me to get up and continue, I shook my head, it was impossible for me to get up and continue, I could go no further.

I knelt down and bent my head, baring my neck, and by placing my hand across the back of my neck I gave him to understand that I wanted him to draw his sword and cut off my head, but he would not.

I scrambled with difficulty to my feet and went to him and actually drew his sword out of its scabbard and handed it to him, and then I saw that he moved to comply with my request, and I knelt down again making the sign of the cross on my forehead and breast and I prayed as I waited for the sword to fall on my neck—but it did not fall.

After what seemed a long space of time, I looked up, and to my astonishment, there was the Japanese officer walking round me making the sign of the cross upon himself.

RESCUE

When he saw me look up, he came to me and tenderly lifted me up and half carried me to the side of the track and sat me down, he gave me water and a drink of wine, he bound up my feet which were bare and bleeding, he put salve from his first aid tin upon my back which was raw from beatings, and he gave me a mess tin full of cooked rice and fish, and then he left me on the side of the road eating my first meal for weeks, and with his men proceeded on his journey.

The sign of the Cross had apparently awakened in him memories of some early Christian teaching, and I had been spared, I know not why, but I found new courage, perhaps it was God's Will that I should not die but live and proclaim the power of the Cross of Christ.

I was eventually successful in giving myself up to a Japanese officer who spoke a little English, he had in fact been

These stories are extracts from Canon Benson's experiences as a prisoner-of-war of the Japanese in New Guinea.

He was stationed at Gona, in Holnicote Bay, when the Japanese landed there on July 21, 1942. He was attempting to take 12 other missionaries to safety across the Owen Stanley Range to Port Moresby when the party was ambushed and scattered. All the others were killed but, after the surrender of Rabaul, Canon Benson turned up in a prison camp in an emaciated condition.

His next group of stories in the series "Papuan's Become Christians" deals with the post-war period of the New Guinea Mission.

cook at a big American school for several years and he was kindly towards me. He believed my story that I was a priest, but he said how can I prove that to the High Command—I must have proof.

That is easy, I said, come down with me to Gona, and I will be able to get my boys to identify me, which they did.

This boy's witness secured my ultimate safety, and he was allowed to come and see me two or three times a week in my prison, and bring me native vegetables, and I was allowed to have my prayer book brought to me for which I was very thankful.

There came a day when an officer came and said "There are difficulties and we are moving and you are coming with us." This I afterwards found must have been the occasion of the Australians' return to Gona in December, 1942. I had been five months a prisoner.

We were placed on a Japanese cruiser and taken to Rabaul, where I was placed in

opposite corners of the cell, but at night one of the Chinese boys would come over and lie down beside me, and we would whisper together.

He was a Mission boy from the Roman Catholic Marist Mission of Vunopope. He was a very devout boy but had been terribly maltreated.

He and his family were accused of having a wireless set and of communicating with the British. The only grounds for this charge was the fact that the Japanese had found in their house a couple of old six volt batteries.

CHINESE BOYS

Actually one of them had belonged to the Mission launch, and one to the car, but the Japanese would not believe this, and subjected the four boys and their mother, who was at least seventy years of age, to the most awful tortures, one of which was a beating every second day.

This I watched with my own eyes, for every two days the soldiers would come and strip the boys and lay them across

"Then they would submit you to more and greater torture," I said, "No you must stick to the truth always, it is the only way." After some persuasion he promised that he would. We made it a special matter of prayer, and strangely enough the beatings ceased for a whole week.

There was a morning when my Chinese friend was taken outside the cell and roughly handled and questioned, and then dragged away into the bush. I learned later that he had been beheaded. So dies Mr. Valiant for the Truth.

WITH OTHER CHRISTIANS

After 15 months in this prison I was asked if I would like to go to the prison at Vunopope where the Marist Fathers were in prison. I was overjoyed at the prospect, and said I would like it if it could be arranged. It was arranged.

I arrived at the Mission compound which was surrounded by a barbed wire entanglement and guarded by soldiers, but within which there was freedom of movement.

I had only a cotton vest when I arrived, which was tied together with fine vines from the jungle, and trousers which were so tattered that they no longer covered me at all.

I had only had a bath twice in that 35 months, and my clothes would have fallen to pieces if they had been put into water.

I was covered with lice and latterly there were bugs. I was of course quite unshaven, sick with beri beri and malnutrition and whereas I normally weighed about 12 stone, I was now less than 6 stone.

In this Mission compound there were Marist Brothers and a Bishop, mostly Europeans, also two communities of sisters, members of the Community of the Assumption of Our Lady, and the Sisters of the Sacred Heart of Jesus.

These wonderful people took me in and ministered to me and for nine months I shared their life and their worship.

We lived entirely on the produce that we grew in our gardens, which was just enough for subsistence, but for the company of Christian people who shared my own outlook I thanked God daily.

RELEASE

I told them the story of the Chinese Mission boy, and the Bishop thanked me for what I had done for the boy. I afterwards was told by the Bishop that the other members of the Chinese family had been freed and allowed to go to their homes.

In this camp, in the latter stages of our internment, we suffered together the trials of our own bombing which were more awful than anything we had yet endured.

Every day for months on end, large forces of Boeings and fortresses would come over, sometimes as many as three hundred in number, and would strafe every square inch of our area.

Every building was destroyed, all prison defences went, we lived in slit trenches for weeks, but eventually we found a cave in the hillside that with not much work we made reasonably comfortable.

On one occasion we had taken to a trench during a raid which came without warning, and a party of ninety Japanese were feverishly trying to dig themselves in within fifty yards of us, and a direct hit came, every one of the Japanese was killed and their remains scattered over us and everywhere.

When release came, and I was to say farewell to these good people, my emotions could not be held in restraint, with the tears rolling down my cheeks I thanked them for their fellowship, for everything.



The late Canon James Benson, with the Priest-in-charge of St. Martin's, East Glenelg, taken after he had preached in the church early this year before leaving for England.

a prison which consisted mostly of Japanese military offenders. We were housed in what was formerly the Rabaul Hotel, a stone building, two storied, with concrete floors, and this had been converted into a series of cells.

I myself was not ill treated here, but I was starved, being only given stale rice and water once a day, and sleeping on a cold concrete floor.

I did secure one blanket, but I seldom had the use of it, for prisoners who were taken with fever were wrapped in it. I used to sit in a corner of the cell all day.

COMPANIONS

I said my Office regularly every day, and lived all that nine months in the presence of Our Lord, my constant meditation His Glorious Ascension, and His ever living Presence which I felt was the only answer to the sorrows of the world. Every day I made a Spiritual Communion, and this verily was my strength.

One day there came to the prison an old Chinese woman and her four sons. They were put into various cells, but two of the sons were put into my cell.

