

# THE ANGLICAN

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## TV REPORT STATES NEED FOR RELIGIOUS SERVICES

### EXPERT WARNS ON "TIME SCRAMBLE" BY CHURCHES

FROM OUR OWN CORRESPONDENT

Sydney, May 11

Following the release of the Royal Commission's report on Television last Saturday, the Supervisor of Religious Broadcasts for the Australian Broadcasting Commission, the Reverend Kenneth Henderson, said "the fight was lost before the Commission began."

"The terms of reference showed that commercial television had already been decided on. Commercial broadcasting must pay its way by mass entertainment following the lines of least resistance," he said.

"I take a dim view of the prospects of religion on commercial television. The companies do not want us and the advertisers do not want us, and I do not think there will be any more respect for religion on commercial television than on commercial radio."

"The Commission, however, showed real concern for the maintenance of cultural and ethical standards—did not forbid religion on commercial radio as the English Act."

"The Commission recognises that 'some reserve of authority' is necessary to maintain standards."

"But they have not given this authority to the body which could have exercised it effectively; the Australian Broadcasting Control Board, which keeps a continuous eye on all that is going on in the broadcasting field."

"This body could have applied a consistent policy through its experts. But the Commission has recommended only an advisory power for the Control Board, and seems to leave discipline in the hands of shifting political Ministers."

"Religion can look to securing time on commercial radio in two ways. There could be mandatory regulations providing for religious television at reasonable hours."

He said that this would upset the regulations safeguarding religion on commercial sound radio. The other way, a very dreadful way, is that of financial competition. Religious bodies bidding against each other for time would give horrible results."

The small crank bodies with dollar affiliations could outbid us all."

The dollar would become almighty in the religious field in commercial broadcasting. Television has a far greater impact than sound radio. We Christians must gird up our loins, and save our pennies."

The cost on commercial television stations is going to be extremely high, even if we get the time."

If we have to spend two or three hundred pounds on television the service, it has to be good."

But television will not replace sound radio in religion."

The appeal of Christianity is essentially to the mind and feelings. Great speech and fine music will still make their own appeal in sound radio, he said."

The A.B.C. has been told to carry on television in religion on the principles that it has established for sound broadcasting."

This should mean the bringing into being of a body of listeners trained in "cross listening," with ability to appreciate the best from all Christian sources."

"It should maintain a system of allocating broadcasts according to the numerical strength of the different religious bodies," he said.

The Commission's report, which was issued in Canberra last Saturday, said that the presentation in suitable form of religious services and other religious matter was one of the most important obligations of television stations to the public and should be discharged in co-operation with the Churches and other religious bodies."

"The Australian Broadcasting Commission should in general apply the same principles to the allocation of time for religious broadcasts and other religious matter as has proved applicable and acceptable in the field of broadcasting," the report says."

The Commission advises the appointment of special committees to watch the interests of religious programmes and children's programmes."

"Immediate steps should be taken to encourage the creation of programmes that will set acceptable cultural standards and further important national objectives," the report says."

The provisions relating to the censorship of imported films should be applied to imported television programmes which should also be subject to the same rules as "live" programmes."

"On the national stations there should be a regular children's programme specially designed for the different age groups and also designed to cover a wide range of interests," the Commission says."

"Where a commercial station is operating in an area where there is no national station, it should be required to transmit at a suitable time, a children's programme recorded by the Australian Broadcasting Commission."

"All other commercial television stations should provide

at suitable times programmes especially designed for children."

The Chairman of the Commission, Professor G. W. Paton, and one other member, Mrs. M. C. Foxton, in a supplementary observation to the report, advised that all stations should close for one hour at the end of the children's session."

This had been strongly urged by witnesses at the inquiry."

"The licensee of a commercial television station must accept responsibility for all programmes transmitted by the station and cannot delegate this responsibility to an advertiser or to anyone else," the report says."

The formulation of a suitable code of operating standards for programmes of commercial television stations in Australia should be undertaken by the representatives of commercial television stations as soon as possible after licences have been granted."

However, self-regulation would not be sufficient to secure that commercial television programmes would be of suitable standard to satisfy the public."

"The Australian Broadcasting Control Board and licensees of commercial television stations should endeavour to reach agreement on programme standards."

"But where the board and the representatives of commercial stations cannot agree on standards there should be a reserve of authority (which will most effectively be exercised through the licensing system) designed to secure that commercial programmes will in the broadest sense serve the public interest," the report says."

## BATHURST GIVES £3,338 TO MISSIONS

### ABORIGINAL WELFARE STRESSED IN REPORT

FROM OUR OWN CORRESPONDENT

Bathurst, May 7

The Diocese of Bathurst subscribed £3,338 last year to the Australian Board of Missions, said the diocesan missionary secretary, Archdeacon H. A. D. Graham, to Bathurst Diocesan Synod this week.

Archdeacon Graham, presenting the missionary report, said that there was home mission work crying out to be done on the aboriginal reserves and within the diocese itself.

Efforts were being made through the proper authority to ensure better conditions and understanding for the people living on these reserves, especially as to housing conditions

the diocese in 1953 were higher than in any previous year, he said.

#### BISHOP'S ADDRESS

In his opening address, Bishop Wyld said that 1954 might be memorable for many reasons, but that the most exciting event of the year would be the visit of the Queen and the Duke of Edinburgh."

"Bathurst and Dubbo were proud and happy to be honour-



Archdeacon V. E. Twigg laying the foundation stone of the Church of S. Alban, Griffith, which will cost £50,000.

and social service benefits, he said."

The bishop coadjutor, the Right Reverend M. d'Arcy Collins, urged all parishes to try to add 30 per cent. to their objectives this year. This was strongly supported by the Bishop of Bathurst, the Right Reverend A. L. Wyld."

Archdeacon W. C. Arnold presented the annual report on the Society for Promoting Christian Knowledge (S.P.C.K.). Subscriptions from

ed by visits from Her Majesty and the Duke. The loyal and affectionate enthusiasm of thousands of people, who travelled far to be present, was a joy to behold," he said."

"And you will join with me in congratulating the mayors and councils and their fellow workers in both these places on the excellence of the arrangements which they made."

"Thousands of our people who had never seen the Queen have now seen her, and there is more love and loyalty in their hearts as they remember her in their prayers and sing 'God Save the Queen'."

Later in his address Bishop Wyld commented on the shortage of clergy in the diocese. He added:

"In my last two presidential addresses I have drawn your attention to the shortage of men offering for ordination and to our Lord's method—and remember Jesus is God—given to us for gaining ordinands. 'Pray ye therefore the Lord of the harvest that he send forth labourers into his harvest.'"

"I believe it is in response to the prayers to Him offered by quite a number of our priests and laymen that I am able to tell you that at this moment we have nine men in training at our Theological Colleges and two doing their preparatory year in the Brotherhood of the Good Shepherd."

"So continue steadfastly in prayer, believing that He is faithful Who promises and that the more we trust Him and pray to Him the more men will the Holy Spirit guide to the vocation for Holy Orders."

## REPORT OF ARMIDALE SYNOD

FROM OUR OWN CORRESPONDENT

Armidale, May 6

A motion calling for the banning of atomic weapons "at the highest international level," was among those passed at the second session of the 28th Synod of the Diocese of Armidale, which met here this week.

Following is a report of the synod, which opened with Evensong in S. Peter's Cathedral on May 3.

Tuesday's session was devoted almost entirely to the reports of the various councils and institutions.

On Tuesday evening a "Missionary Hour" was held. The Reverend W. Childs vividly advocated the cause of missions, and the Reverend T. McKnight, from Central Tanganyika, spoke on the problems in that field."

During the evening, Archdeacon E. M. Stammer brought to the platform the Reverend R. F. Kirby and Dr. H. G. Royle, who will accompany the bishop to the Anglican Congress in Minneapolis, and commended the delegates to the prayers of synodsmen."

Wednesday was devoted to resolutions submitted by members of synod. One of the liveliest debates was on a resolution submitted by the Reverend W. V. Rymer on the manufacture of the atomic and hydrogen bombs, asking synod to register its concern at their manufacture. Alderman Davis Hughes submitted an amendment calling for the banning of the bomb on the highest international level. This removed some opposition that existed towards the resolution, and when the amendment became the motion it was passed unanimously."

This year marks the 25th anniversary of the bishop's consecration, and by the unanimous vote of synod it was decided to arrange a diocesan celebration on S. Andrew's Day in the cathedral. It was also decided to ask the diocesan council to implement synod's decision that in celebration of the bishop's jubilee the Bishopric Endowment Fund be augmented by £10,000."

Alderman Hughes submitted a resolution that synod express its view that a Church college be set up at the University of New England. A committee was appointed to implement this decision."

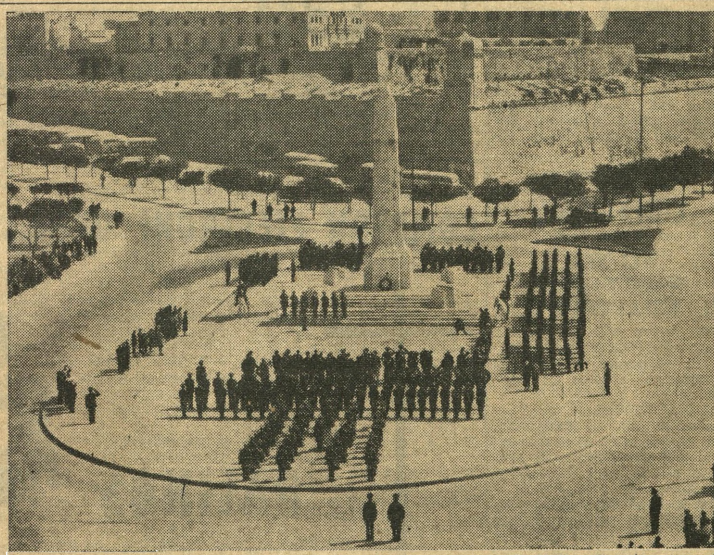
A debate was held on a resolution that no diocesan appeals be made except through the diocesan commissioner. Much sympathy was expressed for the commissioner in his difficulties, but it was decided that instead of directing all appeals to be made through him, which would impose a very great strain on him, the diocesan council would co-ordinate all appeals."

The youth director, Miss Effie Sourry, addressed synod, and told of her work in the parishes."

At Evensong on the Wednesday, Mr. T. C. Fenwick was installed as canon of the cathedral, having been elected by the synod."

Synod had finished its business before tea on Wednesday. In the evening Canon G. A. Baker screened the film, "Hidden Treasures," in the cathedral."

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See Rates, Page 12.



Impressive scene as the Last Post is played at the Anzac Service in Malta. (See story on p. 3)



## GOVERNOR GENERAL OPENS MEMORIAL

ANGLICAN NEWS SERVICE

The Governor-General, Sir William Slim, accompanied by Lady Slim, opened the new school hall of the Sydney Church of England Boys' School "Shore," Sydney, on Tuesday, May 4.

He was welcomed at the school by the Primate of Australia, the Most Reverend H. W. K. Mowll, and the Headmaster of Shore, Mr. L. C. Robson and Mrs. Robson.

His Excellency inspected the Guard and then entered the new hall for the opening ceremony, where members of the council were presented to him.

Lady Slim unveiled a commemorative stone at the entrance to the main hall.

Sir William Slim and Lady Slim were afterwards entertained to afternoon tea in the headmaster's residence.

As early as 1935 there were thoughts of a school hall to hold the whole school under one roof. Mr. John K. Shirley, who, in association with Mr. Rupert Minnett, was responsible for the construction of much of the school building of the thirties, prepared sketch plans for a hall as part of the planned development of the school site.

In December, 1951, Mr. Shirley died with his design still only on paper.

Early in 1952 a new approach was made, largely owing to the determination and energy of the chairman of the executive committee of the council, Mr. R. B. Hipsley, the secretary, Mr. R. E. Ludowick, and the headmaster, Mr. L. C. Robson, all of whom have since then worked unceasingly and devotedly towards the attainment of the object of a School Memorial Hall.

A panel of architects, consisting of Mr. John Brogan, Mr. Cobden Parkes, and Professor Leslie Wilkinson, was asked to report on the development of the eastern side of the school property, and particularly the possibility of simplifying and shaping the existing ideas in such a way as to make a beginning possible.

Internal measurements of the hall are now 100 x 45 x 28 feet, with a stage 24 feet deep; the proscenium opens 36 feet, reducible to 28 feet by ornamental doors.

The stage annexe (part of the tower) houses the amplification and light control equipment for auditorium and stage. A.W.A. were consulted on amplification, and the hall has 14 built-in speakers, both for voice and musical presentation.

There are also control panels and twin turntables here, the cost of the equipment being close to £500.

It consists of a 24-way dimmer switchboard of great flexibility, three compartment batters and nine spotlights. The contract price for supply of this equipment is about £1,500.

It provides a very flexible and satisfactory aid to dramatic work, and its working will provide an outlet (under direction) for the energies of boys interested in things electrical and mechanical.

The memorial aspect of the hall is in two recesses at the top of the main stairs in the beautiful entrance porch, one on each side of the entrance doors to the hall itself.

These recesses contain bronze cases with lettered inscriptions on parchment. One case contains the names of the fallen with the school crest and motto ("Vita lampada trant"), the other the following inscription drawing attention to the commemoration of those who gave their lives in the making of opportunities for those who follow:

This building is erected to the Glory of God and to Commemorate the Service and Sacrifice of Old Boys of the School in the war of 1939-45.

In the war of 1939-45 more than 2,000 Old Boys served.

Of these 231 gave their lives. It is right that all should be remembered and those who fell be held in special honour.

Therefore we who remain have erected this building as a memorial to commemorate those who fought for a cause and gave their lives for it, to inspire those who follow to cherish the traditions of their service, to give the School Community a place where it may

meet and therein find always present a reminder of others who were of this Community in the past and who went out from it to carry its traditions into a wider service.

The execution of these inscriptions has been beautifully done by Mr. Eric Roberts, of Sydney, whose work is well known.

The completion of the Memorial Hall has led to the beginning of the remaking of the main entrance to the school property.

A fine pair of wrought iron gates, presented some time ago by the S.C.E.G.S. Association, has been hung and some changes have been made in the walls and fences to open up vistas of the harbour and city and to bring them into harmony with the new building.

The whole project stands on the heights of North Sydney and without unduly dominating its surroundings, makes an impressive public memorial which will by its use contribute to the life of the school.

The total cost with furnishings, professional fees and additions is about £60,000. So far the War Memorial Fund has contributed nearly £48,000.

## NEW GRIFFITH CHURCH

### BEST IN DIOCESE, SAYS BISHOP

FROM A SPECIAL CORRESPONDENT

Griffith, May 8  
The Bishop of Riverina, the Right Reverend H. G. Robinson, set the foundation stone of the new Church of St. Alban, Griffith, on Sunday, May 2.

The new church replaces the old Mission Hall erected in 1927.

The present church is the result primarily of Archdeacon V. E. Twigg's enthusiasm.

The procession of clergy in their colourful robes and hoods wound its way from the foundation stone dais at the west entrance to the place within the building where the altar will be set.

Facing the East, the bishop recited the promise of all good Christians in Malachi IV: 2, followed by a Prayer of Thanksgiving for the foundation of this church.

The lesson was read by the Lieutenant-Governor and Chief Justice of N.S.W., the Honourable K. W. Street.

In his address the bishop said, "Your hands have been put to a great and good work and you must not weaken through lack of effort or enthusiasm, or means." He added: "You must be proud to-day to possess, in your community a church that would probably be the best in the diocese."

The rector, Archdeacon V. E. Twigg, announced that the church would cost £51,000, of which £23,500 was in hand.

The offerings collected by the 3rd Griffith, S. Alban's, Scout Troop added another £2,200 to the building fund, and the promise of a Rose Window (£500) for the West Front.

Visiting clergy included Archdeacon J. Rawling, Narrandera; the Reverend R. L. Kerdel, Leeton; the Reverend G. A. Sanders, Burwood; the Reverend David Wicking, Corowa; the Reverend John Withers, Narrandera.

At the conclusion of the ceremony, the rector invited visitors to afternoon tea, which was prepared and served by the S. Alban's Women's Guild and Mothers' Union members.

### DEACONESSES HOLD CONFERENCE

The All Australian Deaconess Conference will be held at Gullibulla, Menangle, from May 17 to 21, when Bishop Pilcher will welcome the members.

## CANON WHITE LEADS LAST SERVICE

FROM OUR OWN CORRESPONDENT

Bathurst, May 6.  
The originator of the Anzac Dawn Service, Canon A. E. White, held his last Dawn Service here at Forbes last Sunday.

Canon White is to retire from active duty shortly.

Canon White, veteran padre of World War I, was in Albany (Western Australia) in the 30's. There he began this fine remembrance of heroes.

At Albany a wreath was taken in a boat to sea and cast in the lost wake of the ships that took our men away to fight.

A signal was given and a land service was held.

On Sunday morning after the dawn service in St. John's, Canon White led his choir, attired in cassocks and white surplices, and the congregation of nearly 200 to join the ex-servicemen and women at the Cenotaph, on the edge of Victoria Park.

There, the "old padre" completed the simple ceremony with his final message to a Forbes Anzac dawn service before his forthcoming retirement at the age of 70 years.

