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SOUTH AFRICAN BISHOPS DEFY GOVERNMENT VEHEMENT PROTEST ON BAN ON MIXED WORSHIP

Cape Town, March 19

Anglican Bishops have warned the South African Government that they will defy the proposed apartheid law banning mixed worship in churches.

They have also stated that they are willing to suffer imprisonment and exile rather than agree to this provision in the Native Laws Amendment Bill.

Half an hour before his sudden death on March 7 the Archbishop of Cape Town, the Most Reverend G.H. Clayton, signed a letter to this effect on behalf of the bishops.

The letter was sent to the Prime Minister, Mr. Strydom. A provision in the Bill requires the sanction of the Minister of Native Affairs for the attendance of Natives at churches (among other institutions) in white urban areas after 1933.

The Bishop of Natal, the Right Reverend Vernon Inman, said that the clause the bishops objected to "went beyond politics, and was an attempt to intrude into the court of heaven itself."

The Church's stand was not merely academic, for there were many churches where mixed worship took place.

NO SYNOD

As the clause stood, even a Synod, the membership of which is white, Coloured and Native, could not be held without the permission of the Minister of Native Affairs.

Bishop Inman said the Church's attitude was literally the same as expressed by St. Peter (Acts v:29): "We ought to obey God rather than men."

The letter to the Prime Minister reads: "We bishops of the Province of South Africa are approaching you rather than the Minister of Native Affairs because we believe that issues raised in Clause 29 (c) of the Native Laws Amendment Bill cannot be regarded as merely Native Affairs."

"It appears to us that as far as the Anglican Church is concerned, churches and congregations in every urban area in the Union, even those mainly attended by Europeans, will be affected by this clause."

"Further, it is our belief that the clause raises the issue of religious freedom, and more particularly that of freedom of worship, and we venture to submit that this is a wider issue than that of Native Affairs only."

INFRINGEMENT

"We desire to state that we regard the above-mentioned clause as an infringement of religious freedom in that it makes conditional on the permission of the Minister of Native Affairs:

"(a) The continuance in existence of any church or parish constituted after January 1, 1933, in an urban area except in a location, which does not exclude native Africans from public worship;

"(b) The holding of any service in any church in an urban area, except in a location, to which a native African should be permitted to present himself;

"(c) The attendance of any native African at any synod or church assembly held in an urban area outside a location."

"The Church cannot recognise the right of an official of the secular Government to determine whether or where a member of the Church of any race (who is not serving a sentence which restricts his freedom of movement) shall discharge his religious duty of participation

in public worship or to give instructions to the minister of any congregation as to whom he shall admit to membership of that congregation."

Further, the constitution of the Church of the Province of South Africa provides for the synodal government of the Church. In such synods bishops, priests and laymen are represented without distinction of race or colour. The clause 29 (c) makes the holding of such synods dependent upon the permission of the Minister of Native Affairs.

"NOT CAESAR'S"

"We recognise the great gravity of disobedience to the law of the land. We believe that obedience to the secular authority, even in matters about which we differ in opinion, is a command laid upon us by God."

"We are commanded to render unto Caesar the things that are Caesar's and unto God the things that are God's. There are, therefore, some matters which are God's, not Caesar's, and we believe that the matters dealt with in clause 29 (c) are among them."

"It is because we believe this that we feel bound to state that if the Bill were to become law in its present form, we should find ourselves unable to obey it or to counsel our clergy and people to do so. We therefore appeal to you, Sir, not to put

STUDY OF THE DEAD SEA SCROLLS

ANGELIC NEWS SERVICE

London, March 18

The Jordanian assistant director of antiquities, Dr. Awani Dajani, announced on March 4 that the Government of Jordan has formed a board to study and publish some of the Dead Sea Scrolls.

He said that both Arab and foreign experts would be permitted to study the scrolls.

The American School for Oriental Research and the Ecole Biblique would supervise the study.

us in a position in which we have to choose between obeying our conscience and obeying the law of the land."

This letter was countersigned by the Bishop of Grahamstown, the Right Reverend A. H. Cullen, Dean of the Province of South Africa and acting Metropolitan.

(Obituary of Archbishop Clayton, Page 2.)

SIX LONG FORMS TO SEND TEN DOLLARS TO CANADA

Here is a little, true story about un-freedom in Australia. By itself, it does not amount to much. It will not cause the overthrow of any government.

But it is a typical story in these days. It shows the contempt of the Federal Government and its tentacle-like bureaucracy for the rights of ordinary citizens. It is one of thousands of indications of the dangerous attacks successfully being made every day on Australian democracy.

Meet the victim, Harold James Mills. He is no great industrialist, or politician, or labour leader. He has no wealth, or power, or influence as the Government or the bureaucracy measures these things—he has spent his whole life in the wrong game, it seems.

If you look him up in Crookford's Clerical Directory you will find that he has spent his life in the service of God and his fellow men as an Anglican clergyman in bush parishes in N.S.W. Places like Junees, Michelago, Quirindi, Emmaville, and Narrabri, from which he is just now retiring.

Now, country parsons rarely manage to rove as far even as our capital cities, let alone to foreign parts; but many years ago Mr. Mills had a bit of luck. He managed to live for a while in Canada.

Naturally, being a friendly kind of priest, he made a few mates there, and ever since— for twenty years past, in fact—he has kept in touch with them and the work of the Church in Canada by subscribing to half a dozen Canadian periodicals.

Two of these are small Sunday School magazines.

Another is a little paper called *Arctic News*, published irregularly; the official journal of the Diocese of the Arctic.

The vast Diocese of the Arctic, right on top of the world, is a tough place. It is bounded by names like the Arctic Ocean, Alaska and Yukon. Most of our brothers in Christ who live there are Esquimaux, and the job of bringing to them the spiritual ministrations of the Church, together with medical and educational help, needs money.

BACKGROUND

Much of this money is given by people all over the world who, for a small annual subscription, are registered as Friends of the Arctic and who receive the *Arctic News*.

Out of whatever has come his way in stipend, Mr. Mills has faithfully sent at least a pound every year, for the past 20 years, to the Bishop of the Arctic. In return, he has received the *Arctic News*.

Similarly, for 20 years past, he has subscribed to these other overseas papers, at a total cost of about ten Canadian dollars yearly—£4/10/- in Australian currency.

This is the background. Now for what happened last January—and since.

On January 7, the local branch of the Commonwealth Bank at Narrabri, N.S.W., told Mr. Mills that his usual yearly application for permission to remit ten dollars had been refused. No reason was given.

So, thinking there must be some mistake, Mr. Mills dropped a line to the Import Licensing Branch of the Department of Trade. He explained the circumstances and told the Department who he was.

He received in reply a card, which merely acknowledged receipt of his letter and gave him a File Number—TL 57/C 977.

Nothing else happened for a month. So on February 5 Mr. Mills sent a polite letter asking whether his request could perhaps be looked at soon, because his subscription to one of the Canadian papers was overdue. Also, the Diocese of the Arctic would not fail for lack of a pound; but every little helps...

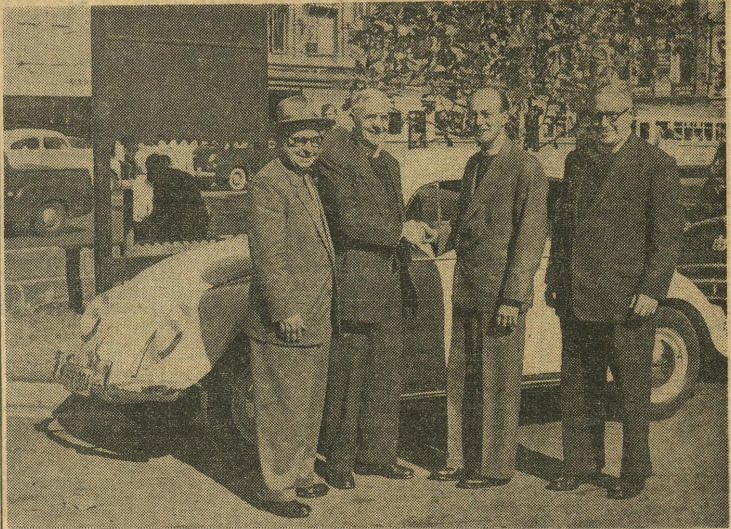
(Continued on Page 10)

NORTH-WEST AUSTRALIA

The Bush Church Aid Society's appeal is for £12,000 to help rehabilitate the Diocese of North-West Australia. The houses and vehicles bought for the initial work will become the property of the diocese. If every congregation throughout Australia gave £5 the need would be met. £328/8/2 has been received at B.C.A. headquarters for the appeal. "The Anglican" appeal stands as follows:

Previously acknowledged £32 5 0
Mrs. M. Trenordin .. 1 1 0
Miss G. Gray 10 0
Anonymous 5 0 0
Mr. L. Nobelius 1 2 0
The Reverend C. Cooper 1 1 0
Miss Buchanan 5 0 0
Mrs. E. C. Reis 1 0 0
Mr. K. L. Gray 10 0 0
M.E.S. 3 3 6

TOTAL £60 2 6



The chairman of the Sydney Diocesan Car Finance Board, Canon H. N. Powys, congratulating the Reverend G. W. R. Townend after he had taken possession last Friday of the board's fiftieth car, a Volkswagen. With them are the hon. treasurer of the board, Mr. Stacy Atkin (left), and the hon. secretary, the Reverend E. H. Lambert.

FIFTIETH CAR HANDLED OVER SYDNEY BOARD'S SUCCESS

The Sydney Diocesan Car Finance Board last Friday handed over its fiftieth vehicle.

It was received by the Reverend G. W. R. Townend, a recent ordinand, now assistant curate at Port Kembla, a parish with a large number of out-centres.

Mr. Townend expects to go to Malaya with the Church Missionary Society in two years' time; his fiancée is already there doing nursing work with the society.

In 1954 a trading bank indicated that it would be willing to give the board an overdraft of £10,000 for car finance work, provided Synod were willing to assume responsibility.

After much debate, Synod agreed—a step quite unprecedented in its history and also passed an enabling ordinance for the board to become a corporate body.

GREAT BENEFIT

The board was gazetted a corporate body in June, 1955, and immediately began operation, charging borrowers one per cent. more on their loans than it was being charged by the bank, and advancing up to 80 per cent. of the cost of new vehicles with repayments spread over a maximum period of five years.

The scheme has proved of great benefit to clergy, and has enabled many men to get out of uneconomic old vehicles, and young men to buy new cars.

The board is now working on an overdraft limit of £30,000. It has lent £34,370. Monthly repayments total more than £720. The loan limit is £800 and the average loan about £650. Never at any time has any payment been outstanding at the end of the month.

CHRISTMAS BOWL APPEAL

The current Christmas Bowl of Remembrance Appeal has now received more than £31,000.

Of the funds which have been raised by the current appeal, £1,125 is being sent to Egypt, and £5,835 is being used for Hungarian relief.

The appeal will continue while the need overseas remains.

PROMOTION BEGINS IN ADELAIDE

FROM OUR OWN CORRESPONDENT

Adelaide, March 18

After months of patient spadework, the Diocese of Adelaide's Department of Promotion will soon be swinging into vigorous action to put a new breath of life into the Church in South Australia.

The first big step came last week with the calling of applications for a Director of the Department at a salary of £2,500 a year.

The Dean Administrator of the Diocese, Dr. T. T. Reed, said to-day the new department would function on lines similar to the Department of Promotion in the Episcopal Church of America.

Approval for the setting up of the department was given by Synod last September.

On a motion of the organising chaplain of the Bishop's Home Mission Society, the Venerable E. A. Codd, a com-

mittee was appointed consisting of the Dean, Archdeacon Codd, the Reverend G. R. Mathers and the Reverend C. F. Sexton, and Messrs. Murray James, Keith Macdonald, B. Hastings and K. Englebrecht to draw up a Constitution for the department.

EXPANSION

This has since been approved by Standing Committee.

The board has been constituted, and has already completed much of the preliminary work.

The dean said the objects of

the department were to strengthen and consolidate the work of the Anglican Church among existing members, and generally to expand the scope and influence of the Church within the Diocese of Adelaide.

Advertising for a Director of the Promotion Department, the board called for a communicant member of the Church with competent, all-round experience in public relations work generally, initiative, sound organising ability, and who is able to conduct and address meetings. Personal interviews with applicants will be arranged.

NEW LIFE FOR A PRE-CONQUEST CHURCH

S. OLAVE'S TO BE BOOKSHOP

CHURCH INFORMATION SERVICE

London, March 18

The tiny pre-Conquest church of S. Olave, Chichester, has been converted into a bookshop of the Society for Promoting Christian Knowledge and a Church information centre.

S. Olave's is one of the four surviving "little-churches-within-the-walls."

Approval for this scheme was given by the Queen-in-Council at a court at Arundel Castle last August.

The venture was blessed by the Bishop of Chichester, Dr. G. K. A. Bell, when he opened the centre on March 11.

The director of the S.P.C.K., the Reverend F. N. Davey, and the financial secretary, Mr. E. W. Bishop, were among those who went down from London to be present.

S. Olave's is the oldest church in Chichester. Squeezed between two shops in North Street, one of the four main roads which intersect the city in the tidy fashion approved by the Roman planners, it probably owes its dedication to Olaf, King of Norway, who helped the Saxon Ethelred fight the Danes, and may well have been founded by Scandinavians who settled in Chichester.

ART AND CRAFT

It is also the smallest: the Norman nave, now painted white, is only 25 feet by 17 ft.; the chancel, set slightly askew, is 13th century and 13 feet square, this has been painted blue.

Warmth (both visual and physical) has been introduced by a new red ceiling of beaver-board, which cuts off the high

vault of the roof but shows the beams.

The chancel is to be used for exhibitions of ecclesiastical work by local craftsmen and artists. Among the works expected to be on view at the opening was a painting by Hans Feibusch, whose mural of the Baptism of our Lord is in Chichester Cathedral.

The Bishop of Chichester is an enthusiastic patron of the arts. The Archdeacon of Chichester, the Venerable L. Mason, has also been one of the prime movers in the preservation of S. Olave's (Chichester is already "well churchified," and the little churches have become redundant—another of the four survivors, S. Peter-the-Less, is awaiting "the breakers' men").

Now it will once again be put to living in the service of the Church and city.

OBITUARY

THE ARCHBISHOP OF CAPE TOWN

We record with deep regret the death in Cape Town, on March 7, of the Most Reverend Geoffrey Hare Clayton, Archbishop of Cape Town since 1948. He was 72.

A former Chaplain and Fellow of Peterhouse, Cambridge, he was a scholar and theologian and at the same time a great diocesan administrator. As Bishop of Johannesburg he was undoubtedly one of the ablest bishops in the church of the Province and he had made outstanding contributions to the Native cause in South Africa.

The son of a former Bishop of Leicester, Clayton was born on December 12, 1884. He was educated at Rugby and at Pembroke College, Cambridge.

On May 1, 1934, in S. Paul's Cathedral, London, he was consecrated Bishop of Johannesburg. Fourteen years later he was made Archbishop of Cape Town.

A correspondent writes:

A bachelor, and a man with no hobbies, he was an extraordinary hard worker, rising at 7 a.m. and often not going to bed until 2 a.m.

Much of his success as an administrator was undoubtedly due to this capacity for sustained hard work, but he had also the wise and genial judgement

of men and things that so often goes with a sense of humour.

The force of his personality seemed to pervade the whole diocese, and even native priests and catechists in remote areas felt that his eye was upon them and the personal example of his own titanic labours ever before them. Kind and sympathetic to all his clergy as he was, he nevertheless expected to get, and as a rule, did get, the last ounce of effort out of each of them.

Part of his secret undoubtedly lay in his leadership on large questions. Though a late comer to South Africa, and in spite of his academic background—or perhaps because of it—he showed a wonderful power of picking up the threads of South African problems quickly.

His thinking about them was often penetrating and original, and South Africans of all classes from General Smuts downwards listened to his opinions with respect. A minor illustration of this was provided at the opening of the Johannesburg Exhibition, when, instead of felicitations on the organisation and output of the gold industry, he contributed the criticism that the exhibit relating to the pygmies was lamentably insignificant. That was typical of his attitude. For him the real problems of Africa were essentially human problems.

APARTHEID

Clayton was strongly opposed to the policy of Apartheid. In a B.B.C. broadcast in 1954 he said that acts forbidding mixed marriages were wrong in principle and unnecessary in practice and that the existing form of Apartheid prevented Africans from making the contribution they could make to the welfare of the country. It was also hampering their economic and cultural development.

On another occasion he warned South Africans that they were laying up a "terrible heritage" for the future. There could be no real peace or mutual confidence when legislation was based on fear. This, he said, was the curse of South Africa.

Differences of opinion between the churches and the Nationalist Government—and also within the churches themselves—have often, in recent years, been acute and debated in anger. Clayton, throughout his long sojourn, first in the Transvaal and then in the Cape Province, sought consistently, and without in the least yielding on matters of principle, to bring men together.

He remained, in the heat of the contest in which few of the protagonists can be said wholly to have kept their dignity, always a Christian gentleman and a scholar. His wise and moderating influence will be sadly missed.

The remains of Archbishop Clayton were cremated on March 9. After a funeral service in S. George's Cathedral, in accordance with instructions left by the archbishop with his chaplain in case of sudden death. These instructions end: "I should prefer to be cremated and that my ashes should be interred somewhere where there is no colour bar, not in a cemetery preserved for Europeans."

HONG KONG APPEAL

ANGELICAN NEWS SERVICE

London, March 18

To celebrate the twenty-fifth anniversary of the consecration of the Bishop of Hong Kong, the Right Reverend Ronald Hall, friends of the diocese in England are co-operating with congregations in Hong Kong in building a new Church of S. James, which will be the centre of a new parish built round S. James' Settlement, Wanchai.

TOUR OF ATLANTIC TO SEE MISSIONS TO SEAMEN

ANGELICAN NEWS SERVICE

London, March 18

The General Superintendent of the Missions to Seamen, the Reverend Cyril Brown, has returned to England after a 15,000-mile tour of the Society's bases across the Atlantic.

Mr. Brown flew to South America, and throughout his tour, which lasted for two months. He travelled home by sea.