We were not allowed to talk, and all day long we sat in

the table and with leather thongs would beat them all over their bodies until the blood streamed and the flesh was in bloody pulp, and the victims lost consciousness.

What was still more terrible they could hear the same thing being done to their old mother in the next cell. Other kinds of torture were resorted to throughout the day.

But I had long talks with this Chinese boy. I told him that I was a priest, though not of his Church, but I explained that I made my Spiritual Communion every day, and if he liked he could join me.

He did, I lending him my prayer book, for I knew the service by heart. In this way for three months the Chinese boy and I shared the greatest privilege of Christians on earth.

One day his mind began to break under the strain of hearing the tortures of his mother, and he said that he was going to confess so that it would stop.

I said to him, "my dear boy that good would that do you, they would then take you to your home in the Binings and demand that you show them the installation and you would not be able to do that would you?" "No," he said.

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CHRISTMAS TRUTH

As the festive celebration of Christmas begins to gather momentum, it is good to know that beneath it all is a sound basis of historical fact. We celebrate something which actually happened in history.

How insistent were the writers of the New Testament on their own personal experiences of Jesus Christ.

Matthew and Mark record countless personal details about Him. The apostle Paul asserts that he himself saw Jesus after His resurrection. Peter, in his second epistle, reminds his

readers that they are not following "cunningly devised fables" in this Christian faith of theirs. "We are eyewitnesses of these things," he assures them.

But it is John, the beloved disciple, who states these facts most concisely.

"That which was from the beginning, that which we have heard, that which we have seen and heard, that which we have seen and heard we are reporting to you." This eternal life, he adds, was with (or towards) the Father and was shown forth to us.

Here is personal testimony indeed. John stood, as it were, on the frontier between the world of human sense and the unseemly, yet none the less real realm of spiritual things. "We listened to, spoke to, looked at and even handled that which was from the beginning—God the Son," he says.

For John there could now be no divorce between the seen and the unseen or the material and the spiritual.

God had met man as man, while still remaining God. God had expressed Himself to man in terms which man could understand.

The effect was to show man how far short he fell of what man ideally might be.

But for us to-day to see in Christ a standard to be achieved by human endeavour is to miss the point completely.

Jesus Christ is for us in a sense what the Law was to Israel. In Him the righteousness of God is revealed. But, as then, we are not justified by keeping the Law. The Ten Commandments were allied with the Tabernacle worship and its sacrifices.

The guilty men, condemned and undone in face of the Law, could find peace with God through the atoning sacrifice of the substitutionary animal in the sinner's stead.

So Christ is not only the revelation of God, the "Light" of the world. He is also the "Lamb" of God, who takes away the sin of the world.

So in the Incarnation we find ourselves undone. The Light that came finds us living in the shadows, often loving the darkness, rather than the light.

But the Incarnation was to lead to the Atonement. The manger is incomplete without the Cross.

Guilty and condemned before Him who, though tempted in all points like as we are, was without sin, we have peace with God through our Lord Jesus Christ, who bore our sins in His own body on the tree.

"Yes," says the apostle John, "and we have seen Him with our eyes, we have listened to Him, we have touched Him with our hands."

It's true.

Is it any wonder, then, that we sing, "O come, let us adore Him, Christ the Lord?"

—THE YOUTH EDITOR.

EMBER DAYS

"Ember" is derived from an Old English word which signifies "period" or "course."

The significance of this is seen when we realise that there are four periods of Ember Days (Wednesday, Friday and Saturday) throughout the year.

The first group comes at the beginning of Lent, the second in the week after Whitsun, the third in the week after September 14 and the fourth in the week after December 13.

Ember Days serve the Church to-day as days of prayer and fasting before the main Ordination Days, when candidates for the Sacred Ministry are admitted either as deacons or priests.

The next Ember Days will be December 14, 16 and 17.

S. Thomas' Day, December 21, is the next main Ordination Day when many priests and deacons will be ordained for the Church in Australia.

On that day, too, Archbishop W. R. Barrett, will be consecrated as a bishop in the Church of God and will serve as assistant bishop in the Diocese of Tasmania.

Bishops are always consecrated on a Sunday or a Saint's day.

CHRISTIAN DAYS

We commence this week a series of notes on the main Holy Days of the Church. Many of our secular holidays were originally either commemoration of religious events or Saints' days—for example, Boxing Day (S. Stephen's Day). This series will try to show how and why some of our more widely known days and seasons came to be fixed and for what they stand.

S. Thomas' Day, December 21, will be discussed next week.

GUILDFORD GRAMMAR SCHOLARSHIPS

FROM OUR OWN CORRESPONDENT

Perth, December 5
Michael Jonathan Thwaites, of Guildford Grammar School, and Michael Peter Bond, of the Brookton State school, have been awarded open scholarships by the council of the Guildford Grammar School.

A special scholarship open to sons of Church of England clergymen has been awarded to Alexander Nicholas John Blain, of the Guildford Grammar Preparatory School.

FOR SMALL PEOPLE

A BETHLEHEM BABY

When I was a small boy, I lived in Bethlehem, just a few miles south of Jerusalem. Bethlehem, in those days, was a sleepy little place. There wasn't much to do except work in the fields or perhaps help around our little house.

But even at home we could do little.

I often used to go down the narrow street to the gate of the town and watch the travellers coming and going.

One day here was great excitement in the town. The Romans had said that all our people had to go to their family city or village to have their names put on a list to be sent to the governor.

It wasn't long before we began to see lots of new faces in Bethlehem. People seemed to come from everywhere.

Day and night they came in through the tower gate (which was really our name for the place where the road entered the town).

Some walked, some rode on camels and others were carried on donkeys.

Bethlehem stopped being sleepy. In fact, it was hard to sleep at all. It was so noisy, even at night. People were talking and shouting, donkeys were braying and at night hundreds of lights flickered around the town.

I went down, one evening, to

GREASE PAINT AND THE GOSPEL

COMRADES OF S. GEORGE CAMP AT SHANNON PARK

FROM A SPECIAL CORRESPONDENT

Brisbane, December 5

With such a title as "Grease Paint and the Gospel" there could not be anything but an air of expectancy as eighty-odd comrades of S. George arrived at Shannon Park Youth Centre, Spring Bluff, some ten miles from Toowoomba, on Friday evening, December 2.

They came from Southport, Millerran, Esk, Toogoolawah, Brisbane and Toowoomba to begin the S. Andrews-tide camp arranged by the Downs Regional Committee in conjunction with the Queensland Provincial Council of the Order.

The Reverend John Hazlewood (vice-principal of S. Francis' College), assisted by Vernon Corish, directed the studies, which were aimed to show the place of music and drama in the work of evangelism.

Rhythm became the key note of all that was done, from the simple and austere plainsong of the Early Church to the choruses used in Billy Graham's missions.

