

# THE ANGLICAN

Incorporating The Church Standard

No. 230

No. 1 Rawson Lane, Sydney, N.S.W.  
Telephone BA3994, G.P.O. Box 7002.

FRIDAY JANUARY 4 1957

Registered at the G.P.O., Sydney, for transmission by post as a newspaper.

Price: NINE PENCE

## "THE ANGLICAN" SUMMARY AND REVIEW FOR THE YEAR 1956

If it is possible to survey—as from on high—a period of time massed with events of great import, and to pick out a few of the more particularly notable ones, then from the months following the joyous Easter festival of 1956, can be selected six momentous items.

These can rightly be called momentous because they have, in one way or another, made a deep imprint on the life of the Church.

And furthermore, they have shown the Church to be pursuing a course of lively and militant progress.

They were:

● The decision of the Lord Archbishop of York to lead a delegation of eight Anglican priests to Moscow, that unpredictable nerve centre of tyrannous world communism;

● The comprehensive visit to China of two archbishops, two bishops, two priests, and two laymen of the Australian Church, led by the Primate;

● The consecration of the beautiful new cathedral church of S. Thomas at Kuching, in Borneo;

● The far-reaching impact throughout Australia of the successful church promotion canvass held at All Saints', Parramatta, in the Diocese of Sydney;

● The triumphant visit to Canada and the United States of the Bishop of Kurunagala, the Right Reverend Lakdasa De Mel; and

● The assent to the Constitution of the Church of England in Australia by 14 dioceses, including three metropolitan sees.

### APRIL

We started April happily with a delightful front-page picture of Her Majesty the Queen and the Duke of Edinburgh with the Bishop of Coventry, the Right Reverend Outhbert Bardsley, before Her Majesty set the foundation stone of the glorious new Coventry Cathedral.

The Most Reverend A. M. Ramsey's delegation to the U.S.S.R. would, we reported, leave England in July. They would confer with members of the Russian Orthodox Church. Tentative arrangements for

such discussions had been made when leaders of the two Churches had met in London in July, 1955.

From our news sources in America we told of the conversations which had been held in Moscow between Russian Orthodox leaders and the National Council of Churches delegation from the U.S.A. It was disturbing to read that the Orthodox leaders considered the World Peace Council as representing all peace-loving forces in the world. The American churchmen were completely frank in their views,

criticising Orthodox Church officials for espousing the Soviet Union's position on the Korean War, and for spreading the accusation that U.S. Churches were controlled by millionaires. One wonders how Church discussions between East and West can possibly make much headway when basic premises about each other are founded on ingrained political prejudice and mistrust. We do not consider we are being profane by saying that, in such cases the Holy Spirit is hardly permitted to hold much sway.

On page three was a picture of the Procession of Witness held in Sydney on Good Friday, and headed by the Archbishop of Sydney. What does this annual demonstration achieve? Would it not be more to the point for active churchmen to use their influence in the organisation which is responsible for the opening of the Royal Easter Show on such a sacred day? Or is it in fact the case that the Churches in Sydney have no say at all in the running of civic affairs? These questions occur to non-Sydneyers each year. Perhaps they even enter the minds of residents of the great city itself.

### ANZAC DAY

There was another disturbing item this week. In a pastoral letter read in all churches in the Diocese of Sydney, the archbishop deplored the changes in the coming Anzac Day ceremony in Sydney. "This year, for the first time since its inception forty years ago, the Anzac Day procession will end without the accustomed religious service," said His Grace. "I cannot but regard this violent and sudden

### THE CHURCH IN CHINA

The Managing Director of THE ANGLICAN, Mr. Francis James, returned to Australia on Christmas Day after an eight-week visit to China as a member of the Australian delegation to the Chinese Church.

The delegation travelled through areas of communist China which had not been seen by visitors from the West since 1945, and covered the whole vast area from Mukden in the north to Chungking in the south-west and Sinking in the north-west, visiting churches and Christian communities.

With the help of other members of the delegation, Mr. James has written a series of brilliant articles, the first of which will appear in our next edition. They form the most authoritative and comprehensive account of the Church in China to be published during the past ten years.

Don't miss them!



Better than Santa Claus for this young Hungarian refugee was this B.O.A.C. hostess who, on S. Nicholas' Day, cared for her on the journey from Vienna to London. (See special article, page 3.)

departure from our hallowed tradition as a mistaken concession to an aggressively sectional ecclesiastical point of view and a public dishonouring of God." A service would be held in S. Andrew's Cathedral at 11.30 a.m. on April 25 to replace in some measure the usual service. In a leader entitled "Ex-Servicemen in Action," we strongly supported Dr. Mowll. "The net result of the changed order of Anzac Day proceedings in New South Wales will be further to weaken the tenuous part of Christianity in public life," we stated. "Not a few ex-Servicemen will be saddened that the present leadership of the R.S.L., once so gallant and distinguished in action, should have become so sodden and palsied now as to take its orders from an organised pressure group comprising a mere quarter of the population of the country."

Our sub-leader was devoted to a spirited attack on the government of South Africa for its action in closing certain schools run there by the Church. "And to those who may say that what happens in South Africa is none of our business there is ready retort: that the cause of Christ is indivisible, and that any betrayal of Christian precepts by a nation of the West is of vital concern to the others," added the editorial.

### NEW AREAS

The Diocese of Adelaide's Bishop's Home Mission Society announced plans for floating a £10,000 loan for the building of mission halls and churches in new housing areas.

In the same issue, our political columnist "The Man in the Street" attacked the secular Press for their distorted sense of values, and "condescending attitude to the Christian religion." But who, we may ask, are these nebulous people "the Press"? If the Anglican Church would stoop to telling her sons that they could serve her faithfully in the profession of journalism, there might be a far greater leavening of Christian influence in the tremendously powerful newspapers of our land.

A fine picture from North Queensland showed the magnificent property purchased by the bishop for the new S. Anne's School in Townsville.

On April 13 we stated under a front-page banner headline the real attitude of the non-Roman Churches in Australia to the Federal Government's changes in the way that Colours for the Armed Forces would in future be dedicated, consecrated, or blessed. The main features of the new form would be that it was not a religious service, but a ceremony conducted by the Commanding Officer of the unit concerned. The Colours would be separately consecrated, blessed and dedicated by the Anglican, Roman, and Protestant Chaplain-General. It was another sickening compromise offered to the intolerant Roman Catholic minority in Australia by the Commonwealth Government. They seem to have got away with it all right.

S.P.C.K. asked support for its work in North India.

The U.S. National Council of Churches delegation recently back from Russia emphasised that Church activity in the Soviet Union was limited to worship. The government did

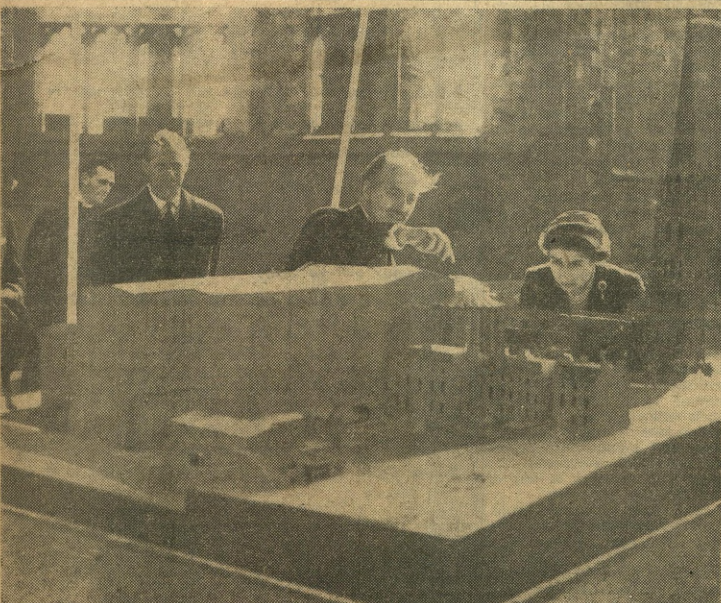
not interfere with religion as long as this limitation was kept.

There was good news from Canberra, where a further stage had been taken in the development of S. Mark's College. The first meeting had been held of the committee appointed by the Diocesan Council to assist the bishop in the preliminary organisation of S. Mark's.

We announced that an anonymous donor in the Diocese of Armidale had established a bursary in memory of the late Reverend A. E. James, who was Vicar of Bogabri at the time of his death in 1947. Mr. James' three sons organised the group which saved *The Church Standard* from extinction in 1952, and transformed it into THE ANGLICAN.

The meeting of the Provincial Synod of West Australia brought two important announcements:

● Synod had decided to establish a single missionary or (Continued on page 2)



The Queen inspecting a model of the new Coventry Cathedral before setting the foundation stone of the building last year. Mr. Basil Spence, the architect, and the Duke of Edinburgh are seen with Her Majesty.



The two new bishops who were consecrated on May 1, 1956, entering S. Andrew's Cathedral, Sydney, for the service. They are the Bishop Coadjutor of Canberra and Goulburn, the Right Reverend R. G. Arthur (left), and the Bishop Coadjutor of Sydney, the Right Reverend R. C. Kerle. They are preceded by the Dean of Sydney, the Very Reverend E. A. Pitt.



# THE SUMMARY AND REVIEW OF 1956

(Continued from page 1)

ganisation for the province, instead of the two existing organisations of A.B.M. and C.M.S. In the statesman-like words of Archbishop Moline, "the aim of missionary work is not to make Melanesians into High Churchmen, or the Buganda into Evangelicals. It is to make heathen into Christians." THE ANGLICAN editorially commended this step as a "striking and progressive development in the thought of the Church" if Western Australia, having adopted the principle, now proceeds successfully to implement it, then surely the rest of Australia can follow. "We're waiting on the West."

His Grace stressed the "urgent need" for a theological college in West Australia.

In his charge to the Gippsland Synod, the Bishop, the Right Reverend E. J. Davidson, said he hoped his diocese would be among the first to give assent to the draft constitution for the Australian Church. It was.

## MUSIC TOUR

Mr. Gerald Knight, continuing his triumphal tour of Australia, was at this stage in Sydney. He emphasised that the Royal School of Church Music was "anxious to help wherever sincere and enthusiastic people meet together to sing the Lord's song, no matter how humble their efforts or small their resources."

We told on April 27 of how a small country parish in South Australia — Walkerie, on the River Murray — had been transformed from one of the poorest to one of the wealthiest mission districts in the diocese as a result of a parish canvass organised by a U.S. commercial enterprise.

In Melbourne Archbishop H. B. Williams urged the setting up of a committee in each diocese in Australia to seek nominators for Anglican families wishing to migrate here from the U.K. There is more in this than meets the eye. While we commend the Government's Migration programme, which was instituted — against great odds within the Labour movement — by Mr. Arthur Calwell, M.P., and has been continued fearlessly by Mr. Harold Holt, M.P., and Mr. Athol Townley, M.P., nevertheless we must express concern at the declining percentage of Anglicans in our community.

The people of British stock who have been officially sponsored here by the Government, have not, on the whole, made a good name for themselves or their homeland. Many of them were of a disgruntled and injured disposition before even coming here (are they largely the ones who "couldn't make a go of it" in the Old Country?) and since their arrival they have in many places earned for their ilk a reputation for being first-class "whingers." Perhaps Archbishop Williams' plea is the answer to the problem. (While on this delicate subject, perhaps we might add that if Anglicans were less disposed to limit their families to a comfortable "parents plus two children" total, the natural increase in members of our Church in Australia might be greater.)

## CONSTITUTION

Two dioceses — Ballarat and Gippsland — assented to the Constitution.

In our correspondence columns, the Reverend Neil Glover, writing on the subject of Soviet Russia, added further weight to the assertion that he is trying desperately to become Australia's equivalent to the "Red Dean." But do we really need one?

The Dean of Liverpool said in London that the Church "could not possibly remain indifferent to the growing progress of automation in Britain's economic life."

Meanwhile, our correspondent in Kobe, Japan, reported that the General Synod of the

Japanese Holy Catholic Church (the Anglican Church in Japan), had unanimously adopted without amendment the text of a Revised Prayer Book.

## THE PRESS

Preaching in S. Peter's Cathedral, Armidale, on the occasion of the centenary of the Armidale Express, Bishop Moyes said a newspaper must be judged whether it stood with Jesus Christ and loyalty to truth or with cynical Pilate, considering self-interest. The bishop's outstanding sermon was very fully reported in a later edition of the Australian Journalists' Association nationwide publication *The Journalist*.

## MAY

We greeted the month of May with a three-column front-page picture and three-column story of the consecration of two new Australian bishops in S. Andrew's Cathedral, Sydney. "The laying-on-of-hands by two archbishops and eleven bishops, Bishop De Mel's sermon, and the glorious singing made lasting impressions, set as they were against this most solemn service," said our reporter. Archdeacon R. G. Arthur was consecrated to be Bishop Coadjutor of Canberra and Goulburn, and Archdeacon R. C. Kerle to be Bishop Coadjutor of Sydney.

The same week many thousands gathered on the hill at Kelso for the dedication of S. Michael's P.O.W. Memorial Children's Home in the Diocese of Bathurst.

Our Church music is just not good enough. This was the theme of Mr. Gerald Knight's remarks when he visited Armidale. "I probably hear more Church choirs than anyone else in the world and I would have no hesitation in saying that the general standard is miles below the general standard of secular music," he stated. "Church music should be the very best of which we are capable, but we seem to suspend the use of our critical faculties when we go to Church," he added.

On S. Mark's Day, we reported, Dr. Ramsey had been enthroned in York Minster as Archbishop of York, Primate of England.

## ANZAC DAY

We provided further information about the sectarian flare-up at Sydney's Anzac Day ceremonies. The "bitter split in the great Sydney Anzac march, culminating in one religious service on traditional lines and in one somewhat pedestrian secular function, was brought about not by the Executive of the R.S.L. of New South Wales, but by the fine organisation and discipline which Catholic Action shewed at the last R.S.L. Congress," said our sub-leader. "What is needed is a little firm action through the proper channels, by true Catholics and Protestants, at the next R.S.L. Congress," we added.

Meanwhile, our first leader was busy attacking (as we had done in 1955) the tremendous dividend — 280 per cent. — on paid-up capital this year — announced by General Motors-Holden's.

"In general, there can be no objection on moral grounds to high profits being made in any Christian democracy, especially when these arise from the splendid organisational efficiency for which General Motors-Holden's would be noteworthy even in a much more efficient country than Australia," we commented. But went on to object — in no uncertain manner — that the firm had "taken from Australia many times the number of dollars they originally brought here, and have thereby weakened our financial position and ultimately our ability to play our proper role in the defence of the West. . . . If they shewed the beginnings of moderation in their dividend policy, it

would help. But perhaps they really do not think that they have much future in Australia, that they had better get what they can while the going is good. In that case, we can only regret their tiresomely old-fashioned actions, and return a polite 'thank you' for a judgement the soundness of which is open to doubt."

In the same edition we noted that an Adelaide parish had sent a letter to the bishop, the Right Reverend B. P. Robin, expressing "considerable alarm and distress" at the spread of gambling throughout Australia.

Bathurst Synod urged the Bishop-in-Council to ensure that the minimum amount paid to retired men in the diocese should be £400 per year.

From Brisbane we published the report of a sermon in S. John's Cathedral by the Reverend T. C. Kerne. He was urging the adoption of S. Mark as patron saint of Australia. This was no new suggestion, but it is a commendable one which we hope will be officially acted upon in the near future.

Should women be allowed to take an active part in Church services? We noted that this hardy annual was to be debated *inter alia* at the coming sessions of the Convocation of Canterbury.

## NEW WARDEN

On the same day it was announced in our columns that a Cambridge don, the Reverend C. A. Pierce, had been appointed first warden of the new Perth Theological College, which would be established at the end of 1957.

Those turbulent "mixed-up kids," the bogdies and widdies, hit the front page of THE ANGLICAN on May 25, with a story from New Zealand saying that the Dean of Christchurch, the Very Reverend M. G. Sullivan, had a plan to help them. All young people "with nothing to do" were invited to the cathedral on Friday nights for an informal sing-song and address. So far we haven't heard how the scheme went. Perhaps the cathedral was destroyed!

Our foreign page told of a criticism of Dr. Geoffrey Fisher by Canon L. J. Collins from the pulpit of S. Paul's Cathedral. "Would that the archbishop could bring himself to stand up as firmly on the racial segregation issue as he now seems ready to do on the Cyprus issue," said the Canon, who recently wrote a brilliant review of Father Trevor Huddleston's latest book "Naught for your Comfort."

In the House of Lords, the bishops were debating the delicate question of whether a priest should be forbidden to marry divorced persons in cases where a former partner was still living.

Canon F. E. Maynard continued his controversy with Dr. Felix Arnott in our open columns concerning the traditional Good Friday services.

An Adelaide report foreshadowed resistance to the proposed Constitution by some of the clergy, who met in conference to deliberate on it.

Our special correspondent at the annual Sydney clergy conference, held at Moss Vale, said the "usual tensions were resolved on the whole with much less than the usual heat." Oh how these Christians love one another!

## JUNE

June 1 was a happy day for this newspaper. We announced that the first official invitation from any Chinese body to a sister Church abroad to visit the Chinese People's Republic since 1946 had come to Australia.

The Primate, the Most Reverend H. W. K. Mowll, said he had received an invitation from the Right Reverend C. T. Chen, Chairman of the House of Bishops and the Standing Committee of the General Synod of the Chung Hua

Sheng Kung Hui to visit China and the Church there as its guest. Dr. Mowll said he had been hoping to receive such an invitation from the head of the Church of which he had himself been a bishop for ten years before coming to Australia, and that he was delighted to receive it.

"Not only the Church in Australia, but the whole of Christendom, may well rejoice with the Primate," said our leader.

## GAMBLING

Sharing page one with the China announcement was a full report of Bishop F. de Witt Batty's charge to the Newcastle Synod, in which he made a vehement attack on gambling, with particular reference to the New South Wales State lottery, which is a profit-making Government business. "Gambling is both ethically and economically indefensible," said the bishop. "It is also religiously indefensible." He added that he considered gambling the gravest possible threat to our national future.

It was this week that a healthy little controversy was sparked off on whether Anglican priests should be addressed as "Father." We're happy to let these things go on without commenting on them!

We reported the House of Commons' refusal to accept an Upper House resolution to allow women to conduct services; and recorded that the Director of the Resettlement Department of the Australian Council for the W.C.C., Mr. J. J. Dedman, was overseas to attend the annual consultation of the Division of Inter-Church Aid and Service to Refugees in Switzerland.

There was a curious paradox in our issue of June 8. While we devoted our leader to praise of the Roman Catholic Press (June was being observed by the Roman Catholic Church in Australia as "Catholic Press Month"), we reported from Geneva that Bishop Otto Dibelius, on behalf of the Evangelical Church in Germany, had written to Cardinal Frings of Cologne, who is President of the Roman Catholic Episcopal Conference at Fulda, asking him to remove the difficulties which confront the work of the Protestant Church in Spain.

