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## GREAT MISSION TO BEGIN IN SOUTH-EAST ASIA

### U.S.A. RELEASES LARGE SUMS OF MONEY FOR CHINESE WORK

FROM OUR OWN CORRESPONDENT

Singapore, December 12

The Protestant Episcopal Church in the U.S.A. (Anglican) has agreed to release from its China Fund the sum of 50,000 U.S. dollars a year for ten years for work among the twenty-six million Chinese in the Dispersion.

The money is for work in the dioceses of South-East Asia where there are Chinese congregations attached to the Anglican Church.

The work will be done through the Council of South-East Asia, the chairman of which is the Bishop of Hong Kong, the Right Reverend R. O. Hall.

The idea for beginning special work amongst the Chinese in this part of the world first came at the Anglican Congress held in Minneapolis, U.S.A., in 1954 when a point was raised by a member that a mission should be followed up for the Chinese in the Dispersion.

The Council for South-East Asia was thus formed. It consists of all the bishops and assistant bishops in this area, has had three meetings—the first was held in Hong Kong, the second in Manila and the third in Kuching, Sarawak.

It was during this last meeting that the Assistant Bishop of Borneo, the Right Reverend James Wong, was consecrated.

"To implement its plans the chairman of the Council of South-East Asia, and the Executive Officer of the Anglican communion, Bishop Stephen Bayne, have approached me with a view to seconding to the council the service of Canon John Lee," said the Vicar-General of this diocese, the Right Reverend Roland Koh, last week.

Canon John Lee, a Chinese priest, has accepted the post and has now been appointed the S.E.A. Council's liaison officer and will assume his new duties with effect from January 1,

1961, in the first instance for a period of three years.

As he is seconded to the council, he is still a member of the clerical staff in this diocese and will also remain an honorary canon of St. Andrew's Cathedral. He will have his headquarters in Singapore itself.

One of the most senior Asian priests in this diocese, Canon Lee is at present Vicar of the Holy Trinity (Fochow-speaking) Church in Singapore.

He was made an honorary canon of St. Andrew's Cathedral here in 1949, and in that year also appointed as Diocesan Superintendent of Chinese work in the diocese.

#### CANON LEE

In 1955 Canon Lee was appointed to study and investigate the mission work to the Chinese in Thailand. He handed in his reports to the bishop in 1956.

In his new appointment the liaison officer's main work will be with the bishops in South-East Asia, working directly under Bishop Stephen Bayne and the S.E.A. Council.

"With their permission and under their guidance Canon John Lee will visit bishops and their dioceses so as to discover ways and means of linking and connecting and co-ordinating between dioceses in work amongst

the 26 million Chinese outside the mainland of China," said Bishop Koh.

In February, 1961, the South-East Asia bishops' conference will be held at Rangoon, Burma. Canon Lee will be attending this and future meetings of the council to receive information and guidance.

One of the functions of the liaison officer is to find the needs and the ways of helping the bishops and their clergy in this important work to the Chinese.

Ways will have to be found of helping where a diocese is short of clergy to reach out to the Chinese who are not members of our Church.

As the first liaison officer he has to find out how best he may discharge his duties "to the end that our mission to the Chinese in the Dispersion will be happy and successful."

"You will be the pioneer," said the Vicar General in a letter to Canon Lee, "of a very important and vital mission of our Anglican communion."



—Melbourne "Age" picture.

The Governor of Victoria, Sir Dallas Brooks, congratulating Lieutenant R. G. O'Neill, who was last week chosen as the Victorian Rhodes Scholar for 1961.

## DR FISHER SEES HOPE OF FORMAL ROMAN CONTACT

ANGLICAN NEWS SERVICE

London, December 13

The possibility of formal contacts with the Roman Catholic Church through its new Secretariat for Christian unity was welcomed by the Archbishop of Canterbury, the Most Reverend G. F. Fisher, on his return to London on December 3.

Dr Fisher had an interview with Cardinal Bea, head of the secretariat, while he was in Rome on the last stage of his tour of Eastern Christian lands.

Dr Fisher made it clear to the cardinal that the Church

of England would give him all the help he needed in establishing this channel for the exchange of information between the churches.

Of his reception in Jerusalem, Constantinople and Rome, he said, "I did not have to create happiness and friendship. I walked straight into it."

In spite of the strenuous tour he had just concluded the archbishop had no hesitation in going to meet the Press reporters, television interviewers and cinema news-reel men in the airport conference room a few minutes after he had landed in London.

"The general purpose of the visits was to form personal contacts, and all I wanted to do I have done in abundance," the archbishop said.

Questioned on further contacts with the Pope, he said, "I never believe in looking too far ahead."

"In this country, for many years past now, there has been freedom of discussion between the Church of England and the Methodist, Baptist, Congrega-

tional and Presbyterian Churches.

"They are prepared to discuss anything in a friendly way."

"I hope that there will now be freedom for it with the Roman Catholic Church."

#### KOREAN LEPERS APPEAL

Contributions towards the appeal for the Reverend Roger Tennant's settlement for lepers in Korea now total £82,0/6. In addition to £44,0/6 previously acknowledged, the following donations have been received:

	£	s.	d.
Mrs B. K. Jenkins	10	0	0
Mrs L. Kinsella	2	2	0
Miss F. Winter	1	0	0
Mrs E. Pringle	5	0	0
G. O. and Y. M.			
Smithers	2	2	0
"Gulielmus"	1	0	0
B. C. McCullough	5	5	6
Mrs R. J. Davies	5	0	6
W. M. Anderson	1	0	0
Anonymous	5	0	0
Stewart Murray	10	0	
<b>TOTAL</b>	<b>£82</b>	<b>0</b>	<b>6</b>

#### VICTORIAN'S HONOUR

#### RHODES SCHOLAR IS AN ANGLICAN

FROM A CORRESPONDENT

Melbourne, December 12

Lieutenant Robert John O'Neill, an active parishioner of St. Silas' Church, North Balwyn, was last week chosen to be Victoria's Rhodes Scholar for 1961.

He is the first Regular Army officer to be awarded such a scholarship.

Lieutenant O'Neill graduated from the Royal Military College, Duntroon, in 1958.

The Army then sent him to the University of Melbourne to complete his studies for an engineering degree.

He graduated in electrical engineering with first class honours and is at present awaiting the results of his final examinations for the Bachelor of Engineering degree.

A former pupil of Scots College, he lives with his parents in Maud Street, North Balwyn. All the family are active members of St. Silas'.

Lieutenant O'Neill will leave for England next August to do Modern Greats (philosophy, politics and economics) at Oxford.

For a Regular Army officer to be awarded a Rhodes scholarship makes history, it is believed both for Australia and the Rhodes Foundation.



Canon J. N. Falkingham.

#### NEW DEAN OF NEWCASTLE

Canon John Norman Falkingham, who is Vicar of St. Paul's, Malvern, Diocese of Melbourne, has been appointed Dean of Christ Church Cathedral, Newcastle.

Canon Falkingham will take up his new duties next February.

He succeeds the Very Reverend W. A. Hardie, who will be enthroned as Bishop of Ballarat on February 3.

Canon Falkingham was appointed Dean of Newcastle by the Cathedral Chapter on the recommendation of the bishop, the Right Reverend J. A. G. Housden.

Canon Falkingham is well known for his interest in theological education and for his assistance to the younger clergy in the Diocese of Melbourne.

He is an examiner for the Australian College of Theology and an Examining Chaplain to the Archbishop of Melbourne.



## DR FISHER IN THE EAST

### TALKS WITH PATRIARCH

#### GIFTS BETWEEN TRADITIONS

ANGLICAN NEWS SERVICE  
London, December 12

The Archbishop of Canterbury and the Oecumenical Patriarch Athenagoras I exchanged gifts on November 30 during Dr Fisher's tour of Mediterranean lands.

On S. Andrew's Day, Dr Fisher was present at the Orthodox Liturgy in S. George's Church, Constantinople. During his three day visit to the city he had three meetings with the Oecumenical Patriarch.

During the S. Andrew's Day service, the patriarch presented the archbishop with an enkolpion, an ikon on a golden chain worn around the neck.

Later the archbishop gave him a Lambeth Cross, in recognition of his services to the ecumenical movement.

Dr Fisher conveyed the greetings of the Church of England to the patriarch.

"May we together be the instrument of God's will to work for the unity of Christendom," he said.

The archbishop also preached in Christ Church, the Anglican church in Constantinople, during his visit.

He spoke of the trials which the Orthodox Church had withstood for centuries.

"It is to the glory of the Orthodox Church that in this period of renewal which is affecting the whole Church, the Orthodox have not stood aloof, but have entered with a firm spirit into the ecumenical adventure, to the great strengthening and encouragement of us all," Dr Fisher said.

## CONCESSION TO ANGLICANS

### GREEK STAND ON ORDINATION

THE "LIVING CHURCH" SERVICE  
New York, December 12

The Holy Synod of the Greek Orthodox Church last month ruled that only ordained Roman Catholic or Orthodox priests had the right to the title "the Reverend."

It allowed an exception to be made for Anglican priests, "because they consider the priesthood as a sacrament."

Basing its argument on Greek Orthodox canon law, the synod submitted a detailed explanation of the church's position to the Chalkis criminal court.

The court imposed a forty-five day prison sentence on the Reverend Spiros Zodiates of New York, a Baptist minister. Mr Zodiates has used the title "The Reverend" in an evangelistic message published in a Greek newspaper as a paid advertisement.

He has appealed against the sentence.

In its statement, the synod said:

"Those following the teaching of the Reformation, which does not admit the sacrament of Order, call their leaders 'pastors'.

"The pastor is not an ordained but an appointed person.

"As evidence is the fact that they are allowed to get married, which is forbidden for those who have once reached the holy grace of the sacrament of order," the synod said.

## CHAPLAIN TO U.S. FORCES CHOSEN

THE "LIVING CHURCH" SERVICE  
New York, December 12

The Right Reverend S. F. Bayne, executive officer of the Anglican commission, has been appointed "Bishop to Episcopalians in the Armed Forces in the European Theatre," by the Presiding Bishop of the Protestant Episcopal Church in the United States of America.

## BISHOP FOR MASASI

### FR HUDDLESTON CONSECRATED

ANGLICAN NEWS SERVICE

London, December 12  
The consecration took place in Dar-es-Salaam on November 30 of the new Bishop of Masasi, the Right Reverend Trevor Huddleston.

The Archbishop of East Africa, the Most Reverend Leonard Beecher, performed the consecration, assisted by five East African bishops — the Bishops of Zanzibar and of South-West Tanganyika, and the Right Reverend O. Kariuki, the Right Reverend F. Olang, and the Right Reverend Y. Omari.

Among the thirty other clergy who took part in the service was the Reverend Leo Rakale from Johannesburg, who worked with the new bishop when he was a priest in Sophiatown.

The congregation was predominantly African.

At the end of the service, Bishop Huddleston led the procession from S. Nicholas' Church, Dar-es-Salaam, to bless those outside who had followed the service from loudspeakers.

## DR FISHER TELLS OF ROME VISIT

ANGLICAN NEWS SERVICE

London, December 12  
The Archbishop of Canterbury, the Most Reverend G. F. Fisher, commented on his meeting with Pope John XXIII when he arrived back in London on December 3.

He said he did not believe in looking far ahead in the matter of relations with the Church of Rome.

"But at lower levels between the churches, there should now be a clear way for frequent exchanges between us, both formal and informal.

"I hope there may be freedom of discussion, freedom of interest, and understanding with the Roman Catholics as we already have it with the Free Churches," he said.

On December 4 the Archbishop of York and the Roman Catholic Archbishop of Liverpool appeared on a B.B.C. television programme to discuss the possible outcome of Dr Fisher's visit.

The Archbishop of York, Dr A. M. Ramsey, said that there were episodes in the history of both churches of which they should be ashamed.

They should confess this shame publicly, he said.

The Archbishop of Liverpool, Dr Heenan, asked for more co-operation between the churches in social work, as one of the fields to which they were both committed.

## RUSSIAN LEADER ON TOUR OF EAST

THE "LIVING CHURCH" SERVICE  
New York, December 12

The Patriarch of Moscow and All Russia, Patriarch Alexei, is at present on tour of the Middle East and Near East countries.

The eighty-three year old Patriarch is travelling by aeroplane, accompanied by sixteen other leaders of the Russian Orthodox Church.

He is to visit Alexandria, Egypt, Damascus, Syria, Jerusalem and Greece.

He will confer with Orthodox leaders in each city, and visit holy places during his stay in Jerusalem.

## COVENTRY CATHEDRAL WINDOWS FITTED

ANGLICAN NEWS SERVICE

London, December 12

The first ten stained-glass windows in Coventry Cathedral are now being fitted in the walls. The windows, depicting man's journey through life, will cover more than 5,000 square feet. They will cost £37,000.

The Royal College of Art has designed and made the windows. This has been one of the largest commissions in church stained-glass for several centuries.

## RACE ISSUE FACED

### CONSULTATION FOR CHURCHES

#### MEETING BEGINS IN JOHANNESBURG

WORLD COUNCIL OF CHURCHES' INFORMATION

Geneva, December 12

The consultation on race relations in South Africa, convened by the World Council of Churches, opened in Johannesburg on December 7. It will continue for eight days.

Seven delegates from the World Council of Churches are meeting the eighty representatives of the eight member churches in South Africa of the World Council.

The council's delegation consists of Dr F. C. Fry, New York (Lutheran); Dr W. A. Visser 't Hooft, general secretary of the council (Dutch Reformed); Dr W. Niesel, Wuppertal, Germany (Reformed); the Right Reverend L. de Mel, Ceylon (Anglican); Sir Francis Ibiem, Nigeria (Presbyterian); Mr Charles Parlin, the U.S.A. (Methodist); and Dr R. Bilheimer, associate general secretary of the council (Presbyterian).

The South African delegations are multi-racial.

### CO-OPERATING

The eight member churches of the council in the Union of South Africa are the Church of the Province of South Africa, the Bantu Presbyterian Church of South Africa, the Congregational Union of South Africa, the Methodist Church of South Africa, the Dutch Reformed Church of the Cape Province, the Dutch Reformed Church of Transvaal, the Dutch Reformed Church of Africa, and the Presbyterian Church of South Africa.

The council's delegation last week described the purpose of the consultation as "to seek a common mind on the specific responsibility of the Church in race relations in South Africa, in the light of the corporate statements made by the churches in many countries."

## ANGLICAN WRITER PENALISED

ANGLICAN NEWS SERVICE

London, December 12

Mr Alan Paton, a South African Anglican novelist, had his passport withdrawn when he returned to South Africa last week to attend the World Council of Churches' consultation in Johannesburg on racial questions.

He had just toured the United States of America, and had spoken on South African politics in many cities.

The only legal way he can now leave the country is to acquire an exit permit, which would mean he could not re-enter the Union.

## B.B.C. CHRISTMAS BROADCASTS

B.B.C. NEWS SERVICE

London, December 12

The Archbishop of Canterbury, the Most Reverend G. F. Fisher, will broadcast a Christmas message on the General Overseas Service of the B.B.C. on Christmas Eve. He will be heard on December 24 at 9.15 p.m. G.M.T.

On Christmas Day the service at S. Martin-in-the-Fields will be broadcast on short waves at 9.15 p.m. G.M.T.

It will be conducted by the vicar, the Reverend Austen Williams and expects to welcome many overseas visitors to the capital among the large congregation it always draws.

As usual the Festival of Nine Lessons and Carols will be broadcast from King's College, Cambridge, on Christmas Eve and will be heard on the General Overseas Service at 2.55 p.m. G.M.T.

