

# THE ANGLICAN

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## "THE ANGLICAN" SUMMARY AND REVIEW FOR THE YEAR 1958

There has been little improvement in the relations between the children of God during the year 1958. It was, however, a better year in many ways than 1957, because deterioration, though still evident, was less marked in many areas of human experience.

During 1957, this newspaper discerned the "almost unrelieved defeat of the forces of Christianity and liberalism" throughout the world; but last year's spiritual defeats, though many and grave, were at least relieved by one or two notable advances.

*The international scene continued to be one of tension, of disillusionment, coupled with mistrust and cynicism. It may be doubted whether in any country of the globe there could be found a single statesman who based his policy upon the rock of faith in God which served Mr Gladstone.*

Policy truly based upon principle of any kind—and least of all Christian principle—was no more in evidence in political life in any country at the end of 1958 than it was at the beginning. In the conduct of international affairs, especially, the dangerous nonsense of "realism" was uniformly in the ascendant.

Alas! for the collective memory of mankind in general, and of the British Commonwealth in particular!

It was the very "realism" of Disraeli and the Cecil towards the end of the last century in relation to the Eastern Question (so different from that of Lord Castlereagh) which produced the crop of Devil's teeth that has ever since plagued us in the Middle East.

How different things might have been had England then heeded Mr Gladstone: and how differently 1958 might have unfolded for mankind had we all understood and acted upon what he stood for during the past twelve months!

The rate and direction of change within Australia during 1958 has undergone little change: with a very few exceptions, they have not been for the best.

### MEANINGLESS WORD

Politically, this country has reached the point at which so few people grasp what is meant by the word "democracy" that for practical purposes the word has become meaningless.

Australians simply will not, or cannot, recognise the fact that any democratic form of government in a society such as ours is unworkable without a very high concept of duty and self-sacrifice on the part of a very considerable majority of the citizenry.

When, as in our country today, "democracy" is equated with the most vulgar and gross forms of neo-hedonism in the minds of all save a tiny number of citizens, then the ultimate disintegration of that country is assured.

We are already beginning to reap where we have so wantonly sown, as ever more chilly winds of international trade sweep over this ancient continent to our increasing discomfort.

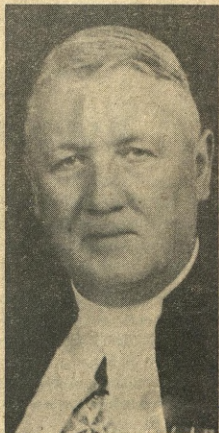
Instead of bending our energies towards that productive effort which is the most astonishing phenomenon to be seen in contemporary China, for example, we Australians have succeeded in increasing even further during 1958 the proportion of civil servants to the rest of the community. This proportion, at the beginning of the year, was already the highest in the Western world!

During the year, there has occurred one concrete case

which, before any other example, indicates clearly the distance a nominally law-abiding people, whose phrase "a fair go" once aroused the puzzled envy of much of the rest of the world, has travelled on the downward path.

It is the case of two men, a father and his son, in Hobart. Their name is Hursey. Everyone knows the case. No one does a thing about it. Yet the principles involved in this case are as simple and as great as those which enabled Zola to arouse the conscience of the entire French nation—indeed, of the whole civilised world outside France—in the interest of Captain Dreyfus.

The Hursey case is one of



**DIED:** The late Archbishop of Sydney, the Most Reverend H. W. K. Mowll, in October.

the most shameful episodes in Australian history: not so much for what has happened to these two determined men, as because nearly ten million other Australians have passed by on the other side of the road.

The Anglican Communion during 1958 received a notable fillip from the Lambeth Conference; but too little has yet been done by our bishops and others in Australia to enable Anglicans here to appreciate the enormous importance of the Conference.

Some effort, but not nearly enough, has been made to present these Resolutions in such fashion as to stimulate the minds and deepen the beliefs of members of the Church in Australia. A great deal more must be done.

There has been during the latter part of the year, especially, something of a slowing-down of Promotion work generally, as parishes and individual Anglicans began to assess critically the results of earlier work. A number of valuable lessons have been learned, and we doubt not that they will be applied during 1959.

The greatest changes on the surface of the Australian Church have taken place in the composition of our episcopal bench.

The death of Mrs H. W. K. Mowll, reported in the first edition of this newspaper for 1958, was followed later in the year by that of her husband, Archbishop Mowll.

The Bishop of Newcastle, the Right Reverend F. de Witt Batty, retired towards the end of the year after a lifetime of distinguished service to the Australian Church and, particularly, the cause of the Constitution.

### TRANSLATION

He was succeeded in the see of Newcastle by the Right Reverend J. A. G. Housden, whose translation from Rockhampton caused a vacancy in that see which was happily filled last month by the election of the Reverend T. B. McCall. Before Mr McCall's election, there was an inexcusable bungle which reflected little credit on the bishops of the Province of Queensland, and a great deal of credit upon a South Australian priest—upon which matter more will appear later in this review.

The death of the Bishop of Gippsland, the Right Reverend E. J. Davidson, at a time when most of his brother bishops were preparing (as he should himself have been preparing) to go to Lambeth was a heavy blow to the witness of the Church. There have been few better appointments to the bench in this century, and Bishop Davidson's tragic death was a great loss.

He is to be succeeded by Canon David Gamsey, of Canberra, whose consecration is to take place this month.

On the very eve of the Lambeth Conference, we recorded the death in England of the Bishop of Willochra, the Right Reverend Richard Thomas. One of the "characters" of the Australian bench, Bishop Thomas had given rise to more good stories about himself than most, and had done a sterling pastoral job in the "dead heart" of Australia for many years.

### SUCCESSOR

He was succeeded by Canon Tom Jones, who already knew something of the diocese of Willochra at first hand through his work as Organising Missioner of the Bush Church Aid Society.

Canon Jones is one of the two clerical members of the original Board of Directors of The Anglican Press Limited to have been elevated to the episcopate, the other being the Reverend T. B. McCall.

In February, it was announced that Canon Marcus L. Loane, Principal of Moore Theological College, Sydney, was to be appointed to be a coadjutor bishop of Sydney.

The death of the Bishop of Bathurst, the Right Reverend



**Lambeth 1958** was the third Lambeth Conference for seven bishops, who are shown (L. to R.): The Bishop in Polynesia, the Bishops of Armidale, Norwich, Southern Ohio, the former Bishop of Chichester, the Bishop of North West Australia, and the Archbishop of Brisbane.

A. L. Wyle, took from the Province of New South Wales not only its senior bishop, but one of the most picturesque and loved figures of the Church.

The vacancy in the see was in due course filled by the election of the Reverend E. K. Leslie, who is to be consecrated and enthroned during the next two months.

Finally, the Synod of the Diocese of Sydney elected to the vacancy in that see the Suffragan Bishop of Barking, the Right Reverend Hugh Gough, after a session which lasted some five days and five nights.

New deans have been appointed to the cathedrals of three capital cities.



**RETIRED:** The Bishop of Newcastle, the Right Reverend Francis de Witt Batty, in September.

The Reverend E. M. Webber has been appointed to be Dean of Hobart vice the Very Reverend H. P. Fowtrel, who retired towards the end of the year and upon whom the title Dean Emeritus was later conferred by the Bishop of Tasmania.

The Very Reverend W. P. Baddley has been appointed to be Dean of Brisbane vice the Reverend D. E. Taylor.

The former Dean of Perth, the Very Reverend John Bell, has been succeeded by the Reverend T. B. Macdonald.

Movements from parish to parish by the inferior clergy were somewhat fewer in 1958 than in the preceding year, as recorded in our columns. There was also rather less movement

of clergy from one diocese to another.

This is a matter which is deserving of close attention by the bishops. The day is surely gone when a man was ordained by a given bishop for a given diocese. True, this has been the custom since time immemorial—for very good reasons which no longer apply. The Australian Church has now attained the point at which it should see the greatest possible movement of clergy between different dioceses, if we are to clothe with the raiment of the spirit, as it were, the bones of the Constitution.

Parochialism is a bad thing. None disagrees with that. But diocesanism is a worse thing, and too few are even aware that it exists. One intelligent and practical method of attacking it might well lie in a direction suggested by the present Bishop of Willochra: that newly ordained clergymen should serve a substantial part of their curacies in remote parts of the Commonwealth, and/or in the Armed Services.

### EXPERIENCE

It is to us self-evident that a priest who has served outside one particular diocese is likely to be a far better priest, other things being equal, than one who has lived and worked solely in the "tradition" of that particular diocese all his life. To forestall criticism, let it be clear that we have here four "particular" dioceses in mind!

Theological training in Australia is still a patchy business, and the shortage of ordinands continued throughout 1958, together with the regrettable necessity of placing men in charges of parishes after curacies which are in most cases ridiculously short.

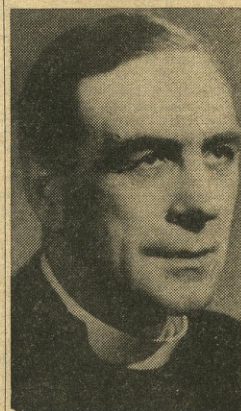
Greater numbers of students were to be found in our theological colleges, whose staffs did their usual truly notable job with material not all of which was of the most promising quality.

There was no raising of the standard of the Th.L. degree of the Australian College of Theology during 1958. This is a pity. The Th.L. is, no doubt, what it modestly purports to be, and that is frankly not very much: the Delegates have good cause for modesty about it!

Among the continuing failures of the Australian Church during the year must be listed,

first, the fact that it is still impossible for an Australian Church during the year must be listed, first, the fact that it is still impossible for an Australian university student to take a theological subject among those he elects for a first degree course. Just how ridiculous this is, and how inexcusable even in a country ridden with sectarianism as Australia, may be judged from the fact that a first degree student in Singapore, where there are not only different Christian denominations but heathens and members of non-Christian faiths, can pursue one or more theological subjects in the course of their reading for first degrees. The same is true of many Indian universities.

Yet Australia is a "Christian" country!



**TRANSLATED:** The Bishop Suffragan of Barking, England, the Right Reverend H. R. Gough, to Sydney, in December.

The second continuing failure which must be listed is in the field of press and public relations. A little has been done, on a shoe-string budget, in the diocese of Sydney, to its great credit. But it is only a little, and the fact is that the Church in Australia as a whole has continued to get far less than its fair share of press publicity. The only thing about the Church which can ever be guaranteed to make a headline is a scandal—and

[Continued on page 8]



## A VENTURE TO THE INTERIOR

### THE SITUATION FACING THE CHURCH IN AFRICA

FROM A CORRESPONDENT

London, December 24

Canon Max Warren's "C.M.S. News-letter," for January, is, he says, a venture to the interior of the situation facing the Church in Africa, though he deals chiefly with Uganda.

He takes the charge of the Bishop of Uganda, the Right Reverend L. M. Brown, in his synod in January, 1958, and focuses his remarks round three points in that charge:

• The Church really belongs to Uganda; it is not a foreign Church.

• The Church will have a greater responsibility to the country when Uganda becomes fully self-governing.

• The Church, while really native to Uganda, is also part of the Universal Church of Christ, which is to be found in every country and in every age from the day of Pentecost until now.

Canon Warren quotes a passage from Philip Mason's *The Birth of Dilemma*, which is relevant to the Buganda in 1862. "They were a people in waiting, waiting for a force that would unite them, that would revive them with fresh ideas."

#### LOST OPPORTUNITY

One of the tragedies of history is that the message of the Christian Gospel had the opportunity to be the "force" to unite the whole area that was to become the Protectorate, but the opportunity was lost, and the division between Christians is one of the most serious religious and political problems in Uganda today.

He recommends Kenneth Ingham's historical study, *The Making of Modern Uganda*, as affording a valuable appraisal of the work of Christian missions and the emergence of the Church, and as giving a sympathetic account of the acute dilemmas facing the Buganda today.

The intellectual development of the once backward races, and its danger to Europe and America if an insulting policy towards these peoples is continued, is realised by Dr Oliver, in his book, *Sir Harry Johnston and the Scramble for Africa*.

#### PRIVILEGED POSITION

The Buganda Land Agreement of 1900 was based on identification of the interests of the Buganda peoples with the support of the British Administration. "It was of the essence of such an idea that the Buganda should enjoy a unique and highly privileged position among the other peoples of the territory."

But the Buganda cannot live in the past and must justify their "highly privileged position," because no law on earth can buttress up a thing that nature means to decay.

Uganda is an area of rapid change. The moral disintegration at work in the urban conditions of Kampala and its suburbs has been painstakingly set out in the study, *Townsmen in the Making*, published by the East African Institute of Social Research.

The study gives evidence of the need for a more careful examination of the economics of woman's independence in Buganda today, and of what a Christian sexual ethic involves in African society.

It is obvious that the Church in Uganda needs the service of more men and women with psychiatric training and experience.

What, then, is the answer of the Church to the confusion in morals and in the political scene in Uganda today?

Two recent books, *Land of Promise*, by Mary Stuart, and *Growth of the Church*, by John Taylor, make for understanding. The latter, written by one who loves and knows Africa,

and has served her and won the affection and trust of many of her people, will lead to deep heart-searching, and may come to stand as a missionary classic.

Its penetrating analysis of the relations of the African Church and foreign missionaries is followed from the beginning of that relationship up till today.

It is clear from this study that in the Church the control of the foreigner should disappear and Mr Taylor is urgently concerned about the need to strengthen the pastoral ministry of the Church.

The message of the book may open a new and exciting chapter in the relations of the Church in Africa with those from other lands, who bear witness by their presence to the fact that the local Church is also part of the universal Church of Christ.

The moral of the whole may be pointed by some words in a letter from a C.M.S. missionary teaching in an African school:

"What we need is the wisdom which is the knowledge of God. . . . I am forever lamenting lack of knowledge. Nothing can be too good for the service of God."

## A POWERFUL ATOM IS THE FEARLESSNESS OF LOVE

ANGLICAN NEWS SERVICE

London, December 24

In the December issue of the newspaper of the Diocese of Coventry, the Bishop of Coventry, the Right Reverend C. K. N. Bardsley, writes of the significance he sees in the gift of an icon to Coventry Cathedral from Stalingrad Cathedral.