He said he regretted that the Church was not flourishing as it used to in Argentina.

In Brazil, however, the picture was more encouraging. Mr. Brown found happy co-operation there between the English and American churchpeople.

"Some of our churches are used by the Episcopal Church for services in Portuguese. I am sure that this alliance will be most fruitful," he said.

Mr. Brown included the West Indies in his tour as well.

He saw at first hand the shortage of clergy, and commented that priests of the Missions to Seamen frequently step in to help when the situation becomes desperate.

The Church in that province is struggling against the shortage of native priests and of money.

At Port of Spain, Trinidad, Mr. Brown dedicated a new seamen's chapel in the Mariners' Club.

He saw evidence of the cele-

brated large congregations in Georgetown, British Guiana, and in Port of Spain.

In S. Saviour's, Georgetown, English-speaking Chinese formed the majority of the congregation.

Further north, Mr. Brown saw the wave of enthusiasm on which the new Bishop of Bermuda has entered his work.

"Church life in that island is very stirring," he said.

Mr. Brown said his long trip had been worth while. "It is important that the head of an organisation such as the Missions to Seamen should see for himself the latest problems and situations which are being faced by our overseas bases."

CHURCH ARMY STORY IN PAGEANT

ANGELICAN NEWS SERVICE

London, March 18

"We must adapt the organisation of the Church Army to the conditions in the world to-day," the present head of the Church Army, the Reverend E. Wilson Carlile, said. He was speaking at the end of a pageant produced two weeks ago, to mark the foundation of the society by his grandfather, Prebendary Wilson Carlile.

"We have never been static, and I hope we shall retain the flexibility which is part of our character. To do this we must believe in the power of God. When this is believed, the time has come to convert the whole of England," he said.

The pageant, *Ten Star Years and Five*, has been written by Elspeth M. Townsend. It depicts the work of the society from its early days. It shows how the society has come to be involved in almost every type of Christian welfare work.

In youth clubs, mother and baby homes, clergy rest-homes, mission and housing campaigns, or in prisons, the Church Army is in the forefront.

Members of the cast were drawn from the staff of the Church Army at headquarters, students from the training college, members of a Church Army Guide Company and Scout Troop, and children from a Sunday School.

BRITONS INVITED TO MOSCOW

ANGELICAN NEWS SERVICE

London, March 18

Britain has been asked by Russian Christians to send a strong Christian youth delegation to the World Youth Festival in Moscow this summer.

The invitation says that Christians from both countries should get together at the festival and hold discussions.

The young British Christians—as well as ordinary festival visitors—will be able to visit churches in rural and urban parishes, and to establish contact with Russian theological students and young Christian laymen.

The idea of the festival is to promote tolerance, understanding and friendship between young people of all countries.

More than 30,000 young people from at least a hundred countries are expected to attend. As well as the Christian youth delegation—the idea of which is to build a Christian bridge between East and West—some 2,000 young people from Britain will take part.

MODERN YOUTH VINDICATED

ANGELICAN NEWS SERVICE

London, March 18

The Bishop of Stepney, the Right Reverend J. De Blank, speaking at a youth meeting held at Westminster, in connection with the London Missionary Convention, on March 7, said that young people understand sacrifice and commitment.

He said they were eager to give and not to count the cost for a good enough cause.

"Youth is adventurous, though it is not yet settled," he said. "It is able to adapt itself to new nationalisms, and to a new conception of missions where Europeans are partners more than leaders."

"Modern youth is religious at heart, and more religious than its parents. All life is religious, but youth knows that 'man does not live by bread alone.' "Young people can give body to a Christian ideology."

The bishop said youth was not cluttered up and burdened by goods or responsibilities; it was able to travel light and was free to move.

"Modern youth understands corporate living. It has been brought up in a collective age where the scriptural concept of the Church has been rediscovered, and where individualistic religion is at a discount."

ATOMIC TESTS PROTEST

ANGELICAN NEWS SERVICE

Tokyo, March 18

Bishop Michael Yashiro, head of the Japanese Episcopal Church, may lead a delegation to Britain to appeal for the suspension of the British nuclear weapon tests at Christmas Island.

He has been asked to do so by the Japanese Government. Four other religious leaders from other Christian groups may be included in the delegation.

The Prime Minister, Mr. Kishi, has expressed disapproval of plans by volunteers in Japan and Britain to sail to the danger zone and stage a demonstration against the tests.

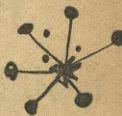
Bishop Yashiro said the delegates would go as the personal envoys of Mr. Kishi.

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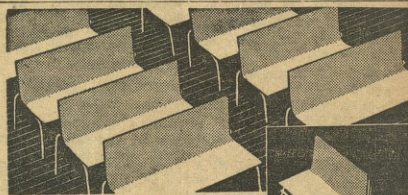
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MISSION IN FEDERAL CAPITAL

CHURCH ARMY OFFICERS AT S. PAUL'S, CANBERRA

FROM A SPECIAL CORRESPONDENT

Canberra, March 18

A team of Church Army officers visited the parish of S. Paul's, Canberra, from February 16 to March 10, for a mission.

The mission was the first ever held in the parish.

Parishioners were more than confused to find that the mission at the Anglican Church coincided with an onslaught of Jehovah's Witnesses, a door-to-door canvass by American representatives of Mormonism, and a £75,000 campaign by Seventh Day Adventists to establish themselves in the capital city.

The brethren of the Roman persuasion had announced, too, that they were planning a mission to follow the Anglican effort.

All this activity took place in the shadow of the S.E.A.T.O. Conference. It gave considerable mental stimulus to Pauline parishioners. The time was indeed appropriate to show the reality of "Christ's Church militant here on earth."

The Church Army placed a team of six officers at the disposal of the rector of S. Paul's, the Reverend R. Border.

HOUSE PARTIES

For a fortnight they joined the clergy in systematically visiting the parish. Parishioners invited neighbours to house parties in their homes to meet one of the missionaries and to hear about the mission.

Captain Roy Buckingham, the Church Army's specialist in children's evangelism, conducted a children's mission.

At the end of the fortnight the Federal Secretary of the Church Army, the Reverend Captain A. W. Batley, joined the team and led the mission to the adults.

His theme was "It is true." He expounded in his mission addresses the positive teaching of the Church on the person and work of Jesus Christ.

The missionary took every opportunity to meet and speak to people on the first Sunday. After preaching at the 8 a.m. and 11 a.m. celebrations of Holy Communion he addressed the young people of the parish at a youth tea.

He then rushed to the Masonic Hall to speak to seventy men of the parish who had also gathered at tea. The value of these contacts was evident in the number of men and young people at the mission services.

MANY ATTEND

Statistics can be misleading, and may give little indication of the true impact of a mission.

It is sufficient to say that attendances at the mission services were generally double the size of average Sunday evening congregations. There were 500 communicants on the two Sundays of the mission and throughout the week there were 130 acts of communion.

A community hymn-singing session and question period was held every night. The pressure of the various heretical sects on the community was reflected in the questions, and the missionary had an opportunity to teach the faith of the Church.

Friday was the Women's World Day of Prayer. Women from most denominations in the city attended a gathering in S. Paul's, when a member of

the mission team, Sister E. M. Parsons, addressed them.

The lovely new church of S. Paul's was filled for the final service, on Sunday, March 10.

The rector said the mission had strengthened the faith of regular communicants, drawn people on the fringe into fellowship of the Church, and reached out to non-churchgoers with the message of God's love.

Canberra, the rendezvous of trade and military missions, accepted the mission of the Church.



Melbourne Herald picture. Only the walls of the historic church of S. Helena, near Greensborough, Melbourne, remain after the fire which swept through it earlier this month. ("The Anglican," March 15.)

FOUNDATION STONE FOR NEW CHURCH AT HORSHAM

FROM A SPECIAL CORRESPONDENT

Horsham, Vic., March 18

A congregation of seven hundred people saw the Bishop of Ballarat, the Right Reverend W. J. Johnson, set the foundation-stone of the new parish church at Horsham, on Sunday afternoon, March 10.

The eighty-one-year-old parish church of S. John, Horsham, was demolished in November, last year, to make room for a new and larger church.

The new steel and brick veneer church will stand in the centre of the main business area of the centre of Horsham.

A cross of glass bricks, lit from behind, will look down over the main street of Horsham.

The church will cost more than £40,000. It will be the largest church built in the diocese in this generation.

An independent canvass of the parish was conducted two years ago. As a result nearly half the amount needed for building is in hand already, and the year to year budget of the parish has been met.

The vicar, Canon D. J. M. Anthony says that the old organ will be entirely re-built, at a cost of £4,500.

The work will be mainly paid

for by the descendants of a pioneer family.

Canon Anthony says that the parish also intends to complete the imposing tower of the new church with a spire, which will be paid for as a memorial.

The organ will be built into the west end of the church. Provision has been made for it in the tower, and for the console in the sanctuary.

PROCESSION

There were many visiting clergy in the large and colourful procession which moved from the parish hall, the temporary church, to the site of the new church.

They were Canons E. S. Yeo, and L. Williams, Canon T. D. Martin of St. Arnaud, the Reverend A. Gray, W. Duffy, D. Hardy, J. Wills, K. Seymour,

F. Wilcox, W. Mitchell, T. Morgan, G. Binns and the Reverend Reford Corr of the Presbyterian Church, who represented the Ministers' Fraternal.

The president of the Diocesan Men's Society, Mr. D. Rowe, and members of the society from many parts of the diocese were also in the procession.

A lead box, containing the history of the parish, names of parishioners, copies of THE ANGLICAN, of local newspapers and of the Ballarat Chronicle, and coins, was placed beneath the foundation stone.

MENZIES CREEK JUBILEE

FROM OUR OWN CORRESPONDENT

Melbourne, March 18

The fifteenth anniversary of S. Cuthbert's Church at Menzies Creek will be celebrated at a special service on Sunday, March 24, at 2.30 p.m.

It is expected that the little wooden church will be packed to the doors for this service at which the guest preacher will be a former vicar, the Reverend Frederick Porter, now Vicar of S. Oswald's, Glen Iris.

A special feature of the service will be the dedication of a sanctuary chair, the gift of the Wall family, in memory of the late Francis Babbington Wall, who was a pioneer settler in Menzies Creek.

A large marquee will be erected in the church grounds in which the ladies of the church will serve afternoon tea to the congregation after the service.

The present Vicar of S. Cuthbert's is the Reverend J. L. Richards.

MEMORABLE WEEKEND IN MAY FOR BATHURST DIOCESE

FROM OUR OWN CORRESPONDENT

Bathurst, March 18

The rally of Anglican youth at Bathurst on May 4 and 5 will be part of a memorable week-end for the Bathurst diocese.

Synod will meet that week-end; and S. Michael's Prisoner-of-War Memorial Children's Home will be opened on Saturday, May 4.

The procession of youth through Bathurst streets, the Cathedral service, and the rally-meeting of members of youth groups on Sunday, May 5, will be the highlights of the rally.

On Saturday night there will be a re-union social for the youth of the diocese.

The J.A.S. C.E.B.S. and other juniors will have a frolic on the same night.

The procession on Sunday will start at 2 p.m. The Cathedral service will be held after it, at 3 p.m.

After the service, the rally-meeting of members of youth groups will be held in the Cathedral hall.

The Cathedral, the hall, and the grounds outside will be linked by loudspeaker for the afternoon.

Visitors from various places within the diocese will be in Bathurst for the two days.

The boys will be given free accommodation in three halls. It is hoped that local residents will billet the girls.

The other large task, besides that of providing accommodation, will be to supply meals for so many.

The other large task, besides that of providing accommodation, will be to supply meals for so many.

COUNCIL ON NEXT N.S.W. GOVERNOR

The Council of Churches in New South Wales has issued the following statement:—

"The recent Press statement concerning the overseas visit of the Attorney General and Minister for Justice, has given rise to much speculation concerning the appointment of a Governor to succeed Sir John Northcott next August.

"The names of a leading politician and a service chief have been freely mentioned. We believe that the representative of the Crown should be above party politics, for no matter how distinguished a politician's career has been, his party loyalty cannot help but have a divisive effect in the community.

"We also feel that the long-standing practice of appointing a protestant as the monarch's representative enjoys the overwhelming approval of the vast majority of the people of New South Wales who are mindful that the monarch is required by statute to be a protestant. So exalted and dignified a position should not be treated as a political reward."

C.M.S. SECRETARY FROM N.Z.

The General Secretary of the Church Missionary Society in New Zealand, the Reverend Harry Thomson, will be arriving in Melbourne from Pakistan on Friday, March 22.

He will spend the week-end in Melbourne before returning to New Zealand.

FIRST MEN'S LUNCHEON

DISTINGUISHED SPEAKER

FROM OUR OWN CORRESPONDENT

Hobart, March 18

Distinguished Adelaide layman and surgeon of world renown, Sir Henry Simpson Newland, will speak at the first monthly Anglican Men's Luncheon ever to be held in the Diocese of Adelaide.

The lunch is on April 8 at 1 p.m. in Balfour's Cafe, King William Street, Adelaide.

The Dean Administrator of the diocese, Dr. T. T. Reed, will be the chairman.

The organisers hope there will be as many as 80 men at the lunch, for which the fixed charge is 6/-.

For catering purposes, it is essential to know by the previous Wednesday, April 3, how many intend to be present.

THE COMMITTEE

Tickets are available at the Church Office, King William Road, North Adelaide, and at the Canterbury Book Shop in Leigh Street, between Hindley and Currie Streets, Adelaide, or by contacting members of the Men's Luncheons Committee appointed by the State Executive of the C.E.M.S., Messrs. George Lovelock, Kenneth Lyall, Charles Stokes and H. H. Gray.

Further luncheons will be held on the second Monday of each month, excluding public holidays, which means that the second lunch will be held on May 13.

Full details can be obtained by contacting the secretary, Mr. Lyall, at LA 4631 in the daytime, or care of the S. Peter's College Mission, Moore Street, City (W 4844) at night.

[See "Anglican of the Week." Sir Henry Newland, who will address the first luncheon on April 8, page 6.]

NEW CLASSROOMS AT S. HILDA'S

FROM OUR OWN CORRESPONDENT

Brisbane, March 18

On March 2, the Archbishop of Brisbane, the Most Reverend R. C. Halse, visited S. Hilda's School, Southport, to bless and open a new block of four classrooms.

The present building of S. Hilda's School, set in extensive grounds and surrounded by native trees and flowering shrubs and gardens, was erected in 1918 and specially designed for the Queensland climate. Set within the 30 acres are 8 tennis courts, a sports oval, basketball courts and a swimming pool with a most modern filtration plant.

Before blessing the classrooms, His Grace watched a swimming carnival, held in his honour, and at the end he presented the prizes.

Underneath the building a domestic science section has been built. The rooms are decorated in pastel shades and there is fluorescent lighting throughout.

There are 350 pupils at S. Hilda's School, of whom 230 are boarders who come from all parts of Queensland, New Guinea and the northern rivers of New South Wales.

BIBLE SOCIETY DAY OF PRAYER

The annual day of prayer for the work of the British and Foreign Bible Society will be Friday, April 12.

In Sydney, services will be held from 1 p.m. to 1.50 p.m.

Canon H. M. Arrowsmith will lead the service at S. Andrew's Cathedral; Pastor I. R. Paterson, at Wesley Chapel; the Reverend Alan F. Scott, at S. Barnabas', Broadway; the Reverend R. A. Hickin, at the Central Baptist Church; and Dr. A. W. Morton, at S. Philip's Church Hill.

SURVEY OF TEN YEARS IN BRISBANE DIOCESE

The Diocese of Brisbane has made a survey of the way in which its work has been extended in the last ten years.

The survey records that the Church's witness has spread into new areas, that more help has been promised for those in need, and that the Church's work in education has expanded to cope with the number of pupils.

Churches or mission halls have been built in forty-two places where there was no church building.

In other districts the sites for new churches have been bought.

Unfortunately, the number of clergy to minister to these districts has increased only slightly.

Almost the same number of students were training at S. Francis' Theological College in 1956 as in 1946.

HALSE WING

The new Halse wing has been added to S. Francis' College.

S. John's University College has moved from Kangaroo Point to new buildings at S. Lucia, which cost about £160,000. The old buildings have been sold for £14,000.

At the church schools, boarders and day pupils have more than doubled in number in the ten years.

Every one of the ten schools has new buildings, or has been improved, to cope with the increase.

A Toddlers' Home was built at Nundah, at a cost of £13,000.

Miss E. M. C. Neilson gave the diocese a large house with spacious grounds at Chelmer. It has been improved, and is being used as the Neilson Home for aged women.

The diocese has also built a Women's Shelter. The site was purchased for £4,000, and the new building was erected and furnished for £16,000.

The Diocesan Board of Religious Education has been active. It began Adult Religious Education classes in 1950.

It began to train lay assistants to give religious instruction in State schools in 1955.

In 1953 the Board introduced, in companionship groups, a new method of instructing children over eleven. There are now fifty companionship groups.

The state of the funds for the completion of S. John's Cathedral was a noticeable item in the survey.

In the last years the funds have risen from £8000 to £250,000.

CHRISTIANITY AND TELEVISION

The Christian Television Association will present its first half-hour live programme on Sunday, March 24, at 6.15 p.m. over Channel 7.

C.T.A. invites ideas for programmes. They can be sent to the director, C.T.A., Box 3818, G.P.O., Sydney.

THE ANGLICAN

By Gary Fisher

FRIDAY MARCH 22 1957

A LEAD FROM THE PRIMATE

THE PRIMATE OF AUSTRALIA, in his capacity as President of the Synod of the Diocese of Sydney, has made it clear that he hopes his Synod will accept the draft Constitution.

This will not surprise those who really know His Grace well, and who have for some twenty years past grown to respect the scrupulously fair, painstaking and sensible approach he takes to all important questions of Church polity. If caution and calm reasonableness are faults, His Grace has them in plenty. He has refused during his whole episcopate in Australia to be rushed or hurried into anything. He has preferred to remain silent until he was sure, however much this may have irritated — at times even infuriated — those more ardent spirits to whom every question is cut and dried, and to whom the call for instant action is irresistible.

