

# THE ANGLICAN

Incorporating The Church Standard

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## "OPERATION EVEREST" WAS A SUCCESS

### £28,000 RAISED FOR SYDNEY YOUTH CENTRE

FROM A STAFF CORRESPONDENT

The C.E.N.E.F. Memorial Centre in Sydney has now received £28,000 in cash to commemorate the Royal Visit. Of this sum, £8,000 has been raised during the past year.

The President of the Sydney Diocesan Churchwomen's Association, Mrs. H. W. K. Mowll, told THE ANGLICAN this week that this impressive total was the result of "team work—many sharing together" by her members.

"We set this target to commemorate the Royal Visit," Mrs. Mowll said.

"My birthday gift, which was £740/17/3 this year, was a considerable help. The Button Day—after all expenses were paid—came to £1,260, and the Restaurant Committee contributed £3,000."

Among the members of the association, which is the Women's Auxiliary of the Church of England National Emergency Fund in Sydney diocese, the C.E.N.E.F. Appeal has been known as "Operation Everest."

During her serious illness earlier this year Mrs. Mowll read "The Conquest of Everest" and, disregarding medical advice as the wife of an archbishop, is surely entitled to do, sent a message about it to the association.

Sydney's £92,000 C.E.N.E.F. Youth Memorial Centre has grown out of the war-time collection of huts for service men outside St. Andrew's Cathedral, and the hostels for men and women in the Services conducted by the diocese during the war.

#### SEVERAL HOSTELS

In September, 1939, the Archbishop of Sydney presided at a meeting in Church House at which the Fund was set up.

The diocesan authorities advanced the first money needed to put up the first building. Three months later, Mrs. Mowll formed the women's auxiliary, which quickly repaid the diocese.

By the end of the war there were several hostels for all ranks in the Services, including women end nurses.

The Fund decided to continue work during the immediate post-war period, to help returning men and women during their period of resettlement.

Meanwhile, the plan to build a Youth Centre, as a memorial to those who had served, had been accepted, and in 1946 the Duke of Gloucester had unveiled the commemorative stone at the entrance to the present C.E.N.E.F. building.

The building now serves as a headquarters for all the youth

organisations of the diocese. It accommodates some 40 young men—mostly university students, and all from country districts. It houses a library and bookshop, and serves meals from a large restaurant on the ground floor.

Of the £82,000 spent in acquiring, altering and equipping the Centre, all but £7,000 has been paid off in less than ten years.

#### SIR ANTHONY BEVIR TO RETIRE

FROM OUR OWN CORRESPONDENT  
London, November 19

Sir Anthony Bevir, who is patronage secretary to the Prime Minister, will go into semi-retirement at the end of next month.

He has for decades been one of the most powerful laymen in the life of the Established Church, since it has been his duty to recommend names for appointment to the great number of livings which are in the Prime Minister's gift.

Sir Anthony has an unusually wide knowledge of the organisation and men of the Church of England, and his recommendations have very rarely not been accepted by the Prime Minister of the day.

#### INFLUENCE

He is known to have exercised great influence over appointments to the English bench of Bishops, and is widely believed to have been responsible for blocking the appointments of two overseas bishops to English sees.

The pre-war Labour administration of Mr. Ramsay MacDonald ignored Sir Anthony's recommendations in two instances: when Dr. Barnes was appointed Bishop of Birmingham, and when the present Dean of Canterbury was appointed.

Many churchmen hold that Sir Anthony's appointments have grown increasingly "safer" and that his own cautious conservatism has become characteristic of the Church as a whole because of his appointments.

## REGISTRAR APPOINTED IN CANBERRA-GOULBURN

FROM OUR OWN CORRESPONDENT

Goulburn, November 21

Canon Arnold W. Harris has been appointed Diocesan Registrar of the Diocese of Canberra and Goulburn.

Canon Harris, who is now Rector of Cootamundra, N.S.W., will succeed the Right Reverend K. J. Clemens, who will resign to become Bishop of Grafton on February 29, 1956.

Canon Harris has served the Church within this diocese since his ordination in 1927. He has served at S. Saviour's Cathedral, Goulburn, at S. John's, Wagga, and as rector successively of Adelung, Berridale and Cootamundra.

He has served as a member of the Diocesan Council for a considerable time and is thoroughly conversant with the general administrative work of the Church.

Canon Harris spent the major part of 1954 in residence at S. Augustine's College, Canterbury.

He will take up duty at the Diocesan Registry on February 1 and will officially take over as Diocesan Registrar on March 1.



Members of the Mission of Fellowship sponsored by the World Council of Churches which visited Turkey from November 7 to 14, following the great losses suffered by the Greek Orthodox Church in Turkey in the anti-Greek riots on September 6. (Left to right): The Reverend Charles Westpal, vice-president of the Protestant Federation of France; the Bishop of Malmesbury (England), the Right Reverend I. S. Watkins; Dr. Edward Hardy of the Protestant Episcopal Church of the U.S.A.; the Reverend Robert Tobias of U.S.A.; and the Reverend Raymond Maxwell, secretary for the Orthodox churches and countries, W.C.C.

## S. ANDREW'S-TIDE CALL FOR MISSIONARY INTERCESSIONS

The Anglican Missionary Council has issued a message to all Church people commending the observance of S. Andrew's Day, November 30, or the Sunday nearest to it, as a day for missionary intercession.

The message is signed by the Primate, the Most Reverend H. W. K. Mowll, and the Honorary Secretary, the Reverend R. A. Hickin.

Leaflets as an aid to these intercessions are available from the offices of the Australian Board of Missions and the Church Missionary Society.

The message is as follows:

"The Australian Board of Missions and the Church Missionary Society are engaged in two kinds of missionary work. The first is the maintenance of the activities which have become established as the normal expression of missions on the field; the second is the attempt to meet special needs and opportunities in a changing world.

"In their institutions for teaching and healing, our Missions have an honourable record of achievement. Behind them are the thousands of Australians who believe in the Gos-

pel with their teeming and restless populations; the opportunity in Borneo; Japan with its great need for Christ; Hong Kong at China's door; these are the present vantage points from which the Christian faith is being brought to new areas or adapted to new conditions.

"It is these which, in addition to the traditional work of A.B.M. and C.M.S. throughout the world, call for the prayers and interest of our people.

"Last year our total missionary giving amounted to £243,604. For the present year the need is greater still. The pic-

ture is constantly one of growing budgets, greater opportunities, more pressing demands.

"To provide the means is the privilege of Australian Anglicans. To pray that God will move their hearts, awaken in them an interest in this great programme, and encourage their generosity, is the joy of those who believe in the power of prayer.

"To that highest activity of the Sons of God we call you in His Name, as we celebrate S. Andrew, who went and brought his brother to Christ."

## ASSEMBLY CRITICISES CHURCH'S YOUTH WORK

ANGLICAN NEWS SERVICE

London, November 21

Several speakers at the Church Assembly session on November 16 criticised the Church's efforts to evangelise and influence young people.

The Bishop of Chester, the Right Reverend G. A. Ellison, said that many young people were living in a "strange twilight world," in which they could not see the relevance of the Christian message.

Many stressed the need to talk to youth in more simple and straightforward language.

The Bishop of Portsmouth, the Right Reverend W. L. S. Fleming, who moved the report of the Church of England Youth Council, commended the council's recently published book, "The Church and Young People."

He said that the concern of the Church for young people could not be separated from its concern for parents.

To win parents for the Church was "more than half the battle"—although, he added, many parents were introduced to religion by their children's influence.

There was a growing need for Christian further education, which could not always be provided by parish priests; there was a need, too, for more leaders of the right sort.

The Bishop of Warrington, the Right Reverend C. R. Claxton, referred to some of the findings of the recent report of the King George V Jubilee

Trust, entitled "Citizens of Tomorrow."

In many departments of industry boys and girls were learning bad habits of time wasting, pilfering, and bad language.

The Archdeacon of Nottingham, the Venerable J. H. L. Phillips, was among those who insisted that the quality of youth to-day is as good as ever, but he said that "because they do not know what we are talking about they tend to shy away from us."

#### "TWILIGHT WORLD"

The Bishop of Chester criticised "The Church and Young People" on the ground that it failed to give any kind of inspiration.

A large part of the youth of the nation was living in a strange twilight world in which the gods were cinema stars, crooners and band leaders.

Their Bible was the "cheap stuff" put out by certain sections of the daily Press.

After further debate, the assembly received the council's report and passed a resolution commending "The Church and Young People" to the attention of all church people as a factual statement of the Church's work among young people.

## FACT AND FANCY

If anyone thinks he is going to see the final text of the Constitution within a reasonable time, he's mistaken. It will not be available until February of next year!

A learned and Right Reverend supporter often tells us to keep the correspondence columns controversial. "If you make people angry enough, they will write enough to fill the whole paper for you," he says. I'm glad to see that people are infuriating each other so nicely this week and last—and next week too, let's hope. But I never thought to see the day when those two famous "wild men" of Sydney and Brisbane would lie down in each other's company!

There has been some correspondence in the Press recently about washing marks from the collars of nylon shirts. My recipe: First wash the neck. Then stick to cotton.

There's always a lot of good-natured disagreement in Sydney Diocese between those who approve of and those who disapprove of dancing in parish halls. One Sydney priest, who is a well-known non-dancer, is chaplain to a diocesan girls' school which has an annual Old Girls' dance, usually at a place called Princes, where backless evening gowns, preferably strapless, are de rigueur. I don't know of a single girls' school in the diocese either, where dancing lessons are not given. So let this confound those who say we are all intolerant kill-joys in this diocese!

Although no mention has been made in these columns about it, a number of readers in Brisbane Diocese will know that we are aiming to increase our circulation there by 5,000, and that we are offering as a prize a Coronation Lectern Bible to the parish which exceeds its quota by the greatest margin. In the past couple of months, our circulation has jumped by more than 300. Our representative there, Mrs. L. W. Lightbody, is one of these intrepid folk who don't mind carrying THE ANGLICAN into the factories, offices and fields. Some of our latest readers were gained in onion fields and potato patches during the harvest in Laidley parish—which is already past half-way to its target, by the way.

There was a transport strike in Sydney just before we went to press this week. Seven readers were kind enough to 'phone us to ask whether they could bring the staff in by car. Our thanks to them.

The editor was offered a lift home by a certain clergyman this week—an offer which she gratefully accepted. But on the way she found her heart in her mouth as he heaved in an out of heavy traffic just like a taxi-driver. She later learned that he had been one before he went into the Sacred Ministry!

—THE APPRENTICE.

## THE SNAPSHOT COMPETITION

A prize of five shillings is paid for the best snapshot accepted each week. Entries must be clear, glossy prints, preferably not less than 2 1/2" x 3 1/2", and must be the work of amateur photographers. Please do not send negatives or kodachromes. Mark your entries "Snapshot Competition."

# BOOKS FOR ANGLICANS!

Stocks of the following books are now available from THE ANGLICAN office.

## AMERICA REVISITED

By the Bishop of Armidale.

An eye-witness account of the great meetings held last year at Minneapolis and Evanston, with extracts from some of the more important addresses given.

166 pp., with 8 full-page illustrations.

Price: 12/6 (postage 5d.).

## THE CHURCH OF ENGLAND—A FELLOWSHIP

By Canon Eric Montizambert of San Francisco.

This is yet another edition of this popular outline of the doctrine and practice of the Church of England.

80 pp. — Price: 2/6 (postage 3d.).

## RETURN TO REALITY

The spiritual experience of an Anglican who joined the Roman Church, became a Roman priest, and returned to the reality of the Church of England. This splendidly written book, published by S.P.C.K., has become a best-seller.

62 pp. — Price: 12/6 (postage 6d.).

## MINIATURE CORONATION BIBLE

An exact replica of the beautifully printed and bound Bible presented Her Majesty during the Coronation Service.

Orders should be sent to the Book Department, THE ANGLICAN, G.P.O. Box 7002, Sydney, N.S.W.

### A Pelman Note:

**1956** From Jan. 1 to Dec. 31

"I will get control of the forces within myself and strongly resist pressures from without." This is suggested as a new year resolution for 1956.

If said every morning, the added strength to the individual and to the nation will be incalculable. If reinforced by Pelmanism the individual is assured of certainty.

Pelmanism is the scientific method by which men and women acquire the habit of self-management. Its benefits start with the first lesson which defines the means to the purposeful use of our powers, in our gainful occupation, in our association with other people at work, at play and socially, and in the furtherance of those aspirations which are peculiar to ourselves, and about which we rarely talk.

The lesson recognises that these powers are part of the normal complement of humanity, but that, unless a conscious effort is made, some may be developed at the expense of others, and that, in consequence there is a lack of proportion in the personality. No time is lost in correcting defects or deficiencies, and the process of harmonious development of the personality is started at once.

This section of lesson 1 is given significance by "applications" to the pupil's own needs and circumstances, and by exercises which have an immediate and salutary effect on his behaviour.

The succeeding lessons of the Course deal with specific attributes and qualities — acute observations, firmness of will, concentration, awareness of our environment, adjustment, organisation, classification, judgment, decisiveness and social ease.

There is a progress worksheet on each lesson to be sent to the Institute for comment and criticism. These constitute an integral part of the Pelman Training, and are entirely individual.

There is still time to make a good start on the Pelman Course before 1956. We wish every reader a Happy New Year.

"THE EFFICIENT MIND" describes, in detail, The Pelman Course. Copies are posted free on application to The Pelman Institute, 9 Gloucester House, 396 Flinders Lane, Melbourne. All inquiries are regarded as confidential. The Institute has no outside representatives.

The Headquarters of the Pelman Institute are in London. The Institute has been established in Melbourne for 48 years, and has enrolled more than 85,000 of the million world Pelmanists.

Please send me free and post free, a copy of "The Efficient Mind."

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## INTER-CHURCH RELATIONS

### BISHOP'S CALL FOR UNITY

ANGLICAN NEWS SERVICE  
London, November 21

The Bishop of Manchester, the Right Reverend W. D. L. Greer, speaking of inter-Church relations at the Manchester Diocesan Conference on November 9, said that the recognition of the Church of South India, and the conversations between the Church of England and the Church of Scotland and the Methodist Church were matters of major importance.

Dr. Greer said he had much sympathy with those members of the Church of England who looked askance at inter-Church conversations and wondered whether they were in danger of disrupting their own Church and its distinctive witness, but he asked them to "cast aside fear and hesitation" so that the Church could press forward by every means towards unity.

"In the realm of the inter-Church relations there are only two attitudes—the exclusive attitude adopted by the Roman Catholic Church, which says, 'We are right; you are wrong; you are not even a Church,' and the inclusive attitude which, while holding fast to the essentials, recognises that to deny the reality of the fruits of grace in the lives of those outside our own communion, is nothing less than a sin against the Holy Ghost.

"The whole weight of Anglican history and tradition is on the side of the inclusive attitude, and imperialistic, exclusive pan-Anglicanism seems to me both ridiculous and wrong."

### APPEAL AGAINST STATE CONTROL

ANGLICAN NEWS SERVICE  
London, November 21

The Church must be free from the limitations of State control, said the Reverend G. A. Lewis Lloyd, vicar of Chiswick and Rural Dean of Hammersmith, preaching in St. Paul's Cathedral on November 13.

He said that the Church's official connection with the State was not worth "the limitation of her spiritual freedom, the denial of any choice in the appointment of her leaders, and the insidious secularism which results from the constant attempt to impose upon the Church the State's own lower standards of morals."

The principle that the appointment of the successors of the Apostles should be in the hands of a man who might not be a communicant of the Church was wrong, he said.

Of the form of worship, he said: "What is quite indefensible is that if churchpeople, by their own elected assemblies, decide on a certain form of worship, that decision can be rendered nugatory by the State, by an alignment of non-conformists and agnostics outvoting the churchmen in the House of Commons."

### PARKING LOT FOR TEXAS CATHEDRAL

ANGLICAN NEWS SERVICE  
New York, November 14

Christ Church Cathedral, Houston, Texas, has come up with a unique way of meeting the "urban church" problem—a parking lot for communicants.

Across the street from its site, the cathedral acquired four lots at a cost of 415,000 dollars and an option on two additional lots in the area at a cost of 260,000 dollars.

