

THE ANGLICAN

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"THE ANGLICAN" SUMMARY AND REVIEW FOR THE YEAR 1955 JULY TO DECEMBER

The two steps towards re-union with other Churches which were taken at the Convocations of Canterbury and York in July stand out from the mass of overseas news reported in the second half of 1955.

These were the decisions to extend the degree of inter-communion between the Church of South India and the Church of England and to open conversations on re-union with the Methodist Church.

At home, the meeting of General Synod with its detailed discussion of the proposed Constitution for the Church in Australia, and the presence of Bishop Sherrill and the missionary bishops, took precedence.

During 1955 there were signs of a notable revival of effective interest in church music. The work of enthusiasts like Mr. Leonard Fullard in Melbourne, and Mr. Kenneth Long in Sydney, was frequently reported in our columns. The growth of the Royal School of Church Music was noted in all States.

Some parishes—large and small—have a fine tradition of choral music; but in most of our churches the singing leaves much to be desired, for reasons well known to the average harassed organist. The work done during 1955 may be expected to continue in 1956, and will in fact start with the Summer School at Morpeth, at which Mr. Gerald Knight will be present.

Our issue of July 1 carried an account of a sound development in Newcastle, N.S.W., where a scheme had been put under way for training choristers and organists. This was one of the many such encouraging developments in church music during the year.

G.F.S. OVERSEAS

The same issue reported the 80th anniversary celebrations of the G.F.S. in England, where the Australian contingent appears to have had a wonderful time.

With our account on July 8 of the enthronement of the new Bishop of Gippsland there appeared a diverting picture. Bishop Davidson was shown

side by side with the Archbishop of Melbourne in Sale Cathedral, at the moment before the singing of the offertory hymn. Archbishop Booth, who has the advantage of many years' experience, appeared to be singing. Not so the new bishop; he appeared to be having some small difficulty in locating the secret pocket in their robes. It was a good "human interest" picture.

RUSSIAN VISIT

Overseas, the event of the month was the visit to Britain of a delegation of Russian church leaders.

The British have a long tradition and experience with visits of this kind on the political and diplomatic level. It was heartening to see that the Church of England was able to put on every bit as good a reception as the politicians and diplomats.

The Russian delegation comprised four distinguished Orthodox leaders, two Baptists, and one Lutheran—unaccompanied by the "strong-arm" men and others who seem to guard Russian diplomats and politicians wherever they go abroad. The delegation was greeted at King's Cross by representatives of the British Council of Churches, headed by the Bishop of London, who then took them all to Lambeth Palace into the presence of the Archbishop of Canterbury.

By the time the Russians left on July 17, after attending a Solemn Eucharist in the Abbey, at which the Archbishop of Canterbury was the preacher, all who had met them were impressed by the desire they had shown for closer relations with the Church in the West.

This is not the place to comment in any detail upon the political relations between Russia and the West. But it is obvious that Christians must be Christians first all the time, and not Russians, Australians, French and so on, if Jesus Christ means anything to us at all.

On a personal basis, man-to-man, Christians can get along on the whole very well together, whether they happen to live in Russia or England.

MOSCOW TALKS

The barriers between the Orthodox and the Romans and the Anglicans are man-made, not of God. They are primarily organisational, too, rather than doctrinal, and it is up to men with God's help to try to remove them.

Some of the differences between English and Roman Catholics appear irreconcilable; but this is not the case with Anglicans and Orthodox. It made good reading, therefore, when THE ANGLICAN reported on July 22 that tentative arrangements had been made for fuller discussion in Moscow during 1956 of the possibility of full inter-communion between the Church of England and the Russian Orthodox.

The Baptists and Lutherans, be it noted, do not enter into the picture—yet, anyway. But more was to come, to make July perhaps the most significant month of the year.

The Methodist Conference, held in Manchester, decided on July 8 by six hundred votes to two that it would accept the invitation of the Convocations of Canterbury and York to discuss re-union. Already, agreement had been reached between Methodist and Anglican theologians on the bases of re-union. These had been endorsed by the Convocations, and accepted by the Methodist leaders.

THE EPISCOPATE

It is of the utmost importance to realise that the agreed basis of the talks on re-union included the acceptance by the British Methodists of the principle of the episcopate as we know it in the Church of England, and that it was our Methodist friends themselves who made this clear.

The teaching of the Church on the nature of the Episcopal Ministry is quite clear to all instructed Anglicans. The only people who do not seem to understand it in Australia are a few noisy clerics in Sydney who can barely be called Anglicans anyway.

They are not really Evangelicals, incidentally, or sup-



Father Michael Sokoloff and parishioners of the S. Seraphim Russian Orthodox Church in Paris. The church has been approved for an E.C.L.O.F. loan by the World Council of Churches. The two trees within the sanctuary are symbolic of the living faith of the congregation. (See article, page 6.)

porters of any other recognisable school of thought in the Church. They are individualists of the type only to be encountered (rarely, fortunately) in the Church of England, whose comprehensiveness they oft abuse.

Now, one or two of these Sydney individualists, on the basis of the garbled reports about the English Methodist proposals which had appeared in the Australian secular Press, stated publicly that the draft Constitution for the Australian Church would prevent any such proposals for unity as were being discussed in England!

Subsequent events showed that this silly attitude arose from two things which are hard to excuse in a matter of this kind. They are: ignorance, and prejudice.

ECCENTRICS

The only accurate report of events in England which appeared in the Australian Press was published, of course, in THE ANGLICAN. Indeed, the only copies of all the relevant documents available in Australia at the time, as it happened, were to be found in THE ANGLICAN editorial library—and were borrowed or examined in the office by interested Methodist and Anglican leaders alike.

Ignorance of the facts, however, did not prevent some of these Sydney individualists (later in another connection to be called the "wild men" of the diocese) from airing their prejudices and publicly adducing in support "evidence" which was later shown to be false.

THE ANGLICAN has not shrunk from its duty to depict these eccentrics as they are: sincere, good men in their private lives (if a little tinged with "wowserism"); doctrinaire extremists; consumed with intolerance; convinced that to them alone has the truth been revealed; prepared without scruple to use any weapon that comes to hand to force upon others the "truth" as they see it.

UN-ANGLICAN

They might have been Dominicans at the height of the Inquisition. They might have been numbered among the "wild men" of Cromwell's supporters whom the Lord Protector himself in an exasperated moment adjured: "I beseech you, in the bowels of Christ, think it possible you may be mistaken."

In ordinary circumstances

these men would not be worth a line of THE ANGLICAN'S space. They have received mention only in order to bring to a swifter end their disruptive, un-Anglican and disloyal goings-on. It is worth while here briefly to summarise the facts.

MISTRUST

First, they can be counted on the fingers of two hands. Second, they in no sense represent the Diocese of Sydney, although in times gone by they have controlled the organisation which in turn still does control the affairs of the diocese, and have bluffed the rest of Australia into believing that their peculiar views were those of all the rest of Sydney. Third, their influence in Sydney Diocese has been disappearing more quickly than ever during the past three years, since THE ANGLICAN was launched. They know it. And they are prepared to fight to the last ditch. Fourth, they all mistrust "the bishops," and regard with deep suspicion everything done and said by every bishop of the Church from the Primate, their own bishop, down to the most distant diocesan. Some of them have even stated their prefer-

ence for closer relations with three separate denominational groups by a Leading Article on July 22, entitled "Peace and Inter-Communion."

We contrasted the probable long-term results of the "Summit" Conference at Geneva (and what a fiasco it has proved to have been!) with the unspectacular work of the theologians.

"Every member of the Church of England should feel profoundly grateful for this double opportunity of service which lies before our beloved Church," we said.

AGAINST UNITY

"At one stroke, it seems, in the unendurably bitter disquiet of to-day, the Church of England can steadily pursue the paths of Christian unity and, at the same time, play a mediatory role between East and West which no other part of Christendom, and no mere political institution, could conceivably hope to fill.

"Unlike the Church of Rome, whose regrettable, if sincere, and as yet obstinate, attitude even towards bodies of fellow Christians in the West, let

NEW YEAR GREETINGS

The Editor and Staff wish all readers of THE ANGLICAN much happiness and joy in the New Year.

ence for presbyterianism as "a superior form of church government." Fifth, they hate the prospect of the draft Constitution being accepted. Some of them would rather form a new church! Last, they unite in hating THE ANGLICAN, which is the most effective means yet used to shew them in their true colours.

Notwithstanding the alembic coruscations of the "wild men" in Australia, the facts about the Anglican-Methodist conversations, and the Anglican-Orthodox talks, were clearly reported in THE ANGLICAN for July, and were warmly welcomed by all important sections of the Church in Australia.

And on top of all this, Convocations of Canterbury and York took the decisive step on relationships with the Church of South India which was subsequently to create alarm and despondency among the ranks of a minority of extremists in England of which more anon. THE ANGLICAN welcomed these

alone towards the people and Church of the Soviet Union, has estranged countless millions of Christians, including her own adherents, and has for years past constituted the greatest single barrier to Christian unity, the Church of England, while holding fast to the bases of the Faith, can and yet does strive for union among Christians.

PRISTINE FAITH

"No Roman, or German, or Russian can readily grasp these things; but we Anglicans who hold the pristine faith handed down from the days of the early Church, and who have by God's mercy been able to infuse with His teaching our political and social activities, grasp without effort such subtle concepts as that of Dominion status. To subject these concepts to the merciless and barren processes of Roman logic would not be to 'understand' them, any more than

(Continued on page 8)



Considerable white ant damage has been discovered in St. Peter's Cathedral, Adelaide. The Chapter Vicar, Canon E. C. Loxa, is seen here inspecting some of the ravaged oak panels in the sanctuary.

"THE NATURE OF UNITY"

AMERICAN CONFERENCE

ECUMENICAL PRESS SERVICE

Geneva, December 28
The first U.S.A. national inter-denominational conference on Faith and Order will be held at Oberlin, Ohio, from September 3 to 10, 1957.

Bishop Angus Dun, of the Protestant Episcopal Church, will be chairman, with Dr. E. C. Blake, of the Presbyterian Church, as vice-chairman.

Four hundred people are expected at the conference, which will bring together clergy, theologians, administrators, lay men and women, and youth.

Its findings will have no binding effect on the participating churches unless they voluntarily accept them.

SOME PROBLEMS

The main theme, "The Nature of the Unity We Seek," will be considered by the study groups under the major headings, "Unity in Faith and Order," "Unity in Order and Organisation," and "Unity in Mission to the Local Community."

Some of the problems for discussion include Baptism, the nature of the Eucharist, the seat of ecclesiastical authority, and to what extent an ecumenical consciousness in a community can break down not only denominational but also economic, sociological and racial barriers.

MUNICH CHURCH REBUILT

ECUMENICAL PRESS SERVICE

Geneva, December 28
The Evangelical S. Matthew's Church in Munich, which was demolished by the Nazi party, has been rebuilt.

It was consecrated this month at a service attended by 500 guests of honour and several thousand parishioners.

Representatives of the State, the Church, the former ruling Roman Catholic Wittelsbach dynasty and the Munich municipal authorities were present at a ceremony following the service.

The Prime Minister of Bavaria, Dr. Hogner, emphasised that no State could destroy and abolish with impunity values held sacred and inviolable to man.

He gave the assurance that his Government did not seek absolute power, but that it saw the co-operation of the Church as being a most valuable factor in the moral education of a people whose spiritual life had been "heavily shaken by two world wars."

The President of the Federal Republic of Germany, Dr. Theodor Heuss, has presented the new church with a Bible for the altar.

NEW UNIVERSITY FOR FORMOSA

ECUMENICAL PRESS SERVICE

Geneva, December 28
Although the building of the first Christian University in Formosa, the Tanghai University, is still far from complete, classes have been begun.

In the island, where only one or two in one hundred is a Christian, this class of 200, admitted on the basis of academic standing from nearly 6,000 applicants, includes 42 baptised Christians of the Protestant faith and 19 not yet full members of churches.

Four others are registered as Roman Catholics, four as Buddhists and 131 with no religious affiliation.

About half of the class are natives of the island and the rest chiefly from five coastal provinces of the Chinese mainland; 45 are women students.

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THE ANGLICAN

(See Rates, Page 12)

ECUMENICAL CONFERENCE

ON SOCIAL QUESTIONS

ECUMENICAL PRESS SERVICE

Geneva, December 29
The first ecumenical conference on social questions ever to be held in Latin America met from November 15 to 19 in Sao Paulo, Brazil.

The conference studied the report on social questions of the Evanton Assembly of the World Council of Churches and considered the responsibility of the Evangelical Churches in Brazil in the present social situation.

The 40 delegates represented Presbyterians, Baptists, Independent Presbyterians, Armenians, Methodists, Lutherans, Congregationalists, Episcopalians, the Christian Church of Sao Paulo, Methodists, the Netherlands Reformed Church of Sao Paulo, the Brazilian S.C.M. and the Y.M.C.A.

The conference was delayed owing to political disturbances in Brazil. The chairman of the conference was Dr. Benjamin Moraes, a leading Brazilian Presbyterian.

FROM EUROPE

Ecumenical leadership from abroad was provided by Dr. E. G. Vries, Netherlands, chairman of the World Council's Committee for the Department on Church and Society, and Professor Hahn, of Heidelberg University.

The conference proposed that a Department on Church and Society be established within the Evangelical Confederation of Brazil. On December 2 this proposal was accepted.

The new department has a committee representative of nearly all the churches present at the study conference. Its committee has met and has set up working committees on (1) education for political responsibility; (2) work with the industrial proletariat; (3) rural problems. Dr. Moraes was elected president. Mr. Waldo Cesar is executive secretary.

The reports and addresses of the Sao Paulo conference will be published in a study book.

RESTORATION AT BRIGHTON

ANGLICAN NEWS SERVICE

London, December 23
The Chapel Royal, Brighton, has been restored.

The sanctuary wall has been repainted and crimson Italian cut-velvet hangings have been used to flank a new and higher reredos.

This will set off the triptych, which is composed of three modern pictures painted by a local artist.

A side chapel, the Elizabeth Chapel, planned and carried out entirely by local people, was dedicated by the Bishop of Chichester this month.

The Elizabeth Chapel occupies a site previously taken by four cross pews. The reredos is in English oak, darkened and beautifully worked.

The floor is also of oak boards, and there is a low oak screen.

Both the sanctuary and the chapel are now carpeted in two colours of green and crimson; velvet curtains have been hung inside the doors of the building.

JAMAICAN BECOMES BISHOP

ANGLICAN NEWS SERVICE

Kingston, Jamaica, Dec. 23
The Bishop Suffragan of Kingston, the Right Reverend P. W. Gibson, has become the first Jamaican to be elected Bishop of Jamaica.

He was elected by a special synod after a proposal by a small section of delegates, led by the Reverend John Redmayne, English Rector of Mandeville, that the choice of bishop should be referred to a committee of Church leaders in England had been defeated by 130 votes to 19.

Bishop Gibson, who is 62, is also headmaster of Kingston College.

CHRISTMAS IN ENGLAND

CAROLS AND PROCESSIONS

CHURCH INFORMATION SERVICE

London, December 28

The essence of Christmas celebration in England was contained in the normal pattern of worship followed in every church in the land, though with greater elaboration in the cathedrals.