The bishop writes:—

"This icon has on it the picture of a Mother and Child."

"It comes from one bombed city to another, to remind us perhaps of the folly of war, to help us to remember that love is stronger than hate, to stimulate us to trust one another rather than to be suspicious of one another."

"Here is a gesture not merely of friendship but of faith. It tells us that there are still Christians in Russia."

"It bids us not to despair but rather to recall that in the darkness of a pagan world a light shines."

#### OLD LINK WITH NEW WORLD

ANGLICAN NEWS SERVICE

A special service was held in the restored parish of St. Bride, Fleet Street, last Sunday to commemorate the church's historical link with the New World.

Representatives of the American Ambassador and the High Commissioner for Canada attended the service.

A chaplet was placed before the panel near the high altar commemorating Governor Edward Winslow, who was apprenticed to a Fleet Street printer before he sailed in the *Mayflower*, and the Pilgrim Fathers.

Flowers were also placed on the font before the memorial to Virginia Dare, the first British child born on American soil, whose parents had lived in the parish.

In connection with the restoration of St. Bride's some inscribed panels bearing the names of those who had made possible the rebuilding of St. Bride's were unveiled.

## GOOD EARLY RESPONSE

### INTER-CHURCH AID APPEAL

ANGLICAN NEWS SERVICE

London, December 24

The Inter-Church Aid and Refugee Service of the British Council of Churches issued an encouraging statement on Monday on the progress of the Christmas appeal.

There is every prospect that contributions from church collections will also show an increase, though perhaps not as large as that from individual contributors.

Many churches have asked Inter-Church Aid for refugee photographs to display near the crib, and for literature to give to the congregations.

Contributions to the appeal already total £25,000 as against £10,000 received last year by the same time.

The amount collected at Christmas time accounts for about a quarter of Inter-Church Aid's revenue for the whole year.

Another big drive for funds is made during Christian Aid Week, which will be from April 27 to May 2 next year. It is directed towards the non-church-going public.

The Director of Inter-Church Aid, Miss Janet Lacey, said that this refugee service depended for its existence on the continuing generosity and compassion of individual church members.

"Christmas is an appropriate and logical time for Christians to intensify these efforts," she said.

Next year, beginning on June 1, a World Refugee Year will be observed. It is expected that the churches will lead the rest of the community in their unflinching efforts to help the refugees.

## DISCUSSION IN PARLIAMENT

### AID FOR CHURCH SCHOOLS

ANGLICAN NEWS SERVICE

London, December 24

The Church Assembly's request for increased aid for Church schools was discussed by the House of Commons on December 18.

At its meeting last month the Church Assembly decided to ask the Ministry of Education to increase its grant to aided schools from 50 to 75 per cent.

Mr Eric Fletcher (Islington, East, Labour) asked the Minister of Education what action he proposed to take.

In reply the Parliamentary Secretary, Sir Edward Boyle, said that the Minister intended to discuss the possibility of more help for Church schools with the parties concerned.

Mr Fletcher pointed out that the problem was serious and pressing, needing a satisfactory solution at an early date.

Sir Edward said that he was unable, at the moment, to give an exact date. However, the Minister was proposing to discuss the question with representatives of the churches, local authorities, and members of the teaching profession.

The Government had also invited other political parties to consult with them.

In this respect the Government's action is following the pattern of the preliminaries to the 1944 Education Act.

### EDUCATION FOR 429 AFRICANS

### CHURCH SCHOOL FOR RHODESIA

ANGLICAN NEWS SERVICE

London, December 24

The synod of the diocese of Mashonaland has decided to establish a secondary school for Africans in the Federation of Rhodesia and Nyasaland.

The school, to be called St. Bernard's, will be on a site ten miles north of Marandellas, and will have places for 420 children.

The scheme is expected to cost £141,000, and of this amount £60,000 has been promised.

The Anglo-American Corporation, the Rhodesian Selection Trust and the Oppenheimer Memorial Trust have all contributed.

The co-founder of Ruzawi School, Canon Robert Grinham, has been asked to be secretary of the steering committee for the foundation of St. Bernard.

The Churches, with Government assistance, have pioneered and developed African education. In recent years the Government has founded more schools for Africans, but since World War II many more educational facilities are needed, and the establishment of the University College of Rhodesia and Nyasaland has accentuated the need for African secondary schools in the Federation.

### PRESIDING BISHOP FAREWELLED

THE "LIVING CHURCH" SERVICE

New York, December 22

The Presiding Bishop of the Protestant Episcopal Church in America, the Right Reverend A. C. Lichtenberger, and Mrs. Lichtenberger, were given a testimonial dinner in St. Louis at his last formal appearance as diocesan.

The dinner was arranged to pay tribute to the "Head Man and His Lady," who left Missouri for Connecticut and New York, where Bishop Lichtenberger will take up duties as Presiding Bishop.

Bishop Lichtenberger was given a set of gold cuff links engraved with the seal of the Presiding Bishop, and his wife a charm bracelet, in addition to a cheque of nearly 3,500 dollars for their personal use.

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## NEW DEAN WELCOMED IN BRISBANE

### INSTALLATION SERVICE IN S. JOHN'S CATHEDRAL

FROM OUR OWN CORRESPONDENT

Brisbane, December 24

The Archbishop of Brisbane, the Most Reverend R. C. Halse, installed the Reverend William Pye Baddeley, formerly Vicar of St. Pancras, London, as Dean of S. John's Cathedral, Brisbane, during Evensong last Sunday.

The Governor of Queensland, Sir Henry Abel Smith, and Lady May attended the service.

The new Dean was presented by the Venerable Frank Knight, who has been Acting Dean since last May, when the former Dean, the Very Reverend D. E. Taylor, left to take up an appointment in South Devon.

After the Registrar of the Diocese, Mr R. T. St. John, had read the mandate of appointment and the Dean-designate had made the solemn promise to do his duty, Archbishop Halse conducted the new Dean to his stall and blessed him.

In his sermon Dean Baddeley said that the Feast of S. Thomas was a day of great significance for him.

He was made deacon on that day seventeen years ago, and the following year, after he had been ordained priest, he celebrated the Eucharist for the first time. Now, on the eve of the feast, he had been installed Dean of S. John's Cathedral.

#### DAILY DEDICATION

A Christian must surrender himself to God, not once in a lifetime, but day by day, he said.

"If a man places himself in God's hands to be used by God, He will accept that offer and use that person."

"I ask you with me to dedicate, to surrender, to give your lives once again to God this night."

Then, out of the living silence of a kneeling congregation, came his voice offering himself and all the people to God.

The service of installation was the culmination of weeks of preparation and growing excitement.

Since Archbishop Halse announced Dean Baddeley's appointment more than three months ago the Deanery has been renovated and repainted outside.

A large number of diocesan officials gathered on the railway station to welcome the Dean and his family on their arrival on December 16.

The Archbishop then entertained the Baddeleys at lunch at Bishopsbourne, where they met the residentiary canons and members of the chapter.

The new Dean expressed great delight when he was shewn the cathedral.

"I knew, being a Pearson church, that it would be lovely, but this exceeds all that I had

expected. It must be finished," he said.

On Friday evening the cathedral congregation gathered in the social room in vast numbers to welcome Dean Baddeley—a warm welcome in more ways than one as the temperature was in the 80's.

Archbishop Halse entertained the clergy of the diocese and their wives at a garden party at Bishopsbourne to meet the Dean and Mrs Baddeley last Monday.

That evening the last of the 'ormal welcomes took place in All Saints' Hall, where members of the Federal and State Governments, the City Council, the University of Queensland, and leaders of other denominations met the new Dean of Brisbane.

## NATIVITY PLAY AT FLINDERS NAVAL DEPOT



A scene in the final tableau of the Nativity Play presented by the Flinders Naval Depot Sunday School in the chancel of the R.A.N. Memorial Chapel on December 14. The play was produced by the chaplain of Flinders Naval Depot, the Reverend J. O. Were, R.A.N.

## ENROL NOW FOR THE R.S.C.M. SUMMER SCHOOL IN MELBOURNE IN JANUARY

FROM A CORRESPONDENT

Melbourne, December 24

The Victorian Branch of the Royal School of Church Music is conducting its fourth annual residential summer school at S. Andrew's Church, Brighton, from January 13 to January 23.

There are still vacancies at the school for both residential and day students.

The summer school course is designed specifically to help the organist/choirmaster of parish churches, especially those with limited resources.

The lecturers who will take part in the course are all well aware of the problems confronting the amateur church musi-

cian, and are included as lecturers mainly for that reason.

At the same time, an experienced church musician will also find much benefit in the course.

Among the lecturers are: Mervyn Byers, organist and master of the chorists at S. Andrew's Cathedral, Sydney.

Peter Chapman, choirmaster of the Canterbury Fellowship Choir, Melbourne.

Bernard D. Clarke, organist and choirmaster of All Saints', East St. Kilda.

Leonard Fullard, organist and choirmaster of Christ Church, South Yarra, and conductor of the Oriana Madrigal Choir and the Dorian Singers.

The Reverend A. J. Grimshaw, Chaplain to the Victorian Demonstration Choir.

Lance Hardy, organist and choirmaster, S. Paul's Cathedral, Melbourne.

The course has been planned with emphasis on the spiritual side of the church musician's work and his place in parish life.

The subjects of the lectures include "Choice of Music for the Holy Communion Service," "Sung Mattins and Litany," "Music for Small Organs," "The Voice in Worship," "Simple Tudor Music for Parish Choirs" and "Taking a Choir Practice."

The director of the course is the organist and choirmaster of S. Andrew's, Brighton, Mr John Barrett, who has had considerable experience in parish

and cathedral music, both in England and Australia.

The Victorian Committee of the R.S.C.M. hopes that all who are interested in the improvement of standards in parish church music will make the activities of the summer school widely known among church musicians, would-be musicians, clergy and theological students.

Some vestries have already paid the fees to send their church organist to the summer school.

People interested may attend any part of the course on any day, and are asked to secure a copy of the programme of lectures and demonstrations.

Application forms and further details may be obtained from Mr A. V. Batson, C/- Trinity Grammar School, Kew, Victoria.

## C.E.B.S. RAISES £1,700 IN "BUY-A-BRICK" CAMPAIGN

FROM A CORRESPONDENT

Brisbane, December 24

The Church of England Boys' Society in the Province of Queensland brought its activities for the year to an end with a highly successful appeal for funds, a leaders' dinner, and a gay break-up party.

The appeal was launched to help complete the newly acquired Bowder Park Camp at Coolool.

The boys collected £1,700 by door-to-door collection in the metropolitan area.

This £1,700 represents, in effect, 68,000 bricks sold by the young workers. The development committee, which has been largely responsible for the success of the appeal, will not confine its activity to camp development.

Next February it proposes to open a C.E.B.S. shop and sports store in Brisbane, a venture which will assist the central funds of the society and help the mothers in buying uniforms for their sons.

Fifty leaders attended the leaders' dinner at the Canberra Private Hotel. The guest of honour was the Archbishop of Brisbane, the Most Reverend R. C. Halse.

The combined break-up party was held in S. John's School House.

The climax of the day was

## PROGRESS IN PARISH

### STONE SET FOR NEW CHURCH

FROM A CORRESPONDENT  
Adelaide, December 24

The Bishop of Adelaide, Dr T. T. Reed, set the foundation stone of the new Church of All Saints, Colonel Light Gardens, last Sunday afternoon.

Colonel Light Gardens is one of Adelaide's southern suburbs.

About a dozen visiting clergy and 750 parishioners and friends were present at the ceremony.

The harmonium, amplified from the old church, which is but a hut, provided a solid accompaniment to the singing.

Some trouble was experienced in placing the stone, but it was finally fitted into place.

The old church was opened at Colonel Light Gardens in 1926 as a mission church of S. Columba's, Hawthorn.

In 1947 it became a separate parish.

The parish canvass conducted in 1957 provided the money for the church.

The present church will be used as a hall after the new church is erected.

Since 1947 the parish has built four new tennis courts, as well as a modern home for the rector, the Reverend R. F. Steele.

## "THE SONG OF THE PILGRIM" AT PERTH COLLEGE

FROM OUR OWN CORRESPONDENT

Perth, December 29

Some sixty juniors of Perth College early this month took part in a religious play entitled "The Song of the Pilgrim."

The play, which was written and produced by a member of the Community of the Sisters of the Church, centres round Tara, a young Indian girl.

In her seeking for God she joins a happy company of young pilgrims on their way to church.

There she learns, among other things, why she is here on earth and how through prayer and sacrament she can receive the grace she needs to lead her on to heaven.

Finally, after Tara herself receives Baptism, Confirmation and Holy Communion, the "Bishop" sends her forth in the Name of God to shine for Him in her own land.

The sacraments were enacted by tableaux, mime and banners

and readings from the Holy Scriptures.

The setting for the play was within a cruciform "church" beautifully arranged on the covered playground of the college. It was outlined with cordons, and had a miniature altar, font and chairs, and a large arched doorway.

The play was an act of worship offered by the children as one of their missionary works.

The pupils of Perth College have raised two hundred pounds for the New Guinea Highlands Special Appeal this year.

### DATE FIXED FOR CONSECRATION

FROM OUR OWN CORRESPONDENT  
Rockhampton, December 30

The Bishop-elect of Rockhampton, the Reverend T. B. McCall, is to be consecrated on February 2, the Feast of the Purification of the Blessed Virgin Mary.

The consecration will be held in S. John's Cathedral, Brisbane, and the consecrating bishop will be the Metropolitan of Queensland, the Most Reverend R. C. Halse.

The date of Mr McCall's enthronement here has been set for February 19.

## CHURCH UNITY PROPHESED

FROM A CORRESPONDENT  
Mallangance, December 22

The Bishop of Grafton, the Right Reverend K. J. Clements, set the foundation stone of the new church of All Saints at Old Bonalbo on December 6.

In his address Bishop Clements said that younger generations would probably see a united Church in Australia. Though unity would take some time to come, progress was being made.