## U.S. BISHOPS MEET

### SUPPORT FOR PHILIPPINES

THE "LIVING CHURCH" SERVICE

New York, November 28

The House of Bishops of the Protestant Episcopal Church in the United States of America this month unanimously recommended that steps be taken to establish the relationship of full communion with the Philippine Independent Church.

The proposal had been made by the Philippine church. The matter must now come before the General Convention of the American church.

The bishops also issued a pastoral letter to be read in every parish and mission of the Protestant Episcopal Church.

The letter affirms the "good news" of the Christian Faith, contrasting it with the "bad news" carried by the Press, radio, and television.

A motion seeking a statement from the House of its absolute opposition to nuclear testing was defeated by only three votes.

Instead, the House unanimously reaffirmed the Lambeth statement of 1958 on nuclear tests.

The meeting took place in Dallas, Texas.

At the opening session, all the bishops were fitted for and given pearl grey ten gallon hats and inducted as honorary citizens of the state of Texas.

## HELP GIVEN FOR BIBLE STUDY

ANGLICAN NEWS SERVICE

London, December 5

The use of radio and television in promoting study of the Bible are among the twenty methods of corporate study suggested in a booklet "Reading the Bible Together," published for the Church of England Board of Education last week.

The writer, the Reverend Harold Wilson, who is secretary for lay training in Church of England Board of Education, explains that the handbook is a sequel to the Lambeth Conference's resolution in 1958 inviting the churches of the Anglican communion "to engage in a special effort to extend the scope and deepen the quality of personal and corporate study of the Bible."

Mr Wilson proposes that parish Bible study groups should imagine they are Palestine Broadcasting Corporation producers who have been detailed to make the programme about John the Baptist.

Their script would include a visit to the scene of John's activities and interviews with the main characters and some of the eye-witnesses.

## PROGRESS MADE ON CATHEDRAL BAYS

ANGLICAN NEWS SERVICE

London, December 5

Eight bays of the new cloisters at Bury St Edmund's Cathedral, part of a £275,000 development scheme, will be completed early in 1961.

A new west porch and library have already been erected. One of the new bays will commemorate the first bishop of the diocese, the late Dr Hodgson.

## FAST EXPENDITURE ON OLD CHURCHES

ANGLICAN NEWS SERVICE

London, December 5

Forty-eight Anglican churches in England, each possessing distinctive architectural features, have been awarded grants totalling £16,700 this year by the Historic Churches Preservation Trust.

Since the trust was founded in 1952, £493,554 has been administered on behalf of such churches.

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## GULF BETWEEN RACES IS "EXPLOSIVE"

### BISHOP STANWAY SPEAKS ABOUT AFRICA

FROM OUR OWN CORRESPONDENT

Newcastle, December 5

Unless white people could bridge the gulf which they had created between themselves and coloured people, it would bring an end to the world as they knew it to-day, the Bishop of Central Tanganyika, the Right Reverend Alfred Stanway, said here last week.

Bishop Stanway was speaking to a gathering of more than 100 people in S. Augustine's Church Hall, Merewether. He said the gulf between white and coloured people had created the most explosive force in the world to-day, by uniting the whole of the non-white world.

When he had first gone to Africa, the Africans had looked upon white men as men with all the answers. They had thought that people who built and understood cars, trains and aeroplanes were worthy of respect.

To-day, Africans looked at the white men's two World Wars, at world tension, and at the building of terrible weapons with money which could do so much for the "have nots" of the world.

They looked at the *apartheid* policy in South Africa, and at the United States of America, with its great public statements and the laws in its statute books, and they knew that the Americans would not enforce their laws to give the Negroes their rights.

Bishop Stanway said that white people had to accept responsibility for the creation of a barrier between themselves and other races. For centuries they had treated non-whites as inferior creatures, and in Australia the Government had a White Australia Policy to keep coloured people out.

#### RAPID ADVANCE

However, the Church had leapt the barriers of race and colour, and it was the task of the Church in Africa to show men that if they were brothers in Christ, they were members of the same family.

The bishop said that the Christian Church was making rapid strides in Central Tanganyika. More than half of those who were Christians to-day had not been Christians seven years ago; more than half of the clergy had not been ordained seven years ago; and more than half the places of worship had not been there seven years ago.

At present, two new churches were being completed each week; the people were being taught that the best should go to the Church of God. This meant that the people plastered the walls of their church before they plastered the walls of their own homes, and they put a permanent floor in the sanctuary of their church before they put permanent floors in their own homes.

Bishop Stanway said that the people now wanted to double the intake of the theological college, and increase the course by a year. This meant that the college would have to be increased to three times its present size.

The native ministry was increasing, and five times in the past few years he had laid hands on men in ordination knowing that they were the first members of their tribes to be ordained.

There were still parts of Tanganyika where the Gospel had never been preached, just as there were in the days of Bishop Chambers 25 years ago. However, the methods of 25 years ago were no longer any use, because there was only a short time left for the work which had to be done.

Africa was changing rapidly, and the future was uncertain. The three great forces which were fashioning the changes were industrialisation, the

stamped for education and the rapid political development.

Industrialisation was coming to Africa with more force than the Industrial Revolution in England, because Africa had great power resources, and because modern machinery was pouring into the country.

Forty per cent. of the world's potential water power was focussed in Central Africa; the United Nations had spent three quarters of a million pounds on a survey of water resources in Tanganyika.

## FOUR MEN ORDAINED FOR ROCKHAMPTON DIOCESE

FROM OUR OWN CORRESPONDENT

Rockhampton, December 12

Two deacons and two priests were ordained by the Bishop of Rockhampton, the Right Reverend T. B. McCall, in S. Paul's Cathedral on December 4.

The Dean of Brisbane, the Very Reverend W. P. Baddeley, preached the occasional sermon.

Mr John Warby and Mr Paul Gribble were made deacon and the Reverend Alan Sapsford, and the Reverend Robert Wisken were ordained to the priesthood.

Mr Warby was for nine years superintendent of the Lockhart River Mission in the Diocese of Carpentaria.

Mr Gribble is the sixth generation of his family to enter the ministry. Four of them have served in Australia.

Mr Sapsford came formerly from Sydney. His father, who is organist at Christ Church S. Laurence, Sydney, played the cathedral organ at the ordination.

Mr Wisken served with the Church Army in London for nine years before coming to Queensland.

Dean Baddeley, in his sermon, addressed those to be ordained priests, those to be made deacons, and the laity separately. He told the priests-to-be that the priesthood was a priceless treasure in an earthen vessel.

"Remember, you never pray alone, you never preach alone, you never knock on doors alone."



After the ordination in S. Paul's Cathedral, Rockhampton, on December 4 (left to right): The Dean of Rockhampton; the two deacons, the Reverend P. Gribble and the Reverend J. Warby; the Bishop of Rockhampton; the two priests, the Reverend A. Sapsford and the Reverend R. Wisken; and the Dean of Brisbane.

To those to become deacons he said, "Do not seek or court the favour of the world."

"Be grateful for humiliations, for they are the best road to humility. Only as you are humble of heart will the grace of God flow through you."

Dean Baddeley asked the lay members of the congregation to

pledge themselves to prayer for the Church's ministers.

On Monday, the priest celebrated the Holy Communion for the first time. Mr Wisken in the new Parish of S. Matthew, North Rockhampton, where he is to be vicar, and Mr Sapsford in the cathedral where he served as a deacon.

## TWO PRIESTS RETURN TO FORMER TASKS

FROM OUR OWN CORRESPONDENT

Perth, December 12

In 1959 the Reverend A. R. H. Greaves left the somewhat dreary and none-too-exciting town of Southern Cross in the Diocese of Kalgoorlie to become Rector of S. Augustine's, Bayswater, with its fine new church in the Perth metropolitan area.

Mr Greaves was replaced at Southern Cross by the Reverend Maitland Gardner, who, having been chaplain at the Forrest River Mission, believed he should revert to parish work.

But Southern Cross, beyond which there lies a hundred and twenty miles of the "never-never" until one comes to Coolgardie, Boulder and Kalgoorlie, had cast a spell over the Reverend A. R. H. Greaves and his wife, who, last month returned to Southern Cross, he having

resigned the suburban parish of Bayswater.

Meanwhile, the Reverend Maitland Gardner had discovered that an aching void existed in his heart for the Forrest River Mission which no Southern Cross could ever fill, so back he went to the Forrest River Mission as its prodigal chaplain!

All of which seems to add up to the fact that a priest and his family have no choice other than to obey the call of God, wherein lies contentment and happiness.

## DEAN PITT TO GO OVERSEAS

FROM A CORRESPONDENT

The Dean of Sydney, the Very Reverend E. A. Pitt, expects to leave for England in February on three months' leave of absence.

He will visit the U.S.A. on his way and hopes to see something of the work of the Church in Pakistan, Malaya and New Guinea on his return.

## PERTH RECTOR SPEAKS ON A MODERN IDOLATRY

FROM OUR OWN CORRESPONDENT

Perth, December 5

"Why is it that there is an outcry from Australia when America offers to give surplus wheat to underfed India?", is one of the questions asked by the Rector of Christ Church, Claremont, the Reverend A. T. Pidd.

Mr Pidd finds the answer in Our Lord's warning — something which made it difficult for a man to enter God's kingdom.

His other questions include: "Why is it that people are so proud of £60,000 raised in a year's street appeals?"

"Why is it that even one increase in the basic wage dwarfs the giving of the community?"

"Why does every general increase in wages and profits mean that new luxury industries expand to siphon off the extra?"

It was constantly taken for granted that the parish priest might and ought to exhort his people at length and frequently to prayer, Bible reading, to some extent about weekly wor-

ship, fasting and (possibly) confessing their sins.

When he fulminated against sloth, dishonesty, hatred and malice, disloyalty to the Empire (and possibly drinking) he was doing his job.

But let him once exhort his people to liberality, and denounce mean and token giving and he is suspect; let him twice speak of this sin, so deadly that Jesus called it idolatry, and well —

To the idolatry of financial security we were now adding the idolatry of luxury spending.

There were families, said Mr Pidd, which gave to each of their children as pocket money a sum which would raise a storm of criticism if it were suggested as a bare minimum for the church-giving of the family!

## A RECORD NUMBER TO BE ORDAINED IN NEWCASTLE

FROM OUR OWN CORRESPONDENT

Newcastle, December 12

The largest ordination service in the history of the Diocese of Newcastle will be held in Christ Church Cathedral next Saturday, December 17.

The Bishop of Newcastle, the Right Reverend J. A. G. Housden, will ordain five priests and five deacons for the Diocese of Newcastle, and one deacon for the Diocese of Bathurst.

The five deacons who will be ordained priests are all assistants at parishes in the Diocese of Newcastle.

They are the Reverend Peter Ashley-Brown, of Mayfield, the Reverend Milton Fowell, of Gosford, the Reverend Robert Hughes, of Merewether, the Reverend Barry Newell, of New Lambton, and the Reverend Neville O'Brien, of East Maitland.

The five men to be ordained deacons for Newcastle have all received appointments to parishes as assistants.

They are Mr Keith Clarke, appointed to Taree, Mr Grahame

East, of Scone, Mr John Jobson, to Hamilton, Mr Charles Taylor to Wyong and Mr John West, to Maitland.

Mr Errol Sorenson will be ordained deacon for the Diocese of Bathurst.

Mr Clarke and Mr Jobson have just completed their Arts course at the University of Queensland. They were members of S. John's College, Brisbane.

The other four have been at S. John's Theological College, Morpeth.

Another man from the Diocese of Newcastle will be made deacon this month.

He is Mr Raymond David Bowden, of Stockton, who was a student at S. John's College, Morpeth, this year.

He will be ordained by the Bishop of Armidale, the Right Reverend J. S. Moyes, in Armidale Cathedral on December 21.



The re-constructed Church of S. Stephen at Burnie, Diocese of Tasmania, which was re-dedicated by the Assistant Bishop, the Right Reverend W. R. Barrett, on December 3. The architect was Mr Garnet Komesley of Launceston; the builders, Messrs Carter and Peace Pty Ltd of Burnie. The new three-manual console organ was built by Messrs Davis and Laurie Pty Ltd of Melbourne.

## FACT & FANCY

The people of Tamwood, Victoria, are amused at the criticism by a West Australian of their new church which appeared in our columns on November 18. They say it is not at all like a garage — "it is built on simple, clean lines for a small congregation and is far better than the countless number of shoddy, pretentious, imitation Gothic buildings which litter the ecclesiastical landscape."

The West Australian priest, relaxed (?) after a migrant ship chaplaincy, called in to see us this week and agreed, that although he still stood by his letter, there were worse garages in the West!

Dr Frank Anderson, who has been appointed Vice-Principal of Ridley College, Melbourne, established a world record some years ago when he sat for the Th.L. at the one examination for twelve subjects, covering both parts, obtaining first-class honours and leading Australia to win the Hey Sharp prize.

A newly-installed canon bought himself the traditional rosette for his hat-band. A clerical friend who met him thus attired asked, "Why are you wearing a cauliflower in your hat?" to which the canon replied, "It is not a cauliflower—it is a sour grape."

The Bishop of Kimberley and Kuruman, the Right Reverend John Boys, who is to leave South Africa at the end of the year says that at school when the master said to him, "Stand up, Boys", the whole class stood as one Boy.



# THE ANGLICAN

FRIDAY DECEMBER 16 1960

## "CHOICE OF FIT PERSONS"

One of the weightiest responsibilities of a bishop, and one that must ever be in the forefront of his mind is that which is expressed so aptly in the first of the Embertide prayers appointed to be said at this and the other three Ember seasons of the year "... that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons to serve in the Sacred Ministry ..."

This presupposes a sufficient supply of suitable candidates from whom the choice can be made. Despite the fact that our theological colleges are full, can it be said that the position is really less disquieting than it has been for many years past? For it is not simply a matter of numbers but of quality. The Ember collect lays emphasis on the importance of "fit persons" for the Sacred Ministry, and a careful reading of the ordinal will quickly shew how emphatic the Church is on the need for a high standard of those to be called to so exacting a work. It is not simply a matter of training those who wish to offer themselves: the need for constant prayer on the part of all churchpeople goes further back than that.

In practice, most bishops are troubled by a hard and nice problem. If they demand too high a standard of ordinands, then they are unlikely to find enough of them to fill parochial and other posts. If, on the other hand, they allow standards to fall, then they may get a sufficient number of priests; but the last state will be worse than the first. The quality of the priesthood is not to be assessed in static terms as at one particular time and place; it is neither wholly a cause nor an effect, but both. Like begets like. A ministry of the highest quality will tend itself to produce and to be succeeded by like quality, as faults in a ministry unfit in any sense will tend to be reproduced in its successor. In both cases the effects tend not only to be continuing, but cumulative. There is only one safe rule for the bishop, hard though it be: when in doubt, to say "no." Unfortunately, all bishops do not use identical criteria of fitness — it would be undesirable that they should. However, it is possible that there is altogether too great a range of variation in standards, and there are good practical grounds upon which to base any plea for a uniform, sensibly elastic standard for candidates for holy orders.

The shortage of priests is a failure which lies at the door of the whole Church, and some words written several years ago in a pastoral letter from the Archbishops of Canterbury and York to their two provinces are no less relevant to-day than they were then; and no less relevant to the Church in Australia than to the provinces of Canterbury and York.

"The need is that many should hear the call who do not now hear it, and that those who hear it should find encouragement to obey it."