The rhythm of the mime as

LEAGUE OF YOUTH PARTY

FROM OUR OWN CORRESPONDENT

Hobart, December 5
More than 50 young people gathered in the Synod Hall, Hobart, last Saturday, for the League of Youth Christmas party.

The evening included games, singing and a film featuring the "Fisher Family." In addition, a pageant was staged, showing the expectation of Christ in the Old Testament, and the fulfilment of that expectation in the New.

The Reverend J. S. Rymer, Rector of Kempton, spoke, stressing particularly the second coming of Christ. Mr. Rymer came to Tasmania a few months ago from England, where he assisted in some of the missions conducted by Dr. Billy Graham.

Instead of the distribution of Christmas presents, which has been practised in the past, members of the league brought gifts suitable for sending in parcels to mission stations.



Dear Boys and Girls,
With Christmas so near now I have been thinking of boys and girls of other lands for whom this happy time of the year will not be such a joyful time.
Some are living in refugee camps in Europe and Palestine. Some will be sleeping this Christmas Eve on the streets in Indian villages. Others will be trying to keep warm amongst the rubble of their homes in Korea.
Please remember them, pray for them and send a gift—the best you can—to your missionary society to send on to them. It is never too late.
God bless you all.
Your friend,
UNCLE PETER.

the simplest of dramatic forms found its expression in a charming production based on the Nativity story.

Dorothy Sayers' great radio drama, "The Man Born to be King," showed how the wireless can be harnessed to the work of proclaiming the Gospel.

Always the campers were being thrown back on the Bible, as when one group was told to produce a play in free speech and modern setting using the 17th chapter of the Acts of the Apostles.

MODERN IDIOM

Some of us will never forget the sight of S. Paul in a lounge suit arriving at a cocktail party and preaching unto them "Jesus and the resurrection" nor of the ad lib line with which a "Christian" ended an argument with a group of modern pagans in another play who might be described as "no hoppers."

Said the pagan "Well, soon we'll all be blown to smithereens by the atomic bomb, so what?" and the Christian's reply "The nearer the end the greater the hope."

One group was able to try themselves out as film actors as a little Christmas sequence was shot in the green fields, which became the hillside of Bethlehem, or in a cowshed, which was an ideal setting for a manger with goats and chickens as convenient and unpaid extras.

All this took place against the rhythm of the church's ordered round of prayer and praise, of Matins and Eucharist, Evening-song and Compline.

What spare time there was in a packed programme was used for hiking or listening to music or making friendships which will help to strengthen the bonds, which are holding so many young folk in this state together.

baby had come! I couldn't see him at first. The animals were all standing about or lying down asleep. The flies were awful. The people round about were talking and laughing in little groups.

I might have gone right past and not noticed the new baby if I hadn't been that way before.

When I managed to get over to the corner, I saw the baby all wrapped up near his mother, on the straw.

"What are you going to call him?" I said to the man nearby.

"We've called him Jesus, son," he replied, "because he is going to save his people. You see 'Jesus' means 'one who saves'."

Then he told me how God had promised them this baby boy. He told me, too, that that night, while I was away, some shepherds out in the fields had heard heavenly music and angels singing. The song was about a Saviour being born that very day in the city of David—our little city, Bethlehem.

And here he was.
I knelt down to have a closer look at him. He looked like any other baby. Then I felt glad to know that, although God had such great plans for him, he would grow up just like me. He would be able to understand little people like me. Then when he grows up, he will understand big people, too.

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Illustrated prospectus on application to the Headmistress: MISS D. F. PATTERSON, B.Sc.

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OBITUARY

THE BISHOP OF COVENTRY

We record with regret the death on November 30 of the Bishop of Coventry, the Right Reverend N. V. Gorton, at the age of 67.

He had been a schoolmaster for nearly 30 years before he was consecrated Bishop of Coventry in 1943.

Neville Vincent Gorton was born in 1888, the son of the Reverend C. V. Gorton, a canon of Manchester. He was educated at Marlborough and from there he went with a classical exhibition to Balliol College, Oxford, where he won an Aubrey Moore scholarship.

Ordained in 1914, he was appointed assistant chaplain at Sedbergh, where he remained until 1934, in due course becoming a housemaster. He was then appointed headmaster of Blundell's School, Tiverton.

He was consecrated Bishop of Coventry in S. Paul's Cathedral in 1943 and was enthroned in the ruins of Coventry Cathedral, which had been destroyed by enemy bombing some three years before. The cross carried in the bishop's procession was made of three large nails salvaged from the debris of the cathedral, and an oak seat placed on blocks of fallen masonry was his throne. The gaunt skeletons of the outer walls, the tower and the spire formed a grim reminder of the horrors England had faced and the hazards which lay ahead.

He spoke out plainly on the problems of the day. His views on marriage, on commercial television, on public houses, on betting, and on housing conditions were clear if at times they seemed a little simple.

When in 1944 he announced the proposals for the new cathedral, which had been designed by Sir Giles Gilbert Scott, there were two striking innovations. The first was that the altar was in the centre of the building and the second was that the cathedral should be a Christian centre of service to the community in full partnership with the Free Churches.

Of the altar he said: "It does not belong only to the clergy; it also belongs to the people. Therefore set it up in the middle of the church and let the people gather round it."

His words on the Christian centre proposal were: "Eighty per cent. of the people of Coventry are without membership of church or chapel... if they could see the cathedral standing for a new Christian leadership in an attack on all the problems we have to face together, they could be brought into the circle of Christ's action in Coventry."

THE REVEREND A. C. STEVENSON

We record with regret the death of the Reverend A. C. Stevenson on November 29 at S. John's College, Brisbane, where he had been warden since 1951. He was aged 52.

Mr. Stevenson studied for the priesthood at S. John's College, Armidale, and was made deacon in 1926 and ordained priest the following year. He was a Bush Brother in the Brotherhood of the Good Shepherd at Dubbo from 1926 to 1927, and was curate at S. Paul's Church, Burwood, in 1928-29.

Mr. Stevenson became assistant master at the Maryborough Grammar School in 1929, and from 1930-31 was a master at Barker College, Hornsby (N.S.W.). His appointment as curate at the Holy Trinity Church, Fortitude Valley (Q.), was made in 1932, and he stayed there until he became vicar of Eidsvold in 1935. From 1939 to 1943 he was vicar of Palmwoods.

Mr. Stevenson saw service with the A.I.F. as a chaplain until 1946, when he became rector of S. Mary's, Kangaroo Point, where he remained until appointment as warden of S. John's College in 1951.

He was the driving force behind the appeal for funds for the £130,000 college, which will admit its first 80 students at St. Lucia in March next year.

ARCHBISHOP ANSTHEY OF S. BONIFACE

"Bonifacian" writes of the late Archbishop A. H. Anstey:—

Your obituary notice of the death of Arthur Anstey has one omission. It does not mention the wonderful work that he did as the Principal of S. Boniface Missionary College at Warminster.