The rector, the Reverend J. W. R. Hilliard, welcomed the bishop and Mr. Theodore Johnston, son of the donor of the land on which the church will be built.

The congregation, which came from Mallangance, Tabulam, Bonalbo and Old Bonalbo, included members of the Methodist and Presbyterian churches.

## C.S.I. VISITOR NEXT YEAR

### PREPARATIONS IN SIX STATES

FROM A CORRESPONDENT  
Melbourne, December 24

The general secretary of the Student Christian Movement of India, the Reverend H. J. F. Daniel, will visit Australia from January 10 to March 4 as guest of the Australian Christian Youth Council.

The Australian Christian Youth Council is the youth department of the Australian Council for the World Council of Churches.

Born at Yamethin, Burma, Mr Daniel completed school education with distinction at Rangoon.

He graduated Bachelor of Arts with honours in Economics at Madras Christian College, Tambaram, at the University of Madras, and then read for Holy Orders at Queen's College, Birmingham, England.

He was made deacon in 1949 and priested the following year. Since 1954 he has been a presbyter in the Church of South India.

Mr Daniel is a member of the executive committee of the World's Student Christian Federation.

He will visit the six Australian states during his two-month tour of Australia.

His itinerary includes the National Conference of the Australian Student Christian Movement, the Third Australian Conference of Christian Youth, the annual meeting of the Australian Council for the World Council of Churches, and the Australian Student Christian Movement Staff Conference.

## CLERGY WIVES' CONFERENCE

FROM A CORRESPONDENT  
Melbourne, December 24

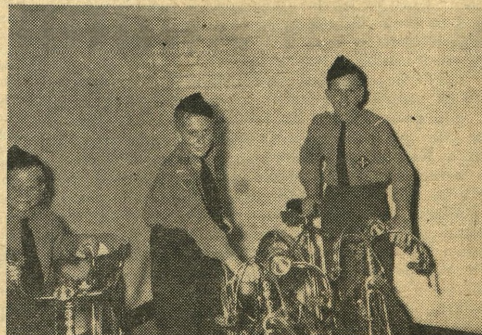
The fourth annual Clergy Wives' Conference of the Diocese of Melbourne will be held at the Retreat House, Cheltenham, Victoria, from February 23 to February 26.

The Director of the General Board of Religious Education in Melbourne, Mr Val Brown, will conduct a complete Parish Life Conference.

In the hope that participants will be able to attend the whole of the conference, provision has been made for three full-time baby sitters.

The cost of the conference is £3/5/-.

Further details may be obtained from Mrs P. R. Cooke, S. Andrew's, Vicarage, Rosanna (JL1535).



The three winners in the "Buy-a-Brick" competition, Allan Reardon, Ross Jones and Frank Spork, who sold a total of £166 worth of bricks, were overcome with excitement when the chairman of the development committee, Mr A. L. Eastman, presented each with a Malvern Star Super Deluxe bicycle.



# THE ANGLICAN

Empowering the Church

THE ANGLICAN FRIDAY JANUARY 2 1959

## BELIEF AND ACCIDENTS

What a damning commentary it is upon the way we live in Australia that, once again, the nation should have beaten its tragic record for accidents—particularly road accidents—during the secular carnival into which the Christmas holy day has degenerated, and during the pagan New Year holiday. To Christians, there is something particularly galling about the fact that the highest incidence of road deaths invariably occurs during what used to be the Christian festivals of Easter and Christmas: there could be no worse examples of misuse, or abuse, of essentially good things than these. The same principle applies in lesser degree to the way that Sunday is observed nowadays by most of the community—not as a day of re-creation and rest; but the reverse; not as a day for worship and prayer, a day for the home and for family life, but as a day of selfish enjoyment and pleasure, for self-indulgence to the point of adding a dash of homicide.

Strange as it may seem to secular-minded Australia, the root cause of nine out of ten road accidents happens to be a moral one. More, it is religious. Even more than that, it is Christian. Of all the great differences between Christianity and the other systems of religious belief, the one which stands out most is the emphasis that our belief places on the sanctity of the individual human personality. Against a Buddhist or Muslim background—ignoring secular economic factors—the loss of one more or less life in a traffic accident is a matter of little moment. In a Christian context, on the contrary, it is a matter of supreme importance: such a death involves not only the personality of the killed; it brings into question the whole attitude of the killer.

The truth is that no motorist who exemplifies in his actions as a driver the Christian virtues of tolerance, of humility, of meekness and the like is likely ever to cause the death of another of the children of God. Here is surely an approach to one of Australia's most shameful problems which might profitably be explored and developed?

## A Welcome Statement

An interesting, perfectly proper and, in one way, very encouraging divergence of opinion within the hierarchy of the Roman Catholic Church in Australia during the past week has received rather less attention from the secular Press than it merited. The Roman Catholic Coadjutor Archbishop in Melbourne, THE MOST REVEREND J. D. SIMONDS, stated during a Christmas Day telecast in Melbourne that he personally was "completely unconnected with" the incursion of the Roman Catholic Church (specifically, by clear implication, that of ARCHBISHOP MANNIX) into Federal politics during the elections last November. The precise words used by His Grace were: "... a great number of people have expressed to me their distress that last month, during the election campaign, the Church became involved in bitter political controversy, which is always a very regrettable circumstance... Whenever the Church's ministry and spiritual mission becomes befogged with political issues the cause of religion always suffers..."

In all the circumstances of the position as it is generally known to exist in Melbourne, this was a highly courageous statement, which should earn for ARCHBISHOP SIMONDS the respect even of those within the Roman communion who may not share his view. As Anglicans, we may well rejoice that this true son of the tradition of Louvain, the first Australian citizen by birth to become an archbishop, has chosen to shew that the pristine concept of individual freedom in things not *de fide* is still alive in our sister communion of the West.

There is an added significance in ARCHBISHOP SIMONDS' statement because, though it would be unwise to over-emphasise the fact, he holds his appointment *cum jure successionis* and he represents, like another Roman archbishop in New South Wales—also educated at Louvain—a comparatively new strain in the Roman hierarchy which is not Irish or Italian; but Australian. Many of those non-rational divergences as between Celt and Briton which were irresolvable in years gone by assume their true perspective of comparative unimportance as between one Australian and another. Anglicans who, like Roman Catholics, regret that theological variations of emphasis should have been compounded by gratuitous racial feeling for so long, will rejoice as this complicating factor withers away, leaving the decks cleared for us all, as Australians and as Christians, to try to ascertain what ground we have in common, and to enlarge it.



"Everything which touches the life of the nation is the concern of the Christian."

—The Archbishop of Canterbury

## The New Year And Its Challenges

Even at short range the fallible eye of Man is not very accurate in foreseeing the future. And so, even though we stand now on the threshold of 1959, it is difficult to predict what the immediate future has in store for a world still split into two camps, threatening each other as they continue the production of weapons, capable, as a New York editor remarked the other day, of "obliterating Man and all his works."

And yet, as we pass from the celebration of a Christmas at least superficially quieter internationally than any recently known, Christian men and women must continue to dare to hope (and to pray and work) for peace.

One of the big world problems of 1959 will be the future of Berlin. The Russians, in pursuance of their line of blunt diplomacy, have issued an ultimatum to the three Western Powers sharing the control of Berlin with them, that "freedom" of the city must be achieved within six months.

While this attempt at a unilateral denunciation of an arrangement that has continued since the end of World War II and provoked a major crisis in 1948 has, not unnaturally, drawn protests from the West, it is surely time that a concerted effort was made to solve the problem not only of Berlin but of Germany itself.

Until the re-unification of Germany has been attained it is hard to visualise real peace in the geographical heart of Europe. But, of course, it must be, as far as is humanly possible, a guaranteed peace.

Apart from this German question, which symbolises the division in Europe, the Western Powers face in 1959 some acute and embarrassing internal problems.

## Revived France Has Vital Role

France is at the centre of the most crucial one. The year now dying has seen the resurgence of France under General de Gaulle after a mid-year crisis which had the friends of France in the blackest despair.

Early in the New Year de Gaulle will move from Premier to President with unprecedented powers. Some may wonder whether they are not powers dangerously close to Fascist dictatorship, especially bearing in mind the unrepresentative nature of the new Parliament as the result of the second-ballot system. This has given France the appearance of a country which has ousted the Communists. But, in spite of the handful of seats the Communists won, their supporters are still numbered in millions.

However, France with a strong hand at the helm is certainly infinitely to be preferred to the nation which almost collapsed like a house of cards a few months ago.

Yet the angry division in Western Europe over economic co-operation in the common market is centred on France, showing that France resurgent

can be almost as great an anxiety to her friends as France demoralised.

It is fervently to be hoped that the New Year will reveal that such gaps in policy can be bridged, or, at the least, reconciled so that Europe as a whole may move toward those easier relationships between all nations which alone can relax world tensions.

## Making Science Work For Us

But, transcending all problems of relationships between individual countries, there is posed the great question of nuclear disarmament. At least the nuclear powers are still in consultation about the banning of tests, and it is possible to hope that 1959 will see a definite step taken toward turning the scientific genius of man away from the piling up of atomic warheads into channels which will be truly beneficial.

We live in a remarkable age of scientific discovery. The probing satellites sent into outer space by Russia and the United States in the past year or so must greatly increase our know-

ledge of God's universe. The pity is that fear of the dreadful use which may be made of such new knowledge overclouds our appreciation of it.

Surely Christianity must strive more and more to influence the harnessing of science to constructive purposes.

The New York editor whom I quoted earlier said cynically: "Religion, the moral springs of action, our codified ethos, is a rubber-stamp for our dead politics. Perhaps religion, by its nature, must always be after the fact. Perhaps it must always be the rationalisation of our actions rather than the inspiration thereof. But it might be worth a little effort to find out if that sad conclusion is necessarily so."

One feels that that viewpoint is unnecessarily pessimistic. Noting the way in which our churches were filled on Christmas morning (three, four and five celebrations of Holy Communion took place in some city churches), one is inclined at this season to take the most optimistic view of the widespread and confident hope placed in Christian faith and works.

But, alas, we know that this is not a sustained hope if it is to be measured by church attendance at seasons apart from Christmas and Easter.

## RELIGIOUS BROADCASTS

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

RADIO SERVICE: 9.30 a.m. A.E.T., 10 p.m. W.A.T.

\*January 4: From Wells Cathedral, England, conducted by the Reverend J. G. Rowe. Broadcast from the B.B.C.

DIVINE SERVICE: 11 a.m. A.E.T. (N.S.W. only).

January 4: Wesley Chapel, Sydney. Preacher: The Reverend Alan Walker.

RELIGION SPEAKS: 3.45 p.m. A.E.T. and W.A.T.

January 4: "Frontier" — A Christian Monthly Review.

COMMUNITY HYMN SINGING: 6.30 p.m. A.E.T., 6 p.m. W.A.T.

January 4: Albert Park Methodist Church, Melbourne.

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

January 4: The Westminster Madrigal Singers, Melbourne.

PLAIN CHANTINITY: 7.30 p.m. A.E.T. and W.A.T.

January 4: The Reverend E. R. Rogers.

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

January 4: For the First Sunday in the New Year. Broadcast from the B.B.C.

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

January 5: The Reverend T. F. Keyte.

READINGS FROM THE BIBLE: 7.10 a.m. A.E.T., 8.10 a.m. A.E.T., 8.25 a.m. S.A.T., 8.10 a.m. W.A.T.

January 5-9: The Reverend Stephen Varndell.

PAUSE A MOMENT: 9.55 a.m. A.E.T., 9.25 a.m. W.A.T.

\*January 5-9: The Reverend A. V. Maddick.

DAILY DEVOTIONAL: 10.30 a.m. A.E.T.

January 5: Miss Rae Campbell.

January 6: The Reverend Merlyn Holly.

January 7: Father Timothy Kelly, M.S.C.

January: The Reverend A. P. Campbell.

\*January 9: The Venerable John Bleby.

January 10: The Reverend Clifford Wright.

EVENING MEDITATION: 11.15 p.m. A.E.T. (11.45 p.m. January 10), 11.23 p.m. S.A.T., 10.53 p.m. W.A.T.

January 5-10: The Reverend Winston O'Reilly.

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

January 7: "Christ's Epiphany" — Father Anthony Woolf and the choir of S. George's Antiochian Orthodox Church, Sydney.

EVENING SONG: 4.30 p.m. A.E.T.

\*January 5: St. Paul's Cathedral, Melbourne.

TALK: 5.20 p.m. A.E.T., 4.50 p.m. S.A.T.

January 10: George Bernanos' "Diary of a Country Priest", reviewed by Niall Brennan.

TELEVISION, January 4:—

ABN2, Sydney:—

9 p.m.: "Stories from the Bible" — "Saul of Tarsus", Dr. Paul White.

10 p.m.: "Watch and Pray" — The Reverend Norman Cocks.

ABV2, Melbourne:—

6.20 p.m.: "Stories from the Bible" — "Moses", The Reverend Lewis Firminger.

10 p.m.: "Christ in Majesty" — The Dean of Llandaff discusses Jacob Epstein's Rood Screen and Figure in his cathedral.

## ONE MINUTE SERMON

### WHAT IS FAITH?

HEBREWS XI: 1-16

BUT what is faith, what is a trust? Never perhaps, has it been described more vividly, or more vividly illustrated than in the present chapter.

"Faith is the sure confidence of things hoped for, the conviction of things not seen. Faith is a frame of mind, an attitude towards life, which greets things hoped for as the certainties of the future, and embraces the unseen spiritual things as being alone the real."

How richly he illustrates his definition. The elders are the people of the past ages, our predecessors in life's history. They had witness borne to them in the pages of Holy Writ. The writer, as it were, opens for us the Old Testament to show us from beginning to end the achievements of faith. The form of the Creation story may be drawn from Babylon, but against any materialist view is the author's affirming that all was made by the Word of God.

The universe is not a matter of mere phenomena, but there is a spiritual meaning and purpose behind and within it all. The writer's thought is much akin to the thought of Romans 1:20.

How interesting a commentary does he give us on these Old Testament people.

Abel's offering is not acceptable merely because he offers a life (in contrast with the fruit of the earth offering by Cain), but because he had faith which Cain lacked. Faithful Abel has a message for the readers.