His Grace is very much in the same position as a constitutional monarch in many matters. He must not descend to the hurly-burly of the party arena, but must by virtue of his high office remain largely aloof from it, save in the moment of crisis. Among his functions, like those of the Monarch, are the right to be informed, to advise, to warn, and to admonish. For the most part, he must remain above the differences within his fold, for he is the father in God to all his flock, and not merely this section or that. Were he to take sides in most issues, in the long run his position would be weakened, to the detriment of the whole Church in Australia.

On the other hand, the great Diocese of Sydney occasionally needs more from its archbishop than impartiality: it needs leadership. Most of the time His Grace, whose massive experience and common sense are by-words throughout the Anglican Communion, is properly content to give that leadership behind the scenes. The quiet suggestion here, the polite query there, will frequently lead to what is required, and his years of residence in blunt Australia have not yet convinced His Grace that our sometimes crudely overt methods are superior. The true measure of the success of THE PRIMATE'S policy lies in this: that never before, at any stage in Australian Church history, have relations between the mother Diocese of Sydney and the other dioceses been better, or more truly Christian. All Australia has now come, as a matter of course, to look to Sydney Diocese for the lead which it is Sydney's responsibility to give.

In these circumstances, it would have been timidity in His Grace, rather than caution, not to have told his Synod quite plainly what he thought of the Constitution, whether for or against the draft, and to have given his reasons.

Although the Synod has not yet accepted or rejected the draft, there can be little doubt of the outcome, now that His Grace has spoken, unless a small and highly organised group of individualists, united only in their contempt for loyalty and discipline, so bemuse the Synod with legalistic quibbles or so prolong the debate that good men with jobs to do will quit the House in disgust.

Few would question the complete personal sincerity of these mostly young and inexperienced men, or their considerable academic ability. They really believe what they say, however silly it may sound in the ears of practical men of experience. In this, their attitude is tiresome; but they have no need to fear that the Synod will not give them what one of their number claimed as a "fair go." What does bother the great majority of ordinary representatives, honestly trying to weigh up the facts of a difficult case, is not strong expressions of opinion, even if they may seem silly; but the lack of manners shown by some of the young men to others of such outstanding integrity and politeness as certain older members of the Synod.

Even more, the majority of the members of Synod are concerned at the patent contempt which these young men display for those who do not agree with everything they say, and with their openly expressed intention, if they cannot force the Synod to reject the Constitution, to organise a petition to Parliament to over-ride the carefully considered decision of the Synod!

To hold convictions, and to express them with due respect for the convictions of others, especially when they are different, is thoroughly Australian and thoroughly Anglican. But to hold convictions and to say that anyone who differs is wrong, and that you will go to any lengths to stop him acting upon them, is neither Australian nor Anglican.

These highly vocal young men in Sydney might well reflect upon Oliver Cromwell's exasperated words to a similar minority in another body: "I beseech you, in the bowels of Christ, think it possible you may be mistaken."



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

What is Democratic Socialism?

The 1957 political season made a late start. But with Labour's biennial conference followed swiftly by the opening of Federal Parliament after a long recess, the political shop is briskly open for business again.

The Labour conference in Brisbane was highly interesting. Perhaps the disappointment of its critics, both of the Right and the Left, the A.L.P. did not turn on any of the Hobart histrionics of 1955 in which partisans were so bitterly divided that it was not possible to hold a full-membership conference.

The Brisbane talks were remarkable for comparative amity and for the great range of subjects covered. But the tenor of the decisions indicated that the party is doing some anxious thinking with the next election chiefly in mind.

What this new brand of "democratic socialism" may prove to be like is hard to say in the absence of details. But it is intriguing that that word "democratic" should have been slipped in at a time when the A.L.P.'s chief embarrassment is coming from a breakaway movement, which has called itself the Democratic Labour Party. Perhaps it is hoped that the use of "democratic" in application to socialism will steal some of the D.L.P. thunder.

Meantime the D.L.P. itself has been holding a conference to get itself a constitution and to plan interstate organisation. It is hard to gauge the prospective strength of this party. The history of other break-

away Labour groups teaches that inevitably there must be a reunion to regain power. Is the D.L.P. likely to prove an exception? At present I doubt it.

Unionism Will Be Optional

What happens when the Labour hierarchy disavows legislation which the party has already enacted?

That remains to be seen as a result of the A.L.P. conference decision to substitute "preference for unionists" for "compulsory unionism."

But the N.S.W. Labour Government, led by Mr. Cahill, has already passed legislation to make unionism compulsory. It is true that the law has not been rigorously enforced.

Presumably Mr. Cahill will be content to let the Act remain a "dead letter." But a mischievous Opposition might embarrass him by promoting a repeal bill.

At the moment Mr. Cahill could scarcely argue that the State Parliament is too busy to deal with private members' bills. The Legislative Assembly was unexpectedly adjourned last week until March 26 for lack of Government business.

The Grammar Of A Comic Strip

How teachers must wring their hands in despair at the ungrammatical and slang language used in some comic strips.

A Sydney newspaper recently gave much prominence to a new comic feature it intended to introduce. This strip, called "Pogo," is full of the grossest examples of illiterate speech.

Some random examples:—"How could he of growed a butterfly?" "Ain't you got no spunk?" "What size does you take?" "I don't care what church you goes to."

Surely there should be some way to insist that such ways of speaking should not be published. Much of the good which teachers and thoughtful parents try to do in guiding young people along grammatical paths must be undone by such horrid examples.

Remembering the shocking revelations of near-illiteracy I noticed in censoring letters in an R.A.A.F. squadron during the war, I firmly believe that there is a great need to encourage better speaking (and better spelling), and not to undermine valiant efforts being made in schools and some homes by such examples as those quoted.

Balance In Migration

The Minister for Immigration, Mr. Townley, has promised that there will be a greater emphasis on British migrants in the 1957-58 programme.

The assurance is overdue. Last year the intake of Italians actually exceeded that of British migrants. That was no surprise, as quarterly figures had revealed the trend. But hitherto Mr. Townley has been prone to dismiss criticism by quoting figures since post-war migration began to show that, by and large, the 50-50 balance between British and foreign intakes had been preserved.

The Labour Party urged last week that the total intake should be reduced, and that the balance should be 60-40 in favour of British. Many will think this is a sensible corrective.

How Fares The Constitution?

The Constitution Committee has been having a pleasant jaunt round Australia during the long Parliamentary recess which has almost ended now.

As the committee sat in private, little information about the progress it has made can be gathered. In my view the best recommendation it could make would be to abolish the Senate. But I'm not so optimistic as to think that it even considered that one.

However, as a revision of the constitution has been promised for almost as long as banking reform, one hopes that the committee will present a report from which some worthwhile improvements to the constitution can be fashioned.

A Better Sense Of Publicity

I have been delighted to note several recent instances of improved publicity in the Diocese of Sydney. One example was the *Diocesan Digest*, which brings within convenient compass all the diocesan activities. Another was the excellent booklet produced by the Home Missionary Society to celebrate its centenary.

Firmly I believe that the Church has hesitated too long about putting on attractive record its widespread activities. Church people want to feel that they belong to a live organisation. And the best way of bringing into membership those who are indifferent about the Church or are without knowledge of its work is to show them what the Church is doing. One doesn't want to see the Church embarking on what advertising agencies call "a sales campaign." That would be undignified.

—THE MAN IN THE STREET.

ONE MINUTE SERMON

SHIMEI

II Samuel 16: 5-14; 19: 16-23; I Kings 2: 8, 9 and 36 to end.

And David said, "Let him alone, let him curse." The Bible is so true; it sets before us all kinds of men—the best and the worst, the friendly and the hateful, the happy and the bitter. It is a kaleidoscope of life.

Shimei was of the house of Saul and no doubt full of jealousy that the kingdom had been lost to Saul's descendants. His bitter curses are untrue. David had been generous to the House of Saul—indeed to Saul himself, whom he might have slain more than once.

But jealousy is an evil monster, blinding the eyes and embittering the heart. Maybe Shimei could have expected something from Saul, but not from David, so David is a "bloody man and a son of Belial."

What political partisan has charity, "thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth?" Have we not known in election times the descendants of Shimei cursing those of another party than their own? Have we not even in church life known the same lack of love and truth and understanding? When men learn to have "charity" the petition "Thy Kingdom Come" will have been realised.

But to David—conscious of the sins that have marred his life, of the marriages that have brought dissension into his home, of the lust that has brought death and alienation in his family—to David these curses are deserved and Shimei speaks for the Lord.

David had the grace of God. It is good to have someone who makes us face our faults—sad to live in a world of "yes" men. Read again the 139th Psalm. How rich it is! "O Lord Thou hast searched me out and known me." Yes, God surrounds the man who fears Him, and adapts all that good or evil men can say to the good of his soul.

The end of Shimei is hard to understand. David's charge to Solomon is hard to understand. Did he nurse vengeance against Shimei, or did Shimei pretend only to be loyal and behave with treason? We shall never know—only that David on his death bed seems to have fallen from grace and Solomon carries out his command.

Shimei is given sanctuary in Jerusalem. After three years he breaks his bond for a cause that seems not unreasonable. But he has asked no permission of King Solomon, and from Solomon's final words to him one might judge his visit to King Achish was not as innocent as it seemed. Did Shimei keep his jealousy to the end?

MUFFLED PEAL FOR EARLY SETTLER

FROM OUR OWN CORRESPONDENT Brisbane, March 13

The seventieth anniversary of the death of one of Queensland's early settlers was commemorated last night when the bells of St. Paul's Church of England, Maryborough, rang a half-muffled peal.

Mr. Edward Thomas Aldridge, the first white settler in Maryborough, Queensland, gave the bells and the tower in memory of his wife, Maria Aldridge, who died on 17th March, 1886.

The bells, dedicated in 1886 by the Reverend R. E. Eva, are the only peal in Queensland. There are nine bells which weigh 4 tons 12 cwt. 1 qr. 15 lb., were made by Mears and Stainbank, London, and were brought to Maryborough in the sailing ship *Eastminster* towards the end of March, 1887. The *Eastminster* sailed for Noumea a month later and was not heard of again. The bells have been rung in a half-muffled peal each year on the anniversary of Mrs. Aldridge's death, ever since.

CLERGY NEWS

CHURCHWARD, The Reverend K. P., Curate of St. Michael's, Wollongong, Diocese of Sydney, to be Curate-in-Charge of the Provisional District of Baulkham Hills, in the same diocese.

GILBERT, The Reverend V. N., Vicar of Kaniva, Diocese of Ballarat, to be Vicar of All Saints, Monto, Diocese of Brisbane.

HAYMAN, The Reverend T. J., Rector of St. Augustine's, Streaky Bay, Diocese of Adelaide, has been appointed Rector of St. Matthew's, Kensington, in the same diocese.

MCDONALD, The Reverend James Younger, Rector of St. Stephen's, Willunga, has been appointed Rector of St. Paul's, Putney Street, Adelaide, also in the Diocese of Adelaide.

MAYER, The Reverend F. J., has been appointed Priest-in-charge of St. John's, Morinta, Diocese of Adelaide. He is at present Priest-in-charge of the Tallen Bend-Meningie Mission district.

MILLS, The Reverend A. L., Rector of St. John's, Beaufort, Diocese of Ballarat, to be Vicar of Inverloch and Moridith, Diocese of Melbourne. He will be inducted shortly after Easter.

OLLIER, The Reverend C. R., Rector of St. Paul's, Naracoorte, Diocese of Adelaide, since 1954, has resigned to return to England.

POOLE, The Reverend R. J., who has just arrived from England, to be a member of the Bush Brotherhood of St. Paul, Charleville, Diocese of Brisbane.

SHAND, Canon R. W., Rector of St. Luke's, Toowoomba, Diocese of Brisbane, has resigned as from May 31.

SHILTON, The Reverend L. R., formerly of Ridley College, Melbourne, to be Rector of Holy Trinity, Adelaide.

WARNES, The Reverend W. H., at present assistant curate of St. Paul's, Naracoorte, Diocese of Adelaide, has been appointed Priest-in-charge of the Tallen Bend-Meningie Mission district.

WILLIAMS, The Reverend D. J. F., Vicar of Mary Valley, Diocese of Brisbane, to be Rector of St. George's, Crow's Nest, in the same diocese. He will take up his new duties in May.

WINGFIELD, The Reverend E. J., Priest-in-Charge of the Church of the Transfiguration, Norman Park, Diocese of Brisbane, has been given two years' leave of absence to enable him to gain experience in England.

CLERICAL ILLNESS

McLEOD, The Reverend W. S., has been ill at his home at 6 Francis Street, Artarmon, N.S.W. He is unable to undertake any active work at present.

RELIGIOUS BROADCASTS

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

DIVINE SERVICE: 11 a.m. A.E.T. March 24: Epping Baptist Church, Sydney. Preacher: The Reverend E. R. Rogers.

SUNDAY AFTERNOON TALKS: 3.45 p.m. A.E.T. and W.A.T. March 24: "They make you think—Rudolf Bultmann." The Reverend R. Gregor-Smith.

COMMUNITY HYMN SINGING: 8.30 p.m. A.E.T., 6 p.m. W.A.T. March 24: Baptist Church, St. Peters, Adelaide.

PRAYERS: 7.15 p.m. A.E.T. and W.A.T. March 24: A.B.C. Adelaide Singers. PLAIN CHRISTIANITY: 7.30 p.m. A.E.T. and W.A.T.

March 24: The Reverend James Stuckey. THE EPILOGUE: 10.48 p.m. A.E.T. March 24: The Third Sunday in Lent.

DAILY DEVOTIONAL: 10 a.m. A.E.T. March 25: Sister Lucy. March 26: The Reverend Mervyn Holly.

March 27: School Service: "Stories from the New Testament." Episode 99, "Philip meets the Ethiopian." March 28: The Reverend A. P. Campbell.

March 29: The Reverend John Northey. March 30: The Reverend Keith Dowding. PAUSE A MOMENT: 9.55 a.m. A.E.T., 8.50 a.m. W.A.T.

March 25-29: The Reverend W. J. Hobbin. EVENING MEDITATION: 11.20 p.m. A.E.T., 11.25 p.m. S.A.T., 10.35 p.m. W.A.T.

March 25-30: The Reverend James Stuckey. FAIRG THE WEEK: 6.40 a.m. A.E.T., 6.35 a.m. W.A.T.

March 25: The Reverend Frank Borland. WEDNESDAY NIGHT TALKS: 10 p.m. A.E.T., 10.30 p.m. W.A.T. March 27: "What Christianity has to say on the Goal of Man."

March 28: "The Finest Person I have ever known"—The Reverend George Wright. TELEVISION: March 24: 9.45 p.m. ABN, Sydney: Divine Service from St. Andrew's Church of England, Brighton, Melbourne.

8.45 p.m. ABN, Sydney: "Man to Man" (4). "What peace do we want?" Dr. Ralph Stockman. 9.45 p.m. ABN, Melbourne: "Man to Man" (3). "What about God and Chance?" Dr. Ralph Stockman.

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.

AN URGENT PROBLEM

ABORIGINE BOY NEEDS HELP

TO THE EDITOR OF THE ANGLICAN

Sir,—I should be grateful for the opportunity of bringing to the notice of churchpeople throughout Australia a problem with which we are faced in our aboriginal work in the north. Although it has been our custom for many years to take the brighter boys from our mission schools and send them as boarders to our Church Public Schools, the problem arises what to do with them next.

This year, a lad has emerged from one of our schools perfectly ready to be assimilated into white society, but, over a period of three months, every effort towards this end through the usual channels has proved to be abortive.

Is there any Anglican in Australia who would take an Aborigine boy of 17 who wants to be apprenticed to any form of engineering, providing him with a home and work until he has gained his trade? He is a well-mannered boy to whom English is his mother tongue who is accustomed to being away from home and living like a white boy.

It does seem rather pathetic that such a letter as this must be written in a country where so much lip service is paid to the policy of Assimilation. I should be glad to hear of any who might help.

Yours sincerely,

IAN, N. Q'LAND
Bishop's Lodge,
Townsville, Q.

GRAFTON CENTRE

TO THE EDITOR OF THE ANGLICAN

Sir,—Could you allow me to express, on behalf of my wife, son and myself, our deep appreciation to the staff of the Grafton Diocesan Youth and Synod Centre for their excellent attention, courtesy and service during our recent short stay—only fault it was too short, and we are hoping for a longer stay next time.

The Centre is a credit to the lovely city of Grafton and the Church of England, and Grafton Diocese for the lovely building and the excellent manner in which it is run.

Thanks to the advertisement in THE ANGLICAN we had the privilege to stay at the centre.

Yours faithfully,
A. NEWMAN.
Ipswich, Queensland.

MAUNDY THURSDAY BADGE DAY

TO THE EDITOR OF THE ANGLICAN

Sir,—I was much surprised and even shocked to read under the notes from the Diocese of Adelaide this week, that the Missions to Seamen propose to hold their annual badge day appeal in Adelaide Streets on Maundy Thursday, April 18.

Surely the Missions to Seamen, a Church of England Society, could find another day in the year, to hold its money-raising efforts, without encroaching on the most sacred week of the Church's year, for such a purpose.

Yours faithfully,
(The Reverend),
J. W. R. HILLIARD.
Mallangane, N.S.W.

NATIVE MINISTRY IN PAPUA

TO THE EDITOR OF THE ANGLICAN

Sir,—With due respect to the Home Secretary of the Australian Board of Missions, I am inclined not to disagree with the views of "Missionary Enthusiast," for the following reasons:

Our Brethren-in-Christ, the Roman Catholic Church, have several well educated Papuans in their sacred ministry. This is being obviously increased. Any person observing this, would assume that the hierarchy of that Church believes, and rightly so perhaps, in maintaining a strong, well-informed, properly educated and enlightened indigenous priesthood within their communion.

One of these Papuan men, amongst others, obtained his university priesthood training with merit at Rome, later serving at Madagascar off the coast of Africa. To-day this Papuan priest is serving amongst his own people, and it is believed that he is an asset to his Church and a credit to his people. He commands respect from non-Roman Catholic Papuans as well.

A similar situation has arisen in the Milne Bay District of Papua where the Roman Catholic Church began operations as late as 1928 or 1929. In that short time we have reasons to believe that several young Papuans are already attending Roman Catholic colleges in Australia with a view of entering their sacred ministry.