"If the Church is truly bringing this need before God, parents will once more be thankful and proud to have a priest among their sons, and teachers to encourage and help pupils to find their vocation in the ministry; very many congregations will become uneasy if there is not always at least one of their number in training for the ministry; and young men with powers of devotion, leadership, initiative in Christ's service, who at present drift into an occupation for no particular reason and with no sense of vocation to it, will be helped to hear and answer a vocation in which they will find the full exercise of all their powers."

"For, indeed, there is scope for every kind of power and ability in the varied opportunities presented to the Church at home and abroad in its ministry to all kinds of people."

This goes to the heart of the matter. Where are the candidates for training coming from? How rare is it for a parish to produce a man for training? It is true that in a very real sense the ministry is unlike any other calling in that it cannot rightly be followed on account of any advantages to the man it may seem to offer, but must always be regarded as a service—and a service of Christ crucified. But it is always realised that the ministry is a service that the Church has a right to demand of any of her sons? In practice, however, she only chooses those who are willing, but one of the factors every able-bodied young Christian man ought to consider for himself is whether he ought not at least to offer himself: not simply on the basis of what he would like, but much rather on the basis of what the Church needs.

Never has the need for constant prayer on the part of the faithful been greater—and the greatness of the need gives greater meaning to the challenge which each Embertide and Ordination season offers. "The harvest truly is great, but the labourers are few; pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest."



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

## Two Countries With Similar Problems

Your "Man in the Street," still writing from across the Tasman Sea, begs further leave to treat New Zealand as the "Nation" of "Church and Nation" for one more week.

The Australian-born and very recently consecrated Bishop of Auckland, the Right Reverend E. A. Gowing, said last week in an address to businessmen many things on moral themes which were curiously reminiscent of the charge which the Archbishop of Sydney, the Most Reverend Hugh Gough, delivered to his last synod. But Bishop Gowing has found a rather more sympathetic Press for his views than Archbishop Gough did.

Bishop Gowing said New Zealand youth was exposed to much "unadulterated trash and filth," and he urged stricter censorship of books, magazines, film, newspapers and radio programmes.

"Just as a house is a physical refuge," he said, "so the home should be a moral refuge for the child and parents should exercise a degree of censorship on things which might do untold harm to young minds."

Like Archbishop Gough, Bishop Gowing was concerned with the toll of the road, but he directed his attention mainly to one aspect of that problem. He contended that the age at which youths were allowed to drive cars in New Zealand, namely at 15 years, was too young. To his mind 17, as in Australia, was early enough.

Bishop Gowing, in making that comment, seemed to be concerned rather more with the moral than the road safety angle, because he added: "Parents who allow children to drive the family car to the movies and dances cause more trouble than is realised. You may say I am old-fashioned and children and youths should be allowed freedom. But freedom isn't licence and never will be."

The Auckland evening paper, the "Star," in an editorial comment, was in general sympathy with the bishop's views. The "Star" said: "With traffic congestion increasing in the cities and the need for skilled and re-

sponsible driving increasing with it, the Government might be justified in re-examining the present age limit, or at least considering stiffer penalties for reckless young drivers. In the meantime, parents can help, as Bishop Gowing points out, by applying reasonable limits in turning their cars over to their children's use."

Incidentally, journalist friends in Auckland tell me that Bishop Gowing has already established excellent relations with the Press. Apparently there were fences that needed mending.

## Answering Questions By The Press

This question of better public relations for the Church in Australia is one I have mentioned occasionally in these columns. I feel that, when the Constitution comes into effect (as surely it must do next year) the establishment of a Church Information Office or some similar counterpart of that English institution should be considered here.

I have read that the Church Information Office has issued a booklet for the guidance of clergy and laity who are likely to come into contact with representatives of Press, radio and television. Two points of practical advice are, perhaps, worth quoting:

(1) Every effort should be made to make a reporter feel at ease, and the best way to do this is to make him realise you are friendly to him.

(2) Speed in checking queries made by the Press, and having someone available to answer Press queries, are essential requirements for good Press relations, and, therefore, for good publicity.

I hear frequent complaints that some Anglican clergy are indifferent and a few are downright rude in answering Press inquiries. I know some of these inquiries are trivial or exasperating. Some, too, are put for purely sensational purposes. But nearly all, I think, should be courteously and patiently answered, or a private explanation given why it is deemed inexpedient to give a reply for publication.

## Rebels In New Zealand Classrooms

A startling explanation for one difficulty in recruiting teachers in New Zealand was given at a speech night by Miss R. L. Gardner, headmistress of Auckland Girls' Grammar School, one of the largest secondary schools in the Dominion.

Miss Gardner said:—"The disrupting influence of a few pupils has become serious, and increasing resentment against discipline is beginning to make teaching intolerable for the more sensitive and unattractive for the doubtful or faint-hearted."

Miss Gardner contended that wisdom, commonsense and economy demanded that heads or boards of governors should be given power to withdraw the privilege of attending school from those who refuse to receive instruction and who hinder others from receiving it.

I have been living in a New Zealand household of young people who have completed their secondary education in recent years, and I was told that this problem of classroom rebels is rather worse among girls than among boys.

Probably offenders of this kind are relatively few. But apparently they are sufficiently strong to cause anxiety.

The "New Zealand Herald," in commenting on Miss Gardner's complaint, said:—"In many cases the fault lies with the parents. The usefulness of parent-teacher bodies in combating the effects of undisciplined pupils is already recognised and could, perhaps, be given even more attention in years to come."

## No Collection During Service

Some congregations feel that the collection of the offering should be done as unostentatiously as possible.

I do not know what the general practice is in Anglican churches in New Zealand. But one I attended — S. Mark's in the Auckland suburb of Remuera — has reduced the task to the simplest form I have seen anywhere.

Inside the two entrances are boxes, marked:—"Please leave offerings in boxes on entering or leaving church. No collection is taken up during the service."

One's offering drops soundlessly through an opening on the top of each box into a velvet bag. At the appropriate time in the service two church officers go forward, one to each box, unfasten a door in it, place the bag on a plate and take it to the priest at the altar.

—THE MAN IN THE STREET.

## CLERGY NEWS

BEAVAN, The Reverend E. G., Victorian Secretary of the Bush Church Aid Society, will be inducted to the charge of the Church of the Epiphany, Northcote, Diocese of Melbourne, on January 31.

BUTLER, The Venerable W. E., Rector of West Wyalong, Diocese of Bathurst, was collated archdeacon on December 8.

COLE, The Reverend E. K., Principal of S. Paul's United Theological College, Limuru, Kenya, has been appointed Archdeacon of Central Kenya.

DOUGLASS, The Reverend D. M., Rector of Port Hedland, Diocese of North West Australia, to be Rector of Booval, Diocese of Brisbane.

FELLOWES, The Reverend N. B., Locum Tenens at Ballow, Diocese of

## ONE MINUTE SERMON

### BLESSING GIVEN TO TWO SONS

GENESIS 49: 8-11, 22-26.

The blessings on Judah and Joseph take another tone. Here we have the best of the family, the leaders.

Of Judah, Jacob has four things to say.

(1) "Thou art he whom thy brethren shall praise." This is a play on his name for the word Judah means praise. But note that the birthright and blessing have passed by the first three brothers and fallen on the fourth. We'd have expected him to be envied, but no! Judah's character wins his brothers.

(2) He is set forth as a type of hero and represented under the likeness of a lion (verse 9), but a lion couched not rampant, "who shall rouse him up." His courage is redeemed by love and self devotion as we see in his pleading on Benjamin's behalf.

(3) "The sceptre shall not depart." A hard saying! Commonly among Christians "Shiloh" is taken as a name for Our Redeemer, the Prince of Peace. There was no King in Israel when He came! No! for the ten tribes had disappeared. The remaining two had merged in Judah. Israel's nationality, merged in Judah, lasted until Jesus came.

(4) This has reference to Judah's temporal prosperity (verses 11-12). He will have a territory rich in vineyards and pastures. It has been said that while prosperity is the blessing of the Old Testament, tribulation is the special promise of the New. Not quite correct! In the New Testament as in the Old, temporal blessings follow certain qualities of heart. (Cf. the fifth commandment and S. Matthew 5).

Now we come to Joseph, the last of the five, with a special prediction. Here the whole tone of Jacob's language changes, and we have a vivid description of what Joseph has been.

The future is judged from the past. Joseph is first a vine, then one who has been shot at, injured and hurt, but has escaped with renewed strength. So Jacob blesses him.

(a) Joseph's peculiarity was filial obedience—and by obedience he had learned to rule, the best governor Egypt had ever had, self reverence, self knowledge, self control, these three alone fit a man to be a ruler.

(b) He had been "separate from his brethren," the best thing that could have happened to him, to be thrown out into the "university of hard knocks." Away from his father's favouritism and his brothers' envy, he has "to meet the world as it is and stand by his ideals."

There his individuality develops, there through trials his character is no longer that of a boy in a dream world, but of a man of God. In loneliness he learns the faith that makes him great.

Canberra and Goulburn, has been appointed Assistant Priest at Cooma, in the same diocese.

PAYNE, The Reverend W. V., formerly Rector of Ballow, Diocese of Canberra and Goulburn, has resigned to continue his studies at the General Theological Seminary, New York.

SAPSFOORD, The Reverend A. G., formerly Assistant Deacon at S. Paul's Cathedral, Rockhampton, has been appointed Assistant Priest in the Parish of S. Saviour, Gladstone, Diocese of Rockhampton.

THORNE, The Reverend G. S., formerly Curate of Belmore, Diocese of Sydney, has been appointed Rector of Orororo, Diocese of Willochra. He has joined the Bush Church Aid Society.

WINTER, The Reverend J., formerly Rector of Orororo, Diocese of Willochra, has been appointed Rector of Radium Hill, in the same diocese.

WHEELER, The Reverend R. H., Priest-in-Charge of the Provisional Parish of West Kembla, Diocese of Sydney, has been appointed Rector of S. Matthew's, Ashbury, in the same diocese.

## RELIGIOUS BROADCASTS

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

SUNDAY, DECEMBER 18:

RADIO SERVICE: 9.30 a.m. A.E.T.

9 a.m. W.A.T.

From S. Mary's Roman Catholic Cathedral, Edinburg. Preacher:

The Most Reverend G. Gray.

RELIGION SPEAKERS: 3.45 p.m. A.E.T., W.A.T.

"Contemporary Religious Art — A Priest's View." The Reverend P. Kenny, S.J.

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

"The Choir of the Canterbury Fellowship, Melbourne."

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

The Reverend J. Stuckey.

THE EPILOGUE: 10.48 p.m. A.E.T., S.A.T., 10.50 p.m. W.A.T.

For the Fourth Sunday in Advent.

MONDAY, DECEMBER 19:

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

The Most Reverend J. Freeman.

MONDAY, DECEMBER 19—FRIDAY, DECEMBER 23:

READINGS FROM THE BIBLE: 7 a.m. A.E.T., 7.40 a.m. S.A.T., 8.10 a.m. A.E.T., W.A.T., 8.25 a.m. S.A.T., 8.45 a.m. W.A.T.

The Reverend E. White.

MONDAY, DECEMBER 19—SATURDAY, DECEMBER 24:

DAILY DEVOTIONAL: 10.03 a.m. A.E.T.

December 19: Mrs H. Perkins.

December 20: The Reverend S. Price.

December 21: The Reverend R. Dunn.

December 22: The Reverend A. P. Campbell.

December 23: The Reverend K. Dowling.

December 24: The Reverend B. Kennedy.

WEDNESDAY, DECEMBER 21:

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

Carol Service from S. Giles' Cathedral, Edinburgh.

FRIDAY, DECEMBER 23:

EVENSONG: 4.30 p.m. A.E.T., W.A.T.

S. Peter's Cathedral, Adelaide.

MONDAY, DECEMBER 19—SATURDAY, DECEMBER 24:

EVENING MEDITATION: 11.15 p.m. A.E.T. (11.45 p.m. Saturday), 11.23 p.m. S.A.T., 10.53 p.m. W.A.T.

The Reverend G. Johnson.

TELEVISION:

SUNDAY, DECEMBER 18:

ARN 2, SYDNEY:

5.15 p.m.: "Sunday Special"—"The Nativity."

10 p.m.: "Glad Tidings." A programme presented by the Salvation Army Territorial Singers.

ABV 2, MELBOURNE:

5.15 p.m.: "Sunday Special"—"The Annunciation."

10 p.m.: "In the Fullness of Time." The Right Reverend A. Watson and the Westminster Madrigal Singers.

ABQ 2, BRISBANE:

5.15 p.m.: "Sunday Special"—"The Annunciation."

10 p.m.: "Glad Tidings." A programme presented by the Salvation Army Territorial Singers.

ARS 2, ADELAIDE:

5.15 p.m.: "Sunday Special"—"The Annunciation."

10 p.m.: "The House by the Stable." A Nativity play by Charles Williams.

ABW 2, PERTH:

5.15 p.m.: "Sunday Special"—"The Lighthouse." Brother Desmond.

10 p.m.: "Away in a Manger." The Reverend G. Jones, O.F.M.

ABT 2, HOBART:

5.15 p.m.: "Sunday Special"—"Five Finger Exercises." The Reverend B. L. Chiu.

10 p.m.: "Tribouader of the Lord." S. Francis of Assisi.



## LETTERS TO THE EDITOR

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

### CHANGE WITH THE TIMES!

"REV. WHOISIT"

TO THE EDITOR OF THE ANGLICAN

Sir,—Sooner or later, when a discussion arises on this matter, someone points out that the word "Reverend" is an adjective, while "Whoisit" is a noun. But what are adjectives for but to qualify nouns? It is absurd to suggest that some buffer, verbal or personal, is needed to separate the one from the other.

The only argument against the clergyman "Whoisit" being called the "Reverend Whoisit" is custom, usage or convention. So I suggest that it is time we changed the convention. Let Australia grow up and develop her own usages, just as Americans have their own ways of eating with a knife and fork.

Let us accept the fact that few secular editors in Australia will conform to the old English convention and call the parson in question "the Reverend John Whoisit"; let us gracefully give them their own way in the matter, and in due time let us follow their lead with equal grace. Later on we shall be glad to call "Sir Henry Smith" by the shorter name "Sir Smith," as I understand they already do in parts of the United States.

I agree, however, with your correspondent P. Hugh Pound about not calling Anglican clergymen "ministers." There is of course no historical or doctrinal reason against the practice, but it so happens that in the course of years that good Prayer Book name for a clerk in Holy Orders has come to mean something undesirable and even dangerous; it now means to a large number of people either "one who does not claim to be a priest," or alternatively "one who may make such a claim, but who really is not a priest at all." So every time we call the Vicar or Rector a "Minister," we are firing a Roman Catholic bomb into the entrails of our nursing Mother the Church of England.

But do let's take the "Reverend Whoisit" to our bosoms.

Yours faithfully,

•CECIL KALGOORLE.  
(The Right Reverend Muschamp)

### CONSTITUTION PROTEST

TO THE EDITOR OF THE ANGLICAN

Sir,—If the Reverend D. B. Knox, K. Shelley, D. Robinson and J. R. L. Johnstone conscientiously feel that they cannot accept the constituted Anglican Church in Australia and find themselves at variance with their archbishop on this issue, then the simple solution for their own peace of mind and for the benefit of the Church as a whole instead of leading a break-away movement within the diocese would be for them to join one of the Protestant Churches where their Calvinist teachings may be more appreciated.

Yours etc.,

"ANGLICAN."  
Lane Cove,  
N.S.W.

### CHANCELLOR RESIGNS

Mr F. T. Cross has resigned as Chancellor of the Diocese of Brisbane and Chancellor of the Province of Queensland.