On weekdays the property is used as a commercial parking lot. When the lot is fully paid for it not only will provide parking space and room for possible building expansion, but will also constitute the equivalent of a large endowment fund.

## COVENTRY CATHEDRAL

### MUCH PROGRESS IN BUILDING

ANGLICAN NEWS SERVICE  
London, November 21

The Bishop of Coventry, the Right Reverend Neville Gorton, said at his diocesan conference at Leamington Spa on November 12 that the first stage of the building of Coventry Cathedral should be finished next May.

He said that during the last four or five months the whole of a hillside had been carved out and a network of piles driven to form the undercarriage of the cathedral and the basis of the floor.

By May this would be completed and the main wall of the west end would be brought up to about floor level.

The work on the main buildings of the walls would then go ahead.

In the meantime the windows were being completed. A new technique of incising glass with acid had been developed for the great west window.

One of the main problems was Graham Sutherland's tapestry, "The Lord in Glory."

Dr. Gorton said the immense technical difficulty was how to embody the picture in tapestry so that it would be seen at a distance of 100 yards and still maintain the quality of the picture as the viewer approached nearer to it.

## "ASHAMED OF ENGLAND"

### BISHOP'S ATTACK ON PRESS

ANGLICAN NEWS SERVICE  
London, November 21

Attacking "the gutter Press of the capital" on November 9, the Bishop of Peterborough, the Right Reverend Spencer Leeson, said he had not thought that he would ever have cause to be ashamed of England, "but during the last few months that feeling of shame has come upon me."

In his presidential address at the diocesan conference the Bishop referred to "a great lady" whose affairs had been made the "sport and game of an indescribable vulgarity."

The occasion had now happily passed, but it remained true that the honour of England had been most deeply and grievously wounded by what a section of the Press allowed themselves to say.

"Are courtesy and mutual respect to die out among us; devoured in the flame of a vile sensationalism that knows no law but its own profit?"

"Is there to be no regard for the common decencies of life, no respect for privacy, even in the most intimate and precious concerns of our happiness or sorrow?"

"I should like the purveyors of this odious vulgarity, who must themselves be quite lost to any sense of shame, to realise . . . that in this matter the Peterborough diocesan conference is speaking for hundreds of thousands of decent English citizens who still attach value to Christian courtesy and respect, and would find some means of protection for the victims, and for themselves, against something that is radically evil and a disgrace to English life."

### £1,050,000 FOR ABBEY FUND

ANGLICAN NEWS SERVICE  
London, November 21

With promises and deeds of covenant covering the next five years, £1,050,000 has now been contributed by the British public to the Westminster Abbey Appeal Fund.

So far over £1,500 has been raised from royalties on the sale of gramophone records of the Coronation Service.

## CRITICISM OF "APARTHEID"

### ARCHBISHOP'S CHARGE

ANGLICAN NEWS SERVICE  
Capetown, November 19

The Archbishop of Capetown, the Most Reverend Geoffrey Clayton, in his Charge to the Provincial Synod here on November 12, criticised the government's policy of "apartheid."

He said that if a total partition between black and white were possible it might be fair, but it now seemed fairly clear that the sacrifices demanded by that policy were greater than it was desirable to ask the whites of South Africa to bear.

A policy of compulsory apartheid was now appearing in all its stark reality. He recognised the difficulty of framing an alternative policy, and called for a less doctrinaire approach.

There would always be some voluntary apartheid arising from the fact that like tended to mix with like.

He criticised those who formerly said that the entrenched clauses of the Constitution were a matter of honour but were now altering the Constitution of the country to abolish those clauses.

After referring to the Nazi and Communist systems as an evil under which the individual had no rights, he said: "I do not believe that the best way of fighting against such a system is to imitate it."

### LAITY MEASURE AT CHURCH ASSEMBLY

ANGLICAN NEWS SERVICE  
London, November 21

There was much discussion at the autumn session of the Church Assembly on November 15 concerning the grounds by which laymen shall be disqualified from holding Church office.

The assembly carried an amended form of Clause 12 of the Representation of the Laity Measure, by which a layman is to be disqualified from being a churchwarden or sidesman, a member of a council or a rural-dean conference, a diocesan conference, or the House of Laity, until five years have elapsed since his trespass on any of five grounds:

1. On conviction of any indictable offence and sentence of imprisonment;
2. On an order under the Acts relating to bastardy being made against him;
3. On a decree of divorce or judicial separation being pronounced against him on the grounds of adultery or cruelty;
4. If he was found in a divorce or matrimonial cause to have committed adultery;
5. If he was found in any summary proceeding to have committed adultery or to have been guilty of cruelty to his wife.

A proviso to the clause allows that a person may be relieved of his disqualification at the discretion of his bishop.

### WEEK OF PRAYER

ECUMENICAL PRESS SERVICE.  
Geneva, November 7

The Y.W.C.A. and Y.M.C.A. will hold a Week of Prayer and World Fellowship from November 13 to 19.

The Y.W.C.A. commemorated its centenary this year; and the Y.M.C.A. the centenary of the foundation of the World Alliance in Paris in 1855.

This year their Week of Prayer concentrates on the renewal of life within their association. The pamphlet on the Week of Prayer, "That you may believe," is published in English, French, German, Swedish, Spanish and Chinese.

The daily thoughts and prayers have been prepared by Y.W.C.A. and Y.M.C.A. leaders and members of Europe, North and South America, Asia and the Pacific area, Africa and the Middle East.

## SCHOOLS IN MALAYA

### CONFERENCE ON EDUCATION

FROM OUR OWN CORRESPONDENT  
Singapore, November 16

On November 10, vicars and principals of Church schools gathered at the S. Andrew's Cathedral, Singapore, from all over the country to discuss the many problems facing Church schools.

The chairman of the council was the Bishop of Singapore, the Right Reverend H. W. Baines.

In his opening address, the bishop enlarged on the two vital attitudes towards Christian education, namely, our attitude towards the child and our attitude towards truth.

The council received with pleasure the news that a new diocesan syllabus for religious instruction was now completed by Miss Muriel Powell and the S.P.C.K., Singapore, was publishing the booklet.

### TRAINING

With regard to the approach to the Government Training Colleges in the Federation and Singapore to allow religious knowledge to be taught as an optional subject to student teachers, the position was less optimistic. But the council felt the need for training its own teachers in the art of imparting religious knowledge was vital and both territories resolved to make their own plans for such training.

The council was fully aware of the need for a constant review of attitude towards religion in schools.

### EXPANSION

Heartening reports were received from principals of schools concerning expansion.

S. Mark's School, Butterworth, the Federation town opposite the island of Penang, under the headmastership of Mr. H. Wakefield, almost monopolised the whole of English education in the whole area.

The Vicar of Johore Bahru spoke of the foundation soon of a new kindergarten school, Christ Church School, Singapore, under the principalship of Canon Esoboo is expanding rapidly, as is S. Margaret's, Singapore and S. Gabriel's, Kuala Lumpur.

### DR. SCHWEITZER HONOURED

London, October 29

The Senate House at Cambridge was crowded on October 23 when Dr. Albert Schweitzer was awarded the honorary degree of LL.D.

The Queen earlier this month conferred on him the Order of Merit for his services to humanity, especially for his missionary work in Africa.

The orator at the Cambridge ceremony was in some doubt as to whether to put first his distinction as a medical doctor, as philosophical theologian, or as a musician.

Certainly, he said, no one could go away from his rendering of Bach unrefreshed.

Finally, after referring to Dr. Schweitzer's great work in Africa, the orator hailed him as a faithful soldier of Christ and a pattern of Christian charity for this and future generations.

### BISHOP GOES TO MOSCOW

CHURCH INFORMATION SERVICE  
London, November 14

The new Bishop of Fulham, the Right Reverend Robert Stopford, will visit Moscow in the course of a tour of the Anglican communities in his care all over northern and central Europe.

The bishop has already travelled 10,000 miles in less than four months.

From Moscow Bishop Stopford will go to Warsaw and Berlin.

He will dedicate a new church for the Anglican community in Cologne.

## FESTIVAL AT PARKES

SATURDAY TO WEDNESDAY

69 CONFIRMED

FROM A SPECIAL CORRESPONDENT

Parkes, November 21  
For several years now the S. George's Dedication Festival, Parkes, has begun with a Confirmation service on the Saturday night before November 16 (which is Dedication Day).

The Bishop-Coadjutor of the Diocese of Bathurst, the Right Reverend M. d'A. Collins, came for the Confirmation.

Sixty-nine persons were confirmed, fifty being children, and nineteen adults. It is an inspiring thing to see the church full on a Saturday night.

The bishop stayed on for the Sunday, celebrating the Holy Communion at 7.30 a.m. The newly confirmed made their first communion at this service.

This was a very lovely service at which 295 persons made their communion. The newly confirmed and the bishop were welcomed at a breakfast after this service.

The first Evensong of the festival took place at 7.30 p.m., the bishop preaching the sermon. This service was of a festive nature, with a procession before the blessing.

### Y.A. BANQUET

The festival was continued over the whole week. The Y.A. Banquet took place on Tuesday night, November 15, when ninety-five people, mostly Y.A.s and their friends, sat down to a sumptuous meal provided by the Women's Guild. The Parkes Y.A. President, Mr. Colin Arnold, was in the chair. After the toast to "The Queen," the rector, Archdeacon W. Chas. Arnold, proposed the toast to "The Church," which was responded to by the Reverend D. Shearman, of Forbes.

The toast to "The Y.A. movement" was proposed by Mr. Colin Arnold, and responded to by the Reverend D. Grant of Parkes.

The toast to "The Visitors" was proposed by Mr. Cliff Cowell (Parkes Y.A. Publicity Officer), and responded to by Mr. David Taylor, President of Forbes Y.A.s, and Mr. Colin Johnson of the Cowra Y.A.s.

The toast to "The Guild" was proposed by Miss Pat Gill, the Parkes Y.A. secretary, and responded to by Miss Ruby Tanswell, president of the Guild. After the banquet there was dancing until 1 a.m.

### PARISH TEA

On Thursday, November 16, the parish tea was held in the Parish Hall, with a programme of varied items arranged by Mrs. L. L. Miller, the deputy organist of S. George's.

The festival was brought to a close with Evensong at S. George's on the Sunday next before Advent, when the Reverend Stephen Carr of Canowindra preached. Padre and Mrs. Carr were welcomed at a supper after this service.

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## THE MESSAGE OF ADVENT

"LESSON FOR US ALL"

ANGELICAN NEWS SERVICE

Brisbane, November 21

The Rector of S. Mary's, Kangaroo Point, the Reverend W. B. Ward, spoke on the message of the Sunday next before Advent in S. John's Cathedral yesterday.

He said that it does not dwell on the past, but looks forward to a new and dramatic fresh beginning.

"There is a lesson here for us all. So many lives 'just fade away,' he said.

He gave the Christian story in S. Paul's words "For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day."

The Church is being continually renewed as in new-found vocations to God's service, however Godless the environment; in confirmations and first communions so full of high endeavour; and in the rediscovery of neglected Christian truths in the midst of a chaotic world.

The Gospel of the feeding of the five thousand is read before the service.

The first Evensong of the festival took place at 7.30 p.m., the bishop preaching the sermon. This service was of a festive nature, with a procession before the blessing.

On Thursday, November 16, the parish tea was held in the Parish Hall, with a programme of varied items arranged by Mrs. L. L. Miller, the deputy organist of S. George's.

The festival was brought to a close with Evensong at S. George's on the Sunday next before Advent, when the Reverend Stephen Carr of Canowindra preached. Padre and Mrs. Carr were welcomed at a supper after this service.

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## MEMORIAL FOR PRECENTOR

CHOIR STALLS IN CATHEDRAL

FROM A SPECIAL CORRESPONDENT

Brisbane, November 21  
The Cathedral Chapter has decided to place a memorial in S. John's Cathedral, Brisbane, to the Precentor, the Reverend H. R. Field, who died last month.

The Precentor had been THE ANGLICAN'S correspondent for Brisbane diocese for more than two years. It is felt that Queensland readers in particular may wish to contribute to the memorial.

The Dean, the Very Reverend Denis E. Taylor, in outlining the proposed memorial, says:

"The objective, if funds permit, is to start building the choir stalls for which a lovely design in keeping with the Canons' and Precentor's Stalls was prepared many years ago.

The present choir benches are the old ones from the George Street Church and have been an eyesore in the chancel for 45 years. This aim would

have been very near Dick Field's heart

"An appeal is being made for £750 which it is hoped will be sufficient to provide just the fronts to the boys' benches.

"These will be the same design as the front of the Precentor's Stalls and will be placed in the Cathedral with a suitable inscription in his memory if the necessary sum can be raised.

"Being solid they will help conceal the bareness and ugliness of the choir benches behind them until they too can be replaced."

Donations should be sent to the Dean at the Deanery, Brisbane B.9.

Canon F. W. Guest, Rector of S. Mary's, South Perth and Rural Dean of Canning, speaking at the opening of the Gosnells recreation ground on November 13.

use some at least saw in this miracle a sign that Jesus was "that Prophet That should come into the world."

Christians he said, would go further, and see Him as that Christ who both redeems the world and will Command it.

"No wonder then, that on this Sunday the Church forsakes her conventional form of address to God and calls out with urgency and watchfulness: Stir up, we beseech Thee, O Lord, the wills of Thy faithful people," he said.

Dean of Sydney FAREWELLED

The Dean of Sydney, the Very Reverend E. A. Pitt, and Mrs. Pitt were farewelled at the Chapter House, S. Andrew's Cathedral, on November 14 before their departure to England for three months.

The Archbishop of Sydney presented Dean Pitt with a cheque for £300 and £10 for his sons, Martin, Andrew and Robert

A bouquet of flowers was given to Mrs. Pitt.

The Chapter House had been beautifully decorated by the Choir School mothers and an excellent supper prepared by the Cathedral Guild, the Cathedral Group and the mothers.

During the evening the cathedral choristers sang "Lift Thine Eyes," "Pueri Concite" and "The Three Kings."

Archdeacon T. C. Hammond, representing the standing committee; the Chancellor, Mr. W. Gee, the Chapter; Mr. C. P. Taubman, the cathedral wardens and Mr. H. C. Armstrong, the Cathedral Luncheon Club, spoke

After the choristers had sung "Of All the Birds," "Sing a Song of Sixpence" and "A.B.C.," Canon M. C. Newth, for the Cathedral staff, congregation and choir school; Mr. Bruce Davies, for the Cathedral Marriage Guidance Centre; and the Reverend Arthur Deane, for the Youth Department, gave their good wishes to the Dean.

A basket tea was taken on the lawn. This was followed by Evensong in the church and a screening of the Church Missionary Society film, "Jungle Doctor," by the State secretary of the C.M.S., the Reverend W. Spencer, on the newly opened sports ground.

Canon F. W. Guest, Rector of S. Mary's, South Perth and Rural Dean of Canning, speaking at the opening of the Gosnells recreation ground on November 13.

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## SERVICEMEN CONFIRMED

THIRTY-NINE AT LIVERPOOL

FROM A SPECIAL CORRESPONDENT

Thirty-nine National Servicemen from Holdsworth Military Camp, N.S.W., were confirmed at S. Luke's Church, Liverpool, on November 15.

The rite was administered by the Archbishop of Sydney, the Most Reverend H. W. K. Mowll. The men were from the 12 and 19 National Service Training Battalion.

Thirty-one of the trainees were from the Diocese of Sydney, and eight from other N.S.W. dioceses.

The candidates were presented by the Reverend D. C. Abbott, unit chaplain of 12 N.S. Battalion, who prepared them for Confirmation during their period of National Service training.

The Rector of Liverpool, the Reverend L. J. Harris, assisted in the service.

The Brigade Major of 2 N.S. Brigade, Major T. H. Wilson, represented the Brigade Commander.

The Commanding Officer of 19 N.S. Battalion, Lieutenant-Colonel Hewson, was present, and Major A. Wilson, Second-in-Command of 12 N.S. Battalion, represented Lieutenant-Colonel Cook, Commanding Officer, who was ill.

Following the service, the parishioners of S. Luke's provided supper in the parish hall, to which the confirmees, their parents and friends were invited.

The 2 National Service Brigade finished its period of full-time training on November 20.