In spite of the apparent availability of promising material in our Church's area of influence in Papua, and however hard we may try to comfort ourselves by reassuring words, it is a sad and simple fact of truth that we have not yet produced a Papuan priest in the Anglican Church of Papua, in comparison, or even similar to those Papuan priests of the Roman Catholic Church.

Yours sincerely,
JOHN D. GUISE.
Port Moresby, Papua.

S. MARK'S LIBRARY OPENING

TO THE EDITOR OF THE ANGLICAN

Sir,—The report of the opening and dedication of S. Mark's Memorial Library by your special correspondent (THE ANGLICAN, March 1) reflects upon the Commonwealth Government in a most unfortunate and completely unjustifiable manner.

After referring to the fact that the Leader of the Opposition, Dr. H. V. Evatt, "did not need to refer to his hymn sheet during 'Onward Christian Soldiers'" (not, I submit, a profound feat) your correspondent observed "the Commonwealth Government was not represented."

The simple truth of the matter is that the Commonwealth Government was not invited to attend. That is the advice conveyed to me by the Prime Minister's Department. An invitation was forwarded to the Prime Minister but not to the Commonwealth Government. The invitation sent to the Prime Minister did not include his name and was simply one of the invitations extended to thousands of other people. The Prime Minister sent his apology.

It is a well established and recognised practice that if Commonwealth Government representation is desired for any public gathering, the invitation be appropriately worded. No observance of this practice was made for the dedication of S. Mark's Memorial Library and failure to do so constituted, in my judgement, a singular disregard for courtesy and propriety.

Again, the Minister for the Interior, the Hon. Alan Fairhall, was not invited to attend—further evidence of the apparent casualness with which the guest list was compiled.

Anglicans throughout the Commonwealth rejoice that S. Mark's Memorial Library has been completed but it would be idle to imagine that your cor-

respondent's report of the opening and dedication has not raised considerable indignation.

The statement that the Commonwealth Government was not represented was misleading; its juxtaposition was a clumsy, crude attempt to manifest sentiment against the Commonwealth Government.

Yours sincerely,
D. J. KILLEN,
M.P. for Moreton.

Brisbane.

[We do not quite grasp Mr. Killen's grounds for indignation. All our correspondent did was to state what he actually saw at the ceremony, and our correspondent will be sure, be grateful to Mr. Killen for his elaboration. It is neither charitable nor accurate for Mr. Killen to read what he did into our report.—Editor.]

POLITICIAN IN THE PULPIT

TO THE EDITOR OF THE ANGLICAN

Sir,—With a feeling of outrage I read the enclosed cutting in the March 14 edition of the Courier-Mail and feel I must immediately express my concern to you, as I consider your paper the most influential instrument in the Church today in Australia, as well as possessing a far higher standard of journalism than any newspaper I know of.

I protest vigorously that a politician was given permission to talk politics from the pulpit of one of our churches. Surely his Grace, the Archbishop, could not have been aware of the subject matter of Mr. Killen's speech. The member for Moreton (of which electorate I am a voter) is well-known for his fire-eating and red-baiting.

If politics are to be preached in our Church then I for one will not be able to attend the Church, and I will feel compelled to discourage my children from attending also. It seems to me that Methodist thinking in these matters is more Christian and advanced than our own.

Yours faithfully,
"ASEMATH."
Corinda, Queensland.

[The cutting referred to gives a précis of Mr. Killen's address at Christ Church S. Lucia, Brisbane. He is reported as saying the Church has failed to attack dishonest political practices and was instead advocating co-existence with materialistic doctrines.—Editor.]

MOTHERING SUNDAY

TO THE EDITOR OF THE ANGLICAN

Sir,—The Adelaide Advertiser, in commenting on the popular American Mothers' Day in the last two years, was inclined to sneer at the Church of England for observing Mothering Sunday. Why should we keep it? It is the ancient, original, and English mothers' day.

But it does not honour only our earthly mothers; that is its starting point. It leads on to consideration of All good mothers. Mother country may well be included. When we think of Old England, we must thank God for her, and pray for her. Australia, too, may come into the picture. Mother churches, i.e., those which have nourished one or more daughter churches, should not be forgotten. And the Cathedral, as the mother church of the diocese, must be remembered.

But, greater than all, there is our spiritual mother, the Church of God, the heavenly Jerusalem, which is "the mother of us all." Leave her out? As if we could! "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy." (Ps. 137:5,6.) So, on Mothering Sunday (March 31) "Rejoice ye with Jerusalem, and be glad for her, all ye that love her." (Is. 66:10.)

On this day then, the festival of Mother Church, let our churches temporarily lay aside their Lenten mourning garb, and be arrayed in joyful dress, suitable for the occasion.

Yours, etc.,
(The Reverend)
W. A. TERRY.
Brighton, S.A.

CONFUSION ON INDIA

TO THE EDITOR OF THE ANGLICAN

Sir,—In a letter to your paper published on December 14, 1956, the Very Reverend R. H. Moore referred to an article of mine in "East and West" of October, 1956, from which he drew certain conclusions.

I have nothing to say about these conclusions, but I must protest most strongly at his abuse of my name to support those conclusions. In the first place, he puts words taken from the article, which do not occur there at all. Then in this passage he attributes to me statements of fact which are totally untrue and give a completely misleading impression of what I actually wrote.

It would not matter much if this had been merely circulated in Australia, but unfortunately it has also been given publicity in India, and attributed to me as secretary of S.P.C.K., whose reputation will scarcely be enhanced by the diffusion of this nonsense.

I quite realise that you have acted in good faith, but should be grateful if you would inform Dean Moore of the distress and inconvenience that he has caused, since an extract of his letter is being put about by the secretary of the Methodist Church's Commission on literature along with adverse comments which would be quite justified if I had actually written what he alleges.

Yours faithfully,
(The Reverend)
J. D. M. STUART.

S.P.C.K. Editorial Secretary for India, Pakistan and Ceylon. Delhi.

[Dean Moore's letter advocated training Indian nationals to write Christian literature for their own people instead of this being done by the Western missionary societies. He said the India might soon follow China in closing its doors to foreign missionaries.—Editor.]

POLITICS AND A VICAR

TO THE EDITOR OF THE ANGLICAN

Sir,—It has been drawn to my attention that in THE ANGLICAN of March 8, in an article about the Reverend Neil Glover and the Wookey case, it is stated that I am not and never have been a member of the Communist Party.

The position is that I am a member of the Communist Party and am proud to have been so for over sixteen years.

Possibly the error arose in your article because I have pointed out to a number of people that in the affidavit read by Mr. Scully, M.L.A., in the Victorian House of Parliament, I am mentioned in circumstances which are completely untrue. This statement, however, did not go to the question of my membership of the Communist Party; merely my attendance at a particular place.

I thought the whole article excellent and I congratulate you.

Yours faithfully,
CEDRIC RALPH.

Melbourne.
[We regret the error which was due to a dropped line in the printer's copy. The remainder of our report is accurate in every respect and we stand by it.—Editor.]

TO THE EDITOR OF THE ANGLICAN

Sir,—I feel compelled to register a very strong protest over the seemingly scurrilous manner in which my Parliamentary representative and personal friend is described in an inserted synopsis as "a Roman Catholic Labour Member of the Victorian Parliament, a Mr. F. R. Scully," and which also attempts to impugn his public actions and the underlying motive behind his statement in the House on November 8 last.

For your information, the Hon. F. R. Scully, M.L.A., is a member of the Australian Labor Party (Anti-Communist) Victorian Branch (of which I am also a member), and was formerly an Executive Councillor and a member of the Victorian State Cabinet, being Assistant

Minister of Electrical Undertakings and Secretary to the Cabinet, which offices he performed most creditably for over two years, and at the time of Her Majesty's, the Queen's, State Visit.

Furthermore, in view of the extremely serious nature of the allegations made against the Hon. F. R. Scully and others by your Political Correspondent (p. 12), it would seem imperative that THE ANGLICAN should protect and safeguard its reputation as a Christian and politically impartial journal by publishing the name of the Political Correspondent in question and also disclose the source, or vouch for the veracity of the person or persons originally responsible for disseminating allegations, which I believe sincerely to be completely and utterly baseless.

Yours sincerely,
JOHN E. YEWERS.
Melbourne.

[It is our policy, like THE TIMES and any other reputable newspaper, neither to disclose our sources under any circumstances nor to publicise the names of our staff correspondents. If a statement in our column contains an error of fact, we immediately correct it. In the present case, we know well the history of Mr. Scully and his present position: we have the highest admiration for his political services; but we question his judgement on some matters. Nothing we have said about him appears in any way "scurrilous." If we are wrong, then he has his remedy. With the correction published elsewhere in this edition, we stand by our account published on March 8, and assure Mr. Yewers of our complete confidence in the integrity and judgement of our political correspondent.—Editor.]

TO THE EDITOR OF THE ANGLICAN

Sir,—In reply to my good friend Mr. F. H. Gaunson (THE ANGLICAN 15/3/57) I must say that his letter referring to the Reverend N. R. Glover is rather astonishing, coming as it does from a Lay Canon of a Cathedral Church.

There is shown a lack of charity towards the Roman Catholic Church which, after all, is part of Christ's Body. There is his failure to distinguish between the various elements of the case. (These elements include Mr. Glover, Mr. Glover's statement, a Parliamentary statement, and the Victoria Police). This failure may be called intellectual laziness.

Specifically, neither Mr. Gaunson, nor any report I have seen in the religious or communist Press has given any factual material on just how Mr. Glover's "British Rights" were violated. If it can be shown that the police exceeded their duty of asking questions as part of their legitimate and quite British activity of fact-finding at the behest of their Attorney-General, then should the Church stand beside Mr. Glover. However, no such facts have been brought to light, as far as I know.

Mr. Gaunson says that time has shown Mr. Glover to be "more right" than many of his colleagues. I submit, Sir, that unless specific views of Mr. Glover are placed beside specific views of those to whom he is supposed to be "righter," then Mr. Gaunson's statement is beyond the grasp of any mind on earth.

Yours faithfully,
(The Reverend)
NORMAN L. HILL.
Fitzroy, Victoria.

NORTH-WEST AND THE TERRITORY

Sir,—Thank you for the able articles and leader on the needs of the North-West and the Territory. I hope that they will stimulate our churchpeople to positive action immediately.

I have received letters from Port Hedland and Mount Magnet expressing excited pleasure at the news that at long last, resident clergy are coming to them.

I would urge all your readers to support the appeal that you are making, so that the Church's work in these areas may now go forward.

Yours sincerely,
(Canon)
TOM JONES.
Organising Missioner.

BISHOP BASIL ROBERTS

TO THE EDITOR OF THE ANGLICAN

Sir,—Those of us who knew the late Bishop Basil Roberts appreciated his obituary from the pen of one who served with him for twenty-two years in Singapore. Will you allow me to supplement this with something about the last period of his life which was devoted to the Church's missionary work, when I had the privilege of working under his leadership.

Bishop Roberts was appointed Secretary of the Society for the Propagation of the Gospel in 1944. As a former bishop of a diocese supported by S.P.G., and as a Warden of S. Augustine's, Canterbury, he was already well known at 15 Tufton Street, the society's London headquarters. The staff had been considerably reduced to meet the demands of the war years, whilst in the Far East those dioceses which had been occupied by the enemy were again looking to S.P.G. for support, and for immediate help in reconstruction.

Never in the history of the society had a wise missionary statesman been so much needed, and Bishop Roberts, with his wide vision and great intellectual capacity, will always be remembered as the leader who stood for expansion and advance both at home and overseas. In 1946 the home staff was restored to full strength, and new appointments made to increase efficiency in production and propaganda; the following year a special conference was convened to recommend a forward policy.

Next, S.P.G. was faced with a decision on the continuance of its grants to South India on the inauguration of C.S.I., a situation which in its great difficulty and tension made heavy demands on the apparently inexhaustible wisdom and patience of its leader. At this time also two new developments in the somewhat ancient structure of this society were initiated under the bishop's inspiration, and with his ready understanding of the needs of the day.

The S.P.G. Fellowship, designed to inspire the supporter of missions with a sense of personal responsibility, began in 1946. Two years later a new department for Youth and Education was formed to expand the work among young people, with the present Bishop of North Queensland as its first secretary.

The 250th birthday of S.P.G., celebrated in 1951 with considerable jubilation and innumerable services and meetings, laid an extra burden of work on its secretary, though he always enjoyed these joyful occasions.

With Mrs. Roberts he visited the Far East and Borneo in 1952, and the West Indies two years later. At home he was wanted everywhere as a preacher on missions, and no less as a statesman in the councils of the Conference of British Missionary Societies. In spite of all these demands on time and strength, the bishop was the most accessible of chiefs.

Those of us who were privileged to work under him at S.P.G. House have many vivid memories; the tall gaunt figure with the ready smile, standing every morning outside the chapel door so that after prayers anyone might speak with him; the original and witty composition, ballad style, which he would sing in his light tenor at the staff Christmas party; the letters in classical English in his beautiful clear hand; and the devout recollection and grave sincerity of his prayers and blessing.

When at home he was always one of the first to appear at the office each morning, and he never missed the weekly Eucharist in chapel. The Church in England and in every part of the world still served by S.P.G. will indeed miss the wisdom and understanding of so great a missionary leader, but will continue to be enriched by the work to which he gave himself so completely.

Yours faithfully,
GABRIELLE HADINGHAM.
Sydney.

ANGLICAN OF THE WEEK



Adelaide Advertiser picture and block.
Our Anglican of the Week is world-renowned surgeon Sir Henry Simpson Newland, of Walkerville, South Australia.

Endowed with outstanding skill which placed him at an early age at the top of the medical profession throughout the British Commonwealth, and fired with an undying spirit of community service and self-sacrifice, he is surely one of Australia's greatest sons.

Moreover, he is a man who has grown old graciously. His active mind and body (restricted only by growing deafness), his unbounding enthusiasm, and his warm but sharp sense of humour, are the envy of many younger men.

Sir Henry, now 83, was educated at St. Peter's College, Adelaide, and graduated equal first in final year Medicine at the University of Adelaide in 1896. He then did post-graduate work in London, Paris, Prague, Berne, Vienna, and the United States.

Outstanding service in World War I earned him a D.S.O. and a mention in despatches. He then went on to pioneer the art of plastic surgery among war casualties at Sidcup, near London. A C.B.E. followed soon after, and a knighthood in 1928.

He is a founder and past-president of the Royal Australian College of Surgeons, and was for 20 years Federal President of the B.M.A., of which he is a Gold Medal holder.

Last year, to cap his honours in the world of surgery, Sir Henry was awarded the "Gold Medal for Distinguished Merit" by the British Medical Association Council of Britain, and is one of the five living men to hold the award.

Among his countless offices can be included State and Federal presidencies of the Flying Doctor Service, and executive positions in many philanthropic and charitable societies.

A.A. PUBLIC MEETING AT TOWN HALL

Members of Alcoholics Anonymous will explain A.A.'s aims and practical methods at a public meeting in Sydney Town Hall, on Wednesday, March 27, at 7.55 p.m.

Welfare organisations and prominent citizens have accepted invitations to the meeting.

A.A. invites everyone who is interested in helping combat the disease of alcoholism to the meeting. Tickets can be obtained by ringing BW7745 or BW3165.

A.A. is a fellowship of men and women who share their experience, strength, and hope with each other so that they may solve their common problem and help others recover from alcoholism. The only requirement for membership is an honest desire to stop drinking.

The movement began in the U.S.A. twenty-two years ago, and in New South Wales twelve years ago. There are now 104 active groups in the State.

thropic and charitable societies.

Perhaps the Church will remember him most for the large part which he played in the establishment—against considerable opposition at the time—of the collegiate system in the University of Adelaide.

He was, to a large extent, responsible for the foundation of St. Mark's College, and was chairman of the Council from 1927 to 1954. His portrait by S.A. artist Ivor Hele hangs in the College dining hall.

The commencement in later years of a Roman Catholic, Women's, and then Methodist University College, in Adelaide, owed its ease to no small degree to Sir Henry's spadework many years earlier.

Well-known throughout the diocese, Lady Newland is a staunch and devout churchgoer.

LARGE ORDINATION IN S. PAUL'S

TEN NEW PRIESTS AND NINE DEACONS FOR MELBOURNE

FROM A SPECIAL CORRESPONDENT

Melbourne, March 18

In a service lasting two and a half hours and before a congregation of 1,500, the Archbishop-Administrator admitted nine men to the diaconate and ten to the priesthood in St. Paul's Cathedral on March 17.

It was the largest ordination since 1924. It was also the last one which Archbishop Booth will conduct.

Two of the new deacons were former cathedral choir boys.

The candidates were presented by Canon M. W. Britten, one of the examining chaplains. The Litany was sung by the Bishop of Geelong.

The Epistle was read by Bishop Donald Baker, and the Gospel by one of the ordinands, the Reverend J. G. Wright.

At the conclusion of the service, the procession, consisting of crucifer, choir, ordinands, twenty visiting clergy, the bishops, the dean and the Archbishop-Administrator, left the cathedral by way of the Great West door.

"Every ordination is of great importance to the whole Church of God," said the Reverend J. N. Falkingham, who preached the sermon.

"We will only understand this service aright if we see it not against any particular local background, but in the light of what we believe about the nature of the Church itself.

FAMILY OF GOD

"You and I by baptism are made members of the Body of Christ, but we are not the whole Body.

"Whatever we do, we do as representatives of the whole Body, and therefore we have a responsibility to see that everything is done in such a way

that the whole Body is safeguarded and edified," he said.

"To use another New Testament term, the Church is the Household of God, or Family of God. We are gathered on a family occasion, on which the Head of the Family is taking action and all of us are called upon to co-operate with Him.

"It is the belief of every one of these ordinands that he is here to-day because God has called him.

A CORRECTIVE

"One thing that we must never overlook is that God calls every member of His family to something. We sometimes speak as though God's call is always to the ministry.

"The gift of ordination is not in any sense a personal gift. It is a gift to the whole family mediated through a particular person.

"To realise this is a valuable corrective to that individualism which stresses personal opinions and personal preferences at the expense of the family life of the Church.

