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CANON E. J. DAVIDSON TO BECOME GIPPSLAND'S BISHOP CLIMAX TO VARIED CAREER

The Rector of the historic Sydney city parish of S. James, King Street, Canon E. J. Davidson, has been elected fourth Lord Bishop of Gippsland, Victoria, in succession to the Right Reverend D. B. Blackwood, who retired from the see last year and is acting as Bishop Administrator at present.

The appointment is still subject to Canon Davidson's formal acceptance.

Bishops of Gippsland, under the constitution of the diocese, are elected not in open synod, but by a board of six lay and six clerical members elected by synod for a term of three years.

The board met and, under the guidance of the Holy Spirit, proceeded to elect on Friday, January 7. It is known that the board finally met after very long and careful examination of the needs of the whole Church in Australia as well as those of the diocese, and after prolonged and meticulous consideration of a great number of names put forward from various quarters, including the four Metropolitans.

Immediately after election, the name was transmitted by the Bishop Administrator to the Archbishop of Melbourne and Metropolitan, the Most Reverend J. J. Booth, who, in accordance with the constitutional practice, in turn submitted the name to the remaining bishops of the Province for approval.

Upon the assent of each diocesan bishop being signified to the Metropolitan, the Bishop Administrator was informed, and thereupon issued the invitation to Canon Davidson, on behalf of the diocese, to become its next father in God.

It is understood that the invitation reached Canon Davidson in Sydney last Friday, January 14. He left Sydney for Gippsland with the Dean of Sale, the Very Reverend C. B. Alexander, last Tuesday morning, and was reported to have reached the Parish of Bega, on the South Coast of New South Wales, on the same day. He was expected to arrive in Gippsland late on Wednesday.

Both Canon Davidson and the Dean of Sale declined to make any statement about the appointment before their departure from Sydney.

Canon Davidson announced his resignation from the parish of S. James last November, to take effect in July of this year.

There was much speculation at the time about his future; but it may be stated that his reasons for resigning, and his plans at the time, were as he stated them to be, and were in no way connected with any possibility that he might become Bishop of Gippsland.

ARDUOUS POST

He had served for some sixteen years in an arduous city parish, from which he believed he needed a change, and he thought it proper to give his parishioners ample notice of his intentions.

It is believed improbable in informed circles that the bishop-elect will be able to assume his pastoral office for at least four months. His departure from S. James, a parish with a somewhat different tradition from most Sydney parishes, may raise some small problems about his successor which he would not wish to increase by too sudden a departure. It is known, too, that he has for some time looked forward to the rest of some months, which he felt he needed when his resignation from S. James was announced.

Although no date for Canon Davidson's consecration can be announced until his acceptance of the See of Gippsland, it may be stated that it will not take place until after Easter, and

that he will be consecrated in the Cathedral Church of S. Paul, Melbourne, by the Archbishop and Metropolitan.

LIFE AND CAREER

Edwin John Davidson, Bishop-elect of Gippsland, was born in the see city of Goulburn, New South Wales, on February 12, 1899, the only son of the late W. A. Davidson (who died in 1935) and Mrs. E. A. Davidson, who now lives in Dulwich Hill, Diocese of Sydney, and who is a regular worshipper at her son's church.

He received his early education at Petersham Public School under one of the most famous schoolmasters of the day, the late James Rickard, a bearded, frock-coated character, austere, a legendary disciplinarian, a firm Methodist, who possessed the keenest insight into the minds and hearts of young people that any teacher could hope to acquire.

James Rickard was one of the most famous (or notorious!) "progressives" of his day in educational practice. He was in perennial hot water with the Department of Education, from whose official wrath he was invariably protected by the then head, the late Peter Board. For all his apparent severity, he had the kindest of hearts, and he left on young Davidson, like all his pupils, the mark of a great character.

Although Davidson's father was engaged in the clothing manufacturing business, and there was an assured future for the boy in commerce, his special interests at school pointed clearly in other directions.

At the age of fourteen he won an essay competition conducted by the N.S.W. Chamber of Manufactures, and was awarded a prize and a medal. The subject of the essay, to the disapproval of James Rickard, concerned the wine-growing industry. In after years Canon Davidson has frequently assured his friends that his contribution was "highly theoretical."

Rickard persuaded his young pupil to sit in due course for the old N.S.W. Public Service Examination. Davidson passed this so creditably, particularly in literature, that he was appointed to the Taxation Department (where ability to detect "literary" capacity in taxpayers is no disadvantage) at the age of fifteen.

After two years in the Department, Davidson attracted the attention of the first Bishop of Gippsland, Arthur Wellesley Pain (a descendant, incidentally, of the Duke of Wellington), by whom he was invited to cease gathering taxes and to

study for the sacred ministry. He thereupon repaired to the old Divinity Hostel in Sale where, in 1916, at the age of seventeen, he was to have had an uninterrupted year in which to study for the matriculation examination.

Then, as now, alas! there was a shortage of clergy and church workers. The hostel, to which letters frequently came addressed: "The Student's Hotel," had as its warden the late the Reverend Albert Booth, who in later years conducted a small school on the north side of Sydney Harbour.

Within weeks of Davidson's arrival, he was introduced to the art of catching, saddling and bestriding a horse, and sent out as a catechist or reader to take the Gospel into remote and barely accessible parts of the diocese over roads which in those days were impassable after rain.

WAR SERVICE

The moment he attained his eighteenth birthday, the future bishop-elect volunteered to enlist in the A.I.F. He was accepted by the artillery and, save for a brief few weeks as an infantryman in order the more quickly to see action, served in the artillery until the Armistice with the 51st Battery, A.I.F., in France and Belgium.

AN APPEAL FOR HOSPITALITY FOR "NEIGHBOUR NATIONS"

An appeal is being made to Australian churchpeople to take students from South-East Asia into their homes.

The appeal is sponsored by the National Missionary Council of Australia and the Australian Council for the World Council of Churches.

The statement outlining the appeal is signed by the Primate of Australia, the Most Reverend H. W. K. Mowll, and Commonwealth leaders of the other member Churches of the W.C.C.

The statement reads:—"Events in the Pacific are moving quickly—and not generally in our favour. The long-open doors of China are now closed to us. Other doors are opening. How long they will remain open is uncertain. Opportunities for Christian witness must be grasped while we are able. Perhaps you cannot go overseas to Malaya or Indonesia or Korea—but there is a most important service you can render here and now.

"At the moment some thousands of students from South-East Asia are being trained in Communist China. They will return to their lands with much more than mere technical knowledge. More than 3,000

such students are at present in Australia. What kind of ideas will they take back to their country in this age of ideological conflict? Will it be a Christian way that they advocate?

"The answer to that depends greatly on the persons they meet, the friends they make here, and where they live.

"We believe the Christian home is still our greatest stake in the future, and one of our most eloquent arguments for our way of life. Are you prepared to sacrifice that these young future leaders of Asia might share in our heritage?

"We know it is not easy to open one's home to strangers, and we mostly have pre-Victorian views about colour, even yet. But we also know these young people, and find them companionable, graceful in manners, and an asset to our society. Many rich friendships can be made to link us with our

neighbour nations, if only we are prepared to live elementary Christianity.

"We, the heads of the various Christian Churches, appeal directly to you—the people of the Church—to make this matter your personal concern. You will be amply repaid, not only financially, but in far richer ways, if you will open your heart and your home to one of these visitors.

"An early announcement will be made throughout each denomination of the name of a person appointed to co-ordinate offers and enquiries. Opportunities will be provided, if so desired, for you to meet these students personally before any specific arrangements are made. Please consider carefully what you can do, or what some of your Christian friends might do, and then take a step which, we feel sure, you will never regret."



A recent portrait of Canon E. J. Davidson.

FACT AND FANCY

Visitors this week came from Queensland, Western Australia and Victoria, as well as several N.S.W. country dioceses.

Among them was Dean Alexander, of Sale, who sat tight and refused to give us any information whatever about the major news item to appear on this page. He made up for it, however, with a number of historical reminiscences.

The Rector of Bega, Diocese of Goulburn, the Reverend T. E. Whiting, dropped in with his daughter. He is spending a holiday in Sydney and taking Sunday duty at Glebe.

The star moment of the week was provided by the Rector of Ulmarra, Diocese of Grafton, the Reverend H. De Burgh Griffith, who called in en route to Adelaide by steamer. Mr. Griffith, I gather, asked our somewhat staid managing director if he could shave in the office! The M.D. said by all means, and started to make arrangements for hot water; but the visitor said that's all right old man, let's do it here, and, leaning back in his armchair, plugged an electric gadget into the point and buzzed merrily away.

The whole office was curious to see the headmaster of the Slade School, Warwick, Diocese of Brisbane, the Reverend Peter Maghew, when he dropped in on Tuesday. He's the man who won a famous case against the British income tax sharks a year or so ago. Please note, clergy and lay church workers: you may deduct on your income tax returns any sums that you spend in your duties by way of customary hospitality. Enquiries about details, c/o the Slade School, please, not to me.

Nor were our visitors only Anglican clergy. We had a most interesting chat with a Methodist minister, the Reverend Austin James, most of whose life has been spent in India, and who is an indefatigable worker in the cause of Christian unity. We were able to inform him that at least twenty Methodist ministers are subscribers to THE ANGLICAN, as well as several of other denominations.

The Methodists have paid us the compliment of borrowing a number of our best men for the Mission to the Nation in Sydney this week. We (i.e., the C. of E.) contributed the Bishop of Armidale, Dr. Felix Arnott, Canon E. J. Davidson, and the Reverend W. G. Coughlan, as speakers to young people at mass gatherings and tutorials.

Three cheers for the "West Australian," a sensible newspaper, and for the Archbishop of Perth! The former said editorially how silly it was to alter those memorial inscriptions for Japanese who died in the Pacific. The archbishop promptly sent a strong letter of support to the editor. "Hatred is not strength," said the archbishop. —THE APPRENTICE.

CHRISTIANITY ATTACKED

DR. GARBETT'S REPLY

ANGLICAN NEWS SERVICE
London, January 17

The recent B.B.C. broadcasts on "Morals Without Religion" had contained nothing new, the Archbishop of York, the Most Reverend Cyril Garbett, said yesterday.

He said the broadcasts, and a controversy which had followed them, showed the vital importance of definite and intelligent Christian teaching.

He said the broadcasts consisted of the stock-in-trade of atheists and agnostics for at least two centuries.

Their arguments had been answered again and again.

"In Germany and Russia we have had appalling examples on a gigantic scale of what morals without religion could be like," Dr. Garbett said.

Dr. Garbett said Mrs. Margaret Knight, who gave the talks, tried to persuade parents to teach children that the belief in God might be compared to the belief in Santa Claus.

He said she also tried to persuade parents that New Testament stories should be treated as mythology or as legends.

THE ANSWER

Dr. Garbett said it was useless merely to deplore or denounce views which were regarded as untrue.

He said to suppress their public utterance would be harmful to religion, but the B.B.C. should be asked to arrange that "provocative addresses" should be answered as soon as possible by a competent layman or laywoman.

He said that for the great mass of Christian people the best reply would be to take an active interest in religious teachings given to children.

DR. GARBETT'S 80TH BIRTHDAY

ANGLICAN NEWS SERVICE
York, January 17

The Archbishop of York will be eighty on February 6. He will receive a gift from the people of his diocese. Every parish has received a parchment sheet and parishioners will pay sixpence each to sign it.

The sheets will be bound into a volume. The remaining money will be presented to the archbishop.

Thousands have so far contributed. Two small villages near York each supplied a hundred sixpences.

His Grace was made deacon in 1899 and ordained priest in 1901. He was consecrated Bishop of Southwark in 1919, translated to Winchester in 1932, and went to York in 1942.

3 CELEBRATIONS IN BETHLEHEM

ANGLICAN NEWS SERVICE
Jerusalem, January 15

Christmas Day was observed in Bethlehem, on January 7, by those who follow the Julian calendar.

A triple celebration by the Greek Orthodox, Coptic, and Syrian Churches began with simultaneous liturgies in the Basilica of the Nativity.

A notable pilgrim was the Bishop of the Syrian Church of Malabar, Monsignor Philoxenos.

General Burns, Chief of Staff of the truce supervision organisation, was in the congregation.

SOUTH AFRICA FUND IS NOW £11,000

ANGLICAN NEWS SERVICE
London, January 17

The S.P.G.'s South Africa Emergency Fund has increased to £11,000.

Among the gifts received was one of a thousand dollars from an Episcopalian in Princeton, New Jersey, U.S.A.

SCHOOL WILL STAY OPEN

ADAMS COLLEGE, NATAL

ANGLICAN NEWS SERVICE
Pietermaritzburg, January 15

Adams College, in Natal, one of the foremost boarding schools for Africans in the Union of South Africa, intends to stay open as long as possible in spite of the passing of the Bantu Education Act.

Reports that the college is to close have been denied by the authorities.

Under the Bantu Education Act the subsidies of all high schools and industrial schools are to be cut immediately to 75 per cent. of the present figure, and may after a few years be cut to nil.

This step is taken with the avowed intention of eliminating missionary influence in South African education.

In spite of the protests of the Church, both in South Africa and Great Britain, this has led to the Government taking over a large proportion of the mission schools.

The Government administers the schools and provides teachers for most subjects, while the former authorities remain as sports and boarding masters, and are responsible for religious activities.

The Government also insists that teacher training must be done only in a Government school with a Government-appointed staff.

In face of this situation, Adams College has decided to continue its activities as an independent school with whatever subsidy the Government is prepared to pay.

The college consists of a high school, an industrial school and a teacher training college. The teacher training college will have to be closed, but the high school and the industrial school will carry on.

This means that the college will have to find an additional £3,000 a year, rising to £11,000 a year if subsidies cease. But it will provide Africans with an education some important elements of which they could not find in Government schools.

EDUCATION IN WEST AFRICA

ANGLICAN NEWS SERVICE
London, January 10

Opportunities that lie ahead for those concerned with education in West Africa will be explained in a B.B.C. talk on January 14 by the Church Missionary Society's Secretary for Overseas Education, Miss Ruth Douglas.

She is just back from a three months' tour of various C.M.S. centres in Nigeria, the Gold Coast and Sierra Leone, during which she discussed with Church and government officials the contribution which the C.M.S. could make to the development of educational work in these territories.

Before her present appointment Miss Douglas spent nearly twenty years as a C.M.S. missionary in Uganda, being engaged principally on educational work.

QUEEN'S EPIPHANY GIFT

ANGLICAN NEWS SERVICE
London, January 15

The Queen's traditional gift of gold, frankincense, and myrrh was offered at the Epiphany service at the Queen's Chapel on January 6.

The service was conducted by the Sub-Dean of the Chapel Royal, the Reverend Maurice Foxell.

The Queen's offering—twenty-five gold sovereigns and the frankincense and myrrh—was carried by two Gentlemen Ushers, attended by members of the Queen's Bodyguard and Yeomen of the Guard.

ON PREACHING THE WORD

AN EVANGELICAL REVIVAL

BISHOP ADDRESSES CONFERENCE

ANGLICAN NEWS SERVICE
London, January 17

The Bishop of Barking told some 400 Evangelical churchmen on January 11 at Church House, Westminster, that the gulf between Church and people was the result of the failure to preach the evangelical Gospel by the ritualist, the modernist and the humanist.

The bishop was addressing the 121st Islington Clerical Conference.

Speaking on the significance of modern trends in evangelism, the bishop said that we were witnessing the beginning of another evangelical revival. Its possibilities of good were infinite.

The revival was due to the abandonment of the humanistic conception of life, an abandonment forced upon us by the war and its aftermath.

The man in the street might not have gone to the Greater London Crusade meeting in large numbers, but he was talking about Billy Graham and about God. The miracle had happened: Englishmen were talking about their religion.

It was true that personality, publicity and prayer had all played their part to account for "the wonder of Harringay," but the real secret was the preaching of the word of God with authority and conviction by one who knew its truth in his own experience.

ENGLISH ANGLICANS HONOURED

ANGLICAN NEWS SERVICE
London, January 15

The New Year Honours List, which was published on Saturday, contains the names of several notable churchmen.

Sir John Maud, Permanent Secretary at the Ministry of Fuel and Power, and previously a prominent civil servant at the Ministry of Education, is made a Knight Grand Cross of the Bath. He is the son of a former Bishop of Kensington, and a firm supporter of Church causes.

The Dean of Windsor, the Right Reverend Eric Hamilton, becomes a Knight Commander of the Royal Victorian Order.

Sir Evelyn Baring, Governor and Commander-in-Chief, Kenya, who was a staunch supporter of the Community of the Resurrection in Johannesburg during former high office in South Africa, is made a Knight Grand Cross of the Order of St. Michael and St. George. Sir Evelyn's father-in-law is Lord Grey, chairman of the House of Lords of the Church Assembly.

Mr. G. S. McIntire, who is made a Commander of the Order of the British Empire, is a member of the Church Assembly, where he represents the Diocese of Durham.

A similar honour goes to Miss Elsa Nunn, Principal of the Diocesan Training College, Fishponds, which celebrated its centenary last summer.

In the Prime Minister's list, the Reverend Francis House, who retired this year from his post as Head of Religious Broadcasts at the British Broadcasting Corporation, is made an Officer of the Order of the British Empire.

Other Officers of the Order of the British Empire are: Assistant Bishop of Uganda, the Right Reverend A. K. Balva; H. W. Brarley, Chaplain, Royal Navy; Master of the Music, Carlisle Cathedral, Dr. F. W. Wadely; and Mr. Hugh Redwood, lately Religious Editor of the *New Chronicle*.

THE COPTIC LITURGY

CHRISTMAS CEREMONIES

ANGLICAN NEWS SERVICE
Cairo, January 15

The Copts of Egypt follow the Julian calendar and Christmas falls a fortnight later for them than for the other Christian Churches.

The Mass on the eve of the Nativity, which lasts three hours, was held in all Coptic churches on January 6.

The liturgy was chanted in Coptic, once the language of Egypt, and in each case the priest was accompanied by a chorus of boys, led, in accordance with custom, by a blind man who maintained the rhythm.