The focal point was the Holy Communion, celebrated at midnight on Christmas Eve in some cathedrals, in the early morning in all, and with a Choral Eucharist in addition.

The bishop or dean usually preached at Matins on Christmas Day, and there were often carols at Evensong.

The Christmas Crib was blessed on Christmas Eve.

Christmas joy was expressed in many additional ways during the season. A selection is given here:

CAROLS

The Festival of Nine Lessons and Carols has now become a traditional part of Christmas celebrations in most English cathedrals.

The last carol at Lincoln is sung under the candelabra, all other lights in the minster having been extinguished.

Then the congregation, choir and clergy move outside by the west door, where the mayor wishes everyone a happy Christmas and switches on the floodlighting of the whole minster.

Six thousand schoolchildren had their own carol services in Peterborough Cathedral.

The choristers were blessed at Christmas Day Matins in Exeter Cathedral, where carols at Evensong and on December 26 were sung in the Minstrel's Gallery.

PROCESSIONS

A holly bough was carried in procession into Liverpool Cathedral at the carol service on December 18.

The new crib at S. Paul's Cathedral was blessed in the course of a procession at Sung Evensong on Christmas Eve.

Shepherds and Kings moved in procession at the Peterborough Cathedral carol service on January 1.

An Epiphany Gift service, with a procession of kings, will be held at Exeter Cathedral on January 6.

SOUTH AFRICAN CENTENARY

ANGLICAN NEWS SERVICE

Capetown, December 23

Several hundred former students of S. Andrew's College, Grahamstown, Cape Province, met at Grahamstown at S. Andrew's-tide to celebrate the centenary of the school, which was founded by John Armstrong, first Bishop of Grahamstown.

The students came from all parts of South Africa, from England, and even from Canada.

The degree of Doctor of Civil Law was conferred on the retiring Headmaster, Mr. Ronald Currey, under whose leadership the school has made great progress.

Mr. Currey is a sub-deacon, and the strong religious tone of the school owes much to his influence.

Mr. Currey will become Headmaster of Ruzawi School in the Diocese of Mashonaland next May.

BISHOP OF KILMORE

ANGLICAN NEWS SERVICE

London, December 26

The Venerable Charles John Tyndall, Archdeacon of Elphin and Ardagh, was elected Bishop of Kilmore on December 16 at a meeting of the synod of the united dioceses of Kilmore, Elphin and Ardagh.

He succeeds the Right Reverend Dr. F. J. Mitchell, who was elected Bishop of Down and Dromore recently by the House of Bishops.

"NEW" CRIB IN S. PAUL'S VOLUNTARY WORK

ANGLICAN NEWS SERVICE

London, January 2

Twelve sculptors had worked since July to complete the Nativity scene in S. Paul's Cathedral which the Bishop of London blessed on Christmas Eve.

The scene will remain on view until February 2, and after that the figures may be retained in permanent possession of the cathedral.

The sculptors were led by Miss Josephina de Vasconcellos, and gave their work voluntarily.

The figures have been made of reinforced plaster worked direct and they are grouped in the south-east corner of the south transept.

The group includes Gabriel, standing above the manger in the act of blessing; the Virgin, holding the Christ Child in her arms; Joseph, bringing in some more hay for the manger; shepherds and cherubs; and a group of children, the holy innocents who suffered in Judaea, who represent the four races of mankind and symbolise the orphans and refugees of the wars of history.

Standing separate from the main group are the three Magi and an attendant angel.

The Archdeacon of London, the Venerable O. H. Gibbs-Smith, was the originator of this new "Christmas crib."

OBITUARY

BISHOP R. S. HEYWOOD

We record with regret the death at Kenilworth, Warwickshire, on December 16, of the Right Reverend R. S. Heywood, who spent nearly 42 years in the mission field, 18 of them as Bishop of Mombasa. He was 88.

Richard Stanley Heywood obtained a scholarship to Wellington in 1881, and thence won a major scholarship at Trinity College, Cambridge, where he became twenty-seventh wrangler in the Mathematical Tripos of 1889. He was by no means the first mathematician to enter the service of the Church, which he duly did after attending Ridley Hall.

In 1894 he became Principal of the Church Missionary Society's College of Divinity at Poona. There he worked for some five years, and after furlough lasting until 1903 resumed his work in India in charge of the C.M.S. Mission at Girgaum. In the course of the next year he added to his duties by becoming examining chaplain to the Bishop of Bombay, and from 1906 to 1918 he was an honorary canon of Bombay Cathedral.

In the latter year he was consecrated Bishop of Mombasa in Bombay Cathedral and spent the next 18 years administering this large and scattered diocese, which until 1897 had included Uganda as well as Kenya and Tanganyika, and during Bishop Heywood's time, in 1927, was further reduced in size by the removal of Central Tanganyika to form another diocese.

He resigned in 1935 because of his wife's ill-health and settled at Kenilworth. In 1937 Bishop Heywood, still young for his 70 years, undertook the duties of Assistant Bishop of Coventry, with an honorary canonry of Coventry Cathedral. He remained in office until the age of 85.

THE BISHOP OF PETERBOROUGH

ANGLICAN NEWS SERVICE

London, December 26

The Bishop of Peterborough, who is seriously ill in S. Thomas' Hospital, London, is to undergo a course of treatment which will keep him away from his diocese for some weeks.



"Christ the King"

One of ten stained glass windows done for Delegote.

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NEW CHAPEL OPENED AT PUCKAPUNYAL

BISHOP RILEY'S ADDRESS

FROM A SPECIAL CORRESPONDENT

Puckapunyal, Vic., January 2

The Chaplain-General, the Bishop of Bendigo, the Right Reverend C. L. Riley, opened S. Mark's Garrison Chapel at Puckapunyal on December 18.

He was assisted by Senior Chaplain A. W. Laing, and Chaplains J. M. Ratray and G. S. Coxon.

The attendance was about 200, which did not quite fill the lovely new building styled in the modern manner.

The choir of Christ Church, Seymour, followed the cross-bearer and servers, the clergy bringing up the rear as they processed down the aisle.

The ceremony continued as the procession went from place to place in the chapel while the Chaplain-General read the appropriate lessons, prayed, and the verses of the hymn, "We love the place, O God," were sung.

The certificate of dedication was then signed by the Chaplain-General, committee men acting in place of the Churchwardens, Major F. C. Trickey and Captain A. J. Randall, the chaplains, and the Brigade Commander, Brigadier R. W. Knights.

The Bishop's address was forceful and arresting. Among many other things, he said:

"Congratulations! We have been plugging away for eight or nine years to get the Army to build a chapel.

"We have had all the promises in the world, but no fulfilment. But you did not wait for the promises... and I am mighty glad you didn't. You have got your chapel.

"At one stage the Army promised to build three chapels in every military establishment. This was cut to one, then to none. The latest suggestion was two.

PROMISES

"Fifty thousand pounds was promised. We replied that we needed twice that amount. Now we have been promised £80,000.

"We might as well have been promised the moon. We don't know when we shall see some of the money, nor does the Government. But it looks fine written down.

"England built Garrison Chapels all over the Empire. Here in Australia we are just beginning to think in terms of a regular Army and learn the lessons."

National Service trainees of many past intakes will remember how the work began with the enterprising energy of

Chaplain E. J. Bennett, now in Western Australia.

He, and Chaplain J. M. Ratray, and later, Chaplains F. C. Han, G. S. Coxon, and Senior Chaplain A. W. Laing, pushed the work forward with the splendid assistance of a building committee and the co-operation of every commander in the area, led, first, by Brigadier C. H. Kappe, then by Brigadier R. W. Knights.

The Ladies' Guild have made the coloured frontals and vestments, and have a full sewing programme ahead of them for robing a choir in 1956. They are also presenting a set of candlesticks and a cross for the altar.

MANY GIFTS

Senior-Chaplain A. W. Laing has presented a beautiful set of Communion cruets, and Chaplain and Mrs. Ratray a very fine sanctus gong. All the appointments are in chrome and look very fitting in a modern building.

The beautiful pews are of light oak, and are being donated by units and individual families as memorials of war-time comrades and loved ones.

Every diocese in Victoria has contributed something to the cost of erecting this lovely house of God.

The League of Soldiers' Friends has also not been behind in its generosity, and the bulk of the finance was raised locally by voluntary contributions from National Service trainees and others, and by functions run in Puckapunyal by the Ladies' Guild and the Building Committee. Generous donations have also come from business people in Melbourne.

The pulpit and hymn boards were made and presented by Mr. Herbert Leech, formerly a sergeant here, who completed the building. Major Trickey made the missal stand and a cross.

Later, it is planned to beautify the grounds with pencil pines surrounding a sweeping lawn and a drive-in and out of the grounds with parking space for cars at the rear.

PRIESTS NEEDED FOR MISSIONS

FROM OUR A.B.M. CORRESPONDENT

The Reverend E. L. Dams, who is to go to New Guinea in March, is the only priest to help fill the fourteen losses suffered by the New Guinea Mission in the last two years.

The mission is also to lose the Reverend Ernest Wakeham, of Madang, who is seriously ill in Madang Hospital and will have to leave the Territory as soon as he is well enough to travel and will not be able to return.

The Bishop of New Guinea asks for a priest locum for Rabaul after Easter, when the Reverend A. Hatters is due for five months' leave.

The Bishop in Polynesia wants a priest for Levuka to fill the place of the Reverend Fred Bastian, who is returning to Australia at the end of 1956.

NATIVITY PLAY

The Nativity play, "The Star That Shone," was given by the S. Martin's Church Drama Group, Diocese of Perth, in the open air in the grounds of the Kensington Kindergarten School.

Part of the proceeds will be given to the Christmas Bowl Appeal of the World Council of Churches.

GLADSTONE DEDICATION

NEW CHURCH COMPLETED

FROM A SPECIAL CORRESPONDENT

Rockhampton, December 23

The Bishop of Rockhampton, the Right Reverend J. A. G. Housden, dedicated the new Church of S. Saviour at Gladstone on December 4.

Bishop David Hand and Archdeacon J. Matthews were also present.

The rector, the Reverend E. L. B. Gribble, assisted at the dedication.

Archdeacon Matthews, who preached the sermon, reminded the congregation that the beautiful new church was a House of God.

He said that if a man gave himself to God nothing in this world could touch him, but if he turned his back on God little could be done for him.

The bishop reminded the congregation that they had their new church on trust, but hoped that their enthusiasm and co-operation would soon free it of debt so that it could be consecrated.

The churchpeople have been working for a new church since 1930. The foundation stone was set on April 25, 1954.

CLOISTERS

The new church, without furnishings, has cost £16,000; it seats 200 people.

Cloisters on either side of it allow large doorways in the walls which have a marked cooling effect.

The font is in memory of the late the Reverend Eustace Hand, son-in-law of the present rector.

The altar is in memory of Mr. A. H. Friend, for twenty years people's warden, and has been given by his wife.

The entire furnishings have been donated—the carpet in the aisle and sanctuary and the electric carillon by the Women's Guild.

VILLAGE FOR ACTIVE AGED

OPENING AT BAIRNSDALE

FROM A SPECIAL CORRESPONDENT

Bairnsdale, Vic., January 2

The Bishop of Gippsland, the Right Reverend E. J. Davidson, dedicated the Clifton Waters Village Settlement for the active aged at Bairnsdale on December 17.

The settlement was officially opened by the Honorable G. J. Bowden, M.H.R.

Mrs. Hollingsworth unveiled a marble tablet on the front wall of the Hollingsworth Memorial Cottage.

The Rector of Bairnsdale, the Reverend G. F. D. Smith, is chairman of the Clifton Waters Village Council, which has built six cottages and is already planning the next four.

Bishop Davidson described the settlement as a great adventure of which Bairnsdale could well be proud.

He said that he was looking forward to the time when the site was developed into a model village to enable the active aged to enjoy the latter years of their lives.

Mr. Bowden said he was delighted to be associated with the opening of the village because, from the blueprint stage, he could see the beginnings of a solution of one of our greatest national problems.

Sir Albert Lind, M.L.A., recalled the early days of the settlement and said the foundations of a Christian community had been laid by a priest called Martin, whose son later became the Attorney-General of N.S.W.

OBITUARY

ISOBEL FOLLERS

We record with regret the death on December 12 of Mrs. Isobel Follers, the treasurer of S. Bartholomew's Church, Pyrmont, Diocese of Sydney. She had served the Church faithfully for nearly 40 years.

JUBILEE FOR TWO PRIESTS

CELEBRATION IN MOREE

FROM OUR OWN CORRESPONDENT

Armidale, January 2

Canon E. T. Ormerod and Canon Charles Egerton were together in Moree on the silver jubilee of their ordination on S. Thomas' Day, 1930. Canon Egerton was taking the retreat for three ordinands.

On the eve of S. Thomas' Day the Moree parishioners met in good numbers with a representative body of clergy from the Diocese of Armidale and Canon Egerton to congratulate Canon Ormerod and to make him a presentation.

Mr. Webb, a churchwarden, the chairman, described the canon's ministry. He had had the church renovated after a disastrous cyclone had in part destroyed it, and then had the church extended to completion and the Warriors' Chapel built.

He was remarkable for his energy and his untiring efforts on behalf of sad, sick and troubled people.

The Bishop of Armidale supported the warden. Canon

MEN FORM FELLOWSHIP AT BUNBURY

AN INSPIRING WEEK

FROM OUR OWN CORRESPONDENT

Bunbury, January 2

The pre-Christmas week, 1955, at S. Paul's, Bunbury, will long be remembered as a very happy and inspiring time.

It began on Thursday, December 15, when, in the presence of a congregation that filled the cathedral, the Bishop of Bunbury administered the Sacrament of Confirmation to eight men and eight women.

This was the second adult confirmation for 1955, in addition to the usual children's one.

On Sunday evening, December 18, the cathedral was filled to capacity for Evensong, after which some sixty men (all of whom had been at church) met and decided to form an Anglican Men's Fellowship within the cathedral parish. It was enthusiastically decided to accept a threefold pledge:

1. To make private prayer and corporate worship a normal and regular practice of life.

2. To witness for the Faith by definite service and definite endeavour to bring others into the fellowship of Christ's religion.

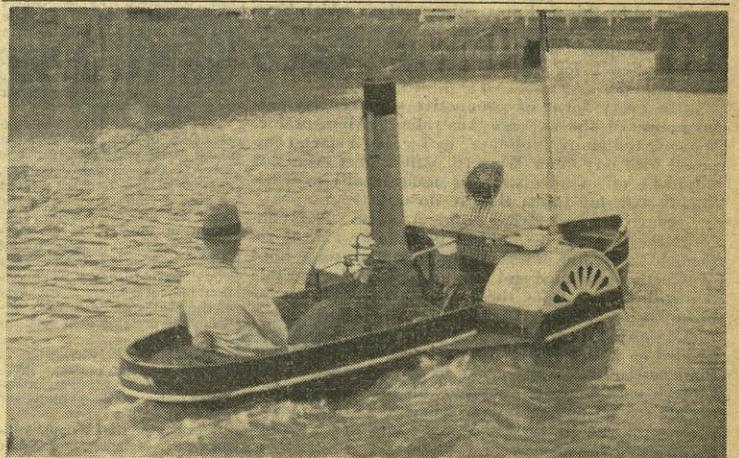
3. To give regular financial support according to one's means with the proposal that no one contribute less than one week's wages per year.