"When the priest, learns this lesson, he will see how essential it is for him to seek God constantly in prayer and in study, not indeed for his own salvation's sake, though that is also true, but primarily for the family's sake."

WOMEN SUPPORTERS OF A.B.M. IN PERTH HEAR OF MELANESIAN WORK

FROM OUR OWN CORRESPONDENT

Perth, March 18

On Shrove Tuesday, March 5, members of the Women's Auxiliary to the Australian Board of Missions in the diocese of Perth met for their annual service of intercession for missions.

They met first in the Lower Burt Hall for a basket lunch and then went to the Cathedral for the service.

The chaplain to the Women's Auxiliary, the Reverend R. B. Cranswick, assisted by Canon Russell Davis, conducted the service.

He emphasised that the support of missionary work must be an integral part of the Christian's life.

After the service members and visitors returned to the Lower Burt Hall, and heard Miss Joan Beglen speak on her work as a teacher at the girls' school in Pamua, Melanesia.

Miss Beglen spoke of the way in which girls are trained at the school. Hygiene, mothercraft and nursing are an important part of their training.

Miss Beglen also pointed out the extreme urgency of the need for a new Southern Cross

to keep up communications between the widely-scattered islands, and to bring in pupils to the schools.

TEACHERS

Personnel are urgently needed, too. Melanesians at one station have offered to pay the cost if a mission teacher can be sent out.

Miss Beglen also promised to supply a list of gifts which would be acceptable.

The state secretary of A.B.M., the Reverend E. H. Wheatley, reminded members that A.B.M. had to find ever-increasing amounts of money to maintain and extend the work.

In the absence of the president of the diocesan committee of the Women's Auxiliary to A.B.M., Mrs. R. Freeth was in the chair.

The Reverend R. B. Cranswick closed the meeting with grace; and tea was served.

S. MARGARET'S SCHOOL HAS TEACHING MISSION

FROM A SPECIAL CORRESPONDENT

Albion, Q., March 16

S. Margaret's School, Albion, conducted by the Sisters of the Sacred Advent, has begun its Jubilee year with a teaching mission.

The Venerable S. J. Matthews conducted the Mission for a week, from March 2 to 10.

The school welcomed their missioner on Saturday, March 2.

The mission began on Saturday night with the first of the evening services.

Each morning of the week there was an early celebration of Holy Communion. The service was voluntary, and was well attended.

The whole school heard the first talk on the Creed on Monday morning, at 9 o'clock.

The series of talks on the Creed continued throughout the week.

The midday service was question-time each day.

The girls appreciated question-time, and attended the services very well.

RULE OF LIFE

The little ones had their service in the afternoon.

Archdeacon Matthews gave talks on Prayer, Fasting, Almsgiving, Meditation, Holy Scripture, Public Worship, Holy Sacrament, and Penitence at the evening services.

At the end of these, each of the girls at S. Margaret's drew up for herself a rule of life.

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BIBLE BACKGROUND II.

A SCHOOL IN ABRAHAM'S TIME

CULTURE AND LEARNING IN UR OF THE CHALDEES

By Mary Neely, B.A., Dip.Ed.

This is the second of a special series of Bible Background articles, written for the Youth Page by a member of the staff of the Australian Institute of Archaeology. Watch for further articles in this series.

Advanced mathematics, complicated book-keeping, grammar and elementary medicine were subjects that would have been included in the curriculum of a student at the temple school run by the priests of Ur at the time of Abraham.

Archaeologists excavating this area have discovered clay tablet dictionaries, grammars, records of accounts, and mathematical tables for the solving of cube and square root sums.

This advanced curriculum is the Third Dynasty (family) of Kings of Ur, whose reigns would include the Abrahamic period. One of these sums up the business of the departments of the temple workshop—the departments of the sculptor, the goldsmith, the fuller and tanner, the lapidary (worker in precious stones), the smith and the caulker—showing a working knowledge of the different weights and measurements involved in handling such work.

These wedge-shaped signs represented syllables and were formed by pressing a hard reed stylus (or pen) into a tablet of soft clay. Perhaps the only saving grace of such a method of writing, was the ease with which mistakes could be erased.

WRITING

Such writing was known as cuneiform and the tablet, when finished, would be baked hard and so preserved.

Letters could be written in this way, covered with sand and encased in a clay envelope which would be addressed and both would be baked. The recipient would break the clay envelope and remove the inside letter.

A working knowledge of weights and measures and business procedure was very necessary. Those graduates of the Ur school who would become temple scribes would be expected to be able to weigh and assess the value of offerings to Nannar, the city god, record the transaction and date it by reference to particular events in the life of the reigning king.

Archaeologists have unearthed a large number of tablets of

the Third Dynasty (family) of Kings of Ur, whose reigns would include the Abrahamic period.

One of these sums up the business of the departments of the temple workshop—the departments of the sculptor, the goldsmith, the fuller and tanner, the lapidary (worker in precious stones), the smith and the caulker—showing a working knowledge of the different weights and measurements involved in handling such work.

LITERATURE

Literature was at its peak and Abraham would be taught hymns and prayers to the gods, ancient myths and legends and the history of the early kings of Ur.

It was indeed an act of faith for Abraham to turn his back on such culture and leave Ur for a land promised to him by the one true God Who was to become his Friend and Guide throughout his wanderings.

Brought up to read and write at a time when there was a flourishing literature at Ur, we can see that it was not only possible, but probable that Abraham would make a record of such wanderings and the revelation he received of God.

Indeed the science of archaeology shows that the Biblical account of his journeys (Genesis 12-25) gives a wonderfully accurate picture of his life in these early times.

A BIBLICAL CAKE

Here is a recipe for a "Biblical Cake." The Youth Editor hasn't tried it himself, but perhaps some of our readers may like to do so. It originally appeared in an English newspaper:—

1lb. Kings, Chapter 4, Verse 22, Book 1.

6oz. Judges, Chapter 5, Verse 25, Book 1.

6oz. Jeremiah, Chapter 6, Verse 20, Book 1.

8oz. Samuel, Chapter 30, Verse 12, Book 1.

6oz. Nahum, Chapter 3, Verse 12, Book 1.

2oz. Numbers, Chapter 17, Verse 8, Book 1.

2 spoonfuls Samuel, Chapter 14, Verse 25, Book I.

1 spoonful Chronicles, Chapter 9, Verse 9, Book II.

1 cup Judges, Chapter 3, Verse 19, Book I.

3 S. Luke, Chapter 11, Verse 12, Book I.

1 pinch Genesis, Chapter 19, Verse 26, Book I.

Well, there it is. If you make one, do let us know how it turns out!

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A GAME TO PLAY

IN THE DITCH

A straight chalk line is marked on the floor down the middle of the room. One side is marked "Ditch" the other side "Bank."

The players line up on one side of the chalk line.

The leader then calls "On the bank," or "In the ditch," and the players must jump backwards or forwards accordingly.

Of course, it will be the leader's job to make them jump the wrong way. He may call "on the bank" when they are there already.

Those who make mistakes, jumping when they should not, or failing to jump when they should, are out of the game.

TREASURE HUNT

Give one of the players a sixpence without letting anyone else notice it. Then announce that the tenth person to shake hands with the one who has the sixpence will be presented with it. Of course, you don't announce his or her name!

Everyone will begin shaking hands with everyone else. In due course, the one selected will let you know who is the tenth person, and you can award the prize and lead the clapping.

This is a good way to "break the ice" and get everyone into the right mood for your party.

VICIOUS BITE

They tell me that a rattlesnake, if cornered, will become so angry it will bite itself. That is exactly what the harbouring of hate and resentment against others is—a biting of oneself.

We think that we are harming others in holding these spiteful and hateful, but the deeper harm is to ourselves.

—Stanley Jones.

The Youth Page

TALKS WITH TEENAGERS

STUDYING THE BIBLE

This is the fifth of a series of articles on How to Study the Bible. This week we are concerned with finding out how to get the main message of the various books of the Old Testament.

After getting what we might call a "bird's-eye" view of the Bible, as we have done in the earlier Talks, we must now begin a detailed study of some of its books.

Though there is an amazing underlying unity throughout the whole of the sixty-six books which make up the Bible, each book was originally separate from the rest, and each was written for a particular purpose and for a particular group of readers.

THE HEBREW BIBLE

The only Bible that Jesus knew was the Hebrew Bible, the Old Testament as we call it to-day.

The Hebrew Bible was

THE NINE QUESTION TEST

Many young people find the "Nine Question Test" a real help to them in their study of the Bible.

When you have read your daily Bible passage, answer as many of the following questions as are suitable to it.

Keep a notebook record of the passage read and your answers to these questions day by day.

A. Which do you consider

1. The main subject spoken of?

2. The main lesson to be learned?

3. The principal person?

B. Can you find in this passage

4. Any teaching about the Lord Jesus Christ and His salvation?

5. Any example to follow, or error to avoid?

6. Any command to obey?

7. Any promise to believe or claim?

8. Any prayer to echo?

9. Any thought that may be compared with other portions of Scripture?

divided into three main parts, as our Lord reminded the disciples when He met them on the evening of the first Easter Day (Luke 24:44). The Law, the Prophets and the Psalms.

For our purpose, however, it might be better to classify the books under different headings. Dr. Graham Scroggie lists them as follows:—

1. The Pentateuchal Writings—Genesis, Exodus, Leviticus, Numbers and Deuteronomy.

2. The Historical Writings—Joshua, Judges, Ruth, 1 and 2 Samuel, Kings—Chronicles, 1 and 2 Chronicles, Ezra, Esther, Nehemiah.

3. The Poetical Writings—Psalms, Song of Solomon and Lamentations.

4. The Wisdom Writings—Job, Proverbs and Ecclesiastes.

5. The Prophetic Writings—These consist of the other books of the Old Testament.

GETTING ACQUAINTED

The first thing to do as we begin to study a book of the Bible is exactly what we do when we set out to study a play of Shakespeare, or some other piece of literature—read it right through as quickly as possible, so as to get a general idea of its contents and purpose.

Too often we content ourselves with just reading little snippets of the Scriptures, and as a result of such scrappy reading we fail to grasp its teaching, or to understand its message.

Having read our Book through, and noted any special phrase or theme which may give us an insight into its message, we should read it again to analyse it. This will

give us an outline for a more detailed study of it.

Some books are easier to analyse than others, and for that reason it has been suggested that the first two volumes of Dr. W. Graham Scroggie's "Know Your Bible" will be found helpful. These give an analytical introduction to both the Old and the New Testaments.

A good plan might be to obtain a small copy of the Book you are studying and carry it in your pocket or handbag for reading at odd moments. This will help you to get familiar with the text.

Later, a commentary might be obtained which will help you to become more familiar with the details of the text, but the most important thing at first is to get to know the Books as a whole—to pick out the main land-marks, so to speak, before trying to become acquainted with the smaller details.

SPECIAL TOPICS

There is endless scope for special studies in the Bible. Side by side with our study of the Bible by books, we may, and should, spend time in the study of special subjects or topics.

Sometimes we may find a leading idea running through a book.

Genesis, for example, is a book of origins—it tells us of the beginnings of the world, the origin of man, of the Sabbath, of sin, of marriage, and many other things.

Leviticus, though concerned largely with Laws, has for its main theme the worship of God.

The Psalms are full of the theme of communion with God, and each of the other books has its own particular theme.

But there are many other lines of study—Biography, History, Prophecy, Doctrine, and most important of all, the foreshadowing of Christ in the Old Testament writings.

"Everything else, however important and necessary in itself," says Dr. Griffith Thomas, "is subordinate to . . . one great end, the anticipation of, and preparation for the Messiah, the Son of God, the Son of Abraham, the Son of David, the Son of Man. No study of the Old Testament can be complete which does not include and emphasise the spiritual element of the Divine revelation of the Messiah."

CAN YOU SAY THIS?

I am very patient, very kind.

I know no jealousy.

I make no parade, give myself no airs.

I am never rude, never selfish.

I am never irritated, never resentful.

I am never glad when others go wrong.

I am gladdened by goodness.

I am always slow to expose.

Always eager to believe the best.

Always hopeful.

Always patient.

Love is never absent from me.

(If you are wondering what it is that makes this sound somewhat familiar to you, turn up I Corinthians, 13:4-8 in Dr. Moffat's version, and you will see that this is St. Paul's portrait of the perfect Christian.)

JUST AN IDEA

Our anger and impatience often prove more mischievous than the things about which we are angry and impatient.

—Marcus Aurelius.

THE SHEPHERD

A Brief Study of the 23rd Psalm

"The Lord is my Shepherd"—If that is true for us, what blessings follow, in the loving care of the Good Shepherd for His sheep! Here are three:

1. Our protection. "Thou art with me; Thy rod and Thy staff they comfort me." Sheep are rather defenceless creatures, so when the lion, the bear, and the wolf are about, the sheep rely for their safety on the presence with them of the shepherd with his weighty club.

So it is for us, when "your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." (1 Peter 5:8).

2. Our Provision. — "green pastures . . . a table . . . my cup runneth over"

The shepherd will always provide rich feeding plots for his flock.

So is the obedient Christian led to the rich pasturage of God's Word, "that he may grow thereby." (1 Peter 2:2).

3. Our Progression — on our journeyings we are hemmed in by His love.

In the front — "He leadeth me"; in the rear — "goodness and mercy . . . follow me all the days of my life."

How good it is to be one of His sheep!

To sum it all up: "I shall not want."

—CANON GUY H. KING.

THE LENTEN FAST

WELCOME, dear fast of Lent; who loves not Thee,

He loves not temperance, or authority,

But is composed of passion. The Scriptures bid us fast, the Church says, Now

Give to thy mother what thou wouldst allow

To every corporation.

—GEORGE HERBERT.

"ORANGES AND LEMONS"

A Sydney clergyman recently returned from a visit to England, has brought with him an interesting photograph of the tower of the church of St. Clement Danes, in London, encased in scaffolding so that it can be rebuilt for the hanging of the bells which will ring out again the famous chime of "Oranges and Lemons."

Wartime bombing reduced this well-known church to a shell, but it is being rebuilt as a R.A.F. Memorial, and books of remembrance, containing the names of some 125,000 men and women who gave their lives for their country will be preserved within it when it is re-opened.

Another book will recount the names of American airmen killed while stationed in Britain, while a new organ, costing £25,000 will be the gift of U.S. servicemen.

CHILDREN

It is interesting to know that the name of St. Clement Danes is thought to be derived from the ninth century wooden church on this site attended by Danes living in London.

When the restoration of the building is completed, it is anticipated that the "Oranges and Lemons" children's service will be revived.

It is reported that the Danish Church Council in London are preparing to renew the practice of distributing an orange and a lemon to each boy and girl leaving the church after the annual children's service. The fruit was formerly given out by a number of children of Danish residents in London.

LEARNING OF THEE

O LORD Jesus Christ, Who art the Truth Incarnate, and the Teacher of the faithful, let Thy Spirit overshadow us in the reading of Thy Word, and conform our thoughts to Thy Revelation: that, learning of Thee with honest hearts, we may be rooted and built up in Thee, Who livest and reignest with the Father, ever one God, world without end. Amen.

(William Bright, 1861.)

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ABOUT THE PARISH COMMUNION

BY FATHER GABRIEL HEBERT, S.S.M.

Father Hebert, a theologian of international repute attached to the Australian House of the Society of the Sacred Mission, has written this article in response to many requests.

I WANT to try to express in this article what "the Parish Communion" is, by contrast with what it is not. It is, as we all know, the meeting together of the Lord's people on the Lord's day to do the action which He commanded, celebrating the Holy Eucharist with music and preaching and above all with the communion of the people. Here in this action the Church is seen as the Church.

In contrast with this is the individualistic view of religion which we inherited from the Victorian age, when the emphasis was laid on "making my communion." People slipped into church for the 8 o'clock service, sitting as far away as possible from the others. In large churches, the parish priest provided several celebrations, so that as many people as possible might have the opportunity to come.

Nothing can take the place of a true personal religion, with preparation before Communion and thanksgiving after. But the Parish Communion emphasises the complementary truth, that the Holy Eucharist is the action of the assembled Church. We come before God as members of the Body, which is Christ's body, of the Family of the heavenly Father, of the Flock which is Christ's Flock. In being united with Him we are united with one another.

REAL REASON

Nor is the Parish Communion to be commended because it is held at a convenient hour, such as 9 or 9.30. It can be pointed out that such a time gives people a longer rest on Sunday morning, and leaves the housewife with plenty of time to prepare the Sunday dinner. It must be commended for the real reason: that we come together as members of Christ, to make the Memorial of His precious death and in our communion to be united with His Sacrifice.

Nor, again, is the Parish Communion an "additional service," inserted between services at 8 and at 11. It has often to be introduced in this way, with the hope that soon it will win its way as the chief service. But it is not satisfactory when the communicants come thus to be divided between the two services, at 8 and 9.30. It needs to be proclaimed that the Parish Communion is the service, to which everyone is expected to come.

Of course, each parish must make its own arrangements; and there are many places where the church-building is too small to hold all the people at once. This happens in many places at the great festivals, and even on ordinary Sundays. I was present a few weeks ago at a church which was full at 7.30 and again at 9, and the same hymns and the same sermon came in twice.

THE OFFERTORY

Another point arises with regard to the Offertory; and by the Offertory I mean not primarily the collection of money, but rather the presenting of the Bread and Wine at the altar, as being by rights the offerings of the people. Our liturgical scholars have shown us how in the early church it was common for Christians to bring to church with them a loaf of bread, baked at home, and a flask of wine, to offer at the altar, and how full of meaning this action was to them. Bread and wine represented the food and drink by which their life was sustained; the offering of them symbolised the laying before God of the whole substance of their lives.

Charles Smyth expressed the idea thus in "The Parish Communion," pp. 305-6: "That which we offer through the medium of these common symbols is in truth our very selves, our souls and bodies, our public and our private lives, our hours of solitude and of society,

of labour and of recreation, church life, family life, social life, business life, all the crumbs of which our several existences are compacted, to be gathered up and pressed together into the One Loaf, to be blessed, and broken, and given back to us again, no longer common bread but Christ's Own Body, that we may pass on to our brethren that which we have received, in all the crumbs of which our several existences are compacted, our hours of labour and of recreation, of solitude and of society, church life, family life, social life, business life, our public and our private lives, ourselves, our souls and bodies . . ."