Noah had faith to prepare the ark before the flood happened.

Abraham's faith in going out into a strange land is heightened for us by the traces of a magnificent civilisation whose tokens have been recently excavated in Ur of the Chaldees. In contrast to the moving tents of his journeys he looked finally for a securely founded city. Sarah is mentioned—even Sarah—whom S. Paul rather characteristically ignores.

None of them lived to see the far fulfilment of their promises; they were to the day of their death, pilgrims.

The history of these nomadic patriarchs dwelling in tents and looking forward is certainly a symbolic picture of the Christian life. We too, are meant to be detached from this world, we too should, as they did, realise that we do not finally belong to this world.

They sought a fatherland. God is not ashamed of such men. He goes out to meet their faith and is the rewarder of them that seek Him out. God is the God of Abraham, Isaac and Jacob.

And is it not true of us that our citizenship is in heaven? Are we not called to seek those things which are above, where Christ sitteth at the right hand of God?

Did not our Saviour address to us the words, "Blessed are the poor in spirit; for theirs is the kingdom of heaven?" Finally, do we hear the call "set your affection on things above, not on things on the earth, for ye are dead, and your life is hid with Christ in God. When Christ, Who is our Life, shall appear, then shall ye also appear with Him in glory?"

## CLERGY NEWS

GOODHEW, the Reverend H.R., Assistant Curate at Bondi, Diocese of Sydney, to be Curate-in-Charge of Beverly Hills in the same diocese.

KIDNER, the Venerable H. S., formerly Victorian Secretary of the Church Missionary Society, has been appointed vicar of St. Paul's, Fairfield, in the Diocese of Melbourne.

THORNE, the Reverend G.S., Assistant Curate at Belmont, Diocese of Sydney, to be Curate-in-Charge of Villawood with Bass Hill and George's Hall in the same diocese.

TUNSTALL, the Reverend J. J., formerly Rector of St. Matthew's, Drayton, Diocese of Brisbane, has taken up duties as Rector of Wondai-Proton in the same diocese.

WALLTON, the Reverend J. H., Assistant Curate at Holy Trinity, Coburg, Diocese of Melbourne, to be Priest-in-Charge of St. Eanswythe's, Altona, in the same diocese.

WHEATLEY, the Reverend E. H., Director of the New Guinea Highlands Special Appeal, to be Rector of Islington in the Diocese of Newcastle.

—THE MAN IN THE STREET.

## CHURCH CALENDAR

January 4: The Second Sunday after Christmas.

January 6: The Epiphany of Our Lord.

January 8: Lucian, Priest and Martyr.



## LETTERS TO THE EDITOR

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

Letters should, if possible, be typed, and must be double spaced, both sides, and to the point.

Precedence is always given to correspondence to which the writers' names are appended for publication. Parts of some of the following letters may have been omitted.

## ACQUIESCENCE OF CLERGY

### FUNERAL PARLOURS FOR COMFORT

TO THE EDITOR OF THE ANGLICAN

Sir—Has the Church relegated her age-long duty in the matter of funerals to the funeral director? On every hand, funeral chapels and parlours are enlarged, and enterprising firms prosper by offering all facilities for quick service with no effort spared to make the mourners feel more comfortable than they could possibly feel in church.

Could any clergyman enlighten your reader as to whether any action has been taken by the Anglican Church solely, or in combination with other churches, to combat the usurpation of its rightful duties in the matter of Christian burial.

In a service(?) in a funeral chapel(?), the congregation(?) is requested by the officiating master of ceremonies to "kindly stand." The M.C. then intones, "Ladies and gentlemen, Reverend Blank steps into view from behind a curtain and is graciously permitted to read such excerpts from the Order for the Burial of the Dead as he decides fit or, possibly, such as the M.C. considers will least offend the feelings of the mourners.

The writer admits that the clergy are saved much trouble by accepting the alluring services offered, but what of the cost to the bereaved?

The amount invested in New South Wales in funeral establishments must run into millions and the cost of funerals has become a real burden even to people of moderate means.

I regret being so critical of the clergy, but without their ready co-operation the almost universal practice of resorting to funeral parlours could never have grown.

The day cannot be far distant when weddings will be taken out of the clergy's hands. If mourners feel more comfortable in funeral parlours, why should not wedding guests feel more comfortable in wedding parlours?

A wonderful opportunity opens up for private enterprise to step in and provide wedding parlours of surpassing beauty, so that all, including the clergy-men, will be saved the bother of moving their cars from the church to the reception.

Yours faithfully,  
R. R. BAILEY.  
Sydney.

## THE FUTURE OF THE PRIMACY

TO THE EDITOR OF THE ANGLICAN

Sir—I am in full agreement with the views of Mr R. J. Morgan (THE ANGLICAN, December 12) as to the minimum standards which should be required from the Primate of Australia.

The holder of that office represents the whole Anglican Communion in Australia and should refrain, when acting as Primate, from accentuating any particular type of churchmanship.

The requirements suggested by Mr Morgan are eminently reasonable and do not commit the Primate (to whatever school of thought he may incline) to anything which should offend his conscience, but their adoption would ensure that the great occasions of the Anglican Church would be distinguished by dignity and solemnity.

Yours faithfully,  
(The Reverend)  
L. T. PENWILL.  
Carrick, Tas.

## A NEW NAME FOR THE CHURCH

TO THE EDITOR OF THE ANGLICAN

Sir—A choice of name for the autonomous church in Australia is supremely important and your correspondents E. M. Kent Hughes and "Unspike" (THE ANGLICAN, December 19) rightly discern the anachronism of clinging to the term *Ecclesia Anglicana*. Few Anglicans have ever been aware of the serious handicap the church suffers by being known as the Church of England.

However, to call the church "The Church of Australia" would not only be a misnomer but foolishly presumptuous. "The Church of Ireland" implies that that church is the church of the Irish people instead of only a minority of them.

The solution is also not to be found in naming the church "The Anglo-Catholic Church" for the perfectly obvious reason that those accepting the Evangelical emphasis would completely misunderstand it and become more confused than ever. The only name to which there can be no valid objection is that enshrined in the Apostolic Creed—The Holy Catholic Church—and in which all Anglicans profess weekly to believe.

In the recital of the Creed Anglicans publicly proclaim that they are members of the Catholic Church and yet for all practical purposes believe in their hearts that they are some kind of superior Protestant.

If the Church is truly Catholic it is surely superfluous to qualify it by descriptive adjectives such as Roman, Anglo or any other. What really requires explanation is not why the Church should be called "The Holy Catholic Church," but why Anglicans, both clerical and lay, have been so peculiarly complacent for so long in continuing to describe themselves as Church of England.

If the role of Anglicanism is that of reconciliation, then for the autonomous Church to be known in the community simply as "The Holy Catholic Church in Australia" would, at one fell and brilliant stroke, place the Anglican Church a century ahead of any other Christian body in this nation.

It would not only be a major contribution to the healing of the Body of Christ—the Church Catholic—but would also indicate a national maturity in theological thinking and Christian diplomacy.

Yours faithfully,  
J. R. BLAIR.  
Coogee, N.S.W.

## BISHOP'S ELECTION IN ROCKHAMPTON

TO THE EDITOR OF THE ANGLICAN

Sir—On August 23 the synod of the Diocese of Rockhampton elected the Reverend L. E. W. Renfrey as its bishop, and duly notified him of their choice. It was clearly understood that the appointment was subject to confirmation by the Bishops of the Province of Queensland.

Meantime a paragraph and photograph appeared in the *Advertiser* advising of the appointment, subject to confirmation, and giving some details of his career. No reflection is intended or inferred as regards this newspaper, as the Press in Brisbane had already published the news, and no doubt it appeared in the Press of other capital cities.

Subsequently, after a period of three months had elapsed, the synod met again and made another appointment, which was immediately ratified by the Bishops of Queensland.

This may be, and no doubt is, perfectly in order—but what of the position and feelings of a trusted and experienced priest of this diocese of his wife and family, and indeed of the Diocese of Adelaide generally.

I understand that no later correspondence or explanation has been received either privately or publicly from the Diocese of Rockhampton or the Bishops of Queensland. We, here in South Australia at least, and probably elsewhere, would like to know what is the "black mark" against Mr. Renfrey, or alternatively some statement by the Bishops

of Queensland, which might clear the air. Surely, under all the circumstances of the appointment and the previously mentioned publicity, this is little enough to ask.

The present position is that an injury and an injustice has been done concerning the good name of one of our priests. This is most unfair and unfortunate, particularly as the priest concerned has not had and will not have any chance to make a statement himself.

Good manners, good faith and a modicum of Christian charity would at least be partially restored by a plain straightforward statement from the Bishops of the Province of Queensland.

Yours faithfully,  
ROSS C. JOHNSTON.  
St. George's, S.A.

TO THE EDITOR OF THE ANGLICAN

Sir—A priest of the Diocese of Adelaide who is highly esteemed, the Reverend L. E. W. Renfrey, was elected by a free and open synod as Bishop of Rockhampton.

Subsequently the Bishop of the Province of Queensland failed to confirm the appointment and another election took place. No reason was given, and no official notification was sent to Mr Renfrey.

Not only has this thrown a cloud on a good priest's name, but the Diocese of Adelaide has been slighted and the Rockhampton Synod has been treated as though it were an irresponsible body.

The whole incident is so unsatisfactory that it calls for urgent and immediate reform of methods of synodal elections.

Yours, etc.,  
(The Reverend)  
P. McD. SMITH.  
Auburn, S.A.

## THE OBSERVANCE OF ADVENT

TO THE EDITOR OF THE ANGLICAN

Sir—Thank you for drawing attention to the non-observance of Advent in your Leading Article of December 19.

Unfortunately here in Melbourne we have Christmas what is worse, instead of the carols sung in Advent, and *Magnificat* and *Nunc Dimittis*, carols or Christmas hymns are sung. In some parishes Evening Prayer is not even said on the last two Sundays in Advent.

For years past now this has been going on until now it is hard to find a parish where an orthodox Advent evening service is held. One is compelled to stay at home and read Evening Prayer from his Prayer Book.

The old-fashioned Advent themes—Death, Judgement, Hell and Heaven—are out of date. Why not abolish Advent if its teaching does not suit us in these modern times?

Let us be honest.  
Yours, etc.,  
OLD-FASHIONED  
ANGELICAN.  
Melbourne.

## CHURCH CALENDAR

TO THE EDITOR OF THE ANGLICAN

Sir—May I draw your attention to errors in the recently instituted "Church Calendar" of your paper.

November 30 was given as being both Advent Sunday and St. Andrew's Day, and December 21 is listed as being both the Fourth Sunday in Advent and St. Thomas' Day.

By ancient tradition the observance of red-letter saints' days falling on Sundays of greater solemnity is transferred to a later date, usually the following Tuesday. The Prayer Books 1549-1662 made no reference to conflicting feasts, but the 1928 Revision provided a table on ancient lines. This table is used in the many liturgical calendars available.

You are not alone in this error. The calendar issued by the Promotion Department of the Diocese of Sydney has the Annunciation of the Blessed Virgin Mary being observed in Holy Week in 1959.

Yours faithfully,  
(The Reverend)  
G. E. FOLEY.  
Murwillumbah, N.S.W.

## I'D LIKE TO KNOW

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

### Does the Church teach that hypnotism can only be explained by re-incarnation?

A Victorian correspondent mentions that in a T.V. performance a hypnotist was able to make a woman, who had never spoken French, speak the language fluently. He says that many people consider that this phenomenon can be explained only by re-incarnation.

The idea of re-incarnation is no modern one, although it has been brought into vogue by Theosophy. The primitive idea was that the objective soul never dies. Personal identity may cease but the soul lives on, drawn into a greater whole.

According to the Greek writer, Herodotus, "The Egyptians maintained that Ceres and Bacchus preside in the realms below. They were also the first to broach the opinion that the soul of man is immortal, and that, when the body dies, it enters into the form of an animal which is born at that moment."

"Thence it passes from one animal into another until it has circled through the forms of all creatures which tenant the earth, the water and the air, after which it enters again into a human frame, and is born anew."

"The whole period of the transmigration is three thousand years."

In Greek history, on the other hand, Plato tells how Er returned to life again twelve days after his death and recounted the secrets of the other world—that birth is not the creation of a soul, but the transmigration from one body to another.

Grecian and Egyptian ideas are different from those of Buddhism and Hinduism, where in the next stage of existence a penalty is inflicted for past misdeeds and penance is done.

Purification follows until a soul is finally worthy, through

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

various re-incarnations, to be received into Nirvana and lose personal identity entirely.

There is very little about this migration of souls in early Jewish literature although it did form a larger part of later Judaism.

### The Old Testament has nothing in common with the doctrine of re-incarnation.

"This freedom from all connection with the doctrine of transmigration is a remarkable fact in the history of Israel's faith," says Dr. S. D. F. Salmond in his monumental work, *Christian Doctrine of Immortality*.

From the New Testament, inferences have been drawn of the possibility of a transmigration of souls, as where Herod, in his dismay, speaks of Christ as a re-incarnation of the murdered John the Baptist (Matthew 1:2); and where Christ and John the Baptist are accepted as appearances of ancient prophets (Matthew 16:4).

Neither would seem to be the re-embodiment of the soul, but the suggestion of the re-appearance of the original person, who in each case, stood out so forcibly in the mind of the questioner.

Even the story of the man born blind—"Who did sin—this man or his parents?"—is but a query to shoot home the reason for the man's blindness and does not mean that he is suffering for some evil in a previous stage of existence.

From the New Testament there is little to show that the Jews of our Lord's time were conversant with the idea of re-incarnation.

Even this doctrine of re-incarnation does satisfy the natural

craving for continuance; if it does go far in settling the vexed problem of evil in that it accounts for what is, by what has been, and furnishes motives for the righteous use of the present by the hopes and fears for the future, it does poison life and does rob it of zest and interest. Existence could become utterly weary and unbelievably miserable.

The Jew of old knew nothing of this misery of existence, as he knew nothing of the longing for the extinction of individual existence as the truest means of blessedness.