To begin with, the fellowship will meet monthly. It is hoped that in time it will be possible for the fellowship to become an affiliated branch of the Anglican Men's Movement.

CHRISTMAS PLAY

Then, on December 20, 21, and 22 the cathedral was the setting for the presentation of the Christmas Story.

The script was written es-



The Reverend R. E. Davies, who has resigned after twenty years as Rector of Busselton, Diocese of Bunbury, seen in the steamboat he constructed and named "Jumna" on the river at the back of the rectory. He has also several other ingenious and useful inventions to his credit.

Ormerod had the "dynamite" mentioned in Acts I.

The Archdeacon of Moree and the rural dean and several lay parishioners spoke, and then a handsome presentation, including a wallet of notes, was made to the vicar. All speakers emphasised that he could never do the work he did but for the splendid care and wisdom of his wife.

ORDINATION

On S. Thomas' morning at 7 o'clock the bishop ordained the Reverend K. A. Brasington to the priesthood and Mr. K. Jago and Mr. B. D. Harker to the diaconate.

Twenty clergy of the diocese formed the choir and Mrs. Brasington was organist. Canon C. Egerton preached the occasional sermon. The church was crowded and there were 250 communicants.

The Reverend K. A. Brasington will continue at Moree, the Reverend K. Jago is on the staff of the Armidale School, and will assist at the cathedral on Sundays. The Reverend B. D. Harker will be assistant to Canon G. A. Baker at West Tamworth.

FILMS FOR T.V.

THE "LIVING CHURCH" SERVICE

Milwaukee, January 2

The Director of the Department of Promotion of the Protestant Episcopal Church, Mr. John W. Reinhardt, has announced that thirteen missionary films have been released to 100 television stations. New films are being made on the Armed Forces and on Liberia.

ARMIDALE NURSERY SCHOOL

FROM A SPECIAL CORRESPONDENT

Armidale, January 2

Miss Pamela Manuel, who has been Director of the S. Peter's Cathedral, Armidale, Nursery School, was farewelled at the Christmas party.

She left for England immediately after Christmas, and hopes to travel to Switzerland, where she will be able to see the work of modern nursery schools.

Her departure leaves a vacancy for someone who would look upon such a work as something done in the service of the Church. The position is advertised in this issue of THE ANGLICAN.

The school was started some three or more years ago as a piece of service offered to the community by the Church of England, and has been of great value.

It is greatly to be hoped that it will not have to close for lack of a trained teacher.

YOUTH HOLIDAY WORKSHOP

The annual Holiday Workshop, organised by the Melbourne youth department, commenced at Bostock House, Geelong, on December 26, and will conclude to-day.

Bible study groups were held under the leadership of the Reverend J. Harvey Brown, the Reverend E. A. Leaner, and Mr. James Murray.

pecially for the occasion and one of Bunbury's leading reperitory producers, a regular cathedral worshipper, undertook the direction of the play.

Willing and efficient hands were found to design and paint appropriate scenery, to make costumes, install lighting and do all the necessary build-up for a successful production—and successful indeed it was.

A cast of 20 played their parts with both expression and reverence, very effectively supported by the singing of the cathedral choir.

The opening scene was the verandah of an Australian bush home where an Australian mother tells the Christmas story to her daughter and some native children.

As the story proceeded so the various scenes were enacted in the chancel, and at the conclusion, as the audience rose to join in singing the hymn "O Come All Ye Faithful."

All scenery was drawn aside and the altar disclosed prepared for worship.

The bishop, in cope and mitre, attended by servers, entered from the west door and was met at the chancel step by the Canon Residentiary (also in cope), and the crossbearer, and proceeded to the altar.

The hymn ended, the Lord's Prayer was said and the Blessing given and then as cast and choir retired, the hymn "Thou Didst Leave Thy Throne and Thy Kingly Crown" was sung by all.

Everyone who witnessed the presentation was greatly moved and that it made a deep and lasting impression is beyond all doubt.

THE ANGLICAN

FRIDAY JANUARY 6 1956

THE WILL TO WORK

There are signs that the turning point of Australia's post-war prosperity has been reached, and that this year 1956 will see what is guardedly described as a slight contraction of the national economy. Already, the effect of restrictions upon imports has been keenly felt in some quarters. Continuing, and even more stringent, restrictions upon credit generally may be expected during the course of the year.

In some respects, all this may not be wholly bad. Without agreeing with the school of thought which roundly declares that what Australians need, to bring them to their senses, is a good dose of the type of depression experienced during the '30s, it can reasonably be held that management and labour alike in Australia have reached the zenith of undisciplined selfishness, that very small indeed is the proportion of people in most walks of life who are doing a decent day's work, and that the country is living considerably beyond its means.

This is to be deplored, not merely for economic reasons, but on those grounds of Christian morality which are the proper concern of the Church.

The remedy for our troubles, like their cause, is not fundamentally economic. It is moral. There is no economic crisis which cannot be weathered by this and most other nations which have the will to work; this, the will to work, was the last "secret weapon" which enabled Western Germany within a few brief years to threaten the markets of her victors.

In every form of productive activity, the performance of the average Australian is lamentable. We have too many "holidays" by far, for a start, compared with any other Western nation. Yet even this would be offset were we as a nation really to work during working time. But we do not.

Since the underlying problem is one which concerns the Church, it would be good to be able to report that the Church was giving the nation some kind of effective guidance and help in tackling it; but this is not the case. True, the average parson and every bishop works harder by far than most Australians. The example is good. But a little solid precept is needed as well, and for all the work of Social Questions committees and the like in several dioceses, the Church as a body is not quite playing the part we should expect of her to-day. There is here a magnificent opportunity for 1956, and every nerve should be strained to seize it.

As Others See Us!

Australian bishops have developed the habit in recent years of raiding the mother country for clergy, to fill parishes which would remain vacant were the bishops to rely on the local supply. It must be admitted that the general quality of these clergy from England is high. They have all done well here, and some of them have made notable contributions to our Church life in a brief space of time.

News of an amusing exception comes our way from Tasmania, where the Rector of Kempton, the Reverend J. S. Rymer, has written a startling account of local conditions to the *Church Gazette*, an Evangelical monthly published in England.

Mr. Rymer coyly says that "Having been here only three months I do not profess to write a full and complete account of Church life in Tasmania." But this does not prevent his going on to make these and other observations: "Few churches in the country seem to have pipe organs or robed choirs;" "the people, having only one service a Sunday, often do not attend this; even the churchwardens may be absent for some weeks" (this refers to country parishes with four or five centres); "Sunday is not observed as the Lord's day;" "Roman Catholics are everywhere in power" (Tasmania has the highest proportion of Anglicans of any State in the Commonwealth); "Many cars are seen outside every public house, and sporting events also take place on a Sunday;" "there is certainly need for a spiritual revival in this country;" "There are three outstanding Evangelical churches in Hobart but the rest of Tasmania seems to be moderate Anglo-Catholic" (*sic!*).

It is this last piece, the description of the rest of Tasmania as "moderate Anglo-Catholic," that will tickle the ribs of all who have a slightly better acquaintance with the Australian Church than Father Rymer! One cannot help wondering what will be the reaction of the Archdeacon of Launceston and the majority of the Tasmanian clergy at learning that they have been thus described!

Perhaps a few of them will have a kind, quiet word with him. Perhaps they might even club together to pay his fare for a holiday in another geographical extreme of the Commonwealth.



Spotlight on the Senate

The Menzies Government, given one of the most resounding victories in the House of Representatives by the general election on December 10, has also by the same election lost control of the Senate, according to the latest figures available at this writing.

This ridiculous result may not cause a repetition of the 1949-51 frustrations which led to the double dissolution. The Government will command 30 votes in the Senate of 60 members, and hopes it can count on the two anti-Communist Labour members to be "reasonable."

In other words, the Government in the Senate will depend largely on the bitter feuding between Official Labour and Anti-Communist Labour to give it the support of the latter's two votes for passing legislation.

Surely that is an intolerable situation and should drive the final nail in the Senate coffin!

But, unhappily, it will not. The Senate, as we all know, was conceived as a States House. But it has long since lost that function. It is run strictly on party lines, but proportional representation has resulted in the Senate often taking on a character in conflict with that of the House.

The Labour Party has the abolition of the Senate as a plank in its platform. But one suspects that Labour Senators, like the others, find the Senate so good a club—the best in the land, it has been said—that they are unlikely to be persuaded to help to vote it out of existence. First, both Houses would have to carry an abolition bill, and then a majority of the States would have to endorse the decision at a referendum.

As Mr. J. A. McCallum, a Liberal Senator, rather jubilantly wrote in a recent newspaper letter: "These things will not happen."

Meantime, the Prime Minister, Mr. Menzies, is reported to be considering the appointment of a Parliamentary committee to rewrite the procedure for relations between the two Houses. That does not suggest that the frustrating results of the recent Senate election has converted him to an abolition state of mind.

RELIGIOUS BROADCASTS

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

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

January 9: Miss Elsie Farris.

January 10: The Archbishop of Melbourne, the Most Reverend J. J. Booth.

January 11: Father Leo Dalton, M.S.C.

January 12: The Reverend A. P. Campbell.

January 13: The Very Reverend John Bell.

January 14: For Men: The Reverend George Nash.

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

January 8: "This I Say": Bishop Bromley Oxnam

PLAIN CHRISTIANITY: 7-15-8 p.m. A.E.T.; 7.30-8.15 p.m. W.A.T. NATIONAL

January 8: Doctor Robert Nelson—with music by the A.B.C. Adelaide Singers

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

January 8: Combined Methodist Churches of Ballarat, Victoria.

THE EPICLOGUE: 11.20 p.m. A.E.T.; 11.25 p.m. S.A.T.; and W.A.T. January 8.

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

January 9: The Reverend Frank Rowland.

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

INTERFAITH: 9.15 p.m. A.E.T.

January 9-14: The Reverend Donald Daish.

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

January 9-13: Doctor Alan Watson.

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

January 11: "The Man in The Street asks: 'Is the Church on the side of the Boss?'" The Reverend Keith Dowling.

EVENINGS: 4.30 p.m. A.E.T.

January 12: St. Paul's Cathedral, Melbourne.

When one thinks of the cost of maintaining the Senate (salaries of members alone must be about £150,000 a year) and the meagre positive contributions it makes to the national good, this must be the most expensive "white elephant" in all the Legislatures of the British Commonwealth.

How to Justify a Bigger Cabinet

If Mr. Menzies enlarges his Cabinet in the reshuffle which is expected to be made any day now the extra expense involved in such a move could be justified by results.

But that will depend on two factors. If the Cabinet is to be enlarged merely to enable newcomers to be accommodated without disturbing present incumbents, such action must be condemned.

If, on the other hand, Mr. Menzies has in mind a better grouping of portfolios and the giving of greater attention to some problems, then the move could have merits far outweighing the extra cost involved.

It seems sensible, for instance, to re-arrange the portfolios related to our export and import trade. The adverse balance of trade is one of Australia's greatest current anxieties.

Probably if Mr. McEwen were made Minister for Exports (or given some similar title) much more drive would be imparted into the campaign to increase the sale of our primary produce abroad.

While we are cutting imports it becomes harder than ever to sell our exports. So surely there must be some reconciliation of these conflicting aspects of our trade policy before we can hope to make much progress in getting "out of the red." Two Ministers, working closely on these problems, would seem to offer the best prospect for redressing the balance. But they should be kept free of other duties until this result has been achieved.

It is also being suggested that Mr. Menzies will appoint a Minister to give full time to Housing. This proposal has the wholehearted commendation of a column which has frequently deplored the shilly-shallying that has gone on between Commonwealth and States on this vital domestic problem since the war ended.

It is true that tens of thousands of new homes have been built in that period. But as a nation we should not rest content until we have abolished slums and given all worthy people the right to buy homes of their own with governmental assistance if they are unable to do so otherwise.

Tell Us When It's Going to Rain

I hope it is not sacrilegious to recall the words of the Master, "Verily, I say unto you, no prophet is honoured in his own country," and to comment that so far as our weather prophets in Eastern Australia are concerned, they deserve no honour for their recent prophecies.

It is serious that our meteorological forecasts should so frequently be proved wrong. About six weeks ago in Sydney a forecast of fine weather actually resulted in more than five inches of rain in 24 hours. And since then there have been predictions almost as misleading.

I understand that the absence of weather stations in the Tasman Sea, apart from reports from ships and aircraft, makes forecasting difficult when a change comes from the sea. But surely the predictions based on inland observations should be much more reliable than they are.

Recent criticism of inaccurate forecasts has stung Weather Bureau officials into replies. But, as far as I can

judge, these replies have been more in the nature of excuses than justifications.

If the Bureau lacks adequate equipment for more accurate forecasts it should say so. But reliable weather information is so important to the man on the land and to many others that it is time action were taken to ensure improvements in the present service in which actual results so often flatly contradict the official forecasts.

Barleycorn at the Wheel

The liquor trade has never lacked apologists. So when the N.S.W. traffic chief, Superintendent J. E. Gribble, said the other day that he believed that 10 p.m. closing in hotels (introduced last February) had contributed to the increase in the appalling road toll, he was reminded by newspaper critics that he had expressed a different view earlier in the year.

Perhaps he had. But that was in the early months of later hotel trading hours. This was the first Christmas holiday test of the effect of 10 p.m. closing on road accidents. And, while it may be difficult to analyse the causes very accurately, Superintendent Gribble is in a better position than most for his comment, which was: "I blame liquor generally and 10 o'clock closing specifically for the sudden increase in road deaths in 1955. I don't claim that all or even most of the people killed are intoxicated. Often their deaths were caused by another driver who had been drinking. I think there is a definite correlation between the increase in drinking hours in N.S.W. and the increase in road deaths."

So does one of my neighbours, who put away his car the week before Christmas and said it would stay in the garage until the new year. He was appalled by the evidence of increased road risks in Sydney as holiday fever became inflamed by liquor, and decided it was safer to walk or take a bus for a couple of weeks.

Maybe he was extreme. But I think he was also wise.

More Hands for the Harvest

"And note, that every parishioner shall communicate at the least three times in the year, of which Easter to be one," says the Book of Common Prayer.

My observation suggests that some Anglicans communicate only once a year, when the occasion is more likely to be Christmas Day than Easter Day.

It is sad that our churches are not filled the year through as they are at Christmas and Easter. But still the obligation is on the Church to try to persuade those who attend church only infrequently to become regular worshippers.

The "great invitation" is in the last chapter and almost the last verse of the Bible: "Come. And let him that heareth say, Come. And whosoever will, let him take the water of life freely." (Revelation, ch. 22, v. 17.)

I heard the other day of a suburban church which sought to take advantage of the Christmas call to "Come, let us adore Him," by leaving in each pew on Christmas Day an invitation to casual worshippers to become regular worshippers—and to fill in a perforated section of the invitation with their names and addresses so that the clergy could call and discuss the place of the Church in the business of daily living.

Many complied. I trust they may heed the words of Christ to his disciples: "The harvest truly is plenteous but the labourers are few. Pray ye, therefore, the Lord of the harvest that he will send forth labourers into his harvest."