At midnight the icon of the Nativity was held aloft for all to see, and the birth of Christ was proclaimed. The next day was given over to feasting after the long abstinence from all animal foods.

The Prime Minister, Colonel Nasser, gave orders that the Government was to be represented at all Coptic Christmas services and ceremonies.

The size of the Coptic community, the purest descendants of the ancient Egyptians, is variously estimated.

The Government admits to about 1,500,000, but the Church claims between three and four million.

"DOCUMENTS OF HUMANITY"

New York, January 17

In the United States the religious Press of a large variety of denominations has been devoting greatest attention to "Documents of Humanity," which has been published by Harper and Brothers with a foreword by Dr. Albert Schweitzer.

The book represents a collection of reports sent in by German expellees relating acts of help and charity experienced by them from the part of foreign nationals, that is, Americans, Englishmen, Frenchmen, Russians, Czechs and Poles, in the time of their greatest distress during their escape or expulsion from the East.

The Wartburg Press writes in its book review: "Some of the untold stories of refugee suffering break through in this volume. One wonders at the ethical responsibility which the victor will have to bear before the throne of God. The book is a sobering experience, well edited, and carries frightening impact."

In the book report of the Mennonite Publishing House it is being stated: "Gives insight into suffering of fleeing refugees following World War II. Helps to see that in every nation are those who are kind and considerate. Helps one, indirectly, to see the necessity for spiritual foundations for life..."

The *Augustana Book Club* calls the publication "a warm and moving book" and underlines Albert Schweitzer's words: "This volume is one of the most significant to appear in modern times... a living testament of human kindness and compassion."

The *Witness* declares: "Documents of Humanity, is primary source material for historians and seekers after peace. It should be required reading for those who boast of our so-called civilisation."

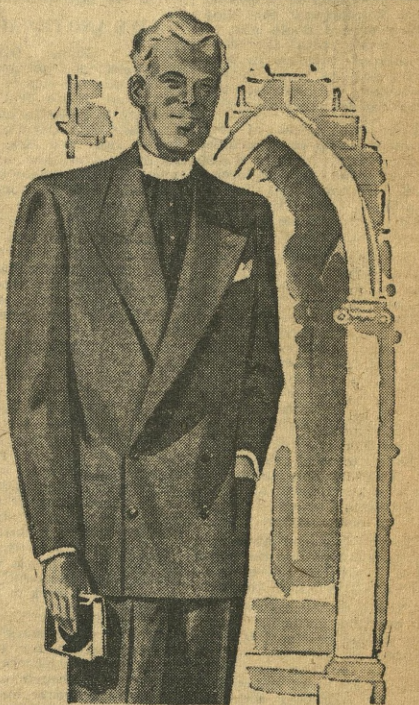
In the *Augsburg Newsletter* A. Henry Hetland writes: "Here then is a book which identifies candles that were lit in a curable darkness. It is inevitable though that much of the darkness should also appear in this book, the result being a collection of stories that make one's blood run in horror at human bestiality, or warm in gratitude for those who stood up in noble contrast to depravity."

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FRANCISCAN TO GO TO FOURTEEN DIOCESES

FROM A SPECIAL CORRESPONDENT

The Reverend Charles Preston of the Society of S. Francis will arrive in Sydney on the *Otranto* on January 20.

He will be met at the wharf by a reception committee of the Sydney University Anglican Society together with a number of clergy and theological students.

Brother Charles will conduct an extensive programme of missions and retreats throughout Australia, arranged by the Bishop of Newcastle.

From January 20 to 28, Brother Charles will spend a quiet time before his first engagement, which is at the Newcastle Youth Fellowship Conference at Singleton from January 28 to 31.

He will conduct a mission at S. Stephen's, Adamstown from February 11 to 28.

From then until November, he will conduct missions and retreats in fourteen different dioceses.

From April 2 to 7, Brother Charles will conduct a Holy Week mission at Geelong Grammar School.



The Reverend Charles Preston, S.S.F.

From April 11 to 17, he will be in the Diocese of Ballarat; he will conduct the Three Hours devotion, and preach on Easter Day at Christ Church Cathedral.

Brother Charles will conduct a retreat for the clergy of the Diocese of Wangaratta at the Retreat House, Cheltenham, from April 19 to 22.

It is expected that he will be in the Diocese of Grafton from April 25 to May 18, and at S. John's College, Morpeth, from May 20-31.

A highlight of his tour will be his mission to the University of Sydney, arranged by the Sydney University Anglican Society, to be held from June 16 to 19.

The Archbishop of Canterbury has sent the following message to the organisers of the mission to the University of Sydney:—

"Remembering my visit, now some years ago, to Sydney, when I had the opportunity of seeing the university buildings, though it was out of term, I have heard with the greatest interest that an Anglican mission is being planned for the university. Such things take place in Oxford and Cambridge at regular intervals, and always they have been outstandingly successful in the right way.

"I am satisfied that amongst intelligent people, and not least those at the university, there is a real return to a serious facing of the challenge which the Christian religion presents. It is wholly good that that challenge should be made: more and more all alternative philosophies or attitudes to life are finding themselves bankrupt of reality, and of purpose.

"The Christian religion puts us in touch with reality, and gives us a commanding purpose, and makes life what it should be: and no wonder, since the Christian religion is the Word of truth spoken in the Incarnate Life of Jesus Christ the Son of God."

The Presiding Bishop of the Protestant Episcopal Church

in the U.S.A., the Right Reverend H. K. Sherrill, has written in the same connection.

"It is with great satisfaction that I have learned that the Anglican students in the University of Sydney are planning a mission to the university next year.

"This is indeed cheering news because we find in the United States that the college campus is a vital and important battleground for the Christian faith.

"We are greatly encouraged because there are many evidences that the power and strength of the Christian faith is growing both among faculty and students in the United States at the present time. I trust this is true in Australia.

"I pray that this mission will bring spiritual strength to many and will increase the power and witness of the Church."

Brother Charles will be in the Province of Queensland from June 22 to July 30.

From there, he will come to conduct a mission at Christ Church S. Laurence, Sydney, to be followed by a clergy retreat and conference on Evangelism at Morpeth.

August 22 to September 2 will be spent in the Diocese of Riverina.

Brother Charles will go to Tasmania from September 3 to 11, and to Adelaide until September 25, where he will conduct two clergy retreats and preach in S. Peter's Cathedral, Adelaide.

September 24 to October 3 will be spent in the Diocese of Willochra.

From there he will go to Bunbury until October 19, returning to Newcastle for the mission at S. Mark's, Islington, from October 23 to November 6.

Since he joined the Order of S. Francis in 1931, Brother Charles' main work has been mission preaching and taking retreats.

Among these have been university missions to Leeds, Bristol and Oxford.

He has also undertaken a number of missions in a great many schools, both boys' and girls'. One of the most recent of these was to the King's School, Canterbury.

Brother Charles has preached in most of the English cathedrals and in Westminster Abbey.

His recreation work lies among the coloured seamen in the Port of London, with headquarters at S. Francis' House, Cable Street, Stepney.

During 1953 he had a most successful mission tour of Canada and the United States.

During the depression, Brother Charles tramped England and Wales reclaiming the army of tramps and down-outs with much success.

His main work during the war years was in the slum areas of the great cities and at the Army Y.M.C.A. in Westminster.

NEW VICARAGE AT COLLARENEBRI

FROM OUR OWN CORRESPONDENT

Armidale, January 17
The new vicarage at Collarenebri, Diocese of Armidale, has been built at a cost of £6,250 to replace the old one which was blown down about two years ago.

When the new building was opened and dedicated by the Bishop of Armidale on December 17 it was entirely free of debt.

The vicar, the Reverend R. A. Marshall, and his parishioners are to be congratulated on this remarkable achievement.

On the same day the bishop set the foundation stone of a new church at Collarenebri. It is expected that this building will also be free from debt when it is opened.

POSTS FOR ANGLICANS

APPOINTMENTS FOR RESEARCH

FROM A SPECIAL CORRESPONDENT

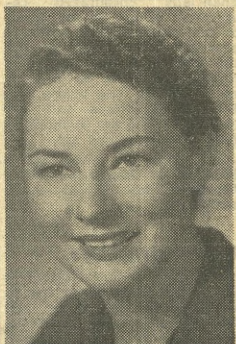
Adelaide, January 17
Two South Australian Anglican laymen have been appointed joint deputy controllers of the newly-formed Weapons Research Establishment.

They are the chief superintendent of the Long-Range Weapons Establishment, Dr. C. F. Bareford, and the chief superintendent of the Chemical and Physical Research Laboratories, Dr. F. A. Fox.

The W.R.E., which has been formed as a result of major expansion of the joint British and Australian guided missiles testing programme, now amalgamates the Long-Range Weapons Establishment, the Chemical and Physical Research Laboratories, the High-Speed Aerodynamics Laboratory, all at Salisbury, and the testing ranges at Woomera.

The director, Mr. H. J. Brown, has arrived in Adelaide from Melbourne to take up his new position.

These details were announced in Canberra on Friday by the Supply Minister, Mr. Howard Beale.



Miss Jennifer Davidson, younger daughter of Canon E. J. and Mrs. Davidson, who has just graduated in Arts at the University of Sydney, being awarded the University Medal with First Class Honours in English Language. Miss Davidson has been appointed to the staff of the University Department of English. While there she hopes to proceed to her M.A. degree.

BISHOP OF BORNEO'S COMMISSARY

The Bishop of Borneo, the Right Reverend Nigel Cornwall, has informed the A.B.M. State Secretary in New South Wales, the Reverend William H. S. Childs, of his appointment as the Bishop's Commissary in Australia.

This appointment is the result of Mr. Childs' recent visit to the Diocese of Borneo, where over a period of four weeks he had the opportunity of seeing the clergy and laity at work.

In his letter to Mr. Childs, the bishop stressed the urgent need for a Priest Headmaster for S. Thomas' School, Kuching. The position is one of tremendous importance in the country, as the influence of S. Thomas' School is to be found in every part of the life of Sarawak and Borneo.

The N.S.W. State Secretary would be very happy to provide information to any priest with an interest in the post.

BISHOP OF CHESTER NOMINATED

ANGLICAN NEWS SERVICE

London, January 17
The Queen has nominated the Bishop Suffragan of Willesden the Right Reverend Gerald Alexander Ellison, for election by the Dean and Chapter of Chester, as Bishop of Chester in the place of the Right Reverend D. H. Crick, who is resigning on February 1.

LAYMEN BUILD PARISH HALL

FINE EFFORT AT DEER PARK

FROM A SPECIAL CORRESPONDENT

Melbourne, January 17
Three years' work by the parishioners of S. John's, Deer Park, were brought to a successful conclusion when the new parish hall was dedicated on December 19, by the Archbishop of Melbourne, before 200 people.

Built of Mount Gambier limestone, the hall has been entirely the work of a group of men working on Saturdays, ably supported by the ladies of the parish, who raised funds and provided tea for the builders.

The cost of the structure was £2200, of which £750 was donated by Imperial Chemical Industries of Australia and New Zealand Ltd., as a contribution to social welfare and youth work of the district, in which it has large manufacturing interests. The Diocese of Melbourne contributed £200, and a bank overdraft of £700 was obtained to complete the job.

The result is a building valued at £8000-9000, seating 200, and having a well-appointed kitchen, meeting-room, and stage.

WEEK-END WORK

The hall started as two-ton blocks of stone which were sawn into building blocks on the site. With the exception of the tiling of the roof, all construction was carried out by an average of four or five men at week-ends.

Speaking at the dedication, His Grace recalled the changes which had taken place in Deer Park since he rode a bicycle around the district as a lay reader forty-four years ago. Factories and houses have been built, and now this great effort by the parish showed the work of the living Church.

He said that he had been told that the building was a credit to the Church, but he was astounded when he actually saw it. It was the finest effort of its kind with which he had been associated since his consecration as a bishop.

Assisting the archbishop were Archdeacon Hedley Raymond, the Reverend Geoffrey Sambell, the vicar, the Reverend T. R. Vizard, and the assistant priest, the Reverend G. Houghton.

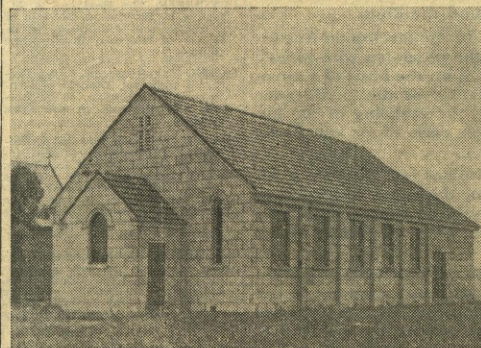
WEDDING OF ADELAIDE CHANCELLOR

FROM A SPECIAL CORRESPONDENT

Adelaide, January 14
The wedding of Mrs. A. J. Linklater, of Medindie Gardens, and Mr. Justice D. B. Ross, of Collinswood, was celebrated in Adelaide last week.

Mr. Justice Ross is Chancellor of the Diocese of Adelaide and a warden of S. Peter's Cathedral.

With Mrs. Ross he will sail for India on January 20 to visit his daughter, Mrs. Patrick Lloyd, and her husband, at Madras.



The new church hall at S. John's, Deer Park, Diocese of Melbourne, which was dedicated on December 19 last year.

C.E.M.S. TO MEET AT BENDIGO BISHOP MOYES TO SPEAK

FROM OUR C.E.M.S. CORRESPONDENT

Melbourne, January 18
The National Council of C.E.M.S. in Australia will meet at the Rotary Camp, Axedale, near Bendigo, Victoria, on Saturday, January 29, at 11 a.m. under the chairmanship of the National President, the Bishop of Armidale.

Delegates from all States in the Commonwealth are expected at the meeting which will be followed by a week-end conference at which the National President will report on the conferences at Minneapolis and Evanston, U.S.A.

The opportunity will be taken to discuss the results of these conferences and their implications for the Church in Australia.

The council will have before it the annual report of the National Secretary, a report on the progress of C.E.Y.M.S. in Australia, and a report by the Board of Management of the Australian Churchman.

C.E.M.S. will warmly welcome all Anglican men who desire to share in the fellowship of the conference, and further details may be obtained from and bookings made with the National Secretary, Mr. A. G. James, 13 Atherton Road, Oakleigh, S.E.12, Victoria; or the Bendigo Diocesan Secretary, Mr. H. Hillman, 45 Arnold Street, Bendigo, Victoria.

Bookings should be made not later than Wednesday, January 27.

13 SYMBOLIC CANDLES

FROM OUR OWN CORRESPONDENT

Perth, January 17
On Sunday, January 9, an Epiphany candle-light service was held in the parish church of S. Martin-in-the-Fields, Kensington, Diocese of Perth.

The object of the service was to impress upon the mind the pitiable condition of the world which does not know the true light.

The service took the form of six lessons read by different members of the congregation who were called out in turn, by use of Christian name only; suitable hymns were sung.

On the altar were thirteen candles. The largest and central one represented our Lord, the light of the world; the twelve lesser candles represented the Apostles whom He chose to shew forth the light.

The Christ candle was lit first, and the Apostles' candles next; then those of the clergy, servers and choir.

During the lighting of the candles, the choir sang the *Nunc Dimittis*.

After the singing of "As with gladness men of old," all lights were switched on, and the large congregation were bidden to pray for God's blessing and power to have strength to spread the light of the gospel in the parish and places where they worked.

OBITUARY

THE HONOURABLE R. J. RUDALL

We record with regret the death in Adelaide on January 1 of the Honourable Reginald J. Rudall.

Mr. Rudall, who was Attorney-General in the S.A. Government, died in Calvary Hospital, North Adelaide, after a long illness. For many weeks he had been carrying on ministerial duties from his sick bed, until he was compelled to relinquish all his Cabinet activities.

C.H.S. writes:—

Mr. Rudall was educated at S. Peter's College, the University of Adelaide, and, as the S.A. Rhodes Scholar for 1908, at the University of Oxford. He then returned to his home town of Gawler, twenty-five miles from Adelaide, where he was practising as a solicitor when World War I broke out. He enlisted in the First A.I.F., serving in France with the 50th Battalion from 1915 until the war ended, and gaining his captaincy.

After the armistice he remained for a time in London as assistant director of the A.I.F. Education Service, returning in 1919 to take over his father's law practice—a practice that was founded by his grandfather nearly a hundred years ago.

Mr. Rudall entered the House of Assembly in 1933, and later was elected to the Upper House.

His first ministerial office was as Minister of Lands, Repatriation, and Irrigation in 1938, before which he had been Chairman of Committees in the Lower House. In 1946 he be-



came Attorney-General and Minister of Education, holding the latter portfolio until the end of 1953, when he resigned because of ill-health.

It was in the field of education that Mr. Rudall's main work lay, and he was responsible for overcoming the worst of the post-war difficulties in the S.A. Education Department. There are few schools in the State, however small or remote, that he did not visit, and where he is not remembered affectionately by parents, children and teachers.

Mr. Rudall's death was a very sad occasion for South Australia, and many fine tributes were paid to him by friends from both sides of politics. One of his Government colleagues described him as "a man of dry, yet gentle wit, and deep learning." His wit was always there; the learning was most carefully disguised. Though the friendliest of men, he could not endure humbug.

Outside politics, and books, and law, his interests were in racing, football and fishing.

He is survived by his wife. Their two sons were killed in World War II.

ARCHBISHOP DUNN

We record with regret the death at Belize, British Honduras, on January 11 of the Most Reverend Edward Arthur Dunn, formerly Archbishop of the West Indies. He was 84.

He was Bishop of Honduras from 1917 until 1943. For the last seven years of his episcopate he was also Archbishop of the West Indies.

THE ANGLICAN

Incorporating The Church Standard

FRIDAY JANUARY 21 1955

AUSTRALIA AND NEW AUSTRALIANS

Once more, this coming week, the Commonwealth Minister for Migration will meet delegates representing every all-Australian organisation, civic, religious, social, youth, economic, sporting, Press and whatever other such organisation there may be. He summons them year by year to place before them the Government's policy on migration, to tell the story of the past year, to estimate the possibilities of the year to come and to ask the help of these representative groups in receiving, welcoming and integrating into our common life the tens of thousands of migrants coming from British and European sources.