What, then, does the Church teach about this?

It says that this life is the testing ground for the life to come; that here we must work out our salvation with fear and trembling, for the night comes when no man can work. This life is the sphere for moral testing, and on our attitude here depends our eternal salvation.

The Church teaches that the soul of the believer retains its individuality—its essential personality—and, while sometimes in the purposes of God, He permits an appearance of a departed one, the soul of the Christian believer is with Christ, which is far better.

The Church recognises that it does not possess full knowledge about the nature of the after-life, but it neither suppresses heaven nor hell, nor does it negate our eternal salvation as does a belief in re-incarnation.

To read "The Three Lives of Naomi Henry" or "The Search for Bridey Murphy" is to enter a realm of naivety, of willingness to believe and of superstitious ignorance.

### What is the meaning of "And the Lord God shall give unto him the throne of his father, David"? (Luke 1:32, 33.)

This is but part of the message of the angel to the Virgin Mary when she was told that she would be the mother of Our Lord.

The Jews looked forward to a literal fulfilment of this saying, as can be seen by referring to such Old Testament passages as 2 Samuel 7:13-16, Psalm 89:26 and 27, Isaiah 9:6, 7. The popular Jewish hope was that the coming Messiah would be a sovereign ruler exercising great power.

The meaning for to-day is, I think, a spiritual one. The throne is always a symbol of power and authority, so the angel takes this symbol and allises it with Our Lord's ancestry. He shall rule—but his rule will not be an earthly one, passing and transitory: it will be a heavenly reign, eternal and spiritual, over "a twice born people", a spiritual Israel.

This sovereignty of His increases whenever men's consciences grow more sensitive. Harley Jones tells of an answer given by an earnest Hindu to the eternal question, "What think ye of Christ?" He said, "There is no one else who is seriously bidding for the heart of the world. There is no one else in the field."

In our desire to get the spiritual meaning of the text, we must not overlook the literal truth.

In the chancel of Westminster Abbey directly above the spot where the monarchs of England have been crowned for hundreds of years are found these words: "The Kingdoms of this world are become the Kingdoms of our Lord and of His Christ and He shall reign forever and ever." (Revelation 11:15).

There is a day when Christ will indeed reign and goodness will triumph, for "He must reign."

## FORGOTTEN MEN ?

TO THE EDITOR OF THE ANGLICAN

Sir—The recent synod of the Diocese of Sydney dealt very effectively with the scale of stipends for clergy, which now range from a minimum of £750 p.a. for a man in deacon's orders to £950 and a house for the rector of a parish—both of them with full travelling allowances. These are minimum stipends which provide (as they should) for something more than a bare livelihood.

It is to be regretted that no advance has been recorded in the pension rates.

Pensioners who retired prior to 1955 are still on the scale of pensions adopted in 1920 to meet the then cost of living—£193/15/- for clergy (a man and his wife) and £100 for a widow.

These incomes for men and women in their seventies and eighties obviously call for early and substantial increases, for not only are there the immediate hardships inflicted on those who have laboured during the heat and burden of the day, but there is the reflex influence on the young and able-bodied clergy of to-day.

The comments that "they are getting what they paid for" (but in a depreciated currency) and "if in health and strength (at 70 and 80?) they can earn sufficient to have a comfortable living," and again "There is the old age or social services pension" (for which many are not eligible) show a minimum of interest and concern over the clergy in the retirement that bodes ill for the active young clergy of to-day when they, too, retire from active ministry.

I suggest, sir, that our clergy and church people take an active interest in their retired workers, and arrange for an in-

crease of pensions commensurate with the recent increase in stipends.

Meanwhile the weekly envelopes in the offertory provide opportunity for giving some assistance. Starting with Christmas Day, why not mark at least one per month of the special envelopes for clergy pensions and return such at regular intervals to the chairman of our stipends and pensions committee, the Right Reverend R. C. Kerle?

Yours faithfully,  
(The Reverend)  
W. J. OWENS.  
East Roseville, N.S.W.

## OPPORTUNITY TO BE SEIZED

TO THE EDITOR OF THE ANGLICAN

Sir—What a wonderful opportunity for the Sisters of the Church and/or some other Church body to found a school on Sydney's North Shore.

I know that early this year a baby girl (10 months) could not be accepted for even the waiting list at the only Church of England girls' school on this line. Moreover, I have been informed there are more Anglican boys at a school of another denomination in the area than there are of its own persuasion.

There are many Anglican children in my own neighbourhood attending schools of other denominations who would doubtless attend Church of England schools if there were places for them.

If the Church does not provide educational facilities in accordance with the need of the North Shore, we shall surely lose many children to other churches.

Yours faithfully,  
(Mrs.) MARGARET KECK.  
Pymble, N.S.W.



# ANGELICAN OF THE WEEK



After a highly distinguished military career, covering more than fifty years, our Anglican of the Week has ended several controversies and started several more by publishing his memoirs immediately following his retirement from active service.

He is Field Marshal Bernard Law Montgomery, Viscount Montgomery of Alamein, K.G.

Son of the fourth Bishop of Tasmania, the late the Right Reverend H. H. Montgomery, the future Field Marshal—at one time described by Sir Winston Churchill as "our only winning general"—was as exuberant in his childhood as only the parson's son of fiction can be.

When his father returned to England in 1901 Montgomery was sent to S. Paul's School, where the present Archbishop of Brisbane, the late Archbishop Temple, and Bishop F. de Witt Batty were educated.

His preference at school was for football and cricket, rather than academic work, until he was suddenly informed that unless his studies improved he would fail to pass the Sandhurst entrance examination.

He promptly worked hard—and duly entered Sandhurst in 1907.

Like Oxford dons, there are two kinds of Army officer: gentlemen, and players.

Montgomery has been a "player" all his life.

Mistrusted, feared, even hated by the inefficient (whether senior or junior in rank to himself), he became by the end of the war probably the best-loved and most respected general officer in the British Army through his astonishing qualities of leadership.

He is one of those rare mortals who, even as a junior subaltern, really grasped the decisive importance of morale in any body of men.

During the war, even as the commander of an Army Group, he was known by sight to all ranks under his command, as part of a deliberate policy. The policy was based upon the obvious fact that men will serve more devotedly a general whom they know than they will serve one they do not.

The men of the Eighth Army did not only know what their General looked like: they knew what he was.

First, before all things, he was an active, practising Chris-

tian, whose deep religious faith was the well of the inspiration and sense of mission which he handed on to the troops. There is a prayer, a Biblical quotation, in the Order of the Day he issued before every one of his famous victories.

Second, he was a superb tactician and strategist, who included in his armoury of talents that touch of intuition and courage which, based upon long and arduous training, distinguish the great from the merely good general.

Australians may have the opportunity of welcoming him again to this country soon.

## FIRST BRANCH OF C.E.M.S. IN DIOCESE OF NEWCASTLE

FROM A CORRESPONDENT

Cessnock, N.S.W., December 23

Sunday, December 14, saw the formation of the first branch of the Church of England Men's Society in the Diocese of Newcastle at S. John's, Cessnock.

Twenty-five members were admitted at the service, which took place after Evensong.

The secretary of the newly-formed branch, Mr L. Freedman, read the first lesson and the president, Mr C. Raisbeck, the second lesson.

The provincial secretary, Brother H. Brown, in his address referred members to the text "Render unto Caesar the things that are Caesar's and unto God the things that are God's."

He reminded those present that there are many clubs and societies for men in the town of Cessnock mainly concerned with the first part of the text dealing with Caesar and the respect for law and humanism, which is a philosophy based on human needs rather than on religion.

But the C.E.M.S. can bring the two parts of the text together by linking them with the society's Rule of Life where the members in the power of the Holy Spirit agree to pray to God every day, to be a faithful communicant, and by active witness, fellowship and service, to help forward the kingdom of Christ.

# BOOK REVIEWS

## SPECTACULAR FIGURE OF JOHN KNOX

THE THUNDERING SCOT. Geddes Macgregor. Macmillan. Pp. 244. 37s. 3d.

THIS is the story of a spectacular Reformation, John the Baptist-like figure written in charming and inspiring modern prose.

For those who may not know their John Knox well it will be interesting to read of his love for England and of the fact that he gave his two sons to the ministry of the Church of England.

He became a priest about 1530, and later was associated with the Reformer, Wishart, whose martyrdom seems to have influenced him to take his place openly with the Protestant side. He was captured by the French in 1549 and spent two years as a galley-slave, which gave him secular status, as well as religious, to the title "minister".

He preached in England until the death of Edward VI, spent the best years of his ministry in continental Europe, and died in his native land as the leader of a national Kirk that had bishops.

For three years until 1559 he was pastor of the English congregation in Geneva. In this year he returned to Scotland, and when in 1560 the Scottish Parliament adopted the Reformation, he was there to guide it and the newly organised Church and to defend it against the destructive policies of Queen Mary.

When this priest of the thundering voice, of the gentle heart and passionate sincerity, of evangelical simplicity, died he

was mourned as a national figure whose memory outshone that of Wallace and of Bruce as a symbol of the independence he secured through a religious reform which led to the Union of the Crowns.

Professor Macgregor, an outstanding world scholar, has written a fascinating and illuminating book that will endure as a standard reference to John Knox.

—C.L.O.

## LITTLE WARMTH OF FEELING

STRAIGHT COURSE TO GOD. Dom Augustine Morris, Abbot of Nashdom. The Faith Press. Pp. 120. 14s. 3d.

SOMETHING seems to be missing from this book despite its soundness of scholarship and reasonable Biblical exegesis.

All that it has to say about man and God is mostly unexceptionable—except for the reference to the Blessed Virgin Mary ("Exalted to heaven to be Queen of saints and angels, reigning there in closest association with her Son, she will always be ready to aid with her mighty prayers those who desire to please him by imitating her humility") which is certainly a dangerous curve on the allegedly "straight" course.

However, there is much that is good in the book. The chapter on "self-denial" deals very clearly with a subject that is often misunderstood.

To some there will be much of interest, to others less; but the impression left with one reader is that it lacks warmth of feeling. The subjects are treated too academically to appeal to those who find their course to God anything but straight.

—G.H.O.

(Our review copy from Church Stores, Sydney).

## RECORD REVIEW

### ORCHESTRATION MESMERIC

RIMSKY-KORSAKOV. Le Coq D'Or Ballet Suite, Russian Easter Festival Overture, BALAKIREV: Islamey (Orch. Cassella), Sir Eugene Goossens and The Philharmonia Orchestra. H.M.V. L.P. 12" O.A.L.P. 1490. 57s. 6d.

THIS deserves to be an extremely popular record. "Le Coq D'Or" is a sinuous, sensuous work, a suite, in fact, from the opera of the same name.

It is almost forgotten now that the work was originally intended as a satire upon the Imperial Government of the time, and, indeed, that is hardly surprising. The listener to the suite will hear only the sounds of the far-off Orient in the mesmeric orchestration of somewhat commonplace tunes.

The work is beautifully played by the Philharmonia and very well recorded.

I reserve my encomiums for the "Russian Easter Festival Overture," which is something for the highest of hi-fi fans. This tone poem describes "the transition from the gloomy and mysterious evening of Holy Saturday to the unbridled merry-making on Easter Sunday morning."

This is a most wonderful splurge of orchestral sound, with bells and gongs thundering through a thumpingly exciting score.

The recording, as I have hinted, is magnificent.

I prefer "Islamey" in its original and piano version, possibly because it sounds harder to play that way.

There is a glitter about this orchestration which is amply realised both in performance and recording, though the actual music sounds unlike Balakirev in this form. But the record is still a winner.

—P.F.N.

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# The Youth Page

TALKS WITH TEENAGERS

## LET'S MAKE THIS NEW YEAR NEW!

### A Happy New Year!

Of all the quaint conceits that have plagued mankind, possibly one of the strangest is the idea that the chiming of midnight on December 31 miraculously changes everything!

Of course, it doesn't; and though we may speak of a "New Year," and wish each other well in the days ahead, the fact remains that the "New Year" is largely patterned by the "Old," and more than good wishes are needed to make it different from the past.

All the same, it is good to want a new beginning.

It is a sign that we are not satisfied with the past, and that is a good way in which to begin the year.

As we look back over the year that has just ended, we see many things that we wish had never happened, and recall many words that we wish had never been spoken.

There is a superficial attitude which some people adopt at such a time.

They say, "What's past is past—let's forget it!"

An unknown poet writes, "Waste no tears Upon the blotted record of the lost years, But turn the leaf, and smile, oh smile to see The fair white pages that remain for thee!"

But somehow, that is not very satisfactory, for it leaves many questions unanswered, and the real problems of life unfaced.

### ALL THINGS NEW

One of the most hopeful things in the Bible, that great book of hope, is God's declaration, "Behold, I make all things new." (Revelation 21:5).

That is the real secret of a happy New Year!

It is no use just "turning a new page and smiling," there must be some new element in the days ahead if they are to be really new, and surely the first thing we need is a new centre of affection.

Perhaps in the past we have been centred on self—so many people are. But there is no lasting satisfaction nor real happiness in such a life.

And good resolutions are not enough to make the New Year new in such circumstances.

There must be a reorientation of our life—the Bible calls it "conversion," a turning around, turning from our old selfish ways to walk the Way of God, turning from sin to the Saviour, turning from self-centredness to God-centredness.

That's the beginning of a new life, not just of a New Year.

"What makes the New Year new?"

Not resolutions lightly made, Not worthless dreams born but to fade;

But faith in Christ instead of fate,

More room for God and less for hate;

The world receives its second birth

When God through Christ controls the earth.

This makes a New Year new."

So says the Reverend George Wiseman, and he is right.

Only God can make the New Year new, and He can do it only through changed lives, lives renewed by His indwelling, lives lived for Him and not for ourselves.

### NEW PEOPLE

The thought of changed lives suggests that if we are to have

a really New Year, it must be lived by new people.

The people who made such a mess of things in the past will only go on making a mess of things in the future, unless, somehow, there is a radical change in them.

And so it follows that if God is to make all things new, there must, first of all, be new people who will do things in a new and better way.