The "Don," as we called him, trained many men for the work of the Church overseas, and he saw that they were well trained. He had a wonderful capacity for judging the possibilities in a candidate for training, and was rarely far wrong in his estimate.

One remembers his "bon mot" when asked what were the rules at S. Boniface. He replied that there were no rules, and if a man broke them he was expelled. Pressed for an explanation he said that at S. Boniface the students were expected to act as gentlemen, failing which they were asked to leave.

Some of us will remember the "symposium" on Sunday nights in the principal's study. Just a group of senior students discussing possible problems which might occur when men became priests, and also reading poetry. The "Don" was especially fond of Browning and Tennyson, and without doubt inculcated in the minds of many young men a love for a wider culture than was contained in the syllabus for the Durham L.Th. or the Universities Examination prior to Ordination.

His rigorous ascetic life was a part of his nature, and his example was an inspiration to many students. Men were called to serve in the Priesthood, not for worldly advantages, or social success, but as the servants of Jesus Christ. He rejoiced when a former student was given some honour in the Church, but always insisted that the honour should be regarded as for the college, more than for the individual.

He collected a fine staff, some of whom went with him to Codrington College, Barbados. He gave himself, and his personal income freely because he was a great lover of souls. God grant him the rest that he scorned to take in life, since he felt that "The King's business requires haste."

S.A. RHODES SCHOLAR

FROM OUR OWN CORRESPONDENT

Adelaide, December 5

Mr. Ian Wilson, South Australia's Rhodes Scholar for 1954, left Adelaide this week for Magdalen College, Oxford. He has completed his Law course at the University of Adelaide, and will read for a B.C.L. degree at Oxford.

Mr. Wilson, a lecturer at S. Matthew's, Marryatville, is the elder son of Mr. and Mrs. K. C. Wilson, of Tusmore.

FILM REVIEW

"BELLES OF S. TRINIAN'S"

AT the "Athenaeum" Theatre, Melbourne, with Alastair Sim in the dual parts of the headmistress and her twin brother this story of an English girls' school is the most hilarious for years, and it is one to which you can take the whole family; bearing in mind that if your daughter tries making gin in the chemistry lab, she will probably be expelled and the stabling of a racehorse in the dormitory is not permitted in every school.

The curriculum of the school is admirably summed up by the headmistress in these words:—"Most schools train a girl to take her place in a hard and ruthless world, but this school

is different; it is the hard and ruthless world that has to protect itself when our girls go out."

The shopkeepers keep their shutters up and the shops closed during school term as protection against the dear girls.

An eastern Sultan sends one of his many daughters to the school because it is handy to where his racehorse is being trained, but a bookmaker's daughter at the school has no difficulty in persuading the girls in her form to kidnap the horse; they are forestalled, however, by the Fourth Form, who, with the headmistress, are all backing the Sultan's horse. —W.F.H.

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- PEACE WITH GOD—Arresting Sermons by Dr. Graham, 13/3 (13/10).
- THE BILLY GRAHAM STORY—Dr. C. T. Cook's up-to-date biography, 14/2 (14/10).

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BOOK REVIEWS IN BRIEF

STOP, LOOK, LIVE. James Keller. The World's Work. Price, 13/3.

This book is produced by an American movement called "The Christophers," whose aim it is to stimulate appreciation of spiritual truths.

The Christophers have no members, no meetings, no organisation beyond their headquarters in New York City.

Although started under Roman Catholic auspices, the movement has the voluntary support of many thousands of Americans in all walks of life, and of very different faiths.

The book itself provides a story for each day of the year, and your reviewer has been so impressed with them that he uses them daily as a means of evangelising sailors. It should prove a most useful book for the preacher, and indeed for everyone.

The stories have that touch of authenticity which is so essential, and the moral is drawn out into a thought for the day, and each story is rounded off with an apt biblical quotation and a prayer in aspiration form.

[Our review copy came from the publishers, 317 Collins Street, Melbourne.]

THE SECRETS OF HAPPINESS. Compiled by Richard Collier. The World's Work. Price, 6/3.

This is a pretentious work that seeks to find the key to happiness by asking a wide, and rather preciously chosen, number of eminent Britons their various recipes for happiness.

There is no discussion of the theological basis of happiness, nor is this surprising in a slight volume where the opinions of Bertrand Russell rub shoulders with such eminent Roman Catholics as Lord Pakenham and Lady Mackenzie.

From the empirical point of view, the various contributions could with ease decorate the pages of a popular women's paper, but they lack integration and reality when collected into such a pot pourri as this.

[Our review copy came from the publishers, 317 Collins Street, Melbourne.]

THIS SHINING DAY. Cecil Hunt. Hodder and Stoughton. English price, 8/6.

I am a lover of anthologies, having neither the money nor the space to own all the books I should like to have, and I commend this anthology to the Christian reader.

Mr. Hunt has collected a saint for each day of the year, supplementing the Anglican Calendar from Roman Catholic sources, when the cupboard was bare, and has given a neat hagiology and appropriate quotation from the Bible or from some good Christian classic to each day. He avoids awkwardness by omitting mention of the Falling Asleep and the Conception of the Virgin Mary.

I was surprised to find quotations from Marcus Aurelius and Edmund Burke, but on the whole I commend the book as well compiled and very apposite.

[Our review copy came from the publishers.]

CHURCH TEACHING FOR THE JUNIOR CHILD BOOK 2. Dobson. English price, 5/6.

OUR CHRISTIAN CALLING. Rhodes. Church Assembly Children's Council. English price, 6/-.

These are two admirable books for the parish priest and the Sunday school teacher, and contain much in the way of fresh ideas and hints upon method.

The first is a drastic revision of an earlier book of the same name, and Canon Dobson has done a skilful job in collating the work of his various contri-

butors. Some considerable mention is made of visual aids, and each lesson is a carefully integrated unity of instruction, research and worship.

Mr. Rhodes has also produced a most useful book and keeps to his promise in the preface that lessons are based upon the Bible and the Prayer Book.

He could have made more suggestions than he does about the use of visual aids, but his summaries and test questions will in practice provide a considerable amount of work for the younger seniors who will be taught from this book.

[Our review copies came from the Church Information Board, Westminster, England.]

THE WINGS OF THE MORNING. A. F. Sharp. Greaves. English price, 7/6.

Archdeacon Sharp has turned back the pages of his memory to give us a delightful picture of his early life as a missionary, first in Singapore and then in Borneo.

His style is gentle and modest, but through his reticence can be seen the quality of his work.

The present Bishop of Borneo says of him, "... the devoted labours of Arthur Sharp, to his selflessness and love of souls, to his unshakable zeal for the extension of God's Kingdom, the Church weathered the storms of those years ..."