Despite failures, the Australian migration programme has been on the whole wise, generous and well carried out. We have received into our community life as large a percentage of newcomers as has any other country, and most of those who have come have settled in happily.

There have been, from time to time, complaints against the administration of the holding camps, and it is possible that greater wisdom could be exercised in appointing the heads and the staff for such work. It does not follow that people, say, who have been good officers in the Army or humble servants of the Postal Department will know how to handle people of different nations set to live in the unusual circumstances and community relationships of a migrant camp.

Even so, good work has been done in the camps, and the efforts of the Education Departments in the various States, as well as of the Broadcasting Commission, to make English a familiar tongue to these new arrivals, has had marked success and deserves the warmest praise and gratitude of the general community.

But there are two tasks that ask of Australian citizens a greater co-operation than has yet been offered. The one is the nomination of individuals, and of families from Great Britain in particular, and to provide homes and work for them. Without doubt, there is abundant room and real need for craftsmen, domestic servants, land workers in the Australian country towns and countryside. There is one Church which takes its duty seriously and nominates families of its own faith and, when they arrive, takes care of them.

Anglicans throughout Australia could be, with advantage, very much more deeply interested in this whole question; the clergy could keep it before their people more than they do, not primarily with the idea of building up congregations, but of doing some real service to people in need and also to our country, which obviously must be populated if we are to retain it.

The other matter is that of welcoming the migrants and integrating them into a common life. The Government is indeed to be congratulated on its wisdom and foresight in gathering the Citizens' Convention year by year, and in keeping before the community this task of friendly absorption. What we do now will have a lasting effect upon our whole national life.

In the late eighteenth century, when streams of refugees went across from France to England to escape religious persecution, there were no Good Neighbour Councils, nor New Settlers' Leagues to welcome them and make them at home. The coffee shop was their meeting place, the parent of the cafe of to-day.

All were welcome, had they the money to bring. In these cafes was developed in some measure the contribution these newcomers made to our democracy, and money, not friendship, was the background of their fellowship and thinking.

How important is it to-day to develop an Australian democracy away from the obsession with money and money power, and hold it on the basis of human fellowship, mutual appreciation of the significance and value of every life, and the realising of the importance of the contribution each of us can make to the common good.

To make the New Australians feel at home, to let them know we really welcome them and are glad they are here, is a task that should be the privilege and pleasure of Church people in every city, country town and village.

We wish good success to the Citizenship Convention of 1955 and that its results may stem out to the farthest reaches of Australian life, to increase the numbers of migrants, to ensure their welcome, and to help them take a living place in the life of the Australian people.



Happy Partners

The partnership of Menzies and Fadden as administrators-in-chief of Australia seems to be working very smoothly these days.

Now that Mr. Menzies is abroad for about two months, Sir Arthur Fadden has moved into the top chair in the Cabinet room. But Sir Arthur, who was Prime Minister himself for 40 days and 40 nights in 1941, is no pale imitator of Mr. Menzies. I hear that Cabinet's business last week was put through very briskly, as is usually the case when Sir Arthur presides.

Perhaps the essential difference between the two men is that Mr. Menzies likes discussion and Sir Arthur likes decision. At any rate, Mr. Menzies is likely to find on his return in late March that few questions have been shelved for his consideration.

Another thing I hear about the Menzies-Fadden relationship is that Sir Arthur does not like being left to announce unpopular (or possibly unpopular) decisions. It is said that he insists on Mr. Menzies doing that as much as possible.

I was intrigued, therefore, to note that, on the eve of his departure abroad, Mr. Menzies forecast an increase in the salaries of Federal judges. True, the details were revealed later by Sir Arthur. But I can almost hear the latter saying, "Now, Bob, you've got to tell the public before you go that it's in the wind."

From the national point of view it is pleasant to find that the leaders of the two wings of Government work so well together, although, naturally, they can be expected to have their candid moments behind the scenes. Indeed, these days the joint Government parties appear to be working more harmoniously than ever before. Both Sir Earle Page and Sir Arthur Fadden have had their bitter clashes with Mr. Menzies, but those unpleasant episodes are now in dim retrospect.

Regarded also from the national point of view, it will be a happy day when the Federal Labour Party is working again as an harmonious team.

The Sick in Mind

The nation-wide survey of Australian mental institutions

which has been made for the Commonwealth Government is a practical first step on the way to a new deal for the mentally afflicted.

One can think of few problems which call so desperately for a strong, united rectifying effort by the Commonwealth and State Governments.

A large vote for rebuilding many of these institutions in conformity with modern ideas of treatment is vital if real progress is to be made. Unhappily, some mental patients cannot be cured. But the banishment of depressing buildings and the provision of adequate living room for them should hasten the recovery of thousands of patients.

Much more than bricks and mortar will be required, of course, including sympathetic administration. The sufferings of the mentally ill and the anxieties of their relatives and friends are not relieved in the slightest by such vitriolic controversies as have occurred in New South Wales recently between the Minister for Health and his critics.

That is why action on a Federal basis (but with the financially encouraged co-operation of the States) seems to hold out the best promise of progress. It is shocking that this problem has not been more resolutely tackled on a truly national scale long before this. But recriminations will not help those who are so sorely in need of enlightened aid.

One looks to the Federal Minister for Health, Sir Earle Page, for leadership in such a campaign.

University Fees

If anyone is ever inclined to boast that education is free in Australia he should be told that many university students, or their parents, are faced with appallingly high fees. Commonwealth grants or employers' aid may ease the problem for some, but one wonders how students from humble homes are able, unaided, to meet the fees, which, I believe, can amount to more than £60 a term in some cases, and probably much more in the case of medical students.

I notice that students of the N.S.W. University of Technology are organising a protest meeting about the increase in

their fees this year by about 100 per cent.

One realises that there must be some limit to the dispersal of public monies. But surely education must rank in the very forefront for Government aid. High fees are unfair to students whose parents cannot afford to help them through university. Many students meet the problem by taking jobs. But that also handicaps them compared with their more fortunate fellows, who can concentrate on their studies without the worry and effort of keeping a job going at the same time.

The council of the University of Technology has the power to remit or reduce fees in the case of hardship. But it must be distasteful for a student to cry poverty in that way. He is entitled to feel that brains, and not the size of his father's bank account, should be the determining factor in university entrance.

This month's very liberal increases in salaries to Federal civil servants and others suggest that the Federal Government might do more to aid university students of slender financial resources.

Sham Amateurs

The line between amateurism and professionalism in Australian tennis is very finely drawn.

I read this week that one leading player, E. Rosewall, said that he did not want to visit Western Australia to play in a tournament, but he was obliged to do so—or words to that effect.

If an amateur is not allowed to please himself, can he rightly regard himself as an amateur?

The truth is that the so-called tennis amateur in Australia gets so many opportunities of overseas travel that he would be thought churlish by many if he did not reciprocate a little by making a few home-country journeys to let Australian enthusiasts see him in action.

It would be much more honest if many of our leading tennis players and cricketers were regarded as the professionals which they really are. Professional and amateur golfers in all countries (to the best of my belief) play together, and in England cricketers do so. There seems to be no valid reason why tennis should not conform, too, and so banish the sham of the present system.

Frenzied Fans

The frenzied greetings which many young women are giving to the American entertainers, particularly crooners, who seem to be flying into Australia by almost every transpacific aircraft for brief concert tours, are hard to explain. But seemingly the same thing happens when similar (or the same) entertainers fly into London across the Atlantic.

It is a form of mass hysteria which will wear off as the enthusiasts become more mature, I suppose.

But at least we should not blame the crooners themselves for provoking this display of emotionism. They have been very frank in "being their age" without dissimulation. For instance, Johnny Ray brought with him his hearing aid, and Frank Sinatra his 14-year-old daughter.

In the religious sphere somewhat similar mass hysteria is not unknown. But to me it is a disquieting symptom. One feels more confident about a decision, calmly and prayerfully taken, than one induced by a play on the emotions, however laudable the aim in view.

If crooners can make people happy I have no objection. But I don't like to see normal happiness verging on or turning to frenzy.

—THE MAN IN THE STREET

ONE MINUTE SERMON

THE EPISTLE FOR THE THIRD SUNDAY AFTER THE EPIPHANY

The Text:

Be not wise in your own conceits. Repentance to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

The Message:

It is very certain that the compilers of the Prayer Book believed firmly that the shewing forth of the Saviour to the Gentiles, to us, should have intensely practical results in our daily living. Hence passage after passage on Christian practice, drawn from the Epistles to the Romans is provided in the Sunday Epistles at this season for our inspiration and edification. And it is not given us in the form of long discourse or wordy argument, but in crisp demanding phrases, each one complete in itself, sounding like the beat of a drum.

Have you ever read Dr. Moffatt's translation of these verses? "Never be conceited; never pay back evil for evil to anyone; aim to be above reproach in the eyes of all; be at peace with all men if possible, so far as it depends on you. Never revenge yourselves, beloved, but let the wrath of God have its way for it is written Vengeance is mine, I will exact a requital—the Lord has said it. No, if your enemy is hungry feed him, if he is thirsty give him drink, for in this way you will make him feel a burning sense of shame. Do not let evil get the better of you: get the better of evil by doing good."

How rich is this last sentence! So often are men pessimistic enough to believe that evil is stronger than good, that as surely as the bad apple corrupts the good, so in human life also the evil will win. The heart of the Gospel is clean contrary to this, Jesus Christ has overcome sin and in Him, we too can overcome.

Go and read the Gospel for this Sunday and then in humble faith make your communion on Sunday morning that the Christ with all His power may dwell in you, and you with all your need may dwell in Him.

BISHOP'S BUSY PROGRAMME

FROM OUR OWN CORRESPONDENT

Armidale, January 18
The Bishop of Armidale, the Right Reverend J. S. Moyes, is very much on the move during the next few days, with meetings in three States, as well as in the Federal Capital.

This week he has been giving tutorials at the Methodist Mission to the Nation youth conference in Sydney.

From there he goes on to Canberra for the Citizenship Convention, where problems related to immigration and New Australians are considered.

From Canberra he is flying to Bendigo to take the chair at the meetings of the National Council of the Church of England Men's Society, of which he is Commonwealth President, and expects to return to Armidale on February 2.

Two days later he is flying to Brisbane, where he is addressing a public assembly in the Town Hall on the great Church conferences in the United States—the Anglican Congress at Minneapolis, and the World Council of Churches assembly at Evanston.

CLERGY NEWS

DE BURGH GRIFFITH, The Reverend M., Rector of Ulmarra, Diocese of Grafton, and Editor of the "North Coast Churchman," to be Vicar of Lower Macleay (South West Rocks), in the same diocese, as from February 1.

TASSELL, The Reverend A. H., formerly Diocesan Commissioner for the Diocese of Bunbury, was instituted Rector of Bunbury and installed as Canon Residentiary of St. Paul's Cathedral, Bunbury, on December 21.

BOXHALL, Canon P. J., Rector of Boyanup, Diocese of Bunbury, will retire as from February 28.

STOCKDALE, The Reverend R. J., Rector of Yackandandah-Kiewa, Diocese of Wangaratta, to be Rector of Warragul, Diocese of Gippsland.

CUTCLIFFE, The Reverend E. M., Rector of Braidwood, Diocese of Canberra and Goulburn, to be Rector of Boorowa, in the same diocese.

SMITH, The Reverend A. A., Rector of Boorowa, Diocese of Canberra and Goulburn, to be Rector of Braidwood, in the same diocese.

DAVIES, The Reverend John, Diocesan Commissioner for the Diocese of Canberra and Goulburn, to be Priest-in-Charge of the newly formed Parochial District of Baskin, in the same diocese. Mr. Davies relinquishes his position as Diocesan Commissioner at the end of January.

MORRISON, The Reverend G. R., has taken up his new appointment as Assistant Priest of St. Andrew's, Walkerville, Diocese of Adelaide, and Deputy Headmaster of St. Andrew's Day School.

BROWN, Archdeacon J. Harvey, Rector of Yallourn, in the Diocese of Gippsland, has been ap-

pointed Rector of St. Paul's, Kingsville with Spotswood, in the Diocese of Melbourne. He will take up duty there after Easter.

CORRELL, The Reverend R. S., Vicar of Christ Church Cathedral, Ballarat, has been appointed Sub-Dean with the title of Canon.

MOORHOUSE, The Reverend W. E., Locum Tenens at Buninyong, Diocese of Ballarat, will retire at the end of January.

BOSSER, The Reverend A. W., Vicar of Korotit, Diocese of Ballarat, to be Vicar of Buninyong, in the same diocese.

Mrs. H. W. K. MOWLL
Mrs. H. W. K. Mowll, the wife of the Primat, is in hospital in Sydney undergoing treatment for a very serious illness.

ASIAN STUDENTS IN MELBOURNE

FROM A SPECIAL CORRESPONDENT

Melbourne, January 10
The Victorian Secretary of the A.B.M., the Reverend C. M. Kennedy, would be pleased to hear from anyone who would be prepared to join in meeting individual Asian students at the airport, or seaport, and transporting them to their accommodation.

The work needs urgent assistance; offers may be made at St. Paul's Cathedral Office.

The Ideal Way to Announce a BIRTH, MARRIAGE or BEREAVEMENT

is in THE ANGLICAN (See Rates, Page 12.)

LETTERS TO THE EDITOR

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

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

Parts of some of the following letters have been omitted.

A PERMANENT DIACONATE

SOLUTION FOR TO-DAY'S NEEDS

TO THE EDITOR OF THE ANGLICAN

Sir,—I have been particularly interested in a news item from Warragul, Victoria (THE ANGLICAN, December 10), entitled "Readers in the Diaconate? Prediction by Bishop," and also an article (THE ANGLICAN, December 17), "A Permanent Diaconate" by the Right Reverend D. B. Blackwood, Bishop Administrator of Gippsland.

It has always been a matter of mystery to me as to why the diaconate has been used only as a stepping-stone to the priesthood. I feel, and I am sure very many others feel the same, that a permanent honorary diaconate would be of immense value to the witness the Church has to make, and especially so in the Sydney Diocese with its immense industrial problems.

Surely the time is ripe for such a move? There is a shortage of candidates for Holy Orders and there are many older lay workers with years of experience whose arm would be strengthened by such a move, and there must be many parishes where the work would be advanced if the rector could call on the assistance of honorary part-time deacons.

There are, I know, parishes where the work could not be maintained if it were not for the assistance of voluntary parochial and diocesan readers, some of them with twenty or more years of service to their credit. An extension of the diaconate to these workers would be some return to them for their devotion, would definitely assist them in the work, and would also lighten the burden of many overworked rectors of parishes.

Yours faithfully,
GARNET D. F. DUFFY.
Bankstown, N.S.W.

[Two men, recently ordained to the permanent diaconate, are now serving at St. John's, Young, Diocese of Canberra and Goulburn; and at St. Stephen's, Adamstown, Diocese of Newcastle respectively. The late Dr. A. W. J. Stocks, of Young, was an outstanding example of the value to a parish of a permanent deacon.—Editor.]

"BEER PHOBIA"

TO THE EDITOR OF THE ANGLICAN

Sir,—Surely the Man in the Street has erred in heading a recent paragraph "Beer Phobia." A phobia implies a fear or hatred of the thing specified, whereas the paragraph concerned dealt with the extreme preoccupation of certain sections of the community with the sale and consumption of beer.

Beer mania (or "beerophilia") would have been more appropriate as a title. Phobia is the designation well suited to the attitude of "temperance" organisations (which are really prohibitionist in their policies) and many of the advocates of 6 p.m. closing at the recent Liquor Hours Referendum.

Yours, etc.,
G. H. OFFICER.
The Rectory,
Wyalong, N.S.W.

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

CHALLENGE OF "THE TERRITORY"

TO THE EDITOR OF THE ANGLICAN

Sir,—I heartily endorse what the Rector of Darwin has written in THE ANGLICAN of January 14 in his "Challenge of Church in the Territory." Over the past 20 years no priest has stayed longer than three years in the Parish of Darwin, and in all cases have felt compelled to leave because of the strain of the place.

Inland work (i.e., in outback places amongst cattle holdings and among mining centres), except for a few spasmodic periods, has been almost entirely neglected. To-day the situation for the Anglican Church is desperate because of the growth of population and development of new mining areas and land development.

The solution to the whole problem of the Northern Territory seems to lie in having it attached to a larger southern diocese and worked from there. The Diocese of Adelaide is the logical place for its administration. A plan for the alteration of boundaries of dioceses has been under consideration by the bishops for 10 years or more to my knowledge, but nothing concrete has come of it to date.

It will have to go first to General Synod and then back to the various synods concerned, so the machinery for alteration is going to be slow. It ought not to be delayed any longer than necessary if the Territory and other struggling isolated areas are not to continue as "forgotten territory of the Anglican Church."

In the meantime, if self-sacrificing priests cannot be found to relieve the pressure on those who are carrying on, it will only serve to "kill" them in turn as it has done so many others in the past. So I hope something will come of Father Haley's challenge.

Yours, etc.,
P. McD. SMITH.

MENTAL HOSPITAL CONDITIONS

TO THE EDITOR OF THE ANGLICAN

Sir,—It would be impossible for me, as a practising Christian, to let the completely false impression created by John Baskin, Chaplain to Kenmore, pass without comment.

I know that mental hospital inside and out. Of all people who I, as a senior mental nurse, would say were not qualified to give any accurate statement on conditions in general, I would say that person would be the chaplain, whose duties and appearances, I well know. He knows no more of what goes on "inside" than would the local butcher, baker, or milkman.

I consider his statement that "we are entering wards at all hours, and thus we see patients and staff off parade," as an absolute fabrication. Over a period of some years I should be able to know just how little either patients or staff see the local chaplain, and how little his services are availed of, and the very infrequent odd times he would ever be allowed to see, or see, patients or staff, either on or off parade, beyond those who attend church service.