NORTH QUEENSLAND SECRETARY

FROM OUR OWN CORRESPONDENT

Townsville, November 21

Mr. Alan Prisk, at present secretary of the Law Book Society of Australasia, has been appointed Diocesan Secretary of the Diocese of North Queensland.

Mr. Prisk is a qualified accountant and has recently returned from a visit around the world. He will be taking up his duties during January, 1956.

Mr. Eric Smith, who for almost 30 years has been Diocesan Secretary, will be continuing to serve the diocese as registrar, treasurer, and auditor of the school accounts in addition to his many other works.

NEW CHURCH IN PERTH DEDICATED

FROM OUR OWN CORRESPONDENT

Perth, November 17

The new stone church at Nungarin was consecrated by the Archbishop of Perth, the Most Reverend R. W. H. Moline, on November 16.

The church, costing about £4,000, is dedicated to S. Thomas the Apostle, and holds seating accommodation for 90 people.

Twenty-three soldiers and their dependants will be confirmed by the Archbishop of Perth, the Most Reverend R. W. H. Moline, in St. George's Cathedral, Perth, to-day.

The group consists of 13 national servicemen, one regular Army soldier and nine dependants of servicemen.

Six soldiers and three dependants also have been prepared for baptism.

Perth, November 18

Meetings have been held each month in rotation in each of the three parishes of Sherwood, Chelmer and Taringa.

At the annual meeting the Reverend W. G. Bennett was re-elected chaplain and Dr. Noble, secretary. Mr. W. Bracey was elected treasurer.

The parishes of Milton, Toowoomba, Auchenflower, Indooroopilly, Moorooka and Yeronga have been invited to join the chapter.

## SOUTH-EAST ASIA APPEAL

A.B.M. SEEKS TRAINEES

FROM A SPECIAL CORRESPONDENT

The A.B.M. commissioner for the S.E. Asia Appeal in N.S.W., the Right Reverend F. L. Ash, has opened a special section of the appeal called the Theological Training Fund to bring selected men to Australia for further theological training.

Already three men are enjoying the benefit of this training and more are to come. Arrangements have been made for another Japanese clergyman to come to Australia next year.

Bishop Ash has arranged with the Taxation Department for income tax concessions on monies given to this special fund, and is anxious that those wishing to contribute get in touch with him, if possible before Christmas.

The bishop reports that he finds the going more difficult than when he raised the £108,000 for the War Memorial Reconstruction Fund four years ago.

"There is no doubt that money has tightened up," he says, "but I am sure people would be generous if they could only realise the far-reaching results in the years to come of this policy of training native clergy to work amongst their own people."

ORDINATION AT MOREE

FROM A SPECIAL CORRESPONDENT

The first ordination service since 1936 will be held in All Saints', Moree, Diocese of Armidale, on S. Thomas' Day, December 21, at 7 a.m.

All Saints' Church was consecrated by the Archbishop of York in 1951.

The assistant curate of Moree, the Reverend Keith Brasington, will be ordained priest and two other men will be made deacons.

Twenty-five clergy of the diocese including Archdeacon E. H. Stammer, Archdeacon R. I. H. Stockdale, and the Dean of Armidale, will be present.

Canon C. H. S. Egerton of Kempsey will conduct the four-day retreat for the ordinands and also preach at the service.

On Tuesday, December 20, parishioners of Moree will honour the silver jubilee of the ordination of the rector, Canon E. T. Ormerod.

CONFIRMATION FOR SOLDIERS

FROM OUR OWN CORRESPONDENT

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## LINKS WITH LONDON

MELBOURNE CEREMONY

ANGELICAN NEWS SERVICE

Melbourne, November 21

The Governor of Victoria, Sir Dallas Brooks, unveiled a cross and two pieces of stone from S. Clement Danes, London at S. Clement's, Elsternwick Diocese of Melbourne, yesterday.

S. Clement Danes, which was bombed during the war, is now the official church of the Royal Air Force.

The relics have been set into a wall of S. Clement's, Elsternwick.

The Governor on arrival inspected an R.A.A.F. guard of honour.

As the Union Jack and the Royal Danish flag, which covered the cross and stones, were pulled aside by the Governor they dropped to form an arch which framed the relics.

The Governor said he unveiled them with the hope that, as they were a link with the old country, so they would serve to strengthen the links between England and Australia.

### DANISH TIES

The lessons were read by the Governor and by the Royal Danish Consul in Melbourne, Mr. E. Christensen, because of the connection between S. Clement Danes and the Danish Community in London.

The vicar, the Reverend Colin Cohn, said in his sermon that the anchor was the symbol of S. Clement because the first Clement when Bishop of Rome incurred the displeasure of the Emperor Trajan because so many people were influenced by his holy life. He was tied to an anchor and thrown into the sea.

"Christ Himself as the Son of God is the anchor of the Christian faith, and the anchor of the individual is God, dwelling in the soul through faith in Christ," he said.

FIRST YEAR OF G.S.S. CHAPTER

FROM A SPECIAL CORRESPONDENT

Brisbane, November 21

The annual meeting of the S. John the Baptist Chapter of the Guild of the Servants of the Sanctuary, Brisbane, was held at S. Matthew's, Sherwood, on November 13.

The secretary's report tells of the progress made since the branch was formed on November 7, 1954.

The membership now consists of four priest associates, three full-time members, twenty-four probationers and a number awaiting admission as probationers.

Meetings have been held each month in rotation in each of the three parishes of Sherwood, Chelmer and Taringa.

At the annual meeting the Reverend W. G. Bennett was re-elected chaplain and Dr. Noble, secretary. Mr. W. Bracey was elected treasurer.

The parishes of Milton, Toowoomba, Auchenflower, Indooroopilly, Moorooka and Yeronga have been invited to join the chapter.



A photograph taken after the annual Sung Eucharist of the All Saints' Chapter of the Guild of the Servants of the Sanctuary, Melbourne, which was celebrated at S. Martin's Church, Hawksburn, on November 5. The Archbishop of Melbourne, the Most Reverend J. J. Booth, who presided and preached is in the centre of the front row.

# THE ANGLICAN

FRIDAY NOVEMBER 25 1955

## THE ADVENT OF OUR LORD

It took the Christian Church a long time to settle down to four weeks as the period of preparation for the great Christmas Festival. Nor was it quickly clear what form that preparation should take. The Collect in our Prayer Book which ushers in the season of Advent was composed for the 1549 Book. It strikes the note in which we should now approach the season.

We remember the coming of Our Lord Jesus Christ in great humility in order that "when He shall come again in his glorious majesty to judge both the quick and the dead, we may rise to the life immortal." The epistle also reminds us that "it is high time to awake out of sleep."

This note of urgency is very modern, and when we translate the imagery of Prayer Book and Bible into modern terms we see how relevant the message of Advent is.

Jesus Christ came to proclaim the immediate irruption of the Kingdom of God into human experience. The Kingdom came in His person. He was the visible historical King of it. He demonstrated that the nature of kingly rule was sacrificial service unlimited. His Spirit was released by His death for universal dominion. Where His Spirit finds response in the heart of man there the Kingdom of God has come.

It has come and it is coming continuously in history. The whole purpose of the Christian Church is to go on winning the Kingdom for Christ. When God's Kingdom has come the Church will be absorbed into it, and its work will be done. In the meantime the fight for the Kingdom must possess the whole energy and ability of the Church. We hasten what is meant by the Second Advent in making Jesus Christ the true King of all creation and of all mankind.

How does the Church of to-day measure up to its tasks? It is a Church in fragments. All the fragments admit the Sovereignty of Jesus Christ, but that does not prevent them bearing suspicion and hostility one towards the other, and thereby gravely hindering the victory of the cause they all profess to serve.

We feel sure that the Anglican Communion is no worse than the others, and we sincerely hope that it may even be the best of all. But it would be foolish for us to rest in any illusion of self-satisfaction. It is also more profitable for us in a season of penitence and self-examination to look to our own sins and shortcomings than to seek enjoyment in confessing the sins of others. The self-satisfaction of the Pharisee is a most subtle and ever-present temptation. When we are satisfied to judge our faith by the way we have kept the law, we are in great spiritual danger. Law has its place in society, but it is not a sufficient guide to moral worth. The heart of the Christian faith is in loyalty to the Christians' King. That is a personal loyalty and a personal relationship, and the Christian faith must never be made less than that. One great danger to Anglicanism to-day is the temptation to rest in a modern version of Judaism, as we see Judaism in the New Testament.

This arises from the growth of a subtle form of sacerdotalism. It springs from the training of a professional priesthood which takes over the direction of affairs in each parish. This would seem to be inevitable because very few laymen are well trained in churchmanship. The few who do play an effective part in parochial affairs are very often, but not always, men who fear change and tend to arrest development. The whole congregation accepts the position of passengers in the ship of the Church, and not working members of the crew. The Church in the parish is seldom a vital and united organism, a body of people in Christ working for the Coming of the Kingdom.

A fresh orientation is due in the relationship of the professional priesthood to the lay priesthood of the Church. One obvious step is in the development of honorary deacons and, later on, honorary priests. This would make a natural gradation between the orders in the Church. It would make for organic unity under necessary training and discipline. The fragmentation of Christian forces must be overcome in every part of the world-wide Church, from parish to diocese, from diocese to province, and from province to the Church Universal, if we are to see the Advent of Christ the King in the glory of the Kingdom of God.



### Plain Speaking On The Hustings

"He calls a spade a spade and not a horticultural implement," it was once said in praise of a bluntly-spoken man.

Many politicians express their thoughts in a string of clichés and long-sounding words. But, as far as the three leaders are concerned, I feel they are making the current Federal election campaign notable for direct, outspoken speech.

Perhaps in the "heckle belt" of south-eastern Queensland the Country Party leader, Sir Arthur Fadden, has been rather too forthright in his vigorous retorts to interjectors. He advised one at Stanthorpe for instance: "Shut your mouth You look prettier that way."

But maybe Sir Arthur knows his fellow-Queenslanders and feels that such language is not taken amiss in that generally friendly State.

At any rate, such plain-speaking is to be preferred to the smooth, smearing technique of some campaigners.

And one must make allowance for the fact that Stanthorpe is in the Warwick egg country. Some say that the egg that was thrown at Mr. Hughes there in 1917 and brought into being the Commonwealth police force (because Mr. Hughes, then Prime Minister, was not amused) marked the last gesture of defiance by a voter toward a politician.

Certainly we don't seem to have the same robust type of election meetings now as we had a generation or two ago. But occasionally an ugly mood is shown, such as occurred about 15 years ago when demonstrators threw pieces of iron on to Mr. Menzies' platform at a Sydney meeting.

On the whole, a lively election campaign is to be welcomed. It shows a healthy interest in national affairs. But when the liveliness develops into mob violence we can begin to get disturbed. There is no reason why the current campaign should get out of hand in that way. And no reason, either, why the aid of the police should be too readily sought to remove interjectors unless they are obviously organised to prevent a candidate from getting a reasonably fair hearing.

Some candidates who were members of the 21st Parliament should remember their own unenviable record as disturbers of the peace. So bad was it that on one occasion the Speaker and on another the Acting Speaker had to walk out of the House of Representatives and so suspend the sittings.

### CLERGY NEWS

**CRAIB**, The Reverend C., Rector of Ingham, Diocese of North Queensland, has been appointed to Wau, Diocese of New Guinea.

**CRAVEN**, The Reverend J., Rector of S. Alban's, Perth, Diocese of Perth, is retiring at the end of the year.

**DAVIS**, The Reverend R. M., to be Assistant-Priest at S. Margaret's, Mildura, Diocese of St. Arnaud. He will be ordained priest on December 8.

**GIVEN**, The Reverend J. T., formerly of Wau, Diocese of New Guinea, to be Rector of Ingham, Diocese of North Queensland.

**HARMER**, The Reverend L. Guy, Vicar of S. Thomas, Winchelsea, Diocese of Melbourne, to be Vicar of S. Thomas, Essendon, in the same diocese.

**SATCHELL**, The Reverend S. V., formerly of Scotch, Diocese of Newcastle, is now assisting at S. Jude's, Randwick, Diocese of Sydney.

### CLERICAL ILLNESS

**WALTON**, The Reverend H., who is retired and living at Lockhart, Diocese of Riverina, and has been a patient for some weeks in Lockhart Hospital, has now returned to his home.

### Wrong Use Of Public Servants

Members of the Department of Government at Sydney University made a useful point when they criticised "the established practice of Prime Ministers to cite the authority of public servants in estimating the costs of their opponents' electoral proposals."

The function of providing election material, they argued, belongs properly to a political party's research organisation.

The criticism, in this instance, was obviously aimed at Mr. Menzies, who had said that the various proposals for new expenditure in Dr. Evatt's policy speech had been examined at the Government's request by the relevant departments. That meant, Mr. Menzies said, that they had been examined by completely objective financial officers of the civil service.

Dr. Evatt had estimated the cost of his programme as £100 million a year. Mr. Menzies said the cost as estimated by the departmental experts was £187.9 millions, plus "very many more millions to cover less specific promises."

The loyalty of a civil service to the government of the day is a tradition that should be respected. But, if Dr. Evatt's party should win the election, one feels that Labour Ministers would be entitled to look sceptically at estimates which the same departmental experts produce on later occasions.

One does not question that the estimates were honestly compiled. But they should not have been sought from that source for electioneering purposes. The experts belong to the Commonwealth (not the Liberal or the Labour) Public Service. Their official impartiality should not be compromised.

### Science Should Not Be "Starved"

When so much money is spent on drinking and gambling in this country it is distressing to find that scientific research has to be conducted on what has been called "shoe-string finance."

A case in point was revealed the other day when it was announced that two university research workers, a professor in Melbourne and a senior lecturer in Sydney, had discovered a new drug which promises to be highly successful in dealing with the scourge of tuberculosis.

These men have been collaborating for five years—the drug-maker in Sydney and the tester of it on animals in Melbourne. But the drug might have been produced in a fifth of the time if pinch-penny methods had not been imposed.

### REDEDICATION OF MARRIAGE VOWS

FROM OUR OWN CORRESPONDENT

Armidale, November 21  
On the anniversary of the wedding of Queen Elizabeth and Prince Philip, on Sunday, the Vicar of Guyra, the Reverend R. F. Kirby, held a wedding re-dedication service at which 34 couples he had married at the parish church attended.

Among them were three aboriginal couples, and several who had travelled 100 miles or more to attend the service.

The service included wedding hymns and psalms, and a recording of the music sung at the wedding of the Queen and Prince Philip.

The marriage registers were placed on the altar while the act of re-dedication (which included the recital of the marriage vows) took place.

After the ceremony a procession of couples, led by the vicar and Mrs. Kirby left the church to the strains of the Wedding March for the parish hall, where a wedding reception followed.

by the lack of money and equipment. There were long waits for chemicals to arrive from England; money was not available for cablegrams or airfreights; the two men could meet only at their own expense in university vacations.

One Sydney professor is going soon to another post in Manchester in disgust at the poor scientific equipment available for his work here.

We consider ourselves to be an enlightened and progressive people. But until we can induce our governments to give better financial support to vital research work in our universities we should not preen ourselves too much.

It is high time that first things were put first in our order of national priorities. Housing and research should outrank horse-racing and alcoholism as proper outlets for spending. Or, at the least, ways could be found to turn some of the profits from the sale of drink and the laying of bets to real community use.

### Now Is The Time For All Good Men . . .

In many parishes there seems to be a growing realisation that the laity must not be content to leave to the clergy the task of bringing people into the Church.

This is a very healthy sign, which, I think, will be greatly encouraged by the work of the department of promotion which was recently set up in the Diocese of Sydney. I have yet to learn the full details of this department, but I suspect it will not leave the Sydney laity long in doubt about its plans to expand church membership and strengthen the basis of financial support.

I have heard recently of three churches in a Sydney suburb—Presbyterian, Methodist and Congregational—which have conducted campaigns to bring nominal members back to church and to attract others who have seldom been. The basis of all the campaigns was a series of visits to homes by at least two laymen.

There is no reason why Anglican laymen should not be equally active—and no reason why such canvasses should not be co-operative affairs. By that I mean there should be an understanding that an Anglican visitor, on being told that the family is Presbyterian, should pass on that information to the Manse. I'm sure the Manse would do as much for the Rectory or the Parsonage.