## CHURCH PRESS

In the leader we said that the Roman Catholic Press of Australia "has a long and distinguished record, and its best sections — leaving matters of doctrine to one side — are marked by a very high literary quality. Unlike the Church of England, which does not own or control a single printing press in this country" (here we spoke part in envy, mainly in reproach) "several of the Roman Catholic newspapers and periodicals are printed on their own presses, and these appear all to be organised on sound economic lines whether they are 'officially' or otherwise controlled."

We agreed with Pope Pius X that "in vain will you build churches, preach missions, found schools; all your good works, all your good efforts will be destroyed, if you cannot at the same time wield the defensive and offensive weapons of a press. . . ." Our leader pointed out that "we Anglicans could learn a great deal from Roman Catholics, who are quite clear in their minds about the essential value and objects of their religious Press. . . . Roman newspapers . . . enjoy far more loyal and enthusiastic support from bishops, clergy, and laity than THE ANGLICAN or any of our diocesan magazines."

"In hard, practical terms, this enables them through their sound and growing circulations to employ staffs, deploy resources and give their readers a service impossible for any Anglican publication."

"The work of the Roman religious Press is responsible in

(Continued on page 8)

Plan a Well Paid and Happy Career for your Daughter!

as a

## REMINGTON

Accounting Machine Operator

POSITIONS ASSURED

Full details—ACCOUNTING MACHINE DIVISION

## CHARTRES

PTY. LIMITED

169 Liverpool St., Sydney  
Phone: M 0425

## Is Your Church Property Insured?

### Parishes, Insure With Your Own Company!

The profits of THE CHURCH OF ENGLAND INSURANCE CO. OF AUST. LTD. are entirely distributed to Dioceses holding the Company's Shares.

This growing Company handles all classes of insurances throughout Australia on property in which the Church of England has an insurable interest. It is in the interest of every Parish to insure with your own Company

## Church of England Insurance Co. of Aust. Ltd.

**DIRECTORS:**  
Col. Selwyn King, D.S.O., V.D., Chairman.  
F. C. G. Tremlett, Alan C. Maitland  
C. E. Smith (Townsville), Alternate: Canon G. G. O'Keefe  
G. E. H. Bley (Adelaide), G. V. Day.  
**SECRETARIES & REGISTERED OFFICE:**  
Norton & Faviell, Chart. Accts. (Aust.), 17 O'Connell St., Sydney.  
Telephone. BW 1888.

Always ask for  
**NORCO**  
the Butter of Perfection



also for NORCO Bacon, Ham, Cheese, & Small Goods



**SYDNEY, NEWCASTLE or BRISBANE**

Excellent show floor facilities and full efficiency assure top values for growers

**WINCHCOMBE, CARSON LTD.**

Selling Brokers: Sydney, Newcastle, Brisbane. Branches throughout New South Wales and Queensland.

## WINGS OF MERCY

B.C.A. Flying Medical Service's Aeroplanes fly an average of 400 hours each year on mercy flights. Each hour costs £10.

Will you give: £1 for 6 minutes?  
10/- " 3 minutes?  
5/- " 1½ minutes?

Send your gift to BUSH CHURCH AID SOCIETY, CHURCH HOUSE, GEORGE STREET, SYDNEY.

or Bible House, Flinders Lane, Melbourne.

Remember . . . **SHELLEY'S Famous Drinks**

Orange Delite, Lemon Delite, Lemonade, Kola, etc., for all Occasions.  
'Phone: LA 5461 (four lines).

## SORBY'S LIMITED

Wholesale and Retail Hardware Merchants

**HEAD OFFICE:**  
285-289 Hunter Street, Newcastle.  
'Phone: B 0433—14 lines.

**BRANCH STORE:**  
42 Kiera Street, Wollongong.  
'Phone: B 2424.



# HUNGARY'S EXILES STILL POUR THROUGH

By JOHN GARRETT

IT was Saint Nicholas' Eve, 1956, December 5. The forests and villages along Austria's frontier with Hungary prepared as usual for the arrival of Santa Claus. But that night they expected other guests, thousands of them.

The Russian flares were going up in among the trees across no man's land. Sometimes there was a rattle of machine-gun fire, then screaming. Over there in Hungary Saint Nicholas has not come for years.

The name of the ex-premier of Nazi days was Nicholas, and the old children's favourite had been dressed as a bishop. Now the little groups coming along muddy paths or wading in icy lakeshore, were leaving all that at the risk of their lives. They stumbled to the posts established by the Austrian police and soldiers.

Then welcoming hands led them to lighted houses, barracks, school buildings. They were given hot drinks by the mobile canteens or in improvised kitchens. Food from the stocks of the voluntary agencies was served to them.

They washed and took off their useless shoes. Warm socks and dry clothes came out of the crates and cupboards. The children were soon lying under blankets in the beds on the floor.

For the first time for years they could put their boots at the bottom of the bed, empty in expectation of the fruit and candy Saint Nicholas would bring.

One man, who had walked twenty kilometres as a member of a group fleeing from a single street in Budapest where the secret police had been busy with inquiries, smiled as he recalled a vow he had made. "When I left home," he said, "I decided I would turn three somersaults as soon as I stood on the soil of the west. I did, just now, and I kissed the ground."

## LIVES RISKED

Many of the refugees told the same story. They had been helped, often by Hungarian and Russian soldiers, to find their way on transport to towns near the frontier. Then they had looked for guides. Some Hungarians who know the district well have been seeing groups through the minefields and along obscure paths.

They risk their lives—for a fee; but many of the poorer refugees tell of being accepted into groups without payment. The people come all night. Usually there are larger waves after dusk and in the early morning hours.

"Have you seen any Russian soldiers?" we asked one young

man. "Yes," he told us. "We saw some. They fired on our group. Some turned their backs and ran. They were killed. I ran towards their fire and into a minefield. I fell on my face and was left for dead. The soldiers went away. I stood up and came on."

As the man was speaking John Metzler, CWS-WCC Secretary for Contributed Goods in Europe, who was with us, examined a packet of cheese beside a small gipsy boy who was hungrily eating a slice ten minutes after his arrival.

## MAGIC WORD

"U.S. surplus stocks, made available through Hilfswerk, Vienna," Metzler said. "What other food do you have here?" he asked the Austrian workers.

We have had a wonderful party with all we needed to celebrate S. Nicholas' Day for the children today," they declared. "Chocolate is the magic word for these little Hungarians, and this is the first time in the lives of many of them that they have seen a banana."

Over on the other side of the room a mother was changing her chuckling baby. The supplies of paper diapers rushed to the reception points in response to earlier appeals are being used, though the number of small babies does not seem to be so great as in the first waves coming over.

In the adjoining dormitory men and women were sitting up in bed, excited and still talking about their escape. Near them others were sleeping by now, though the lights stay on all night as the latecomers straggle over in twos and threes and are welcomed and put to bed.

One muscular and fierce looking youth engaged us in conversation. He was sitting up in his singlet and wanted badly to tell us his story. He was a boxer and a factory worker.

After being active in the fighting against the Russian troops and then involved in a strike at work, he tried to escape when the secret police were after him.

When he had boarded a train the police caught him and handed him over to Russian troops. They took him to their headquarters where he was set free and told to go home. He made for the border again.

This time he was stopped by Hungarian soldiers and told to go home once more, but he made a final break for the west and was successful.

He predicted the renewal of fighting in the streets of Budapest on December 6 and said that food would be sent to Budapest by the farmers and that the children would be sent to the country for safety.

New arrivals from Budapest were asked in one place on the border about distribution of food, medical and clothing supplies sent by Red Cross convoy. Most of them gave descriptions of equitable distribution through the "revolutionary councils" in conjunction with the leaders in each street of the city.

The food and other commodities have been getting through to their destinations, the points of greatest need. The general opinion on December 5 seemed to be that the Kadar government could not afford to let its prestige sink lower in the west by allowing any kind of inequitable distribution.

A school in one place on the frontier was under the control of Austrian police, who were cheerful and co-operative once we had explained that the World Council of Churches and the churches all over the world were aiming to get stories and pictures to help the refugees.

They gave us permission to use cameras when the newcomers felt there would be no danger for those they had left behind. Their list of arrivals, at 2 a.m. on the morning of December 6, showed a total of 81 people for the preceding twenty-four hours.

Forty-seven had "come over" between six and midnight. As things turned out we could not take many pictures in this school, because many of the recent arrivals were workers and intellectuals. They were poor, but a guide had brought them through for nothing.

Some of them had bribed their way past a group of Hungarian soldiers by giving a bottle of rum. An ex-soldier among them had "killed" three Russian mines on the way through.

Many of these determined and irrepressible people spoke with the usual complete assurance about the will of their friends to resist to the end. "There is a new slogan among the youth all over Hungary," they said. "Hold your heads up—while you've got them."

## FIGHTING

As we talked to the men and girls they told us more. While one boy talked he played with a spent bullet that had just missed his head and lodged in a soft wall during the street fighting. They told us people are buying steadily in Hungary because they fear devaluation of the forint.

There is food enough. Meat and other items that were exported to Russia are now available and life for the moment is better. Heating is difficult. Schooling is irregular because of the coal shortage.

In the universities all records have been carefully burned to cover the tracks of suspects. In business premises decisions are often being taken to evacuate whole office staffs as refugee companions to Austria.

The conversation passed to political questions as such. Rumours recurred: "Tildy has been arrested. Maleter, military leader of the insurgents, has been set free by partisans and is again leading the resistance."

When we asked about this last claim and checked to find whether anyone "knew a person who had seen a person who had seen Maleter," heads were shaken, but they were all fired to the point of certainty with this typically revolutionary assertion. It is hard to know whether it is fact or legend.

Then there are the stories, all showing the blend of courage, cynicism and camaraderie that has been born in this amazing fight. Here are some of the scraps of anecdote and legend:

1. After the victory of Nagy a Moscow journalist came to the Hungarian Writers' Association from the Komsomol Pravda. The young Hungarians pressed him very hard to admit that the Russian intervention had been a disaster and out of line with classical Leninism.

In the end he agreed with

them. Next day another journalist came from the communist paper *L'Humanite* in Paris. They argued with him along the same lines for five hours. Nothing could change his mind. Russia had been right!

2. Another journalist from Moscow, this time from *Pravda* proper, appeared. He accused the Nagy crowd of letting in many of the old Austro-Hungarian nobility who had come back to head-up the counter-revolutionary tactics of the so-called "students and workers."

At this all the students and writers grinned at one another and led the *Pravda* man cunningly along. "Oh, you are right," they said. "For instance we too have been told that unfortunately Count Bela Bartok has been seen back consorting with 'Count' Zoltan

revolutionaries how they had felt about coming into Austria that same night. Some of them said "When we saw S. Nicholas was here again if we had not been men we should have cried." But they warned us of what we had already suspected and been told.

"Do not judge Hungary by the refugee," they said. Remember that this exodus is, as usual the opportunity of the lazy, the improvident, the trickster, the prostitute, the failure. Most of the best are back there still."

The following morning we were at Camp Eisenstadt, not far from the Esterhazy castle and the triumphs of Haydn's music. In the muddy courtyard of the large uninviting building our friends of the night before stood in queues. Some were looking for medical

were healthy and needed little medical care on arrival.

Our own World Council team at Eisenstadt is under Miss Ruth Black, an experienced English worker with refugees. She was formerly in Jordan with the W.C.C. and has been in Singapore in narcotics control for U.N. Here at Eisenstadt she stands in a ridiculously small square of floor in a room piled high to the roof all round with plastic bags containing the assembled "welcome kits" of U.S.E.P. (The United States Escape Programme).

The bags are labelled large by U.S.E.P. and contain soap, washing materials, sewing materials, toothpaste and other immediately important items for all registered refugees. Next door, with the aid of contributed shaving kits and four



On board a B.O.A.C. chartered plane for London, Hungarian refugees, many of whom are being sponsored by the World Council of Churches and the British Churches relax at last.

Kodaly" (Two famous Hungarian composers, one dead, the other very old). "Spell me those names," said the Moscow man, and took them both for publication next day in Moscow.

3. A train arrived in the West Railway Station at Budapest loaded with supplies and labelled "With the Gifts of our Russian Brothers." The conductor of the train ran up and down asking people to applaud the arrival. "Why don't the Russian soldiers applaud the train?" asked the people. Answer: "Obviously because if we let them applaud it they would steal everything in it!"

## REBELS' POSTER

4. The newest Hungarian curse: "May the Russians be your friends and the United Nations your protectors."

5. A rebels' poster on display in Budapest streets shows two Russian soldiers. One of them has killed a Hungarian. His hands are covered with blood. His comrade says "Never mind, old boy, you can wash them in the Suez Canal."

6. Street Poster: Grand Circus Now beginning, Kadar as leading clown. Khrushchev and his wild beasts. The U.N. to laugh at the jokes.

There are reports of fighting between the two groups of Russian troops in some parts of Hungary. The old garrison does not want to be sent off to possible duty in Siberia where they cannot bring the truth to their relatives and friends. Discipline in many places is reported as deteriorating.

Some Russian soldiers are alleged to have discouraged potential strike-breakers and to have offered them food because they believe definite consolidation of the Kadar regime might lead to their being sent back to parts of the U.S.S.R. they have no desire to visit! We asked these "front line"

care and Red Cross clothing and "necessities."

Others were inquiring for transport to Vienna and prospects of permanent resettlement in Western Europe, Canada, America, Australia, New Zealand, Latin America . . . Staff from the Intergovernmental Committee for European Migration and from the voluntary agencies, including the W.C.C. go out to those centres of second reception near the border.

The sign of Hilfswerk, the Austrian Evangelical Relief Agency, was up outside one door. Protestants were asking there about their church and how it could help them.

Caritas, the Catholic welfare agency, was working far through an ambulance unit. A young English volunteer male nurse was cheerfully working among sick children in the dispensary here. But he said that on the whole the children

electric shavers, we have established a room for washing and shaving—a W.C.C. barber shop. It is a great rendezvous.

With Miss Black at Eisenstadt is a volunteer, Mrs. Frances Stone, who, according to Edgar Chandler, is normally head of Macy's "Personal Buying Service" in New York.

In a little black Volkswagen she shuttles tirelessly up and down the border reception posts at night, distributing socks and extending a welcome. She is one of many volunteers who have come to the ecumenical co-operative staff in Austria for this emergency.

As we stare at the children wandering in the foggy courtyard and listen to the perpetual blare of the loudspeaker Ruth Black makes several of her informative asides. "There's going to be a problem in resettling some of these children, you know," she says wryly.

(Continued on page 11)



The W.C.C. information team John Taylor (left) and John Garrett get their briefing at the entrance to Camp Eisenstadt from the always smiling and co-operative Austrian police.



Socks from the American churches and U.S. Escape Programme welcome kits are given out cheerfully to the day-long line of men who crowd the World Council of Churches' small room at Eisenstadt. Miss Ruth Black (left) and Mrs. Frances Stone (right), both W.C.C. workers, assist.



# THE ANGLICAN

FRIDAY JANUARY 4 1957

## A SHADOWED NEW YEAR

This new year starts under the dark shadow cast by the old over the affairs of all mankind, and those who can sense the full depth and significance of the shadow will realise that 1957 is certainly to be a crucial one in the history of the nations.

The conflicts which edged human societies still further towards disintegration last year appeared at first sight merely political and economic; but they were not. They were fundamentally spiritual. Economic, political and military violence such as we have seen is only the outward evidence of man's underlying spiritual malaise: violence is always simply a manifestation of maladjustment between men themselves and between men and God. It follows that economic and political treatments for the ills are mere palliatives, as the whole history of mankind in the post-war years has amply demonstrated.

During the past decade ever-increasing numbers of leaders have come forward to claim that they will lead the masses into a new order, in which there will be no longer the horrible scandal of poverty in a world of plenty. Applied science and technology, they rightly say, make possible the production of food and clothing on a scale that would meet the needs of all mankind. There are not wanting those in the West—above all, in the United States—who press these claims as the panacea for universal mankind; but those who have pressed them loudest are the communists. Many, including educated people and religious leaders, as well as the poor and needy, have welcomed this communist claim with enthusiasm to the point of becoming "fellow travellers."

In practice, however, something has gone wrong—and the Christian knows what it is. The most conspicuous case, and the best example of the futility of applying a material remedy to a spiritual problem, is the terrible Hungarian episode. After years of uninterrupted and unimpeded experience of communism, during which it may reasonably be taken that life for the ordinary man, in purely material terms, grew gradually better, the workers of Hungary revolted against it all. There are few with any real knowledge of events who would disagree with the judgement of a committee of the Australian Council of Trade Unions, which declared that "Soviet imperialism is morally corrupt, politically dishonest, economically oppressive and socially reactionary."

What has happened in Hungary is that the human soul has risen in revolt against the indignity, the humiliation and the inhumanity of authoritarianism. The facts of the Hungarian tragedy, of course, are known only in free countries; the people of more than half the world are unaware of them, and even in the free world they tend to be less accurately presented than they should because some cannot resist the temptation to use them for propaganda purposes. The facts shew, however, that communism is every whit as contemptuous of humanity, of human decency, in practice, as ever the Magyar nobility at its worst in Hungary. It is every whit as morally evil as the worst examples of old European imperialism that can be quoted. It is different only because it is more brutal, more efficient, directed like nazism as a matter of high policy by men who control the machinery of a great state.

Yet though the might of Muscovite metal may kill and crush the physical resistance of Hungarian men and women, who can believe that it will extinguish the spiritual flame which yet burns in the people of Kossuth? The moral achievement will inspire free men for ever. Somehow, somewhere, the Hungarian Calvary will be followed by a resurrection. Whether in Hungary, or Czechoslovakia, Roumania or another victim of Soviet imperialism, the man who loves his fellow men is bound to reject a system that depends for its maintenance upon the apparatus of the secret police, the jack-boot and, most hateful of all, the withholding of dispassionate facts and the wicked distortion of truth.

An English Labour leader is right when he claims that democracy, despite all the difficulties which attend upon its practice, is the only satisfactory way of life for man in an industrial society, and that we should not be deceived by so much that seems to point in another direction. Basic in the democratic concept is that principle of the intrinsic worth of every human individual taught by Jesus, man's Saviour.

The new order that mankind needs is not that which places first emphasis on the unreality of material things, but that which tackles reality. Reality means unflinching adherence to the moral law, to tolerance, humanity, reason, mercy, humility, justice, human equality: to the first two Commandments upon which all the others hinge. And upon the degree to which all men face reality this year will depend whether mankind is yet to travel forth from the shadow in which this year starts.



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

### In Advance Of The Times

A politician, it has been said, is one who thinks of the next election. A statesman is one who thinks of the next generation.