HIS SACRIFICE

All this is good; and so in some churches the box of breads and the cruet of wine are brought up from the back of the church at the Offertory by ordinary members of the congregation (and preferably in silence, not during the singing of a hymn), so as to express the idea of the People's Offertory.

But there is a real danger of stressing our act of offering in a one-sided way, for all that we can bring to God is worth nothing at all apart from the one, full, perfect and sufficient Sacrifice of Christ. We go on therefore to celebrate His Sacrifice, that our own unworthy offering may be taken up into His perfect Offering.

If in the Parish Communion we fail to lay the central stress on Christ's own Sacrifice, we shall be losing something which found splendid expression in the Solemn Eucharist with few or no communicants, which in the nineteenth century became the banner of the Catholic Revival. The High Mass without communicants was indeed

faulty, for the Communion is the climax of the sacrificial action. But that service did stress in the plainest way the all-sufficiency of Christ's Sacrifice; and it may be that it was only in that way that the Church of England could learn that lesson of eucharistic adoration.

We must see to it that we do not forget that lesson now, when in the Parish Communion the communion of the people comes back into its rightful place. The Holy Eucharist, with the Communion, sets forth before our eyes the actual nature of the Church: Christ the Great Priest, the Head of the Body, and the members of the Body gathered round Him and being nourished with the Bread of Life. Here then the unity of the Church which it has in its life "in Christ" finds expression. And as the parish is the local unit of the Church, the Parish Communion is the point at which the unity of the Church in that place is exhibited.

PARISH MEETING

But the meaning of the Parish Communion is lost, if everything ends with a service in church, and the unity of the Body is not actualised also in daily life. It is a good thing when there can be a Parish Breakfast, with its social fellowship and conversation and merry laughter. Yet something more is needed; for the unity in which Christians are united goes deeper than this.

There needs to be also a Parish Meeting, at which we may meet together to talk together as Christians about anything and everything that concerns the Church's life and mission; questions about our Faith, problems of Christian duty, things that are happen-

ing in our own locality and in the diocese; things that need to be done, perhaps for the uprooting of some evil that is going on. I have known parishes where such meetings take place weekly, and have been wonderful beyond words. Sometimes at these meetings people from neighbouring parishes are present, or members of other denominations; sometimes people who do not ordinarily go to church, and who, it may be, see then for the first time what the Church of God really is.

TALK TOGETHER

In these meetings everyone is free to speak; but the person who loves the sound of his own voice is out of place. No one must dominate the discussion, least of all the parish priest. There will be no formal resolutions, and no decisions by a majority vote; for the aim is to learn by talking together what is the truth of the matter in Christ. When some conclusion is reached, it will be rather with the sense that "it seemed good to the Holy Ghost and to us."

Such a meeting is a wonderful way in which the Church can come to know itself to be the Church. Indeed, the true complement to the Parish Communion, consists of this and other meetings in which Christians can talk together as Christians.

Some useful books are: "The Parish Communion," a collection of essays, S.P.C.K., 1937, price 12/6 (all these prices are sterling); "The Church's Offering," 2/6, and "The Sacraments and the Church," 5/-, by H. de Candole, Bishop of Knaresborough, both by Mowbray; "The Church comes alive," by E. W. Southcott, Mowbray, 10/6; "The Parish in Action," by Joost de Blank, Bishop of Stepney, Mowbray, 5/-; "The Parish Meeting" by Alan Ecclestone, S.P.C.K., 2/6; and "Parish and People," issued 3 times a year, subscription 5/3, post free, to the Reverend K. Packard, Lower Heyford Rectory, Oxfordshire, England.

COMFORT IN MODERN CHURCH BUILDINGS

S. Mark's Anglican National Memorial Library, Canberra, is the newest and largest Australian religious building of its kind to have thermostatically controlled sealed oil central heating.

The library building will be heated by new steel sealed oil electric heaters.

These heaters—the latest thing in central heating—look like a modernised version of the steam radiator. They are filled with oil and sealed and heated by electricity. They owe their success to the oil, which has unique heat-retaining qualities. Their design makes them economic and efficient.

By a series of temperature and time controls, the library authorities will be able to set the heaters to maintain automatically any chosen temperature during the day or night.

These controls automatically reduce the heat at night. They switch on the heat an hour or so before the library is opened in the morning so that early readers come into a warm room. Glass radiant panel heaters build a wall of warmth across entrance doorways to help insulate the interior against outside cold.

The building is a good example of the increasing use of electric central heating in modern Australian architecture.

The architect was Mr. Robert G. Warren, of Canberra. Sydney heating engineers, Lemaire Heating & Ventilating Pty. Ltd., designed the heating.

The Ideal Way to Announce a BIRTH, MARRIAGE or BEREAVEMENT is in THE ANGLICAN See Rates Page 12.

BOOK REVIEW

SUITABLE GUIDES FOR CHRISTIAN EDUCATION

CHRISTIAN EDUCATION KIT. G.B.R.E. Annual subscription, 10/- SCRIPTURE FOR DAY SCHOOLS. G.B.R.E. Price, 3/6 ea.

THE General Board of Religious Education has brought out the second series of its Christian Education Kit. The seventeen articles are meant to be filed with the former series under the heads of theology, Christian education, Sunday school, youth club, etc.

All the contributors have had experience as parish priests or as college lecturers with work among children and adolescents.

Parents will find helpful suggestions for family worship from the pen of the Reverend J. R. Bleby, an Adelaide rector. The prayers, for example, are either directly from the Prayer Book or are in keeping with its form. There is no attempt to force on the family a "hugaboo religion" or the extravagant lushness ("the glory of the sunset and shifting sands") which was popular twenty years ago.

Mr. Allen Crane, a lecturer at the Teachers' College, Armidale, writes on the problems of adolescence, and has some useful things to say on a well-worn theme. Youth needs some "socially useful function" for its "vast energy potential"—a fact which Hitler and Stalin knew, and acted upon. It is a pity that Mr. Crane does not indicate how the Christian Faith can give youth what it most needs.

Advice on how to organise a discussion group, on how to use visual aids, and on stage decor are all given in the Kit. We suggest you get it (and the first also) and read it for yourself.

The G.B.R.E. has also produced a series of books of primary lessons "for use in schools . . . where the children are divided denominationally for religious instruction."

The lack of suitable guides for clergy and others engaged in this task is met by the board's publication. One can only hope that individual dioceses which put out syllabi for this work will find some means of co-operating with G.B.R.E. in its venture.

The lesson books assume rather ideal conditions, e.g., every child is expected to bring an exercise book, a Bible and Prayer Book, and they will need to be adapted to the more difficult circumstances in many schools.

—C.M.G.

PRIEST WORKING IN FACTORY

ANGELIC NEWS SERVICE

London, March 18

The priest-in-charge of S. Francis', Clifton Estate, near Nottingham, the Reverend S. E. Verney, has taken a job for four weeks at the Raleigh factory in Nottingham. He is working in the frame-shop alongside some of his parishioners.

His idea is to get to know, from first-hand experience, the sort of life his people live, so that his work as a priest may be more effective. He has an assistant curate to look after his parish in his absence.

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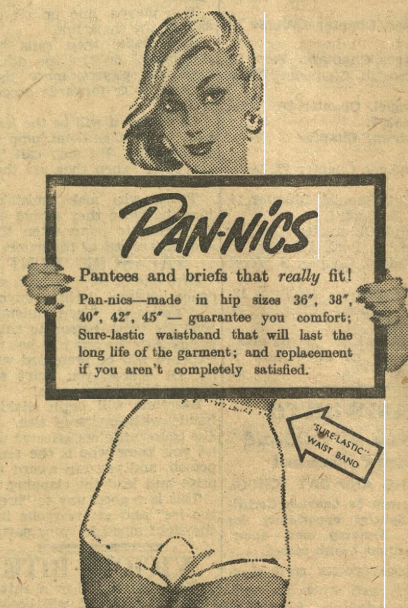
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PIONEERS IN THE WEST

By the Very Reverend R. H. Moore

THE Diocese of North-West Australia became a reality in 1910 when the Archbishop of Canterbury nominated Bishop Gerald Trower, who had resigned from Mombasa where he had completed the building of a great cathedral.

He held on to the North-West for 17 difficult years in a very difficult diocese, with immense courage and patience. Physically worn out, he retired to Chale in the Isle of Wight. There is no doubt that the hardships he endured told on his health, for his death came unexpectedly within a year.

The appointment of his successor was in the hands of Archbishop Riley, who had much difficulty in finding anyone brave enough to accept the call. Just before his death, and during his last illness, he called the Reverend John Frewer to undertake the task.

The last of "The Williams" Brotherhood, Brother John, put

This is the concluding article in a series dealing with the history of the Diocese of Perth, which is celebrating its centenary this year.

all personal consideration on one side, and few people know at what personal sacrifice he has devoted his life, with amazing patience and painstaking care, to shepherd a scattered flock in a most difficult country and inhospitable climate. He is, in this centenary year, entering on the 28th year of his episcopate!

Kalgoorlie's first bishop was elected in 1914. He was the Very Reverend Golding Bird, Dean of Newcastle. Within a year he joined the A.L.P. as a chaplain and after the war resigned his see, becoming later Bishop of Mauritius.

For the second Goldfields Bishop, the Kalgoorlie Synod chose in 1919 the Reverend Edward Elsey, who was senior brother of the Williams Brotherhood with the Reverend John Frewer. Always a difficult diocese, he found it necessary for health reasons to resign in 1950, and now, living in Perth, is able to help with confirmations and other episcopal functions in the Province.

ONE INDUSTRY

For the third bishop, the Reverend Cecil Muschamp, of New Zealand, was elected the same year to be Bishop of Kalgoorlie and Assistant Bishop of Perth. This plan was tried for about three years, when the bishop found it was not quite satisfactory and now devotes his energies to his own diocese, striving for more clergy and meeting the needs of a community which, having only one industry, is subject to sudden expansions and contractions that are often unpredictable.

The man who planted the Church on the Goldfields deserves a special mention, along with his immediate fellow workers. The Reverend Edward Mallen Collick landed in Coolgardie before Kalgoorlie was found. In a community where everyone was there to make money, and to find gold, there was one man whose one purpose was to help any and everyone who needed him. From a slum parish in East London, he knew how to be a friend to sinner and saint, especially the sinner.

The hard-case miner knew him for a "white man," the unfortunate Aborigines found him the one white man who regarded them as human beings, and the women and children—there were a few in 1894—found in him one incapable of a selfish thought or act. Stories about him are many and almost touch the mythical, but they are true!

He caught typhoid nursing men in tents. On his recovery the miners collected a purse and sent him for a needed holiday. Two days later he was seen still in Coolgardie. He explained there was Mrs. X and two children who needed a trip more than himself and he had sent them! The town raised another "purse" and bought his ticket and sent a draft with the balance to a bank in Melbourne and sent him after it!

The Reverend E. Gordon Saville also came from East London. He started Kalgoorlie as a parish in 1896. A constant worker in spite of physical weakness, a teacher of the Faith that put it across by example and cheerful demeanour that won him respect from everyone.

The Good Friday processions, begun in 1901 or 1902, made a great impression. His work "put the Church on the map." It was he who at that time intro-

duced the C.E.M.S. into Western Australia. When he left in 1904 the whole of Kalgoorlie turned out to make farewell.

A third arrived in 1898 for Kanowna, a field of alluvial diggers 12 miles further out. A Dubliner who had served two years in a Belfast industrial parish of 40,000 mill-hands. Inside of two years Kanowna was a parish with a church, and two hundred miles north, Mt. Morgan had also its church, and each had a "bachelor camp" for its rectory. In 1901 he was Rector of Boulder, where two mission churches were added.

The same young man was destined to extend the Church through the Wheatbelt, east and north of Northam and later became the first Arch-deacon of the Wheatbelt, plan-

ACTION IN LENT ON PROBLEM OF NATION

Brisbane, March 16

Liquor reform, divorce and gambling are problems which are the concern of Christians, the Archbishop of Brisbane, the Most Reverend R. C. Halse, says in his Lenten pastoral letter.

"It is customary in Lenten Pastors," he said, "for Bishops to draw attention to the lowering of moral standards that threaten the life of the community in which we live."

"It still seems clear, he said, "that a tightening up of the liquor laws regarding teen-aged drinkers is required."

The archbishop also said, "The practice of divorce, with its ill-effects upon family life, is a growing danger which far exceeds any hardship which a marriage-bond may perpetuate."

"No doubt there are many hard cases, and many innocent partners; but the rule of the Church, that no marriage may be celebrated by the clergy, when a former partner is still living, is not only obeying the clear teaching of Christ, recorded in the New Testament; it is a continued protest against the relaxation of Christian principles on the subject of marriage and sex."

"It is possible that more misery to family life and more degradation to individual character has been brought by excessive indulgence in gambling, than by any other national vice of a similar character."

"It is gratifying that since the promotion or stewardship methods have been introduced

ning, with the aid of Canon H. E. Hyde's efforts from England, the layout of the Eastern Wheatbelt parishes; and later, for 17 years, he was Dean of Perth. He is still with us and still in active work (though twice retired from the charge of a parish) as the diocese reaches its centenary year.

Time would fail to tell of the faithful laymen who built churches in the wilderness to gather a tiny flock against the day a priest could be found to shepherd them. Of layreaders who carried on worship in country halls and private houses. Of priests who travelled the bush on horseback leading a pack horse, or later in a light cart or sulky or, in the mid-century, on a push bike with a swag.

SACRIFICE

Married priests who, to provide for their families, eked out the Government chaplain's pay with gifts in kind from their people, and, while building up their parish and ministering to their people, found time, with the help of their family, to establish a farm to provide food, clothing and education for their dependents.

Laymen and women and priests who gave their selves to the service of the Church, who moved mountains of difficulty, filled valleys of despair with hope, strengthened weak hands and taught the way of prayer and worship.

Men and women who have in their day and generation, by example and patience, wrought righteousness and laid foundations by the Grace of God and the power of the Holy Spirit, through which the Church, in the coming years, may more and more be a Guide and Inspiration to the multitudes who in the years to come will people this vast State, and will develop those amazing resources, which the God-given skill of men is beginning to reveal.

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Liquor reform, divorce and gambling are problems which are the concern of Christians, the Archbishop of Brisbane, the Most Reverend R. C. Halse, says in his Lenten pastoral letter.

into parishes, no one gives a thought to continuing what are called "unworthy methods of finance," which are based on avarice, where exchange of money depends completely on chance, and not at all on skill or service."

The archbishop said he emphasised these points because "there is sometimes a danger of thinking that Christianity is confined to personal religion between our individual souls and God."

SOCIAL LIFE

"But," he said, "the Gospel story is full of parables of the Kingdom, which concentrate on the corporate and social life of the Church of which each of us forms a part."

"These claims are not contradictory. They are both necessary."

"The world needs more and better Christians because it is only the spirit and the mind of Christ, permeating the councils of the nations, in political and economic life, that can save the world from the disaster brought on by selfish and aggressive nations in a nuclear war."

The archbishop said that the great value of Lent is in the voluntary discipline of self, and that the Lenten discipline of Christians could give something to the world.

THREE CHILDREN COME FROM HUNGARY TO PARENTS

A cable of ten words was sent from Geneva, to the director of the Resettlement Department of the Australian Council of the World Council of Churches, Mr. J. J. Dedman, on February 28.

It read, "Bolza children arrive Melbourne Flying Tiger aircraft due March 3."

The children's parents were already living in Australia. Mrs. Bolza is at Altona, in Victoria, and Dr. Bolza is with the Australian expedition on Macquarie Island.

Early in 1955, the department began its efforts to get the three children out of Hungary and to re-unite the family.

It met many difficulties, and eventually enlisted the help of the Australian Government.

Two of the children, holding legal passports, travelled from Budapest, in Hungary, to Salzburg, in Austria, in a British Embassy car on February 13.

They were then re-united with their brother, Frederick, who had escaped in the confused days of the abortive revolution.

All three of the children were presented to the Australian Government Mission in Vienna.

Their passages to Australia were then arranged through the

intergovernmental committee for European migration.

MUSIC REVIEW

NEW ORGAN MUSIC

THE most interesting in a batch of recently-published works are a Prelude and Postlude by George Dyson. These are issued as No. 3 of the Novello Organ Music Club series.

The Prelude is of a quiet, peaceful nature, with imitative treatment between right hand and pedals, while the left hand plays a chordal accompaniment. The Postlude is sturdy and vigorous—rather reminiscent of the same composer's new Te Deum in F. Both are of only moderate difficulty.

Novello's are issuing a series of six volumes of Festival Voluntaries, each containing five pieces. The voluntaries are based on well-known hymn tunes and therefore provide material suitable for the various seasons of the Church. In the two volumes to hand the first provides voluntaries for Ascension, Whitsuntide and Trinity, and the second for Harvest.

For Ascension a voluntary has been composed by Healey Willan on the hymn "Hail The Day." There is also an interesting prelude on "Hawthorn" by Alec Rowley. Other composers represented are Lloyd Webber, Francis Jackson, W. H. Harris, etc.

In most of the pieces the listener can follow the hymn tune, though in some cases the tune is so hidden that it would need to be pointed out to be recognised.

The music is of about the same difficulty as the well-known slow movements of Rheinberger's organ sonatas (moderate). English price, 4/6. —L.F.

TRINITY COLLEGE EXAMINERS

The Board of Trinity College of Music, London, has appointed three examiners to conduct practical examinations throughout Australia this year.

They are: for music and speech, Mr. Guy Magrath, and Mr. Edgar Moy; for speech only, Mr. J. Miles-Brown.

Mr. Magrath has travelled in Great Britain, Africa, India and Ceylon as an examiner.

Mr. Moy has conducted examinations for Trinity College of Music in New Zealand and Australia.

Mr. Miles-Brown took a London University course in speech and drama, at the Central School of Speech Training and Dramatic Art.