Canon White said: "On this Anzac Day we not only commemorate a great victory; we acclaim a great achievement."

"On this day 39 years ago what all the text-books said was impossible was done by men of our own bone and flesh."

"They said that no troops untried in war could land on a defended enemy shore, but our troops stormed the beaches, gained the heights and held the hills war-torn through many a month."

"Great deeds were done by the A.I.F. and on Gallipoli on this day a standard was set below which Australian men have never fallen."

"I speak to you as Cobbers and say that if you want Australia to be greater to-morrow than it was yesterday don't feed your children on the pap of 'safety first,' feed them on the Anzac spirit of deeds and victory."

"This is my last dawn service with you."

"I give you all, this day, at this solemn place, in this solemn hour, my farewell."

## FAREWELL TO RECTOR

FROM A SPECIAL CORRESPONDENT

A Farewell Service was held at the Church of the Holy Trinity, Kingsford, N.S.W., for the departing rector, the Reverend R. A. Johnson, and Mrs. Johnson on Sunday, May 2.

During the service, dedication of the church officers and Parish Council took place.

Afterwards the congregation gathered in the Parish Hall where a wallet was presented to the rector, and a sheaf of flowers presented to Mrs. Johnson.

Representatives of the Women's Guild, Mothers' Union, the Choir, members of junior and senior Fellowships, Sunday school, Dramatic Society and football teams attended.

## OBITUARY

### SYDNEY WENTWORTH WILLIAMSON

We record with regret the death of Canon Sydney Wentworth Williamson on May 1 at Dandenong, Diocese of Melbourne.

Canon Williamson was ordained in 1907 at Wangaratta and worked in Cobram, Numurkah, and Broadford until 1918, when he became a chaplain in the A.I.F.

He was for years well known as Organising Secretary in the Diocese of Riverina, Canon of the Pro-Cathedral and later Rector of Tocumwal.

## NEW HOSTEL IN BRISBANE

FROM A SPECIAL CORRESPONDENT

Brisbane, May 4

On Saturday, May 1, the Archbishop of Brisbane, the Most Reverend R. C. Halse, blessed and formally opened the Bush Brotherhood of St. Paul's new hostel at S. George.

The hostel, built at a cost of £13,500, is to accommodate country children attending the State school. When full, it will accommodate forty-nine boys and girls.

The management of the hostel is in the hands of the Church Army in Australia.

In his address, the archbishop referred to his own experience as headmaster of All Souls' School, Charters Towers. He said that time had proved that the child who received his education under a Christian influence undoubtedly made the better citizen.

Therefore, those who had laboured to bring the hostel into existence could rest assured that their efforts would result in untold and far-reaching benefits to the district and the nation as a whole.

In response to an appeal made by Dr. S. A. McDonnell, £750 was subscribed by people present. This leaves an amount of £2,500 still to be raised in order to clear the hostel of debt. Plans for this are already in hand.

## HOSTEL BLESSED

FROM OUR OWN CORRESPONDENT

Perth, May 3

On Friday, April 30, Bishop Eusey travelled to Dalwallinu to bless the new Hostel of St. Luke, opened at the beginning of the school term.

The hostel was built to accommodate boys and girls from outlying districts attending the Dalwallinu Junior High School.

In an address after the service, the rector, the Reverend R. S. Judge, praised the assistance given him by the Department of Education and the Roads Board.

He said, however, that the project would not have been possible without the generous help of parishioners.

The hostel accommodates eight boys and five girls at the moment, under the care of the Warden and Matron, Mr. Hummel and Mrs. Hummel.

Provision will be made for a total of 35 in the near future.



that slips through your fingers

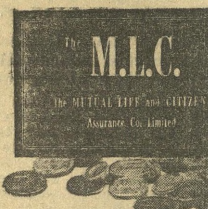
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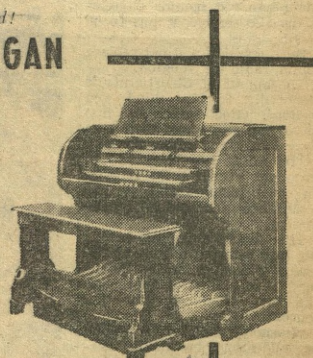
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## ANZAC SERVICE IN MALTA

### CEREMONY IN CATHEDRAL

FROM OUR OWN CORRESPONDENT

Malta, May 3  
An impressive Anzac Day ceremony was held at the War Memorial in Floriana, where wreaths were laid by representatives of Australia, New Zealand, Great Britain, Turkey and Malta.

Admiral the Earl Mountbatten of Burma, who is Com-

mander-in-Chief, Mediterranean, also laid a wreath.

A squadron of New Zealand airmen based on Cyprus were present on Malta, and joined with members of 78 Wing of the Royal Australian Air Force in the observance.

After the ceremony at the War Memorial, members of the Australian and New Zealand squadrons marched down Kingsway, Valetta, to St. Paul's Cathedral for the morning service.

The cathedral was crowded and, in addition to the heads of the three Services, there were representatives of the Maltese Imperial Government and N.A.T.O.

The Consul for the United States of America was also present.

The commemoration service was conducted by the Chancellor of St. Paul's Cathedral, Canon F. W. Hicks, assisted by the senior medical officer of 78 Wing, Flight-Lieutenant W. E. Downey. He is a lay reader of the Diocese of Ballarat.

The lessons were read by the Officer Commanding 78 Wing, Group Captain Brian Eaton, D.S.O., D.F.C., and Commanding Officer of 14 Squadron of the Royal New Zealand Air Force, Squadron-Leader Max Hope, M.B.E., A.F.C.

The sermon was delivered by the Reverend James Payne, who is the chaplain of 78 Wing.

## TOPICS FOR CONFERENCE IN MINNEAPOLIS

THE "LIVING CHURCH" SERVICE

Four sub-topics of the Anglican Congress, meeting in Minneapolis, August 4 to 13, have been announced.

They are Our Vocation, Our Worship, Our Message, and Our Work.

Each delegate will have an opportunity to participate in detail discussions on each of the topics, rather than limiting himself to a special field.

Speakers for the first topic, Our Vocation, will be the Archbishop of Quebec, the Most Reverend Philip Carrington; and the Reverend James P. Hickinbotham, of the University College of the Gold Coast, Africa.

On the second topic, Our Worship, the Congress will hear the noted American authority on the Book of Common Prayer, the Reverend Dr. Massey Shepherd, professor at the Episcopal Theological School, Cambridge, Mass.; and the Dean of Lincoln, England, the Right Reverend Colin Dunlop.

The three speakers chosen to discuss the third topic, Our Message, come from churches in the Anglican Communion which are widely separated geographically.

They are, the Bishop of Armidale, the Right Reverend John Stoward Moyes; the Bishop of Johannesburg, the Right Reverend Richard Ambrose Reeves, of the Church of the Province of South Africa; and Dr. Kathleen Bliss, on the staff of the B.B.C. in London.

A missionary bishop, a domestic bishop and a layman will discuss the fourth topic, Our Work. The missionary bishop will be the Bishop of Liberia, the Right Reverend Bravid Harris; and the domestic bishop will be the Bishop of Sheffield, England, the Right Reverend Leslie Standandard Hunter.

The Layman has not yet been chosen.

The speakers will be led by the Archbishop of Canterbury, who along with presiding officer of the Congress, Bishop Sherrill, will speak at the opening service of the congress.

Another leader of the congress will be the Bishop of London, the Right Reverend J. W. C. Wand.

## PRAYER BOOK REVISION

### EXPERIMENT IN WALES

ANGLICAN NEWS SERVICE

London, May 9

A Bill to provide for experimental revision of the Prayer Book had its second reading in Wales last week.

The revision has received provisional approval of the Bench of Bishops.

The Bishop of Swansea and Brecon said that it must be realised how wrong it was for the services of the Church to be shortened, lengthened, chopped, or changed at the mere will of the clergy or congregation, however laudable the intentions were.

Once they lost sight of the essential meaning of the liturgy as the voice of the Church, the mystical body and common prayer as the Church understood it, disappeared.

Nevertheless, if in the Church's history there came a time of liturgical confusion and disobedience, the reason for it must be sought.

The liturgy, said the bishop, must be the voice of the living Church, and as such must change its tones from time to time, and reshape its language.

When unauthorised liturgical change became widespread, it might well be a sign that the Church was not speaking to God, or of God, in a way that her people needed or understood.

He believed that there were signs that such a time had come in Wales, and that liturgical confusion was widespread.

The archbishop had appointed a liturgical commission to submit recommendations, from time to time, to the Bench of Bishops, on such amendments as might be necessary or desirable in the Church's law of worship.

The bishop said that the Bill asked the governing body to give power to the bishops (after they had considered suggested amendments to the Church's law of worship, and if they judged them to be desirable or necessary), to authorise their experimental use in the churches.

The authorisation should be for the limited period of ten years.

## B.C.C. PRAYS FOR GENEVA

ANGLICAN NEWS SERVICE

London, May 7

The hydrogen bomb and the Geneva conference were the subjects of a resolution adopted by the British Council of Churches, when the Council met in London this week.

The resolution, which was moved by Sir Kenneth Grubb, is: "The consciences of men and women have been stirred and shocked by the terrible possibilities revealed by the hydrogen bomb experiments, which reinforce the urgent need for a process of general disarmament."

"In this human situation, the Churches have a triple task: to call men to repentance; to assure them that God reigns supreme, whatever wickedness is planned or wrought; and to witness in daily living to the peace given by God's Spirit, which nothing can remove or destroy."

"As a matter of immediate challenge, the Council calls upon all Christian people to pray earnestly for the conference now in session in Geneva, that under the providence of God, it may relieve the present tensions, secure just settlements and so open the way to the coming of peace for all nations."

The second paragraph of the resolution was inserted after discussion led by Major-General D. J. Wilson-Haffenden, who said that it was particularly important that people should be called not only to prayer, but to repentance.

## WEDDINGS IN RUSSIA

### CHURCH SCENE DEPLORED

ANGLICAN NEWS SERVICE

London, May 9

Chinks appear in the Iron Curtain occasionally, as in the Soviet paper, "Young Farmer," your correspondent states.

The paper contained a satirical article about the Christian wedding of the director of a collective farm, Nikolai Sentsov.

Describing the scene of the wedding, the article said: "The church was full to overflowing, for everyone wanted to watch the marriage of the Komsomol couple."

"It was difficult to identify this cowed man, nervously holding a lighted candle before him, with that fierce member of the Komsomol committee, who denounced superstition and prejudice from the club platform, Nikolai Sentsov."

"The Komsomol members assembled outside, sighed: 'What love will do! A man has gone against his convictions all for the sake of love.'"

But the writer declared that, if Nikolai Sentsov really loved his bride, he would help "his friend, his loved one, to overcome bad habits, and restrain her from an evil act, and shelter her from any pernicious influence."

As it was, the Sentsovs were expelled "unanimously" from the Komsomol organisation, although "now, as before, when the church doors open on a Sunday, one can see young girls among the crowd of praying old men and women."

The same writer found further evidence of secret churchgoing in the Molotov region of the Kuzbyshev Oblast.

There is a large house, "its windows often darkened. 'Women and girls can be seen approaching it, quickly glancing around, and disappearing through the door.'

"The voice of an old woman starts to chant: 'Let us pray for the Lord for the salvation of our souls.'"

The writer calls these "astonishing facts."

"How can one explain that, in certain collective farms—both where there is a church and where there is not—certain young men and women are starting to be carried away by learning prayers and hymns?"

"Why do certain Komsomol members—and this is most surprising of all—visit both their church and their Komsomol meetings?"

## EASTER IN MOSCOW

ANGLICAN NEWS SERVICE

London, May 8

Thousands of worshippers carrying candles blocked all approaches to the Yelokhovskiy Cathedral in Moscow during Easter Mass on Sunday.

Inside the cathedral, thousands more, who had arrived in time to find a place to stand, took part in the celebration.

The British Ambassador, Sir William Hayter, attended, and diplomats were besieged by crowds begging them to light candles for them and bring them into the street.

Thousands of Russians prayed all night at the Monastery of Zagorsk, forty miles from Moscow.

In many Russian homes, families enjoyed the traditional Easter food of curant bread and pascha, a sweet cream cheese made from curds, on which housewives engraved the letters "C.V." (Christos Voskresse—Christ is Risen.)

## BURMA RESIGNATION

ANGLICAN NEWS SERVICE

The Bishop of Rangoon has announced his resignation to take effect after he has attended the Anglican Congress in Minneapolis, this August.

The Right Reverend George West went to Burma as a missionary of the Society for the Propagation of the Gospel in 1920. He has held the See of Rangoon since 1935.

## TELEVISION SURVEY

### CHURCH, T.V. POPULAR

THE "LIVING CHURCH" SERVICE

New York, May 10

In Schenectady, New York, television and church-going were neck and neck in popularity for teenagers.

A poll of 1,252 junior and senior high school students, conducted by the division of research of the city's public school system and a special city committee on neighbourhood problems, showed that going to church, television, swimming, movies and listening to the radio were the top five in a list of 32 activities for young people.

The findings were published in the January issue of "Recreation," a monthly magazine put out by the National Recreation Association.

But a survey of available recreation facilities in a downtown area revealed that with few exceptions "churches are not meeting the recreational needs of children, except on a strictly membership basis."

Except for planned organisational activities there were only two places in that area "where a young person can take a 'date,' dance and spend an inexpensive evening."

Many more recreational opportunities were offered for boys than for girls.

## ENGLISH CLERGY IN DEMAND

ANGLICAN NEWS SERVICE

London, May 4

Bishops in England are often said to be overwhelmed with administrative work.

Bishops overseas may have this worry too; a letter which I have seen from the Bishop of S. John's, Kaffraria, shows that they have additional headaches.

He writes: "The almost complete disappearance of recruits from the U.K. is having a really serious effect on the work of the Church in South Africa."

"Almost every week-end I have to rush off to do 'Sunday duty,' and my normal parochial visitations have to take place during the week. . . ."

"We are trying to save the Africans from Communism, racial oppression and sectarianism, but we can scarcely give them the minimum of pastoral care."

(Australian bishops have gone to England looking for recruits too.—Ed.)

## RUSSIAN CHURCH PURGE

THE "LIVING CHURCH" SERVICE

New York, May 9

The failure of Archimandrite Polycarp, head of the Russian Orthodox Church mission in Israel, to return from Moscow for the Orthodox Easter has aroused considerable speculation in Jerusalem.

Archimandrite Polycarp, a Moscow appointee remained in Jerusalem throughout last year's diplomatic break between Israel and Russia.

Since resumption of relations, there has been evidence of a Moscow-ordered shake-up in Russian Orthodox discipline. One manifestation of this was an order not to fraternise with the Greek Orthodox.

Some observers foresee a secession by many of the old-established Russian clergy in Jerusalem from the Moscow Patriarchate.

Archimandrite Polycarp was sent from Moscow in 1952 when the Soviets began an intensive drive to extend their influence in the Holy Land.

One of Moscow's aims has been to wrest control of the Jerusalem Patriarchate from the Greek Orthodox and bring it under the jurisdiction of the Moscow Patriarchate.

## DIVORCE AND THE CHURCH

### CHIEF JUSTICE SPEAKS OUT

ANGLICAN NEWS SERVICE

London, May 3

Lord Justice Denning, said last Tuesday at a conference of the National Probation Officers, that moral offences were being taken too lightly.

He said that adultery in particular was not the concern of the parties alone, but of the whole community, because it struck at the foundations of marriage.

He feared that we had unfortunately reached a position where adultery, or infidelity or misconduct as soft-spoken folk called it, was considered to be a matter of little moment.

It was supposed to be the private concern of the party and should not tell against him in any way.

"It is no bar to advancement in any of the offices of the State, high or low, whereas any other form of stealing would mean the end of a career. Friends and neighbours must take no notice of it; even the other spouse is often expected to forgive it."

"If she cannot come to forgive him she is herself for that reason said to be at fault. If she reproaches him for it she is accused of nagging, and may to face a charge of cruelty to him."

"This is a thoroughly bad state of affairs, for which the law gives no sanction."

On the Church's attitude to divorce, Lord Justice Denning said: "I often wonder whether the Church is right to set its face against remarriage in the church after divorce."

"Anyone who has sat in the divorce court knows that there are a great many cases where one party is entirely innocent—for instance, cases during the war when the wife, while her husband was away on war service, went off with another man and had a family by him."

"If the innocent husband should afterwards meet an innocent girl, why should not the two be married in church?"

"It would give them a better start in their married life. Is the Church right to refuse it to them?"

"By refusing, it turns them away from their religion, which could be their strength and stay when difficulties arise. Surely the Church itself should show mercy and permit remarriage."

It was said that it was necessary for the Church to have a strict rule to maintain the sanctity of marriage. He would have thought the sanctity of marriage could have been best maintained by allowing remarriage only to an innocent party, and in order to ascertain innocence the Church could have done no other or better than follow the law of the land.

## ACTRESS SETS FOUNDATION

ANGLICAN NEWS SERVICE

London, May 9

Dame Sybil Thorndike, the only woman Freeman of Rochester, set the foundation-stone of a new dual-purpose church at the Wyndall Green Housing Estate, Gillingham, last week.

The Bishop of Rochester performed the dedication ceremony.