### KOREAN LEPER SETTLEMENT

TO THE EDITOR OF THE ANGLICAN

Sir,—I am sure that all who read the article by the Reverend Roger Tennant in THE ANGLICAN of December 2 would want to help in his desire to establish a settlement for lepers in his Korean parish. He wants £6,000. May I make a suggestion as to how Australia could make her contribution? It is that every man in Orders in Australia should send at least £1.

Fr Tennant asks for our prayers. By giving (or collecting) £1 we would recall his request for these prayers which he reminds us "is one of the most important weapons" in our coming difficulties. I enclose my £1 and shall hope to help in the still more important way.

As this proposed Leper Colony is the kind of project that the Food for Peace Campaign endeavours to help, I am hoping that after our next National Council meeting, we may be able to send £50. It is the aim of the Campaign to get groups of people to link up with groups of people doing similar work as that being done by Fr Tennant.

The object of the groups is not only to send money but to take a personal interest in what is being done by their "adopted" groups. The letters that come from the groups we have adopted, including a Leper Colony in India, are most inspiring and the links formed do much to create sympathy and understanding between Australia and her northern neighbours.

Yours sincerely,

(The Reverend)  
G. KENNEDY TUCKER,  
B.S.L.

Director, Food for Peace  
Campaign.

51 Royal Arcade,  
Melbourne, C.I.,  
Victoria.

[We welcome Fr Tucker's suggestion that the "Food for Peace Campaign" adopt the proposed Korean Leper Settlement. His suggestion is that "The Anglican" should handle the money but that his Campaign should sponsor the scheme and keep in touch with Fr Tennant. All donations will be acknowledged in this paper.—Editor.]

### NEW SCHOOLS FOR ELY DIOCESE

ANGLICAN NEWS SERVICE

London, December 12

The second entirely new aided school to be built in the Diocese of Ely since the Second World War is expected to be ready for use next September.

It will be known as the Petersfield School, and will be situated in the Parish of Orwell.

The first new school was at Elsworth, and the third, at Abbot's Ripton, should be ready within the next twelve months.

Several more are planned for other parts of the diocese. An extensive modernisation programme for the existing church schools is also being carried out.

### FORMER PRINCIPAL REMEMBERED

ANGLICAN NEWS SERVICE

London, December 12

A memorial to the late Dean of Worcester, the Very Reverend W. E. Beck, was dedicated on December 11 in the chapel of S. Paul's College, Cheltenham, England.

He was principal of the college from 1921 to 1949.

The memorial takes the form of improvements and embellishments of the sanctuary, including the communion rails.

Seven carved heraldic shields have been introduced into the tall panels of the reredos, recalling Dean Beck's associations with the Cheltenham colleges, the Dioceses of Gloucester and Worcester, the Universities of Durham, Liverpool and Bristol and S. Aidan's College, Birkenhead.

He was successively tutor, chaplain and vice-principal of that college between 1908 and 1915, and subsequently lecturer while he was Vicar of S. Anne's, Birkenhead.

The dedication took place during the service at 11 a.m. when attendance was restricted to past and present students of the college and others closely connected with its work.

### ADVENT SERVICE FOR INTERNATIONAL GROUP

ANGLICAN NEWS SERVICE

London, December 12

The annual service for the German-British Christian Fellowship took place at S. James' Church, Piccadilly, on December 8.

These Advent service have been held annually since 1940.

The president of the society, Bishop F. W. T. Craske, gave the address at the service.

Advent hymns were sung in English and German.

### ENGLISH BOOK ON PARISH FINANCES

ANGLICAN NEWS SERVICE

London, December 12

A book dealing with parish finances, "Church Accounts," by Miss F. V. Slade, has just been published in Great Britain.

The book deals not only with the actual bookkeeping of a parochial church council treasurer and the preparation of his annual accounts, but also ranges over a wide variety of financial topics—communion alms, insurance, church hall rates, the Church Funds Investment Measure, the duties of sequestrators, how to frame a budget, and professional fund-raising companies.

There are also chapters on deeds of covenant and the annual audit.

## I'D LIKE TO KNOW . . .

A WEEKLY QUESTION BOX ON FAITH AND MORALS, CONDUCTED BY THE REVEREND A. V. MADDICK, CHAPLAIN OF MENTONE GRAMMAR SCHOOL, VICTORIA.

I really cannot understand why the wedding guest in Matthew 22 was excluded from the wedding just because he did not have the appropriate garment on. It all seems so unfair. Anyhow, what does this parable mean?

This is not an easy parable to understand. It is, in itself, a rider to the parable of the Great Feast, for Matthew, the former tax-gatherer, was as keen on collecting similar sayings, parables and miracles, as previously he had been on sorting his coins into orderly piles. The fact that this parable has always been puzzling is a justification of Our Lord's use of parables. The deepest knowledge is revealed only to the deepest insight and understanding. Christ does not want to puzzle us. He wants to set us thinking. Beyond it all, He does want us to recognise that the eternal truth is greater than the measure of man's mind, as a hymn puts it.

Now to the parable. When the king came in, he found this man without a wedding garment. The Greek word for the negative, "ou," merely states the fact. "He had no garment." The king asks him, "Friend

Readers are invited to submit questions for answer in this weekly question box on faith and morals. Letters should be addressed care of the Editor. Questions marked "not for publication" will be answered by post if a stamped and addressed envelope is enclosed.

how did you come in not having a wedding garment." Here the negative is "me," which indicates that he did not accept the proffered garment. He knew that he had no garment.

Dr Eric Bishop in his "Jesus of Palestine" suggests, "It looks as if the guest were too proud to reckon himself among those in need of proper clothing. When some members of the Anglo-American Committee of Enquiry visited the King of Saudi Arabia in 1946, they were presented, among other things, with Arab dress: which, in any case, it would have been courteous to wear, though unlikely that Westerners would possess."

This guest was carelessly indifferent to the king's provisions.

"And he was speechless." Muzzled with confusion, he condemned himself. So he was excluded.

As to its meaning, I would suggest that this parable does indicate the need for Christians to observe the proprieties.

Courtesy ought always to be observed. So many Christians refuse to do something because

of principle, when really it would be better to call it prejudice. It is good to be honest and frank in speech, but bluntness to the point of rudeness is not a sign of maturity.

We ought to accept the highest standards of our community wherever possible, and avoid giving offence to others. Far too few of us Christians can have it said of us that "We move through life as if we were living in the temple of the gods."

But supremely I would suggest that this parable might be set to teach us that while we are freely called to the King's feast, we should not remain as we are. The coming, the conversion, is but the beginning. We come as sinners. We must begin to be saints. Strengthened by the Spirit of God, we must grow spiritually.

It is in that sense that Our Lord concludes that "many are called, but few are chosen."

The substitution of "choice" for "chosen" is apt. Few who have been freely called are so choice that they are ever welcome to enjoy the presence of their King—so fittingly described as a marriage feast of joy and merriment.

Why isn't confirmation for infants? The laying-on of hands to my way of thinking should make a baby one of Christ's flock and a member of His Church. And baptism — isn't this for an adult who has reached the years of discretion? To me, baptism and confirmation seem back to front.

Leaving aside altogether the fact that baptism is desirable for adults only, and the historical reasons for infant baptism, there is something plausible in my correspondent's suggestion.

When, however, we recollect that baptism in the New Testament is either passive or quasi-passive—"be baptised"—we realise that something is given to the child, to the adult. They are received into Christ's flock. We claim for them the redeeming love of God.

Confirmation, on the other hand, is distinctly active.

The child has reached the age of competence when he can affirm the promises taken for him at baptism. The adult has reached a level of relative maturity.

They now accept their own responsibility. The deep spiritual change of conversion makes them desire an active part. The initiation into the Church is complete.

Confirmation is but the complement, the completion of baptism, and for this reason the Eastern Orthodox Christians administer these two rites together, and those during infancy.

We would agree that these two rites performed within the same service is excellent—personally I baptise candidates who require baptism immediately before their confirmation.

We would disagree over confirmation in infancy because a child needs careful instruction. Adolescence, moreover, is psychologically a good time because then youths need a dramatic step of declaration.

### ADELAIDE SCHOOL GROWS

FROM A CORRESPONDENT

Adelaide, December 12

The Bishop of Adelaide, the Right Reverend T. T. Reed, on December 3 blessed and dedicated a newly-constructed block of six class-rooms at S. Andrew's, Walkerville.

S. Andrew's school is one of the oldest in the State. Its doors were first opened on September 23, 1850.

In 1950, the centenary of the school, the first major building project for many a long year was completed with the erection of a modern kindergarten building.

In 1958, a fine three-classroom block was built as one result of a most successful parish canvass.

Stimulated by this, the enrolment reached 260. The newly-erected rooms will allow an expansion to 350.

The new block is of two storeys. By a clever use of the natural ground levels, there are no stairs, the upper floor being reached by a ramp of the most gentle gradient.

The rooms are most pleasing,

light and airy. Their cost was £12,000.

The school is very near the parish church. The religious teaching is thorough and definite, while the general standard of education had earned the school a high place in the regard of church-people.

The headmaster is Mr Neville Pickford, who held similar positions in English schools. During the last war he was a major in the Royal Artillery.

### CHRISTMAS PLAYS HELP CAMPAIGN

FROM OUR OWN CORRESPONDENT

Newcastle, December 12

The Australian Christian Theatre Guild gave two performances of "Christmas at the Crossroads," by Henri Brochet, in the Diocese of Newcastle last week.

The group came from Sydney to present the play in S. Peter's Hall, Hamilton, on Friday night and in the chancel of S. John's Church, Cessnock, on Saturday night.

The play was presented as the Anglican contribution to this year's "Campaign for a Christian Christmas" in Newcastle.

At Hamilton, the programme was supplemented by a film about the Anglican Church in Japan.

The group also presented the one-act sketch, "It Shouldn't happen to a Dog," a modern interpretation of the story of Jonah.



The Bishop of Adelaide, Dr T. T. Reed, speaking at the dedication of the new classrooms at S. Andrew's School, Walkerville, on December 3. With him are the headmaster, Mr Neville Pickford, and the rector of the parish, the Reverend C. F. Eggleton.

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## ANGLICAN OF THE WEEK



Our Anglican of the Week is a Melbourne layman who has given a lifetime of service to the Church, both in this country and overseas.

He is Mr A. A. Way, a Synod representative of S. Peter's parish, Box Hill, Melbourne.

In earlier years he was connected with Holy Trinity, South Brisbane, and the Church of the Transfiguration, Hawthorne, Brisbane, where he served as a vestryman for four years.

On transferring to Victoria he joined S. Peter's, Ballarat, where he was a member of the C.E.M.S. and president for a term. He also was a lay reader in the Ballarat diocese for 8 years.

For the past 14 years Mr Way has been at S. Peter's, Box Hill, Melbourne, where he was a vestryman and lay reader for 10 years until ill health caused his retirement.

He was chairman of the first every member canvass of the parish, and at present is giving some time to youth leadership training and still retains his membership in C.E.M.S.

Until his retirement in 1958 he served as a Y.M.C.A. secretary, holding positions as Boys' Work Director, Melbourne, 1913-16; serving with the 1st A.I.F. in France and England; was Boys' Work Director, Brisbane, 1920-30; and General Secretary, Y.M.C.A., Ballarat, 1930-40.

He was Y.M.C.A. Commissioner with the 2nd A.I.F. in England, the Middle East, Ceylon, Australia and Dutch New Guinea.

In 1945 he was appointed a member of the staff of the National Council of Y.M.C.A.s of Australia and was later appointed National General Secretary.

While occupying this post he led the Australian delegation to the Centennial Conference of the World's Alliance of Y.M.C.A.s held in Paris in 1955.

On his retirement from the National Secretaryship in 1958 he was invited to become relieving General Secretary of the European Y.M.C.A. in Hong

Kong, where he and Mrs Way served for seven months before returning to Australia. While in Hong Kong they were members of S. Andrew's, Kowloon.

THE origins of Israelite prophecy are obscure. For long periods of time sources are lacking. Of many prophets we know nothing but brief utterances or legendary narratives. Often we have to depend on internal evidence.

We are not in a position to furnish a history of the evolution of Israelite prophecy but this writer has tried to show how the prophets differ from each other.

Against the background of this diversity he pictures the bands of ecstatic prophets in the days of Samuel; the guilds of Elisha's day; the prophets of the earlier monarchy, such as Samuel and Nathan and more importantly Elijah and Elisha.

He pictures the mighty prophets of the eighth century—Amos, Hosea, Isaiah and Micah; the short announcements of judgement of the seventh century in Zephaniah, Habakkuk and Nahum; the proclamations of the downfall represented chiefly by

## HAPPY CHRISTMAS IS EARNED

FROM OUR OWN CORRESPONDENT  
Perth, December 12

"If our year has been spent in the noble endeavour of 'giving ourselves,' in the best sense of that expression, then we receive a 'Happy Christmas'," writes the Reverend H. Peter V. Hodge, Rector of the Church of the Ascension, Midland Junction, in the Diocese of Perth.

"Naturally we wish each other a 'Happy Christmas,'" he says, "and we do so with the fullest sincerity, but I do think it is something we earn."

"Christmas not only becomes a lovely day, but we become a part of its inner meaning."

"If you go to church and give and receive presents with the background of a 'giving' year behind you, you are a part of the God-Giving, so typified in the birth of the Christ Child."

"You meet someone with whom you have something really in common. It really is Christmas," says Mr Hodge.

## BOOK REVIEWS

### THE UNION BETWEEN CHRIST AND MAN

PAULINE MYSTICISM. Alfred Wikenhauser. Nelson. Pp. 242. 41s. 6d.

THIS book, the English translation of a work by a German Roman Catholic scholar, is a detailed examination of the meaning of the Pauline phrases, "In Christ," and "Christ in us."

The author seeks to establish that in these phrases, Paul is referring to an "objective relationship with Christ which Baptism brings about, for it creates a union of life and being between Christ and man."

"This union is not merely a subjective feeling of Christ's nearness."

"In addition to the objective and divine aspect there is also a subjective and human side of union with Christ. The objective union with Christ, which Baptism establishes, must become an active union in the sphere of piety and conduct."

"In practice the name mystic is applied only when this active union with Christ reaches a particularly high degree. Paul himself was a mystic in this full sense of the word." But, "he is absolutely certain that these mystical experiences are available for every genuine Christian."

These brief quotations may serve to indicate the course of the author's argument. They scarcely do justice to his detailed examination of the Apostle's teaching or to his closely reasoned defence of his conclusions against those Evangelical teachers who would maintain that union with Christ is effected by faith, and faith

alone. The author maintains that "faith" in this context means belief in the Church's teaching.

He is equally insistent that Pauline mysticism is to be distinguished from, and owes nothing to, Hellenistic mysticism, whereby the personality of the initiate was annihilated or absorbed into the Divine Person of the god.

Pauline mysticism is distinguished from Hellenistic mysticism, also, by its ethical content. Paul "never reduced fellowship with Christ to indulgence in mystical feelings."

This is a book which will repay careful study.

—A.W.H.

### A CHRISTMAS FESTIVAL

FROM A CORRESPONDENT

Eltham, Vic., December 12

The third Eltham Christmas Festival will be presented on Monday, December 19, at 8.30 p.m. at the Eltham Central Park.

It will be a result of the combined efforts of the Church of England, the Roman Catholic Church and the Methodist Church.

The people of these churches aim to present the spirit of peace and unity which Christmas symbolises.

There will be a Nativity play, "He came unto His own", and carols both by the choir and the congregation.

### A STUDY OF THE O.T. PROPHETS

THE PROPHETS OF ISRAEL. Curt Kuhl. Oliver and Boyd. Pp. 200. 26s. 6d.