He knows nothing whatsoever of the cruelties practised by sadist warders on male patients, nothing whatever of the shivering queues of poor naked women, trailing to showers, in the depth of Goulburn winter mornings, nothing of the overbearing charge nurses, who inflict in a hundred little ways unnecessary cruelties on defenceless, but troublesome, insane women, nothing of their sleeping and eating facilities. In fact, let him stick to something in future he really does know about, before he bursts into print as a chaplain on a subject that ONLY doctors and nurses can KNOW of.

One charge nurse and two probationers, in my day, had charge of about 80 of the worst types of female refractory patients. Brawls, scratchings, broken noses, limbs, and worse (not printable), were everyday happenings.

SENIOR MENTAL NURSE,
Sydney.

THE VIRGIN BIRTH

TO THE EDITOR OF THE ANGLICAN

Sir,—I am deeply impressed with Mr. H. J. Tindale's article in THE ANGLICAN of January 7, dealing with the Virgin Birth. I have always felt that men have tried to exaggerate the Divinity of Our Lord in order that they may live earthly lives while giving Him lip service.

Christ said: "I and my Father are one." What did He mean? Let me give you a personal experience.

My father had six sons, and possibly they all regarded him in the same light as myself, but one can only answer for himself, and the words I have quoted always seemed to me to express the bond between us. When he said to us: "Keep your garments always white," would their influence upon my life have been enhanced by giving him a fictitious glory? Their influence depended upon their reflection of his character.

Let us substitute Glastonbury Abbey for heathen mythology. We may have to depend more or less on legends for the picture of Christ and His uncle ministering to the people of Somerset during His formative years, but at least we know that He was away so long that His cousin did not know Him when he returned, and that His relations refused to accept His "new fangled notions" when he returned to His mother's home, and that He had no glamour for the people of Caernarvon.

And it was more or less the same to the end. Of His twelve apostles, one betrayed Him, ten deserted Him, and only one remained with Him to the end.

But Glastonbury Abbey is a witness to the whole world that the legend connecting Christ with Somerset is more convincing than the strained interpretation of Christ's words when he made a play on Peter's name.

When Winston promised us nothing but "blood, sweat and tears," we were elevated to the height of the Cross on Calvary's hill.

When he said, in 1940: "This is our finest hour," he was right, and it was also the proudest hour of his life, that no royal honours could enhance.

In like manner, the power of Christ cannot be enhanced by any embellishment by man.

Yours,
EDGAR HEYDON,
Launceston, Tas.

PROCESSION WITH CAROLS

TO THE EDITOR OF THE ANGLICAN

Sir,—With all due respect to Mr. Kenneth Long, I should like to support the recent comment of "Novocastrian." These are the circumstances which led to the use of the Carol Service in question at Newcastle Cathedral in 1952, 1953 and 1954.

In 1950 I noted in the London Musical Times, a description of a new Advent Carol Service, given for the first time in King's College Chapel. Upon request, a friend then at Cambridge forwarded me a copy of the service, which I later submitted to the Dean of Newcastle as a model for ourselves.

Through the kindness of the R.S.C.M. and Mr. Martin Carnes, of King's College Choir, I also obtained a copy of the opening responsory by Palestrina. (This, incidentally, was also used for a recent A.B.C. broadcast.)

Our service followed the Cambridge order very closely (I went to special pains to use even identical carols) except for a small extra ceremonial at the beginning and the Blessing of the Crib at the end. The candle ceremonial and the flashing on of the final lights followed that of Cambridge.

We were, perforce, obliged to use the cathedral choir as a single unit, but this is the only real deviation from the original.

Yours sincerely,
K. A. NOAKE,
Organist and Choirmaster,
Newcastle Cathedral.

THE ATOMIC BOMB

TO THE EDITOR OF THE ANGLICAN

Sir,—I would like to support Kenneth Bell (31/12/54) in his remarks against the atomic bomb. Many Christians realise that atomic and hydrogen bombs and other weapons of mass annihilation are incompatible with the teaching and example of Jesus Christ, but they apparently consider that our nation would be justified in using such weapons in retaliation for similar attacks on our cities. This attitude is morally unsound.

Our use of an evil method in reply to its use against us by someone else does not make the method right. (In any case, we of the "West" cannot claim that we shall not be the first to employ the atom bomb because, to our shame, atomic bombing of cities has already been carried out by a "Western" nation.)

Atomic bombs and other weapons of mass annihilation are so clearly contrary to Christ's teaching that Christians must surely oppose their use under any circumstances. Such weapons are a blasphemy against God's love and creative powers.

A fearless, uncompromising declaration by Church leaders throughout the world to the effect that the Churches would never condone atomic bombing and would not support any government in its use would earn the respect of many sincere people who are not members of the Church, but who are looking for a lead in these troubled times and who feel that the Churches in general have been too compromising in their attitude on certain major issues such as this one.

Such a declaration by the leaders of a supra-national body of people with a common loyalty which is above all national loyalties would also, in my opinion, help greatly towards bringing about an effective international agreement for the banning of atomic weapons. An agreement of this nature could lead to further negotiations which may result in the lessening of world tension and the development of more peaceful and friendly relations between nations.

Yours sincerely,
H.A.W.
Heidelberg, Vic.

CONFIRMATION VOWS

TO THE EDITOR OF THE ANGLICAN

Sir,—The Reverend G. T. Sambell is quite wrong in thinking that at Confirmation children make life vows, as he says in his article, "Is our worship sufficient?"

There is no question of the child's making any vow. The vows are made in its name in its baptism.

Let me put it this way: When a child is born into this world it is registered and becomes a citizen of its native land. Although no vows are taken, the promise is implied that the child will keep the laws of its land, and one of the laws which affect it earliest is that of compulsory education. As soon as the child reaches the age of five it is sent to school. The child itself did not make the promise, but it is the child who keeps it.

When a child is baptised, it is made, among other things, a citizen of its Heavenly land, and one of the vows made for it by its godparents is that it will keep the laws of that land. It is not the child who makes the vows, but it is the child who keeps them.

Children of 12, 13, 14, may not be able to appreciate the full meaning of the vows made in their baptism, but wise godparents will see to it, nevertheless, that they keep them, for they know they will learn to appreciate them as they grow older.

I am, etc.,
D. C. WATT.
St. Kilda, Vic.

FAITH AND MORALS A WEEKLY QUESTION BOX

UNDER THE GENERAL EDITORSHIP OF DR. FELIX ARNOTT

The Personality of God
A reader has asked why Christianity should stress the personality of God. Is not a doctrine of a pervading spirit sufficient?

Judaism, Christianity and Islam on this point differ to a most important degree from Hinduism and Buddhism, which in their purest forms at any rate, see no necessity to believe that God is personal.

But to the writers of the Old and New Testaments God was not a mere symbol for abstract values, nor a hypothesis invented by philosophers. He was a living God, whose very name as revealed to Moses in the Burning Bush denotes activity, one who showed his hand behind the movements of history, bringing, as Amos taught his hearers, not only the Israelites out of Egypt, but also the Philistines from Caphtor and the Syrians from Kir, whose purpose is concerned with the Assyrian hosts of Sennacherib, and the new Persian Army of Cyrus that was to bring deliverance to the Jewish captives in Babylon.

A God who holds the nations in the hollow of His hand is of necessity a personal God. The Old Testament prophets reached their conclusions of God as Creator, not as a result of experimental use of nature, or from philosophical reasoning, but because they had encountered the living God as the controller of both their national and their personal lives and fortunes.

The Supreme Reality

To us, who are Christians, the fact of the Incarnation that God revealed himself in the person of Jesus of Nazareth confirms our faith in personality. To us, human personality is the most precious endowment of man, the most obvious mark that distinguishes man from beast. The supreme reality therefore must be at least as personal as we are.

Primitive man was right when he believed it was the deity who made the sun to shine and the rain to fall; for everything that happens is caused by the will of some person; we do not know of the existence of an impersonal cause. When we assert that one thing causes another, we mean that our knowledge proves that the latter always follows the former and that God has created them in such a way that it always will follow it.

Now there is, as Xenophanes, the Greek philosopher saw in the sixth century B.C., always the danger that man may make God in his own image. "If oxen or horses or lions had hands and could paint as we men do, they would paint their Gods like horses or oxen or lions."

We see similarly how simple Asian Christians will represent God as a Chinese or an Indian, and so on. You cannot get away altogether from such "anthropomorphic" thinking, but the Biblical view of God

CHRISTMAS EVE COMMUNION

TO THE EDITOR OF THE ANGLICAN

Sir,—Your correspondent, Cecil Saunders, appears to have had some rather unfortunate experiences with very ill-instructed and thoughtless people.

I do not think, however, that he appreciates the full significance of the Midnight Mass (or Eucharist) on Christmas Eve. Tradition says Our Lord was born at midnight, not later in the morning. One well-known hymn begins, "While shepherds watched their flocks by night," while another says, "It came upon the midnight clear, that glorious song of old."

If your correspondent had ever been to a Midnight Mass he would know there is a "something" about it which Masses (or Eucharists) later in the morning do not have.

I am, etc.,
CHURCHWOMAN.
Melbourne.

is so sublime that we can use metaphors like King, or Father, or Shepherd or Maker, without those words taking human meaning and nothing more.

The claim that God is personal does mean that we can worship Him, in a way that the Buddhist can never experience worship: it means that God is One with whom individual men and women may enjoy intimate personal relationships.

THE JAPANESE INSCRIPTIONS

ARCHBISHOP'S VIEWS

HATRED WILL NOT AVERT WAR

FROM OUR OWN CORRESPONDENT

Perth, January 15
The Archbishop of Perth, the Most Reverend R. W. H. Moline, has protested against the change in the memorial inscriptions for Japanese who died in the Pacific.

The original inscription was: "In memory of those who fell in World War II, with ardent prayers and hopes for the eternal peace of the world."

In a letter to the West Australian His Grace says: "The protest which has led to a revision of the proposed inscription on the Japanese memorial stones is utterly unworthy of a great nation."

"For those who care for the good name of Australia there is something inexpressibly sad in this exhibition of vindictive hatred towards our former enemies."

"We do not keep faith with our own dead by following a course which can only perpetuate the evils which they died to remedy."

"I am not advocating a policy of weak appeasement. By all means let us be firm when principles are in question."

"But hatred is not strength. It is the child of fear and we must not be afraid."

"I trust that we are becoming a great Christian nation. Generosity is the privilege of the great, and forgiveness is the hall mark of the Christian."

RELIGIOUS BROADCASTS

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

DAILY DEVOTIONAL: 10 a.m.

NATIONAL:

January 24: Miss Lillian Gillespie.

January 25: The Reverend F. D. Maling.

January 26: The Reverend James Stuckey.

January 27: The Reverend A. P. Campbell.

January 28: The Reverend S. J. M. Holly.

January 29: Father Colin Miller.

SUNDAY AFTERNOON TALKS:

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

January 23: Original Religious Verse by Armand Whitehead.

COMMUNITY HYMN SINGING:

6.30 p.m. A.E.T. INTERSTATE.

January 23: Australian Student Christian Movement Conference, Adelaide.

PRESIDE: 7.15 p.m. A.E.T., 7.30 p.m. W.A.T. NATIONAL.

January 23: St. John's Fellowship Choir, Melbourne.

PLAIN CHRISTIANITY: 7.30 p.m. A.E.T., 7.45 p.m. W.A.T. NATIONAL.

January 23: The Bishop of Canberra and Goulburn, the Right Reverend E. H. Burgmann.

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

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

January 24: Father Colin Miller.

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

January 24-25: Father Kevin Halpin, O.F.M.

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

The Reverend G. R. Mathers.

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

January 26: "The Life Heart of Australia," by the Reverend T. B. McCall, of the A.B.M.

January 27: St. John's Cathedral, Brisbane.

SATURDAY AFTERNOON TALKS: 2.50 p.m. A.E.T., 2.20 p.m. S.A.T. NATIONAL.

January 28: "Some Hymns and their History," by Dr. George Wheen.

OUR GOODLY HERITAGE

BY THE ARCHBISHOP OF YORK, THE MOST REVEREND CYRIL GARBETT.

"Yea, I have a goodly heritage."
(Psalms 16, v. 7.)

I HAVE BEEN asked to speak to you this morning on the Church of England, and to give you the reasons why its members believe that in it they have a goodly heritage.

For just over fifty-five years I have served in the ordained ministry of the Church. I know, therefore, as well as anyone, its limitations and failures. But I know also its strength and its work, and with all my heart I can make my own the words of the Psalmist, and declare that in the Church of England we have a goodly heritage.

My first reason for this conviction comes from the fact that it is the ancient Catholic Church of this land. It is the historic representative in England of the Church founded by Jesus Christ, the Church which in our creeds we call "the Holy Catholic Church."

It has come down to us from the earliest days of Christianity in Britain. It has passed through many changes since the first evangelists landed on our shores; but there has never been the destruction of an old Church and the substitution of a new one for it.

THERE WERE great changes when, in Anglo-Saxon days, a settled ministry replaced the wandering missionaries. There was another great change when the discipline and culture of the Continent were brought to the English Church by the Norman Conquest. There was a still greater change at the Reformation, when the Pope's authority was rejected, the teaching and practices of our Church were brought into closer agreement with those of the early days of Christianity, and its worship was made more simple so that the ordinary man could follow it easily and take part in it in his own language.

But there was never any complete break with the past. During the Reformation years, the majority of the clergy remained in their benefices, the congregations assembled for their worship, and the legal administrative work of the Church continued uninterrupted.

Throughout this period the phrase "Ecclesia Anglicana" was used. To-day, the same creeds are said, the same sacraments ordained by Christ administered, and the same three-fold ministry of bishops, priests and deacons continues as in the past centuries.

The Church to which we belong is therefore the Church of S. Paulinus, S. Anselm, S. Hugh, of Archbishops Cranmer and Laud, of Charles Simeon, John Keble, and William Temple. Evidence of its continuity can often be seen in the unbroken lists of rectors or vicars set up in an ancient church.

THIS VERY CHURCH in which I am preaching is itself a witness both to change and to continuity. Originally, it was a priory church, and its ancient choir, no longer in existence, was used by the monks for their worship. At the Reformation they were dispersed, but long before the Reformation this nave in which we are holding the service this morning was used by the parishioners.

In it, Sunday by Sunday, the people of the parish worshipped. They continued to do so throughout the years of the Reformation, and they are doing so to this day. Thus, by membership of the Church of England, we have a share in the heritage of the ancient Church which is built upon a rock, and against which nothing can finally prevail.

The scriptural character of the Church of England is also one of its distinctive marks. It has been rightly called "a Bible Christian Church," on account of the full use it makes of the scriptures. It gives the Bible to its priests and bishops when they are ordained or consecrated, and they promise to be

This is the text of the sermon which was preached by the Archbishop of York, at Holy Trinity Church, Micklegate, York, on January 2. The sermon, which was broadcast to the nation, is an affirmation of the claims of the Church of England to be apostolic, scriptural, authoritative, and free.

diligent both in the reading and study of the scriptures. They also promise they will teach nothing as necessary to salvation unless it can be proved and concluded from them.

In every church a great Bible is found on the lectern set up in a prominent place, and the minister is directed to read the lessons from it "in a distinct voice," so that the people can hear him. Throughout our service the words of the scriptures appear and re-appear in the epistle and gospel, in the psalms, in the lessons, in the prayers and versicles.

Moreover, the Church of England encourages its members to read the Bible for themselves, and to make themselves familiar with its teaching. It is meant to be an open book for both clergy and laity. Our Church calls upon the laity to read and study the Bible, and to use it as a lantern to give light to their feet on their pilgrimage through life.

The "Goodly Heritage" of our Church shows itself in yet another way. As a nation we have both a great respect for authority and at the same time a strong love of freedom. We are a law-abiding and a freedom-loving people. In no other nation can there be found such a remarkable combination of respect for authority and love of freedom.

It is therefore natural that these two qualities should be found in the national Church. The Church of England speaks with authority and definiteness on the central truths of the Christian faith, and on the way of life which its members should follow. It is quite untrue to say that the Church is vague and undecided about what it expects its members to believe and to be.

ITS FAITH is writ large for all to read in the creeds, in the Prayer Book, and in the catechism. But, on secondary opinions and matters, the Church permits as much freedom as possible to its members. It avoids over-burdening them with a multiplicity of demands.

It distinguishes between what is necessary for eternal salvation, and those pious opinions

and customs which may help, but are not essential, in the Christian life. It treats its members not as children, but as grown men and women. They are encouraged to think for themselves.

The Church, like its Master, speaks to their minds as well as to their hearts and wills. It prefers to say, "You ought," rather than "You must." It aims at persuasion rather than dictation. On all that is necessary for eternal salvation the Church speaks with authority, but at the same time it values that spiritual freedom in which the Christian life can be developed most fully.

ONE OF THE characteristics of the Church of England is its appeal to sound learning. It is not afraid of new knowledge and discoveries. It examines and tests them, and if they are found to be true it is prepared to welcome them, for it holds that modern thought when true can be reconciled with the ancient creeds. Our Church believes that all truth comes from God, and therefore new discoveries may help towards a fuller understanding of the perfect truth in God.

For another reason we have cause to rejoice in the heritage of the Church of England. We should be profoundly thankful for the unique contribution which God has allowed it to make to the nation through the past centuries. I am not thinking so much of what has been done by archbishops and other ecclesiastics of note. What they have done is insignificant compared with the continued influence for good which has been asserted in century after century by countless unknown clergy and laity in their different parishes.

It is impossible to exaggerate the influence which their teaching and example have had on our nation. In the worship of the parish church, untold multitudes have learned of the love of God, have received comfort in sorrow, help in temptation, light in darkness, inspiration and guidance. Through it, millions have had some vision of God and of His redeeming love in Christ, and have gained

clearer realisation of the hope of the life to come.

If our parish churches were suddenly to-day removed from the landscape of our country, we should feel it was deprived of one of its most characteristic and attractive features. In the same way, if we had had an England without the Church, we should have lost the source of much which has been strongest and noblest in our national character.