The service was conducted by the Archdeacon of Rochester, assisted by the new Rural Dean of Gillingham, the Reverend G. W. Lambert, the Rector of Gillingham, the Reverend J. R. John, and the Rector of Rainham, the Reverend F. W. Jordan.

Until a permanent church is built, the new building, which is the first of its kind to be built in the Medway area since the war, will serve both as church and social centre.

It will cost £12,000. The Church Commissioners have lent £4,000 free of interest; church people of Tunbridge Wells have given £2,000; the people of Wyndall have themselves raised over £1,000.

## LICENCE FOR COVENTRY

### DELAYS ENDED

ANGLICAN NEWS SERVICE

London, May 9

After long delays and discussions, the Minister for Works, Sir David Eccles, has granted a licence for the rebuilding of Coventry Cathedral.

Sir David stated that he could see no shortage of the materials required.

In a letter to the Lord Mayor of Coventry, Sir David recalls that the council's deputation which called on him said "there are already enough churches in Coventry and that, as the people of Coventry would indubitably benefit from many other kinds of buildings, to licence a cathedral would be a wrong use of resources." He added:—

"Can we be sure that a cathedral would be so useless? Is it always right to prefer things seen to things unseen?"

"My duty as Minister is to enquire whether the cathedral could be built without interfering with any other work in progress or about to start. I am satisfied that it could."

"It would be an abuse of my powers to refuse a licence because some people thought this particular building was unnecessary."

"The cathedral is not a building which concerns Coventry and Coventry alone."

"The echo of the bombs which destroyed your city was heard round the world."

"We cannot tell how many people are waiting in this country and abroad for this church to rise and prove that English traditions live again after the blitz."

"The threat of far worse destruction is with us to-day, demoralising and corrupting our thoughts."

"We have never had a greater need for acts of faith."

The decision of the Minister to allow a licence for the rebuilding to proceed without delay was received with much relief by the Cathedral Reconstruction Committee, though the city council, which has pleaded for postponement, is a little petulant.

Alderman G. E. Hodgekinson, chairman of the planning committee, says: "In a planning sense the cathedral fits the picture, but social priority considerations rank higher than the building of the cathedral."

"For the council it is not a question of no cathedral, but when."

The Bishop of Coventry, Dr. Neville Gorton, on hearing the news, said: "I am deeply thankful. I think the whole thing was an unreal controversy which did not express the actual relations in Coventry itself, and I am quite sure we shall find agreement with the city council over the whole business."

## NEWMAN SERMONS FOUND

ANGLICAN NEWS SERVICE

The manuscripts of two hundred and fifty unpublished sermons preached by John Henry Newman, at Oxford, have been discovered in a room at Birmingham Oratory.

The sermons were preached between 1824 and 1840, when Newman was, first, an assistant curate at St. Clement's and then Vicar of St. Mary's.



# THE ANGLICAN

Incorporating The Church Standard

FRIDAY MAY 14 1954

## THE CHALLENGE OF POWER

One of the strange paradoxes of our brilliant technical age is that we appear almost powerless to handle with wisdom the power we have discovered.

Under the spell of this slowly dawning conviction man is becoming increasingly terrified by the monstrous engines of destruction he has himself created.

The evidence of something approaching panic is apparent in the universal reaction to the hydrogen bomb. Scientists, both in Europe and the United States, have issued unequivocal warnings about the destructive nature of this new weapon, and a number of responsible civic authorities in English cities have declared themselves unwilling even to undertake defensive measures.

There are none, they say, and rely for proof of their assertion upon the word of those nuclear physicists whose labours on atomic weapons give them the right to speak.

In the light of this attitude, it is not surprising that the ordinary man should reflect the fear of experts, and taking them at their word, question the wisdom of an age that can calmly place in man's hands the means of destroying not only great cities but whole continents.

It would be unfair, however, to science and to its devoted servants to lay the blame for our present moral bewilderment upon the men who have pursued atomic research to the point where power at last appears as pregnant with the possibility of annihilation. We are, of course, tempted to do so.

Many people have gone as far as clamouring for a cessation of further scientific research.

While we may doubt the right to regard specialised study of destructive weapons as a genuine branch of science, or at least regard with suspicion the claim to call it "scientific," we cannot, if we are realistic, ask science to halt research. The spirit of enquiry, wherever it may lead, ought not to be stifled, if, indeed, it can be.

It would be far more profitable if mankind accepted the present situation as a challenge to reconsider the whole problem posed by power and its use.

Science, in and by itself, has no moral dynamic. It is a technique, a desolatingly neutral factor, which lends itself with sublime impartiality to the service of militarism and economic exploitation as readily as to the service of humanity. Science knows no moral choices. It places power in our hands that is equally available "to build a town or to ruin a city, to slay a king, or to dig a river."

The sooner we realise this the better. At least the realisation will save us from falling victim to the lush and leisured optimism that made another generation believe that man could dispense with God and dismiss all talk of sin and evil as so much "poppycock."

The rather grim truth now forcing itself upon human consciousness is that power, any kind of power, is not in itself a guarantee of progress. It may well be, if used by knaves or fools, a source of unparalleled violence ensuing in complete destruction.

This much at least the hydrogen bomb is compelling us to accept. Whether or not the acceptance will ensue in moral despair, a feeling that we are victims of the trampling march of blind forces over which human effort or ideals are alike powerless to exercise control, depends on our willingness to come to terms with the verities of religion. If men refuse the challenge to use power in accordance with the moral order of the universe, our civilisation may well perish. But if we have been either frightened out of our wits or awakened to the folly of trusting in human self-sufficiency, we may yet discover that the present situation marks a turning-point in history.

It could be the beginning, not of despair, but of hope. For those who think — and many have obviously been driven to think hard and long — are finding themselves at last confronting the need of making a moral decision. The power science places within their reach involves much more than the employment of certain techniques: It compels the consideration of evil, the Will of God, the limitations of human capacity, the need for humility.

This is an aspect of the present situation the Christian Church should not and cannot neglect. We must, to be sure, play our part in devising practical means of controlling the evil in the world, and assisting every legitimate attempt at setting limits to the forces of violence. But now is the time to fulfil the prophetic role of Christianity by relating the crisis of our age to the declared Will of God.

## Poverty and Plenty

At this Federal general election season much is heard about the needs of the aged, the widowed, the sick, the war-maimed and others who are desperately dependent on the State's regular bounty.

While some politicians may have undue regard for the value of the pensioner's vote, I believe that all parties favour their social service programme with a genuine desire to give, as they see it, the maximum possible aid to those who need it—not only to the physically handicapped but also, for instance, the parents of young families with a decent ambition to own their own home.

With the gradual liberalisation of pensions one might think the day in sight when poverty and need could be banished from this country. But, alas, even in these days, when it is customary to refer to Australia as one of the most fortunate and most prosperous countries in the world, the expansion of large, evil slum areas in our cities and the presence of slums even in some of our country towns remind us that a heavy programme of social welfare still stretches ahead of this nation.

Yet always, probably, there will remain distressing cases with which no formal State agency can adequately deal. There are, for example, numerous instances of wives being deserted by their husbands and left with the heart-breaking problem of caring for several young children in circumstances of abject poverty. Often the grim choice may be between starvation or the separation of the family through some of the children being sent into an institution.

Listening to the Primate, as Archbishop of Sydney, making his annual winter appeal on the radio the other evening, I realised that we do, indeed, have a long way to go in this country before we can have a clear conscience about the treatment of all the needy people in the community—particularly, perhaps, the aged with no relatives or friends to care for them.

From what one reads from time to time in the newspapers, some old people's homes are no great credit to our social system, so that it is not always to be wondered at that many elderly people prefer to maintain their own mean households as long as possible.

Church and other social workers have numerous such cases in their books. With the onset of winter, warmth in fuel, clothes and blankets is the pressing need for many impoverished people. It is to be hoped that the archbishop's appeal brings prompt and adequate response. It is a form of practical Christianity that should have first claim on our interest.

## T.V. A Step Nearer

Prompt action on the Television Commission's report, which urges the establishment of television in Australia without delay, has been promised by the Postmaster-General, Mr. H. L. Anthony—with the reasonable proviso about whether the Government in which he is P.M.G. is still in office after the end of this month.

I seem to remember that a couple of years ago, after he returned from an overseas tour in which he noted television progress elsewhere, Mr. Anthony was anxious to "get cracking" with the new medium here.

But the national finances were then causing some anxiety and recession was in the air, so the decision to set up the Royal Commission served at least two purposes—to get the proposal thoroughly investigated and to shelve it in the hope that times meanwhile would improve.

Well, the commission went about its job with a brisk air, and, I understand, even divided its forces on occasion to expedite the hearing of evidence. Apparently the report has been lying round for a month or two, waiting to be printed. But it was released at last at the week-end.

The current buoyancy of the national finances and the stabilisation of the national economy (although at a somewhat alarmingly high level) make it virtually certain that the Government which is voted into office for the next three years must give within that term a substantial instalment of T.V. to Australia.

The commission's report makes some special references to the place of religious broadcasts in the programme. In general, it is recommended that time be allocated on the same principles as in broadcasting. In this coming year, then, the Churches should give television problems their best practical attention because it seems at least possible that the first television programmes will be regularly operating in Australia by 1956.

## New Citizens

It was a very good idea to take the naturalisation ceremony for New Australians out of the Police Court atmosphere and to give it the appropriate civic flavour.

Victoria, New South Wales and South Australia have held civic ceremonies recently, and I noticed that Queensland followed suit last week.

Probably as a modest way of boasting about its May sunshine the ceremony in Brisbane was held in the open air—in impressive King George Square outside the even more impressive City Hall. Three thousand citizens, some crowding nearby balconies, saw the ceremony.

After the ceremony these newest Australians were entertained at lunch in the City Hall.

It may not be possible for all our new citizens to be greeted in this way on the day they

become naturalised. But these ceremonies will indicate that Australians are rapidly overcoming their prejudice against "foreigners," and are happy to extend the right hand of fellowship to those who seek a new start in life here.

Many of those naturalised in Brisbane last week have already shown their keenness to grasp new opportunities here by becoming established in their own businesses, mainly by savings put aside since their arrival in this country.

## Knightly Combat

Visions of mediaeval tournaments and horse-backed knights in shining armour, lances at the ready, charging at each other, are conjured up by the Federal election nominations for the Queensland seat of McPherson.

For both candidates for that seat are knights, with romantic-sounding Christian names to boot—Sir Arthur Fadden and Sir Raphael Cilento.

Sir Arthur, of course, is the Country Party leader. Sir Raphael, who had a preliminary tilt in the last Senate elections, has a distinguished medical record. He is a former Director-General of Health in Queensland, and is also a barrister-at-law. He is running as Independent Democrat.

Not all candidates, including the successful ones, live in their own electorates. But both the knightly rivals have their homes on the salubrious south coast of Queensland which forms part of the McPherson electorate. Sir Arthur's address is Surfers Paradise; Sir Raphael's is Southport.

Sir Raphael was born in South Australia in December, 1893, and Sir Arthur in North Queensland in April, 1895. In their respective 60 years or so they have both compiled records as distinguished Australians.

But maybe Sir Arthur's longer experience and better-known reputation as a politician will give him the victory in the Parliamentary lists.

—THE MAN IN THE STREET

## CLERGY NEWS

HAMERSTON, The Reverend L. T. Vicar of Tresco, Diocese of St. Arnaud, to be Vicar of Birchup, in the same diocese. He will commence duty this month.

MCRAE, The Reverend D. G., Rector of Windsor, Diocese of Sydney, to be a missionary with the Aviation Missionary Fellowship, Melbourne.

PAYTEN, The Reverend M. A. (THE ANGLICAN, May 7), appointed Army Chaplain at Kapooka, Wagga, N.S.W.

RICHARDSON, The Reverend L. R., inducted into the Parish of Buladelah, Diocese of Newcastle.

ADAMS, The Reverend A. G., Rector of Cullenswood, has been appointed Rector of Queenstown, Diocese of Tasmania.

FENDER BROOKES, The Reverend O., Rector of St. Helens, has been appointed Rector of Kempton, Diocese of Tasmania.

## CHURCH PLAY BANNED

ANGLICAN NEWS SERVICE

London, May 12

An audience at Leamington Spa, Warwickshire, found that a one-act play, "Sordid Story," which was to have been presented at a church hall had been replaced by dramatic readings from Jane Eyre.

The play, which won a second prize at Coventry Drama Festival two weeks ago, was banned by the Reverend W. Warren Hunt, Vicar of Holy Trinity Church, after a Coventry amateur company had presented it at the church drama group's first show on Thursday.

Mr. Hunt said he thought the production dealt too much with sex.

DO YOU WANT TO BUY OR SELL ANYTHING?

Why not advertise it in the Classified section of THE ANGLICAN?

See rates on page 12.

## ARCHBISHOP MAY MISS SHIP

FROM OUR OWN CORRESPONDENT

The Governor of Victoria, Sir Dallas Brooks, and Lady Brooks will attend one of the special services to be held in St. Paul's Church, Geelong, to mark the centenary of the parish.

The centenary celebrations begin next Sunday, May 16, when the Archbishop of Melbourne, the Most Reverend J. J. Booth, will be the celebrant at the 8 a.m. service of Holy Communion and the preacher at 11 a.m. At 7 p.m. Evensong will be conducted by the vicar, Reverend Gordon J. Apsey, Th.L.

The Dean of Melbourne, the Very Reverend Dr. S. Barton Babbage, will preach at a special Evensong service to be held on Tuesday, May 18, at 7.45, to which civic leaders and local parliamentary representatives have been invited, and after which a centenary gathering will be held in the parish hall.

On Sunday, May 23, the Archdeacon of Geelong and former Bishop of Bendigo, the Right Reverend Donald Baker, will preach at all services, and on this day Sir Dallas Brooks and Lady Brooks will join in the worship at Matins.

The two services on Sunday, May 16, will be the last which the archbishop will attend before leaving for U.S.A. His ship is due to sail from Melbourne on May 15, and, if on time, he will have to fly to Perth to board it.

Naturally His Grace would be very loth to miss the centenary, as he was Vicar of St. Paul's from 1924 to 1932.

## ONE MINUTE SERMON

COLLECT FOR THE 4TH SUNDAY AFTER EASTER

### The Text:

O Almighty God, who alone canst order the unruly wills and affections of sinful men; Grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found; through Jesus Christ our Lord. Amen.

### The Message:

The Church of the early years must have had its disappointments, its revolts, its failures, as really as has the Church today. This collect with its reference to "sinful men" is very ancient indeed and must have been written out of the needs of the time. Originally it was a prayer for unity—"I hear there be divisions among you," and we have not many such in our Book of Common Prayer. It began "Almighty God who dost make the minds of all faithful men to be of one will."

These words are not strictly accurate. Faithful men are not necessarily of one will as almost any hour in history will disclose. Quite a different idea is introduced with the present words "who alone canst order the unruly wills and affections of sinful men." The strife of the times (1661) inspired these words but indeed they are as necessary and needful today as they were then.

We are fickle folk with little restraint on our wills or in our emotions. This instability is the result of our sin. We are aloof from God and therefore the sport of every desire and temptation.

But God can put "order" into our lives. What a prayer then we offer—that we may (not do but) "love the things that Thou commandest and desire that which Thou dost promise."

To fix our thoughts on God and God alone. Here lies the hope of stability in living. Changes many and different will come upon our lives, prosperity, adversity, sickness, health, sorrow, joy, satisfaction, frustration—but no matter what may come, if our hearts are fixed on Him, then they are set where true joys are to be found, such joys as the world can never give nor take away.

## RELIGIOUS BROADCASTS

(The sessions which are conducted by Anglicans are marked with an asterisk.)  
DAILY DEVOTIONAL: 10 a.m. NATIONAL.

\*May 15: The Reverend Alan Gray, Th.L.

May 17: Mrs. Rajah Manikam, India.

May 18: The Reverend J. Peter, Queensland.

May 19: The Reverend Clifford Wright, Victoria.

\*May 20: The Bishop of Newcastle.

May 21: The Reverend Eric D'Arcy, Victoria.

FACING THE WEEK: 6.40 a.m. A.E.T. NATIONAL.

May 17: Major-General, the Reverend C. A. Osborne.

PLAIN CHRISTIANITY: 7.30 p.m. NATIONAL.

May 16: The Reverend Thomas Muldoon.

READING FROM THE BIBLE: 7.10 a.m. NATIONAL.

SUNDAY AFTERNOON TALKS: 3.45 p.m. NATIONAL.

May 16: The Healing of the Nation—Discussion.

PRELUDE: 7.15 p.m. NATIONAL.

May 16: Westminster Madrigal Singers.

COMMUNITY HYMN SINGING: 6.30 p.m. INTERSTATE.

May 16: St. John's Cathedral, Kalgoorlie, W.A.

EVENSONG: 4.45 p.m. A.E.T. INTERSTATE.

May 20: St. Peter's Cathedral, Adelaide.

THE EPILOGUE: 11.20 p.m. INTERSTATE.

May 16: "The Epilogue"—No. 20.

Fourth Sunday after Easter.



## 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.

## COMMUNISM AND CHRISTIANITY

TO THE EDITOR OF THE ANGLICAN

Sir,—At the recently concluded Summer School at the W.A. University, a remark was made about a communist "who sincerely believed in the teachings of Karl Marx and lived unselfishly for others." The teachings of Marx are summarised in the Communist Manifesto as follows:—

"1.—Abolition of property in land and application of all rents of land to public purposes.