As Browning says,

"The common problem, yours, mine, every one's, Is—not to fancy what were fair in life."

Provided it could be—but, finding first

What may be, then find how to make it fair . . ."

And life can be fair if it is lived with God, following His plan, serving His purpose.

If our first determination in the New Year is to centre our affections on God, and not on self, then our second will be to seek in every way to let God have His way with us, so that our whole life may be a new thing—new in outlook, new in purpose, new in attainment as we claim the promise that God will "make all things new."

As Walter Malone says:

"They do me wrong who say I come no more,

When once I knock and fail to find you in;

For every day I stand outside your door,

And bid you wake and rise to fight and win."

We may have missed opportunities in the past, but the God Who "makes all things new" gives us each day new opportunities—new opportunities to learn to be kind and patient and loving; new opportunities for the exercise of faith, and hope; new opportunities to be helpful; new opportunities to touch other lives for Him.

What a wonderful prospect is ours as we face the New Year with God!

He gives us the opportunity of beginning again—with Him; and of winning through.

Yes, it can be a New Year if we will.

Do you know these words of Martha Clingan?

"He Who made the stars will guide;

Knows the sea, the wind, the tide;

Knows the channel deep and still

To the haven of God's will For this New Year.

"With His hand upon the helm Storms that rage cannot o'erwhelm;

With our life in His control New horizons wait the soul In this New Year."

### THOUGHT FOR THE WEEK

## CHRIST MAKES ALL THINGS NEW

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16).

Scripture reading: Matthew 19:16-30; John 14:1-11; Revelation 21:22-27.

Unlike man who hurls his puny creations into space, God our Father is concerned with and in full control of this world of His creation.

He has not left it and its inhabitants to fend for themselves.

God is continuously at work in the lives of men, making all things new in quality, transforming our thoughts and the ways and circumstances of our living.

We need, then, to keep ourselves receptive so that we may be able to respond more fully to Christ's call of "Follow Me."

This is the great pronouncement and invitation to the way of life which, when accepted, will change man's attitude and living and give a sense of direction and purpose—all things to him will be made new!

We need a new daring, a new courage that we might inherit these things—that He might be our God and we His sons.

Behold, God is at work in the world—He is making all things new.—Meditation prepared by Y.M.C.A. and Y.W.C.A. members in Australia.

### Let us pray:

That our Associations may be made new by Thee . . . For local Associations—their members and leaders

. . . For our World Movements—their presidents, officers and staffs . . . That Christ may lead us into life eternal . . .

## TWO KINDS OF CHRISTMAS

"The proof of the pudding is in the eating of it," so we often say.

On Christmas Day, no doubt, many a pudding was sampled, and a host of connoisseurs said, "too wet" or "too dry," or, maybe, "Perfect, the best yet; good on you, Mum!"

No description of a pudding will satisfy us, though it may whet our appetite. In the long run it is our experience that matters.

You can get a Christmas pudding of sorts out of a tin, just as you can pick up an artificial Christmas atmosphere by listening to the "canned" carols in the big shops.

Many young people in their first jobs discover for the first time the shallowness of the sentiments of goodwill to men expressed at some of the workers' break-up parties. The lapsed Christmas starts in mid-November and the fizzy has gone out of it long before the great Festival Day of our Saviour's birth dawn.

The other Christmas is the one we prepare for with quiet care.

It is not our Christmas, but His coming that matters.

He comes to deliver us from bondage, to set us free from sin, to be for us the sure and certain spring of life and peace and joy.

The days before Christmas have been for a return to a childlikeness of spirit. It is only the lowly, penitent and obedient heart that can receive Him.

May it not be said of us, "He came unto His own and His own received Him not."

"Though Christ a thousand times In Bethlehem be born, If He's not born in thee Thy soul's forlorn."

—The Reverend R. W. Dann

Let me be a little kinder, Let me be a little blinder To the faults of those about me. Let me praise a little more; Let me be when I am weary Just a little bit more cheery— Let me serve a little better Those that I am striving for. Let me be a little braver When temptation bids me waver; Let me strive a little harder To be all that I should be; Let me be a little meeker With the brother who is weaker; Let me think more of my neighbour And a little less on me.

—Author Unknown.

## NEW YEAR RESOLVE

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# REVIEW OF THE YEAR 1958

[Continued from page 1]



APPOINTED: The Reverend E. K. Leslie, to Bathurst, in November.



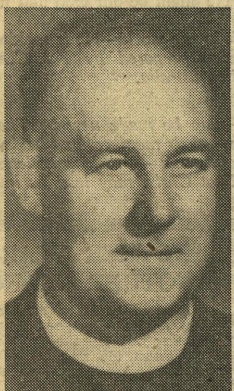
APPOINTED: Canon T. E. Jones, to Willochra, in September.



APPOINTED: Canon D. A. Garnsey, to Gippsland, in July.



TRANSLATED: The Bishop of Rockhampton, the Right Reverend J. A. G. Housden, to Newcastle, in November.



DIED: The late Bishop of Gippsland, the Right Reverend E. J. Davidson, in April.



APPOINTED: The Reverend T. B. McCall, to Rockhampton, in December.



A view of the new high altar in S. Paul's Cathedral, London, which was consecrated on May 7 this year in the presence of Her Majesty the Queen and the Duke of Edinburgh. The altar replaces the original, destroyed by enemy action in 1940, and is designed to complete the cathedral in the way envisaged by Sir Christopher Wren, the architect, in the seventeenth century.

this means that, since there has been none during 1958, we have had precious little space.

For this newspaper itself, 1958 was a comparatively uneventful year.

We did manage to get in all five major "scoops," thanks to the faithful work of our correspondents scattered throughout Australia and the rest of the world, and to the goodwill which they have built up with the Church in all quarters.

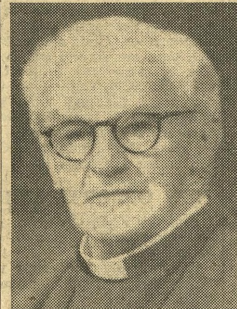
With the Editor still away, and not expected to return to the paper until some time this month, the staff trod very softly as far as Leading Articles of our former style were concerned—with one or two exceptions—and in consequence we failed to get the paper banned in any parish or diocese.

There was one great row, which came to the surface during the Queensland Provincial Synod of 1958, when a motion was solemnly passed castigating a member of our staff for his treatment of bishops in general and our good friend the Bishop of North Queensland in particular. Although as a rule nothing pleases us more than to publish such incidents, we said nothing on this occasion because to have done so would have involved mention of Bishop Shevill's name!

Happily, Bishop Shevill has acted as magnanimously as we could wish; all is now forgiven, and the relations of THE ANGLICAN with the Church as a whole are unruffled.

Whether this is altogether a good thing is another matter. The Church being what she is, someone must act the part of the gadfly!

A summary of the events of each month of 1958 will appear next week.



DIED: The late Bishop of Bathurst, the Right Reverend A. L. Wyde, in June.



DIED: The late Bishop of Willochra, the Right Reverend Richard Thomas, in England, in April.



APPOINTED: Canon M. L. Loane, as Bishop Coadjutor of Sydney, in February.

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## SERVICE OF NINE LESSONS IN METHODIST CHURCH

FROM A CORRESPONDENT

Brisbane, December 22 - The Methodist Church Choir presented a traditional carol service at Wesley Church, Kangaroo Point, Brisbane, on Tuesday, December 16.

This choir, noted for its successes in choral contests, is a metropolitan organisation.

Preceding the service the two candles on the Holy Table were lit and all other lights extinguished. After the reading of the Prologue the choristers, each carrying a lighted candle, processed to the singing of *Once in Royal David's City*.

As the service continued through bidding prayer, the nine lessons, the carols, to the blessing and final processional, a fine mood prevailed.

The continued absorption by non-episcopal churches of catholic tradition in architecture and worship speaks well for the future. No less than three Methodist churches used altar lights at services last Christmas.

Last Palm Sunday, at the same Wesley Church, the service included processions with palms and rustic processional cross.

On the same day was used the Methodist adaptation of the South India Confirmation Service, complete with the laying on of hands.

Prejudices have been very real in the non-conformist mind over the years against catholic use, but these are passing. The cross, almost unknown not so many years ago in Protestant churches, is a "must" in most new buildings these days.

Prominence is now given to the holy table rather than to the pulpit. The crucifixion (at least in glass) appears in churches with a long Puritan tradition.

Ordered worship with a greater use of liturgy is going hand in hand with a "down to earth" presentation of the Gospel.

## ANGLICAN YOUTH LEADER HONOURED

FROM OUR OWN CORRESPONDENT

Perth, December 29 - Each year the National Fitness Council of Western Australia grants an award for the most outstanding leader of youth groups in the State.

The 1958 award went to Miss Valerie Phelps, who is a leader of the Church of England Girls' Society and a commissioner, who inspects branches and helps leaders of the various groups.

The Church of England Girls' Society in Western Australia has twenty-six branches and a membership of eight hundred.

Miss Phelps has been state secretary for the past three years, but her main occupation is that of office secretary in the office of the Provincial Missionary Council.

## THE ORPHAN HOME

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## 22 PRIESTS ORDAINED

### TWO SERVICES IN SYDNEY

On December 21, in St. Andrew's Cathedral, Sydney, the Bishop Administrator, the Right Reverend W. G. Hilliard, ordained twenty-two men to the priesthood.

The Assistant Bishop of Central Tanganyika, the Right Reverend Yohana Omari, in his sermon emphasised the pastoral duty of the clergy.

The following deacons were ordained priest:—

Graeme Lister Goldsworthy  
Ernest John Emery  
Leslie George Vitnell  
Cecil Allen Kelley  
Michael Brian Eagle  
John Holle  
Richard Henry Goodhew  
John Elliott Jones  
Barry Graham Marsh  
Kenneth Francis Baker  
William James Lawton  
Dudley Tucker Foord  
Barry John Slamon  
Bruce Alan Woolcott  
James Arnold Taylor  
Owen Weaver  
Duncan Dennis Pierce  
Raymond Norman Wheeler  
Hugh Raymond Yoss  
Geoffrey Spencer Clarke  
Charles Justice Letts

Gresford Chitemo (on behalf of the Bishop of Central Tanganyika).

On the same day, two men were admitted to the diaconate at St. Paul's, Chatswood, by the Bishop Coadjutor of the Diocese, the Right Reverend M. L. Loane, on behalf of the Bishop of Central Tanganyika, the Right Reverend Alfred Stanway.

They were Thomas Geoffrey Croft and Robert John Friend.

### NEW CHURCH AT TALLIMBA

FROM A CORRESPONDENT  
West Wyalong, December 23

The foundation stone of the Church of St. John, Tallimba, in the parish of West Wyalong (Diocese of Bathurst), was set by Mrs. A. E. Carmichael of "Fairfield," Tallimba, on December 17.

A former rector, the Venerable W. C. Arnold, blessed the stone and gave the address, during which he read a letter of congratulation from the Bishop of Riverina, the Right Reverend H. G. Robinson.

At a social gathering after the service the Rector of West Wyalong, Canon W. E. Butler, welcomed the many visitors and thanked all who had played their part, past and present, in making possible the building of the church.

The church will be a cruciform brick building with a tiled roof. The estimated cost is £6,000.

### DEAN DECLINES ELECTION

THE "LIVING CHURCH" SERVICE  
New York, December 22

The Dean of the Episcopal Theological School, Cambridge, Mass., the Very Reverend J. B. Coburn, announced on December 9 that he has declined election as Bishop Coadjutor of the Diocese of Washington, D.C.

His election by the special convention of the diocese on November 24 was reported in THE ANGLICAN of December 19.

In a letter to the chairman of the committee of notification, Canon T. O. Wedel, Dean Coburn said that his short tenure at Cambridge was one of the main reasons for this decision. He became Dean of the Episcopal Theological School in July, 1957.

The special convention of the Diocese of Washington will meet early in the New Year to elect a new bishop coadjutor.

## THE POWER OF GOD'S PEACE

### NEED TO SOLVE PROBLEMS

FROM OUR OWN CORRESPONDENT  
Armidale, December 23

The Bishop of Armidale, the Right Reverend J. S. Moyes, in an address on December 21 in St. Peter's Cathedral, Armidale, said that through peace the great problems of the Western world could be solved.

The three great problems in the world to-day, he said, were trade depressions, colour bars and semi-starvation in Asia and Africa.

Christmas was associated with peace, that power from God through which the whole atmosphere of the world could be changed.

"There is need to provide hope in the world for the ordinary man, to make him find he has a valued place in the community."

The bishop said we must appreciate the fact that there is no colour bar in the mind of God, but that "He has made of one blood all the nations of earth."

The western world could do much more than it does to see that the people in many parts of Asia, Africa and South America have more abundant life than they have to-day.

Bishop Moyes said that if we would solve these problems we must realise that they are religious questions, "bound up with the very essence of our Christianity."

"We must value men more than wealth, and realise that we are one family in this world," he said.

### APPOINTMENT IN TASMANIA

FROM OUR OWN CORRESPONDENT  
Hobart, December 22

The Council of the Overseas Department, set up by the Synod of the Diocese of Tasmania, held its first meeting this month.

The Bishop of Tasmania, the Right Reverend G. F. Cranswick, has now announced the appointment of the Rector of Franklin, the Reverend M. A. F. Downie, as first director of the new department.

Mr Downie received his theological training at Christ College, Hobart, and was ordained priest in 1937. He has served in a number of parishes in the diocese, and has had wide experience as a parish priest.

He has been rector of his present parish since 1954 and Rural Dean of the Southern Deanery since 1957.

Mr Downie has been keenly interested in missions and has been a member of the State Committee of the Australian Board of Missions. He is married and has three sons.

Mr Downie will have the responsible task of organising the new department and of stimulating and building diocesan interest in the overseas programme of the Church.

He will assume his duties as director early in February, 1959, at the offices of the department in Hobart.

### CHRISTIAN MEDICAL WORK IN ASIA

ECUMENICAL PRESS SERVICE  
Geneva, December 22

An East Asia Conference on Christian medical work will be held in Hong Kong from December 28 to January 1.

Delegates from fourteen Asian countries will attend the conference.