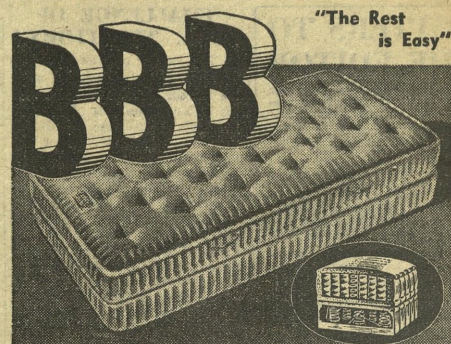
WHILE I have been speaking of what the Church has done, I do not forget all that has also been done, and is being done to-day, by the Christians who do not belong to it. With less material resources than it possesses, they have given themselves with love and devotion to the extension of Christ's Kingdom, and to the service of their fellow-men. For their example and for their work, we should also thank God, and pray that the day may be hastened when we are all united in the one visible Church.

But while we acknowledge all that other Christians are doing for Christ, we who are the members of the Church of England have the right to thank God for our heritage in it.

There must be no note of apology or of uncertainty when we speak of it. We must respond with eagerness and courage to the call which God makes on our Church. We must not, therefore, dwell over-much on what it has done in the past, but the memory of this should encourage and inspire us to use the opportunities afforded in the present and in the future.

In parish after parish, the Church still continues its work of preaching the Word and administering the sacraments. It is providing clergy and churches for the housing estates and the new towns which are springing up in different directions. It is sending its clergy to preach the gospel in distant lands. It is adapting its organisation and methods to meet needs and problems undreamt of by our forefathers.

It is true that we are understaffed, and often hampered through lack of funds, but the work of the Church still goes on. While thanking God for past mercies, let us face the future with confidence and hope, believing that He who has guided and protected His Church in past centuries will continue to use it for His glory and for the good of our nation in the years to come.



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ARCHBISHOP REFERS TO DANGEROUS SITUATION IN BRITISH GUIANA

ANGLICAN NEWS SERVICE

London, January 17

The Archbishop of the West Indies, the Most Reverend A. J. Knight, has called for a crusade against social and moral evils in British Guiana.

In a sermon preached in St. George's Cathedral, Georgetown, British Guiana, on Sunday, he described the colony as an "active volcano," liable to erupt when least expected.

Bad housing, high unemployment, and an ever-rising cost of living, he said, constituted the "trinity of a just complaint."

The archbishop referred to the deposed Government of the left-wing People's Progressive Party as having been "swept into power on a gigantic wave of dissatisfaction and discontent."

"I am convinced," he added, "that, in spite of all that has been done since to ease the situation, the old grievances still remain, and indeed are still growing in volume and intensity all the time."

"The angry fires of discontent have been damped down, but they are still smouldering below, and increasing in heat—requiring only the breath of some extremist, or the occurrence of some inflammable incident, to

stimulate them so as to produce an all-consuming conflagration."

The archbishop said that he was convinced that the real causes of unrest in the colony were neither political nor wholly economic, but social and moral.

The nation was suffering from a morbid condition which must be cured by the Church, not by the State.

It will be recalled that nearly twelve months ago, the Archbishop of York reported

on his tour of the Province of the West Indies.

He then said that he had been moved by the poverty of the islands. "Over-population is the greatest problem of all; it is a factor we in this country do not understand."

"While we have been concerned about under-population and the falling birthrate, other places, like the West Indies, have had to face the prospect of hunger and starvation through an increased birth-rate."

NATIONAL WELSH FESTIVAL

ANGLICAN NEWS SERVICE

London, January 17

The sixty-sixth annual Welsh choral service of the National Welsh Festival will be held in St. Paul's Cathedral on February 24.

The Vicar of St. James', Bangor, Canon J. R. Richards, will preach.

The conductor will be the choirmaster of St. Benet Welsh Church, London.

RECORD C.M.S. SUMMER SCHOOL

FROM OUR C.M.S. CORRESPONDENT
An all-time record number of 210 people were in residence for part or whole of the 1955 Sydney C.M.S. Summer School.

The Summer School was held for the first time at S.C.E.G.G.S., Moss Vale, and was a notable success.

Bible studies, missionary forums, and visits from missionary speakers were all included in the programme.

The Summer School is held each year during the first week in January.

TIME TO MOVE

Events overseas have moved swiftly in recent weeks. This is a reminder that already the face of the world has been changing since this new year began.

Asian and African leaders have been discussing modern trends in their national affairs, with the very obvious exclusion of the white nations.

France has ratified the Paris agreement which sanctions the re-arming of Western Germany.

South America is bubbling again with that agitated insecurity which is the Achilles' heel of the American continent.

Indonesia is pressing her claims for the ownership of Dutch New Guinea.

Russia and the United States have both reaffirmed their policies of peace through strength.

Christian strategy will have to change to suit these new situations. Whatever its ultimate emphasis may be, two considerations seem to be indispensable in the deployment of our Christian forces if we are not to lose the initiative.

The first is the timeless spirit of forsaking all to follow Christ.

These are days in which

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I.V.F. CONFERENCE AT GEELONG

FROM A SPECIAL CORRESPONDENT

On January 5 approximately 200 students, representative of the various Evangelical Unions at present active in the universities and teachers' colleges in Australia, gathered in the Presbyterian Girls' College, Geelong, for the Annual Inter-Varsity Fellowship Conference.

This year's conference was of special significance, since it marked the 25th anniversary of the establishment of an evangelical witness in the universities of Australia, which has grown since its inception not only in the universities but also in the teachers' colleges and schools.

The conference hosts were the Reverend B. and Mrs. Williams from Five Dock, while the principal speakers during the six days were Canon W. A. Orange, from New Zealand; the Reverend H. W. Guinness, Charles H. Troutman, and the Reverend D. Robinson. For the most part each address given was connected with the theme of the conference, namely: "The Life of Faith."

The Reverend H. W. Guinness spoke of many different aspects of this life of faith. His scope may perhaps be seen more clearly in the titles given to the addresses, namely: "Facing up to God," "The Covenant of Grace," "Going on with God," and "More than Conquerors."

The main Bible studies were led by Canon Orange, who took for detailed study Chapters 4-12 of the Book of Genesis, and in relation to the lives of the Patriarchs described in those chapters, chose his texts from Hebrews, Chapter 11.

YOUTH NEWS

The Bathurst Anglican Youth Department will send Mr. Geoff Wells to represent the Young Anglicans of the diocese at the Victorian Provincial Conference of the Church of England Fellowship of Australia at Melbourne at the end of this month. This is a follow-up of the decision made at "Albury 1954" when the desire was expressed that the C.E.F. and Y.A.s should "grow together" towards unity.

Bathurst Diocesan Y.A. delegates who attended the All Australian Anglican Youth Leaders' Conference at Albury will hold a special meeting during the Anglican Youth Camp at Dubbo prior to the Camp Conference on January 31 to place before the youth assembled a suggested plan for progressive works for Anglican progress in the diocese in 1955.

MONTGOMERY PARK C.E.B.S. CAMP

FROM OUR OWN CORRESPONDENT

Hobart, January 17

The first C.E.B.S. camp ever held at the Church Youth Centre, Montgomery Park, continued for five days, from January 3-7.

The camp organiser was Mr. Athol Broadfield, a theological student, who hopes to be ordained to the diaconate on February 6.

With the Reverend L. Benjafield and Mr. B. Eaton as the camp commandant and adjutant, each day was filled with activities such as swimming, cricket, indoor games and picnics. As well as this, Bible studies and family prayers were conducted daily.

Y.A. CAMP AT DUBBO

FROM OUR OWN CORRESPONDENT

Bathurst, January 15

The Anglican Youth Camp planned for Dubbo from January 29-31 next for Y.A.s, J.A.s and C.E.B.S. members, will have "Vocation" for its subject setting.

The Chairman of the A.B.M., Archdeacon C. S. Robertson, will speak on: (1) Vocation in General; (2) Vocation, Church and Home; (3) Vocation, Missions Overseas.

Miss B. L. Glascofine, Field Officer of G.B.R.E. (Melbourne), will give talks on: (1) Vocation: Call to Young Women; and (2) Vocation, by Study and Thought.

The public are invited to visit the camp-rally at any time. The young people will be housed in S. Francis' and S. Faith's Houses, and meal in the parish hall at Dubbo.

HOBART SUMMER SCHOOL

BY OUR OWN CORRESPONDENT

Although not attended by a large number of people, the Summer School held at Woodlands Hotel, in Hobart, for the youth of Tasmania, was a very satisfactory one.

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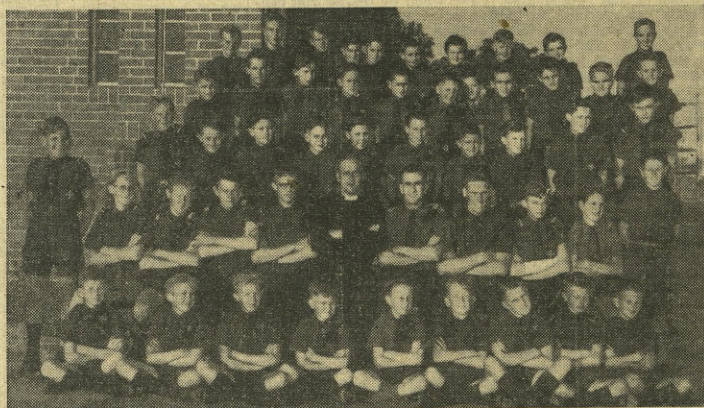
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Members of the Church of England Boys' Society at S. Martin-in-the-Fields, Kensington, Diocese of Perth. The company, which is less than two years old, won the indoor games competition against other companies in West Australia and was runner-up at the athletic sports meeting last year. When this photograph was taken, one officer and nine boys were absent.

FOR SMALL PEOPLE



WORD-PICTURES FROM THE BIBLE

TREES

Are there any trees growing at your place? If not, perhaps there are some next door, or out in the nearby paddock.

Australia is very fortunate to have so many different kinds of trees. Who does not love our white or grey gums? Think of the blossoming ones, too.

Then there are the fruit trees — peach, plum, apple, lemon. Maybe you can think of some others.

One of the things about trees which we should always remember is the way they give all that they have to us — ordinary people like you and I.

The chair on which you sit probably came from a tree. So did the table, the wardrobe, your cricket-bat and a host of other things.

The fruit you had for lunch came from a tree.

Dear Boys and Girls,
This week we come to our third word-picture from the Bible.
What lessons these things of ordinary life have to teach us.
As you think about them, do pray that God will help you to learn these lessons, so that you can be the very best for Him.
God bless you all,
Your friend,
UNCLE PETER.

The shady spot where you played yesterday was given to you by a tree.

The birds that were singing this morning found a home in a tree.

Wouldn't you like to be a tree for a little while? You can be like one.

Listen to what the Bible says in Psalm 1: "Happy is the man who is trusting in the Lord, for he shall be like a tree planted by the rivers of water."

That means that if day by day we are doing what God tells us in His book the Bible, trusting the Lord Jesus to make us what God wants us to be, with the aid of the Holy Spirit, we shall be like fruitful evergreen trees.

Who would go to a dry, dead old tree for fruit or shade? We would look for a fresh strong tree wouldn't we? Such trees can be found near water.

Though others may not see them, the roots of these trees reach out to the water in the damp earth and drinking it in, grow tall and strong.

So they are able to give their best to others. Be like a tree, that sort of tree. Be an evergreen for God. You can begin by asking Him to come in now and fill you with His love.

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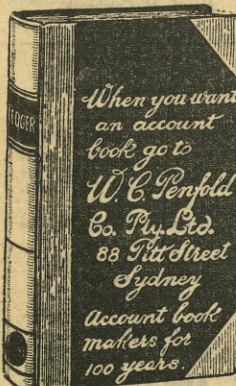
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ACTIVITY IN PRAYER: INTERCESSION

BY THE REVEREND A. APPLETON PACKARD, O.H.C.

This is the fourth of a series of articles on Prayer by the Reverend A. Appleton Packard, of the Order of the Holy Cross, West Park, New York.

The concluding article which will discuss the "Fifth Finger of Prayer"—Petition—will appear next week.

FERVENT INTERCESSION, or prayers both private and public on behalf of others—other persons and things throughout the whole wide range of humanity's far-flung interests—substitutes the fourth letter of our summarising prayer-word "ACTIP." So far, there have been considered Adoration, Confession, and Thanksgiving.

Only now do we take up, in the proper order of praying, what most Christians are too inclined to place first, that is, what is usually thought of as the whole of prayer, whereas it is but a fifth of it. That is not to deny its importance, however, because if we have taken the spiritual steps thus far outlined, we will come to our intercedings with a depth and reality otherwise impossible to achieve.

Over the altar where he is buried at Holy Cross Monastery, West Park, New York State, U.S.A., are carved the last words of Father Huntington, who founded the Order of the Holy Cross; at his death, the most widely-loved priest in the American Episcopal Church, as the Presiding Bishop at the time declared. What are they? "I will always intercede."

Interceding should be the work of our Christian friends on earth. Remember how, when so suddenly called to the Presidency after Mr. Roosevelt's death, Mr. Truman asked the newspaper reporters to "say a prayer for me." It is, above all other tasks, the work of the saints in heaven, the expression of that "Communion of Saints" we proclaim in the Creed, as we dare to ask them to pray for us. Surely that is their supreme and joyous task. Always we can pray here and now for the needs of others, there are such quantities of causes to be placed before the Throne.

THE THREE ANSWERS

Have a rule of time and place when and where you will pray for others. You have got to make it somewhere rather than nowhere. Make use of odd moments, as we will think a little later on, like passing stores, etc. Make intercession of this type as natural and normal as eating your breakfast. And it can be done continuously on the basis of daily morning and evening prayers. If you are ever tempted to say, "But God doesn't seem to answer my prayers for so-and-so and/or such-and-such, though goodness knows I've prayed mighty hard," recall that there are three answers which He gives to all right praying. No-Yes-Wait. So in your personal prayer life, He will and does answer, but ever in His way, not necessarily yours.

The same Father Huntington used to tell what some think the "holiest" story they ever heard. A little boy was looking into a shop window at an electric train. It was about a month before Christmas. He said to his mother who was beside him: "Mother, I'm going to pray every night to God to send me that train for Christmas." His mother was despairing, because she knew that it was utterly impossible to get that electric train, she was too poor. Every night that boy prayed. Finally, on Christmas, the train, naturally, did not come. His mother came up to him and said: "Johnny, you aren't too disappointed in not getting the train, are you?" He looked at her queerly, and said: "Of course not, mother. God said No!"

There is no question at all that one of the most frequent reasons for praying prayers of

heartfelt intercession is that of the varying needs of the sick. We can and should, as individual clergy and laity, do much more about this subject in our private praying on all occasions, and in public by the formation of intercessory prayer groups, to pray along these and related lines. Whether a group is started in a parish, or special intercessions for the sick are employed in connection with the Holy Communion or other regular services, our priests and congregations need to become much more deeply convinced of God's will for mankind as life and health for soul and body; and that God uses His clergy as one means of bringing spiritual and physical health and life to His people.

THE PRAYER GROUP

A method of real evangelism here seldom thought of, but very potent in its influence, is the intercessory prayer group. The clergy are often under the impression that because they make parish calls they know the needs of their parishioners. This does not always follow. Some persons are so shy about expressing their needs or the problems of their family or friends, that ordinary conversation doesn't bring out those needs and problems. The reason for this attitude is very clear, when we realise that conversation is not generally the method of curing the physical and spiritual wants of Anglican churchpeople. For instance, the person who craves guidance in a particularly difficult situation may derive comfort in conversation with his Rector. However, what that person requires is guidance, and the only true guide is God Himself. So in the realm of physical healing many of our parsons are hesitant. On the one hand, all of us observe natural law to be an effective law which cannot be broken. On the other hand, as Christians, we believe God's will for mankind is health and strength and life.

In our various attempts to meet both of these demands, those of us in the Church tend to straddle and do little in this field. Since we do little or nothing, the field of spiritual healing has been largely preempted by cults not widely noted for their Christian orthodoxy or scientific realism. The minds of millions these days are being turned to the power of the Spirit. Medical scientists, psychoanalysts, psychiatrists and religious leaders are fixing more and more attention upon this aspect of living. It would be unfortunate, to say the least, if we clerics and churchgoers didn't take this into account. Therefore, as a method of evangelism the Intercessory Prayer Group or something like it, possesses unique opportunities. It should not be ignored because of its lack of fanfare.

WINDOW-SHOPPING PRAYERS

I want to emphasise as the last principal point in our mutual consideration of intercession, the multitude of otherwise wasted moments we all can discover and put to prayerful use during each and every day.

One layman at least has tried it, and here is what he says: "I had a very interesting experience this morning. I was going to church along the main street around six-ten. The town was waking: Men who had to go a distance and be at work at seven, hurrying to buses; newsmen, milkmen going about. As I walked, seeing the many stores and with very little of consequence on my mind, I began to offer ejaculatory (little arrow) prayers for what the store brought

to my mind. I have never before done it, and hope I may continue when all by myself.

Here are some of the prayers: Shoe store—all people who have lost a foot, those suffering with corns. Cinema—continuance of the Pennsylvania State Board of Censors, more rigid censoring in other States. Very small and dirty restaurant—thanks for our pure food laws, proper preparation of food in this one. Better-looking restaurant—for people who have no homes and must always go out to buy their meals. Hat store—all people with mental trouble. Clothing store—more conservatism in women's styles. Court House—conversion for the people in the prison, that true justice may always be given in the courts. Street passed where I knew there are brothels—end of prostitution, conversion for all who visit the houses, particularly married men, all suffering from venereal diseases. Laundry—all women who must do their own washing and are not able physically. And on and on.

Some kinds of stores prompt pretty much the same intercessions; the employed and employers. One thing that stumped me was a barber shop. I can't seem to think of anything particularly applicable there! Candy store—good keeping of a very common Lenten abstinence. Baker—all hungry, particularly those made so by war. Drug store—thanks for the cease of narcotic users. Tap room—that the laws concerning alcoholic drinks may be observed, that people of education and position stop setting bad examples. Hardware store—that the U.S. may be prepared to defend itself against invaders. And it never ends.