"2.—A heavy progressive or graduated income tax.

"3.—Abolition of all right of inheritance.

"4.—Confiscation of the property of emigrants and rebels.

"5.—Centralisation of credit in the hands of the State by means of a national bank with State capital and an exclusive monopoly.

"6.—Centralisation of the means of transport and communication in the hands of the State.

"7.—Extension of factories and instruments of production owned by the State; the bringing into cultivation of waste land in the improvement of the soil generally in accordance with a common plan.

"8.—Equal obligation for all to work; establishment of industrial armies, especially for agriculture.

"9.—Combination of agriculture with manufacturing industries; gradual abolition of the distinction between town and country by a more equitable distribution of the population over the country.

"10.—Free education for all school children in public schools. Abolition of child factory labour in its present form; combination of education with industrial production, etc."

If these principles were fully adopted there would be a return to the divine right of Kings principle, substituting for the King a bureaucratic dictatorship.

When Henry of Bracton, Chancellor of Exeter Cathedral, Founder of English Common Law, brought the King into the Constitution and under the law, he used these words:—

"The King should be under the law even as Our Lord willed to be under the law in His mission to redeem mankind; and Our Lady also, for all Her singular privilege as Mother of God, was content, as an example of humility, to conform to the decrees of Caesar and the customs of the Jewish community, SIC ERGO REX," says Bracton. "So, too, the King, lest his power should be unbridled."

It has been said that these words "rang round the world and echoed down the centuries."

The reverberation seems to be dying out under the education system of the past 50 years based on Point 10 of the "Communist Manifesto."

It was a great Christian historian Lord Acton, who pointed out to Bishop Creighton that a study of history showed that it did not matter if prince or prelate wielded it. "Power tends to corrupt, and absolute power corrupts absolutely."

The Christian axiom of separate and balanced powers of governance, based on the Doctrine of the Holy Trinity is derided by minds sabotaged by communism, as is the Doctrine of the Incarnation with its noble corollary, the sovereignty of the individual under the law.

Yours, etc.,

VICTOR MORTON.  
Gosnells, W.A.

## AN ANTIDOTE FOR HYSTERIA

## A BISHOP ON POLITICS

TO THE EDITOR OF THE ANGLICAN

Sir,—The present occupant of the See of Canberra-Goulburn, the Right Reverend E. H. Burgmann, I feel, won't take offence at being called an Antidote.

He has been labelled so often that he could construct a mitre with them, and as he is one of the few bishops for whom a mitre "does anything," it is suggested.

Why does this good bishop, for so he has proved himself, cause such a flutter amongst parliamentarians and precipitate the hysterical into nursing homes, whenever he opens his lips on International affairs, on which he has represented Australia at the United Nations, and on which his location in Canberra and his interest in the National University give him unique opportunity for gaining knowledge?

I feel sure this bishop does not pretend to speak for the Church.

No one can do that, but Church people feel that he speaks with some knowledge and, what is rare to-day, purity of heart, and so he gives them what the daily Press and Parliament fails to give, i.e., an unbiased statement, when it is required.

Is the venom that is poured upon the bishop due to the thought that bishops and clergy should confine themselves to diatribes on beer, bets and fornication, and so when "a pestilent priest" opens his lips on matters International all the dogs bark "Commo"?

In the Melbourne Diocesan Synod of 1951, consequent of an attack by a number of people, including a Federal Minister of the Crown upon the Bishop of Canberra-Goulburn, and our National President, the Bishop of Armidale, because of the part they took in the Referendum of that year, a motion was passed in the following terms:

"That this Synod views with apprehension the tendency to deny bishops the opportunity to help the common people to come to a right decision on matters of national importance."

"Further, this Synod expresses the hope that in these matters churchmen will display that tranquillity, gentleness and strength which is said to be the mark of a Christian."

It is because the Bishop of Canberra-Goulburn does display a tranquillity, a gentleness and a strength that those who in or out of Parliament feel an attack of hysteria coming on might reflect that the common sense of the Australian people is often expressed by this bishop, and this makes him an antidote to that hysteria due to infection of "Bacillus McCarthy."

Yours, etc.,

WALRUS.

## SCOTCH QUESTION

TO THE EDITOR OF THE ANGLICAN

Sir,—In your issue of March 12, Mr. Laurence White makes unnecessarily heavy weather over the question of dissent in Scotland.

His point was answered nearly two centuries ago by Dr. Johnson in a conversation with Boswell at an Episcopal Church in Montrose in August, 1773.

"Dr. Johnson gave a shilling extraordinary to the clerk, saying 'He belongs to an honest church.' I put him in mind, that episcopals were but dissenters here; they were only tolerated. 'Sir (said he), we are here as Christians in Turkey.'"

Your readers must suppose that all Presbyterians share Mr. White's concern for State establishment and Royal patronage.

This is a modern development due largely to snobbery, class-consciousness and a sense of inferiority to the Church of England.

Yours faithfully,

P. T. W. SMITH.  
S. Salvador's Manse,  
Edinburgh.

## PRESBYTERIAN BAPTISM

## QUESTION OF VALIDITY

TO THE EDITOR OF THE ANGLICAN

Sir,—In your issue of March 12, Mr. Laurence White repeats his assertion that "in Scotland the Queen is a Presbyterian."

While he is right in some of the incidental points he makes in reply to Mr. N. E. Moxon, he is wrong on the main issue.

As the Archbishop of Canterbury said in the Church Assembly in November 1952, replying to a similar contention, the Sovereign is a protector of both the Church of England and the Established Kirk of Scotland but a member of the Church of England only.

The present state Establishment of Presbyterianism in Scotland is a mere matter of political expediency no Scot seriously supposes that the Sovereign's Oath would prevent its abrogation if that were thought desirable.

What has perhaps misled Mr. White is the fact that Queen Victoria in the latter part of her reign virtually abandoned the Church of England for the Kirk.

In spite of the Coronation of Charles II at Scone and the solitary attendance of George IV at S. Giles', Edinburgh, the matter was not regarded as settled and Queen Victoria originally attended only Anglican services in Scotland.

She soon, however, formed an attachment for Presbyterianism and this was encouraged by her Lutheran Consort and the sedulously flatterous Presbyterian ministers who danced attendance on her.

Eventually she took to communicating in the Kirk and it is said that she ceased to communicate in the Church of England.

King Edward VII. never communicated in the Kirk.

His successors have all followed his example and not that of his mother. It is noticeable that Royalty are never at Balmoral on any of the quarterly communion Sundays of the local Kirk.

In 1952 and 1953 the present Queen happened to be in residence at Holyrood-house on the Sunday when the June quarterly communion was due to be observed in the High Kirk, S. Giles', which by custom she attends when in Edinburgh.

If, as Mr. White claims, the Queen were "a Presbyterian in Scotland" this service would presumably have been held as usual and Her Majesty would have communicated at it.

In fact, the communion service was on one occasion transferred to another Sunday. Similarly, the royal children are baptised by clergy of the Church of England, not by ministers of the Kirk.

This is just as well, since grave doubt exists as to the validity of the Presbyterian baptism—a doubt which has been recognised by the bishops of the Scottish church.

The point was emphasised by the case of Princess Victoria Eugenie, a grandchild of Queen Victoria, who was married in 1906 to the King of Spain.

Queen Victoria, with equal tyranny and rashness, had had her baptised at Balmoral by a "dignitary" of the Kirk.

Prior to her marriage, she had to be re-baptised on her reception into the Church of Rome.

The practise of the sovereign attending the Kirk in Scotland is simply a custom, with neither force of law nor constitutional convention behind it.

If Her Majesty thought fit, she could drop the practice tomorrow and attend the services of the Episcopal Church, with which she is in communion, in which the Queen Mother was confirmed, and which, as an Archbishop of Canterbury once said, is the only true representative of the Church of England in Scotland.

Yours faithfully,

A. W. CAMPBELL.  
5 Abercorn Crescent,  
Edinburgh.

## FAITH AND MORALS

## A WEEKLY QUESTION BOX

UNDER THE GENERAL EDITORSHIP OF DR. FELIX ARNOTT.

## Stations of the Cross

I have been asked to explain what is meant by "The Stations of the Cross."

The word "station" is derived from the Latin statio, and originally denoted a special fast, possibly because fasts were kept on certain fixed days. It then became used for any place where an ecclesiastical procession halted, i.e. a church or an oratory where a public procession through the streets paused for prayer or other ceremonies, or it might be a font or the chancel steps within the church itself.

The Stations of the Cross arose within the Franciscan Order, for the Franciscans had the special privilege of guarding the holy places in Jerusalem.

It is well known that indulgence was given to the pilgrims who visited the Holy Land and duly said their prayers at the appointed places.

After the fall of Constantinople in 1453, and the dominance of Palestine by the Ottoman Turks, it was no longer possible for Christians to visit the Holy Land, with the result that pilgrimages were made to the shrines of Saints in Western Europe.

In the 17th century the Franciscans suggested the setting up of "Stations" to commemorate events in the Passion of Christ which the faithful could visit instead of making the journey

to Jerusalem and Pope Innocent XII, about 1680, granted indulgences to all Franciscans wherever they might make "the Way of the Cross."

In 1726 Pope Benedict III granted indulgences to all, whether Franciscans or not, who made "the Way of the Cross," and from the middle of the 18th century the stations became a regular part of the furniture of almost every Roman Catholic Church.

These stations could be visited either by the individual pilgrim or by an organised procession, as is commonly done still today as a Lenten devotion.

There were fourteen stations representing:— Christ before Pilate, bearing the cross, the first fall, Jesus meets His mother, Simon of Cyrene carrying the cross, the legend of S. Veronica, the second fall of Christ, the meeting with the women of Jerusalem, the third fall, the stripping of clothes, the crucifixion, the death, the deposition from the cross, the burial.

Sometimes the stations are represented in sculpture sometimes in painting; and some of the greatest artists and sculptors, including Eric Gill, have found inspiration in this theme.

Several of the incidents are legendary such as the three falls of Christ beneath the weight of the cross, and the story of S. Veronica.

The devotion is unknown outside the Roman Catholic Church and has no sanction within the Church of England, although, provided the legendary material is omitted, there seems to be little theological objection to the practice.

A Franciscan community at Campbelltown near Sydney, has erected in its grounds the various stations and an enormous crowd customarily visits this place on Good Friday for the devotion.

The same correspondent also quotes the words from the Athanasian Creed "which faith except everyone do keep whole and undefiled, without doubt he shall perish everlastingly" and comments "Can anyone really think thus? Is not such a statement derogatory, absurd and inimical to the common-sense approach of anyone trying to follow Christ?"

This is certainly a very sweeping statement.

In the first place the translation is unfortunate.

The Latin runs "Quicumque vult salvus esse ante omnia opus est ut teneat catholicam fidem, quam nisi quisque integram inviolatamque servaverit, absque dubio in aeternum peribit."

A better translation would be "whosoever wishes to be in a state of salvation before everything else, it is necessary that he should hold fast to the Catholic Faith—except a man shall guard this faith complete and inviolate, without doubt he shall perish eternally."

Our correspondent is very severe on the so-called damnatory clauses, but he misunderstands to some extent their meaning and purpose.

They are not meant to judge individual heretics or any individual cases, but assert the very important truths that what a man believes influences the way he behaves; a man is judged by his conduct; Our

Lord suggested this when He told us "by their fruits ye shall know them." False faith often produces blameworthy character.

The 39th verse, whether we like it or not, does reflect the sterner side of Our Lord's teaching, e.g. in Mark IX: 38-50 or Matthew XXV: 31-46:—

"Those who have done good 'shall go into life eternal, and they who in deed have done evil into eternal fire.'"

As Dean Burnwell remarked on this clause "the truth expressed is quite independent of our interpretation of the words 'eternal' or 'fire.' The question is one of fact. In any age men may interpret such teaching in a more or less materialistic manner, but the mistaken form in which they receive it does not undermine the position which it holds either in revealed or in natural religion."

If the Athanasian Creed is correctly translated and its grammar analysed, it becomes quite clear that the words "which faith except everyone shall keep whole and undefiled, without doubt he shall perish eternally" do not form a principal sentence, but a relative sentence.

Thus the clause asserts only that disloyalty to faith inevitably leads to the ruin of character and hence to the eternal perishing from which, elsewhere in the prayer book, we pray to be delivered.

The clause is not meant to condemn any particular heretic or anyone who refuses to use the creed through conscientious scruples, and after all, clause three reminds us that the Catholic faith is not so much an exact matter of definition or dogma, but that "we worship one God in Trinity."

It is also worth remembering, as I stated in this column a few weeks ago, that the so called Athanasian Creed is to be classed with the great canticles of the Church rather than with the Apostles' or the Nicene Creeds.

It is not binding with anything like the authority of the other two creeds, and in the 1928 prayer book its use was made largely optional.

Consequently our correspondent need have little worry about the statement being "inimical to common sense or a hindrance to a true follower of Christ."

## W.A. CHURCH DEDICATED

FROM OUR OWN CORRESPONDENT

Morawa, May 6

The Bishop of the North West yesterday, May 2, dedicated the new church hall of S. Christopher at Perenjori.

He was acting on a commission from the Archbishop of Perth who was unable to be present. The hall was filled with more than 150 people and another 150 outside who were unable to get in.

The bishop in his address congratulated the people of Perenjori in building a substantial brick building with a tiled roof, instead of the usual timberframed iron roofed churches, which would stand for generations to come as a witness to the faith.

All the bricks were carted by the local farmers on a voluntary system from the Irwin brickworks, 100 miles away.

The furnishings are largely gifts from local organisations and individuals, much of it made by a West Australian craftsman from light Tasmanian Oak.

The total cost of the building is about \$6,000 and there is a substantial loan from the Perth Diocesan Trustees.

The bishop was attended by the rector, the Reverend J. B. Albany, who is also Rural Dean of Moore, and by the lay reader, Mr. J. Urwin, and the churchwardens, Messrs. G. Waddilove and S. Poulter.

Mr. F. H. Craske represented the Diocesan Registrar and read the commission and the certificate of dedication.

## CHURCH HALL

FROM OUR OWN CORRESPONDENT

Perth, May 3

The annual Church of England hall was held at Northam, Western Australia, on April 28, in the Town Hall.

Bishop Elsey and Mrs. Elsey deputised for the Archbishop of Perth, who has gone overseas.

The Rector of Northam, Archdeacon L. L. Bothamley, complimented all those who had worked so hard to make the hall look so attractive and who had provided such an excellent supper.

W. A. TERRY.  
6 Shoreham Road,  
Brighton, S.A.



## PASTORAL LETTER

## LIVING CHURCH

The Bishop of Gippsland writes:

I feel it a real privilege, through the courtesy of the editor, to send you a message from Gippsland.

We have just held our synod here in Sale—a real time of fellowship and inspiration and refreshment.

Last year we set out to make it a missionary year, following the great challenge put before us by our Primate. This synod was one of thanksgiving and fresh dedication to the missionary cause. The Diocesan Missionary Committee's report showed that we had raised over \$4,000 for missions in 1953, an all-time record.

At this synod we began to implement the call of our Anglican Missionary Council to do something about S.E. Asia and the Pacific.

We had with us our synod preacher my predecessor, the Right Reverend G. H. Cranswick. He gave us a challenging message. At the synod service it was a privilege to license and commission him as our Diocesan Commissioner for the S.E. Asia appeal.

At this service we had the joy of welcoming home on furlough our diocesan own missionary, the Reverend Hugh Andrew, who left Gippsland to go to New Guinea in July, 1943, and he has given great service there ever since, now labouring in the Mamba River district in the north. He had a great story to tell of the Victory of the Cross in the lives of New Guinea Christians and converts.

We also had the joy of "blessing and sending forth" Dr. John Cranswick and his wife, Dr. Joy Cranswick, to their joyful evangelistic work at Khammamet in the Diocese of Dornakal, S. India, under the aegis of the English C.M.S.

We are delighted to have a share in this work and have adopted them as our D.O.M.s. for the next two years, and, I trust, many more. This is part of our diocesan response to the S.E. Asia appeal.

I think it must be a record for any diocese in Australia, that Gippsland's three bishops in the diocese's 52 years since its inception have each sent out a child as a medical missionary under the C.M.S. Our first bishop, the Right Reverend A. W. Pain, a great missionary-hearted leader, sent his son, Dr. Maynard Pain to serve in that most famous of all missionary hospitals, the Old Cairo Hospital. Here Dr. Pain gave his life in ministry to the Egyptians. He also sent his daughter Elsie, wife of Dr. Matthews, as a missionary to China.

Bishop Cranswick himself served as a missionary in S. India. Strangely enough in the very place to which his son Dr. John is now going.

My own dear daughter, Dr. Kathleen Blackwood - Taylor, has just gone forth in her third term as medical missionary with her husband, the Reverend Philip Taylor, to a new sphere at Sukkur in Sind, Pakistan, taking their two children with them.

They also took a splendidly equipped International truck and trailer, the gift of the diocese, to replace the one that they had to leave behind in Persia, given by S. John's, Toorak.

## AGRICULTURAL COLLEGE

Our synod has just launched a plan to establish a Gippsland Agricultural College at Sale. This, I feel, is a great need if we are to maintain our great flow of primary produce to feed and clothe Australians and many other peoples.