They will discuss Christian institutions, under the title of "The Christian in Medical Work in East Asia To-day," and the changes brought about by the development of the welfare State.

Reports on the medical situation in Asian countries will also be heard.

The organising conference in Prapat, Indonesia, in March, 1957, suggested holding the conference.

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We be three Wise Men who have travelled far;  
Over the thirsty deserts have we come  
And marked our course by such a blazing star  
That could but lead us to a princely home.

But we at journey's end no Palace found,  
No lordly battlements, no shining throne,  
No trappings of a King did Him surround  
To whom we knelt, and knew Him for our own.

He is our light, our life, this sleeping Child  
To whom in homage now our gifts we bring.  
He who by sinful man will be reviled,  
He is our Lord, our Saviour and our King.

—J. W. W.

## B.C.A. APPOINTS TWO NURSES

### WORKERS FOR THE OUTBACK

The Bush Church Aid Society has announced the appointment of Sister E. Simmond and Sister A. Bakewell to the nursing staff of two outback hospitals.

Sister Simmond and Sister Bakewell will join the staff at Yudinna and Ceduna respectively.

The society administers the church of England Flying Medical Services, which cover large part of South Australia.

With its base at Ceduna the B.C.A. maintains a chain of hospitals and consulting centres along Eyre Peninsula, across the Nullarbor Plain, and into the vast hinterland of north-western South Australia.

In the west of New South Wales the B.C.A. is responsible for Church work in a vast area near the River Darling.

The Bishop of Riverina, the Right Reverend H. G. Robinson, has accepted the nomination of the Reverend R. C. Brooks to Menindee on the Darling River.

Mr and Mrs Brooks, who are now based at Ceduna, will take up residence in a new rectory at Menindee after a holiday in Melbourne and Sydney during February.

## MOORE COLLEGE PROMOTION

### VICE-PRINCIPAL APPOINTED

The committee of Moore Theological College has announced the appointment of the Reverend Donald William Bradley Robinson as vice-principal of the college.

Mr Robinson, at present a lecturer at the college, is the son of the Venerable R. B. Robinson.

He was educated at North Sydney High School and Sydney Church of England Grammar School and joined the A.I.F. in the Second World War, serving as a lieutenant with the Americans in the Intelligence Section in New Guinea.

He graduated Bachelor of Arts at the University of Sydney in 1946 and at Cambridge in 1949.

He served as a curate in the diocese of Sydney, and in 1957 became chaplain to the Anglican students at the University of Sydney. He has also been the general secretary of the Home Mission Society of the diocese for some years.

Mr Robinson's book, "Josiah's Reform and the Book of the Law" was published in 1951.

Mr Robinson, who is thirty-five, is married and has four children.

## 25 YEARS A PRIEST

### CELEBRATION AT GLEN INNES

FROM OUR OWN CORRESPONDENT  
Glen Innes, December 23

The Archdeacon of Armidale and Vicar of Glen Innes, the Venerable C. R. Rothero, this month celebrated the silver jubilee of his ordination to the priesthood.

He was ordained by the Bishop of Armidale, the Right Reverend J. S. Moyes, on the third Sunday in Advent, 1933. He was guest of honour at a dinner given by the councillors of the parish in Glen Innes on December 17.

Among the guests were the Vicar of Tamworth, the Venerable F. S. Young, representing Bishop Moyes, and Mrs Young.

Archdeacon Young, who has known Archdeacon Rothero during the twenty-five years of his ministry, recalled the career and achievements of the guest of honour, and paid tribute to Mrs Rothero, who has shared so fully in her husband's ministry.

Educated at Randwick High School, Sydney, Archdeacon Rothero trained for the priesthood at S. John's College, Armidale, taking his Th.L. in 1930.

Since his return from England to the Diocese of Armidale in 1940, he served at Pilliga, Wee Waa and Tenterfield before he became Vicar of Glen Innes in 1951.

## CHRISTMAS IN CYPRUS

ANGLICAN NEWS SERVICE

London, December 24

The Air Ministry Press Office has announced that the Cyprus Blind School Choir is giving a recital of carols to raise funds for others in Cyprus who are blind.

The choir, predominantly Greek and Turkish Cypriot, has two British children among its members.

Christian worship will continue in spite of local troubles. The most isolated units will hold midnight Eucharists, and most of them "Festivals of nine lessons and carols."

Some of the Cyprus airmen hope to go on pilgrimage to the midnight carol service on Christmas Eve in the Church of the Nativity, Bethlehem, and then tour the holy places in Jerusalem.

An R.A.F. post at Idris, near Tripoli, in order to give £500 to the equipment of an extension to the children's plastic surgery wing at the Queen Victoria Hospital, East Grinstead, Sussex, is conducting pre-Christmas activities, by which it hopes to make £200.

## ARCHBISHOP OF ARMAGH RESIGNS

ANGLICAN NEWS SERVICE

London, December 23

The Archbishop of Armagh, Ireland, the Most Reverend J. A. F. Gregg, announced earlier this month that he will resign next February.

Archbishop Gregg was consecrated Bishop of Ossory, Ferns and Leighlin in 1915. He served for eighteen years as Archbishop of Dublin before being translated to Armagh in December, 1938.

In a Leading Article the day after the announcement of his resignation the *Irish Times* recalled his "wise, courageous and dignified leadership" in the years following the grant of self-government to Southern Ireland.

## THREE OUT OF ONE

### VILLAWOOD NOW DIVIDED

In December, 1958, the Provisional District of Villawood was again divided.

Three and a half years ago the late Archbishop of Sydney, the Most Reverend H. W. K. Mowll, appointed the Reverend B. G. Wilson to the newly formed district.

It included the districts of Yagoona, Bass Hill, Georges Hall, Villawood, Carramar, East Fairfield, Yennora and Old Guildford.

Three small churches at Old Guildford, East Fairfield and Yagoona, all in need of repairs and extensions, and all three "Cinderellas" of their former parishes, were all that was available for use in ministering to the 4,000 Anglican families.

In April, 1957, Villawood, with Old Guildford and East Fairfield, was formed into a separate district under the Reverend J. J. Turner.

This month the Administrator of the Diocese, the Right Reverend W. C. Hilliard, created another new district comprising Villawood, Bass Hill and Georges Hall.

The Reverend G. S. Thorne will be curate-in-charge of the new district, and Mr Turner will keep Christ Church, Old Guildford, and S. Cuthbert's, East Fairfield.

During the three years, church halls at East Fairfield and Yagoona have been enlarged. Two rectories have been built. S. Stephen's Church, Villawood, has been built, and S. Clement's, West Bankstown, is in process of erection.

In the area given into Mr Wilson's charge, there are now maintaining the Witness of Christ three priests, two catechists, two deaconesses and a student deaconess.

## CENTENARY OF GRAFTON, N.S.W.

FROM A CORRESPONDENT  
Grafton, N.S.W.

December 27  
The city of Grafton, in northern New South Wales, will celebrate its centenary with a programme of festivities extending throughout 1959.

Special church services in connection with the centenary will be held from time to time throughout the year, culminating in Centenary Sunday on December 13.

## FAITHFUL DAUGHTERS OF THE CHURCH

On Holy Innocents' Day two sisters, the Misses Macgregor, celebrated their birthday.

They have served their Church faithfully and enthusiastically for more than eighty years.

Born in North Queensland, they have lived in Sydney for many years.

## RESIGNATION OF CANADIAN PRIMATE

ANGLICAN NEWS SERVICE

London, December 27

The Primate of the Anglican Church of Canada, the Most Reverend W. F. Barfoot, announced last Saturday that he is retiring at the end of the month because of ill-health.

Archbishop Barfoot is also the Archbishop of Rupert's Land. He is sixty-five.

Until his successor is appointed by the General Synod, which meets next September, the Archbishop of Quebec, the Most Reverend Phillip Carrington, will act as Primate.

## SOCIETY FOR THE PROMOTION OF RETREATS

A quiet day for the clergy will be held at SAINT JOHN THE BAPTIST CHURCH, ASHFIELD, on THURSDAY, 29th JANUARY, 1959.

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## THE BILLY GRAHAM TEAM ARE DOING THEIR SHARE—LET US ALL DO OURS.

Local funds are urgently needed because "get ready" expenditure is heavy. Please send your contribution now . . . or you may become a SHARE PARTNER contributing £1 monthly until the Crusade is over. A reminder will be sent to you each month. Initially, please pin £1 to a piece of paper, write your name and address on it and post to HON. TREASURER, GRAHAM CRUSADE 1959, 49 CLARENCE ST., SYDNEY.

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## DIOCESAN NEWS

## ADELAIDE

## CAROLS AT COLLEGE

The Memorial Hall at St. Peter's College, Adelaide, was filled to capacity on December 17, the day of the annual carol service.

Under the baton of the school's director of music, Mr. J. H. Winstanley, and accompanied at the piano by Mr. D. J. Merchant, the 750 voices blended in works ranging from the majesty of the "Hallelujah Chorus" to the humility of "Ave in a Manger".

New carols this year included the French "Il est né le Divin Enfant" and the old German "Es ist ein Ros entsprungen".

The service opened with a presentation of the facts of the Christmas message, mainly through excerpts from famous orators and cantatas, and proceeded to meditations on the manger.

Near the end five Australian carols by William James were sung.

The climax was reached in "Tres Magi de Gentibus" with its stirring refrain "Cum Virgine Maria".

## CATHEDRAL RECORDINGS

The initial venture of the choir and organist of St. Peter's Cathedral in making a recording of Christmas music (carols and organ) for as it were "public consumption", has been entirely successful.

The original pressing of 7-inch disc records were sold out on arrival and a further 200 discs have been ordered.

## ANNIVERSARIES

On December 21, at St. Jude's Church, Brighton, the celebrant at the Eucharist, the Reverend R. D. Lloyd, had completed twenty-five years of service, while the priest assisting, the Reverend W. A. Terry, had completed double that number of years.

## BATHURST

## MIDNIGHT SERVICE

The administrator of the diocese, the Venerable L. C. S. Walker, celebrated Solemn Eucharist at midnight on Christmas morn at St. Stephen's, Portland.

Archdeacon Walker conducted other services in the parish throughout the day.

The newly re-formed choir of St. Stephen's sang carols by candlelight from 11.30 p.m. The Eucharist was sung to Dr. George Oldroyd's "Missa Parochoialis".

## BENDIGO

## NEW CHURCH AND HALL

At the December meeting of the Board of Guardians, direction was given for the early drafting of an

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John Hope, Rector.

overall plan for the new church and hall in the parish of Holy Trinity, Bendigo.

The guardians hope to begin the first part of the project, the new hall, in 1959.

## BRISBANE

## LITURGICAL HONOURS

The archbishop, the Most Reverend R. C. Halse, was accorded full liturgical honours when he visited the Church of the Ascension, Morningside, on December 14.

The vicar, the Reverend H. E. Evers, and the churchwardens met him at the west door.

He was greeted with incense and holy water and led in procession to a throne in the sanctuary.

Archbishop Halse then presided at a Solemn Pontifical Mass, sung by the Reverend William Choi, a Korean priest at present studying at St. Francis' College in Brisbane, with the chaplain at the Southport School, the Reverend W. A. J. Wells, as deacon and Mr. Roger Swettenham as sub-deacon.

## ADVENT ORDINATION

The Archbishop, the Most Reverend R. C. Halse, ordained seven men to the priesthood and admitted five men to the diaconate in St. John's Cathedral on December 21.

Those ordained priest were the Reverend Vernon Cornish, the Reverend Derek Barrett, the Reverend Tom Treheine and the Reverend Ted Dunsigton for the Diocese of Brisbane, and the Reverend Alan Soares, the Reverend George Shaw and the Reverend John Burrell for the Diocese of Rockhampton.

Those admitted to the diaconate were: David Anthony, Colin Arkell, Roger Swettenham, John Steele and James Craigie.

The Provincial of the Society of the Sacred Mission, Father D. H. N. Allenby, preached.

## AFTERNOON TEA

Members of the St. Oswald's Men's Club, Banyo, entertained members of the Women's Guild at afternoon tea in the church hall at Banyo on December 21.

This gesture showed their appreciation of the work undertaken by the guild during the past year.

The guest speaker was Dame Annabelle Rankin, of Toowoomba, who spoke of the importance of the family Christmas and of bringing the Child of Bethlehem back into every home as the centre of Christian worship and festive celebrations.

## CANBERRA AND GOULBURN

## CONFIRMATION

The bishop, the Right Reverend E. H. Bergmann, confirmed about one hundred children and twenty adults when he visited Wagga Wagga on December 7.

The candidates were presented by the Reverend P. Rudge (deputising for Archdeacon Davies, who is in hospital in Sydney), the Reverend F. Harris and Padre T. Baker.

Visitors from Mangoplah and Junee attended the parish tea in St. John's Hall in the evening to hear the bishop speak of the five main subjects discussed at the Lambeth Conference.

## MELBOURNE

## CHRISTMAS PAGEANT

On Sunday evening, December 14, members of the Sunday school at St. James', East Malvern, took part in a Christmas pageant, which was written and produced by the vicar's wife, Mrs. A. Roberts.

The presentation was such an outstanding success that the pageant was repeated the following Sunday.

For those who witnessed this pageant and those taking part, the story of Christmas came alive.

## NEW VICARAGE

The archbishop, the Most Reverend Frank Woods, blessed and dedicated the new vicarage of Holy Trinity, Pascoe Vale, on December 20.

In February, 1957, Holy Trinity, Pascoe Vale, was separated from St. Matthew's, Glenroy, and the first vicar, the Reverend P. D. Kissick, was appointed.

An Every Member Campaign conducted during 1957 made possible the erection of a vicarage, which has just been completed at a cost of nearly £6,000.

The architects were Messrs. Gawler, Churches and Boardman, and the builders Messrs. Harrop and McLeod.

A feature of the sitting-room is a beautiful salmon brick fireplace which goes up to the ceiling and large feature windows.

The colour scheme throughout the house is in modern pastel tones, and the woodwork has been left with a natural polish.