It is a quiet book, free from histrionics, and is one that should find its place in the missionary libraries of our churches.

[Our review copy came from the publishers, H. H. Greaves Ltd., 106 Lordship Lane, London, S.E.22.]

IS THE TRAINED LAYMAN A MYTH?

THE FOUR GREAT HERESIES. The Bishop of London. A. R. Mowbray and Co. Ltd. Pp. 139. English price, 8/6.

READING this book prompted a query which has occurred to the reviewer on a number of occasions, namely, is there a generally higher level of trained Christian intelligence among English laymen than is to be found in Australia?

Those who have read A. R. Vidler's "A Plain Man's Guide to Christianity," for example, must be aware that the "plain man" of the title is a pretty rare bird in this country. So rare, in fact, that in many parishes he would not be found at all.

In his preface to "The Four Great Heresies" (Nestorian, Eutychian, Apollinarian and Arian), Bishop Wand is careful to explain that these Lent lectures for 1954 were primarily for lay people. "The necessity to provide as clear an outline as possible," he adds, "has led to some over-simplification."

The reviewer would be interested to learn if the bishop, who knows Australians well, considers that in this country there could be found more than a handful of laymen both interested in the subject of his lectures and able to follow their argument. He would also be interested to know, in view of the depressing reports one gets from time to time of Church life in England, what the comparable situation is there.

If the bishop's book is widely read among English laymen, they must understand technical

theological language almost as well as do the majority of Australian clergy. On an average, every second page of the volume is sprinkled with terms and phrases requiring for their interpretation a fairly good knowledge of theology.

In one respect the point is not very important, because many of the clergy will profit by reading this scholarly and well-written work, and will not consider it too slight to merit careful attention and thought. It may cover familiar ground in their case, but its compression and directness will be helpful to many who have half-forgotten the old doctrinal conflicts and their results.

What is important, however, is the possibility—so far as this reviewer is concerned it is a certainty—that the trained intelligence of a significant group of Anglican laymen is a myth. If that is so, many of our scholars and priests are not only deluding themselves, but are also escaping their responsibilities to communicate with laymen on a level likely to gain some response.

One great need, in this country, at any rate, is a wide range of simply written pamphlets for Anglicans of the kind which are so amply provided for Roman Catholic lay people. They would have an immediate usefulness, and in time the parish clergy could create a greater demand for them by regularly drawing attention to them and by giving parallel teaching in sermons and in other ways.

If the vast majority of worshipping Anglicans were anxiously conscious of their inability to explain and argue the Faith which they profess, they could be excused for hurling a Cockney injunction at some of their writers and a lot of their priests: "Coom dah orf it!"

—H.P.R.



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LETTERS TO THE EDITOR

(Continued from page 5)

SOUTH INDIA

TO THE EDITOR OF THE ANGLICAN

Sir,—The Reverend Austin James (THE ANGLICAN, November 18) would seem to be under the impression that my correspondence on the difficult question of the Church of South India is in some way an attack upon the good faith and integrity of non-conformists, and that with me "the evident fruit of the Holy Ghost in non-episcopal ministries counts for nothing." The former innuendo and the latter assertion I deny.

What has disturbed not only myself but many others about South India is that Catholic Faith and Order have been separated, and that it is imagined that by some magical process of episcopal ordination all other matters will straighten themselves out. Even Mr. Mascall who is prepared to recognise the "Orders" of the C.S.I. in his pamphlet, "The Convocations and South India," expresses his alarm in these words: "The plain fact is that our involvement in Protestant reunion schemes has led the Church of England perilously near to the point of disruption; and common prudence, apart from more directly religious considerations, demands that we shall call a halt to this movement while we engage in the urgent task of healing our own inner wounds and divisions."

Mr James states that he has "found and exercised a true priesthood of the Word and Sacrament within the Methodist Church." I hope he will not think me uncharitable if I ask the question "what kind of priesthood?" Nowadays it has become the fashion in Protestant circles to lay claim to certain names, titles etc., which one hundred or even fifty years ago were considered anathema by their spiritual fathers and grandfathers. However, often we find words such as Priest, etc., having entirely new meanings attached to them which are different to those of traditional Catholic usage.

Mr James accuses me of handing the truth carelessly when I stated that non-episcopal and episcopal ministries are treated as equally valid and that there is a trial period of thirty years, at the end of which it will be decided as to whether an episcopal ministry will continue or not. The first

Joseph Medcalf

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statement (as to parity of ministries) is proved by the present practice in C.S.I., whilst the truth of the second is shewn in Section 6 of the Basis of Union which states, *inter alia*—

"The uniting Churches agree that it is their intention and expectation that eventually every minister exercising a permanent ministry in the united Church will be an episcopally ordained minister."

The deed then proceeds "for the thirty years succeeding the inauguration of the union the ministers of any Church whose members have founded the originally separate parts of the united Church may be received as ministers of the united Church."

Further still, we are told: "After this period of thirty years, the united Church must determine for itself whether it will continue to make any exceptions to the rule that its ministry is an episcopally ordained ministry." (Emphasis mine.)

I am etc.,
N. E. MOXON,
Vaucluse, N.S.W.

TO THE EDITOR OF THE ANGLICAN

Sir,—May I say a word on the side of those correspondents who have been described as "hard," "intransigent," "prejudiced," "completely intolerant" and "consistently inmoderate?"

I suggest that theological discussion is none the better for being dragged down to this level. Indeed the letters that drew down these epithets were if anything more moderate in tone than those that set out to criticise them. Their real weakness lay not in their lack of charity but in their unexamined assumptions.

I hope that the case that they have argued will be further expressed as clearly and objectively as possible, and answered if necessary in the same way.

Yours faithfully,
L. M. MURCHISON
Goulburn,
N.S.W.

CHURCH SCHOOLS

TO THE EDITOR OF THE ANGLICAN

Sir,—I have read with great interest the letter of the Reverend Arthur Pidd in your issue of November 18. While I thank him for much food for thought, I find some assumptions indefensible, and there runs through his letter a hostility to ordinary Church schools and a lack of sympathy with the service they have rendered to Church and State.

I note the following assumptions (as I think) untenable:—

1. That schools are secular, or sacred, or secular-sacred (his own term), involving a choice of "one or other or both." But such (or any) schools cannot be hybrids! They are either Christian or non-Christian. The object of the foundation of every Church school is the training of character on the foundation of the Christian Faith, as taught by the branch of the Christian Church which founds it. If a Church school departs from this basis, it is so much less Christian; but its foundation is Christian. Granted a school may be founded without deliberate association with Chris-

tian organisations, it may be Christian in spirit; but for how long will this spirit pervade the detached school?

2. The next assumption is that Church schools fail if most of their scholars do not turn out good churchmen. But we don't condemn the schools if only a percentage turn out good scholars! What holds as a test in scholarship may well hold in churchmanship. A school does well in both if 10 per cent. are good, 10 per cent. poor, and the rest good triers, law-abiding citizens, with fair standards of culture and churchmanship.