"It is surely much better for me to spend my time that way than thinking of many foolish inconsequential things." Later, the same man added: "To these facts there may be added a list of all who have to work as night telephone operators, teachers, and librarians, etc. One other point. While walk-

ing along I don't try to make an extemporaneous prayer each time such as: 'Heavenly Father, grant so and so, or 'Dear Lord, I thank Thee that Thou of Thy great goodness hast given so and so. Probably when I start out, a short prayer, and then as I see the things the ejaculatory intercessions just as I have given them. I don't think that is the least irreverent." Do you?

And when one is at intercessory prayer at home or in church, all these varied persons and causes can be more formally presented to God in earnest, real prayer. A young woman wrote:

"We enter the Chapel's wide-
flung door
From the glare and blatant life
of noontide
And kneel in the cool dimness.
No crowd
Is there, nor joyous singing.
But the quiet voice of interces-
sion,
And the endless power of com-
mon prayer.
The friendly eyes of windowed
saints look down on us,
And through the open window
comes
The songs of birds, and sighing
of the pines.
The world seems far away, and
prayer goes up
For dear ones near and far, for
sick or sad,
For young and old, for priest
and lad in school,
For those who work in slum or
lonely place,
For ventures in the Name of
Christ; for Peace,
For home and office, school and
Parish life.
These hands of Prayer upraised
reach through the veil,
And beat upon the Heart of God.
We rise with strength renewed,
and vision clear,
And pass with courage to the
world of men,
Is not this the height of human
prayer,
With bread and wine, or alone
upon our knees?
Through prayer for others, we
approach the love of Christ."

THEATRE REVIEW

THE CHILTERN HUNDREDS

THIS play by W. D. Home, well known on the stage and screen, is at the Union Theatre, Melbourne University.

The plot centres around a titled English family whose son is defeated in the election for a seat which the family had held since Cromwell's day. His successful opponent is his own butler.

After a slow beginning, this company handled it very well, especially Reginald Newsum and Ray Lawler.

Zoe Caldwell's vitality gave one the impression that June Farrell was taking the part of Zoe Caldwell, rather than vice versa.

This company has had better sets, and for once did not make particularly good use of the lighting, but the play is good, clean fun and worth going to see.—W.F.H.

THE CHURCH AND THE ARTIST

ANGLICAN NEWS SERVICE

London, January 19
Patronage in the realm of art and its obligations in modern times was the main theme of a talk which the Bishop of Chichester, Dr. G. K. A. Bell, gave on January 9 over the B.B.C.

He told listeners how he thinks the Church and the artist may in working together continue to enrich life.

Dr. Bell was involved some months ago in a controversy regarding a modern work of art in his diocese.

This was a mural painting by Hans Feibusch on the chancel arch of St. Mary's, Goring-by-Sea.

He gave a lengthy judgement but pronounced in favour of granting a faculty.

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UPKEEP OF CEMETERY IN ROME

ANGLICAN NEWS SERVICE

Rome, January 17
The superintendent of the Protestant Cemetery of Rome, which is the burial place of Keats and Shelley, and has many other links with Britain, has issued a world-wide appeal for funds.

The cemetery is in financial difficulties as a result of the decline in value of its endowments and other funds.

Before the war it was calculated that thirty lire would provide for the care of one grave for a year, but to-day the sum is worth only about four-pence.

The care of the graves of Shelley and Keats is provided for by funds from the Keats-Shelley memorial association, but many of the other 373 graves are not provided for, and in most cases the superintendent has no contact with surviving relatives.

The cemetery, which was opened in 1722 by permission of the reigning Pope to provide a burial ground outside the city walls for a Protestant servant of the Old Pretender who, as a "heretic" could not be buried within the city, is now managed by a committee of Ambassadors and Ministers from 18 countries with large Protestant populations.

The superintendent states that anyone wishing to send funds towards the upkeep of the cemetery can do so through the Ambassador of his country in Rome.

THE PROBLEM OF WESTERN NEW GUINEA

By Canon James Benson

THERE WAS A time when I suggested that Australia might offer to buy Western New Guinea from the Dutch in order to put the whole of the great island under one Administration; it being properly a part of the Australian continental land mass, and having no real relationship with Asia.

Now I can see that trusteeship would be a better way. Better I mean for the Papuo-Melanesian native peoples of that territory. For that would finally remove them from whatever perils and dangers are inherent in "Colonialism"; that apparently to be hated relationship, which always comes to the fore in such discussions nowadays.

A colony, of course, means ownership, in the exercise of which the occupying power is answerable to no outside authority.

A Trusteeship Territory is legally a territory of the United Nations; the cost and labour of administration being entrusted to some member nation of U.N., which must render a regular account of its stewardship.

Papua is a colony of Australia.

New Guinea is a Trusteeship Territory of the United Nations, which is administered by Australia as the recognised trustee.

Western New Guinea, known by the Indonesians as Irian, is a colony of Holland.

Now Indonesia claims that, since the rest of the Dutch colonies have achieved self-government with headquarters at Djakarta, the capital of Java, therefore Western New Guinea should also come into this new Empire.

Notice, there is no mention of any change of status. Irian, now a colony of Holland, would become a colony of Java, or Indonesia; and Indonesia alone would be answerable for its development.

I FEEL THAT a strong case could and should be made; and the Christian Church should urge Australia to make the claim, that the territory now known as Dutch New Guinea, having become a bone of contention, likely to lead to war, should be immediately taken over by the United Nations and declared a Trusteeship Territory.

The United Nations must then decide who among its member nations shall be asked to bear the responsibility of administering the territory.

Without prejudicing the issue Australia might well offer her services in this costly and toilsome task; and, in so far as it would be largely an extension of her already existing machinery, it would be a sensible and reasonable solution of the whole problem.

Indonesia, through her representative at U.N., has already admitted that she has insufficient resources and trained personnel to tackle the job; and naively, in reply to Sir Percy Spender's question, said "We would borrow them from Australia."

But, there is another and deeper reason why Australia should accept trusteeship of the debated territory. It is the very splendid reason that the whole idea of trusteeship grew out of the mind and the developed policy of Sir Hubert Murray, that truly great Australian who was the last Governor of Papua.

The "Murray Policy," accepted by the British Colonial Office as a model; and later taken as a sort of standard by the League of Nations, was actually a policy of "Benevolent Colonialism," if one may coin a phrase. It began actually in the days of Sir William McGregor, first Governor of Papua, who laid it down expli-

citly that the administration shall be above all else for the benefit of the native peoples.

SIR HUBERT MURRAY by his land policy; his urging care for village plantations, especially coffee in the mountain area around Sangara; his use of village councils, and in every possible way; led on to the day when the people should manage their own affairs.

One of his most famous sayings is: "The Papuan is capable of learning anything we are capable of teaching him."

In this connection of native self-government it is good to recall that it was in 1911 or 1912 that Sir Hubert Murray, having visited our Anglican Mission Station at Boianal, then in charge of the Reverend Stephen Rodney Gill, expressed himself in his annual report as, "Amazed at the transformation from the chaotic internecine strife and bloodshed of a constantly warring congeries of various tribes, which I saw a few years ago, into a quiet, peaceful, law-abiding theocracy which I now see."

He had been present at meetings of the Church Council, at which all the tribal and village affairs were so efficiently ordered; and it was from that experience of the Church at Boianal that he later developed the idea of village councils throughout the territory, which became an important feature of the "Murray Policy."

So again we see the Church as the leader in the democratic way of life; as she has been the leader in education generally, and in medical services the whole world over.

But, whether or not Australia takes over the responsibility of administration in Western New Guinea, it seems clear she should—for the good of the native peoples—urge upon the United Nations how utterly important it is that the contested territory become a trusteeship, or mandated territory. Then and only then can we be sure that the Papuo-Melanesians of that vast land may be free from the perils of exploitation, which too often is the lot of primitive peoples exposed to the greed of urgent colonists.

QUARTERLY REVIEW

CHURCH QUARTERLY REVIEW, October-December, 1954.

"SOCIETY has changed, the world has changed, the Church has changed," and so writing, the editor of the review in this eightieth year of its life considers its vocation.

"The work of the student must be weighed and tested in a deeper vision of Christian truth." He holds with our French friends that *la clarté est la politesse*, and proposes to adhere to his and their maxim.

He would have us read a plea for clarity in a monograph by Professor Bland Blanchard of Yale University entitled "On Philosophical Style," published by Manchester University Press. Including Theology as a branch of Philosophy, "every step in the argument is of interest to editors—and readers—of religious journals." "There have been theologians who could wield a magic pen. Church and Newman come to mind at once. Berkeley and William James stand high among philosophers." Professor Blanchard would deprecate the idea that students of philosophy should "roam a desert and munch cactus as the only article of diet."

Your reviewer remembers a bishop, since gone to his reward, who angrily criticised a new history because it was as "exciting as a novel." Too often religious articles are as dull as stale beer or corked claret.

Surely the first thing to consider as a writer is feeling. (Shall we say also, "and as a preacher"?)

The Romans used to say that something new is always coming out of Africa. The Reverend J. C. MacNair's book, "Livingstone's Travels," brings anew to our notice two elements which contributed to Livingstone's success as an explorer. Firstly, the reasonable, hospitable, and pacific tendencies of the African character. Secondly, the tribal organisation was an aid to exploration because the word of a paramount chief was enough to guarantee safe conduct and transport.

John Searle in "An Altar Piece" contributes a short play illustrating the Crucifixion. It is so good that I cannot describe it with justice.

"Bishop Blomfield and the Development of Tractarianism in London," gives the Reverend P. J. Welch a period when London's bishop, with the best will in the world, saw "in a glass darkly" the inexorable march of the Catholic revival. Blomfield (1825-1856) could acknowledge his obligation to the Tractarians for recalling

churchmen to the necessity of stricter rubrical observance. He thought that "unwarrantable omissions and alterations of the Church service" should be viewed more seriously than "unauthorised additions to her ritual."

He admitted that the Tractarians had gone too far, but "an honest endeavour to carry out the Church's intentions, in every part of public worship, ought not to be stigmatised as popish or superstitious."

In "The Education of Scientists," the Reverend K. G. Collier considers the character of our society to-day, the conditions under which a complex modern society can maintain a civilised life, its needs in regard to higher education, the special contribution of science and technology to such requirements, the deficiencies of present scientific and technical education, and finally practical politics. In this new world there appears to be a prevailing attitude towards higher education as purely "instrumental" to a better job.

"Cranmer and the Liturgy of 1552," gives the Reverend E. C. E. Bourne a field to tilt at the tent pegs in the camp of many traditional liturgical interpreters. His is a good effective article, well and easily written. Cranmer, he feels, was warring the same battle in England for a truly Catholic conception of the Holy Eucharist that St. Thomas Aquinas fought on the Continent.

Like Aquinas, Cranmer held that the presence of Christ was spiritual and not in any sense physical. This, of course, does not mean that the Presence is not real, unless one is to hold that the spiritual is unreal.

There is what the Marian Martyr Bishop Ridley called the "Thing" of the sacrament, the inner and spiritual partaking of the Body and Blood of Christ, the receiving of Christ's life and power and being made one with Him, which is the purpose of the whole act.

—W.A.B.

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SUCCESS FOR BATHURST HOMES APPEAL

FROM OUR OWN CORRESPONDENT

Bathurst, January 15

Only one parish failed to observe "Children's Homes Sunday" in the Diocese of Bathurst during 1954.

The building of S. Michael's P.O.W. Memorial Home began during the year, and clergy and people rallied to make 1954 a record year of giving for the appeal, twenty-six of the 46 parishes donating over £100.

Coonamble for the first time heads the parochial list with Eugowra well up for second position, followed by Canowindra, Orange, Warren, Dubbo and Parkes.

The Brotherhood parishes had their best year yet, whilst Warren, Peak Hill, Oberon and Stuart Town, all without rectors at the time, did amazingly well. Many parishes, notably Cobar, Oberon and Dubbo, have

already amounts in hand to place on the foundation stone at the forthcoming ceremony as a 1955 gift.

Young Anglicans gave great help during the year to boost their parish giving, and in the non-parochial group of donations, 112 ex-servicemen's organisations gave support.

During 1954 the sum of £8,550 was given for the project to bring the amount in hand to the £30,000 figure. The building is scheduled to cost £29,700, leaving a further £10,000 to be raised to be able to open S. Michael's "free of debt."

Figures for the parishes in the 1954 diocesan list are as follows:—

Coonamble, £835; non-parochial, £768; Eugowra, £468; Canowindra, £445; Orange, £442; Warren, £412; Dubbo, £405; Parkes, £399; Brewarrina, £360; Cobar, £293; Peak Hill, £255; Bathurst, £247; Forbes, £246; Coolah, £230; Molong, £186; Oberon, £181; Condobolin, £175; Nyngan, £168; Stuart Town, £152; Narromine, £136; Cummoek, £135; Rylstone, £134; Rockley, £130; Gulgong, £127; Wellington, £109; Bourke, £102; Fortland, £100; followed by Cudal, West Wyalong, East Orange, Gileandra, Trundle, Kelso, Coonabarabran, Mudgee, Cobar.

Under 50: South Bathurst, Carcoar, Grenfell, Millthorpe, Blayney, Geurie, Tottenham, Wyalong, O'Connell, Kandos and Hill End.

The "Homes and Youth" departments of the diocese during 1954 raised well over £11,000.

Chateau Tanunda "Historical Firsts" No. 9*



The first Merino

Out on the rolling downs and vast plains of Australia's inland, in the heat and drought of summer and the cold of winter, graze the immense flocks of sheep that bring wealth to this country from the far ends of the earth.

From our 126,000,000 sheep comes a quarter of all the wool produced in the world. It's unsurpassed fineness—which reaches its rich perfection in the merino wool of which Australia grows half the world's supplies, earns 40% of our export income.

It is of great interest therefore, to find out how it all started. The first sheep brought into the country came with the first Fleet in 1788 from England and the Cape of Good Hope. They numbered less than 100, and before the end of the year fewer than ten remained. These sheep were kept for mutton; they grew, not wool, but hair "only fit for bricklayers to mix amongst mortar."

The first sheep of the merino type which came to New South Wales were sent from Monterey in California in the "Daedalus" which arrived on April 20, 1793. These were Spanish "Mission" sheep, but as only four survived the voyage, and no thought had been given to the prod-

uction of wool, they played no part in the story which was soon to unfold itself.

In 1796, Governor Hunter sent the "Reliance" and the "Supply" to the Cape of Good Hope to purchase live stock—principally cattle—and while there, Captain Waterhouse and Lieut. Kent, purchased between them 26 merinos. These sheep originally came from the Escorial stud of the King of Spain, and were undoubtedly good merinos. Waterhouse sold the survivors of the voyage to Australia to various people, amongst them John Macarthur who secured three rams and five ewes. Macarthur kept them pure, and with eight merinos purchased at a sale of the King's sheep in England in 1804, founded the Camden stud.

To John Macarthur we owe a vast debt for the foundation and practical establishment of our flourishing sheep and wool industry—the backbone of our economy.

Proof of the enormous strides that have been made lie in the following figures:— Sheep in Australia in 1788—105; in 1803—11,275; in 1842—6,312,000; in 1954—126,364,000. Exports of wool which in 1824 amounted to a mere 1,100 bales, have multiplied to 3,846,000 bales valued at over £390,000,000 (1953-54 season).

Australia is still riding to rich prosperity on the sheep's back. Here, for us all to see, is a fleece that is truly golden.

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BOOK REVIEW

FROM ROME TO CANTERBURY

By the Bishop of Ballarat, the Right Reverend W. H. JOHNSON. . .
RETURN TO REALITY. W. P. Witcutt. S.P.C.K. Price 12/6.

W. P. WITCUTT was a law student. In the middle of his university course he left the Anglican Communion and was received into the Roman Communion. He ceased his study of law and entered a Roman Catholic seminary.

After seven years of study and training he was ordained to the priesthood. By 1948 he was "regarded as close to the top rank of England's (Roman) Catholic literati," as the American magazine *Time* states. In 1949 he returned to the Anglican Communion. In this book he relates the story of his spiritual pilgrimage.

CANTERBURY TO ROME

Under the influence of Chesterton and Bell, Witcutt began to idealise the Middle Ages. He tells us that he felt a victim to the claim of the Roman Catholics that they are the legitimate representatives of the Mediaeval Church in England. "In later years," he relates, "I came to understand that this claim rests upon a historical fallacy, but in those days I did not know enough about history to see through the Roman Catholic claim."

He proceeds: "I began to study the Roman Catholic system, and it at once attracted me. Here was an intellectual scheme moulded and shaped, it seemed, to include every detail. One had only to make an act of faith and one was settled, intellectually, for life. No more questions need be asked. To a youngster who could not trust his own judgement this was very satisfactory. I do not apologise for my attitude. A young man, ignorant of necessity, as the young always are, should accept authority to begin with."

MISGIVINGS ARISE

But when his knowledge of history widened and his understanding of doctrine deepened, he began to feel misgivings about the claims of the Roman Church.

A study of history and of the Book of Common Prayer made it clear that the Roman Catholic claim that the Anglican Church had lost the continuity of the Church was false. He came to see that the old continuous Church of the English people was the Church of England and not the Roman Church. In chapter six he states: "The Papal Church is a creation of the Middle Ages. . . The mediaeval Church was not Roman Catholic in the modern sense. There were in it Roman Catholics in the modern sense, those who believe in papal authority to the limit, but they were the members of a party within the Church. That this party had been victorious in the churches still remaining in communion with Rome gives the illusion that the ancient Church was Roman Catholic, but it was not so."

The chapter from which this quotation comes is of fundamental importance. It elucidates the statement made by the Lambeth Conference of 1930. He concludes it by asserting that for the English people the Anglican and not the Roman Communion is the historic Catholic Church. "It is," he writes, "the Church of the English nation, and if at the present time the majority of the English are not regular attendants at its services, they are not bitter anti-clericals and atheists, as they would be in a continental (Roman Catholic) country. They are members of the Church who are asleep, and one day someone's voice will wake them."