Remembering the great series of World Council of Churches meetings which will take place in Sydney in February, no time is more appropriate than the present for men of goodwill in all the Churches to co-operate in stirring slumbering Christian consciences.

### Trinity Spur To Renewed Effort

The long Trinity season, which runs almost halfway through the year serves (I have been told) a salutary subsidiary function in reminding university students that the sands of time are, indeed, running out.

In Australia examinations usually begin as Trinity ends. So, then, to be reminded that there is so much to do but so little done by, say, the 20th Sunday after Trinity is an incentive to extend the burning of oil past midnight in the few remaining weeks.

The season of Advent, leading up to Christmas, is at hand. May those who have worked hard and conscientiously through the year find this season of the Church's new year joyful in every sense.

—THE MAN IN THE STREET.

## ONE MINUTE SERMON

S. Mark 6:22-29

And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee.

And he swore unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom.

And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.

And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist.

And the king was exceedingly sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her.

And immediately the king sent an executioner, and commanded his head to be brought; and he went and beheaded him in the prison.

And brought his head in a charger, and gave it to the damsel; and the damsel gave it to her mother.

And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb.

### The Message:

Our reading last week suggested that there can come an end of opportunity, that those who refuse God and the Gospel of Christ can, in the end, get their own way and be "Godless." There is no more vivid instance of this in the Gospels than the story of Herod, the man who became such a slave to the flesh that in the end (cf. S. Luke 23: 9) Jesus had nothing to say to him, for he was incapable of hearing the Word of God.

Notice the steps by which Herod arrived at such a death of the soul. John had been straightforward and unflinching in telling Herod he had no right to take his brother's wife and live with her. Herod was the worldly genial type without any moral inhibitions and felt no shame in taking Herodias if Philip couldn't hold her loyalty. Like many a man to-day who hesitates not to take any woman who will consent and is treated by the community in general as though it did not matter, so Herod does not expect the kind of condemnation which comes from the lips of John the Baptist.

So he puts John in prison (no doubt in part because Herodias is bitter indeed). But Herod fears the man who has told the truth. His conscience smites him, so he gets John before him many times and listens to what he has to say and, as the marginal reading suggests, saves him again and again from the vengeance of Herodias. But he does not change his way of life, and in the end—well, it is his birthday and he makes a banquet with much food and drink and a lascivious exhibition of dancing by Salome. His lust is fared and nothing is too much to give the girl who has provided the entertainment, "up to half his kingdom." Of course, she is ready, her mother has planned it well before, and quick and sharp comes her request for "the head of John the Baptist."

Herod is sorry! How pitiful it sounds! A drunken promise made before his drunken guests must outweigh a good man's life! In handing over John to death he has cut the last thread that was holding him to any ideal of goodness.

In slaying John he slew his own soul. So that in the day when Jesus stands before him and he asks Him many questions, Jesus answered him nothing.

How many worldly men to-day are there in our community so given to the sins of the flesh that the Word of Christ means nothing to them and the faith makes no appeal? There can be no worse tragedy than dead souls to whom God has nothing to say.

**LETTERS TO THE EDITOR**

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

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

Parts of some of the following letters have been omitted.

**MISSIONARY SOCIETIES**

**C.M.S. REFUSAL TO CO-OPERATE**

To THE EDITOR OF THE ANGLICAN

Sir,—The letter of E. H. M. Higginson in the last issue of THE ANGLICAN compels an answer from myself as Chief Executive Officer of A.B.M. I regret having to do so for it means that I must state the actual facts that called forth the utterance from the Most Reverend the Archbishop of Perth in his Synod address, which E. H. M. Higginson so misinterpreted.

I had asked the confirmation of the Board of my action in appointing the Right Reverend Bishop Fortescue Ash as Commissioner for the South-East Asia Appeal in Sydney. I mentioned that in accord with the Board's wish I had approached C.M.S. and suggested they should combine with us in making the Appeal a joint one, and I read the letter from the State Secretary of C.M.S. refusing.

Every attempt that has been made by the Board to ensure that the Appeal should be a combined one has been refused by C.M.S. When the Prime Minister launched the appeal the matter was fully discussed in the Anglican Missionary Council, which comprises representatives of A.B.M. and C.M.S. A.B.M. was prepared to co-operate in a combined appeal, but C.M.S. refused.

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

The C.M.S. is definitely an Evangelical body A.B.M. on the other hand represents the whole Church. It is a Board appointed by General Synod and is composed of Bishops, Clergy and Laymen of all schools of thought. The Prime Minister is its President and never misses a Board meeting. The meetings of its Commissions and Committees are held in the Church House, St. Andrew's Cathedral in order that he may more conveniently attend. The Bishops of Armidale, Tasmania and the Bishop Coadjutor of Canberra-Goulburn have been members both of the Board and of Committees. This surely is sufficient guarantee that the A.B.M. is what the handbook claims to be "representative of the whole Church" and not of a section.

The fact that, in its appeal it is supporting missions of all schools of thought and that it has been one of the strongest supporters of the National Missionary Council of Australia, which comprises the leaders of all Christian Missions, is sure evidence that E. H. M. Higginson's interpretation of the utterance of the Archbishop of Perth is a wrong one. I hope the Archbishop of Perth will himself, make his meaning clear.

Yours faithfully,  
(The Venerable)  
C. S. ROBERTSON,  
Chairman Australian Board of Missions, 14 Spring Street, Sydney.

**APPEAL'S SUCCESS**

ANGLICAN NEWS SERVICE  
London, November 21  
The Bradford Cathedral appeal for £250,000 has passed £100,000.

**LIQUOR PROBLEM IN GIPPSLAND**

To THE EDITOR OF THE ANGLICAN

Sir,—I feel I must correct a statement made by the Dean of Sale, in your report of the Gippsland Synod, that I was responsible for a pamphlet, "Drinking Decently." This pamphlet was issued by the N.S.W. section of the Social Questions Committee of General Synod. I was a member of that committee, but was not consulted in the issuing of this pamphlet.

It advocated a policy quite contrary to my known views—that the only solution of the drink evil is personal abstinence—so that I did not feel justified in circulating the said pamphlet in Gippsland.

Our own Social Questions Committee of the Diocese of Gippsland did some constructive thinking on this liquor problem. After many consultations with police officers, social workers and community leaders, we were led to request the Premier of Victoria and his Government to implement the recommendations made by a Royal Commission in, I think, 1944, which gave a lead to sane reforms. Sad to relate these recommendations were never carried out. (Was the reason political pressure by the liquor interests?)

Our Gippsland Committee added to the said recommendations one relating to *bona fide* travellers and Sunday drinking, namely, that this privilege should be eliminated in the interests of road safety. I am glad to note that the present Victorian Government has taken this matter up on, I believe, the fine challenge issued by the Provincial C.E.F. leaders in Victoria.

Yours, etc.,  
D. B. BLACKWOOD,  
(Former Bishop of Gippsland.)  
Deloraine, Tasmania.

**KIWIS AREN'T DEAD**

To THE EDITOR OF THE ANGLICAN

Sir,—May you hang your head in shame! In another very excellent editorial in the edition of November 4 you state that "theological liberalism is as dead as the kiwi." Your estimate of liberalism is one with which few—and they misguided—will disagree, but, sir, you might well tremble before the horrified gasp of two million Kiwis were they to learn that our national bird is so little known by our nearest neighbour that it is confused with the Deceit.

During the late War the New Zealand troops were nicknamed "Kiwis" overseas, and since the war the name has been almost universally accepted in this country as a generic name distinguishing established New Zealanders from newly-arrived immigrants. We admit that the bird from which we take our name, being both nocturnal in its habits and also found only in the remoter parts of the bush is not often seen by the tourist and the foreigner, but we do expect a bit better treatment from the dinkum Aussie.

Nevertheless, sir, in view of the all round excellence of THE ANGLICAN I haven't the heart to be too hard on you; I shall not cancel my subscription; I shall do my best to dissuade irate Kiwis from having the matter brought before the United Nations, and shall merely content myself with a little ragging of an Australian officer who is unfortunate enough to be living in the same Mess as myself!

Yours etc.,  
(The Reverend)  
KENNETH SCHOLLAR,  
Station Chaplain,  
R.N.Z.A.F. Station,  
Wigram, N.Z.

**BISHOP FOR U.S.A.**

London, November 14  
The Bishop of Dorchester, the Right Reverend Kenneth Riches, is to visit the United States from the middle of January until the end of May next year.

He has accepted an invitation to give a course of lectures on ascetic theology at the General Theological Seminary, New York.

**NEEDS OF THE MINISTRY**

To THE EDITOR OF THE ANGLICAN

Sir,—Of course "Alired" is right when he stresses the need for devotion and sacrifice in those who are, or would be, priests; but it is hardly the task of the Australian College of Theology to attend to this matter. After all, this correspondence is primarily concerned with the quite low standards of learning required by the A.C.T. and with the fact that many men are ordained without teaching these standards. The *Cure d'ars* would scarcely appreciate being used as a saintly red-herring in such a matter as this.

It is true that he could not pass examinations, as it is true also that Ignatius of Loyola found Latin difficult. But it is dangerous even to imply that the inability to pass examinations is evidence of great sanctity or pastoral worth. It has to be remembered that the number of great Saints who were intellectually unsatisfactory is a small one, possibly one in every century.

The Church of England has a tradition of a different kind, and has required devotion and sound learning to be combined in her priests. On the whole she has not been disappointed as far as the past is concerned.

Of the present it is not possible to be so confident, and one reason may well be the general decay in Anglican standards of faith and practice, due largely to a failure on all sides to use to the full the Book of Common Prayer, plus a tendency in some quarters to measure devotion by standards which are sometimes alien to the Anglican tradition.

It is extremely questionable whether Australia needs "St. John Vianney rather than B.A.s." Of the *Cure d'ars* his biographer records that he spent 16 or 17 hours a day in the confessional: in the Church of England in Australia he would be without employment, and it cannot be proved whether his special type of sanctity would have stood up to the strain of teaching confession to people who do not want it, or whether he would have fulfilled the other pastoral requirements of the Anglican Way.

For this task we need the very kind of priests who have served the Church so well in the past, and these, whether Catholic or Evangelical, were at least tolerably devout, well informed in theology, not unacquainted with taste in architecture, music and literature, and very well acquainted with their people and their peoples' problems. A certain wholeness rather than lop-sidedness has been an Anglican characteristic: perhaps we are in danger of losing it.

Yours faithfully,  
(The Reverend)  
G. H. DARKE  
Yeronga, Qld.

**SOUTH INDIA**

To THE EDITOR OF THE ANGLICAN

Sir,—I am in complete agreement with all that the Reverend T. B. McCall and the Reverend Austin James have said of Messrs. Sobey and Moxon, and I would apply the same degree of censure to your correspondent, Mr. D. C. Watt. The letters of these three men are consistently immoderate in tone and can certainly do little to advance their school of thought with anyone, and will commend the Lord they profess to worship to no one.

Lack of charity and deliberate insults have always erected a barrier to the clear understanding of the other fellow, and in any case they are quite unworthy of the Christian, and manifestly are of the devil. Two hallmarks of the New Testament are love and tolerance (not to be confused with weak-kneed compromise): I find those people under discussion completely intolerant.

All three of them ought to beware lest they give their loyalty to a system rather than

to Christ; lest they be found saying in their hearts, "God, I thank Thee that I am not as other n.e.s. are—Methodists, Presbyterians, etc., or even as these members of the Church of South India."

Worse still, let these men be most careful that they place not their own judgement above that of the Holy Spirit, but rather be ready in all humility to recognise Him wherever He may choose to dwell.

For you will remember that, *inter alia*, it was against the temptation to conform to men's preconceived notions about Him that our Lord fought in the wilderness after His Baptism: the Jews' God was too small.

Lastly, and most important, unless we have no wish to see it succeed—and what true Christian hasn't?—let us all begin saying some real prayers about this much maligned C.S.I., and the similar schemes for reunion in North India and Ceylon, instead of all the time telling God what He should do in this awkward situation; let us really examine our consciences on this matter.

Yours sincerely,  
K. E. TAYLOR,  
Charters Towers, Q.

To THE EDITOR OF THE ANGLICAN

Sir,—I wonder if the humour of the recent secession of two or three priests to the Italian Mission in England over the decision on the Church of South India has become apparent to anyone?

Catholicism demands acceptance of the decisions of the Church whether we like them or not. The Reformers declared the right of private judgement to all upon these decisions.

Thus we see, the Church has, after solemn decision, declared its mind on its relations with the Church of South India. The eternal Protestantism of Anglicans at once asserts itself and these men, by the exercise of their private judgement, at once show themselves to have been all along not Catholics, but Dissenters. How will these Dissenters fare under the iron discipline of Rome?

At any rate the Catholic Church of England is better off without them.  
Yours faithfully,  
(The Reverend)  
JOHN SULLIVAN,  
Wariada N.S.W.

**CLERGY STIPENDS**

To THE EDITOR OF THE ANGLICAN

Sir,—The Reverend A. P. Bennie's statement, as reported in your columns on November 11, has a large element of truth in it, though it may be an over-statement in relation to some cases.

Perhaps the immediate solution of the problem is for the diocesan bishops to consent to clergy doing part-time work outside their own parishes in cases where those parishes do not pay adequate stipends. Other parishes, as well as diocesan organisations and missionary societies, may be very glad of such help in appropriate cases for, say, two full days each week.

There are clergy who could teach in Church schools, taking one or two subjects on such days, and thus another need would also be met. Latin teachers are hard to find, for example.

This would allow the clergyman to work in the parish for such time as was commensurate with his stipend, and outside the parish to gain the balance needed for himself and his family to live on.

It would provide additional staff for various Church organisations, and it would relieve the parishes concerned of a financial burden beyond their resources until such time as they could pay a full and adequate stipend.

It would also supply the laity of the parishes with an added incentive to foster the due recognition of the principle of stewardship in giving.

Yours sincerely  
(The Reverend)  
J. R. L. JOHNSTONE,  
Beecroft, N.S.W.

**CHURCH SCHOOLS**

To THE EDITOR OF THE ANGLICAN

Sir,—Your correspondent, the Reverend Arthur Pidd, would appear to have entirely misread or missed the point of the Bishop of Derby's statement of his views concerning the expenditure of large sums of money on Church schools.

As I read your report of Dr. Rawlinson's statement (THE ANGLICAN, November 4) he makes no suggestion whatever that the Church schools are not staffed "by convinced and practising Church teachers, and in close touch with the parish priest." But (in accord with a point of view that has been accepted with regret by many of the most sincere admirers of the English Church school) he says that, in spite of their generally recognised worth, there are other objects which should have a higher priority in allocating limited funds.

The situation with which the Bishop of Derby is dealing differs greatly from that in Australia. In England the Education Act of 1944 requires that in every county school the day shall begin with collective worship and that religious instruction shall be given as part of the normal school curriculum. Every pupil must participate in these unless withdrawn at the request of the parent. The religious instruction is given by members of the teaching staff in accordance with a syllabus agreed upon by representatives of the various religious denominations, teaching organisations and the local authority itself.

Furthermore, reports of progress after the eleven years since the Act was passed (see, for example, "Religious Education in Schools," the report of the Research Committee of the Institute of Christian Education, published last year by S.P.C.K.) reveal how seriously this matter of religious education is being taken. In many county schools even four or five lessons a week are given for religious instruction, the corporate act of worship is regarded as a vital part of the school's daily life and many means are used to make the Christian faith a living reality throughout all the activities of the school.

The Bishop of Derby, then, in suggesting that the Church's very limited resources should not be spent on Church schools, knows that very sound religious training can be given, and often is being given, in schools not controlled by the Church. But I can find no suggestion on his part that religious education should be left to the home, where your correspondent feels "the real religious impact is normally made." Rather, it is suggested that the Church's insufficient resources would be best conserved for another purpose directly related to religious education in schools—namely, Teachers' Training Colleges.

It is not, of course, generally known that in England the Church maintains many Teachers' Training Colleges which provide teachers for both county and Church schools. It is on these colleges it is suggested the Church should concentrate in order that there may be in the present opportunity a body of well instructed teachers trained by the Church, who will be able not only to give an example of Christian living, but to include sound and constructive religious instruction among their ordinary classroom subjects.