—THE MAN IN THE STREET.

ONE MINUTE SERMON

S. Mark 8: 1-9

In those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them,

I have compassion on the multitude, because they have now been with me three days, and have nothing to eat:

And if I send them away fasting to their own houses, they will faint by the way; for divers of them came from far.

And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness?

And he asked them, How many loaves have ye? And they said Seven.

And he commanded the people to sit down on the ground; and he took the seven loaves, and gave thanks, and brake and gave to his disciples to set before them; and they did set them before the people.

And they had a few small fishes; and he blessed, and commanded to set them also before them.

So they did eat, and were filled; and they took up of the broken meat that was left seven baskets.

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

The Message

How they listened! They had been three days listening to His words, using up their supplies of food, until they have nothing left and many of them are far from home. Does Jesus care? Oh! Yes, He cares.

But the disciples can see no answer. They are well away from villages, there are no corn-fields even—how can they be satisfied? It is a companion story to that of the feeding of the 5,000. There are those who hold they are the same, but it would hardly seem likely.

Yet there is a remarkable parallelism, as our Lord throws the responsibility on the disciples. How many loaves have ye? Seven! Give me all! Here assuredly is the secret of a serviceable life and a serviceable Church. Not the giving to God of what is left over after we have supplied our own needs, but to hand Him all and count ourselves as among those who need His bounty. Sharing with others to the fullest extent, it is not only a personal problem

this, but the problem of the Church. How far does every parish realise that only as it gives to God all its life and means can the hungry be fed, the weary rested and the sick in soul healed. We give what is left over!

And Jesus gave thanks. That is the second remarkable fact. He linked the loaves with God the Giver. He surrendered them as really as the farmer surrenders the wheat for the sowing and in that surrender God blessed them. So bread and fish can be broken and distributed till all are filled, and even then is there more than that with which they began.

How tremendously real to Jesus is God! That is not so with us, we don't deny His existence, but He is not more than a useful supplement to the dynamics of life. We construct the basic activities of our democracies to get on without Him. God is optional (as Bishop Bayne put it), but to Jesus everything and everyone is held in the hollow of His hand, and if only we give to Him all and in thanksgiving recognise the Giver of all good gifts, we shall find our abilities and possessions adequate to all tasks that may be laid at our door. In this spirit let us enter the New Year, and walking with God may you find it a happy year.

RELIGIOUS COURTS ABOLISHED

ECUMENICAL PRESS SERVICE

Geneva, December 20

A new law regarding the abolition of all religious courts in Egypt will come into force on January 1, 1956. According to this decision, all religious cases, whether involving Christians, Jews or Moslems, from that date on, will be heard by the civil courts.

LETTERS TO THE EDITOR

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

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

Parts of some of the following letters have been omitted.

CHRISTMAS SERVICES

"NINE LESSONS WITH CAROLS"

TO THE EDITOR OF THE ANGLICAN

Sir,—I note in THE ANGLICAN of December 23, an article by Wendy Hall giving an account of the above service at S. Bartholomew's, Smithfield, which proceeds to state that the service probably originated sometime during this century, although no one knows precisely how the ceremony came to be devised, or where it was first performed. These three statements are rather misleading.

The service was constructed by Archbishop Benson after ancient precedents, and making use of the Sarum Breviary. It was performed at Truro, in the Cathedral there, soon after the consecration of the Cathedral, which took place on November 3, 1887.

The full text of the service as performed at Truro, can be found in the "Book of Prayers, Public and Private, compiled, written, or translated by the Most Reverend Edward White Benson, sometime Archbishop of Canterbury," and edited by his son, the Reverend Hugh Benson, of the Community of the Resurrection. In a footnote to the title of this service, Father Benson writes:

"The following Service is after ancient precedent. Canon Wordsworth has kindly collated this, the final form, with that drawn up by my father at Truro. It will be noticed that the whole series of lessons forms a ladder from the Fall to the Redemption. The Benedictions are taken from the Sarum Breviary."

I may add that the "Book of Prayers" from which I quote, was published by "Isbister and Co.," in 1899.

Yours, etc.,
(The Reverend),
GEORGE E. WHEELER,
Bateman's Bay, N.S.W.

S. COLUMB'S HALL, WANGARATTA

TO THE EDITOR OF THE ANGLICAN

Sir,—It has been said that the unique type of theoretical and practical training undertaken at S. Columb's Theological Hall, Wangaratta, is out of date, and that the modern candidate for Holy Orders, seeking a college, will choose the purely academic way in preference to the sacrificial surrender of the harder way at S. Columb's.

Vocations may be few, but there are still tough young men in the Australian Church, pioneer young men of God who are ready to accept gladly the literal challenge of the Cross of Christ, and to forsake all comfort and ease for the joy that is set before them. They are found in all the colleges, and they are found at S. Columb's.

We shall be grateful to complete our list of old Columbans, and we invite readers to send in the names and addresses of any they may remember.

Yours, etc.,
(The Reverend),
C. L. OLIVER,
Granville, N.S.W.

ECUMENICAL CHRISTIANITY

TO THE EDITOR OF THE ANGLICAN

Sir,—Would you please tell me what is meant by Ecumenical Christianity, where it is to be found, and by whom it is practised?

Yours, etc.,
(The Reverend),
CHARLES DICUN,
Kalamunda, W.A.

THE APOSTOLIC SUCCESSION

TO THE EDITOR OF THE ANGLICAN

Sir,—In his reply to my letter concerning Apostolic Succession and the "Real Presence" the Very Reverend R. H. Moore contents himself with quoting from the Prayer Book itself, but in my humble opinion does not give "clear and definite" teaching from the articles or Prayer Book in support of the view he would take on these doctrines.

Bearing in mind that different views may be held on these doctrines under the same name, I take it that Mr. D. C. Watt and Dean Moore would both hold to the Anglo-Catholic interpretation of these points. Evangelicals would, in the main, hold that to-day the Christian Bishop takes the place of and performs the function of the Apostle of old, but that the emphasis lies in a succession of pure doctrine rather than in the necessity to maintain an unbroken succession by the laying-on of hands from the time of the Apostles to the present day.

This is not to say that Episcopacy is thought any the less by those who call themselves Evangelicals or that these churchmen fail to realise the advantages of belonging to a section of the Christian Church which can trace its ancestry to the very roots of the Church.

May I make the following observations on the reply which has been published:

1. The Preface to the Ordinal rightly asserts that "from the Apostles' time there have been these orders (Bishops, Priests, and Deacons) in the Church of England." This fact is not being denied. But the ordinal says nothing about an unbroken succession ensuring the validity of orders. It does say that to preserve order in the Church of England, all ministers of that church shall have Episcopal ordination. Reading with an open mind and taking the words at their face value, I cannot honestly see any support in the preface for "Apostolic Succession." Furthermore, one would think that such a doctrine, if it forms such an important part of the Church's teaching, would have found clear expression in the Articles of Religion to which all clergy must subscribe.

2. It is impossible to deal with the matter of the "Real Presence" in a short letter. I can only refer the writer to a long list of occasions in the New Testament where the copula "IS" is used in the Greek in similar fashion to the words "This is my body." It will be seen in these cases that the meaning cannot be pressed, as often it signifies identity and often representation. Would Dean Moore press identity in Galatians 4:25, for example? Such a list with close examination of each is found in a book entitled "Our Lord's Appointed Feast," by Norman C. Deck, and to which the Most Reverend the Primate has added a foreword.

Surely most fair-minded churchmen will at least agree with English court cases called upon to examine this matter and say that at the least, the Evangelical position regarding the ministry and the Holy Communion is a legal and right one, and one which (regardless of other views) finds support in the liturgy and formularies of the Church of England?

If so-called advanced Catholic opinion within the Church of England finds support for their beliefs and practices in the 1662 book, why so often are other uses substituted by them in the sacramental offices?

Yours, etc.,
(The Reverend),
R. J. BOMFORD,
Nowra, N.S.W.

CORRECTION

The second sentence in the fourth paragraph of Dean Moore's letter on "The Apostolic Succession" in our issue of December 16 should read: "They knew that Holy Scripture gives its general principles, that the Bible does not set out rules and directions for us as if it were a schedule," etc. The first line of the next paragraph should commence "They know" instead of "They did not know."

EVANGELISM AND BUILDING

By Canon James Benson

This is the third of Canon Benson's stories of the post-war period in New Guinea. The fourth story, "The Government and Missions," will appear next week.

I FOUND that not only had the people built churches at Gomeru and Garara quite on their own initiative and before I got back; but they had opened an out-station at Huhuru about five hours' walk inside and among Orokaiva-speaking people.

And without any arrangements for pay, or any thought of it, they were something like twenty young men helping the dozen or so teachers who had carried on all through the war years.

So the Gospel was being preached far more widely and regularly than before.

Of course, the old out-stations at Ambasi, 30 miles north-west, and at Bakumbari, nearly half-way to it, were in full working order. The Church in the Gona district was a living Church.

Father Dennis Taylor, who had hung on throughout the war in the jungles to the south of the occupied area and behind Wangela, his district, had now come north as priest-in-charge of Sangara and Isivita, in the mountains; and he had managed to make several journeys through the Gona district encouraging and advising,

and what the people were doing owed much to his inspired leadership. This splendid young priest was to die in the Mount Lamington eruption in 1951.

Oro Bay, near to our mission station, Eroro, some forty miles to the south, had been a great combined American-Australian base. Behind it, twenty miles inland, on the Dobodura grass plains, there had been made, in a matter of weeks, the biggest aerodrome in the southern hemisphere, from which the flights of a hundred Super Fortresses, which daily for months had bombed us at Rabaul and Vunapope, had taken off.

SO THERE now in 1946 there were miles and miles and further miles of Army dumps, with everything from amphibian tanks and "ducks," ambulances, trucks and jeeps (thousands of them), to tucker boxes and tool chests, and individuals and companies from the four quarters of the globe came to buy

it by auction and by the square mile.

Our mission interest was in building material, and Father Luscombe Newman, priest of Eroro, bought a square mile, chiefly black iron (i.e., corrugated iron that has not been galvanised), tanks, drums, and boxes of various kinds for, I think it was, thirty pounds. It was shared out and we at Gona were allotted 1,500 sheets of 8ft. iron.

We had the happy news that a nurse and teacher were coming to fill the places of our martyrs, May and Mavis, and so our buildings went on apace. At one time on the Gona station there were eleven buildings in process, and about 150 men working, all voluntary, though it was about that time I persuaded Raymond, who worked with me as a foreman, to accept five shillings a month and Lindsay and Kipping two and sixpence each, i.e., the rate of pay of a pupil teacher.

This building was frightfully rushed. We must have a cen-

tral church, and "Sisters are coming." We must have hospital and schools, and there are teachers' houses. The few sheets of galvanised iron were used for water catchment on the little church and on the kitchen. We had three tanks from Oro Bay.

MEANWHILE regular final preparations for Baptism were going on in a dozen places; there were over a thousand catechumens, hundreds of whom had been preparing for ten years. So we had a big Baptism at Gona at the end of 1946, and over three hundred were added to the Church.

The bishop was there, and they were confirmed the next day, and on Sunday received their first Communion at the hands of the bishop; a truly Apostolic experience.

Then came the sisters, Nancy Elliot and Betty Williams, Nancy, the nurse, also took over the housekeeping. So they moved in to the Mission House, and I built me a workshop. Great fun this of planning and building house in New Guinea, if you are in a district rich in suitable timber and with plenty of sago for thatching walls and roof, and especially if you have a willing working population. All this we had at Gona.

I cannot go into detail of the years that followed. There were two more big Baptisms at Gona, adding over five hundred new Christians, and after each Baptism we enlarged the church by adding two bays and covering it with sheets of the black iron.

SO the roughly built, raucous, red brown shanty grew longer and longer, like some giant centipede, over one hundred and fifty feet long and only twenty feet wide.

Rather impressive interiorly, with the altar—draped in tapa cloth with local tribal patterns—away in the dim mystic distance. A church building should express the mysteries, and the Church of Holy Cross—rough and somewhat uncouth though it is—certainly does that.

The sanctuary, being the original church and covered with galvanised iron, is dry in all weathers. The remaining one hundred and twenty feet of nave is flooded in every rain, for the black iron roof has long since rusted to a great fretted sieve. Woel! Ah, woel! And we are apparently as far away from the fine permanent church as ever. The tragedy is that all we need is the material. We have all the labour necessary, but our bush material is so impermanent.

BISHOP "WRONG ON DOLLARS"

ECUMENICAL PRESS SERVICE
Geneva, December 20
"This is a time of growth in church life in Norway. I find more signs of such growth than at any time since I became a pastor of my church," said Bishop Eivind Berggrav in speaking last month at the meeting of the Diocesan Councils in Norway. He stressed that "The Church of the future must be the lay men's and women's Church."

Bishop Berggrav, however, underlined the importance of financing the voluntary work of the Church.

"I went to America last year, convinced that something was wrong with the Americans and their relationship to dollars. I returned like a beaten dog. I am now convinced that it is something wrong with us and our relationship to money," he said, appealing to the church leaders to be much more courageous in asking people for money for the work of the Kingdom.

CLERGY NEWS

EVANS, The Reverend L. G., Rector of Soler, Pembrokehire, Wales, to be Rector of Mount Barker, Diocese of Bunbury.

KEMP, The Reverend John, Rector of Nimbin, Diocese of Grafton, to be Rector of Maclean, in the same diocese.

MILLER, The Reverend C. S. H., to be Locum Tenens of Dorrigo, Diocese of Grafton, from January 1.

C.E.M.S. GOLDEN JUBILEE BRISBANE CELEBRATIONS

Brisbane, December 23

On Friday, December 9, some 200 men met in S. John's Cathedral, Brisbane, for a Thanksgiving Evensong, to commemorate the fifty years of C.E.M.S. in Australia.

The Archbishop of Brisbane presided and the Governor, Sir John Lavarack, was present.

His Grace, in his bidding at the opening of the service, traced the history of C.E.M.S. from its foundation by the late Archbishop Frederick Temple in 1899, pointing out that it had spread throughout the whole Anglican Communion.

Australia saw the beginning of the society on December 12, 1905, when a meeting at Toowong, Brisbane, established the first branch. Mr. Richard Ruegg had been appointed by Archbishop Donaldson as general secretary.

From that meeting has grown a wide-spread organisation with branches in all States of Australia and a very strong branch of Papuans at Port Moresby.

The service was fully choral and was taken by the Dean of Brisbane, the Very Reverend Denis Taylor, who was assisted by the Rector of Beaudesert, the Reverend N. R. Tomlinson; the lessons were read by the provincial secretary, Brother N. H. Macklin, and by Brother J. Marley (Chelmer).

FEWER MEN

Dean Taylor in his sermon pointed out that the present day saw a diminishing number of men attending Church services for which it was difficult to assign a reason. In reviewing the work of the society in Queensland the Dean placed the Profession of Witness on Good Friday evening as the most notable.

He urged members to adopt a real objective, instancing the Mothers' Union whose main purpose was to uphold the sanctity of marriage and to preserve home life.

Regular Bible reading by means of the Bible Reading Fellowship notes (or some similar publication) was also recommended, it being found that in a great number of instances, churchmen were woefully ignorant of the Bible and its teachings.