MESSAGE TO GHANA CHURCHES

ANGELICAN NEWS SERVICE

London, March 18

The Archbishop of Canterbury, as president of the British Council of Churches, has sent a message of greeting to the Gold Coast Christian Council, which is now the Ghana Christian Council.

The message reads: "Brethren in Christ,—We wish to send warm Christian greetings from the British Council of Churches to your Council as the State of Ghana comes into being."

"There have been many intimate ties in missionary service and common Christian endeavour between the Churches of our land and the Churches of yours. As it has given us joy to see missions give way to self-governing Churches, so do we rejoice in the culmination of years of political development in the achievement of independence."

"Since 1929 your Council has drawn the Churches together in increasingly effective co-operation. As we send you our congratulations and good wishes at this historic moment, we pray that the unity to which you have attained will prove a source of growing strength to the whole nation in the years to come."

PUBLIC SERVICE FELLOWSHIP

Members of the Commonwealth Public Service Anglican Fellowship will attend their annual service of Holy Communion in S. Andrew's Cathedral, at 8.30 a.m. on Sunday, March 31.

After the service there will be a breakfast in the C.E.N.E.F. auditorium.

The Archbishop of Sydney, the Most Reverend H. W. K. Mowll, will celebrate at the service.

Canon H. M. Arrowsmith will speak at the breakfast.

The fellowship realises that many Anglicans in the Commonwealth Public Service may not have had an opportunity to hear of the fellowship. Public servants can telephone Mr. B. Le Mesurier (XL4333) or Miss D. J. Ede (UM 7833) for information about the group.

BISHOP OF BATH AND WELLS

ANGELICAN NEWS SERVICE

London, March 18

The Bishop of Bath and Wells, Dr. H. W. Bradfield, on March 6, underwent a major operation in a London hospital. His condition is reported to be satisfactory.

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SYDNEY DIOCESE CONSIDERS THE CONSTITUTION

THE FIRST DAY'S INTERESTING DEBATE

"It is my personal conviction that the Australian Church should have its own Constitution, as has every other branch of the Church of England in the world," said the Archbishop of Sydney, the Most Reverend H. W. K. Mowll, on Monday afternoon.

His Grace was delivering his presidential address at the opening of the special Synod of the Diocese of Sydney called to consider the Constitution.

"Through the Constitution the unity of the Church would be expressed, and it would be provided with the machinery to act and work corporately as a national Church," he said.

"Further, it is apparent that no time will be more propitious for the adoption of a Constitution than the present time."

"The foregoing summary of the history of the present Draft reveals that it is the fruit of years of thought, and represents the judgement of men competent to guide the Church in Constitutional matters. Further, it was initiated by the Archbishop of Canterbury himself."

"However, I would be failing in my responsibility as Diocesan if I did not take every precaution necessary to safeguard the traditions of the Diocese of Sydney."

"The emphasis on the Protestant and Reformed character of the Church of England has become the tradition of the diocese, and is so recognised throughout Australia."

TWO FACTORS

"To approach the consideration of the Constitution without acknowledging this fundamental factor would be to betray a trust committed to us."

"We must, therefore, approach this matter, having in mind the welfare of the wider Church in Australia, of which we are the mother diocese, and, at the same time, with the determination that the point of view this diocese represents should be both recognised and safeguarded."

Synod was prefaced by two special celebrations of the Holy Communion: the second was attended by a large number of synodsmen who mostly made their communions.

Archdeacon A. L. Wade preached a simple but moving sermon upon the text "Whatever He sayeth unto you, do" (S. John 2:25). If inaudible at times his message to Synod was plain.

We should all follow the directions given by the Virgin Mary at the first miracle done by Jesus at Cana of Galilee: if only we all had done this then there would be no divisions in the world, the church, or in our own lives.

In effect our Saviour gave three commands: and these we would do well to follow now. He said—Come unto me; He said—Follow me; He said—Be my witnesses.

If synod then followed these dominical injunctions its business would be conducted to the Glory of God and to the benefit of His Church.

Synod then opened at four o'clock with prayers and the usual choral: the President gave his address and various necessary committees were established for the smooth ordering of business.

PRAYER BOOK

A question was then put by the Reverend B. H. Williams asking what steps had been taken by other dioceses and their bishops to secure agreement on the revision of the Prayer Book, following the recommendations made to this effect by representatives of the Constitution Committee from the Diocese of Sydney in 1945.

Notice was given also of various motions concerning the procedure of this special session.

Mr. Norman Jenkyn, Q.C., then opened with moving the adoption of the Constitution and said that this was a formal gambit. He, therefore, would not give any impassioned oratory at this stage.

Indeed, although he was

honoured (but felt unworthy) to move this Assenting Ordinance he missed any clear lead from Standing Committee as that body in its wisdom had left complete freedom of expression and opinion to each and all its members, so that when he spoke he would be expressing his own opinions and not those of Standing Committee.

He did, however, wish to make it clear that this was an important step in the history of the Church of England in Australia, and he thought it vitally necessary for the Church to have a constitution.

He warned synod that any amendment to the proposed Constitution would in effect be a rejection of that schedule, and that we would be back to where we were years ago.

Archdeacon H. G. S. Begbie then moved that the Draft Constitution be discussed serially after the first reading, but emphasised that any decisions or votes taken then would not be binding at the second reading, and could be disregarded by Synod. He believed that this would avoid tedious repetition.

Canon E. Cameron begged to differ from Archdeacon Begbie. He felt that the system proposed was fraught with difficulties and was convinced that a single precedent did not lend any validity to the venerable gentleman's argument.

It was a clear case of delaying tactics—that a plethora of speeches would swamp and fatigue the Synod.

OLD ARGUMENTS

What need was there to consider the Constitution clause by clause and fight old arguments that had been heard ad nauseam? He felt that the Constitution should be discussed as a whole and not bit by bit.

Mr. Clive Teece then made the most telling and amusing speech of this session when he roundly affirmed that Archdeacon Begbie did not understand the purpose of this synod: we were not here to draft a new constitution but to assent or dissent to what was proposed.

He accused the archdeacon of crafty filibustering and trying to have the constitution talked to death. He was not at all keen in joining in a war of attrition with fanatical opponents.

Just as Synod was recovering from a last laugh at his sallies the President caught Mr. Johnstone's eye, and sweetly announced that Synod stood adjourned until seven p.m. and would those going to C.E.N.E.F. please give their five shillings before they ate.

After the tea adjournment the ball was kicked off by the Reverend J. R. L. Johnstone who was obviously at the top of his forensic form.

He bitterly opposed Canon Cameron and Mr. Teece's attempt to stifle free discussion and was convinced that everyone should be entitled to criticise and to listen to criticism.

He felt it necessary to remind synod that it was discussing an ordinance, and he would go to parliament itself to obtain freedom to discuss this ordinance because, if it were passed, there would be no possibility of appeal to a civil court.

He, therefore, wanted the Constitution discussed clause by clause at this first reading so that synod could inform its

mind clearly as to the nature of the step it was undertaking. Once passed, this constitution was irremediable.

Dr. D. B. Knox supported Mr. Johnstone with great conviction and showed his mastery of *petitio principii*. He wanted the drafting tidied up and made completely unambiguous.

He wanted to stress that a new church (in the eyes of the law) was being set up and that the Diocese of Sydney with its million Anglicans and its 40 per cent. of the Anglican population of Australia had to preserve its distinctive position. He urged support of Archdeacon Begbie's proposal.

LOST IN DETAILS

Archdeacon Tugwell then intervened to say that synod had a great responsibility to subject this constitution to a detailed examination.

Mr. Stuckey moved an amendment to alter XVI 2 but this was lost as there was no second.

The Reverend E. H. Lambert appreciated the need for care, but said that it was important to consider general principles first and not to get lost in a morass of details.

Archdeacon Begbie replying quoted Mr. Mann who spoke at the 1928 Synod, and said that this was the best method of procedure and when the proposal was put to the vote his method was carried.

Bishop Hillard in reply to several questions from the floor gave the ruling that what was voted upon at this stage was not binding.

Dr. Knox, replying to many queries, "why vote?" said that voting would show to posterity the mind of synod on certain major points. And there the matter stood and the chairman of committee put the first chapter to committee.

The Reverend D. W. B. Robinson then made a forthright attack on the nature of chapter 1 which he claimed failed to make clear the essential character of the Church of England. He wanted it stressed that the Church of England was Protestant and Reformed.

He took particular exception to the mention of the threefold ministry as he held that it was certainly not scriptural and found no warranty in the Book of Common Prayer.

Archdeacon Hammond took Mr. Robinson to task in his own inimitable style and said that Mr. Robinson's arguments were destroyed by the very 1662 Prayer Book which he professed so much affection for.

He claimed that Mr. Robinson's extravagance lay in that he wanted to subordinate everything to the Prayer Book and the 39 Articles.

In fact, the Prayer Book was subordinate to the Word of God and long might it continue to be so.

WARNING

At least the Church of England has never altered Holy Scripture which could be the case if Mr. Robinson's proposals were followed.

He warned synod that the Fundamental Declarations were more moderate than the Prayer Book and that they, with the Ruling Principles, were in line with the principles of the Church of England.

He believed sincerely that they would be of the greatest use in the future, particularly with the ecumenical movement. If he simplified them he would say that the Fundamen-

tal Principles and the ruling principles exhibited essential Christianity and essential Anglicanism.

Dr. D. B. Knox leapt to the breach. He said that the Prayer Book could be changed (he hoped that it would be changed and brought up-to-date) but the doctrine and principles could not be changed.

He did not believe that the Fundamental Declarations expressed essential Christianity because it made no mention of the most important doctrine—Justification by Faith.

If there were to be a civil court case then it will be what is in the Fundamental Declarations that would count. He wanted what was taught at the Reformation settlement to be put in firmly and without ambiguity.

He himself could find no scriptural or Prayer Book authority for the three-fold ministry. He wanted the doctrines and principles of the Reformation to be placed in the first place, and not subordinated.

The Reverend W. J. Siddens believed that Archdeacon Hammond had answered Messrs. Knox and Robinson admirably, and he feared that they could lead this diocese into error, even heresy (appreciative laughter).

He was astonished that they should want to put man-made documents on a par with Holy Scripture.

The creeds belong to the (Continued on page 12)

DOLLARS TO CANADA

(Continued from page 1)

On February 14, the Department replied. "In order that further consideration may be given to your request," the letter said, "the enclosed application forms should be completed in sextuplicate and returned to this office."

In sextuplicate! And what forms!

Manfully, Mr. Mills tried to work out the answers required on the form of "Application for Licence to Import Goods."

But after a few days, he realised suddenly that even after this he would be involved in currency Exchange Controls, and anyway the Department had only implied that his application would be considered. It gave him no assurance even in principle that he would be allowed to continue subscribing to the Friends of the Arctic, or Church and Sunday School Magazines.

So instead of wasting any further time, he did a very sensible thing. He sent all the facts to THE ANGLICAN.

What lies behind this story of tyrannical bumbledom?

Do they think that the Arctic News is a subversive journal? Nonsense!

Is the Department of Trade staffed with people who discriminate against Anglican clergymen? Nonsense!

BUREAUCRACY

Does the Government think it a bad thing for Australians to help spread God's Kingdom in the Arctic? Nonsense, too!

None of these explanations is true. If one of them were, then there really would be trouble: it would be more than Australians would put up with, whatever their political or religious affiliations.

The truth is that this is one of thousands of incidents which occur each day in Australia, when "they" push ordinary citizens around.

This story has come to pass simply because the paraphernalia of government has grown so large, so complex and clumsy, that it operates unjustly against individuals and

any organisation which has not the time and money to wrangle with it.

It is a story with a distinct moral.

Australia's bureaucracy today resembles the gigantic prehistoric animal which was so big that it needed two brains—one in the head, one in the tail.

This arrangement was not efficient enough to enable the animal to stand up to the attacks of better-organised and better integrated smaller animals, so it became extinct after a while.

THE MORAL

Now, in the case of the Reverend H. J. Mills v the Bureaucrats, he did not himself know, and the bureaucrats of the Commonwealth Bank and the Department of Trade naturally didn't mention, one interesting little fact, namely:

Anyone can go to the Post Office and get an International Money Order for up to Five Pounds, and no questions asked!

Anyone can do this once in any month.

Let us hope that the moral, and the analogy, will not be lost upon any who read these lines.

YUGOSLAVS PERMIT PUBLICATIONS

ECUMENICAL PRESS SERVICE

Geneva, March 18

For the first time since the war, the Serbian Orthodox Church has been granted permission by the Yugoslavian Government to publish a theological periodical. The publication, scheduled to come out in May, will be called *Bogoslovje* (Theology), and will be issued twice a year.

At present the Orthodox Church publishes a monthly magazine, *Glasnik* (Herald) the official organ of the Belgrade Patriarchate. The Government-sponsored Orthodox Priests' Association publishes a fortnightly newspaper, *Vesnik* (Messenger).

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C.E.M.S. IN VICTORIA

SIR EDMUND HERRING SPEAKS ON FREEDOM AND FAITH

FROM OUR C.E.M.S. CORRESPONDENT

Melbourne, March 18

The Lieutenant-Governor of Victoria and the Chancellor of the diocese of Melbourne, Sir Edmund Herring, said on March 11, "As Christian people, we must help spread Christianity. We must not see it destroyed, but see that more people learn to know our Lord and try to serve Him. That is our job today, and challenge for the year 1957."

He was speaking at the annual breakfast of the Church of England Men's Society at St. Kilda Town Hall.

He said members of C.E.M.S. had to face the fact together that rulers of more than half of mankind talked about this as the post-Christian era and made no secret that they were determined, if they could, to destroy man's faith in God.

C.E.M.S. was therefore concerned with the threat that was made to freedom, justice and truth.

In the grim days before the first world war, in August, 1914, Earl Gray, then Secretary of State for Foreign Affairs in London, had said, "The lights are going out all over Europe." Some of them had never been re-lit.

People were trying to put out the lights now, Sir Edmund said.

The devil worked in the darkness and God commanded that there should be light, and more light.

Our freedom, Sir Edmund said, came very largely from people who believed in Christianity.

We owe much more than we know, he said to the common lawyers, who are Christians and cannot conceive a community really Christian unless its citizens are free to associate with one another and to worship as they will.

The freedom to talk freely to one another was one of the great freedoms, he said.

"We have to see that the light of faith spreads in this community, and in other communities as well," he said.

"What are we going to do about it?" he asked.

Sir Edmund instanced the part an organisation like Toc H played in the community.

He said its compass with four points could be of use to C.E.M.S. in the Diocese of Melbourne.

The four points were, fair-mindedness, fellowship, service

and the Kingdom of God.

Half the trouble in the world today was due to the fact that people did not think fairly, Sir Edmund said.

People in authority, in churches and out of churches would not face facts.

Unfair thinking was bedevilling international relations so far as England and America were concerned.

Fellowship, he said, meant to try and live our lives as God meant us to live them, living charitably with one another, and encouraging fellowship with one another.

In service, each parish and branch had its own jobs to be done — old and young people needing help, leaders wanted, prison aid, and all kinds of things, if the Christian life in the community was to be improved and strengthened.

YOUNG PEOPLE

"We are inclined to stand off and say the young people are not what they were," Sir Edmund said. "I think the young people today are better than they ever were."

To witness humbly for the Kingdom of God, members had to recognise the spiritual nature of man and to demonstrate that a life of fellowship, service and fair-mindedness was a better witness than any spoken word, he said.

If these qualities were developed, men would be attracted to Christianity.

"I hope and pray that we, in our time and generation, not only keep the light of faith burning in our own hearts, but help to light it in the hearts of people amongst whom we live," Sir Edmund said.

Brother Dr. W. J. Denehy proposed a vote of thanks to the speaker.

The Archbishop Administrator, the Most Reverend J. J. Booth, the Bishop of Geelong, the Right Reverend J. D. McKie, the national president of the Church of England Boys' Society, the Reverend N. G. Molloy, and Mr. E. Tanner, M.L.A. for Glen Iris, were at the breakfast.

Earlier that morning six hundred men attended Holy Communion at St. Paul's Cathedral.

The Archbishop Administrator was the celebrant. He was assisted by the Bishop of Geelong, the Dean of Melbourne, the Very Reverend S. Barton Babbage, and several clergy.

VICAR INTERRUPTED IN PULPIT

ANGELIC NEWS SERVICE

London, March 18

The church treasurer astonished the congregation at St. Oswald's, Middlesbrough, on Sunday evening, March 3, when he stood up and interrupted the vicar's sermon.

The vicar, the Reverend David Galliford, had just told the congregation that they should read their bibles more during Lent. Mr. W. Savage then stood up and said: "Excuse me, vicar, it is very easy for you to say that when you know how to read the bible."

The interruption had been arranged privately between the vicar and the treasurer, who then mounted the lectern and asked various questions about the bible.

DIOCESAN NEWS

ADELAIDE

TWO CEREMONIES

Two important ceremonies in early April will mark the spread of the Church's work in new housing areas to the north of Adelaide. On Sunday, April 7, at 3 p.m. the Dean Administrator of the Diocese, Dr. T. T. Reed, will dedicate and bless the new Mission Hall of St. Theodore at Elizabeth South. At 8 p.m. on the following Thursday, Dr. Reed will similarly open for worship the new Mission Hall of St. Francis at Assisi at Northfield. Anglicans from all over the diocese are invited to attend both these ceremonies.

BERRI CANVASS

The long-awaited Every-Member canvass in the Mission District of St. Albans, is expected to begin this month.

Y.A.S. AT ST. JOHN'S, ADELAIDE Young Anglicans at St. John's elected their office-bearers for 1957, in February. Those elected were Jack Bowyer, Chairman; Wendy Simmons, vice-chairman; Lois Butler, secretary; Dorothy Burns, treasurer; and Brian Richards, publicity officer. Jack Bowyer will represent the Junior Anglicans, and Brian Richards the Young Anglicans, on the Parochial Council. Lois Butler and Brian Richards will represent the branch on the Young Anglican Advisory Council. Margaret Johnson will be the member on the Youth Council.

On March 8, nineteen Y.A.s from St. John's went on a "slightly-crazier-than-usual hike."