Jeremiah and Ezekiel overlapping into the exile whence come the messages of hope of the second Isaiah.

Finally we see the decline of prophecy after the exile, its hardening into a legalistic formalism and merging into apocalyptic as particularly in Joel and Daniel.

One of the most helpful portions of the book is the study of the characters of Jeremiah and Ezekiel. The former's "life purpose is obedience to his God and love for his people. He is utterly dedicated to God: he is absolutely devoted to his people."

Ezekiel utters his threats of

doom with a stern and inflexible austerity lacking any warmth of human sympathy.

Jeremiah appeals to us as a human being; Ezekiel is a quite unattractive character with nothing about him to prepossess us in his favour.

The book is one to study with the text rather than to read through; a reference book.

To the author the greatness of the Jewish prophets and their significance for religion lay not so much in their prophecies as in the lofty and exceptional knowledge of God the best of them possessed.

—J.S.A.



S. Thomas' Day, December 21, will see many ordinations to the Sacred Ministry throughout Australia. This eleventh century mosaic depicts "the incredulity of Thomas."

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## THE YOUTH PAGE

### PEOPLE WILL ASK YOU WHY ... DO YOU KNOW?

Why do we have cribs in our churches at Christmas time?

Christmas cribs are used in many churches to remind us throughout the Christmas season

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Information can be obtained from THE SISTER SUPERIOR C.S.C. in each of these Centres.

## "VOCATION" THEME CHOSEN FOR A.S.C.M. CONFERENCE

The theme of "Vocation" will be stressed at this year's national conference for the Australian Student Christian Movement, to take place at "Frensham," Mittagong, from December 29 to January 5.

The Bible studies, discussions and addresses will be concerned with the topic "God's Purpose for the World and Our Calling."

Members of Student Christian Movements in all Australian universities and in many teachers' colleges will attend the conference.

The Bible studies, in five sessions, will be based on the Book of Jeremiah and the Epistles of S. Paul.

The encounter of God with men will be studied from the examples of the lives of these men.

The Reverend John O'Neill, a Presbyterian minister from Parkville, Victoria, has written the studies.

Among those to give addresses

are the Bishop Coadjutor of Adelaide, the Right Reverend J. C. Vockler, and the Home Secretary of the Australian Board of Missions, the Reverend B. J. Chiu.

To focus attention on Christian vocations in various fields, four "job-study" sessions have been arranged.

#### MANY CONCERNS

The members of the conference will discuss the relation of Christian belief to education, history and political science, the administration of the State, of industry and of business, and to the fields of science and mass media.

Australian delegates to the World Student Christian Federation conference in Strasbourg last August will report on the conference.

Tuesday, January 3, has been set apart for study of world problems.

Two "frontiers"—colour, and hunger—will be considered from the Christian standpoint.

Members will also discuss political, cultural and social problems at home—for instance, responsibilities towards New Guinea, in new housing areas, and among the Aborigines.

#### YOUTH RALLY FOR C.M.S.

FROM A CORRESPONDENT

Melbourne, December 12

The Church Missionary Society's League of Youth held a rally in the Chapter House of S. Paul's Cathedral, Melbourne, last night.

The Bishop of Central Tanganyika, the Right Reverend A. Stanway, addressed the rally.

The theme of the evening was "Why Christ."

#### PERTH SPORTS FOR G.F.S.

FROM A CORRESPONDENT

Perth, December 5

The Zoological Gardens in South Perth were filled with members of the Girls' Friendly Society on November 12 when twenty-three branches competed in the annual athletic competition.

S. Columba's branch, Scarborough, won all the main events, gaining an aggregate score of 93 points.

S. Peter's, Mount Hawthorn, gained 44½ points, and S. Aidan's, Scarborough, 39 points.

S. Matthew's branch, Armadale, won the silver cup for marching.

The Junior Shield was won by S. Columba's, Scarborough, with 54½ points. S. Peter's, Manning, gained 28½ points, and S. Peter's, Mount Hawthorn, 27 points.

The Intermediate Shield went to S. Columba's, Scarborough, with 26 points. The runners-up were S. Mark's, Palmyra, and S. Aidan's, Scarborough.

S. Columba's, Scarborough, also gained the Senior Shield, with 12½ points. The second and third places were filled by S. Mary's, Belmyra, and S. Mark's, Palmyra.

## FELLOWSHIP MEMBERS HOLD WEEK-END RETREAT

FROM OUR OWN CORRESPONDENT

Newcastle, December 12

The first week-end retreat for the Young Anglican Fellowship in the Diocese of Newcastle took place over the first week-end in December.

Although the week-end was marred by almost continual rain, the Y.A.F. members who attended found the retreat a source of spiritual refreshment and inspiration.

The week-end was so successful that members who attended have decided to ask the Diocesan Y.A.F. Council to make the retreat an annual event.

The conductor was the Vice-

Warden of S. John's College, Morpeth, the Reverend Gordon Griffith. The retreat was held at the Morpeth Conference Centre.

The conductor based his four addresses on four stages of the life of Christ: His birth, His adult life, His death and His resurrection.

The addresses were given in the chapel of S. John's College, where all services were held.

Those taking part in the retreat observed "Greater Silence" from Saturday afternoon to breakfast time on Sunday morning, and from Matins on Sunday until the final service of Evensong on Sunday afternoon.

The silence was scrupulously observed, preserving a quiet atmosphere of meditation for the whole of the period.

At the conclusion of the retreat, the conductor said he had been amazed by the spiritual maturity shown by those who attended.

The Y.A.F. members who took part came from ten branches, with the largest contingent of ten coming from the Hamilton branch. There were seventeen boys and fifteen girls.

## STRENGTH IN PERSECUTION

The glory of the Early Church was its steadfastness through persecution. By various means, individual rulers, and finally the State as a whole, tried to suppress the Church. Their efforts were not only unsuccessful; they actually brought about its growth.

One of the earliest acts of persecution must have been the martyrdom of S. Stephen, recorded in the Book of the Acts of the Apostles.

Stephen was one of the deacons appointed by the apostles. His persecutors were strict Jews, who felt the threat to their religion from the new faith which he preached.

His persistence in belief and the manner of his death were an encouragement and example to the Church then and since. In addition one presumes that his faithfulness had some part in the subsequent conversion of S. Paul, from persecutor to missionary.

From the time of the Emperor Nero, in the middle of the first century, the existence of Christian communities within the empire came to be regarded as a threat to the state.

The worship of an emperor who claimed to be divine was out of the question for Christians, and their refusal came to

be regarded as an act of treason.

To a certain extent, therefore, the practice of the Christian religion had to be carried out with secrecy. The aims of the Christian community were misunderstood, partly by reason of this secrecy, and it was seen as a power to subvert the good ordering of society.

#### MISUNDERSTANDING

We find that Pliny, the Governor of the Roman Province of Bythnia in the early second century, knew so little about the Christians in his area that he could describe the faith as "degrading and irrational."

From the time of the martyrdom of S. Polycarp, Bishop of Smyrna, in 155, hostility from outside the Church seems to have become more common.

As the Church grew in wealth and influence, so the persecution became more widespread. Imperial policy in relation to the Church varied from emperor to

emperor, but the pagan society generally seems to have become alarmed by the growth, and found its own means of persecution.

With the Emperor Diocletian, however, imperial hostility to Christianity reached its peak.

He required every subject to offer sacrifices to pagan gods, and those who refused were tortured and cruelly put to death.

Churches were desecrated and destroyed; books were confiscated and burnt. Peace did not come until 313, when, with the Edict of Milan the Christian Church, with the other religious systems, was granted recognition and toleration throughout the empire.

The intolerance of these years had brought great benefit to the Church as a whole. Only the truly convinced called themselves Christian, because their convictions could bring death. The Church, if small, was vigorous, and its power to witness has perhaps never been as great.

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## THE BURIAL OF THE DEAD

By the Reverend Arthur Lloyd

THE Resurrection of Christ profoundly influenced human reaction to death. It is an obvious mystery, but after the first Easter it became the release to a larger and happier life.

Since about 1000 A.D., however, the approach of Christians towards death changed from one of glad confidence in the Love of God to an emphasis on God the just and terrible Judge.

1552 Prayer Book threw the whole structure of the services at this time, into confusion. No service was provided in the church, the requiem was omitted, and the whole rite took place at the grave.

1662 partly remedied this marauding by providing for two psalms, and a lesson to be said in the church.

This Office is the most com-

pletely impoverished and most poorly constructed liturgical effort in our Prayer Book.

Its title is forbidding, its rubrics repulsive, its ending is chilly (there is no blessing), and it completely lacks (apart from the first opening sentence, and S. Paul's magnificent passage from 1 Cor. 15) any semblance of hope or consolation.

God is portrayed, not as the God of Love, but as a repulsive majestic, all-powerful Eastern potentate of Old Testament background.

Like all the occasional offices, this service should include some evangelistic touch, as well as the note of triumph which should be part of the Christian approach to death. And—we do now need a form for use at cremations!

There is no form of prayer

for use in the event of an unbaptised baby—and surely a simple use of the Lord's Prayer and a prayer of consolation would be helpful to parents and relatives here.

There is surely no reason why suicides should not be treated as "sick" people and buried as any physically sick person is buried!

All revisions add more sentences for use at the beginning, and mostly they are suitable additions. There is a wide variety of changes in the psalms employed in the church; also with the alternative lessons allowed.

"Rest Eternal" is allowed as an alternative to the *Gloria in Patri* following the psalm, and the antiphon "O Saviour of the World" may precede or follow the psalm.

Canada introduces the Apostles' Creed, and a valuable service of prayers; but while some books introduce one or two prayers, several still omit them from the service in the church! This is a pity when one considers the (desirable) practice of many people of not going to the cemetery, or crematorium.

### OLD FORM

The prayers and service at the graveside still retain the old form, and one still looks in vain for some message of comfort and of a more Christian conception of God.

Some of the books wisely limit the actions at the graveside to sentences, committal of the body (by the priest)—and the current tendency is for him to scatter sand on the lowered coffin, in the sign of the cross, and an anthem.

All revisions provide for an Order for the Burial of a Child. Opening sentences and lessons vary, but Psalm 23 is universally popular.

Most books include a prayer for the consecration of a grave, if this has not already been done.

1928, India, South Africa, Canada and Scottish recognise and allow for cremation.

All except Irish and U.S.A. allow for a requiem and provide prayers for it. The Epistles vary but the Gospels are all taken (though from differing sections) from S. John's Gospel.

(This series is now completed).

### OPEN LETTERS TO PARISHIONERS . . . 1

## TO A YOUNG MARRIED COUPLE

Dear George and Sally,

I am very glad, indeed, that you have done some thinking about Confirmation.

Living as you do, miles from a priest, with church services only once a month—if even as often as that—much of your preparation will have to be done by correspondence. Then every time a priest visits your neighbourhood, he will arrange for you, and the few others who are also under instruction, to meet together for a Confirmation "class."

There is, as I am sure you are aware, far more to this Confirmation preparation than just getting through a certain amount of study, and "learning the Catechism." It means re-adjusting one's life, at least to some extent.

The Church of England is a very strange thing; most of its nominal members just haven't a clue as to what it is all about.

Like the Church of Rome, it is part of the Catholic Church, though the Romans themselves say they are *all of it*, and they don't like us to lay claim to our Catholic heritage, which is ours as much as theirs.

As a matter of fact, if you study the history of these things, you find that our Anglican Catholicism is in many ways purer and simpler than theirs is.

But, of course, we have much

to learn from them, and from other Christians, too; while at the same time we have much that we can teach them.

We believe that being a proper Anglican is the best kind of Christian life. But even that is not always nice and easy; it's no "bed of roses." When a person first "takes on" being a thorough-going Christian (and by this I mean a 100 per cent Anglican) he often finds that to begin with his home becomes disorganised.

It would not be a very great exaggeration to say that Our Lord Jesus Christ has upset more homes than anyone in history.

"Christ the Home-Wrecker" would be a good title for a book—but don't ask me to write it! Then if we will allow Him to do a little more for us, He will help us to reorganise our homes and our lives so that they become better than ever.

All this, of course, is just to warn you—if you need the warning!—is that Confirmation

is not just being "done" and having your name inscribed on the Roll of Full Members of the Church.

It must admit that we parsons—self included, God help me!—have often behaved and talked as though it were not much more than that.

The tragic result has been that almost any parish or neighbourhood has a large percentage of lapsed Anglicans—that is, men and women who have taken the most solemn promises that they will serve God to the end of their days, and are now doing precisely nothing about it.

They would be better off now—and probably much better off at the Great Day of Judgement—if they had never made those solemn promises at all, and had remained nice, kind and amiable heathens.

With best wishes to you both and my love to the children.

I am,

Yours sincerely,

SILAS SALTBUSS,

Rector.

## ADELAIDE CHURCHMAN'S ART EXHIBITION

YOUNG South Australian artist, David Dridan, a devout Anglican, who recently gave a successful one-man exhibition in Sydney, is now showing his first one-man exhibition in Adelaide at the Peel Street Art Gallery.

It is evident that this exhibition illustrates a turning point in the career of an already accomplished and most promising artist.

Rarely does an artist show so clearly his mastery of one stage of development and his future intentions in the one exhibition.

Perhaps his most successful work is seen in a number of gouaches of highly personal and yet universal images of waste, desecration, decay or destruction. Of these, "Rhythm", "Land Drift", "Fire Wrack" and "Earth Flotsam" have a sweep and controlled movement which make them compositions of great power in spite of their relative smallness and precise, delicate technique.

For some time preoccupied with the minutiae of the Australian landscape he has made the Scotch thistle his own, and the dried thorn of this plant figures in many of the works in this exhibition. He is at his best when contrasting the dried thistle thorn against the ghost-like undulating images of the Australian landscape.

He shows the thorn, at first appearing so severe and dead, to possess such a clean simple form and natural balance that it is clearly poised for motion and produces an impression of great vitality and latent energy. It seems to have the ability to twist itself into innumerable will o' the wisp shapes and attitudes and Dridan's flexible imagination has seized on many of these and turned them to good account.

Full of grace on the smaller scale, the same images are not so successful in oil on a larger scale and appear stagnant and vacuous by comparison. Vastness here becomes emptiness and shining technical facility a mere exercise in virtuosity.

This artist has more than just a lyric response to the beauties of nature and his work illustrates a definite and individual spiritual philosophy. There are perhaps few exhibitions in which titles are so apt or revealing.

Always essentially the romantic Dridan shows in the earlier

works in this exhibition a true romantic's predilection for themes of death and destruction but he has developed from that a great feeling for the spirit of survival, the potential latent within destruction, the continual regeneration of nature at times apparently so distant or hopeless in the enervated Australian landscape.

The thistle is an adequate symbol of all these phases. His titles point to this philosophy, "Storm—Aftermath", "After Wind", "Drift Wood", "Fire Wrack", "Earth Flotsam" and so to "Survival", "Wealth in Poverty" and "Phoenix Country".

A new approach is indicated in the more recent work and this is as well because it is apparent from some of the variations that the older theme has played itself out and several of the works shown are mere repetitive gestures. This new approach is characterised by a more subtle and heightened colour sense hinted at in the rich colours with which he has treated the older theme in "Matter in Form".

In "Wealth in Poverty" and "Upper Murray Vista", works in an entirely new manner full of possibilities for the treatment of Australian landscape, Dridan has made the first successful attempt to capture the raw sulphurous sand yellow, the delicate green of sunbleached foliage and the blackened limbs so characteristic of South Australian river areas.