It is to combine the best of agricultural science with the Christian character and culture that a Church school can and does give. The plan is to work in with our Gippsland Grammar School, S. Anne's, which caters mainly for girls and small boys.

The boys' side is to be developed and a farm secured

near by for experimental and practical work.

The synod received the report of a very enthusiastic committee, mainly of farmers, with real interest, and gave the green light to the committee to go ahead.

In these days we have to commend our faith by our works, as well as by the worship. What we are and what we do speaks louder than what we say. Men must see in us the marks of Jesus Our Lord.

Are we showing them in our daily lives and in the life of our parish, our church? What impact is your church making on the life of the community? We know that the church of the days of the Apostles "turned the world upside down," because men saw in the members of that church that "they had been with Jesus."

I find in going around among men and women of all types and circumstances that they do heed genuine, true religion—but it must be more than an outward expression of piety.

There must be that kindness, friendliness, real love of people, and the marks of the Cross, if we are to win folk to find and follow our Lord.

We must also express our religious life in a real Christian fellowship, in team work, showing that we "Christians do love one another," united, tolerant, humble. Let us commend our Master by our lives and actions as well as by word and sacrament.

D. B. Gifford

## CHARITY

TO THE EDITOR OF THE ANGLICAN

Sir,—The advent of your esteemed paper has made many people aware of the comprehensiveness of the Church of England. It may be an uneasy one, yet most valuable, and increasingly so as mankind becomes better informed.

Let us conserve this mark of our Church, and when some comment, editorial or no, offends, don't let us be childish and say, "Strike me off," or, even worse, threaten you with synodal disapproval, as your correspondent, Mr. R. F. T. Graves, did in the issue of May 7.

It is very unlikely that a synod would give Mr. Graves leave to introduce such a motion accusing you of Communistic influence.

Surely we are injuring ourselves when we allow any difference of opinion to be due to Communism; indeed, we are sinking to the same low level as the Communists. There is no doubt that the United States has been weakened by the efforts of Senator McCarthy, and many scientists, both here and abroad, are becoming chary of working on atomic research for fear of being labelled unjustly.

Our best counter to Communism is to extend, in the power of the Holy Spirit, the Kingdom of our Christ, and not the least instrument is THE ANGLICAN, which shows first the comprehensiveness of the Church of England, and then gives every individual his chance of expression.

How necessary such a paper as THE ANGLICAN is, one has but to turn to his morning or evening paper, with its accent on "trivia" in such days as these, to realise.

Let us fight Communism without fighting amongst ourselves. If, on occasion, a bishop of the Church, a university professor, or other people of attainment criticise the *modus operandi*, then differ with them as you will, but in all fairness don't label them "Commo" just because they don't exhibit flecks of saliva at the corner of their mouths at the mention of Communism.

It is said that the mark of a Christian is gentleness, tranquillity and strength.

Yours sincerely,

F. H. GAUNSON.

## COMMUNION FASTING SUPPORTED

## RULE MAY BE AVOIDED

"CHURCH TIMES" NEWS SERVICE

London, May 8

The Anglo-Catholic Council has published its report here on the question of fasting before the Eucharist.

The Anglo-Catholic Council represents the Church Union, the Confraternity of the Blessed Sacrament, the Federation of Catholic Priests, the Guild of All Souls, and the Guild of Servants of the Sanctuary.

The Council regarded the matter as one on which advice was greatly needed, more particularly because, since this investigation first began in 1951, the practice of the Roman Catholic Church has been greatly modified, and many church people have supposed that the observance of the fast was no longer the practice of both East and West.

The Anglo-Catholic Council has now published its report. This is printed below. It has for its object the encouragement of the fast before Communion; it suggests, however, that there may exist circumstances in which our Lord's precept of receiving Holy Communion must override the ecclesiastical rule, "let us bring the commandment of God to none effect by our traditions."

In the absence of any organised method of granting dispensations, the Council suggests principles for the guidance of consciences:—

The Anglo-Catholic Council regards these points as of importance:—

1. The eucharistic fast is an ancient rule of the Church, which ought to be upheld and observed.

2. This fast is an integral part of the normal and traditional preparation of the whole man, body and soul, for a right approach to the Sacrament of the Altar.

3. It follows from the principles of moral theology, that if the ecclesiastical rule of the fast comes into clear conflict with the divine precept of Communion, mitigation of the fast becomes necessary.

4. The present practice of the Church in East and West is such that it cannot now be maintained that there is ecclesiastical authority for limiting mitigation of the fast to the case of those who are at the point of death.

5. In particular, the present shortage of priests imposes in many instances the necessity for a priest to celebrate and preach several times on a Sunday, often at widely separate times and places.

The strict observance of the fast may, therefore, mean his incurring a serious strain, and

may make an adequate discharge of his pastoral duties difficult or even impossible. In such cases it would seem reasonable that the priest should feel at liberty to take liquid food before celebrating.

6. In general, circumstances such as ill-health, infirmity, or conditions of work may make the practice of regular or frequent Communion impossible if the fast is observed in its strictness, but it is desirable that no one should be the sole judge of his own case.

The Council, therefore, recommends that the advice of the confessor or parish priest should be sought as to whether similar mitigations should be permitted.

7. The Council is of the opinion that the taking of medicine (strictly so called) should not be regarded as breaking the fast.

## CALLING ALL WORKERS

## SOVIET LEADER CALLS FOR AID

ANGELICAN NEWS SERVICE

Berlin, May 7

Herr Ebert, the burgomaster of the Soviet sector demanded the aid of the Pope, an Evangelical Church leader, and workers from Seimens and Stalin works in E. Berlin in banning of atomic weapons.

He was suggesting a point resolution on much the same lines as the recent telegram of Dr. Diekmann, the president of the Volkskammer, to the Bundestag. This emphasis on joint action was also found in all the May Day preparations in East Berlin, which as in previous years, partakes of the character of a political demonstration and a fun-fair.

A procession, lasting most of the day, wound slowly past the grandstand in the Marx-Engels Square, where the East German leaders and their foreign guests will be gathered.

A less ambitious programme was carried out in West Berlin, where the traditional demonstrations were held as usual on the Platz der Republik, near the ruins of the Reichstag. It was addressed by Herr Jacob Kaiser, the Minister for All-German affairs.

## COURSE FOR CHOIRBOYS

A course for choirboys will be held on May 29 at S. Andrew's Cathedral, Sydney.

The purpose of the course is to bring together all the choirboys of the diocese, to tell them something of the history and importance of their work, and to take practical steps to show them how their work can be improved.

The course will be run in such a way that it should prove a social occasion for all boys taking part.

It is requested that each party of boys be accompanied by an adult. Probationers of the Cathedral Choir will be present to demonstrate practical points.

Programme:—

2.30 p.m.: Introductory talk.

3.30 p.m.: First practice. "How to use your voice."

3.45 p.m.: Break.

4.00 p.m.: Demonstration choir.

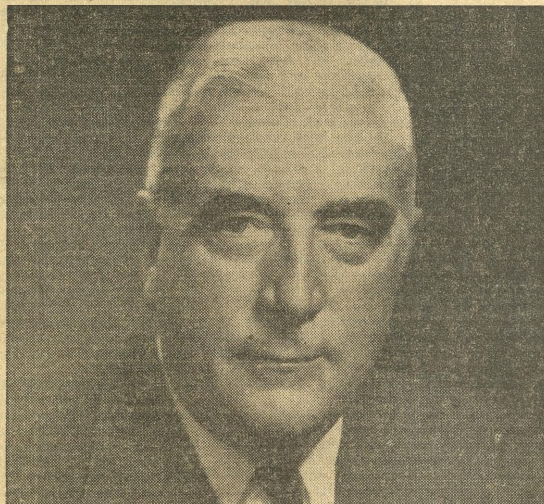
4.30 p.m.: Second practice, carrying into effect things learnt in the earlier sessions.

5.15 p.m.: Tea. Boys are asked to bring their own food. Cups of tea and soft drinks will be provided.

6.00 p.m.: Evensong in the cathedral, sung by combined choirs.

Please tell your rector if you are coming.

## The Prime Minister



## Australia's Leader

In the affairs of all nations the hour produces the man. A growing Australia, taking her place in world affairs, found in Robert Gordon Menzies the courage, the resolution and the judgment imperative in the management of great events.

The whole free world has acknowledged his great capacities.

Here, he has made his way through the rough-and-tumble of politics to an unchallenged position of leadership.

The Menzies Government has worked for stability and prosperity and has seen the attainment of both.

Rationing, blackmarkets and strikes are things of the past. The

Government's secret ballot legislation is cleansing the unions of communists.

Recently (on 24/4/54), the President of the Australasian Council of Trade Unions, Mr. Albert Monk said: "Conditions for workers in Australia are better than those in any overseas country."

That's a solid tribute to good government.

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## DIOCESAN YOUTH FESTIVAL

### "FOUR SQUARE PLAN"

1951 Synod of the Diocese of North Queensland set up a Youth Council to see what could be done to encourage and assist the forming of youth groups in the diocese, on the basis of what is called in youth circles the Four Square Basis.

This technical term refers to the conviction that the Church has to deal with the whole of man, and that his specifically religious activities are meaningless if they are divorced from the intellectual, social and physical aspects of his life.

This Youth Council set about arranging a series of "leaders' camps," at which, in the course of the year, some hundred young people were instructed in the principles and the methods upon which sound and constructive youth work depends.

To stir general enthusiasm in the diocese, it was decided to embark upon a festival in 1952, in which young people from all over the diocese should be invited to take part.

The original inspiration for the festival came from the English Diocese of S. Alban's, in Hertfordshire, where on each Easter Monday for some years more than 2,000 youngsters have been in the habit of assembling for a pilgrimage to the shrine of the first English martyr.

Because of the distances they would have to travel here, it was decided that we should have to time the pilgrimage for the only suitable "long weekend"—that of May 1-3.

If they were in Townsville, it was obviously desirable for there to be further activities beyond the Solemn Eucharist

and the March of Witness already proposed. On consideration, it seemed a good opportunity for competition in typical youth activities, and the four chosen were athletics, drama, choral singing and folk dancing.

Shields to be used in future youth festivals were donated by the diocesan, then the Right Reverend W. B. Belcher; the chancellor of the diocese, Brigadier F. R. North; the diocesan registrar, Mr. C. E. Smith, and Mr. H. R. Conroy.

The 1952 festival was an outstanding success, and has made a considerable contribution to the life and enthusiasm of youth groups of the diocese. At the time it was requested by the young people that the festival should be made an annual event, but it was found that, in fact, it was impossible to hold it in 1953. In the future it is expected that it will be either a biennial or a triennial event.

### PRESENT FESTIVAL

The main lines of the festival were decided at a camp held at Picnic Bay, Magnetic Island, during the May week-end in 1953, under the leadership of the Reverend B. R. Marsh, the chairman of the Diocesan Youth Council, which was attended by young people from as far as Mackay, Cairns, and Cloncurry. The detailed work has since been done by the Youth Council, which is composed of clergy, synodsmen and young people, and on which every parish and school in the diocese has the right to be represented.

About 130 will be given hospitality in private homes by the Townsville Anglican families. The rest will be billeted in S. Anne's School and in a camp in the cathedral grounds.

### AGES

The minimum age for members of the festival is fifteen. There is no set maximum age, but in practice it is found that there will be none over 35 years of age.

### MARRIED COUPLES

Among the entries there are a few married couples. This has assured us that our youth work is being done on the right lines, and really does offer something vital and satisfying to young people right up to the time when they are ready to settle in to the life of the older community.

### ABORIGINES

Fourteen young aborigines from the mission station of Yarrabah will be taking part in the festival—and in particular the athletics competition—under equal conditions with their European brothers and sisters. There is—and, indeed, cannot be—any colour bar between those who share the faith and the life of Christ.

In order to bring the young people into Townsville from distant places in time to take full part in the festival, it was necessary to charter a special rail motor from Cairns, and to make arrangements for a special coach on the southern mail.

The expenses of the festival were met entirely from the fees collected from the members of the festival and from the proceeds of the dramatic competition.

The festival fee is one pound. The Youth Council are very conscious that it can be kept to this low figure only because in Townsville so many people are willing to offer bed and board free for the sake of the work being done among young people by the Church.

[Reports of the proceedings will be published as soon as they arrive from Father Marsh.—Ed.]

## YOUTH NEWS

### YOUTH CONFERENCE IN ALBURY

FROM OUR OWN CORRESPONDENT

Albury, May 9  
The Commonwealth Anglican Youth Leaders' Conference is being held in Albury from May 10 to May 17, in the Grammar School.

The conference will discuss the following topics:

(a) Worship and Bible study, (b) Study of "Youth To-day," (c) Practical activities, (d) Miscellaneous sessions of vital interest, (e) Recreation.

The main addresses cover six matters of great importance to youth.

Speakers include:—The Primate, the Bishops of Adelaide, Canberra-Goulburn, Geelong, Gippsland and Grafton, the Dean of Brisbane and acknowledged leaders in the practical tutorials and activity sessions.

The "practical tutorials" and activity sessions include religious drama, folk dancing and singing, handicrafts and posters, club games and techniques, youth activity in the parish, missionary activity, a symposium on Anglican youth, a film night and a play by the Religious Drama Group.

Members from West Wollongong, Wollongong and Peakhurst, had a house party at Bundena Beach, N.S.W., on the Port Hacking River over Easter week-end.

On Good Friday we attended the Procession of Witness in Sydney. Saturday was taken up with a five mile hike to Marley beach, where the boys enjoyed a swim in a fresh water lagoon and after tea had a camp fire on the beach.

The Concord C.E.B.S. visited the camp on the Monday and we had a very good day of Christian fellowship with them.

Mr. D. Marks of Cronulla and the Reverend W. Watts, of Sutherland, assisted in the devotional programme on Friday and Saturday. We attended the Methodist Church on the Sunday. The camp leader also gave talks on the "Crucifixion of Christ."

Members of the newly formed C.E.F. branch at S. Nicholas', Mordialloc, Diocese of Melbourne, proved themselves capable organisers on Sunday last, when their vicar, the Reverend L. Bull, allowed them to observe Empire Youth Sunday by conducting Evensong. A sermon in films was a popular innovation. Many of the parishioners enjoyed supper with the young people after the service.

HELP THE FIRMS WHO HELP US BY ADVERTISING IN THE ANGLICAN

### FOR SMALL PEOPLE

### I WAS THERE... (23) A FAITHFUL GUIDE

You see, the guide knows so much about the road you take. He can tell you where it leads and, what is most important, he can save you from taking the wrong turning.

The guide usually knows all about the wild life that one might miss. He can tell you about the age of trees and the colours of the birds. He can lead you to water, which otherwise you might miss.

He can warn you of danger too.

Just before Jesus left His friends He promised that He would send to them another friend to stand by them and to strengthen them. He meant the Holy Spirit.

He is to be our Guide too. If

## YOUTH'S ROLE IN TELEVISION

Once upon a time there was a popular saying that boys and girls should be seen and not heard. The world belonged to grown-ups, and children were, in a real sense, adults in the making.

To-day we have come to see that children and young people generally are in a class of their own while they are young, whatever they may turn out to be in later years.

What is more important is that modern youth is not going to be content either to be seen or heard. Television is going to provide an opportunity for both.

The report of the Royal Commission on television should help considerably to clear the way and set the course for the future use in Australia of the new medium.

Whatever these may be in practical detail, the fact remains that youth has not only a ready appeal but very real needs.

That means that young people with talent and personality can be content to be exploited in the interests of commerce or to satisfy the whims of a society already suffering from sensual indulgence.

### C.E.B.S. RECORD CLAIM IN MORWELL

FROM OUR OWN CORRESPONDENT

Morwell, May 7.

The first annual report of the activities of the new Church of S. Phillip's, Morwell East, shows solid achievement.

The rector, Canon R. W. G. Phillips, was the celebrant at the 10 a.m. communion service and also preacher at evensong. The church is in the new housing area in Morwell, Victoria.

In the first year more than 250 children have been enrolled in the Sunday school; 80 new members in the C.E.B.S.; 60 in the G.F.S., and more than 40 young people are being prepared for Confirmation.

More than 200 people attended the Patronal Festival service.

At this service, 42 boys were admitted as members of the C.E.B.S.

After the Patronal Festival service, Canon Phillips and Mrs. Phillips were given a farewell by church people.

Canon Phillips is leaving the parish on May 17 to take up duties at Mortlake in the Diocese of Ballarat.

The church secretary, Mr. C. Simmonds, congratulated the rector on his achievements in the parish and wished him equal success in his next parish.

A parish farewell will be given on Friday, May 14. (Well, is 42 a record?—Editor.)

They may, on the other hand, take the initiative as a God-given opportunity to bring to the seeing and listening public the gospel of Christ in action.

Many people to-day are tired of the morbid sentimentalism which characterises so much of our commercial broadcasting. Television may bring a new emphasis.

The time to start preparing is now. Even then we shall have to make up for lost ground.

There should be amongst Church youth those who will see in television a vocation. There will be room for script-writers and players, including youth teams.

What about an Anglican Youth Committee on Television to study the matter further?

If we miss out we can largely blame ourselves.

—THE YOUTH EDITOR.

### CHORAL FESTIVALS FOR SYDNEY

The cathedral organist at S. Andrew's, Sydney, Mr. Kenneth Long, has announced a programme for developing the musical life of the church.