BATHURST

ANOTHER Y.A. ORDINAND

Des Egan, former president of Parkes Y.A. branch, was accepted for the ministry at the time of the Canonwindsor camp in January. The inspiration of these camps has helped many a young man in his final decisions. Des Egan has joined several of his Y.A. friends in training at St. Francis College, Milton, Queensland.

PARISH NOTES

During 1956 the parish of Grenfell gave £530 to Anglican causes outside the parish. Most parishes have budgeted now for donations to missions, Children's Home, Ordination Candidates' Fund, bishopric Endowment, and other needs. The Cathedral parish and Dubbo are amongst those who are looking ahead this year to help in this direction.

Confirmation classes are beginning in many parts of the diocese. Much progress has been made with the very fine Scout Hall at the Cathedral, and it will be used to billet Anglican youth for the May rally.

S. MICHAEL'S HOME

S. Michael's Children's Home Council has fixed £100 per annum as the amount for the upkeep of a bed, or for the support of a child at S. Michael's, although it expects the actual cost will probably be far greater. A bequest of £2,000 would "keep a child" in perpetuity. The Council hopes that women's auxiliaries for the home might be formed in many parts of the diocese. Children's Homes and Youth Sunday will be Sunday, September 29, which is the feast of St. Michael and All Angels. Two memorials to the memory of the late Canon E. Homfray will be placed in the interior of the church.

DAMAGE BY FLOODS AT ROPER RIVER MISSION

Floods early this year did serious damage to some of the work at the Church-Missionary Society Roper River Mission.

Record rains in the Northern Territory brought floods to the Roper River.

The river rose to a height of 34 feet, and the raging flood completely washed out the first-class vegetable garden at the mission.

Valuable agricultural and mechanical equipment was moved to safety.

The loss of the gardens is a blow to the mission because they had made it possible to increase the supply of green vegetables to the aborigines.

The Church Missionary Society is sending emergency supplies of dehydrated and tinned vegetables, and extra rice immediately.

The society estimated that at least £500 will be needed immediately for this purpose. Gifts may be sent to the Roper River flood appeal, c/- C.M.S., in each state.

At its recent meeting, the C.M.S. Federal Council decided to commemorate the golden jubilee of the Roper River Mission in 1956, by launching an appeal for a new chapel at Roper River.

The previous chapel was destroyed some years ago in a willy-willy. Since then services have been held in a temporary building.

The new chapel will be known as S. Matthew's Chapel. It will be in memory of the Reverend A. R. Ebbs, a pioneer missionary in the north, who

door chapel of the home. The parishioners of Rockley parish have given one, and the head-stone-commissioners in Sydney the other. Mural work in the chapel is expected to start this week.

There are a number of gifts which the Home would welcome. They are: Communion linen, burses and veils, and half-towels. A gift of £10 would mark a bedside cabinet as a memorial gift; £50 would mark a complete bed as a gift or memorial; £60 as needed for the second specially-made chapel pew; and £150 would mark the gift of the mural on the wall of the chapel. At beds in the first dormitory have now been earmarked.

The Communist-ner will conduct all services in the parish of Stuart Town next Sunday, and preach at Oberon on March 31 for the Mothering Sunday. Evensong. Interest in the official opening ceremony on May 4 is growing, and it is expected that S. Michael's will be opened fully furnished and free of debt.

BRISBANE

CATHEDRAL CONTRACT

At a meeting of the Corporation of St. John's Cathedral, held on Thursday afternoon, March 14, it was decided to let a contract to the Marberete Company Pty. Ltd. for the laying of the reinforced concrete sub-floor of that part of the nave and side aisles of the cathedral which is yet to be built. It is expected that work will commence about the end of the month and will take approximately seven months to complete.

ORDINATION

The Reverend J. K. Moody will be ordained to the priesthood by the Archbishop of Brisbane in the Chapel of the Holy Spirit, Bishopsbourne, on March 25, at 7 a.m.

MELBOURNE

G.F.S. CORPORATE COMMUNION

On March 16, the Girls' Friendly Society held an annual corporate Communion at which the Bishop of Geelong was the celebrant. Some 400 members were present.

M.U. CORPORATE COMMUNION On March 25, the Annunciation of the Blessed Virgin Mary, the Mothers' Union, will hold its cathedral Corporate Communion in St. Paul's Cathedral at 11 a.m. Lady Brooks, wife of the Governor of Victoria, and the Lady Mayors, Lady Sellick, are expected to attend.

ORDINATION

Archbishop Booth ordained nine men to the diaconate and ten men to the priesthood in St. Paul's Cathedral on Sunday morning. The Reverend J. N. Falkingham preached the sermon. Two of the new deacons are old boys of the cathedral choir.

SYDNEY

'BUS TRIP TO HAWKESBURY

The Church of England Historical Society and S. Andrew's Cathedral Communion Guild are having a bus trip on April 6 in aid of S. Andrew's Cathedral Choir School Building Fund, and the Church of England Historical Society. They will leave Sydney at 9.30

a.m., and see the Obelisk, Deerbun Park, and Sackville, and go on to S. Matthew's, Windsor, after a picnic lunch. The fare is 20/- and Mr. F. W. Gledhill (X3592 and LA1404), Mrs. N. Hastie (WA1091 and BX5101), and the Dean's Secretary, at the Cathedral (MA2927), have tickets for the trip.

C.E.N.E.F. RALLY

The annual C.E.N.E.F. Rally will be held in the C.E.N.E.F. Auditorium, 201 Castlereagh Street, on Friday, April 5. At 11 a.m. the Archbishop of Sydney will conduct a thanksgiving service in St. Andrew's Cathedral at which the Chaplain for Youth, the Reverend N. C. Bathgate will preach. The thanksgiving is for the actual cost of the building now being paid off. There will be a buffet lunch at C.E.N.E.F. at 12.30 p.m.

HOMELESS GREEKS RECEIVE HELP

ECUMENICAL PRESS SERVICE

Geneva March 18

The general secretariat of the World Council of Churches cabled its "deep sympathy" to Archbishop Dorotheos of Athens on March 11, after a series of earthquakes almost flattened the city of Volos and the nearby towns of Velestino and Falsana.

More than 15,000 persons are homeless, and 300 were injured. It is the third year in succession that the area of Thessaly has been badly damaged by quakes.

The office of the World Council in Greece is standing by to provide aid to the victims when needed.

In Geneva, officials of the Division of Inter-Church Aid and Service to Refugees are awaiting word from a spot investigation in Greece before deciding what additional aid is needed.

THE NEWMAN ASSOCIATION OF CATHOLIC GRADUATES

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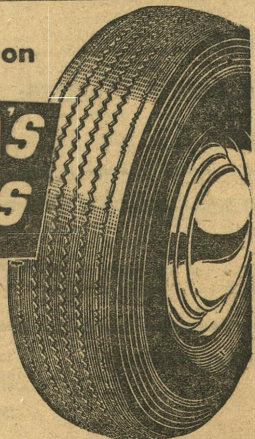
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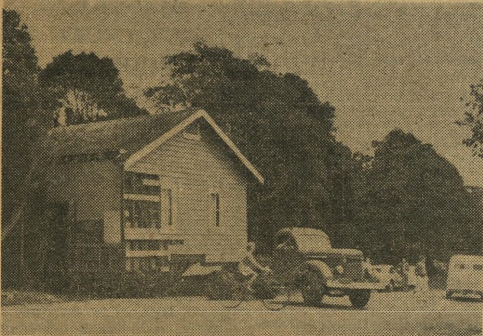
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SNAPSHOT COMPETITION



The winner of our snapshot competition is Mr. M. J. Rainsford, of Turramurra, N.S.W., who sent us this picture of the Kindergarten Hall being removed from S. James' Church, Turramurra, Diocese of Sydney, for use as a branch church at S. Philip's, South Turramurra. The verandah was detached and moved separately.

BUILDING AT LEONGATHA

FROM OUR OWN CORRESPONDENT
Leongatha, Vic., March 18
The second year of the canvass for the completion of the new Church of S. Peter, Leongatha, began with a gathering of the parish in S. Peter's parish hall on March 4.

The Bishop of Gippsland, the Right Reverend E. J. Davidson, the Reverend T. R. Vizard and Mrs. Vizard, the Canvass Director, Mr. G. Martin, and the rector, the Reverend H. A. Cairns, were present.

Mr. Vizard, who was rector of Leongatha from 1936 to 1941, told the members of the parish about the work that had been done in building the old church twenty years ago.

The rector introduced Mr. G. Martin as the new canvass director, and thanked Mr. T. V. O'Brien and the canvass team for their work in the last year.

TOWER AND SPIRE

Of the £13,000 pledged to be given in three years, £4,596 has been received in the first year.

The total revenue, from loans and other sources, was £10,000.

Mr. Martin said, "So far, the building of the tower and spire, at a cost of £2,900, and the spire will be 88 feet high, and will be surmounted by an illuminated cross."

The bishop congratulated the parishioners on their efforts in the past, and their plans for the future.

Kodachromes and a film of the laying of the foundation-stone were shown by Mr. H. Stone during the evening.

Afterwards the youth fellowship of the church provided supper for the gathering.

BISHOP DIBELIUS ATTACKED

ANGELICAN NEWS SERVICE

Berlin, March 18

The East German Government, on March 8, resumed attacks on the Evangelical Church and its head, Bishop Otto Dibelius.

The attacks followed the ratification in West Berlin on March 7 of the Church's agreement with the Federal Government on the appointment of chaplains to the Bundeswehr.

Dr. Dibelius was accused by the east German official news agency of taking orders from Dr. Adenauer and of actively supporting his N.A.T.O. policy.

Herr Werner Eggerath has been recalled from his post as Ambassador in Bucharest to become State Secretary for Church Affairs, a new post in east Germany.

Dr. Nuschke, the chairman of the east German Christian Democratic Party, has hitherto been head of the office for Church affairs.

He received representatives of the Evangelical Church last week, and informed them that there were great difficulties in the way of holding the next congress of the Church in 1957, because all-German occasions "can easily be misused by subversive elements to disturb our order."

PASTORS ARRESTED IN HUNGARY

ECUMENICAL PRESS SERVICE

Geneva, March 18

It is reported from Budapest that five leading pastors of the Hungarian Reformed Church were arrested before the week-end of March 10. It is also reported arrests are being made on a very large scale in Hungary at this time. Inquiries are being made vigorously regarding the arrested pastors.

SYDNEY CONSTITUTION DEBATE

(Continued from page 10)

faith of the Church while the man-made documents of the Reformation were illustrative of the failure of the Church. He stressed that the High-priestly character of the Church found in the New Testament was found in, and maintained by the apostolic ministry.

As a pedestrian pastor, and no high-falutin' professor he found the preface to the ordinal satisfying, and he believed in it as a loyal member of the Church of England.

Upon the question now being put, it was discovered that the No's had it, and so Chapter 1 passed this stage.

Bishop Hilliard then moved blithely to Part 2 but was pulled up smartly by the Reverend A. W. Prescott who wished to discuss Chapter 2—Ruling Principles.

Mr. Prescott wanted paragraph 4 altered to include the 39 Articles or the 39 Articles as amended under paragraph 5 in this Constitution.

Dr. D. B. Knox announced that this section was ambiguously worded and unless it was made crystal clear then it might be possible for canons to be passed which would oblige communicants to make a sacramental confession before communion, or might oblige the clergy to be celibate.

These admittedly far-fetched possibilities could make havoc of the Reformation settlement, and this must never happen.

The Reverend A. D. Deane spoke with conviction that the Fundamental Declaration emphasised the catholic nature of the Church of England but the Ruling Principles did not give enough emphasis to the Protestant and Reformed nature of the Church.

After all, the Diocese of Sydney was in a strong position and it should not surrender to the other dioceses on this point. It did possess 40 per cent. of the Anglicans in Australia. We must not be too hasty.

Mr. Gee spoke for the first time and pointed out that Dr. Knox's argument was invalid as there was a variety of safeguards in the Constitution which he then enumerated at length.

THE ARTICLES

He took up Archdeacon Hammond's mention of the ecumenical movement and said that the fundamental Declaration would be of the greatest possible use, but we would not want to shackle Asians to the 39 Articles.

He then quoted Articles 20 and 34 with some satisfaction to prove his point.

principles of the Reformation.

When Archbishop Wright gave a lead to the diocese on the Constitution he had said that the 39 Articles must be binding. In any case the three-fold ministry was not before the Committee.

Mr. Gee then got up and made one of the most telling speeches of the evening. General Synod has agreed to this Constitution which was by nature of a compromise.

Our present duty is either to accept or reject it. We must be practical! Mr. Deane had said that there was plenty of time, and certainly youth was on his side. We must also face the fact that a lot of people in synod to-night did not want the constitution.

What was the alternative? Competent legal opinion held that if things went on as they were then we were tied to any decision made by the Church of England (in England) willy-nilly without any say or participation in those decisions or changes.

That was what a number of vocal members of this synod wanted. He personally did not want us to wait another fifty years for a constitution when also had the power to amend or change for ourselves.

Mr. Johnstone then got up to say that there had been no

Robinson then said that it was not scriptural and not part of catholic doctrine.

Amid a certain amount of unparliamentary behaviour and language, Archdeacon Hammond quoted verbatim part of the preface of the Ordinal and observed that Mr. Robinson could not understand plain English.

[The report of Synod will be concluded in next week's issue.]

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ADVERTISEMENTS

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

POSITIONS VACANT

LAY CLERKS. There are vacancies in S. Andrew's Cathedral Choir (Sydney) for Tenors and Basses. Applications are invited from church men who have some slight reading ability. Travelling allowance provided. Write or ring the President, S. Andrew's Cathedral, G.P.O., Box 1552, Hobart, Tasmania.

WANTED. DIOCESEAN Youth Director, Tasmania. For Youth and Sunday School work. Single priest or layman. For further details apply to The Diocesan Registrar, G.P.O., Box 1552, Hobart, Tasmania.

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

SECRETARYSHIP. The New South Wales Committee for Inter-Church Aid and Service to Refugees proposes to appoint a full-time Secretary-Treasurer to be in charge of the organisation of the Annual Remembrance Bowl Appeal and to carry out deputational work on behalf of the Committee. Applications are invited from ordained ministers of the member-churches of the World Council of Churches. Salary will be according to qualifications. Particulars may be obtained from: The Committee, G.P.O. Box 3398, Sydney. Applications close on April 30, 1957.

ORGANIST - CHOIRMASTER required for S. Paul's Cathedral, Rockhampton. Applications to: The Rector, S. Paul's Rectory, William Street, Rockhampton.

MATRON. Applications are invited from Trained Nurses for the position of Matron of Havilah O. of E. Home for Little Children. Applicants should be of good personality and education, preferably a communicant of the Church of England with previous experience of child training and capable of assuming control and management of the Home. Remuneration and conditions appropriate to the responsibilities of the position. Applications, stating age, religion, and accompanied by copies of testimonials, marked "Matron", should be addressed to: Chief Administrative Officer, Church of England Homes, 70 King Street, Sydney. Closing date for applications, April 30, 1957.

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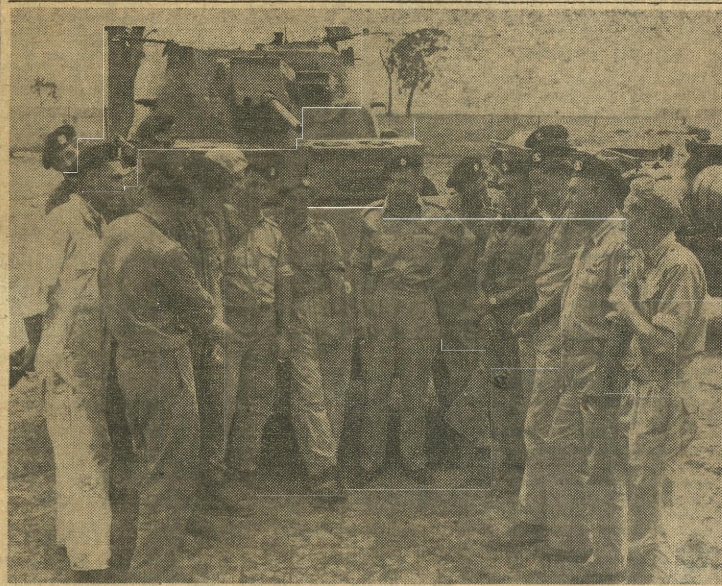
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Chaplain R. Gorrie (Centre) with a group of lads of the Hunter River Landers in camp at Singleton, N.S.W.

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Canon D. J. Knox then said quietly that he must vote against this Constitution. He believed that the 39 Articles were scriptural as they systematised Protestant theology.

Roman Catholic theology was based upon the Tridentine formulae which in turn was based upon the Word of God and the traditions of the Church.

Of course, the Prayer Book could have been altered a long time ago, and would have been in this diocese but for the Romanisers who would not allow any tampering with the Communion service. We hold to the 39 Articles which have held sway for four hundred years.

Then as he became excited he warned synod in an ever-rising voice that this was a new Church that was being formed into which he would be forced to go with his children.

He felt that the whole of the Constitution was defective and derided the 39 Articles and announced in tones that thundered round the Chapter House that he would not have it!

Canon M. L. Loane, who always commands a sympathetic hearing, gently chided Mr. Siddons for guile in his speech. He then went on to say we had what we wanted, and that Dr. Knox's point was not to equate the 39 Articles with Holy Writ but to uphold the

compromise by the Sydney delegates at General Synod. The President in his address had mentioned the eight resolutions of 1932 but General Synod had only recognised one of them.

This constitution gave General Synod the power to alter at least the form of the 39 Articles and there was no appeal to a civil court, as the Appellate Tribunal was final.

Archdeacon Hammond then arose to say that he had not changed his opinions, as alleged by Canon Loane, although he admitted that he would not be ashamed to avail himself of a lady's privilege if compelled by conscience or principle.

He claimed that he had been the main moderating influence both in Sydney Synod and the Constitutional Committee, to ensure that the Fundamental Declarations said what they did. These made Holy Writ, the Lord's Commands, the Dominical Sacraments, and the creeds unalterable.

On the question being put, Dr. Knox's amendment was lost by forty votes.

The Reverend A. W. Prescott then moved that the mention of the threefold ministry be deleted from the third paragraph, and was asked by Mr. Gee, "Why alter it now?" Mr.