The differences in the Australian situation are obvious. Firstly, the Church of England in Australia does not maintain any teachers' colleges. And secondly, the State systems of education do not provide the facilities for anything like adequate religious education.

In any case, the Church schools in Australia bear little resemblance to the particular Church schools about which the bishop is speaking. For the latter are not permitted to charge fees and their general expenses are in part or in whole met from county funds.

There is indeed a need for the Church to re-examine its policy with respect to Church

schools in Australian conditions. But let that examination be thorough and free from prejudice.

And while it is right that we should not "slavishly seek to conform to patterns and policies" of previous centuries, we would also be wise to avoid re-inforcing our individual theories with arguments which may be valid in English conditions but bear no relevance to those in which we live.

Finally, if it is essential that Church schools should be staffed by convinced and practising Churchmen, surely it is the responsibility of the Church to help find such teachers. How often do our clergy suggest to young people that teaching in a Church school, though less lucrative, may be a Christian vocation? And can some means be found by which lay men and women can be encouraged to equip themselves theologically to become specialists in Religious Education?

I am, etc.,  
MERRILE D. ROBERTS,  
Church of England-Grammar School for Girls,  
Newcastle, N.S.W.

**STUDENTS IN HOLY LAND**

To THE EDITOR OF THE ANGLICAN

Sir,—May I be permitted, through the medium of your columns, to make the following suggestion to all theological colleges in Australia:

That arrangements be made for graduating classes to travel to the Holy Land, for a period, say, of three months, before their final examinations and ordination. This would give them an opportunity to walk in the footsteps of the Master and enrich their knowledge of the Holy Bible, the Bible lands, and the inhabitants therein.

There, they would see where our Lord was born, where He preached and ministered, and where the Victory was won by His resurrection and ascension.

There is no doubt that all these benefits would come to life there, and would be a great help in their Church work and ministry. Their messages would have, stronger effect when places they talk about in the Bible lands were well described.

A former Principal of Wycliffe Hall, Oxford (the late Dr. G. F. Graham Brown) who later was the Anglican Bishop in Jerusalem on several occasions, accompanied his graduating class on such a trip, and toured all over Palestine for study before ordination of his graduates. He believed this important, and all benefited from it.

I do not underestimate the financial difficulties of such a scheme, but am sure these could be overcome.

May I appeal to all our clergy who plan a tour to Europe, to make an effort to include the Holy Land in their itineraries. I assure them it is worthwhile.

Our Church there will be glad to welcome them, and offer them all reasonable assistance, and make their stay happy and enjoyable.

I will be only too glad to offer information on the subject, to any person who may require it.

Yours faithfully,  
J. GORDON BOUTAGY,  
Mosman, N.S.W.  
(Other correspondence on page 10)

**THE VICAR LAYS A "GHOST"**

CHURCH INFORMATION SERVICE

London, November 14  
Since a new housing estate has grown up at Waoworth in the Diocese of Sheffield, the parish council has been urged to put lights near the ancient graveyard, which many people now use as a short cut.

One night three elderly women passing through the yard were startled by an eerie whining noise and fled. Others coming through the yard said "It sounded like a man breathing heavily" — and their women-folk refused to use the path.

So the vicar was fetched: he came with a forty-foot ladder, climbed the slates, and in a crack in the tower found the "ghost" — two hungry young owls.

# THREE NEW CHINESE BISHOPS

BY THE RIGHT REVEREND WILLIAM WHITE

ON S. Peter's Day, June 29, 1955, three new Chinese Bishops were consecrated in the Church of Our Saviour, Shanghai, one to be the Diocesan of Chekiang, the other two to be assistant Bishops in the Diocese of Fuhkien.

The new Bishop, Ting Kuang-hsun (K. H. Ting), received his education in the schools of the American Church in the Missionary District of Shanghai, and graduated from S. John's University in Arts and Theology.

Apparently he did not have the usual experience of parochial work in a country or city parish; but he showed an aptitude for work among students, so the Bishop of Shanghai (Bishop W. F. Roberts) ordained him for the special work of a college chaplain.

In that capacity he was associated with the Student Christian Movement and other student organizations, and visited various countries in the interests of Christian students. In 1946-47 he came to Canada, and served for about two years in student work on the campus of the University of Toronto.

When the Communist regime came into control in China, there was at first great confusion among the many Christian groups and a tendency to unite these groups was strong.

One development in the matter of union was the coming together of various theological seminaries and schools.

## UNION COLLEGE

The largest union which emerged from the confusion was the Nanking Union Theological Seminary, which brought together no less than eleven of the colleges, and was the one which more generally served the needs of the Chung Hua Sheng Kung Hui, which has its own very beautiful chapel in the precincts of the Seminary, designed and built by Bishop T. K. Shen.

Bishop Shen, who had been the principal of the Central Theological College of our Chinese Church, and was the first Bishop of the Missionary Diocese of Shensi, is now a member of the staff of the Union Seminary. To fit himself more fully for theological teaching, he had spent the greater part of a year visiting the theological colleges of the British Isles.

The Governing Board of the Union Seminary elected as its first president the Reverend K. H. Ting, who now has become the Bishop of Chekiang. At the inaugural meeting of the Seminary, besides adopting a constitution and regulations governing the institution, a credal statement was agreed to. This has sometimes been called the "Creed" of the Seminary, but this has been disclaimed and the Creeds of the Church have been retained intact.

## FOUR ARTICLES

At an important National Christian Conference held in Peking in the summer of 1954, at which 232 delegates from Christian bodies throughout China were present, the Reverend K. H. Ting, as President of the Union Seminary, outlined the articles of the credal statement unanimously adopted by the Board of Governors.

This was published in a Chinese Church magazine, the *Tien Feng* of September 3, 1954, and an abbreviated English translation of this is given in the *China Bulletin* of January 10, 1955. Only four articles are given in this statement but they are vital.

1. All Scripture is inspired by God (*Shen*—Divine Spirit). It includes everything necessary for salvation, and is the basis of the believer's faith and the standard of his actions.

2. The One God (*Shangti*—Supreme Ruler) is the Originator of all and the Father of mankind, full of justice and love.

3. Jesus Christ is the Son

On October 7 we published a picture taken after the consecration of three Chinese bishops in Trinity Cathedral, Shanghai, on S. Peter's Day, June 29, this year. This article gives further details of the consecration and information about the Church in China to-day.

Bishop White, a Canadian, was a C.M.S. missionary in China from 1897 to 1909; Bishop of Honan from 1909-1934; Professor of Chinese Archaeology at the University of Toronto from 1934 to 1942; and Assistant Bishop of Honan from 1946 to 1949. He is now living in Ontario.

of God who to save men became flesh and was crucified, and rose again to become the Head of the Church and the Saviour of the whole world.

4. The Holy Spirit, the third Person of the Trinity, works regeneration and sanctification, and in the Church gives believers every kind of spiritual grace.

It is heartening to realize that this clear and courageous utterance of the basic truths of the Christian faith was made by one who is now the Bishop of Chekiang.

The former Bishop of Chekiang, the Right Reverend Kimber Den, who has been succeeded by Bishop K. H. Ting, was imprisoned in February, 1952, and since then none of his family or his friends have had the slightest inkling of his whereabouts.

For a couple of years Bishops of adjoining dioceses have given assistance to Chekiang when required; then an Acting-Chairman of the Chekiang Diocese (Chu T'ien-ling) was appointed, with an Executive Secretary (Niu Chih-fang) and a Business Manager (Tsui Chih-kan), obviously as a temporary measure.

The fact that a new Bishop (K. H. Ting) has now been elected and consecrated would seem to imply that definite word has been received of the death of Bishop Den, or of his permanent disability.

He was a good Christian—and when the facts become known we shall doubtless learn that he stood fast in the faith, and that he continued Christ's faithful soldier and servant unto his life's end.

## FUHKIEN DIOCESE

The two assistant Bishops for Fuhkien were both consecrated in Shanghai together with Bishop Ting. The Bishop of Fuhkien, Michael Chang, had been ill, and it was necessary for him to go into hospital at Shanghai; but now recovering, he is continuing there for convalescence. It is probable that he attended the consecration of his two assistants on June 29.

It was my good fortune to serve as a Canadian missionary in this C.M.S. Diocese of Fuhkien from February, 1897, until the spring of 1909, when I was called to the new Diocese of Honan.

My first four years were in pioneer work in the very anti-foreign district of Kienning, on the western border of the province, where work was just beginning, so that there were hardly more than a dozen Christians in the whole prefecture.

Two months after I reached the station, the missionary in charge, a Trinity College, Dublin, missionary by the name of Stafford Collins, was drowned when his boat foundered in the rapids; and after his body was found and encoffined, and I had taken his remains down river to the port of Foochow, the Mission asked me to switch my language study to the local Kienning dialect and undertake the supervision of the area formerly under Mr. Collins.

I was the only ordained man, Chinese or Western, in the whole area, and my nearest colleague was the Reverend J. R. Shields Boyd, at Kutien, some three days' journey away.

But there was a small group of noble women missionaries from Australia and Ireland and England. Among the latter was a Miss Harrison, who was captured by brigands and held for ransom.

She suffered a terrible experience over a period of several

weeks. A dismembered human finger was sent in with the threat that if the ransom was not forthcoming she would be sent in piecemeal.

However, her capturers were so impressed with the fortitude of this foreign woman that they sent some of their number to the mission hospital at Kienning to find out more about these strange Westerners.

These messengers returned and told of the good work these people were doing for the sick, with the result that Miss Harrison was released and no ransom had to be paid; and she took up her work as before.

One day she came across a waif who had no home or friends, and she promptly named him "Moses," and made herself responsible for his upbringing and his education, and saw him through ultimately to his ordination.

## BISHOP MOSES

This was over fifty years ago, but the small boy is one of the new Bishops, the Right Reverend Moses Hsueh, whose Chinese name is Hsueh Ping-hsi (P. H. Hsueh). The dialect of Kienning is so different from the Foochow dialect it would not be surprising to hear that Bishop Moses is exercising episcopal oversight in his home prefecture.

A later colleague of Miss Harrison was Miss Jessie Wade, daughter of a rector of the Church of the Ascension, Hamilton, who worked in that area for many years and is now on the retired list of the Women's Auxiliaries.

The other new assistant Bishop is Liu Yu-ts'ang (Y. T. Liu), whose home originally was Ku-tien county, where the Reverend R. W. Stewart lived, and later the Reverend J. R. S. Boyd. It was near there that the Stewart family and several women missionaries were mas-

sacred on August 1, 1895, exactly sixty years ago.

Truly the blood of the martyrs is the seed of the Church, for from the Ku-tien centre have come most of the Chinese leaders of the Fuhkien Church to-day. I have known three generations of Bishop Liu's family, and his father, Liu Ch'ien-kuang, was a close friend. For some forty years he was Business Secretary for the Mission.

## SAME TRADITION

Bishop Liu has latterly been pastor of the coastal county of Fu-ching, and doubtless he would continue there and have the oversight of seven of these counties on the coast of north-east Fuhkien. These are directly opposite the island of Matsui in the Formosa Strait, and his territory would all be exposed to conflict if active war should occur between Formosa and the mainland.

After the Boxer rebellion of 1900 I was transferred from Kienning to take charge of three of these counties—Lien-kong, Luyuan and Ningteh—and Matsui on a clear day could be seen from the hills above the county-town of Luyuan where we lived. For eight years we were there, and for three of those years Michael Chang's uncle was priest in charge of the local congregation and lived in the same compound with us.

The background training of these two assistant Bishops has been remarkably similar. They were in the tradition of the Church Missionary Society, taking their secondary school work at Trinity College School, Foochow, which was staffed mainly by graduates of Trinity College, Dublin. They both went up to S. John's University, Shanghai, where they took their Arts and Theology, and after parochial work in the diocese they were sent to England for further study and experience. Returning to their home diocese they resumed parish work until the present time. Their age would be about 50 years.

It is most hopeful that men of this calibre should be called to leadership in the Chinese Church at this time; and that these men are facing their tasks with a prayerful spirit, good judgement, a forward look, and steady determination.

## TYPISTS

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## BOOK REVIEW

### SOUTH INDIA

THE CONVOCATIONS AND SOUTH INDIA. E. L. Mascall, D.D. Mowbrays. English price, 1/-.

This little booklet of 20 pages answers all the questions asked by those who are worried about the situation created by the recent decisions of the Convocations of the Church of England in regard to the Church of South India. Dr. Mascall's answers are full, scholarly and unequivocal.

At the same time the author is concerned at the modern trend in the Church of England towards re-union, pointing out that whatever else these movements have done, "they have not increased the internal unity of the Church of England."

On the other hand, the whole of this little booklet is refreshingly positive. It is a must not only for Anglo-Catholics but for all clergy of the Church of England, and indeed one would like to place it in the hands of every Anglican.

—T.B.McC.  
[Our review copy came from the publishers.]

## ANCIENT CHURCH FOR ARCHITECTURAL STUDY

ANGLICAN NEWS SERVICE

York, November 14

The ancient church of S. John, Ousebridge, which is being renovated for conversion into the headquarters of the York Institute of Architectural Study, will be formally opened for this purpose by the Minister of Works on March 16 next year.



Christmas isn't Christmas without

a day at **DAVID JONES**

"The Store of the Christmas Spirit"

## SHALL WE FORGET ADVENT ?

One of the unfortunate features of introducing the festivities of the Christmas season in November is that we risk overlooking the solemn message of Advent.

It used to be customary to hear the sombre notes of sin, judgement and the consummation of the present age struck at this time of the year in some churches.

We need to hear those notes being sounded again to-day, clearly and unmistakably. For whatever may be said of the decline of spiritual and moral values in the community, the Church is still meant to be the Divine agent for reminding men of the unchanging God and our responsibility to Him.

Sin, for example, has little meaning for the average Australian to-day. The will of the majority of men is what counts most, so far as our pagan society is concerned.

But we achieve little by bewailing this state of affairs. "The heart of man is deceitful above all things, and desperately wicked." Why then be surprised at a wholesale rejection of God and lack of concern for eternal things?

The Church's job is to make the truth known. The Lord Himself assured His disciples that the Holy Spirit would convict the world of sin, righteousness and judgement. In doing

so He usually works through human channels.

It is safe to say then that if there is a spiritual decline in the community and the decline continues, then the Church must take her share of the blame for it. If, by our disobedience we quench and grieve the Spirit of God, we need not be surprised if the forces of evil prevail.

The fact is that in spite of all our organising, our choirs, our synods and our churches established in almost every town and village in the Commonwealth, we are losing the battle for the souls of our fellowmen.

As a Church, we must get back to the Bible and the age-old teachings of sin, righteousness, judgement and redemption. The Christ who came at Christmas came for men, that those who lay in danger of damnation might be saved.

A move to put these truths before the general public during Advent might well accompany the latest bold efforts to "put Christ back into Christmas."

—THE YOUTH EDITOR.

## BOOK REVIEW

### PRAYERS FOR CHILDREN

PRAYING WITH JESUS. Gabrielle Hadingham. The Australian Board of Missions. Price 1/6.

This attractively produced booklet of prayers for children should be welcomed by parents who have difficulty in finding suitable new prayers from time to time.

There are prayers for each day of the week, prefaced by verses from the New Testament.

The prayers have a definite missionary character and are illustrated with clear black and white pictures of mission children.

There is also some helpful advice about how to pray.

—J.S.

### CHURCH ASSEMBLY HEARS DR. GRAHAM

ANGLICAN NEWS SERVICE

London, November 21. Dr. Billy Graham, the American evangelist, spoke to members of the clergy and laity at the conclusion of the autumn session of the Church Assembly on November 16.

## YOUNG PEOPLE TO CONFER AT GEELONG

FROM A SPECIAL CORRESPONDENT

Melbourne, November 21. Two hundred young people from all parts of Australia and New Zealand will come to Geelong on January 19, 1956, to spend eight days at the second Australian Conference of Christian Youth.

There they will share with one another their experiences and make plans for their future co-operative enterprises.

The participants will take part in discussion groups concerned with religious drama, religious art and architecture, church music, family and personal relations, Australians—old and new, the growth of the ecumenical movement, Christian missions and a variety of other topics.