He stated that a scheme has been set in train to enter into closer association with the R.S.C.M.

For the first time for very many years, he said, we shall be holding a Choral Festival for the combined choirs of the whole diocese in S. Andrew's Cathedral on Saturday, June 19.

This will be a historic occasion and we hope to have four or five hundred robed singers taking part. But if the festival is to be really successful it is important that EVERY parish should support it. We appeal to you personally, to encourage your choir to take part, however small your choir is, or however inexperienced.

Mr. Long said that much of the value of such a festival as this is in the preparation for it. Rehearsals would be planned in three stages:—

Rehearsals by each choir separately.

Groups of choirs in various districts could organise a combined rehearsal in one of their own churches. He would gladly conduct such a combined rehearsal if it is held some night other than Thursday. Choirs would thus get more individual attention and at the same time would be able to make more thorough preparation.

The final combined rehearsal will be held in the cathedral on June 19.

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## THE USE AND MISUSE OF SCIENCE

By THE ARCHBISHOP OF YORK

**THE history of civilisation shows how man always has to choose between making the right and wrong use of the discoveries of science.**

This has never been more true than in our own age. In a brief period amazing discoveries have been made and applied to practical purposes. It has become a platitude to say we are living in an age of revolution.

It would be ungrateful not to recognise how immense are the boons which science has given to mankind.

It has brought within the reach of multitudes benefits and advantages which only a short time ago were the privilege of the few.

It has shown how malnutrition, hunger and disease can be overcome. It has not only lengthened life but it has deepened its quality.

Fields of knowledge, experience, and recreation open in the past only to a few have been thrown open to millions.

Through the work of science the ordinary man today has been given the opportunity of a longer and fuller life than was ever possible to his grandparents.

Most thankfully we must acknowledge all that science has done, and is doing for the welfare of our race.

But the gifts of modern science can be misused. The motor-driven vehicle facilitates business and gives harmless enjoyment to many; but it can strew the roads with dead and dying—over 200,000 casualties in one year in this country alone.

The cinema is a means of instruction and recreation opening "magic casements," but it is often a channel of vulgarity and false values.

The wireless can link the world together in a moment of time, but it can also be an instrument of lying propaganda.

The aeroplane makes travel rapid and easy, but it can also become a weapon of destruction.

It is this twofold aspect of the use to which science can be put that has raised in an acute form the question as to how far it is morally justifiable to make and perfect discoveries and inventions which can be used for purposes of destruction or result in the ultimate impoverishment of man.

This, if I understood it rightly, was the dilemma posed by Professor Hill in the remarkable address he gave from the chair at a meeting of the British Association.

He summed it up in the question: "If ethical principles deny our right to do evil that good may come, are we justified in doing good when the foreseeable consequence is evil?"

### TWO PROBLEMS

He drove home this question by two problems. The first was taken from the development of nuclear physics. This, rightly used, should be of the greatest value to mankind, especially if existing sources of power came to an end.

But at present the development of this science is largely with the object of producing weapons, such as the atomic and hydrogen bomb, of unprecedented destructive power.

Is it right, therefore, to continue research on lines which may lead to fearful destruction, and is it right to keep secret the result of these researches?

The other problem arises from the success of science in overcoming disease and lengthening life.

Both the birth rate and the expectation of life have been increased by the removal of the older checks of hunger and disease on the growth of population. But the supplies of world food are not increasing at the same rate.

Before long population will have outstripped the food available to feed it.

When this happens the scramble for it will be intensified as the world becomes divided more than ever into "haves" and "have nots."

War for the means of existence will be inevitable, and in the fight against starvation the land will be exhausted and soil erosion will change fertile plains into dust bowls.

Is it right to continue improving world health and reducing mortality if by doing so future famine and disorder become certain?

These and other questions are a challenge to thoughtful men. The "Times" in commenting on this address the next day, said it was a call for a statement of moral principles, and continued:

**Theology was once known as the Queen of the Sciences. If science as the servant of humanity is to be sure of its direction, the queen needs to be either reinstated or replaced . . . The throne is at present vacant.**

To the questions thus asked Christian theology must attempt some answer, though often it cannot be clear-cut and decisive.

The Christian theologian is in complete agreement with the man of science when he asserts that the fundamental principle of all research work is unbending integrity, and that evidence must be followed to its logical conclusions however disagreeable they may be.

The Christian must welcome truth from whatever quarter it comes, for his Lord is the Truth as well as the Way and the Life.

A sound Christian theology insists that the love of truth is as important as the practice of truthfulness.

### RESERVE IN TRUTH

But the unrelenting search for truth does not, however, carry with it the conclusion that when discovered it must at once be proclaimed to all and sundry.

Men of science have always taken pride in the universal nature of their work; in the past they recognised no national or geographical boundaries, and they were able freely to exchange information with fellow workers in different lands.

It is therefore repugnant to them when secrecy is imposed upon them.

With this position Christianity fully agrees, for we should share unselfishly with others our knowledge and advantages.

But Christian theologians have also recognised that sometimes there must be reserve in imparting truth, for there are many who are still incapable of receiving it, and to some it would be like the casting of pearls before swine.

Truth must be imparted according to the measure in which men are capable of receiving it and using it rightly.

The Christian moralist, therefore, holds that discoveries and inventions can be justifiably kept secret from those who

might use them for evil purposes.

A state is within its rights in demanding that secrecy should be observed about inventions made by those whom it has employed when they are intended for its security, but might be used by an enemy for its destruction.

This secrecy is a temporary expedient due to the evil times in which we live.

It is over the application of science to human life that moral problems arise most sharply. The Christian approaches them with the conviction that every individual is of value.

He is therefore bound to ask of any discovery or invention whether it will heighten life or destroy it.

But life to the Christian means far more than physical life, for man has a soul as well as a body, and the physical side of his personality may be developed at the cost of the spiritual.

The Christian must go on to ask whether a new discovery can be so applied as to enrich the whole of man.

Tested by this standard, all methods of mass destruction, whether by bomb, by nuclear weapons, by gas, or by bacteriological warfare, are condemned, for they destroy as worthless flies those whom God loves and has made in His own image.

Their special wrongfulness lies in the contemptuous and indiscriminate destruction they bring upon masses of men, regardless of whether they are combatants of non-combatants, or of their sex or age.

The terrible dilemma then arises between refusing to make these weapons and thus endangering the freedom of the people, for this would be the result of unilateral action, or of making them and then employing them for appalling destruction.

This can only be solved by international agreement with effective inspection and drastic sanctions for any breach.

At the earliest practical moment renewed attempts should be made to forbid the making or the use of these weapons of mass destruction.

Until such an effective agreement is reached the world is threatened with ruin.

### VALUE OF HUMAN LIFE

The same principle of the value of the individual demands that everything possible should be done to preserve life.

Once a human being has been born he has the right to live, however lowly or even degrading may be the circumstances of his birth or his social environment.

The Indian, the Chinese, and the African have the same right to food and health as their more fortunate white brethren.

Science has shown how crops can be greatly increased by new methods of agriculture, and how disease can be reduced or banished.

But it can do comparatively little unless the more prosperous communities are prepared to make sacrifices for the sake of saving the backward peoples from destitution and starvation.

Such sacrifices may mean that the more prosperous nations will have to accept for a time a lower standard of living for themselves.

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## DIOCESAN NEWS

## ADELAIDE

## LARGEST BUILDING

S. Peter's College will begin construction early next year of Adelaide's largest building. The new building will be built on the corner of Grenfell Street and Gawler Place, land bequeathed to the college by Mr. Benjamin Mendes Da Costa, a wealthy Adelaide merchant in the early days of the colony.

It will have a frontage of 100ft. on Grenfell Street, and 140ft. frontage on Gawler Place, and will be 132ft. high, the maximum height allowed by the City Council. The ground floor will be used by shops and the 11 upper floors as office accommodation. There will also be a spacious basement and a sub-basement.

A spokesman for the Board of Governors said that it was hoped that the building would be completed in 2½ years. The architects are Messrs. Woods, Bagot, Laybourne-Smith and Irwin.

## BISHOP'S SON

The Reverend Peter Robin, who has been spending a short time with his family at Bishop's Court, left Adelaide on Tuesday to go to take up new work in the highlands of New Guinea. Father Robin has previously been working in a London slum parish.

## INFORMAL RETREAT

An informal retreat especially designed for young people who have had no previous experience of retreats, will be held at the Retreat House, Belair, from Friday, May 21 to Sunday, May 23. The conductor will be the Reverend Keith Chittiborough, S.S.M.

## SUCCESSFUL CARNIVAL

The two day's carnival, held last week at Pulteney Grammar School to raise funds for the War Memorial Building, raised £5,000.

## VISITING CHURCHMAN

The Venerable A. Kendall Baker, Archdeacon of Colombo, arrived in Adelaide this week by air from Singapore on visit to his sister, Miss Jewell Baker, Headmistress of Walford House School, and his brother, Mr. B. H. K. Baker, of Unley. Archdeacon Kendall Baker will leave for England in June to take up parish duties, probably in Winchester.

## GUILD OF SERVICE TO THE BLIND

The annual meeting of the Church of England Guild of Service to the Blind will be held in Holy Trinity Hall, North Terrace, on Saturday, May 15, at 3 p.m. The bishop will preside and the Headmaster of Pulteney Grammar School, the Reverend W. H. Ray, will address the meeting.

## W.C.C. SPEAKER

The Reverend Dr. Rajah B. Manikam and Mrs. Manikam, will visit Adelaide this week at the invitation of the World Council of Churches. Both Dr. and Mrs. Manikam, who are outstanding Christians from India, will speak at a public meeting in the Bonython Hall, North Terrace, on Thursday, May 13, and Dr. Manikam will preach at S. Peter's Cathedral at Evensong on Sunday, May 16.

## BATHURST

## ORANGE

A new white altar frontal was dedicated at Holy Trinity Church on Sunday morning last. In memory of Helen Watt, it was the gift of her children, Norman and Muriel Pridde, and Dorothy Mackenzie.

## MARSDEN SCHOOL

At the Bathurst Show, Marsden girls secured eleven first prizes from the entries in thirteen sections, mostly needlework. They also gained ten second prizes, and nine highly commended certificates.

## £100 GIFT

Mr. F. Whalan and Mrs. Whalan, of Orange, have given a cheque for £100 for S. Michael's proposed P.O.W. Memorial Children's Homes appeal. They have been regular donors to the object since the appeal commenced. The Orange Mothers' Union also sent a donation.

The seven members of the Rockley branch of the Anglican Women's Society have written to state their willingness to assist in the furnishing of the Children's Home, now to be built at Kelso, instead of on the Molong site.

## FUNCTIONS

The Y.A. Ball at Manildra recently was a grand success. On Friday last the Anglican Ball at Molong, and the Trundle Parish Flower Show and Bazaar were held, and last night Y.A.s at Bathurst held a children's frolic to aid their queen candidate.

Manildra Y.A.s gave welcome to their diocesan Youth Commissioner last week. Like Parkes, the Manildra branch has a girl president and Shirley Baker handles the business affairs very efficiently. Janet Tom is secretary.

Orange C.E.B.S. have their own leaders' den adjoining the hall in very fine boys' society style. They told their Youth Commissioner of their 1954 plans during last week's combined meeting of pages, esquires and knights, demonstrated their new C.E.B.S. badge-style opening ceremony and roll call procedure which was rather effective. Bill Underwood is the branch governor.

Bathurst diocesan Y.A.s and junior groups found they had some money over following the furnishing of a study room at S. John's College, Morpeth, so sent £1 to each of the diocesan theological students who are at the Adelaide and Brisbane colleges, as

women's work was kept strong and vigorous.

Mrs. Holliday was instrumental in arranging for many food parcels to be sent to the Diocese of Rochester in England. She also corresponded with many isolated members of both the Mothers' Union and the Churchwomen's Union.

## NEWCASTLE

## BULADELAH

The parish was fortunate in having the services of Mr. McPherson, a local builder. He is to be congratulated upon his splendid work in which, as a churchman, he took a keen personal interest. The parish has now its church, rectory and parish hall in one spacious block.

## COOPERNOOK

The new church at Harrington was dedicated and opened by the bishop on May 3. A large number

of parishioners and clergy of the rural deanery were present at the service. The district church people are to be congratulated upon a very fine piece of work. The total cost of the building was £2,400, of which amount the sum of £387 was subscribed by the guild and church people, covering the cost of several memorials. A special feature is that the furnishings, altar, rails, lectern, credence table and organ stool, are made of cedar. After service the bishop, visiting clergy and parishioners were entertained at lunch by the Women's Guild.

## TAREE

On May 3 the bishop visited Taree for the purpose of laying the foundation stone of the new parish church. There was a large congregation of parishioners including the clergy of the rural deanery. The immediate object of the rector and parochial council is to complete one-third of the building, the cost of which will be

approximately £16,000. The treasurer has already in hand £14,059, included in this sum is £2,046, representing the cost of memorials donated by friends and parishioners. During the past two years the parishioners have contributed £7,814.

The work is being carried out by Mr. Hayter, of Taree. The treasurer reported that £1,297 was received at the service. The bishop, clergy and parishioners were the guests of the Women's Guild at afternoon tea.

## SYDNEY

## DRUMMOYNE

Friends and supporters of the Rosebank-Waratah Home for Elderly Ladies, Marlborough Street, Drummoyne, are holding a fete in the ground on Saturday, May 22.

Matron Shaw will officially open the fete at 3 p.m. The fete will

be open from 10.30 a.m. to 5.30 p.m. Morning and afternoon tea will be served.

Donations for the fete may be left with Matron F. Green at the home, phone WA 1666. This is the only Anglican home for elderly ladies in N.S.W. It is not the responsibility of the Parish of Drummoyne to maintain it.

## ARNCLIFFE FILM EVENING

When? Friday, May 28, at 8 p.m. Where? S. David's parish hall, Arncliffe, N.S.W.

Programme: 1. Air Girl (story of hostess); 2. Australian Diary; 3. Time and Tide; 4. Animal Oddities; 5. Weather Office; 6. Highlights of Europe (colour); 7. Here Comes the Circus; 8. The Finest Walk in the World (colour); 9. Sailor Boy (cartoon); 10. International Joyride (trip from Australia to London in colour).

Admission 2/6, children 1/-. Proceeds—Moore College Centenary Appeal.

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Authorised by C. W. Anderson, 4 Goulburn Street, Sydney.



# THE GREEK DOCTORS

BY THE BISHOP OF LONDON, THE RIGHT REVEREND AND RIGHT HONOURABLE J. W. C. WAND.

ATHANASIUS had himself been hailed as an ascetic at the time of his election. His interest in the hermits was well known.

He was very largely instrumental in bringing this essentially lay movement into close connection with the organised life of the Church and, as we shall see, he introduced the knowledge of it later to the Western half of the Empire.

In the meantime the clouds of a gathering storm were thickening around him. The supporters of Arius had rallied after their defeat at Nicea, and they set themselves with great skill to undermine Athanasius's position.

If they were going to win the Church to their side it would be well to begin by getting rid of the Patriarch of Alexandria, for the influence of a Patriarch was indeed his although the title was not yet used.

They were not without hopes of success. Athanasius was still young and impetuous and he had made himself unpopular in certain quarters by his apparently harsh treatment of some ecclesiastics concerned in what was known as the Meletian schism.

Further, some of his own friends and supporters, while struggling to give full expression to the Orthodox faith, had, as so often happens, gone to the opposite extreme from that of their opponents and had used some unwise, if not actually heretical, phrases.

At first, therefore, his enemies picked off these friends of his and managed to get them condemned one by one.

Then they proceeded to make various charges against Athanasius himself.

THEY claimed that he had levied a severe tax upon the Egyptians in order to provide himself with linen vestments.

Then they said that he had given a purse of gold to Philomenos, a rebel.

Then they made great play with the story of a broken chalice.

They said that he had sent one of his agents to stop the ministrations of an insubordinate priest and that the man had interfered in the course of the Liturgy and had actually broken the chalice containing the consecrated wine.

To this Athanasius replied that in that village there was no church, that the date alleged was not a Sunday, and that, therefore, there was no Eucharist on that day and consequently no chalice.

In spite of these refutations his enemies were strong enough to create a good deal of suspicion against him at court.

The Emperor insisted upon his appearance at a council held at Tyre in 335 when the bishops were on their way to dedicate the Church of the Holy Sepulchre at Jerusalem.

This council was packed by his theological opponents, and by them he was condemned. He went to Constantinople to lay his case in person before the Emperor. There he was met with a charge which in the eyes of State officials was much more serious than any theological concern.

It was said that he had caused delay in the dispatch of the cornships from Alexandria to Constantinople.

The charge was quite groundless, but even the suspicion of any tampering with the food supplies of the new capital was enough to bring him into serious difficulty, for the Emperor could take no risks.

He was ordered to keep away from Alexandria and to retire to Trier.

Thus Athanasius began the first of those five periods of exile, which occupied altogether no less than sixteen years of his episcopate.

It is possible that during this first exile Athanasius enjoyed a year's residence in the neighbourhood of the imperial palace at Trier, where he seems to have been well looked after and had some of his friends with him.

This is the second of our third series of articles on the history of the Church and its doctrine.