3. The third assumption is that the boarding-school is much superior as a training-ground. I have seen it better, and I have seen it worse. There are great schools in Australia where boarders are a small fraction of the school, yet whose Old Boys have been prominent leaders in Church and State. My own experience prompts me to say that the best school combines boarders and day-boys in nearly equal proportion. Quite definitely I should say that a segregated school of boarders only is not the best.

Besides there are financial considerations. Given an initial capital expenditure for the proper accommodation of (say) 250 boarders, it is far less expensive to add 500 day-boys to your roll than 250 boarders; and why should the townsman's son, professional's, or labourer's, be kept out? Church schools, admittedly, should not cater for the well-to-do. For every parent who can send a boarder ten can send a day-boy! While the boarder has a chapel of his own, besides class-rooms, playing-fields, library, science-hall, swimming-pool and parade-ground, the churchman in town to be told that he must look to the State for these things, and do without a school chapel?

4. The fourth assumption is that money invested in a Church school is so much the less for other Church investments. My answer is that schools need not be dependent on diocesan funds: They may be, and often are, founded by individual benefactors who are more interested in education than in other Church activities.

The schools may even be of assistance rather than a drag on the diocese. As an illustration—a school with which I have been associated has property of at least one hundred thousand pounds (Mr. Pidd's figure). Apart from a small private loan in its infancy from its diocesan, which was soon refunded, it has made its own way, and has itself lent small amounts to diocesan projects, and made grants to charitable causes, especially for returned soldiers. The school in question is free of debt; its fees are low, while assistant-masters are safeguarded by a liberal industrial award. Evidence of the life and work of this and such schools is for any one to see!

I am, etc.
(The Reverend)
W. P. F. MORRIS.
Scarborough,
Queensland

HISTORIC CHURCHES GRANTS

ANGLICAN NEWS SERVICE

London, November 28

Further grants, totalling £13,975 to 62 churches in the nine dioceses, have been announced by the Historic Churches Preservation Trust. Three interest-free loans amounting to £1,100 are also announced.

The biggest grant in the list is one of £1,100 to the church of S. Lawrence, West Wycombe, which stands on a hill overlooking the main road from London to Oxford; the golden ball surmounting the church, which is known to many travellers, is one of the features in need of repair.

A further grant of £1,100 is made to the church of S. Mary, South Creake, Norfolk, and a grant of £1,100 is also made to the church of S. Nicholas, Sevenoaks, which needs £35,000 to make good the ravages of death-watch beetle and dry rot.



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C.E.M.S. IN VICTORIA

FROM OUR C.E.M.S. CORRESPONDENT

Melbourne, December 5

Mr. Ernest Williams, the national vice-chairman of C.E.M.S. in England, who is making a private visit to this country, was welcomed at the C.E.M.S. luncheon in Melbourne on November 22.

Brother Williams was also present at the service in S. Paul's Cathedral to mark the jubilee of the foundation of the society on Sunday, November 27.

The special preacher at this service was the diocesan vice-president in Melbourne, the Right Reverend J. O. McKie.

Preaching on the challenge of C.E.M.S., Bishop McKie asked the society to sound the note of thanksgiving for the vision of the pioneers of C.E.M.S. and work hard for the expansion of the society during the next fifty years.

He challenged his listeners to be proud of three things, their Christian faith, their membership of the great Church of England, and their membership of C.E.M.S.

The Smoke Night, held on September 30, was by far the most successful social gathering held by the society in Melbourne since the war. The lay-chairman, Brother W. Brady, presided and guests included the Bishop of St. Arnaud, representing the society in the country dioceses, Brother George Lovelock, lay-chairman of C.E.M.S. in the Diocese of Adelaide, the National Secretary of C.E.M.S. in Australia, Brother A. G. James, and the Victorian Provincial Secretary Brother I. W. Servis.

Among those present were fourteen original members of the society in Victoria and the G.O.M. of C.E.M.S. in Melbourne, Brother George Allen.

An excellent programme of music and comedy was interspersed by two talks, one by Brother Godfrey Hughes, who traced the early history of the society in Victoria.

Brother Hughes helped in the foundation of the branch at S. Peter's, Eastern Hill, in 1909 and was admitted on July 28 of that year.

The other speaker was Brother John Reeves, who has already achieved a reputation as a church historian. Still in his thirties, Brother Reeves is the youngest member of the Melbourne Diocesan Executive.

In his remarks, he told of

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DIOCESAN NEWS

ADELAIDE

ORDINATION

The Reader-in-Charge of the Missions to Seamen, Whyalla, Mr. J. H. Kelly, who has been doing a course of study under the direction of the Examining Chaplains to the Bishop of Adelaide, will be ordained deacon by the bishop on S. Thomas' Day, December 21.

ARMIDALE

C.E.M.S. PROGRESS

As honorary secretary of the S. Peter's Cathedral branch of the C.E.M.S., Mr. Fred Kirkwood reported the annual meeting of the branch that although 1955 was a quiet year, the branch had given a leadership within the parish, and had been actively represented at diocesan rallies at Bingara and West Tarwin, and in the formation of new branches at Glen Innes, Barraba, Walcha and Uralla. At only one meeting was an outside speaker invited, the most valuable contributions coming from papers by the members—Mr. S. Waterhouse on the Prayer Book; Mr. E. Crossie on the Heritage of the Church of England; and the secretary on the Role of the Layman. Officers elected were: Mr. E. Crossie, Mr. J. Waterhouse; vice presidents, Dr. H. G. Boyle, and Mr. E. Crossie; secretary, Mr. F. G. Kirkwood; treasurer, Mr. R. Moore; social secretary, Mr. H. Berryman.

DIAMOND JUBILEE

N.E.G.S. ended their Diamond Jubilee year with a series of events culminating in a "Turning the Sod" on December 7. This is the symbolic beginning of the £40,000 extension scheme planned to be carried out next year, and for which substantial donations have already been given and promised. The first sod was turned by Miss Blaise White, president of the Old Girls' Union, immediately after the chapel ceremony. The prize giving, at which Sir Earle Page was the principal speaker, followed.

WALGETT

A new parish hall has been opened at Walgett. It was built as a memorial to the fallen of the two World Wars at a cost of £2,500. Immediately after the opening, £2,500 has been paid off.

BATHURST

CHILDREN'S HOME

S. Michael's Home at Kelso should be completed next March. Many donations from the diocese have reached the D.C. in England. Dubbo Parish is sending a further £100 to Bathurst, including £50 from the Women's Guild, who hope to give the same amount each year.