Among the study group leaders are Miss Nance Henderson and Miss Lucy Griffiths, the Reverend J. C. Alexander who led the highly successful work camp to Alice Springs, Father John Lewis, the Reverend Lawrence White, Mrs. Margot Thomas (wife of well-known radio personality, Wilfred Thomas) and Messrs. V. K. Brown, Doug Hobson, Dave Robinson, and Jim Webb.

Philip Potter, a young dark-skinned Methodist minister from the West Indies who is now a youth department secretary of the World Council of Churches will be coming from Geneva to be the main speaker.

### TEST CRICKETERS AT PADRE'S HOUR

FROM A SPECIAL CORRESPONDENT

Amberley, Q., Nov. 7. Australian test cricketers, Ron Archer and Peter Burge, together with Board of Control member, Mr Jack Burge, were guests at the Padre's Hour at the R.A.A.F. Bomber Base, Amberley, on Wednesday last, November 2.

The visitors showed films of the recent cricket tour of the West Indies and Ron Archer also showed a film taken on his short visit to the United States with Colin MacDonald.

Arrangements for the visit to Amberley were made by Padre J. R. Payne.

The Queensland State selector, Mr. Errol La Frantz accompanied the visitors to Amberley.

### RESTORED CHURCH DAMAGED

The fifteenth-century church at Middleton, East Suffolk, where restoration work costing more than £1000 was almost completed, was badly damaged by fire last month.

Workmen replacing the church spire, removed because it was dangerous, found the thatched roof on fire.

## BRIDGETOWN VISIT TO GOSNELLS A.Y.F.

FROM A SPECIAL CORRESPONDENT

Bridgetown, W.A., November 21. Twelve members of S. Paul's Youth Fellowship, Bridgetown, Diocese of Bunbury, were the guests of the Gosnells Anglican Youth Fellowship, in the Diocese of Perth, from Friday evening, November 11, to the following Monday morning.

The group was met at the Perth Railway Station and taken to Gosnells to be billeted with their hosts.

Saturday's programme included an inspection of S. George's Cathedral, Perth, lunch at King's Park, overlooking the city, and visits to the University of Western Australia and City Beach.

Then the party was shown over the seedling nursery of B. J. Gay and Sons at Gosnells. In the evening some of the members went to see the last night of the Old Vic Company's production of "The Taming of the Shrew" while others went to Perth cinemas.

### COUNTRY TOUR

After Holy Communion on Sunday morning a sight-seeing tour was taken in cars into the Darling Ranges. The visitors were shown some of the citrus orchards and poultry farms near Gosnells.

Then the group moved on to the picturesque Young Australia League park at Araluen and Canning Dam. After lunch Mundaring Weir and the John Forrest National Park were visited.

Later in the afternoon Gos-

nells parishioners and the Bridgetown visitors gathered at the Gosnells church to witness the opening of a sports and recreational ground.

The opening was followed by a basket tea in the grounds and Evensong in the church. After the service the Church Missionary Society film, "Jungle Doctor," was screened on the sports ground.

At the supper after the film farewell speeches were made. The president of the Bridgetown Fellowship thanked the Gosnells A.Y.F. for their kind invitation and the comprehensive programme they had arranged.

The visitors returned to Bridgetown on Monday with regret that the stay could not have been longer. However, all benefited from the fellowship in worship and social activities of the inter-diocesan visit.

### TALENTS SCHEME'S SUCCESS

FROM OUR OWN CORRESPONDENT

Armidale, November 21. The Parable of the Talents in modern dress has proved most successful as a means of raising finance for the building of the new church at West Tamworth.

On September 9 last year, £308 was distributed among parishioners to invest at will, and to return the proceeds in twelve months' time. Returns exceeded £1400.

The grants varied from £1 to £20, and the parishioners (less than 100 took part) invested their "talent" in wool, fruit, flowers, poultry, cattle, vegetables, pigs, cakes and jams, and Tocks and aprons.

One girl turned a grant of £1 into £18 making home-made sweets; a woman returned £2 from the sale of cakes and jams; a schoolboy delivering business letters after school returned £12; a man made plastic ornaments which he sold; a family who took £20 between them invested in a number of ewes and made £80 from the wool and re-sale of the animals.

Others came into the year's effort organising a country concert and with similar events, while a carpenter instead of investing a "talent" from the scheme gave of his natural talent carrying out all the carpentry on the new church building up to its present stage.



Members of the Gosnells (Perth) and Bridgetown (Bunbury) Fellowships seen during a sight-seeing trip to Mundaring Weir when the Bridgetown Fellowship were the guests of Gosnells over the week-end, November 11 to 13.

### FOR SMALL PEOPLE



Many years ago in a town with the strange name of Moresheth, there lived a man called Micah.

His hometown was not far from Gath, where the giant Goliath had once lived.

Micah loved God. He wanted his friends to love Him, too. But the people of his town and the towns round about were wicked and cruel.

This did not stop Micah from working for God. He went out, telling the people to end their bad ways and turn back to God.

It wasn't easy to speak like that and there must have been times when Micah felt very sad and unhappy.

But God understands when we feel that way and He knows just the way to turn our tears into smiles.

God decided to share with Micah a wonderful secret. For ever so long now God had made up His mind that one day He would send His Son, the Lord Jesus, into the world.

Lord Jesus now decided to tell Micah where this would happen—that is, where Jesus would be born.

Dear Boys and Girls, As Christmas draws near we remember that God our Father sent His Son, the Lord Jesus, to live in this world of ours.

Jesus walked along some of our dusty streets. He talked and ate with ordinary people. He showed us what God is like. Then He died. His enemies killed Him. But He came and died for each one of us.

Now, if we love and follow Him, He will not only make us happy and useful where we are at this moment. He will also take us all to be with Him when He comes again. Remember that as Christmas comes.

God bless you all, Your friend, UNCLE PETER.

Yet this was 700 years before it was to happen!

Nevertheless, God told Micah that Jesus would be born in Bethlehem.

(Read Micah 5:2 in your Bible, and see it for yourself.)

Micah then told the rest of his people. Whether they listened to him or laughed at him, we do not know.

But Micah's words were not forgotten. They were written in

the book which bears his name in our Bible.

Years and years afterwards a cruel king—Herod by name—heard that a new king had been born. He wanted to kill him.

That new king was the baby Jesus.

Herod did not know where to find Him, so he sent for his wise men.

"Tell me where this wonderful king is to be born," he said. "In Bethlehem, sir," replied the wise men.

And how do you think they knew?

Yes, Micah had kept the secret in his book and here now 700 years afterwards, the wise men knew all about it. The coming of Jesus—the first Christmas—was talked about hundreds of years before He came. Even the name of the town where He was to be born was known.

God sent His Son to earth as part of a great and wonderful plan.

That is why Christmas is so important.

That is why Christmas is such a happy time.

## ABBOTTSLEIGH

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Illustrated prospectus on application to the Headmistress,

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Church of England Boarding and Day School for Boys. New War Memorial Junior (Primary) School opened this term.

Latest boarding and teaching facilities. Wide range of secondary courses to Leaving Certificate Honours standard. Agricultural—Pastoral course (theoretical and practical). School farm area was increased by 15 acres this term. New Technical Block should be completed by the end of the year. Modern accommodation now available for 200 boarders (Primary and Secondary), extensive grounds and playing fields. Immediate application invited for enrolment for 1956 and subsequent years.

For prospectus please apply to the Headmaster—

E. C. F. EVANS, ESQ., B.A. Dip.Ed., L.A.S.A.

## THE ARMIDALE SCHOOL, ARMIDALE N.S.W.

Boys are prepared for Professional, Commercial or Pastoral Life. A Special Agricultural Science Course is offered. The School is the only country representative of the Great Public Schools' Association.

Three Entrance Scholarships valued at £120 p.a. (to become £150 when the boy reaches the age of 14 years) are available each year. There is a well-equipped Junior School (Dangar House) separate from the rest of the school. Illustrated Prospectus on application to G. A. Fisher, B.A. B.Sc.

## MARSDEN

### CHURCH OF ENGLAND SCHOOL FOR GIRLS BATHURST N.S.W.

An ideal country school set in 99 acres of land on the outskirts of Bathurst. Thorough education from Primary to Leaving Certificate Honours. Boarders accepted from age of 8. Daygirls from age of 6.

Illustrated prospectus on application to the Headmistress—

MISS MARGARET GLOVER, B.A.

## NEWCASTLE

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#### BOARDING AND DAY SCHOOL

Splendid Position Near Sea. Thorough Education from Kindergarten to Leaving Certificate Honours.

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S. Michael's, St. Kilda, Victoria.

S. Peter's, Adelaide, Sth. Aust.

Perth College, Perth, W.A.

## CHOIR BOYS CONDUCT SERVICE

ANGLICAN NEWS SERVICE

Melbourne, November 21.

The choir boys conducted both services at S. Mary's, Camfield, yesterday. Geoffrey Eade, 14, who had previously been elected "vicar" was assisted by the "curate," Christopher Juhansen, 12, and "lay readers," Andrew Hamilton and Allan Mortimore, 14.

The two smallest members of the choir, Anthony Juhansen, 7, and David Rampling, 8, carried the collections.

The other choir boys assisted as churchwardens, vestrymen, servers and Crossbearers.

## BLUE MOUNTAINS CHURCH OF ENGLAND GRAMMAR SCHOOL FOR BOYS WENTWORTH FALLS, N.S.W.

A Primary Boarding School for boys aged 6-12 years, situated in a bracing, healthy climate. Matron is a trained nursing sister. Modern new classrooms. Prospectus from the Headmaster, the Reverend A. T. Pitt-Owen, B.A.

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The Country Boarding School for Boys. Registered under the Bursary Endowment Act. Chairman of the Council: The Right Reverend the Bishop of Newcastle.

Full curriculum from Primary to Matriculation, including an Agricultural course, Music, Art and Dramatic work fostered, and good facilities for cricket, football and athletics. The School has over 90 acres of grounds and playing fields. Boys accepted from the age of seven years.

Illustrated prospectus on application to: The Headmaster, R. BRENDON GARNER, B.A., post grad. (Oxon.).

## Claremont College A CHURCH OF ENGLAND SCHOOL FOR GIRLS

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## CHRISTIAN PROGRESS IN INDONESIA

By THE REVEREND R. A. HICKIN

INDONESIA, a 90 per cent. Moslem land, sixth largest in population among the nations, is Australia's nearest neighbour.

Since the Republic was proclaimed in 1945 great internal progress has been made. There is a progressive spirit at work on each of the many levels of national life.

Although the non-Roman Catholic Christian population is only 3½ per cent., Christians are making a contribution to the national life in education, literacy, public health and national defence which has earned the respect of many Indonesians who are not themselves Christians. The proportion of Christians in each of these areas of national endeavour is much higher than in the nation at large, especially in education and the army.

Christian contributions to literacy, through their many schools, and the work of the Laubach Committee, have been significant in raising the literacy rate from 6 per cent. at the time the Republic was proclaimed to approximately 26 per cent. at the present time. Some enthusiasts even place the figure at 60 per cent.

The Christian contribution in university life is important. Approximately two thousand members are enrolled in the national Student Christian Movement, primarily in the branches connected with the University of Indonesia and Gadjah Mada University, which have a total enrolment of less than 15,000. The S.C.M. rivals even the Moslem Student Federation in size of membership and extensiveness of its activities.

Quite possibly the Christian contribution to higher education will be through this contact, though the Christian community itself has entered the university field. The Christian University in Diakarta, using borrowed buildings, and with but one full-time professor, enrolled 100 students by the beginning of the second year. The third year is now being organised.

THERE is little evidence of Western missions or denominationalism within the Indonesian Christian community. The emphasis is upon the thirty regional and racial Church bodies, which essentially are self-supporting, self-governing, and self-perpetuating.

Their development along these lines is all the more phenomenal when it is realised that not until 1930 was the first autonomous Church organised, the Batak.

It was the Japanese occupation, and later political independence which stimulated the indigenous Christian movement. Indonesian Christians today are organised into a national Council of Churches which presents a united Christian front for the purpose of evangelism and Christian witness.

Indonesia discovered Australia's nearness during the Japanese occupation. At the end of the war, Indonesian Christians reached out their hands in friendship to the Churches towards the South.

That fellowship is welcomed to-day, provided it represents, on the Australian side, a genuinely disinterested attempt to help.

The Indonesian Churches say that their greatest need is for trained teachers, nurses, doctors and evangelists who are filled

with the Holy Spirit. Indonesia is impatient with denominationalism, of which it knew but little until after national independence was secured. The Churches want nobody from abroad who comes to them with sharp denominational prepossessions.

HOW can Australian Christians help Indonesia? Many young Christian students in Australia have found a way of helping Indonesia by working there on an economic and social level with the local people, using their skill for the good of the country, being content with the same living conditions as Indonesians, doing the same kind of work. They live in hostels with Indonesian students and work side by side with local young people.

Missionaries and lay workers alike, who come to Indonesia, must be men and women with a genuine desire to contribute towards the development of the national life. The Christian witness is welcomed provided it comes from people who come in a spirit of partnership, and whose purpose is to promote Christian co-operation.

Young people with skill and experience in some occupation who would like to offer their services should communicate first with the Mission Board of the Church in Australia. The National Missionary Council of Australia at 242 Pitt Street, Sydney, will supply information that is expected to be available from time to time.

### BOOK REVIEW

#### DO WE REALLY BELIEVE IN ANGELS?

THE ANGELS OF LIGHT AND THE POWERS OF DARKNESS. Edited by E. L. Mascall. Faith Press. Price 8/6.

APPROPRIATE reading for Michaelmas-tide is provided by this symposium by members of the Fellowship of St. Alban and St. Sergius. Dr. Mascall, of Christ Church, Oxford, has collated the three papers at the annual conference of the society at Oxford. Here thinkers of the Eastern Orthodox and Anglican Churches unite in the discussion of theology.

In this instance the subject happens to be one which is either avoided or discarded, namely, "Angelology." It does not claim to be a survey of the whole field of inquiry, but, on the common assumption of the existence of angelic beings, there is shown to be, what Dr. Mascall calls, "a remarkable unity of outlook on the part of three Christian thinkers of vastly diverse theological background and professional interest."

It would be a species of "hubris," or spiritual pride, to deny the possibility of a higher order of creation in pure intelligence, which angels, good or bad, must be. Proof of their actual existence rests on faith as does belief in God Himself.

What Dr. H. A. Hodges, Professor of Philosophy in the University of Reading, claims from a consideration of the cognitive powers of man and certain aspects of Christian experience is that particular angelic presences or actions may be recognised for what they are. Within the limits which he sets himself he makes out a cogent case.

Father Basil Krivoshein, a priest-monk of the Eastern Orthodox Church presents a learned but simple account of

### BOOK REVIEWS

#### REASON AND FAITH

A REASON FOR THE HOPE, with a foreword by the Bishop of London: Mowbray's; English price, 7s. 6d. Pp. 137.

FROM the Mission to London a few years ago and from the more active part the laity are taking in "witnessing to their Faith" has come a demand for instruction of our lay people in such a way that they can "give a reason for the hope that is in them."

As the Bishop of London says in the foreword, "it is important that their excellent intentions should be informed by adequate knowledge."

This little book was written to supply that knowledge. It

#### LESSONS FOR THE YOUNG

##### SURE FOUNDATIONS.

Lessons for Young Children (13-15). E. M. Pearson. Church Assembly Children's Council.

THIS is indeed an admirable handbook for the Sunday school teacher who has to deal with the difficult age group 13-15, and Miss Pearson writes with the authority on this subject that we expect from a vice-principal of S. Christopher's College, Blackheath.

The lessons have been planned to cover the main ground of Christian belief and practice, and have been dovetailed into the liturgical framework of the Church's year. They are thoroughly Biblical, and her stories and illustrations are apposite to a degree.

It is warmly recommended to teacher and parish priest.—J.T.

is meant to be studied by groups, possibly under the guidance of a priest, and it leads to three essentials: Bible Study; Prayer; Sincerity and sympathy.

The book itself is divided into three parts: The Guarantees of Faith; the Objects of Faith; the Rewards of Faith.

The first section sets forth "The Worth of the Creed," its origin, structure and language, followed by an intensely interesting setting forth of the Bible texts in relation to each clause.