### "VIRGIN SCRUB"

His interest can be seen to have passed from the microcosm to the macrocosm and his more recent work is on a larger scale both in subject matter and size. Perhaps influenced by the prevailing trends in Australian landscape to attempt the large-scale poetic composition of landscape forms he has produced the largest picture in the exhibition, "Virgin Scrub".

Here the lush combination of greens and blacks, while eye-catching, shows a lack of the discipline displayed in his gouaches. It is apparent that this is not yet his true genre.

The contrasting of the microcosm of the Australian landscape with its vastness is something new yet already extensively used by James Cant, Pugh, Perceval and David Boyd. In each case detail occupies the foreground and up to one half of any composition. Dridan has something of his own to add to this approach and in "Upper Spencer" a landscape reminiscent of Turner, is contrasted with delicate over-working in black.

Perhaps at first appearing empty, this picture may be a hint of what Dridan's real contribution could be to painting in this country. The heat, light and age of this country are already and continually well-spoken for but the flexibility and movement inherent in our essentially muscular and horizontal landscape is something which Dridan feels and depicts in a very individual way.

He shows with a delicate appreciation for nuances of colour and form the infinite movement and innumerable sinuous vibrations to be seen in the flexing of this landscape.

His daring in illustrating this facet is clearly shown in "Sand Drift", where the composition seems to sag extremely low but in fact shows a dynamism unusual in Australian landscape painting.

In "Upper Spencer" the combination of this feeling and his philosophy of the microcosm hints at works to come full of

relevance to the understanding of this country.

Australian landscape painting has been traditionally, perhaps notoriously, linked with English painting and the evocative images of Dridan's gouaches seem to owe something to Sutherland, and like Drysdale, to the English surrealists. But even in these gouaches this new rhythm of the Australian landscape is foreshadowed.

No other Australian artist seems to be approaching the landscape in the same way, although it is possible to discern appreciation of similar images in some of Gleghorn's abstracts. It might be described as a purely aesthetic approach.

—I.S.

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## CHELMER CHURCH REDEDICATED

FROM A CORRESPONDENT

Brisbane, December 12

The Church of S. David at Chelmer, Diocese of Brisbane, was rededicated on November 27.

The church was built in 1940, but through the reconstruction will now seat two and a half times the original number.

The cost of the reconstruction, £15,000, will be met by the parishioners of Chelmer-Graceville.



ANGLICAN MEN OF LETTERS . . . 16

## JONATHAN SWIFT: MIGHTY DEAN

BY THE REVEREND EDWARD HUNT

MEN OF LITERATURE, even those in holy orders, may be temperamental and the purpose of their writings misunderstood and disparaged. Yet, the more complex the character of a man of letters, the more we may learn from him concerning his life and times.

In the so-called Age of Reason, man needed to be reminded of his human shortcomings, and a man arose who did this with brilliance and truth. But the bitter sting of his remarkable satires earned him no popularity in his lifetime, and pity and contempt in later ages.

Yet this man, Swift, was a dean of the Church, whose mighty intellect and missionary zeal for mankind has seldom been appreciated and perhaps never really understood.

Jonathan Swift was born in Dublin on November 30, 1667. His father having died before his birth, he was brought up by an uncle, who sent him to Kilkenny Grammar School and Trinity College, Dublin.

However, his uncle treated him with grudging meanness and, dying in 1688, left Swift without any resources.

In 1689 he became secretary to Sir William Temple, at Moor Park, Surrey, but was treated as a mere servant, which added to his growing bitterness of disposition.

Things improved later. He was introduced to the king and enabled to take his M.A. at Oxford in 1692, being ordained in 1695 and given the living of Kilroot, Belfast Lough.

Soon tiring of the life of a country parson, he returned to Moor Park in 1696, and turned to prose and satire. Dryden remarked: "Cousin Swift you will never be a poet!"

His first work, "The Battle of the Books," 1697, was published in 1704 with "A Tale of a Tub." Meanwhile Temple had died in 1699, leaving Swift £100 and the task of editing his works.

## DUBLIN

Returning to Ireland, he suffered a series of rebuffs, being given and immediately dismissed from the secretaryship to Lord Berkeley, and being refused the deanery of Derry because his bribe was too small.

Eventually he obtained the livings of Laracor and Rathbeggan and a prebendal stall, at Dunlavin, but spent most of his time in Dublin, whence in 1701, having taken his D.D., he returned to London.

Here he immediately made his name with "A Tale of a Tub," a violent satire of originality and rich humour, aimed chiefly at the Roman Catholics, but also criticising certain aspects of the Anglican Church, which prejudiced his chances of preferment.

Accepted in the circle of Addison, Pope and Gay, he produced the pamphlets "Sentiments of a Church of England Man," "A Proposal for the Advancement of Religion," and the brilliantly ironical "Abolishment of Christianity in England."

At this time he perpetrated his greatest practical joke, announcing the death of a popular astrologer and "prophet," John Partridge. In vain Partridge protested he was still alive! Swift's satire had sealed his fate and he faded into deserved obscurity.

In 1710, Swift deserted the Whigs for the Tories and enjoyed the only happy period of his life.

For three years he was the literary despot of England, the mouthpiece, if not the maker, of every piece of Tory policy, and in 1713 was rewarded by being appointed Dean of S. Patrick's, Dublin.

Although not happy away from London, within ten years he was the most popular figure

in Ireland, jeers gave way to cheers, and he reached the pinnacle of his power, thanks to his patriotic Irish pamphlets showing honest hatred of oppression and fraud.

Also, in 1726, he had published his masterpiece, "Gulliver's Travels".

In his own generation the work was a revelation and sensation, to later ages a mine of humour and fun. To both present and past, however, the Yahoo chapters are a coarse and contorted picture of humanity.

However, even at this time was beginning the mental malady which finally overwhelmed him.

Such sparks of brilliance as "Polite Conversation", a satire on average small-talk, still fell from his pen, but in 1741 he became completely insane.

He died on October 19, 1745, and was buried in S. Patrick's

Cathedral.

So individual was his genius that Swift has inevitably been misunderstood, and accused of seeking preferment at the expense of moral and political honesty.

The true fact was that he realised institutional Christianity was doomed to ineffectiveness by its divisions and sub-divisions, and set his ambitions not on preferment in Church or State, but on the missionary purpose of opening man's eyes to his greatness, by revealing his limitations.

## VIA MEDIA

In churchmanship he followed the via media, distrusting all extremes.

In human relationships he showed exquisite kindness and affection, giving one-third of his income to charity; and bequeathing much of his property to found an asylum for the men-

tally afflicted.

He was deeply pious, but preferred to "pay in secrecy" because of his hatred of hypocrisy.

All his biographers commend his piety so scrupulously concealed and so unremittently practised.

The character of his life was like his writings, full of beauty and excellence. In short, Swift was a satirist not because he hated humanity but because he loved it so well.

Like all good Christians, he followed the strait and narrow path and did his best to remedy the defects of the world in which he lived, Addison pronouncing him the truest friend and greatest genius of his age.

As he claimed in his epitaph, he did a man's part in defence of liberty, and so deserves our gratitude, and, even more, our sympathy and understanding.

FROM A SISTER'S NOTE BOOK . . . 23

## BEHIND THE CRIB THE CROSS

IN her first term's examination paper a girl new to the school answered the question: "Why did God become Man?" with "To see what the people were really like here on earth."

This conjures up an amusing picture of God looking around Him with interest like a boy at his first Royal Show! This child at the end of her first year now knows that God has always seen, heard, and known everything that passes on His earth and in the minds of His people, and that we cannot attribute human limitations and motives to Him.

She was thinking out her first reaction to the Incarnation. How many adults have thought out clearly the implications for them of the stupendous fact of the Incarnation?

Why did God become Man? What did it gain Him?—the humiliation of human flesh and mind and nature veiling His inherent Glory; subjection to the cruelty and hatred of His own creatures who, wanting to be as gods themselves, could not accept Him as well; torture of His Soul of Love as He lived His human life amid the results of evil, the antithesis of love; and finally, the engulfing burden of the whole world's sin.

Why, then, did God become Man? "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Why? For love's sake. The Incarnation is an act of pure love.

## SELF-OBLATION

And, of course, the Cross was not the unforeseen, undesired catastrophe marring a perfect act of love. It was part of it, foreseen, accepted, embraced. Why did God love so supremely? What did He hope to gain? Surely it was to win an answering love. God loved us first that we might love Him for ever and, in our love, offer Him a self-oblation as entire in its degree as His.

Has God gained this—the free love of creatures free to hate or love? Is this the response to the Incarnation? But, a voice says, you are talking about Calvary. This is Christmas, the Feast of jollity and sentiment, all white and gold and happy, not that Tragedy of reality, stark and sombre in purple. We have come to worship a little Babe, undemanding, contented, helpless in a Crib. For a while, to escape from life's difficulties and return to innocence.

But you cannot separate them. The Crib contains the Cross; the Cross presupposes the Crib.

The Cross is always there casting its shadow over the Crib. The Crib is the first step up the hill to the Cross.

The Cross is meaningless unless God is on it. The Crib is empty sentimentality unless it is seen as God's act, the gateway to Calvary. Why did God become Man? In order that He could accept the Cross. Why does God lie in a Crib, His glory hidden, His power forsaken, defenceless, at the mercy of men who are no longer as He created them? Because it had also to be man's offering: only a human life could make reparation and only God could effect atonement.

Our shops and Christmas cards are lavish with their beautiful cribs; sentimental angels and well-dressed shepherds abound. What horror though, if the Church said your symbol is incomplete—add a Crucifix. But what bad taste! But that would spoil Christmas! Destroy the atmosphere!

## REAL JOY

Into what vacuous plight has our apologetic Christianity led the pagan Christian-in-name-only world. What is Christmas apart from Christ? A time of annual holidays, an exchange of presents and parties, the year's best gift to trading figures. What atmosphere of value is there in that?

If we leave Jesus out of Christmas it becomes meaningless, just an acceptable excuse for a feverish good time. If Jesus is there, in Christmas, so also is His Cross, because He is not apart from His Cross. He was a Babe in a Crib in order that He might be an agonised figure on a Cross.

Accept that, and then there is cause for real joy. Salvation has come into the world. There is meaning and purpose in the treadmill we all must circle. Love is become Incarnate on earth. Mercy and pity and compassion have entered the human scene. Hope abides.

Do our shops ever study the source of their December window displays? Or is reference made only to a trading tradition of what is acceptable and attractive and sales-worthy? How glorious if their rich displays were true homage to the King of Bethlehem, a gift laid at His feet by the twentieth century Wise Men! How trite and unreal if not.

How the costliness of these "replicas" shows up the actual scene! How outwardly drab and miserable the scene and characters as God made His personal entrance into Humanity! But in all essentials how ornate: gilded with the gold of His Virgin Mother's purity; gorgeous with

## RICHLY WORKED FRONTAL FOR SERVERS' GIFT

FROM A CORRESPONDENT

Melbourne, December 12

The final meeting for the Servers' Guild of S. Paul's Cathedral took place yesterday, following the corporate communion in the cathedral.

During next year, the guild plans to present to the cathedral the red frontal for the high altar which it is having made. This frontal will complete the cathedral's set.

The frontal has been designed by Miss Joan Lander of Shropshire, England.

Miss Lander is an experienced embroiderer and designer who has made vestments and embroidered for a number of English churches, in addition to embroidery for the Queen's coronation regalia and some work for the late Pope Pius XII.

The design, to be executed on rich red damask, incorporates the symbols of martyrdom, of S. Peter and S. Paul, and of the Holy Spirit, the frontal's suitability for each of the "red" festivals thus being assured.

The frontlet features three crowns raised in gold bullion thread, with semi-precious jewels.

Each of the side panels of the frontal proper shows the sword of S. Paul crossed by the key of S. Peter—worked in gold thread. This motif is repeated on a smaller scale in the

## RESPONSE TO CHAPEL APPEAL GROWS

FROM A CORRESPONDENT

The appeal for funds to build the memorial chapel at H.M.A.S. "Watson," Sydney, has now reached £25,155/3/9.

Gifts previously acknowledged amounted to £24,846/4/9, and the following sums have now been received:

Royal Australian Naval College Fund, Canterbury-Bankstown branch of the Naval Association of Australia, £50 each; Ladies' Committee of the Australian-American Association, £45/5/-; Mrs R. Spurgeon, £26/5/-; Mrs E. A. G. Eagle, £20; Rats of Tobruk Association, £11/5/-; Vauluse Bowling Club, Maitland Returned Servicemen's Club, Dr and Mrs T. F. Brown, £10 each; Mr W. Schumacher, £7/10/-; Mrs Holt, £7; Australian Photographic Agency, Lieutenant N. B. D. MacRae, £5/5/- each; Commander J. Bath, Commander C. Thompson, Mr E. Chavel, £5 each; Mr J. Fletcher, £3/15/-; Rear Admiral H. B. Farncomb, Mr A. Bence, Dr and Mrs F. Thompson, Mr and Mrs Davenport, Mr W. Ames, Mr T. Park, £2/10/- each; Bly's Industries Limited, R.S.S. and A.L.L.A. Hunter's Hill Sub-branch, Bowral R.S.S. and A.L.L.A. Women's Auxiliary, £2/2/- each; R.S.S. and A.L.L.A. Nelson Bay Sub-branch, Alderman A. D. Frost, £2 each; Mr R. W. Black, Miss B. Black, Lieutenant D. G. Mooney, £1/1/- each; Miss A. Archer, Mr J. Nicholson, R.S.S. and A.L.L.A. Engineers' Sub-branch, Miss N. Barnes, £1 each.

orphreys separating the two side panels from the central motif.

The central design is of a gold bullion cross, with rays emanating from it, on which is superimposed the dove, symbolic of the Holy Spirit, executed in silver thread.

Mrs Oates and her daughter, Mrs Sturrock, of Brighton, Victoria, are doing the embroidery. (Some of their work for The King's School, Parramatta, has been illustrated in THE ANGLICAN.)

## M.U. FESTIVAL IN BUNBURY

## HELP SOUGHT FOR ABORIGINES

FROM A CORRESPONDENT

Bunbury, December 12

Twelve of the sixteen branches of the Mothers' Union in the Diocese of Bunbury were represented at the annual Mothers' Union festival on November 22.

The service was held in S. Paul's Cathedral, Bunbury. The Reverend F. D. Hart of Bridgetown gave the address.

Clergy from the School of Theology held in Bunbury during that week attended the luncheon which followed the service.

The Bishop of Bunbury, the Right Reverend R. G. Hawkins, addressed the gathering.

## CHURCH ARMY

In the afternoon, Captain A. Polgen of the Church Army, who works among the Aborigines in the Diocese of Bunbury, spoke to the Mothers' Union members.

He is at present stationed at Narrogin, where there are twenty-two Aboriginal families, eighty people in all.

Captain Polgen said that the poverty had forced these people to live in shacks and to clothe their children in rags.

The slums of the great cities were no different, he said.

He asked that church people show by their actions their belief that all men were equal in the eyes of God, and help the Aborigines.

Captain Polgen said that the Aborigines had been treated as if they were useless and they lived accordingly.



The Annunciation from the Nativity Pageant to be presented as an act of worship at S. Silas', North Balwyn, Diocese of Melbourne, at 7 and 8.30 p.m. on December 18. Devised and produced by Leila Stevenson, the pageant was first presented at Wongan Hills, W.A., in 1958.



## BOOK REVIEW

## TRACING OUR NATIONAL MYTH

THE AUSTRALIAN LEGEND. Russel Ward. Oxford University Press. 45s.

STUDENTS of national character assure us that one of its main components is a common myth of national origin. The Australian national myth views our Founding Fathers as the victims of economic circumstance and an oppressive government.