D.C. DUE BACK

The D.C. was given a welcome by Welsh P.O.W.s in Cardiff and Swansea during his last land visit before sailing for Australia. He was appointed S.P.C.K. Anglican Chaplain for the voyage on the "Orion," which is due in Sydney on December 19.

CANBERRA AND GOULBURN

S. MATTHEW'S, BANNABY

On Sunday, November 28, the Rector of Taralga, the Reverend G. K. Armstrong, in the presence of a large congregation, dedicated the Hillas and Jamieson memorial furnishings at S. Matthew's Church, Bannaby. The furnishings which consist of an altar, sanctuary rails, panelling and prayer desk, are all in polished mahogany and two altar vases in nickel-plate.

The church was decorated throughout tastefully with flowers, and after the service the congregation, including visitors from some distance around, were entertained to afternoon tea by the Bannaby congregation. The Reverend H. F. A. Champion, a former rector of the parish, was also present for the occasion.

GRAFTON

ORDINATION

Bishop C. E. Storts will ordain two deacons and one priest at St. Charles Church Cathedral (his cathedral until his resignation last August) on Letters Dismissory from the Administrations of Canon T. M. F. Gerry on December 21. The retreat will be taken and the occasional sermon preached by the Very Reverend A. E. Marr.

MELBOURNE

BAYSWATER

The Archbishop of Melbourne dedicated extensions to S. Stephen's Church, Bayswater, on December 4.

"THE MESSIAH"

The Methodist Ladies' College choir comprising 300 voices under the direction of Miss Ruth Flockhart will give a recital in S. Paul's Cathedral on December 11, at 3 p.m. of extracts from "The Messiah" arranged for treble voices by Ernest Read.

REGIMENT AT SERVICE

Members of the Royal Melbourne Regiment are to attend Matins at the cathedral on December 11.

PERTH

EMBERTIDE PRAYERS

The Archbishop of Perth appeals for prayers for the Reverend Derek Roland Alton and the Reverend Roy Malcolm Grant, who are to be ordained to the priesthood in S. George's Cathedral at 10 a.m. on S. Thomas' Day, December 21. After ordination, Mr. Alton will join the staff of Archdeacon L. L. Bothamley at Northam and Mr. Grant will continue as assistant to the Rector of Wembley-Floreat Park.

In addition, prayers are asked for the following deacons who are looking forward to their ordination as priests: John Callis Abraham, Bryan Francis Hall, Norman John Hall, Antony Stott.

The following men are in training at theological colleges: John Breddon Bowyer, Rex Littledale Burrell, Edward William Doncaster, William Harcourt Glenny, Geoffrey Edwin Hayles, Ronald Albert Pearce, Stanley Frederick Threlfall, David John Williams.

The following hope to start training in the near future: William Adams, Frederick Geoffrey Beyer, Kevin Edward Hall, Robert Milton Long, Hugh McGuinness.

FORREST RIVER MISSION

The Reverend R. B. Cranwick has returned from his visit to Forrest River Mission.

NEW PARISHES

Two new parishes were constituted at the diocesan council meeting held on December 1, the Parish of Mingenew (vacant); and the Parish of Tuart Hill and Mount Kojima (the Reverend J. H. Thompson).

The residents of the district of Como petitioned the diocesan council to be made a separate parish. An announcement will be made at the next diocesan council meeting.

NEW CHAPLAIN

The Reverend Ross Ball, in addition to his duties as Rector of Wandaring, has also been appointed as Chaplain to Parkeville Homes, and Stoneville Boys' Farm School.

BROADCASTING COMMITTEE
The Broadcasting Committee has been made a diocesan body and will be elected each year at Synod.

C.E.M.S. COMMITTEE

The archbishop has appointed a committee to revise the C.E.M.S. as a diocesan organisation. The

chairman and convener is the Rector of Kennington, the Reverend J. R. Precious, and the committee the Reverend J. H. Best, the Reverend J. Lyn Brown and the Reverend J. Hall. The committee has the power to co-opt other members.

MIDLAND JUNCTION

The rector, the Reverend R. T. Arrantash, reports that his vestry has not yet been able to make any firm decision about the plans for the new parish hall. It was hoped at one time to build a hall with two rooms to let as offices, but as the financial difficulties have not been overcome, that idea may therefore have to be put aside.

ROCKHAMPTON

YEPPON

On Sunday, November 13, at S. James' Church, Yeppon, the Bishop of Rockhampton, the Right Reverend J. A. G. Housden, dedicated a carved oak altar retables. The retables was given by parishioners, who contributed at the instigation of the rector, Canon J. E. Dale.

CLERMONT

The Bishop of Rockhampton dedicated a stained glass rose window in All Saints' Church, Clermont, on November 20. The window was dedicated to the memory of the late Captain Roger Griffin.



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SNAPSHOT COMPETITION



The winner of our snapshot competition this week is the Reverend E. C. Barber, of S. Paul's, Waiwhetu, Lower Hutt, New Zealand, who sent us this picture of the new parish hall, which was erected entirely by voluntary labour by men of the parish during November, 1952, to January, 1955. The building is 60' long by 40' wide, and contains a main hall and seven classrooms. Waiwhetu has been a separate parochial district since 1947, when it was separated from S. James', Lower Hutt. The present population of the parish is just under 900 Church families.

KALGOORLIE VISITATION

(Continued from page 1)

Sister Thomas at Rawlinna is doing similar work, which is greatly valued by those living on the Western Australian part of the line, and she is glad to be in touch with the Kalgoorlie centre of the Royal Flying Doctor Service.

The rail coach can be attached to convenient trains and shunted on to a loop line by the larger settlements for as long a period as is necessary.

The coach, which is equally well suited for medical, spiritual and general welfare ministrations, consists of a compartment large enough to serve as a chapel for a dozen communicants, a small surgery which makes an excellent vestry, a wash place with shower recess, a small dining or sitting room, a kitchen with primus stove and refrigerator, and two well-fitted sleeping compartments.

Holy Communion was celebrated daily in the "chapel" of the carriage, and other services were held in schools or rest rooms.

On more than one occasion at the evening services, a Greek choir sang a hymn and a tropion, and a group of German children sang "Silent Night" in their respective languages.

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THE ANGLICAN

See Rates, This Page.

MANY GIFTS FOR BOOROWA

PARISH CHURCH BEAUTIFIED

FROM A SPECIAL CORRESPONDENT
Boorowa, N.S.W.,
December 3

On Sunday, November 19, the Bishop of Canberra and Goulburn, the Right Reverend E. H. Burgmann, visited the Parish of Boorowa to administer Confirmation and to dedicate a number of gifts which had been made to the church within the past twelve months.

The bishop, at the request of the rector, the Reverend E. M. Cutcliffe, also admitted Mr. T. Dun, headmaster of the public school, as an honorary reader in the parish.

The bishop expressed his pleasure and appreciation of the many improvements which had been made to the church since his previous visit.