The second section, "the Objects of Faith," introduces us to "Christ," "The Holy Spirit and the Holy Church" and "The Eternal God." The Risen Christ is the background of the teaching on our Lord, followed by sections titled "Who He is" and "The Person of Christ," all of them built on the Bible text and teaching.

The third section treats of the "Rewards of Faith": fellowship, freedom, fullness of life and the Creed in thought and prayer. These sections are not as rich in Biblical reference (except "Fullness of Life") but as each section is followed by a scheme of study, each is rich in helpfulness.

Any priest taking this book, cyclostyling the Scripture references and the questions for study, could have a wonderful time with a group of lay people in Lent, or later, and could be assured they would know something more of their Faith as a result of the study, and be more able witnesses thereto.—J.S.A.

[Our review copy came from the publishers.]

#### INSPIRING NOTES

THE EXPOSITORY TIMES. September, 1955.

The opening notes in this issue (on Dr. Monson's "Jesus and the non-Jews") are inspiring. Jesus so often had to choose between Jewish nationalism and Roman imperialism. He chose in such a way as to "create a community within Israel in the faith that it would transform the life of their own people and that a transformed Israel would transform the world."

Principal Vincent Taylor begins a series of articles on N.T. hypotheses Q, Proto Luke, etc., which promises to be important.

Among the sermons are fascinating treatments of "The Amen," "Renewing of the Mind" and the "Unjust Steward," while the issue is worth while if for nothing else than the review of "Belief and Unbelief since 1950" by H. G. Wood (Cambridge University Press).

—J.S.A.

#### CARE OF CHURCH ORGANS

ORGANS IN PARISH CHURCHES. Church Information Board, London; English price, 9d.

This booklet deals with the organ, generally the most expensive single item in the equipment of a new church, and the maintenance and repair of existing organs, one of the most costly parish liabilities.

These delicate instruments can suffer acutely from neglect, from the fumes of unsuitable heating apparatus, from damp, dirt and other avoidable causes.

The pamphlet offers guidance on all aspects of organ repair and maintenance.

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**THE CAMBERWELL CHURCH OF ENGLAND GIRLS' GRAMMAR SCHOOL**

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**S. Andrew's Cathedral School, Sydney**

Founded 1828. PRIMARY AND SECONDARY DAY SCHOOLS FOR BOYS. Language, Technical and Business Courses Provided. Staff of Trained Teachers and Graduates. Choral Training under MR. KENNETH LONG, M.A., Mus.B., F.R.C.O., A.D.C.M. Cathedral Organist and Master of the Chorists. The School now has accommodation for an additional 40 boys who want to pursue the general courses apart from music or choral training. Fees Moderate. Scholarship for Chorists. For further particulars, apply to the Headmaster. The Reverend M. C. Newth, B.A., Th.L. Minor Canon of the Cathedral. Telephone: MA7836. M3774. JW3094. UL1345.

**PAPUANS BECOME CHRISTIANS**

**"AS IT WAS IN THE BEGINNING"**

By Canon James Benson

The second part of this story tells of the coming of the first Christian missionaries to northern Papua and how Patari and Agedi became Isaac and Rebecca after baptism.

ALL ARE dealt with. There is no escape. In minutes it is all over. The men and the old women — all — are dead.

The young people are lined up, tied together with songa and siri the rope bark — some are wounded. But the young women and girls are particularly spared; the special treasure of every raid.

Then the cookings of bodies, and the feast, and the rest — or perhaps there is need to get quickly away — and the string of prisoners carrying cooked portions of their own relatives, for the feast that is to be in the village of the victors; so far away.

From Dewatutu Patari's brother brought a fine strong girl, Agedi, saying "You shall be wife for my brother Patari, Imo Jawo Patari." And so, Agedi, trotting along with the caravan, learned to say "Patari, Patari." And in three or four days there she was, making herself quite at home at Iaudari; and not many moons later she married Patari.

Now at that time, white men had come into the Mamba country seeking for yellow dust among the stones and mud of the creeks and the river bed; and again there was fighting. Some say, that again, it was because of women; and white men were killed.

**MASSACRE**

It was all organised by Busimai that great man. And a government officer was sent with his armed native police; and the government officer himself was killed, and some of his policemen.

On one day all the white men's canoes had been attacked, and only a few got away on canoes and on logs down the river. It was a horrible busi-

ness. Then the Governor from Port Moresby, Sir William McGregor, had to send many white officers and many police; and there was much shooting of the rifles, and many people were killed; and Busimai was a prisoner at Port Moresby. But he escaped, and made his way right back across the greatest mountains, to rule again among his people the Iaudari, the strong people of the Mamba.

Again Busimai was captured; and now in Port Moresby he trained as a policeman; and returned, this time to help to bring order and good living on the Mamba. His sons became Christians, and one of them, Christopher Osembo, became a mission teacher; but that was much later; and it came this way.

**GOD COMES TO THE NORTH**

Away to the south some 300 miles, at Dogura, there were missionaries, and the first bishop had been consecrated three years before, in 1898. So Sir William McGregor asked the bishop if a mission could be sent to the Mamba to atone for the blood that had been shed, and Copland King, the pioneer and master linguist, volunteered to go.

So began the work of S. Andrew's, only a few miles below Iaudari, where lived Patari and the gentle Agedi. Actually our hero and heroine were members of the first class of "Hearers" that Copland King got together.

An extract from Bishop Stone Wigg's description of his first visit to the Mamba in 1900 is a vivid picture of the nature of such missionary pioneering:—

"From the sea we ascended the river by whaleboat. I took up Mr. Ramsay and David Tatoo (Solomon Islander) to reinforce Mr. King. We camped out three nights. The river is full of sandbanks and snags. The monotony is also varied by seeing an occasional corpse floating down the stream, and an occasional crocodile basking on a sandbank.

**A CHURCH**

"The spot is pointed out where the first diggers were treacherously murdered by the natives; where the speared magistrate's grave was rifled, his head carried off, and his remains flung into the river; where, in turn, a native village was 'wiped out' by the police.

"I found Mr. King and his four native helpers well. I went through the native villages, visited Tamata, the Government station, and chose a site for a church. On the morning I left, I confirmed Edgar and Gabriel. It was a touching service. Scenes of treachery and bloodshed had given place to the preaching of the Gospel of peace and brotherhood. . . We were but a little band of eight, but with 'the seed in itself,' and the harvest in God's gift—when He wills and as He wills."

Soon Patari and Agedi were admitted as "Catechumens"; and finally the great day came, in 1912, when the church on the Mamba was born, as the first small group—about 20—were baptised into Christ in the River Mamba. And the very first to go down into the waters of baptism and to rise to the New Life were Patari and Agedi.

Patari chose the name of Isaac, and it was natural, therefore, that Agedi become Rebecca. And so I first knew them at Siai, on the Kumusi, when I began my journeyings in that part of the world, in 1936.

**LEADERS**

Isaac and Rebecca have two sons, Rex Evedi and Stanley Tago, schooled and trained at All Saints', Duvira, at the mouth of the Mamba, where that Apostle to the Binanderi, Father Stephen Romney Gill, later moved the headquarters and built strongly on the fine

foundations laid by Copland King.

Rex and Stanley were destined to be leaders in the new New Guinea, which was prepared just in time to meet the avalanche of Japanese invasion, survive the test of war, and emerge with added strength growing on to the present interesting experiment of Christian Co-operatives, which may under God, lead on to a Co-operative Commonwealth for Papua and New Guinea.

**HORRIBLE DETAILS**

So, indeed, is history ever in the making; and the fascinating fact is that there, in that particular part of New Guinea, the movements of tribes, far from being a theory based on myth and legend, is a series of actual happenings within living memory, attested to by the people themselves who did these things.

In all the stories I have heard there are gory, and often unbelievably horrible, details. As when old Piumba of Bamuono described the keeping of prisoners as living meat. Not until I had had the same sort of story from many others, in widely diverse places, could I bring myself to believe that such things had ever really happened.

With hands tied high overhead, and to a tree, a prisoner is utterly helpless, and only the well-fleshed and favoured ones were so kept. Then, as needed, slices would be cut from buttocks and legs, the gaping patches covered with leaves as bandages. And so, for days, poor tortured bodies would hang, mercifully fainting, one would imagine, but keeping so I am assured, sometimes for as long as two weeks.

**SLAVERY**

Slavery, too, was a common end of many raids and, until quite recent years, the people of Sangara and Isivita have had the small, pigmy-like Mangalas people as slaves.

Then also one must remember the power of the sorcerer in all raids, sometimes even more potent than that of the spear men. Propaganda is no prerogative of "civilised man." Stories penetrating the lines, seeping down through the villages, of the power and potency of this or that sorcerer, could bring terror and a weakening of the knees to a whole tribe.

In all this Patari and his friends were rich indeed; for the cult of the "Gi Embo," "the spirit spear men," which had its stronghold at Korisata, in the Aiga country, was particularly to be feared. Even to-day, one occasionally hears of So-and-so having died, a victim to Gi Embo.

So from those days of Copland King and Romney Gill, life in Northern Papua was everywhere taking on newer and happier days, as love and life and liberty drove out so many fears.

But there was further testing, and much pain and sorrow, so soon to come.

**HOSPITAL AT GONA**

It was at Gona the Japanese landed in July, 1942, where Copland King had placed a native teacher away back about 1912, Nathaniel Iaura and Mary his wife, and they were still

there when I arrived in 1936, and many the adventures we had together.

In 1925, Bishop Newton decided that Gona was the place for a hospital to serve the northern end of the mission, as Dogura and Samarari served the southern end. And so began the all-too-short ministry of Dr. Cecil Gill, younger brother of Father Romney Gill, of the Mamba.

Soon there were gathered together a group of candidates for baptism; individuals whose names would be writ large in the history of the New Guinea Church. Of the thirty-four who were baptised in 1930, a little over half were men and boys. All the young men and boys were to become evangelists and teachers, and all the grown men church councillors or evangelists and four of the teachers are now, as I write, in training for the priesthood.

**THE WOMEN**

Of the women and girls of that first baptism, six are now married to teachers, and all of them became leaders of "The Guild of Saint Mary" and of the Mothers' Union.

Also, it is noteworthy that of the thirty-four of that first baptism, not one has ever been under discipline—to be cut off for a period from Communion. So they set a very high standard. That little church of thirty-four souls in 1930 was the seed-bed from which grew a most lovely thing and strong. By 1942, there were about 130 Christians, and many hundreds of catechumens, to be tested and tried in the fiery fields of war and martyrdom.

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## LETTERS TO THE EDITOR

(Continued from page 5)

## MINORITY POINTS OF VIEW

TO THE EDITOR OF THE ANGLICAN Sir.—The comments of W. A. Dawe, (November 23), concerning minorities, should have the support of all democratic churchmen in all synods.

Minority rights should be safeguarded and proportional representation could do this if we are prepared to bear it for it is a cumbersome method requiring specially trained staff. However we need not only the method but also the desire to safeguard minorities.

Commenting on General Synod the *Australian Church Record* (October 13) complained that the Sydney minority had been "steam-rollered" yet when many of these delegates returned to their own synod they put their names to a ticket which set in action the local steam-roller which proved effective in eliminating a vigorous and able minority which has constantly initiated progressive legislation but which is entirely unrepresented on important committees.

We all must learn to recognise not only the rights of others but also that they have contributions to make. There are signs that the Church is beginning to realise this. In his charge to General Synod the Primate said—"We have our different interpretations of Tradition... but in variety we have unity—not a unity by compulsion but united by a common Faith and Heritage... we are members of one church with a unique contribution to make..."

Also the Oxford Conference of Evangelicals as reported recently in THE ANGLICAN expressed similar thoughts.

If we could carry this spirit into our synods minority rights would be safeguarded whatever the voting system used.

Yours, etc.,  
(The Reverend)  
ROY WOTTON.  
Gordon.

TO THE EDITOR OF THE ANGLICAN

Sir.—Your correspondent, Mr. W. A. Dawe, in your last issue referred to my motion in the recent Sydney Synod, which stated, "This Synod... is thankful that due thought has been given to the safeguarding of minority points of view under the proposed Constitution for the Church of England in Australia, and is of the opinion that within the life of the Diocese also minority points of view should both be safeguarded and given opportunity to make their contribution in the counsels of the body politic."

Mr. Dawe takes exception to the phrase "due thought." It was perhaps unfortunate: "considerable thought" might have been better. However the reference was included merely to back a plea for the minority within the Diocese. Whether General Synod gave enough thought to the protection of minorities is debatable: certainly it did give much thought. Sydney Diocese, which was the principal minority concerned, has given no thought at all to its own minority, to judge by its ordinances and the elections held under them for the committees and boards of the Diocese.

That some thought needs to be taken is illustrated by the voting figures in Synod elections year by year. These disclose that, roughly, three-fifths of synodsmen vote the Anglican Church League ticket, and two-fifths do not, yet almost without exception the whole ticket gets home, and the two-fifths remain unrepresented. This is unjust—and as your correspondent truly points out, "... injustice should be quite intolerable in the Church."

But worse than this, the work of the Church in the Diocese is weakened as a result. Nominations and elections being primarily on the basis of partisanship, some of the ablest and most devoted clergy and laymen are deliberately and consistently excluded from Standing Committee and other

major committees and boards. When it comes to the actual run-of-the-mill conduct of affairs, it is not shibboleths that count, but intellect, ability and specialised knowledge, allied to devotion to our Master—and all these qualities, thank God are to be found amongst Central Churchmen and Anglo-Catholics as well as in the ranks of Low Churchmen.

I imagine, without having expert knowledge, that a system of Proportional Representation would go far towards righting the wrong. It would also ensure that General Synod representatives were truly representative. Whether, however, it would be possible or wise to include in the proposed Constitution provisions aimed at enforcing this is very open to question. My own feeling is that it would not be, but that the question needs to be tackled first on the diocesan level: but until Sydney Synod and others where similar conditions exist have the clarity of vision to recognise the wrong, and the courage to remedy it, the present unjust and crippling situation will continue.

Yours faithfully,  
(The Reverend)  
E. H. LAMBERT.  
S. John's Rectory,  
Balmain, N.S.W.

## CHURCH AND PRESS

TO THE EDITOR OF THE ANGLICAN Sir.—Your editorial comment on the lack of proper attention in the secular Press to Church news, is only too true.

It is in marked contrast with the policy of the better class of English newspapers which regularly publish news about Church activity in the same way and in the same columns as other items. An example is the *Birmingham Post*, which is much the same style of newspaper as the *Sydney Morning Herald*.

One of their senior reporters is specially qualified to deal with Church news, and hardly an issue comes out without some balanced and constructive news, comment or photographs of the Church's work being given.

The Press publish what they believe the public want. It is up to the Church public to make it known what they want to read and what they don't want to read. The recent manner of presentation in all sections of the secular Press of the news concerning the Princess Margaret and the Church's connection with it, is the perfect illustration of what we don't want.

I am, etc.,  
(The Reverend)  
A. J. GLENNON.  
Sydney.

## RARE PRAYER BOOK FOR MANCHESTER

ANGLICAN NEWS SERVICE  
London, November 21  
An "Essex" Prayer Book, printed on vellum, will shortly be added to the Manchester Reference Library.

An option on this rare specimen of the printers' and binders' arts has been given to the Friends of the Manchester Reference Library.

The Prayer Book is one of the 10 originals produced for King Edward VII by the Essex House Press. It is printed on vellum, bound in beechwood and embellished in pigskin.

Of the 10 original copies on vellum (the edition included 400 printed on paper), one is in the Royal Household, four are in America, and four in university or special libraries in the United Kingdom. The copy on which an option has been secured is the only one privately owned.

Documents held by the Manchester City Librarian indicate that it was purchased for a customer by Sherratt and Hughes, the Manchester booksellers, on March 28, 1904. For much of the period since that date it is believed to have lain for safe keeping in a bank. Purchase of this copy, valued at £44 on publication, has been guaranteed by committee members of the Friends of the Manchester Reference Library.

## OBITUARY

## MR. A. R. DUCK

We record with regret the death on November 6 of Mr. Alfred Richard Duck, senior churchwarden of St. Mary's, Warburton, Diocese of Melbourne. He was 72.