The typical Australian (who is not to be confused with the average Australian) is then viewed as the direct descendant of these radical democrats, village Hampdens and Irish rebels. However, historical research indicates that, in fact, the majority of those transported were habitual thieves from the working classes of the towns of England and Ireland.

Bearing this in mind, Russel Ward in "The Australian Legend" attempts to trace and explain the national myth. We can all recognise the picture he gives of the Australian as "a practical man, rough and ready in his manners... a great improviser and ever willing to have a go at anything... he normally feels no impulse to work hard without good cause... he is fiercely independent and hates officiousness... yet he is very hospitable and above all will stick to his mates through thick and thin."

Dr Ward's particular field of study is Australian folk songs and ballads, and from a study of these and other contemporary journals and papers he demonstrates convincingly that characteristic Australian attitudes derive from the convict, the Celt and the Currency Lad as they adapted themselves to their new environment in the bush. New South Wales lacked any substantial middle class, and lower class attitudes pervaded all sections of society so strongly that, as a social force, the effects of the gold rushes were negligible.

The view of "the nomad tribe," that the working bushman was the true Australian whose privilege it was to despise "new chums" and city folk, was generally conceded. "The Australian Legend" relates how this bush ethos came to dominate formal literature in the nineties, and how it won ready acceptance from an overseas public enthralled by romantic notions of the noble frontiers man.

In conclusion Dr Ward indicates something of the extent to which, especially under the influence of the pioneering conditions of the outback and military service, the Australian male expresses more or less faithfully this ethos of "the nomad tribe."

This account of the process impresses by its authority, but also by its sense of inexorable inevitability. Indeed it has all the characteristics of "the Whig interpretation of history"—that school of thought which holds that ideas and values which are now accepted were always so. What are the facts in this regard? Were the mores of "the nomad tribe" accepted *ubique, semper, et ab omnibus*?

## TYPICAL ?

One surprising omission from the opinions of overseas visitors quoted is that of Sir Charles Dilke who spent much of 1867 in Australia. He recorded his impressions and commented on the emerging nationality, on the typical Australian. This elusive animal, it was agreed, is to be apprehended by reference to those traits and manners which distinguish him most sharply from his European forebears.

The romantically-inclined, as most Europeans were, went over the mountains to find him and found there the legendary creature Dr Ward describes. But Dilke found his typical Australian in Melbourne. In that city he observed a new, vigorous, individualistic, urban society coming into being whose main characteristic was its confident pride, its self-assertiveness, its "blow." Yet he noted with

pleasure the successful establishment of British culture in a new environment and considered the provincial variant not inferior to the original stock.

Dilke was a radical and a realist. Melbourne, from 1860-1890, was the unchallenged arbiter of Australian financial, social and intellectual life. If there was an Australian national culture in the eighties, its standards were the materialistic ones of Melbourne.

The young bushmen from all the continent crowded there to see Chloe, the Theatre Royal and the Melbourne Cup. With them home went visible evidences of their encounter with urban civilisation, the gadgets and fashions which the Melbourne Exhibitions were spreading far and wide.

## THE OUTBACK

A sensitive observer like Francis Adams turned in revulsion from the gross Philistinism which ran riot at the end of the 'eighties. Too much of "Marvelous Melbourne" was facade only, but such figures as George Higinbotham and Alfred Deakin indicated the reality of the Victorian achievement. Compared with metropolitan Melbourne, Sydney was cant-ridden and provincial.

Yet within ten years positions were reversed. The instrument of change was the "Bank Smash." In retrospect it can be seen that the bankruptcy which it spelled for Victoria and Melbourne was not only material but also spiritual and moral. The corruption that was revealed attached itself to all aspects of city life. A large-scale revulsion from urban and universal culture coincided with a "failure of nerve" on the part of its most prominent representatives.

In its place the 'nineties saw the emergence into full view of an Australian consciousness nourished in the bush. There, men had grown into harmony with the Australian earth, had learned to think from an Australian base and had created a distinctive Australian way of life.

In song and story, per medium of the Sydney "Bulletin," the conquest, the conditions, the customs and the characters of the great outback were now recorded for the instruction of all.

When expressed by a Patterson or a Lawson, the democratic mateship of the pastoral work-

## R.S.C.M. SCHOOL FOR BRIGHTON

FROM A CORRESPONDENT

Melbourne, December 12

The sixth residential summer school for the Royal School of Church Music in Victoria will take place from January 3 to 11.

The day sessions will be held in S. Andrew's Church and hall, Brighton, and those in the evening at the Community of the Holy Name's Hostel, Brighton, where residential students will be accommodated.

The warden will be the Reverend H. Hollis, chaplain of Geelong Grammar School. Mr M. Byers, organist and choir-master at S. Andrew's Cathedral, Sydney, will direct the music.

The lecturers include Mr J. Barrett, Mr L. Fullard and Mr L. Hardy, organists and choir-masters, and the Reverend H. Girvan, Vicar of Burwood and joint provincial representative of the Royal School of Church Music.

These schools aim to assist clergy, chorists and church musicians in every aspect of the music for their services.

Sessions are held on choir training, organ accompaniment and choice of music. Some time is given to study of the Prayer Book, psalms, and the history of the Church.

ers, their utopian dreams for a self-sufficient continent, took on semi-religious force. Glorifying in their isolation, Australians turned inwards to discover their country and themselves. They learned to look on their country through the eyes of the bush workers who had seen nothing else, to love it, in short to take possession of it.

Like all newly-settled countries, Australian cultural and intellectual life since that decade has been dominated by the twofold need to develop indigenous culture while at the same time preserving the traditional cultural inheritance. These have been interpreted as mutually exclusive alternatives, an aggressive self-sufficiency being matched by local disparagement and the "cultural cringe."

In the one case *homo Australiensis* denies his relation to *homo sapiens*, in the other the reverse is true. Thus while the legends of the 'nineties dominate our formal tradition and have won a large measure of unconscious acceptance, at the same time, large sections of the community cannot accept them in their traditional form. There are too many intractable elements.

It would be a fruitful sociological essay to determine how far Australian women have accepted the predominantly male values presented to them. Are there any Australian characters in the nursery gallery yet?

Again it is perhaps significant that women have been the main supporters of traditional religion. Institutional Christianity can never readily accept a philosophy whose denial of human authority easily slips over into a disregard of divine. Likewise few men of property can regard without distaste the apotheosis of Ned Kelly.

## DYING SPECIES?

But schools and universities, inevitably, have been the slowest to recognise and accept the national myth. In part this stems from prejudice, but in part, justifiably, from a concern to maintain universal standards of criticism and value. Whatever its cause, we are assured that it is still common to meet young people of education and cultivated outlook, growing up in spiritual separation from the country they live in.

Yet given the shortcomings of the myth we have inherited, some such is necessary. Dr Ward's work should become the definitive volume on the subject, and that in itself may be significant. Is it perhaps a memorial volume to a dying species? Certainly the formal guardianship of the outback ethos has now passed to the Australian Broadcasting Commission and the various capital-city Folk Song Societies.

But its values are still entrenched among the older generations of Australians. Whether the debased American culture purveyed on our television programmes will affect the rising generation is unknown. Nevertheless, apart from this, new influences are at work.

The outback ethos represented the response of the first settlers to a new environment. For them it sufficed, but the life of any people is ongoing, not static. Our control over, and appreciation of the land of Australia is immeasurably greater to-day and post-war education and migration have incalculably enriched our infusion of traditional cultures.

We cannot expect that the myth of the 'nineties will satisfy us for ever but it exists as a significant term in our future cultural dialectic. Dr Ward has rendered valuable service to the younger generations of Australians by recalling for them the pristine vigour of the original Australian legend.

—JAMES GRANT.

## AGAINST "WHITE AUSTRALIA"

FROM A CORRESPONDENT

Melbourne, December 12

The Archbishop of Melbourne, the Most Reverend F. Woods, last week expressed surprise at Lord Slim's support of the White Australia policy.

In a statement issued to the Press he said that he had always understood that the name "White Australia" was a misnomer, and that permission was given annually to a number of Asians to settle permanently in Australia.

He believed this policy of controlled immigration was the right one, and could well be given a more liberal interpretation.

Any White Australia policy, if there be such a thing, and if it were rigidly enforced, is bound to give grave offence to our Asian neighbours. We need their help and they need ours.

The statement added that it was perfectly understood that Australia could not afford to be flooded with Asian migrants but discrimination on grounds of race alone was particularly disliked.

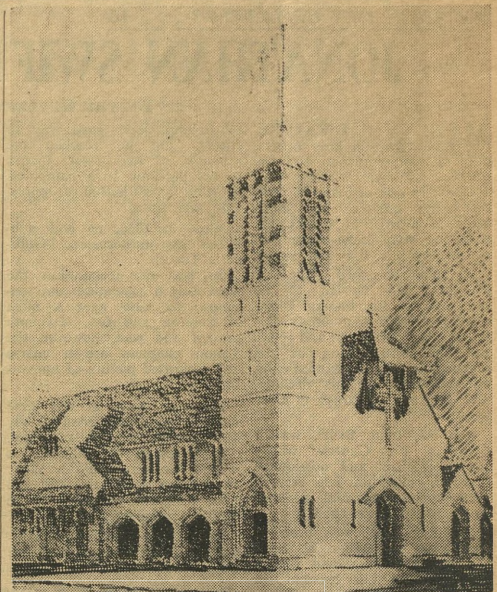
## PARISH HAS HOUSE FOR MIGRANTS

The first parish house in the Diocese of Sydney for Anglican migrants has been obtained by S. Luke's, Miranda.

The rector, the Reverend J. F. S. Campbell, announced last week that a prominent layman of S. Luke's has allocated a property in Wandilla Road, Miranda, for the use of British migrants.

The house, which will be fully furnished, has two bedrooms, lounge, dining room, usual offices, and overlooks a large recreation area. A family has already been nominated and are due to arrive in February, 1961.

Representatives of S. Luke's will meet them on disembarkation and a special parish welcome will be organised.



A perspective view of the new West End and Tower of S. Barnabas Church, West Wyalong, which the Bishop of Bathurst, the Right Reverend E. K. Leslie, dedicated on December 8. The rector, formerly Canon W. E. Butler, was collated an archdeacon at the dedication service. The architects for both the new and old sections of the church were Louis Williams and Partners of Melbourne

## UNITED SERVICE HELD AT PITT TOWN

FROM A CORRESPONDENT

Three memorial windows were dedicated in S. James' Church, Pitt Town, Diocese of Sydney, on November 27, at a service for many denominations.

The service was part of the celebrations to commemorate the 150th anniversary of the naming of the five Macquarie towns.

The Archbishop of Sydney, the Most Reverend H. R. Gough, performed the dedication.



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## BOOK REVIEW

# THE ORTHODOX COMMUNITY OF ATHOS

ATHOS — MOUNTAIN OF SILENCE. Philip Sherrard. Oxford University Press. Pp. 110. 72s.

"A BEAUTY more than natural transfigures the landscape, a care more than human has overshadowed the monks through all their generations on the Mountain." Dr Sherrard lived on the mountain for some time and presents a short account of the history, organisation and life of the Monastic Community of Athos. Uncontestably, such a task has always proved a complicated affair to many a distinguished writer.

A difficult subject, Athos personifies much of what the Orthodox Church has been standing for and constitutes a vivid expression of those ideals that great numbers of Christian souls have strived to achieve since the very early beginnings of the Christian era: the contemplative life and complete dedication to God.

An Orthodox institution par excellence — it appears indeed to outsiders as a very strange world that "will not be forced into the mould of familiar categories." During the last decades an extensive literature — not always accurate — has grown around Holy Mount Athos.

But the fact still remains that to the Western visitor, the passage to the Monastic Mount — as to the rest of Orthodoxy — is a rushing into a new and unknown world, as Khomiakov once observed.

Nevertheless, Dr Sherrard draws a very beautiful picture of Athonite life. He displays a high power of perception and succeeds in transporting the reader to the inner sanctum of the thousands of monks on the Athonite peninsula and making him share the life of the "black angels."

The mystical atmosphere and the scent-loaded silence; the murmur of the silvery spring and the bright green of the chestnut forest; the gorgeous red and orange of the rocks and buildings and the eternal blue of the inexorable sea; the inward peace and the freedom of those that have overcome the world; all these are brought together in a superb galaxy that dazzles, moves and gratifies the reader.

In addition, the author very appropriately gives us detailed accounts of a number of religious traditions and miraculous events that are not only interesting but quite well-founded.

The book, magnificently illustrated, could be roughly divided into two parts. The first includes a brief history of Athonite Monasticism, its present system of administration and the organisation of monastic life on Athos. The second — by far the most precious — is devoted to the life of the monk and the contemplative purpose.

## TOO BRIEF

In a rather unusual historical description of the monastic settlements on Mount Athos and the origins of monasticism in general, Dr Sherrard gives the impression that he is rushing through the centuries, as if in a hurry to get to the second part of the book, pausing only here and there to examine periods that appeal more to him while giving the briefest possible attention, if any, to the rest. Thus, a somewhat unsatisfactory exposition of the history of Mount Athos results, which is bound to disappoint not only the scholar but also the lover of history.

For example, the question of the stages of the imposition of Patriarchal jurisdiction on the Monasteries is not examined thoroughly enough. On the other hand the emergence of the

idiorthmic monk is not set in proper perspective, especially in relation to the intermediate monastic grade — that of the Mikroschemos.

Dr Sherrard seems to ignore the fact that the idiorthmic system appeared in its initial form as early as the ninth century (not the fourteenth as he contends) and elsewhere than on Athos, where it was later introduced and gradually reached its present form. (See Novellae V of Leo the Wise — Lingenthal-Jus Grecoarmanum, Vol. III, p. 73; Meyer; etc.)

## ARTIFICIAL

It is a fact that as much as the idiorthmic monk has deviated from the cenobitic life, his purpose and comparative value have mostly been misunderstood. Philip Meyer (Hauptkirkunden, pp. 3, 59) was the first to remark that since the seventeenth century the idiorthmic monastery had a specific purpose to accomplish (see Professor the Archimandrite B. Stephanides — "Ecclesiastical History").

Then, for some unexplainable reason, Dr Sherrard does not depict as he should the history of the Athonite Academy, the modern reconstitution of which he does not even mention. His obvious dislike of the basic Greek identity of the Athonite peninsula is something to be deplored.

Although he allegedly supports the idea of a pan-Orthodox Athos, at times one feels that he is obsessed with the idea that Orthodoxy on Athos was and should still be rather Slavonic.

His examination of the ethnological aspect of Athos is artificial. The fact is that the presence of Orthodox non-Greek monastics on the peninsula has never substantially affected its essential Greek character.

The Athonite Community could not renounce its Hellenic heritage because of historic evidence, ecclesiastical allegiance and geographical position.

To overlook them is to ignore the essential part that Greek thinking and character have played and still play in the Orthodox Church.

Whatever deficiencies, how-

## SMALL PARISH DOES COSTLY REPAIRS

ANGLICAN NEWS SERVICE

London, December 12

The vicar and parishioners of Congresbury, Somersetshire, have raised £20,000 in the past nine years, and restored the church, vicarage and rectory.

The population of the village is 1,497. The average contribution for every man, woman and child is over £13.

The Bishop of Bath and Wells, the Right Reverend E. B. Henderson, praised the parish's efforts during his visit there last month.

## FUND TO PRESERVE TABLE-TOMBS

ANGLICAN NEWS SERVICE

London, December 12

An anonymous donation of £1,000 was given this month to the Bishop of Gloucester, the Right Reverend W. M. Askwith, to start a fund for the preservation of table-tombs in the churchyards of the diocese.