After Evensong an informal dinner and social evening were held at the Hotel Canberra where the chairman of the executive, Brother J. H. Bowen, presided.

Apologies for absence with greetings and good wishes were received from the national president, the Bishop of Armidale, the Bishop of New Guinea, the

Reverend M. C. Pay, Senator the Honourable W. J. Cooper and Brother J. B. Carthew.

"The Church and the C.E.M.S." was proposed by Brother J. McLeary, whose late father had been an original member of S. Andrew's (South Brisbane) branch founded in October, 1906.

Brother N. R. Tomlinson, former chairman of the Queensland executive, responded.

PROGRAMME

Brother F. C. Nommensen proposed "The Visitors" and this was responded to by Ald. W. M. Cook (representing the Lord Mayor), Brother R. J. Morris (representing the national executive), Mr. J. T. Johnstone (who spoke for the Presbyterian, Methodist, Baptist and Congregational men's societies, all of whom were represented at the gathering) and by Mr. R. St. John (diocesan registrar).

A first class musical programme was provided by the Troubadours Male Quartette, Colin Bugg (baritone) and Ernest Knight (bass) who also contributed a flute solo.

Mr. Robert Boughen, who had played for the service in the cathedral, acted as accompanist, and, by special request, contributed a new arrangement of "The Wedding of the Painted Doll."

A hearty vote of thanks was accorded to the artists on the motion of the provincial secretary, Brother N. H. Macklin, whose outstanding work for the society in Queensland (and particularly in the organising of the jubilee celebrations) was highly commended by the chairman and others.

TOOWONG

A large gathering of men from metropolitan branches attended at S. Thomas' Church, Toowong, on Sunday evening, December 11, as a gesture of good-will to that parish where the first branch in Australia had been formed.

The Office was sung by Brother E. P. Newcombe (Coorparoo) and the lessons were read by Brother J. H. Bowen (Queensland chairman) and by Brother R. Humphries (Lutwyche).

The Rector of Toowong, the Reverend A. E. Loxton, preached an appropriate sermon commending the work of the society and visualising a strong branch in every parish.

HISTORIC STAFF TO NEW BISHOP

THE "LIVING CHURCH" SERVICE

Milwaukee, January 2

An historic pastoral staff was given to the Right Reverend John F. Hines at his installation as Bishop of Texas on December 6, in Christ Church Cathedral, Houston.

The crozier, which was used by Bishop Freeman, missionary Bishop of Arkansas and the Indian Territory, in 1849, has been handed down to each of the Bishops of Texas.

It lay on the cathedral's altar from the date of Bishop Quin's retirement, October 31, until the installation service.

Bishop Quin, who acted as instigator, had his neck still bandaged as the result of a recent operation.

Bishop Dun of Washington was preacher at the service, and Bishop Goddard, suffragan of Texas, the litanist.

Music for the service was provided by trumpets, drums and cymbals from the Houston Symphony Orchestra, as well as the organ.

BRISBANE APPOINTMENTS

The Archbishop of Brisbane has appointed Canon A. L. Sharwood to be Warden of S. John's University College at St. Lucia, Brisbane.

He has also appointed the Principal of S. Francis' Theological College, Brisbane, the Reverend I. F. Church, a Residential Canon of S. John's Cathedral.

PERTH THEOLOGICAL COLLEGE

FROM OUR OWN CORRESPONDENT

Perth, January 2

The Diocesan Registrar, Mr. R. Peaghan, has received official notification that the appeal for £150,000 for the new theological college for the Diocese of Perth will be tax free; in other words, anyone making a gift to the funds for the college will be able to claim a refund on his income tax.

OBITUARY

THE REVEREND W. G. NISBET

We record with regret the death on December 23 of the Rector of S. Anne's, Strathfield, Diocese of Sydney, the Reverend W. G. Nisbet, in his seventy-first year.

Mr. Nisbet came to Australia from England at the age of 28, and trained for the Ministry at S. John's College, Armidale. He served in the Diocese of Grafton before coming to Sydney. He had been at Strathfield for 25 years.

S. SERAPHIM IN PARIS

W.C.C. INFORMATION SERVICE

IN a busy market section of the 15th Arrondissement of Paris Sunday morning shoppers crowd the sidewalks of market stalls. Wine shops are open, fowl, sides of beef, and skinned rabbits sway in crazy patterns above the outdoor stalls as thrifty shoppers argue with merchants.

Crowded between the stalls is a narrow passageway which leads over cobblestones and past kegs of wine and stacked empty bottles to a different world. Here are peace, quiet, and beauty. A few hundred yards from the noise of the Sunday morning market is a little open space with trees and a humble church.

S. Seraphim, Paris, is one of the most beloved of the Russian Orthodox Churches in Paris. On Sunday morning bearded Orthodox men sit with younger men in the small garden waiting for the service to begin.

Theirs is a strange view. For through the roof of tiny S. Seraphim Church rise two enormous trees, their majestic leafy branches forming a second roof above the church.

When Dr. Laszlo Lederman, the executive secretary of E.C.L.O.F., Ecumenical Church Loan Fund, went to visit S. Seraphim to determine whether

S. Seraphim was eligible for one of the low interest loans available through this form of inter-church aid, he was amazed to see two trees rising up in the little sanctuary.

"These trees are real symbols of a living and growing church," says Dr. Lederman, a member of the staff of the Division of Inter-church Aid and Service to Refugees of the World Council of Churches responsible for the administration of E.C.L.O.F. loans.

How did they come to be there? The proprietor of the building and property rented by S. Seraphim 26 years ago permitted the congregation to make use of this little oasis near the market place only on the condition that the trees remain where they were. But so well-attended was the little church that it could not accommodate all who wished to worship there.

The only possible place to expand near the existing

church was the place where the trees are. So S. Seraphim solved the problem of enlargement by building around the trees.

The result is that among the candles and the altars people kneel by the trunk of a tree on which an icon is placed. The priest, Father Michael Sokoloff, stands by another to read from the Scriptures.

The 300 members of the parish, mostly workmen of Russian origin, have collected 500,000 francs (1,300 dollars) to permit the continuance of the lease. E.C.L.O.F. is making a loan of the remaining 300,000 francs (800 dollars).

This is one of the nearly 400 cases where, since its creation in 1947, E.C.L.O.F. has been able to help with the enlargement and restoration of churches, worship places, houses for ministers, community centres, student hostels, homes for the aged, and other buildings and equipment needed for living churches.



Father Michael Sokoloff in the sanctuary of S. Seraphim's Russian Orthodox Church, Paris.

THEATRE REVIEW

MEDEA

IT IS only the magnificent acting of Miss Judith Anderson and her company which prevents this myth by Euripides from becoming a mere case of alimony and restitution of conjugal rights, with the plaintiff offering an assortment of murders and mayhem to support her case.

It is a Greek tragedy, grim and stark, and not quite the fare that an audience looks for at Christmas time in Australia, but as a vehicle through which Judith Anderson may display her genius it is well worth the £128/15/- fee that the citizens of Corinth paid Euripides to clear their name.

I was disappointed that Mr. Hunt of the Elizabethan Trust deprived us at the end of seeing Medea depart for her Summer holiday in Athens in a chariot drawn by winged dragons, as Euripides arranged.

MEDEA is already insane with jealousy and grief when the play opens and while she is on the stage one has eyes for no one else.

Clement McCallin is excellent as Jason—the prototype of all wool barons, and Doris Pitton's genius as an actress is well to the fore as the nurse.

The traditional Greek Chorus is replaced by Robinson Jeffers with three women of Corinth with lovely speaking voices and perfect action.

When this critic saw the play, on its second night, illness kept John Alden out of it, and his place as Creon was excellently taken by Malcolm Robertson, who normally is one of Creon's bodyguard.

There were vacant seats, and it can hardly hope to be a financial success at this time of the year, but it is an experience which no lover of art and the theatre should miss; but don't take the children.

—W.F.H.

FATHER RAYNES IN SOUTH AFRICA

ANGELIC NEWS SERVICE Johannesburg, December 10. Father Raymond Raynes, superior of the Community of the Resurrection, said this week that the entire Community of the Resurrection fully agreed with what Father Trevor Huddleston had preached and practised in South Africa.

He made it clear also that no pressure had been exercised on him to move Father Huddleston from South Africa.

It was now nearly certain, he said, that Father Sidebotham would become provincial of the community in South Africa.

BISHOP BAKER'S ADDRESS TO CANDIDATES

FROM A SPECIAL CORRESPONDENT

Melbourne, December 15

"There is nothing secular except sin," the Right Reverend Donald Baker said in an address at S. Thomas', Winchelsea, on December 12.

"We make a wrong distinction when we use the words 'religious' and 'secular,'" he said.

Bishop Baker, who is Archdeacon of Geelong, was speaking to candidates and their parents at a confirmation service.

"Some people think the work of the Holy Spirit is for Sunday only. But He has a message for ordinary, everyday life. Whether sweeping the floor, working in the orchard, or teaching school, the Christian needs to be filled with the Spirit of God.

"We are accustomed to speak of our church as the 'House of God,' but every house in Winchelsea ought to be the house of God," Bishop Baker said.

In this dispensation of the Holy Spirit in which we live, the bishop said, the work of the Holy Spirit had to be:

(1) A redemptive work. "So great is our need of forgiveness that it must be nothing but the redeeming work of our Lord that is mediated to us by the Holy Spirit."

(2) A powerful work. It must be a powerful work, because the chains of sin were also powerful. "Though we are each different from one another as individuals, we are all alike in our need for the Holy Spirit, for we have all come short of the glory of God."

Speaking of the special gifts of the Holy Spirit, Bishop Baker read from Acts 2 of the laying on of hands by the Apostles in Samaria, and of the blessing that accompanied it.

"We sometimes make very

much of the 'special gifts' of the Holy Spirit, but forget that there is a special gift of the Holy Spirit available for every day of our lives.

"We read in Titus 3:5 of the renewing of the Holy Ghost. We may always have this renewing. But we ought always to be in the position of being filled with the Holy Spirit, as a garden vessel is always open for rain."

BIG CHURCH BUILDING PLANS IN NEW ZEALAND

FROM OUR OWN CORRESPONDENT

JUDGING by the amount of church building in progress or planned for the near future, New Zealanders are not letting the grass grow under their feet.

Not so long ago the Bishop of Waiapu, the Right Reverend N. Lesser, laid the foundation stone of a new cathedral at Napier to replace the one destroyed in the tragic earthquake about thirty years ago.

During the Royal Visit Her Majesty Queen Elizabeth performed a similar function at Wellington, and it is anticipated that as soon as all the preliminary investigations are made the building will begin to rise.

It will replace the old S. Paul's which is built of wood. Auckland, the Dominion's largest city, will be the next to make a start.

The new cathedral will be erected on a site chosen by

EUROPEAN LAY INSTITUTES

ECUMENICAL PRESS SERVICE

Geneva, December 20

The first session of the executive committee of the newly formed association of leaders of European Lay Institutes was held in Frankfurt on December 5 and 6.

It was decided to form a European secretariat which will link the various institutes through exchange of programmes and publications. It will prepare meetings of leaders and help the weaker institutes in their work.

The secretariat will work in close collaboration with the Department on the Laity of the World Council of Churches and will enable this department to give more attention to lay work done in Europe outside the lay institutes, and to new areas, especially in the Latin countries, Asia and Africa.

A full-time secretary for the secretariat will be appointed during the next session of the Association, which will take place from September 10 to 14, 1956, in Holland. A provisional secretary has been appointed.

THEATRE REVIEW

OLYMPIC REVUE IN MELBOURNE

"Return Fare" at the Union Theatre, Melbourne, is really a sequel to last year's revue, "Tram Stop Ten," at the same theatre, but this one does not quite hit the target with the same effect.

Some of the items are brilliant, for example, a satire on Mr. Frank Thring under the title of "T.V. Showman," and a T.V. talk entitled "Crafty," by June Jago.

"Scrub Terrace" is a riotous burlesque of a recent allegation of drinking among school children in a Victorian bush school.

It is all excellently produced and costumed.

—W.F.H.

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HOW WELL HAVE YOU READ YOUR CHURCH PRESS?

Here is a "Quiz" based on news reports in THE ANGLICAN during 1955. Unless it is obvious otherwise, the questions refer to the Church in Australia.

A first prize of "America Re-visited" and a second prize of "The Church of England—A Fellowship" will be given for the best entries received from readers under 21 by January 20. The results will be announced in our edition of February 3.

1. What did the Girls' Friendly Society celebrate in London this year?
2. What diocese of the Anglican Communion is the largest in area?
3. When was the Church of South India formed?
4. Name three youth organisations to which girls are admitted.
5. Name three youth organisations to which boys are admitted.
6. Where in Australia is a children's home now being built?
7. Where is a Church home for elderly people being built?
8. Where were four African bishops consecrated this year?
9. What does F.D. on our coins stand for?
10. Name two Anglicans honoured by the Queen this year.
11. Who is the Chairman of the Australian Board of Missions?
12. Who is the Federal Sec-

retary of the Church Missionary Society?

13. Who is Mr. V. K. Brown?
14. Who is the Bishop-elect of Grafton?
15. Who is Bishop De Mel?
16. Where is LeFanu House?
17. Who were the Papuan representatives at General Synod?
18. Where was General Synod held?
19. How often does it meet?
20. What did it mainly discuss last time?
21. What English missionary travelled extensively in Australia last year?
22. Which missionary bishops visited Australia last year?
23. Name two American bishops who visited us last year.
24. What distinguished New Guinea missionary died this year?
25. In what country have Church schools been threatened by the State?
26. Give the full and correct title of the Archbishop of Canterbury.
27. How does he sign his name?
28. How does the Archbishop of York sign his name?
29. Who is the Federal Secretary of the Church Army?
30. What missionary from Japan visited Australia this year?
31. What diocese controls St. John's College, Morpeth?
32. Where are Dogura, Doda, Honiara, Apia?
33. What day begins Lent?
34. When is S. Thomas' Day?
35. How long is Lent?
36. What does Whit Sunday commemorate?
37. Who have been persecuting Christians in Kenya?
38. What is the Central College of the Anglican Communion?
39. What large appeal for missions has just ended?
40. When is Mothering Sunday?
41. In what State is St. Arnaud diocese in?
42. What important building has been commenced in Canberra?
43. What is the World Council of Churches annual appeal for refugees called?
43. When is the Church colour red used?
44. Who is the Bishop of Borneo?
45. Who is the Archbishop of Central Africa?
46. What are A.B.M. youth organisations?
47. What are the C.M.S. youth organisations?
48. What is the C.E.F.?
49. What is the four-square Programme?
50. Who is the General Secretary of the World Council of Churches?
51. Where does the Bishop of Gipsland live?
52. What is a pectoral cross?
53. When is a pastoral staff carried?
54. Where is Gona?
55. Who is the Reverend Samuel Azuma?
56. Who is the Reverend Michael Chin?
57. What is the "Southern Cross"?