## NEWCASTLE

## FAREWELL TO RECTOR

The Rector of Cessnock, the Reverend W. H. S. Childs, was farewelled, after the Christmas Communion, by the parishioners of St. John's, Cessnock.

Mr. Childs is undertaking chaplaincy work among migrants for four months. He will return to Australia at the beginning of May. During his absence the Reverend John Adams will act as rector of the parish.

## PERTH

## NEW START AT WILLAGEE

A new start is being made to establish work in the Melville-Willagee areas.

Mr. A. C. Hart, a well-known stendipary lay reader, will soon take up residence in the Church

## MEMORIAL CHURCH IN MELANESIA

## ANGLICAN NEWS SERVICE

Dunedin, N.Z., December 19

The new Martyrs' Memorial Church of St. Andrew, at Kōhimarama, in the Central Solomons, Diocese of Melanesia, was dedicated on November 30 by the Bishop of Melanesia, the Right Reverend A. T. Hill.

It commemorates Bishop Patteson, Joseph Atkin and Stephen Taroniara.

Because of meagre finance, certain portions of the church have been left unfinished. However, the sanctuary, chancel and nave have been finished in detail worthy of a memorial church.

The vicar, the Reverend M. Moore, intends to hold special martyrs' thanksgiving services annually on September 20, the anniversary of Bishop Patteson's martyrdom.

## WORKSHOPS AT WANGARATTA

FROM OUR OWN CORRESPONDENT  
Melbourne, December 24

The Church of England Christian Education Department is organising two holiday workshops at Wangaratta from December 27 to January 9.

One hundred and thirty young people will attend the workshops.

This is the eleventh year the department has held workshops where teaching skills are practised in a holiday atmosphere.

The chairman for the first period is the Director of Youth in the Diocese of Wangaratta, the Reverend Peter Prentice, and for the second the Bishop of Geelong, the Right Reverend J. D. McKie.

House at Willagee and commence duties there.

## ECCLESIASTICAL DISTRICT

A new ecclesiastical district has been established, comprising the districts of St. Aidan's, Millen and Bentley.

The Reverend Fred Molyneux on return from England, has been appointed priest-in-charge.

The new parish is to be called St. Aidan's-Bentley.

## P.M.C. SECRETARY

The archbishop, the Most Reverend R. W. H. Moline, commissioned the Reverend Dennis Bazely to the office of Organising Secretary, Provincial Missionary Council, at a special service in St. George's Cathedral on December 16.

Mr. Bazely preached at the service.

The service was, in effect, the official launching of the P.M.C. which, although it began to operate earlier in this year, had not hitherto been formally inaugurated.

The organising secretary serves the whole Province and has been licensed, or given permission to officiate, in the four dioceses of the Province.

## HALE SCHOOL AGREEMENT

An agreement between the Diocesan Trustees of Perth and the Board of Governors of Hale School has been signed, whereby the Church is to appoint five of the nine Governors of the school. Hale thus becomes a Church school again.

## NEW CHURCH PLANNED

The vestry of St. Saviour's Church, Wyalkatchem, having completed financial arrangements, will soon begin to build a new church to replace the old one which was destroyed by a storm some years after it was taken to Wyalkatchem from a place in the Gold Fields.

## SYDNEY

## MODERN KINDERGARTEN

The Bishop Coadjutor of Sydney, the Right Reverend R. C. Kerle, visited Port Kembla on December 14 to dedicate the memorial kindergarten and renovations to the parish Church of St. Stephen, Port Kembla.

He congratulated members of St. Stephen's for their enterprise in providing a modern kindergarten for their children.

The new building includes a kindergarten hall, a washroom block and a new rectory garage.

Gifts made to the church include a new four-speed record player, a new portable bookshelf, palmstands and silver vases, and cement pots and pines.

## S. JAMES', KING STREET

Each year this historic church welcomes many visitors from country and interstate to its services, most particularly at Christmas and Easter.

St. James' does not stand as a silent witness during the rest of the year. There is always an invitation to join not only in the service each Sunday but also on the week days as well when the church is always open for prayer and meditation.

Next Sunday the Reverend P. Joliffe will be commissioned at the 9 a.m. Eucharist by the Rector of St. Thomas', North Sydney, the Reverend W. J. Siddons, for work in the mission field in Borneo with the Australian Board of Missions.

Mr. Joliffe will preach at Evensong.

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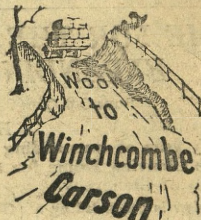
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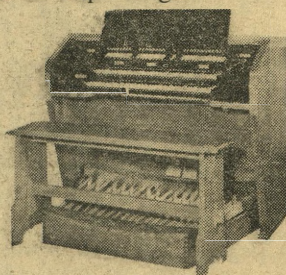
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## NEW FIELDS OPENING IN NORTH BORNEO

### MISSION LAUNCH TO WORK IN ISOLATED JUNGLE AREA

FROM A CORRESPONDENT

Sandakan, December 20

The Bishop of Borneo, the Right Reverend N. E. Cornwall, arrived here on December 11 for a three-day visit, his first since his return from the Lambeth Conference.

On the Saturday morning he received as novices two Dyak girls who are the first members of the newly-formed indigenous Community of the Epiphany.

The staff of S. Monica's School formed the choir, and the two Sisters of the English Community of Jesus the Good Shepherd, who are responsible for the school, presented the candidates.

That afternoon Bishop Cornwall blessed the new mission launch, and named it *Malaikat* (Malay for angel or messenger, a word from the same root as "Michael").

The ceremony took place at the pier beside the Chip Hwa Manufacturing Company, which was responsible for the building of the launch.

#### GENEROUS GIFTS

All the timber was given locally; the diesel engine was sold by the Lister Company in England at a 40 per cent. reduction, the price paid being a gift from the Diocese of Gloucester, and the firm of Harrison and Rossfield transhipped it to Borneo at a nominal charge.

The *Malaikat* will be used to maintain regular communication with two new mission areas, one on the Kinabatangan river, right in the very heart of the jungle of North Borneo, and one on the Labuk.

#### FACULTY GIVEN TO PRIEST

ANGLICAN NEWS SERVICE

London, December 24

The Chancellor of the Diocese of Norwich, Mr J. H. Ellison, in reserved judgement, decided that the words, "pray for the repose of the soul of —" could be included in a window proposed to be erected in South Reake Church as a memorial to the mother of the Vicar, the Reverend L. H. M. Smith.

The Chancellor reviewed cases over the past hundred years. He said that the matter of prayers for the dead could now be approached more liberally, and cited instances which showed that prayers for the dead were not contrary to law unless they involved the doctrine of purgatory, which was prohibited by the Church.

The Reverend Arnold Puntang and Mr Andrew Kiri are doing magnificent work at Tongud over a wide area.

At Sapi Mr Francis Krie has established a school which is rapidly expanding beyond the scope of a single teacher.

These missionaries are all Dyaks from Sarawak.

On the Sunday morning S. Michael's Church, Sandakan, was packed for the first ordination service to be held within its walls since 1933.

Mr James Hui To Kan, who trained for the ministry at S. Peter's Hall, Singapore, and who has lived in North Borneo for many years, was made deacon.

The Priest-in-Charge of Sandakan, the Reverend F. Lomax, and the Reverend K. Perry, from Tawau, assisted the bishop.

While he was in Sandakan Bishop Cornwall confirmed eighteen boys and four girls.



The Bishop of Borneo, the Right Reverend N. E. Cornwall, and members of the official party, after the dedication of the new mission launch, "*Malaikat*," at Sandakan, North Borneo, on December 13.

## HOME FOR THE AGED IS EXPANDING IN HOBART

FROM OUR OWN CORRESPONDENT

Hobart, December 24

A year of outstanding progress was reported of the Glenview Home for the Aged in the Hobart suburb of Glenorchy.

Glenview is conducted by a board of management under the auspices of the Church of England in Tasmania.

The Bishop of Tasmania, the Right Reverend G. F. Cranswick, presided at the meeting.

In his report the chairman, Mr T. O. Wilks, paid tribute to the part played by the ladies' auxiliary in the affairs of the home.

During the past year two conjoined flats were completed and are now occupied.

Recent improvements at the home include a fire escape, covered walkways, cement paths, extra bathroom and toilet facilities, a refrigerator and an airing cupboard. These have added greatly to the comfort of the residents and staff.

The garden cottage scheme has created much interest. It allows aged people to sell their old home and with the money build a flat in the grounds of

Glenview, where they can spend their remaining years in happiness.

There are thirty-nine residents at Glenview in the main building and ten others are housed in the cottages and flats.

During the evening the honorary architect for Glenview, Mr C. W. Crawford, spoke of his studies of homes for the aged while on an overseas trip earlier this year, when he visited America, Great Britain and other European countries.

He said that Australia was unique in that homes were started by church and community effort and were later assisted by the government. In other countries the procedure was reversed.

On September 19 a special carols by candlelight festival was held at the home. It was greatly appreciated by the elderly people, who hope that it will be made an annual event.

## FAREWELL TO DEAN BELL

### LONG SERVICE IN PERTH

FROM OUR OWN CORRESPONDENT

Perth, December 24

The Burt Hall was filled to capacity on December 15, when the chapter of S. George's Cathedral, Perth, entertained the Very Reverend John Bell and presented him with a cheque for three hundred pounds, and an illuminated address.

Speeches in praise of Dean Bell's long service in Perth were made by the Archbishop of Perth, the Most Reverend R. W. H. Moline, Canon J. Paice and by laymen of the cathedral.

A letter of good wishes to "our friend John Bell" from the Governor of Western Australia, Sir Charles Gairdner, and Lady Gairdner, was read. Sir Charles and Lady Gairdner are on their way back from England where they have been on holiday.

Dean Bell made it clear that, although he has resigned the deanery, he has no intention of retiring.

A musical programme followed by supper concluded a friendly and cheerful gathering.

## GOLDEN JUBILEE ORDINATION

FROM OUR OWN CORRESPONDENT

Armidale, December 23

The Bishop of Armidale, the Right Reverend J. S. Moyes, celebrated his golden jubilee in the priesthood on December 21.

The Archdeacon of Tamworth, the Venerable F. S. Young, presented him with a cheque and a book, with hearty good wishes, love and esteem from the clergy and laity of the diocese.

The archdeacon expressed the feeling of all present when he spoke of the inspiring leadership of the bishop over the past thirty years.

Ten candidates for Holy Orders were presented to the bishop on that day, more than have come forward for many years.

Bishop Moyes ordained to the priesthood the Reverend J. C. Chapman and the Reverend A. J. Richards.

He admitted to the diaconate John Beer, Peter Chiswell, Bruce Lancaster, Douglas Parker, John Rostron, Raymond Smith and Colin Willard.

## INTEGRATION IN SCHOOLS

### SYNOD SUPPORTS ARCHBISHOP

ANGLICAN NEWS SERVICE

London, December 24

Two important resolutions were passed by the synod of the Diocese of Cape Town, which met this month under the presidency of the Archbishop of Cape Town, the Most Reverend Joost de Blank.

The first resolution pledged support to governing bodies of church schools in the diocese in the steps they might be able to take to implement the archbishop's plea for elimination of race discrimination.

The second, sponsored by the younger clergy, received almost unanimous support. It envisaged the setting up of an integrated school, if ways and means could be found.

In a letter to the Bishop of Kensington, the Right Reverend Cyril Eastaugh, the archbishop said that with the passing of these resolutions he feels that he has been expressing the latent convictions of the vast majority of responsible churchmen in the diocese.

These resolutions are the outcome of a long argument with the government, in which the archbishop said he felt often "a voice crying in the wilderness."

The South African Prime Minister, Dr Hendrick Verwoerd, in a speech defending *apartheid*, said that "Selfishness blinds people against understanding the intentions of the white man, who aims at nationhood."

The archbishop and some other clergy, he said, had good intentions, but were "inspired with a spirit which originated in true communism."

## APPEAL OPENED BY FRIARS

### HOME TO BE BUILT IN NEW GUINEA

ANGLICAN NEWS SERVICE

London, December 24

The first member of the Society of S. Francis to open a branch house in Koki, New Guinea, will leave England next month.

The New Guinea Mission is making a special effort in connection with this event.

The mission is asking 20,000 friends of the Society of S. Francis in England to give a pound each to finance the building of quarters for the friars in Koki.

The missioner in Koki, the Reverend G. B. Dickinson, says that, not only must five Franciscans be housed, but it is necessary to build a new church and school.

The present school is conducted in Mr Dickinson's house and in the open air. There is only one house to accommodate the boys who live at the mission, and there is urgent need of a hostel.

Nearly two hundred attend Holy Communion each Sunday and the church will hold only sixty.

The society at Cerne Abbas has produced a new periodical, *The Franciscan News*, which combines the two previous publications of the society.

## QUEEN'S GIFT OF COMMUNION PLATE

ANGLICAN NEWS SERVICE

London, December 24

The British Ambassador at The Hague, Sir Paul Mason, on behalf of the Queen, presented a new chalice and paten to the Vicar of S. Mary's, Rotterdam, the Reverend W. Popham Horsford, on December 21.

The Queen visited S. Mary's during the state visit to the Netherlands last March.

This year the parish of S. Mary's is celebrating the 250th anniversary of the founding of the original church.

## CHURCH IN NEW OFFICE BLOCK

ANGLICAN NEWS SERVICE

London, December 23

A church is to be included in a new office block to be erected on the site of Christ Church, Lambeth, which was bombed during the war.

The London County Council has approved the plans for the development of the site on condition that the Lincoln spire, the only part of the church to escape destruction, be retained.

The spire has been a London landmark since 1876.

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#### DIocese of GRAFTON

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Nursing Sister preferred but not essential. Full board and private room, plus £10 per week and upwards, depending on qualifications.

Applications, together with recent references, should be in the hands of the President, The North Coast Children's Home, P.O. Box 256, Lismore, New South Wales, by January 15, 1959.

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An interior view of the new Church of S. Edmund, Barmera, on the Upper Murray, which was dedicated last month by the Bishop of Adelaide, Dr T. T. Reed. The church is a memorial to all those who gave their lives in defence of their country.