Many Gloucestershire churchyards contain fine table-tombs, many of them embellished with imaginative sculpture.

The fund will be used to repair the tombs before they fall into decay.

ever, are noticed in the first part of the book are counter-balanced by the wonderful description that follows of the Monk's purpose and the methods he uses to achieve perfection. A detailed analysis of the stages involved is attempted most successfully.

The incorporation of large relevant quotations from some of the most brilliant Fathers of the Church adds rich texture to the study and imparts to it a sense of authority matched only by the author's orderly exposition of monastic ideals and desirable virtues — necessary to reach the union with the Divine Itself.

The description of the contemplative life is indeed an excellent effort of Dr Sherrard, which makes us wish that more western scholars will follow his example. His ability to grasp the meaning of the spiritual exercises and to appreciate their order of priority is very marked.

One feels — in conclusion — that if Dr Sherrard would have been more careful and accurate in writing the historical section on Athos, he would have certainly done more justice to the rest of the book and himself.

—A.N.L.

## DIOCESAN NEWS

### MELBOURNE

#### GIFT OF VASES

The anonymous gift of nine pottery flower vases for St. Paul's Cathedral, Melbourne, was dedicated on December 11 during the 11 a.m. service. One pair, twenty-one inches high, is finished in metallic bronze. Their design was inspired by vases which the Archbishop of Melbourne had in his parish church at Huddersfield, England, which were created by the English architect, Ninian Comper.

#### B.S.L. FESTIVAL

The annual festival service of the Brotherhood of St. Laurence, Melbourne, took place at Christ Church, South Yarra, on December 12. The Archbishop of Melbourne, the Most Reverend F. Woods, gave the address.

#### FAREWELL FOR MISSIONARIES

The Reverend Philip Taylor and his wife, Dr Kathleen Taylor, Church Missionary Society workers in Sukkur, West Pakistan, were farewelled from St. John's Toorak, last Sunday. Parishioners later inspected the mobile medical unit they are taking back for work in their district.

#### CATHEDRAL CONFIRMATION

The final Confirmation for the year at St. Paul's Cathedral was held on December 5. The Bishop Coadjutor, the Right Reverend D. L. Redding, confirmed 124 candidates from 33 parishes and Flinders Naval Depot. One Roman Catholic was admitted.

### TEACHERS' COLLEGES SERVICE

On December 7 2,000 members of the staff and student body from the teachers' training colleges attended the annual service to mark the close of the academic year. The Minister for Education was present. The precentor preached; the dean conducted the service.

### PERTH

#### ADVENT ORDINATION

The Archbishop of Perth has announced that it is his intention to advance to the priesthood on the Feast of St. Thomas, December 21, the undermentioned deacons: The Reverend P. J. Copeland (South Perth); the Reverend D. G. Newman (Northam); and the Reverend R. A. Pearce (Wembley). The service will be held in St. George's Cathedral, commencing at 10 a.m.

#### NEW STAINED-GLASS WINDOWS

New stained-glass windows have been introduced into St. Mary's Church, Swan, adding to the number of attractive modern windows in this old church. Care has been taken to harmonise the glass with the old hand-made glass of some of the earliest windows put into any local church. Visitors to this historic place of worship are increasingly impressed with the brightness and colour and the exceptional flower arrangements which lend it distinction.

### SYDNEY

#### KATOOMBA ANNIVERSARY

S. Hilda's, Katoomba, celebrated its 75th anniversary on December

10 with the opening of the new parish hall and the dedication of the new sanctuary in the church. Mr. T. H. Thompson, churchwarden, officially opened the hall. Archdeacon G. R. Delbridge gave the address. Bishop Loane dedicated the sanctuary on Sunday afternoon.

#### SUMMER HILL RECTORY

The Right Reverend R. C. Kerle dedicated the new rectory at St. Andrew's, Summer Hill, on December 11.

#### CATHEDRAL SERVICES

The arrangements for week-day services at St. Andrew's Cathedral have been changed. Each morning, Monday to Friday, there will be morning Prayer in the chapel at 7.45 a.m. and a celebration of the Holy Communion at 8 a.m.

#### COMMISSIONING

On December 21 at 7 p.m. in St. Andrew's Cathedral there will be a commissioning service for the Chaplain for Youth, the Reverend John Turner, and for the Assistant Chaplain, the Reverend B. P. G. Hudson. Camp Howard counsellors and youth department workers will be present. The Right Reverend A. W. Goodwin Hudson and the Very Reverend E. A. Pitt will officiate.

#### HOSTEL VISIT

The archbishop has arranged to visit East Hills Heathcote Commonwealth Hostel on December 21. The hostel, which houses 2,000 migrants, is in the Provisional District of Panania. He will meet the people and have lunch in the cafeteria.

Set up and printed by the Anglican Press Limited, 3-13 Queen Street, Sydney, for the publishers, Church Publishing Company Limited, 3 Queen Street, Sydney, N.S.W.

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## SPEECH DAY AT YEPPON

### CHURCH VALUES EMPHASISED

FROM A CORRESPONDENT

Rockhampton, December 12

The limitations of secular education were described by the Dean of Brisbane, the Very Reverend W. P. Baddeley, last week when he addressed those assembled for the Speech Day of S. Faith's School, Yeppoon, Diocese of Rockhampton.

"If we leave God out of education, we are never grown up, no matter how well we are physically or how well-found mentally," the dean said.

He told the girls they were privileged to be at a church school, which kept the school chapel at the centre of its life.

The Bishop of Rockhampton, the Right Reverend T. B. McCall, said at the Speech Day that two of the teachers at S. Faith's would tour the diocese during the summer holiday to tell parishioners about the school.

In many parts of the diocese, the work of the school was not known, the bishop said.

People thought in terms of Brisbane, and did not know they had a first-rate school on the spot, he said.

### FIRST STAGE FINISHED

### RE-BUILDING AT ENFIELD, S.A.

FROM A CORRESPONDENT

Adelaide, December 12

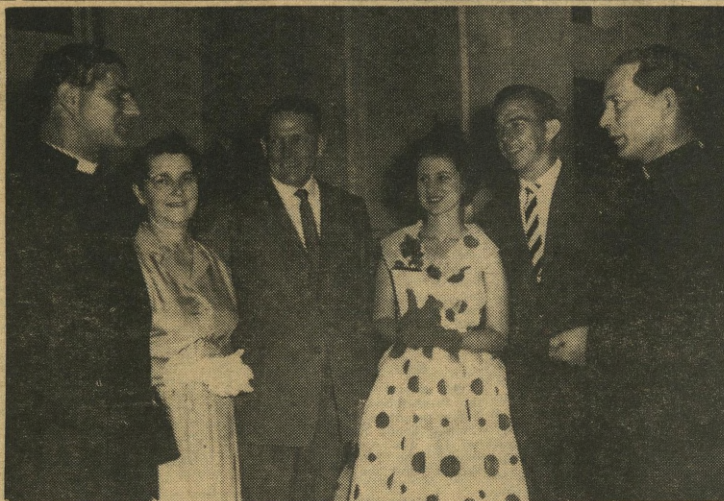
The Archdeacon of Adelaide, the Venerable M. C. W. Gooden, set the foundation stone of the new rectory at S. Clement's, Enfield, on November 27 during the patronal festival celebrations.

S. Clement's Church foundation stone was set 102 years ago, and with the exception of some iron buildings to serve as temporary accommodation during recent years, following rapid building in the area, this was the first permanent building to be erected.

Now in the midst of a large population after 80 years in the middle of paddocks, the little church is quite inadequate for the district.

The rectory is the first stage of a new building programme and it is hoped that a parish hall will follow within three years.

The present building is the outcome of a successful canvass held a little over a year ago, six months after the arrival of the present rector, the Reverend T. R. Fleming.



Rockhampton church people met the Dean of Brisbane, the Very Reverend W. P. Baddeley (left), at the annual dinner of the Anglican Men's Club early this month. The others in the group are Mr and Mrs K. Brady, Mr and Mrs J. Hegvold, and the Dean of Rockhampton, the Very Reverend J. Hazlewood.

## VITAL KOREAN ROLE SEEN IN ASIAN CHURCH FUTURE

ANGLICAN NEWS SERVICE

London, December 12

An encouraging picture of Church life in Korea was given in London last week by the Warden of S. Michael's Theological College, Seoul, the Reverend A. Torrey.

"The Church in Korea resembles a mustard seed, with its four thousand communicants out of a Christian population of two million, and a total population of thirty million," Mr Torrey told the Korean Mission's supporters at the annual festival.

"It would not surprise me if it spread like a great plant over all the land," he said.

Mr Torrey said that a great deal of Christianity preached in Korea had concentrated on "how to get people to heaven."

The recent revolution had shown how little Christian leaders knew about Christian living, and about how to practise poli-

tics in a Christian way, he said.

Korean people had found communism not to their liking. They were tiring of old beliefs such as Buddhism and animism, and, with the rising level of literacy, were turning to serious consideration of the Christian faith, he said.

### EVANGELISTS

Those who had embraced the Church's teaching were born evangelists, Mr Torrey said.

When new theological text books came to be written, it will be by Japanese, and our new techniques in administration will be produced by the Chinese.

"But, when it comes to conveying the Gospel to the people, it will be the Koreans who do the job," Mr Torrey said.

"Korea is the missionary church of the future. It is likely that, as Korea goes, so will go much of Asia and South-East Asia," he said.

### 5,000 BRITISH MIGRANTS

The Immigration Chaplain of the Diocese of Sydney, the Reverend R. Fraser, reports that from December 30 until January 29, more than 5,000 British migrants will arrive in this country.

### B.S.L. FESTIVAL

FROM A CORRESPONDENT

Melbourne, December 12

The Archbishop of Melbourne, the Most Reverend Frank Woods, preached at the thirtieth anniversary of the foundation of the Brotherhood of S. Laurence at Evensong at Christ Church, South Yarra, yesterday.

The Brotherhood was founded in Adamstown, N.S.W. on December 10, 1930, and moved to Melbourne in 1933.

## BEACH MISSIONS PLANNED FOR SUMMER IN N.S.W.

FROM A CORRESPONDENT

Services, study groups, sports and films will be included in the programme of beach missions to be held in twenty-nine seaside centres in N.S.W. for ten days from Boxing Day.

The mission programme has been arranged by the Scripture Union and Inter-School Christian Fellowship.

A rally to commission the teams will take place in the Chapter House of S. Andrew's Cathedral, Sydney, on December 17.

The beach missions and inter-school camps in N.S.W. will involve 1,300 voluntary workers, many of them students.

About forty will work in each centre, some of them experienced and others training for the work.

Christians of various denominations will join in the work. Also at the rally will be officers from the eight boys' inter-school camps and nine girls' camps.

## CLASSIFIED ADVERTISEMENTS

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

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### POSITIONS VACANT

CHURCH OF ENGLAND Flying Medical Service. Vacancies for nursing staff and domestic workers in outback hospitals. Information from Bush Church Aid Society, B.C.A. House, 135 Bathurst Street, Sydney. Telephone RM 3164 (Sydney Exchange).

MELBOURNE DIOCESAN Registry. Chief clerk. Applications are invited for appointment early in 1961. Details available from Registrar.

WANTED COOK for A.B.M. Training College. To take up duties about the middle of January, 1961. For further particulars apply: The Warden, The House of the Epiphany, 111 Cambridge Street, Stanmore, New South Wales. LM 4750 (Sydney Exchange).

S. BARNABAS' SCHOOL. Ravenshoe, North Queensland. Church of England Boarding School for Boys. Trained teacher required from beginning of 1961 for upper primary grades, willing to join Brotherhood of S. Barnabas for 5 years, or to work as an Associate with the Brotherhood for a lesser period. Further details from the Headmaster.

VERGER - CARETAKER. Applications in writing (only) are invited for the above position from churchmen for the Parish of S. Matthew's, Manly. Modest flat on premises available for married couple. Apply with references to Rector and churchwardens, 1 Darley Road, Manly, New South Wales.

YOUNG ENERGETIC priest (married preferred) wanted for Mossman, Diocese of Carpentaria. Stone church. New rectory furnished. Parish hall. New Falcon car. Seven centres. Ten schools. Planned Giving Programme. Apply: E. Jenkin, Rector's Warden, P.O. Box 100, Mossman, North Queensland.

WANTED ASSISTANT priest or deacon for Parish of New Lambton, Diocese of Newcastle. One assistant priest already on staff. Good Church life. Apply to the Rector in first instance by letter or phone LU 1173.

WANTED at S. Elizabeth's Home for Girls at Singleton, New South Wales (girls 5 to 16), a children's help. Ideal position for a widow or a woman with a child. Facilities provided for adequate training. Apply Matron. References required.

WANTED. Deputy Matron for "Sunnylands" Boys' Home, Wollongbar, near Lismore. Apply U.P.A., P.O. Box 231, Lismore, New South Wales.

WANTED. Experienced colleague for newly constituted united parish of Maitland. Stipend up to £1,000 with free house. Commence after January. Apply in first instance to the Bishop of Newcastle at Bishops Court.

WANTED middle-aged woman as companion help and cook for elderly lady and son. Modern country home. Reasonable wage. Apply C. Woodhouse, Baldry, New South Wales.

### POSITIONS WANTED

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## ENGLISH LEADER TO VISIT JAMAICA

ANGLICAN NEWS SERVICE

London, December 12

The Archdeacon of Northumberland, England, the Venerable I. H. White-Thomson, has been invited by the Bishop of Jamaica, the Right Reverend P. W. Gibson, to visit his diocese to conduct retreats for the clergy, quiet days for the laity, and to give lectures.

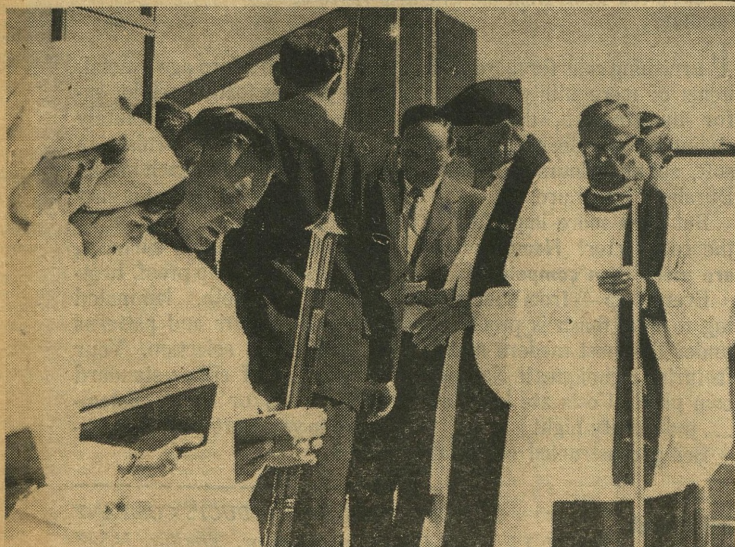
## ABBAY APPEAL MADE THROUGH THE B.B.C.

ANGLICAN NEWS SERVICE

London, December 5

The "Week's Good Cause" on the B.B.C. Home Service yesterday was Waltham Abbey, Essex, which celebrated its nine hundredth anniversary last May.

The appeal for £30,000 was made to repair one of its major buttresses and other vital parts of the building.



The Archdeacon of Adelaide setting the foundation stone of the new rectory at S. Clement's, Enfield, on November 27. Behind him is the rector, the Reverend T. R. Fleming.

## A CHRISTMAS GIFT SUGGESTION

What would make a more appropriate gift to your friends and relatives than a subscription to THE ANGLICAN? Here is a gift that comes, not once, but 52 times a year.

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