58. What is the "Maclaren King"?

59. Where is a new University College being built?
60. Where has a new Bible House just been opened?
61. Is a canon canonised or installed?
62. The Church in England is discussing re-union with the Congregationalists, Baptists, Methodists, Salvation Army, or "Wee Preses"?
63. What church suffered great loss by fire this year?
64. What church became a co-cathedral during the year?
65. What organisation celebrated its 21st birthday?
66. Where did a shipwreck build a cathedral?
67. What leading English layman visited this country this year?
68. What are members of the Diocese called?
69. What is the adjective corresponding to "rural dean"?
70. What country has decided to adopt a revised Prayer Book?
71. What cathedral in Australia is being completed?
72. What is extinct—a kiwi or a dod?
73. What organisation does the "Ceremony of Light" belong to?
74. Where were churches destroyed in riots this year?
75. What parish raised £6,800 in one day?
76. What chapel of interest to all members of the Anglican Communion was re-dedicated in London?
77. What diocese wants to found its own theological college?
78. Who is the Director of the R.S.C.M. who will visit Australia this year?
79. What did "Operation Everest" help?
80. What intercessions were made at S. Andrew's-tide?
81. Why is S. Andrew associated with these?
82. Where was a church dedicated to S. Barbara?
83. Where did men raise £15,000 in four weeks?
84. What bishop uses a "Welfare Car" for visitations?
85. Where is the Lockhart River Mission?
86. What diocese is Alice Springs in?
87. What are the extra-provincial dioceses in Australia?
88. By whom must the Constitution for the Church in Australia be accepted to come into force?
89. On what days are bishops consecrated?
90. Who is the Presiding Bishop of the Church in the U.S.A.?
91. What are the three orders of the Sacred Ministry?
92. In what diocese do the Dyaks live?
93. Who is the Primate of Australia?
94. For what is a burse and veil used?
95. For what is a credence table used?
96. Who was the Bishop of Australia?
97. Who is the national president of the C.E.M.S.?
98. What does a verger carry?
99. What does a crucifer carry?
100. Who wears a mitre?

COMRADES PRODUCE PLAY IN BUNDABERG

FROM A SPECIAL CORRESPONDENT

Bundaberg, Q., December 26

On the fourth Sunday in Advent the Comrades of S. George presented a religious drama, "Shepherd of Israel," in Christ Church, Bundaberg, Diocese of Brisbane.

The play was constructed by the assistant priest, the Reverend J. B. R. Grindrod.

It began with incidents in the Old Testament, from the blessing of Jacob by the Messenger of God, and leading up through the Exodus, the growth of Judaea's greatness under Solomon, the call of Isaiah, and the return from Babylon, to the "fulness of time" when our Lord was born at Bethlehem. The theme then passed on to the Birth of Jesus, and led through the Crucifixion and Ascension to the commissioning of the Apostles. The story

of Stephen and the conversion of S. Paul formed the closing scenes.

The narrative explaining and connecting the various scenes was read by the Reverend J. B. R. Grindrod, and appropriate hymns and canticles were sung by an invisible choir.

The Comrades of S. George presented the drama in such a way that there was a deeply spiritual atmosphere pervading the whole, and one felt that it was an act of devotion. The working out of God's purpose, from the first calling of His people Israel to the establishment of the Church, was clearly portrayed.

The construction of the play, and the co-ordination of the historical passages depicted, entailed much detailed study and collation by the author. The acting of the whole cast was excellent and deserves high praise.

Help in production was given by Miss Thelma Stay, and the organists and senior and junior choirs of the parish church gave their assistance also.

After the closing scene there was a solemn procession of all who took part in the play; the rector, Canon H. J. Richards, then read the final prayers and gave the benediction.

THREE SAINTS

JANUARY 7—S. CEDD

Cedd, or Cetta, a brother of Chad and a pupil of S. Aidan, Lindisfarne, came south to work among the Middle Angles and East Saxons, who had at one time been taught Christianity, but were turning again to paganism.

He became Bishop of the East Saxons in 654, founded several monasteries, including the one at Lastingham, in the North Riding, and is recorded as being a Bishop of London. He died of the plague in 664.

JANUARY 13—

S. HILARY

Some universities and schools call the term beginning about this time the Hilary Term. You will also see in any calendar law sittings called by this name.

The name Hilary commemorates a learned doctor of the Christian Church who lived from about 315-368. He wrote a commentary on S. Matthew's Gospel, became Bishop of Poitiers (where he was born), and became known as one of the greatest thinkers of the Western Church.

S. Martin is said to have been one of his pupils.

JANUARY 13—

S. KENTIGERN

S. Kentigern, who is often called S. Mungo, was born in 518 and died in 603. The place of his birth, according to legend, was Culross. His mother was Princess Theneva, and she is remembered in Glasgow to the present day in the form of "S. Enoch."

Kentigern was supposed to be a grandson of Loth, a British prince, from whom the Lothians got their name. He became Bishop of Cathures (now Glasgow), and was known as the Apostle of the Strathclyde Britons. He set up his little church by the banks of the Molindinar burn, near the present site of Glasgow Cathedral.

After his work among the Britons of Strathclyde, he went to Wales, where he founded a monastery, which later became S. Asaph's. Returning to Scotland, he died in 603, and his remains were laid to rest at the east end of the church he had erected.

In Glasgow Cathedral, built in the twelfth century by Bishop Jocelyn and dedicated to S. Mungo, there is a tomb in the crypt which marks the traditional place of his burial.

As S. Mungo, Kentigern is the patron saint of the city of Glasgow, and the city's coat-of-arms depicts stories associated with him. There is the tree representing the hazel bush from which he pulled the flaming twig. On it is the decapitated redbreast which he brought to life again.

From a branch hangs the bell which, it is said, he rang to call the people to worship. Across the foot of the tree is the fish, with Queen Langoreth's ring in its mouth.

"This is the tree that never grew"
This is the bird that never flew;
This is the bell that never rang;
This is the fish that never swam."

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YOUTH NEWS

56 Pages and Esquires of the C.E.B.S. in the Diocese of Perth will be in camp at Bickley from January 16 to 26. 31 Esquires and Knights went in to camp at Pemberton, on January 1, and will leave on January 7.

More than thirty young people sat down to a "Teenagers' Tea" in S. John's Parish Hall, Milson's Point, Diocese of Sydney, on December 18, and later attended Evensong in the parish church. The rector, the Reverend H. E. S. Doyle, gave an address on "Life At Its Best," and challenged the young people to live by Christ's standards. It is planned to make the youth teas a feature of parish activities in the New Year.

ABORIGINE CHILDREN ENTERTAINED

FROM A SPECIAL CORRESPONDENT

A number of Aborigine children from La Perouse were entertained at a Christmas tree party in the parish hall of S. John the Baptist's, Milson's Point, diocese of Sydney by the children of S. John's Kindergarten Sunday School.

The visitors were welcomed by the kindergarten leader, Miss Joan Bates, and the rector, the Reverend H. E. S. Doyle. Christmas carols were sung and games enjoyed by black and white alike.

Many parents of the kindergarten children were present and assisted in providing refreshments, while "Santa Claus" in his traditional red robes distributed presents.

THE SUMMARY AND REVIEW OF 1955

(Continued from Page 1).

the doctrine of the Trinity can thus be understood." Our God-given genius is synthetic, empirical, creative. It can play that part in Christendom which England has played in political science."

During July every reader of THE ANGLICAN was sent a free copy of "Ridley Reports," the tabloid newspaper periodically produced by the students and staff of Ridley College, Melbourne.

The Parish of Yea, Diocese of Gippsland, started making preparations for its Centenary Appeal, to be conducted in 1956. This is certainly the way to prepare such an appeal!

AUGUST

New Guinea is an area which has always commanded the sympathy of THE ANGLICAN. Our diocese there, like Carpentaria and North-West Australia, is a missionary diocese; but it has by far the greatest indigenous population of them all.

We gladly reported on page 1 of THE ANGLICAN for August 5 the raising of the status of St John's Church, Port Moresby, to be a co-cathedral with that of Dogura. The occasion was a "loyalty dinner" at Moresby, attended by some 300 people.

Overseas, in the same edition, we reported the Bishop of Croydon's strictures on the "cosy little churchmen" who "fail to take any leadership in the community," and the report of the Dutch delegation which had visited Russia. The Archbishop of Dublin told the General Synod of the Church of Ireland that "fear, greed and false values" were the world's problems to-day, and that the Church urgently needed more men in the Sacred Ministry.

The Australian Board of Missions was reported as having accepted a record budget of £120,000 for the year 1955-1956. The Anglican Men's Movement started a branch at Grenfell, in Bathurst diocese. St. Paul's College within the University of Sydney—Australia's oldest university college—held its centen-

ary service on July 31. Its Warden, Dr. Felix Arnott, was unfortunately ill in hospital at the time; but he was doubtless consoled by the excellent broadcast over the Australian Broadcasting Commission stations.

CRITICISM

The same issue contained a Leading Article, "Holdens and Usury," which attracted the attention of the secular Press and was quoted in every capital city in Australia. We objected to the profits distributed by the General Motors-Holden's concern, and gave our reasons. A tremendous correspondence followed this—most of it carefully endorsed "not for publication," which was a pity. Two Federal Cabinet Ministers, several industrial leaders, and one of Melbourne's best-informed financiers, were among those who wrote in praise or protest. We offered the Holden people, who consistently advertise in these columns, an opportunity to reply to our strictures; but they thought it best to say nothing.

Not the least interesting result of the Leading Article was the gift for our Free Fund, within three weeks of its appearance, of £100. It came from a very prominent figure in financial circles in two £50 instalments, accompanied by a criticism of the Leader in which no punches were pulled. We hope we took the criticisms in good part, though they were well-informed and we should have preferred to have published them.

NEWCASTLE HOME

Bishop Gray of Connecticut arrived in Perth on August 3, and had a quick look at the four dioceses of the West before coming East.

Newcastle Synod agreed during its meeting this month to launch an appeal for £35,000, to build a home for aged people on Lake Macquarie, to be called the C. A. Brown Home. An encouraging start was made when members of the Synod themselves subscribed £800 on the

spot. Newcastle Diocese certainly has not the unlimited financial resources that some people may imagine. It is probably better placed financially than most dioceses, however, and it would surprise us to learn that its over-all investment yield was not better than that of any other diocese in Australia, because it has for many years been most competently administered. The one thing which must be said of Newcastle is that, like Perth, it does use its money to help further the Kingdom of God. It doesn't put it in safe, low interest-bearing securities and then sit back and watch the balance sheet each year.

SOUTH INDIA

The C. A. Brown Home is a good case in point. The people of Newcastle will achieve their target, all right. And they will get a pound-for-pound subsidy for the project from the Federal Government. An example of the up-to-date mistranslation of the Scriptures: "Unto them who do it shall be given."

In mid-August, THE ANGLICAN took time off to give a Leading Article to a certain Roman priest, Dr. Rumble, and the Church of South India. What we should do without Dr. Rumble it is hard to say! We love him dearly for his errors, and hope he loves us too for what he conceives to be ours!

Some of the English "wild men," it will be recalled, had protested against the decisions of Canterbury and York Conventions about the C.S.I. One

welcome. Mind, they are good men, we are sure, like some of the Sydney "wild men." But they aren't really Anglicans, and we should rejoice to see them in an environment where they will be happier.

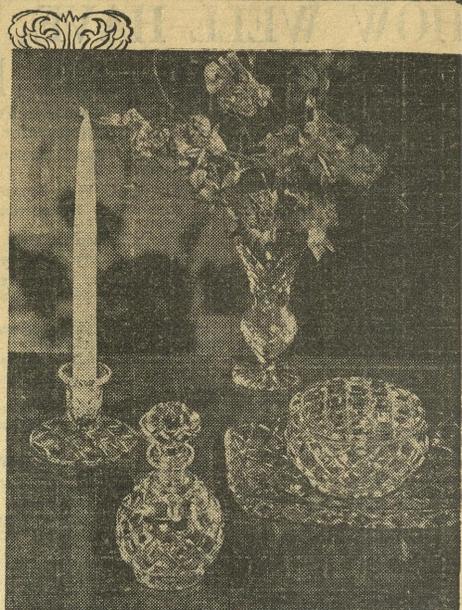
Dr. Rumble, alas! allowed the wish to be father to the thought. He prophesied in the Roman Press which syndicates his writings throughout Australia the imminent destruction of the Church of England, forecast a great "split" over the Church of South India, and published a report estimating that, by Christmas, "about 2,000" Anglican clergy would secede to Rome.

Well, as far as we know, there have been five to date. What was that little limerick which gaily starts, "Take a tumble, Dr. Rumble . . .?"

The Bishop of Armidale's new book "America Revisited," was published in August by THE ANGLICAN, after delays of one kind and another which cannot be overcome until the Church has a printing press under its own direct control.

Sir Kenneth Grubb, who is President of the Church Missionary Society and Chairman of the Commission of the Churches on International Affairs, reached Sydney on August 18 for a two months' visit to Australia and New Zealand.

Sir Kenneth is a singularly astute observer. We doubt if anything of any significance at all escaped his eye while he was in Australia. The formal reports of his activities are to



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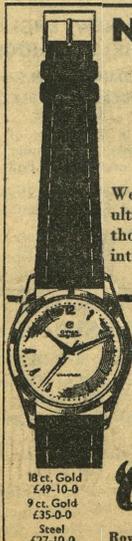
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Canon Edward N. West, canon sacrist of the Cathedral of St. John the Divine, New York, looking at THE ANGLICAN during his visit to this country with the Bishop of New York, the Right Reverend Horace Donegan, in June this year. Bishop Donegan and Canon West spoke at many centres in a number of dioceses and did much to further interest between the Protestant Episcopal Church of the U.S.A. and the Church in Australia.

or two of them made public statements which were really a bit too much, and announced that they proposed to secede to the Church of Rome.

Well, the solid Anglo-Catholics in England, led by the Bishop of London, carefully went into the question of what had been decided concerning the C.S.I. and made it clear that, thank you very much, they remained more Anglican than ever. The net result to date has been the departure to Rome of five Anglican priests, who have left the Church of England in general and the Anglo-Catholic movement all the stronger, and to whose services the Bishop of Rome is

be found in editions of THE ANGLICAN from mid-August to October. A hitherto unreported sidelight may not be out of place here.

The C.M.S. Press Secretary, the Reverend Gerald Muston, had laid on a reception for Sir Kenneth in the V.I.P. Room at Sydney Airport. This was attended at daybreak, when the plane landed, by representatives of the evening papers who wanted to get a story in good time. A little later, another reception was held at C.M.S. House in Sydney, after Sir Kenneth had had a bath and breakfast at Bishops Court. It was all very tiring work; but (Continued on Page 9).

THE SUMMARY AND REVIEW OF 1955

(Continued from Page 8)

he parried the "curly" questions nicely, gave the Press boys lots of "off-the-record" information as well as some good news matter.

After it was over, one of the Press said, "This has been pretty tiring for you, Sir Kenneth. Would you like a small glass of beer now to get over it?"

MR. RIGBY

Sir Kenneth, a good English Evangelical, untinted by the "wowsersism" which some in Australia insist is an essential ingredient of the Evangelical School, simply looked up with a smile and said, "Rather! What an excellent idea."

He then turned to Canon Hewitt and said, "Do we have it here?"

The reply was firm, so Sir Kenneth was taken off to Another Place.

Different countries, different customs.

In Melbourne this month the Prime Minister, Mr. R. G. Menzies, presented a picture to the Chancellor of the Diocese, Mr. E. C. Rigby, during a felicitous complimentary tendered Mr. Rigby and attended by some 300 leading Victorian citizens.