And a columnist, I suppose, is one who thinks of the next edition. But at this season he is obliged to take on more far-sighted and statesmanlike attributes—to think several editions ahead. This is because the intervention of Christmas and New Year Holidays drastically cuts down the time available for the preparation of this journal, and so the material for the printer, our real master, must needs be prepared well ahead of the accustomed date—or deadline (as they say in the most erudite newspaper circles).

Therefore, although this column is for an issue dated January 4, it is being written well in advance of that date.

I mention that just in self-protection. Not being a prophet or the son of a prophet, I am chary about looking even that far ahead. So, if this week, this column proves to be rather less topical than usual, please attribute that to Caledonian caution (my maternal grandparents came from Perthshire).

### V.I.P.: Vacation In Privacy?

The Prime Minister, Mr. Menzies, gave the nation due notice of his intention to take two or three weeks' holiday in January. Earlier he had dismissed the ill-founded suggestion that he was in need of a rest of the kind Sir Anthony Eden found it necessary to take at the height of the Suez crisis.

But Mr. Menzies, an apparently vigorous 62, must still be glad to get away for a few weeks from the urgent, insistent calls of office.

He is fortunate in being solidly entrenched in the House of Representatives, and to be suffering much less anxiety than might have been expected in the Senate since July 1 because sickness has reduced the effectiveness of the increased strength of the opposition there.

Mr. Menzies is also fortunate in that Australia's main problems are those of prosperity, not of privation. The big increase in the wool cheque in the first half of the current financial year shows that this country is still riding on the sheep's back.

These days—and especially since his mission to Cairo—Mr. Menzies is much more than an Australian figure. He is certainly among the half-dozen leading Commonwealth statesmen, and probably the most outstanding Dominion representative.

With so many problems awaiting his consideration at home and abroad in 1957, he is wise to relax now. But the difficulty a V.I.P. has in this modern world is to be able to relax in quiet and privacy. Sometimes people of Mr. Menzies' quality must be tempted to adopt a disguise to escape those (particularly the Press) who find it so hard to give them a break from publicity.

Anyway, whether Mr. Menzies manages to escape into thin air for a week or so or has to take his holiday semi-publicly, one hopes he will get that rest and relaxation which will fit him for the onerous demands 1957 is bound to impose on him.

### Holt—And The Eden Precedent

By the same token, while the Prime Minister is (to coin a phrase) having a well-earned rest, there is the opportunity for others (notably his new Liberal Party deputy, Mr. Harold Holt) to show their calibre.

This year could easily be a fateful one for Mr. Holt. With all records long broken, Mr. Menzies must be lending an increasingly attentive ear to plans for his own future. Of course, he might easily continue for years yet in the Prime Ministership.

Yet it is hard to resist the belief that he could be strongly tempted by an opportunity to serve in a yet wider role of British Commonwealth significance.

So Mr. Holt, as the Liberal heir-apparent, and still on the sunny side of 50, is in a highly favourable position for further advancement—if the electorate as a whole remains non-Labour. Despite the rebellion against Liberal headquarters domination, revealed in the Wentworth by-election last month, no significant reaction against the Menzies Government has been apparent in the past year. That could be due almost as much to Labour disparity as to Liberal popularity.

But 1957 is likely to prove a sterner testing year for the Liberals. The conference on banking legislation, called for February, will bring one important issue into focus before

Parliament meets again.

Mr. Holt has been showing signs of taking a larger part in discussions on subjects of higher policy. It will be interesting to see as the year progresses whether Mr. Menzies is disposed to increase Mr. Holt's responsibilities.

And always at the back of the minds of political observers will be the question: Surely he won't be kept waiting as long as Churchill kept Eden? For it could also seem now that Eden was kept waiting too long.

### Still Slums To Be Cleared

A year ago this column expressed the No. 1 wish for 1956 that the year would see Commonwealth and State Governments co-operating enthusiastically in ensuring that the housing shortage, still acute more than a decade after World War II ended, would be overtaken in this generation.

Well, a generation is about 25 years, I suppose. But I'm afraid that the year which has just fled did not provide the headway we need to see that many of the families living today in slums and other forms of sub-standard houses get an improvement in their conditions in the predictable future.

Yet this country is probably more prosperous in material terms than any other except the United States. It continues to reflect badly on our statesmanship, our initiative, and our humanity that so many Australians (particularly children) are not able to enjoy the heritage that should be theirs.

Not only our great cities still have ugly slums. They may be found, too, in some provincial towns, particularly those with roots deepest in Australian history.

### The Stimulus Of Change

We cannot always live at full stretch. Life has its ups and downs, its strains and stresses, its times for relaxation. And for many people, January is the time when they can most easily get away from the routine, which is often hard and dull.

With families on holidays and most organisations in recess, church life is also quieter. The organist and the choir may even be having time off.

Yet this contrast from normal—the absence of the dynamo's busy hum, as it were—is no bad thing. It emphasises the value of all those elements which go to make up the full, happy life of the really energetic parish. And a quiet period for meditation and refreshment is calculated to tone the spiritual nerves for the year ahead.

That is not to say we should grow careless about church attendance because this is a holiday season. We may not all be able to worship in our own church just now. But few spend holidays in such out-of-the-way places that they cannot attend a church on Sunday.

And to go to some unfamiliar church can be a profitable experience. It emphasises to us through participation in the familiar service in different surroundings, the vastness of the great family of God. And even a minor variation in the way in which the service may be conducted, though it be something so slight as a different emphasis or intonation in the words of a prayer, can be a stimulus.

As a personal preference, I wish the alternative prayers of thanks after the communion were more frequently interchanged instead of one or the other being said almost to the exclusion of the other in some churches.

—THE MAN IN THE STREET.

## ONE MINUTE SERMON

ELI

**1 Samuel: 2 to end, and 4**  
Many a good man in history has taken up so many tasks in public life that he has neglected his duty to his home and family. Thus did Eli. He was judge and ruler over Israel, he was High Priest, their leader in worship.

But Eli was no great man like Moses, he had no gifts of leadership, and the life of Israel and worship of Israel went to pieces under him. More than that, he lacked the character to discipline his sons who used their priesthood as a means of profit and the satisfaction of their lusts. Eli knew it, but the most he could do was offer mild rebukes and expostulations.

The one great happiness in his life was the companionship of Samuel—daily they exchanged confidences, happily they served together in the worship of God. And Eli though he knew full well that Samuel must succeed him as his sons were unworthy and impossible, has no jealousy in his heart.

Even when the word of God came to him to rebuke his weak and feeble parenthood, and to tell him that his male family will be wiped out and God will choose a worthier line of priests, the sheer ineptitude of Eli, and at the same time his kindly soul, is seen in the words of resignation with which he accepts his destiny. "It is the Lord, let Him do what seemeth Him good."

Eli drifts through life, no spur can put steel into his will nor backbone into his life. God desires not the death of a sinner but rather that he may turn from his wickedness and live, but He gets no aid from Eli to save Hophni and Phinehas.

Eli is a fatalist—"I can't," is the keynote of his life towards his sons. He has our sympathy, our pity, but he cannot have our approval, nor our admiration and his end is in accord with the rest of his life.

He had allowed, as he never should have done, his recreant sons to take the Ark of God to lead the Israelites against the Philistines, as though the Ark would save a people who had departed from God and from whom God had departed.

The Israelites were defeated, the sons slain, the Ark taken, and when the news comes to Eli he fell backward and died, weak to the end. How much better, "I will go forth in the strength of the Lord God and will make mention of Thy righteousness only."

## CHURCH OF NORTH INDIA

ECUMENICAL PRESS SERVICE

Geneva, December 17

General approval for an inclusive "Church of North India and Pakistan" was given at the 12th General Assembly of the United Church of Northern India.

The present U.C.N.I. is an organic union of American Congregational and Evangelical and Reformed mission churches with Presbyterians from the U.S.A., Canada and the British Commonwealth and with other Congregational-type churches founded by the London Missionary Society.

The proposed new Church would include the U.C.N.I., the diocese of the Anglican Church of India, Pakistan, Burma and Ceylon in the north of the sub-continent, the corresponding part of the Methodist Church in Southern Asia, British and Australian missionary churches and the Baptist Churches, which originated through missions from the British Commonwealth.

The United Church of Northern India, in approving the draft of a plan for the wider union, asked for some clarification in the document, which will go back to the negotiating committee, where it meets in April, 1957. It will then be sent in final form for acceptance by the negotiating churches.

## CLERGY NEWS

**BUTLER**, The Reverend H. H., formerly Rector of Deloraine, Diocese of Tasmania, and Chaplain in Djakarta, Indonesia, has been appointed Rector of Oatlands, Diocese of Tasmania.

**DUDLEY**, The Reverend L. S., has resigned as Archdeacon of Hobart. He will continue as Warden of Christ College.

**GIBSON**, The Reverend Edward, to be Assistant Curate in the Parish of Narraginn, Diocese of Bunbury.

**HARDY**, The Reverend Bertram, Vicar of Mears Ashby, Northampton, England, to be Rector of Fingelly, Diocese of Bunbury.

**HARRISON**, The Reverend G. A., Vicar of Opden, England, has been appointed Rector of Channell-Brury Island, Diocese of Tasmania.

**HICKIN**, The Reverend R. A., formerly Rector of S. Paul's, Cleveland Street, Sydney, and at present in England, to be Locum Tenens at S. Matthew's, Manly, Diocese of Sydney.

**JAMES**, The Reverend L. F., has been appointed Assistant Priest at S. Paul's, Canberra, Diocese of Canberra and Goulburn.

**LUFTON**, The Reverend G. A., Rector of S. Stephen's, Coorparoo, Diocese of Brisbane, to be Rector of S. Paul's, Maryborough, in the same diocese.

**MATHEW**, The Reverend B. C., formerly Priest-in-charge of Moama, Diocese of Riverina, was instituted and inducted as Rector of Lockhart, in the same diocese, on November 4.

**MILLS**, The Reverend H. J., Vicar of Narrabri, Diocese of

Armidale, has resigned as from February 28. He will retire to Tamworth.

**MITCHELL**, The Reverend C. E. S., Rector of Kempton, Diocese of Tasmania, has been collated as Archdeacon of Hobart in S. David's Cathedral on December 16.

**MOON**, The Reverend R. E., has been appointed Assistant Priest at Tumut, Diocese of Canberra and Goulburn.

**MORTON**, The Reverend S. M., Rector of Oatlands, Diocese of Tasmania, has retired.

**PAINE**, The Reverend W. V., has been appointed Assistant Priest at Quambeyan, Diocese of Canberra and Goulburn.

**FOSTER**, The Reverend John, Assistant Curate at Glen Innes, Diocese of Armidale, to be Vicar of Wee Waa, in the same diocese.

**REEVE**, The Reverend C. F., has been appointed Priest-in-charge at Braidwood, Diocese of Canberra and Goulburn.

**RICH**, The Reverend Alan, Vicar of Wee Waa, Diocese of Armidale, has resigned to take up work as Warden of the Children's Hostel at Forbes, Diocese of Bathurst.

**SCAMMELL**, The Reverend Mark, of Wrasell, near Bristol, England, to be Assistant Curate in the Parish of South Bunbury, Diocese of Bunbury.

**SINGLETON**, The Reverend W. D., has been appointed Deacon-in-charge of Moama, Diocese of Riverina.

**WILLIAMS**, The Reverend G. J., has been appointed Assistant Priest at Junee, Diocese of Canberra and Goulburn.



## 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.

## RIGHTS OF THE LAITY

## THE CONSTITUTION

TO THE EDITOR OF THE ANGLICAN

Sir,—I have just received your paper of October 12. In it I find a letter from the Reverend A. Raymond Bowers on the Constitution. I have followed with great interest from my temporary place of exile the Australia-wide dialogue on the Constitution, in particular the Adelaide debate, and I would like to take the opportunity provided by Mr. Bowers' letter to place before your readers a few thoughts on lay representation and the Constitution.

From his suggestions for constitutional revision, one can fairly adduce, (and this from reading the Adelaide debate would be consistent with the views of those who opposed the Constitution) that Mr. Bowers' main criticisms were that the draft proposal was too rigid and that the powers conferred on General Synod too restricted.

With his first suggestion I wholeheartedly agree. The life and free development of the Church should not be stifled in the stranglehold of inflexible rules. But is it not significant that the idea of a flexible constitution should be juxtaposed upon remonstrances for the centralisation of legislative power in General Synod and the proposal for a re-examination of the place of laity in the Councils of the Church?

It is interesting to note the implications of this curious combination. On the one hand General Synod is more clerically dominated than any Diocesan Synod. The lay representatives are more than twice removed from the laity they purport to represent, for they are elected by their respective Diocesan Synods. On the other, Mr. Bowers wants the whole question of lay representation examined because he believes that their rightful function is merely advisory.

What then is the logical outcome of his total proposal? Inevitably a strong central government of the Australian Church by the clergy, curbed in no way either by written principles of general agreement or vetoing power of the laity.

I rather suspect — I stand open for correction — that much of this sort of attitude (but indistinctly formulated) motivated many of the 49 clerical objectors who were responsible for the Adelaide rejection of the Constitution. The only particular example which Mr. Bleyby used to illustrate the necessity for a flexible constitution (reunion with the Greek Orthodox Church) is indicative of the supposition on which these objections were based and the ends for which it was hoped this freedom could be used. Surely such an end is not a possibility within the foreseeable future.

It would mean almost certainly the removal of any lay control from Church government. A union with the Presbyterians or Methodists which, in terms of a common heritage and recent statements of the Archbishop of Canterbury, must be considered a far more realistic proposal, is completely ignored though it is an equally effective illustration for Mr. Bleyby's ostensible purpose.

There are only two more points I wish to make: firstly on Mr. Bowers' use of certain historical quotations and secondly on the question of lay rights and Church history.

From an early time I have had a keen interest in Church polity, its nature and history. I wrote my Master's thesis on

the "Transmissibility of the English Church to South Australia 1836-81," that is to the end of Bishop Short's episcopate. I would humbly commend it to Mr. Bowers' notice.

It is difficult to comprehend the reason for Mr. Bowers' selected quotations. They neither agree within themselves on the question of lay representation, nor can such a selection be taken to reflect the opinions of either the early Christian Church or the early Australian Church.

Whereas Selwyn arrogated all rights to himself, which in accordance with the Letter Patent granted him by the lay sovereign he was legally entitled to do, Stephens showed that on two occasions in the early Church the "concurrence of the people" was essential in making Church ordinances. Concurrence means more than the right to advise. It entails the power of veto.

Selwyn cannot be understood to speak for the Australian episcopate. This is the danger in extrapolating particular quotations from history. As in biblical reading, so in history, selected and isolated passages may prove what you will. In fact surveying all the early Australian synods, we find all the bishops agree that lay participation is right and proper both as to the power of initiative and the power of veto.

Indeed Short, thrust out of the English establishment into the colonial freedom where the laity through the State no longer controlled the Church, was faced with the problems unique for the Anglican Church as to firstly the new voluntary society and secondly the place of the laity within it.

Understandably, he hesitated and vacillated, showing much confusion of thought on the problem. The laity at the time were adamant as to their right of equal status with the clergy in Synod. On May 17, 1855, the laity demanded to know whether they were members of right on equal status with the clergy in the Synod. Short admitted unequivocally that they were.

It is then untrue to say that "to-day's thought is largely a development from that of Bishops Selwyn and Short." Lay rights were a basic principle in the establishment of all Diocesan Synods. The position has remained almost completely unchallenged, until the present time.

This issue of direct lay participation in Church government is largely a modern phenomenon, arising out of a particular historical environment. The form of government in earlier centuries was too largely fashioned by the historical circumstances. But nevertheless there is considerable evidence in the history of the early Church that laity played more than an advisor role in Church government, and indeed the history of the Church of England from Henry VIII to the present day is one of almost slavish though unavoidable subservience to the lay power and it cannot be maintained that this was against the will of the Episcopal Bench.

Bishop Hooper in Ecclesiastical Policy Book VIII, p. 232 (91 v.) states: "We are to hold it a thing most consonant with equity and reason that no ecclesiastical law be made in a Christian Commonwealth without the consent as well as of the laity and the clergy, but least of all without the consent of the highest lay power."

Sir,—I would place before the laity that case before history is as impeccable if not more so than that of Mr. Bowers. History cannot resolve this issue. If Mr. Bowers is irrevocably determined to have a form of Christian apartheid in Church government, and to deprive the laity of effective representation and power in the government of what is so often called "their" Church, then he must find further grounds for his argument.

In summing up, I have merely tried in this letter to point out some dangers which seem to underlie the perfectly desirable end of a flexible constitution and to clarify the issues involved in the examination of lay rights.

## PROMOTION : THE TURNING POINT

By the Bishop of North Queensland, Chairman of the General Synod Council for Promotion.

1956 will be remembered as the year in which the Church of England in Australia awoke economically and ceased to starve in the world's richest country.

The word which has changed the face of the Australian Church is "Promotion," a word which has been much misunderstood.

Unfortunately many regard Promotion as a synonym for "fund raising" but this is a very limited definition.

Admittedly promotion directors and committees have thus far concentrated upon raising money simply because of the wide spread poverty of the Church and because they know it would be impossible to promote adequately the teaching and work of the Church of England until bankruptcy, which is a most persuasive argument against all change and progress, has been challenged.

The Promotional method of fund raising is simply a matter of promoting in men's minds two things—the Christian gospel of giving and the needs of the Christian Church but this is simply an example of "Promotion" at work, not by any means the whole story.

The Oxford Dictionary reminds us that Promotion means "the advancement to a position of honour" of any cause which is being represented to the minds of men and an excellent example given is the Society for Promoting Christian Knowledge. This indeed is the aim of Promotion . . . the advancing to a position of public honour the Parish, the Diocese or the National Church by the use of techniques developed, tested and tried in a technological society.

The Council for Promotion for the National Church was established at the last General Synod on a motion of mine seconded by Archbishop T. C. Hammond. This body aims never to lose the wider vision of its task but at the same time

to do all in its power to establish an Australia-wide system of regular, planned giving which will enable the Australian Church to act strategically, courageously and promptly.

## A TOTAL NATIONAL BUDGET

At its July meeting, the Council stated its policy and sent copies to all Dioceses for attention and, it is hoped, ultimate action.

This policy looks forward to the presentation of a total national budget at General Synod which covers the whole Anglican Programme of evangelism at home and abroad and all other spiritual needs of the Church for which income is required.

It is visualised that such a total national budget would then be divided between the Dioceses who would add their own Diocesan budget, a third "breakdown" taking place when the Diocesan Synods meet, for here the Diocesan Budget would be first accepted or amended by the Synod and then "broken down" into Parochial assessments.

Each Parish, on return from its Synod, would then add this assessment to its own budget and every Anglican would then be able to take part in the support of the Church in a comprehensive and efficient manner.

This conception, which has already operated well for half a century in U.S.A., would mean the end of constant special appeals, the end of paper warfare, the end of competitive promotional campaigns by a

dozen or more agencies, the end of growing accounting staffs in the societies for henceforth their vocation would be purely educational.