The comments in this chapter (six) on the liberty and comprehensiveness to be found in the Anglican Church, compared with the iron system of Rome, are very interesting and important.

ROMAN CATHOLIC DOCTRINE

Further and deeper misgivings arose in his mind when Witcutt penetrated more deeply into Roman Catholic doctrine

and worship. What he discovered he explains in these words: "Roman Catholicism is a dual system. There is first of all the popular religion—the cultus of the Sacred Heart, the Virgin, and the Saints, of votive candles and the hearing of Mass on Sundays.

Secondly, there is what is called esoteric Catholicism, the philosophy of the priests, and of rare philosophically-minded laymen. It is an amalgam of Christianity and Neoplatonism, moulded and perfected during many centuries. . . It advances from thesis to thesis, commencing with the notion of the Abstract Idea and ending with the Beatific Vision."

Witcutt then proceeds to show why the European mind rejected Scholasticism and how this was a powerful factor in the modern rejection of Christianity. He says: "A mature Christian philosophy should be able to absorb new discoveries without shock. Scholasticism cannot. It is far too rigid, petrified, ossified; it starts back into the past. Even so, it is incapable of seeing the past as it really was. The conflict between the Roman Catholic dogmatic system and history is, in my opinion, the deadliest of all."

When he himself rejected the Scholastic system he did not adopt anti-clericalism and atheism as men in Roman Catholic countries do: he returned to the Anglican position, which accepts the Catholic Faith without the superstructure added by Roman Catholicism. He accepted Bishop Gore's statement: "I do not know of an article of belief which is asserted by the Fathers to be derived from tradition outside of the Canon of Scripture."

THE HANDS-OFF ATTITUDE

He tells us how he came to understand why the Roman Church has to maintain its "hands-off" attitude towards its dogmatic system, and why it insists that the entrance of doubt into the minutiae of its system is a grave sin. The Roman Church is driven to adopt this attitude because the Roman Catholic dogmatic system does not stand being spread

out and examined with an impartial gaze.

Witcutt's judgement is penetrating when he says: "Abstract, far-away, unworshipable, is the God of the Roman Catholic Scholastic system: no living God at all, but a projection of the human reason into the infinite. And Christ, too, in this system, seems to have followed the Father into the realm of the abstract, beyond the reach of worshippers."

He found that the God of Roman Scholastic theology was "hollow and unreal." He says that Roman Catholics do not worship Him. They cannot. They worship the Sacred Heart, the Virgin and the Saints.

BACK TO ANGLICANISM
So Witcutt came back to true Catholicism as it exists in the Anglican Communion. The chapter in which he tells us of his return is moving and convincing.

I would impress upon readers that this is an important book. It is, as Dr. Prestige says in the Foreword, an exceptionally lively human document. It is based upon accurate knowledge and vital experience. It is a record of personal encounter and of personal enlightenment. Where this encounter and enlightenment led the author is shown by these closing words of his book:

"I believe now that the Church of England is the same Church as that of the Middle Ages, the Church which built the cathedrals and used to celebrate its offices in Latin, the language of the scholars. Now it has its offices in English, the language of the people, and in a very noble English indeed. The Church of England is a part of the Catholic Church and a living part, a part of the Communion of Saints. The greater part of the Church, we all know, is the Church in heaven, and in heaven there are no divisions. I believe, as all Anglicans do, that when we receive the Sacrament of Holy Communion we are at one with the great body of saints both in heaven and on earth. In the land of everlasting life there is no divided Church, no 'odium theologicum,' no envy, strife, or quarrelling, but all one in charity."

This book, which ends with the word, charity, though it deals with a controversial subject, has the spirit of charity running all through it. It is a shining example of the spirit in which controversy between Christians should be conducted.

ANGLICAN TOLERANCE

The spirit of the author is shown by the fact that when he left the Roman Communion he was acutely worried at the wound it would cause to his former Roman Catholic parishioners. He speaks of the "horror" they would feel, and writes: "For their sakes I tried to keep my change of ecclesiastical allegiance as quiet as possible. But the newspapers would not allow it, and the event took place in a blaze of publicity." Then he adds this footnote: "I am happy to say that some of them still remain my friends."

Another note that he adds will find widespread endorsement. This is it: "I had grown to detest the spiritual iron curtain which divides Roman Catholics from their fellow countrymen. It seemed utterly unchristian and uncharitable that we should refuse to pray with them. . . I am sorry to say that the Roman Catholic, and particularly the priest, despises the Church of England. . . At the seminary we had mocked at the comprehensiveness of the Church of England, but now I considered it as a blessing—English tolerance at its best."

"Had not the great Church of Constantine's days split into fragments because of intolerance and hatred between Christians? The Church of England was a young Church, rejuvenated by the events of the Reformation, and not subject to that hardening of the arteries which had affected the ancient Churches of Rome and the East. Here, if anywhere, could be thought out a theology which could bring back the modern mind to Christianity."

In writing this book Witcutt has done a valuable work. It is to be hoped that, having cast off the fetters which previously were such a hindrance to his writing, he will, in his new-found freedom, proceed to make a great contribution to Christian thought, worship, and life. It is obvious that he has the spiritual and intellectual gifts that fit him to make such a contribution.

(Our review copy came from Church Stores, Sydney.)

Y.W.C.A. CENTENARY

ANGELICAN NEWS SERVICE
Washington, January 15
Mrs. Eisenhower, by a special telephone arrangement, greeted on January 11 the centenary of the Y.W.C.A. at dual ceremonies in Washington and New York.

By an electrical device she simultaneously ignited candles on two large birthday cakes. Mr. Dulles was the guest of honour at the New York celebration.

In Washington, the British Ambassador, Sir Roger Makins, referred to the fiftieth anniversary of the city branch, and recalled that the organisation had its double origin in London.

The Archbishop of Canterbury will preach at a service of thanksgiving and dedication in St. Paul's Cathedral on September 16 as part of the centenary celebrations of the Y.W.C.A. of Great Britain.

Similar services will be held during the year at Edinburgh, Manchester, York and Worcester.

ENDOWMENT AS MEMORIAL

CHURCH INFORMATION SERVICE
London, January 10

A permanent memorial of the 27th jubilee of the founding of the Diocese of Rochester has taken the form of the endowment of a church.

Paddlesworth Church, on the North Downs, has been selected for this purpose. A fund has been opened.

The foundation is a very ancient one, the small early Norman church being one of the oldest in the diocese. The building, as it stands today, is substantially the same as it was when first built.

The walls are made of chalk, rough stone and flint; the style is one of simple strength.

HOME OF PEACE OPENS NEW BRANCH

FROM A SPECIAL CORRESPONDENT

A branch hospital of the Home of Peace, Petersham, Sydney, has been opened at Wahroonga, to serve residents on the northern side of the harbour.

The new hospital is known as "Neringah" Home of Peace, North Shore Branch, and is situated in Neringah Avenue South, Wahroonga. It has an immediate capacity of twelve beds; provision is being made to extend this accommodation to thirty-five beds.

The home is a hospital established for the Christian care of patients in a dying condition, no matter what age, nationality or creed they may be. However, no mental, tubercular or infectious cases may be admitted.

It is anticipated that the Archbishop of Sydney will officially open the hospital later in the year, when all work has been completed.

The Home of Peace has been established for forty-seven years at Petersham, and there can accommodate one hundred patients. It is controlled by the Deaconess Institution of the Church of England.

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AUSTRALIAN MUSIC EXAMINATIONS BOARD

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Registrar,
Conservatorium of Music.

LEAGUE OF YOUTH CONFERENCE HELD IN HOBART

FROM OUR OWN CORRESPONDENT

Hobart, January 19

For seven days, from January 12 to 19, delegates from all Australian States held a League of Youth Conference at Broadlands Hostel, Hobart.

The League of Youth is the youth group of the Church Missionary Society.

Each day, a Bible Study was conducted by the Vice-Principal of Ridley Theological College, Melbourne, Dr. L. Morris.

This was followed by a business meeting for the purpose of re-framing the League Constitution.

Each afternoon was free, and was spent in picnics and excursions to some of the beauty spots that make Tasmania famous.

In the evenings, public meetings were held at S. James' Hall, Newton, when addresses were given by the Reverend L. Shilton, the Reverend H. Buttery and Dr. L. Morris.

On Sunday afternoon a missionary meeting was held, when Archdeacon W. R. Barrett and the Reverend Arthur Cloudsdale, from Tanganyika, were the speakers.

God had placed Australia in its geographical position to meet the challenge of heathenism surrounding it, Archdeacon Barrett said.

Pointing out that the Confucian, Buddhist, Mohammedan and Hindu religions were experiencing a new lease of life, he said that in the Asian coun-

tries which recently had attained independence, only three in every hundred were Christians, and two of these were Roman Catholics.

The countries in South-East Asia were "wrapped around" Australia, a so-called Christian nation, yet the spiritual condition of the home Church, in the face of tremendous social and economic revolution occurring in the Asiatic countries, was not strong enough to respond to the challenge.

CLOSING SERVICE

The Bishop of Tasmania, the Right Reverend G. F. Cranswick, as well as being the chairman at the Youth Rally on the Saturday night, was the celebrant at the closing Communion service on Wednesday morning.

The delegates, meeting for the service at S. James', Newton, were challenged by the bishop to return to their homes, in the strength of Christ, who had been so near to all who had attended the conference.

Many of the delegates returned on Wednesday to their home States, while others remained to have a holiday in Tasmania.

Six members of the League of Youth, in Tasmania for the conference, were involved in a car accident the day before it began.

The six members were on a day tour in a hired car, when the car failed to take a bend on a road with a gravelled surface. All were rushed to the Royal Hobart Hospital, where the four girls, who were passengers, were admitted.

Two were kept at the hospital for observation, but were permitted to attend the conference after several days in bed. The two others, one suffering from a fractured pelvis and the other from a fractured pelvis and broken collarbone, will have to remain at the Royal Hobart Hospital for several weeks.

Although in a strange State, they have been visited by many of the delegates and others who are residents of Tasmania, including the Bishop of Tasmania.

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(See Rates, Page 12.)



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NEWS FROM C.E.M.S.

QUEENSLAND
NEW BRANCH

On Sunday evening, December 5, 14 new members were admitted to the society at St. Andrew's Church, Lutwyche, thereby constituting a new branch in that parish. The church was filled to capacity and the congregation included visitors from all metropolitan branches. Members of this new branch have already shown remarkable keenness and a good future is assured.

RE-UNION AT GATTON

On Sunday afternoon, November 28, about 45 members of metropolitan and country branches had a re-union at Gatton. Various subjects discussed at the Pittsworth Conference at the beginning of October were brought forward for further consideration.

A pleasant interlude was provided by a surprise visit from the Bishop of North Queensland, who had recently returned from a visit to America and England. The bishop gave an outline of his experiences abroad and laid special emphasis on the increasing part being played by the laymen of the Church in America. He pointed out that it was now generally accepted that there were four orders within the Church: Bishops, priests, deacons and laymen.

Members were entertained by the Gatton Ladies' Guild, and the proceedings concluded with Corporate Evensong, in which various laymen took part. Brother J. G. McLeary (a diocesan lay reader) preached.

EAST BRISBANE

On Sunday evening, December 12, members of all metropolitan branches, together with some Southport brethren (including the Reverend K. A. Watts, a former Rector of East Brisbane) met at St. Paul's, East Brisbane, for a Corporate Evensong, partly as a tribute to the chairman, the Reverend Noel Tomlinson, who takes up duty as Rector of Beaudesert shortly, and partly as a gesture of goodwill to the parishioners of East Brisbane, who have accepted, without demur, the frequent absences of their rector on C.E.M.S. business. Brother E. P. Newcombe preached the sermon.

It is intended to inaugurate a series of these Corporate Evensongs in the coming year as a means of strengthening the fellowship of branch members and of making an effective witness in attending public worship together.

GOOD FRIDAY

Arrangements for the Annual Procession of Witness through the principal streets of Brisbane on the evening of Good Friday are already in hand and will follow, in the main, the pattern of previous years. Following last year's success in the presentation of a Passion Play

NEW APPROACH IN

HONG KONG

From Our C.M.S. Correspondent
A new part of the Church's witness in Hong Kong is through "church settlements," of which a number are growing up in the colony.

Often built in industrial areas, they consist of church, school, community centre, and rectory all under one roof. Each church settlement becomes a centre of activity in the life of the people living round about.

One church settlement—St. Luke's, Kennedy Town—which was opened recently, began when a Chinese clergyman and his wife moved into a little tumble-down shack and began to get to know the people.

Gradually they collected around them a group of youngsters and adults whom they could teach. Primary education was combined with educational training, handicrafts, hygiene and Christian teaching.

The work is still very young and the buildings at present are small, but the beginning promises great things in the future.

in the City Hall at the conclusion of the procession, Mrs. W. J. Galvin has again agreed to undertake the production of "The Way of the Cross" this year.

E. B. PEARS' BURSARY

An excellent response has been received from children of C.E.M.S. members and from members of C.E.B.S. for this bursary, which is to be awarded on the result of the State Scholarship Examination and which it is expected will be announced next week.

The bursary is valued at £10/10/- and has been instituted as a memorial to the late E. B. Pears, one of the original members of the first branch of C.E.M.S. in Queensland, at Toowoomba, from whom the society has received a substantial legacy.

NATIONAL CONFERENCE

The chairman, the Reverend Noel Tomlinson, will represent this province at the National Conference at Bendigo on the Australia Day week-end.

C.E.Y.M.S.

A Leaders' Study Camp is to be held at Coolangatta during the Australia Day week-end, and present indications are that this will be a very representative gathering.

BOOK REVIEW

AWAKENING
POWER

THE SUN IN OUR HOUSE.
Marjorie Wilkinson. The Epworth Press.

THIS small volume takes its name from a saying of St. Theresa of Avila, who once described the influence of God on the soul by saying: "The Sun is in our House." In the space of 49 pages it describes how an inward power has altered the lives of, and sustained and guided men and women of many ages, in their own lives as well as in their relations with one another.

The hope of the author in writing is that the sight of people who have been influenced by this Light will "give encouragement and inspiration to those who are lonely or discouraged." In this she has been successful—telling how to reach that state is not the purpose of this book.

The examples given cover many and varied experiences of men and women of all ages, sometimes those who—like St. Augustine of Hippo or John Wesley—have experienced a sudden "conversion," or others who have known only a slow awakening to this state.

The part played by private prayer and personal devotion in their lives is stressed again and again, but the need for assembling and meeting together for corporate worship is also stressed.

The example of others is always more of an inspiration than mere exhortation, particularly to the discouraged and unhappy. Here in a small volume are many examples, in no particular order, showing how an inward religious conviction inspired such diverse people as Elizabeth Fry, Henry Martyn, Saint Philip Neri and a Canadian mother "unknown outside her own immediate circle" (to mention but four) to carry out the vocation to which they knew God had called them.

The author writes with conviction and without that subjective sentimentality which so often mars a work of this nature. For those who feel that things are not going well and that life seems dull and cheerless this book will show that for many whom life might have seemed much the same there was an "Inner Light" that made the Sun to shine in their House.

This is a book well worth reading.—G.H.O.

[Our copy from the publishers.]

THE W.C.C. AND RE-UNION

BY THE ARCHDEACON OF HOBART, THE VENERABLE W. R. BARRETT

PEOPLE EVERYWHERE are asking the question—did Evanston bring "re-union" any closer? And on the answer to that question, they are prepared to judge the success or failure of the World Council of Churches.

Not with any desire to escape the judgement, the answer must be—Yes! and No!

No! in that no real and actual steps were taken to bring the divided churches any closer together.

Yes! in that it is remarkable that Christians of so many denominations, and races, too, should come to the Assembly and speak so plainly to each other and yet maintain at all times a spirit of loving fellowship and understanding.

The collect of the Anglican Prayer Book which speaks of our "unhappy" divisions is still used, but it is actually incorrect because the old rancour has largely disappeared, and we can, and do, work with one another as brethren in Christ.

It is plain that much remains to be said, and done, W.C.C. and re-union, there are around the corner.

On this question of the W.C.C. and re-union, there are

two complementary dangers against which we must be on our guard:

On the one hand, to act as though the sole purpose of the W.C.C. is to bring about re-union and to forget the wide field of operations we can engage in together. This produces the rigid, isolationist view so frequently encountered, and not only in the Anglican camp.

The argument runs something like this—our Church is most truly catholic and apostolic, therefore the way to re-union is through us. So our policy is to stand firm in our position and principles and let the others come to us.

Such forget that this is God's world and we are his servants, and there is much to be done in proclaiming the good news of God, and co-operating with God in bringing in his Kingdom.

Though we are divided there are many occasions on which the Churches can present a united front to the forces of ignorance, selfishness, greed, and all kinds of evil.

It is inexcusable that any Church should do little more

than rest upon its history and traditions.

As A. C. Bouquet once said—"It is no doubt important to see that the old coach is safely balanced on its four wheels (of the Lambeth Quadrilateral!) but it is equally important not to leave it standing in the yard while one argues whether it should not be drawn by pedigree horses, bestridden by properly vested postillions. Might it not run better on some internal combustion? One can only find out by trying."

ON the other hand, there is the danger of impatience. We have done remarkably well in such a short time, what is there to stop us finishing the job? We have come together in pleasant comradeship; we can work together without much embarrassment, what is there to stop us taking the final step of uniting?

The plain fact is there is still a long road to travel before we reach our journey's end. Any attempt to shorten the road by taking short cuts, or by compromise concessions will only put us farther back than ever.

Beyond improving our fellowship and understanding of each other, little if any real progress towards re-union was made at Evanston.

The unbending attitude of the Greek Orthodox Church in the statement read at a plenary session (they said the same at Amsterdam!) seems just as hopeless as that of the Roman Catholic Church.

In view of this our motto should be *festina lente*—

hasten slowly. This was, in fact, the burden of Bishop Berggrav's sermon at the closing service at Evanston. His text was Ephesians 4:13—"Till we all come, in the unity of the faith . . . to the measure of the fullness of the stature of Christ."