The money raised from last year's fete was used to paint the interior and exterior of the church. The inside walls are painted pale blue, the sanctuary being off-white, the original effect of "pointing" being retained by pencil markings.

The members of the Churchwomen's Union also raised sufficient funds by means of catering to purchase a beautiful red carpet for the aisle and sanctuary, four brass vases, a new altar cloth and material for a new organ screen.

The bishop dedicated a new set of pews and a sanctuary lamp, the latter being in memory of the late Mr. John Needham.

NEW PEWS

Due to the efforts of Mr. J. Cliff, all of the twenty-six new pews of silky oak were donated and installed in the church within three months. Many of these are memorials to past parishioners, and bear a tablet to this effect. The remainder are straight-out gifts.

Other gifts to the church within the past twelve months include a silver chalice and paten in memory of the late Mr. W. H. Bolder, a lectern Bible in memory of the late Mrs. O. J. Stuart, and a sanctuary chair in memory of the late Mr. S. J. Hughston.

Mr. W. Couch generously offered to lay a concrete path from the lych gate to the church, and Mr. B. Wilding organised a working bee for this purpose. The path is now completed.

The Young Anglicans have provided funds towards the installation of modern lighting, and this work will commence at an early date.

LOVELY HALL DEDICATED

CANTERBURY'S ENTERPRISE

FROM A SPECIAL CORRESPONDENT

The opening and dedication of S. Paul's War Memorial Parish Hall at Canterbury, Diocese of Sydney, was performed by the Archbishop of Sydney on Sunday afternoon, December 4.

Five hundred parishioners and friends, visiting clergy, representatives of local municipal councils and local Members of Parliament attended.

After the service of dedication in S. Paul's, the archbishop, clergy, choir and congregation proceeded to the main door of the hall, which the archbishop duly opened.

Afternoon tea was served to all present when all had an opportunity of viewing the hall, which will cost about £16,000. The building contains a large hall 60ft. x 40ft., stage 40ft. x 20ft., 2 dressing rooms, kitchen with built-in cupboards, gas stove, gas cafe boiler and

C.E.M.S. IN QUEENSLAND

THE GOLDEN JUBILEE

FROM OUR C.E.M.S. CORRESPONDENT

Brisbane, December 5
During the coming week-end the Queensland Executive will celebrate "Fifty Years of C.E.M.S. in Australia" and all members are working hard to ensure that the celebration is worthy of the occasion.

There will be a thanksgiving Evensong in S. John's Cathedral on Friday, December 9, at 6.30 p.m. The Archbishop of Brisbane will preside and the Governor, Sir John Lavarack, will be present.

Following Evensong there will be an informal dinner and social evening at the Hotel Canberra; Alderman W. M. Cook will represent the Lord Mayor, Alderman T. R. Groom, and representatives of other religious denominations will also be present. A musical programme to be

CHINESE DEACON IN KALGOORLIE

FROM OUR OWN CORRESPONDENT

Kalgoorlie, December 4

The Reverend Michael Chin, a young Chinese deacon from Borneo, is visiting the Diocese of Kalgoorlie.

He was ordained at S. Michael's, Craters, last Michaelmas by the Bishop of Borneo.

He preached at a Family Service at S. Matthew's, Boulder, this afternoon and at Evensong in S. John's Cathedral.

Next week he goes on to stay with the Rector of Southern Cross, the Reverend Douglas Davies, and then will spend the remainder of his vacation in the Perth diocese.

HOMES FOR CLERGY

ANGLICAN NEWS SERVICE

London, December 5

The Church of England Pensions Board will this month open two further residential homes for retired clergy at Finchley, London, and Hindhead, Surrey.

CLASSIFIED ADVERTISEMENTS

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HEADMISTRESS REQUIRED for Diocesan Church School, "Stratford" Blue Rawson, Blue Mountains, N.S.W. Apply to the Reverend S. F. Dillon, 83 Anglo Road, Campsie, N.S.W., by December 31, 1955, phone UY2872 (Sydney exchange).

S. JOHN'S UNIVERSITY

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POSITION OF WARDEN.

APPLICANTS by Priest-Graduates are invited for appointment next February as Warden of the new College being erected at St. Lucia. Full particulars, qualifications, references and photo should be sent to the Archbishop's Secretary, Church House, 41 Ann Street, Brisbane, Queensland, as soon as possible.

BRITISH AND FOREIGN Bible Society, Representatives: 2 for South Australian Auxiliary, Transport provided. Housing available if necessary. Ordination preferred, but not necessary. Particulars, re salary, etc., The Secretary, 73 Grenfell Street, Adelaide, South Australia.

A.B.M., QUEENSLAND, requires Field Officer. Missionary opportunity for person interested in work among young people and children. Apply stating age and details of education and experience to the State Secretary, G.P.O. Box 4217, Brisbane, Queensland.

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ACCOMMODATION VACANT TO LET, Wentworth Falls, N.S.W. New furnished cottage from December 12 to February 6. Accommodation 6. Garage, H.W.S., Septic tank. Electric and fuel stoves. Blankets and crockery, no linen or cutlery. Rent 9 guineas, including electricity UM7949 (Sydney Exchange).

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BIRTHS
JAMES, On December 5 at the King George V Memorial Hospital, Sydney, to Avril and Monina a daughter.

BUTTERLEY, On December 1, 1955, at the Tasman Hospital, Kooyna, to Judith and Harlin, the gift of a son.

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It is built of brick construction on reinforced concrete pier and beam footings, with apricot coloured facebricks jointed with yellow mortar externally and internally. Grey concrete tiled roof, white boxed eaves, fibrous plaster ceilings and ornamental wood principals, tallow wood floors and Gothic-shaped steel frame windows glazed with blue cathedral glass.

The stage proscenium is of fibrous plaster and the front of the stage floor is cut for recessed footlights. The stage curtains are of red crushed velvet with a black backdrop.

The external and internal painting has been carried out in two shades of blue. Coloured lino, tiles cover the floors of dressing rooms, kitchen and cloak room.

The hall will be used for parochial functions and will accommodate 550 persons.

contributed by Brisbane's leading artists has been arranged.

As a gesture to Toowoong, where the first branch of C.E.M.S. in Australia was established in December, 1905, a corporate Evensong will be held in S. Thomas' Church on Sunday, December 11. The Rector of Toowoong, the Reverend A. E. Loxton, will preach and the service will be conducted by lay members of the Society.

NEW BRANCH AT EKIBIN

A small but earnest gathering of men at S. Luke's, Ekibin, was addressed by the chairman and secretary of the Executive on November 23 and, following a subsequent meeting of men, it has been decided to establish a branch there.

The rector, the Reverend R. de Voil, is a keen supporter of the society and, early next year, the parish will embark on the project of building a new church. It is expected that an admission service will take place some time in January.