The meeting of such a budget would depend upon the existence of effective promotion councils or directors in every Diocese or Province for there may be a relentless campaign ahead against narrow parochialism whether it shows itself in a Parish, Diocese, Society or Board; and instructed personnel will be required to reorientate the thinking of many champions of traditional means for the promotion of sectional interests.

It is believed that the income to meet the national budget would be raised by a regular annual canvass throughout the Australian Church using materials supplied nationally and distributed on a Diocesan or Provincial basis by the Council of Promotion concerned.

Let such a programme might appear completely visionary, it is well to remind ourselves again that our Sister Church in the United States has used it with success for 50 or more years.

## PROMOTION DEPARTMENTS

It is clear that such a programme pre-supposes the existence of Promotion Departments throughout the Commonwealth and in order to encourage this development, the General Synod Council has asked that every Diocese may bring this matter before its Synod.

This is being done and in November, the Promotional picture of the Australian Church was as follows:

## EXTRA-PROVINCIAL

Tasmania: Synod has asked every parish to consider an "every member canvass." No department is yet reported.

Adelaide: The work of Promotion is being undertaken by the B.C.M.S. and campaigns are already in action.

## N.S.W.

Sydney: A Department has been established, a wide every member canvass launched, other promotional works are being explored.

Newcastle: A Department is being established, a director appointed.

Canberra-Goulburn: An active Promotion council has laid down Diocesan assessments or objectives to be incorporated into parochial canvasses, 50 per cent. of the parishes have held a canvass.

Bathurst: A survey is planned for 1957, a Department is under consideration.

## VICTORIA

Melbourne: The matter was most carefully studied by a Commission which has recommended that a Department be

established and funds have been made available for the purpose.

Gippsland: Notes that most canvasses by-pass Diocesan commitments.

## WESTERN AUSTRALIA

Perth: Synod set up a Committee, it is thought that a Department, when established, may work provincially.

## QUEENSLAND

Brisbane: An advisory committee has been established.

North Queensland: A Director was appointed in 1954 and a total Diocesan canvass completed by 1955, this being step one in a three phase movement.

In addition to the above information which was submitted, it is known that canvasses have been conducted professionally and otherwise in almost every Diocese. It has been the privilege of my own Diocese to make the experiment first and perhaps make more mistakes than anyone else but justification for this pioneering may be found in the Psalms (75:7).

In order to help forward the development of effective promotion committees, the General Synod Council plans to hold a residential Conference in Sydney during February to which it hoped that all Promotion directors and key personnel on Promotion Committees may be able to come so that experiences may be shared and concerted plans evolved. The secretary of the Council is the Reverend Rex Myer. Rector of Rozelle, from whom further information is available.

## AFTER THE CANVASS WHAT??

Is a question which is being asked in many places and the Conference Programme which begins with the spiritual aspects of promotion will give a good deal of attention to this problem.

Here we shall look to the constituted educational agencies of our Church, for thousands of men have now been involved in canvasses and they are now asking "where do we go from here?" An effective programme of adult education is becoming more a concern of parish priests throughout the land.

In many places, imaginative and constructive answers to the problem are being given, in some places the C.E.M.S. have risen splendidly to the challenge with extraordinary results but generally, men, having done a job they understand with money are now faced with the problem of finding relevance in the Church itself.

Here again, Promotion, in its widest and truest meaning, has to face the task of "advancing to a position of honour" the faith once delivered to the Saints in the lives of men.

"You are fond of spectacles, expect the greatest of all spectacles, the last and eternal judgement of the Universe. How shall I admire, how laugh, how rejoice, how exult when I behold so many proud monarchs and fancied gods groaning in the lowest abyss of darkness; so many magistrates who persecuted the name of the Lord, liquifying in fiercer fires than they ever kindled against the Christians so many sage philosophers blushing in red hot flames with their deluded scholars, so many celebrated poets trembling before the tribunal, not of Minos, but of Christ; so many dancers. . ."

Yours faithfully,  
ENGINEER

Victoria.

## "GALAH"?

To The Editor of The Anglican  
Sir,—When Saint Paul visited Athens he was referred to by some as *spermalogos*. The nearest Australian version of this descriptive Attic slang term is surely "galah"?

Yours etc.,  
(The Reverend)  
W. H. OFFICER  
Wyalong, N.S.W.

more liberal than is generally supposed.  
Yours etc.,  
(The Reverend)  
J. P. STEVENSON.  
Wongan Hills, W.A.

## WALKERVILLE PARISH SCHOOL

To The Editor of The Anglican  
Sir,—There are statements in your report of the Speech Night at S. Andrew's School, Walkerville, on December 7 which I must correct.

The Headmaster, the Reverend Gordon R. Morrison, did not say any of the things contained in the report at the Break-Up, whatever he may have said in the way of general conversation with your reporter, who was not present at the Speech Night.

He could not have "announced" that it was hoped to begin secondary work at the school. He would have left such an announcement to me as the rector of the parish. So far we can only hope that eventually we shall be able to extend the school. We need at least £20,000 to do that.

S. Andrew's is not a diocesan primary school. It is a parish school, founded in 1850. We expect to have an enrolment of 230 children in 1957. The figure in 1944 was 90. Two years ago the figure was 175.

Yours truly,  
(The Reverend)  
C. F. EGGLETON.  
Walkerville, S.A.

## TERTULLIAN

To The Editor of The Anglican  
Sir,—I have always been surprised that you so often quote Tertullian as an authority on Church beliefs and rituals; for though he may have been a clever lawyer and voluminous writer in his day (circa 240 A.D.) he does not appear to have appreciated or understood the basic teachings of the Christian faith; such as the command to "Do unto others as you would that they should do unto you," and the truth that Jesus taught that our Heavenly Father is a God of love and justice.

We have Tertullian's recorded curse against those he disliked: "I may add that when in Rome in 1944 I was received by the Pope; and I then got the impression that the Roman Catholic attitude to this question was, at the very top, much

more liberal than is generally supposed.



## PROMOTION DIRECTOR FOR NEWCASTLE

### THE REVEREND E. BARKER APPOINTED

FROM OUR OWN CORRESPONDENT

The Bishop of Newcastle has announced the appointment of the Reverend Eric Barker as the first Director of the Department of Promotion recently established by the Diocese of Newcastle.

The department and its director will be charged with directing and assisting in advancing the work of the Church in the diocese and the parishes, particularly as it applies to evangelistic and financial matters.

Expert advice and technical assistance will be available to parishes if they should desire it. This will include such things as how to operate every-member canvasses, their spiritual and material preparation, and answers to the question "After the canvass, what then?"

The position of director will be a full-time one, and Mr. Barker will resign his present position as Chaplain of Newcastle Cathedral in order to take it up. It is expected that he will begin his new duties in March, 1957.

Prior to entering S. John's College, Morpeth, to train for the ministry, Mr. Barker lived in Sydney and was a parishioner of S. Paul's Church, Burwood.

He was an officer of the Taxation Department for over 10 years, and was active in youth and missionary organisations, being a Commissioner of

the Church of England Boys' Society and a member of the N.S.W. Committee of the Australian Board of Missions.

In March, 1951, he entered theological college and was ordained deacon in March, 1952, being appointed as assistant curate of Largs whilst remaining at the college as senior student.

At the end of 1952 he passed the Th.L. examination with first-class honours, and was advanced to the priesthood on the Fourth Sunday in Advent of the same year.

He then served as Assistant Curate in the Parish of Waratah until his appointment as Chaplain of Christ Church Cathedral in September, 1954.

In addition to his parish work he is Chaplain to the Newcastle Children's Court and is a member of the Diocesan Youth Council and of the Diocesan Committee on Broadcasting.

## GIFT OF A HOUSE

ANGLICAN NEWS SERVICE  
London, December 17

Mr. Frank O. Salisbury, the artist, has given his house, Sarum Chase, at Hampstead, to the British Council of Churches.

At a luncheon this month he presented the deeds to the president of the council, the Archbishop of Canterbury.

Mr. Salisbury has also made provision in order that the future maintenance of the house may not be a burden on the council.

It is proposed to use the house as a centre for conferences and consultations.

Mr. Salisbury is leaving in the house his collection of autograph letters from famous "sitters," many pictures, and folios of preliminary sketches for his paintings.

Provision will be made for these to be accessible to artists and others.

## ROYAL SCHOOL OF CHURCH MUSIC

ANGLICAN NEWS SERVICE

London, December 17

The following have been elected to the governing body of the Royal School of Church Music: Mr. George Miller, Admiral Sir Charles Lambe, the Dean of Westminster, Lord Mottistone, Mr. S. B. Heys, and Mr. A. Meredith Davies.

## FIVE PRIESTS ORDAINED

### CANBERRA SERVICE

FROM A SPECIAL CORRESPONDENT

Goulburn, December 21

On Sunday, December 16, in S. Paul's Church, Canberra, the Bishop of Canberra and Goulburn ordained to the priesthood the Reverend Lawson James, Ronald Moon, William Payne, Cyril Reeve, and Gordon Williams.

The sermon was preached by the Reverend H. P. Reynolds, rector of S. Clement's Church, Yass. The candidates were presented to the bishop by the Right Reverend R. G. Arthur, Bishop Coadjutor and Archdeacon of Canberra.

The Litany was sung by the Reverend Hayden McCallum, of S. John's Church, Canberra, and the diocesan registrar, Canon A. W. Harris, acted as Bishop's Chaplain.

The Rector of S. Paul's Church, the Reverend J. T. R. Border, was deacon, and the Rector of Queanbeyan, the Reverend D. B. Hobson, sub-deacon.

Other priests who were present and took part in the laying on of hands were the Reverend P. J. Dau (Tumut), E. G. Buckle (Canberra North), and T. S. Brown-Beresford, chaplain of the Royal Military College, Duntroon.

The Reverend Father George



**GAUNT'S**  
Jewellers  
where quality is assured

## CHURCH CANDLES

"Tuckers" famous handrolled, English

Wax Candles that are clean, and burn

evenly. In 25% or 65% Beeswax, sizes

18" and 24" high. Diameter, 1 1/8 inch.

• 25% Beeswax, all sizes, per lb. 6/9

• 65% Beeswax, all sizes, per lb. 9/9

Also at Gaunt's: Dripless Tapers, Powdered

Incense, Charcoal, and Silver Cross Wicks.

GAUNT'S, 337 BOURKE STREET, MELBOURNE

## RELIGIOUS BROADCASTS

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

January 7: Mrs. Catherine MacKerras.

\*January 8: The Most Reverend J. J. Booth, Archbishop of Melbourne.

January 9: The Most Reverend P. F. Lyons.

January 10: The Reverend A. P. Campbell.

January 11: The Reverend Alan Watson.

\*January 12: For Men—The Right Reverend E. J. Davidson, Bishop of Gippsland.

SUNDAY AFTERNOON TALKS:

3.45 A.E.T. and W.A.T.

January 6: Actuality: "The Chertside Garden Settlement for Aged People, Brisbane."

PRELUDE: 7.15-7.30 p.m. A.E.T. and W.A.T.

January 6: A.E.C. Adelaide Singers.

PLAIN CHRISTIANITY: 7.30-8 p.m. A.E.T. and W.A.T.

January 6: The Reverend J. Arthur Lewis.

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

January 6: B.B.C. Choral Society.

FACING THE WEEK: 6.40 a.m. A.E.T. 6.55 a.m. W.A.T.

January 7: Monsignor J. T. McMahon.

EVENING MEDITATION: 11.20 p.m. A.E.T. (11.45 Sat.), 11.25 p.m. S.A.T., 10.35 p.m. W.A.T.

\*January 7-12: The Reverend Evan Welborell.

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

January 7-11: The Reverend Edwin White.

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

\*January 9: "What Christianity has to say on Sport"—The Reverend David Shepherd.

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

\*January 10: S. Paul's Cathedral, Melbourne.

TELEVISION: 9 p.m., A.B.N., Sydney.

January 6: "Man to Man" (No. 7), "How free can we be?" Dr. Ralph Sockman.

TELEVISION: 9 p.m., A.B.V., Melbourne.

\*January 6: Wells Cathedral.

## BISHOP DALY IN ADELAIDE

FROM OUR OWN CORRESPONDENT

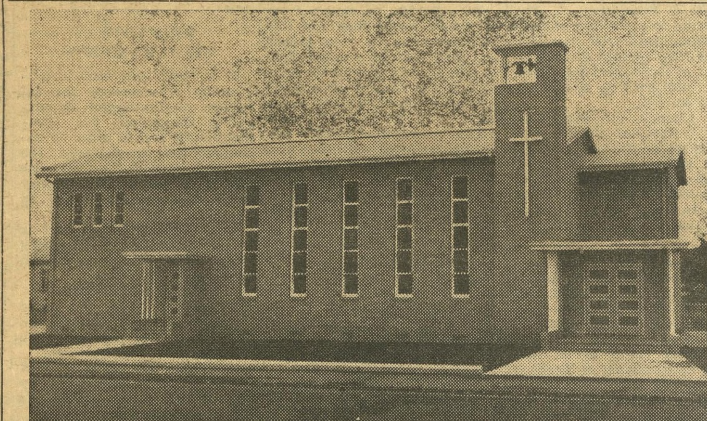
Adelaide, December 28

There were more than 250 people at the public meeting for the Bishop in Korea, the Right Reverend John Daly, in the S. John's Parish Hall, Halifax Street, City, on December 18.

The bishop spoke and shewed films at the meeting, which was chaired by the Rector of S. John's, the Reverend E. J. Cooper.

Nearly £100 was given towards the work of the Church in Korea.

The Women's Auxiliary of the A.B.M. provided an enjoyable supper.



S. John's Church, Geelong West. —Block by courtesy Geelong Advertiser.

## NEW CHURCH OPENED AT GEELONG WEST

FROM A SPECIAL CORRESPONDENT

Geelong, December 21

700 people were present on December 8 when the Archbishop of Melbourne dedicated the new Church of S. John the Evangelist at Geelong West.

The new church is a pale cream building of modern design with beautiful stained glass windows.

It was designed by Mr. Eric Chapman, architect, who is a member of S. John's Vestry.

The dedication began with the procession of the crucifix, the choir, the clergy, the churchwardens, the architect, the vicar, the archdeacon and the archbishop.

In his address, the Archbishop said that he had watch-

ed the parish grow through the years and congratulated the people on their achievements.

The new church is fronted with two porches and a bell tower, on the face of which is a large cross.

Between the two porches are five beautifully coloured windows of five sections each.

## Y.A.s PRESENT A NATIVITY PLAY

A Nativity Play preceded by carols was presented by the Young Anglicans at S. James', King Street, Sydney, on December 17.

The play, "All Roads Lead to Bethlehem" was written and produced by Brian Hasler and directed by Warren Hastings.

A cast of 25 Y.A.s gave a wonderful impression of the Christmas story to an audience of more than 300.

The Virgin Mary was represented by Gillian Auhl; Joseph by Peter Christian; the Angel Gabriel by Margo Tanner; and the "Voice" by Warren Wade.

## SELBY ABBEY APPEAL

ANGLICAN NEWS SERVICE

London, December 17

Urgent repairs to preserve Selby Abbey, in Yorkshire, which was founded in 1069 under a royal charter from William the Conqueror, are the reason for an appeal for £30,000 launched by the Archbishop of York on December 6.

Carteris of the Greek Orthodox Church was also present at the service.

The spacious sanctuary and chancel of S. Paul's Church which were dedicated on November 18 were an ideal setting for the service, the ceremonial details of which had been carefully planned by the rector.

The congregation, which included relatives and friends of the ordinands from Tumut, June, Goulburn, Braidwood, and Queanbeyan, filled the church and extra seating had to be provided.

Special prayers were offered for Mr. Luke Ooi, who was being ordained to the diaconate at the same hour in S. Andrew's Cathedral, Singapore.

Luke was a student at Ridley College, Melbourne, for the past three years, and the whole cost of his training was borne by the Young Anglican movement in the diocese of Canberra and Goulburn.

The Reverend C. F. Reeve has been appointed priest-in-charge at Braidwood, and the others will serve as assistant priests in the parishes of S. Paul's, Canberra (L. J. James), Queanbeyan (W. V. Payne), Tumut (R. E. Moon), and June (G. J. Williams).

## MOBILE CANTEENS FOR VIENNA

ANGLICAN NEWS SERVICE

London, December 17

The first of several mobile canteens being presented by the Inter-Church Aid and Refugee Service of the British Council of Churches to the World Council of Churches for work among refugees in Austria left for Vienna on December 9.

Mobile canteens have become an urgent requirement near the Hungarian border.

## AUSTRALIAN MUSIC EXAMINATIONS BOARD

Public examinations in music conducted by the Universities of Melbourne, Adelaide, Tasmania, Queensland, and Western Australia, and the State Conservatorium of Music, New South Wales.

Scholarships and Exhibitions to the value of £750, the A.M.E.B. Shield.

Full particulars and Manual from Organising Secretary, Telephone BU 4206, extn. 16.

R. G. ALLINGHAM,  
Registrar,  
Conservatorium of Music.

Now Is The Time To Review Your Insurance  
Owing to present increased replacement costs are your home and place of business fully safeguarded? For counsel and advice consult—

## QUEENSLAND INSURANCE CO. LTD.

80-82 Pitt Street, Sydney. Serving Australians since 1886.

Are You Content With Your Church Interior?  
Are You Refurnishing Church or Rectory?  
then consult

*Ernest E. Pawsey*

FURNISHINGS — CARPETS — FURNITURE  
Interiors Designed. Best Materials Only. Workmanship Guaranteed.  
Over 30 years experience.

453 Station Street, Box Hill, E.11, Vic. WX4431 (Melb.)

## RICHARDSON & WRENCH LTD.

A Name Synonymous with  
the highest Traditions of Real  
Estate Practice since 1858.

92 PITT ST., SYDNEY

Phone: BL 3051

Service in the truest sense of the word at a time when it is most needed.

## WOOD COFFILL LTD.

Funeral Directors

HEAD OFFICE: 810 GEORGE STREET, SYDNEY

'Phone: BA 4611 (6 lines).

Branches in all Suburbs — Agencies in Every State

## PLANT ANDERSON

Optometrist

211c ELIZABETH STREET

T. & G. BUILDING (street level), SYDNEY

Prompt Eye Service MA 7735

BEAUTIFUL MEMORIAL  
WINDOWS  
STANDARD GLASS STUDIOS

183 Parramatta Rd.

Concord. UM 6485.

We specialise in repair work.



**S. Andrew's Cathedral School, Sydney.**  
 Founded 1885  
**PRIMARY AND SECONDARY DAY SCHOOL 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 Choristers.  
 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 Choristers. For further particulars apply to the Headmaster.  
 The Reverend M. C. Neuth, B.A., Th.L., Minor Canon of the Cathedral.  
 Telephone: MA 7836, M 3774, JW 3094, UL 1348.