The C.M.S. Federal Council, meeting in Sydney, decided upon a budget of £150,000 for the year 1955-1956. This sum included the £30,000 remaining to be raised for the Primate's Appeal for South-East Asia by C.M.S. We were glad to see so many members of C.M.S. in the offices of THE ANGLICAN at the time of the meeting, and to offer them cups of tea.

The perennial problem of meeting the spiritual needs of new housing areas came into the news again during August, when Archdeacon Gooden resigned from the Home Mission Society in Adelaide to accept a parish. Archdeacon Gooden told Adelaide that although sites had been chosen for new churches and church halls (which is a good deal more than has been done in some other dioceses), men and money were still badly needed. At least £50,000, and pretty quickly, he said.

NEW AREAS

It should be said here that the Church of England as a whole, throughout Australia, has spent proportionately less on new churches for new housing areas than any other religious body. Heading the list are the Roman Catholics. The fact that they have had to get huge overdraft accommodation is beside the point. Most Anglicans haven't either the courage or the credit even to do that! This question of new housing areas is vital. The plain truth is that the Church of England is dawdling along, playing with the problem.

The Primus of the Church in Scotland made a notably gloomy prediction about the course of events in South Africa, during the course of an address to the Representative Church Council in Edinburgh. The address was given in July; but it was held over for some reason in our columns until August.

There is no leader of any one of the fourteen autonomous branches of the Anglican Communion now who has not expressed alarm at the course of events in South Africa.

During August, the Church Army celebrated its twenty-first anniversary of work in Australia. The thing one likes about the Church Army is its magnificent disregard of the petty little points of "churchmanship" which are so unimportant. They are cordially received in parishes with traditions of all kinds, and they do a fine, down-to-earth job.

Mid-August saw a special Carpentaria Issue of THE ANGLICAN, with a Leading Article outlining the great difficulties in the way of development in this most difficult of dioceses.

It had been hoped to conduct

an appeal for Carpentaria during October, after General Synod; but this has still not been done because of difficulties about arranging for income tax rebates. The appeal has only been postponed, however, and will be started as soon as possible this year.

The last issue of August reported what had been a great day for Brisbane—the turning of the first sod for the S. John's Cathedral extensions by the Governor-General.

S. John's Cathedral is, without a doubt, the most beautifully conceived of any in Australia (whatever deans of twenty-four other cathedrals may think, and however strongly they write in protest against this judgement). When the editor published the report on Sir William Slim's speech, we remembered in THE ANGLICAN office the kindness of the aged Roman Catholic Archbishop in Brisbane, Dr. Duhig, who had just over a year earlier lent his support to the appeal launched by our own Archbishop Halse for funds to complete the job. It was the more kind of Archbishop Duhig in view of the difficulties he had himself encountered over the project for the Roman Cathedral, and a good pointer to the kind of live-and-let-live spirit which everyone says exists in Brisbane.

THE CONSTITUTION

At about this time, interest in the proposed draft Constitution became pronounced. THE ANGLICAN, editorially, felt bound to favour the draft as a whole, because on matter of this kind we are bound to propound the view held by the greater part of the whole Church. In this particular case, it was enough for us that the best brains among Evangelicals and Anglo-Catholics alike, not to mention the great majority of central churchmen, approved of the draft as a whole, although each group would have liked to see this or that small change in detail.

The fact that we favoured the draft Constitution as a matter of editorial policy made it all the more necessary to go out of our way to gather and publish the views of those who were against the draft. This we did, during the following few months, to the best of our ability. The difficulty was, however, that we could find only one or two responsible leaders in all Australia who were prepared to reject the draft! So for once, news and editorial policy reflected the same point of view.

We did, however, manage in the end to give expression in two somewhat lengthy articles to the views of those who opposed the draft. They were extreme High and Low Churchmen, respectively. The majority of the articles to be printed, as with the news, came from the central men, the tolerant majorities of High and Low Churchmen and Anglo-Catholics.

Our issue of August 28 reported a powerful and persuasive speech by Bishop Housden advocating acceptance of the draft.

FORREST RIVER

The same edition reported the courageous decision of Perth Diocese to take over the responsibility for the Forrest River Mission Station from the A.B.M.

Bunbury Synod, meeting without any future hanky-panky in camera, gave "general approval" to the draft constitution.

The last issue of August featured on page 1 the Charge delivered to Melbourne Synod by Archbishop Booth. Inadequacy of stipends and the shortage of candidates for ordination, His Grace said, were "inseparably linked, not because young men are lacking in the spirit of obedience to a call, but because their friends feel that the ministry of the

Church condemns them and theirs to a life where there is not sufficient income to enable them to live in reasonable comfort, marry, and bring up children," without a grim struggle.

The Archbishop's commonsense approach bore fruit, when the Synod expressed the view that the minimum stipend for any incumbent should be £750 p.a., plus house and travelling allowance.

Conservative Melbourne (as it likes to think itself!) rather surprised the rest of Australia during this same Synod by asking for legislation to enable women to sit on vestries.

Of outstanding significance for the rest of the Australian Church was the careful outline of the draft Constitution given by the Bishop of Geelong at Melbourne Synod. He raised a three-column heading and a very full report for moderation, tolerance and wisdom of his address.

SEPTEMBER

Sometimes THE ANGLICAN may appear to be unduly critical about the Diocese of Sydney. This is a pity, for the paper is published each week in the see city itself, and we have there some of our most active and energetic friends. In fact, the total circulation of THE ANGLICAN in Sydney is still greater than in any other diocese in Australia, and that fact alone disposes us inevitably in favour of the diocese as a whole.

The editor and staff are always placed in the position of defending the diocese when talking with visitors from other parts who have gained the wrong ideas about it. This could be awkward, if we were not quite clear-headed about our approach.

The Diocese of Sydney is by no means a monochrome: North Queensland is far more so. But it is, and has been for many years, run by what is known in the office colloquially as "the gang." Some of the "wild men" are members of "the gang." Others are not—they are a bit too wild. "The gang" has for years past adopted the quaint procedure of the "inside" members of the College of Cardinals when electing a new Bishop of Rome, or the Labour Party when electing officers. They run what is called a "ticket." And the "ticket" always wins. The margins by which those whose names appear on the "ticket" get elected to this and that committee and board have been decreasing steadily in recent years. This indicates to most people that more and more synodsmen and others are preferring truly to seek the guidance of the Holy Spirit rather than to obey the party bosses. It is all very interesting—as a topic of political discussion; but not as an example of Christian love.

THE "TICKET"

One consequence of the jerry-mandering and political string-pulling is that "the gang" of course decides well in advance who is going to be a member of the Standing Committee of the Diocese. It is all nicely arranged beforehand, so that members of "the gang" and their reliable friends are assured of election. This is not to say that entire membership of the Standing Committee can be relied upon to vote with "the gang." On the contrary, there are even members innocent of the very existence of "the gang"; others who cannot be excluded and who will exercise their own judgement; and yet others who are men of outstanding capacity and whose help the diocese desperately needs.

But "the gang" can rely upon a majority on any question whatsoever.

THE ANGLICAN makes no secret of its view that there are

(Continued on Page 10).

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THE SUMMARY AND REVIEW OF 1955

(Continued from Page 9.)

too many aged and incompetent men at the head of affairs in Sydney Diocese. It is a view shared not only by experienced men of all shades of churchmanship in the diocese; but even by some of the younger "wild men."

The affairs of the diocese, by any sane financial criteria, have been woefully mismanaged and incredibly bungled for longer than most people would suspect.

This bungling incompetence, for years and years past, has lain heavily upon the life of the Church in Sydney Diocese, and has caused it to have less influence in the life of the wider community than is the case anywhere else in Australia. "The gang," and the worn-out Old Guard of the diocese, are a positive drag on those who would bear witness for Christ, and their influence, though they reckon it not, has weighed in the balance on the side of Satan.

SCAPEGOAT

It is usual, when these matters are discussed here and there in Sydney, to seek a scapegoat. It may be stated that this is unfair. There is no one person responsible. If any group can be indicted, however, then that group is the Standing Committee of the Diocese.

So on September 2, after a singularly inept decision by this Standing Committee, *THE ANGLICAN* published a biting Leading Article criticising the decision to hold a secret meeting of Sydney synodmen to consider the draft Constitution.

"Of all the five and twenty dioceses of the Church of England in Australia," we said, "the great mother-diocese of Sydney is notoriously least happy in its relations with the Press, both secular and religious."

"The competent diocesan authorities have rather less appreciation of the use and importance of the Press, and the part that it can play in helping spread the Gospel, than might reasonably be asked of children in sixth grade at school."

"The Press, accustomed to friendly co-operation from all other sections of the community—including even politicians whom it is about to criticise—understandably cannot be bothered expending energy beating up against the official diocesan barriers."

After criticising the Standing Committee for its "rabbit-like timidity" and "horrifying ignorance of the certain course of events" that it shewed, the Leading Article predicted that the gist of the proposed "secret" meeting would become known in garbled form within a week anyway, and asked how much better it would be for all concerned if proper arrangements had been made to have the meeting carefully reported.

MUCH INTEREST

Our next issue, September 9, contained the famous report of the "secret" meeting. It was widely believed, so accurate was the report, that a tape recorder had been harnessed to the microphone. Be that as it may, the telephone ran hot for days with protests and congratulations, and the additional 1,000 copies we had carefully printed sold out in no time.

For this was the edition in which the "wild men" were first so called.

It represented a new kind of reporting for *THE ANGLICAN*. The approach continued to be factual, and completely accurate as to attributions and so on; but it was also interpretative, in the same way as the reporting of the senior men of *The Times* staff is so.

Many people did not approve of it. But they all liked it: the only valid test is the effect on circulation, which jumped by 15 per cent. in Sydney, rose within a few weeks to 25 per cent., wavered, and settled down at the steady 20 per cent. increase which has been main-

tained ever since — mostly in Evangelical parishes.

The General Convention of the Protestant Episcopal Church met in Honolulu during September 4 to September 15. It was a notable Convention, some account of which was given in successive weeks in our columns. *THE ANGLICAN* of September 16 gave the page 1 lead story to Bishop Sherrill's opening address.

CANADA

The same issue reported the formation of the Anglican Society in the University of Adelaide, and the important meeting of chaplains to the Missions to Seamen held in Melbourne. The Leading Article, by way of shewing that we distribute our favours in the form of publicity with an even hand, criticised another kind of "wild men" outside Sydney Diocese! This time it was the turn of Carpentaria, who, we must say, took it in far better part than Sydney!

Our edition of September 23 contained a report of the Canadian General Synod — the only report of this most important meeting to be published in Australia.

In the same issue we reported the appointment of Archdeacon W. R. Barrett to be Assistant Bishop in Tasmania. The appointment was universally welcomed. In *THE ANGLICAN*, we have felt that the Church in Australia would have been the stronger had Bishop Barrett (as he now is) become a bishop many years before.

Bishop Sherrill and Mrs. Sherrill arrived in Australia on September 19, and our issue of September 23 contained an account of the Press Conference arranged for him at Mascot.

MANY REPORTS

The missionary bishops, too, had begun to arrive from Borneo, Polynesia, Melanesia and Singapore, and the staff had a difficult job keeping track of them all.

Tasmania, in this month, went one better than Melbourne by fixing £800 p.a. as the minimum stipend for incumbents.

Battle of Britain services were held in Australian cathedrals and churches on Battle of Britain Sunday. Our chief London correspondent, a Battle of Britain pilot, attended the service in the Abbey; another Battle of Britain pilot now on our staff attended the service in his city in Australia.

Grafton Synod, meeting on September 19, failed to elect a new bishop.

Finally, in our issue of September 30, we reported the opening of General Synod on the preceding Tuesday, September 27.

People were kind enough to tell us for a long time afterwards what a good coverage we gave the Synod, and to congratulate us upon it. Much of the credit must go to Chaplain J. Trainer, R.A.N., who generously (and at the expense of Mrs. Trainer and the children!) gave up much of his leave in order to ensure that no part of the proceedings went unnoted.

As to the method of reporting, we were not dissatisfied. But the editor considers that our coverage of General Synod was a poor thing by comparison with what it should have been as to length and completeness. Our circulation seemed to receive a decisive boost around this time, however, and has been increasing steadily ever since. We hope that by the time the next General Synod meets we shall be in a position to run special editions giving a really detailed and comprehensive coverage.

OCTOBER

General Synod occupied most of our space up to our edition of October 21, when we gave the page 1 lead story to the

Archbishop of Canterbury, who had apparently decided the time was ripe to demolish the uninformed critics of the decisions on the Church of South India and the proposed talks with the Methodists.

It was noteworthy that uninformed criticism came to an abrupt stop at once then.

The Primate of Australia gave his customary thorough review of the year to Sydney Synod, which met on October 17. The one respectful criticism which may be made of these addresses by His Grace is that they are so full of "meat" that it is difficult to condense them for newspaper purposes. However, we did our best, and reported him on page 1.

Our issue of October 28 reported the astonishing success of a parish fair held in a Sydney parish. The Parish of S. James, Turramurra, raised the sum of £6,800 in one day.

NOVEMBER

We felt that we started November well, with a Leading Article in our edition of November 4 following the statement of the Princess Margaret about her relations with a Royal Air Force officer. The Leading Article was one of the kind on topical matters in which we always attempt to put forward the view of the Church generally. As usual, it was used by most of the secular Press throughout Australia — though we had some pretty hard things to say about the Press itself, which we considered had behaved abominably.

Perth Synod decided to set up another theological college. In the ordinary course of events, we should have criticised this decision editorially, for there are already too many such establishments for Australia's needs, and what we need is better colleges, not just more of them. However, in view of events in London, and in recognition to the local patriotism of the West, we decided to await a better occasion to give them "the treatment."

On December 11, *THE ANGLICAN* was proud to carry the first account of the appointment of Bishop K. J. Clements to be Bishop of Grafton. It was a good story, complete with picture, and we felt that we had done our duty to our readers.

In the same issue we announced the Archbishop of York's decision to retire early in 1956. He will be a sore loss. In the very same edition we reported him on inflation in Britain and on ways of overcoming the increasing cost of books!

We reported in the Foreign News section the flight from Geneva to Turkey of a Mission of Fellowship from the World Council of Churches to visit Christian churches which had been destroyed and damaged in Turkey.

STIPENDS

In Mombasa, the bishop confirmed Africans and Europeans at one and the same service.

Gippsland Synod, as reported in our edition of November 18, really rang the bell, as it were, by fixing £850 p.a. as the minimum stipend for rectors of parishes.

All the moves about stipends during the year were to the good, and in the right direction. But we really do think that £1,000 is the minimum figure to be aimed at.

The Archbishop of Canterbury was reported in the same issue with a telling criticism of commercial television in the U.K.

In our last edition for November—the twenty-fifth—we carried the news of the success of the Westminster Abbey Appeal. It closed with a total of £1,050,000.

The genial Dean of Sydney, the Very Reverend E. A. Pitt, was farewelled prior to setting

(Continued on Page 12).