The bishop said "that word 'till' is written over the whole future of the Oecumenical Movement. We do not determine the time of God's processes . . . God does not want Oecumenians but Christians faithfully following His will . . . God has not given us great results to boast of, but He has given us a new start in the process of growing into Him."

There is, however, a third danger to be borne in mind. Whilst the west is taking leisurely steps to achieve re-union and is discussing, at snail's pace, questions of history, theology and ecclesiology, we are likely to have our hands forced by action in eastern countries.

There they have no interest in the historic differences that keep the older Churches apart.

These differences when imported into the mission-field are an embarrassment and a stumbling block to new converts. Consequently, re-union is urgent and gathering speed in these newer Churches.

To sum up, we must never forget that "re-union" is the will of God, and whilst being loyal to God's gifts to us we must never be so stiff-necked as to refuse to recognise the hand of God as He leads us towards the working out of His purpose for His Church.

DIOCESAN NEWS

ARMIDALE

PRESENTATION

In appreciation of the services of two members of St. Peter's Cathedral choir, Miss Beryl Berryman and Miss Fay Parrish, who are being married shortly, the bishop and Mrs. S. Moyes were hosts at Bishopscourt to a party of choir members on Thursday last, when presentations were made to the brides-to-be by Alderman A. Robins on behalf of the choir. Bishop Moyes spoke appreciatively of the work of the two chorists to the cathedral through their most regular attendance. Miss Berryman is marrying Mr. Forbush Ross, of Atherton Tablelands, Cairns; and Miss Parrish is marrying Mr. Clive McLean, of Armidale.

PARISH MEETINGS

The annual parish meeting of St. Peter's Cathedral Parish at Armidale is to be held in the parish hall on February 17 at 7.30 p.m. Other annual meetings of the district church congregations are: St. Mary's, West Armidale, February 14 (7.30 p.m.); Dangareleigh, February 20 (after 11 a.m. Sunday service); Kelly's Pines, February 26 (after Sunday service, 3 p.m.); Tilbuster, February 27 (after Sunday service at 3 p.m.); Thalgarrah, February 27 (after Sunday service at 3 p.m.).

RADIO CONCERT

From the Christmas concert arranged by Radio 2AD at Armidale, the sum of £320 has been raised for distribution between the Coventry and Ohio Homes and the St. Patrick's Orphanage. The sum has been augmented by subsequent donations to £400.

CATHEDRAL INCOME

The main items of income of St. Peter's Cathedral Parish at Armidale comes from the offertories at the services (£1,972); the Temple Day Appeal, direct giving (£1,271); and the annual ball and annual fete (last year £330). The assured income of the parish through the envelope scheme is only £300. This comparison is made in the February issue of the parish paper, the *Fisherman*, by Dean Kenneth Jones appealing for another 100 parishioners in the envelope scheme.

BALLARAT

TEACHING MISSION

A Teaching Mission will be held at St. Paul's, Ballarat, from Passion Sunday, March 27, to Friday, April 2. The mission will be conducted by Captain A. W. Batley, of the Church Army, assisted by Captain B. W. Trott, who will conduct after school mission services for children. Captain Trott will also screen religious films during the mission.

BATHURST

CHILDREN'S HOMES

The Children's Homes appeal benefited by New Year giving. Mrs. D. Turner, of Oberon, and her helpers raised over £100 from a street fete. A Parkes girl sent a cheque "as a very small token of thanks for the friendship I, as a newcomer to Australia, have received from the Y.A. movement." A rector sent a tithe for the appeal from the wedding fees he had received during the Christmas festival. It is notable that many of the clergy give their personal donations to the building of St. Michael's.

CANBERRA AND
GOULBURN

BUNGENDORE

S. Luke's Church, Captain's Flat, celebrated the 60th anniversary of its opening last week. The addition of a roomy vestry, a remodelled entrance porch, and a newly painted interior are signs of continuing interest of the congregation in the little building. A new oak credence table is being given in memory of Albert John Strudwick by his sons, and a Glastonbury chair for the bishop's use in memory of Ada Margaret Davis by members of her family.

BODALLA

The death has occurred of Mrs. E. Collett, of Bodalla. She was well known in the district and surrounding parishes for her true saintliness.

The regional conference of the Churchwomen's Union will be held at Naarooma on February 9. Matron E. M. Shaw has been invited to speak.

GIPPSLAND

DEACONESSES WELCOMED

The Deaconess Order in Gippsland has been strengthened by the coming of Deaconess Georgie Harvey, formerly principal of Deaconess House, Melbourne, and Deaconess Nancy Drew, of Sydney, who has given service as a C.M.S. missionary in Northern Australia.

Deaconess Georgie, whose work will be in the Cathedral Parish of Sale, was licensed by Bishop D. B. Blackwood, and is residing at the Deaconess House, Sale.

Deaconess Nancy was licensed by the bishop on January 9 for work in the parochial district of Nowa Nowa and the Lake Tyers Settlement.

MELBOURNE

A.B.M.

The Australian Board of Missions will hold a house party at the Retreat House, Cheltenham, from January 21 to 25. The theme for the week-end will be "New Horizons in Our Fields." Study leaders will include: Archdeacon A. J. Thompson, Canon W. G. Thomas, the Reverend C. M. Kennedy, Miss A. N. Brown, and Mr. R. J. McDougall. Enquiries and applications may be made at the A.B.M. Office, Third Floor, Cathedral Buildings, Melbourne.

TASMANIA

CHURCH ARMY

The Church Army Captain stationed in Tasmania is now working in the Parish of Holy Trinity, Hobart, with the branch church, St. Margaret's. In the two months he will be staying there he will carry out extensive visiting and conduct a mission at St. Margaret's. It is his intention to spend a great deal of time working amongst the many children in the parish and also to conduct a series of men's meetings.

WILLOCHRA

MELROSE

At Melrose the old church has been demolished and a new one will be erected. Additions will be made to the rectory.

PORT FIRIE

Repairs have been carried out at St. Paul's, Port Pirie, and it is hoped an early start will be made on the new church at Solomonstown.

Repairs are needed to the rectory at Port Pirie, Port Augusta and Quorn and it is hoped these will be carried out soon.

THE CHURCH OF ENGLAND BIBLE COLLEGE

The College has been formed under the chairmanship of the Very Reverend E. A. Pitt, M.A., Dean of Sydney, to provide systematic courses of study of the Word of God for young and old, by means of evening lectures and correspondence courses.

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Kindly forward me further information about Course 1/Course 2 (cross out which is not required).

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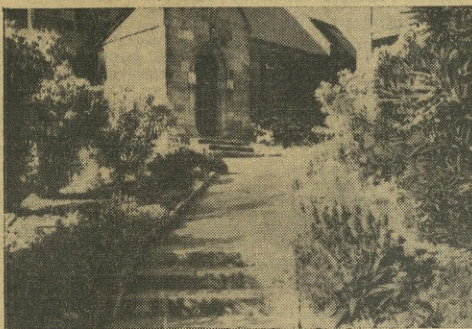
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WE ALSO GIVE SOME SUPPORT IN THE DIOCESES OF SINGAPORE, BORNEO, SOUTH TOKYO AND JERUSALEM.

Write to us for further information or offers of service.

SNAPSHOT COMPETITION



The winner of our snapshot competition this week is Mr. E. Charlton, of Pyrmont, Diocese of Sydney, who sent us this picture of the church grounds at S. Bartholomew's, Pyrmont, taken recently, with flowering shrubs in bloom. S. Bartholomew's is 108 years old.

CHOIR BOYS' CAMP

FROM A SPECIAL CORRESPONDENT

Melbourne, January 17
On December 29, thirty-two boys representing twelve choirs affiliated with the Victorian branch of the Royal School of Church Music arrived at S. John's Church, Flinders, a beautiful seaside resort situated about fifty miles from Melbourne, for the third annual camp organised by the Victorian Committee of the R.S.C.M.

The camp was ably led by the commandant, Mr. Phillip Newell, choirmaster of S. Peter's Church, Murrumbidgee, and a master at Melbourne High School.

The music was under the direction of the choirmaster of the R.S.C.M. Victorian Demonstration Choir, Mr. Mervyn Callaghan.

The leaders at the camp included the organist and choir-master of S. Bartholomew's Church, Burnley, Mr. Owen Dowling; Mr. John Carey, a member of S. Paul's Cathedral Choir, Mr. Arthur Grimshaw, and Mr. William Stuart.

One of the main tasks of the camp was to prepare service music to be sung at S. Paul's Cathedral, Melbourne, on Sunday, January 9, during the absence of the cathedral choir on holiday.

The settings sung on this occasion were Stanford in B flat for the morning canticles, and Whitlock in G for the evening.

The anthems were "Jesu, Joy of Men's Desiring," by Bach, and "O Come Ye Servants of the Lord," by Tye. The organist was Mervyn Callaghan. Evensong was also sung in the cathedral on the previous Friday, when the organist was Owen Dowling.

The aim of the camp, however, was not only to familiarise the boys with cathedral

type music but also to work on simpler music suitable for normal parish choirs. Accordingly, music such as "Lord For Thy Tender Mercies' Sake," Merbecke's setting of the Holy Communion, and Martin Shaw's evening service in D were also prepared.

Choir practice was held twice daily, leaving plenty of time for other activities. These included swimming, cricket (including one momentous match between the leaders and the boys, when, by some miraculous circumstance, the leaders managed to emerge "over every foe victorious"), washing dishes, and having concerts and birthday parties.

HOUSE COMPETITION

A house competition was conducted, the houses being named Bach and Crotch, yet the disparity between these two gentlemen was not reflected in this competition, as only one point separated the two houses in the final count!

The spiritual side of camp life was well provided for. Devotions were conducted morning and evening by the vicar of Flinders, the Reverend Bruce Reddrop, a former Precentor of S. Paul's Cathedral; services of Preparations were held on the nights preceding a celebration of Sung Eucharist. Short talks on various aspects of worship were given to the boys by the choirmaster.

Overall it was clear to those who had attended previous camps that this was indeed the best yet. The acquisition of more camping equipment contributed to this result.

The amount of difficult work which was accomplished in such a short time—ten days—and the high standard attained in the singing of the cathedral services was evidence of this.

CANON E. J. DAVIDSON ELECTED BISHOP OF GIPPSLAND

(Continued from page 1)

During his time as a theological student he served as catechist at Holy Trinity, Erskineville, and in the Parish of Picton.

He was made a deacon in 1924 by the late Bishop J. D. Langley, for the Archbishop of Sydney, and ordained to the priesthood in the following year by the late Archbishop J. C. Wright, Primate of Australia.

After serving his first curacy in the Parish of S. Clement, Marrickville, he was invited by the founder Padre of Toc H, the Reverend P. B. ("Tubby") Clayton, to join the staff of All Hallows, the spiritual centre of Toc H life, in the Diocese of London. In due course he was sent as Padre in Charge of Toc H in the Manchester area, where he served under the late Archbishop of Canterbury and Primate of All England, William Temple, then Bishop of Manchester, under the spell of whose saintly and invigorating personality Davidson rapidly came.

Returning to Australia in 1928, the bishop-elect became full-time Toc H Padre for N.S.W. for two years.

In 1930 the late Bishop Horace Crotty, then Bishop of Bathurst, appointed him to be a Canon of All Saints' Cathedral, Bathurst. He later served as acting Rector of Orange and as Rector of Carcoar in the same diocese.

Shortly after Bishop Crotty's resignation in 1936, Davidson returned to the Diocese of Sydney as curate of S. Mark's, Darling Point. Two years later, in 1938, he was appointed rector of his present parish of S. James, King Street.

Canon Davidson has made an outstanding contribution to the life of the Church in the Diocese of Sydney since he went to S. James'. Under his leadership the parish has sustained its reputation for normal Anglican practice, for active parochial organisation, for social service, and for the evangelising spirit essential to the life of a true city church.

Parish organisations include a strong group of Young Anglicans (the first branch of the movement to be started in the diocese); a strong Guild of Servers; the A.B.M. Women's Auxiliary; and the Sister Freda Mission which provides weekly meals and services for poor aged people.

The parish sells more copies of THE ANGLICAN than any other in the Diocese of Sydney, and has maintained the fourth highest circulation of any parish in the Province of New South Wales.

The bishop-elect is himself

Chairman of the Sydney Diocesan Social Problem Committee, a member of the N.S.W. Executive of the Australian Board of Missions, honorary chaplain to the Royal Motor Yacht Club of N.S.W., a member of Sydney Rotary, and a forthright speaker on social questions.

He has often stated his conviction that religion is concerned with the whole of life, and that the Church therefore must speak on social and political as well as individual spiritual matters.

This attitude, and the fearless expression of his beliefs, has earned him the respect of the Press in Sydney, whose leading men, whether reporters or leader writers, have come to rely upon him for balanced judgements upon social questions. He is regarded with similar respect by his brother clergy of the diocese, irrespective of their churchmanship, who have come to rely upon the sound common sense and tolerance which he has always shown in discussion.

The bishop-elect has always made clear his impatience with "party" labels, and has never been associated with any "party" or type of churchmanship. "If labels are to be distributed," he has said, "then just put me down as an Anglican."

His independence of judgement and action is well exemplified by his association with the Australian Russian Society,

of which he became chairman during the days of the great war-time alliance. Shortly after the war, when it became clear that the society was becoming a mere communist "front" organisation, he objected strongly to the policy of never criticising the Soviet Union on any grounds, and resigned his office. This action made him the immediate target for some of the most vituperative criticism ever published by the communist Press. Subsequent events have proved how completely justified his resignation was.

He married in November, 1930, Doris Evelyn, younger daughter of Mr. J. S. and Mrs. Whatmore, of Turrumulla, Diocese of Sydney, and has two daughters. They are Mrs. J. J. Shelton, of Duntroon, and Miss Jennifer Davidson, of Sydney.

PARDON OFFER TO TERRORISTS

ANGLICAN NEWS SERVICE

Nairobi, January 18
The Kenya Government will offer a free pardon to any Mau Mau terrorist who gives himself up.

The peace bid is aimed to clear the hard core of between 4,000 and 5,000 terrorists from the Aberdare and Mount Kenya forests.

The proposed new amnesty will include murder offences.

The Church is co-operating with the Government in the rehabilitation of the natives.



The new sanctuary at S. Hilda's, North Perth, which was dedicated by the Archbishop of Perth last month.

LIVERPOOL ROMAN CATHOLICS

ANGLICAN NEWS SERVICE

London, January 17
The chairman of the Liverpool branch of the Council of Christians and Jews, Mr. Benas, has stated that his branch has received no resignations from Roman Catholics as a result of the recent Vatican instruction.

Mr. Benas says that the London resignations have caused much regret, but so far locally they have had no bearing on personal relationships between the several denominations in the city.

BISHOP BLESSES HORSES

FROM OUR OWN CORRESPONDENT

Durban, January 15
The Bishop of Lebombo conducted a service of blessing for the members of the Durban Pony Club last month.

More than sixty riders on their horses formed a semi-circle around the bishop who, in an address, reminded his listeners that God had given the horse to man to be his very useful friend and helper.

Then the bishop moved around the gathering, blessing horse and rider.

BISHOP MOYES' NEW BOOK

FROM OUR OWN CORRESPONDENT

Armidale, January 17

Despite his crowded programme of engagements within his own wide diocese, and at the major Church events in the Commonwealth, the Bishop of Armidale, the Right Reverend J. S. Moyes has found time to write a 25,000-word account of his visit to the United States and Canada last year.

The book, "America Revisited," contains not only the bishop's keen and humorous perceptions of the American way of life, but also deals largely with the two great Church conferences he attended, the Anglican Congress at Minneapolis and the meetings of the World Council of Churches at Evanston.

Bishop Moyes brought the manuscript with him to Sydney this week when he came to address the Methodist youth conferences.

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THE ANGLICAN

(See Rates this Page.)

C.F.S. TO VISIT FRANCE

FROM OUR G.F.S. CORRESPONDENT

France, with Paris as a centre, Lucerne in Central Switzerland, Bregenz on Lake Constance, Stuttgart in Germany, and Köln (Cologne), and finally Amsterdam in Holland will be the five European countries visited by members of the Girls' Friendly Society's World Tour party which leaves Australia in March next. Add to this seven weeks in London, 30 days touring Great Britain by coach, one week on the Isle of Wight, and finally several weeks' free time and you will have an idea of the extensive tour in store for this fully-booked tour.

METHODISTS RECEIVE BUNDLES OF NOTES

ANGLICAN NEWS SERVICE

London, January 17
Methodist ministers in south Shropshire are anxious to trace the donor of pound notes who, throughout last year, slipped bundles of money through the doors of organisers of funds opened on behalf of Methodist churches.

Four recent bundles have been for £250, £200, £150, and £50.

CLASSIFIED

ADVERTISEMENTS

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

Classified advertisements are accepted under the following headings:-

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THE ANGLICAN invites applications for the following permanent staff positions:-

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WANTED. MATRON and Sub-Matron for Children's Home at Mornington. Apply Superintendent, 308 Latrobe Street, Melbourne.

VERGER REQUIRED by S. John's, Ashfield. Retired man preferred. Apply to the Rector, UA 1313, or Mr. G. Hemby, UA 4654.

WANTED. PRIEST, married or single, or suitable layman for work in Boys' Home, Newhaven, Phillip Island. Apply Missioner, 308 Latrobe Street, Melbourne.

ASSISTANT HOSPITAL CHAPLAIN, Royal Melbourne Hospital. Opportunity for younger man to gain experience in hospital chaplaincy work. Further particulars, The Reverend G. Sambell, Melbourne Diocesan Centre, 73 Queensbury Street, Carlton, Victoria.

NURSES WANTED. Fully trained and experienced Nurses wanted for the Nursing Home at Hammondville, near Liverpool. Apply to Matron Pritchard, UB 8006.

WANTED. ASSISTANT to Mail Bag Sunday School Director. Stenographic qualifications essential. Apply B.C.A. Organising Missioner, Church House, George Street, Sydney.

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