### TAMWORTH Church of England Girls' School

**BOARDING AND DAY SCHOOL**  
 Kindergarten to Leaving Certificate. Special opportunity for Physical Training and Sport. Excellent health record.  
 New classrooms and dormitories are now in use. Accommodation for 150 Boarders. Vacancies for 1957.

For Prospectus apply to the Principal:  
 MISS A. I. S. SMITH,  
 B.A. Hons. (London).  
 Tamworth B 965.

### Christ Church Grammar School

**SOUTH YARRA, VICTORIA**  
 Kindergarten to Eighth Grade (Co-educational).  
 Special attention formal subjects and book work.  
 Standard highly commended by Inspector, Victorian Education Department.  
 Apply.  
 MRS. E. F. BINGHAM  
 Cr. Punt and Toorak Roads, South Yarra, S.E.1.  
 Telephone: BM 3540.

### S. CATHERINE'S WAVERLEY

Situated 5 miles from Sydney, overlooking the sea and in extensive grounds.  
 Ideal boarding conditions for country girls.  
 Modern additions to buildings and equipment.  
 Kindergarten to Leaving Certificate Honours.  
 Illustrated prospectus on application to the Headmistress:  
 MISS D. F. PATTERSON, B.Sc.

### CHURCH OF ENGLAND GRAMMAR SCHOOL MORPETH, N.S.W.

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

### Claremont College

**A CHURCH OF ENGLAND SCHOOL FOR GIRLS**  
 30 COOGEE BAY ROAD, RANDWICK, N.S.W.  
 Kindergarten to Matriculation. Special attention given to Sport and Physical Culture.  
 Reduced Fees for Daughters of the Clergy.  
 Headmistress:  
 MISS HELEN G. WEDD,  
 B.A., Dip.Ed.  
 Tel.: FX 4217.

# The Youth Page

## TALKS WITH TEENAGERS

### WE HAVE SEEN HIS STAR

With dramatic suddenness, the Evangelist, S. Matthew, introduces the mysterious visitors to the Christ-Child, the Wise Men from the East.

"Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, 'Where is He that is born King of the Jews? for we have seen His star in the east, and are come to worship Him'."

The coming of the Wise Men, the Magi, is commemorated at the Epiphany (January 6).

Originally the Epiphany, which began in the Eastern Church, commemorated the baptism of our Lord.

In the early Church it was regarded as a festival of very great importance, being more ancient than Christmas Day itself.

Among the orthodox Churches it commemorated three events, (1) The Birth of Christ; (2) The Adoration of the Wise Men; (3) The Baptism of Christ.

In the fourth century the observance of this Festival found its way into the West, by way of Gaul and Spain, and not of Rome.

**MANIFESTATION**

In our Book of Common Prayer, "The Epiphany" is described as "The Manifestation of Christ to the Gentiles," and the Gospels for the Sundays

culminated that one such had occurred at the time of our Lord's birth.

It is said that Egyptian records discovered later have supported this suggestion.

The Magi were a priestly class which originated in Persia, though probably there were hundreds of them scattered throughout the ancient world.

They were the scientists of their day, studying the stars and their movements. But they also believed in a false science called Astrology. This held that men's lives were controlled by the movements of the planets under which they were born—that the fate of every man was written in the sky for those who had eyes to see.

But the appearance of a new star, perhaps larger than any others, possibly the conjunction of two or more planets as Kepler claimed, caused them to believe that it heralded the birth of a great King, while its posi-



after the Epiphany have been arranged to bring to our notice different ways in which our Lord's Divinity was shown to men.

On the first Sunday after the Epiphany we read of our Lord's manifestation in the Temple at the age of twelve years (Luke 2:41-52), and His making known to Mary and Joseph the purpose of His life.

The account of the Marriage Feast at Cana (John 2:1-11) is the subject of the Gospel for the second Sunday after the Epiphany, and tells how, by His first miracle, our Lord "manifested forth his glory."

Our Lord's Divine power over disease is the subject of the Gospel for the third Sunday after the Epiphany (Matthew 8:1-13), while His power over the forces of nature, and over devils, is shown in that for the fourth Sunday after the Epiphany (Matthew 2:34-34).

### THE STAR

Astronomers have made repeated attempts to account for the Epiphany Star—the "star in the east"—seen by the Magi. Johannes Kepler, four centuries ago, discovered a certain conjunction of planets which occurs every 800 years, and cal-

culated that one such had occurred at the time of our Lord's birth.

It is said that Egyptian records discovered later have supported this suggestion.

The Magi were a priestly class which originated in Persia, though probably there were hundreds of them scattered throughout the ancient world.

They were the scientists of their day, studying the stars and their movements. But they also believed in a false science called Astrology. This held that men's lives were controlled by the movements of the planets under which they were born—that the fate of every man was written in the sky for those who had eyes to see.

But the appearance of a new star, perhaps larger than any others, possibly the conjunction of two or more planets as Kepler claimed, caused them to believe that it heralded the birth of a great King, while its posi-

tion in the heavens led them to look for Him in Judaea.

For us, the coming of these Wise Men with their costly gifts, is symbolic of the worship and adoration of the whole world for the incarnate Son of God.

Their gifts speak of the way in which all gifts of knowledge and wealth should be laid at His feet to be used in His service. Only the best that we have is good enough to be offered to the Lord of Glory.

The Epiphany (January 6th) is still spoken of in some places as the "Old Christmas."

The change of the celebration of our Lord's Birth from January 6th to December 25th is said to have taken place to emphasise that Jesus was divine from Birth, and not from His Baptism only, as some early heretics taught. So His Birth was commemorated on December 25th, and His Baptism on January 6th.

In our Church Year, the Epiphany is still kept as the day of the Magi, and calls us to worship Him with our gifts.

### APOLOGIES

The Youth Editor regrets that some lines of verse were accidentally omitted from the article, "Christmas Joy and Peace", in our issue of December 21.

The lines omitted read:  
 "A million hearts here wait our call,  
 All naked to our distant speech."  
 I wish that I could ring them all,  
 And have some welcome news for each."

## THE TWO SEAS IN PALESTINE

There are two seas in Palestine. One is fresh, and there are fish in it. Splashes of green adorn its banks. Trees grow alongside it, and their thirsty roots draw refreshment from its cool waters. Along its shores children play, and the wild flowers grow, as they did in the days when Jesus and His fishermen friends walked and talked there, and sailed across its sparkling waves.

The river Jordan brings water to this sea from the snow-capped mountains far to the north. It is a pleasant place, and men build their houses near it. Birds fly across it, and build their nests in the neighbouring trees, and every kind of life is happier because it is here.

Away to the south the river Jordan runs into another sea. Here is no splash of fish, no song of bird, no laughter of children. The air hangs heavy above this sea, and neither man nor beast will drink its waters. There is no foliage along its dreary banks, and everything around is arid and forbidding.

### THE DIFFERENCE

What makes the difference between these two seas?

The same river Jordan empties its waters into both. The country is similar, and yet the seas are so different.

This is why—the first sea, the Sea of Galilee, receives but does not keep the waters that flow into it. For every drop that flows into it, another drop flows out. Its giving and receiving go on in equal measure.

The other sea is shrewd—it guards its income jealously. No generous impulse will ever cause it to waste what it gets. Every drop that flows into it, it keeps.

The Sea of Galilee gives and lives. The other sea, the Dead Sea, gives nothing. There are two seas in Palestine—there are two kinds of people in the world.

### GIVE TO LIVE

Somewhere I came across two little groups of verses about these two seas. The first reads thus:

"I looked upon a sea, and lo, 'twas dead,  
 Although by Hermon's snows and Jordan fed."

"How came a fate so dire? The tale's soon told;  
 All that it got it kept, and just did hold."

"All tributary streams found there a grave,  
 Because this sea received, and never gave."  
 How different are the lines

### ANOTHER WAY

It was said that the Wise Men after visiting the Babe in the manger "went back another way."

No one can really see Christ and go back the same way. Life does become different from that hour.

As we have come to the manger again at this Christmas time, let us go back another way. Let us leave our hates there and go back by the way of persistent good-will; let us leave our racial prejudices there and go back the way of a human brotherhood that will transcend all distinctions of colour and class; let us leave all compromises, and go back to be abandoned to Him and to His Kingdom.

Another Day—another Way!  
 DR. E. STANLEY JONES.

### ANSWERS TO LAST WEEK'S CHRISTMAS QUIZ

1. Christ's Mass (the Mass, or Holy Communion commemorating the birth of our Lord).
2. The name Santa Claus comes from the Dutch *Sint Klaas*, meaning S. Nicholas.
3. Martin Luther.
4. Noel. 5. The actual date of our Lord's birth is not known. 6. In 1843. 7. It is said to have been Prince Albert, the husband of Queen Victoria.
8. January 6 (the Epiphany).
9. In the 5th century.

about the Sea of Galilee! This is how the poet describes it:  
 "I looked upon a sea; 'twas bright and blue,  
 Around its shores were life and verdant hue."

"'Twas fed my many rills, with fountains' source  
 Of Hermon's snowy peak, whence Jordan's course."

"But Galilee's blue sea lives not alone,  
 Although it gets these streams as all its own."

"It lives because it gives its waters blue  
 To other shores, and then it fills anew."

### THE DAILY DOZEN

Was one of your New Year resolutions that you would read your Bible every day? even if only a dozen or so verses?

You can receive help in your daily Bible reading from the booklets published by the Bible Reading Fellowship, and the Scripture Union.

● Particulars of the B.R.F. may be had from the Reverend Canon E. Cameron, S. Luke's Rectory, Ourimbah Road, Mosman, N.S.W.

● The address of the Scripture Union is 239 Elizabeth Street, Sydney.

The cost of the Bible Study booklets in either case is only a few pence a month, but the help provided is quite invaluable.

Both organisations publish their booklets in several grades to suit people of various ages.

### THE KINGFISHER

Like a happy king upon his throne he sat  
 Quiet and still, beside the lake.  
 Softly and tenderly his crest the wind did pat  
 Yet he would not move from his royal bed.

He wore a coat of brilliant blue  
 With a collar of snowy white,  
 And a long beak of scarlet hue,  
 His feathers did shine in the light.

Then swift as the lightning, he dived  
 Down into the water deep  
 And out of the deep, he came and smiled  
 With a fish in his crimson beak.

(By Johnny Ong, S. Gabriel's School, Kuala Lumpur.)

### CORRECT

The story is told of an old Welsh shepherd, who lamented his backslidings as he knelt in prayer for forgiveness: "Lord, I got among the thorns and briars, and was scratched and torn and bleeding; but, Lord, it is only fair to say that it was not on Thy ground; I had wandered out of Thy pasture." Haven't we found that so ourselves?

### THE LIGHT OF TRUTH.

O GOD, Who by the leading of a star didst manifest Thy only-begotten Son to the nations: mercifully grant that we who know Him now by faith may so follow the light of Thy Truth revealed in Him that we may attain at last to the vision of Thy glory in Heaven; through Jesus Christ our Lord. Amen. (Prayer Book of the Church in Persia.)

## ABBOTTSLEIGH

WAHROONGA (12 miles from Sydney on the North Shore Line).

### Church of England School for Girls

Both Day Girls and Boarders are admitted.

Illustrated prospectus on application to the Headmistress.

MISS E. RUTH HIRST,  
 B.A., Dip.Ed.

## ALL SAINTS' COLLEGE BATHURST

(Established 1874)

● Church of England Boarding and Day School for Boys.

● New War Memorial Junior (Primary) School now open.

● Latest boarding and teaching facilities.

● Wide range of Secondary Courses to Leaving Certificate Honours standard. Library, science laboratory, etc., of highest standard.

● Agricultural - Pastoral Course (Theoretical and Practical).

● School has farm equipment and agricultural laboratory.

● Accommodation now available for 200 boarders. Extensive grounds and playing fields.

● For prospectus and full details apply to the Headmaster.

E. C. F. EVANS,  
 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

### Church of England GRAMMAR SCHOOL FOR GIRLS

### BOARDING AND DAY SCHOOL

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

Illustrated prospectus on application to the Headmistress:

Miss M. D. Roberts, B.A., B.Ed.

## THE NEW ENGLAND GIRLS' SCHOOL

ARMIDALE, N.S.W.

### WONDERFUL TABLELAND CLIMATE

Stands in 100 acres of land—Golf Links, 10 Tennis Courts, Hockey and Basket Ball Courts.

Girls prepared for University and all Public Examinations.

For Prospectus, apply to—Miss E. M. Colebrook, B.A., Dip.Ed.

## Schools of The Sisters of The Church

S. Michael's Collegiate, Hobart.

S. Gabriel's, Waverley, N.S.W.

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

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

Perth College, Perth, W.A.



# REVIEW AND SUMMARY

(Cont. from page 2)

large part for the impact which the Roman Catholic Church makes upon the life of the nation.

"By comparison, the Church of England does very badly. There are to-day even Anglican clergy so blind to the value of religious newspapers, so disloyal to their bishops, that they actually refuse to have diocesan magazines or THE ANGLICAN in their parishes! A very small minority adopts this attitude because, taking every advantage of the freedom offered them within the broad fold of the Church of England, they will not tolerate any paper which stands for the tolerance they abuse, and which presents, however objectively, any viewpoint or tiny matter of detail with which they disagree.

"A greater proportion of clergy — and lay people — are merely apathetic, or at best lukewarm.

"Let us hope that the example of our Roman Catholic friends will shame, if not stimulate, Anglicans into a better appreciation of the work of our own religious Press and into greater efforts to extend its circulation and influence."

THE ANGLICAN dixit. May the Church hear, and take action.

In 1955 the total value of inter-church aid was about 46,000,000 dollars, we reported through the Ecumenical Press Service in Geneva.

## JUNE

Our mid-year issue—June 15—brought three front-page stories of interest:—

● In Adelaide the organising chaplain of the Bishop's Home Mission Society, the Venerable E. A. Codd, announced a vigorous campaign there to provide churches in the many new housing areas. "For too long we have dallied with the problems as they have appeared. The time has come when we must attack them." These were not idle words, as later developments have shown.

● In Brisbane, the Dean, the Very Reverend Denis Taylor, stressed the need of the Australian Church to ratify the Constitution to end its status of "colonial appendage."

● In London, clerical doves were a-flutter following the publication of the latest Preface to Crockford. We published our correspondent's report in full, and it spilled on to all of page nine and some of page ten. We arranged special distribution of Crockford through our book department, with considerable reductions in price for the clergy.

In this issue we also reported that the House of Mercy in Adelaide needed financial help (as a result of our story, a cheque from N.S.W. reached the chaplain before he had read that week's ANGLICAN); and we recorded the seriousness of the floods in the Armidale Diocese.

Our page one columnist, "The Apprentice," meanwhile, told the gloomy tale that Mr. Gerald Knight had been quoted as saying he had heard more bad music in Australian churches than in England, Scotland, Wales, and the rest of the world put together. It looks as if joining the R.S.C.M. is the answer. We'll be glad to supply details to interested clergy and choirmasters.

"Middle East Problems Menace to Peace. Plight of Arab Refugees." How right our headline on page two proved to be! An International Missionary Council cum W.C.C. meeting in Beirut said the "misery

of frustration" of the Palestine refugees was an affront to the conscience of mankind and a "challenge to the Christian Church at the deepest level."

In the same issue, our leader dealt with the alarming divisions within the Australian Labour Party, and mentioned some of the many criss-crossing influences responsible for the present tremendous political and ideological tangle which denies the party any right at present to offer itself as an alternative government. "It is time—it may even be past it—for individual Anglicans who support Labour policy to join and actively work in (the party)," we said. But NOT as members of "Anglican Action."

The highlight of our June 22 issue was the report of the glorious ceremonies at Kuching, Borneo, when the new Cathedral Church of St. Thomas was consecrated. A congregation of 2,000 people, inside and outside the fine new building, awaited the great moment when the Bishop of Borneo, the Right Reverend Nigel Cornwall, knocked in turn upon the North, the South, and finally the great West door, seeking

"Perhaps the most important result of the conferences is our realisation that there are difficult problems still to solve," said Bishop Sherrill. During their eleven-day tour of the U.S.A., the Russians—according to our Anglican News Service representative in New York—saw more of the Eastern part of America than many Americans see in their entire lifetime.

## DEAN'S VISIT

The Dean of Christchurch, New Zealand, the Very Reverend Martin Sullivan, was visiting Melbourne to give a series of addresses in St. Paul's Cathedral.

We had a special correspondent in Brisbane to give our readers a full coverage of Synod. The Synod—and our correspondent—got off to a good-humoured and lively start, and the resultant report was both enlightening and enjoyable.

A trifle buried in the paper was a report of Sir Kenneth Grubb's views on Australia. He found the church here a "rather uncomfortable place."

Writing in the current issue



Bishop Lakdasa De Mel (left), the Archbishop of Brisbane, the Primate (in background) and the Bishop of Newcastle entering St. Andrew's Cathedral, Sydney, on May 1 for the consecration of Bishop R. G. Arthur and Bishop R. C. Kerle. Bishop De Mel preached the sermon.

admission. A triple Blessing, pronounced by the Archbishop of Brisbane, the Most Reverend R. C. Halse; the Bishop of the Diocese; and the Provost of the Cathedral, the Very Reverend L. R. Wilson, brought the inspiring service to a close. The main preparation for the consecration was a mission conducted by the Reverend Jack Sparrow during the last week of services to be held in the old cathedral. To add to our coverage, we published a three-column picture of the old and new cathedrals standing side by side.

It was this week that we came out with a full-blooded leading article in support of the holding of Church Promotion canvasses, and stressed the importance of personal contacts and the publication of the right kind of reading matter.

To close the month of June, we published a complete statement by Bishop H. K. Sherrill at the final talks between U.S. and Russian Church leaders in New York.

of the S.P.C.K. publication "East and West Review," Sir Kenneth, who is President of the C.M.S., said: "In some churches (in Australia) one feels that if a clergyman faints it would just be taken as a normal part of the ritual. In others one fears that to bow would mean that you had mistaken the house of God for that of Rimmon." The Australian theological college which most impressed Sir Kenneth "for the general quality of its training and the personality of those who led it" was St. Michael's House, S.S.M., Crafer's.

"Both the lay witness and the pronouncements of bishops on social and industrial policy might be strengthened and pointed," added Sir Kenneth. "This has hardly begun to grip the mind of churchmen in Australia."

His were meaty observations—only a few are quoted here—which the Australian Church was given to chew on as it started out on 1956, part II.

(To be concluded next week)

# MANY NEW EDITIONS OF THE BIBLE

ECUMENICAL PRESS SERVICE

Geneva, December 17

New editions of the Bible in Japanese Braille, Arabic, the Indian language of Mexico, Swahili and in Tibetan have been completed.

The Japan Bible Society has announced the completion of the entire Bible in Japanese Kogotai Braille in 32 volumes, 24 for the Old Testament and 8 for the New Testament.

The first Arabic edition of the Acts of the Apostles in illustrated magazine format has just been printed in the Lebanon. The Book of Acts is generally readily bought by Muslims, and a good reception is expected for this edition. Twenty thousand copies of it have been sent to the Bible Lands Agency South.