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DIOCESAN NEWS

ADELAIDE

NEW MISSION HALL
The Venerable A. E. Weston, Archbishop of Adelaide and Rector of St. Peter's, Glenelg, set the foundation stone of the new Warradale Mission Hall at 2 p.m. on Sunday, December 18. The hall is on Dwyer Road, near the Oaklands crossing. The Mission Chaplain, the Reverend F. J. Hopton, who is also Mission Chaplain of St. Philip's, Somerton Park, hopes that the new hall will be completed very soon.

MARRIAGE
The Reverend Gordon R. Morrison, Assistant Priest of St. Andrew's, Walkerville, Diocese of Adelaide, will be married in Christ Church, Mount Gambier, on Saturday, January 7, to Miss Phyllis Boucher.

GRAFTON

PROGRESS AT KYOGLE
On December 11, the rector, the Reverend H. W. Carr, dedicated two beautiful iron gates, erected on the east side of the church grounds, in memory of a son of Mr. Harry Griffiths who was killed in World War II. Painted in dark green with the crosses in gold, Mr. Griffiths' gift is most imposing. The formal opening of the gates was kindly performed by Mrs. G. Watson, the widow of a former rector.

The parish hall, which was built only six years ago, is being extended 20ft. to help meet the needs of an ever-growing Sunday School and Young People's Fellowship. The rector secured the necessary timber from two saw-mills as a gift—worth \$400.

FAREWELL

Canon C. H. S. and Mrs. Egerton were farewelled at Kempsey on December 16 before they leave from Sydney on January 26 for a holiday in England.

MELBOURNE

CAROL SERVICE
The Archbishop of Melbourne, the Bishop of Geelong, a priest, a cathedral guide, a bellringer, a lay clerk, a vergor, a chorister and a member of the C.E.F. read the lessons at the "Festival of the Nine Lessons" at St. Paul's Cathedral on December 24.

BELFRY PARTY

The cathedral bellringers held

their customary New Year's Eve party in the belfry and ringing took place from 8 p.m. onwards, with special ringing to welcome in the New Year at midnight.

NEWCASTLE

SERVERS' GUILD
The quarterly Eucharist of St. Aidan's of Lindisfarne Chapter (Newcastle) of the Guild of the Servants of the Sanctuary was celebrated at St. Thomas' Church, Carrington (in the Parish of Wickham) at 7 a.m. on December 10. Before the Eucharist commenced the chaplain of the Guild, the Reverend W. Griffith Cochrane, admitted probationer Gregory Michael Cochrane to full membership (as a brother); and also admitted two on probation—Harry William Simpson (Wickham) and Bryan Craven Wild (Charlestown). The Sacred Ministers for the Eucharist were: celebrant, the rector; deacon, the Reverend R. R. Sanson of Lambton; sub-deacon, the Reverend T. J. Johnstone of Charlestown. Servers were Wilf and Robert Redden; crucifer, Mr. Jim N. Higerson; acolytes, Peter Coleman and Gregory Cochrane. Robert Higerson, one of St. Thomas' organists, officiated at the organ. The second crucifer who led in the visiting servers was Allan Cavanagh of Wickham. Breakfast was provided by mothers of Carrington servers. The next event will be the annual meeting in February, 1956.

PERTH

COCOS ISLANDS
The Reverend S. Vincent Weare, the Sub-Warden of St. George's College, Perth, is spending Christmas and the New Year on the Cocos Islands. Through the generosity of Qantas and MacRobertson-Miller Aviation Co., Mr. Weare left Perth on December 17 for the Cocos Islands and will return to Perth via Darwin on January 7.

NORTHAM BOYS' HOSTEL
The Reverend L. Ford has resigned from the wardenship of the Northam Boys' Hostel. His place will be taken in the New Year by Mr. G. Beer, who for many years was on the staff of Guildford Grammar School.

NEW DISTRICT
At the Diocesan Council meeting in December, the parish of St. Augustine's was declared a separate district. Formerly it was part of St. Mary's, South Perth.

THE TESTS IN RETROSPECT

THE FIGHT FOR THE ASHES. A. G. Moyes. Angus and Robertson. Price, 18/9. Pp. 268.

MR. MOYES, in his latest book, "The Fight for the Ashes, 1954-1955," gives us an astute and critical report of the last English tour of Australia. We have come to expect a high standard from Mr. Moyes, and this book makes no exception to the rule. Mr. Moyes is an experienced and sound judge of cricket, and if much of the advice which he proffers in this book is heeded by players and administrators alike, his book will have served a real purpose as far as Australian cricket is concerned.

Mr. Moyes does not write with as much colour as he might wish. He does not leave enough of his phrases on one's lips. One reason for this, as far as this book is concerned, is that in covering fully a tour such as this, far too much space must be given up in describing important but dull matches. For instance, seven pages of the book are given over to a description of the match at Melbourne against an Australian XI, a match which "Johnnie" Moyes described as a "dreary affair."

I was rather surprised to find that such a sound judge of cricket would fall into the trap of stating that "certain players had had their best days after only one patchy season in Test cricket."

Mr. Moyes says of Len Hutton, "in defence he was still masterly, but in attack he showed signs that he was over the hill" and he "reached for the ball in a manner not expected of him." Hutton had a poor season, only in the Tests, and against the States, particularly New South Wales, he played a number of very fine innings, in which he showed that he was very nearly as good as ever.

Mr. Moyes admits this, in regard to his defence, but holds that in attack he was over the hill. Hutton, however, in the Tests, was seldom able to show his wares, as far as attack was concerned, as he was either out very early on, or else the condition of the game dictated that he play a defensive role, which Hutton always preferred to do, rather than to hit his way out of trouble.

Hutton was, in the Tests, for the most part, the victim of either an extraordinary catch off a legitimate stroke, or else of a very good ball. Only twice was his technique called in question—in the second innings in Sydney, when he failed to move right to the ball for a square cut and lofted it to Benaud in the gully, and again in the first innings of the third Test, when he was "strangely uncertain" and "edged one to Hole," but in this case one must remember, too, that it was the first morning at Melbourne, the pitch was very lively, and Keith Miller was bowling with real hostility.

AND now for Lindwall. When he met with less success than usually comes to him, in South Africa, many critics were quick to tell us that he was a spent force in Australian cricket. Since then he has had three very successful seasons against England. Perhaps, as Mr. Moyes suggests, he has lost some speed, but surely not very much. I thought him to be as fast, if not faster, than the English speedsters, Tyson and Stratham. His control of length, direction, swing, change of speed and general guile were as good as ever—probably on some occasions he even bowled with more guile than in the past.

Despite this, Mr. Moyes can say that Lindwall's powers declined during the series and that there was "the illusion of greatness, but now the fires had burned low." And how could he say that he was, at the most, medium-fast? But yet, I heartily agree with the same writer when he says of Lindwall after his magnifi-

cent bowling in the first pre-lunch session of the second Test, "Lindwall had bowled superbly, making the ball fit to and fro in the air, varying his speed so cleverly that he was a joy to watch." And yet we are told that here was "an illusion of greatness."

Nevertheless, don't let me mislead you. This is a first-rate cricket book, and it should be a "must" for all who followed closely and were thrilled and chilled by the last Test series. Mr. Moyes is to be congratulated on his book, and particularly on his forthright statements about players who do not practise, and on what should be done to remedy this. —D.J.

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SNAPSHOT COMPETITION



The winner of our snapshot competition this week is the Reverend Frank Weston, of S. Augustine's, Unley, South Australia, who sent us this picture of the twelve grandchildren of Mr. and Mrs. W. H. Cowper, of Unley, Mr. Cowper is a churchwarden at S. Augustine's and a member of the board of governors of S. Augustine's Grammar School. Mr. Cowper is a Mothers' Union speaker in the Diocese of Adelaide and a member of the M.U. executive committee.

LIFE AFTER DEATH

AND AFTER THIS? The Reverend H. N. Hancock. Longmans Green. Australian price, 10/9. Pp.115.

ON noting that this is "an interpretation of the Christian belief in life after death," one expects to wallow for a while in sickly sentimentality.

No'ing could be farther from the truth. With a simplicity, which arises from a thorough knowledge of the literature on his subject, the author reinterprets for the non-specialist what the theologians teach about the possibility of a future life, the resurrection of the body, the Judgement, communion of the Saints, and associated topics. Not once does he lose sight of Bible, Prayer Book, or Creed.

This is just the book to give in sober and convincing terms the answers of the Church to questions about the meaning of life and death and the hereafter. It faces with vigour such

problems as whether the dying should be told, and whether funeral rites are a survival of barbarism.

The learning on which the book is based is completely unobtrusive, so that the ordinary worshipper will read without perplexity; but at the same time the scholar will realise why the American Church called Mr. Hancock from his parish in Wales to the charge of S. Thomas' Episcopal Church in Bethel, Connecticut.

[Our review copy came from the publishers, 531 Little Collins St., Melbourne.]

VICAR OF S. MARTIN-IN-THE-FIELDS

The Vicar of S. Alban's, Westbury Park, Clifton, Diocese of Bristol, has been appointed Vicar of S. Martin-in-the-Fields, Trafalgar Square, Diocese of London.

He succeeds the Reverend L. M. Charles-Edwards, who has been designated Bishop of Worcester.

Mr. Williams, who is 43, was curate of S. Paul's, Haringay, from 1937 to 1940, when he became Toc H chaplain attached to the Army in France.

He was captured and was a prisoner of war in Germany for four years.

Shortly after the war he became Curate of S. Martin-in-the-Fields, where he served for some years. He was appointed to his present parish in 1951.

REVIEW OF THE YEAR

(Continued from page 10)

off for England on three months' leave. We have a very soft spot for the dean in THE ANGLICAN office, for he is a man not only of great and unostentatious parts, but a keen cricketer. The editor is an avid follower of this game.

It gave us a lot of pleasure to publish, in the series of letters to the editor about clergy stipends, one from the Reverend J. R. L. Johnstone, of Beecroft, whom in another connection we had classed among the "wild men." The letter must have astonished others who read it as much as it did us, for Mr. Johnstone agreed with Father A. P. Bennie, of Brisbane, about something.

DECEMBER

December gave us the usual end-of-the-year trouble, because it is a period singularly lacking in news, and the editor is hard put to fill the paper as Christmas approaches.

We were, however, able to report the appointment of the Archdeacon of Canberra, the Venerable R. G. Arthur, as Bishop-Coadjutor of Canberra and Goulburn, in our issue of December 9.

A most interesting report on the work of laymen in the Episcopal Church in America appeared in the same issue in our Foreign News section, together with the successful bid of the

Church in England to defeat a private member's proposal to introduce lotteries into the U.K.

The remainder of the December news is so recent as to need no recapitulation.

The dominant impression gained from turning through the pages of THE ANGLICAN for the whole year is the quite extraordinary variety of news matter it contained. To those who know the difficulties, it seems a continuing miracle that week after week, without fail, the editor somehow manages to produce a newspaper which, for comprehensiveness of coverage, is unequalled by any other Anglican newspaper in the world; and which, in its editorial approach, always faithfully reflects the mind of the Australian Church on serious matters just as in less serious matters it can be relied upon to stimulate its readers.

It was a significant year—and not least because THE ANGLICAN has become a more significant newspaper. Let us all hope that it will continue to grow in strength and influence.

NYASALAND TOUR

ANGLICAN NEWS SERVICE

Blantyre, January 2
The Archbishop of Central Africa, the Most Reverend E. S. Paget, and Mrs. Paget, are to tour Nyasaland for three weeks in January.



These cobblestones, wine kegs and stacked bottles are the approach to the S. Seraphim Russian Orthodox Church in a crowded quarter of Paris. (See story Page 6).

BUILDING APPEAL FOR SOCIAL WORK

PLANS OF THE BROTHERHOOD OF S. LAURENCE

FROM A SPECIAL CORRESPONDENT

Melbourne, January 2

Donations to the Brotherhood of S. Laurence's £50,000 Silver Jubilee Building Appeal are allowable deductions for income tax purposes until January 20.

In the past two years the social service work of the Brotherhood of S. Laurence has expanded so rapidly that the Brotherhood is now faced with its own acute housing problem.

In all departments there is severe overcrowding which means that help must be refused to many who seek it.

The aim of the Brotherhood's £50,000 Building Appeal is to provide a new home for club rooms, offices, and craft rooms.

The Children's Club, under the direction of a full-time club leader, provides constructive and entertaining leisure-time activities for 130 children, many of whom come from over-crowded and sub-standard homes.

No more children can be admitted as the club's programme of meetings, woodwork, sewing, dressmaking, and other handicraft activities are carried on in three rooms, already far too small for the numbers of children attending regularly.

come eligible for new homes. New offices and waiting rooms are urgently required to accommodate the extra staff for the Social Service Bureau and Family Service Project.

Although there are now 170 elderly people living at the Brotherhood's Carrum Downs settlement, hundreds apply each year, and it is hoped that the building appeal will enable further extensions to be carried out at the settlement.

The Brotherhood is relying entirely on public support for the success of the building appeal for it will not be eligible for Government subsidies for the proposed extensions at Fitzroy.

CLASSIFIED ADVERTISEMENTS

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

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

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£26,772 RAISED BY CAMPAIGN

ANGLICAN NEWS SERVICE

London, December 30
The Dr. Billy Graham Scottish campaign raised £26,772, of which £12,000 was donated to the Billy Graham organisation.

Collections at Kelvin Hall, Glasgow, during six weeks in March and April amounted to almost £32,000, and £5,000 was collected at Hampden Park and Ibrox Park rallies.

More than £7,000 was spent in publicity and about £9,000 on scaffolding and similar work.

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APPEAL FOR FATHER HUDDLESTON

ANGLICAN NEWS SERVICE

Pretoria, December 3
Some members of Parliament, Johannesburg city councillors, and others have written a letter to the editors of daily newspapers in which they appeal to the Community of the Resurrection to leave Father Huddleston to work in South Africa for the future well-being of both Church and people.

They extol Father Huddleston's works among Africans, saying that he had become for them (the signatories) a symbol of outstanding courage and selflessness in defence of right and justice.

The signatories include Mr. Alan Paton, Dr. Bernard Friedman, Dr. H. Mossa (vice-president of the South African National Congress), and Dr. A. W. Hoernie.

The letter follows closely upon a letter written to Father Huddleston by Mr. Hertzog Bierman (an official of the State information office who was recently stationed in London and is now in Pretoria), in "his personal capacity and as a citizen of South Africa," reproaching Father Huddleston in immoderate terms.

The first objective of the Building Appeal is to provide the children's club with a hall for physical activities, two craft rooms, a canteen, a 'teenagers' sitting room, and a new library.

In the bright and cheerful rooms of the Coolbah Club for pensioners, 170 old folk enjoy companionship, nutritious meals, and the security of knowing that there is always someone ready to assist them with their day-to-day problems.

Many of the members would like to occupy their leisure time with craft work and a craft and hobbies room for old people. This is included in the Brotherhood's plans.

A bath and shower room is another urgent need as many of the Club members live in rooms where no bathing facilities are available.

Most important of the Brotherhood's activities is the family guidance and social case-work carried on by University-trained social workers in the Social Service Bureau and Family Service Project.

Child care, truancy, delinquency, alcoholism, marital problems, employment, and housing are many of the problems which are brought to the bureau.

In Camp Pell the social workers in the Family Service Project are working with many families to assist them to be-