These articles are specially prepared abridgements of the Bishop of London's best-known works. They are published by kind permission of the author and his publishers, The Faith Press, London.

Last week, we told how Athanasius succeeded Alexander to the See of Alexandria and the growing strength of orthodoxy.

The Hermits were being united under Pachomius.

The third article in this series will appear next week.

The great Emperor Constantine died at Nicomedia in 337, but not before he had left instructions that Athanasius should be returned to his diocese.

ON his way back to Alexandria Athanasius twice met Constantius, the most vigorous of the three sons of Constantine, but this Constantius unfortunately had Arian sympathies and was determined to use the heretical interpretation of Christian doctrine rather than the Nicene Faith as the means of uniting the Empire.

Constantius was later to become the great enemy of Athanasius, whom he is said by Gibbon to have feared more than any rival to his throne. In the meantime, however, the bishop was allowed to proceed to his home in peace; and arrived in November, 337.

He was not allowed to remain in peace for long. The rejoicings of his friends were balanced by the accusations of his enemies.

He was relieved of a new charge of unorthodoxy by the appearance of the aged hermit Anthony who spent two days in Alexandria and reassured the populace as to the faith of his friend.

Constantius, however, was not reconciled, and determined to replace Athanasius by someone who would further his own policy.

After some failures he hit upon Gregory, a Cappadocian, who entered the city in March, 339. Athanasius was sought by his enemies, but they failed to find him.

After drawing up a dignified protest he escaped from the city and made his way to Rome, accompanied by two of the hermits who were numbered among his closest friends.

The importance for the future history of the Church of this residence at Rome by Athanasius during his second exile, can hardly be over-estimated.

He there became closely acquainted with Julius the Bishop, who proved a firm friend and was able to give the immense moral and practical support of the Roman See to the Nicene Faith and to Athanasius as its most prominent representative.

JULIUS was not himself a great theologian, but he was able to imbibe from Athanasius a good working knowledge of the points in dispute; and Athanasius, who was himself not a great Latin scholar, was nevertheless able to learn to understand the superficial difference in the theological terms employed by the Latin and the Greek Church respectively, and to realise that their essential meaning was one and the same.

The careful explanation of this fact prevented a possible split between the Churches of East and West.

Also the Latins were able to make their first acquaintance with the new type of Christian asceticism which had appeared in the Egyptian desert and to make their own characteristic adaptation of it.

This development, of course, took a long time, but it was from this beginning that there ultimately arose the whole august establishment of Western monasticism.

During this period attempts were repeatedly made to find some form of Arian creed that would meet with general acceptance and so fulfil the re-

quirements of the Emperor Constantius. These efforts proved unavailing.

No single formula was found satisfactory, and so many different phrases were fashioned in an attempt to meet the need that confidence in any attempt from that side was undermined.

Athanasius, however, stuck throughout to his own sufficient and satisfactory phrase "of one substance."

This steadfastness bore its own witness against the many different substitutes put forward one after the other by his opponents.

WE shall not pursue the story of the many Councils held during the course of this dispute, but it must be remembered that they were continually going on.

One of them Athanasius himself was compelled to attend at the bidding of Constantius's brother Constans, who had taken Italy and Illyricum as his share of the Empire.

This was the famous Council held at Sardica in Bulgaria in 343.

Constans was much more sympathetic to Athanasius than Constantius, and there was a good representation of Western bishops at the Council.

The Eastern bishops, when they discovered that the Westerners intended to support the Nicene Creed, refused to remain, and held a rival assembly of their own.

The Council of Sardica not only vindicated Athanasius but also passed an important canon which was later to have a tremendous bearing upon the claims of the Roman See.

It permitted any bishop who was deposed from his See to demand that his case should be referred to Julius, Bishop of Rome, and ordered that the Roman bishop, if he felt that the appeal was justified, should cause the case to be reheard in the presence of an authoritative representative of his own.

It was from this canon that

all the appellate jurisdiction of Rome was derived.

The vindication of Athanasius was naturally not pleasing to Constantius and he retaliated by ordering that the prelate, if he dared to approach Alexandria, should be apprehended and beheaded.

Later, however, Gregory, the intruded Bishop of Alexandria, died. Under the strong persuasion of Constans, Constantius then removed the ban and allowed Athanasius to return in 346.

NOW began for Athanasius what Robertson described as the golden decade of his episcopate.

For nearly ten years he remained in comparatively peaceful possession of his See and was thus able to accomplish some of the best work of his life.

In the meantime Athanasius was able to build up the Church not only in his own diocese but throughout the Province.

He had great influence in the election of bishops, and gradually supporters of the Nicene Faith replaced the Arians.

Further Athanasius consolidated his position to a very marked degree among the hermits.

Pachomius himself died in the year of Athanasius's return, and the bishop was able to accept for himself a kind of unofficial leadership of the whole monastic movement.

This had a double effect. On the one hand it carried forward the restraining and organising influence of Pachomius.

It welded the hermits together and made them a compact body, and prevented extremes of individual self-mortification.

On the other hand it provided a very strong bodyguard in defence of the central organisation of the Church.

It meant that the Nicene Faith had an army which rallied to its support at any moment when it was threatened.

However, there were still forces that made against Athanasius. He lost a great friend in 350, Constans, who was killed in the revolt of Magnentius.

The usurper made a great bid for Athanasius's support without success. Constantius was sufficiently occupied during the next three years in trying to quell the revolt.

Athanasius during this period continued his work of organisation and also found time to take up his writing again, the chief result being his great *Apology against the Arians*, which was written in 351.

## Pastoral Letter

### PROBLEMS OF BISHOPS

The Bishop of Rockhampton writes:

THERE are many disadvantages in being called to the episcopal office—a fellow feeling for Aunt Sally being one of them—but there are some advantages.

Among these I would give high priority to the broadening of one's vision as to the function of the Church in the world. Contrary to popular opinion it is the diocese not the parish, which is the unit of organisation within the Church, but even the diocese is only a unit in the whole of the Church militant.

One of the principal functions of a bishop in his visitations and writings is to present to local and parochial organisations this vision of the whole Church. Generally speaking there is a readiness to co-operate in the Church's life outside the local organisation but sometimes one meets with a silent opposition to anything not directly affecting the parochial circuit.

It is a very true and pertinent proverb which says, "Where there is no vision the people perish."

One sees many encouraging signs in these days that the vision of church people generally is broadening. The increased interest in and support of missionary work is a shining example.

I can remember the time when many churchwardens and even some priests, begrudged every penny going "outside the parish" for this purpose, and left the responsibility of missionary organisation to one or two keen people who received no official encouragement in their labours.

Thank God we are outgrowing this narrowness.

Isolation is a new word in our vocabulary, standing for an attitude of mind which we deplore in the world of nations. The church, in her own affairs, and in her public contacts has a duty to oppose this tendency

—no small danger to our own nation.

It is to break down diocesan isolationism within the Church in Australia that many of us are working, hoping and praying for a Constitution which will bring greater, effective and practical unity between dioceses and provinces.

It is to be hoped that now the dotting of i's and crossing of t's is almost completed, the new constitution will be accepted and play its part in welding the Australian Church together.

The Primate of Australia and the ANGLICAN have each in their own way made a valuable contribution in this regard.

It has been my joy and privilege to dedicate three new churches and lay the foundation stone of a fourth within the past six months. This represents no small effort in a diocese of only 16 parishes.

The local interest in church building is a sign of a lively faith for which we thank God and take courage. Yet these people feel that the Church at large is letting them down because we have not the priests to give them regular and adequate ministrations.

Some of you who read this may wonder what there is for a bishop to do in a diocese of so few parishes. I spend a lot of my time ministering as a priest in areas which cannot be covered by any of the clergy, and in vacant parishes.

One of our greatest concerns in this large area is the cost of travelling. In some parishes the expenses of a car are nearly as great as the stipend of the priest.

Yet the Church must remain mobile and seek out the sheep who need shepherding. To this the offerings of the faithful need to be increased, and on the whole it can be said that the greater the need the greater the response.

The Church in the outback is still doing her job.

+ James Rockhampton

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Vessel	Tonnage	Class	Depart	Sydney	Melbourne	Adelaide	Fremantle	Due	Bombay	Naples	Marseilles	U.K.
Stratheden	23,500	A	Nov. 1	Nov. 8	Nov. 8	Nov. 10	Nov. 14	Nov. 22	Nov. 25	—	Dec. 7	Dec. 13
Iberia	28,000	A	—	Nov. 8	Nov. 12	—	Nov. 16	Nov. 23	—	—	—	Dec. 8
Esperance Bay	14,000	D	—	Nov. 19	—	—	—	Dec. 5	—	—	—	Jan. 3
Orion	24,000	B	—	Nov. 20	Nov. 23	Nov. 24	Nov. 28	Dec. 5	—	—	—	Dec. 23
Strathaird	22,500	C	—	Nov. 24	Nov. 28	Nov. 30	Dec. 4	Dec. 12	Dec. 14	—	Dec. 26	Dec. 31
Arcadia	28,000	A	—	Dec. 4	Dec. 8	—	Dec. 12	Dec. 18	—	—	Dec. 29	Jan. 3
Strathnaver	22,500	C	Dec. 12	Dec. 15	Dec. 18	Dec. 20	Dec. 24	Jan. 1	Jan. 4	—	Jan. 16	Jan. 22
Large Bay	14,000	D	—	Dec. 31	—	—	—	—	—	—	—	Feb. 14
Himalaya	28,000	A	—	Jan. 5	—	—	Jan. 9	Jan. 15	—	—	Jan. 26	Jan. 31
Orontes	20,000	C	—	Jan. 1	Jan. 3	Jan. 3	Jan. 7	Jan. 15	—	Jan. 28	Jan. 30	Feb. 5
Neptunia	23,500	A	—	Jan. 11	Jan. 15	Jan. 17	Jan. 21	Jan. 29	Feb. 1	—	Feb. 13	Feb. 19
Orontes	28,000	B	—	Jan. 15	Jan. 19	—	Jan. 24	Feb. 3	—	Feb. 14	Feb. 16G	—
Otranto	20,000	C	—	Jan. 15	Jan. 18	Jan. 19	Jan. 23	Jan. 29	—	Feb. 8	Feb. 9	Feb. 14
Moreton Bay	14,000	D	—	Jan. 26	Jan. 29	Jan. 31	Feb. 4	Feb. 12	—	Feb. 25	Feb. 27	Mar. 5
Iberia	28,000	A	—	Feb. 1	Feb. 5	—	Feb. 9	Feb. 16	—	—	—	Mar. 14
Australia	13,000	A	—	Feb. 5	Feb. 9	—	Feb. 14	Feb. 24	—	Mar. 7	Mar. 9G	Mar. 3
Stratheden	23,500	A	—	Feb. 11	Feb. 14	Feb. 16	Feb. 20	Feb. 28	Mar. 2	—	Mar. 14	Mar. 19
Orcades	28,000	B	—	Feb. 12	Feb. 15	Feb. 16	Feb. 20	Feb. 28	—	Mar. 8	Mar. 9	Mar. 14
Arcadia	28,000	A	—	Feb. 22	Mar. 4	—	Mar. 9	Mar. 14	Mar. 16	—	—	Mar. 31
Strathaird	22,500	C	Feb. 27	Mar. 2	Mar. 5	—	Mar. 11	Mar. 19	Mar. 21	—	Apr. 2	Apr. 7
Oceania	13,000	A	—	Mar. 5	Mar. 9	—	Mar. 14	Mar. 24	—	Apr. 5	Apr. 7G	—
Orontes	28,000	B	—	Mar. 12	Mar. 15	Mar. 16	Mar. 20	Mar. 28	—	Apr. 6	Apr. 24	Apr. 30
Strathnaver	22,500	C	Mar. 20	Mar. 23	Mar. 26	Mar. 28	Apr. 1	Apr. 9	Apr. 12	—	—	Apr. 25
Himalaya	28,000	A	—	Mar. 25	Mar. 29	—	Apr. 2	Apr. 8	Apr. 10	—	—	—
Neptunia	13,000	B	—	Apr. 3	Apr. 7	—	Apr. 12	Apr. 22	—	May 4	May 6G	—
Orontes	28,000	C	—	Apr. 7	Apr. 11	Apr. 12	Apr. 16	Apr. 22	—	May 5	May 9	May 9
Strathmore	20,000	C	—	Apr. 7	Apr. 9	Apr. 11	Apr. 15	Apr. 23	—	May 6	May 8	May 14
Australia	13,000	A	—	Apr. 19	Apr. 23	Apr. 25	Apr. 29	May 9	May 11	—	May 20	May 25
Iberia	28,000	A	—	Apr. 24	Apr. 28	—	May 3	May 13	—	May 25	May 27G	May 28
Otranto	20,000	C	—	Apr. 25	Apr. 29	—	May 3	May 10	—	—	—	—
Orcades	28,000	B	—	May 4	May 7	May 9	May 13	May 21	—	Jun. 3	Jun. 5	Jun. 11
Stratheden	23,500	A	May 16	May 20	May 23	May 25	May 29	Jun. 7	Jun. 9	—	Jun. 19	Jun. 24
Arcadia	28,000	A	—	May 24	May 28	—	Jun. 1	Jun. 8	Jun. 10	—	Jun. 21	Jun. 26
Strathaird	22,500	C	—	Jun. 6	Jun. 11	—	Jun. 15	Jun. 23	Jun. 25	—	Jul. 7	Jul. 12

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## A SCOTTISH PLEA FACTS ON PRESBYTERIANISM

By THE REVEREND L. G. KERDELL

It is good that English history should be taught in our schools, but one could wish that more was taught of other parts of the British Isles, such as Scotland.

The ignorance that prevails about Scotland has given rise to two absurd notions.

One is that everything Scotch is Presbyterian and the other is the legend that the Queen Mother, formerly the Lady Elizabeth Bowes-Lyon, a Strathmore, is a Presbyterian by religion.

Such legends are the result of Australia's isolation and our ignorance of Scottish history.

That these legends have been publicly repeated by Presbyterian ministers in Australia must in charity be put down to the same cause.

However it is both cruel and outrageous to hundreds of

that of the Scottish Episcopal Church.

Their home, Glamis Castle, was heavily mortgaged in the 16th century as a result of the occupation and extortion of Oliver Cromwell, the father of all evil dictatorships.

They were close to the throne of Scotland by family ties, and their Stuart sympathies were never in doubt.

The third Lord Strathmore came out in the "15" and was killed leading a forlorn Royalist last stand. In the beautiful grounds of the castle stands proudly the statue of Charles I.

Among the Stuart paintings hangs that of "Bonnie Dundee," the friend and servant of the Stuarts—better known to Presbyterian historians as "Bloody Claverhouse."

After the "15" no priest of the

## U.S. GIFT TO BIBLE SOCIETY

ANGELICAN NEWS SERVICE

New York, May 10

The American Bible Society is giving the British and Foreign Bible Society about \$35,000 to mark the British society's 150th anniversary.

The gift is described as a "symbolic and practical expression of appreciation."

The annual report of the British and Foreign Bible Society, under the title "Trumpets of Jubilee, 1804-1954," states that rather more than half the world is now closed to the Scriptures' free distribution, but that "great but essentially passing opportunity confronts us elsewhere."

Three lands in which the Christian Church faces large opportunity, it is stated, are Africa, India, and South America.

With the help of 1,500 home auxiliary societies and 900 branches all over the world the society distributed nearly six million copies of the Scriptures (Bibles, New Testaments, and single books) last year.

This brings the total number of books circulated by the society during their 150 years to 600 million. They have now brought out some part of the Bible in 825 languages.

At the moment the society are engaged in translation and revision work in more than 200 languages.

## VISITING SPEAKERS IN U.S.A.

"LIVING CHURCH" NEWS SERVICE

New York, May 9

Almost one-fourth of the overseas delegates to the Anglican Congress in Minneapolis, August 4 to 13, have indicated that they will be available for speaking engagements in the U.S. either before or after the time of the Congress.

Fifty-six bishops, priests, and lay people from Australia, Africa, Asia, South and Central America, and Great Britain have written that they would welcome an opportunity to address American congregations while they are in the U.S. attending the world-wide Anglican Congress.

The Speakers' Bureau of the National Council is acting as liaison between delegates and parishes wishing a speaker.

## UNITED CHURCHES

"LIVING CHURCH" NEWS SERVICE

New York, May 10

An Anglican, a Roman Catholic, and a rabbi, at a freightyard ceremony in New York, blessed a train bearing \$180,000 worth of equipment to help rebuild Korean homes, hospitals, farms and industries.

The blessings were pronounced in turn by Francis Cardinal Spellman, Roman Catholic Archbishop of New York, the Right Reverend Horace W. B. Donegan, Bishop of New York, and Rabbi Edward E. Klein of the Stephen Wise Free Synagogue.

The 15 carloads of textiles, small construction tools, books and food were donated by 110 New York area firms in a drive conducted by the American-Korean Foundation.