The first New Testament to be published by the American Bible Society in an Indian language of Mexico, Tzeltal, has recently been issued in New York in an edition of 2,000 copies.

The first 500 copies arrived in the State of Chiapas early in the autumn and a special service of thanksgiving and dedications was organised, at which the A.B.S. secretary in Mexico took an active part. The Tzeltal tribe numbers about 45,000, of which about 5,000 are Christians.

Over 200,000 illustrated copies of the Gospel according to St. Luke in the Swahili language have been sent to East Africa by the Lutheran publishing

## SWAZILAND DONATIONS

The Reverend Donald Arden writes gratefully in acknowledging the money which has been sent to him for the work of the Usuthu Mission in Swaziland. In addition to the £174/14/4 sent from THE ANGLICAN he has received £113/3/- direct from other readers. Further gifts which have been received at this office are:

	f	s	d
Mrs. A. D. Young	5	0	0
F.R.	2	0	0
Miss E. H. Gabriel	10	0	6
Mrs. L. E. Jones	5	0	0
Mrs. J. Ashton	0	10	0
Miss M. Meades	0	10	0

Total ..... £23 0 6

Grand total .. £197 14 4

## A HAPPY TIME FOR SAILORS

FROM OUR OWN CORRESPONDENT

Adelaide, December 28  
The Port Adelaide branch of the Missions to Seamen saw that sailors visiting Adelaide over Christmas were given a happy time.

On the Sunday before Christmas there were carols in the chapel, followed by a Christmas party at which presents were distributed.

There was morning tea provided after the Eucharist on Christmas Day, and on Boxing Day a bus picnic was organised to Port Noarlunga.

Other bus tours for visiting seafarers and Mission helpers were arranged for Friday and after church on Sunday.

On New Year's Day, a supper dance was held at the Mission. On Christmas Eve, Padre John Meakin and hospital visitor Mrs. E. Morison, visited sick seafarers in five Adelaide hospitals and distributed mission gifts to them.

## REFUGEES IN HONG KONG

ECUMENICAL PRESS SERVICE

Geneva, December 17  
A film on the refugee problem in Hong Kong is being produced by Ray Kinsey, who made "Over the Hill," the documentary on the German refugee situation, in 1955.

The Hong Kong film, like its predecessor, is being produced for the British Council of Churches' Department of Inter-Church Aid and Refugee Service in co-operation with the World Council of Churches.

One in every five of the Hong Kong population is a refugee.

The Ideal Way to Announce a BIRTH, MARRIAGE or BEREAVEMENT is in

THE ANGLICAN  
See Rates Page 12

## Joseph Medcalf Funeral Directors

Head Office:  
172 Redfern Street, Redfern.

Telephones:  
MX 2315, LL 1328 (Sydney).

Are you planning a new pipe organ or intending to rebuild your present one?

We are only too pleased to handle your problem.

## CHARLES DIRKSEN ORGAN CO.

PTY. LTD.

Organbuilders, Pipemakers,  
Voicing and Tuning.  
100 Macquarie St., ST. LUCIA,  
S.W.6, Queensland.

**Brunton's**  
**FLOUR**  
**ASK FOR IT**  
**ESTABLISHED 1868**

Tailors — Clerical Outfitters  
Robe Makers

## HARRIS & BOYD

Pty. Ltd.  
In Association  
**HAGON - VEREYS**  
Specialists in Man-Tailored  
Ladies' Costumes.

FOR BETTER TAILORING AT A LOWER PRICE

313 PITT STREET, SYDNEY  
(Between Park and Bathurst Streets)  
O. A. BOYD, Managing Director.  
Phone: BM 3632.



**QUALITY GIFTS...**  
*for every occasion*

Dunklings have Australia's loveliest, largest and most keenly priced stocks of jewellery, watches, clocks, crystal and silverware.

For that "very special" occasion, you're sure to find just the right gift at Dunklings.

**DUNKLINGS**  
**THE JEWELLERS**

DIAMOND HOUSE, 313-317 BOURKE STREET, MELBOURNE

**Arnott's famous Biscuits**

There is no Substitute for Quality



# WHAT KIND OF UNITY DO WE WANT?

By KENNETH T. HENDERSON

"I BELIEVE in One Holy Catholic and Apostolic Church" said William Temple, Archbishop of Canterbury, "and I deeply regret that it does not exist."

Will it ever exist?

Again and again sustained attempts to diagnose the evils and insecurities of our time have been made in an appeal to "Christianity." What is meant is not a thinly dispersed cloud of radio-active sentiment blown about the world on currents of emotion. Such clouds of feeling may indeed produce results that we have no means of measuring. But in terms of that cry to Christianity, is it a cry to something that does not as yet exist?

## THE CALL TO UNITY

For what these cries mean by Christianity is thought of in terms of a struggle for mastery of the world's destinies. It means a fellowship of people willing a realism and purpose for humanity in conflict—Christian conflict—with the aims of other groups who want to deal with men in another fashion.

Christianity, as it is called upon by those who agonise for the victory of God's love, is a fellowship of people putting power into God's love. We Christians must at least get near enough to one another to become a fellowship of people putting power into God's love.

This conception of the Church throws into relief the forces keeping us at a distance from each other—parochialisms, self-consciousness as denominations, differences lived into us by centuries. To see our differences does not melt them at one, but it is also to see our unities.

And this conception is creating an underlying fellowship increasing in unity of thought and action directed to specified aims of love growing clearer in definition, such as those defined in the Six Reports of Evanston. The World Council of Churches has, under God, created a structure of directed Christian unity which, in defining God's love for this present world, goes beyond the achievement of any Christian body.

But between each unit in the World Council there remains a "but." Not just a gap, but a "but." That significant "but" points towards organic unity. Fellowship—there is the source of power! And when there shall arise a hunger and thirst for fellowship among the "first-hand" Christians who comprise the core of our religious communities, will theologians or officials be able to put limits on it, and say that at this point or that in the interests of expediency or truth we should stop.

It is all to the good that at this stage in the life of the Ecumenical Movement, we should meet to get a sense of common life in Christ into our people, though we cannot at present get beyond this and abstract definition in unifying our theology. But we move in sense of oneness. There was much more "blood" in Evanston than Lund.

## CONSERVATISM

I do not believe that the Ecumenical movement on its next stage of common desire for fellowship, will become a great tide of emotion released from thought which shall sweep our differences away as of nothing worth.

At present our religious security and sense of rightness is held within a certain framework. Destroy the framework, we feel, and the security will break down. That is neurotic. But not all the forces of conservatism are unworthy.

I pray daily for a release of hunger and thirst for fellowship, but I can imagine no tide that will sweep me away from the habit of getting up before breakfast every Sunday morning, and making my communion while all the world is

quiet. I shall want to bring my spiritual friends to experience the quiet objectivity that places Christ there irrespective of my words.

There is the two-way talk that runs through the familiar service, and the voices that start out of it to the present need; the descants of reflection that return the mind to the main theme; the belief that Christ offers me the challenge; the sense of keeping an appointment to receive power and being lifted up to worship by the congregation; the surrounding quietness of the world that makes possible the meeting of silences. That is not a private phantasy—it is what an Anglican early celebration means to those who are trained to it.

Trained to it—there's the rub and the barrier. The service's secret is not to be distributed to those who come sentimentally, easily, casually. We have imposed a discipline of instruction and prayer, a discipline that unites the young believer at the end with his bishop in an act of affectionate sacramentalism—the laying on of hands with the words "Defend O Lord this thy child with thy heavenly grace that he may continue thine for ever; and daily increase in thy holy spirit more and more until he come unto thine everlasting kingdom." The climax of those weeks is entrance into the main sustaining power of spiritual life—the Holy Communion.

## PREPARATION

People blame us because we cannot throw open the Communion service to everyone indiscriminately, without discipline or preparation. They would not receive its secret; they would lose something of the peace and oneness of it.

I am one of those many Anglicans who would not always impose on everyone who cared to come the Anglican discipline of confirmation, but I think anyone who really cares to come should care enough to ask permission and talk with the minister about the service, and if the coming be habitual then confirmation should be natural, even if another Christian society claims the same person for other worship.

And in fellowships at real depth where those coming together in heart and mind from different communions ache for a sacrament, and are in the spirit to receive that objective grace—if I were a bishop I would say "yes."

I have discussed this particular Anglican problem as the example best known to me of the kind of obstacle to re-union that seems the 'treasuring of something worth while. Indeed, it is not, as so many it seems, just an act of spiritual pride that would keep watch on the altar rails.

## THE SHARING OF GIFTS

There are other spiritual gifts to be had that we Anglicans would have to embrace and prepare ourselves to receive from others. In a non-sacramental service I long for a good, tough, well-prepared sermon that opens my eyes to something that I had not realised before. I usually have to find out some Presbyterian or Congregational preacher to get that means of grace. Not that good preaching is forbidden to Anglicans, but the main pastoral effort traditionally goes into visiting, and we pay for it on Sundays.

The well-marked type of worship that is Methodist by those trained to it cannot be done without. And those who find it hard to take are just those who would profit by an occasional dose of it.

The meeting of the congregation, as Congregationalists have developed it, has developed into a means of grace lacking to the rest of us.

The disciplined dedication of Baptists is surely a gift in trust for the re-united church of God. We all envy the Society

of Friends the gift of remaining silent together in waiting on God. And whatever our differences with Roman Catholics we have to admit that they have the gift of adoration more than any of us.

We have developed our special gifts, and in so doing have developed the defects of our qualities. For fourteen years I have been Supervisor of Religious Broadcasts to the Australian Broadcasting Commission, and been able to sense the extraordinary differences in ethos as between the larger communities of the Christian world. It is my work to search out men and women for our thirty-three weeks' programmes who have first-hand things to say.

We have found them, of course, in all these religious communities giving their own messages usually in an accent recognisable as that of their denomination.

The working wisdom of Christianity can be given within words and teachings that are generally acceptable. Certain emphases are not restricted to certain denominations, but now run across our denominations. The emphasis on restoring the sacraments comes from High Church Presbyterians and Methodistists such as George McLeod and Donald Soper respectively. The exceptional people are talking to the future.

Unity is easier on the air because individuals separated from customary groups and external habits of association are listening to messages directed to matters of universal interest. On the air we are well out in front.

It is the habits of association that separate us into communities of the like-thinking. And the Ecumenical Movement has moved slowly among the rank and file because it has frightened many people for the habits within which their securities lie.

Cannot, they say, cannot we stay as we are, and get more friendly and co-operative with other Churches?

## ARRESTED DEVELOPMENT

I believe that that attitude will be dispersed when the Ecumenical Movement develops an insight which is at once a bitter pill and a depth-charge—the insight that we are all suffering from arrested mental development and spiritual malnutrition because of separatism and isolation.

Our historic communities are all species which have evolved to their limits, and among our present possibilities is not that of meeting a new environment—the 20th century in its virtues and weaknesses with love, wisdom, and authority.

That power, I believe, can be generated only by the deep disturbances and cross fertilisations of an Ecumenical Movement which is a realisation by the Churches of their plight.

So long as our fragments have, in face of a world growing away from that which was the birthsetting of our Churches, only the authority, resources, and force of fragments, they will hardly be able to transcend their self-absorption.

The splitting of Christendom in the eleventh and sixteenth centuries and thereafter has left us with communities living spiritual lives too simple and monotonous in texture to satisfy all the needs of all their members. And here the reader may feel that my detachment breaks down. For I think this is less true of the Anglican communion than of others because protestantism and catholicism are getting on as best they can, and both are laced with liberalism.

I hold the characteristic Anglican view that *Ecclesia Anglicana* is the "bridge" Church. There are other religious bodies larger, and others which have certain virtues more highly developed.

But, by and large, the Church of the Elizabethan settlement held firm against

the all too wholesale destructiveness of the Continental Reformation, which destroyed more than abuses, and generally speaking, more than its originators would have destroyed.

And so the essential of catholic living, with the emphasis on what God does for us, lives in not always comfortable togetherness with protestant elements throwing the main emphasis on our immediate response to God.

Here for Protestantism to discover is sacramentalism as a regular binding force of the spiritual life, and episcopacy as necessary to the *plene esse* of the Church, giving continuous leadership and fatherhood in God.

## THE ESSENTIALS

And here for Rome, after that one too many brick is laid in her towering structure of authoritarianism, are the plain catholic essentials blended with spiritual individualism and the faith that accepts the discipline of criticism. The late and great liberal Roman Catholic, Baron von Hugel, held that every spiritual life must contain at least three elements, which, he said, are exemplified in the three parties of the Anglican Church.

These are: (1) The element of personal conversion and emotional experience at first hand, which is the protestant or evangelical element; (2) the historic-institutional or catholic element emphasising corporate and objective factors; and the critical and rational element guaranteeing active search for and respect for truth exemplified in the so-called Broad Churchmen or "modernists." Every healthy person will have all three elements, but in every person one will predominate over the others.

## RE-UNITED CHURCH

This analysis, I think, points towards the breaking down of barriers and the re-uniting of Christendom. The quest of fellowship and truth will not stop short of the re-uniting of Christendom in a Church that gives living to the special virtues and insights developed in the divided communities, a Church with prophetic and sacramental ministries acceptable to all, a Church with complete freedom of "walk-about" for individuals.

As our satisfaction in self-sufficiency dissolves, and humility becomes the driving force of the Ecumenical Movement, so will the possibility of such a Church loom.

But such a vast cathedral will be many sizes too vast and varied to be the parish church of any one of us who are all "coined small." There will be frequent worship in the central nave, but we shall spend most—but by no means all—of our time in the side chapels where in will worship societies within that church, societies of people spiritually akin to ourselves. That state of things is foreshadowed in what we have to-day.

It will be part of the discipline to worship part of the time in the areas of the Church that are comparatively strange and alien to us, and to listen to voices uttering thoughts which we find difficult to understand.

Meantime, we must not feel frustrated because we, in our own hearts, are so distant from such a vision. Let us proceed in fellowship in Christ, through difference aiming at a resolution of difference by surrender to His Spirit. And let us eschew theories which give final sanction to our divided communities as they are.

## THE REVEREND R. S. T. PETTET

FROM OUR OWN CORRESPONDENT

The Reverend R. S. T. Pettet, formerly Rector of Angoston, Diocese of Adelaide, has been appointed Rector of Thimbleby and Vicar of Edlington with Wispington in the Diocese of Lincoln, England.

He was instituted to the parish by the Bishop of Lincoln and inducted by the Archdeacon of Lincoln, on December 23.

## VERGERS' CHAIRMAN

Mr. H. V. Overington, who is Dean's Verger at St. Paul's Cathedral, London, is to succeed Mr. V. Buck as chairman of the Central Council of the Church of England Guild of Vergers.

## \$25,000 GIFT FROM U.S.A.

### ORGAN FOR THE R.A.F. CHURCH

ANGLICAN NEWS SERVICE

London, December 17

The Commander of the United States 3rd Air Force, Major-General R. C. Wilson, on December 12 presented a cheque of \$25,000 to the State Secretary for Air, Mr. Birch, to pay for the organ at S. Clement Danes.

S. Clement Danes in the Strand is being reconstructed as the R.A.F. church.

General Wilson said: "Our participation will make S. Clement Danes, among other things, a memorial to British and American airmen who gave their lives in a common struggle to defend the freedom of our western world."

Mr. Birch said that 125,000 names would be inscribed in the books of remembrance in S. Clement Danes.

They would include those of men of many nationalities who fought with the R.A.F. in two world wars.

There would also be a book recording the names of many thousands of Americans who lost their lives in the Second World War while flying from airfields in Britain.

### TELEVISION IN SWITZERLAND

ECUMENICAL PRESS SERVICE

Geneva, December 17

In Switzerland discussions have been held between the Protestant, Roman Catholic and Old Catholic Churches on "basic problems of co-operation between the Christian confessions in planning television programmes."

The Protestant and Roman Catholic Television Commission of Switzerland, and representatives of the Old Catholic Church, approved the "active co-operation of the Churches in television" and confirmed "the necessity for contacts between representatives of the three Christian confessions in Switzerland, to carry out tasks arising."

The three confessions appointed a study group to discuss their current concerns and arrange for further meetings.

**DAVID JONES**

**ST. JAMES**

Sports trousers in fabrics to suit your every need

Come in and see the wide range of sports trousers on the First Floor of our Market St. Store. All the materials are specially selected from Australia's leading mills. In a wonderful range of fittings in the style and colour you prefer. Superbly tailored. From £5/10/-.

Made by Marlborough Productions Pty. Ltd.



# THE ENGLISH TEMPERANCE SOCIETY

By WILLMA TERRY

C.E.T.S.? Every Anglican knows what the letters G.F.S., C.E.B.S., and suchlike initials stand for. How many know the riddle of these?

As far as can be ascertained there is no Society bearing these initials at work within the Church of England in Australia. They stand for the Church of England Temperance Society.

Let those clergy and laity who like their glass of beer or their little drop of Scotch become enraged, the Society works on a two-fold basis: "The Society welcomes union and co-operation in promoting these objects on perfectly equal terms, between those who use and those who abstain from intoxicating drinks."

The Society began its work in 1862, shortly before the Convocation of Canterbury published a report on intemperance. This report had been called for because the English nation was sinking into the slough of alcoholism which today is the tragedy of France.

Our Communion ought to have been pricked to the heart when it read in the Report under the heading "Testimony of Chief Constables and Superintendents of Police" these words:

"Neither the Church of England nor the Church of Scotland has yet done anything worthy of its influence and position. The public must be taught that alcoholic drinks are not conducive to health, strength or happiness, but almost entirely contrary, and the Christian public must be roused to self-denial and effort for the lessening of the evil."

Perhaps the Society has in some measure atoned for the Church's attitude in that era.

The priest who founded the Society, Canon H. J. Ellison, Vicar of Windsor, became its first chairman. He was an ardent personal abstainer, but in 1872 the basis of the Society was widened so that both abstainers and non-abstainers could work together in so great a cause. Modern life is much more complex to-day, and it really means every kind of self-control.

## A HELPING HAND

The objects of the Society are: "To support and further all or any charitable activities carried on in connection with the Church of England and in particular those relating to (i) the promotion of habits of temperance and self-control; (ii) the reformation and moral well-being of the intemperate, and of 'delinquents' and 'deprived persons,' more especially children and young persons; (iii) the combating of evils arising from betting and gambling."

Our Church, although much given to making pious statements, can never be said to be in the van of reform movements, or be prepared to fight social evils.

In some dioceses in England under keen leadership its work is very faithful; in others those in charge met all the difficulties and indifference known to Temperance enthusiasts in Australia.

Even so, the Society strives to promote habits of temperance and self-control through its educational work and propaganda.

There is a Temperance examination, and a scheme known as "The Circle of S. George" is instructing children, young people and adults. Through the medium of the film, leaflets and posters it warns all and sundry of the potential danger of alcoholic beverages, the folly of gambling, and the misuse of Christian stewardship in everything of a gambling nature.