Mr. Duck had been a member of St. Mary's vestry for 45 years. He served as secretary for many years, was superintendent of the Sunday school for a long term, and organised and led the choir.

He was also most active in civic affairs, including the Progress Association, the Bush Fire Brigade, and many other associations.

The vicar, the Reverend Allan Batt, conducted the service at St. Mary's on November 8. He was assisted at the funeral at Westourn Cemetery by the lay readers of the parish, Mr. C. Mathers and Mr. B. McIntosh.

## SISTER BESSIE JAMES

We record with regret the death in Perth on November 12 of Sister Bessie James, who had been a member of the Church Army for fifty years. She was 76.

She had been prominent in social welfare in Perth for more than a quarter of a century.

Before that she had been a social worker in the East End of London and, on coming to Australia, had served in the Anglican City Mission in Adelaide.

## THE REVEREND A. H. PAGET-WILKES

We record with regret the death this month in Hong Kong of the former Rector of Coraki, Diocese of Grafton, the Reverend Arthur Hamilton Paget-Wilkes.

## MRS. ELLA HICKSON

We record with regret the death at the age of 71 after a long illness of Mrs. Ella Hickson, of Armidale.

Her activities not only embraced over 40 years' service with the hospital and the Red Cross and many similar organisations in the city, but devoted service to the St. Peter's parish as well.

She was first secretary and committee member of the Memorial Girls' Hostel for a great many years, and equally strong supporter of the Boys' Hostel.

There was a very large attendance of city and country people at the funeral service in the cathedral which was followed by cremation at Newcastle.

## HOSPITALITY FOR SAILORS

The chaplain of the H.M.A.S. *Sydney*, the Reverend J. A. Willson, would be glad to hear from people in Sydney who could accommodate a rating and his wife for a short period such as seven days or so during the next three months.

"Such a service would be particularly valuable in keeping morale high during the long refit period ahead for this ship," he says.

People who could accommodate husband and wife for a short period as paying guests or extend week-end hospitality should write to Chaplain J. A. Willson, R.A.N., H.M.A.S. *Sydney*, C/- G.P.O., Sydney.

## BUILDING CRUSADE RESULTS

FROM OUR OWN CORRESPONDENT

Townsville, November 21  
The Anglican Building Crusade in the Diocese of North Queensland has resulted in £77,000 in promises and £17,000 in cash.

The commissioner and the bishop have now started on the second round of the crusade in the northern section of the diocese.

## CANON MALING IN ADELAIDE

## S. ANDREW'S-TIDE VISIT

FROM A SPECIAL CORRESPONDENT  
Adelaide, November 21  
Canon Charles Maling, who for 24 years served in the Diocese of Central Tanganyika, will be paying a special visit to Adelaide at S. Andrew's-Tide.

There will be a youth meeting at C.M.S. House at 8 p.m. on Friday November 25, arranged by the C.M.S. League of Youth and he will preach at the C.M.S. annual Temple Day to be held in Holy Trinity Church on Monday, November 28.

Missionary intercessions will commence at 7.15 p.m., led by the Reverend S. A. Mainstone, and the offertory service will be held at 8 p.m. when Canon Maling will speak.

Canon Maling was Principal of the Teachers' Training School at Katoke and has also filled the posts of diocesan education secretary, literature secretary and diocesan secretary. He has had a wide experience as missionary-in-charge of various districts in Tanganyika.

He was also responsible for supervising the making of the principal furniture of the Cathedral of the Holy Spirit, including the Holy Table, pulpit, prayer desk and choir stalls. He was in charge of the Adult Literacy Campaign from its inception in 1951 until his recent return to Australia.

Canon Maling will speak at the annual garden fete at Magill on Wednesday, November 30 at 2.30 p.m. This is a special effort each year made by the parish for the Church Missionary Society.

On Sunday, November 27, Canon Maling will preach at St. Bartholomew's, Norwood and Holy Trinity, Adelaide, in the morning, and at St. Luke's Church, Adelaide, in the evening.

## FACTORY BECOMES A CHURCH

FROM OUR OWN CORRESPONDENT

Perth, November 21  
Bought 2½ years ago as the skeleton of an abandoned factory, St Barnabas Church, in Carlisle, Diocese of Perth, was consecrated on November 12.

The service took place only a few hours after the final touches had been put to the £10,000 building.

The Archbishop of Perth, the Most Reverend R. W. H. Moline, consecrated and dedicated the church before a congregation of nearly 400 which overflowed into the adjoining hall.

The Lord Mayor of Perth, Mr. J. Murray, and the Lady Mayoress were present.

The secretary of the building committee, Mr. W. L. Jackson, said that all building contracts had been sublet by the committee and all the new furniture had been donated by the public.

Mr Jackson also mentioned that the hand-carved and beautifully finished pulpit had cost a parishioner, Mr. W. E. Swallow 100 hours' work.

## "GUNNERS' DAY" AT GUILDFORD

FROM OUR OWN CORRESPONDENT

Perth, November 19  
Veterans of two world wars were crowded into St. Matthew's Church, Guildford, on November 11, for the annual "Gunnery Day" memorial service organised by the Royal Artillery Association of Western Australia.

Contingents of association members marched to the church, where the salute was taken by the Colonel Commandant of Artillery, Colonel A. Hobbs.

Addressing a large congregation, the Archbishop of Perth said that the occasion served as a reminder of the ancient and honourable association between the Church and the Army.

It could fall into disuse, and that would be a pity, for it served to remind them of their recognition of the Church and their duty to God.

## NEEDHAM MEMORIAL LIBRARY

Donations are respectfully invited to the above fund, for the purpose of establishing a permanent memorial to the late Canon Needham, in the form of a circulating library for missionaries serving in our fields.

The library will contain up to date theological works, standard works, works of travel and biography, novels and detective stories.

The Australian Board of Missions

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## S.-E. ASIA APPEAL

Another £15,000 Wanted Immediately!

Do you know about the special section of the appeal which is exempt from Income Tax?

This is the Theological Training Fund. Write to our Commissioner (Bishop Ash) at this office, or contact your nearest State Secretary.

Large amounts are wanted urgently for this vital work of bringing picked men here for training.

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**SNAPSHOT COMPETITION**



The winner of our snapshot competition this week is Mr. Ray Colyer of Ridley College, Melbourne, who sent us this picture taken after the annual festival of the All Saints' Chapter of the Guild of the Servants of the Sanctuary held at S. Martin's, Hawksburn, Diocese of Melbourne, on November 6. (Left to right): Richard Hainey (acolyte); Colin Houch (crucifer); and Brian Ryme (acolyte), all of Ridley College.

**MOBILE CHURCH AND BISHOP'S PALACE**

FROM A SPECIAL CORRESPONDENT

**Kalgoorlie, November 21**  
The Commonwealth Railways have co-operated thoroughly with the religious needs of their staff living along the Trans-Australian Railway Line.

A Welfare Coach, equally adaptable for ministrations to bodily needs by a medical staff and to spiritual requirements by a travelling priest or other minister of religion, has been made available.

The waiting-room compartment is easily convertible to a chapel to accommodate fifteen worshippers or even more, and the surgery is equally useful as a vestry.

There is a small sitting-room compartment, and there are two sleeping compartments and a kitchen.

The Bishop of Kalgoorlie is at present spending ten days on the line, and his time-table has been so arranged that he will be able to celebrate Holy Communion at eight different settlements in that time, and in most cases he is able to arrange an evening service together with a display of coloured slides.

He is visiting the five schools from Kalgoorlie to the South Australian Border.

**NORMAN CATHEDRAL APPEAL**

ANGLICAN NEWS SERVICE

London, November 21

To coincide with the celebration of the thirteenth centenary of the foundation of one of the finest Norman churches in England, Peterborough Cathedral, this year, an appeal is being launched for £100,000 for carrying out urgent works of repair and preservation.

It is also hoped to provide an income sufficient to keep pace with building repairs and to ensure the safety and maintenance of this magnificent heritage.

"Among the great mediaeval churches which are the glory of western civilisation," the appeal committee states, "Peterborough holds high rank."

"Its west front is unrivalled throughout the whole of its vast length—is nowhere surpassed in the stately sequence of Norman arches rising tier above tier through nave, transept, and choir to the soaring grandeur of the apse.

"Beyond is Abbot Robert Kirton's 'New Building,' an enthralling specimen of fifteenth-century genius."

By a generous grant from the Pilgrim Trust in 1948 the Dean and Chapter were able to take in hand some of the more urgent works of repair and preservation.

**NEWCASTLE FESTIVAL**

**NEW CANONS INSTALLED**

By A SPECIAL CORRESPONDENT  
Newcastle, November 21

The 53rd Dedication Festival of Christ Church Cathedral, Newcastle, was observed on Sunday last with special services.

Instead of the usual three morning services Solemn Eucharist was celebrated at 8 a.m. by the Dean with the cathedral chaplain as deacon and Canon H. C. Lancaster as sub-deacon.

Immediately before this service the Bishop of Newcastle, the Right Reverend F. de Witt Batty, dedicated a sanctuary lamp over the High Altar as a memorial to Dean Norman Blow. The lamp, which was made to a special design, is of bronze with inlaid copper.

At night there was Solemn Evensong with sermon and procession. The preacher was the Right Reverend C. E. Storrs, Warden of S. John's College, Morpeth.

During the service the Dean installed Bishop Storrs; the Reverend H. B. St. John, Rector of Morpeth; the Reverend E. R. Elder, Rector of S. John's, Newcastle; and the Reverend F. W. Rush, Rector of Muswellbrook, as Canons of the Cathedral.

**ARCHBISHOP WELCOME TO BomBER BASE**

**CONFIRMATION SERVICE AT AMBERLEY**

Brisbane, November 21

The Archbishop of Brisbane, the Most Reverend R. C. Halse, was welcomed by the Commanding Officer, Group Captain D. W. Kingwell, and the Anglican Chaplain, the Reverend J. L. Payne, when he visited the Amberley Bomber Base on November 17.

The archbishop was the guest of honour at a dinner in the Officers' Mess presided over by the president, Squadron Leader K. McCarthy.

Guests included the Rural Dean of Ipswich, the Reverend H. Kestell Cornish, and Mrs. Cornish; the Senior Medical Officer, Wing Commander J. B. Craig, and Mrs. Craig; the Officer-in-Charge of the W.R.A.A.F., the Senior Sister and Air Force chaplains.

There was a large attendance at the base chapel for the Confirmation service.

At the beginning of the service the archbishop dedicated a hymn board to the memory of the late Reverend J. R. M. Hall, a former R.A.A.F. chaplain.

This was presented to the R.A.A.F. by Mrs. J. R. M. Hall. Members of the permanent

every year but none is more welcome than His Grace the Archbishop.

"His Grace is specially interested in the defence forces and has a very soft spot for the Air Force."

Group Captain Kingwell thanked the archbishop for his "most helpful" sermon on the relationship between Church and State.

The Rural Dean of Ipswich and Chaplain Payne supported the commanding officer in extending a welcome to Archbishop Halse.

In his reply the archbishop mentioned that it was a real pleasure to visit Amberley again.

He recalled that at a Moral Leadership Course at Amberley in 1952 he was presented with a Bible bearing the Air Force colour and crest.

This was now one of his most valuable and useful possessions.



Six members of the Anglican Men's Movement chat during the fifth annual conference held on November 12. (Left to right): The Vice-General President, Mr. W. Glover (Wagga); Mr. T. Smith (Forbes); Mr. G. Sutcliffe (S. John's, Canberra); Mr. G. Clapp (Murrumburrah-Harden); the Honorary General Secretary, Mr. T. W. W. P. Fye (Canberra); and Mr. W. J. S. Atkinson (S. John's, Canberra).

An interesting and congenial secretarial position is available in the Manager's office at Diocesan Book Society, Melbourne. Apply in person or by letter to 202 Flinders Lane, Melbourne, C.I.

**S. MARY'S SCHOOL, Herberton, North Queensland,** requires for 1956: (1) Music Mistress, (2) Commercial Mistress. Apply the Sister-in-Charge.

**HOSPITAL CHAPLAINS** required. Mental Hospital, 1; General Hospital, 1. Preferably with 5 years' parish experience and under 45 years of age. Opportunity to join a team of full-time chaplains carrying out an effective ministry in a special field. Enquiries to the Reverend G. Sambell, Melbourne Diocesan Centre, 73 Queensberry St., Carlton, Victoria.

**NEWCASTLE CHURCH of England Grammar School for Girls.** Applications are invited for the following vacancies on the staff for 1956: (1) Mathematics Mistress, to Intermediate or Leaving. Full or part-time. (2) Qualified Primary Mistress for 3rd-4th grades. (3) Art Mistress to Leaving Certificate. Part-time. All positions may be resident or non-resident. For further particulars apply to the Headmistress.

**S. ANNE'S School, Townsville.** Requires for 1956: (1) Resident Secondary School Mistress, Latin, Geography and one other subject to Senior; (2) Resident primary, Grade VII; (3) Matron. Apply the Sister-in-Charge.

**CHOIRMASTER** organist for Christ Church Cathedral, Ballarat. Apply Sub. Dean.

**S. ANDREW'S CATHEDRAL School, Sydney, N.S.W.** (Enrolment 160 boys). Vacancy for Assistant Master—sport essential. Apply the Headmaster.

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DESPERATE YOUNG English Christian couple with baby need accommodation with light duties. Please phone BM3431 (Sydney Exchange) between 9-5 p.m.

**SCHOLARSHIP**  
ABBOTSLIGH, WAHROONGA. The Dorothea Foote Scholarship becomes available in 1956. This Scholarship is awarded to the daughter of a Church of England clergyman who has completed her Primary School Education.

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**PERSONAL**  
A YOUNG New Zealand social worker will be attending a Social Science course at the University of Sydney next year. He is married, with a small baby. He will be sponsored in his studies by a New Zealand diocese, and seeks accommodation in a Sydney home in return for part time work. His wife is a capable cook and houseworker, and he is a good man at gardening and odd jobs. If you are unable to help this young family personally, perhaps you know some one who can do so? Replies please to M. McGregor, C/- THE ANGLICAN.

**SYDNEY SUBURBAN** Rectory available January in exchange for Sunday and urgent duties. Apply No. 24, THE ANGLICAN.

**MARRIAGE**  
ATKINSON - MARRINER. The marriage of Mary Winifred ATKINSON to Cyril Robert MARRINER will be celebrated at S. Mary's Church, North Melbourne, on Saturday, November 26.

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Air Force, W.R.A.A.F., and National Service trainees comprised the candidates for Confirmation.

**PUBLIC WELCOME**  
Following the service, the candidates and congregation were invited to the officers' dining room for supper.

Here Group Captain Kingwell officially welcomed the archbishop to the bomber base. The C.O. said: "We have many distinguished guests to Amber-

**PROPERTY MAY SELL FOR £1,000,000**  
ANGLICAN NEWS SERVICE  
London, November 7

The Church Commissioners announced on October 27 that they will shortly be selling the biggest single block of property they have ever offered in London, and on it they hope to realise more than £1,000,000.

The area is part of their former "Paddington estate." There are some 650 properties, mainly residential but including shops and large office building sites.

The sale is part of the Commissioners' policy of reorganisation to produce a higher income and the proceeds will be reinvested in real estate.

Earlier this year they sold outlying parts in the area by auction and to public authorities and realised more than £1,000,000.

**WELCOME TO OLD VIC MEMBER**

FROM A SPECIAL CORRESPONDENT

A public welcome will be extended to Mr. Don MacKay, recently returned from the Old Vic. Company's Australian tour, in the Chapter House, S. Andrew's Cathedral, Sydney, on Monday, November 28, at 8 p.m.

Mr. MacKay will be resuming his association with the Australian Christian Theatre Guild and will speak on his experiences and impressions while touring with the Old Vic.

An added feature of the evening will be a play reading of the one-act religious play "Fare to Tarshish" by Jessie Powell.

**CLASSIFIED ADVERTISEMENTS**

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

**POSITIONS VACANT**

OUTBACK HOSPITALS

FLYING MEDICAL SERVICES offer outlet for Christian Service to Qualified Nurses, Wardsmaids, Cook-Housekeepers. Apply to Bush Church Aid Society, Church House, S. Andrew's Cathedral, George Street, Sydney.