## FACE LIFTING FOR OLDEST CHURCH

"LIVING CHURCH" NEWS SERVICE

New York, May 10

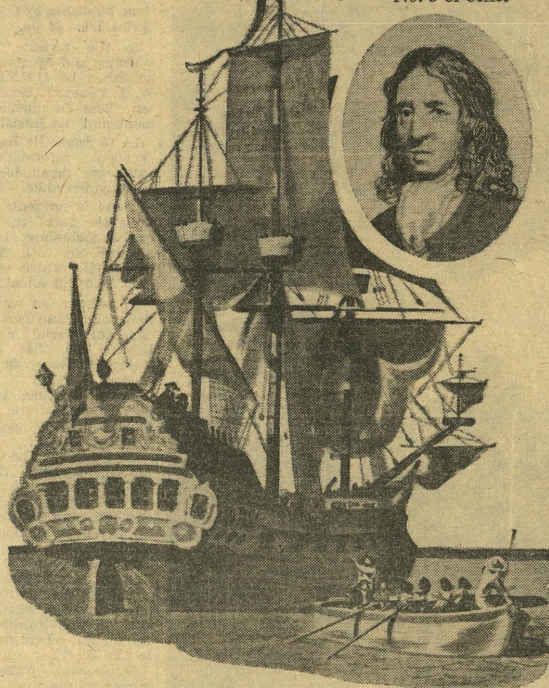
A nation-wide drive is now on to completely restore what is believed to be the oldest non-Roman church in the United States, the old St. Luke's Church, located near Smithfield, Va.

Date of the church goes back to 1632, a time derived from a chiselled date on one of its bricks, which was torn from the roof in a thunder and lightning storm in 1887. The congregation of St. Luke's moved to Christ Church, Smithfield, in 1852.

A partial restoration effort was made in 1887 in which contributions came from people of many denominations.

## Chateau Tanunda "Historical Firsts"

No. 3 of Series



## The first white men

The first white men to land on the Australian mainland were probably sailors from the little Dutch vessel the "Duyfken." They sailed into the Gulf of Carpentaria from the west early in 1606, a few months before Torres passed westward from the Pacific.

The first Englishman to land on the mainland and record his impressions was William Dampier, born 1652 in Somerset—a pirate, adventurer and naturalist. Almost exactly 100 years before Phillip brought the first fleet to anchor in Sydney Cove, Dampier set foot on the N.W. Coast of Australia; he was an unwilling member of the crew of a pirate ship which had sailed from the East Coast of Mexico after raids against the Spaniards.

A stay of two months convinced him that he thoroughly disliked Australia and her

natives. The land, he wrote, was "a dry and dusty soil destitute of food and almost waterless." The natives he found "the miserablest people in the world."

An account of his experiences, "A Voyage Round the World," which he published on his return to England in 1691, roused wide interest and, in 1699, he was given command of H.M.S. "Roebuck" of 290 tons, to continue his explorations, landing at Shark's Bay on the West Coast on 6th August. However, this voyage added little to what was then known of the Australian mainland, although the observant Dampier was able to compile a valuable descriptive account of the Western Coast.

On the homeward voyage, H.M.S. "Roebuck" met disaster at the Island of Ascension, sinking without loss of life on the 23rd September, 1700. Dampier at last returned to England in 1701. The latter part of his life is little known but he ranks among the most enterprising navigators of England.

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A Bible being handed through the bars of a prison for baptism.

Scottish heroes and martyrs to name them after the very system they fought against and under which they suffered such severe persecution.

Presbyterianism by no system of reasoning could be considered indigenous to Scotland.

On the contrary, it was the result of a movement started by a German (Martin Luther), developed by two Frenchmen (Swingli and Calvin), brought from Switzerland by a Dutchman (William of Orange), and finally forced on Scotland by Act of Parliament—thus becoming the Church of Scotland by Law Established.

The Royal Family, while in Scotland, are obliged to attend the Presbyterian Establishment in accord with custom, but as the Archbishop of York recently pointed out, the Queen is head of the Established Church of England and Scotland, but is a member only of the former.

The true Catholic Church of Scotland is and always was the Scottish Episcopal Church—of which the Queen Mother is a member.

This glorious part of the Anglican Catholic family has wonderfully survived bitter persecution and misrepresentation because of her loyalty to the Catholic religion and the Stuart Royal House.

Yet in her darkest hour she bestowed the Apostolic Succession on the American Anglicans by the consecration of Bishop Seabury in a room in Aberdeen.

It was also during this bitter period that her incomparable Scottish Communion liturgy was completed.

The history of the Strathmores, the Queen Mother's family, is closely woven with

Scottish Church was allowed to minister to more than 9 people at a time, and after the "45" to more than 5 at a time.

Robbed of churches and lands to the enrichment of political opportunists, even their humble chapels were burned by the soldiers and their priests imprisoned.

At Stonehaven prison three priests used to baptise the children of the fisher folk through the bars of the prison window.

The Strathmores in their long history have never weakened in their loyalty to their Scottish Episcopal Church.

Surely it is an unnecessary cruelty carelessly to call this noble family Presbyterian when they have suffered so much rather than capitulate to that system.

When the Queen Mother was married to the late King in the Church of England her own Church was represented by a Scottish bishop.

Our present beloved Queen has more Scotch blood in her than any English Monarch for over 400 years—but not a drop of it is Presbyterian.

Some idea of the appalling persecution suffered by the Scottish Episcopal Church is seen by quoting from Carlyle of Inveresk—himself a Presbyterian: "In 1689 all the gentry and two thirds of the people belonged to the Scottish Episcopal Church, which then had 600 priests."

"In 1792 when the Penal Laws were repealed they were only one twentieth and had only 40 priests."

The true Catholic Church of Scotland was, as Sir Walter Scott put it, "A shadow of a shade."

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## SNAPSHOT COMPETITION



The winner of our snapshot competition this week is the Reverend J. A. Knife, who sent us this picture of S. John's, Canberra. The picture shows the Lych gate at the main entrance of the church.

## PARISH BUS NEEDED

ANGLICAN NEWS SERVICE

London, May 8

The Rector of South Ormsby along with other parishes has launched an appeal for funds for a new parish 'bus'.

His group of ten parishes covers an area of between thirty-five and forty square miles; within it he has been instituted eight times as rector and twice as vicar.

When the group of parishes was formed in 1951, the rector bought a 'bus' of 1932 vintage, which he and his two assistant curates have been using to collect worshippers from the villages and take them to one of the churches for evensong.

A different church is chosen each week. Now, however, the 'bus' is deteriorating, and Mr. Smith fears that its days are numbered.

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## PRESERVATION OF CHURCH TOWERS

ANGLICAN NEWS SERVICE

Bristol, April 29

Bristol Planning and Public Works Committee have decided to retain the city church towers of S. Peter, S. Mary-le-Port, and S. Nicholas.

S. Peter's will be acquired and possibly included as part of the new city museum which one day will be built on the site of the present Wine Street-Castle Street car park.

In the case of S. Mary-le-Port, the value of the site for permanent use with the tower standing is about the same as the cost of acquisition, so the retention of the tower should not involve the corporation in any loss.

At S. Nicholas's the crypt will be closed as a place of worship. The church will not be rebuilt and only the crypt, tower, and spire will be retained.

The rest of the site may be laid out as a garden.

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## BOOK REVIEWS IN BRIEF

The Oecumenical Movement and the Racial Problem. Published by U.N.E.S.C.O., Price 1/6. 68 pp.

In the series: "The Race Question and Modern Thought," published by U.N.E.S.C.O., Mr. W. A. Visser 'T. Hooft has written "The Oecumenical Movement and the Racial Problem."

In 68 pages he has compiled excellent information which will prove invaluable to priests and laymen alike.

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To answer our white Australian policy, and lack of experience of racial problems, U.N.E.S.C.O. has a parallel series of Race Questions in Modern Science.

There are small books (1/6) on race and culture, psychology, biology, myths, prejudice, history, society, etc.

Part one of "The Oecumenical Movement and the Racial Problem" is easy to read.

The historical background of the 18th and 19th centuries is an excellent summary leading straight to the "American Dilemma" and the complications of race in South Africa.

The problem is real and has effect in Asia, where race distinction and loyalties are different, but where millions look to the West for example.

Unpleasant memories are stirred by the story of National Socialism, racial laws against the Jews, and one wishes to know more than we are told of Central and East Africa.

In the same part, there is the story of the Church in action, mainly through International Missionary Councils at Edinburgh, 1910; Stockholm, 1925; Jerusalem, 1928; Oxford, 1937; to Madras, 1938.

Through these years there is a growing feeling against racial segregation.

There was also a growing number of denominations interested, but even at Madras (Tambaram), the Council could say "The Church should exert its influence on the side of all movements working for the full and equal sharing by all races in the common life of mankind."

"In doing this, the Church must purge itself of any racial discrimination."

These Councils were followed by the 1948 meeting, at Amsterdam, of the World Council of Churches.

In his second part, "The Issues," the author is at pains to explain the attitude of the Churches with regard to race, but there are only 14 pages, enough to reveal that the title of the book could be altered to "Racial Movements and the Oecumenical Problem."

For there is a problem in 160 Protestant, Anglican and Orthodox Churches.

The headings of Supra-racial Church, Christian Conception of Race, Race Relations in Society, and the Query of Ethnic Churches, will provoke much discussion.

Above all, there is confusion, and there must be, in speaking of the Church and the Churches, and in their functions.

For instance, on page 54: "Where the Church is planted in a specific race or nation, it is not in the first place the task of the Church to adapt itself to the life of that race or nation, but rather the task of that race or nation to adapt its life to the demands which arise from the very nature of the Church."

But in page 61: "History, as well as present experience, proves that the Churches are social institutions whose life is largely determined by the general habits, convictions or prejudices of the nation in which they are planted."

Thus, the vision of the "supra-racial Church" is obliterated in "theory and practice."

There is an excellent bibliography of 25 U.N.E.S.C.O. publications on the subject of the Church and race.

In 1928 the Church showed the way in "Essays: Catholic and Missionary."

—H.A.D.G.

## WHOM GOD HATH JOINED.

By David Mace, The Epworth Press. Australian retail price 7/6.

This little book of 90 odd pages will receive a warm welcome from clergy and other Christian workers who share with the author the view that prevention is better than cure with marriage problems.

The book is divided into four parts: The Purpose of Marriage, The Intimacies of Marriage, The Fellowship of Marriage and the Wider Implications of Marriage. Each part is again divided into seven short sections, which makes it possible for use as daily readings for a month. Each section has a beautiful prayer that could be described as a collect.

This logical little book, easily understood, is packed full of wisdom and helpfulness, and is the obvious product of a man of rich experience in the difficult work of marriage guidance.

Not the least attractive feature is the absence of psychology and the "hobby horses" its devotees so frequently ride.

Mr. Mace is completely frank, while at the same time being reverent in dealing with the intimacies of marriage.

It is possible that some may be disappointed that this book includes a case for the controversial subjects of divorce and birth-control. However, it should be said in fairness to the author that the book is written for the widest circulation, and the case for both sides is set out in scrupulous impartiality and without comment—the Catholic position taking precedence.

Mr. Mace has a style which reveals an economy of words usually found in radio talks, which adds to the book's attractiveness, but it is also rich in quotations—the fruits of a wide reading.

It is a pity that the author allowed himself a passing and very superficial tilt at the "Obey" clause in the 1662 Marriage Service. No one who has read Jeremy Taylor's treatment of this clause in his sermon on the marriage ring would share his dislike of it.

We have heard from time to time of the need of courses of instruction for those about to marry—this useful little book is the ready-made answer to that need. The busy parish priest also will find this book full of ideal material for addresses to Mothers' Union groups and their discussion circles.

Whom God Hath Joined is not expensive on to-day's values, and every clergyman should have a copy, which could easily become his *Vade Mecum* on Christian marriage. The book includes a valuable list of books for further reading and study.

—L.G.K.

## S. JOHN'S CENTURY OLD SECRET

## LOST FOUNDATION STONE

ANGLICAN NEWS SERVICE

The mystery of the missing foundation stone of S. John's, Canberra, may have been solved after nearly a century.

The foundation stone was set at the consecration of the Church 113 years ago but has never been precisely located.

Attached to the stone is an inscribed metal plate.

Last week the acting priest-in-charge of the parish, the Reverend G. D. Griffith, the parish treasurer, Mr. V. Chapman, and Private M. Keel, of the Royal Military College, Duntroon, searched for the stone with a mine detector.

A member of the parish council said that Private Keel's mine detector had reacted to a stone about 2ft. 6in. from the ground on a buttress near an old walled-up entrance on the north side of the church.

The reaction was believed to have been caused by the metal plate.

The inscription on the plate reads:

"This foundation stone of a church to be named the Church of S. John the Baptist, and to be set aside for the preaching of the right Catholic faith and administration of the Sacraments, according to the use of the United Church of England and Ireland, was laid by the Reverend E. Smith, B.A., on 11th May, 1841, William Grant Broughton, C.C., being Bishop of Australia."

The council member said a bible and a prayer book were also under the stone.

The stone is mentioned in the book "Canberra's First 100 years" published in 1924.

The author, Frederick W. Robinson, lecturer in English and German at the University of Queensland, and late assistant professor in the Royal Military College of Australia, Duntroon, wrote: "This plate, being placed under the stone, according to the custom of the time, was not afterwards visible, and the position of the foundation stone is now unknown."

The discovery of what is probably the stone has fallen close to this year's S. John's Festival, which is from May 7 to May 19.

## CONVOCATION OF CANTERBURY ON BOMB

ANGLICAN NEWS SERVICE

London, May 11

A motion on the hydrogen bomb which is to be put to the Convocation of Canterbury when it meets at Church House, Westminster, next Tuesday, "Calls upon all statesmen urgently to seek agreement on such limitations, reductions, and control of armaments as may remove immediate threats of war and encourage the return of mutual confidence."

The motion is to be moved by the Bishop of Birmingham, Dr. Wilson, and seconded by the Dean of Winchester, Dr. Selwyn.

In the Lower House of the Convocation, Canon C. E. Hudson is to call for the appointment of a joint committee to consider problems arising out of the pastoral responsibility of the Church for those who have remarried after divorce.

Many journalists, alas, are ill at ease in ecclesiastical matters. A Midland paper has recorded the blessing of the "Parochial Candle and new fire". The correspondent wonders whether the Parochial Candle is used to find one's way to the Parish Pump.

## GARDEN PARTY AT S. JOHN'S

FROM A SPECIAL CORRESPONDENT

Several hundred people attended a garden party at S. John's College, Morpeth, on Wednesday afternoon, April 28, during the reunion of past students of the college.

The gathering was arranged by Mrs. Solling and her helpers associated with the newly-formed branch of the Friends of S. John's College.

The guests were welcomed as they arrived and were escorted in groups on an inspection of the college by the present students.

The visitors were shown the two rooms which have recently been made more comfortable by the Young Anglicans of the Bathurst Diocese and the Parish of Williamstown.

Floor coverings, an easy chair and other comforts have given the rooms pride of place in the college.

During the function the ladies provided afternoon tea. Amongst those present were the Bishop of Newcastle, the Right Reverend P. de Witt Baty, the Bishop-Coadjutor of Canberra-Goulburn, the Right Reverend K. J. Clements, and visitors from all parts of Maitland and the Hunter Valley.

The warden of S. John's, Dr. T. M. Robinson, acted as host to the garden party.

It has been reported that a certain cleric in a diocese in N.S.W. visited a shearing shed as part of his duty. A shearer said that "parsons were pan-sies."

Our cleric offered them all "outside" one by one. He "cleaned up" some dozen of them and then collected a not inconsiderable sum of money. More than one kind of sheep to be shorn, it seems.

## 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 2/6d.) is charged for "Positions Wanted" insertions. Classified advertisements are accepted under the following headings:—

ACCOMMODATION VACANT  
ACCOMMODATION WANTED  
BAPTISMS, BIRTHS, DEATHS  
EDUCATIONAL ENGAGEMENTS  
FOR SALE AND WANTED  
HOLIDAY RESORTS  
IN MEMORIAM  
MARRIAGES  
POSITIONS VACANT

ACCOMMODATION WANTED  
FLAT REQUIRED by mother and adult daughter. Furnished or unfurnished. Sydney or suburbs. Reply "7243," THE ANGLICAN.

CLERGYMAN requires bed-sitting room, business board and laundry with Church family in or near suburb Sydney from June 1. State terms, etc. to "Alpha," THE ANGLICAN.

FLAT/ETTE or bed-sitter, city area Sydney or near suburb for bachelor clergyman. Inquest about May 18. Full particulars, "Cleric," THE ANGLICAN.

MOTHER and grown up son urgently require unfurnished flat/ette or equivalent in Chatswood, Willoughby, Lindfield area. Mother willing act companion-help. "5762," THE ANGLICAN.

BIRTH  
GARVIN (Barry). On May 7 at Bendigo to Mr. and Mrs. Douglas W. Garvin, a son (Leigh Douglas Barry).

ENGAGEMENT

TREGEE-HOGAN. The engagement is announced of Helen Hogan of Newcastle to James Tregoe of Strathfield, N.S.W.

WANTED

CHURCH PEWS WANTED. Any church contemplating installing new furniture would greatly help by selling us unwanted pews capable of accommodating 150-200. Please communicate with Honorary Secretary, Littleton Church of England Building Fund, 12 Finlay Avenue, Lithgow, N.S.W.

REFINED middle aged woman to share modern home with widow. Paramatta district. Phone YA3640 (Sydney exchange).

MANAGERESS WANTED about middle of July for new C.M.S. Dining Room, Launceston, Tasmania. Apply to Secretary, C.M.S., 130 York Street, Launceston.

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