Every year an annual Temperance Sunday gives an opportunity to incumbents to bring before their congregations the aims of the Society, which are religious, moral and social reform.

Its task in relation to the

second object—"The reformation and moral well-being of the intemperate and of 'delinquents' and 'deprived persons,' more especially children and young persons"—was begun in 1876. It began through a letter.

A man named Frederick Rainer wrote deploring the fact that when once an individual got into trouble through drink or any other cause, there seemed no hope for him. He enclosed a money order for five shillings as the nucleus of a fund for the purpose.

To-day the Police Court Mission is at work, and on release a prisoner can go to the room run by the Society. There, in a happy informal atmosphere, these folk are strengthened with spiritual counsel, and go forth to "begin again."

The Society also maintains hostels for girls and boys in various dioceses. Here the Society tries not only to build stable character, but provides training intended to fit them for responsible citizenship. Where in Australia is the Anglican Church actively engaged in such work among those who have fallen?

## HOMES AND CLINICS

For those who have gone so far that they need treatment the Society has a home for women alcoholics at Spelthorne St. Mary, where patients are cared for by the Sisters of St. Mary the Virgin of Wantage.

There is also an out-patient clinic for the treatment of male alcoholics run by the London diocesan branch. Wonderful remedial work is being done in both places.

In Australia, the alcoholics are crowded into the mental hospitals, where staff and facilities are already overtaxed.

In the section of the report on Intemperance, under the heading of Clergy, over and over again it is noted that example only is the best method of encouraging Temperance. Many Anglicans to-day do not believe they need become total abstainers from alcoholic liquors. True Temperance, they say, is "Moderation in all things."

The question is: "Where does moderation begin?" That great Divine, Jeremy Taylor, writes after he has listed "Signs of Drunkenness": "The least of these, even when the tongue begins to be untied, is a degree of drunkenness."

One answer in the report says: "An attempt to become temperate by moderate drinking is a sure failure." As the late Bishop of Oxford says in his book, "Principles of Moral Theology," we need to delve deeply into the problem and be sure that we are not being ostriches because we dare not face the truth within ourselves.

In the preface of the report of 1860 are these words: "No evil more nearly affects our national life and character; none more injuriously counteracts the spiritual work of the Church."

## SAME EVILS HERE

How can we justify our attitude to alcohol and gambling when in our Baptism and at our Confirmation we pledged ourselves to "Renounce the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh?"

The C.E.T.S. takes as its motto the words of 2 Peter 1:5-8: "Add to your Faith—Knowledge; and to Knowledge—Temperance; and to Temperance—Patience; and to Patience—Godliness; and to Godliness—Brotherly Kindness; and to Brotherly Kindness—Charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

In five years' time the Society will celebrate its centenary; a century of devoted and self-sacrificing work on the part of a very few against very many. The work of redemption and

reformation is an unthankful task. The evils which it fights are evils which are making serious inroads into our Australian life to-day.

One day perhaps, like Anglicans in England in 1862, we will realise how far our moral life in our country is endangered, and too late arm ourselves for the fight. The Society deserves our prayers and support. Perhaps there are some who would like to use the prayer of its members:

"Almighty God, Who didst give Thy Blessed Son for the redemption of the world; Grant to us, Thy servants, grace to be fellow-workers with Thee. Prosper, we beseech Thee, our efforts to free the land from the sin of Intemperance, and to establish Thy people in holiness and self-control. Put it into the hearts of many to give themselves therein to prayer and work, and grant us abundantly the spirit of wisdom and love, of zeal and patience, through Jesus Christ our Lord. Amen."

## BOOK REVIEW

### ENGLISH REPORT ON SOCIAL PROBLEMS

Church of England Moral Welfare Council. Edited by Dr. Derrick Sherwin Bailey.

THIS report, of 120 pages, closely reasoned and tightly packed, is the one submitted on behalf of the Church of England Moral Welfare Council to the Departmental Committee on prostitution. It deals with the homosexual, the law and society and with prostitution, homosexual offences and contains certain recommendations which have aroused a good deal of controversy, and includes five appendices that are, in the main, the work of the editor.

There is, the report is careful to point out, very little real understanding of the sexual invert, and consequently much inequality and no little injustice in society's treatment of offenders. "While the male homosexual is heavily penalised for his offences, the female homosexual is ignored, and can do what she wishes with impunity."

While the report has an English background and is submitted to a committee specifically concerned with the review of English law, it is nevertheless of value to all social workers and not least to the clergy. For sex difficulties, and particularly sex aberrations, constitute a group of problems for which we have no easy answers, though we are confronted with them daily in pastoral work. Moreover, not all homosexuals are dangerous to society, however sinful from a

# THE ADVENT OCTAVE OF PRAYER IN NEWCASTLE

FROM A SPECIAL CORRESPONDENT

Newcastle, December 28

The Advent Octave of Prayer once more marked the beginning of the Christian Year at Christ Church Cathedral, Newcastle.

It began at the 8 a.m. Eucharist on Advent Sunday and, on each of the following week-days, Holy Communion was celebrated at 6.30 a.m., and a Service of Devotions and meditation was held each night at 7.45 p.m.

The octave concluded with a Thanksgiving Eucharist at 8 a.m. on Sunday, December 9.

The theme of the octave was "The Eucharistic Life" in which it was sought to show how the various sections of the Eucharist can be carried into everyday work and witness.

Beginning on Monday, with "The Ministry of the Word," each succeeding day saw special intentions, addresses, meditations, and prayers concerning "The Offertory," "The Intercession," "The Preparation," "The Consecration," "The Communion," "The Thanksgiving."

The octave was designed by

the Dean of Newcastle, the Very Reverend W. A. Hardie, who conducted the services, assisted by the Cathedral Chaplain, the Reverend Eric Barker, and Canon H. C. Lancaster.

A special booklet, containing prayers, Bible readings, subjects for meditation and teaching on the Eucharist was prepared by the Dean. He has had extra copies prepared for any clergy or laity who may be interested. They may be obtained by writing to him at The Deanery, Newcastle, N.S.W.

Attendances exceeded forty at all services, many people attending every service held. Not only cathedral parishioners but those from other parishes and from other denominations took part. The impressions of one young "Octavian," attending for the first time, are appended:

I am a journalist, working in Newcastle, and attending

the Dean's Octave of Prayer for the first time.

The octave has been organised by the Dean as a preparation for the new Christian Year; but it is more than that.

It is a time for careful and comprehensive self-examination; a time for deep and thoughtful prayer, more so than at any other time in the year; it is a time when the clergy can see which are the most active and most sincere members of their congregation; a trial of spirit over physical endurance and a time for one to fully realise the true meaning of prayer and humility.

Each morning of this week, at 6.30 Communion, I have seen the few arrive and watched some of them praying, each according to his or her needs and wants; yet all, I am sure, knowing that they pray, not as individuals, but as one group.

Some of the cathedral youth, and at least two of the choir boys, attend; while other youth come from outside the parish, sometimes arriving late, but they come.

I have seen people humbling themselves; but all the time praising and thanking God. To many of them, including myself, it has been a hard trial; but some force which I am now sure was the Holy Ghost, has impressed on me, and possibly on them, the necessity to attend.

## SPIRITUAL UPLIFT

It has for me been a period of spiritual uplift and deep thought, a time for meditation and repentance. I have also, through the evening meditations, had a deeper insight into the workings of the Eucharist than I could have possibly hoped for.

But, most important of all to me, believe that I have at last found the answer to one of the most important questions that has ever confronted me, and found through the answer a satisfying degree of spiritual and mental peace. I, and all those attending, have a lot to be thankful for, and although many may not have realised it before, they surely must now.

Although the octave is not yet finished, I look forward to the coming year with more confidence in body, mind, and spirit than I have ever done before, and I feel sure that many others attending have found this same confidence.

## PRINCESS MARGARET SEES C.M.S. WORK

FROM A C.M.S. CORRESPONDENT

During her visit to Tanganyika, Princess Margaret saw various aspects of C.M.S. work.

At Mwanza, in the West of Tanganyika, the Princess attended a service in St. Nicholas Church which was conducted by the Reverend Ken Short, of N.S.W., and at which the preacher was Archdeacon M. L. Wiggins. The Assistant Bishop of Central Tanganyika, the Right Reverend Yohana Omari, was also present and gave the blessing.

On the arrival of the Princess, the bishop escorted her to the church door and there presented her with a copy of the New Testament, a gift from the St. Nicholas congregation.

More than 200 people worshipped inside the church and many hundreds joined in the service outside. The congregation—mostly Africans with a sprinkling of Indians and Europeans—consisted chiefly of those who normally worship in the church.

The kneeling cushion used by the Princess bore the royal insignia and had been beautifully worked by an African member of the congregation.

—E.J.D.

## OBITUARY

### THE REVEREND S. O. SEWARD

We record with regret the death as a result of a car accident on November 21, of the Reverend S. O. Seward, of Essendon, Victoria.

### LORD QUICKSWOOD

We record with regret the death on December 10 at Bournemouth, England, of Lord Quickswood (formerly Lord Hugh Cecil) who was a powerful influence in the creation of the Church Assembly.

### CONTRACT SIGNED AT COVENTRY

The £791,000 contract for the erection of the main building of the new Coventry Cathedral was signed on December 13 at the sixtieth meeting of the cathedral reconstruction committee.

Before the contract was signed the Bishop of Coventry, the Right Reverend Cuthbert Bardsley, prayed for divine protection of a work "built to Thy glory and for the benefit of the human race."

### DEPOSED FROM THE PRIESTHOOD

ANGELICAN NEWS SERVICE

London, December 17  
The Consistory Court of the Diocese of Chester on December 11 sentenced the Reverend Philip Ross, Vicar of Woodford, Cheshire, to be deprived of his living and deposed from the priesthood.

He was accused of abandoning the pastoral care of his benefice and of adultery.

The last trial of a clergyman in the Chester Consistory Court took place 50 years ago. Mr. Ross can appeal against his deposition from the priesthood to the Archbishop of Canterbury within the next month if he desires but he cannot appeal against the deprivation of his benefice.

### ORGANISTS FOR SYDNEY

The Sydney Organ Society announces a new service which the society is providing—the supply of relieving or, where possible, permanent organists for churches.

The society's liaison officer, Mr. F. Bourne, may be contacted at JU 2534 (evenings).



## HUNGARY'S EXILES

(Cont. from page 3)

"Don't make it too romantic. I've worked with refugees before. Some of these were wonderful at putting tanks out of action with Molotov cocktails, but to do the thing really well they often had to learn the ways of what we think of as delinquency."

Then, switching, she looks at the Catholic ambulance workers in their uniforms and murmurs "Some of the 'top families' in Vienna are involved in this Catholic welfare effort."

Somebody remarks "Getting back to the way they put the tanks out, did you hear that a certain type of white dinner plate looks exactly like one of the more lethal Russian land mines. I believe the housewives in Budapest were spreading them out in the streets."

Miss Black has made up special "children's kits". She distributed 200 of them at a party for children on St. Nicholas' Eve. The kits include a towel, face-washer, tooth brush and paste, three handkerchiefs with pictures of lions and tigers, a pencil and a writing book. The party was run by the Austrian Red Cross.

By December 5 Miss Black had distributed 16,000 U.S.E.P. welcome kits at Eisenstadt since November 16. She said there had been some deterioration in that period in the "quality" of the refugees coming.

Her index of this, as a refugee worker, has been the tendency of the inquirer to come back for more of the same thing. "There are twicers now," she said, "and some have done a little side traffic in our welcome kits, but the Austrian police are keeping an eye on it."

We asked her how welcome the socks and stockings had been. "We need more woollen stockings for women, very warm and full length," she said. "The silk ones are nice for appearance, but not so practical in this weather."

The refugees move on to Vienna. They can be seen in their unmistakable round caps topped off with a tiny upright tag in the middle. They stand in line to watch the notice boards outside the registration offices of the Intergovernmental Committee for European Migration.

### RESETTLEMENT

Before that they have had to register definitely with a national authority and possibly through an agency like the World Council, for resettlement.

Consulates are besieged, but I.C.E.M.'s offices, housed in two big old baroque family art museums, echo to the tramp of their feet. The stairs are black with them.

And the miracle is that they are being moved faster than such great numbers have ever been moved before. Ambassador Titman of I.C.E.M. compares his operation to the Berlin Airlift and calls it "a problem in logistics."

At the World Council's small upstairs office the rush is on. The corridor is lined with people. The first we talked with was an American volunteer, Mrs. John Allen Moore. She is a Southern Baptist. Her husband and she have been Baptist mission workers in Yugoslavia.

They now live in Vienna. Her husband works with the Baptist World Alliance. We asked her whether she felt funny about working with the World Council when the Southern Baptists were not members. She smiled and just said, "We can't be bothered too much about that when it's a matter of helping people."

Inside we were soon in conversation with a weary-looking but happy couple registering for Australia. He had been a freedom fighter in Budapest, where he was in the middle of the battle.

His fiancée had served in a kitchen to keep the workers fed as they maintained the normal industrial services of the city intact throughout the fight. The man had been captured by the Russians.

He said they had injected him

and many others in the arm with a soporific, and had stood them up, forty to a truck, in a cattle train, marked "Russian goods train" and bound for deportation.

One boy, a medical student, avoided injection or was unaffected. He began to shout at one of the stations and was heard by railwaymen.

The freedom fighters were alerted. They attacked the train in a station and blew up the engine. As the Russian guards left the wagons they were shot or surrendered. For 36 hours the men had been in the train without food and without toilet facilities.

He personally made for a town not far from his home and sent a message to his family. He asked for a coat and told his girl friend to meet him at an arranged point in Vienna. They duly met, became engaged, and applied to the World Council for emigration.

### VIENNA AIRPORT

So we followed the refugees out to the last stage of their Austrian stay. In the almost completed new transit buildings at the Vienna airport the passageways were crammed. Crew members of a big B.O.A.C. aircraft opened the way for us to go on board with them and take parting pictures.

The Austrian customs officials could not have been more understanding and sympathetic in their desire to have us interpret this "epic operation".

Nobody, standing on the runway on that windy night and watching the belly of the big aeroplane as John Taylor's flash blinked at their backs, could help feeling that we of the West are getting a moral "shot in the arm" from being bound up with others in such a stirring story of quick action to honour courage and save the promise of free unselfish lives.

It is easy to sentimentalise and whitewash an operation that has been improvised and has its serious human frictions and bad hitches. The churches are not free of them by any means.

But there is no mistaking the infectious solidarity of a job that has thrown people of many confessions and none in to the work of receiving the victims of one of the greatest manifestations of bravery in the whole of human history.

The last word ought to rest with Edgar Chandler, who has acquired the habit of looking into a longer future to see what this is going to mean for our Refugee Operation as a whole. "You can have a guest in your house for two weeks and everything is fine," he told us.

"But the real job of building friendship and understanding is a long-range job, and that's where the difficulties lie. It's also where the Churches can play their finest role when the Hungarian refugees are out of the big headlines."

Receiving countries: over to you.

### CATHEDRAL SERVICE TELEVISED

On Christmas Day the A.B.C. televised Morning Prayer from St. Andrew's Cathedral, Sydney, and later described the results as being perfect.

All the previous day the cathedral was a hive of industry as the technicians assembled their three cameras on special platforms and laid tables, as well as putting in special lighting.

Before the service began the cameras showed the viewers the different scenes in the cathedral and during certain parts of the service the cameras illustrated what was happening in a novel way. During the Creed they pictured the reredos and during the prayer for those who were sick they showed one of the windows with Christ healing the woman who had the issue of blood, and during the prayer for refugees they showed Christ feeding the 4,000.

## DIOCESAN NEWS

### ARMIDALE

**DIOCESAN COMMISSIONER**  
Owing to so many parishes which have adopted the Wells Canvass, there is insufficient work for a full-time commissioner, and Canon H. Cooke will relinquish his task early in 1957 after five years, in which he has built up the funds considerably.

On St. Thomas' Day, the Bishop ordained the Reverend K. B. Jago, B.A., Dip.Ed., to the priesthood, and Murray Richter and Mathew Burrows were made deacons.

**CONFIRMATIONS**  
Since the beginning of December the bishop has confirmed at Wee Waa (where there were 111 communicants at the first Communion), Narrabri, Warialda, Delungra, Ashford, Baradine, Bundarra and Glen Innes, at which place, after a congregation of 500 at the Confirmation on the Saturday night, there were 275 communicants at 7.30 a.m. on the Sunday, December 16.

The bishop was the preacher at the Guyra Festival at 3 p.m. on December 16. The church was packed, and the service was of the close of the service the bishop dedicated a beautiful gateway at the entrance to the grounds in memory of Tom and Geoffrey Croft.

The congregation, from ten centres in the parish, took tea together in the grounds.

### BATHURST

**THE WARRAMBUNGLES**  
The D.C. did a 550-mile snap visit to far parts of the diocese, via Gilgandra to Coonamble, around the range, via Baradine, in the neighbouring diocese to Coonabarabran last week. As Coonamble, he preached at Evensong, presented Sunday School prizes, and met local Y.A.s. The rectory was "open house" until midnight on the Sunday as relays of Y.A.s, with the speech of welcome by secretary Des Taylor, followed by vestrymen and ladies, enjoyed supper and hospitality at the rectory and Mrs. Dryden and the visitor. The previous Friday evening 200 parishioners gathered for a farewell function in the parish hall to the rector and his wife, who will transfer to the East Orange parish in the new year. Archdeacon A. E. Wright, who is relieving in the Coonabarabran parish, introduced the Youth Commissioner to the young people gathered in the rectory for a special meeting. Towards the close of the evening the rector-elect, the Reverend D. E. Shearman, arrived from Forbes with the first load of furniture, and so was able to meet the members of the Y.A. group, who are a fine Young Anglican group in the parish in the coming year. It would be possible to make quite a happy Y.A. area, with branches already at Gilgandra, Binnaway, Mendocoran, and Coonamble. A man who saw the D.C. in Gilgandra immediately went back to his office and wrote a cheque for the parish and one for £10 for the Children's Home. It is good when people give without the asking.

**RALLY OF BOYS**  
Orange C.E.B.S. members entertained representative parishioners and parents at a pre-Christmas dinner in the parish hall recently and 150 attended. It is the best organised youth group in the diocese, with three ranks of members, all with their office-bearers, who form a chapter of control. Trophies were presented to winning groups and other individual members. The rector, the Reverend G. Snee, congratulated the leaders and gave notice of a Youth leaders' course to take place early in the new year for leaders of all youth groups in the parish, with instruction on each night from Monday to Saturday of the week.

**HOMES AND YOUTH**  
The Anglican Youth Department of the diocese from the inception of the Children's Home and Youth work has paid every expense in connection with the Children's Home appeal, including all printing, postage and travelling, as well as supporting its own department. From January 1, the two expense accounts will now be divided. The youth department will then give support to their Commissioner until his resignation on June 30, and to the new Secretary for Youth and Sunday School Organiser, Miss Joan Halloran, who will commence duties following the Canowindra Youth Camp at the end of January. The Children's Home Council will, from the new year, handle all expenses in connection with the staff and management of the S. Michael's Children's Home and its appeals.

The Diocesan C.E.B.S. camp is being held at Wattamolla, National Park, from December 27 to January 3, and then seventeen Y.A. representatives of the diocese will journey to Armidale to attend the National Anglican Youth Conference there from January 7 to 15. Dubbo Y.A.s attended the Gilgandra Y.A. annual end-of-year gathering on December 20, and Orange Y.A.s held their pre-Christmas dinner and social on December 22.

**D.C.'S ENGAGEMENTS**  
Following relieving work in the Brockley parish on December 23 and 25, and the C.E.B.S. camp soon afterwards, the Diocesan Commissioner will take services in the East Orange parish on January 6 and 13; the matron of the Children's Home will occupy the home on January 18. The padre will then be at Canowindra for Evensong on January 20, and remain in the parish until after the Anglican Youth

camp ends on January 28. He will then be at Cowra for Sunday, February 3, and Millthorpe for February 10.

### BUNBURY

**ORDINATION**  
The Bishop of Bunbury ordained Mr. Edward George Gibson to the deaconate in St. Paul's Cathedral, Bunbury, on December 21.

### CANBERRA AND GOULBURN

**MURRINGO ANNIVERSARY**  
Christ Church, Murrumbidgee, in the Parish of Boorowa, celebrated its 90th anniversary on December 9. The choir from Boorowa led the singing of the Eucharist. A hymn board, in memory of the late Mr. Robert Charles Wilding, a gift of his family, was dedicated.

### MELBOURNE

**MEMORIAL GATES**  
Archbishop Booth dedicated memorial gates in memory of the Reverend P. B. Hayman at St. Dunstan's, Camberwell, on December 23.

**NEW DEACONESS**  
Three deaconesses were ordained in St. Paul's Cathedral on December 23 by Bishop Donald Baker. The Reverend L. L. Nash preached.

### RIVERINA

#### ORDINATION

On the Feast of St. Nicholas, December 6, at the Church of St. Thomas, Narrandera, a number of the clergy of the diocese were present when Mr. William Douglas Singleton was ordained to the deaconate by the Bishop of Riverina. The ordination was presented by the Venerable V. E. Twigg, Archdeacon of Hay, and the occasional sermon preached by Canon G. A. M. Neil, Rector of June.

#### NEW CHURCH

On Advent Sunday the Bishop of Riverina dedicated and opened the new Church of St. Luke at Rankin's Springs, in the Parish of Lake Cargelligo. The rector is the Reverend B. J. Thomas. The Archdeacon of Hay, the Venerable V. E. Twigg, was present and assisted in the ceremonies, and there was a large congregation, part of which heard the service through loudspeakers in the grounds. A generous amount towards the remaining costs of the building was subscribed during the offering.

### TASMANIA

#### CONFIRMATIONS

The Assistant Bishop, the Right Reverend W. R. Barrett, administered the rite of Confirmation to eleven women and eight men in St. John's Church, Launceston, on December 13.

Bishop Cranwick administered Confirmation at the parish church of St. Barnabas, Scottsdale,

on December 22. On December 23 he dedicated and opened the new parish hall there.

**ST. LEONARDS YOUTH**  
Fifty members of the C.E.B.S. and G.F.S. at St. Peter's, St. Leonards, attended a short service in the parish church to mark the end of the year's activities on December 17. Following the service, a social was held. The "break-up" was attended by the Diocesan Youth Organiser, the Reverend A. Schreuder, who made a special trip from Hobart to be present.

#### ORDINATION

An ordination service was held in St. John's Church, Launceston, on December 21, when the Reverend B. L. Langford, of Devonport, and the Reverend N. Fox, of Furneaux Islands, Bass Strait, were ordained priests. Mr. Fox is in charge of the Parish of Furneaux Islands, and Mr. Langford will be assistant priest in the Parish of Devonport.

### A NEW GROUP

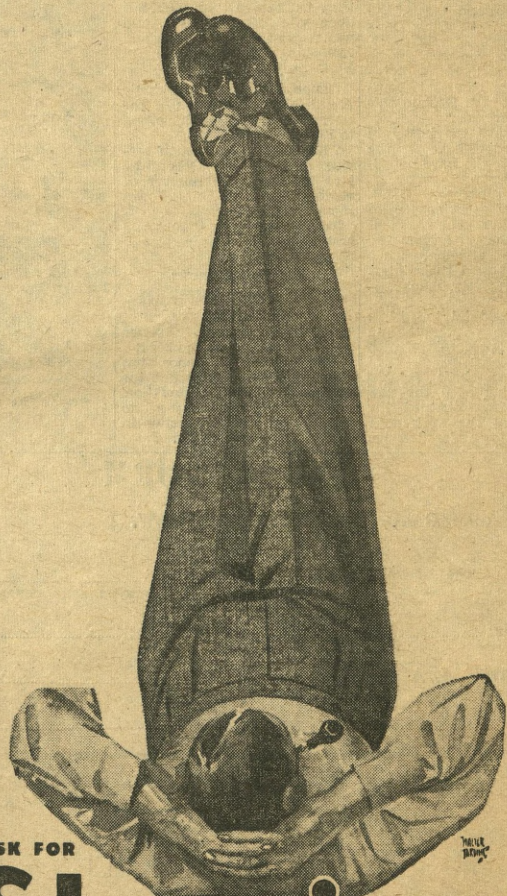
**ECUMENICAL PRESS SERVICE**  
Geneva, December 10  
Scholars and librarians have formed an Association of British Theological and Philosophical Libraries.

An Anglican, a Roman Catholic and a Free Churchman have been elected as officers. The new association will issue a bulletin three times a year.

*From every angle*

... Stamina is best. Take quality. Every pair of Stamina Trousers is pre-tailored from pure wool Crusader cloth... a beautiful worsted woven from Australia's finest merino fleece wool. Then look at the workmanship. Stamina slacks are craftsman built, to give a snug, trim fit that adds good looks and extra comfort to your leisure hours. Now examine the finish—high quality English linings and trimmings, and every seam bound with an overlocking stitch.

And the price angle? Stamina prices are so amazingly low you'll wonder how such superb slacks can sell for so little.



ASK FOR

**Stamina**  
SELF-SUPPORTING  
**TROUSERS**



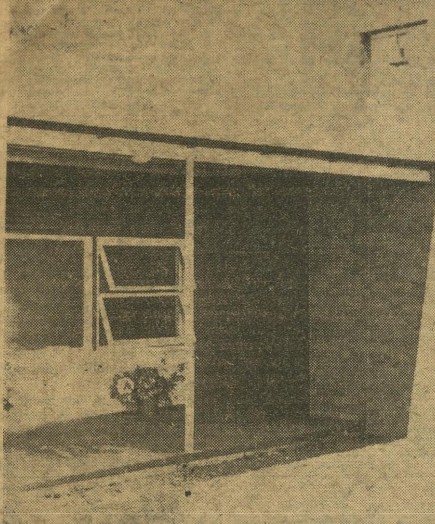
TAILORED FROM CRUSADER CLOTH



T10.113



## SNAPSHOT COMPETITION



The winner of our snapshot competition this week is the Reverend John Bayton, who sent us this picture of the porch and bell tower of S. Luke's Church, Kenilworth, Queensland. Mr. Bayton, who was ordained to the diaconate last month, designed and drew plans and specifications for the building while a student at S. Francis' College, Brisbane.

## THANKS FROM BRISBANE G.F.S.

FROM OUR G.F.S. CORRESPONDENT

The Girls' Friendly Society in the Diocese of Brisbane wishes to thank all friends who so kindly sent donations to the G.F.S. House appeal.

The amount received is now just over £500 so we are still some way from the £1000 mark.

In 1932 in his Jubilee Message to the Queensland G.F.S. the Right Reverend St. Clair Donaldson, Bishop of Salisbury, said: "I hope you will get on with the hostel. No self-respecting State capital is complete without one. Explain this to your rich friends."

We now have the hostel in first class order—have we the "rich friends" who have not already helped us?

The garden party at G.F.S. House was a great success in spite of the thermometer reaching 95.7 at the time when the guests were arriving. That they came showed their interest which was very much appreciated.

We were grateful to Bishop Dixon for being present and opening the proceedings with prayer.

Senator Annabelle Rankin when declaring open the new "Handley Wing" stressed the importance of the work done by G.F.S. House for teenage

country girls. We do thank her for coming and for the gracious message of encouragement she gave.

We were delighted to have with us Mrs. Dixon who has done so much for G.F.S. and was responsible for buying and furnishing G.F.S. House in 1942.

Canon A. L. Sharwood kindly presided in the absence of the Reverend C. D. Smythe owing to illness.

The Y.M.D. did yeoman service in providing Devonshire teas for the large number of visitors and the G.F.S. owes them a debt of gratitude.

To all our friends thanks and best wishes for a peaceful and happy New Year.

## GIFT FOR CHURCH EXPANSION

THE "LIVING CHURCH" SERVICE

Milwaukee, December 3

An anonymous donor has given one million dollars to the Episcopal Church Foundation. The money is to be used to assist in church construction in all parts of the country.

## NEW MISSION HALL AT ELIZABETH

### B.H.M.S. WORK IN NEW TOWN

FROM OUR OWN CORRESPONDENT

Adelaide, December 28

More than 600 people on December 16 saw the Administrator of the Diocese, Dr. T. T. Reed, set the foundation stone of the first Anglican Mission Hall in the new Adelaide satellite town of Elizabeth.

"This is an historic event which in years to come people will speak about," said the Dean in his address.

"We must have very, very thankful hearts that the work of the Bishop's Home Mission Society is going forward so strongly in this diocese," he added.

The Mission Hall, which is at Elizabeth South, will ultimately be the parish hall when a proper church has been built on the site.

It is the first of several buildings to be erected by the diocese in the new town, which is some 20 miles from the city of Adelaide.

### 4,000 PEOPLE

It is estimated that during the next few years about 4,000 new people will take up residence in Elizabeth.

At present there is only one Anglican priest working there—the Reverend John Gilbert, who graduated from St. Michael's House, S.S.M., Crafters, three years ago.

It is hoped that the proposed St. Peter's College Community Centre, under the direction of the School Missioner, the Rev-

erend Howell Witt, will be set up in Elizabeth as soon as certain necessary legislation has been passed in the South Australian Houses of Parliament early in the new year.

### "ADOPTED"

The service on Sunday was conducted by the organising chaplain of the B.H.M.S., the Venerable E. A. Codd, and the lesson was read by the Rector of S. Theodore's, Toorak Gardens, the Reverend Rex Harley.

The choir of S. Theodore's—a firmly established suburban parish which has "adopted" the Elizabeth parish until it is safely on its feet—were present in force to lead the singing.

Among the diocesan clergy robed at the service were the Archdeacon of the Broughton, the Venerable A. E. Bulbeck, the Rural Dean of Gawler, the Reverend J. R. Bleby, Canon C. J. Whitfield, and the Reverends H. E. G. Shepherd, E. J. Cooper, T. B. Macdonald, D. F. Shield, H. E. Inger, H. H. Overall, C. M. Swan, R. H. Fearman, and John Lewis, S.S.M.



Some of the newly-robed choir boys at Christ Church St. Kilda, Diocese of Melbourne, with the vicar, the Reverend C. Woodhouse, and the organist, Miss M. Reid. Christ Church celebrates its centenary this year.

## TRIBUTES TO ARCHBISHOP

### DR. BOOTH FAREWELLED

FROM A SPECIAL CORRESPONDENT

Melbourne, December 28

The last meeting of the Council of the Melbourne Diocese for the year 1956, was held on Thursday, December 20, in the Council Chamber, S. Paul's Cathedral, Melbourne.

Archbishop Booth could not have failed to be touched by the warmth of feeling expressed at this, the final meeting at which he will preside as Archbishop of Melbourne and Metropolitan of the Province of Victoria.

On behalf of the Council, the Advocate of the Diocese, Mr. E. C. Rigby, C.B.E., in dignified and stately diction, paid the archbishop a glowing and affectionate tribute.

Mr. Rigby congratulated the archbishop on the manner in which he had always conducted the Council meetings, of the harmony and good fellowship always present, and which had never been exceeded at any of the meetings he had previously attended and he, Mr. Rigby, had served under four archbishops.

The archbishop had always extended the greatest co-operation to the Council in all deliberations, and he desired to express the Council's appreciation for this co-operation, guidance, and counsel.

Mr. Rigby also expressed the appreciation of the Council for

## CHOIR SCHOOL APPEAL

At a luncheon given by the Cathedral Luncheon Club which was attended by Viscount Crookshanks, formerly the British Lord Privy Seal, and the State Governor, Sir John Northcott, the trustees of the late Dr. Ziele's estate presented the Dean of Sydney with a cheque for £5,000 towards the appeal to build a new choir school.

The trustees explained that the late Dr. Ziele had a great love for beauty and they believed it would be very much in keeping with his wishes for the legacy to be given in this way. The cheque was first of all presented to the Governor who in turn handed it to the Dean.

During the luncheon Viscount Crookshanks, who is a prominent churchman, spoke of the value of Christian schools and of the need to build up traditions in a young country.

The Minister for Air, Mr. Osborne, thanked Viscount Crookshanks and Mr. H. C. Armstrong, who has so generously supported the appeal himself, also spoke in support.

The luncheon was one of the largest attended during the year and the members look forward to continuing their efforts on behalf of the appeal in the New Year.

## 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

MARRIED WARDEN, for Church of England School Hostel, wife to act as Matron, approximately 50 boarders, mixed High School scholars. State salary required. Must be sound Church people. Applications, with references, to the Honorary Secretary, School Hostel, Merredin, Western Australia.

DIocese of Riverina. Secretary wanted. Bookkeeping, typing essential. Some shorthand advisable. Suitable adult female communicant member Church of England. Enquiries to Diocesan Secretary, P.O. Box 10, Narrandera, N.S.W.

CHURCH OF ENGLAND Home for Girls, Adelaide. Woman, 35 or over, commencing February 1, to join staff to assist with children and housework. Good accommodation. Apply the Hon. Miss McCaffrey, Farr House, 66 Fullarton Road, Mitcham, South Australia.

THE SOUTHPORT SCHOOL requires an unmarried Chaplain for 1957. Preference to a young priest. Apply to the Headmaster, The Southport School, Southport, Queensland.

OUTBACK HOSPITALS and FLYING MEDICAL SERVICES offer outlet for Christian Service to Qualified Nurses, Wardmaids, Cook-Housekeepers.

Apply to Bush Church Aid Society, Church House, S. Andrew's Cathedral, George Street, Sydney.

### FOR SALE

CANTERBURY BOOK DEPOT, 12 Leigh Street, Adelaide. BUY where you purchases help your Church's Missions. Our range covers Theology, Biography, Prayer, Hymns, Books, Children's Books, Novels, Bibles, Candles and Wafers.

A DEPARTMENT OF A.B.M., CLERICAL, CHOIR ROBES, Vestments, Frontals, Church Needlework. Mrs. Buris, The Rectory, Wingham, N.S.W.

ECCELESIASTICAL & ACADEMIC OUTFITTERS announce that limited stocks of nylon surplices at 7 gns. are again available. All-wool cassocks made to measure, guaranteed workmanship, from 18 gns. Lightweight cassocks from 6 gns. Vestments, frontals, banners, etc. Price lists from Mrs. E. J. Cooper, S. John's Rectory, 14 St. John's Street, Adelaide, S.A.

### ACCOMMODATION WANTED

WANTED. BOARD with Christian family for country boy, 14 years, starting work in Sydney January 14, 1957. References Reply "Country Boy" c/o THE ANGLICAN.

### WANTED

WANTED TO BUY. Books, odd volumes of Oxford Lib. of Practical Theology, also Kidd or Dugdale, History of the Church, B. Finch, 29 French Street, Netherby, South Australia.

Printed by The Land Newspaper Ltd., 57-59 Regent Street, Sydney, for the publishers, Church Publishing Co. Ltd., No. 1 Rawson Lane, Sydney, N.S.W.

## ORDER FORM

THE ANGLICAN, G.P.O., Box 7002, Sydney, N.S.W.

NAME: The Rev./Mr./Mrs./Miss/ BLOCK LETTERS, PLEASE.

PARISH: DIOCESE:

FULL POSTAL ADDRESS:

DATE: 195

1. SUBSCRIPTION.\* Please supply THE ANGLICAN for 6 months (21/- posted.) 12 months (40/- posted.)

Renewal Subscription ☐ This is a New Subscription ☐ (Put X in appropriate box.) (Please add 6d. exchange to country and interstate cheques.)

2. BULK ORDER.\* Please supply me copies of THE ANGLICAN

of the issue due to appear on Friday,

195 at 8d. per copy, for sale at 9d. per copy.

IS This order IS NOT to stand until further notice.

\*Strike out whichever is not required.

(Signature)

## SCHOLARSHIPS FOR BOSSEY

ECUMENICAL PRESS SERVICE

Geneva, December 17

The scholarship Committee of the World Council of Churches is to make available a limited number of scholarships for students in the Graduate School of Ecumenical Studies.

The course for 1957-58 (October 1 to February 15) will be held as usual at the Ecumenical Institute, Chateau de Bossey, and in conjunction with the Faculty of Theology of the University of Geneva.

Applications are being received at 17 route de Malagny, Geneva, or the Ecumenical Institute.

## NEW APPOINTMENT

ANGELICAN NEWS SERVICE

London, December 17

The International Missionary Council announces the appointment of Dr. George W. Carpenter as one of its secretaries in succession to Dr. John W. Decker, who is retiring.

Dr. Carpenter, a former Baptist missionary in the Belgian Congo, has been executive secretary of the Africa Committee of the Division of Foreign Missions of the National Council of the Churches of Christ in the U.S.A. since 1953. He will work from New York.

the help and assistance extended to the Registrar and the various committees working within the Council.

Mr. Rigby concluded his remarks by extending to the archbishop and Mrs. Booth and family best wishes for a happy Christmas and the New Year.

Bishop Baker, in the absence of Bishop McKie, supported Mr. Rigby, and said that he endorsed fully all that Mr. Rigby had said.

The archbishop, in reply, said that he was most grateful for these expressions of appreciation and good-will. His work had been made easier by the friendship and co-operation that had always prevailed in the Council meetings. He paid a special tribute to the work of Mr. Rigby, Mr. Harry W. Buckley as Chairman of the Finance Committee, and Mr. R. C. Wardle, the Registrar.

## THE REVEREND J. R. PRECIOUS

The Rector of Kensington, Diocese of Perth, the Reverend J. R. Precious, with Mrs. Precious and their family, will leave in the Himalaya this month for the United Kingdom, where Mr. Precious will take up a new appointment.